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UNIV. OF MD. COLLEGE PARK

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PRESENTED BY
Colorado W. C. T. U.

The Union Signal
AND WORLD'S WHITE RIBBON.
FOR GOD AND HOME
WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883
AND EVERY LAND

Mrs. Theodore D. Hettrick
1114 Murdock St. Kansas City
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vol. 19
Fol. 0

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 1.] CHICAGO, January 5, 1893. [Price $1.00 per Year in Advance

SINCE OUR LAST ISSUE.

Mr. Blaine is reported as improving.

Cold weather has prevailed during holiday week.

The Michigan State Teachers' Association met last week at Lansing.

The steamship Umbria, long delayed by an accident at sea, arrived safely at quarantine in New York harbor December 30.

The commercial report of the year pronounces 1892 as the most prosperous ever known in business circles and prospects encouraging for the new year.

A bomb thrown by an unseen hand in the main hallway of the prefecture of police in Paris, December 29, did great damage to the building and caused great excitement.

Prof. Charles A. Briggs, of Union Theological Seminary, New York, who has been on trial for heresy before the New York Presbytery, is declared innocent of all the charges that have been preferred against him.

Mr. John D. Rockefeller has, this week, continued his generous gifts to the Chicago University by an added million of dollars, the interest of which is to be applied to the payment of instructors.

The Illinois State Teachers' Association adjourned its annual session last Thursday, having adopted among its resolutions one favoring the making of kindergarten instruction a part of the public school system.

A notable series of educational conferences was held last week at nine different points in the United States, participated in by leading educators, for the purpose of harmonizing the relationship between public schools and colleges and making the former preparatory to the latter.

THE regular quarterly meeting of the W. T. P. A. will take place January 11, 1893, at 10 a. m., at the Temple in Chicago.

MISS LODIE REED, of Indianapolis, National superintendent of press work, has been very seriously ill since the Convention at Denver. She is now recovering, and hopes soon to be able to give her plans for her department, which were in course of preparation when she was laid aside.

SPECIAL attention is called to Miss Greenwood's article on page four. It is the initial step of our ever alert and aggressive evangelistic superintendent to unite the church of God and the W. C. T. U. in the holy cause of temperance. Much of the success of this movement depends upon the local superintendents, and we doubt not that all will gladly coöperate.

MRS. MARY H. HUNT, our National superintendent of scientific temperance instruction, will this year send to every president of a local union in the United States her annual "Co-worker's Letter" to be read to the union and then given to the local superintendent of that department. This eight-page letter will tell exactly what to do to secure the temperance education of the children in the public schools, and how to do it, and it will be sent about the first or second week in January.

"I WILL seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." This is the fitting quotation that appears on the cover of a booklet containing the twentieth annual report of the Old Jerry McAuley Water Street Mission, a report that rejoices the hearts of Christian people, since it tells of grand work in saving souls. Some of the items from the report for the past year are: An attendance upon the meetings during the twelve months of thirty-four thousand, nine hundred and fifty-seven; lodgings given away at fifteen cents per night, five thousand; men struggling to reform helped to over ten thousand meals; employment given to over five hundred; etc., etc. One little sentence that is weighty in meaning reads thus: "We never get tired of him and turn him out if he is doing his best." *There* lies one of the great secrets of success. Until seventy times seven, and still more times without number the Saviour lets poor, struggling humanity "begin again" until the love and the pity and the patience win. God bless and prosper the Jerry McAuley mission while there are needy ones to be sought for and led to clean, sober lives.

WE take the following paragraph from the *Pall Mall Gazette*, dated London, December 13, 1892. It is significant of more than its surface reveals: "The profits of the Chicago Brewing and Malting Company for the past year do not permit of any distribution on the ordinary shares, but the directors are hopeful as regards the future. The 'beer war' and preparations for the Chicago World's Fair are the reasons given for this disappointing result. The Bartholomay Brewing Company (of Rochester) has been more fortunate, ten per cent being paid on the ordinary shares. A thorough examination of the accounts of the branches and agencies disclosed the fact that certain of the assets, including debts, casks, bottles, etc., have been overvalued to the extent of £28,938, and the directors have written off this amount."

AN attractive program printed on parchment, accompanied by an exquisite menu card bearing a bow of white ribbon, has reached our desk from across the seas. The title page bears the words, "Reception to Miss Willard and Lady Henry Somerset by the Wesleyan Methodist church of London, December 7, 1892." The proceedings were initiated by the introduction of visitors, followed by a public reception, in which an address of welcome was delivered by the Rev. Mr. Moulton and responses were made by Miss Willard and Lady Henry. Stirring Methodist hymns were sung, a fine musical program was rendered and dainty refreshments were served. The ministers were all loyally decorated with the white ribbon, and American flags were on every hand twined with the Union Jack. Evidently no pains were spared to render the reception truly "notable," as Miss Willard herself expressed it.

A PROPOSAL is being widely circulated to give Government employment to idle labor on the principle that labor creates wealth and idleness destroys men. America has at present a million men most of whom are in enforced idleness. It is suggested that under the direction and management of the Engineer Corps of the Government, a department free from the taint of corruption or partisanship, and widely famous for its efficiency, we might employ a million or more laborers in building the Cape Cod Canal, the Hennepin Canal, the Nicaragua Canal, and the permanent improvement of the Mississippi river, besides the vast irrigation waters in the arid regions of the far west, the swamp land tract in the south, and the construction of better systems of public highways in all sections of nearly every state would be of incalculable advantage to the nation. The million of idle men are needy and they are small consumers. If employed they would become good consumers and every line of production would be stimulated. It occurs to us that this is a reasonable suggestion, the more so inasmuch as it is urged that thirty years ago the Government employed a million of men whose vocation was the destruction of wealth. Surely if we can employ armies to kill we ought to be able to employ armies to "make alive." Let this labor be paid for by the issue of full legal tender greenbacks to the extent of $50 per capita of total population and by long-time taxation of adjacent property that is to be benefited by these internal improvements. If we were laborers we should certainly send a monster petition to the next Congress asking for immediate steps to secure employment for us.

THE official announcement of the new lecture bureau having been crowded out of its proper position on page twelve is gladly given space on this page. Miss Lucy E. Anthony, the present manager, whose address is Somerton, Philadelphia, Pa., writes: "The Woman's Lecture Bureau is now ready to receive calls for the following lecturers, and takes pleasure in recommending them to the public, or would do so if they were not so well known as to make it unnecessary. It further hopes by honest effort and good work to make itself a necessity to patrons, and particularly to all associations interested in reform work. Prompt attention will be given to calls, and lecturers furnished in all possible cases. Susan B. Anthony, Rev. Anna Howard Shaw and Carrie Lane Chapman are the first to signify their allegiance to the Bureau, though negotiations are in process with a number of women and men, who will be announced later. Miss Anthony is available for the month of February, Rev. Anna Shaw for March in Eastern Ohio, Canada and Western New York; Mrs. Chapman for February (section not yet determined upon)."

DURING the series of enthusiastic and successful meetings which Lady Henry Somerset and Miss Willard have been holding in the north of England, a special gathering of school-teachers took place in Middlesborough early in December. This town is in the center of the vast iron districts (the English Pittsburg), where the effects of the terrible strike of last summer amongst the Durham coal-miners is still visible. The population is almost entirely composed of the wage-earning classes, and the influence of the board or elementary school-teacher is naturally a potent force for either good or ill. It was therefore with a feeling of peculiar satisfaction that Miss Willard and Lady Somerset made this their first point of departure in their campaign in favor of the introduction of scientific temperance instruction in public schools. At least one hundred teachers were present, eight-tenths of whom were women, and limited although the time was, a discussion of considerable animation followed, and a resolution in favor of temperance instruction was carried. The ball has since been kept rolling by the letters full of suggestions which several of the teachers have written, and which it is hoped will tend to elucidate the subject and adapt it to the English education code.

IT has been a complaint in some quarters that Miss Willard wrote to the Knights of Labor to the effect that she should be glad to see them in power, and some very kind friends of hers have made it appear that she was deserting the political standard which she was one of the first women in this country to grasp, namely the Prohibition party. We are prepared to state that she simply meant that she should be glad to see labor in its place of power, side by side with capital, and did not refer to any political movement, although she knows, of course, that this consummation can never be except through a party. It is well known to our readers that she believes in the party of the future of which the Prohibition party shall form the nucleus. There has also been some friendly (?) comment on the sketch of Mr. Stead in the *Review of Reviews* wherein he suggests that the W. C. T. U. is the most practical working church of the present and might well become the women's temperance catholic church of the future. It ought certainly to go without saying that a man as brilliant and rich and original as Mr. Stead puts forth his own ideas in his own magazine at his own sweet will without expecting the W. C. T. U. to be responsible for the same. Certainly no action of our society has ever given color to such supposition in regard to its work. By the way, we have never made our editorial bow from the office of THE UNION SIGNAL to Mr. Stead for his capital sketch of our leader, but we wish to do so now and here. Not one "lift" that has ever been given her has amounted to more in the way of strengthening her hands for the work to which she is called.

BETWEEN THE YEARS.

BY AURILLA TURBER.

A year of days behind us lies,
A year of mornings, fresh and new,
Whereat we rose to think and do;
A year of evenings, when the sun
Bidding "good by" with lingering light,
Saw ever yet some work undone
As came the shadows of the night.
It may be in these days gone by,
That God has smiled and we were glad;
It may be, in these days gone by,
He touched us close and we were sad;
It may be that for willful sin
His hand upon us hard has been.
What have we now to show for gain,
Because of joy, because of pain?
Stand our souls taller than they stood
One year ago? Then by the right
Of souls to grow to highest height
The year behind us has been good.

A year of days before us lies
Whose sunlit mornings will arise
With courage clad for trusting eyes;
Whose evenings, coming cool and still,
Will bear the brimming cup of balm
To peaceful soul, to steadfast will,
To heart that claims the blessed calm.
It may be in these days to come,
That joy will walk along our way;
It may be in these days to come,
That grief will drape the sky in gray;
It may be we shall blindly turn
From that best good for which we yearn.
What then if bright or sad shall fall
This year to you, to me, to all—
If at its limit we shall stand
Stronger by strength of sinews trained
To service? If wide ground be gained,
The year before us rises grand.

St. Paul, Minn.

THE TRIUMPH OF FAITH.

A True Incident.

BY LYDIA HOYT FARMER.

Author of "A Knight of Faith," "A Moral Inheritance," "The Life of La Fayette," "A Short History of the French Revolution," etc.

"I must go to the Devil's Pit to-night at eleven o'clock," said a lady evangelist dressed in the plain garb of the Society of Friends.

"Why, my dear Mrs. Taylor, that is the worst place in all New York City; I did not know that you were aware of its existence," answered the gentleman at whose home Mrs. Taylor was visiting.

"I did not know of it until last night," she replied; "but a message came to me from my Master, 'Go to the Devil's Pit at eleven o'clock to-morrow night to rescue a soul. My message is clear, I must obey."

"It would be at the risk of your life; even the policemen fear to enter that den of iniquity."

"I would not endanger the lives of my friends, and I am willing to go alone, if needs be. Friend Benton, if thou wilt take me to the mayor of the city I will state my mission and ask for a policeman as guard."

"But do you not think such a risk of your life is uncalled for?" asked Mrs. Benton. "Your labors for the Lord are needed elsewhere. It seems to me such an errand is visionary."

"My message was clear; that is all I know; but where the Master sends me I go. If death comes in the path of duty I am ready; better die doing duty than live shirking it. I would not have thee and thy husband exposed to danger on my account. I fear nothing when I am sure the Master is leading."

"Do you know to whom you are sent?"

"Simply this, whether sleeping or walking I know not, a voice said to me: 'Go to the Devil's Pit to-morrow night at eleven o'clock to rescue a soul!' Thou knowest, Sister Benton, when the Master commands I can do naught but obey. My gray hairs and plain dress will gain me admission where others could not go. I hold there is no religion in the cut or color of a garment, but I find great protection in this plain garb I wear in the slums of the cities where my work often takes me."

"If you think you must go, Mrs. Taylor, I will see what protection I can get from the mayor," said Mr. Benton as he rose to leave the house on his errand. Coming back some hours after he said: "I have secured two policemen, and Rev. Dr. Dean and his wife with my wife and myself will accompany you in carriages to this strange destination. If I cannot persuade you to give up this peculiar infatuation your friends will not allow you to go there alone."

"Thou art kind, Friend Benton! I have no fear for myself. The Master can protect me as well in the Devil's Pit as He did Peter in prison. I don't look for miraculous angel deliverance, but when the Lord sends His children His defense goeth before."

. . . . . .

It was a night black with darkness. Not the palest moonbeam escaped through the cloud-banks. Not a star glimmered. Even God seemed to have forgotten the world.

Two carriages, each one protected by a policeman on the box with the driver, turned from the respectable thoroughfares of New York City and entered a district where were crowded together the very dregs of humanity. The carriage lamps and the policemen's lanterns were the only lights to guide them through the black darkness of the surrounding squalor. Now and then sickly gas jets flickered in the smoke-begrimed shades of corner lamp posts, or, as a door was quickly opened and shut in some gambling house or dance hall, a flash of light was seen for a moment, only to make the intense blackness more perceptible. As the carriages neared a dark alley the policemen ordered them stopped, and descending, said to the occupants:

"It's as much as your lives are worth, ladies, to come to this black hole. We warn you not to attempt it. Even the policemen keep shy of the Devil's Pit."

"I am not afraid," answered Mrs. Taylor. "But, friends," she continued, "thee had better stop behind while I follow the policemen, for enter that place I must; my message commands it."

"We will not leave you alone, Mrs. Taylor, in such a district," replied Dr. Dean; and the party descended from the carriages, ordering the drivers to wait there until they should return.

"If ye will go," said one of the policemen, "wait here at the end of this alley, me and Ben will go to the pit first, and reconnoitre. If we turn the white light of our lanterns toward you, then you may follow. But I warn you, if we turn the red light, make for your carriages as quick as ye can, and drive fast from this dangerous place."

In the black darkness stood that little party of five, as the light from the lanterns faded away. One, two, three minutes dragged by as though the wings of time were weighted with lead. Not a word was spoken. It was no time for talking. But the silence vibrated with momentous results. Peradventure, Michael and his angels were battling with the unseen powers of darkness, over the weal or the woe of a soul.

What soul needed the human instrumentality of this weak woman's help, she knew not, but followed the Master. Let men doubt as they will, regarding a special providence; let scoffers cavil at Divine guidance, it changes not the facts in the lives of those who have experienced what they testify. This incident is founded on fact, and is not the imaginary dream of the author.

What appalling deeds of evil were being committed all around them by those who loved darkness rather than light. "For every one that doeth evil hateth the light." Under cover of those black skies what demoniacal spirits inhabiting human bodies, prowled and plotted and perpetrated their foul plans? Yet, I say that one lone woman was more powerful than the hosts of unclean spirits from the bottomless pit, led by the great Red Dragon, the beast from the awful abyss; for the Lord God Almighty was her defence, against whom neither the hosts of Gog nor Magog can prevail. For evil is powerless before the presence of Omnipotent Good.

A light is seen in the distance! Is it white or red? "Come quickly!" cried Dr. Dean and Mr. Benton, each grasping the arm of his wife. "The lanterns show the red light of danger, we have no time to lose! Mrs. Taylor, follow us close; here, take my other arm," said Mr. Benton. But in the darkness each gentleman thought the lady was under the care of the other, and so they hastened to the carriages, only to find with alarm that Mrs. Taylor was not with them. They feared to leave their wives to go back, they also feared to take their wives back into that dark alley, and thinking the policemen must have reached their friend, they hastily got into the carriages and waited further developments.

We will follow Mrs. Taylor. In the darkness she stood there alone with her God. "Shall I follow my friends?" asked fear. "Go to the Devil's Pit at eleven o'clock to rescue a soul!" Had she rescued that soul? She hesitated no longer but turned towards the dangerous den of the wicked. The policemen met her with cocked pistols.

"Hasten, lady, to the carriage! Did you not see our red lights? It will cost you your life to go further. The The furies will tear you to pieces. Where are your friends?"

"They have gone to the carriages," said Mrs. Taylor, calmly; "but I must go on to that house!"

"Why, woman, you're mad!" exclaimed the second policeman.

"I tell thee, the Lord has commanded me to enter that place this night, and I shall obey Him if I die on the threshold."

"Why, lady, do you know what creatures you'll face?"

"If it is the mouth of the bottomless pit itself, I must go there to rescue a soul. If ye policemen will not accompany me, I shall go there alone. I fear nothing when my Master commands me to go."

"Well, it shan't be said that a lady went where a policeman was afraid," cried the man Ben. "Wait here a moment, me and Dick will go once again and see if we can prepare you a way;" and the policemen turned back towards the loathsome place, from which came the sounds of awful blasphemies and ribald songs. Unknown to the policemen Mrs. Taylor followed them close, and when they reached the door, they found her beside them.

"Open the door!" she calmly commanded.

"You'll be killed if you enter!" they protested.

"Open the door!" was her only answer, and as the policemen forced open the door, a sight met her eyes which made even these men, holding their cocked pistols, quake with fear. One instant, that gray-haired woman stood in that doorway, with eyes uplifted to heaven; the next, she walked boldly into the midst of that crowd of swearing, drunken, fighting men, and knelt down and prayed aloud. At first, her voice was drowned by the oaths and the curses and vile gibes of the besotted wretches, but as one and another became conscious of her presence, their astonishment at her unheard-of temerity silenced them, and for a few seconds the voice of that praying woman was the only sound heard in that evil den. Rising from her knees and opening her eyes, she instantly knew for whom she had been sent to that place. A young girl, pale as death, with terror-dilated eyes and hands clasped in agony sat apart from the crowd of diabolical revellers. Mrs. Taylor quickly crossed the room, grasped the hand of the girl, saying, "My dear, come with me! I was sent for thee."

"I knew God would rescue me some way," whispered the poor girl, trembling with horror; and through the amazed crowd of blear-eyed, filthy, brutal wretches those two pure women passed hand in hand, unharmed, led by Omnipotent power, and guarded by angelic hosts for. "The angel of the Lord encampeth round about them that fear Him and delivereth them."

"I would have sworn you'd be torn to pieces," said the astonished policemen, as they followed Mrs. Taylor and her young charge out of that den of iniquity, where already the orgies of sin had been resumed.

"What is thy name, dear? and why art thou here?" asked Mrs. Taylor of the quaking girl beside her, around whom she had thrown her protecting arm, as she perceived that the terrible suspense and agony the girl had borne had rendered her too weak to walk without help.

"Oh, Mrs. Taylor, the Lord sent you!" sobbed the anguished young lady. "I have been at your meetings, I knew God had heard my prayers for help, as soon as you entered the door. My father is Dr. Wenthorne."

"Why, my dear, I know thy parents well. They are faithful, Christian people. How came thee here?"

"I will tell you. I was engaged to marry a young man with the consent of my parents. I thought he was upright and true. My father has lately lost his property, and since then Jack has seemed somewhat different, I see it now. I know now he was trying to marry me only for money. This evening he asked me to walk. My mother gave her consent, as she had often before. About two hours ago, as Jack and I were taking a stroll, we met a woman whom he introduced as his friend. Just then a man touched him on the shoulder; they talked together a moment, and then Jack said to me:

"'Annie, my friend will take you to her house for a little while. I have some important business I must attend to at once. I will call for you there in an hour.'

"Unsuspecting any evil, I went with the woman, who was middle-aged and modestly dressed, I saw by the light of a gas-jet near by, and it being so dark a night I could not recognize the streets through which we hurriedly passed. When we reached what she called her home, she opened the door, and we entered and before I was aware where I was, I found myself in that awful place where you saw me."

"Poor child! What didst thou do?"

"I sat there praying to God to save me some way. I couldn't see how; but I knew He had all power, and my faith was firm that He would rescue me, and not let those men harm me. I saw then the awful treachery of the man I had trusted. Oh, there he comes!" whispered the frightened girl, as she shrank closer to her protector.

"Never fear, dear! But wait, I must speak to that man," said Mrs. Taylor.

Through the darkness the man was now more plainly seen as the lanterns of the policemen flashed their light across his deceitful face, and he started back, but Mrs. Taylor said in firm tones: "Young man! The Lord has

protected the young girl thou didst so basely seek to destroy, and has sent me to rescue her before it was too late. Remember, Almighty God can defeat all the spirits of evil combined. I warn thee to repent of thy sinful life before God cuts thee down in thy infamy. I warn thee to leave this city at once, for I shall put this young girl's brother on thy track to-night, and I give thee just six hours to get out of town, for I must prevent bloodshed if possible, and I know the spirit of the young man whose sister thou hast basely wronged. I could deliver thee up to these policemen at once, but I will give thee this one chance to reform thine evil ways. May the Spirit of God lead thee to repent."

Base as the young man was, he stood trembling and aghast, confronted by truth and purity as manifested in those two women against whom all his diabolical cunning had availed nothing, and he slunk away into the darkness, whether to go on in his infamous crimes or to repent like the thief on the cross, is not known.

The young girl was restored to her parents, and grateful thanks were rendered to Almighty God for her marvelous deliverance.

The policeman, Ben, was converted, declaring "that if faith in God could work such a miracle as that which took place before his own eyes he was bound to get it."

The devoted evangelist went calmly on her consecrated way, confident that she had naught whereof to boast, being a weak, timid woman, but knowing that when a child of God reflects in his or her life the image of the Divine Christ, and by faith, which is the gift of the Holy Spirit, lays claim to the title of his inheritance in the power of Almighty God, which inheritance is offered by the Infinite Father to all his children, then just so much of the Omnipotence of their Heavenly Father will be exercised in their behalf as they shall lay claim to through their title of faith. According to their faith it will be unto them. And that faith is not a blind belief, but an enlightened apprehension of the Omnipotence, Omnipresence and Omniscience of the Infinite Creator, Upholder and Saviour of mankind.

Evil has no power in the presence of omnipotent good. Error has no power in the presence of omniscient truth. Death has no power in the presence of omnipresent life. Human beings have no real power, only as they reflect the image of Infinite power and holiness, as manifested in the Divine Christ, the Way, the Truth and the Life. Then through acceptance of the Lord Jesus Christ, the Divine Son of God, as the renewing power in their own souls, through the enlightenment of the Spirit of God, their faith shall claim an inheritance as God's children, in omnipotent power, and none of the *faith-checks signed* by the *Son of God* and presented at the *Bank of God's Promises*, by believing souls, will ever be dishonored by the Heavenly Father, who has given to His children an inheritance in His infinite power and love.

Cleveland, O.

REFORM FORCES; HOW CAN THEY UNITE?

BY CLARA C. HOFFMAN.

The *New York Tribune* declares "that this nation pays more for its liquor than for every function of every kind of government, that our liquor bill costs more yearly than the civil service, the army and navy, Congress, including the river, harbor and pension bills, all our wasteful local governments, all national, state, county and local debts—and all the schools in the country."

Here is an economic question of gigantic proportion that quite overshadows tariff and tariff-reform. The legitimate and inevitable outcome of this enormous traffic, in debauched manhood, outraged womanhood and defrauded childhood—in poverty, crime, disease and utter wretchedness is simply beyond human calculation.

Two great political parties have lent themselves willing tools to the liquor monopoly. Nothing is to be hoped from them as parties in the way of reform. The People's party, organized for reform along economic lines, has utterly ignored the greatest question of dollars and cents before the nation to-day. So nothing is to be hoped from the People's party for reform in the drink question.

Most churches have felt compelled by the moral issues involved, to make strong utterance in their eccleciastical assemblies, against the liquor traffic, its support and perpetuation by votes of Christian men. The great M. E. church at its last general Conference said: "No political party has the right to expect, nor ought it to receive the support of Christian men so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the saloon." The utterance of the Presbyterian General Assembly was in similar words and to the very same effect. Other denominations have made kindred utterances.

If these churches are honest, if any vital principle of truth and righteousness lies back of these brave, worthy words, then *here* are the reform forces that, united and aggressive, shall move in solid phalanx on the hosts of iniquity in this country. Seventy-five thousand clergymen and three or four million church members, who are voters, will constitute an army strong enough and influential enough to draw to itself other millions of voters whose names are not on the church books. Besides this vast army of sovereign citizenship, will stand America's uncrowned sovereigns, women whose moral and spiritual force will be mightier than battalions armed to the teeth. No gift of prophecy is needed to foretell results. The blind and stupid, and doubting can see it clearly. Victory would be swift and certain.

This is the hour of destiny to the moral and religious forces of this nation. *This* is the hour of destiny to the church. If now the church is slow, faltering, faithless, she loses her grip on the conscience of this nation, and she will not regain her hold.

Foolish and futile will be all appeals to political parties committed to the license and liquor policy. One political party, and only one, is pledged to reform, not only as touching the drink question but as touching every wrong and shame that blots and blurs our national escutcheon. The great majority of this party is *in* and *of* the church; but in numbers too small to swing these splendid organizations into line as reform forces. It is the shame and weakness of the church that she needs to be swung into line to combat, with union of effort, the hosts of evil. But we face conditions—not theories. The church *is not in line.* The church is not awake, alert, and united.

What then? We must make direct, emphatic, persistent appeal to the church. We must press the truth home, upon the pulpit, the officials, the pews, the people. We must be fearless—until the Christian conscience of the church is stirred into action, until Christian patriotism rises in its might, as it has risen in the past, as it will rise in the future, to save our nation from the deadly clutch of the drink demon.

Kansas City, Mo.

HOW MUCH DOES THE NATION PAY FOR DRINK?

BY WILBUR F. COPELAND.

Author of the Handbook of Prohibition Facts.

Some rather wild statements have found their way into print. The facts are sufficiently alarming without overstating them. The estimate given below of the drink bill has been admitted by several liquor papers to be fair and conservative. In fact, the liquor press is accustomed to felicitate itself and to congratulate the country on the growth of so great an "industry."

The drink bill for the year 1891 may be fairly stated, in round numbers, as $1,200,000,000. That is to say, the people of this country pay out each year, directly, that amount for intoxicants.

The method of computing the amount is this: The United States Bureau of Statistics each year publishes an estimate of the amount of spirituous liquors, wines and malt liquors consumed in the United States for the fiscal year, which ends June 30. This official estimate is based on the amount "withdrawn for consumption," as reported by the Internal Revenue Department, plus the amount imported, minus the amount exported. According to this official estimate, there was consumed in 1891, 91,157,565 gallons of spirituous liquors and 977,479,761 barrels of malt liquors. The amount of wine for 1891 is not obtainable, but the amount for 1890 was 28,956,981 gallons. There is no reason to believe that the amount decreased in 1891.

The average retail price of spirituous liquors is probably equal to six dollars a gallon, if not more; of beer, eighteen dollars a barrel; of wine, two dollars a gallon. On this basis the drink bill for 1891 may be stated thus:

91,157,565 gallons of distilled liquors, plus 25 per cent to reduce the 50 per cent proof strength required by the internal revenue laws to 40 per cent, the usual retail strength; less 12½ per cent, the proportion estimated by the United States census (bulletin No. 22), for medicinal, mechanical and other legitimate purposes—@ $6 a gallon,..	$598,221,519
977,479,761 gallons, or 31,531,605 barrels of malt liquors @ $18 a barrel.....	$567,568,890
28,956,981 gallons of wine, @ $2 a gallon....	$57,913,962
Total.....	$1,223,704,371

This estimate does not take into account on the one hand, the fact that much liquor is bought by consumers directly from the manufacturers or otherwise at a less price than we have named as the average retail price; nor on the other hand, the fact that many places sell liquor for much more than the average price named. The one fact will offset the other near enough for all practical purposes.

The magnitude of this sum may be shown more impressively by a few comparisons. For example:

Annual drink bill.....	$1,200,000,000
Aggregate interest-bearing and non-interest-bearing public debt of the United States, not including treasury notes and certificates, Dec. 1, 1891.....	$977,739,986
Aggregate capital of the national banks of the United States in 1891	$660,108,261
Total value of dutiable merchandise imported into the United States in 1891.....	$478,674,844
Total collections of tariff revenue from imports in 1891.....	$219,522,205
Total ordinary expenses of the United States government for all purposes in 1891.....	$365,773,905
Total amount paid for pensions to soldiers, sailors, their families and others in 1891.....	$124,415,951
Total cost of maintaining the War and Navy Departments of the government in 1891.....	$74,833,961
Aggregate loss of property by fire in the United States in 1891....	$131,260,000

The estimate of $1,200,000,000 as the annual drink, it should be distinctly understood, is only the direct cost—the amount, approximately, that passes over the bars of the 200,000 or more liquor-selling establishments in exchange for intoxicants. That the estimate is not too high is shown by the fact that it is allowing only about $6,000 annually as the average business of the saloons and liquor stores of the country. Any person reasonably familiar with the liquor business knows that the amount named would not go far in paying license fees, rent, help, "police protection," political blackmail and the rest.

How much of this $1,200,000,000 is total loss, is a very complex question in which many difficulties are involved. A full discussion of the subject would be impossible in a short article. Some writers regard the revenue paid back into the public treasury as saved from the total loss; others include also the wages paid to labor engaged in the manufacture and sale of liquor, and money paid for materials, as saved from the total loss; still others befuddle the average reader with the statement that the money "goes into circulation," and hence is not a loss. The whole bubble of sophistry explodes when perforated by this one pointed question: "Loss to whom?" If to the consumer, the whole $1,200,000,000 is lost, unless the consumer can be shown to derive some economic benefit.

But the indirect loss not included in these $1,200,000,000—the cost of maintaining police departments, courts, penal institutions, insane asylums, the chief business of all of which is to take care of the victims of drink; the loss of property through drunken carelessness, materials spoiled by drunken workmen, time lost in manufacturing establishments and in many trades where one man's drunkenness may enforce idleness upon twenty sober men; the doctor's bills for sickness caused by drunken exposure and brutality—these and many other items easily run up the cost of the liquor traffic to a sum that is frightful to contemplate.

New York City.

COLUMBIAN COINS.

BY B. V. CUSHMAN, M. D.

THE TEN THOUSAND DOLLAR BEAUTY.

Columbia is delighted with Uncle Samuel's Christmas gift of five million souvenir coins, whose mint value is $2,500,000. Their practical value is likely to prove much more than double that amount. Col. Elliott F. Shepard's consignment of ten thousand was reputed to be going at three dollars apiece before Christmas. None will be sold for less than one dollar.

The coin is of standard half dollar size and weight bearing upon one side the head of Columbus, according to Lotto's portrait, and upon the other, the Santa Maria in full sail. Beneath the caraval are two supporting hemispheres, the Old and the New World, dividing the figures 14 from 92; while encircling all is the legend, "World's Columbian Exposition, Chicago, 1892." The first coin attempted was a failure owing to a flaw, but the next, which is now the famous "No. 1" turned out in perfection. It was carefully sealed, and with the superintendent of the mint's certificate was delivered to the World's Fair commissioner who waited to receive it, and bear it to President Higinbotham. No half dollar ever attracted so much attention as did this upon its arrival at Treasurer Seeberger's office. After the excitement and admiration had partially subsided, Mr. Higinbotham, holding the souvenir aloft, said: "This coin is sold, gentlemen, to Wyckoff, Seamans and Benedict, of New York, for ten thousand dollars, for which I,"—here the agent of the New York firm handed him a check,—"have received their

check. This, gentlemen, is the largest sum ever paid for a single coin in the history of the world." He then set it in its circular silver frame, suspended by a dainty silver chain in the little cubical glass case prepared for it, which was then securely sealed, while three cheers went up "for the Remington people who had the courage to offer ten thousand dollars for a Columbian coin." A multitude of Manhattan's sins both of omission and commission should be covered by that transaction.

The other prize coins are: Nos. 400, 1492 and 1892. They are still in the possession of the treasurer. Vice-president Ryan has received a consignment of five thousand, to accommodate, he says, those who want to purchase single coins, or a limited number. A room in the Rand-McNally building has been fitted up like a small bank, with a force of clerks to fill the orders of those investing in the Columbian half dollars.

MONTANA'S SILVER STATUE.

The design for the much discussed figure of Justice is finally ready for the moulders. It represents a woman poised upon a globe upborne by an eagle with wings spread. Miss Ada Rehan is the model, and when done in silver she will measure eight feet from top to toe. She holds a scepter in her right hand. and in the left a pair of scales at even balance. The pose is vivid, as if she were just scaling the summit of the globe. This western maid has cast off the historic bandage that blindfolded her predecessors, and looks out open-eyed upon the wrongs of her race. The base of the statue is to be of ribbon-rock, gold-bearing quartz and silver appearing on the surface. The plinth of gold, valued at two hundred and fifty thousand dollars, forms an eyry for the eagle and his double burden of earth and woman. It will be the gem of the mineral exhibits and Montana may well be proud to give it the choicest spot in her building. A guard of four Montana men, dressed as mountaineers, carrying Winchesters, will be constantly on duty to prevent marauders from chipping off fragments of the soft but costly substance of the silver maid. This is diminutive, a mere paper weight compared with

THE STATUE OF THE REPUBLIC

which stands just inside the archway entrance of the Grand Basin. Here is a woman sixty-five feet tall with form of perfect symmetry, every line and curve, every length and girth being in accord with the old Greek sculptor's criterion of proportion. She stands upon a pedestal built in the water which lifts her thirty-five feet, so her outlook upon the Exposition buildings is from the stately height of about one hundred feet, as she faces the Administration building, with hands uplifted. In the right a globe is held, upon which an eagle lightly rests with wings outstretched. The left arm and hand, extended above her head, carries a pole and liberty cap. Heavy drapery falls in close folds to her feet, and on the bosom rests an eagle. Her crown is a diadem of electric lights. The modern "tailor" would find her "hard to fit" and "impossible to give a stylish figure." But there she will stand, silently yet eloquently rebuking every woman of us with a "waist line," and mutely encouraging the

REFORM DRESS

which the National Council of Women urge all women everywhere to adopt as their costume for visiting the Exposition. A flippant representative of the secular press declares that "every male member of the community will regard this action of the Council as the most important step taken in connection with the World's Fair." It demands a dress sufficiently short to enable the wearer to go down stairs without the risk of becoming a source of danger to the person following behind. "Herein lies its chief interest to every man" quoth aforesaid journalist.

It is altogether fitting that Illinois, the great maize state, should have a

CORN KITCHEN.

There will be kept on exhibition one hundred different toothsome viands made from Indian corn. If some of the good cooks of our acquaintance "down in the state" come here to exercise their arts for the instruction and delectation of the world, farmers will find better market for their corn hereafter. The housewives of this state are showing much pride in their general kitchen exhibit. There are plenty of domesticated women in Illinois, although her women doctors, lawyers, preachers and financiers are more talked about.

DELICATESSEN.

The genuine "greatest delicacy of the season" is prepared and according to late advices at World's Fair headquarters, now awaits shipment from Lanark county, Canada. Every cow in the county contributes three days' labor and her good will. The total "pan-out" is a cheese weighing twenty-two thousand pounds. It is a mammoth disk six feet thick. Its Welsh rarebit capacity is estimated at five hundred thousand.

THE WORLD'S CONGRESS AUXILIARY

is in charge of one of the most valuable adjuncts of this great convocation. Mrs. Charles Henrotin reports much interest among New York philanthropists and people of letters. Mr. William E. Dodge, president of the International Christian Alliance, is confident that thousands of persons will come from abroad to attend the religious congresses in September. That the Authors' Congress in July will draw the pen people in large numbers is guaranteed by the fact that Edmund C. Stedman and Mr. Johnson of the *Century* are working hard for its success.

Chicago, Ill.

THE EVANGELISTIC DEPARTMENT AND THE CHURCHES.

An Important Appeal.

BY ELIZABETH W. GREENWOOD.

World's and National Superintendent.

To each Evangelistic Superintendent of a National, State, County or Local W. C. T. U.:

DEAR SISTERS:—In addition to the usual work of the Evangelistic Department, outlined in my former circulars, it is my earnest desire to secure this winter a very widespread arousing of the churches through the presentation of truth as to the evils of intemperance and the need of temperance work.

Over twenty-five millions of people gather each Lord's Day in the churches of our land. Some are aroused and interested; many are still indifferent. Hence, I believe, no greater work can be done than through a concerted movement to arouse public sentiment in the churches of the nation. An aroused church means the speedy removal of the evil.

THE PLAN

which is now being successfully tried by your superintendent in her own city of Brooklyn is as follows: Let each *state* evangelistic superintendent secure copies of this circular from the National superintendent and forward one to each county and local evangelistic superintendent in her state.

The *local* evangelistic superintendent should at once present the matter to her W. C. T. U., securing the indorsement of the union. A letter should then be addressed to each pastor of her city or town as follows:

LETTER TO PASTOR.

Rev.....

Dear Sir:

The "Woman's Christian Temperance Union," of ....., through its Evangelistic Department, aims this winter for a special series of temperance meetings in our churches, in harmony with such effort throughout our nation. Would *you* be willing to give your pulpit one Sunday, morning or evening, during the month of February or March, 1893, for the presentation of the temperance theme, under the auspices of the local W. C. T. U., either preaching the sermon yourself or allowing us to arrange an exchange by which some other pastor shall present the theme in your pulpit as you present it in his? If a lady speaker is preferred we shall be glad to make this arrangement. Our idea is a general and concerted presentation of gospel temperance truth by pastors of our town and the entire nation during the present season.

Will *you* coöperate with us in this effort? Please address an answer as soon as possible to the writer, fixing the date in February or March when such a sermon shall be preached. We aim only for an arousing of public sentiment, yet shall be grateful if any churches feel inclined to give at this special service the whole or half of a collection for our W. C. T. U. work. We shall be still more grateful if at these services, and at other times, our pastors will pray for the temperance cause and the Woman's Christian Temperance Union.

In behalf of the union.

Mrs.....

Address.....

ARRANGEMENTS.

When the reply to this letter has been received, arrangements should be completed at once. When possible, let printed or written facts be sent to the pastors, in reference to the work of the National and your local W. C. T. U.

In my Brooklyn campaign a leaflet has been issued setting forth our local work and also the *summary* of our National W. C. T. U. work by W. T. Stead, editor, in the October *Review of Reviews*. When possible, temperance leaflets might be distributed at the door at close of service.

The week preceding each sermon let these special temperance services be advertised as under your auspices and a large committee appointed from the union to be present. A very careful record should be kept of the number and character of these services and reported to your state superintendent that she may report to the National superintendent.

AN EXHORTATION.

Dear evangelistic superintendent, will you not receive this appeal with *enthusiasm* and push this work with unremitting zeal, that the months of February and March, 1893, may witness a national arousing in our churches? What the results may be no human mind can estimate. The influence will be felt in the home, church, society and at the polls.

Let there be special vigilance on the part of each superintendent to guard our devotional hour from eleven to twelve a. m., in each state and county convention.

Increasing experience but intensifies the conviction that where this practice is strictly adhered to, no matter how pressing the crowd of business, delegates have received unusual help and inspiration. Towns and cities in which they gather have been spiritually stirred, and the wheels of our great temperance machine have run without friction. We aim, for this year, 1893, and *in all the future* for a general observance of this hour in every World's, National, state and county convention. "They who most honor the Spirit, are those whom the Spirit most honors."

When this hour is placed at the opening of the convention, either morning or afternoon, it is practically a failure. Confusion abounds; reverent worship is impossible; officers and committees are seldom present; citizens cannot attend. An impression is given that this service is of less importance than the routine of business, and the hour is robbed of its power.

The tendency of all great congregations is to lose the devotional spirit. In many of our religious gatherings, the devotional hour becomes almost a misnomer and sometimes a burlesque, while the daily papers report the ministers as in the lobbies, and a mere handful in the devotional meetings. Let us keep our altar fires brightly burning.

This circular-appeal can be secured from the National superintendent for sixty cents per one hundred copies Will each state evangelistic superintendent order at once, copies sufficient to send one to each county and local superintendent in her state? Thus our efforts will be in harmony and she will save the labor and expense of printing her own circular.

Brooklyn, New York, 151 Remsen St.

A WOMAN'S YEAR—ENGLISH PROGRESS.

BY WARNER SNOAD.

President English Women's Progressive Society.

Eighteen ninety-two has been essentially a woman's year. Its greatest triumph is, of course, the bill passed by the Legislative Council of New Zealand granting women's suffrage; but at home the woman's cause is not standing still. The University of St. Andrews has opened its doors to women, and despite the strictures of Sir J. Chrichton Browne another fortress has gracefully surrendered. St. Andrews has not only determined henceforward to admit women to any class or classes they may select, with a view to graduation in arts, science, theology or medicine, but has also taken what, if we may judge by the action of some of our own universities, is the still more generous step of offering to its women students a share in its pecuniary benefits. In the year 1893 a sum of upwards of £30,000 will become available for bursaries or scholarships at the University, "one half of which is reserved for women students exclusively." St. Andrews, moreover, emphasizes its attitude toward the medical education of woman by the further statement that "those who intend to enter the medical profession will have a prior claim to these bursaries, although they are tenable while arts and science classes are being attended.

St. Andrews is not the only triumph. At a meeting of the council of the Royal Geographical Society it was unanimously agreed to admit women as Fellows on the same terms as men. Admission to the Royal Geographical Society means another opportunity, another door open for women and one not to be lightly estimated.

Yet another important event of the past year occurred at the proceedings of the British Medical Association, the extraordinary general meeting called for the purpose of considering the motion of Dr. J. H. Galton: "That Article IV. of the articles of the Association be altered by expunging the words, 'No female shall be eligible for election as a member of the Association.' The disabling clause it was proposed to expunge had been added to the original articles by vote of a large majority of the members in 1878. Thus the barrier by which in 1878, 3,000 men opposed the possible admission of the eight English women then eligible for membership, has been leveled as useless in 1892, when there are in Great Britain 140 registered women physicians, and "more coming" from the schools successfully established for them in London, Edinburgh, Glasgow and Dublin.

Another striking proof of the growth of opinion upon the woman question is the important position assigned to them at the Church Congress at Folkestone. Of equal significance although in an entirely different class and groove is the decision of the Forester's Club and Friendly Society to admit women upon the same terms as men. This decision although apparently of trifling importance compared with St. Andrews and the Geographical Society, is in its way quite as striking a proof of the tendency of the times; for the Foresters represent the opinions of an enormous mass of working men, and to allow women to

enter their hitherto jealously guarded clubs is a distinct step.

Thus upon the one hand men are admitting women's intellectual power and capacity for scientific research, and upon the other their right to the common necessaries of life, not as inferiors, but as equals. The very fact that these reforms are at the extremes of the social scale is in itself encouraging, if we remember the old adage of burning the candle at both ends. Opponents of progress may rail as they will, but we who work for women, may of a truth take courage and go forward. All honor to the chivalrous men who help us.

London, Eng.

SIR JAMES SAWYER'S ADDRESS AT THE GREAT BIRMINGHAM GATHERING.

DEAR UNION SIGNAL:—It is conceded that Birmingham, England's third largest city, has been from time immemorial the center of political life. The platform of Birmingham's historic Town Hall on Friday, December 9, presented a magnificent demonstration to the immense strides that temperance sentiment has made in Great Britain. Within those precincts the voices of England's eminent men have rung out in speeches that made history; John Bright's sonorous tones fell like measured music on the listening ears of the men of his generation and moulded their thoughts for peace and justice; Gladstone's fiery and persuasive eloquence has turned the current of public opinion into the channels of a wider freedom for the oppressed; Randolph Churchill and Chamberlain and a host of other politicians have passed across that stage. The first notes of Mendelssohn's great Elijah were sounded there, and the magnificent chorus of that most splendid composition was there given to the English world.

The vast meeting that assembled recently within its walls was second to none in importance and significance. The temperance cause is now recognized as one of the most vital questions of the hour. Reform has come within the range of practical politics, and it is a subject which Mr. Gladstone has lately characterized as one no politician dare ignore. It was not, however, to meet the leaders in the House of Commons for which that vast assembly gathered, but to greet the two women, who, in the old world and the new are endeavoring to solve the mighty problem of the world's greatest ill, to rally their forces around the standard of home protection. Sir James Sawyer, one of England's nobles, distinguished as a medical authority, after an eloquent welcome to your and our leaders, made a thoughtful address which deserves preservation in the scientific literature that is throwing electric signal-flashes into common life and into the temperance cause. The following is an extract from

THE ADDRESS.

"As a physician and as a citizen I deplore the evils which are wrought amongst our people by the alcoholic poison. I deplore these evils in common, I believe, with all physicians, and in common, I hope, with all thoughtful citizens. We know that our jails, our workhouses, our hospitals, our lunatic asylums and our asylums for idiots receive a large proportion of their inmates in consequence of the destruction which alcohol works on men's minds and on their morals, their bodies and their fortunes.

"Will you allow me to impress upon you a great and particular danger which the drinking of alcohol brings with it? Medical science, by the aid of microscopic research, has made great progress during the last ten years in the knowledge of the causes and cure of many common diseases. We have learned that many diseases owe their origin and characteristics to minute micro-organisms which come to us in the food we eat, the fluids we drink, the air we breathe, the clothes we wear or the things we touch. These micro-organisms find their way into the blood and tissues of the living human body and multiply there, and each kind of them produces in that body its own characteristic and special disease. There is one kind of micro-organism for typhoid fever, another for erysipelas, another for consumption, and so on. Each produces its like and its own and no other, just as a cabbage comes from a cabbage and a cocoanut from a cocoanut.

"Now, how is it, seeing that these noxious micro-organisms are so numerous and so prevalent that we do not oftener fall victims to them? We have found out the reason. There are within our bodies, in our blood and in our tissues, numberless little cells which protect us. These cells are known as leucocytes. When a healthy leucocyte meets a disease producing micro-organism, when this little guardian of our health and of our lives meets his nemy in the gate it becomes very active to destroy it; it spreads itself out, encompasses the micro-organism, takes it within itself, and consumes it.

"We have found out, too, that many agents have a paralyzing action upon leucocytes and destroy their power of dealing with the micro-organisms of disease in the way I have described. One of these agents is alcohol. So you may be sure that if you are in the way of infective disease, your risk of taking that disease is increased if your body be in the least degree under the influence of alcohol."

It may be appropriately added that the above cause is cited by other famous scientists for the frequent fatal result of disease in an habitual drinker.

SPECTATOR.

Birmingham, Eng.

A WORD FROM AN INTREPID SOUL.

DEAR UNION SIGNAL:—For six weeks past I have been hoping to write to you through these columns, but that last home-coming was so distressingly painful that I have been unable to write. I ought not to have expected to rally more quickly, since this summer's work was more than double that of 1891. My careful physician put his Scotch-Irish foot down on all visitors, and all work, and I was truly shut in from the 20th of October to the 23d of November, when so much pressure was brought from all sides for help in the Thanksgiving work that I had my shutters opened and took up active life again. The calls of these two weeks convince me that nervous prostration requires more than one month's rest.

My pastor and physicians have been trying to teach me that a soul cannot work without a body, at least in this world, and that I ought to consent to let go all other interests and care awhile for just the needs of this feeble body. I have been trying to be an apt scholar, but after these days and nights of inactivity and restlessness the conclusion of the whole matter with me is that I would rather be "killed all the day long" with work for others, and die to self, than to live useless and idle, with so many golden opportunities for service slipping by every hour.

In the very midst of those quiet, suffering days came your letter of loving greeting "by vote of the convention," and you can readily realize the joy it brought, that it was like "cool waters to a thirsty soul." How sweet the courtesies which spring from love, how priceless the blessings of friendship!

Christmas has passed again with all its multiform possibilities of giving pleasure and teaching of the dear Christ-child.

The very atmosphere surrounding the flower mission department teemed with tender plans of cheer for the sick, help for the needy, and ministries of all sorts for lonely hearts.

Wouldn't it be lovely to be able to follow you on your errands everywhere and have a share in all your good times? You remember Mrs. Whitney says, "There is a great song forever singing and we're all parts and notes of it if we will just let God put us in tune." Therefore,

"If you have a kind word, say it,
It stills the sigh, awakes the song.
Can you do a kind deed, do it,
It lifts the burdens, makes hearts strong."

No one knows better than I how precious are kind words and expressions of love, for no one had ever more blessed, beautiful things to come into life.

I wish I could give each one of you who had part in this last surprise a little conception of my appreciation of the exquisite floral album which you helped Miss Emma Swartz and her sisters to make for me. A few weeks agone I received a letter from her saying: "Will you please accept from some of the World's white-ribboners, and from myself personally, a little souvenir of wild 'flowers' in the form of a floral album as a slight token of our love and sympathy for you and our appreciation of your beautiful ministry of flowers. I hope it will be a surprise and a pleasure to you."

Just imagine what a surprise, as (like that about the music box you sent me on the fiftieth birthday) I never had heard a whisper of it, and if you *can* do so, realize the pleasure it is to have flowers from almost every state and territory in our land, and from Burmah, Hawaiian Islands, Nova Scotia, Sandwich Islands, South Africa, Jerusalem and many other foreign countries. Every page is a picture, with its treasures daintily pressed, retaining their colors and arranged with an artist's touch. These are enclosed in a large, pink celluloid cover, exquisitely painted and trimmed with bows of *white ribbon.*

A young friend from St. Louis has taken the measurements that she may have a glass box made in which to keep it, and it is "a joy forever." Far more precious than the tangible gifts is that which lies behind, and the marvel is that she should have thought me worthy of all this tender thought and busy work. That you should have taken such infinite pains to make me happy humbles me, while it lifts my soul up to God who gave me such friends.

I cannot express myself now; wait until we learn our heavenly language and then I will be able to tell you what I feel. Our prayers are for both of our dear ones in their absence beyond the sea.

Faithfully and gratefully your sister.

Louisville, Ky. JENNIE CASSEDAY.

THE PERSECUTED JEWS.

DEAR UNION SIGNAL:—The secretary of the Society for Relief of Persecuted Jews, in a private letter, sends the following account of the hardships of the oppressed Israelites which will interest all humane souls:

DEC. 6, 1892.

In Roumania many hundreds of families have been evicted illegally by order of Prime Minister, against the wish of the peasants among whom they have lived, and are now seeking shelter wherever they can. Respectable, superior looking men are suddenly beggared, turned out of their houses and farms with leases unexpired, the doors locked against them, all their property, furniture, clothes, cows, etc., seized, their debtors forcibly stopped in the very act from paying their just, legal debts—the wives and sons cruelly beaten in many cases; some have died of the brutalities inflicted.

The effect of Mr. Scott Moncrieff's presence amid all this and the publication in the *Times Daily News* of some of the facts, have, we hope, gained a respite till spring for those not yet turned out (snow is on the ground) on condition that they sign a paper stating their intention *voluntarily* to go next April. Go they must, but it is under compulsion. Mr. Scott Moncrieff writes his heart aches to see the misery and despair—to hear of the horrible beatings and cruelties.

As to Russia, the Jews *everywhere* are in daily terror, hunted, maltreated, ruined in business, expulsions continual and families separated. The expulsions from Moscow are expected to be resumed *now* in the Russian winter, and the remnant mercilessly driven forth. To-day's *Telegraph* reports some hundreds of fugitives at Konigsberg, in "greatest imaginable misery," many even without necessary clothing. These poor creatures were expelled from Russia two months ago, reached Wamberg, failed to get off to America (because of cholera), were sent back to Russia. There they were refused entrance and are at Konigsberg. Mr. R. Scott Moncrieff found Salonica, Smyrna and Constantinople, full of the miserable refugees—despairing, starving, but given at least a *refuge* and a little bread, by humanity of the Turkish government. More have been admitted into Palestine and our agents implore aid now that winter rains and winds and snows are before them, so that as last winter, lives may at least be saved. Our fund is *now low* and we are doing what we can to make known the indescribable need, in trust that help will be given. We have a few donations towards the land-purchase fund. But bread, water, clothes and shelter are *first* necessities. E. A. FINN, *Sec.*

London, S. W. England, 41 Parliament St.

TEMPERANCE WORKS IN THE CAPITAL OF BULGARIA.

DEAR UNION SIGNAL:—Your readers will doubtless be interested to hear occasionally a word or two about the temperance work in Sophia, the capital of Bulgaria. You have had letters from Mrs. Locke, from Philippopolis, but I think that you have never had anything from our city.

I am a recent comer here. After completing my studies in the United States, where I had been for over ten years, I came here at the call of the only Bulgarian Evangelical church in Sophia, a city of over thirty-five thousand inhabitants. I arrived here the 20th of August last, and immediately assumed the pastoral duties of the church which had been made vacant a little less than a year ago by the death of its beloved pastor, Rev. N. T. Boyadjieff.

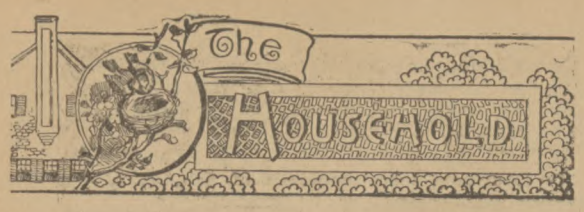
I found a well organized temperance band in the church, which is the best monument that my predecessor has here in Sophia. There are, indeed, many other things by which Mr. Boyadjieff will be long remembered, but above all is the temperance work which he inaugurated here. He organized the band, there being, I think, only six young men at first willing to sign the pledge and become members, Mr. Boyadjieff continuing to be their president until his death. It is just about one year since this organization took place. When I came here I found about ninety members. At the first business meeting of the band which I attended the project for a Bulgarian Temperance Union was discussed, the idea having originated here. Now copies of the constitution for such a union are sent to all the bands in Bulgaria, of which there are about twenty. As soon as their views in regard to the matter are obtained we shall proceed to a permanent organization of such a union. We number now one hundred and thirty in the crusade against intemperance.

At the first of our meetings I was requested to give an account of the temperance movement in America, which I did very briefly and they were intensely interested and encouraged in their work. I am now giving, at each meeting, the substance of one chapter of a book which I am reading entitled, "Broken Fetters." It is a history of the temperance movement. As we do not have yet any literature to speak of on the subject, they listen with great interest to this reading.

In the evening, December 3, we held a public meeting in the interests of the temperance cause in Sophia. The church was crowded to its utmost capacity, making an audience of about six hundred people, the majority of whom were liquor drinkers. Many temperance songs were sung and such topics as the following discussed: "We must work against intemperance," "The influence of the saloon on the home," "Our duty as a nation," "The competition of woman with the saloon-keeper," and "The loss and gain of total abstinence." For two hours and a half the undivided attention of the audience was held, and at the close of the meeting twenty-one persons signed the pledge and joined the band. The universal sentiment was that more such meetings ought to be held. We expect to hold several this winter. If any one has temperance literature to spare it will be gratefully received.

The capital of Bulgaria, like the capitals of all other countries, is a city of officials. Most of these are young men. The saloons are numerous and occupy the best corners of the streets. They are all built under ground and bear the common name, *tunnels.* These tunnels are dens of iniquity where fat salaries are squandered and many women and children are deprived of the plainest home comforts. MARCO N. POPOFF.

Sophia, Bulgaria.



LITTLE QUESTIONERS.

BY ERNEST FREESON.

In need of rest, near twilight hour,
The work of day well done,
We found the steps a resting place,
A stepping-stone for more than fun
For children all aglee.

My "fairy pet" picked choice of flowers
For button-hole bouquets,
First put them in, then took them out,
Tried hard so many winsome ways
To please me and obey.

One tiny flower was strangely new;
My answers would not satisfy:
"See there, it looks and nods at you,
Who taught this lovely rosebud how
To dress so daintily?"

"Our Father above, whose light and love
Shines down on us, does all the while
Dress up the flowers from out the dust:
This op'ning bud is but a smile
From Mother Nature's wrinkled face:
We little know, can only trust
The God of all, my child."

Casting an eager, wistful glance
Along the hall, with scarce a chance
Of seeing through,—"Master-twin" soon caught
A glimpse of some dark form;
Quick as thought, the words were out,
"Look! look! Somebody on the hallway floor!
See there, a lonely stranger fast asleep!"
Twin looked so keen, inquiringly,
In whispers, earnest plead,
"Come, sister, come, let's go and see
If we can wake that sleepy head!"
By careful touch and gentle call
They found it would not wake at all:
(What *seemed* so real was *shadow* only.)
Downcast, they turned about, as if to say,
"To know brings low, fond fancies."

Ah, what are older thinkings here
But shadow-thoughts, thrown out,
So like the dark-clad stranger
Found sleeping on the floor;
Real substance in appearance,
Resemblance, nothing more—
Till some inwrought experience
First opens wide the door
Of heart, of mind, of soul,
Toward light divine.

Brave, earnest questioners—
My Hopeful Joy, Gladena May—
You can find the truest answers
Child-like trusting day by day.

Chicago, Ill.

BOLTING THE CAUCUS.

BY WILLIAM FUTHEY GIBBONS.

"Bettah not go in dere, honey!"

"No. 26. Isn't this Senator Blunt's room?"

"Yes, but de senahtah's powerful busy jist now. He done tole me he couldn't see nobody, 'cept on impohtant business."

"I think he would see me. I wish you would tell him, please, that Ethel Wood, Mr. James Martin Wood's daughter, wants to see him a minute on important business."

A moment later the senator glanced up from the pile of letters he was looking through to say rather irritably, "Well, Sam, what now? Be quick!"

"A little girl wants to see you, sah, on impohtant business, she says," and Sam smiled as he presented the daintily engraved card Ethel had sent in.

"Who is Ethel Wood, I wonder?" said the senator, pulling out his handsome gold stop-watch.

"She said she was Mistah James Mahtin Wood's daughter, sah. She's only a little girl, sah."

"Tell her I can see her for just five minutes."

Ethel was not at all scared, as she expected to be, when Sam opened the door to show her into the great senator's presence. With very little hesitation she told him what she wanted.

"Papa brought me along because the doctor said I needed rest from school. On the way down to the capital I asked him what he was going to do here, and he said that the League had sent him to see you and some of the other men about some law, I think it was the Davis law he called it. Anyhow he told me it was to make it so that the folks could regulate the saloons."

"Did your father send you here?" asked the senator, looking a little annoyed; for he remembered now that he had refused to see his old classmate, James Wood, on the ground of pressing engagements.

Ethel's face was so honest that he could not help believing her when she said, "No, sir; he doesn't know I came." Then, seeing that the senator did not want to talk, but busied himself with biting the ivory paper-cutter, Ethel went on to talk about the Davis Bill. "I wanted to tell you about Jim. If it would shut up the saloons, I think it would be a good thing for poor Jim. Jim is the man who cuts the grass in our yard, and plants the flower beds in the spring. He used to be an awful drunkard once, and one time while his wife was sick he got drunk, and she died of pneumonia. But he's trying to keep sober now. Only sometimes he says the temptation is one too many for him. You know in Horton where we live they make all the saloons stay on the side of the railroad where Jim lives. And Jim has to pass 'em every one, before he can get up town to his work. I like Jim so much. He mended my tricycle when it got broken, and he's a real nice fellow. Only I wish he wouldn't ever drink. I know *you* don't believe in saloons, Senator Blunt; so won't you please get the men to have this law to let folks shut 'em up? It would be so much better for poor Jim. I know I mustn't stay long nor bother you, but I thought the men would do this much for Jim, if you'd only tell 'em about him."

The hot, stuffy Senate Chamber had never before seemed so uncomfortable to Senator Blunt. The long speeches were uninteresting. Nobody paid any attention to them; with a few exceptions, the members of the Senate were doing anything but listening. The only persons, outside the galleries, who seemed to be taking any interest in what was said were the shorthand reporters. One of these had left his own desk and taken his seat beside the speech-maker.

But in the gallery there was one listener who never took her eyes off the man who was speaking. Senator Blunt saw that she did not understand the arguments which the gentleman from Sussex was using, but in an indistinct way she saw that he was speaking for the Bill. When the dry, wordy speech was at last ended, the senator saw her look at him as if she expected that the man who represented her father's district would speak.

Now there was a movement in the front of the chamber, and the clerks went through the usual routine before calling the roll to decide whether or not the Bill should become a law. Ethel leaned over to her father and asked what it meant. The senator saw her face light up and her body quiver with suppressed excitement when she knew that within the next few minutes the question would be decided. He wished that he had not been present when the Bill was to be voted on. A few weeks before the senators of his party had met in caucus to decide what attitude their party should take towards the Bill. Then it had been declared that if the Davis Bill became a law through the help of their votes there would be danger that at the next election their party might be defeated. But from Senator Blunt's district there had been pouring letters and petitions asking him to vote for the Bill. Ethel's face was now turned full upon him, like a final beseeching appeal to separate himself from his party. Personally the senator was not a bad man, although not, as he said himself, "a temperance crank." But he knew that failure on his part to support his party's measures at the capital might mean that the party would not help him to reëlection in the close district which he represented. On the other hand, perhaps the right in the case was on the side of the Bill. There were doubtless many men like Ethel's Jim.

While he pondered, the presiding officer had tapped the desk with his gavel and the calling of the roll had begun. "Allen?" "Aye!" "Andrews?" Aye!" "Baker?" "Aye!"

Senator Blunt knew how they would vote; they belonged to the opposite party. If his own name had only come a little further down the roll, then it would not have been so hard. But for him, a leader of his party, to start what might be a stampede,—could he do it? The clerk was coming to his name soon.

"Beggs?" "No!"

Blunt would be called next. Ethel's face, the pile of letters—yes, he dared do it!

"Blunt?" "Aye!"

A little flutter of excitement stirred the chamber. Several men of his party stopped talking and fixed their eyes on his face. Senator Blunt tried to look unconcerned; he took up his pen and pretended to write a letter, while the rest of the roll was called. What he really did was to keep account of the votes as they were shouted out from the various parts of the house. Before the last name had been called, he saw that the Bill had been carried. He dropped the pen and looked toward the gallery to see Ethel's face. When the clerk read out the number of those who had voted for the Bill and the number of those who had voted against it, the senator saw her give one quick look at her father. He smiled and nodded down at her to assure her that what they wished for had been accomplished. As she and her father left the Senate Chamber she looked back once more, smiling radiantly at Senator Blunt, like an approving conscience.

In the leading paper of Horton on the next morning the following comment appeared:

"The Davis Bill has finally passed the Senate and will doubtless become a law. Up to the last moment its fate was uncertain. The break occurred when the senator from Westmoreland recorded his vote for the Bill. Seven other senators who had been kept in place heretofore by the caucus whip followed Senator Blunt's lead, thus securing a majority of three for the Bill. This action of the Senate is a long step in the direction of good government, and we congratulate the people of the commonwealth on the prospect that the Davis Bill will become a law."

From another point of view the following dispatch was written:

"Through the unexpected treachery of Senator Blunt and seven other senators that political monstrosity, known as the Davis Bill, has passed the Senate. There is slender hope that it will be vetoed by the governor. In spite of the action of the party caucus four weeks ago these gentlemen have seen fit to vote for the Bill. How these caucus-bolters and pledge-breakers will settle with their constituencies remains to be seen. The opinion expressed by your correspondent when the Bill was first introduced was that if supported by us it would cost us several thousand votes next November. The odium attached to the passage of the Bill attaches to these recreant senators alone. If the gentlemen who have voted for the Bill wish to be thrown overboard the party does not object to their playing Jonah."

Forty Fort, Pa.

AROUND THE EVENING LAMP.

BY FRANCES E. WILLARD.

As you sit around the evening lamp can you not resolve that you will commit to memory at least a verse a day from the best poets? I shall never cease to be thankful to Prof. William P. Jones, my earliest preceptor in the Woman's College in Evanston, who asked all of us girls to form this habit. Indeed, he made it a rule for his rhetoric class, and would give us scraps that he had cut from the newspaper of the day, and say, "Learn that; it will be a gem laid up in the casket of your mind." This became so much a habit that I have now pinned to my bureau a little collection containing seven of the best sonnets ever written, some of which I am committing to memory, and upon others I am refreshing the knowledge I already had. Goethe said that a civilized person ought every day to hear a little good music, see a fine picture and learn a few words from some reasonable mind. Now we all have the landscape of great nature, and the wonder of the sky, the greatest sight on which human eyes have ever gazed, and we may all make music to the rhythm and harmony of our own lives, even if we cannot hear an instrument. Most of us could hum or whistle some sweet tune of the home or sanctuary, and as for books or papers, they are as thick as the leaves of Vallombrosa. By the way, that expression reminds me; as you read it, did it occur to you who said it first, and where Vallombrosa is, and why one should speak of the leaves of Vallombrosa? My observation is that the average mind goes around such a quotation as the foot goes around a stone in the path, regarding it as a sort of interruption to be got away with, and I should classify twenty young persons by their attitude toward such an item as that coming up in the midst of their reading or conversation. There is an inward pain I have often called "the sorrow of the mind." It is like a hurt, a blow on the cheek. I have had it ten thousand thousand times with my two thousand pupils, in seeing how they did not fasten with alert and delighted attention upon some such saying injected into the reading or conversation in which they were participating. A teacher watches for the eye that lights, for the lips that ask the question, "What does that mean?" for the hand that turns instinctively toward dictionary or encyclopedia to make the brain, which that hand serves, master ever thereafter of that saying. Thus each one may keep good company, for the noblest people are in books, and I have noticed that those who have followed this course are the true aristocracy, and the whole world is open to them. Carlyle was a Scotch peasant, but he kept such good company that Queen Victoria sent for him, offering to give him the title of nobleman, which he declined, feeling that he had always been a nobleman in his own right. He understood so little of the manners at court that when presented to the Queen, after speaking with her a few minutes, being tired, he said, "Let us sit down, madam," whereat the courtiers were ready to faint at his presumption. But the Queen was great enough for the emergency, and gave a gesture that seated all her puppets in a moment.

THE ORCHARD PARTY.

BY MYRA GOODWIN PLANTZ.

"It's all nonsense about cider making people drunk," said Fred, with all the positiveness of fourteen. "Uncle Ben makes it on his farm every year and he's a good man. If I have to give up sweet cider to send my name to the World's Fair, it can't go."

"Cider tastes so good I wonder if it really makes people drunk," said his sister Minnie.

"I can answer that with a true story from my early life," replied Grandma, and the children came to her eagerly for they all enjoyed Grandma's, "When I was a little girl."

"We lived in town as you do, and we, too, had an uncle in the country. Uncle John had a large orchard and it was the greatest treat of the year to visit him during apple time. The air was fragrant with the odor of Rambos, juicy Northern Spies, Pippins and Baldwins. The trees were beautiful, bending with golden and crimson fruit. There was as much of a holiday over apple gathering as the Germans make harvesting the grapes on the Rhine.

"The neighbor boys were hired to pick the finest apples and lay them carefully in barrels, while little boys picked up the windfalls that covered the ground. The best of these were taken to town in wagons and the poorer ones to the cider mill.

"Part of Uncle John's business was selling sweet cider and vinegar, so he had a large press run by a horse. At the mill the apples were dumped into the mill and ground, rotten apples, worms and all, except when auntie prepared some apples for her own cider."

"Worms!" cried Fred.

"Of course; farmers have no time to stop for worms in cider, nor can they afford to grind up good apples, so cider is always flavored with worm juice."

The children made wry faces over this bit of information.

"Besides watching the pickers, climbing trees, eating delicious apples and sucking sweet cider through straws, we children enjoyed the bustle inside. There were apple bees in the evening when the young folks came in and pealed apples for apple butter and drying. The girls used to throw the long apple peel over their heads and the letter it formed on the floor was the supposed initial of their future husband's name. We liked to watch auntie stir the great brass kettle of spicy apple-butter, and we had frequent tastes in our little saucers. We liked, too, stringing pieces of apples to hang up to dry. One lovely September day auntie said, 'If you children will keep out of the way while I'm baking you can run over and ask the Smith children to spend the afternoon here. You can have a little party in the orchard. I'll make some little pumpkin pies and apple turnovers and ginger-cakes, and if you are real good Eliza can make you some molasses candy.'

"We were delighted and lost no time in inviting our friends. In fact, we were so afraid we would worry auntie and lose our treat we bothered Mrs. Smith until we heard uncle's dinner horn, and the Smith children were on hand by the time we had finished our dinner. We had a fine time playing hide and seek in the barn and romping in the orchard. There we spread our party when the hired man brought out auntie's big basket of good things. She hated our drinking so much cider so she put in a bottle of creamy milk. But Uncle John was not so particular, so he told us to go to the mill and get cider for our feast. He meant the sweet juice running from the press, but that was warm and tasteless. We found some in a barrel near, just snappy enough for our liking, so we sucked that awhile and took a tin pail full to our party. After eating and drinking we all felt sleepy and tired. 'Let us go to the barn and rest on the hay,' said Johnnie Smith, and we were all glad to do that. I was too dizzy and sick to get as far as the house. An hour or two later they rang the bell for us to come for supper but we did not respond. Then they called and began hunting us. The men, after supper, joined in the search even in the woods and by the river, and by eight o'clock both my uncle's family and Mr. and Mrs. Smith were nearly frantic over our disappearance. About nine, Jake, the hired man, went up in the loft to throw down the hay he had forgotten in the search. There he stumbled on a heap of five sleeping children. We were all sleeping a drunken sleep, and when we were taken into the house we were as sick and foolish as any old man who had become drunk on whisky."

"Oh, Grandma!" cried the children, "you really drunk?"

"Yes, and 'John, who afterwards became your grandfather, was even in a worse condition. Both families were horrified. They had often seen men the worse for drinking cider but to have their own children drunk was another thing. It made a temperance man of Uncle John and we children wrote *cider* on the first pledge we signed, which did not happen to include that dangerous drink."

"I can believe you, Grandma," said Fred. "I'll sign my name against cider if it really makes people drunk."

"So will I," said Minnie; "who wants to keep away from the World's Fair to drink worm juice, anyway?"

UNCLE JOHN'S TALKS.

No. V.

SHELF-WARDROBE.

Good morning, chickens. Come in. Glad to see you all. Now look around as much as you please and then I'll show you how to make something. That? That's a jig-saw, such as they use for fine scroll-work, little brackets, etc. Has a place for drills, you see. No, not gimlets. A gimlet is the most unsatisfactory tool I know of for light work—tapering point, sure to split a small piece. You want twist drills like these—same size throughout and cutting surface the full diameter. Then, if one breaks you can file it into shape in a minute. And you can bore without splitting. Yes, I have twenty sizes, from a sewing needle to one-fourth inch. Yes, you'll have to use gimlets when boring by hand. This is a lathe like a watchmaker's, only larger. Yes, that grindstone runs by water power same as the other things.

Now I'll show you something I've just been making for that old lady who has been sick so long. Aunt Mary calls it a shelf-wardrobe, so that must be what is is. Goes on the back of a door or in a stray corner. Shelf like a mantel, ends braced, hooks under and curtains reaching to the floor, sliding both ways from the center and fastened at the ends. First the wood work, shelf, back, two ends, ledge. Length of shelf to suit location. This is 1x9x36. The *ledge* is a thin piece like a curtain stick, mitered at the corners. Gives a finished look and keeps things from sliding off. The *back* is 1x4x36 and goes flat against the wall, the shelf nailed to its upper edge. Put the clothes hooks on this piece, at such height as to leave two inches between their ends and the under side of the shelf. The *ends* come next. Always plan a piece of work to the end before beginning actual operations, whether you are building a house or a boot-jack—yes, I'll tell you about my boot-jack, some day. Take a 1x4, see that the end is square and measure off two, four and eleven inches on one edge, and seven, nine and eleven on the other. Connect two and nine, and at four and seven mark a right angle until you touch the oblique line; square across at eleven. Now saw all the lines and you have the two end pieces. They go under the shelf, against the back and reach to within one inch of the front edge of the shelf. Nail them in and the wood work is done.

Now for curtains, but we want a wire first. Use stove-pipe wire, not the heavy kind. Put a one inch screw into the under side of the shelf, half an inch from the front edge, and three-eighths from the end, leaving one-fourth inch in sight. Fasten on the wire, carry it through the crack of the screw and at a corresponding point at the other end, attach it to a screw-eye, and wind around the shank, turn the eye until the wire sounds like a violin-string, taking care that it is parallel with the shelf. Support the middle with a staple. Smooth the wire with emery-paper and put on a drop of oil, then the curtains will almost slide themselves.

The curtains should just clear the floor. Let your big sister make them, and tell her she may have them scant or full, with plain gathers or one-way laps, box plaits or twistemajigs, or any way she likes. Fasten some hooks, not rings, every two inches but be sure to get them half an inch below the edge, so the curtain will touch the shelf and keep out dust. The curtains are to be fastened around the ends back to the wall at top and bottom. They go outside of the screw and screw eye, and just under the ledge—which you see projects over the end pieces. When opened, they bunch up at the two corners.

Yes, Jimmy, I do know what to hang it on. Two long screws right through the back into something solid. There is an easy way of hanging it on hooks so it can be taken down, but this will answer for most cases, and I do not want to tax your brilliant young minds too heavily.

Here comes the postman with THE UNION SIGNAL. Jennie, you read aloud while I finish this.

DRINKING beer will spoil good cheer.
Who boozeth over grog will soon be in a fog.
Where strong drink enters folly centers.
Small beer gives small cheer.
The biggest poor-house is near Gin Lane.
Dictionaries declare gin is a snare.
Strong ale makes the strong ail.

—*Spurgeon.*

DEAR BOYS AND GIRLS:—I know you will all enjoy the following story and one of the essays on cider sent by our Cozy Cornerers in answer to my question, Why do we include cider in our pledge? a few weeks ago. Next week we shall have more of these letters from some of ou earnest members. Look out for them.

Affectionately,

Aunt Jane

MABEL'S INFLUENCE.

Little Mabel stood watching old Tim make cider in the cider-mill.

Old Tim liked cider, and I am sorry to say he sometimes took something stronger.

Mabel liked cider, too, but she had signed the pledge and never meant to break it.

"Want a drink?" asked Tim.

"No, I thank you," replied Mabel. "I can't drink cider, I've signed the pledge."

"Oh, there ain't no harm in a little cider," argued Tim.

"But," replied Mabel, "sometimes it leads to something stronger."

"Well, I guess that's so. I never used to drink anything but cider. Do you s'pose that pledge of yours would help me any?"

"Why, yes, I do," replied Mabel.

"Could you get me one, do you s'pose?" asked Tim.

"Oh, yes," said Mabel, "and a white ribbon, too. Oh, I'm so glad!"

Tim signed the pledge and kept it, though it was hard work. He always said it was Mabel's influence that led him to do it. JESSIE BARBER.

Hamburg, Ill.

Jessie says she has been interested in THE UNION SIGNAL stories. I am sure you are all pleased with her own little heroine.

CIDER ESSAYS.

Why do we include cider in our temperance pledge? Because it is one of the most common temptations for boys to form a drink habit, which leads so often to the saloon. Cider is made of apples, ground in a mill, and then fermented till it is "hard." There is eight per cent of alcohol in cider, while there is only five in beer. I know of a farmer who makes lots of cider and when it gets hard sells it to boys and they get drunk. More drunkards have started out with cider than any other way. Our minister says that cider is the devil's kindling-wood, so I am sure the only safe way for boys and girls is to have nothing to do with it. C. MARRIOTT.

Richwood, Ohio.

Ten years old and a temperance boy is this little nephew. I say amen to that last sentence, don't you?

SOFT-SHELLED NUTS.

137.

TWO DIAMONDS.

1. A letter in pew.
2. A small boy.
3. The most refreshing of drinks.
4. What the saloon is; the owner is ready to catch you in his clutches.
5. A letter found in tree.

1. A letter found in pew.
2. The past of an action perfomed by the teeth.
3. Poor drinks to quench the thirst.
4. A boy's name.
5. A letter found in sister. C. L. H.

138.

CROSSWORD ENIGMA.

In fan, not in hot.
In where, not in what.
In Ann, not in Bert.
In pants, not in shirt.
In cow, not in horse.
In fine, not in coarse.
In sin, not in bad.
In eel, not in shad.
In Will, not in Ed.
In ill, not in bed.
In lard, not in grease.
In uncle, not in niece.
In flap, not in wing.
In burn, not in sting.
In dance, not in spring.

The whole is the name of a good and true lady whose praises we sing.

Scotch Grove, Iowa. ANNIE LAURIE.

139.

SCRIPTURE ACROSTIC.

The initial letters of the following Bible texts form the name of a well-known temperance worker who loves children. What is her name?

Psalms 42: 1; Psa. 115: 1; Psa. 73: 23; Psa. 57: 8; Psa. 87: 7; Psa. 145: 3; Psa. 65: 2; Psa. 119: 49; Psa. 51: 18 Psa. 27: 4; Psa. 20: 6. I. P. M.

ANSWERS TO PUZZLES PUBLISHED DECEMBER 15.

130. Love.

131. 1, Mississippi. 2, Missouri. 3, Cumberland. 4. Green. 5, Yellowstone.

132. "Look not on the wine when it is red."

Correct answers: Helen R. Hendrix; Marian Odell; James Craig; Sadie Cliver.

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"There are wounds to be healed, there is work to be done,
And life can withhold love and duty from none."

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.—I Tim. 6:12.

OUR BILL OF FARE.

"Between the Years" is the title of our introductory poem, by Aurilla Turber. "The Triumph of Faith" is a true test of trust and duty well told by Lydia Hoyt Farmer. Mrs. Clara C. Hoffman, our eloquent speaker, contributes a pointed article to our series on "Reform Forces." Wilbur F. Copeland, a member of *The Voice* staff and author of the well-known "Handbook of Prohibition Facts," furnishes a valuable explanation of the manner of computing the estimates for the national drink bill. Dr. Cushman's Columbian article is, as usual, full of pith and point. Miss Greenwood's appeal to the churches will doubtless find a responsive chord in every Christian heart. Warner Snoad, our loyal English friend, reviews the past year in the light of woman's progress. The Correspondence page is crowded full of interesting matter. The Household department kindly gives half its space this week to Our Children, who are generously provided for by Aunt Jane.

A THOUGHT FOR THE NEW YEAR.

"This temperance question is getting to be a terribly-in-earnest sort of a thing, somehow," remarked one business man to another, as they met, newspapers in hand, on a street car.

"It strikes me it is the fellow on the other side of the fence who is in earnest," was the somewhat gruff answer. That was all, but it started a train of thought.

The evil agencies are earnest with a zeal that is unremitting in its efforts. It is heedless man, whose soul is in hourly peril because of this vigilance, who forgets to be watchful, losing himself in trivialities and risking eternal welfare to "gain the whole world."

Satan assumes many forms, lurks behind innumerable masks, sets an endless variety of traps, great and small, to ensnare man's footsteps. But all his masquerading and scheming has only one end, namely, the destruction of souls, and how blindly, yea, even smilingly, they let themselves be entrapped! By his persistent earnestness the evil one—this "fellow on the other side of the fence"—conquers. So in earnest he is that he has hardly time for a triumphant laugh when he scores a victory, or for a groan over a lost battle. Why? He is in pursuit of souls! Arrayed against him is the King of Heaven. When through Him a redeemed one passes over from the battle-ground where sin and righteousness meet, well enough He knows that "the gates of hell" shall not prevail to draw that soul back into the outer darkness. There is no time to be lost. The enemy of souls knows this far better than do those in peril. Procrastination brings an hour at last when it is too late to cry for help and the great gulf is forever fixed between the lost and redeemed.

As the new year comes in, Christendom (or rather its great, warm heart, the church of the living God) pauses upon its threshold during the Week of Prayer to contemplate the deep things of life, the earnest questions that involve eternal destinies. Oh, that she would take on a seriousness now as never before! That she would put on the whole armor of God, not a piece here and there, but the whole, invincible armor, that she may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, *not against flesh and blood*—mark that. Yonder saloon owner, yonder voter with the license ballot in his hand, yonder evil speaker who is poisoning the minds of our youth—they are not our only enemies. We fight deadlier foes: principalities, powers, rulers of darkness, spiritual wickedness. The "temperance people" are fighting the outcropping results of inward sin. Should prohibition votes alone gain the victory, saloon doors swing to, and the liquid poison of the country be poured out upon the ground, the earth would scarce have made one revolution about the sun ere those who fought so heroically for God and Home and Native Land would find themselves confronted by some new enemy wearing as deadly a front as the old.

The axe must be laid at the root of the tree. The cause of the trouble must be removed. The fountain must be purified to have clear water. Right there is the blessedness of the Woman's *Christian* Temperance Union in the work of gospel temperance. Here she comes into touch with the church of God. In every pulpit where Christ is faithfully preached, in every home where the Christ-life is faithfully upheld, the temperance battle is grandly victorious. A soul won for Christ and clothed in heavenly armor against which the darts of intemperance and impurity fail of their mark, is a victory indeed. Bishop Newman said in a recent sermon that the things Christ did *not* do were greater than the things He did. He established no reformatories, endowed no asylums, gave no instructions for the building of jails, homes and like places, but instead declared, *Ye must be born again.* Such public institutions we are in the habit of pointing out with pride. Looking deeper, are they not our shame, since each one is a silent, yet swift witness to the presence of sins thus far unconquered? We could not cure the leper, but we could provide tombs where he might hide his unsightliness.

"Ye must be born again"! Sign pledges, vote clean tickets, rally in great numbers, sing ringing choruses, but forever cry to the multitudes without ceasing, "*Ye must be born again.*"

If with the initial week of this New Year the spirit of the Crusade, which was the spirit of prayer, which is the Spirit of God, should set on fire the hearts of His people, how grandly the battle would go and how blessedly overwhelming would be the victory. Oh, that an earnestness born of a conscious purity might characterize the soldiers of the Right, they being dead to the world, dead to self, alive unto Christ, meeting open sin with clear-eyed spirituality; quenching all the fiery darts of the wicked with the Sword of the Spirit which is the Word of God; turning to naught the tempter's cunning by the wisdom learned of the Holy Ghost in the words of the Master; growing strong in the Lord and in the power of His might; opposing intemperance which is sin, by true temperance which is holiness manifest in daily life "without which no man shall see the Lord." Then shall the year of eighteen hundred ninety-three be in deed and in truth, *Anno Domini*, the Year of Our Lord.

A FAMOUS PHYSICIAN'S TESTIMONY.

Sir Andrew Clark says that health is that state of the body in which all its functions go on without notice or observation, in which existence is felt to be a pleasure and in which it is a kind of joy to see, to hear, to touch, to live. That is the choice blessing we call health, and none on earth is choicer, or, alas, so rare!

Sir Andrew continues: "Now let me say that is a state which cannot be in any way benefited by alcohol; it can bear it sometimes for a while without obvious injury, but benefited by it, never. I venture to say there is a certain state of joy of existence, for I cannot call it anything else, a sense in which one feels what a pleasure it is to look out upon the green fields, to hear pleasant sounds, to touch pleasant hands, to know that life is a satisfaction; this I say is a state in which a sort of discord is produced by alcohol; this is a state in which sooner or later the music goes out of tune under the continued influence of alcohol. This is an ideal life that rarely in this age comes to us dwellers in cities and towns. From the sins of our forefathers, from the unsuitable surroundings in which we dwell, from our own vices or mistakes, it somehow or other rarely comes to any one of us.

"I call perfect health the loveliest thing in this world, and alcohol even in small doses will take the bloom off, will injure the perfection of loveliness of health both mental and moral: I go still further and say, alcohol is not only no helper of work, but a hinderer of work, and every man that comes to the front of a profession in London is marked by this one characteristic, that the more busy he gets the less in the shape of alcohol he takes, and his excuse is, 'I am very sorry, but I cannot take it and do my work.'

"I am the general physician in the largest hospital in London; I do not desire to make it a strong case, I desire to make it a true case, and I tell you I am considerably within the mark when I say that, going the round of my hospital wards to day, seven out of every ten persons there owed their ill health to alcohol. I do not say this seventy per cent were drunkards, I do not say that one of them was what you call a drunkard, but day by day, just as the grass grows and you cannot see it, day by day this little excess, often a little one, is doing its work; it upsets the stomach, the stomach upsets the other organs, and bit by bit, under this fair and genial and jovial outside, the constitution is being sapped. This is the truth concerning more than three-fourths of the disorders of what we call fashionable life. There is another side to this question that I call its awful side, it is that the use of alcohol becomes a part of a man's very nature, and he hands it down to his children as part and parcel of their very being. What are we to think of those that are born drunkards? How can any man think without dread of this terrible fact, for fact it is as surely as that two and two make four, that this desire is becoming part of his nature, and that he is handing it down to generations yet unborn.

"The United Kingdom Temperance and General Providence Institution of London proves by its experience from 1866 to 1891 that the actual claims in the temperance section if calculated on policies are about seventy per cent of the expected claims: while in the general section out of which total abstinence is left, the actual claims are about ninety-seven per cent of the expected claims. The temperance argument is here in nutshell form."

THE VOTE.

A great many people are wondering why they do not get the vote of Mr. Bidwell at the late election. Considering that more than a month has passed since the election it seems a reasonable demand. Perhaps the "why" of the delay may be suggested by recalling a few facts.

The first and fundamental difficulty is that the political press are not consumed with a burning desire to blazen any fact about prohibition except one. If they could inform the people that the party had disbanded in disgust and despair, it would be known as far as the telegraph reaches in twenty-four hours. The troubles of the alcoholic Israel would be consigned to oblivion with profound thanksgiving.

That portion of the partisan press which adheres to the Republican party regard the Prohibition party as the cause of its defeat. Assuming that the Prohibition party is recruited entirely from its ranks, it counts every Prohibition vote as rightfully belonging to it, and affirms with passionate earnestness the folly, if not something worse, of those who vote the Prohibition ticket. But for the treasonable stupidity of sixteen thousand, more or less, Republicans in Wisconsin who threw away their votes on an impracticable issue, that state would have been saved to the Republican party—so Republicans reason. In 1884 New York went Democratic and elected Mr. Cleveland by the pitiful plurality of one thousand forty-seven, while over twenty-five thousand New York Republicans threw their votes away to the Prohibition fanaticism. To the thorough-paced Republican partisan all this is exasperating to the last degree. The party owns the voter, in its opinion. To break away for the sake of expressing a conviction, or organizing a reform, or for any purpose is intolerable. It is even worse than going over to the Democracy.

Well does Dr. Herrick Johnson say of this party craze: "It proceeds on the sheer assumption that the right of intelligent suffrage forevermore must be limited to a choice between *two* men; that the conscience of this Nation never can voice itself at the ballot-box save through the two great political parties; that a vote has only a numerical value and that a principle cannot by any possibility be made an issue in politics, so long as both parties ignore it or trample on it and a majority of independent voters cannot be commanded for it. This is simply 'practical politics' drunk with the wine of godless partisanship and worshiping itself." In 1888 and now in 1892 the same treason to the Republican party is repeated. Enough Prohibition votes were thrown away on Bidwell in several states to have given those states to Harrison.

Cherishing these sentiments, and in fact being dominated by them, as the politicians and office-holders are, nothing is more hateful than the Prohibition party, and nothing more ardently desired than its destruction. Of course, with them as with other men, "the wish is father to the thought." With each recurring election the hope amounts almost to belief that now at last the pestilent disturber will be heard of no more.

About the only difference between the Democratic and Republican verdict is the proportion of contempt injected into it by the latter. With such elements controlling the great mass of the newspapers it should not be a matter of surprise if silence broods over the vote.

Now appears another actor. In 1884 the Associated Press gave orders not to send by wire any returns except those pertaining to the two great parties. This had a fair show of enterprise, but its effect was to give the more violent partisans the opportunity to say that the Prohibition party had disappeared. This was said, as a part of the early news. Here and there a Prohibition vote might be found by those who looked for it, but so few and scattering that the impression is made during the first week after the election that the Prohibition party has gone to oblivion. So made, no subsequent publications reach the masses of the people. When the various political almanacs are published, some come to know the facts.

As soon as the official count is made, and the secretaries

of state have the record, the readers of THE UNION SIGNAL will be furnished with the figures, which they can use as they have opportunity. Among those returns published from time to time some grains of truth are found, but as a whole they are entirely unreliable. With the exercise of a little patience we shall get the correct figures as nearly as they can be secured.

We hear it said, and in quarters which are worthy of respect, that a large number of Prohibition ballots are thrown out uncounted, the officials arguing that it is not worth while to bother with a ballot or two, which cannot change the result any way. When this is done in some thousands of precincts the aggregate is considerable, but there is no way to prevent this, and we need not worry about it. The vote, as it will appear, will stand as a protest and a nucleus. What changes may take place within the next four years cannot be foreseen, but the duty of the Prohibitionists to stand firmly by their guns is too plain for argument, whether they be many or few.

"HE SHALL FALL HIMSELF INTO HIS OWN PIT."

The latest and boldest attempt in the way of trusts and combines is that of the whisky distillers. They propose to legislate to themselves $100,000,000 by pushing through Congress a bill to advance the government tax on whisky from ninety cents to one dollar and fifty cents per gallon. The bill, as now offered, provides for a tax of one dollar and twenty-five cents, but if this does not arouse *too* much antagonism, their purpose is to amend by raising it to one dollar and fifty cents. The boldness of the trust is the more striking because of its assumption of the success of its nefarious scheme from the beginning. Capital is usually timid and reconnoiters carefully.

The whisky trust has already purchased a large proportion of the present stock of manufactured spirits, aggregating 130,000,000 gallons. Every distillery in the trust is running at its full capacity, which will make the total product, on or before March 1, 1893, at least 200,000,000 gallons. This does not include stocks in the hands of retailers, which are said to be unusually heavy.

In making this enormous investment the trust relies for correspondingly enormous returns upon its power in Congress. It expects to get both Houses to pass, and the President of the United States to sign, the bill advancing the tax to one dollar and fifty cents per gallon. Do the distillers hold a balance of power in the predominant parties? Why are they so confident of their ability to control national legislation that they invest millions of dollars on this presumption? Does not the recent election show very forcibly what is the will of the people regarding monopolies? No member of Congress, from either party, can fail to forecast the future of trusts, and of all who foster them by protective laws.

The people will no longer countenance the building up of giant monopolies which shall dictate legislation, federal, state or municipal, and we think we see in this move of the liquor fraternity the beginning of the end. We await with interest further developments.

IS THE WORLD'S FAIR TO BE OPEN SUNDAYS?

The statement was made some months ago by THE UNION SIGNAL that the opposers of the Sunday closing of the Fair would not be defeated until they were utterly routed, and that everything possible would be done to secure the repeal of the condition imposed by Congress upon the appropriation granted. Recent events show that we were not mistaken. The board of directors not long ago passed a resolution by a vote of twenty-six to four in favor of Sunday opening, and a Chicago paper of recent date begins a half column article thus: "The World's Fair *Sunday-Opening Association* [italics ours] is actively engaged in securing the expression of the will of the people on the question of repealing the act of Congress closing the Exposition Sunday." The article states that postal cards sent out indiscriminately show that four out of every five persons want the Fair open on Sunday and adds that, "petitions for an open Fair on Sunday will be showered upon Congress to a greater extent than that body has ever before known," and that these petitions will come from all over the Union and from all classes of people.

If Christian people ever deluded themselves with the hope that the question of Sunday opening was finally settled, they may as well awake at once to the truth that there is not merely a strong desire that the Fair be opened but an organized effort to reach that end. A "Sunday Opening Association" is in actual existence and its "secretary" is traveling through the land ostensibly ascertaining public opinion and doubtless making sentiment as he goes. Before we let this matter go by default, let us get clearly before us the issues involved. We must look beyond the plausible arguments which urge the necessity of Sunday opening as a diversion for the idle and vicious who will crowd Chicago at that time, and as a means of education and recreation to the toiling masses, and remember that the open Fair means a long stride towards the utter destruction of our American Sabbath. Open Fairs, museums, etc., on Sunday "for the laboring classes" mean inevitably in the end no Sabbath for the laborers or any one else. Setting aside all religious considerations, let thoughtful people consider what our day of rest is to all classes of society, what our life would be without it, and then decide this question. Unless we are prepared to accept this alternative of no Sabbath at all, we must never consent to an open Fair on Sunday. On these grounds, the patriot and the humanitarian, merely, should make common cause with the Christian; nothing but greed for gold can be urged on the other side.

To the Christian, the question is of far more serious import, for the annihilation of our day of rest is also the annihilation of our day of worship and, to many, of almost the sole opportunity for religious development. It is a deadly blow at Christianity and in Christianity center all the hopes of our nation's life. Without it, we shall go as all the nations of the past have gone before us. Our hope of immortality as a nation and our hope of immortality as individuals is the same. Unless the "little leaven" shall leaven the whole lump, our destiny is destruction, our end, death.

CONQUERED REALMS.

The bicycle is already a great realm for women, and is doing for the masses what horse-back riding has long done for the classes, especially in England. Many an expert bicycler among women has told us that her steed of steel had opened to her a new world and given life a zest that she had thought had passed away with youth. The sense of freedom and of power, the breathing of fresh air, the change of scene, the movement of muscles well nigh dormant until they have once more a sense of life; all these are among the blessings that a cycling woman realizes.

We believe it is Dr. B. W. Richardson who has declared that swimming, of all other exercises, is the one to be most recommended, and swimming classes for women are now established in all our leading cities. The whole range of athletic sports in so far as they may desire to enter it, and schools for physical culture with gymnasia attached, are springing up on every hand, in which the costume is wholly conformable to nature and to reason, so that no graceful movement of the body is impeded, no organ constricted, and the whole life of the body is maintained during the practice in this instance, at least, in a natural condition of equipoise and liberty.

Young women are beginning to be admitted as "choir boys." Why not, since they now graduate as bachelors in the established church? Indeed, they are inching along into every place worth entering, and the girls of the future will wonder beyond telling why it was ever otherwise.

The fact that the Greek letter fraternities in some of our colleges are voting women in as members is a thing that would have been hooted at ten years ago, or even five.

One of the most notable and appropriate changes in the customs that are so very hard to change is the larger participation of women in those sacred rites that accompany the consigning of all that is mortal of our loved ones to their mother earth. This change was introduced so far as we know by the white-ribboners; it came about in the most natural way, at first by the request of dying comrades; it now happens not infrequently that some one of our women make the address, and others act the part of honorary pall-bearers of the local union, marching in procession behind the relatives. A like instance in connection with the burial service of a man, most appropriately occurred at the obsequies of him whom we love to call the women's laureate, John Greenleaf Whittier. All the dreariness of funeral exercises was banished from his burial day, as his coffin was placed in the garden behind the old home at Amesbury, and among the honorary pall-bearers were those whose names are loved throughout America: Mrs. Elizabeth Stuart Phelps-Ward, Miss Lucy Larcom, Mrs. Alice Freeman-Palmer and Mrs. Mary B. Claflin.

Out-door exercise and enjoyment are two of the greatest factors in the totality of human happiness and establishment of human homes, and into these realms woman, for generations huddled away inside the kitchen and the parlor, is now not only invited, but exhorted to enter.

A CORRESPONDENT asks THE UNION SIGNAL for information respecting Hire's Root Beer, "said to be healthy and non-alcoholic." Having no personal knowledge of the extract in question we asked information of a druggist, not a temperance man. His reply was, "Hires', like any other beer, is alcoholic." Webster defines beer as "a fermented liquor made from any malted grain—a fermented extract of the roots and other parts of various plants, as spruce, ginger, sassafras," etc. Alcohol is an invariable product of fermentation, in quantities varying with the nature of the malt and processes used.

Dr. Samuel Johnson wittily said that "an ocean ship is a prison, with a chance of being drowned."

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There are over four thousand millionaires in the United States, which On Duty regards as just four thousand too many.

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Goethe says "the oldest angels in heaven look the youngest." This is especially encouraging to some of us who have been "long, long on the way."

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That was a shrewd observation of a young woman who said to a friend in whose house she was visiting, "Your books are all either too good or too bad for me."

***

"If there is heart-room there is hearth-room." This is a good motto to put on a fire-place. One of the most elegant homes in America has this motto on a fire-place: "Victuals and drink and tolerably good lodging."

***

In the person of Miss S. E. Fuller, of New York City, women have entered the foremost ranks in another of the new fields of work opened to them. Miss Fuller is a practical wood engraver. She prepared the first manual of instruction in that art, and is the first woman to receive a government contract for engraving.

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One of the pleasantest ways in which semi-invalids and young people who hardly know what to do with their time can put in some of it is said to be the following: "Paste pretty pictures from the best papers into scrap-books with Bible texts and temperance sentiments so as to catch the eye. Then give these books to soldiers' reading-rooms hospitals, homes for the friendless, etc."

***

Confidence and trust are the sweetest things we can give to a friend. Suspicion is always cold and cruel to a sensitive heart, and it were better to be often deceived by unworthy friends than to be guilty of causelessly wounding a noble soul by unjust suspicions. And although they are rare, we should always be looking for noble souls everywhere. We may find them when least expected.

***

Our life is two-fold. It consists of a material form built after a divine pattern and a living spirit existing in and through that form. An injury to the soul injures the body, but a limb may be broken or the body crushed in pieces without injuring the soul. The body is lifeless without the soul, but the soul may live forever without the body. The body is dependent on the soul for life. Why not dependent on the soul for health?

***

I was interested the other day in reading the account of a recent, joint convention of four districts down in Missouri to note some new features in connection therewith and pass them on to you. A critic was appointed, whose duty it was to criticise the general proceedings of the convention. Another noteworthy feature was an amusing and instructive examination of local presidents! It was suggested, too, that the examiner prepare a catechism for local presidents. Such proceedings, besides being enlivening and beneficial, prevent our meetings from becoming stereotyped in character, and are worthy of imitation.

***

Mrs. E. H. Gammon, of Batavia, Ill., was stricken down December 23 in the midst of seemingly perfect health by a stroke of apoplexy and died in a few hours. Mrs. Gammon was known over the entire land for her noble Christian character and for her world-wide yet unostentatious charities. She and her noble husband, who preceded her to the heavenly mansions less than a year ago, were specially interested in the work among the colored people of the South. Gammon Theological Seminary, of the Methodist Episcopal church was founded by Mr. Gammon, and received from him half a million of dollars. In this work Mrs. Gammon fully sympathized, but her benevolence was not confined to this field. She was a munificent giver in the foreign missionary work, one of the foremost workers and givers in the woman's home missionary society of her church, and the poor and needy of her own town have lost a friend who is not likely to be soon replaced. By her death the world has lost one of its noblest women.

ON DUTY.

WORLD'S W. C. T. U. DIRECTORY.

Founded 1883.

President—Miss Frances E. Willard, Evanston, Ill.
Miss Alice E. Briggs, Office Secretary.

Motto.—For God and Home and Every Land. Object: To unify the methods of woman's temperance work the world over, and to circulate a petition for the prohibition of the traffic in alcoholic drinks and opium, and other social reforms.

All members wear a little knot of white ribbon, and remember the noon hour of prayer for all temperance work and workers, and for the coming of Christ's kingdom.

AUXILIARIES.

Date of Organizat'n.

1874 *United States*—Miss Frances E. Willard.
1876 *Great Britain*, Lady Henry Somerset, 57 Gordon Sq., London, N. W.
1882 *Australasia*—Miss Jessie A. Ackermann, 28 Russell St., Melbourne, Victoria.
1883 *Canada*—Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal.
1884 *Hawaiian Is.*—Mrs. Mary S. Whitney, Honolulu.
1885 *New Zealand*—Mrs. A. J. Schnackenberg, Auckland.
" *Queensland*—Mrs. Elizabeth Brentnall, Coorparoo, Brisbane.
" *Victoria*—Mrs. Mary M. Love, Armadale, Melbourne.
" *South Australia*—Mrs. E. W. Nichols, Prospect, Adelaide.
" *Tasmania*—Mrs. Grace Saltan, Mildmay Cottage, Launceston.
1886 *Ceylon*—Mrs. Howland, Tillipally, Jaffna.
" *Sweden*—Madame Andersson-Meijerhelm, 17 Sodra Humlegardsgatan, Stockholm.
" *Turkey*—Mrs. Eleuka Nicoloff, Philippopolis, Bulgaria.
" *Japan*—Mrs. Kaji Yajima, Tokio.
" *China*—Mrs. M. J. Farnham, 18 Peking Road, Shanghai.
1887 *Siam*—Miss Edna S. Cole, Bangkok.
" *Straits Settlements*—Mrs. R. W. Munson, Anglo-Chinese School, Singapore.
" *Burmah*—Mrs. Julius Smith, 33 Fraser St., Rangoon.
" *India*—Mrs. M. D. Macdonald, F. C. M., Calcutta. Nat. Lecturer, Pundita Ramabai, Poona.
" *Cape Colony*—Miss Virginia C. Pride, Huguenot Seminary, Wellington.
1888 *Mauritius*—Mrs. Bishop Royston, Bishop Thorpe, Rose Hill.
" *Madagascar*—Mrs. Edith M. Clark, Antananarivo.
" *France*—Miss de Broen, 205 Rue Honore, Paris.
" *Denmark*—Mrs. Elisabet Selmer, St. Œsterburg, 7 B III Œ., Copenhagen.
1889 *Chile*—Miss Mary Stout, Colejio Americano, Concepcion.
" *Natal*—Mrs. Laura Bridgman, Umzumbi.
" *Orange Free State*—Mrs. Mary W. Gray, Pretoria, South African Republic.
" *Sierra Leone*—Mrs. Bishop Ingham, Bishop Court, Free Town.
" *Asia Minor*—Mrs. J. E. Pierce, Bardezag.
1890 *Corea*—Mrs. B. S. Ohlinger, Seoul.
" *Bahamas*—Mrs. Mary S. Duty, Nassau, New Providence.
" *Newfoundland*—Mrs. J. E. P. Peters, St. Johns.
" *Egypt*—Mrs. Mary S. Work, American Mission, Cairo.
" *Madeira Islands*—Mrs. Smith, Funchal, Madeira.
" *Spain*—Mrs. Alice Gordon Gulick, San Sebastian.
" *Russia*—Madame Olga Novikoff, care Wm. T. Stead, Mowbray House, Norfolk St., Strand, W. C., London, England.
" *Italy*—Mrs. Menricoffre, Naples.
1891 *Syria*—Mrs. Gerald F. Dale, Beirut, Palestine.
" *Greece*—Mrs. Rev. Kalopothakes, Athens.
" *South Afric Republic*—Mrs. Joseph De Koch, Pretoria.
1892 *Argentine*—Miss Mary S. Swaney, 949 Calle Commercio, Rosario.
" *Uruguay*—Mrs. Marinda Greenman, 242 Calle Facuaramba, Montevideo.
" *Brazil*—Mrs. E. E. Brelsford, Collegio, Piracicabana, Piracicaba.
" *Norway*—Ida, Countess Wedel-Jarlsberg, Christiania.

Honorary President—Mrs. Mary Clement Leavitt, care of Messrs. Kidder, Peabody & Co., Boston, Mass., U. S. A.
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Young Women's Branch—Mrs. Frances J. Barnes, 146 W. 103 St., New York City., U. S. A.
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World's Temperance Mission Work—Mrs. Mary Sparkes Wheeler, Phœnixville, Pa., U. S. A.
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Parlor Meetings—Mrs. Bowden, The Friary, Derby, England.
Petitions and Treaties—Miss Gwenllian Morgan, Brecon, South Wales, Great Britain.
World's Archives—Miss Helen L. Hood, 57 Gordon Square, London, N. W., England.
Evangelistic—Miss Elizabeth W. Greenwood, 151 Remsen St., Brooklyn, New York, U. S. A.
Associate—Miss Mary E. Green, Honolulu, Hawaiian Islands.
Evangelists—Mrs. Elizabeth Wheeler Andrew and Dr. Kate C. Bushnell, 28 Russell St., Melbourne, Australia; Mrs. J. K. Barney, Providence, R. I., U. S. A.
Round-the-World Missionaries—Mrs. Mary Clement Leavitt, care Kidder, Peabody & Co., Boston, Mass., U. S. A.; Miss Jessie A. Ackermann, 28 Russell St., Melbourne, Australia; Miss Alice R. Palmer, care S. Stanton, 17 Hampton Road, London, England.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

PLEDGE.

"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt Liquors, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same.

FORM OF BEQUEST.

I give and bequeath to the National Woman's Christian Temperance Union the sum of ———; and the receipt of the treasurer thereof shall be a sufficient discharge of my executors for the same.

OFFICERS OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

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President—Miss Frances E. Willard, Evanston, Ill.
Miss Anna A. Gordon, Private Secretary
Corresponding Secretary—Mrs. Caroline B. Buell, The Temple, Chicago.
Recording Secretary—Mrs. Mary A. Woodbridge, Ravenna, Ohio.
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General Secretary—Mrs. Frances J. Barnes, 146 W. 103d St., New York City.
Asst. Secretary—Mrs. F. S. Evans, 161 W. 84th St., New York City.

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Arizona—Mrs. L. C. Hughes, Tucson.
Arkansas—Mrs. T. A. Dunlap, Little Rock.
California—Mrs. B. Sturtevant Peet, San Jose.
California, Southern—Mrs. N. P. J. Button, Riverside.
Carolina, North—Mrs. Mary C. Woody, Guilford College.
Carolina, North, No. 2.—Mrs. M. J. O'Connell, Greensboro.
Carolina, South—Mrs. Sallie F. Chapin, Charleston.
Colorado—Mrs. Eva Higgins, La Veta.
Connecticut—Mrs. S. B. Forbes, 246 Wethersfield Ave., Hartford.
Dakota, North—Miss Addie M. Kinnear, Fargo.
Dakota, South—Mrs. Emma Cranmer, Aberdeen.
Delaware—Miss Margaret S. Hilles, Wilmington.
District of Columbia—Mrs. S. D. LaFetra, Hotel Fredonia, Washington.
Florida—Mrs. E. A. Hill, Orange City.
Georgia—Mrs. W. C. Sibley, Augusta.
Idaho—Mrs. Sarah H. Black, Nampa.
Illinois—Mrs. Louise S. Rounds, The Temple, Chicago.
Indiana—Mrs. Lena Beck, Bloomington.
Indian Territory—Mrs. Jane Stapler, Tahlequah.
Iowa—Mrs. M. H. Dunham, Burlington.
Kansas—Mrs. S. F. Grubb, Lawrence.
Kentucky—Mrs. Nannie A. Munnell, 427 Chestnut St., Louisville.
Louisiana—Mrs. Mary Read Goodale, Baton Rouge.
Maine—Mrs. L. M. N. Stevens, Stroudwater.
Maryland—Mrs. Summerfield Baldwin, 1006 N. Charles St., Baltimore.
Massachusetts—Mrs. Susan S. Fessenden, 171 Tremont St., Boston.
Michigan—Mrs. Mary T. Lathrap, Jackson.
Minnesota—Mrs. H. A. Hobart, Red Wing.
Mississippi—Mrs. Lavinia S. Mount, Greenville.
Missouri—Mrs. Clara C. Hoffman, 510 Rialto Bldg., Kansas City.
Montana—Mrs. M. S. Cummins, Helena.
Nebraska—Mrs. M. A. Hitchcock, Fremont.
Nevada—Mrs. Clara S. Ward, Reno.
New Hampshire—Miss C. R. Wendell, Dover.
New Jersey—Mrs. Emma Bourne, Newark.
New Mexico—Mrs. M. J. Borden, Las Vegas.
New York—Mrs. Mary T. Burt, 202 W. 133d St., New York City.
Ohio—Mrs. Henrietta E. Monroe, Xenia.
Oklahoma—Mrs. Henry Sheplor, Oklahoma City.
Oregon—Mrs. A. R. Riggs, 295 D. St., Portland.
Pennsylvania—Mrs. Anna M. Hammer, Chestnut and 43d St., Philadelphia.
Rhode Island—Mrs. Mary A. Babcock, Phenix.
Tennessee—Mrs. Lide Meriwether, 14 Talbot St., Memphis.
Texas—Mrs. Helen M. Stoddard, Dallas.
Utah—Mrs. L. M. Bailey, Ogden.
Vermont—Mrs. Ida H. Reid, Shelbourne.
Virginia—Mrs. R. H. Jones, 130 Granby St., Norfolk.
West Virginia—Mrs. Jennie P. Sisson, Main St., Wheeling.
Washington, Eastern—Mrs. Amanda Strong, Walla Walla.
Washington, Western—Mrs. M. A. Shaffer, Old Tacoma.
Wisconsin—Mrs. Vie H. Campbell, Evansville.
Wyoming Territory—Miss L. A. Northup, Saratoga.

SUPERINTENDENTS OF DEPARTMENTS.

I. ORGANIZATION.

Organizers—Miss Frances E. Griffin, Montgomery, Ala.; Mrs. Lucy H. Washington, Port Jervis, N. Y.; Mrs. Helen L. Bullock, 348 W. Fourth Street, Elmira, N. Y.; Mrs. Mary Bynon Reese, Chautauqua, Washington; Mrs. Emily Pitt Stevens, 1907 Bush St., San Francisco, Cal.; Miss Ida Clothier, Manitou Springs, Col.; Miss Belle Kearney, Flora, Miss.; Mrs. F. E. W. Harper, 1009 Bainbridge St., Philadelphia, Pa.; Mrs. E. A. Blair, Creighton, Neb.; Mrs. Maud L. Green, Manitou Springs, Col.; Mrs. Delle H. Cox, Newberg, Ore.; Mrs. E. Norinne Law, Baroga, Mich; Mrs. M. L. Wells, Chattanooga, Tenn.; Mrs. Henrietta Skelton, 132 McAllister St., San Francisco, Cal.; Miss S. C. Harris, Franklin, Va.; Miss Clara Parrish, Paris, Ill.

Work among Foreigners—Mrs. Sophia F. Grubb, Lawrence, Kas.; *Dutch*, Mrs. Mariette S. Van Olinda, Holland, Mich.; *Chinese*, Mrs. M. S. Carey, 506 S. 2d St., San Jose, Cal.; *Spanish*, Mrs. E. J. Harwood, Socorro, New Mexico. Department Evangelists—Mrs. E. F. St. John, Topeka, Kas.; Miss Anna Lindahl, Ellis Island, New York City.

Juvenile Work—Mrs. Helen G. Rice, 1597 Washington St., Boston, Mass.; Associate, Miss Anna A. Gordon, Evanston, Ill.; Organizers and Chalk-Talkers, Mrs. Ellen A. Blair, Creighton, Neb.; Mrs. Maude L. Green, Manitou Springs, Col.

Kindergartens—Miss Mary E. McDowell, Evanston, Ill.

II. PREVENTIVE.

Health—Miss Julia Colman, 47 Bible House, New York City; *Lecturer*—Dr. Mary Wood Allen, 1412 Adams St., Toledo, Ohio.

Heredity—Mrs. R. A. Armstrong, Woodland, Cal.; *Lecturer*—Dr. Mary Wood Allen, 1412 Adams St., Toledo, Ohio.

Sanitary and Economic Cookery—Mrs. Sara C. Bull, 168 Brattle St., Cambridge, Mass.

III. EDUCATIONAL.

Scientific Temperance Instruction—Mrs. Mary H. Hunt, Hyde Park, Mass.; *Associates*, Mrs. Mary F. Lovell, Bryn Mawr, Pa.; Miss Emma L. Benedict, Hyde Park, Mass.; *Advisory Board*—Rev. Albert H. Plumb, D. D.; Rev. Joseph Cook, of Boston Monday Lectureship; Hon. W. T. Harris, LL.D., U. S. Commissioner of Education; Daniel Dorchester, D. D., U. S. Supt. of Indian Schools; William E. Sheldon, Pres. National Teachers' Association, 1887; Wm. A. Mowry, Ph. D.

Physical Culture—Mrs. Frances W. Leiter, Mansfield, Ohio; *Secretary*, Miss E. M. Hecker, Mansfield, O.

Sunday School Work—Miss Lucia E. F. Kimball, 644 W. Monroe St., Chicago, Ill., or Woodfords, Me.; *Secretary*, Mrs. Julia A. Bidwell, Hartford, N. Y.

Temperance Literature—Mrs. F. H. Rastall, The Temple, Chicago.

School Savings Banks—Mrs. S. S. Oberholtzer, Norristown, Pa.

The Press—Miss L. E. Reed, Indianapolis, Ind.

Presenting our Cause to Influential Bodies—General Officers of the National W. C. T. U.

Relation of Temperance to Labor—Mrs. S. E. V. Emery, Lansing, Mich.

Parliamentary Usage—Mrs. Anna S. Benjamin, Portland, Mich.

School of Methods—

Narcotics—Mrs. E. B. Ingalls, 4119 Westminster Pl., St. Louis, Mo. *Associates*—Mrs. Helen L. Bullock, Elmira, N. Y.; Mrs. M. E. Gleason, Roslindale, Mass.; Mrs. Narcissa White Kinney, Portland, Ore.

IV. EVANGELISTIC.

Evangelistic—Miss Elizabeth W. Greenwood, 151 Remsen St., Brooklyn, N. Y.; National Evangelists—Mrs. J. K. Barney, Providence, R. I.; Mrs. S. M. I. Henry, Evanston, Ill.; Mrs. Annie M. Palmer, Boone, Iowa; Mrs. Mary Sparkes Wheeler, Phœnixville, Pa.; Miss E. S. Tobey, Boston, Mass.; Mrs. Harriet Walker, Providence, R. I.; Mrs. Mary McGee Snell, Columbus, Miss.; Mrs. R. J. Trego, Delaware, Ohio; Mrs. Mary J. Weaver, Batavia, N. Y.; Mrs. E. M. Horton, Midland, Tex.; Mrs. M. J. O'Connell, Greensboro, N. C.

Unfermented Sacramental Wine (To secure a day of prayer in week of prayer)—Mrs. E. G. Hibben, Peoria, Ill.

Systematic Giving—Mrs. Esther Tuttle Pritchard, Kokomo, Ind.

Work in Penal Institutions.—Mrs. Jane M. Kinney, North St., P. O. St. Clair Co., Mich.; *Prison Evangelist*—Mrs. J. K. Barney, Providence, R. I.

Police Station Work—Mrs. Margaret A. Watts, 1216 Second Street, Louisville, Ky.

Work in Charitable Institutions.—Mrs. S. A. Morrison, Wayne, Mich.

Work among Railroad Employes—Mrs. Caroline M. Woodward, Seward, Neb.; *Evangelist*—Miss Jennie Smith, Mountain Lake Park, Md.

Work among Soldiers and Sailors—Mrs. S. A. McClees, East Orange, N. J.; *Associates*—Mrs. Mary Grant Cramer; Mrs. Cornelia Chauvet, 22 State St., New York City.

Work among Lumbermen—Mrs. Mary C. Upham, Marshfield, Wis.

Sabbath Observance—Mrs. J. C. Bateham, Williamsburg, Ky.

Department of Mercy—Mrs. Mary F. Lovell, Bryn Mawr, Pa.; Lecturer and Organizer, Mrs. Lydia A. Irons, Lima, O.

Purity—Dr. Mary Wood Allen, 1412 Adams St., Toledo, Ohio; *Associate.*—Mrs. Lydia Prescott, 1412 Adams St., Toledo, Ohio; *Mothers' Meetings.*—Mrs. Dr. J. H. Kellogg, Battle Creek, Mich.; *Lecturers.*—Mrs. Louise S. Rounds, The Temple, Chicago Ill.; Mrs. Alice Williams, Cameron, Mo. *Industrial Schools for Moral Incapables*—Miss F. E. Willard, Evanston, Ill.; Mrs. H. B. Kells, The Temple, Chicago. *Dress Reform*—Mrs. Frank Stuart Parker, Honore St., Englewood, Ill.

Purity in Literature and Art.—Mrs. Emilie D. Martin, Room 85, Times Building, New York City. *Associate*, Mrs. Eliza T. Hank, Dayton, Ohio; *Counselors*—Anthony Comstock, Secretary of New York Society for the Suppression of Vice, Room 85, Times Building, New York City; R. W. McAfee, Agent for the Western Society for the Suppression of Vice, St. Louis, Mo.

Work Among Miners.—Mrs. W. F. English, Quincy, Ill.

Securing Homes for Homeless Children.—Mrs. Margaret T. W. Merrill, 99 Winter St., Portland, Me.

V. SOCIAL.

Parlor Meetings—Mrs. Anna M. Hammer, Seminary, 43d and Chestnut Sts., Philadelphia, Pa. *Associate.*—Mrs. Mary D. Tomlinson, Plainfield, N. J.

Flower Mission—Miss Jennie Casseday, 216 E. Chestnut St., Louisville, Ky.; *Secretary*—Miss Gertrude Ferguson, 2633 Bank St., Louisville, Ky.

W. C. T. U. Commissioner for the Columbian Exposition.—Madame Demorest, 21 E. 57th St., New York City; *Associate Committee*, Mrs. Mary T. Lathrap, Jackson, Mich.; Mrs. Mary T. Burt, 202 W. 103d St., New York City; Mrs. E. B. Ingalls, 4119 Westminster Place, St Louis, Mo.

State and County Fairs.—Mrs. M. C. Campfield, 101 Wright St., Newark, N. J.

VI. LEGAL.

Legislation and Petitions—Mrs. Catherine Waugh McCullough, 1116 The Rookery, Chicago.

Franchise—Dr. Louise C. Purington, 3 Park Street, Boston, Mass.; *Associate.*—Miss Alice Stone Blackwell, 3 Park St., Boston, Mass. *Lecturers.*—Miss Frances E. Willard, Lady Henry Somerset, Mrs. S. S. Fessenden, 171 Tremont St., Boston; Miss Rena A. Michaels, Albion, Mich.; Miss E. U. Yates, Rond Pord, Me.; Mrs. Clara C. Hoffman, 501 Rialto Building, Kansas City, Mo.

Peace and International Arbitration.—Mrs. Hannah J. Bailey, Winthrop Center, Maine. *Associate.*—Mrs. Emilie U. Burgess, Highlands, N. Y.

VII. AFFILIATED INTERESTS.

Woman's Temp. Pub. Association—The Temple, Chicago. *Pres.*—Mrs. Matilda B. Carse. *Directors*—Miss Frances E. Willard, Mrs. L. H. Plumb, Miss Esther Pugh, Mrs. C. B. Buell, Mrs. Mary A. Woodbridge, Mrs. J. B. Hobbs, Mrs. S. A. Thurston, Mrs. L. A. Hagans, Mrs. Louise S. Rounds, The Temple, Chicago. *Business Manager*—Mrs. F. H. Rastall, The Temple, Chicago.

Editors The Union Signal—Miss Frances E. Willard, Lady Henry Somerset, Miss Margaret A. Sudduth, Mrs. H. B. Kells, The Temple, Chicago.

Editor Oak and Ivy Leaf—Miss Jennie A. Stewart, The Temple, Chicago.

Editor The Young Crusader and Dept. Books and Leaflets—Miss Alice M. Guernsey, The Temple, Chicago.

National Temperance Hospital and Training School for Nurses—1619 Diversey St., Chicago, Ill. *President of Board*—Mrs. M. E. Kline, 62 43d St., Chicago. *Treas.*—Mrs. Calista E. Bigelow, 539 W. Adams St., Chicago, Ill.

The Temple—Mrs Matilda B. Carse, President Building Association.

Lecture Bureau—Miss Lucy Anthony, Somerton, Philadelphia, Pa.

VIII. STANDING COMMITTEES.

Railroad Rates—Miss Mary G. Hay, 66½ N. Penn St., Indianapolis, Ind.

On Appropriations.—Mrs. Louise S. Rounds, The Temple, Chicago, Ill.; Mrs. Mary T. Burt, 202 W. 133d St., New York City; Miss Esther Pugh, The Temple, Chicago; Mrs. Mary C. Woody, Guilford College, N. C.; Mrs. Lena Beck, Frankfort, Ind.

W. C. T. U. Restaurants—Mrs. E. A. Russell, Harvey, Ill.

DISTRICT OF COLUMBIA.

FALL CALENDAR.

On October 12 a dedicatory service was held at 1313 H St. N. W. The parlors, which are large and commodious, are used for District headquarters, the other part of the dwelling for the work among fallen and indigent women. One of the former has been recently converted, and a reconciliation effected between parents and child, for which we praise God.

On Sabbath afternoon, November 13, a mass-meeting was held at the Congregational church; Mrs. Alfred Wood, delegate to the National Convention, gave an account of that great gathering. Miss Delamartyr sang a solo, Mrs. Fonnell read a poem, Mrs. Schafner made an address, in which she spoke of temperance and social purity work in China.

November 20 a memorial service was held at Foundry M. E. church for one of our mothers in Israel, Mrs. Martha Shively; her life had been a great blessing to home, church and the W. C. T. U. Her light shone brightly upon all with whom she came in contact; in very many respects we are the poorer because of her departure. Her sick chamber was a place of glory; the holy life went out most beautifully.

November 30 a new auxiliary was organized at Brook land (a suburb), Mrs. West, the wife of the Baptist minister, was elected president.

December 3 a protest was sent to President Harrison in regard to Mr. Hazleton, the attorney of the District, being appointed a District Commissioner; it read as follows: "Believing that Mr. Hazleton has permitted himself to be used in the interests of the liquor traffic in this city and of the country, our protest against his nomination is hereby most prayerfully presented.

December 18 a mass-meeting of Loyal Temperance Legions occurred at Metropolitan M. E. church and an interesting program was rendered. On the same evening our organization was invited to hold a meeting at Ryland M. E. church. A large number of young persons were in the audience. Rev. Chas. Baldwin, Mrs. S. D. La Fetra and Mrs. M. E. Cohen made addresses, touching vital points in our work, and the meeting must have been educational to the young folks especially.

A white ribbon reunion and social meeting under the auspices of North Capitol W. C. T. U. took place at District headquarters, North 1313 H street, W. N., Wednesday, December 14, at 7:30 p. m. This is the program:

Song service in honor of National motto, "For God and Home and Native Land."

Prayer—Scripture Lesson.

Hymn in honor of District motto, "Loyal Unto Death."

Sentiment: May the day soon come when woman shall be equipped for the protection of home and children with the same potent weapon which her enemies wield for their destruction—the ballot.

Response, Mrs. Ruth G. Havens.

Treasury Notes, Mrs. T. A. Williams.

Sentiment: The Woman's Christian Temperance Union, "Organized mother-love," feared by the rum power, hated by all enemies of truth and purity, wounded in the house of her friends, yet holding steadfastly upon her chosen path, in the serene consciousness that never for her was intended the divine anathema, "Woe unto you when all men shall speak well of you."

Response.

Sentiment: Frances E. Willard, loyal champion of the weak and tempted, staunch defender of the home, the friend of all humanity, America's uncrowned queen.

Response.

Hymn—"Blest be the tie."

I glean from the above "Treasury notes" some suggestions that may "stir up the pure minds by way of remembrance" of our entire sisterhood. "Every treasurer should be impressed with a sense of the importance of her office and with the fact that in the final analysis our showing as to members and income depends on her." Treasurers in this case means local treasurers, for, after all, in every branch of our work it is to the local unions we must look for the real work. The auxiliary union is the foundation of the organization, and on its efficiency or apathy depends the success or failure of the parent body. But the auxiliary is composed of individuals, and as they are so is the auxiliary.

Do individual members realize how much they have to do with the life of the organization? The financial success of the National W. C. T. U. depends largely on the state dues, and in consequence the National treasurer depends on the promptness and energy of the state treasurer. But alas! the last named may be all that can be desired, but if the local treasurers are not prompt and energetic also, the state treasurer is helpless. This burden cannot all fall on the local treasurers; if the individual member is responsible for the life of the organization, she is also responsible, so far as she is individually concerned, for its financial success. In other words, if each member would pay her dues promptly, she would not only experience that relief that always comes when one's debts are paid, but she would also feel she was contributing her mite to the great work. It seems such an important step to take —the joining this great army of workers, that it is scarcely possible to forget the time your membership fee expires. Charge your memory with it and when the year comes around again, make glad the heart of your treasurer by paying your dues promptly.

The response (in part) of Mrs. Ruth Haven to the first sentiment on the program was as follows: "We used to read in our geography that monarchy is of two kinds, absolute and limited. I heard a man say the other day that the only extant example of an absolute monarchy is Russia. Now I should say that the most stupendous instance of absolute monarchy, unchanged throughout the centuries, is the absolute monarchy of man. Women are his subjects. Power makes tyrants, and power long continued and unlimited makes tyrants unconscious of their tyranny. Just as wealth practically boundless makes men selfish and unconscious of selfishness. Do you suppose Carnegie knows that when he cuts down the wages of men earning from twenty-five to seventy-five dollars a month he is cruel and selfish. He would scorn the deed if he could see it with eyes made keen by want and privation and longing. So if men were conscious of their tyranny, if they could even credit that we are in earnest in our desire for liberty and equality, I do them the honor to believe they would voluntarily limit their monarchy. It is their habit of thought that if woman is ever to have any privilege she is to obtain it by their generosity. They talk of what they are willing to concede to women, when in the light of eternal justice they have nothing to concede. They have declared formally that all men, in the generic sense, are born free and equal, and what they would concede is only what they have wrongfully obtained and willfully withheld, not a gift but a restitution, not a contribution to the public moneys but a restoration, through the conscience fund, of the principal without any interest. Equally unconscious are the subjects. Born slaves may have in them nothing which senses loss or lack, or yearns for liberty. They take their condition for granted without analyzing its origin or questioning its authority. This, alas, is the most pitiful evidence of their total thralldom.

"There are a few vital issues which open the eyes of women here and there, and fill their hearts with eager longing and raise their voices in earnest entreaty or imperative demand. Principal among these are: First, the unequal financial conditions which harass and degrade women in the marriage relation—the man working ten hours a day for fair compensation, the woman working fourteen hours a day and living and dying a beggar. Second, the unequalities based on sex, of the pay of wage earners everywhere, in consequence of which a man may accumulate a competence by the same amount of labor as will afford to woman only a subsistence. Third, the obstacles placed in the way of women who have talent and ambition for unusual fields of labor. Fourth, the unequal, unjust, unrighteous legal discrimination against married women in the matter of obtaining, holding and disposing of property so that while the gospel only gives a man possession of a woman's soul and body, the law gives to him whatever else she has inherited, earned or acquired. And fifth, the ungodly laws and regulations which this absolute monarchy creates and maintains relating to a traffic more desolating than war, more deadly than pestilence, more devastating than famine. Probably this cause has united a larger number of women in the prayerful desire for liberty and equality than any other. Probably this, preëminently, has opened the eyes of women to see their legal helplessness. This has made timid, modest women understand that we are not simply grasping for a privilege but following after a duty. Men regard the temperance movement as a harmless plaything, but when women hold the ballot they will begin to understand that it is loaded. Without the ballot women are as voiceless as the mummies of Egypt."

L. C. Kessler,
District Reporter, Washington.

GEORGIA.

LETTERS FROM LOCAL WORKERS.

A successful district convention has been held in the seventh district, Mrs. A. M. Street, district president, presiding, at Somerville, Ga., which was well attended, and made a good impression.

From Cartersville writes Mrs. J. T. Norris: "We had a few days since an interesting mass-meeting of the children at the M. E. church, all the churches uniting. Addresses were made by Dr. Dobbs, pastor of the Baptist church, and by Mrs. Dr. Felton. There were recitations by the children. About seventy children, it is said, signed the pledge. We are looking for Miss Lily Reynolds on Friday, and hope to organize our L. T. L. then."

Mrs. Mary Crawford, Greshamville, says: "We had a good W. C. T. U. meeting last Saturday night. I can see signs of a revival of the union."

Miss Lily Reynolds, state superintendent of juvenile work, writes December 6 concerning her recent tour in the seventh district: "I spoke sixteen times in eleven different places, all but three of which had already our organizations. I think in such the interest was increased; the purposes for which they took up the work were established on surer and more definite foundations, and a better idea is given of the needs and methods to supply them than they had. Two of the three places went to work immediately to organize both the W. C. T. U. and the L. T. L."

Mrs. E. M. Evans of the Linden street L. T. L., Atlanta, Ga., writes: "I have a very flourishing Legion. I say I, because I have no help, but have to carry it on myself. I have now thirty-one active members, all in one class, and teach them the best I can. I use the Temperance Manuals, 'Alcohol and the Body,' and 'Beer and the Body.' After the devotional exercises and lesson we have recitations and dialogues and songs by the children. To keep them interested I give them something to do. A bright little boy is president, a little girl, vice-president; another little girl secretary, and another for organist, and two boys for ushers. We have a flower-mission committee who carry flowers or any little delicacy to those who may be sick in the community. Then we have a literature committee who distribute temperance and religious papers and leaflets in all the homes of that locality. The visiting committee visit all absent members to find out their excuses for not being present, and to urge them to attend. Each committee brings in a written report of their work once per month and reads it before the Legion. We are now arranging for a public meeting to be held soon at Linden mission. We will invite all the parents to come out, and before we close our meeting we will take up a collection. We want to pay our dues so we can send a delegate from our Legion to the W. C. T. U. convention. I may not conduct my Legion just as it should be, but I am certain I am instilling temperance principles into those little ones which they will never forget."

M. S., *State Reporter, Decatur.*

EAST WASHINGTON.

THE PRESIDENT'S WORK.

Since the 25th of October last I have spent twenty-eight days and traveled 972 miles in the interest of the W. C. T. U. in East Washington.

Two new unions and one L. T. L. have been organized, fifteen points visited and twenty meetings held.

The first meetings were in North Yakima, where we have had a good union for years.

We had two good meetings there, one public and one with the union, secured eight new members, one honorary life member, a collection and a pledge of fifteen dollars for state work.

Roslyn, the next place visited, is a coal mining town in the Cascade Mountains. Here we found a band of heroic women keeping open a small reading-room at a cost of fifteen dollars per month, not including the fuel, lights and literature. It is a heavy burden for a handful of women, yet they felt that it must be done for the benefit of the miners who have no homes in which to spend their evenings. Two meetings were held here, four new members added to the union, a generous collection taken and the union pledged ten dollars for state work.

Ahtanum is a country union, and the members live so far apart it is difficult for them to hold regular meetings. There is a fine new academy located there, however, and a good church and parsonage, the property of the Congregational church. We were gratified to learn that both the pastor of the church and the principal of the school are stanch Prohibitionists, the latter being a nominee on the state Prohibition ticket. A pleasant meeting was held there and two new members added to the union. We suggested to them that they take up the Demorest medal contest work, which they thought they would do.

Kiona is a new station on the N. P. railroad, a few miles west of Pasco. A new union was organized there with nine members, two of whom had belonged to the organization elsewhere. This union starts out well and we may expect to hear from it again later on. From here I returned home, and after resting a few days, started out again.

Columbus, a small town on the Columbia River, was the next place visited. Our union there is weak numerically, but strong to do and dare for the right. We should have had two meetings there, but were delayed so that we did not reach there until too late for the meeting with the union. We had an evening meeting which resulted in three new members for the union. They gave us a collection and ten dollars for state work. They also voted to give ten dollars toward a memorial tablet in Willard Hall.

Goldendale, the next point, is a beautiful town, but off the railroad, and can only be reached by stage. The union here has done telling work in the past, having with the aid of their noble husbands, fathers and brothers carried the town for prohibition more than once. Two good meetings were held and the union pledged twenty-five dollars for state work.

The next place was Centerville, a small country town. The union there had not met for some time. The president is a young woman, and away in school most of the time. She is a very earnest worker, and deserves great credit for holding on to the work under many discouragements. We had a good public meeting there, and hope the union will survive. They gave us ten dollars for state work.

From Centerville to Bickelton, our next station, is forty-five miles by stage, and thirty miles by railroad. The union at this place had not met for more than a year, but we found good, true women there, and some of them were anxious to have the union revived. Two meetings were held and the union was re-officered, though the weather was so disagreeable that but few of the women were present.

Dixie was the next place visited. The Good Templars are occupying the ground there so fully and our union is so small and weak, I fear they will be obliged to discontinue. I urged them to hold on to the organization if possible, but if they could not do that to send their membership to the nearest union.

At Waitsburg we met with the union, but it was a dark night and but few were present. This is a loyal union however, and can always be depended upon in any good work. They assumed ten dollars for state work.

Dayton union is wide awake. They anticipated our coming and had laid out work accordingly. We were met at the train and taken to the pleasant home of Mrs. Wm. Bradford, president of the union. It was Saturday noon when we reached there. At three p. m. we met with the union. There was a large number present and we had a very pleasant and we trust profitable meeting, talking over the work together. The next day a Loyal Temperance Legion was organized, and in the evening a large mass-meeting was held in the court house. Everything seemed to have been well arranged for, but we think the music deserves special mention. A large choir with organ and cornet—led by the pastor of the Congregational church—furnished such music as was an inspiration to the occasion. Nine new members were added to the union. A good collection was received and the union assumed twenty-five dollars for state work.

From here we went to Covello, where a new union was organized with seven honorary and seven active members.

Pomeroy was the last place visited. For many years there was an active union there, but about one year ago the union disbanded, for lack of a leader, I was told. There is a live Y there, however, that is doing good work. They have a column in their city paper, have parlor meetings once a month, and have taken up a number of the departments of work.

They have more honoraries than active members. Some of the honoraries are young men, some are the fathers and mothers, and some are the grandparents. They gave ten dollars for state work.

Amanda Strong,
Pres. East Washington W. C. T. U.

TENNESSEE.

THE TEMPERANCE EDUCATION LAW AND OTHER NEWS.

The unions of our state have all united in one supreme effort to secure the passage of the temperance education law through the incoming legislature. Petitions are being circulated all over the state, and legislators interviewed and entreated to give their influence in its favor. Thousands of signatures of the best people in the state are being attached to it. The Fayetteville W. C. T. U. circulated one a few weeks since, and received a large number of signatures. Almost every one to whom it was presented signed it readily. Among other signatures secured was one from a distiller and a saloon-keeper, and one from an ex-saloon-keeper. Quite a number of prominent anti-Prohibitionists signed it, saying that while they were opposed to prohibition, they thought it would be a good thing to teach children in school the evil effects of drinking alcoholic liquors, using tobacco and opium. Strange to say one Prohibitionist refused to sign it.

Mrs. Hunt will be at Nashville, and that is almost a guarantee of itself that we will get the law. The legislature meets early in January. There are some other laws we hope to secure. Among them a better tobacco law, and one for the better protection of girls. This work is in the care of Mrs. Emily M. Lettle, our efficient superintendent of legislative work, with the able assistance of the East Nashville W. C. T. U.

Only two unions have sent in reports for this month.

Tullahoma meets every other Wednesday, and is doing more and better work than last year. They have a public meeting every two months, sometimes oftener, doing much good in this way. They have taken up one or two new departments of work, among others the department of social purity.

Jonesboro union is coming to be one of the most efficient working unions in the state. They have a comfortable and well-furnished hall, meeting regularly every Thursday afternoon, with an interesting program each time. They have mothers' meetings and monthly Bible readings. They have live, wide-awake superintendents of the following departments: Sabbath observance, social purity, narcotics, communion wine, press work, suppression of impure literature, prison work, work among colored people, Sunday-school work, dress reform, parlor meetings, and mothers' meetings, and much good is being done in all of them. Literature is freely distributed, and wall pockets are kept well filled in public places. They edit a column in their town paper. They have a large and enthusiastic Loyal Temperance Legion which meets every other Sunday, and thus much good is being done among the children. Special attention is given to prison work, and frequent services are held in the jail for the benefit of the prisoners. They have had two entertainments from which quite a little sum was realized. The mothers' meetings are more largely attended than any other. They feel that the Lord is with them in their work and that He will give them the victory.

Silena Moore Holman,
State Reporter, Fayetteville.

NEWS IN A NUTSHELL.

Philadelphia was the scene of the third state elocutionary contest for the grand gold medal last month, at which Miss Mary E. Barr, a Lancaster county Y, won the medal, reciting beautifully, "The Nation's Curse." The other contestants were presented with a handsome volume each, "Beautiful Gems," by Miss H. Frances Jones, state superintendent of Demorest medal contests. The Silver Lake quartette delighted the musical ear and Rev. C. H. Mead delivered a fine address.

Our Y's frequently present to us the application of a good idea. A recent illustration of this is the invitation card of the Camp Creek Y of White Heath, Ill., which is a model of neatness and well planned. On the outer cover is the word welcome and beneath it the text: Isa. 32:20. On the back are the directory, time and place of meetings. Within are appropriate quotations and the words:

"We invite you to our meetings. Come, whether you care to become one of us or not.

"'Come with us and we will do you good.'

"The Y is a social as well as a Christian institution.

"We know you"

THE fifteenth annual convention of Oswego county, N. Y., at Fulton last fall had some special features of interest. Parlor conferences were held after the sessions which were helpful to workers. The Fulton union met the delegates at the church and escorted them to the tastefully decorated Opera House in the evening. Here they were welcomed in a unique way, for when the curtain was raised it disclosed to view two hundred children of the L. T. L., who greeted them with a song of welcome and then marched gracefully away. Mrs. Mary T. Lathrap set forth the responsibility of the American citizen in the temperance reform, strongly urging prohibition. The convention was pronounced "One of the best ever held."

Official Communications.

RELATIONS OF TEMPERANCE TO LABOR AND CAPITAL.

There is no branch of the temperance work more important than that relating to labor and capital, and the purpose of all temperance work is such that the end sought can never be attained without interesting and awakening the sympathy of these classes.

In entering upon the duties of this department it is my purpose to pursue the same plan of organization that has been adopted by all the other departments, viz: the appointment of state, district, county and local superintendents.

In these respective appointments it is always desirable that the superintendents be chosen from those who are identified with labor organizations. I am aware that a seemingly insurmountable difficulty meets us at this point, as comparatively few members of the W. C. T. U. have acquainted themselves with the aims and objects of labor organizations and often prejudices exist which destroy the influence of those who have so interested themselves. There is but one way to overcome this difficulty and that is to familiarize ourselves with the methods and purposes of our co-workers. There is an unaccountable and unwarrantable indifference existing between the temperance and labor reforms which I believe springs entirely from ignorance of each other's purposes—an ignorance which has given birth to prejudice, and prejudice is characteristically intolerant and overbearing.

As a worker in both branches of reform, I would suggest that we make the acquaintance of our neighbors in reform. You will be astonished to find how nearly the purposes and aims of labor organizations correspond with our own. True, they are working on different lines, their methods are somewhat unlike, but the goal sought is the same. their purpose, like ours, is the betterment of the human race. Then why should we be strangers? Or why indulge in unjust and unchristian criticism?

The duty of local superintendents should be to distribute temperance literature among labor organizations. I would recommend that the first literature distributed pertain to the effects of alcohol on the system, particularly its effects upon the brain, and show the injustice practiced upon the victim of alcohol and that those addicted to its use are ever at the mercy of designing men. It should also be the duty of local superintendents to discuss labor questions in their unions, set apart a day for that purpose and invite leaders of labor organizations to take part in these discussions.

The duty of district and county superintendents should be to bring the subject before their respective conventions. See that it is made a special feature of these occasions. Secure lecturers and invite labor organizations to be in attendance at these lectures. Prepare papers for discussion, inviting ministers, business men, employés and employed to take part in these discussions.

Since law-making is the most important labor that man is called upon to perform, and since our law-makers are largely addicted to the use of intoxicants, I would recommend that each state superintendent petition the legislature of her state to abstain from the use of spirituous liquors while engaged in the sacred vocation of making laws. Science teaches us that the habitual drinker, though not a confirmed drunkard, is constantly under an alcoholic influence that fosters his baser passions at the expense of his moral nature. No people can be well governed whose laws emanate from brains steeped in alcohol.

I would also recommend that fraternal delegates be in attendance at all labor conventions where practicable, otherwise send fraternal greetings.

Above all, interest yourself in the welfare of all laboring classes, particularly the unemployed millions—the sober, honest, industrious, intelligent unemployed millions who are not asking for *charity* but for *work*.

As yet only five states report superintendents in this department, and since so little has been done, and the work comparatively new, it seems advisable not to undertake too much, and except the states where the work is already advanced I believe it would be well to confine ourselves to organization, distribution of scientific literature, lectures, petitioning abstinence of legislators and sending fraternal delegates and greetings to labor conventions.

Sisters, with these purposes before us, let us enter upon the new year with faces set toward our industrial Zion, and as co-workers with the Master let us go about His work fully assured that victory is ours.

Yours for the toiling millions.

MRS. S. E. V. EMERY,
Nat. Supt. Relation of Temperance to Labor and Capital.

TEMPLE RECEIPTS.

FOR OCTOBER.

Arkansas—Batesville: W. C. T. U., $5.

California—Pleasant Valley: Sunday-school, $4.40; San Francisco: Mrs. A. S. Gage, $1, Mrs. L. F. Haskell, $1; Cottonwood: S. J. E. Lull, $1; Manchester: W. C. T. U., $3; Mrs. W. V. Grant, 50 cents; National City: T. Parsons, $1; Oleander: Mrs. S. F. Armstrong, $1; Berkeley: Miss H. L. Smith, $1; Santa Ana: W. C. T. U., $5.83; Santa Barbara: W. C. T. U., $5.

Carolina, South—Aiken: Mrs. S. A. Gause, $1.

Connecticut—Danbury: Mrs. S. M. Fenning, $1; Waterbury: A friend, $1; New Haven: Mrs. M. A. T. Armstrong, $3.65.

Dakota, North—Nash: Sara Moncrief, $1.

Delaware—Wilmington: Z. J. Belt, $1.

Georgia—Atlanta: Julia Parks, $1; Isabella W. Parks, $2.

Illinois—Moline: R. Hodgeman, $1; Delavan: Mrs. L. A. Burlingame, J. C. and Luther Burlingame, $1 each; Rockford: I. W. Beatson, $20; Morris: W. C. T. U., $25; Atlanta: W. C. T. U., $10; Marengo: Mrs. Lottie Marks, $1; Chicago: R. M. Carr, $10; T. E. Cox, $1; La Place: Mrs. Hawthorne, $1.80; Rossville: John, George and Harold Mann, $3.65; Tiskilwa: L. T. L., $2; Irving Park: W. C. T. U., $2; Princeton: W. C. T. U.. $10; Monmouth: $1; Aledo: W. C. T. U., $50; Ashmore: W. C. T. U., $10.63; Farina; Mrs. Daniel Potter, $1; Olney: Baby Band, 50 cents.

Indiana—South Bend: Carrie Shepherd, 75 cts; Warsaw: Alexander Patterson, $1.

Iowa—Ottumwa: W. C. T. U., $3.65; Pleasant Plain: Minerva Harvey, $1; Marengo: S. J. Murphy, $1; Floyd: W. C. T. U., $2; Altoona: W. C. T. U., $13.17.

Kansas—North Branch: Mrs. S. M. Kinney, $2.41; Sabetha: W. B. Lawrence, 25 cts.; Chanute: Hannah Deuer, $5; Concordia: Guy Cleveland, $1; Valley Center: W. C. T. U., $5; Quenemo: W. C. T. U., $5; Olathe: Nannie, Ada and Lulu Gray, $2; Norton: Mrs. J. E. Davis, $3.65.

Maine—Portland: W. C. T. U., $3.65; Mrs. E. M. Reynolds, $8.20; Orono: W. C. T. U., $30; Boston: Matilda Goddard, $1.

Massachusetts—Charlestown; Y. W. C. T. U., $5; Boston: W. C. T. U., $6.10; Amesbury: W. C. T. U., $5; North Adams: Mrs. Helen Hodge, $5; Middlefield: W. C. T. U., $4.60; Saundersville: Miss M. E. Fowler, $3.65; Fall River: Mrs. A. O. Cook, $1; Jamaica Plain: W. C. T. U., $2.

Maryland—State W. C. T. U., $2.50.

Michigan—Raisin Valley: W. C. T. U., $7; Flint: North Side W. C. T. U., $3.65; Ann Arbor: S. H. Olney, $1; Caro: Mrs. Spaulding, $1; Davison Station: Frances Townsend, $1; Genesee County: W. C. T. U., $1.80.

Minnesota—St. Cloud: W. C. T. U., $1; Mankato: Mrs. C. A. Hawley, $40; Minneapolis: W. C. T. U. Coffee House employés, $10; Spring Valley: Mrs. C. Thomas, $3.65; South Bend: W. C. T. U., $2; Cannon Falls: L. T. L. $2.30.

Mississippi—Natchez: W. C. T. U., $10.

Nebraska—Cortland: Mrs. Day and Mrs. Stewart, $7.30; Seward: A. B. Whitmer, $3.65; Saline county: W. C. T. U., $16; Waverly: P. B. Lathrop, $1.65; Inman: W. C. T. U., $1.27; Tecumseh: W. C. T. U., $25; Beatrice: W. C. T. U., $18.55; per Mrs. Kate Northup York, $25.

New Hampshire—New London: M. T. Runyan, $1; Plainfield: Mrs. C. F. Lewis, $1; Salem Depot: Mrs. S. B. Emerson, $1; Mrs. Sarah Goodwin, $1, E. L. Kimball, $1.25; Lancaster: Mrs. Elsie Beattie, $3.65.

New Jersey—Keyport: W. C. T. U., $5; Middletown: Y. W. C. T. U., $2; Perrineville: Mrs. A. J. Findlay, $1; Haddonfield: Anna Ellis, $1; Bridgeton: Anna Mulford, $3.

New York—Phelps: W. C. T. U., $10, Miss Mead, $1; Vischer's Ferry: Newman Adsit, $4; New York: Mrs. Stover, $1, Julia Dailey, $1, Mrs. B. Clarkson, M. McClellan, Charlotte Blume, Eliza Blume, Fred Blume, $1 each; Ithaca: Carrie Taber, $1; Rochester: A. E. Davison, $10; Lansingburg: W. C. T. U., $40; Troy: Central W. C. T. U., $15; Narrowsburg: W. C. T. U., 45 cts; Coming: Mrs. Butterworth, $5: Cash, 38 cts; Leicester: W. C. T. U., $8; Cobleskill: W. C. T. U., $3.75; Pleasantville: E. C. Pierce, $2; North Chili: W. C. T. U., $1; Macedon Center: W. C. T. U., $19; Cortland: W. C. T. U., $15; Brooklyn: Mrs. V. A. Lewis, $5; Perry: W. C. T. U., $13; Auburn: L. T. L., $2; New York: Kate Sunden, $4.65; Esperance: W. C. T. U., $1; Medina: Hattie Lund, $3.65; Woodhull: W. C. T. U., $3.65; La Fayette: Helen Scammell, $20; Addison: W. C. T. U., $10; Hartfield: Mrs. Parkhurst, $3.65; Mayfield: E. R. Paynes, $5.30; New Bremen: W. C. T. U., $3.65.

Ohio—Chillicothe: W. C. T. U., $2.45; Remson; Mrs. R. C. Kimbal; $1; Londonderry; P. H. Wylie, $2; Sparta: W. C. T. U. $1.15; Newark: W. C. T. U. $13.25; Marietta: Sarah Norton, $1; Olmsted Falls; $5; Swanton: W. C. T. U., $2; Brooklyn; Mrs. Avan, $1; Bellefontaine: W. C. T. U., $20; Wooster: W. C. T. U., $37.25; Oak Harbor: School children, $1; Cadiz: W. C. T. U., $10; Newark: W. C. T. U., $16.76; Bloomdale: B. of H. $5.05; Youngstown: W. C. T. U., $10; West Farmington: C. S. Burnett, $3.65; Freeport: Alice Green, $3.65; Akron: Y. W. C. T. U., $5; Dresden: W. C. T. U., $3.66; Morton's Corners: W. C. T. U., $1.

Oklahoma—Guthrie: W. C. T. U., 45 cents; Britton: W. C. T. U., $10.

Oregon—Milton: W. C. T. U. $2; Rickreall: Mr. and Mrs. Lucas, $8.

Pennsylvania—Philadelphia: Lydia Cadbury, $1; New Hope: Frank Naylor, $1; Russelville; C. B. Morrison, $1; Erie: L. G. Sanford, 30 cts; Honeybrook: Mrs. M. A. Graham, $5; Frankford: L. T. Legions, $4; Dillsburg: Mrs. Anna Hessler, 85 cts; Girlu Law, 15 cts; New Brighton: Mrs. Stowe, $5: Booth's Corners: Miss Grosh, $1.50; Knoxville: Mrs. C. H. Lugg, $3.75; Erie: Miss L. G. Sanford, 27 cents; Millersville: Y. W. C. T. U. state normal school, $5; Mars: W. C. T. U., $5; Allegheny: W. C. T. U., Pleasantville, $5; Oil City: Y. W. C. T. U., $10; Emlenton: W. C. T. U., $2.60; South Oil City, $10.

Rhode Island—Providence: W. C. T. U., $20; Newport and Jamestown: W. C. T. U's, $117.

Tennessee—Memphis: Mrs. M. S. Driullard, $5.

Texas—Smithville: Mrs. E. Y. Campbell, $2; Forney: Miss Mattie Stevenson, $5; Per Mrs. Curtis, $43.25.

Vermont—St. Johnsbury: Miss Ellen Clement, $1; Per State Treas., $2; Barnard: Sarah Atwood, $4; Rutland: Mrs. C. B. Davis, $1.

Virginia—Stanton: W. C. T. U., $5.

Wisconsin—Beaver Dam: Josie L. Miller, $1; Kewaunee: Mary Roberts, $1; West Salem: L. T. L. $1; Lodi: E. B. Wait, $1; W. C. T. U. $31.25; Per State Treas. $17.50; Winnebago Co., $12; Ashland: W. C. T. U. $51.16; Hammond: L. T. L., $1.30.

Mrs. D. M. Drysdale, Liverpool, England, $23. Sales, models, etc., $29.25.

Money credited in last report to Mrs. Sly, Mrs. Vennun, Mrs. Knox, and Mrs. Parnham, Rock Falls, should be Morrison.

ESTHER PUGH,
Treasurer Gift Fund.

Our Library Table.

ST. NICHOLAS, bound in two volumes for 1892, is as attractive as usual, and will be received gladly by its host of young friends. It is artistic from first to last, and its contents are sound and sweet throughout.

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Thomas Whittaker, 2 and 3 Bible House, New York City.

THE NATIONAL TEMPERANCE MIRROR, published by the National Temperance League Publication Depot, London, is an illustrated magazine "for the home circle." This is volume twelve, and is sound and good—"sweet as a nut" as the saying goes. It has stories for young, middle-aged and old, live items on pertinent temperance questions, poems, songs, and a variety of "good things."

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Readers of the CENTURY will welcome the bound volume including the issues from May to October, 1892. It is its own best commendation. The little legend "Vol. XLIV" tells a forcible story that needs no enlargement. This serial holds a high place in the literary world, maintains it easily and is a household treasure that has within itself the assurance of lasting fame.

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N. W. Ayer & Son, Times Building, Philadelphia.

The Business-Man's Hand-Book, published by Pettingill & Co., Newspaper Advertising Agency, 22 School Street, Boston, edited by R. W. Rexford. Perhaps an indorsement of the editor's own words concerning this book will be to the point: "It contains much valuable information in small space. It does not cover everything a business man should know, but will often answer a question for him on very many points." Some of the contents are: Items of law, monetary information, weights and measures, interest tables and facts "worth knowing," also a selected list of daily, weekly, religious and agricultural newspapers, magazines and monthlies published in the United States and Canada, with a complete list of newspapers and periodicals issued in New England, together with circulation, rating, etc.

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Publisher's Notes.

THE UNION SIGNAL.

Subscription Rates for 1892.

UNIFORM RATES.

One copy per year in advance	$1.00
" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

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A GOOD EXAMPLE.

At the mid-year meeting of the Illinois state executive committee composed of the state officers, district presidents and state superintendents of departments, held in Parlor O, Palmer House, Chicago, on December 29, 1892, a motion was unanimously carried, expressing pleasure at the announcement that a memorial supplement to THE UNION SIGNAL in view of the death of its late editor, Mary Allen West, would soon be issued, and embodying a pledge to make a special effort at that time to secure new subscribers to the National organ. This is an example that might well be followed by *all* our members. It would also be wise to use this special issue largely for free distribution, as it will portray the work of one of the representative women of the organization, and must impress those who read it with the magnitude of the cause for which she lived and died.

We will gladly send sample copies to any who will undertake to secure subscribers on application.

The probable date of this special number will be January 17, 1893. It cannot, however, be definitely stated, as it is desired to include an account of the funeral ceremonies at Galesburg, after the remains reach that city.

For promiscuous circulation the following special rates are made if received in advance: For single copy, 5 c; per dozen, 50 c; per 100, $3.

Send orders without delay as we cannot go to press a second time and the first edition should be made large enough to meet all demands.

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will prepare the minds of the people for a temperance campaign. Why not inaugurate one? With local talent only good rallies could be arranged and temperance sentiment cultivated. Pledge-signing should be a prominent feature of such meetings. And remember, nothing helps more than temperance songs. These we can supply in variety. See our list:

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DEPARTMENT LEAFLETS.

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1. The Traveler's Psalm.
2. The Moral Suasion Railroad.
3. The Good Times Railroad.
4. Railroad Temperance Association Constitution.
5. Saloons and R. R. Men. *T. D. Crothers, M. D.*

SYSTEMATIC GIVING.

11. Tithing *vs.* Entertainments. *Esther Tuttle Pritchard.*

WORK AMONG MINERS.

16. The Miner's Child. *E. B. E.*
17. Temperance Jack. *Frances E. Willard.*

LITERATURE.

21. Sow Beside All Waters. *Margaret B. Platt.*

PEACE.

31. How the War Spirit Grows.
32. War *vs.* The Ten Commandments.
33. War—For and Against.
34. A Vision of Peace.

NARCOTICS.

41. Can You Afford It? *Mrs. F. C. Hathaway.*

Y. W. C. T. U.

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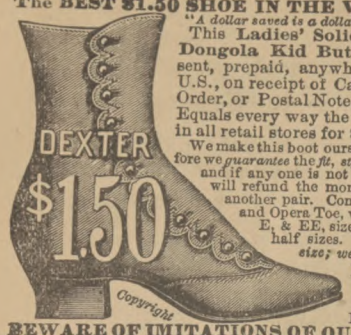

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Publisher's Notes.

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TAKE NOTICE.

On a circular just sent out from this office to superintendents of literature in local unions, by an inadvertence paragraph No. 5 in last year's circular appears; please note that the semi-monthly *Crusader* is no longer issued, but the monthly has been adapted to the use of Sunday-schools and Loyal Temperance Legions. Every child should have a copy; please investigate, and if not already supplied, send at once for as many copies as will provide one for each family of children connected with your Sunday-school or Loyal Temperance Legion. Price 15 cts. per year.

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Helpful to young or old—graduates of the L. T. L., Y's or members of the W's—all will find profit in a careful following of the experiences and developments of the Cheeryvale Law Club, which gives in interesting form the history of temperance legislation. You need to know it. Well, it is one of the very many helpful things to be found in *The Advance Guard.* If you have not seen this new publication, send for a sample copy. Price per annum, 50 cents, single copy, 5 cents. Sample copy free.

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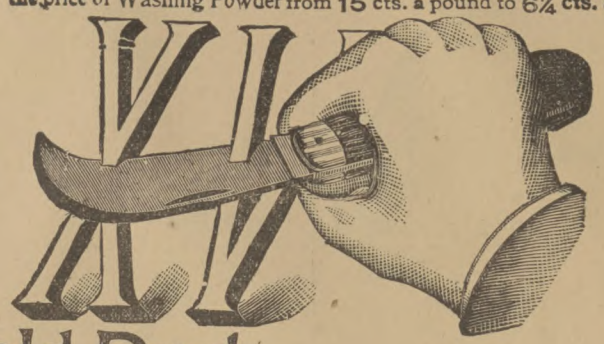

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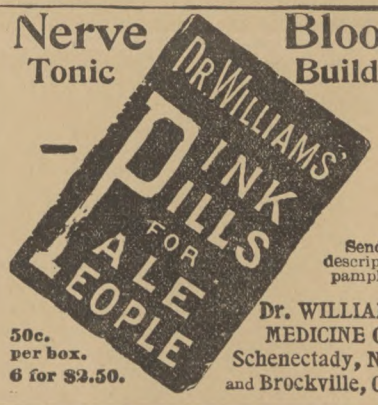

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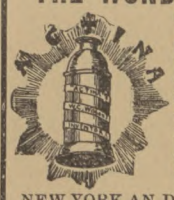

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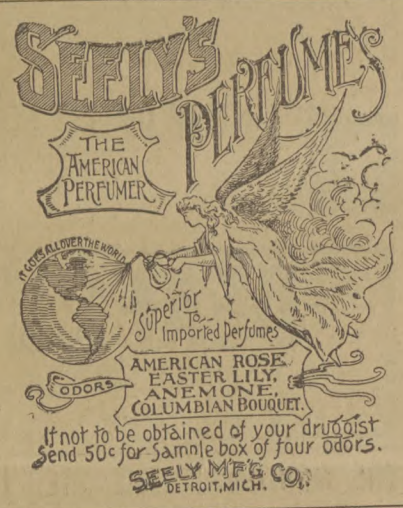

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EXTENDED.

Realizing that it was not possible for the readers of THE UNION SIGNAL to do all that could be done under our new and unparalleled offer, it has been decided to extend it, and it will hold good until March 1st, 1893.

Fully believing that it would be one of the greatest aids to our cause, as has been said again and again in these columns, if THE UNION SIGNAL were more generally read, and being unable to personally canvass all the territory of all the local unions, nearly 10,000 of which are scattered over this country, and desiring your help in this direction, the proposition here outlined is made to all ages and sexes.

NOTE.—To any one, young or old, readers of "Aunt Jane's Cozy Corner" included, who will send us a club of *eight* new subscribers at *one dollar* each, we will forward promptly one of our beautiful W. C. T. U. *solid silver after-dinner coffee souvenir spoons.* These spoons have the die of the Crusade Church at Hillsboro, Ohio, imprinted in the bowl; Miss Willard's picture embowered in the National floral emblem, the trailing arbutus on the handle, while the top of the handle is surmounted by the world belted with the white ribbon. The back of the handle has the World's floral emblem, the water lily, and the initials of the Woman's Temperance Publishing Association. These spoons are both beautiful and valuable, being of solid sterling silver.

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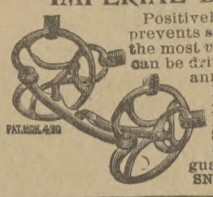

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Signal Notes.

SHEFFIELD, England, W. C. T. U. is doing extremely useful work through its nursing department.

THERE are 1,200 houses on the Shaftesbury estate in London, but not one public house or pawn-shop.

"IF men would enthuse as easily in religion as they do in politics, how quick the devil would begin to run."—*Ram's Horn.*

THE Baroness Burdett-Coutts' society in London expects to open seventy kitchens for the relief of the distressed poor.

THE Norwegian Total Abstinence Society has one hundred thousand members, in the eight hundred and fifty-three local unions.

THE Parliament of Sweden has passed an education bill providing that instruction on the nature and effect of alcohol shall be given in the public schools.

DR. NORMAN KERR affirms that hot water is more efficacious and infinitely safer to use in the collapse which follows cholera than any form of alcoholic stimulant.

IN face of the fact that there were over one hundred thousand arrests for drunkenness in Ireland last year, four hundred and fifteen new licenses have been granted.

ENGLAND has two hundred and six million children in its Band of Hope; they are organized in each church so far as possible, and tend to represent the union movement.

A LONG-TIME laborer in foreign mission fields says that Christian churches might as well keep their money at home until they use their influence to remove the drink traffic.

GENERAL BOOTH'S farm colony, which six months ago was in confusion, is now in complete running order, with the officers' and farm laborers' comfortable houses, granaries, barns, brick yards, etc.

IT is said that there is enough iron in each person of good size to make a ploughshare. This being true we surely ought to see less pliable backbones than the average voter of this age seems to possess.

GEN. EATON, United States Commissioner of education, states that eighty per cent of the crime of this country results from intemperance and that ninety-five per cent of our depraved youth are born of drunken, depraved parents.

A NEW YORK up-town church introduced a new service recently on Sunday evening. A free parliament or symposium was held in place of the sermon, the congregation being invited to state its reasons for believing in God, each speaker being limited to five minutes.

A FEATURE of the Christian Workers' convention in Boston was the object lessons given by John Quinn, the converted gambler. By exhibiting the implements and explaining the devices, he demonstrated the impossibility of winning a game by any but the manipulator. Mr. Quinn believes that gambling could be stamped out were it not for the police connivance.

A MANUFACTURER in Belgium marked seven hundred five-franc pieces before paying his workmen. Two days after the keepers of adjacent grog-shops at his request handed him all such pieces as had been given them. They returned more than three hundred, showing that each workman had spent more than half his wages at the public house in less than two days.

IT is estimated that one million dollars of tobacco revenue of Great Britain is drawn from juvenile consumers; if ever there was an illustration of saving at the spigot and losing at the bung-hole, this is one. The Anti-Narcotic League has drafted a bill for presentation to Parliament asking that the use of tobacco be prohibited to young persons under sixteen years of age, and that it be made a punishable offense to sell it to any such person.

Frauds and Imitations.

The Compound Oxygen Treatment of Drs. Starkey & Palen, established 23 years ago, by its wonderful success in the treatment of 60,000 patients within that period, has established a world-wide reputation for the cure of chronic diseases, so many having given incontrovertible testimony as to its remedial powers. They are the only and original manufacturers of this remedy. They originated the name, and first applied it to their preparation, the formulas for the preparation of which are known only to themselves. The name, therefore, is of no avail unless accompanied by the genuine article. There are some others who profess to sell and administer it. We have received many letters from those who have tried these imitations, and found them worthless: we therefore warn the public against them. Let it be clearly understood that Compound Oxygen is only manufactured in Philadelphia, Pa. Any substance made elsewhere or by others, and called Compound Oxygen is spurious and worthless. Book of 200 pages sent free. DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

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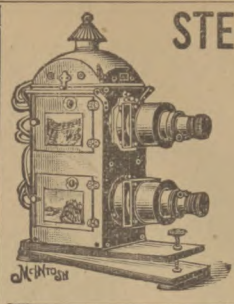

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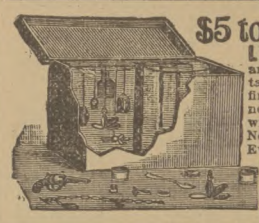

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REMEMBER, "All the world's a stage, and all the men and women merely players." There may be seven acts in some lives but there are three in all: **Helpless childhood, helpful manhood or womanhood** and **helpless age.** In the first act you are **cared for,** in the second act you **care for others,** in the third you must **care for yourself.** You are **working for money** now save a part of it, and make it **work for you,** or farther on you must become a public or private charge on the charity of others. If you can save from your earnings only **one dollar** per month, we can help you. If you can save **ten dollars** per month for eighty months we will **guarantee** to pay you at the end of seven years **$1,040.47;** at the end of nine years, **$1,425.72;** or at the end of twelve years, **$2,096.27.** And, **besides** this, you get your pro rata share of **one-half of all the profits** of the company for the whole period. Guaranteed earnings on full paid certificates are even higher.

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The Union Signal AND WORLD'S WHITE RIBBON.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 2.] CHICAGO, January 12, 1893. [Price $1.00 per Year in Advance

Mrs. Lisle D. Hetrick 111 Murdock St. Reg.

SINCE OUR LAST ISSUE.

Terrific blizzards are reported from the northwest.

M. Charles de Lesseps made his confession in a Paris prison January 5.

A Chicago justice decided last Thursday that the docking of horses' tails is illegal.

The new Columbian stamps are being widely circulated and are universally admired.

Thirty-one men were badly injured by a natural gas explosion in Chicago last Wednesday.

It is announced that the Prince of Wales will come to America in his private yacht next summer.

Cold weather temporarily interrupted construction work on the Exposition buildings last week.

Hope for the recovery of Mr. Blaine has been abandoned and at this writing his death is momentarily expected.

Germany is alarmed at the growing dimensions of the Saar mining district strike, which has existed over a week.

Heavy snow-falls prevailed along the Atlantic coast and great lakes last week and as a consequence many steamers were delayed.

The steamer Rio de Janeiro, carrying the body of the late Mary Allen West, arrived in San Francisco January 8, four days late.

Three million tons of ice broke loose in the Ohio river near Cincinnati, January 8, and many vessels were crushed by the gigantic glacier.

A committee from the Illinois W. C. T. U. visited the state legislature last week in the interests of the three measures which they wish revised—municipal suffrage, a home for erring women, and a higher age of consent.

THE National Minutes for 1892 are now ready for distribution at fifteen cents a copy—the cost of postage merely. They contain, besides the minutes of the Denver Convention, the President's annual address and general officers' reports. Every white-ribboner should be equipped with this indispensable sinew of her peaceful warfare against the powers of sin.

JUST as we go to press, January 10, the House is taking up the resolution of Congressman Durborow, favoring Sunday opening for the Columbian Exposition. Four days have been set apart for its discussion. It is not too late for white-ribboners to send a *telegram* to the representatives of their districts urging a vote for God and Home and Native Land. We recommend an appendage to the telegram of Jeremiah 32:36.

MONDAY'S papers announced the arrival of the vessel at San Francisco, January 8, bearing Miss West's remains, and it is surmised that the final funeral services and interment will occur in Galesburg the last of this week. We regret exceedingly that we are unable to furnish our readers accurate information, but up to the time of going to press our telegrams asking for particulars have not been answered. Our memorial number will be issued next week, provided the body reaches Galesburg this week.

THE Chicago Christian Endeavor Union, knowing that in the homes and societies of many Endeavorers there accumulates a great deal of unused, first-class literature, such as books, papers, periodicals and magazines, has decided to establish a "Christian Endeavor Literature Exchange." Let any who have or can gather any such good literature to be given away advise the Exchange of what they have. Let any who are so situated that they can make use of good literature also advise the Exchange of their address and what they need. The Exchange will then furnish those having the literature with the addresses, not the literature, of those standing in need of it. Address Chicago Christian Endeavor Literature Exchange, Post-office Box 1013.

HOSTS of readers, doubtless, looked in vain through last week's paper for the Temperance Temple Items. They were omitted for the first time in four years through the writer's inability to prepare them. Mrs. Carse has been seriously ill for two weeks, but at this writing is happily improving and able to leave her room. We miss the cheerful and energetic presence of our W. T. P. A. president, as well as our "Temple builder," and shall rejoice when she is once more fully restored to health. Her column may be found on page 12 of this issue.

SOUTH CAROLINA has a new law regarding the sale of liquors. The bill is known as the Evan Dispensary system. It goes into effect July 1, 1893, and substitutes for the eleven hundred bars of the state, thirty-nine county dispensaries, provided each county desires the dispensary. There is to be a board of control, which shall see to the execution of the bill. The legislature is asked to appropriate $50,000 for the purchase of the liquor which is to be sold at the various dispensing points and carried away for consumption. All liquor is to be sold in unsealed packages in quantities varying from half a pint to five gallons. This act is not to apply to prohibition districts.

THE regular series of gospel temperance meetings opened in Willard Hall Sunday afternoon, January 8. The beautiful hall was well filled, and every one was delighted with the splendid address of Mrs. Helen M. Barker, who said she counted herself fortunate in being the one to inaugurate these meetings. Mrs. Carse was present, "merely because I could not stay away," she said, with moistened eye. Every one who knows how eagerly she has looked forward to the completion of Willard Hall and these gospel temperance meetings knows just how happy she must have been over this initial gathering. It is not deemed practicable to hold Sunday meetings regularly for the present, but daily prayer-meetings will be held from twelve to one o'clock from this time henceforth as long as the Temple shall stand, and all white-ribboners in the city are cordially invited to remember this sacred trysting place at twelve o'clock.

IT is a matter of doubt whether the high tax liquor bill now pending in Congress is a movement in the interests of the government, the whisky trust or the speculators. It is ostensibly a means by which the national treasury may add about thirty-five million dollars to its vaults, with which to meet the deficit of the outgoing administration. It is certain that it had its origin in one of the great whisky centers, being introduced by a Congressman from Bloomington, Ill.; and it is equally sure that the whisky trust, and the jobbers and wholesale dealers outside the trust, are buying up and storing all the stock in sight, making evident that the proposed increase in the government tax is expected to benefit the liquor traffic. In this light what becomes of the "tax it to death" policy of some well-meaning temperance men? Will the tax apply to stocks now in bond? is anxiously asked in financial circles, which inquiry also involves a point of constitutionality—retroactive legislation. Under the uncertainty it is expected that the liquor traffic will pay up its tax at the old ninety cent rate, for which purpose the enormous sum of two hundred million dollars will be needed, and will remove the stocks now in the bonded warehouses before the new bill should become operative. But the traffic will sell this released stock at the increased price the additional tax of thirty-five cents will make necessary. There are two points then for thinkers to consider in the proposed bill: First, who will be benefited? Evidently the liquor traffic, or it would be selling, not buying and storing. If the government, for whose revenues this increased tax is supposed to be levied, then this means the withdrawal of two hundred million dollars from general circulation, and the other point comes strongly into view: Can the country stand such a diminution of its circulating medium without a panic? Financiers say not.

SINCE it has been decided to finish the canvass for signatures to the World's Petition by April 1, of this year, Miss Willard is very desirous that where this work has not yet been undertaken, or where it is not completed, an extra effort be made in the few months that remain to secure a good showing of names from each country auxiliary to the W. W. C. T. U. Do not let the shortness of time deter any white-ribboner from immediate action in this matter, for often much better results may be obtained by a short, systematic canvass than in any other way. We can confer no greater favor upon Miss Willard, who is so burdened with duties and responsibilities, and who has found it so hard to go on with her work during the trying days of the past year, than by entering heartily into this commendable effort. The petition is to be on exhibition at the World's Fair and we want to see every country where our organization is known represented there.

IF THE friends of Sunday opening of the World's Fair would be frank and include in the reasons why the gates should be ajar on the Rest Day of the week, as the first consideration, that it will bring in very much more money, we should consider with greater interest the other arguments that they put forward; but it is well understood that the almighty dollar forms the turning point in the decisions of the directorate and the commissioners. Nor can we greatly blame them for they carry heavy burdens, but we should admire them more if they would give the "inside facts" in their pronunciamentos. They are always for the working man and never for the dollar in what they say, but the opposite is largely true of what they do. The same criticism applies to the attitude of the management on the subject of liquor at the World's Fair. It is perfectly understood that every concession brings in an immense deal of money to swell the aggregate of receipts, and the men engaged in the liquor traffic are not at all behind the management of the World's Fair in their appreciation of the "figure side" of the whole problem.

WE wish that the church on wheels might become more frequent. It seems that Bishop Walker, of North Dakota, has had one built for his use; he calls it a Chapel Car, and before it was put together he secured the promise of the railway companies to take his car from place to place as he might wish. He then called on George M. Pullman, whose practical mind entered at once into the plan. "Build a car," exclaimed the great maker of moving palaces; "I had never thought of that, but why not? We build palace cars for horses and peddlers, for photographers and theatrical companies, but this is the first time the church has come to us. I shall not only build you a car, Bishop, at a price I do not care to have quoted, but here's my check besides." Other rich men contributed, until there was no further trouble on that score. One of the trips made covered three months of time, during which the bishop visited between twenty and forty places and held between fifty and sixty services. Everywhere the car was crowded, and although it has sittings for but seventy-five as many as one hundred and ten have been accommodated, and this in places where but a dozen or so families lived. The bishop was wont to send ahead about ten days from one group of houses to another to say he was coming. He says that the enthusiasm and spirit in song that he has witnessed and enjoyed in that car surpasses everything he ever knew before. The close contact of the people seems to have a peculiar influence upon them and the effect is very like a revival. The bishop is very democratic, and acts as preacher, janitor and fireman all in one. Of course this endears him to the people hardly less than the fact that he enters into their duties, joys and sorrows with full spirit. Would it not be well to have a temperance car, in which the apostles of the better time should peregrinate the prairies? Who would like to build one for the white-ribboners?

SHEAVES AND LILIES.

BY JULIA MILLS DUNN.

Climbing up the golden stair,
One by one they gathered there,
Bearing each his rustling sheaves of ripened wheat,
Saying, "Lord, behold my sheaves!"
Each the Master's presence leaves
Casting down the fragrant burden at His feet.

Then I stepped from out the band
With a lily in my hand;
Pure its waxen petals shone 'twixt broad, green leaves,
Like a taper in the gloom—
So its whiteness filled the room
As I whispered, "Master, lo! I bring no sheaves—

"Only this, Lord, have I brought;
Yet among the fields I wrought
Striving patiently and long, amid the throng;
They have brought their sheaves of gold—
Only this poor gift I hold,
Yet I bore the heat and burden, Lord, so long."

Then into my heart there crept
Sudden shame and fear. I wept
Bitter tears, in self-abasement bowing low;
Yet I felt the Master's smile
Shining on me all the while
As He answered me, compassionate and low,

"'Tis the toil and not the burden
That shall win the precious guerdon,
'Tis the spirit, not the fruit, thy Lord perceives;
Whoso faithfully hath striven,
Unto him the crown is given,
Though his gleaning only yield him scanty sheaves."

As He vanished, lo! a light—
And transfigured to my sight
All the lily shone in opalescent beams;
And its delicate perfume
Seemed to hover in the room
When the morning sun awoke me from my dreams.

Moline, Ill.

LICENSE NO. 400."

BY J. F. COWAN.

It was blazoned in large, gilt letters upon the handsomely-painted wagon drawn down the street of the crowded city by fat, glossy bays.

I thought I detected something familiar in the good-natured, stupid face of the portly looking driver, as I stood upon the curbstone waiting for him to pass. "Good-morning, Dan," I accosted him.

"Mornin' to you, sir. Oh, if it ain't the old master!"

"Yes, Dan," said I, "and the old driver seems to have found a better master, judging from this fine-looking turnout."

"I dunno, I dunno," said Dan, shaking his head slowly. "The 'master' may be all right, sir; but it's about the business I don't know, you see."

"I'll just jump in with you, Dan, and ride a piece; and we'll talk it over," said I.

"Glad to have you," said Dan, his face shining with a look of gratification as hearty as his words.

So I climbed up on the vacant end of the seat of the handsomely painted wagon, with its big, glossy bays, its brass-mounted harness, and its general air of prosperity and pride.

"First, tell me where you are going, Dan?" I asked.

"Well, sir," said he, scratching his head and fumbling in a pocket in the front of a canvas apron he wore over his coat, "I'll have to get out my order book to see, sir; first place, No. 1910 Archer street. That's away out toward the suburbs, sir; a long drive."

"A pleasant one," said I, "Dan, if a man has a good conscience to take along with him. If you don't mind I'll just ride with you, and we'll talk over old times; and you can tell about how the world is using you. What is it you have to take there?"

"Let's see. Order 1," mumbled Dan consulting the book again, "'One 5 G cask s-h-e-r—sher—sherry.' It's a cask of sherry wine, sir. It's a weddin', or somethin', they're to have out there. It's among the way-up people they are."

"So it says 'sherry wine' on the book, does it, Dan?" I remarked. "But I have an idea that if you and I could be out here about midnight or later, after the wedding is over and the wine has gone down the thirsty throats that will come to the feast, more in expectation of it than for any pleasure they hope to derive from seeing two hopeful young lives united as one in the beginning of a union of devotion, self-sacrifice and enjoyment of the kind which comes of living for others—"

"Some of them it is that'll have to be helped home in their carriages by that time," commented Dan, catching my idea in naming that late hour.

"And how about the homes they are carried to, Dan?" I asked. "You used to go home in that condition yourself formerly, and how was it?"

"Oh," said he, "there'll be crying wives, children put away out of sight so as not to see the drunken man that they'll have to call 'father' next day. There'll be heart-aches all night, and headaches the next morning."

"True enough, Dan," said I. "If the right name were on your order book, then, order No. 1 would be one five gallon cask of silly babblings, of beastly helplessness, of blasted hopes, of heart-aches, of headaches, and, perhaps, bad debts and the sheriff's hammer and poverty and want, and maybe crime in the end."

Dan turned and looked around at the cask in the wagon behind him, as though he expected to see the head flying out, and the hoops bursting and all this array of evils already crowding out.

"It's a sorry enough business, it is," he said, "amongst the way-up people. But this here next order I am afraid has got more devilment in it than t'other."

I looked at Dan inquiringly. And after he had mumbled over his book awhile he gave me the information.

"It's a half of beer," he said. "It's going to a Hungarian shanty out at the edge of the town, where there's a baby to be christened, like as not. And a whole crowd of the brutes will gulp it down like thirsty cattle, and then fight and brawl over it. And like as not there'll be another wagon makin' a trip out that way before mornin'—the police patrol. It will be a God's mercy if some one isn't killed. I hardly ever make a trip of that kind, that the patrol wagon doesn't have to make a trip after me."

It was a ghostly idea of Dan's, that some way appalled me as much as my fancy about the contents in the wine cask had him, a moment ago.

I kept turning my head over my shoulder, as if I could hear the clanging of the gong in my ears. And I expected every time I turned to see in our wake a spectral equipage with its white canvas cover, the driver sitting like some weird spectacle with braced feet, reins wound around his wrists, urging his fiery steeds to their highest speed, while in the thundering vehicle behind him I seemed to see a gory corpse stretched on the straw in the bottom, at the feet of the two stalwart men who supported the limp and besotted form of what had been, a few moments ago, a raging, murderous maniac, made so by the contents of the half barrel of beer in Dan's wagon, partaken of at the christening.

"Yes, sir," said Dan, as if meditating aloud, "everywhere I make a trip like this the patrol wagon has to foller. And there's the next place, which ain't much better."

I felt like saying, "For heaven's sake, Dan, if it is any worse let me out!" But someway I had a sort of horrid fascination in learning his business which would not let me speak.

"We'll drive round by the way of the alley," said Dan, winking at me in a mysterious manner, "and we'll rap at the back gate, and—it's meself that don't like to be doin' so mean a thing, but it's me orders from the house. We'll yell 'rags, old iron, paper rags,' three times—that's the way the old driver taught me, sir—and out'll come the frowsy head of a woman, that ain't no better than she ought to be, sir; and if the coast is clear, sir, she'll fetch out her bag of paper rags, jest as a blind, ye see, and out'll go these three kegs of beer through her coal-house window in a jiffy."

"But why so much secrecy, Dan?" said I. "'Your wagon reads 'License No. 400,' and a licensed whisky-seller doesn't need to smuggle kegs of beer to a customer by the way of the coal-house window."

"Ah, but you see, sir, it's the woman herself that ain't licensed. There's where the mischief is, sir. It's a 'speak-easy' they call it, and if there was evidence against her, sir, it's to the work-house she'd be after a-goin'. There'll be a brawl in the house to-night, and jest as I'm tellin' ye, sir, the patrol wagon will follow after me."

"Is it possible, Dan," I said, "that you have become an accomplice in breaking the law?"

"I do as I'm bid," said Dan. "The house sells whisky to whoever wants it, and asks no questions. It ain't bound to meddle with nobody's business. It ain't bound to drive a customer away, sir. I'm paid to drive the wagon, sir, and not to make people mind the law."

As he spoke Dan reined the sleek horses up in front of a handsome building, with a gaily painted front, set with heavy, plate-glass windows, the lower parts screened by rich curtains of oriental tapestry, the threshold a mosaic of tiles that would have been considered a work of art in a church vestibule or a public building, and the bar, I caught a glimpse of it as the door opened to let out a portly, smooth-shaven man, glittered with trimmings of burnished brass and nickel plate. Truly, it was a palatial affair.

The owner, who stepped out to superintend the unloading of several cases of bottled wine, was dressed in the finest broadcloth, his cuff-buttons were of the heaviest gold, and his shirt front and his white hands glistened with gems.

"Dan," said I, as we drove away, "how about this place? Surely the patrol wagon doesn't follow you here? This is a prosperous neighborhood; respectability and plenty reign here."

For an answer Dan pointed me across the street, where was situated a large iron-mill. I remembered the place. I had been accustomed when passing it to look through the windows and doors and see in the ruddy glare of the open furnaces the half-naked forms of the sinewy workers hurrying about their tasks.

But now the windows and doors were closed; everything was silent. No smoke belched forth from the chimneys. No clanging rolls, and hissing retorts were heard.

"It's there nailed on the door you'll be apt to find the reason of it," said Dan.

And reason enough it was to be sure: a notice that the sheriff had closed down the works, and that the property would be offered at public sale, at a sacrifice, on a certain day.

"It's losin' money they were," said Dan, "and the men struck for more wages, and the business wouldn't stand it; and so they just broke up."

"But how is it, Dan," I asked, "that business is so prosperous upon one side of the street, and so unprofitable upon the other?"

"It's the difference in the businesses," said Dan knowingly. "On this side" (pointing to the iron furnace), "the owners pay five hundred men to work for them, and lose money on their work; but on the other side" (indicating the saloon with his thumb) "the owner has five hundred men working for him, and they pay him for the privilege."

"Good day, Dan," I said, "I must get down now. The very touch of your soft-cushioned spring seat would blister me after this. There's a heart-pang, or a crime, or a death, almost, in every stroke of your horses' hoofs. Dan, Dan!" I exclaimed, "don't you see that you are a part of a machine—a cog in the wheels that are grinding men, women and children to their deaths?"

"License No. 400," I repeated to myself, as the gilt emblazoned letters receded from my view. "Heavenly Father, if this is the record of License No. 400 for the afternoon's work of one of its drivers, what a history it would be if the whole could be written! What man or woman could longer hesitate to declare that the great, burning question of the day is, how to stop licensing four hundred, and, perhaps five hundred such institutions, with a thousand worse ones, and a thousand more still worse, that are unlicensed, but that owe their life and their power for evil to the first?"

"License No. 400!" What would be the record of the other three hundred and ninety-nine?

Pittsburgh, Pa.

THE POLITICAL SITUATION.

BY H. A. SCOMP.

Two big parties, two smaller ones. The two big parties making the tariff their chief nominal, but the spoils their real issue. They dare not seriously "tackle" their own issue. *Ditto* of money. Neither has any real purpose as to overthrowing great wrongs and abuses which have grown up under their protecting ægis.

A party or a church, once corrupted, has never been reformed within itself. Great wrongs done to the public in transportation, in alienation of lands, monopoly of mines and control over the necessaries of life; the domination of vile elements in our politics and the "bossism" of vile men, and so on down the catalogue—what intelligent man believes it possible for these evils to be eradicated by the parties which have fostered them? Sham issues and sham battles. What can come of them? Of course, morals can have no chance.

One of the smaller parties deals radically with economics; the other, with morals. Surely, both have abundant cause for being. One stands against the financial serfdom of the masses; the other, against their moral degradation. Certainly, between these fundamental tenets there is no antagonism; rather, are they natural allies and mutually helpful. They agree, practically, as to labor, as to land ownership, as to more money, as to lightening the burdens upon agriculture. Both are against trusts, monopolies, corporate aggressions, etc. Their faces are toward the same pole star. Both are carrying some side issues which may have to be left behind in a forced march. The political "How?" is the question. Neither expects to get its demands through a big party.

As Prohibitionists, we shall not recede a step from our demand for the extirpation of the liquor traffic. For this cause we came out from old political affiliations and became a peculiar people. We will have no union with any

party which treats this cardinal idea as secondary or able to wait. The reform union must emblazon this upon its banner. On this rock we are built. "Death to the traffic" is our ultimatum in every treaty for union. This being thoroughly, honestly, and heartily accepted, there will probably be no insuperable barrier to the uniting of reform forces, so far as pertains to their purposes.

But the "how?" Let none of the reform parties deal too much in detail in its demands. We all wish an increased volume of money, safe, sound and honest, whether the coinage ratio of the metals can be fixed or not. We all desire a speedy end to the outrageous capitalization and watering of railroad stocks, along with the railroads' powers for tariff levying, unjust discriminations and corrupting legislation.

On these and on economic questions generally, the reformers are one in purpose, and the masses will go with us so soon as they can understand their own interests. Be it ours to show them the truth. The *ignes fatui*, which they have been following will never lead them beside still waters. The old party machines, with their medley of conflicting interests and cabals, cannot "fool a majority of the people all the time." Foiled and frenzied they will turn upon and trample their old deceivers. Disappointed and disgusted they surely will be, and just so surely will they fall in with us. Our house of refuge must show light clear and pure from every window; these wanderers groping in darkness after their fading will-o-the-wisps, will turn to the steady light close at hand.

There have never before been so many signs of promise. This is not the hour for discouragement. Let the great need and aims of reform be discussed by patriots and thinkers—not by politicians and place hunters—in a broad, catholic spirit. Let there be no harsh criticisms of opposing plans and *planners*, looking to the same end. Agitation based on great reforms is the program for the immediate future; for the truth must first be seen and acknowledged. Organic union must come later. The *need for union must first be generally recognized.* Till then plans for union will prove abortive. True lovers will not be separated by petty differences; unity of interests, *ergo*, unity of aims and of action—this spirit must be cultivated in the hamlets, the school districts, everywhere. Thus the revolution will be gathering force long before '96.

Just now we need not be specially anxious for national conferences to discuss union of forces. Indiscreet utterances, selfish demands, *rather too much of the personal element*—these are the danger-rocks of premature and immature councils. Not many of us are endowed with the wise diplomacy needful for such work. The Populists have done us much good already through their iconoclastic work. They have shattered several popular idols at which we had long been thrusting. Several of our tenets are less unpopular now by reason of the new party's championship.

"Agitate, agitate, keep the ball a-moving." Reform lines are converging like the meridians toward the pole. "Some good to all, the greatest good to the greatest number," honestly, intelligently sought will in time evolve the true union of reforms.

Emory College, Oxford, Ga.

NERVE HYGIENE AND HAPPINESS.*

BY DR. AUGUSTUS FOREL.
Professor of Psychiatrie in Zurich.

"Too many nerves and too little nerve," complains Professor von Krafft-Ebing of our generation. What do they mean, "nerves," "nervous," "nervous prostration," *neurasthenie* and similar terms?

We must first clear away a common mistake, as if all this had reference to the nerves of the skin or of various parts of the body. It is no more these that are "nervous" than the fingers of an amputated arm which cause the pain that the former possessor of the arm imagines he feels there. Arm and fingers disappeared long ago, were buried after amputation and are now decayed, and yet there is a sensation of pain as if they were still present, the seat of disease.

It is nothing but the brain that is "nervous." We make the mistake of attributing its excitement to the so-called sensory nerves of the body, because usually they convey to the brain the impressions of the external world, such as light, warmth, sensation of touch, sound and odors. It is the brain alone that occasions the sprawl, the convulsive twitchings of the nervous woman, the deceptive senses of the victim of delirium tremens, the evil conduct of a drunken man, the great deeds of the genius, the indolence of the man who hangs around the saloon, the folly and the pain of insanity, the misdeeds of the criminal and the industry of the sober laborer.

In health, in the sound working capacity of the brain, lies the chief condition for happiness. Professor Hiltz is certainly right who believes that the happiness of an individual depends upon his fulfilling the purpose of his life by labor. But since man's labor is not accomplished like that of the plant and the lowest worm, for he applies a higher understanding and feeling to it, the fundamental possibility of happiness for him lies in a sound brain.

How are you going to convert a sound brain into a happy spirit, disposition and will and keep them up? By continually patching at an impaired organ with medicines and cures in nerve or lunatic asylums? Such patchwork is good, or perhaps a necessity, if injury has already taken place, or has become great. But always the best prescription is prevention, in general, that one which any reasonable person can apply without either physician or apothecary.

Would you by means of poisonous stimulants urge the incapable modern brain to some unusual activity, which necessarily must exhaust and incapacitate still more? That would be putting out a fire with petroleum. Yet it is just what we are doing when we use alcoholic drinks, morphine and similar so-called nerve tonics. We injure the organ we desire to strengthen and wear it out prematurely. We see the fruits of alcohol drinking in the saloon and in large part in the nervousness of our age. We see them in the prisons, the lunatic asylums, the idiots, the vagabonds, the idlers—consequences that are only partly the result of the drinking customs of these people themselves, those of their forefathers bear part of the blame.

Of course the use of alcohol is not the only occasion of the "nervousness" of our age. There are others, such as poverty, over-population of the cities, insufficient nourishment, but especially the unsuitable, thoughtless marriages of stupid, eccentric or evil people, whose defective brain peculiarities perpetuate themselves in their posterity and contaminate society with incapable, lazy, untruthful, immorally inclined, in brief, with individuals that are a menace to the general good.

How ought and can we oppose these evils, successfully overcome our nervousness, and grow happier? That riches cannot make us either healthy or happy, that poverty occasions unhappiness and disease, has been so clearly shown that we need lose no words upon this subject. It stands approved by experience that nerves and muscles which remain inactive lose strength and shrink; and just so the brain needs exercise, and in fact, earnest, hard labor, but not too one-sided, in order to become, and remain strong and healthy. Over-weariness and over-exertion, however, injure the brain as they injure muscles and nerves. To furnish power and working capacity, the muscles and nerves require a sufficient amount of such nourishment as will produce matter and force; but over-feeding is an injury. It is just so with the brain.

Sleep is the indispensable rest of the brain during which it recovers the substance lost by the wear of the day and gathers up strength. Good sleep is the fundamental requirement for brain health. Every nerve stimulant, and on the other hand all substances that produce artificial sleep, are nerve poisons and are to be condemned by a healthy nerve hygiene. The worst foes of the human brain are alcohol, morphia, ether, cocaine and the like. Their use is never justified except very temporarily as medicine, or in order to allay the pain and the agony of death in a fatal illness.

Every one who desires to secure and to strengthen a healthy and useful brain, must, first, not only labor physically but mentally; must really labor, and that daily, and not too little. Four hours of work a day for a healthy being is altogether too little. Let any one spend his time in enjoyment and idleness, and enjoyment soon ceases to be enjoyment. He will accumulate artificial wants in ever increasing numbers until they burden his life. He will become more and more dependent and morose. His mental horizon will grow narrower continually and more rigid. The plastic brain of youth, that is, its docility and adaptability, will become less and less active and capable of comprehending and elaborating new thoughts.

On the other hand, mental labor preserves the plasticity of the brain to a much more advanced age. Idlers, therefore, in spite of the best brain capacity, become prematurely old mentally, narrow-hearted, limited in horizon, and not seldom absolutely stupid. We often observe moderately gifted students becoming, by means of work, men of power, and highly gifted young men, by means of idleness, gradually grow useless, peevish, and now and then narrow-minded Philistines.

Secondly, one must not overwork. The work day must not be prolonged into the night. One ought not to continue to labor with an exhausted, harassed mind.

Thirdly, it is necessary to take sufficient nourishment, but one must not overeat—must partake of farinaceous food, the fats and albumen in proper proportions.

Fourthly, eight hours of sleep are a necessity and above all one must not retire too late. There must be no excesses of any kind.

Fifthly, all alcoholic drinks as well as all artificial producers of sleep and nerve stimulants must be absolutely avoided, as a matter of principle. Resolutely and bravely turn the back upon all places of tippling and seek the society of total abstainers, for to them belongs the future.

Those people who wholly abstain from alcohol and the other things mentioned are more capable of work, healthier, happier and live longer. They do not endanger their posterity, run no risk of picking up some venereal disease in a state of intoxication. . . . Poverty and social enslavement are also the daughters of alcohol and the mothers of nervousness and of brain stupefaction.

But nervous people and those who have weak nerves ought especially to regulate their lives according to these principles. Often they are cured by this means alone, without a physician, without drugs. Of course, however, since in their case the brain is already enfeebled, they are in need of a different prescription; they will be obliged to engage very moderately in mental labor, in fact, not at all until there is improvement, meanwhile exercising the muscles in order indirectly to provide the brain with power and substance. The best means of all is ordinary labor on a farm on generous, nourishing diet, and water. This method of cure I have prescribed for distinguished patients, ladies as well as gentlemen, met with the very best success.

But thus far we have as yet done nothing to invigorate and improve the brain of our posterity. To take thought for that is certainly beautiful and important, although most people are too crass, egoistic or thoughtless to take practical interest. But in many cases only ignorance is the cause of criminal neglect of the subject. It is to the latter we address ourselves.

It is criminal towards posterity to bring forth children thoughtlessly or without taking counsel with conscience. The tendency to crime is transmitted, stupidity is transmitted, mental aberration is transmitted, malice is transmitted, indolence is transmitted, selfishness is transmitted; but also, goodness is hereditary, industry is hereditary, mental and physical health are hereditary, conscience and disposition are hereditary, intelligence is hereditary. Training and the experiences of life may more or less develop or arrest the hereditary dispositions, but they can never produce or destroy them. Alcohol destroys the gifts of nature in the embryo of the brain, injures all of them and never can improve them one iota.

When the love of a man and a woman for each other awakens a desire to become united for life, they ought never to forget that they are undertaking a very grave responsibility, the responsibility for their future children. They ought to renounce marriage rather than to produce physical, or what is much worse, mental cripples. Unfortunately, however, we see noble people with highly gifted natures who carry their prudence to so anxious an extreme as not to marry, or at least not to bring forth offspring, while the most frivolous, brutal and stupid, under the protection of lax laws that had their origin in a mistaken humanity, multiply like rabbits and carelessly abandon their progeny to the state or to public philanthropy—progeny made more liable to danger by reason of previous alcoholic excesses.

And with such false political economy, such mistaken breeding, is it any wonder this increase in the number of mentally diseased, of lunatic asylums, of a weak-eyed proletariat, of morally defective vagabonds and criminals? There is talk of overwork as the occasion of these evils, overlooking the fact that this proletariat mentally never has overworked, but rather has been indolent and useless always. "Nervousness," really brought about by means of mental overwork, forms only a small and comparatively safe fraction, while the great, innumerable company of mental wrecks nearly always owe their catastrophe to diseased or defective brain conditions, to excesses, and in enormous percentage, to alcohol.

It is therefore a duty to consider hereditary conditions. Every respectable woman ought to look for solidity, soberness, good sense and a good disposition as she chooses a bridegroom. The capable young man ought to have a care not to marry a money-bag, or a hysterical siren, or a body without soul, but a sensible, modest, industrious, respectable and intelligent young woman.

Meanwhile, let the able-bodied and sound of brain not be affected by any silly, pessimistic philosophy, but seek each other in love and in marriage, bring forth children without careful regard of money, for with the right choice in marriage good fortune will not fail them.

But what shall we do with the others, with the eccentric, stupid, wicked, defective? This is a question as difficult as it is critical. They should be prevented from multiplying themselves, for they will only bring forth mental cripples, unhappiness for themselves and for their children. They bring forth unfortunates who will afterwards execrate their parents. One simple and safe counsel that ought, however, to reach the good as well as the evil, the highest genius as well as the dullard, would prevent much evil: Renounce forever all those systematically stupefying, brutalizing and demoralizing factors of human misery—the alcoholic drinks, and also the so-called "enjoyment" of narcotics. Flee the perilous counsel of the pessimists, who cry: "Another flood is to follow us." That flood of mental disaster which these very people, so heartless and selfish, inflict upon their descendants may overtake themselves before death reaches them; for selfishness brings forth misery; love, happiness.

Berlin, Prussia.

*Translated for THE UNION SIGNAL by Mary G. Stuckenberg from the Inter-Nationale Monatsschrift zur Bekaempfung der Trinksitten.

AN INTERVIEW WITH BISHOP H. THOBURN, BISHOP OF INDIA.

BY FRANCES E. WILLARD.

It was the good fortune of Lady Henry Somerset, Anna Gordon and myself to have several most interesting fellow-passengers in our voyage to England on the steamer Majestic, and though the storms were such that we did not become acquainted early in our travels, we improved the time later on.

None of these was so helpful in conversation and plans as Bishop Thoburn, of India, who has invested thirty years of time and toil among the native population. He is known, trusted and loved by them and by the Europeans quite as well as any other ecclesiastical leader in that great country. It is well known to most of us that the Bishop is an Ohio man, with the endowments and enterprise that go to make up a type of that order. He is a thoroughbred collegiate scholar, a devoted Christian, an intrepid reformer and a great friend to the progress of women.

We asked him many questions all of which he answered in the most friendly and straightforward fashion. He was then on his way to the United Methodist Conference of India in Bombay. He informed us that women have been admitted to this general conference and that the action that admitted them has been approved by the general conference of the Methodists in the United States in an official manner by the acceptance of the minutes of the Indian Conference. The Bishop believes that women should be in all our conferences and has spoken many good and strong words for us on that subject.

In India, in 1892, he four times laid hands on the heads of young women deaconesses at the time of their consecration. For this he was called in question at the recent general conference in America, and I think that a committee was appointed to inquire into his "case." He was asked if he had ordained women to preach. He answered "No." They said that if he had consecrated the deaconesses in the manner described it was a service not set down in the Discipline. He asked if the Discipline said "nay" to any such service. Of course it did not. They made the explanation that if the hands were over the head it would not interfere with the prescribed order, but if they were upon the head, that would make all the difference. The Bishop said that he knew no act of consecration without the laying on of hands.

Finally the form of service he had used was adopted, only it lacks the contact of the hands with the head! This is a very important point in the estimation of some of the brethren. But Bishop Potter of New York City, one of the leaders of the Episcopal Church, has since laid hands *on* the heads of deaconesses. Meanwhile in the zenanas of India, women are needing and asking for help of their Christian sisters, and they ought not to be allowed to die without baptism if they express a desire to have it, as they have repeatedly done.

Men in India who are educated, now prefer educated wives. The Bishop said that when he went to India thirty years ago it was considered an outrage to teach reading, especially to a widow, but now women go to school so much that our Christian workers have given up school work in the zenana to a degree, because the customs and the outlook have so changed—there has been such an opening up of these hidden-away homes.

An anti-opium meeting was held in one of the cities of India, and women attended. When they were asked to vote against opium and to demand that its sale be discontinued, they said: "Why did you bring up this subject? Opium is about all the comfort we have. Why don't you get up a law that the husband shall not take a second wife; we would all stand up for that." However, when the final vote came, they all stood up against opium, perhaps rather because they thought it the correct thing, than because they were especially opposed to it.

We asked the Bishop about the sale of intoxicants in that country and he said the first step should be to grant a local option law. The natives were to a man against the liquor shops, except in the large cities, where they had become demoralized. The Bishop stood at a desk in a public square in one of the large cities, with a petition against the Sunday sale, because the sailors land and take so much as to make them boisterous and uproarious; but the lieutenant-governor refused the deputation that brought it to him. However, the agitation did good, as all agitations must.

The facts are that you can only touch the government of India through England, and the sooner our reform workers find that out the better. They should bombard the British government to take ground against the opium and liquor trades. One of the best things the government has ever done was raising the age of protection to twelve years. Previous to the agitation that led to this a year or two ago, there was no limit, and little girls of eight, nine and ten could be claimed by the husband to whom they had been promised. There was such an uprising of the native population against the law that made twelve years the limit, that fifty thousand of them turned out into the parks of Bombay to protest. It is hard for us to conceive the condition of things that would lead to such an outrageous exhibition, but with them it was a matter of course. They had never known any other way than that the husband could claim his bride whenever he chose. As an educator, this new law is a mighty power, but it is exceedingly hard of enforcement. What we want is a stronger hand on India from the great metropolis of the world and capital of the Empire.

Women now find openings to teach in the zenana. Leading men among the natives seem glad to have their daughters instructed. Only one young woman has ever spoken before the great annual council of the natives. She was a young doctor, and while she was warmly received by a few progressives, the general feeling was against a woman speaking in public. Pundita Ramabai is the chief woman in India among her people. She is honest, earnest and very gifted. One of her widows was recently converted and baptized. Her trusted friend, Miss Sundarbai Powar, who is an inmate of her home, is a most devoted Christian.

The orders from England in relation to the C. D. A. are not enforced. It is greatly to be desired that they should be enforced, and Alfred Dyer, of London, has taken up that work and devoted himself to it with great energy.

On the subject of Theosophy, the Bishop said he never knew anything more shattered than this "ism" is in India. Madame Blavatsky has been proved beyond a doubt to have been fraudulent in her pretended miracles. There was no asceticism in her life or in that of her followers. They had a good time as they went along, and Madame was especially addicted to immense oaths and frequent cigarettes.

The Bishop said that he would do all in his power to help us in our Polyglot Petition and to secure its circulation among the Methodist churches of the Empire. They have now nearly one hundred thousand members, and men and women are devoted in their loyalty to the cause of Christ, temperance, purity and the protection of these Christian homes, the very name of which was never dreamed of until, New Testament in hand, our own people took the long journey, going in the early days in sailing vessels around the Cape of Good Hope, to plant western civilization in the heart of the Oriental. All is now changed, the whole country is open to the best of influences. Our missionaries have little privation compared with what the pioneers endured, and there is no reason why the progressive and enlightened churches, founded by American missionaries, should not be conservers of that applied godliness which fosters reforms and philanthropies in its own bosom, making it unnecessary for outside societies to take up the work neglected by the church which ought to be its cherishing mother and its most vigorous ally.

Eastnor Castle.

THE WORLD ABROAD, OR TEMPERANCE NOTES FROM FOREIGN LANDS.

BY FELIX L. OSWALD, M. D.

Author of "Physical Education," "The Bible of Nature," "International Health Studies," etc.

A VICTIM OF BACCHUS.

Mirza Ben Hanid, the grandson of the Shah of Persia, has broken his neck on a hunting expedition to the Elbrus Range. In Europe the accident would have been ascribed to the bad condition of the road, but the Persians hold that the chief characteristics of a cavalier are, "horsemanship and speaking the truth," and Mirza's father admits that the young prince was rather overfond of wine.

UGLY STATISTICS.

The managers of a Brussels workingmen's union have printed circulars giving a summary of the increase in the consumption of spirituous liquors, and the simultaneous increase of crime and poverty. Belgium, especially in the two western provinces, appears to be swarming with vagrants, and the taxes for the support of the poor have become an almost intolerable burden, yet that pauper-cursed country permits 83,800 rum shops to filch the wages of labor and multiply the sum of misery and disease.

EXPENSIVE FUN.

In the neighborhood of Eisen, Rhenish Prussia, two gypsy herds rented a picnic camp last month for the purpose of celebrating a wedding of their leaders, who resolved to do justice to the occasion by treating their followers to a barrel of wine—the "excellent, wholesome, country wine," advertised by the Rhenish hotel-keepers. Two hours after the arrival of the barrel the gypsies were quarreling; hard words were followed by blows, and the fun ended with a general fusillade that covered the ground with corpses and cripples.

TRIBUTE TO TRUTH.

The French campaign in western Africa has scored triumph after triumph, till the butcher-king, Behanzin, has been expelled from his stronghold, and the French flag waves over the watchtower of the Dahomey capital. The surrounding country is reeking with swamps—in fact, one of the unhealthiest regions of the African continent, and General Alfred Dodds, the commander of the expedition, ascribes the health of his men to the precaution of the chief surgeon, who recommended total abstinence from distilled and fermented liquors. General Dodds, on the present occasion, has set his officers a good example.

CLIMATE AND TEMPERANCE.

Dr. Karl Bischoff, of Breslau, defends the alcohol habit on the ground that "only weakly nations, like the Hindoos, are total abstainers, and that physical vigor and the more or less general use of alcoholic liquors go hand in hand." The fact is that in the lower latitudes temperance enforces itself by the almost immediate deadliness of intoxication, while frost is an antidote and enables Northlanders to indulge their tipples with *comparative* impunity. Russians and Poles are vigorous, not because of, but in spite of their passion for strong drink, and hundreds of Swedish patriots have admitted that the brandy vice has sadly deteriorated the physical stamina of the Scandinavian race. Alcohol is less injurious in Norway than in Hindostan, but not a pint of brandy has ever been drunk with absolute impunity.

FATAL PROGRESS.

The Tucson Indians of southern Arizona have for ages inhabited a valley surrounded by an old stone wall, and blessed with the only good springs of that neighborhood, but they are now dying out, and ascribe their fate to the smoke of the railway trains passing the foot of their mountains. Smoke and longevity are not incompatible, but since the completion of that railroad the national fence of the Tucsons has probably been covered with the advertisements of the medical brandy quacks.

A TRADE SECRET.

The fanaticism of the Russian Jew-baiter might puzzle foreigners in consideration of the fact that millions of heathens are tolerated in the eastern dominions of the Czar. But a cynical secretary of the Governor of Volhynia, recently divulged the true motive of the persecution. "We would not waste our time dragging Hebrews to heaven if they absolutely want to go the other way," said he, "but we have to get rid of them somehow or other. They keep sober, and our peasants get drunk every week in the year, and of course the Jews, sooner or later, would get hold of all the circulating medium."

INSTINCTIVE ABSTINENCE.

The directors of the Berlin Aquarium Building have managed to get another young gorilla, and hope that he will be luckier than his predecessor, who did not outlive the first winter. A few weeks after his arrival the interesting stranger was seized with a fever, but refused to swallow the prescribed dose of antiseptic bitters, and finally contrived to recover without any drugs at all.

ATHLETIC WATER-DRINKERS.

The eastern half of the Taurus Range in Asia Minor is still covered with magnificent forests, and abounds with game, including a variety of chamois and several species of deer, exceeding those of the European Alps in strength and size. The natives, too, are models of physical vigor. Like their neighbors, the Circassian Highlanders, they are Mohammedans, and strict abstainers from strong drink, but, owing to the distance of commercial seaport towns they likewise dispense with coffee and use no other drink but water and a sort of hydromel prepared from diluted honey and a few simple spices. Their chief amusements consist of athletic games, and their highland hunters think nothing of shouldering a two hundred pound stag and carrying it home five or six miles, over the roughest roads of the Mediterranean coastlands.

BOODLE DISTRESS.

The brewers and distillers of Southern Germany have united for a solemn protest against the proposed increase of the tax on liquor. Their petition strikes quite a patriotic key, and expatiates on the melancholy consequences of the impending change, the ruin of small tavern-keepers and the wails of the peasants bereft of their only remaining form of recreation. Of their own losses they forbear to speak, evidently hesitating to deny the fact that the present profits of their business are enormous. Like the Anti-Corn Law League, they ought to organize committees to weep in public places, and hire a melodious poet to lament the distress of the poor, deprived of the privilege of poisoning themselves.

A TEST OF ENDURANCE.

Mexican papers report the death of a Durango chieftain who had attained an age of one hundred and two years, and who for the last sixty years of his life had lived on the rancho of his son, in the wilderness of the Sierra de Pinos. Getting desirous to inspect the rumored marvels of civilization he started last month for the lowlands, and after a foot journey of eighty miles, reached the city of Zacatecas, where he promenaded the business streets in open-mouthed wonder, but died a few minutes after breaking his fast at a popular restaurant. Zacatecas is an Americanized city, and the hotels probably keep an "assortment of choice liquors."

FOOD ADULTERATION.

It is a lucky circumstance that butter can be colored with a harmless vegetable extract, if we are to credit a statement of the *Food and Drink Journal* that nine out of ten pounds of market butter are artificially "goldened" in some way or other. The mixing of lard with corn meal and of olive oil with cotton-seed oil are still trifles, but the verdigris used to improve the color of pickles is a more serious matter, and sausage-makers have begun to practice a compound outrage by using spoiled meat and then hiding its unhealthy color by means of aniline dyes. The complaints about the "adulteration" of intoxicating beverages, are, however, rather absurd. There are liquors that would defy a committee of chemical experts to mix them with any more deleterious substance. The Swiss arsenic eaters might as well lament the practice of adulterating their favorite poison with vile chalk and magnesia.

Cincinnati, Ohio.

THE NATION'S TOBACCO BILL.

BY WILBUR COPELAND.

Author of the Handbook of Prohibition Facts.

The national tobacco bill, while enormous, is more frequently overestimated with regard to its direct cost than is the drink bill. Its magnitude, however, would be appalling if it were not for the more appalling waste of money and time and life in intoxicants.

The report of the commissioner of internal revenue for 1891 gives the number of cigars on which the tax was paid as 4,474,892,767; cigarettes, 2,684,538,760; amount of manufactured tobacco and snuff, 253,896,042 pounds. Estimating that the retail price of cigars averages seven cents each, that cigarettes average one cent each, and that manufactured tobacco and snuff average forty cents a pound, we have for the tobacco bill:

4,474,892,767 cigars, at 7 cent each.....	$313,242,493 69
2,684,538,760 cigarettes, at 1 cent each...	26,845,387 60
253,896,042 pounds, at 40 cents a pound..	101,558,416 80
Total	$441,646,298 09

To this sum should properly be added the value of tobacco imported—exports not being included in the first sum—which is stated by the Treasury Department as $16,763,141. That is wholesale; the retail price would not be less than double that amount, or $33,526,282, making the whole tobacco bill, $475,172,580. This, it will be seen, is considerably greater than the entire expenses of the government, $265,773,905, and about equals the entire imports of dutiable merchandise.

New York City.

MISS ACKERMANN IN JAVA.

DEAR UNION SIGNAL:—After a voyage of three weeks from Australia we reached Java, and spent one week on the island. I was surprised to find so little Christian work of any kind being done there. In one large city of three hundred thousand souls there is neither missionary nor church, save the Roman Catholic. There are fifteen thousand Europeans, and not a preacher.

The whole island belongs to the Dutch, and these people have but one idea, and that is money. They have neither aim nor object in life, only to get rich, and are wholly given up to business pursuits, not even regarding the Sabbath.

The climate is very trying and the white people have fallen into careless ways of dress, having principally adopted the native dress, which consists of two garments, a *sorang*, a scant skirt, the fullness falling to the front and plain in the back, and a straight jacket, called a *kabaya;* this, with embroidered slippers or sandals, completes their apparel.

The men are engaged in business for a few hours during the day, and most of the women lead lives of complete uselessness, sitting under a punka and being fanned by a native most of the long hours.

The whole island is most beautiful; abounds in the long, feathery vegetation that adds so much to the landscapes of the tropics. Rice, sugar, vanilla, coffee and spices grow over the entire island, and fortunes are being amassed by the clever Dutch in exporting these products.

In the interior are some of the most wonderful ruins in the world, temples that compare favorably with those of India, and indeed surpass all save the one at Agra. But as these money grabbing people care nothing for the past glory of the country, or the preservation of their old landmarks, there is not so much as a railway leading to these wonders, quite unknown to the world.

Reaching the port of Samarang, I sailed for Singapore; the passage through the Java sea was smooth and though the weather was warm I was thankful to be free from the misery of sea-sickness, reaching Singapore in good time. The president of the union, Miss Blackmore, and a number of friends, met me at the steamer, and I was taken home by the president, with whom I spent two delightful weeks.

A few days' rest and we started in for a week's mission, during which twelve meetings were held, and most trying it was in this warm climate where it is an effort even to fan one's self. The result was, about forty or fifty young men signed the pledge and I initiated twenty of them into the I. O. G. T. Lodge; the membership of the union was doubled and the union reorganized. Many of the members had gone away, so the working staff was reduced to the president.

This Great-heart is a M. E. missionary who has been in the field till every shade of color has left her face and most of the flesh her bones; it really seemed cruel that the burden of this work should rest upon her, but now that some new workers have come in I trust she will be relieved of the heavy work. A Band of Hope was formed, and it is much hoped that the visit of Dr. Bushnell will still further stir the people.

Singapore is a most difficult place to work in; there does not seem to be so much drunkenness, as fashionable drinking, and this fashion has spread among all conditions of humanity. This city forms the great "corner stand" of the Asiatic world, attracting people and business of all nations! At least twenty-five languages are spoken in the streets.

If there was ever need of a temperance missionary in any part of the world, it is in the Straits settlement; and why our missionaries could not be supported on these fields as well as other ones, I cannot see. Sometimes I feel like coming home to tell the good people, face to face, the needs of these lands. You of the home country can never know how the native races are being degraded by our vices; to understand it you must see it. God hasten the time when the church of Christ shall rise in her power and might!

After the mission was over I was very much worn out, so I went for a day or two of rest over to the mainland, the territory of Jahore. We started early in the morning for a fourteen miles' drive in a comfortable stage; the road leads through a perfect jungle, but back of this almost endless confusion of vegetation are pepper plantations, rice fields, banana and cocoanut groves, pineapples and coffee. The island is only fourteen miles across so we soon reached the straits, where at the end of a long pier we embarked in a Chinese boat for the mainland.

Jahore is a province or territory at the very extremity of the Malay Peninsula, and while it is under British protection, it is governed by a Sultan, who has almost absolute power, but fortunately he is a good and wise man.

Friends at Singapore had written to say I would be over, so on reaching the landing we found the Dato (Prince) with his carriage, drawn by a pair of small, white Timor ponies; in this we were driven to his home, so beautifully situated on a hill overlooking the straits and in sight of the island.

The surroundings were delightfully restful; before us the calm waters, around us vegetation in its riotous tropical beauty, the air laden with the odor of spices and the perfume of flowers. In the cool of the afternoon we drove out to see the place, made a few calls, and in the evening attended a dinner party in honor of the birthday of some Jahore gentleman.

As there are less than half a dozen white ladies here the face of a stranger, especially a lady, was a welcome sight. On arriving at the place we found His Highness, the Sultan, among the guests, and he entered into the spirit of the gathering with as much freedom as any one. He is a very good looking man, dark of skin, with a high forehead, crowned with a heavy growth of white hair, a very intelligent face and an *abstainer*. He was in full evening dress, without decorations of any kind, wearing a black velvet smoking cap on his head. Being a Mohammedan, this is never removed. The Sultan and myself were the only ones who turned our wine-glasses. The next day Datin (Princess) Bently gave a luncheon, after which I returned to Singapore.

After crossing the straits we found in waiting a number of *jinrickishas*, drawn by Chinese coolies; we each took one and the coolie stepped into the shafts and started off on a trot, going fourteen miles in two hours and ten minutes—ten minutes less than the stage time. The stage stops to change horses three times, for that climate is very trying to horse-flesh, but these men came right through with scarcely a stop. At the end of the journey we put a shining Mexican dollar in their hand, they wiped off the perspiration, and with a grin on their faces turned to retrace their steps. It made me quite unhappy to see human beings used as beasts of burden, but they seemed glad to do it, as this is their only means of support.

A union service of all temperance workers, to plan for general effort in the city and to reorganize the W. C. T. U., was the last meeting in Singapore. This done, the result of the week's mission was fifty pledges from young men, twenty of whom I initiated into the Good Templars, about twenty new members for the union, and the union reorganized with a new Band of Hope in its charge.

It is a grand thing to send missionaries to the heathen, but the dark skinned of Asia are by no means the only heathen, and I do wish it would enter the heart of some dear soul who loves our own race to make an effort to have a temperance missionary sent to the whites of Sangapore.

JESSIE A. ACKERMANN.

Melbourne, Australia.

(To be continued.)

LETTER FROM ENGLAND.

DEAR UNION SIGNAL:—Awhile ago I gave you some account of the remarkable work of Miss Agnes Weston among the "blue-jackets" of our British Navy, and promised a further contribution on the twin subject of Miss Robinson's labors on behalf of British soldiers. I now redeem that promise, and as I gave before the result of my own inquiries in a personal interview with Miss Weston, and with her excellent helper, Miss Wintz, so now I speak what I do know, for I have often visited the celebrated Soldiers' Institute, in the old High street of our great garrison town of Portsmouth, and looked with deep admiration on the busy work carried on there—and directed from there, for the good of humanity. Further, all the facts here recorded are taken from the most authoritative source—from a personal statement by Miss Robinson herself, furnished me quite recently for a purpose analogous to that for which I now use it.

Like Miss Weston's work, this of Miss Robinson had its beginning in a seeming trifling incident. As leader of a men's Bible class, Miss Robinson was asked to write a letter of encouragement to three teetotal brothers of one of the members. This led to a continued correspondence, followed by meetings with these men and others, when their regiment returned home. Men from other regiments joined, and soon two hundred abstaining Christian soldiers were personally known to Miss Robinson. From these men she learned much about soldier-life, its needs, sorrows, difficulties, temptations and sins, and ultimately an overpowering desire to become in some way "the soldiers' friend" took possession of her.

Several years were spent in visiting garrisons and camps all over the country, and in corresponding with the men of eighty regiments. Few know and almost none think now of the difficulties of this early work. In those days, as Miss Robinson says, "one was thought decidedly *queer* for noticing soldiers at all." The memories of those days are vivid, and Miss Robinson speaks of herself as having been shy and tactless, and as "often plunging into interviews with the courage of desperation." "Imagine," she says, "an ungraceful, thickset young woman, buttoned up in a large waterproof cloak, with serviceable sleeves, cape and pockets; thick boots, skirts well off the ground, felt hat and smooth, dark hair. She is pale and ugly, but has earnest eyes that can look a man straight in the face without being stared or sneered down." Stories of her seeking permission to hold services in barracks are entertaining. Often only persistence long continued gains the needed interview with some officer in command; as often as not scant courtesy or refusal follow, sometimes permission with obvious amazement and lack of understanding as to how such requests come to be made; frequent conflict with the regimental chaplains—who ought to have been the first to help—as a fact, in many a barrack Miss Robinson was the real though not the titular chaplain.

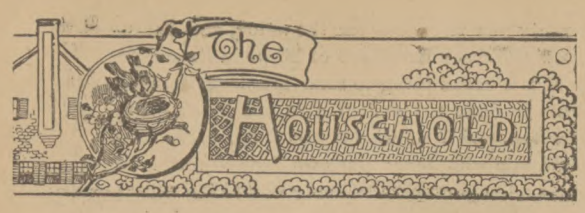
More complete organization followed the making of Miss Robinson's work a department, in a sense, of the National Temperance League, and this led to more extensive results. Soon over ten thousand men had signed the pledge; regimental societies were formed, coffee rooms were opened in many barracks, and thousands of soldiers' children were drawn into the "Army Band of Hope." "In nearly every instance of conversion to God," Miss Robinson says, "the first step was total abstinence and separation from drinking companions." "Out of the Regimental Temperance Society," she adds, "grew the Bible class, the prayer-meeting and the Sunday-school," and "as a matter of course a Christian soldier is an abstainer—were he otherwise none of his comrades would believe in his religion." For all this Miss Robinson looks back with most pleasure and satisfaction on her personal work, dealing with men one by one, and room by room, and many are the wonderful instances to which she bears record.

In 1873, when extensive autumn manœuvers were carried out, when many thousands of soldiers were for weeks in camp, as if in time of war, Miss Robinson took the management of vast provision of temperance refreshments, with facilities for writing, reading and Sunday services. She lived in a "gypsy caravan," or house on wheels, and went through suffering and hardship that would have broken down many another, if it had not driven them from the work.

Perhaps the greatest experiment—happily long ago an assured success—was founding the Soldiers' Institute at Portsmouth. A site was granted by the war office, but revoked through clerical jealousy because Miss Robinson would not exclude Bible classes and gospel services; but the work went on, and triumph over every obstacle rewarded the untiring efforts made. At the Institute officers and men of the army are cared for morally, spiritually, physically and socially in many ways; widows and children of soldiers are sheltered till provision can be made; the sick are visited; mothers' meetings and hosts of other activities are carried on. There is no endowment, and the responsibility of the finances rests on Miss Robinson alone. She has many helpers, but the burden must be a heavy one. Yet shall she surely hear the "well done" of the Master, and already thousands have arisen to call her blessed.

HENRY J. OSBORN.

112 Fleet St., London, E. C.



NOR SAW MY FACE.

"Have I been so long time with you and yet hast thou not known me?"

My child went forth into my garden fair,
Having no wish or will to stay by me;
But that I patiently had followed him out there
He could not see.

He pass'd on from the garden to the wild,
Where cruel and fierce roaring monsters lie:
I drove them back but nothing told the child
That it was I.

He saw his brothers toiling on the road;
"I will give life and strength for them," cried he.
But that I made him strong to lift their load
He did not see.

Soul thrilling words of love bade him rejoice,
And filled with music all that desert place;
And yet he never knew it was my voice,
Nor saw my face.

And when the night came and his eyes grew dim
And dark and chill, and mists about him lay,
He did not know my hand was guiding him
Till it was day.

—*Selected.*

"OLD GLORY'S RELEASE."

BY MARIE J. HESSE.

The dull summer air settled down upon Mortonville in spite of its boom advertising and fairly folded the village in its lethargic embrace.

Swarms of drowsy flies flitted listlessly through the warm air, now and then swooping down to sip the sweets from barrels of apples and prunes set without the grocery door to attract some possible customer. The business men seemed to assume something of the luxurious ease of the town. During the long, hot afternoons not one was to be seen, for each had hied himself to a cool, shady nook in a little square which graced the center of the village, and lay on the benches, with one eye asleep while the other remained on picket duty, ready to call its owner to present arms if a customer appeared.

The citizens at large, too, drank in the general air of torpidity and counted it one of their virtues that they did not countenance any innovation to disturb their quietude and serenity.

Of course there were saloons in Mortonville, but they had always been there, and though they were admitted—rather gingerly, it is true—to be "a nuisance," what was the use of stirring up bad blood all to no purpose? If they were driven out—why, Mortonville would be very dead—business at a standstill and somebody's feelings hurt; hence saloon-keepers flaunted their signs galore, and posed as benefactors to the town! They kept business on the move to the tune of rolling beer kegs. They drew like a mustard plaster; before their doors the hitching posts were never unoccupied; they wore such an air of thrift that they came to be looked upon as a thing for village building—altogether desirable.

At one time when the fire fiend toyed with Mortonville, one of its saloons was burned to the ground, and when the morning sun looked down on the havoc, the charred body of its owner was found. He fell, not fighting bravely, but was too cumbered with his own wares to escape, and so perished miserably. Of course the citizens passed resolutions on the sad dealings of Providence and were blessed in return for their tender sympathy in having two saloons rise, Phœnix-like, from its ashes in place of the old one, a veritable double-headed monster.

Of course Mortonville had a W. C. T. U. A nice, respectable sort of organization in which she greatly prided herself. It gave the town such an air of refinement to be interested in reforms, and the citizens turned out well at their sociables and ate the pies and doughnuts of the reformers, furnished at less than one half their actual cost—to say nothing of tired feet, aching backs and heads. They went home filled with pride over their great generosity and largeness of soul.

The president of this enterprising union was Miss Dorcas Dunning. An old maid, to be sure, but people forgave her this offence, firstly, because she was wealthy, and secondly, because it was widely known that the lover of her youth, to whom she was shortly to have been married, had given up his noble young life for his country, and died fighting under the old flag at Bull Run. Romance had spread a mantle of charity about her peculiarities.

As she stood this morning on the spacious veranda in front of Judge Dunning's stately mansion, about which mercantile life had slowly crept, she looked unusually tall and commanding—a Joan of Arc at her devotions. Scanning the bright sky against which were outlined tall trees glistening with the morning dew, her soul went up in a song of praise. Long she stood wrapped in thought. How good to be at home again; where could the skies be so blue, the flowers so bright, the air so bracing?

Just then she started, her eyes rested on a spot across the way. Over Jim Beersup's saloon was stretched a bright new flag awning—stretched on the rack—dishonored. The hot blood surged to her cheeks while indignant tears sprang to her eyes. The memory of other days thronged her mind.

"Oh, it's a shame, a shame," she said.

One resolute moment longer she stood, then like the general she was, faced about to carry out a plan that flashed across her mind. The way her orders reeled off her tongue made old auntie in the kitchen hold up her black, shiny hands and beg to take them singly.

"Hold on dar, Mis' Dorcas, I's no corn-hopper; yo' cayn't po' yo' ordars into me by de sack full."

But Miss Dorcas was terribly in earnest, and so thought old Dobin as she drove him with a sort of pent-up fury from one street to another, stopping at almost every house, chasing down foot-passengers, hailing one man here and another there, till the whole town had been bidden to Judge Dunning's that night to a patriotic sociable. The great lawn was transformed with gay buntings and flags and lanterns gleamed from every branch.

"Somethin' brewin'," said Mrs. Burnton, as she stopped to discuss the event over the back fence with her neighbor.

"Yes, Dorcas Dunning has an ax to grind, I've no doubt," replied that estimable woman.

Nor was Miss Dunning disappointed. Mortonville came in gala dress, on foot and in carriages; for an hour they poured into her home and overran the lawn. Mortonville brass band discoursed patriotic music more or less sweetly during the evening. Such refreshments had never been tasted before, such hospitality never been experienced by the oldest citizen. Miss Dorcas was everywhere, aiding the youngsters in their games, drawing old people nearer together. At last she mounted the band-stand, and waving her hand led them in singing old-fashioned, patriotic songs. Just after they sang, "Oh, say, can you see, by the dawn's early light?" she stepped forward and said:

"My friends and neighbors, I have bidden you here to stir again the fires of patriotism, to again renew our allegiance to the old flag. (Applause.) For the dear old stars and stripes our fathers, brothers, lovers—(there were traces of tears in the strong voice of Dorcas Dunning, as now, pale with emotion, she turned her face upward) marched long, weary days and nights, often sore-footed, sick and weary to death. They fought bravely, and many laid down their lives on fields far from home and loved ones, and they died alone."

"That's so," "She's right," came from every side.

Looking sharply down among them she continued: "If that flag was dishonored, was stained by cowardly deeds, made a prisoner, would you not rescue it again? would you not fight as bravely as before?"

"You're right;" "Of course!" came from her audience, who now began to warm with the subject.

"Friends," cried she, "there across the way" (and the headlight of an engine flashed upon the awning) "is that flag! dishonored, disgraced, a prisoner! That flag for which *you*, Thomas Green, walk maimed through life on a wooden peg, and *you*, Richard Grant, carry an armless sleeve. There in our cemetery stand twenty white stones, shining in the moonlight, telling of twenty brave men who died for that same flag. For it, mothers, you gave up your husbands and sons, the bravest and best—for that flag! Shall we keep it a sacred trust?"

(Cries of "Yes, yes.")

"Shall that old flag, washed in the blood of heroes, be a captive over the vilest of human institutions, over the destroyer of American homes for which heroes died?"

Long before this point had been reached excitement ran high and Col. Brushby crowded his way to the speaker's side; taking the words from her lips he cried, his face all ablaze with earnestness,

"This is God's truth! Come, every man who fought under that flag; come, every woman who gave her loved one; come, every one who loves our native land, and let's free old Glory now!"

Quick as a wink the crowd swayed across the road, tore down the awning, brought it back and hoisted it to an old tree trunk where it hung limp and ashamed, till it felt the kisses of the rising breezes, then floated out proudly, joyously—free!

Such a shout as went up was never heard in Mortonville before or since.

With three of the most influential citizens Dorcas Dunning marched into the saloon and before the angry proprietor could speak she laid down three shining gold pieces, saying sternly,

"See to it that you never insult that flag again!"

Something came over Mortonville. It was not only a change of heart but of mind. Not a man could be found excepting the saloon-keepers, who urged the benefits of "the institution" as a thrift-maker or town-grower.

Of course there were still saloons in Mortonville, but they had lost caste and Mortonville was on the way to real progression.

Chicago, Ill.

A BIT OF HISTORY.

BY MRS. J. T. ELLIS.

(From address at National Convention.)

It is often asked in these days, "What is the W. C. T. U. attempting?" And if a saloon is opened in any town or city, at once the question is asked, "Why don't you women of the W. C. T. U. do something to close up the saloon?" And the question, too, is often asked, "Why don't you keep the saloons closed? I thought that was what you were trying to do."

Friends, we did close the saloons. The objective point of the woman's Crusade was the closing up of the saloons of this nation. The first prayer offered in Hillsboro was "Lord, close the saloons of this town." We did close the saloons. Many a praise service was held over a blazing whisky barrel; many a doxology was sung when the keys to a bar-room were put into the hands of some faithful woman. There was not a woman among us during those days but that believed that saloons closed by them in that way would stay closed, but we found that prayer wouldn't do it. If prayer *alone* could have closed the saloons of America, they would be closed, for heaven has been besieged by prayer these nineteen years; but as Mrs. Lathrap has said, we who follow her words believe that man raised this Moloch of death in our midst, man derives a revenue from it, man compels the youth of our nation to pass through this Moloch of death, man must pull it down—God never will. We did close the saloons. Our work has gone beyond that.

It was stated here on the platform, the evening of our opening exercises, that only two governors had welcomed us, and I want here to place on record that three have welcomed us, for you will remember down in the city of Nashville there was not a church in that city, when we were invited for the first time to the Southland, that would open its doors to us. They were a little afraid of us, they didn't know what nice sort of women we are, and so a hall was hired and decorated, as our women know how to decorate, and there we gathered for our first session. The seats were filled with delegates, and on either side of the aisle the pastors of the city were sitting who had come in to see what sort of women those were who had come from the North and the East and the West.

At first there was criticism in the faces of those men, and as Miss Willard gave her annual address, as only Miss Willard can give it, the faces of these men began to soften and blossom a little, and finally there came a little applause, and at the end hearty applause. A different spirit came over those pastors, and they came and said to us. "You can't hold your sessions here, Miss Willard, have my church." And another, "Miss Willard, have *my* church." And "*My* church is central."

And so it went, and we did go to one of the Presbyterian churches, the largest, and I believe the most conservative church in the city of Nashville, and that night the governor, Governor Taylor, a member of that remarkable family, where one brother ran for governor on the Democratic ticket, another brother ran for governor on the Republican ticket, and the father, who was a presiding elder in the Methodist church, ran for governor at the same time on the Prohibition ticket (and they wanted the mother to run on the Belva Lockwood ticket, but she didn't)—it was this Governor Taylor who first gave us welcome to the Southland; and I want that to be recorded, for it was a remarkable occasion; and as they stood under the old flag that night, there was first Miss Willard, and next to her was Mrs. Sallie Chapin, of South Carolina, whose husband was a confederate general, she the owner of slaves, a Southerner of the Southerns. Next stood she who was clad in widow's mourning for the husband who died for that flag, our Mrs. Buell, whose husband went out long ago from one of our Connecticut regiments; and next to her was Miss Pugh, our National treasurer, who, I believe, in the old days on her father's farm had close acquaintanceship with a station of the underground railway. These women stood together under the old flag, and Governor Taylor stood beside them, as we all rose and sang, as only our women can sing, "America."

Our brother politicians tell us there is a great political chasm between the North and the South, but it is not true. The mother-heart of this nation has bridged it over. One morning during our devotional exercises, a woman sitting down in the body of the house, arose and said, "I never was as far from home as I am to-day. I live up in New Hampshire. In 1861 I sent two of my boys down South to the army of the Tennessee. One of them died down here and is buried in an unknown grave, and I said to father, when the Convention was called to Tennessee, 'I guess I will go. I may get near Jimmie's grave;' and so I have come." And turning to the other delegates, she said, "I want to say I never have had a bit of bitterness in my heart for the mother of the boy who wore the gray any more than for the mother of the boy who wore the blue."

Dear men, here to-night, dear women, here to-night, we stand side by side, shoulder to shoulder, mother-hearts working for the overthrow of this cursed thing. May God bless us as we go out, North, South, East and West, for some day, as sure as God lives, there will come an end to this thing, and until that day shall come, let us be true to the voice that tells us to follow Him.

Denver, Col.

THE BOY THAT LAUGHS.

I know a funny little boy—
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The school-room for a joke he takes—
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout and mope and sigh.

—*Wide Awake.*

DICK WARNER'S WAY.

BY LAURA J. RITTENHOUSE.

Two young men stood under the awning in front of a small grocery store talking over business affairs in a friendly way, when an old gentleman somewhat shabbily dressed, paused before the young proprietor.

"May I sit here and wait till the next electric-car comes along?" he asked, nodding his head toward an empty soap-box.

"Certainly, sir; make yourself comfortable. The sun is pretty hot this morning, isn't it?" the young man answered pleasantly, then turning, resumed his conversation with his companion, who also owned a grocery store a short distance away. "Yes, I shall lose a good deal of money on those melons. They were either out on the road too long, or over-ripe when shipped, and I'll be minus at least ten dollars on them. That means quite a loss to a fellow just starting in business," he said ruefully.

"You're a chump, if you lose a cent on them, Dick Warner. I intend to make a big profit on mine, you bet!" replied his friend, Alfred Downing. "I propose to let other folks do the losing," and he laughed unpleasantly.

"I can't imagine how you will manage it, Alfred."

"Nothing easier, Dicky. I've hired an old colored man who came in from the country with a load of vegetables yesterday to peddle them out for me. His team is a regular backwoods affair, the wagon wheels covered with country clay, and folks will think he raised them himself, and buy without suspicion. You see it wouldn't do to send out a nicely painted delivery-wagon, with melons to sell. People would know at once that they were old ones some one was trying to get rid of. See?"

"Yes, I do, and I don't think it an honest way at all, palming off those spoiled melons on customers. I intend to conduct my business on a fair and square basis, if I never make a cent," Mr. Warner said, warmly.

"A saint still, I see; the same old Dick you were in school, trying to pose as a model for your neighbors. You ought to have been a preacher. You've missed your calling if you've gone into the grocery business with such fine, cranky notions. *I'm* working for number one, and my neighbors may look out for themselves. The fellow who shipped us the melons wasn't worrying about what we should lose on them, and if people buy my melons from that innocent, honest-looking old darkey, it's their own fault if they can't eat them afterward. They ought to be sharper," Mr. Downing said, rubbing his hands together gleefully.

"Pleath, Mr. Warner, mamma wanth a dothen of eggs!" piped a little voice at that gentleman's elbow.

"I'm sorry, Lucy, but my eggs would not suit your mamma. Tell her I'll have some fresh ones in this afternoon," Mr. Warner said, pleasantly.

The child trotted away, and the groceryman turned once more to his friend.

"Well, of all the simpletons I ever did see you take the lead," Mr. Downing said, contemptuously. "If that's the way you carry on business here I give you just six months before you're sold out by the sheriff. That child wouldn't have known the eggs were stale, and the worse they are the harder you ought to try to get rid of them."

"That isn't my way, you know, Alfred. I don't want my customers to suffer from my ignorance. I ought to have known better than to buy such eggs, and I will hereafter, but it will cost me just the price I paid for them to learn. I intend to dump the whole lot into the slop-cart when it comes along, and pay the man something extra to haul off my spoiled melons as well," with decision.

"Very well! I wish you joy of your fine conscience. I'm glad mine isn't so tender. By the way, there was a drummer around with an extra nice lot of cigars and cigarettes this morning. I ordered a big supply and sent him over to you. Did he come?"

"Yes, but I did not buy any; I do not intend to deal in tobacco."

Mr. Downing indulged in a prolonged whistle.

"Not going to sell tobacco! Well, that does cap the climax. Why, man alive, there's more money in cigars and tobacco than in anything else; and you'll lose lots of custom if you don't keep them. A fellow drops in for a cigar, and buys something else while he is about it, or he'll do his trading with you just because you keep tobacco and cigars, and it will be handy to get everything at the same place," Mr. Downing protested.

"I know it. I studied the matter over carefully before I decided, but as I think it wrong and injurious to use tobacco in any way myself, I concluded it would not be right to sell it to other people. It's a matter of principle with me," Mr. Warner said earnestly.

"Well, you—you—actually, I don't know what to call such fanaticism, but then it's just like you. You'll die in the poor-house yet, and no one will be reformed after all your sacrifices. It's all right for me, though. I'll get lots of customers you might have had, if you had practical, business sense. I'm actually sorry for you, Dick," and Mr. Downing walked away filled with contempt for his narrow-minded, fanatical friend.

The old gentleman who had been sitting unnoticed all this time had listened with keen interest to the conversation.

"Your friend has a shrewd business head on him. I wonder that you do not profit by his advice. He'll make money, you may depend upon it, while you—honestly, now, if you carry your old-fashioned notions of honor all through your business what do you expect to gain by it?" he said with a little twinkle in his eyes.

"The approval of my own conscience. If I can't have clean money, I don't care to have any," Dick said bluntly, and walked abruptly into his small store, somewhat resenting the old gentleman's remarks.

"Funny fellow, remarkably funny fellow! I have not seen a man like him for years," the old gentleman said as he got up and walked out to hail a street car as it came buzzing along.

Meantime, the old colored man was out with Alfred Downing's spoiled melons—large, fine-looking melons they were, too—and seeing the old, white-haired fellow with his wagon wheels covered with yellow clay from country roads, people bought the melons unsuspiciously. By two o'clock the whole lot was sold, excepting one melon.

"Come dis way now, ladies; heah's yo' fine, large watermillion gwine cheap—only twenty-five cents," he yelled at the top of his lungs, as he passed along a narrow street, lined on either side with poor little cottages.

Many a tired woman went to her door and looked longingly at the solitary melon lying in state in the mud-bespattered wagon; many a dirty, hungry child hung on to the back of the wagon and eyed the melon wistfully, but no one was able to buy it.

Presently the old man paused before a little cottage where a pale-faced, thin woman sat by a window sewing.

"Heah's yo' fine, large watermillion, lady—fraish and fine, jist from de vine! You kin hab it fo' twenty cents to close out de load!"

"Oh! mamma—mamma, please buy it. I'm so hot and thirsty, and it seems good just to think of a melon," pleaded a childish voice.

The woman dropped her work, and going across the room leaned over the cot where a small boy was lying, burning with fever.

"But, darling, you know mamma has so little money now; only twenty cents left, until this sewing is finished," she said, kissing him tenderly.

The child's lips quivered, but he reached up his emaciated arms and drew his mother's face down beside his own.

"Never mind then, mamma; I can do without it, only I am so thirsty, and it made me think of our dear home in the country, where we had melons whenever we wanted them, before papa died," and here the pathetic little voice broke down and ended in a sob.

"You poor little lamb, you shall have the melon anyhow," the mother said tenderly, her heart aching for her suffering, unselfish child. "Mamma will soon have the shirts finished, and there'll be a dollar and a quarter then."

So she took out her two precious ten cent pieces, and had soon exchanged them for the melon.

The old negro chuckled as he drove off, inwardly congratulating himself on his day's work, while the poor seamstress carried the melon into her room, where the fever-smitten boy eyed it with an eager, shining face.

"Oh! it looks so good, mamma—*so good!* I can hardly wait till you cut it!" he said, trying bravely to be patient.

Then his mother took a butcher knife and inserted the keen point into the big, striped melon, and as he heard the familiar, ripping sound, with the strength of pleasant excitement he sat up on the cot, his parched lips longing for the delicious red slice he knew must be coming.

But when the melon was laid open, displaying the dis colored, mushy mass of seeds and over-ripe pulp that told their own miserable story of fraud, the child gave a little disappointed cry and dropped back on the cot, utterly unable to control the tears that poured over his face.

"Oh! it is too bad, darling—it's too bad to disappoint you so!" the mother said, her own voice hoarse, and a choking feeling in her throat.

"And it was all the money I had, too, so I cannot go out and hunt another one for you."

Some one knocked on the open door then, and she went hastily to answer the summons.

(*To be continued.*)

DEAR BOYS AND GIRLS:—Have you chosen a motto for the New Year? If you have not, it is not too late yet for each to have some good thought to live up to the whole year. Here are some excellent ones from God's own word: *Am I my brother's keeper? Wisdom is better than rubies. A soft answer turneth away wrath. A merry heart maketh a cheerful countenance. Fear God and keep His command ments. By their fruits ye shall know them. All things work together for good to them that love God. Be swift to hear, slow to speak, slow to wrath. Love thy neighbor as thyself.*

Will you not suggest a text for our Cozy Corner circle?

On looking over the "Publisher's Notes" in last week's paper, I chanced to see a note which included our Cozy Cornerers as well. I wonder how many of you saw it?

Next week we will have a budget of letters from our L. T. L. members. Look out for them.

Affectionately yours,

Aunt Jane

CIDER ESSAYS.

Cider is composed of alcohol and apple juice fermented. In Normandy they raise bitter apples for the preparation of cider, but in this country cider is made mostly from the apples not marketable. The apples are first bruised in a circular stone trough by a similar shaped stone or runner, which revolves by machinery in the interior of the trough. The pulp so obtained is placed in sieve bags, made of haircloth, and pressed, and a dark colored, sweet liquid is extracted and the rest of the apple, skin and core, is left in the bag. The apple juice passes first into a shallow tub and is almost immediately placed in casks in a cool place, when fermentation begins, part of the sugar is converted into alcohol and in a few days a clear liquid is obtained, which can easily be drawn off from the sediment. I think we include cider in our temperance pledge because hard cider is intoxicating and sweet cider brings the desire for hard cider, and it brings the desire for beer and other strong drinks. MABEL HOLT.

Lisbon, N. Dak.

This little niece was eleven years old December 5. She belongs to the L. T. L., the Juvenile Templars and also wears a King's Daughter badge.

I think why we include cider in our pledge is because when people drink sweet cider they think a little hard cider will not hurt them and then that leads them to drink stronger drinks. Cider is composed of wormy and rotten apples. The farmers take the apples to the cider-mill, and there they are put into the press and made into cider.

Lenawee Junction, Mich. ALMA ROGERS.

Alma is a temperance girl thirteen years old who belongs also to a young ladies' missionary society.

SOFT-SHELLED NUTS.

140.

CONCEALED NAMES OF GREAT MEN.

Young lads, tone down your spirits.
Fred is on his first yachting excursion.
Many men of rank line the procession.
Did you allow Ellis to go to the theater?
Henry, that old pen no one can use.

141.

CONCEALED ANCIENT CITIES.

That hen shall not be killed, at least to-day.
Do not destroy with a ruthless hand, that flower.
Is that chrysanthemum from Edgar?
When we get home Lita will be there to meet us.
Job will do his part as well as his brother John.

142.

CONCEALED ANIMALS AND BIRDS.

Come, now, who gave him the mule?
This is not an age of low rent.
He went to find his lost riches.
I caught this haddock at four a. m.
He ran to get some box ends.
Do go to-night. ALMON KNOWLES.

143.

CONCEALED FURNITURE.

Mary ran so far away we couldn't find her.
How many have read Tom Brown's school-days at Rugby?
The conductor in the car petted me.
John has tools for winter work.
Is Juliet able to be out?

KATIE R. HOBSON.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, La Salle St., Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED DECEMBER 22.

133. Charity, Hope, tempeRance, faIth, juStice, Truth, Mercy, grAce, wiSdom. CHRISTMAS.

134. C-luck, H-arm, R-ant, I-vied, S-poke, T-hose, M-oat, A-tom, S-ale. CHRISTMAS.

Correct answers: Helen R. Hendrix.

The Union Signal and World's White Ribbon.

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Righteous art Thou, O Lord, and upright are Thy judgments. —Ps. 109: 137.

OUR BILL OF FARE

has for subjects such suggestive titles as "Sheaves and Lilies," "License No. 400," "The Political Situation," "Nerve Hygiene and Happiness," "An Interview with Bishop Thoburn," "The World Abroad," "The Nation's Tobacco Bill," "Miss Ackermann in Java," "Miss Robinson's Work in the British Navy," "Old Glory's Release," "A Bit of History," "The Boy that Laughs," "Dick Warner's Way" and "How to Fail." The authors' names are equally attractive—Julia Mills Dunn, Rev. J. F. Cowan, Prof. H. A. Scomp, Dr. Augustus Fobel, Frances E. Willard, Dr. Felix L. Oswald, Wilbur Copeland, Jessie A. Ackermann, Henry J. Osborn, Marie J. Hesse, Mrs. T. J. Ellis, Laura J. Rittenhouse and Eva Kinney Griffith. No one can be disappointed with this array of mental food.

"EACH FOR HER OWN AND YET EACH FOR ALL!"

A Boston paper has recently paid THE UNION SIGNAL the compliment of criticising an editorial entitled "Our Special Functions," which appeared in our issue of October 20. It expresses surprise that THE UNION SIGNAL should feel it necessary to ask the question with which the editorial begins, "Has the W. C. T. U. of to-day a *raison d'etrè?*" and from the fact that such a question is asked, argues the inherent weakness of the organization. It then goes on to assert that weakness is a necessary accompaniment of any effort to do all the things which the W. C. T. U. attempts as its legitimate province.

The argument is briefly this: "The Woman's Christian Temperance Union is bound to fail because it is attempting to compress into one organization what properly belongs to forty. When it boasts of its forty-three different departments, it should see and would, if it were sufficiently wise, that it is showing forth its weakness rather than its strength. It is absolutely impossible for any one organization, whether composed of women or of men, to do justice to forty-three distinct lines of work. If the W. C. T. U. had confined itself to its legitimate province, and not attempted to graft the whole world upon itself, its perpetuity would be a thing much more assured."

We trust our brother editor is not laboring under the delusion that he has found an entirely new weapon to hurl at the W. C. T. U. This is one which has been thrown so many times that we have become well accustomed to seeing it whirl about in the air and then fall spent at our feet. The things which people do *not* know concerning our organization always impress us so much more forcibly than those that they do; probably because the former so largely exceed the latter.

Perhaps it is because woman's training has so well fitted her for seeing the correlation of all forces and the interdependencies of all lines of work that it has been left to her to make manifest the great fact, which the church of the future *must* see if it is to be, in any true sense, the church of the future, namely, that all work for God and humanity is one, that you cannot touch one branch without touching all, neither can you omit from your work any one reform without weakening all thereby. The woman who has been trained to the care of a home knows that there are numberless lines of work, each one of which is in one sense a distinct function, each one of which is dependent upon the others, needing a special training, and all equally necessary to the true home life. The woman who must be cook, seamstress, tailoress, nurse, teacher, financier, executive authority and the thousand and one nameless things which fall within the province of a wife, mother and home-maker, does not find it at all impossible to her thought that one organization should be able to embrace within its compass some part of whatever is needed in the work for God and humanity. If her training had been that of her brother, for one line of work alone, it might seem to her also that nothing could be done save one thing only, and that the organizations pledged to the doing of one thing should be as numerous as the things which need to be done. This view of the case has never before been presented to us, but may it not account for the fact that the Church of Christ has not widened to take within itself and upon itself the increasing demands of the work of Christ in this age, and indeed, for that matter, in all ages? It has been governed entirely by men, who have conceived that its work must be in one line only, and by confining the church to one line of work, be that line never so important, they have crippled its powers and hindered the coming of the day of God.

William T. Stead was right when he declared that the Woman's Christian Temperance Union is in the truest sense of the term "the Church of God," and it is this all-comprehensiveness which makes it in any degree worthy of that name. The lack of this comprehensiveness has been the greatest lack of the church in all ages. If the church of the past had seen what should be its attitude upon the question of slavery, anti-slavery societies need never have come into being; if the church of the past had seen what should be its attitude on the saloon and intemperance, or, having seen, had dared to be true to the vision, the W. C. T. U. and other temperance societies would never have been needed in the world's work; if the church of to-day is wise enough to read the signs of the times and take the right attitude upon social questions there will be no occasion for countless organizations, which, unless this vision comes, must speedily be born.

So far as we know no other organization since the early Christian church has had the far-seeing vision which enabled it to affirm, "whatever affects humanity is a part of my work," until the W. C. T. U. dared affirm it. The early Christian church had the true conception of its scope and province as is evinced in its famous declaration of the forces which entered into its composition. According to our critic the church should have been censured because it took upon itself so many lines of work. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" would have incurred the reprobation of this age of specialists, which would consider that any one of the departments enumerated was sufficient work for one organization.

Only the other day we heard a gentleman lamenting that, in this age of specialties and of machinery, it was impossible for any one to gain the breadth of development which belonged to the old days when a man was required to do more than one thing only. It seems to us that the same argument holds when organizations rather than men are under consideration. That organization which does only one thing, however important that one thing may be, cannot take upon itself such symmetry of development as would come if its work were more all-embracing.

Then too, while the work of the W. C. T. U. is so comprehensive it is also the work of specialists in all its departments. No one woman is responsible for its forty-three lines of work, but forty-three women are found, each one of whom is responsible for a forty-third part; the woman does the work of her own department with as much exactness and precision as if that were the only thing to be done, but the very fact that she is only one of forty-three, each one of whom claims for her own department an equal importance, widens the scope of her thought and brings her into a sense of oneness with all the forces which are everywhere working for righteousness.

"Each for her own, and yet each for all" might with propriety be our motto; and when that motto shall be perfectly carried out in all this world's work, then shall we see the dawning of that better day when the heavenly tabernacle shall noiselessly rise to its place in God's universe with each part so exactly fitted to all other parts that there shall be no sound of chisel or hammer; nothing which shall indicate friction or effort, but the adjusted parts shall take their own places in the one great structure, and the tabernacle of God shall henceforth be with men.

THE CHARACTER OF COLUMBUS.

We have received an unexpected confirmation of the statement made in a previous editorial, "Some Lessons of the Columbian Celebration," that mankind are reluctant to give up their former ideal of Columbus and displace him with the disreputable character which he really bears. A correspondent says that the aforesaid editorial "smirches the character of Columbus without furnishing the least scintilla of evidence or authority for such vilification."

As the editorial plainly referred to the literature on the subject which appeared during the Columbian celebration and filled the newspapers and periodicals for at least a week, and which contained abundant "evidence and authority" for the statements we made, we supposed that a mere reference to that literature was sufficient. But as it seems to have escaped the observation of our friend, we will refer him to two articles, whose authors are deserving of as high respect and credence as any one we know. "The Finding of the New World," in the *Northwestern Christian Advocate*, Chicago, for October 19, by Wm. F. Poole, LL.D., substantiates every accusation made in THE UNION SIGNAL editorial. Mr. Poole is one of the highest historical authorities in the country and there is no reason to think him prejudiced. "The Character of Columbus" by Daniel Wise, in the *Methodist* (bi-monthly) *Review* for September and October also corroborates the editorial criticised. That editorial said that Columbus was "a grasping, selfish mercenary, an adulterer and a cruel tyrant."

On the first point we would refer to the demands of Columbus which are to be found in the first named article. We will quote only two of the five. Columbus was to have for himself and heirs forever the title of Admiral of all lands and continents discovered; he was to have one-tenth of all pearls, precious stones, gold and silver found. In the article by Daniel Wise occurs also this quotation from Columbus, "Promise me vice-regal authority, enroll my name among those of Spain's proud nobility, pledge me a large share of the wealth which my discoveries may produce, and I will lead your ships to proud Cathay. Refuse me these golden gifts, these high honors, and I will not do Spain and the world this service." His career after he reached the Islands of America, his insatiable greed for gold, are in entire harmony with his avaricious demands. That he was an adulterer very few try to deny; while various attempts have been made to prove the contrary, it is a generally accepted fact that, though Beatrix Enriquez was the mother of his son Fernando, she was not his wife. He provides for her in his will, where he speaks of her as "a person to whom I am under great obligations." Mr. Poole says that on the very same page on which Wm. H. Prescott says that "the historian will find no blemish on his (Columbus) moral character," he speaks of Ferdinand as the illegitimate son of Columbus. Mr. Poole adds also that he brought the Indian women on to his ships in gangs of forty and fifty for the vilest purposes for his sailors.

As to the third charge, that he was a cruel tyrant, Mr. Poole says, "The first vicar apostolic sent to St. Domingo returned in disgust, saying he could not endure seeing the cruelties practiced by Columbus. His friend, Las Casas, said that Columbus was hated at St. Domingo for his cruelty and injustice, and that his policy killed one-third of the natives of the islands in two years. All the religious orders sent out gave the same testimony. He sent to Spain ship-loads of slaves for sale under the pretense of converting them. He kept up this inhuman traffic after it had been prohibited by the sovereigns." Mr. Wise also says much to the same effect.

We are sorry to have grieved any of our readers, but we confess that we can see not the slightest ground for believing Columbus to be better than our editorial described him. We can, however, sympathize deeply with the disappointment of our friend for we were among the number of those who "turned regretfully from this shattered idol."

INCREASED WHISKY TAX.

Representative Owen Scott, of the fourteenth district of Illinois, has formulated the bill spoken of in our last issue, increasing the tax on spirits from ninety cents to one dollar and twenty-five cents per gallon. It is conceded that more revenue is needed, that a deficit is inevitable unless some new source of income is provided. Mr. Scott is from a district which pays more money to the government than any other, and he ought to know, and doubtless does know, the wishes of the Illinois distillers. He knows, too, that there are two articles in use in this country on which almost any taxes, no matter how outrageous, can be successfully collected, viz., alcoholic drinks and tobacco.

There are so many slaves to these narcotics, that it is entirely safe to place a tax upon them far beyond what could be collected on anything else. These "luxuries," as they are euphemistically termed, cannot be used in these days without conscious degradation. Those who use them have to fight, if they oppose the tax, not only the government which imposes it, but their own manhood. Those who drink no whisky care little how high the price may be. They say, "Let the fools who drink pay for it," or if more philanthropically inclined they say, "Raise the price to the prohibitory point. Then fewer persons will drink."

These opinions and some others are not the outgrowth of either statesmanship or Christianity; they are expressions thrown off from the surface of things. If the "fools" who drink were the only sufferers the remark might seem more appropriate, but all who have really studied the drunkenness of this or of any country, know that for every drunkard who reduces himself to poverty, there is at least one, and often more, who is dragged down with the offender, and who suffers all the miseries of degraded poverty, while yet innocent of any fault. It

is cruel to the point of heartlessness, to shut our eyes to the wretchedness of women and children, and only ask concerning the revenue and the state of the treasury.

It is remarkable in the first place that this proposition should originate just where it did, namely, in that locality which contains a very large percentage of the spirit manufacturing in the country. We do not know that there is any opposition or even objection to this added tax. It is said, and from what we know in general, it is easy to believe it, that the distillers have large quantities of spirits on hand and if the tax is placed at any higher figure, so much will be immediately added to the price of their stock which they will forthwith proceed to collect from their customers.

If any should see no special advantage in merely adding to the price of a gallon of whisky so many cents as the government demands let him look at the situation this way. The Spirit Syndicate pays to the government about eighty-four millions of dollars each year, having collected it from the wholesale dealers, who, in their turn, collect from their customers—the retailers and saloon-keepers. These last make their collections directly from the army of drinkers. The carpets and furniture and clothing and books for wife and children, which should be in the homes, go in here, and start on their way to the United States treasury.

Did you ever know any American citizen who would object to be a fiscal agent of the government with a sum of money aggregating $84,000,000 passing through his hands? The distillers have the proud distinction of being the main supporters of the government, no other approaching them in revenue supply, except the brewers, who pay $28,500,000, and the tobacconists, who pay about $33,000,000. They know perfectly well that the consumers of their products will make no emphatic protest on account of an advance in price. They know also that the government is coming more and more to lean on them; that their "industry" more than any other commands the respect due to multiplied millions, and they reason that no legislation hostile to them and their interests will be likely to occur while the present situation continues.

It is quite possible that a sham opposition may be made, something to point to when some customer objects to the price demanded, but well-informed people will be slow to believe that the Illinois congressman who is preparing the bill is contemplating any measure which the distillers do not regard with equanimity. They have learned several things in the last dozen years, and one is that the man who furnishes the money is not likely to be questioned very closely as to how he came to have it.

The simple truth is that a more vicious, wicked, murderous system than that now in vogue in this country and in Great Britain cannot be imagined. This has been intensified within the last decade by the High License feature. So do men become blinded by the glitter of gold, that when they are intrenching alcoholism behind impregnable fortifications they fancy they are promoting temperance, and blandly insist that wise and practical temperance men are solving the problem, or at least would solve it if it were not for the impracticable and fanatical Prohibitionists.

CURE VS. CONDEMNATION.

The duty of society to its criminals is one of the pressing problems of these times, when the question, "Where is thy brother?" has greater urgency than ever before. Conscience is fast becoming educated to a sense of man's responsibility for his brother's moral whereabouts, as well as his physical, and refuses to be satisfied with shutting the offender up where he can do no further harm. The policy of confinement for self-protection is too selfish, the system of fines too outrageous. Nothing less than making the reformation of the prisoner the paramount object of imprisonment is worthy of Christian society.

"Punishment with black aspect and red eye terrifies the guilty," says the old Hindu code. For more than eighteen hundred years the black-visaged, red-eyed pagan held sway over the penal institutions of Christian nations, but at last He of glorified countenance, who said, "Go and sin no more," is moving to His rightful place, as state after state inaugurates the system of reformatory prisons. With the new year Illinois begins a new method of dealing with first term criminals, by which the sentence becomes indeterminate, or rather its duration is determined by the conduct of the convict. Meanwhile the state puts itself on the side of the best in the young malefactor by surrounding him with the influences, educational and religious, which have proved most uplifting and restraining to men outside of prison walls.

The parole system is no longer an experiment, having been in operation in some states, notably in New York, for fifteen years, and with such results that at the end of ten years the Binghampton reformatory was able to report three thousand, three hundred prisoners discharged, of whom eighty-three and one-third per cent had not relapsed into crime. Of four hundred and thirty men paroled in Massachusetts, but twenty-nine were rearrested. About the same figures hold good in Ohio. Great care is taken to provide for identification of returned convicts. The history of every one is gathered by the prosecuting attorney of the county from which he comes, and goes on record with a minute description of him, including measurements and photograph. These records are only accessible to officers having orders from the criminal court. While of great value in identifying habitual offenders, every effort is made to spare the reformed from the brand of imprisonment.

An important point is the separation of the young and inexperienced from the incorrigible and sin-steeped. Some seem to be born criminals, entering life handicapped with downward tendencies, but far more are so by accident, by education—or lack of it. The latter may be trained to useful, productive citizenship if placed in proper environment. If left to vicious associations, and exposed to some great or sudden stress of temptation while the judgment is unhinged and the moral nature stupefied by intoxicants, they go to swell the other class, whose constitutional tendencies to crime are ready to be lighted up at the first touch of temptation. These are the "inflammable classes," rendered doubly inflammable by the general use of stimulants. With the drink factor eliminated, the problem of dealing with criminals of every grade would be greatly simplified. Until the governing class casts out from its eyes the mighty twin beam of the liquor habit and the liquor traffic it will hardly see clearly to deal with any evil. Yet it gropes toward the true solution, and we welcome every advance. Many a young convict of this city will take his first lessons in reading, writing and habits of industry within the walls of the Illinois Reformatory prison, happily without being contaminated by contact with the old transgressor whose only boast is that he "has done everything."

There is applied Christianity, too, in dealing with the individual as such. The most that the state is wont to do is to classify, and then treat with men in bulk "by companies." By the new method it sifts and discriminates in order to get at the merits of one man that it may show him mercy. It is the state's tribute to the awful value of one man and of the important issues that may hang upon one. It is society gathering up her fragments that none be lost, where heretofore the loss has been inestimable. The movement is full of promise, acting as it does with the purpose in the heart of nearly every first term prisoner to "never get in again." Let him feel that government is using its power to help him to a footing perhaps higher than he ever had before—instead of to operate a vengeance-wreaking machine—and all his aspirations are kindled. There is a chance for him yet, and prison discipline, often the first discipline of his life, develops better elements in the train of hope than any one believed him possessed of.

Prison reform is practical, having sprung up inside the system, instead of coming from without. Inaugurated by the famous sheriff of Bedford, it has enlisted the most efficient, as well as most humane of prison officials, down to the present hour, men of sound judgment ripened in long years of contact with criminals. This has saved it from the perilous period of experiment as to method, through which most reforms have to pass. The movement was started in Illinois about six years ago by Major McClaughrey, then warden of the Joliet penitentiary, now Chicago's Christian chief of police. It met with little favor in the legislature until 1891, when Governor Fifer gave it his unqualified support, and in his annual message pointed out: "The fundamental error which a true prison reform must correct is that which treats with indiscriminate rigor all who violate the criminal code, and which in the promiscuity of a common degradation drives every prisoner of the state into a life-long war against society. . . . One who has had experience with the promiscuous class which we call 'criminal' well knows that there is a time in the life of many a young man when even trivial circumstances may send him either in the direction of success and honor or in the direction of crime and its present consequent."

Taking this into account, the new method will give to the man under sentence for first offense a chance to recover what has been well called "the fatal step," making his release depend upon his good conduct and training him for better things when he shall go out. It also subjects the old offender to severer sentence and longer term. The case is safe with the incoming governor, who long ago advocated a sorting process for the removal of young offenders from the old and who has advocated some most practical measures for the bettering of the vicious and crime-bearing members of Chicago society.

We take courage when the state handles crime with a view to cure as well as to quarantine. Sooner or later it will attempt prevention, when it will study causes and come upon strong drink as the greatest. Logically the state must then "go out of the liquor business."

THE daily papers report that a young Jewess, Miss Frank Ray, is speaking in Jewish synagogues and is heard with the greatest interest. The subject of one of her addresses is "The heart-throbs of Israel."

The full development of the Christian character comes with the perfect domination of the spiritual nature over the animal. This is the source of great strength and power as well as sweetness. The truest life is always the strongest.

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This is a good clinching argument that somebody has couched in vigorous English. It ought to be struck off as a motto for the walls of every home, church, schoolhouse and reading room. It might well be put on the back of our membership and pledge cards:

"I am but one, but I am one. I cannot do everything but I can do something. What I do I ought to do, and what I ought to do, by the grace of God, *I will*."

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Sir Wilfrid Lawson recently presided over the opening meeting of the Woman's Liberal Association, and said on taking the chair: "Nobody can prove to me that one-half of the citizens of the country should be deprived of the rights of citizens because they are unfortunately women. One gentleman in the recent debate in the House of Commons said he would not be surprised if we had a woman turn into a bishop if the suffrage bill passed. Well, why should women not be bishops? There is no fighting to be done, it is an intellectual, spiritual and theological affair, and surely women are as good in these things as men. I hope to see the day when we shall have female bishops; perhaps they will do more good than male ones—indeed. it is quite possible."

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Some wag remarks that in New York the average young woman says: "Is my hat on straight?" In Philadelphia, "Is my bonnet quite correct?" In Chicago, "Is my topknot out of sight?" In Boston, "Is my upper decoration horizontally *au fait?*"

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"He came to my desk with a quivering lip—
The lesson was done—
'Dear teacher, I want a new leaf,' he said;
'I have spoiled this one.'
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
'Do better now, my child.'

"I went to the throne with a quivering soul—
The old year was done—
'Dear Father, hast thou a new leaf for me?
I have spoiled this one.'
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled—
'Do better now, my child.'"

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The New York *Tribune* states that there are six or more successful women dentist in New York City and that these ladies find their profession agreeable and remunerative. According to the same paper, also, these ladies are living illustrations of a truth which is beginning to make its way somewhat rapidly in the latter days, that a true woman is "womanly" wherever she goes and whatever she does.

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Great reforms are not isolated, they hunt in packs. This age is the best illustration that history affords of the truth contained in this declaration. This is the age that has understood the correlation of forces in philanthropy and reform, no less than in nature. We are told that electricity is a form of motion, and that light and heat are quite probably forms of motion also. We are ready to declare that all philanthropy is but the motion of divine love, working in the hearts of men, and we do not think it should be separated so widely as in time past into different guilds under wholly independent banners, with mottoes widely different, and a leadership that does not study the unities and harmonies of gospel work so much as it studies how to "build up" our side, our church, our society, our party. Standing in the center of a circle, one can best comprehend the relative length of the different arcs into which it is divided; and standing by reason of one's sympathy in the midst of the great circle of reform movements, one can best comprehend their relative importance and perceive the relation of each to the other and to all. This is the modern method of study in all the sciences and may well be that of all our studies of reform, philanthropy and "Christianity applied."

ON DUTY.

HOW TO FAIL.

BY EVA KINNEY GRIFFITH.

"Glorious it is to wear the crown
Of a deserved and pure success,
He who knows how to fail has won
A crown whose luster is not less."

Perhaps those who read this would prefer to know how to succeed than how to fail, but the latter is the greater thing to know. What to do with the failures of life, how to bear them or how to get rid of them, is a question that confronts all of us in every walk of life.

The student pores over his book night and day, straining every nerve to reach a given point. Examination day comes, and full of nervous fears and inward terrors, worn out with night studying and days of worry—he fails. To him it is the greatest of sorrows and he is crushed to the dust by the catastrophe.

The brightest of business men plans his work well, watches the market closely, provides for reasonable contingencies, keeps close account of expenses and turns a vigilant eye on each change in the supply and demand of the commodity in which he deals. But the unexpected happens. A cyclone razes his buildings to the ground, a flood overflows them, fire burns him out, a panic on Wall street, in which he has no part or lot, a sudden hot term of weather which destroys somebody's cargo of pork and beef, or a freeze that stops boats and trains and delays traffic, any or all of these things may happen one after another, and the smartest of business men fails. His disaster overwhelms him, and he cries out bitterly against the fatality that ruined him in spite of best endeavor.

But tnere are other and sadder failures than those which come to men in the business world. There is the mother who sees her boy or girl going wrong and realizes, with an anguish that words cannot describe, that somehow she has failed to have the influence she ought to have had over her child.

There are the moral failures. How often the ruined woman or criminal man finds out too late that the wise man's words were true, "A good name is rather to be chosen than great riches," and he has failed to make that choice. Not less sad to himself, though fuller of hope to the onlooker, is the Christian brooding over his failure to live a perfect life.

Thus are people in every walk in life mourning over failures, and wondering and questioning what to do with them. But God is in every failure. He is with the one who fails as much as with the one who succeeds. He is in your failure, dear heart. Perhaps He let it come because He saw you going wrong and the sting of disappointment and failure was necessary to turn you back into the right path. Trust your failure to God. Go and tell Him about it. Submissively ask the way out, and the way will certainly open before you. The sublime character is the one that can look calmly in the face of ruined hopes and say, "In the failure of my own plans I see the success of God's greater and better plans." Christians have lived who could say just that.

In business life the way to meet failure is to study it. Find out as far as human insight can, its causes. Then turn bravely to some new plan, seeking, as far as possible, to avoid the causes which led to the previous failure. Thus by studying instead of fretting, the business man may make each failure a stepping-stone to a final great success. The student, artist, musician and poet often fail because they love glory better than they love their art: they care more for the fame which art can bring than for the art itself. It is strain, worry, nervous anxiety to get ahead that causes nine-tenths of the failures in this world. A calm, cheerful determination to do one's best and leave results with God would bring success far quicker to the most of us than the fretting to which we are prone. And calmness and cheerfulness can both be cultivated. Like all other qualities of the mind they are matters of habit. There are birds that can sing in a storm, so there are souls whose habit of cheerfulness is such that the storms of life do not interfere with its steady flow.

History tells us that during the great Chicago fire there were some who stood and wrung their hands in despair and bellowed with grief as they saw their homes and business being destroyed by the ravaging flames. But one man, standing quietly by and watching his own fine row of business houses disappear before the swallowing fire, being asked what he was thinking about calmly answered,

"I was only thinking it was too bad for the poor rats."

That man had cultivated a cheerful thoughtfulness for others besides himself. He had met life's disasters before then. The habit of bearing small things bravely and cheerfully had made it possible for him to bear a great trouble with the same cheerfulness and have even room in his heart for so small a thing as the sorrows of a rat.

The Christian sometimes bears failure even less bravely than men of the world. Why is this? Because in the Christian life he did not expect failure. Somehow he thought that his human nature was going to be changed and that sin was going to be impossible to him. And now that he finds himself failing to come up to his own poor standard, his disappointment is great. Ah, human nature cannot be overcome at a moment's notice. Christ's image must be formed in us as we go on from "glory unto glory." The Christian's failure is only a misstep made in the dark which should cause him to turn quickly to the light. And in Christian work failure is oftentimes the finger of God pointing to some other and broader path where greater results can be obtained.

Then there are so many seeming failures in this world over which we mourn and mourn, which, after all, are not failures at all but splendid successes. The Sunday-school teacher thinks she has failed because she cannot see the results she had hoped for among the members of her class. But years afterwards she learns that her teaching saved a soul from death and turned a careless boy into a good man. The mother grieves over her failure to influence her child as she wishes, but after she has gone to her long home, the influence of her faithful life bears fruit in the heart of that child grown to mature years.

What shall you do with your failures? Trust them to God, and go cheerily on to the next work that comes to you. The true hero is cheerful and trusting as well as fearless and brave.

MISSOURI.

DISTRICT GATHERINGS AND NOTES OF WORK.

The joint conference of the thirteenth, twenty-first, twenty-second and twenty-fourth districts of the W. C. T. U., held in Rich Hill, was one of the most novel and instructive meetings ever held in this part of the state. Miss Ella Harrison arranged the program, which was a very interesting one, indeed. After the opening devotional exercises appropriate committees were appointed, also by motion a critic was appointed, whose duty it should be to criticise the general proceedings of the convention. The press department was arranged for by appointing a reporter for each county.

Then came reports of work done in the different counties represented, each telling of good work done. Reports of superintendents followed, beginning with Mrs. T. J. McConnahue, of work done in the railroad department. She reported 28,925 pages of literature distributed.

Temple work was reported by Mrs. C. E. Allen very encouragingly, considerable money being raised by means of mite-boxes, Baby Bands and pledges. Harrisonville reported that their one hundred dollar pledge was paid.

Mrs. Given gave a glowing account of work in the evangelistic department; twelve unions do excellent work, hold gospel temperance meetings, mothers' meetings and do not forget to visit the sick as well as the prisoners in jail.

Nearly all the churches in this district use unfermented wine, says Mrs. Dean, their superintendent.

Mrs. Lucy M. Wisker gave an instructive lesson from the 57th Psalm.

During the noon hour Mrs. Golliday was actively at work, and secured two new members.

A paper on finance, by Mrs. Guild, of Sedalia, was read and discussed. Mrs. Hoffman said that members should educate themselves in giving, that as a rule the poor gave more proportionately than the rich.

At night Mrs. Hoffman gave one of her matchless lectures which was well attended.

At the next morning's session reports were listened to from the counties and unions in the districts not reported the day previous. Each showed good work done. Mrs. Gilson spoke of the public reading room at Appleton City which is kept up by their union and has done much good.

Eldorado Springs, through Mrs. Phipps, reported work progressing.

Rich Hill union reported good work done and hoped to do more in the future. Mrs. Sturtevant showed progress in the line of juvenile work.

An excellent paper by Mrs. Ducher was read, subject, "Relation of church members to the liquor traffic."

An amusing and instructive examination of local presidents present was conducted by Miss Harrison. It was suggested that she should arrange a catechism for use of local presidents.

A paper on Sabbath observance was read, which was "right to the point."

A lesson in voting by the Australian ballot system was engaged in by thirty ladies. It was an amusing scene, and it is a pleasure to know that only one slight error was found by the judges of election.

Although a thunder storm prevailed, yet at the appointed hour the Opera House was well filled, to listen to the convincing address of Mrs. Clara Hoffman, our state president. After music and an earnest benediction by Rev. Blair the meeting closed.

The twenty-fourth district held its first convention at Bolivar, Polk county, in December. Although it rained hard, and then by turns would snow and sleet, the district was well represented. Twenty delegates and as many visitors were present, coming from various directions, driving over the country through the storm, over rocky roads and mud and coming from two to twenty-five miles—earnest, plucky women those.

The morning devotions were conducted by Rev. Simmons, presiding elder of the Springfield district, who spoke very earnestly of the cowardliness of the church in not standing for prohibition. Mrs. Owens read an able paper on franchise and was appointed district superintendent of this work.

An excellent paper on finance, written by Mrs. E. Bronson, was read, after which slips of paper were passed, asking those present to contribute to this work and write the amount contributed, with name and post-office address thereon. Although this was a new district, having formerly been a part of four districts, the amount pledged, with dues paid, brought us out of debt and left a sum in the treasury for future work.

The subject of juvenile work was presented by Mrs. Affleck, showing good work done at Bolivar. Miss Eva Jones, of Minnesota, spoke on methods of conducting Loyal Temperance Legions. She said we must consider it as necessary to have the regular lessons and officers, together with its teachers, in this work, as we do in the Sunday-school.

The address of welcome was given by Mrs. Affleck, of Bolivar, and the response by Mrs. Thomas, of Springfield.

Mrs. Clara Hoffman addressed an immense audience on "Our Work," which will not fail to arrest thought in the minds of the listeners, so impressively did she speak.

No change of officers was made except that of corresponding secretary, Miss Nellie Allen, of Springfield, who was elected to fill this office. Much business was transacted and a permanent district organization effected.

An enthusiastic and interesting report of the National Convention was given by Mrs. Newton. So clearly did she picture its proceedings that we almost thought ourselves there.

Professors Bruce and White of the Bolivar High Schools gave valuable information regarding the teaching of scientific temperance instruction, showing excellent instruction given.

The banner which Missouri received at the National Convention for making the greatest advance in scientific temperance instruction was conspicuous among the decorations. Mrs. Thomas, state superintendent, urged that every union find out if the required books were taught properly in their respective schools.

By invitation Mrs. Hoffman addressed the students of the Southwestern Baptist College. They listened with intense interest and it is hoped her seed sowing was not in vain.

Y night was indeed an inspiration to the work and workers; in the absence of Miss Carter, whom we expected to be with us, the Y's from Springfield and Stockton, with their songs and recitations, filled out the evening's program. Miss Nellie Allen recited, in a delightful manner, a temperance recitation, as did also Miss Roundtree. By request the latter recited "The Chariot Race," which was well rendered. The devotions were conducted in a manner which all appreciated, by Mr. O. Baker, a representative from the Y. P. S. C. E.

The music was of the best quality and was listened to with delight. The music by the choir, of which Miss Zoe Carrier was leader, the solos by Misses Prather and Nickles, with Miss Upton as organist, and the music by the children of the L. T. L., which had been under the excellent training of Mrs. Parks, deserves special mention. The committee on entertainment had homes for twice the number present, and indeed we could say that this was an exceptional gathering of the workers of the district.

A Demorest medal contest held in Seneca, not long ago, was well attended and interest manifested. Mrs. Sobieski, wife of Col. Sobieski, recently lectured at this point. She held her audience's attention and caused an arrest of thought which will result in good for the future. This union publishes each year the names of all persons who sign the saloon petitions. This year the names of some of the prominent business men which were thereon last year, were conspicuous by their absence.

Mrs. Alice Williams' lecture was highly appreciated, and after she had finished speaking a gentleman took her by the hand and said: "Four years hence I'll take the stump for prohibition." The president of this union has moved to New Mexico. All here were sorry to lose her.

Mrs. Millie Lewis lectured at Troy and Wentsville, and in the latter place organized a union of seven members.

Mrs. Clara Hoffman gave an interesting address to a crowded house at Hickory Grove and eight new names were added to their union.

Neosho was delighted with the work done by Mrs. Alice Williams. She gave two lectures and held one mothers' meeting. Sixteen honorary members and many of the ladies gave their names to the union as new members, and thus the good work goes "on and on," and with Neosho we rejoice.

The ladies of the W. C. T. U. of Holden gave their annual reception and banquet on Thursday evening last week. After the numerous guests were assembled they were called to order by the president. An interesting short program had been prepared. After "the feast of reason" was over, the audience adjourned to the banqueting hall and were served with another kind of feast which all seemed to enjoy.

At the union services held in this place, Rev. Kelso delivered one of the most interesting lectures which was intensely listened to on the subject, "Is the young man Absalom safe?" Mrs. Golliday gave a brief account of the Denver Convention which was listened to with interest and pleasure.

The union at Green Ridge, under the able leadership of Mrs. Lucy M. Wisker, is doing much good work. Their membership is increasing as is also public sentiment. Many departments of work are carried on successfully and nothing is too much for those do-everything women.

MRS. MARY E. JONES,
State Reporter, Humansville.

KENTUCKY.

SCIENTIFIC TEMPERANCE INSTRUCTION PROGRESS.

In sending to you an account of Kentucky's convention I omitted the report of Mrs. Margaret A. Watts, superintendent of scientific temperance instruction, which I regret very much.

Mrs. Watts went before the convention of state teachers in 1886 and presented to them the subject of scientific temperance, and now a number of schools, public and private, use text books on the subject. Some of the teachers' institutes have discussed scientific temperance and a temperance sentiment has been aroused.

The teachers of Knox county have pledged themselves to teach this branch as long as they remain workers in the common school system of the state.

Mrs. Watts has distributed thousands of pages of literature, and has done all that she could do for "the children of to-day" that "the nation of to-morrow" may be saved through a knowledge of this evil, without which it will surely perish.

The importance of having scientific temperance presented before the board of education was so impressed upon Mrs. Watts that she asked and obtained permission to lay this subject before them, and she was highly gratified when the following resolution was embraced with the others to be considered:

"SECTION 6 of Article 3.—The instruction prescribed by the board shall embrace spelling, reading, writing, arithmetic, English grammar, English composition, geography, physiology and hygiene, civil government and United States history, including history of Kentucky after July 1, 1893. The nature and effects of alcoholic drinks and narcotics upon the human system shall be in all the schools supported, wholly or in part, by the state; be taught as thoroughly as other required studies to all pupils studying physiology and hygiene as a part of this branch."

In January of 1892, Mrs. Hunt, from Boston, and Mrs. Watts went to Frankford to see what they could do with legislation. They called on the governor and state officials and took every opportunity to meet in person the law-makers. The state superintendent made persistent efforts to get a hearing before the committee on education, in which he was successful. They asked numerous questions but made few promises. The bill still lies before the House. So it only remains to wait the action of this slow moving body and keep them in remembrance of the bill, trusting that when the time comes they will vote right.

Mrs. Watts resigned as state superintendent of police matron work, and Mrs. S. J. Given, of Newport, was appointed in her place. The work was well done by Mrs. Watts; she seems to have been divinely led all the way, and the good done by her will only be known "when the leaves of the judgment book unfold."

NELLIE SLOY,
State Reporter, Lebanon.

PENNSYLVANIA.

WAYSIDE GLEANINGS.

Cheering reports come from the following counties: Chester county W. C. T. U., like the deacon's "One Hoss Shay," is "running as usual much the same"; not that every local organization is just as strong as another to carry out the simile, but that a strong and healthful activity prevails.

Kimblesville, Russellville and Kennett Square unions were unusually active in Prohibition campaign work. During the recent presidential agitation, meetings in these districts were held by the score, and were addressed by Mrs. Hoffman, Mrs. Baxter, David Burwell, Hon. J. P. St. John, M. J. Fanning and M. V. B. Bennett. Much sentiment in these localities centered on the *new issue*, and was duly registered at the ballot box.

The county union aided and assisted in a four days' encampment at Johanna Heights last summer, many of the unions taking tents and assisting in the exercises during the meetings.

The county conventions, which have formerly been held quarterly, have been condensed into semi-annual gatherings. The departments of evangelistic, press, juvenile, literature and suffrage, are replete with energy and systematic work.

A regular weekly W. C. T. U. column will hereafter appear in the *Downingtown Archive.*

Chester and Lancaster counties will entertain the next state convention.

Mrs. Ella M. Gordon, Chester county's president, represented us at the National Convention, and will bring the tidings to her constituency by reading the report at parlor meetings, socials, etc.

Bradford county held a most enthusiastic and inspiring convention in the fall at East Smithfield, and thirty-five delegates and visitors from abroad were in attendance. Spirituality marked every session. A pastor present said, "It is the best meeting I have attended in this town for a year," notwithstanding that other meetings had been held during the season.

Reports from unions were cheering; two new W's and one Y had been organized, also two L. T. L's. A superintendent of franchise was elected for the first time. A gold medal contest was held in the evening and the largest church in town was crowded although a political meeting, addressed by a noted speaker, was going on at the same time across the street. The promise, "We will do better another year," is being fulfilled.

Towanda union had Col. George Bain to lecture for them December 9.

Burlington has held a silver medal contest.

East Troy held a Y public meeting and social, while Troy makes a specialty of mothers' meetings. Mrs. Pomeroy, a most efficient superintendent, has an assistant appointed for each street in the village to gather in and interest the mothers.

East Smithfield is specially interested in Sabbath observance and so the good work goes on in various lines of work throughout the unions, all tending to one point, the education of a right sentiment as to God's law, man's duty and woman's responsibility to the purity of the home life and the salvation of our nation from the greatest curse of the age.

Butler county sends a most encouraging report of work done. The Butler unions held a meeting for Mrs. Mair, state superintendent of railroad work, and prepared outfits for all cabooses on the P. & W. R. R. The county paid expenses amounting to nearly fifty dollars.

A gold medal contest was held at the semi-annual convention at Petrolia, and silver medal contests have been held recently.

Dr. Anna Shaw was at the semi-annual convention and also lectured in Butler.

Colonel Bain was the speaker at the annual convention. On election day the Butler union held an all-day prayer-meeting, which was well attended. It was a most spiritualizing exercise, and terrorized some of the politicians more than an army with banners. At the dinner on Thanksgiving day there were reported "forty children and baskets of fragments taken up."

Butler union sends a delightful account of an "experience social" held at their last parlor meeting. Some of the "experiences" in earning a dollar were decidedly unique. We wish we could give them entire, but will say that over thirty-one dollars were secured by this, so we would advise all to go and do likewise. Butler union makes a specialty of parlor meetings.

Columbia county held their annual convention at Berwick; forty delegates, representing eight unions, were present. There are in the county seven L. T. L's, with a pledged membership of 211. Since convention a new union has been organized at Fair View. A new union and L. T. L. will be organized at North Mountain in the near future. Most of the unions are in good working order; have held four silver medal contests and one gold during the year. Benton union expects to hold a silver one, and we are arranging to hold a gold one at county convention in February.

Clearfield county convention was held at Du Bois, and it was a working convention. One new Y has been organized since by the county superintendent, Mrs. Wilson, and two unions visited and strengthened. They have solicited donations from several moneyed men with encouraging results, and shall be able to put help in the hands of all the teachers in the county, and have ordered the best that can be secured from our National superintendent, Mrs. Hunt. They have issued a circular letter to the Sunday-school superintendents and pastors of the county asking them to coöperate in the dissemination of temperance literature and the faithful presentation of the temperance Sunday-school lesson. To the above named helps they added others on Sunday-school instruction and scientific temperance instruction, and hope in this way to reach every home in the county.

The Y's are especially active and some of the W's are manifesting renewed activity.

At the county institute two leading white-ribboners were present and lectured,—Miss L. J. Newcomb, of Michigan, whose subject was "Physical Culture," and Miss Dornblazer, who spent three days in the interest of the teachers; subject, scientific temperance instruction. She was employed by the county W. C. T. U.

Bucks county held a large prohibition mass-meeting at Langhorne last fall under the auspices of the county W. C. T. U. which was addressed by Mrs. Gougar.

Cumberland county reports two new unions organized during the year.

The Dayton Y of Armstrong county held a Columbus social which was quite a success.

The Mansfield Y's of Alleghany county held a "Cocoa Theta" reception in their new temperance hall, a very pleasant affair at which eight dollars was realized.

Crawford county W. C. T. U. mourns the loss of one of its members, Mrs. F. W. Perkins, of Titusville W. C. T. U.

County superintendents of Sabbath observance in Pennsylvania are requested to drop a postal to their state superintendent, Mrs. R. J. George, Beaver Falls, Penn., giving name and post-office address, and also the number of local superintendents in their respective counties, as she wishes to mail them copies of "plan of work."

Pennsylvania can boast of perhaps the youngest editor in the United States, Master Lawrence, of Lawrence county, aged seven years, editor of *Chips and Shavings*, a monthly paper. He is assisted in his editorial work by his three brothers, the eldest of whom is only fourteen years of age.

From an excellent report of Y work in Pennsylvania, we learn that there are 219 Y unions in the state, that 400 public meetings have been held by them and 129,371 pages of gospel temperance literature distributed, besides 5,665 other papers. Scientific temperance, Demorest contests, railroad, parlor meetings and flower mission work have been made specialties during the past year. One hundred and fifty dollars were donated to Temperance Temple and twenty-nine dollars and fifty cents to the Y wing of the National Temperance Hospital, and over ten thousand dollars raised for all purposes. Very helpful and interesting conferences were held at the state convention at which thirty Y delegates were present.

The Clearfield county Y's captured the banner for making largest per cent of increase in paying membership, and Lawrence county, the banner for largest number of new unions organized. With our efficient state superintendent, Mrs. Rhoades, to marshal our forces in line, we feel safe in the prediction that the same zeal and enthusiasm which has characterized their work in the past shall mark it in the future.

Lackawanna county held their annual convention at Jermyn. Miss E. U. Yates gave an excellent address. The reports given by county superintendents were full of interest. The delegates received a very cordial welcome and all the exercises were most helpful and inspiring to good work for the coming year.

Clarion county has for its president, Mrs. F. H. Beck, who is also president of Jefferson county. Their annual convention was held at New Bethlehem, Clarion county. Dr. Anna H. Shaw gave one of her masterly lectures.

Two conventions were held during the year—all unions have done well, but New Bethlehem and Rimersburg are reported as having done especially good work.

Mrs. Susan Gwinn distributed a vast amount of literature,—kept filled eight paper racks in railroad depots.

New Bethlehem was awarded the prize offered by the county president for gaining the greatest number of new members, eighteen being added to the list during the year.

Rimersburg has held four contests. A Demorest contest was held the last evening of convention. The medal was won by Miss Lulu Duff, of New Bethlehem.

The county superintendents have all done good work in their several departments.

Crawford county convention was held at Rundell's, and this place won fresh laurels for their hospitality and good works. There has been a slight decrease in membership during the past year, but the indications are that the membership will be increased. Miss Henrietta Moore gave a very fine address at this convention.

The president of Crawford county is Mrs. J. D. Wyman, corresponding secretary, Mrs. C. Lang. The *Christian Harbinger*, published at Spartansburg, was made the official organ of the county W. C. T. U. It is ably edited by Rev. W. J. Barton.

Mercer county has just held her first county grand gold medal contest. Eight young ladies competed for the prize, which was awarded to Miss Blanche Thorpe, of Greenville. Another grand gold medal contest is now being arranged for by the county superintendent.

Mercer county is the banner county of the state for contests.

The third grand gold medal contest was held at Philadelphia in November. Eight contestants from Columbia, Bucks, Chester, Lancaster, Bradford and Philadelphia counties tried for the medal, which was won by Miss Mary Barr, of Lancaster county. The Silver Lake quartette furnished the music. The other members of the class were each presented with a handsome book.

The diamond medal at Denver was won by a Pennsylvania contestant, who is now a resident of Georgia, but her first three medals were won in the Keystone state.

Pennsylvania has held thus far 2,145 silver medal contests, 98 gold and 4 grand gold. A Pennsylvania contestant holds the diamond medal, and thus we go on from "contest to conquest."

Col. C. J. Holt, the successful evangelist and lecturer of Illinois, has been doing very effective work in Franklin county.

I thank those who have sent contributions to us this month, and would ask the good sisters not to be *too modest* in reporting their good deeds and work; hope to receive contributions before the 20th of each month. Let every county be represented through this column at least *once* during the year.

ADDA BIRCH,
State Reporter, Greenville.

INDIAN TERRITORY.

Our president, corresponding secretary, and delegate returned from the National Convention much inspired and encouraged to press on with the work here in our "own little corner."

We want to thank that convention for so readily adopting resolution six, brought before the convention by Mrs. Fuller and which had previously been introduced before the resolutions committee by Mrs. Ross. We now feel more than ever that we are part and parcel of the great National union, and we hope the committee on legislation will give the United States Attorney General no rest till he does order the head marshals of our territory to change their instructions to deputies, as provided in this resolution. By the way, the last line of the resolution should read, "intoxicants in any quantity in *the* Indian Territory" instead of "*any* Indian territory," for there is but one Indian Territory.

The Tahlequah union has offered one hundred dollars reward for information that will lead to the conviction of any one for selling intoxicants, including "Jamaica Ginger" in their town. Is it too much to ask that each state send our territorial president two or three dollars to aid in prosecuting these cases, thereby helping to rid our country of this curse that comes to us along with the grand civilization of our white brother?

The W. C. T. U. of Tahlequah gave a fine supper a short time ago, which was well patronized and very amusing. It was called a "Mystical Supper," and here is the menu: An unruly member; All things to all men; An Eastern country; One of Noah's sons; Fruit of the vine; Tabby's party; Impertinence; Staff of life; Printer's choice; Tree cake—two varieties; A young man's sweetheart. Drinks; Boston overthrow; West Indian beverage, and Adam's Ale. At the fair in Muskogee the W. C. T. U. had space given them, where they served meals and sold fancy articles, also at Venita. They did better at Venita than they expected, as it was their first venture of the kind. They obtained quite a sum for the territorial work.

The saloons in the Territory are closed and the keeper of the worst one, because the most popular, is in jail.

The W. C. T. U. boys' school at Muskogee closed for the holidays with a Demorest contest, and the boys showed marked improvement, and for one hour, guests were compelled to hear the truth, forcibly put. The school will open after New Years with an assistant teacher. Prof. Crane is doing such good work that he has been importuned to allow girls to enter the W. C. T. U. school, and as he had over sixty boys, this necesitates an assistant.

SARAH FORD CROSBY,
State Reporter, Muskogee.

NEWS IN A NUTSHELL.

MRS. MARY MCGEE SNELL has recently closed a two weeks' evangelistic meeting in Harriman, Tenn. during which there were one hundred conversions and over sixty additions to the church.

REV. C. H. ST. JOHN, whose post-office address is Drawer A, Topeka, Kansas, will have fulfilled his evangelistic engagements as now arranged, March 5. He then intends to take the field for temperance, and unions desiring his services can secure them by writing him at the above address.

THE cheering news comes from Colorado that their much loved president, Mrs. Eva Higgins, is convalescing from her severe illness, and, with unceasing care and perfect rest, she may be able to take up her life-work that has been laid aside for a brief season. Surely this is in answer to the many prayers of her devoted friends and faithful workers throughout the state.

"Hope, then, my soul, and let thy trust abound,
His mercies fail not."

MRS. SARAH L. TEETOR, of Denver, is again acting as THE UNION SIGNAL reporter for Colorado.

MRS. L. E. BAILEY and daughter have located their headquarters at 520 S. Main St., Los Angeles, California.

MISS ELIZABETH U. YATES, of Maine, upon completing an extensive lecture tour through the United States and Canada, enjoyed a short season of rest during the holidays at her home in Round Pond.

MRS. S. A. MCCLEES is at the head of the work among soldiers and sailors for the National W. C. T. U. During the ten years past she has accomplished a good work by addressing meetings on ship and shore and by interesting commanders and officers to use their influence among their men in regard to total abstinence from intoxicating drinks and tobacco. The amount of work she has thus accomplished is incalculable.

BY invitation of pastors of the churches at Golden, Georgetown and Idaho Springs, Colo., Mrs. R. J. Trego remained after the National Convention to hold evangelistic services. As a result of her work at these points between one and two hundred persons have been converted, some of whom were men long addicted to drink. Mrs. Trego now returns to fill engagements for January and February in Ohio. All persons wishing to correspond with her will please address No. 112 North Main St., Delaware, Ohio.

A CORRESPONDENT asks: "Would it be possible to obtain and print in THE UNION SIGNAL a list of persons in far away places who would like the papers or other temperance literature sent to them? I take several weekly papers and would be only too glad to send them to any who would like them. I think perhaps our organizers might know of such. It seems a shame that good temperance literature should not reach all who need it." THE UNION SIGNAL will be glad to publish the names of such persons.

THE National delegates to the Denver Convention will recall the pleasant episode of the presentation of a unique and beautiful quilt to Miss Willard. Just as the church bells were calling to worship, November 27, the dear, loving hands that fashioned the coverlet were laid to rest forever. Mrs. Eliza Frances Howe was the aged saint whose earthly home at Pueblo, Colorado, was vacated for the one she had longed for through many years of pain. She rests now in peace, and hearts are not filled with grief, but rejoice at the fulfillment of her hopes.

CAPTAIN FRANK BURT, of Mannington, West Virginia, the prohibition candidate for governor of that state during the recent campaign, is a self-sacrificing Christian gentleman who not only gives of his means, but leaves his home and business to work for the cause. Accompanied by Miss Vandelia Varnum and Mrs. Frances Graham, of New York, both experienced W. C. T. U. workers in their respective states, Mr. Burt made so active a canvass of his state for two months preceding election that the Prohibitionists polled double the votes of 1888.

MOTHER BENEDICT'S cheery face from beneath her Quaker bonnet beamed in on THE UNION SIGNAL force last week. She was on her way to New York from her home in Decorah, Iowa, to visit a beloved son at his earnest solicitation. "Tell them I'm not leaving my work to take this trip," said she, "for I carry the seed of social purity to scatter wherever I go." Her book, "Woman's Work for Women" has been very effective as an educator to other women to come forward in the work of rescuing and converting fallen women, and should be widely read. It is published at Decorah, Iowa.

Official Communications.

PURITY IN THE ART EXHIBIT AT THE WORLD'S COLUMBIAN EXPOSITION.

Our Sisters and Friends of the W. C. T. U.:

Let me say to all who desire a pure art exhibit and are anxious to suppress vicious art at the Exposition, the time to act is at hand. The centennial exposition of 1876 was most vile in some of its paintings, sculptured figures and casts. Unless a united effort is made at once, the Columbian Exposition will greatly exceed that of 1876 in the impurity of its exhibits.

Vice has assumed a degree of baldness commensurate with the growth of the liquor traffic. The opposition of the church is less if possible than it was in 1876. The art exhibit will be viewed by hundreds and thousands of young men and women from pure homes. Are their innocent natures to be corrupted by vile and sensual displays of the so-called "high art"? Anthony Comstock says, "Art is not above morals. Morals stand first. The closer art keeps to pure morality, the higher is its grade. To appeal to the animal in man does not inspire the soul of man with the ecstacies of the beautiful."

President Merrill E. Gates of Amherst College has placed on record this thought: "The cry, 'Art for Art's sake' is repeated as Shiboleth by critics and so-called artists who have never seen the first principles of all art. There can be no true art which is not in harmony with the holiness of beauty and suggestive of the beauty of holiness." Lanier wrote: "The greatest work has always gone hand in hand with the most fervent moral purpose."

I would suggest to state presidents to urge upon their superintendents to write to Halsey C. Ives, chief of the department of fine arts for circular number three. This gives the names of the advisory committees and the jury of selection for all exhibits. Then write to the members of the committees, requesting that all works of art be pure and unobjectionable, also have letters and petitions sent to Board of Lady Managers, Columbian Exposition, care Mrs. Potter Palmer, President, Chicago, Ill,, urging them to stand guard for purity. Let there be no delay; the time for action is short.

MRS. EMILIE D. MARTIN,
National Superintendent Department Purity in Literature and Art, Room 85, Times Building, New York City.

BY MATILDA B. CARSE.

As the body without the spirit is dead, so faith without works is dead also.—James 2: 26.

Eighteen hundred and ninety-two, with its successes and defeats, its joys and griefs, lies behind us. Let us not look backward and lose our strength in mourning over the inevitable, but having learned wisdom from the past and to trust where we cannot see, with faces turned to the rising sun of another new year, let us go forward in faith and hope, striving to make the accomplishments of the present year for the good of humanity far greater than any that has preceded it. We expect greater things for the Temple this year than ever before, and we want everybody to help with a will, whether the sum be a munificent one from the plethoric purse of the rich, or a widow's mite from those who have but little to give. William Carey's watch-cry was, "Expect great things of God, plan great things for God." In full belief of the truth of the above the Temple trustees have planned a great and aggressive campaign for 1893—nothing less than putting a financial agent in the field, with the avowed object of securing money with which to buy up all the outstanding stock and bonds of the Temple. The first undertaking is to secure $300,000 by June 1st, so that the entire stock shall be held and owned by the trustees for the National W. C. T. U. when the building is dedicated in June.

***

Rev. Watson Tranter, of Chicago, is the duly appointed financial agent for this great undertaking; he commences the work at once. He has arranged for a leave of absence from his congregation in order to embark in the enterprise. Although a preacher, he is a man of affairs and a most astute business man. It may be of interest to our readers to know just who our new financial agent is. Mr. Tranter received his early education at Cincinnati, Ohio, graduated at Wesleyan college, Middletown, Connecticut, and received his theological training at Evanston, Illinois. During the last twelve years he has served churches in and about Chicago. Besides this he has succeeded wonderfully in a business way, and seems to have a marked genius for finances. At present he is a stockholder and director in the Mitchell, Tranter Iron company at Cincinnati, Ohio. He is also a member of the Wm. P. Dunn Printing company, Chicago, and has succeeded in securing quite a large amount of real estate in and about Chicago. For two years he has felt called to take up the work of helping theW. C. T. U. women pay for the Temple, but the time was not ripe until the present. He undertakes the work with great enthusiasm and unbounded faith in its success. One plan which he is working to, is to secure

10	persons who will	contribute	$5,000	each, making	$ 50,000
40	"	"	2,500	"	100,000
100	"	"	1,000	"	100,000
100	"	"	500	"	50,000
500	"	"	100	"	50,000

Let not those who read this list, and on account of limited means feel they cannot have any part in such munificent giving, either feel disappointed or discouraged because such a privilege is not accorded them. Remember what our Master said about the widow's mite. Because you cannot give largely, my sister, do not allow it to rob you of the privilege of giving something. "It is according to what a man hath, and not according to what he hath not," that God will judge him. To those who are stewards of large means, we ask that they look over this list and give according as God has prospered them. We will not ask for the money until the list that the person has subscribed to has secured the desired number of pledges, although in all cases where the money could be sent at once it would be a great help. It would expedite matters wonderfully if all who are able to give any of the sums above mentioned would notify me or Mr. Tranter, The Temple, Chicago, at once. Mr. Tranter subscribed $1,000 many months ago which he hopes soon to redeem. Mr. H. C. Speer gave his name yesterday for $1,000, making the second name on the $1,000 list.

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The great reverence and love in which Mary Allen West was held by the employés of the W. T. P. A., from the highest official to the smallest errand boy, has been demonstrated by a subscription list, started since her death in the composing room of the W. T. P. A., to which is now attached the names of all in the establishment. The sum aggregates about seventy dollars. This money is for the purpose of erecting a drinking fountain to Miss West's memory. The fountain will cost about five hundred dollars. I am requested to ask all friends who would like a part in this memorial of love to our "self-immolated martyr to the cause of Christian temperance in Japan," to send their subscriptions at once. It is evident that many desire to aid. Among those who have written in regard to erecting a memorial for her, is John T. Polar, Takoma, D. C.; he characterizes her as "one of the noblest women of our times." One dollar has been received from Miss M. J. Birdsall, Chicago, for a memorial for Miss West.

***

The Temple trust bonds will all be sold no doubt by February 1st. The latest large purchaser of bonds is C. L. Brown, Ravenswood, W. Va., E. C. Underhill, Boston, Mass.; (both have invested in them before) and Mrs. E. B. Murdock, Baltimore, Md.; each purchased $2,000 worth. Address Mr. H. C. Speer, 237 La Salle street, Chicago, in regard to Temple trust bonds.

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite box, descriptive card and bulletin; remember, all who fill a mite-box ($3.65) before next April will receive a photographic group consisting of Lady Henry Somerset, Miss Willard and the founder of the Temple. All drafts should be made out in the name of Miss Esther Pugh. All matters pertaining to the Temple should be addressed to Mrs. Carse.

Our Library Table.

ALASKANA: Alaska in Descriptive and Legendary Poems. This work on "Alaska Legends" is the first one of its style yet published which deals exclusively with the legends, ethnology, customs and scenery of Alaska. The rhythm is in conformity with that of "Hiawatha" and "The Kalevala." The descriptions of scenery are taken from the author's note-book, which was his constant companion while traveling in the territory, therefore their reality is assured. The writer, being a physician, has given considerable care and study to the "Medicine Men," or "Shamans," their peculiar education, strange practices, ostentatious manners, mode of collecting fees, their death and burial, all of which is interesting, and some parts are startling in their intense realism. The illustrations are few, but their beauty lends a great charm to the book, which is beautifully bound in cloth, with gilded edges. The illustrations are taken direct from photographs.

Porter & Coates, Publishers, Philadelphia.

IN THE LEVANT, by Charles Dudley Warner. This work, in two volumes, beautifully printed, in rare binding of crimson, green and gold, with a crimson cloth cover-slip, illustrated by nearly twenty-five exquisite full-page photogravures, is among the number of books to be greatly desired. Mr. Warner's name as the author is in itself a guarantee of good things, and coupled with his name, the subject—IN THE LEVANT—makes assurance doubly sure regarding the quality of the feast. The publishers compare this work, in some respects, with Hawthorne's "Marble Faun," but fair a creation as the latter undoubtedly is, Mr. Warner strides far ahead of it in his work. He is minute without being wordy, deep without becoming dreary, vivid and terse, and above all thoroughly natural. Many are familiar with the work, which is not new as to date of authorship, but is of that character which is said to "wear well" and will stand the test of a beautiful new dress and in the face of fresh criticism.

Houghton, Mifflin & Co., Boston and New York.

OUR LITTLE MEN AND WOMEN FOR 1892. Too much can hardly be said in favor of the bound volume of OUR LITTLE MEN AND WOMEN for 1892, for it is seldom that so many bright and well-known writers and artists have united to produce such worth and beauty as this book represents. "A Boy and a Girl," by Elizabeth Cumings, illustrated by Bridgman, is one of the most delightful stories this author has ever written; "Joker and His Relations," by Mary C. Crowley, with illustrations by Barnes, is fine. The "Talks by Queer Folks," who are insects, animals, fishes and birds, by Mary E. Bamford, will sustain the favor won by this writer's earlier natural history stories. "The Doings of the Studio Dolls," told by E. A. H., illustrated by Elizabeth S. Tucker, is one of the prettiest and oddest conceits imaginable; poems and verses by real verse-makers, stories by story-tellers in sympathy with child-life, bright bits of travel, history and biography, as well as fragments of music here and there to enliven, all embellished with choice illustrations, make up a charming volume to entertain and instruct the real little men and women who are just beginning to read for themselves, and learning how to use their eyes.

Rev. J. W. Lee, D. D., is the author of THE MAKING OF A MAN, a book which is attracting wide-spread attention, and is the object of much commendatory criticism.

"The meaning of creation," says the author in his introduction, "is not understood till dust stands erect in a living man. . . . . Not till the atoms throbbed in a human brain and beat in a human heart, did the purpose, which had through the ages run, stand out, defined and justified. Then it was that the intention underneath the drift of the ages spelled itself out in the unity of thought, the freedom of choice, and the capacity for love, potential in the intellect, will and heart of the first man. He was the realization of an ideal, which gave meaning to the long periods of preparation. As the final expression of the creative process, he was at once the interpreter and the interpretation of all that had gone before." Through the seven chapters Doctor Lee considers the Provision for the Physical Nature of Man—Bread; the Social Nature—Power; the Intellectual Nature—Truth; the Moral Nature—Righteousness; the Æsthetic Nature—Beauty; the Spiritual Nature—Love; the Permanence of the Completed Life of man—Immortality. The matter is at once profound and clear, touching upon high theological and spiritual truths with a simplicity of utterance that leaves no doubt as to the meaning. The reader associates the book in his thought with Drummond's "Natural Law in the Spiritual World," and not without reason, since they often touch upon kindred themes with a similarity of inspiration to the reader.

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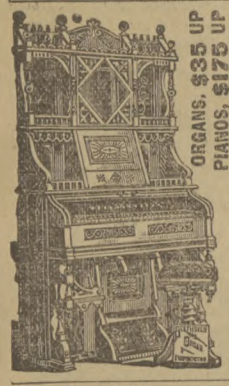

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Publisher's Notes.

THE UNION SIGNAL.

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THE MEMORIAL NUMBER

Of THE UNION SIGNAL, devoted to its late editor-in-chief, Miss Mary Allen West, will soon be issued, and should be largely circulated, as well as utilized in securing new subscribers.

The probable date of this special number will be January 17, 1893. It cannot, however, be definitely stated, as it is desired to include an account of the funeral ceremonies at Galesburg, after the remains reach that city.

We will gladly send sample copies to any who will undertake to secure subscribers on application.

For promiscuous circulation the following special rates are made if received in advance: For single copy, 5 c; per dozen, 50 c; per 100, $3.

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PRICES OF BOOKS.

As some inquiry has been made through letters regarding prices of some of our books, a partial list is here given:

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An inquiry comes to us regarding "THE TEMPERANCE MOVEMENT," by Hon. H. W. Blair. This leads us to say that we still have a supply of these valuable books on hand. If our unions realized what a compendium of facts regarding the temperance cause it contains, they would not allow the opportunity to place a copy in the libraries of the towns and the homes to pass by unimproved. It is a book of 583 pages, and contains five maps and diagrams, four colored plates and fifty-six excellent full-page portraits of temperance workers of both sexes, while its pages discuss the temperance question from a scientific, physiological, medical, sanitary, economic, educational, governmental, historical, religious and reformatory standpoint, closing with a chapter on "What shall we do next?" a question pertinent to all.

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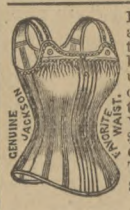

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Publisher's Notes.

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EXTENDED.

Realizing that it was not possible for the readers of THE UNION SIGNAL to do all that could be done under our new and unparalleled offer, it has been decided to extend it, and it will hold good until March 1st, 1893.

Fully believing that it would be one of the greatest aids to our cause, as has been said again and again in these columns, if THE UNION SIGNAL were more generally read, and being unable to personally canvass all the territory of all the local unions, nearly 10,000 of which are scattered over this country, and desiring your help in this direction, the proposition here outlined is made to all ages and sexes.

NOTE.—To any one, young or old, readers of "Aunt Jane's Cozy Corner" included, who will send us a club of *eight* new subscribers at *one dollar* each, we will forward promptly one of our beautiful W. C. T. U. *solid silver after-dinner coffee souvenir spoons.* These spoons have the die of the Crusade Church at Hillsboro, Ohio, imprinted in the bowl; Miss Willard's picture embowered in the National floral emblem, the trailing arbutus on the handle, while the top of the handle is surmounted by the world belted with the white ribbon. The back of the handle has the World's floral emblem, the water lily, and the initials of the Woman's Temperance Publishing Association. These spoons are both beautiful and valuable, being of solid sterling silver.

REMEMBER, we will send an after dinner coffee spoon, polished or oxidized, for *eight* NEW subscribers at one dollar a year.

FOR TEN NEW subscribers at one dollar each, we will send a similar spoon with gilded bowl.

FOR TWELVE NEW subscribers we will send a *tea* spoon of the same design, or with the Temple in the bowl, instead of the Crusade Church.

FOR FIFTEEN NEW subscribers at one dollar each, we will send a teaspoon with gilded bowl.

FOR EIGHTEEN NEW subscribers at one dollar each we will send an orange spoon, polished or oxidized, with the Temple or the Crusade Church in the bowl.

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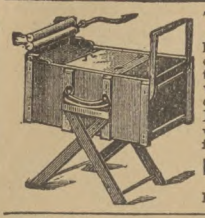

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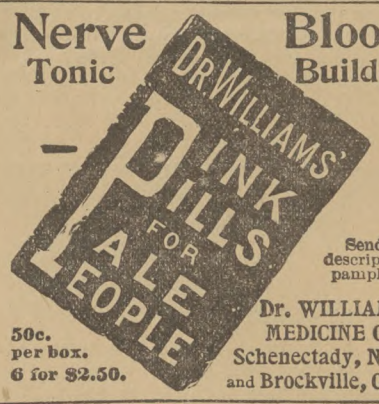

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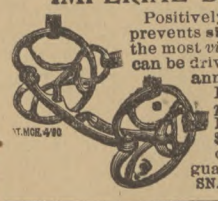

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Publisher's Notes.

SEND ALONG YOUR DOLLARS.

Renewal of the Encyclopedia Offer for a Limited Period.

Among the many offers which have been made to our readers through these columns, few, if any, have resulted as satisfactorily as the one closed on December 31st, offering a full set of the new REVISED ENCYCLOPEDIA BRITANNICA in 20 volumes, delivered, for $10 on the instalment plan, the full set of books being sent as soon as the first dollar is forwarded with the coupon.

A very large number of sets of this work have been sold on this plan, and hundreds who have purchased have sent in additional orders, on getting the books, for friends and others. We have received a great many letters from purchasers, and nearly all tell the same story: "I am well pleased with my purchase. Some of the letters received lately from our subscribers have been from those who failed to avail themselves of the opportunity before January 1st, to get such a set of books so cheaply, and have inquired of us how they may now obtain them. In view of this condition of affairs, and believing that there are yet hundreds of our readers who ought to avail themselves of such an opportunity, we have made a new arrangement with the publishers of the REVISED ENCYCLOPEDIA BRITANNICA whereby we are enabled to resume the offer of last year for a limited period. This new offer will appear in the forthcoming issue of THE UNION SIGNAL, and in the meantime any who may desire to purchase this work may do so by cutting a coupon from one of our November or December issues.

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"THE FALLS OF NIAGARA"

is the title of a new book, beautifully printed and elegantly bound, containing some thirty different views of Niagara Falls reproduced from the finest instantaneous photographs, and accompanied by descriptive text from the pens of distinguished writers, extending from Father Hennepin down to Charles Dudley Warner and Sir Edwin Arnold. This sumptuous little volume will be sent to any address on receipt of the publishers' price of fifty cents. A similar volume, containing twenty large plates with descriptive text, forming an admirable practical guide to the Falls, under the appropriate title of "How to See Niagara," will be sent for the same price. Address, enclosing money order or postal note, Brentano's, 204 Wabash Ave., Chicago, Ill.

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YOU SHOULD IMPROVE IT.
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A chance to help yourself and others
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TESTIMONIES FOR OUR DAY.

The name of Joseph Cook as the literary manager of any magazine is a sufficient guaranty of its excellence.

The bound volumes of OUR DAY on my library shelf form a valued collection. The reports of the Monday lectures alone are worth the price of the magazine. It is refreshing to have an independent platform, paying tribute to no sect, creed or party.

Cordially, SUSAN S. FESSENDEN.

In this day, when reforms have attention as never before, when they cover broader areas and are more practicable — when greater numbers of heroic men and women are eager to obey Duty's call in aggressive measures to befriend the weak and wronged, and remove social and commercial fountains of ruin, however strongly entrenched in vested interests and popular customs—it is of the greatest importance to have a journal alert to discern pending issues, in their various fields, and wise to unveil the enemy and champion righteousness.

From its first number, OUR DAY has been faithful in doing this work, and it deserves a vigorous and loyal support.

S. LEWIS B. SPEARE.

BOSTON.

THE HOLIDAYS

Are over and every one will settle down to regular business. It is just the time to get up clubs for THE UNION SIGNAL and the other publications of the Woman's Temperance Publishing Association. You read THE UNION SIGNAL and enjoy it—could not keep house without it. Why not say so to your neighbor and friend? In no other way could you so effectively spread the principles of the W. C. T. U. Christian people should be working with us heart and soul, but many of them do not understand our aims. *Try to have the circulation of* THE UNION SIGNAL *extended in your church.* By so doing you will secure new members in the W. C. T. U. Will not vice-presidents in local unions make this a prayerful duty *now* at the beginning of a new year? Report success to

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THE TEMPLE,
Chicago, Ill.

HELPFUL.

Helpful to young or old—graduates of the L. T. L., Y's or members of the W's—all will find profit in a careful following of the experiences and developments of the Cherryvale Law Club, which gives in interesting form the history of temperance legislation. You need to know it. Well, it is one of the very many helpful things to be found in *The Advance Guard.* If you have not seen this new publication, send for a sample copy. Price per annum, 50 cents, single copy, 5 cents. Sample copy free.

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Hay Fever, Catarrhal Deafness, Coughs, Colds, Bronchitis, Asthma, Headache, La-Grippe, Etc., **Or Money Refunded!** We mean just what we say. Medicine enough to last four months with each medicator. Price complete by mail $1.50.

The medicine is put on sponge in enlarged part of medicator. Insert twin tubes in nostrils, single tube in mouth, then blow; thus your lungs force highly medicated air into all parts of the head and throat.

AGENTS ARE REAPING A RICH HARVEST.
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Ramey & Co., 85 Dearborn street, Chicago.

AURORA, ILL., Nov. 28, '92.
RAMEY & CO.
I know from experience that your Medicator is useful in cases of Catarrh and kindred diseases. It stopped the roaring in my ears and cleared my voice, and helped my eyes, that have been so weak for months that I could not read by lamp light
I know of a great many cases of Catarrh, Asthma, Headache, Neuralgia, etc., that have been helped by your Medicator. It is truly a useful and valuable instrument.
REV. O. HOLCOMB, M. E. Church.

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I BUY 900 DATES AND VARIETIES OF COINS. If you find any issued before 1871 with plain date, keep them, and *write to me at once for my circular.* Watch for silver dollars dated between 1794 and 1868; half dollars dated before 1864; quarters dated before 1868; all 20 cent pieces; 5 cent pieces before 1883; any 3 cent pieces; 2 cent pieces between 1864 and 1873, all large copper cents; also small cents with eagles on; also cents of 1873 and 1877; all half cents; foreign coins, confederate fractional currency, etc. **For above 1 pay from 5 cents to $1,000 over face value,** if as required. Among the prices are $5.75 for 1853 quarters, $10 for 1858 dollar, $1,000 for 1804 dollar, $1 for 1877 5 cent or 1873 2 cent piece, $2 for 1804 or 1856 cent, $80 for certain half dimes, $10.50 for 1853 half dollar, $1.35 for 1863 quarter, and many more big sums if coins are in condition wanted. **Send for particulars,** enclosing 2 stamps for my reply; may mean many dollars, perhaps fortune to you. **W. E. SKINNER, Coin Broker, 47 Raymond Block, Boston, Mass.**

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3. The Good Times Railroad.
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SYSTEMATIC GIVING.

11. Tithing *vs.* Entertainments.
Esther Tuttle Pritchard.

WORK AMONG MINERS.

16. The Miner's Child. *E. B. E.*
17. Temperance Jack.
Frances E. Willard.

LITERATURE.

21. Sow Beside All Waters.
Margaret B. Platt.

PEACE.

31. How the War Spirit Grows.
32. War *vs.* The Ten Commandments.
33. War—For and Against.
34. A Vision of Peace.

NARCOTICS.

41. Can You Afford It?
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COMPILED BY
ANNA A. GORDON

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OLD because it contains the favorites of White Ribboners everywhere, the songs which have become their watchwords.

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Repairs clothing better than needle and thread; Silk, Satin, Cotton and Woolen, Kid Gloves, Mackintoshes, Umbrellas, etc., all colors. Sample yard, 10c. Three yards, 25c. Twelve yards, 65c. Stamps taken. Agents wanted. Address STAYNER & CO., Providence, R. I.

FERRIS' GOOD SENSE WAISTS
Are made in A VARIETY OF SHAPES—to fit SHORT, MEDIUM, and LONG Waists.

BAKER'S COCOA.
ABSOLUTELY PURE. Unlike the Dutch Process, no Alkalies or Dyes used.

If you are a sufferer from **Asthma, Hay Fever Bronchial Troubles** or **Indigestion**, send your name and address to **W. W. BEERS. 600 E. Pratt St., Baltimore, Md.**, and receive something which will enable you to rid yourself of your disease.

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or commission, to handle the New Patent Chemical Ink Erasing Pencil. Agents making $50 per week. Monroe Eraser Mf'g. Co., X 213, La Crosse, Wis.

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We also want AGENTS, to travel and introduce our medicines. LIBERAL SALARY PAID

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Every reader of this paper has a chance to secure an elegant double cased, double gold-plated, inlaid watch, in appearance equal to any $45, solid gold watch in the market. If you are sincere and want a good watch and will do all you can to help our trade in your town, cut this out and send it to us with your full name and address, and we will send you either Ladies' or Gents' size for examination, and after you look it over and are fully satisfied, you pay the express agent $5.85 and it is yours. Bear in mind, there is no other firm in the world sending out a genuine $45, solid gold watch for $5.85. We refund money any time within five years, if the watch is found otherwise than represented. Send cash, $5.85, when you write, and we will send you a heavily gold-plated chain **FREE.** We make the above offer simply to advertise, as we know if we sell one thousand of these watches we are sure to make ten thousand new customers. Write at once. Old established and reliable KEENE'S MAMMOTH WATCH HOUSE, DEPT. 37, 1301 Washington St., Boston, Mass.

Signal Notes.

As the second investigation into General Booth's schemes has clearly vindicated him and the Army, it were well for the critics to be silent and lend a hand.

TWICE a day beer rations are issued at Epsom College, England. No wonder that *The Medical Pioneer* and Christian papers protest against such a diet.

HIGH license works so well (!) in Chicago that within five years the saloons have increased eighty five per cent, while the population has advanced ten per cent.

THERE are three hundred and ninety-four Y. M. C. A's in England, with an active membership of thirty-one thousand and an honorary membership of over twenty-four thousand.

THE anti-tobacco crusade seems to have little effect, judging from statistics. Last year there were manufactured in this country almost five billion cigars, over three billion cigarettes, over two million pounds of tobacco and eleven million pounds of snuff.

WHEN one reads of a husband pouring kerosene over his wife and then setting her on fire, slashing her with a razor when trying to put out the flames, people do not wonder at the cause, for they know it is liquor, but some of them wonder how long this must last.

THE state mentthat for numerous offenses a man was fined twenty-three hundred dollars, and a jail sentence added for selling liquor in Portland, Maine, proves that liquor selling in Maine is not such an easy, every-day affair as anti-Prohibitionists would make the world believe.

So impressed is Mr. Moody with the need of trained workers in Christian work, that he proposes to enlarge his Ladies' Training School at Northfield, when he will admit twenty-five students at great reduction, who have been chosen by the Christian Endeavor Societies. Ten free scholarships have also been presented him.

FULLY two-thirds of the ten million inhabitants of Mexico are pure blooded Indians. Their ignorance is appalling. President Diaz has decided to inaugurate a campaign which will include compulsory free-school education for them, and will give them an opportunity to acquire title to such land as they keep in actual cultivation.

BY due observation I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults and other enormities that have happened in that time (twenty years) were divided into *five* parts, *four* of them have been the issues and product of excessive drinking.—*Sir Matthew Hale, Chief Justice of England, 1670.*

READING of the "good old times" will sometimes cure pessimistic views of the temperance question of to-day. About 1838 a prominent Massachusetts divine gave as his reason for joining the temperance movement, that among his brethren in the ministry he knew forty-four who drank so much as to affect their brains, and he had assisted four of them to bed on occasions like ordinations.

SOME interesting facts were recently given by the agent of a New York steamship line in regard to the Italians. Fully fifty per cent of the laborers go home in the fall and live on their earnings until spring, more than seventeen thousand having gone home this fall. One of the great anti-Chinese arguments is that they do not spend their money here and do not become associated with our institutions. Is it not time for the same argument to be used for an anti-Italian crusade?

HON. ANDREW D. WHITE, in a Chautauqua address, made the startling statement that statistics prove that among all the nations of the Christian world, in the United States the highest crimes are most frequently committed and least punished. He gives as a cause the criminal education of children and others through sensational, illustrated papers and novels, and by posters, association of youths with old criminals in jails, etc. He believes that there should be a course of instruction in every university dealing with the problems suggested by iusanity, inebriety and crime.

Expiration of the Bell Telephone Patent.

The original patent for the electrical telephone was granted to A. G. Bell, of Salem, Mass. The seventeen years will expire March 7th, 1893. It is difficult to foretell what great advantages this will open to the public. Drs. Starkey & Palen's Compound Oxygen is not a patent medicine. It is a discovery of far more value than the telephone to thousands of people who are to-day rejoicing in better health and strength because of its use. An interesting account of its discovery, mode of action, and list of many wonderful cures of Consumption, Catarrh, Asthma, Dyspepsia, Neuralgia, Nervous Prostration, etc., will be sent to any one interested, by Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

Your barber will use Ivory Soap if you ask for it. And you had better ask for it. It is not a matter of small importance. Much of the soap used by barbers is made of vile materials and strongly chemicalled. It draws the natural oil from the hair, causing decay and premature baldness. Don't be afraid to ask for Ivory Soap. He has it on hand for those who prefer it.

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Unlike Unsoluble Cocoas,
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Van Houten's Cocoa

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Solid Comfort Corsets. The best to wear, the best to sell, the biggest profits. Book, terms, &c., *free.* SOLID COMFORT CORSET CO., 84 Adams-st., Chicago.

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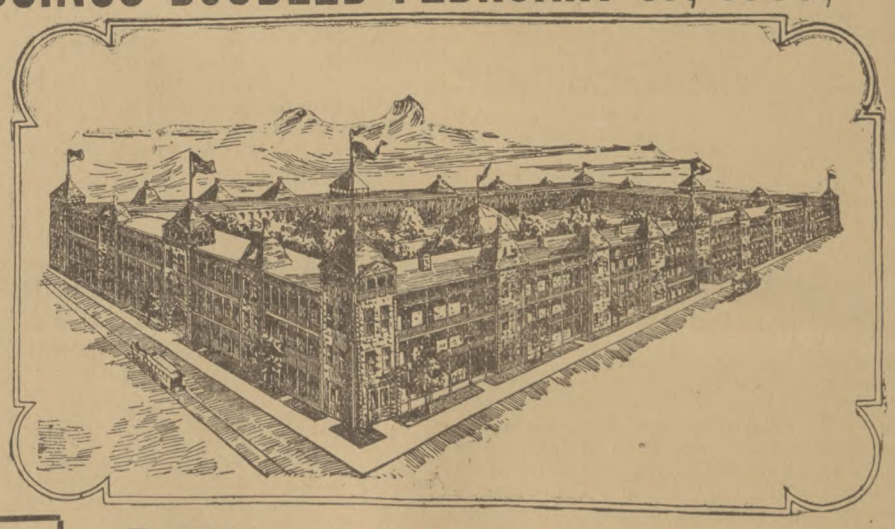
THE BERKSHIRE HILLS SANITORIUM. **CANCER**
Drs. W. E. Brown & Son, North Adams, Mass.

THE PRICE OF LODGINGS DOUBLED FEBRUARY 15, 1893,

AT THE
WORLD'S FAIR
TEMPERANCE HEADQUARTERS
AT HARVEY, ILL.

We shall build the Hotel large enough to accommodate all comers who shall order lodgings **PRIOR TO FEBRUARY 15.** After that date our rates will be exactly doubled, and no guarantees for lodgings will be giveu to anybody. In our first announcement we proposed a hotel to accommodate 1,000 guests, and offered for sale $100,000 worth of lodgings. The plan of our building was such as would accommodate that number, but the demands for these lodgings were so great that we have found it necessary to **MORE THAN DOUBLE ITS CAPACITY**, and accordingly have been able to offer $200,000 in lodgings instead of $100,000. Only $50,000 worth of these lodgings remain untaken. They have sold at the rate of $1,000 a day almost from the start, and are still going very rapidly. On the larger plan we have found it possible to greatly improve our building. It now stands built around the entire block, with its exterior artificial stone finish all in place, the roof complete, deep drainage and artesian well finished, the windows all in. gas pipes and heating apparatus provided for, and a large share of the inside finish completed. Contracts for furnishing the rooms are now being placed; Mrs. Russell took control January 2, and nothing will prevent opening the Hotel for guests early in the spring.



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Fill the blanks, sign it and pin a ONE DOLLAR BILL or a ONE DOLLAR postal note to it for each ten dollar contract desired and mail it to The Harvey World's Fair Hotel and Entertainment Co., 161 La Salle St., Chicago.

..... 1893.

The Harvey World's Fair Hotel and Entertainment Co., 161 La Salle St., Chicago, Ill.—

DEAR SIRS:—I hereby subscribe for and agree to take and pay for lodgings in your Hotel at Harvey, during the World's Fair, amounting to ..... Contracts of Ten Dollars each, total subscription, $..... These lodgings are to be furnished according to the rules of your Company, and at the following rates: One person in a room, $1.50 per day; two persons in a room, $1.00 each per day; three persons in a room, 66⅔ cents each per day; **four persons** in a room, 50 cents each per day.

Enclosed find $..... **cash payment on this** subscription, the balance to be **paid as follows: One** dollar on each $10 **subscribed for each succeeding calendar** month, until one-half the **amount of this subscription** shall be fully paid. **The other half to be paid at** the time of naming the date **for visiting the World's Fair** and using the lodgings hereby subscribed for. It is especially agreed, however, that in default of any of the payments hereby pledged, or in the event of grossly immoral or improper conduct on my part, all rights or claims hereunder shall be forfeited to and at the option of the Harvey World's Fair Hotel and Entertainment Company.

Signed, ...

Address.....

We publish herewith for the first time our new cut showing the building exactly as it will appear to our guests on their arrival at the Temperance Headquarters. Notice the larger number of towers, the numerous entrances from all sides, the verandas and the central dining hall, all of which are additions not promised in our earlier announcements.

The plan of sale remains the same until Feb. 15, 1893. Fill out the blank at the left, pin $1 to it for every $10 worth of lodgings desired, and send to us immediately. Remember, the rates hold good as quoted in the subscription blank at the left until Feb. 15, and that all subscribers between this date and that will have priority in choice of lodgings and dates, in the order in which the subscriptions are received. After Feb. 15 these rates will be exactly doubled, and no dates promised in advance.

The World's Fair Authorities recently published a list of rates at which Furnished Rooms (not in Hotels) could be obtained in Chicago. Their figures were published to guard the public against imposition. The average price in Chicago according to their figures for accommodations like ours were $5.66 for wha' we furnish for $2 now and will furnish for $4 after doubling our rates.

Make your order before laying down this paper.

Address

WALTER THOMAS MILLS,
President the Harvey World's Fair Hotel and Entertainment Co.,
161 La Salle St., CHICAGO.

The Union Signal

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 3.] CHICAGO, January 19, 1893. [Price $1.00 per Year in Advance

Mrs. Lisula D. Herrick 1114 Murdock St. Sioux

SINCE OUR LAST ISSUE.

Mr. Blaine still lives, though perceptibly failing.

A beer war of independent brewers versus syndicates is reported from St. Louis.

Fierce snowstorms and gales have given a wintry aspect to the north, central and eastern states.

A resolution asking for an investigation of the Whisky Trust was introduced in the House, January 13.

A remarkable jam of ice, six miles in extent, blocked navigation in New York harbor for several days last week.

A row over campaign funds caused a secession in the Indiana State Liquor League which may result in its disbandment.

Dwight L. Moody, the evangelist, arrived in Chicago January 14, for a week's stay, preaching two sermons at his old church last Sunday.

The third annual reunion of converts, known as "The Feast of Tabernacles," takes place at the Moody Bible Institute, Chicago, January 19.

The Michigan Federation of Labor closed its annual session, January 13, having submitted, among other requests to Congress, one favoring restriction of immigration.

A bill has been prepared by Representative Erickson, of Cook county, Ill., against the practice of docking horses, making it punishable by a year's imprisonment, or by a fine of from twenty-five to two hundred dollars.

Strong resolutions for Sunday closing of the World's Fair were passed during a mass-meeting of citizens at Springfield, Illinois, last Sunday, copies of which were sent to the members of the state legislature, now in session.

The initial steps toward forming an anti-gambling league in Chicago were taken last Sabbath by Rev. O. P. Gifford, of the Immanuel Baptist church, Chicago, who preached a stirring sermon and distributed membership cards among his congregation.

The Panama Canal cases on trial in France are proceeding and interesting all countries. Charles de Lesseps confesses to the bribery of the press and other fraudulent transactions, and M. Eiffel, of Eiffel tower fame, by his own testimony, received millions of francs above the contract stipulations.

What was commonly called the "temperance hotel," at Harvey, Ill., built for Columbian Exposition guests, burnt to the ground on the night of January 9. The company, of which Walter Thomas Mills is president, are undaunted, and will at once begin rebuilding, promising ample accommodations by the opening of the Exposition.

Gen. B. F. Butler, a noted statesman and an officer of the civil war, died suddenly in Washington, D. C., January 10, aged seventy-four years. His agitation of a ten hour day of labor for the mill-workers in Massachusetts, afterwards benefiting mill operatives throughout the nation, was a genuine philanthropic work alone entitling him to universal esteem.

The hearings of arguments for and against Sunday closing of the World's Fair before the World's Columbian committee closed Friday, January 13. A letter was sent President Harrison by Col. Elliott F. Shepard, chairman of a committee appointed for the purpose, requesting that the transfer of the souvenir coins to the World's Fair Directory cease, pending the action of Congress.

THE National Council of Women consists of thirteen national organizations of women pursuing thirteen different lines of work all for the betterment of the present conditions and the uplifting of humanity. Among these are missionary societies and associations for the furtherance of education, peace, social purity, suffrage, temperance and philanthropy.

OUR National president is glad to correct a statistical statement contained in her last annual address to the effect that women in Wyoming are one in three of the population, instead of one in five as was stated.

NOT only Illinois white-ribboners, but those in many other states, will regret to learn that the health of Mrs. L. S. Rounds requires that she take a long rest. Mrs. Rounds is so active when in the field that her strength will not hold out the year around. She left Chicago January 13 for Clifton Springs, N. Y.

IT is said that the Pope is moving toward throwing the influence of the Roman Catholic church in favor of peace among all Christian nations, and has offered to preside at a congress held for that purpose. This is one of the best tokens of progress toward human brotherhood that we have seen in many a day.

IN harmony with the constitution of the World's W. C. T. U., that notice of change in the constitution be given the previous year, Miss Willard requests publication for two changes as follows: First, That dues be raised from the present half-penny to the American cent; second, That all honorary members be included under the general head of the Somerset W. C. T. U. on the payment of fifty cents dues annually.

THE St. Louis Hygienic College of Physicians and Surgeons, which admits both men and women, teaches thoroughly and scientifically the fallacy of alcoholic medication. It explains to the students the dangers of wasting vitality with a stimulant, showing that the seeming increase of strength in such cases is due to the extra effort on the part of the vital organism to *throw out* the poison (be it alcohol or some other stimulant), and that a corresponding weakness or depression *invariably follows* this exaltation of the system. A catalogue of this college may be obtained of the dean, S. W. Dodds, M. D., 2826 Washington Ave., St. Louis.

REPRESENTATIVE citizens of New York City met in Chickering Hall on January 8, to consider the organization of a National Anti-Gambling League. Several stirring addresses were made, and ringing resolutions passed to the effect that the Christian church and secular and religious press join the proposed League in a "vigorous and persistent warfare against the gambling vice in whatever form, whether in the marts of trade, on race-courses, in pool rooms, or at church fairs and charity bazaars, and we earnestly urge all reputable men and women to free themselves from all complicity with this fearful and soul-destroying vice." The gambling associated with horse-racing was condemned as productive of more crime and misery than any other form of this sadly prevalent vice. THE UNION SIGNAL rejoices at the formation of this League and will do its part to destroy this great evil.

THE resolution introduced in the House last Friday afternoon by Congressman Burrows, of Michigan, asks for an investigation of the Whisky Trust, on the grounds that it is producing an adulterated beverage, violating the anti-trust law, and defrauding the revenue. If all these things are going on, certainly even a gigantic Whisky Trust should be looked into. Who knows but that in doing so, Congress may open its eyes to the fact that, adulterated or unadulterated, an alcoholic beverage is a product which must be injurious to the public health? That a beverage containing alcohol is quite as unfit to drink as that adulterated with drugs from an apothecary's poison-labeled vial? A dreadful thing it is to transgress the law and to cheat the government of its just dues. Will the minds of our national Solons awaken to cognizance of the more important facts that the untrustworthy traffic in rum is and has been constantly violating the sweet home ties and robbing the manhood of the nation? By all means let the investigation proceed!

WE have always contended that a little good sturdy effort would bring about the change so greatly to be desired by which our streets should be purified from the presence of gross theatrical and other pictured advertisements. This has been proved on many a field, the latest instance that comes to our notice being a movement headed by Dr. Julia Plummer, one of our gracious Boston white-ribboners. Complaint was made to the proper authorities, backed up by petitions; and legal action was taken by those authorities which will result in the banishment of the odious posters. Who will be the next to "build over against his own house" in this practical and earnest way?

ONE of the most notable actions of the last convention of the Catholic Total Abstinence Union was the order to issue a series of *Temperance Truth* tracts. These are edited and published by the Paulist, Father Doyle, of New York City, Fifty-ninth street. The *Manifestoes* sent out from St. Paul, Minn., by that roused and rousing Father Matin Mahony, are a Gatling gun bombardment of the drink strongholds, a fiery rain of prohibition shot and shell. Father George Zurcher, of Buffalo Plains, N. Y., author of "Handcuffs for Alcohol," is one of the radical Catholic Prohibitionists, and advocates strongly cordial coöperation between Catholics and non-Catholics against the drink. With Bishop Ireland to the fore, the leadership of such progressive men is gathering a mighty Prohibition following in the Catholic church, and the Catholic Woman's Temperance Union will be no small part of it.

THE Light of the World from the first has been manifested in Willard Hall. The noon prayer-meetings increase in members and interest and power. At least two-thirds of the attendants are men, many of them strangers, and very wonderful are their relations of how they "happened to come in." At the last meeting one man said: "I was passing and slipped upon the ice in the Temple doorway. In recovering myself I noticed the unusual character of the decorations of the arch (the state shields), and entered, following your beautiful corridor into this hall, where this prayer-meeting is going on. Here I have been converted to God—I, who have not been inside a church for twenty-eight years." The same day another man stated: "I am only a transient in your city, but I chanced to step into this beautiful building and found myself here with you where I have found Christ, and go out into the world a new man." Like testimonies multiply, and the hour is crowded with spontaneous expression from hearts too full for silence.

JAS. C. WEBER, commissioner of immigration of the port of New York, testifies thus concerning the valuable work of Mrs. S. F. Grubb's department: "Miss Lindahl has been under my observation for nearly three years, serving in missionary work. I am qualified to state, and I most cheerfully do state that she has been earnest, faithful and untiring in her work in the extensive field here at the immigration station. Latterly her work has been confined entirely to the objects near and dear to the hearts of the women of the Woman's Christian Temperance Union, to which she has given close and earnest attention. I say this most cheerfully, because I believe her to be a credit to any work in which she is engaged. When the immigrant lands here exhausted by the voyage, bewildered by his new surroundings, he is in a peculiarly appreciative mood for any favors bestowed or kindnesses shown to him, and impressions are made at this place which will never be removed. For these reasons I believe that there is no field which promises such desirable and lasting results for any kind of missionary work as this, and I sincerely hope that the necessary encouragement be furnished to increase rather than to diminish the scope of such work."

THERE IS GOD.

BY KATE BROWNLEE SHERWOOD.

Above the sea of human needs,
Above the mounts of loftier deeds;
Above the summits capped with snow,
Where proud ambition dies to go—
There is God.

Below the purposes of men,
Below the search of curious ken;
Below the silver and the gold,
With hands to steady and uphold—
There is God.

Beyond the wide horizon's reach,
Beyond the utmost bounds of speech;
Beyond the broad circumferences
Of circling sound and kindling sense—
There is God.

Within the gales that whistle by,
Within the seasons as they fly;
Within the reach of infant hand,
Within the hearts that understand—
There is God.

Behold, He came to men of old
In dreams and visions manifold!
Behold, revealed in larger view
To those who seek His will to do—
There is God.

TRIUMVIRI.

Uncle Sam as a Partner.

BY O. B. BIRD, M. D.

[The Triumviri are three young men, former school and college mates, a doctor, a lawyer and a clergyman, who spent a vacation in the summer of 1891, without their wives and children, camping in the Adirondacks, after ten years of work in their several professions. Their situation will account for their freedom of speech. They called each other Doc, Judge and Dominie.]

JUDGE.—Doc, have you any strength left, after the trouncing Dominie gave you in Greek history?

DOCTOR.—Certainly; my regular supply, plus what I gained in that conflict.

JUDGE.—Good boy! Profit by your defeats. You said the other day that the United States government is a partner in the liquor business. I should like to hear a further elucidation of that subject—if I may go to sleep when you get to nineteenthly.

DOCTOR.—Very well; hang yourself up to dry, and then tell me what the Secretary of the Treasury has to do.

JUDGE.—Draw his eight thousand dollar salary, of course, like an honest public servant. What more can you expect from one so near the throne?

DOCTOR.—In his department is the collection of internal revenue, including the liquor taxes.

JUDGE.—No doubt he's good at collecting. What next?

DOCTOR.—One of the thirty or more subdivisions of the Treasury department is presided over by the Commissioner of Internal Revenue, who sweeps his eye over the country, taking in the various sources of gain which the laws have provided.

JUDGE.—Holds out his hat in perpetual supplication, as it were.

DOCTOR.—Anything but supplication. It is imperious demand; money or life. The country is divided into a number of districts, each district having a collector, and now we are ready for business.

JUDGE.—Liquor business?

DOCTOR.—Yes. Up comes a man who says he wants to go into the distilling business, and the partnership begins.

JUDGE.—By ordinary rules of business Uncle Sam should furnish half the capital, and take half the profits.

DOCTOR.—Yes, but here we have extraordinary rules of business, whereby Uncle Sam furnishes none of the capital, save a few salaries of collectors, and takes, not only half the profits, but all the profits, and far more, for he demands six times the cost of the entire product of the distillery, and forces the distiller to sell at seven or eight times the cost of production, in order to get anything for himself.

JUDGE.—Doc, you're a larger dealer in the incredible than any one I ever heard!

DOCTOR.—Guess you've heard yourself, and you weigh more than I do. Uncle Sam says to the prospective distiller, "All right, my son, put up your building at your own expense and give me exact plans, but don't make any liquor nor put any grain into the building until I look the place over." So he spends a hundred thousand or half a million, and then the Collector of Internal Revenue sends a man to the district collector, and the two examine the new buildings to see if they correspond with the plans, and report accordingly.

JUDGE.—And if favorable, a permit issues, with rights and titles, and all the privileges thereunto appertaining, with power to send for persons and papers, and—

DOCTOR.—Not yet. The distiller knows that his liquor will not be marketable until it has a certain age—three years, since the introduction of heat as a means of aging it, formerly more; and so he asks Uncle Sam not to collect the tax—for he knows there will be a tax—until he sells it. And Samuel very generously says: "Very well, my son, if you will build a solid warehouse on the same premises with the distillery, and put every drop you make, into it, I will give you time on the tax, but not more than three years."

JUDGE.—And then the permit?

DOCTOR.—No; for the distiller might cheat, and so Uncle Sam appoints a man to carry the key of the warehouse.

JUDGE.—When the distiller owns the building?

DOCTOR.—Yes, even the owner cannot go in without the consent of this watchman, or storekeeper, as he is called. And when he does go in, there is a lock with a registering stamp, so that the number of times is recorded by perforations.

JUDGE.—I'd have an underground railroad to my private cellar, and run half my liquor there.

DOCTOR.—Not quite. That same storekeeper is required to familiarize himself with all the machinery and processes, and to see that the capacity of the plant is the same as reported by the district collector and the government deputy. Then he is to measure or weigh all the grain that goes into the building, and to measure accurately all the liquor that comes out.

JUDGE.—Well, that *is* supervision with a vengeance!

DOCTOR.—Yes, but even that is not all. When the liquor is sold, an account must be kept of the amount, the price, the date of manufacture and the names of the purchasers. The amount is shown by a government gauger, which makes another overseer, besides the necessary book-keepers.

JUDGE.—All of which tends to make the proprietor appear like a very diminutive character.

DOCTOR.—Oh, yes, he is hedged about on every side, and "worked for all he is worth," as the boys say.

JUDGE.—Where does the tax come in?

DOCTOR.—At the sale, based on the gauger's report, and not a drop delivered until ninety cents a gallon is paid to the district collector.

JUDGE.—How much does it cost to make a gallon?

DOCTOR.—I do not know exactly, but we can make a fair guess by subtracting the tax, ninety cents, from the selling price, one, ten, leaving twenty cents for the distiller.

JUDGE.—Is that all he gets?

DOCTOR.—Yes, and from it he must pay all his expenses and get all his profits.

JUDGE.—Has a distiller ever been known to make a living?

DOCTOR.—Whoever touches the business in any other way than as a laborer gets rich.

JUDGE.—Well, bad as I am, I have no wish to make money in that way. Hello, Dominie, why don't you take part in this international debate?

DOMINIE.—Because I can endure a lawyer's questions when he is looking for facts. You have brought out the important points. There is, however, one phase I should like to have ventilated, the idea of abolishing the tax. I once saw a report of a crank's talk, in which he was said to have advocated the removal of this government tax.

JUDGE.—Must be he wanted to swim in liquor.

DOMINIE.—That is what I thought at the time; but I have no opinions here on temperance questions until I hear from Doc.

JUDGE.—It would certainly cheapen the process of getting drunk.

DOCTOR.—Yes, but how much? Ninety cents, sixty drinks, one and a half cents a drink easily neutralized by adulteration. Did you suppose the government tax prevented drinking?

DOMINIE.—I declare, Doc, I'm almost ashamed to say I did. I never analyzed the figures, but I had a general idea that the more we taxed the business the more we held it in check.

DOCTOR.—You need to reverse that idea. Liquor men themselves *want* the tax, or some tax; I do not know what amount they would choose. There is a proposed bill, said to come with their approval, making it one dollar, twenty-five.

JUDGE.—If that is so—and if you say it's so, it's so if it isn't so—then the said liquor men cannot think it checks the business. How is it, Doc?

DOCTOR.—Simply that the payment of a tax to the government secures the protection of that government, precisely as the receipt of rent for property obligates the owner to protect the tenant.

JUDGE.—Why, yes, that's in my line, of course it does. Must furnish something in return for money received.

DOCTOR.—The same as with other taxes. The government takes a man's house and land away from him if he fails to pay the tax, and I have never heard *this* tax urged as a restriction upon ownership.

JUDGE.—Doc, you're the top dog in that argument. I am surprised that Dominie has been so blind. Was that what his "crank" meant?

DOCTOR.—I suppose so, for that is the ground now held by advanced temperance people. Remove the government protection and the traffic becomes an outlaw, and can be fought on its merits, like theft and murder. And I suppose many people think that the tax of ninety cents prevents the manufacture of whisky, and that its removal would start a host of amateur distillers. This idea applies only to the handful of illicit distillers who make a few barrels a year in mountain fastnesses, and to their friends who are kept back by fear of discovery, or inability to pay the tax. I suppose the government has spent more money in hunting them than the amount of the tax, besides sacrificing many lives. As to legitimate manufacture, the tax cuts no figure at all, since the price is paid by the consumers. There would be the same margin for profit that there is now, no more and no less, hence no more inducements to manufacturers than there are now. There *would* be, of course, if the selling price remained at one, ten or twenty; but it would drop ninety cents at once, leaving the field of competition on twenty to thirty cents, as it is to-day. And this would probably suppress the moonshiners, as they could not compete with large distilleries on equal terms.

JUDGE.—Then your no-tax theory does not mean free whisky at all?

DOCTOR.—No, but the exact opposite. Imagine a band of thieves paying two hundred a year to the state for permission to steal. Their license, although nothing but permission, would have the practical force of authority, because no inferior court could take it away.

JUDGE.—True as Dominie's preaching!

DOCTOR.—And the first step toward suppressing the gang would be—

JUDGE.—Free whisky, sure enough! Take away the license, pass laws against them, then trial and jail. Good!

DOCTOR.—Exactly what must be done with the liquor business. And this is why we aim at national legislation, instead of confining ourselves to nursing drunkards and pitying their wives.

JUDGE.—Dominie, how blind you have been!

DOMINIE.—I own it! I was educated in partisan grooves, but I hope I can see and think for myself hereafter.

JUDGE.—I hope you can, indeed! Say, Doc, as we are not yet asleep, under your ministrations, just give us a word as to the magnitude of this tax and the effect on the government finances of abolishing it.

DOCTOR.—Well, the entire income from all sources is about three hundred and fifty millions, of which the liquor traffic furnishes about one hundred millions—two-sevenths over one-fourth.

JUDGE.—A big corner to knock off.

DOCTOR.—Yes, too big, unless there is some compensation. The congressional appropriations always include large amounts that are made necessary by liquor. It takes about five millions to pay the wages of the five thousand men who serve as collectors, storekeepers, gaugers, etc. Perhaps there would be a little deficiency at first, although I think it could easily be met by some special legislation. That, however, is but an incidental matter. In general, I believe that the removal of government protection would almost immediately be followed by prohibition in many places and that very soon the necessity for appropriations would diminish enough to more than overbalance the falling off of the income.

JUDGE.—Good, if true, but is it?

DOCTOR.—There are hundreds or thousands of places all through the country outside of cities, where a majority are opposed to the saloons, but cannot prevent their existence because of the legal support.

JUDGE.—But a majority vote is law, anywhere in this country.

DOCTOR.—Yes, in equity, of course; but look at New Jersey. They have lately passed a law creating a state board, with authority to grant licenses in prohibition towns when local councils refuse, as they of necessity would.

JUDGE.—What! grant licenses over the local vote?

DOCTOR.—Certainly, even when the vote is fifteen to one in favor of prohibition.

JUDGE.—Why, Doc, such a law would wither in court like a leaf in the fire!

DOCTOR.—I know, but such a law has actually been passed, and already in one town saloons have been forced upon the people, notwithstanding the heavy temperance vote; while others are in constant fear.

JUDGE.—I thought legislatures had more sense!

DOCTOR.—Whatever some of them have, there are some that do not have a sense of justice. You may assume, as a general working theory, that the laws will be shaped to favor the traffic, no matter what little restrictions occasionally appear on the surface.

JUDGE.—Yes, but laws must be *laws*, that is, something that can stand alone. Why pass unconstitutional laws?

DOCTOR.—Simply for the two or three years of time required to prove their unconstitutionality.

JUDGE.—I see. Great is legislation! Guess I'd better not accept the nomination offered me in that letter this morning.

DOCTOR.—On the contrary, I wish you would accept it. But I'll tell you one thing; you may be a big tail, but you cannot wag the dog. The party will cover you out of sight. But you can stand for right and justice; and in the near future, when all the best people are Prohibitionists, they will recognize your record and make you governor.

JUDGE.—You make me blush. And are you looking for such a millennium?

DOCTOR.—Yes; and as the traffic melts away, there will be restored to ways of productive usefulness an army of half a million now engaged as bar-tenders, drivers, etc., and a larger army of drunkards and moderate drinkers; so that the national income from ordinary taxes will be greater, while the expenses will be less, and the result will soon be a lowering of the tax rate, with increase of prosperity—not to mention the trifle of homes restored and hearts renewed.

JUDGE.—Doc, I think that is enough for Dominie to sleep on; we'd better turn in.

Vineland, N. J.

REFORM FORCES; HOW CAN THEY UNITE?

BY MARY T. LATHRAP.

When conditions exist which are epoch making, it is well to look backward from the tumult of the present to the settled past, and seek from history a premise for conclusions.

The gathering of reform forces in national life may have a variety of outside and material causes, but the moral principles which are the soul of true reform, obey one law. They abide in the realm of unchangeable right and declare the presence of God in government.

"There is a close relation between markets and morals, and when morals decline, markets suffer," I read in a morning paper within a week and it is true. Let it be settled, therefore, that reform forces cannot successfully unite on the basis of markets with morals left out and the "dominant issue" must get beyond commerce.

Just after the election of Mr. Cleveland in 1884, there appeared in the columns of the *Inter Ocean* a series of letters addressed to him and signed "Siva," that for brilliant audacity have not been equaled in recent political writing.

One letter, entitled, "What hammers rung, what anvils beat," has this to say of the method by which reform forces once gathered, made issue with the past and changed history. Speaking of the Republican party, "Siva" says:

"In its very inception it was a rebellion, not only against all other political creeds, but also against all accepted methods. It was the most amazing piece of political conglomerate which the history of parties reveals. It had at first no politicians in it. Its differential idea had been gathering strength in the popular mind for a score of years. Neither party would give it lodgment or countenance, though both had used it for their own advantage. . . It was anomalous also in the contrariety of its elements. The extremes of political faith were found in its ranks. Whigs and Democrats, Federalists and States-rights, theorists, protectionists and freetraders. . . These were banded together by the one common idea that whatever might be done must be done to restrain and eventually to eradicate American slavery. . . There was an instantaneous subordination of all other political purposes to the promotion of an "irrepressible conflict" which most of its members, no doubt, supposed it would require generations to decide."

Here, then, were the conditions: A great people in revolt "against political creeds and political methods;" a moral "idea which had grown in the public mind for a score of years;" the coming together of the extremes of political faith around that "common idea," "the subordination of all other political purposes" to one end if it took generations.

It will be seen that individual opinion was not counted. On the way to the place of union all principles were laid aside for the *one* on which *they could agree*. A moral idea, and a "dominant issue" gave the ground of union, and brought, alas, through what sorrow, the final consummation.

We have, as we ask the question with which we started, many conditions present in the old conflict—the revolt of the people, a moral idea in mind and conscience, but as yet, divided lines of battle. The Reform forces to be united have found political expression in the Prohibition and the People's parties. Can they unite, and how? is the question of many minds.

The Prohibition party is a revolt of conscience against the iniquity of the liquor traffic, and also against the system of legislation by which it is sustained. It is likewise the revolt of statesmanship and patriotism, against government complicity with an organized force which is un-American, disloyal, law-defying, debauching and dangerous.

The party has many sympathies and principles in common with other political organizations, but the reason for its being lies in the issue which sets it apart from all others. This surrendered, a traitor to its past, a nonentity for the future, it only encumbers the path of progress, and should be out of the way.

The People's party is a revolt against the present relations of production and capital, muscle and money, and a declaration of hostility to the parties that through years of legislation have fostered the wrongs which make such revolt necessary and logical.

Much that the People's party declares has been better said by the Prohibitionists before these belated reformers awoke to see the evils and rebuke them.

There seems but one serious barrier between these forces of reform, and that is the *prohibition issue*. This question, vital to the Prohibitionists, the Populists have repudiated, in platform and action, as fully as have the old parties. If for the sake of union the Prohibitionists pull down their uncompromising standard and cross over to the other camp they lose all, and consent to relegate this greatest question to the rear of others, long argued as less important.

Will the Prohibitionists cross over? We think not.

If the People's party go to the Prohibition camp what do they lose? Nothing in principle, and to their honor be it said, but a small percentage of their following. What do they gain? An organization, national and not sectional, principles vital to the whole people and not a fraction of them, and a mighty moral issue on which rests the prosperity of the markets they seek to improve.

Will the Populists cross over? We think not.

There can be no common ground for the two forces without an uncompromising stand for the prohibition of the liquor traffic. This the Prohibitionists have taken and held for heroic years; to it the other forces must move, since in morals there is no middle ground.

The million votes for Weaver will make the Populists hesitate in pride and assurance of the future. The less should come to the greater, they will argue, and not yet do we see "how they can unite." Will one leave the ground of principle? Will the other leave the ground of seeming success?

The answer appears to be No; meanwhile the nation's choice goes on between Barabbas and Christ, with the majority yet for the robber.

Jackson, Mich.

SOMETHING OF A WOMAN.

BY JAMES CLEMENT AMBROSE.

Many of the suggestions to women, if taken, should be added to, then passed on to men. And with a "woman" in the caption, of course the brotherhood will not miss this.

What should a woman be? The best she knows how, and a student of the *how*. Opportunities are not all accidents; but, like the fruit of the vine, hang beneath foliage—need looking for, feeling after. None so frail or poor she may not have chance for excellence unto others made to order—made to fit *her* hand; however small. And what a woman can do, the good man can try.

And what makes a woman good-looking? The cosmetics dashed upon the surface by a soul too large for self—too large to be caged. The hand of a kind act is an art-its in flesh tints; and the foreign memory of it sees no wrinkles. Recognized sympathy with human sorrow took off the mask of plainness from the roughest features of the century, disclosing there the beauty of nobility.

Senator "Thad" Stevens once conducted to the White House an old German woman seeking a reprieve for her soldier boy, court-martialed to be shot. Mr. Lincoln said: "Army officers complain that I am interfering with discipline." The senator said nothing, and Mr. Lincoln sat a moment looking at the old mother, then turned and wrote the reprieve. Passing out behind the senator, the woman muttered to herself, and he asked: "What's the matter, madam?"

"Oh, sor, folks did a big lie so 'bout Mr. Linakum; they tole me he were homely like old hedge fence, when he are the most handsomest man I ever seen."

Yes, kindness is the most flattering artist we can sit for a picture to. Our memory of mother's face is full of tender words, little pats of kindness, nightly vigils round our measled couch, great reprieves from punishment deserved; and we think not on her trembling hand in age, her feeble footstep and wrinkled brow at our last visit home—only remember the handsomest woman we ever saw. Perhaps the old rabbi was right, that "God could not be everywhere, and so made mothers." At any rate, not one that secondeth his motion weareth an ugly look.

Form, the soft outline in flesh, is not the measure of beauty to thinking eyes. Indeed, there is no finer physical moulding than the fatted calf, the well ewed lamb in green pastures, the blooded colt whose dam gives all summer to his toilet, we call them "beauties," but we mean they are fine animals. And the girl whose only ambition is to be faultlessly "groomed" will hardly come to be worth more.

Why, you never know whether a face is handsome till you've read the story written there; and you can soon tell whether it is out of the nickel library or the hand-book of the best home and the only heaven. Babes are "pretty"—when their habitat borders on the washbowl, with pink and pinafore their annex; but they do not belong to the flora of *beauty*. Charles Augustus, in the green stage, thinks—if he thinks at all—that Clara Bell is almost divine; but commonly it is "divine foolishness" which only the sun of experience will tan to common sense. Girls are morally nice, fair, attractive—many of them—especially if studying to cultivate *all* their gifts; their mothers should be beautiful.

Beauty takes time—time with a beautiful purpose attached. The fad of the press is to say things by courtesy called funny about "maidens of many summers," though less perhaps now that the maidens are eliminating from editorial inkstand so many masculine minds that have worked themselves empty; object lessons are the best school-master against prejudice. Why, I know lots of "old maids" history will fall in love with; a class increasing by choice, affectionately wedded to a good purpose, the honeymoon never setting, and their brains adding mental base and hope to the world, even coaching posterity better than some mothers. A symptom of higher social life it is, that some women help themselves, not let out the job to a wooden man or the leather punch-bowl.

To have companioned with man is not always the sign royal of woman's good luck or great wisdom. Man, however, is a good companion, when a good man—and the woman is good. But the spirit on guard at the portals to Happy Land will not ask the womanly soul whether she had a husband, though he may admit some *because* they had, reciting that "these are they which have come out of great tribulation." No man, and fewer women, will be saved by the grace of a wedding day.

There is a woman worth a second look; I sometimes politely turn and take it, and would circuit the square to get her "good-morning"—something to flavor all the day and live an aroma in memory. She is neither gay nor gloomy; never distant, never familiar, yet always approachable; never loud of speech nor afraid to speak, always a timely word; never dressy, never dowdy—you don't remember what she had on; not what fashion calls "a beauty," yet a beautiful face, an inspiration to purest respect for womankind; not young, not old, yet the morning light in her home, the evening star in her community; the proud are humble before her, and the humble proudly look up to her; she reigns by the divine right of helping others to reign, and her subjects never ask why they obey.

Now, hers is a beauty the brush cannot copy; it has ripened amid the vines of devotion to a redeeming purpose, touching home with heaven, bringing back the wandering, kindling the cold hearth, feeding the hungry, visiting the sick never visited well, coaxing the careless to do likewise, breathing gospel into government—in a word, following Christ. This is why the soul within halos the outer woman with the face of glad tidings and the adoration of good men.

My friend, go bow where none other but the fever bows; pass the cup of cold water where the evil cup hath pawned every home comfort, weed out the corrupting book with the Book of the New Testament, waft your fellowship unto hearts called heathen, lead wounded virtue under shelter of purity, and awaken good, easy souls to serve the bottom of society, yet keep your own home on the high tide of satisfaction to all there, and the light of a Christianity, payable on demand, shining through the mist of tears for your fellows, will arch over you, too, this rainbow of richest, sincerest affection.

Evanston, Ill.

CHRISTIAN ARBITRATION AND THE PEACE SOCIETY

BY JOHN B. WOOD, SECRETARY.

When Mr. Andrew Carnegie invited the delegation of English members of Parliament to America to present the request for an Arbitration Treaty between England and the United States there was no Peace Association south of Boston.

The evangelical churches had no society to which they could delegate the charge of such an important movement. Therefore a party of gentlemen in Philadelphia formed one, as the Pennsylvania Branch of the American Peace Society, with the extra conditions that the membership should only consist of those who acknowledged Jesus

Christ as their Lord and Saviour; that all the offices should be filled by members of the board of directors; that there should be no salaries thereunto attached; and that members should not necessarily be always at work, but only always in harness, ready for any work that might present, ready to do it with alacrity; and if funds were required, there were men of wealth on the board who need not be stopped from good work for want of money.

The first work after providing for the proper entertainment of the members of Parliament, was to send William Jones, secretary of the London Peace Society, to the W. C. T. U. annual meeting at Nashville; and a very good work that was.

Again, very effective work was done in the South American States conference at Washington, generally called the Pan-American Congress; also in sending Benjamin F. Trueblood, president of Pennsylvania College, Iowa, to Europe, for a year, mostly working in France, preparing, it seems, to be the most effective successor of Rev. R. B. Howard, secretary of the American Peace Society, who died in Rome after the Rome Congress, and to whose place Dr. Trueblood has since been elected.

The American Peace Society has now extended its work to nearly all parts of the world, published many million pages of literature and one book, the "Haydock's Testimony," for the large distribution of which the aid of every well-wisher is asked.

It is the expectation of the society to enter very actively into the arena for educating Christians into the errors of the war system, and to carry out the second article of the constitution which says:

"The objects of this corporation are to promote peace and good will among men; to show the baleful influences of war on all the great interests of mankind; and to promote the final abandonment of wars and appeals to physical force by the amicable settlement of differences between nations, peoples, classes and individuals."

Offices are being arranged in Shanghai as well as in Japan, and are also established in cities as follows: Athens, 29 Stadium street; Berlin, 29 Behrens Strasse; London, 31 Paternoster Square; New York, 459 Lexington avenue; Paris, 4 Place du Theatre Francais; Rome, 107 Via Nazionale; Philadelphia, 310 Chestnut street.

The American Peace Society particularly desires to work in unison with all other peace associations, but it does believe that the great and only true foundation for peace is in the conversion of the masses to Jesus Christ and in the conversion of the general Christian world to a *full* belief in Him and His doctrines, which are certainly contrary to the belligerent drift of human nature at present, and from which teachings many most active and noted Christians are very far off.

The society is now much interested in making the Columbian Peace Congress a great success, and shall count largely on W. C. T. U. aid to do it. A meeting of all the American peace societies was held December 15 in our Philadelphia office. Eight associations were represented, and an executive committee appointed: Benjamin F. Trueblood, Alfred H. Love, B. A. Lockwood, Dr. R. H. Thomas and Mrs. H. J. Bailey, your most efficient world-known superintendent of the department of peace and arbitration.

Christian peace societies are building up on the continent, notably in Italy, and my constant prayer is that God will give me health and strength to fall into line and work. He is doing it, and considerable good work has been done amongst foreign missionaries which probably would not have been but for the secretary being detained at Clifton Springs by lack of strength.

Clifton Springs, N. Y.

SHALL THE DRUNKARD VOTE?

BY HENRY A. KIDDER.

Prof. J. J. McCook, in a recent number of the *Forum*, prints an important article upon venal voting, which incidentally contains interesting testimony regarding the drink question.

The effect of intemperance upon the welfare of the community, through the exercise of the right of suffrage, has not been considered of much importance, but Professor McCook points out the fact that the venality of the intemperate or drunken voter is already a grave menace to the state, and a danger which is constantly increasing. He announces himself as "not a total abstainer either theoretically or practically," and as having always voted in favor of license, and this fact gives his words additional weight when he says:

"Anybody who can see must know that, considered merely as a question of social economy, of dollars and cents, of tax bills and public convenience generally, the 'drink question' is the question of the day. The tariff wrangle is a mere baby to it. If intelligent, steady-going people could be induced to spend upon the drink question a fraction of the time and money they employ upon the other we might hope for some real improvement in its treatment. Prominence is given therefore to the temperance and intemperance in venality, simply because the subject cannot be tested at all without giving that prominence."

As the tables in Prof. McCook's article were not prepared with especial reference to the development of this question, it is somewhat difficult to get at facts which can be stated briefly and without laborious explanation, but it is plain that they strongly and completely support the opinion quoted above. One of these tables, however, in which the venal voters are tabulated according to their drinking habits, is instructive. This shows that forty-four and four tenths per cent of the venal voters in a certain city ward are "drunkards and hard drinkers"; forty-six per cent are "every-day drinkers but not drunkards," while only nine and six tenths per cent are "not drinkers and not shiftless."

Again, Prof. McCook finds that in the towns and city wards covered by his inquiry, one hundred and thirteen out of every thousand voters were venal; and further, that out of every (assumed) thousand of intemperate voters, five hundred and forty were venal; in every thousand drunkards, seven hundred and ninety were venal; and out of every thousand voters known to have been arrested or imprisoned, chiefly for drunkenness and its attendant crimes, seven hundred and seventy-eight were venal.

The points given above by no means exhaust the arguments against the drink evil contained in Prof. McCook's article, but illustrate in the strongest manner the political dangers attending intemperance, from the fact that the drunkard is also a voter. Experience teaches that a man who has a consuming thirst for strong drink is peculiarly open to bribery and corruption. Once thoroughly under control of such an appetite he is no longer responsible, but seems to have passed into a state of physical and mental disintegration—a sort of moral dry-rot.

In considering remedies for this evil the first thought is that it is the duty of the state to suppress the active agent in this debasement—the grog-shop—as a measure of self-protection. Not only should this be done on account of the facts indicated above, but also from that other well-known fact, that the saloons are skillfully used for the corruption of voters and in the control of elections. It thus becomes a duty incumbent upon all citizens to unite, regardless of party affiliations, and to work together for the stamping out of the evil. The question is above party, and should be kept free from the taint of partisanship. This has been done in the local option campaigns in the Massachusetts towns, with the best results. The question concerns the life and well being of the state, and as all citizens unite to ward off a visitation of the cholera or to resist invasion by a foreign foe, so this question, which Prof. McCook justly pronounces "the question of the day," should be met by an uprising of all patriotic citizens.

What measure of restriction will best relieve the community of this venal, drunken vote? Many students of political economy advocate that the right of suffrage be taken away from those who persistently neglect to vote; but here is a pressing and more dangerous evil, for men debased and debauched are bribed into voting for candidates without a thought of their fitness for office, or the slightest consideration for the principles involved in the canvass.

Would temporary deprivation of the right to vote be too severe a punishment for the crime of drunkenness? It would not be so great a punishment as arrest and imprisonment are in many cases, and would at the same time lessen the danger arising from a mass of venal drunkards whose purchasable votes often carry close elections. At least, this punishment might be applied to those arrested and imprisoned for drunkenness or its attendant crimes, without hardship. Some such remedy seems to be needed, and, in fact, Professor McCook in a later article in the same magazine suggests something of this nature among other possible remedies for venal voting.

Paupers are not allowed to vote in some states, but many worse than paupers—vicious and even criminal—are given that privilege. Habitual drunkards should be treated as irresponsible, and should be deprived of their political power until reformed. This idea, it is true, has not generally obtained in temperance work, but thoughtful citizens are coming slowly to realize the fact that the drunkard is a criminal, and should be treated as such. It is well that public thought is being awakened to the danger from this direction. Discussion of the subject will undoubtedly result in strengthening the belief that more rigid measures of restriction must be applied to the drunkard as well as to the drunkard-maker.

New York City.

You say if women have the ballot bad women will vote. Did you ever hear of a bad man voting? You take care of the bad men and we'll take care of the bad women.—*Clara C. Hoffman.*

BOTH the silent and expressed recognition of the divine selfhood in others aids them in bringing it into manifestation. The idealization of our brothers and neighbors as divine egos while we close our eyes to their lower selfhood and its imperfections helps to lift them into the real and ideal.—*Henry Wood.*

THE BRITISH NATIONAL TEMPERANCE LEAGUE.

DEAR UNION SIGNAL:—A special honor was recently granted to this vigorous organization by the Lord Mayor and Lady Mayoress of London, allowing its representative members to assemble in the Egyptian Hall of the mansion house in the English metropolis.

Another pleasant incident of the gathering was the presence of the Bishop of London, who occupied the chair and delivered an impressive speech. His Lordship has no equal on the bench of bishops, as a stalwart and uncompromising advocate of entire abstinence.

The National Temperance League has rendered for many years splendid service to the temperance movement in Great Britain. Its able lecturers and trenchant literature make it in some respects second to none of kindred societies in pressing forward the cause of sobriety. Thoroughly national in its principles, it welcomes men and women of every shade of political opinion and religious faith in combating the evils of intemperance. By means of Band of Hope unions it enlists the warm enthusiasm of the young and affords them opportunities of doing what lies in their power to promote the grand work. Growingly is it recognized that the hope of England is the children, with regard to a temperate nation. It was observed that there were three sides to the drink question—the pathetic, the apathetic and the sympathetic, and, most probably, young England would be won on the sympathetic side to become life-long crusaders.

The excellent work of the League received eloquent compliments from the Bishop of London. He eulogized its broad platform and its staunch fidelity to the total abstinence flag. His Lordship emphasized the need of striking yet more powerfully the public mind in order to sweep away many mischievous opinions respecting the nature of drink, to make more evident the amount of evil it was producing, and to show in what way they might ultimately hope to achieve success. The whole matter was now looked upon, happily, very differently from the way it was forty or fifty years ago, a change which was unquestionably due to the perpetual and persistent exertions of temperance associations. There was some cause, however, for disappointment that the question was treated more lightly than it should be, and, too frequently it was overlooked in what an incisive manner St. Paul denounced drunkenness. Christians especially had the duty laid upon them to discountenance in the strongest way anything like levity in regard to drink. In very solemn tones His Lordship called upon his audience "to see to that in all their ordinary conversation; to treat the subject as they should treat it in the sight of God; to make it distinctly understood that they looked upon drunkenness as a most grievous sin; to show that, in their opinion, those who considered it lightly were forgetting their duty to God and to the Saviour, and to make it generally known that, cost what it might, the evil must and should be put down by the determined resolution of those who cared for God's service, and meant to lead Christian lives." This was the question which every man and woman in the land was required to lay to heart.

With earnestness of entreaty Bishop Temple alluded to the need of temperance effort for the reclamation of Englishwomen from the allurements of drink. Among the women there was distinct want of progress. As a part of the nation they were, even more than men, bound to care about this thing, inasmuch as they suffered from it more than the other sex. It was a lamentable fact that for a few years past, and to-day, there was a growing increase of intemperance in female circles which was fearful to contemplate. This alone made it obligatory upon every true man to make people in every sphere of life to look upon such a thing as horrible. Terrible as it was that a man should give way to drinking there was something quite revolting to humanity in the thought that women did so, that the purity, the natural refinement and modesty which distinguished women should be degraded by so fearful a fall as that the woman created to be the help-meet for man, and in many ways the very representative of the heavenly life to us—that the woman, with her gentleness, her tenderness and the wonderful charm with which God had endowed her, should be degraded by such an animal indulgence.

On this ground and in the light of appalling disclosures bearing upon the drinking habits of women in Great Britain the bishop urged temperance workers to be earnest, resolute and unwavering in their advocacy. There was no time to slacken their exertions in response to God's call to sound in people's ears the evils of the curse of drunkenness, and woe to those who refused to listen to it. If enlightened men did not recognize their duty to

esist the traffic they would assuredly be called to account at the last for not having used their energies to advance a cause in which physical, social, moral and spiritual interests were inextricably entwined.

In view of the ripening public sentiment on the temperance question and its recognition by institutions, scholastic and philanthropic, in England, the National Temperance League and similar organizations are making arrangements for a strong campaign this winter, more particularly in demanding legislative enactments, by which drinking facilities will be materially reduced.

REV. JAMES JOHNSTON.

Bolton, Lancashire, England.

WYOMING HELPERS.

DEAR UNION SIGNAL:—Your ready response to my call in THE UNION SIGNAL of November 3 has filled me with gratitude to you and to the dear Father who endowed mankind with such generous impulses. From the north and the south and the east and the west letters have already come to me from sisters who are anxious to advance the white ribbon in Wyoming. One asks for nine names to whom THE UNION SIGNAL may be sent, another for three, another for "a few"; (how many is that?). And so on till they add up thirty-one in a week. I am hopeful they will soon amount to hundreds.

One writes: "I think our strong unions all over the land would each give an order for two or three copies if the subject were presented to them. Will not every white-ribboner who reads this see that the matter is presented to her union, and give it a chance to enter the list of Wyoming helpers?"

Several offer to send their UNION SIGNALS as soon as read. At first I thought with one bright sister, how easy in this way to flood Wyoming with just the literature needed; and then, I thought again, this would cost each helper a cent a week, aggregating fifty-two cents in the course of the year, which amount would send the paper directly from THE UNION SIGNAL office for six months. Our National organ would be strengthened, the Wyoming readers would receive their copies fresh from the press, and the already read numbers, if handed to neighbors who cannot, or who do not, take this advanced journal, but who would gladly read it, would still do the double service planned and the two talents would be put out to the highest usury. I know it is easier for many of us to give a cent a week for fifty-two weeks in succession, than to give fifty cents all at once. If any can do the one and not the other, by all means work out your first generous thought. Whoever sends THE UNION SIGNAL into our homes sends a blessing there. It is a winged messenger of truth, May it come to us more and more.

I am daily in receipt of packages of back numbers, and other temperance and religious papers for distribution, for which I give warm thanks. If they could be sent directly to the towns where they are to be distributed, it would save expense. I will gladly give addresses to those who have such packages to send out.

EMMA E. PAGE.

Manville, Wyoming.

TO SUFFRAGISTS.

DEAR UNION SIGNAL:—In reply to many letters of inquiry kindly allow me space in your paper for the following account of my attempt at registration in Seymour, Conn.

On October 18, 1892, within the dates prescribed by law, I made application in writing, to the Board of Registrars of Voters, that my name be placed upon the list of "electors to be made" prior to the national election of November, 1892, declaring my intention to vote for the member of Congress representing the district in which I live, under the protection of Sec. 2, Art. I, United States Constitution, which says: "The House of Representatives shall be composed of members chosen every second year *by the people* of the several states."

The said Board of Registrars duly considered the application, and notified me that my name had been refused place on the list of "electors to be made" on the ground that I was "a woman."

My first step was to formulate a petition which I sent up, through my congressman, into the Senate and House of Representatives of the United States, asking that "honorable body to declare by a legal enactment my right (in spite of the fact that I am 'a woman'), to vote for members of Congress in the Congressional district where I reside, if possessed of all other qualifications required by law."

Following this, in order to show that other women beside myself would have availed themselves of the same privilege, had I been properly registered and allowed to exercise my political rights, this second petition was formulated:

To the Senate and House of Representatives of the United States in Congress Assembled:

WHEREAS, An opinion prevails that women would not avail themselves of the right to vote were they permitted to exercise it.

Therefore, The ——— Woman Suffrage Association sends to you the accompanying names and post-office addresses of women in this State who would avail themselves of the privilege, were they adequately protected therein. And we pray your honorable body to enact a law which shall assist and protect them in the exercise of the right to vote.

(*Signatures of officers of the State Woman Suffrage Association to be appended here.*)

The work of collecting names to accompany this last petition should begin as soon as the following form can be printed and distributed over the several states:

To the Women of the State of ———

"If woman-citizens were permitted to exercise the right of suffrage, would you avail yourselves of the privilege?"

All women who would answer this question affirmatively, are asked to sign their names and to give their addresses upon this paper.*

NAMES.	RESIDENCES.

*All lists, as soon as filled, to be sent to —— ——, State Corresponding Sec'y —— Woman Suffrage Association.

The utmost effort of all suffragists should be put forth to attain the desired end, *i. e.*, the securing of so many names upon these papers that Congress could not afford to ignore them. Women have achieved so much within the past twenty years, that a great hope lies ahead of us if these petitions can go up into Congress in sufficient numbers. I believe profoundly that *the work itself* must so stir up our organizations and our individual helpers as to start the uprising of a public sentiment which shall demand favorable action upon our question. This matter will be brought before our National Convention, and, in case we are able to secure a hearing before the committee of Congress to whom my petition has been referred, a delegation may be sent from the National American Woman Suffrage Association to speak for the bill.

I appeal for the aid of all suffragists. Let us not allow a single opportunity to pass without impressing upon it all it will hold. A campaign of education must surely hasten the day when the womanhood of our beloved country shall be citizens with citizens' privileges.

SARA WINTHROP SMITH,

Member Ex. Com. for Connecticut Nat. American W. S. A.

Seymour, Conn.

THE SITUATION IN GERMANY.

DEAR UNION SIGNAL:—I have received No. 45 of your excellent paper and was very much astonished to find on page 5 an article headed, "The Working Classes in Germany." Although knowing my inability to write a readable letter in the English language, yet I felt it my duty to send you some lines as a reply. I have no doubt that the writer of the above mentioned paper had the intention to do some good by it, and that she witnessed, perhaps, in her early years, such scenes as described in her paper.

But evidently she had no opportunity to study German life at large. I have spent my whole life in Germany, and as a Methodist minister I am living for about twenty years in daily contact with the working classes; but I am obliged to say that *not one sentence* of Anna Swenson's article can be sustained in its general meaning. It is not true, that (with the working classes) the family lives in a back chamber "of only one room." Here in Bremen most working people have two or three rooms besides a kitchen. Many own a small house for themselves. Many are sober people, good husbands and fathers. Perhaps they are accustomed to drink beer, but they are by no means generally drunkards, and many do not go to saloons.

Among the women you can find many good house-keepers, only a small percentage being obliged to go out to earn money. I never met an instance that a child of nine years was sent out into the world to earn his "own living," and yet Anna Swenson states that this is the common rule. In Germany parents are not free to send their children to school at will. Our compulsory system of public schools does not allow them to keep their children away; all children *must* attend school from their sixth until their fourteenth year; only in some sections the time is from the sixth to the end of the thirteenth. I never saw a child of four years "dead drunk," never saw a a boy of fourteen "mentally and physically a wreck" from intemperance.

Of course I will not deny that the curse of intemperance rages in Germany—as in many other lands, the United States not excepted; that it is ruining thousands of men, and women also, and that thousands of children by inheritance and the bad example they have before their eyes daily, are growing up drunkards. I will not deny that there are such bad cases as described by A. Swenson, but by her unexampled generalizations she exaggerates the truth in such a measure that the only effect of her words with a German reader will be to fill his heart with disgust against the temperance movement, and anxious that this good cause shall not be spoiled by a well-meant, but unwise article, I write this letter. It is not my purpose to draw a picture in bright colors as a contrast; I will only ask: Why such exaggerations, when the simple truth is sad enough?

You Americans have given us a splendid example in the battle against intemperance. We thank God for your victories, that have inspired a good number of men and women in Germany to begin a similar work. The Lord is with us. Many a man has been saved from drunkenness, misery and sin; many a home, once a desolate one by strong drink, has been reformed and changed into a Christian home, where parents and children are serving the living God. Not all the workers in this field are standing on the same platform as you and I, but total abstinence is better understood in Germany every year. In all classes of society there are friends and advocates of teetotalism, and we are resolved to go on, and beg you for your sympathy and prayers.

P. G. JUNKER.

Bremen, Germany.

BY MATILDA B. CARSE.

Now faith is the substance of things hoped for, the evidence of things not seen.—Heb. 9: 1.

The Woman's Business Journal, of Chicago, had a nice article on the Temple some time ago, and as it is interesting sometimes to know in what estimate we are held by our neighbors we give a few extracts from this able woman's paper. After speaking in the most laudatory terms of the origin and beauty of the Temple the editor says: "As a scheme in finance it is without parallel, . . . the grandest of monuments to consecrated energy and womanly aspiration; of what this building, as the source of high and holy inspiration among women is to be in the years to come, no mind can conceive. Already is its power known and felt; already the two hundred thousand women constituting the rank and file of the W. C. T. U. are turning their thoughts toward this Temple, much as did the Israelites of old turn their thoughts toward their own holy place in Jerusalem; and already many times this number of children, boys as well as girls, the men and women of the future, are being taught a loving reverence for this place, knowing that from thence come the help and teachings which shall most surely establish them in ways of pleasantness and peace. . . On the eleventh floor is Mrs. Carse's room where her secretary is kept busy attending to correspondence concerning the Temple. On the twelfth floor is one large corner room which has been set apart as a reception room for the use of ladies in the building, and for a convenient place of meeting the constant stream of W. C. T. U. callers, all the time wending their way hither from a distance. This room is furnished handsomely in Moorish style. In close proximity to it is an elegant suite of toilet rooms in charge of a maid whose whole time is devoted to the care of the rooms and serving the wants of the lady callers. Women visiting the World's Fair will find this cozy nook, among the turrets of this unique building, one of the most convenient and charming of rest spots in the city."

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Let not our friends from abroad who are visiting this city forget that the altar fire in Willard Hall has been lighted never to be quenched while the building stands, and we cordially invite all temperance and Christian people, as well as those who are not Christians, to attend the daily noon gospel temperance meeting from 12 to 1 o'clock. The first noon meeting was held Monday, January 9, and was most fittingly conducted by Mrs. Louise S. Rounds, who in years past was in charge of the three o'clock meetings in Farwell Hall, Chicago, where such a wonderful work was accomplished in saving drinking men, until the W. C. T. U. was shut out of it by the Y. M. C. A. The same work is again inaugurated in a hall of our own which we trust will prove a very Bethel to souls. Already a great many have signed the pledge and some seem to be hopefully converted.

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Lincoln, Ill., W. C. T. U. sends $20, which is the last installment on its $100 pledge. The Lady Henry Somerset union, St. Paul, Minn., sends $75 which completes its $100. The first district W. C. T. U. of Michigan sends check for $100 for tablet. The following unions have all lately paid installments on hundred dollar pledges (the amount each has sent will be found in our treasurer's, Miss Pugh's report): Angola, Ind., Macedon Centre, N. Y., Hutchinson, Minn., Hannibal, Mo., Garden City, Kan., Brookfield, Mo., Kirtland, O., Wellsville, N. Y., Sparta, Ill., Brainerd, Minn., Morrison, Ill,. Wichita, Kan., Waterville, Kan., Newark, O., Boulder, Col., Greenwich, Conn., Payson, Ill., Bisselle, O., on Grange county pledge; Forksville, Pa., on Sullivan county pledge; Oketo, Kan., W. and Oketa Y's on Marshall county pledge. Mrs. E. Thomas of Humboldt Park, Ill., sends $5 for herself and grandchildren, Gertrude Stannard, Harold, Marjorie and Irene Warr.

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Little Florence Wickham, Spencer, Ia., a little girl aged eleven years, sends for twenty-five mite-boxes for free distribution. She pertinently asks: "Do you think I can raise the whole $91.25 by the 1st of August next? I do." Yes, little Florence, I do, too, and I believe you will raise the round hundred dollars. A faith like this which goes with works *never fails*. Would that all our white-ribboners had the faith of this little child. Another example of this beautiful faith comes to me from a young woman twenty years old—Miss Myra L. Miller, Mahoney City, Pa. She is the daughter of an Evangelical minister, who has to change his pastorate every three years. This young lady is the secretary of the union. She writes that at each meeting herself and mother urged upon the union the duty of raising $100 for the Temple. She says: "We accomplished our object at the last meeting, and now the ladies seem enthusiastic over the matter. At first they thought it too much to undertake, but I said: 'No pains no gains; if we attempt nothing we gain nothing.' I have been appointed Temple superintendent. The Lord will help, I know, so please reserve a tablet for us. The money will be raised before April, for in March my father's pastorate expires here. Please find 45 cents for thirty mite boxes. '*Without faith it is impossible to please God.*'"

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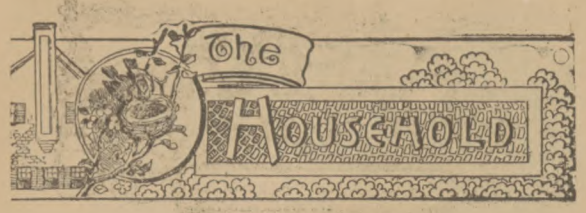
Mr. Marshall Field has been paid another $10,000 on his stock besides interest up to date. Less than ten thousand of our issue of $300,000 Temple trust bonds are left unsold. One of the late large purchasers of Temple bonds is a noble white-ribboner of Philadelphia, Pa., Mrs. Cornelia E. Moorehead. Address Mr. H. C. Spear, 237 LaSalle street in regard to Temple bonds. Remember they pay a six per cent dividend which matures semi-annually.



THE WHITE RIBBON ARMY.

BY H. LAVINIA BAILY.

(Adapted to the music of "King Bibbler's Army.")

In the years, years ago, when the true-hearted women
Started forth on their errand of prayer,
Many said, "'Tis the cry of the home for protection,"
Others said, "'Tis a delusion and snare."
Some said softly, "God bless you,"—some murmured "Mistaken—"
Some the swift shafts of calumny hurled;
But they went bravely forward, a praying procession,
Marching out, out, out in the world.

(*Chorus.*)

Hark! hark! a pageant passes, tread, tread, tread, tread,
I hear the tramp of moving masses, tread, tread, tread, tread,
And now to save our young men the white ribbon army
Marches on, on, on round the world.

At the head of the host come the silver-haired mothers,
Arm in arm with the daughters so fair;
While the wives for their husbands, the girls for their brothers
Raise their voices to heaven in prayer.
As their pleadings prevail, and "the worst foe" surrenders,
The white banner of peace is unfurled;
And we now may behold them, a joyful procession,
Marching on, on, on round the world.

They have entered the gates of the "Empire Celestial,"
They have compassed the "Isles of the sea";
And they carry glad tidings of good to all people,
From the land of the brave and the free.
On the peeress of England, on Afric's dark daughter,
Is the white ribbon emblem now twirled,
And the army moves onward, a dauntless procession,
Marching on, on, on round the world.

Spiceland, Ind.

WHICH LOVED BEST?

A True Temperance Story.

BY CLARA SMITH COLTON.

About two years ago, while waiting for a train in an Eastern city, I unexpectedly met a friend whom I had known as a schoolmate in the Southwest. My friend insisted upon my remaining a day to talk over old times. I had many questions to ask and she had much to tell of the changes that had come to different ones whose faces I remembered as I looked through her album.

"Who are these beautiful girls in this picture of a tableau representing the 'Three Graces'?"

"One is my niece, Ruth; the second is Effie Cunningham and the other is Louise LeMar. They were little children when you moved away from Cedar City. They developed into three most lovable and attractive girls. They differed greatly in look and in character, but were closely united in the unusual bond of friendship. Dear, sunny-hearted girls! Little did they then dream of the future before them!"

"Tell me the whole story," I said. "I remember their parents very well and can think just how the three little six-year-old girls used to look going to school arm in arm."

"Yes, they were always together, and they graduated from the high school in the same class when they were seventeen. At that time this picture was taken. Ruth was the strongest character of the three. She was a fine student, was thoughtful and earnest in disposition and very conscientious in any matter of duty. Her heavy braids of brown hair, her tall, graceful form and serious gray eyes made her appear much older than she was.

"After graduating from the high school Louise remained at home with her widowed mother; Ruth and Effie went East to a young ladies' seminary, Ruth to fit herself for teaching special branches, and Effie (as her mother said) to acquire 'society accomplishments and general culture.'

"Effie's mother was very ambitious for her, and planned from her childhood that she should 'marry well,' and that meant in Mrs. Cunningham's mind to marry a rich man, who could place Effie in a prominent social position.

"At the end of the year when the two girls were to return from school Mrs. Cunningham arranged through some friends in Washington that Senator Chadwick's son, who was going out West to look after his father's land, should accompany the girls on their homeward trip. And it happened that Stanley Thornton was on the same train, going out to Cedar City to enter his uncle's law office. You can easily imagine that an intimate friendship resulted from this long journey together of four congenial young people. Weeks of summer gaieties followed, and Stanley Thornton and Ruth and Gerald Chadwick and Effie were always seen together.

"Louise, instead of showing any loneliness or jealousy at the loss of the constant companions, was delighted at what seemed the prospect of two happy marriages. She would say to me: 'How perfectly they are suited! Mr. Chadwick is the type of a Southern gentleman, rich, handsome and aristocratic. You know Effie's mother fairly worships 'blue blood,' and Stanley Thornton has a cultivated literary taste and admires Ruth's fine scholarship.'

"The following winter there came to Cedar City a temperance lecturer who was holding meetings in the different towns with the hope of helping the vote for no-license. Popular sentiment in Cedar City at once bestowed on him the then newly-coined name of 'crank'; but his eloquent earnestness, logical reasoning and quick wit attracted and held large audiences. There began to be a reasonable hope of winning the day at the polls if the influence of some of the prominent business and professional men could be secured for the no-license movement.

"One evening, after Ruth had come home from the temperance lecture, the young people were talking on the subject of no-license and I could not help overhearing their conversation.

"'You see, Ruth,' Stanley was saying, 'we must consider policy as well as duty. We need the money paid by the saloons to use for public improvements. Besides the times are not yet ready for this reform. Public sentiment would not sustain it. Of course I do not mean that we actually uphold the business of the saloon-keepers, but we must remember that they are only following out the principle that a demand for a thing creates the supply. So it is the drunkards who make the dram-shops to begin with. I think the most definite temperance work now is to educate people up to the standard of manhood that will lead to a general letting alone of saloons. Then they will go fast enough. Instead of pitching into the saloon-keepers we ought to do more to cultivate strength in men to resist temptation. The man who is honest is not tempted to steal by seeing fruits set out in front of shop windows. If a man steals deliberately he suffers the penalty. If a man is so foolish as not to resist the temptation to drink and goes so far as to get drunk, he, too, should suffer the penalty. Have we the right to ask the aid of the law against an evil which is an evil only because some men will not restrain themselves properly? What harm do the saloons do to me or to any man who is a man?'

"'But all men are not like you, Stanley,' said Ruth's soft voice. 'I know that men are weak to yield to the temptation of the saloons. So are they weak to yield to the temptation of the lottery. But you and other good men do not say, 'They should avoid the lottery or suffer the penalty.' You say, 'Shame on a state or a nation to license such a thing!' although some of the people of Louisiana plead that they needed the revenue from the lottery for public improvements just as men say the license money from saloons is needed. Our nation will not license the making of counterfeit money; but it does license saloons which make counterfeit men! You say we should educate people up to the standard of resisting excess in the use of liquor. Suppose that flies were of value like honey-bees and we wished to keep them from getting caught and killed in the spider webs, should we try to teach the flies to be careful and not get too near the spiders hiding in the webs? I should seize woman's weapon, a big broom, and brush away every spider's web. You men hold the weapon of the law; why not use it against liquor, as some states do against lotteries?'

"Stanley laughed rather uneasily as he said: 'You are a sympathetic woman, Ruth, and your feelings overbalance your judgment. We are growing too serious. Let us practice that new song.'

"'No, Stanley, I must talk. We want to think alike on every subject; to respect and trust each other's motives and opinions. Dear Stanley, I am going to tell you how I lost my father, and then you will not wonder that I feel so strongly on this matter.'

"I did not think it right to hear more of Ruth's talk so I went upstairs. I knew only too well the pitiful story of her father's gradual growth in the drink habit and his final fall. After Stanley had gone that evening Ruth came up to my room with wet, shining eyes. 'Oh, auntie,' she said, 'I do think Stanley will come out for the no-license movement. He is going to talk with his uncle about it, and if Stanley does work for the temperance side in this campaign, he will carry with him the votes of a number of young men who are now undecided.'

"Stanley did talk with his uncle about it and found that he was utterly opposed to his taking any decided stand in the matter. He said that it would seriously injure their law practice, and Stanley must either give up all thought of working for no-license at the coming election and take prudent, neutral ground or he should dissolve their law partnership.

"Then Gerald Chadwick assailed Stanley with his battery of sarcasm: 'A reform that treats men, as mammas do in hiding the sugar bowl from their little boys! A drunkard brings the penalty on his own head. No gentleman will go to excess in the use of stimulants. Is Miss Ruth afraid to trust you? She is a lovely girl, but she has imbibed some Quixotic notions. From what I hear, Stanley, I believe you are the next state legislative member from this district; but if you go in with this fanatical no-license movement, it will kill your chances.'

"With such influences brought to bear upon him, what wonder that Stanley began to feel that Ruth was over exacting? Ruth had gone away for a visit directly after her earnest talk with Stanley. When she left she said to me:

"'I am sure I can make it plain in my letters that it is only because I love him so dearly that I insist upon this. It is a duty higher than my love for him. It is for conscience's sake.'

"Stanley did not work for no-license. It failed. Then saloon men laughed and drunkard's wives wept, but Stanley secured the nomination for member of the legislature. I soon had a letter from Ruth. She wrote:

"'Dear Auntie, I am not coming back to Cedar City. It is all over between Stanley and me. You know why, and you know how I suffer. You know I am right; dear Aunt Mary, pray for me.'

"When Louise LeMar heard what had happened, she came to me, her passionate French nature all aflame. 'How can Ruth be so cruel?' she said; 'she will break Stanley's heart and her own by holding to those overstrained ideas of duty.'

"'I am sure Louise was sincere at the time in her efforts to bring about a reconciliation between Stanley and Ruth. But the result of the sympathetic companionship was a brilliant double wedding the following Christmas: 'The talented young State Representative, S. F. Thornton, to the charming Miss Louise LeMar; and Senator Chadwick's son, Gerald, to the beautiful Southern belle, Miss Effie Cunningham.'

Patchogue, N. Y.

(*To be continued.*)

THE WINSOME TOKEN.

BY E. M. HECKER.

One bright afternoon some time ago I was out in the far eastern part of the city of S——, cailing on a white-ribbon sister. Starting home I walked several blocks to reach the horse cars, which brought me into a part of the city by no means the most reputable.

As I passed slowly along East Street, waiting for the car to return from the terminus of the route, I recalled a painful occurrence I had seen the last time I had been in that neighborhood—a little lad going with a bucket into the corner saloon and coming out before me to run home with what I knew must be beer. I pondered in my heart the way to prevent such contempt of our state law, which prohibits minors entering saloons, and how the people might be reached with "the everlasting gospel."

I noticed a group of children just before me—two little girls, each trundling a baby in a carriage, while a toddler, two or three years old, came bringing up the rear. The girls were so much interested in some plaything they were examining that, with their *cortege*, they were occupying almost the width of the sidewalk, and as I made my way as best I could, I smiled down at them and they shyly responded in kind.

I had gone about half a block farther when I heard them shouting something that sounded like "*Temprunce!*" As I was the only person in sight and had on a white ribbon I decided it must be meant for me. On the alert for new experiences and desirous of seeing what the spirit of the children might be I went back to them. Slowly repassing, smilingly regarding them, again I heard from one's lips "*Temprunce*," this time in a scarcely audible whisper.

Accepting this immediately as an invitation to open a conversation, I began to question the child as to what she meant. After some hesitation she explained:

"She," pointing to her playmate, "told me to say you was temprunce."

"I am," I responded, "and are you not?"

She bashfully hung her head, not seeming to understand the meaning of the term, and as she would make no reply I turned to the other little maid who had been silently watching. Before I could speak to her, she stepped toward me and bravely stretching forth her little hand, said:

"I want to shake hands with you."

Very few of my experiences as a white-ribboner have brought me keener pleasure than the tribute of this unknown child to "the winsome token" of our order. As I boarded the car and rode homeward through the lengthening shadows, my heart went out in grateful praise to Him who had prepared this sweet surprise for me in this unlikely place. I may never see that child again, but I pray and trust that her brave little spirit may grow purer and braver as time goes on, and that she too, some day, shall wear the white ribbon and be one of "the glorious company" of the W. C. T. U.

"W. C. T. U.!" Magic letters, full of all holy inspiration! No earthly tie is stronger than that expressed by our little, silken, snowy bow; no people are dearer than those who wear the dainty token; no work is happier than that done for its sake; no motive more appealing than the desire to be worthy to wear it. And for us all, the wide world over—beloved leaders and humblest followers—we pray the prayer of Tiny Tim, "God bless us, every one."

Mansfield, O.

THE ELDEST.

When the minister came to see us,
He sat in the easy chair,
And dear little Bess came shyly,
And stood by his elbow there.

His face it was solemn and wrinkled,
His voice very grave and low;
He wore wonderful gold-bowed glasses,
And his hair was white as snow.

He lifted the little maid gently,
And perched her upon his knee,
And said to her, "Are you the eldest
Of all the family?"

She looked rather timid and awe-struck,
And scarcely could speak at all;
But she answered honestly, "*No, sir;*
Papa is the oldest of all."

"What a child!" cried mamma and aunties,
While Bess sat still in affright;
But knew she had said something funny,
When the minister laughed outright.

—*Eleanor A. Hunter.*

If anything unkind you hear
About some one you know, my dear,
Do not, I pray you, it repeat
When you that some one chance to meet;
For such news has a leaden way
Of clouding o'er a sunny day.

But if you something pleasant hear
About some one you know, my dear,
Make haste—to make *great* haste 'twere well—
To her or him the same to tell;
For such news has a golden way
Of lighting up a cloudy day.

—*Selected.*

DICK WARNER'S WAY.

BY LAURA J. RITTENHOUSE.

(*Concluded.*)

"I called, madam, to see—to see—if I could get you to make me some—some—well, a shirt," said the gentleman who had knocked and who proved to be our friend, Dick Warner.

There was an air of embarrassment about him, quite unusual for so blunt a man, for, to tell the truth, he had not known what excuse to make for having called at all, until he happened to see the modest card on the door announcing the fact that plain sewing was solicited.

"Certainly, sir. I'll be glad to make you one or a dozen," the lady said, smiling faintly, glad that a prospect of more work was before her.

The little boy had tried to stop crying when the stranger entered, but another sight of the spoiled melon was too much for him and his tears began to flow again.

"There, dear, never mind; sometime maybe mother can buy another one," his mamma said, and then, half ashamed of the child's tears, she explained their cause to Mr. Warner.

"Don't cry, little man; I saw a lot of nice melons come in on a train a little while ago, and you shall have one as soon as I can send it up to you," said Mr. Warner, who had happened to be passing just as the negro sold the melon.

He had felt indignant enough as he saw the little woman carry the melon into the house, knowing it to be one of Mr. Downing's spoiled ones, but should have gone on his way had he not caught a glimpse of the sick child on the cot, and guessed the cruel disappointment awaiting him.

He paused then, undecided what to do, thus unintentionally overhearing the conversation between the child and its mother, and with his usual warm-hearted impulsiveness had determined to make amends for his friend's dishonesty.

Fortunately the sign on the door assisted him on his kindly errand, and so his measure was taken for half a dozen shirts which he did not need at all, the price was agreed upon and Dick hurried away to send the melon to the sick boy, leaving hope and gladness behind him.

Scarcely had he gone before the same old gentleman who had rested beneath his awning that morning, came walking slowly along the street, his steps heavy and uncertain.

"I was an old fool not to drive away out here, instead of walking this hot day. I'll have to get into the shade, or tumble over on the sidewalk. It's good enough for me for trying to do everything myself, instead of employing a young man to do it for me," he said to himself, as he came opposite the widow's cottage. "It looks clean in here, I guess I'll ask if I can't sit down a minute till I cool off a little."

Forthwith he asked and obtained permission to enter the room where the sick boy was lying, and where the spoiled melon on the table reminded him of the conversation he had overheard that morning.

And it was not many minutes before the child had confided in the kind old gentleman who always won the hearts of the little ones, the story of his bitter disappointment, and of the good gentleman who was going to send him "a really, truly delicious melon."

"What's the fellow's name, madam?" the old man asked abruptly, turning to the seamstress.

She glanced at a card on her sewing machine before she answered.

"Richard Warner, family groceries, 85 Clark street."

"I thought so—it's just like him; he hasn't a grain of business sense, and he'll die in the poor-house, just as that fellow, Downing, said he would, the rascal!" blurted out the old gentleman excitedly, but whether he meant that her new friend, or the Downing mentioned was the rascal, the little woman had no means of knowing.

And all the way back to the city the old gentleman kept saying under his breath, "So that's Dick's way, is it—not only honest himself, but trying to atone for his friend's dishonesty? Well, well, I never knew such a fellow, such a very queer fellow, without one bit of practical sense or business knack, as such things are reckoned now-a-days."

A week later Alfred Downing went over for another chat with his friend.

He found the store closed, and Dick taking an account of stock.

"What under the sun are you doing, Dick? Has the sheriff closed you out already?" he asked in astonishment.

Dick laughed. "Well, not exactly; I've sold out, and am going to change my business. It's all the oddest thing you ever heard of. You remember the old gentleman who waited for the cars the last time you were over? Well, he turns out to be an immensely wealthy real estate dealer, and he wants a young man to look after his business, and, for some mysterious reason has taken a fancy to me. He has offered me a salary so large that it fairly dazed me, and found a purchaser for my grocery, to whom I have sold out at a fair profit."

"I never heard of such a thing before, outside of a story-book! Why, you've struck it rich for once, old fellow, haven't you? Whatever possessed the old gentleman to do it, I wonder? If he knew what a crank you are, he'd never have employed you, that's certain," Downing said decidedly.

"No, that's the queer part of it; he says he wants me because he can trust me, though I don't know what he knows about me, I'm sure. He is very eccentric, evidently, for he kept saying, 'You're a queer fellow, a very queer fellow, indeed, but then that is only Dick Warner's way.'"

ALPHABETICAL STAGES OF ALCOHOLISM.

[Dr. Cyrus Edson contributes a paper to the September number of the *North American Review* on the question, "Is Drunkenness Curable?" and ends the article by reciting an alphabetical rhyme, describing all the stages of alcoholism from the first nip to a drunkard's grave, which he learned from a patient, a young man of great ability and fine moral perceptions, who was an incurable inebriate. The doctor says that the young man's eyes would stream with tears as he recited the following verses, describing his own case and career. It is the most truthful and graphic picture of the kind that has been printed.]

A stands for Alcohol; deathlike its grip;
B for Beginner, who takes just a sip;
C for Companion who urges him on;
D for the Demon of drink that was born;
E for Endeavor he makes to resist.
F stands for Friends who so loudly insist;
G for the Guilt that he afterwards feels;
H for the Horrors that hang at his heels;
I his Intention to drink not at all.
J stands for Jeering that follows his fall;
K for his Knowledge that he is a slave.
L stands for the Liquor his appetites crave;
M for convivial Meetings so gay.
N stands for No that he tries hard to say;
O for the Orgies that then come to pass.
P stands for Pride that he drowns in his glass;
Q for the Quarrels that nightly abound.
R stands for Ruin that hovers around.
S stands for Sights which his vision bedims.
T stands for Trembling that seizes his limbs;
U for his Usefulness sunk in the slums.
V stands for Vagrant he quickly becomes;
W for Waning of life that's soon done;
X for the eXit regretted by none.
Youth of this nation, such weakness is crime;
Zealously turn from the tempter in time.

—*Selected.*

Dear Boys and Girls:—All of you, I rejoice to think, are temperance boys and girls, but I am happier still when I read a letter from those who say, "I am a member of the Loyal Temperance Legion," or of a Band of Hope. Then I know that you are learning to work, shoulder to shoulder, to do away with what is the greatest evil in the world, because it is connected with and includes all other evils—the drink traffic.

Below are a number of brief bits from recent letters of our L. T. L. members. I wish space would permit more of them in this number but we will have others later.

Yours for the Loyal Temperance Legion,

Aunt Jane

COZY CORNER LETTERS.

I am a member of the L. T. L. We have twenty-five members. We sing little temperance songs.
R. Stella Paxton.
Savannah, O.

I work in the Band of Hope. I got fourteen names for the pledge band for the *Toledo Blade* last year.
Rose M. Vickers.
Solomon City, Kan.

Mamma wears the white ribbon, papa votes the Prohibition ticket and we children wear the L. T. L. badge.
Byron, Guy and Mabel Odle.
Luther, Lake Co., Mich.

I have joined the L. T. L. at Roscoe and have signed the pledge and mean to keep it always.
Clara L. Huck.
Roscoe, S. D.

I sent for fifteen of the autograph pledge cards and got some members of the L. T. L. to sign them.
Ruth Wells.
Woodston, Kan.

I belong to the Band of Hope. I am eleven years old.
Sydnie Atkinson.

I belong to the L. T. L. which has not been organized a great while. We sing some, using Marching Songs No. 2.
Clara F. Braman.
Brookfield, Mass.

I am secretary of our L. T. L., and signed the pledge when I was seven. Leonora B. Perrine.
Baltimore, Md.

At our little meeting our leader told me to write a letter to you. We have a lovely L. T. L. Mamma and I both belong to it. Ethel Rogers.
Asotin, Wash.

Papa is a Prohibitionist, mamma belongs to the W. C. T. U., and brother, sister and I belong to the L. T. L. Baby Rose belongs to the Baby Band.
Olivia Smith.
Guthrie, Ok.

I go to the L. T. L. and am secretary of it. I never missed one Sunday. My sister goes too. Our L. T. L. was organized last July. Faith G. Stair.
Brodhead, Wis.

I am a member of the L. T. L. I will try to send you a story or puzzle as often as I can. Edward J. Hill.
Morristown, Tenn.

I belong to the L. T. L. and would like to be a member of your Cozy Corner. Anna E. Hill.
Morristown, Tenn.

SOFT-SHELLED NUTS.

144.

TEMPERANCE PI.

1. Iewn si a cromek, gtonrs krndi si agrgni; dan svr hwooee si eviddee rebeyht si ont ewsi. L. A. S.
2. Yallo meterpance gilone.
George A. T. Hickman.
3. Ew vhea on seu orf het uqloir cftiafr.
Katie R. Hobson.
4. Ofr ogd, dan moeh, nad tanvie dlna.
Ethel E. Banks.
5. "Eow notu emth hatt rea yimght ot krind inwe dan emn fo gthnerts ot gimnel gonrst knidr." M. P. F.
6. Wodn twhi het slonoas. Maggie Childs.

145.

CHARADE.

My first is a country of Europe.
My second, a short useful word,
My third, something every one has,
Of my last, you surely have heard.
My whole is a famous woman
Whose name will be known evermore,
And who has traveled addressing thousands,
Our land from shore to shore.

E. C. A.

ANSWERS TO PUZZLES PUBLISHED DECEMBER 29.

135. Sign the pledge.
136. Whit-tier. Whittier

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So live, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams.
—*Bryant.*

I have fought a good fight, I have finished my course, I have kept the faith.—II Tim. 4:7.

OUR PROMOTED EDITOR.

For seven years two names have been almost synonymous to white-ribboners. These are Mary Allen West and THE UNION SIGNAL.

Although not the first nor only editor, Miss West has long been rightly recognized as the "strong tower" of the National organ. So identical were her own and the paper's interests that no wonder its best friends feared a decline in standard when she left it even for a brief period. They had learned to know her vigorous, terse style on the editorial pages and to depend upon her pointed argument and logical conclusions to thwart the enemy's subtle reasoning. Miss West's fearless but supportable utterance gave the paper at once a reputation for courage and for accuracy. A cautious policy is always a safe policy, but it is not often an aggressive one. Miss West failed not to advocate in cogent language the more progressive principles of the Woman's Christian Temperance Union. She was loyal to the core, and no inducement could have prevented her from speaking when silence was cowardly or from keeping silent when speaking was premature. She always kept before her the fact that THE UNION SIGNAL was the mouthpiece of the W. C. T. U. and she its instrument only.

No other name has ever stood so long on the editorial staff of this paper, and none could be more widely missed. The first time it appeared was August 6, 1885, and the last time is January 19, 1893, seven years and five months. We have allowed it to remain this long, out of loving respect to her long years of faithful service, and because it seemed appropriate that it should retain its official position until the memorial number was issued, that all new readers might know Miss West's relation to the paper. Very tenderly and regretfully will it be removed after this number, and only the assurance of our comrade's glorious promotion reconciles us to the mysterious Providence.

It is not our intention to dwell in this article on the many virtues of our promoted editor and her wonderful work in Japan. That is all told most graphically and eloquently in the memorial supplement which accompanies every copy of next week's UNION SIGNAL. We bespeak for this memorial number a wide circulation and a sympathetic audience, the world around. Thousands of copies will go to Japan, and be treasured as sacred household relics are.

This common bereavement has bound the United States and Japan as they have never been bound before. It is not only the temperance workers and the missionaries who have been mindful of Miss West's labors and sudden taking off in the Sunrise Land. Expressions of sympathy have been universal, and have come from the highest social and official quarters. The issue of a special passport to Sho Nemoto by the governor of the Kanazawa prefecture, in order that he might accompany the remains to Tokio was phenomenal. The presentation of a Red Cross medal by the Empress was without a parallel. The kindness of the United States Legation, with Minister Coombs at its head, is more than we can ever repay.

Verily, it need never be said that Mary Allen West died in a land of strangers. She died in a land of friends, and for this the American white ribbon army can never be too profoundly grateful.

SOWING AND REAPING.

The police and the newspapers inform us that the saloons of Chicago are hatching places for the organized bands of thieves, robbers, pickpockets and thugs which are now terrorizing its citizens, and which, under existing conditions, may be expected to terrorize with increasing power. They tell us that the saloons are the dens of desperadoes and outlaws, and, aided by a certain class of "criminal" lawyers, are responsible for the farces daily enacted in our "courts of justice."

Now if the municipal government knows—absolutely knows without a peradventure—what the influence is which produces such lawlessness as daily jeopardizes the lives and property of citizens, why, in the name of all that is right and sensible, does it not remove that influence? There can be but one opinion as to its duty in the matter. Every one, from the mayor down to the masked highwayman himself, must confess that the only efficient way to check this organized crime is to destroy its breeding places. We know that the best way to check the growth of any organism is to render its surroundings as antagonistic as possible to its development. We guard against the ravages of cholera microbes by making conditions, so far as we know how, disadvantageous to that particular form of life, and in seasons of epidemic enforce stringent measures to stay the progress of the disease.

If our physicians knew of a remedy which, if it did not always cure, yet rendered the cholera less dangerous and terrible to the people, what would we think if they refused to apply that remedy? What would we think if the doctors and the undertakers combined to nourish and foster a deadly disease because it put money into their pockets?

Recognizing the saloon as the aider and abettor of every description of vice and crime, why does the city not only protect it, but enter into partnership with it? Why do the police support it by patronage and vote? Why do the newspapers in one breath stigmatize it as the "breeder of crooks and thugs" and in the next pronounce it a "necessity"?

We hear dark suggestions of "vigilante committees." Vigilante committees may aid in checking lawlessness when there is no other remedy at hand and when they are sure of hanging the true offender. Now we venture to say that ninety per cent of those who would favor lynch law in Chicago are themselves responsible for the saloon system. They help *make* the criminals; why should they seek to destroy their own handiwork?

How many of the victims of recent burglaries have ever lifted a finger against the saloon? As we sow, so we reap. Down among the whisky dens of Clark, State or West Madison streest these robberies were doubtless originated. There the ex-convict and his confreres, inspired by potations of the devil's own concocting, hatch their daring schemes; there they plot and plan and daily grow more reckless as they realize the "pull" they have on the dispensers of law through their friends and backers, the saloon-keepers.

We know of heads of families, protectors of homes, who complacently walk into the polling places on election day and by their votes say, "Let there be saloons." They tell us we must have these places where the midnight marauder organizes his forces and lays his plans for chloroforming us in our beds and appropriating our money and valuables.

These voters believe in indirect taxation. They would have the licensed saloon pay the city's bills, while they replenish the saloon-keeper's coffers at the point of the pistol. They hand over their boys and girls to the liquor power, and send them to jails, reformatories and institutes, rather than remove the saloon. This they fondly imagine is wise political economy.

While to organized crime the saloon is related as cause to effect, to the pigheadedness of voters it is related as effect to cause. The saloon-keeper, as such, is a law-abiding person. His calling, so far as the civil law is concerned, is a legitimate one. That his moral nature is not sufficiently developed to recognize the iniquity of his business is to be deplored. But this lack of development enlists our sympathy and aid, not our indignation.

Clearly the duty of those men who lay claim to a higher moral standard, to a clearer judgment, to a more righteous conception of the golden rule, is to remedy this defect of character, to make it possible, as far as in them lies, for the minds darkened by sin and ignorance to come into the light. What shall we say, then, of the professed Christian, who, year after year, aids in perpetuating a system, which not only stunts the moral growth of his neighbor, but most unmistakably saps whatever moral vitality may be latent in his nature, until the chances are that he will altogether perish.

The police complain that no sooner do they get a crook or a pickpocket to the station than some saloon-keeper comes along and bails him out. Now this is laudable in the extreme, and every lover of consistency will commend him for it. The saloon-keeper develops the crook, and it is eminently right and proper that he should stand by him. The crook puts money into the pockets of the saloon-keeper, and it would be most unbusiness-like to allow him to be shut up in jail if he could prevent it. Like all other merchants, the whisky seller resorts to those methods which he believes to be the best for retaining old customers and gaining new ones.

Behold the consistency of the municipality of Chicago—that brightest city in brightest America—that city toward which the eyes of all nations are now turned! For a money consideration it provides some seven thousand hot-beds for the nourishment of vice and crime, and then when harvest time comes, it puts on a special police force and attempts to destroy the fruits of that which it so assiduously cultivated. It encourages and protects the drunkard and thief industry, and then denounces the product of that industry as a disgrace to civilization! Protection for the manufacturer, confiscation for the goods manufactured! Where among all the vagaries of political science—and it has had many—can there be found such a paradox as is the policy of this government, national and municipal, toward the liquor traffic?

We do not believe that the Christian people of Chicago, or of any other city, wilfully sin by their support of this policy. We believe that as a general thing they do not look deep enough for the causes of the present rampant condition of crime. Ruskin says that "very few people really mean to do wrong—in a deep sense, none—they only don't know what they are about."

If this be true, then our friends of "good intentions" but bad judgment must be *made* to know what they are about. The temperance agitators must keep on ringing the changes on prohibition lines with prohibition bugles, until their importunity is rewarded, and the legal protection of every citizen *from* the saloon is secured.

A GOSPEL CURE FOR INEBRIETY.

There are experiences which impress the realities of the unseen, the powers of the realm of faith, with peculiar force. When such a day gems the lifeway, we say, "I have lived;" the outlook of the days before us becomes an uplook; and for a time, at least, our highways and byways are mounts of transfiguration.

Such an experience can scarcely fail to be the portion of one who spends a week at Rest Island, the home which John G. Woolley has fitted up for the gospel cure of inebriates. Leaving Chicago by the C. M. & St. P. one of three competing lines, on the 10:30 p. m. train—in the middle of the most luxurious railway appointments—the novitiate looks out the next morning with a surprised sense of uplands, great levels that stretch out measurelessly at an altitude far above the railroad bed, which threads along beside the great Mississippi for many an hour. "What is the name of that range of hills which skirts the river?" "Them's not hills," said the brakeman; "that's the country; it's the railroad, and the river, that runs low;" and the tourist is as oddly astonished as when he first saw the Mississippi moving majestically twenty feet above his head in Louisiana.

From Lake City a two miles drive, by-private conveyance, completes the journey to Rest Island. Won by the vision of the Christ from the depths of a drunkard's woes, John G. Woolley determined that other life-wrecked brothers should have a chance, and in 1890 purchased this island in Lake Pepin. Here are 389 acres of good land, well-wooded, about ninety now in cultivation, three being in small fruits. A good farm-house, with a Swede farmer and his picturesque Gretchen and baby, occupy this tilled area.

On the west side of the island, a few rods from the lake's brink, stands the home, Somerset House, a beautiful, broad-balconied, two-and-a-half-story dwelling. This house was built by Miss Etta Thompson, of Minneapolis, a gifted and zealous friend, who aided Mr. Woolley auspiciously in his first efforts and from whom he has since purchased the building. It is admirably heated by steam, and guarded by storm windows, is complete in comfortable and tasteful furnishings, with hot and cold water conveniences. Each man has a room alone, cozy, carpeted and cheerful. The main entrance is into a large, delightfully home-like reception-room, lined on two sides with Mr. Woolley's private library—for this is his home, too—and the temperance library of John B. Gough, donated by his heirs. This is the gathering place of the whole household, and it would be difficult to find a more alluring picture than groups itself every evening about the great library table under the lamps.

A "tent" with a thousand chairs is the only other completed building, dedicated two years ago by Rev. Dr. Chas. F. Deems, and already twice occupied by the Annual Convocation of Christian Workers which assembles for a week in the middle of July. Willard Cottage is not yet ready for use, but is much needed for the accommodation of men who cannot now be received. Miss Etta Thompson and Mrs. E. A. Russell are collecting funds for its completion.

Mr. H. N. Timolat is in charge of Rest Island, Mr. Woolley being most of the time in the lecture field for the

support of the home. Mr. Timolat was a successful real estate and insurance agent, but the moan of human need was a stronger drawing power than the American dollar; and so he and his charming wife are here, helping in the manifestation of the Son of man for these buffeted brethren, in whom other hope had died. The influences are of the most refined, spiritual and upbuilding character in which proper foods play a considerable part. The religion of the body will more and more be an imperative in gospel cures. As in His days on earth the power of the Holy Ghost may to-day work the instant cure of a diseased man, and the devil of drink be cast out; but less and less will those who learn of Christ dare to neglect the regeneration of the body in trying to save a degenerate soul. Here, surrounded by nature's gems of scenery, in healthful and natural investment, a man may tone up body and spirit to the wonderful and ever new song of redemption.

On the shore, just outside its sheltering door, every night, in starlight or storm, a lantern swings high. Across the gleaming waters it speeds its saving beam. Its glittering rays are life-lines for the brother whom the tumultuous waves of temptation threaten to wash out beyond human aid. "And so it came to pass that they all escaped safe to land," is the message of hope borne over the wild waste.

TWO NOTABLE BOOKS.

THE UNION SIGNAL published two serials during the latter half of 1892, which are destined to more than an ephemeral influence as epoch-making literature. These stories are "David Douglas and His Wife," by Mrs. O. W. Scott, and "Some Passages in the Life of Dr. Martha Scarborough," by Helen Campbell.

The former is the history of the conversion in his politics of an orthodox Republican Methodist preacher, just before a national election, at which he voted the Prohibition ticket, because of the shameless courting of the saloon vote by the church-going element of the party of his long and loyal trust.

After this "bolting of the party" his bishop transferred him to a backwoods charge, where his political disloyalty might not be so keenly felt as in the sensitive city church in which he had been a power, or until the ecclesiastical rulers were fully decided whether Christ shall reign over the preacher's politics or the wealthy ex-brewers and moneyed party-worshipers in the pews.

The plot is simple and natural, and incident has the homely, heart-moving realism of the family and the church; every fiber of one's spirit vibrates with indignation as on foot the minister's household and household goods "move on" to the railway station while the ex-brewer's carriage rolls by spattering them with mud.

But the tale thrills most deeply because it is a mirror of the unspoken martyrdom that is being endured in and from the church in countless communities of this nation, where individual members dare to live out the promulgated creeds of ecclesiastical parliaments. Many a man and many a woman is too proud before men and too humble before God to say, "I die daily"—nevertheless they die. The opposition of an enemy nerves for battle; but the cool neglect, the quiet ostracism in church circles is a mild form of fiery ordeal borne by thousands in America to-day, because they practically believe in God in government as in God at family prayers.

Mrs. Scott's story needs no adjectives; it is a home-thrust, and, like death, to be felt not described. An artist's touch lays bare the festering ulcers of the church, no less deadly because so common. It is the best of Mrs. Scott's good books and destined, like Uncle Tom's Cabin, to be a factor in human emancipation.

In these days of "cures" Helen Campbell has struck a popular chord, but has done it with an original and scientific touch. "Dr Martha," as those who have learned to love her *will* call the story, treats the temperance question from an untried side. It deals with the physical conditions of inebriety and starts out with the ultimatum that it is tissues which are howling for drink. The building up of degenerate tissue is a first necessity; at the same time the victim's prostrate will must be braced up by removal into an upbuilding environment, away from temptation. The testimony from the dissecting table is, that from one to two ounces of pure alcohol are sometimes removed from the brain of an habitual drinker. Brain tissue is altered, "broken down" by this presence of alcohol; degeneration of brain tissue means degradation of will, as is more or less evident in every case of wasting illness. A depraved will must ultimate in moral degradation. On this principle Mrs. Campbell places her inebriates in a rural atmosphere and, under skilled medical care, subjects them to the healing influences of fresh air and sun and tissue-building, non-stimulating foods. By healthful substitution, alcohol and narcotics are eliminated from the system; just as diseased lung-tissue may be restored, degenerate mucous membrane and brain tissue are brought to a normal state and the man is restored to himself.

The miracle of common sense and of harmonious coöperation with the laws of our being "works"—for our faith. "The law of the Lord is perfecting, converting the soul," is as true in application to body as to spirit, notwithstanding the trodden-down plight, the "poor-dog" subserviency to which mediæval religion, still surviving, doomed the physical.

The day will come when the ethics of the body will be recognized as pertaining to a "state of grace," and "Dr. Martha" vividly illustrates the inter-dependence of the wicked body and the wicked soul, of one's graceless nerves and one's graceless temper, of one's despairing stomach and one's despairing will.

In a private letter Lady Henry Somerset says: "Helen Campbell's story is worthy of her fame. She is a genius in the way of charity, and the drink is at the bottom of the need. So she has written this unique and charming story to illustrate the way out for the victims of alcohol. I hope this story will have the widest circulation possible."

"David Douglas and His Wife" will be published in book form by the Woman's Temperance Publishing Association, Chicago, and "Some Passages in the Practice of Dr. Martha Scarborough," by Roberts Bros., of New York.

THE Australasian W. C. T. U. has issued a little manual of the franchise department, Mrs. C. P. Wallace, of Melbourne, superintendent. Valuable suggestions are given as to the best method of studying this great subject; these are so excellent that we give them to our readers:

However much the idea of giving full political rights to woman may have been ridiculed and pushed aside in the past, the question has come now to be recognized as one of grave and serious import that can no longer be ignored. In the daily press, from the pulpit, on the street, in social gatherings and in legislative halls, it is being discussed. Whether we favor the movement or oppose it, we should know the reasons therefor, and what the conditions and circumstances that have brought it forward so prominently in this and other countries.

The members of the W. C. T. U., after years of prayerful effort, have learned that moral suasion, alone, will never put down the drink traffic; that woman cannot protect herself, her children, nor her property while she is not regarded as a person, but ranked, in the law, with idiots and lunatics. Hence the franchise department is now acknowledged the most important branch of W. C. T. U. work. As well throw the pinioned sailor overboard to rescue the drowning man, or march the soldier into battle without armor or musket and expect success, as to look for a reign of truth and righteousness under laws which make the birthmark of sex a brand of degradation. Equally amenable to the law with man, fully bound to the extreme of its exactions, restrictions and penalties, no just reason can be adduced why women should be disfranchised. Eminent thinkers and prominent leaders advocate her enfranchisement, recognizing the need, in the near future, for the help of women, "the great reserve forces of Providence," in solving the social and industrial problems of the age. That this question may be understood, it must be carefully studied. Its importance demands as much. The work will be principally educational, for which the following suggestions are made:

That each union appoint for superintendent of the franchise department some member who feels and realizes the weight and moment of the W. C. T. U. work, who shall communicate with the Colonial and the Colonial with the superintendent for Australasia. That each superintendent subscribe for the *Alliance Record* (Temperance and General Life Buildings, Swanston street, Melbourne.) At the meetings of the union have some word to say or passage to read bearing on the subject; lead the members to ask questions and enter into free discussion. In addition to leaflets have printed slips, which give the views of distinguished persons on woman suffrage. These are conveniently inserted in letters. Secure column or portion of column in your local paper for suffrage news. Place literature in club rooms, hotels, Y. M. C. A. and all reading rooms possible. Solicit clergymen to preach on woman's condition, past and present. Endeavor to have the subject discussed in debating societies and made the theme of essays and orations in colleges and seminaries. Memorialize conventions, secular and religious. Secure attention and consideration of the subject at political meetings. Circulate the enrollment papers, securing the signatures of all persons over twenty-one years of age who believe that women should vote on equal terms with men. Learn what are the electoral privileges of women and how many avail themselves of these privileges. Know the laws concerning assessment and registration of voters, the times, places and conditions therefor, the conduct of municipal affairs. Study carefully what is the legal status of married women, spinsters and widows and what the protection to person and property.

To this end, form societies for the study of law and politics—the science of government—as it well behooves those who are under the law to have a thorough knowledge of its conditions and provisions. The discussion of the following subjects will be interesting and instructive: Courts, Lawyers, the Beginning of a Lawsuit, Evidence, Both Sides of the Jury Question, Marriage, Divorce, Parent and Child, Teacher and Pupil, Employer and Employé, Public Corporations, Insurance, Land, Wills, Offences against Person and against Property, Rates, Public Institutions, Public Health, the Liquor Laws, etc. These and kindred subjects are worthy of study. Awaken interest in all questions of the day, state and local. Watch parliamentary proceedings, for all legislation bears directly or indirectly upon each member of the human family, regardless of sex, and upon every home. It is said that you may judge of any nation or age by the condition of the women. Frequent mention is made of woman's influence in an indirect and often evil way in important and far-reaching matters, through motives of vanity and selfishness. A right knowledge coupled with her quick intuitions would make her a safer exponent of the influence she wields, and, made equally responsible, her power would prove a safeguard. The effort of the W. C. T. U. should be to rouse women to the duties and responsibilities of citizenship.

It is an old and well-worn proverb that familiarity breeds contempt. Nothing could be more untrue. Does familiarity breed contempt in the husband toward his wife, in the wife toward her husband, in the child toward its mother? The truth is that familiarity is the crowning and fulfillment of the most tender and enduring affection. Where it is absent the home tie gives no true ring.

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An earnest woman has recently given it as her belief "that the basis for ethics rests in the fact that the universe is an illustration of the right way," and the words are worthy our careful study: "Does not all the precious thought stored up in the Bible rest on a basis, and is not the entire universe, including man, that basis? We can go back in imagination to a time when the Bible was not, we can go back to a time when man was not, still we cannot doubt that the preparation for man, and all thought ever expressed through, and by man, was from eternity in process of development. What I am trying to say, in a very imperfect manner, is that the basis for ethics rests in the fact that the universe is an illustration of the right way."

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A cup of water timely brought,
  An offered easy chair,
A turning of the window blind,
  That all may feel the air;
An early flower bestowed unasked,
  A light and cautious tread,
A voice to softest whispers hushed
  To spare an aching head—
Oh, things like these, though little things,
  The purest love disclose,
As fragrant atoms in the air
  Reveal the hidden rose. —*Selected.*

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Some time ago there appeared in a daily paper the story of the death of six men in a very strange way. They had purchased a quarter barrel of beer, drank freely, dying soon after with every evidence of poisoning. Upon investigation a dead copperhead snake was discovered in the keg. How it came there remained a mystery. No one reading the sad incident can fail to be impressed with the vivid object lesson, since in every keg of intoxicants lurks a serpent more deadly than the copperhead, and the venom is potent to destroy bodies and souls. Beware of the "serpents of the still!"

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A prominent clergyman in London says that in his congregation is a socialist who, for years, was one of a secret society appointed for the purpose of assassinating the Prince of Wales. The only reason that they did not carry out their plan was that no opportunity occurred, although they dogged his steps with a persistency worthy of a better cause. One Sunday afternoon this ringleader of the gang came to church and heard the clergyman, the singing, the prayers, and somehow they formed the turning point in his life. He became a devoted Christian, and is now one of the most exemplary workers in the church guild to which he then became attached. Perhaps the change in his outlook could not be better expressed than in the testimony that he often gives in the social meetings of the church, after the following fashion: "My brothers, once my creed was this, 'Down with everything that is up,' but it has changed, and now I say, 'Up with everything that is down.' One means destruction, the other building."

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On Duty is glad to know that Miss Jeanette L. Olmstead, or as we ought now to call her, Rev. Jeanette, has been ordained and settled as the Congregational pastor in Gustavus, Ohio. Miss Olmstead was superintendent of the social purity work in the Buckeye state, and made an excellent impression in her years of faithful labor. The Rev. Anna Shaw came from a distance to preach the sermon, and a Congregational pastor present remarked that if we sent our young minister up to the National Council of the Congregational church she would be received. This will, we believe, be the case in all Protestant churches within the next quarter of a century, perhaps much earlier. An eye-witness describes the ordination in these touching words: "The exercises which followed, of a more personal character, hushed the crowded audience with an almost painful tension. And as the young pastor, simply dressed in pure white, quiet and self-possessed, knelt for the laying on of hands, and as she received from her own brother the charge, solemnly tender and touching, and the right hand of fellowship from an aged minister, one of her own parishioners, more than one or two pair of eyes were dimmed, and they were not all women's tears, either."

ON DUTY.

BEAUTY OF SIMPLICITY.

BY HESTER M. POOLE.

All the world knows that the greatest and sweetest characters are the simplest.

Then why this striving after luxury, this love of show, this complexity of living? Is it because we expect to impose upon others, and hope to be regarded for what we seem to be, not what we are?

Generally this is not the case. The mistake of a complex, showy, luxurious habit of life comes rather from a false conception of beauty than from anything else. The gaudy, the glittering, the gilded appeals to an uncultivated taste, to a childish love of display, to a rawness of development. "There is no more common error among superficial people," said the lamented George William Curtis, "than that of confounding luxury with civilization."

He, himself, was a notable example of the beauty of simplicity. The master of an exquisite literary style, which was always used in the interest of the higher life, a gentleman through and through, cultured in every department of his nature, honored, trusted, beloved by high and low, Mr. Curtis lived a simple, beautiful, pastoral life, in a plain cottage in no way distinguished from his less fortunate neighbors.

It was not because this inimitable teacher of goodness and refinement loved loneliness less but more, that he so lived. To him the beauty of the Spirit, of the inner life, as well as the beauty of moderation and the beauties of nature, served to make any meretricious display absurd and unpleasing. Poverty of mind and of spirit may wish to clothe itself in gew-gaws. Royal natures seek only the tasteful and the appropriate.

The poet, Whittier, too, that strong, sound nature, spicy and firm of texture and satisfying as the winter russets clinging to the boughs of his picturesque New England farm—Whittier possessed that inner wealth which expresses itself in quaint and simple manliness. In those lines written upon the death of his old friend, Lydia Maria Child, who dwelt upon the acme of simplicity, he spoke as follows:

"Did we not witness in the life of thee
Immortal prophecy?
And feel, when with thee in thy daily path,
The power that goodness hath?
. . . . . .
"For, loving beauty, thou could'st pass it by
And for the poor, deny
Thyself, and see thy fresh, sweet flower of fame
Wither in blight and shame?"

It is not necessary now "to wither in blight and shame." That sentence refers to Mrs. Child's fervid devotion to the slave. To help the anti-slavery cause she reduced her expenses of livelihood to the lowest sum and wore cotton frocks even into wintry weather. Such acts are only possible when the martyr spirit awakens in the breast of an enthusiast. It is not of such we write. It is of the best way to live among common people in a common work-a-day world, and yet to live an aspiring life, a life of sympathy with the progress of the age. In what manner shall we establish the home and how carry it on so as to nourish the highest character and help others both by example and by practical aid?

We may rest assured, first of all, that whatever is used for display alone is wasted. Intrinsic value adorns itself. "Tell me what you like," says Ruskin, "and I will tell you what you are."

In an adjoining town resides a worthy family who possess an abundance of this world's goods. The house-mother is kind, generous and helpful to all with whom she comes in contact. So is the father.

Yet the house is loud, showy, vulgar, with no incitement to rest within its walls. In the guest chamber the visitor tries vainly to sleep beneath a canopy of staring red brocade. The carpet is noisy with brilliant dyes which are repeated from the walls and the hangings. The daughters wear heavy jewelry, silks and velvet in the streets and when traveling. The table groans beneath rich food served in dishes of massive silver. There is no reserve, no modesty, no withholding of excessive ornamentation. In fact, the want of true culture, of a delicate taste, destroys the beauty of what should be used rarely, in suggestions and in glimpses.

Beauty is a coy mistress. She reveals herself only to the genuine searcher. From lavish extravagance she flees. A single rose in a finely shaped vase, outlined against a self-colored wall, may give more rapture than a tumbled mass of color thrust against a gorgeous background. The eye needs rest. It must have few objects at a time, but these must be as perfect as possible.

As in decorations so in dress and in all the habits of life. So have said the wise and good of all ages, and they have spoken from mankind's deepest experiences.

Says Seneca, "Happy is that man that eats only for hunger and drinks only for thirst; that provides for use and necessity, not for ostentation and pomp!" "The music of the spheres," said Pythagoras, "can be heard by abstaining from the food of animals, by bodily purity and by meditation." Another wrote: "It is not splendor that we need or that one should covet. It is homes full of sweetness and simple beauty."

Let us listen to our own Emerson, the greatest philosopher of them all, when he says, "If thou fill thy brain with Boston and New York, with fashion and covetousness, and wilt stimulate thy jaded senses with wine and French coffee, thou shalt find no radiance of wisdom in the lonely waste of the pine woods. . . . He who knows the most, who knows what sweets and virtues are in the ground, the waters, the plants, the heavens, is the rich and royal man. . . Art and luxury have early learned that they must work as enchantment and sequel to this original beauty."

Says Channing: "Life is a journey, and he who has least of a load to carry travels the fastest and the most happily."

That artificiality which is the reverse of simplicity is the certain presage of the downfall of a nation. Mothers, who clothe your little ones in diamonds and velvets, do you realize that you defraud them of that sweet innocence which is the charm of childhood?

As the excessive use of condiments destroys the taste for natural food, so does luxury destroy the sense of the beautiful in simple things. Not long ago, at a child's party, I saw a little one, six years of age, clad in finery of white satin, lace and swan's-down, a demure, pinched copy of her elaborately dressed mother. She was like an artificial rose, stiff and scentless, and I wondered what after life could offer to the premature little manikin whose self-consciousness fed upon the admiration of her companions. What is before that child, and such as she, except that worship of material things, that deadening of the spiritual faculties, that worldliness which is death to all that is generous and ennobling in the life of the soul?

While simplicity dwells at the root of all true beauty, it is also true that to one with a due sense of responsibility, it is a crime to spend in useless show that which might help our fellow beings.

Money is a trust placed in the hands of fortunate women for use, not for selfishness. Certainly is this the case where one has not earned the money she spends.

The simple, sane, genuine life, the life which diffuses an influence of gentle sweetness and helpfulness, is the life of beauty and of goodness.

On the contrary there is moral ugliness and deformity in that nature which strains every nerve in order to make a show and saves nothing in order to help others. Such know nothing of the joy of self-sacrifice. There may be outward beauty, it is only "skin deep." In old age or in reverses and trials, there are no "treasures laid up in heaven," no holy happiness in forgetting self while thinking and working for the good of others. That proves to be dross which was looked upon as gold.

Metuchen, N. J.

A PERSONAL MESSAGE FROM THE WELL-KNOWN REPORTER.

My last message to THE UNION SIGNAL was sent many months ago, from within hospital walls, where, amid hopes and fears I kept vigils over my dear, patient sufferer, whose feet were slowly but surely approaching that "city that hath foundations." I will not write you of those sad experiences, those weeks and months of heartaches, as the consciousness came that the Father was calling, "Come up higher."

With a strong desire to do more for loved ones and the world, my dear husband prayed, "Lord, call me not, but let me longer work;" but when it seemed to him that he knew the Master's will, his petition was, "Lord, open Thou the pearly gates, and let me go to-day."

"Let me go! I feel that it is ending,
This long weariness, and mortal strife;
Earthly gloom and heavenly glory blending,
Death is being swallowed up of life.
Let me go, O clinging hands that hold me so."

And so he, whose presence brought always joy and gladness to the homelife, went out from us just as the day was breaking—another soldier was "promoted" from W. C. T. U. ranks, and the white rose pin holds the little knot of ribbon white that rests upon his breast. You will not wonder that I, who walked with him so long, close to the "border land," have desired to linger in the radiance that swept backward upon us.

"For when my guide went up,
He left the pearly gates ajar."

Thanksgiving and Christmas and New Year's days have come and gone, and I have thanked God for the *blessed memories* that are mine, while I have tried to say: "Not my will but Thine be done;" but this stanza has come to me again and again:

"An easy thing, O Power Divine,
To thank Thee for these *gifts* of Thine—
For summer's heat and winter's snow,
For hearts that kindle, thoughts that glow;
But when shall I attain to this—
To *thank Thee for the things I miss?*"

Only great faith can comprehend God's love in His withholdings, and we of the Illinois W. C. T. U. sisterhood may well ponder along these lines of thought, as the body of our dear Mary Allen West is nearing her native land—she who was so much to the W. C. T. U. work and every good work. Mary Allen West—*our very own!*

"Oh, when *can* we attain to this—
To thank Him for the *things we miss?*"

Possibly the great *sense* of *loss* may help us to realize the *magnitude of His gifts*, and hence increase our thanksgiving. Miss West was ever an honored guest in our home, and to-day I recall a scene, when overworked and on the point of breaking down physically, she came to us in her perplexity, distressed because unable to reach the place where she was advertised to speak that evening, because of failure of connection in railroad trains. My husband, by means of telephone, explained her unavoidable absence, and we assured her that "probably the Lord had providentially interfered to prevent her from killing herself by overwork." She was then, as at the last, trying to respond to all the calls upon her.

And just in this connection I note the public work of our state president, dear Mrs. Rounds, the summary of which is—attendance at thirty-six conventions, addresses in Illinois, one hundred and fifty, and thirty more in Indiana, Michigan, Massachusetts, Missouri and South Dakota, the past year. No one will marvel that her face is now turned toward the health resort at Clifton Springs.

The Illinois Woman's Christian Temperance Union has kept steadily on its way, although the pen of the state reporter has been laid aside for a time. The new annual report contains two hundred and eighty-one pages. With grateful heart I turn its leaves and say: "What hath God wrought?" From its Genesis, to its last "index" page, it is all a veritable "Book of Revelations." Our president's annual address is as breezy as if wafted from the mountain top of faith and a great conviction.

It seems strange to see any name but that of our own Helen L. Hood attached to the corresponding secretary's report, but it gives a bird's-eye view of the great Illinois harvest field, filled with busy gleaners, as of old.

The Treasurer's report is a model and deserves careful study.

A delightful view meets the eye twice every month from the *Watch-Tower* heights, where its able editor and publisher, Mrs. A. E. Sanford of Bloomington, stands sponsor, and answers back to our call—"Watchman, what of the night?" with the response,—"The morning cometh." Those who read our bright, helpful state paper, brimming over with good things, I am sure have a pity in their hearts for those of our number who do not even know what they have missed in missing it.

But let me barely hint at some of the good things which the new state report reveals, besides those already referred to.

Twenty district presidents had five minutes time allotted them at the state convention in which to report their districts, while the twenty-six superintendents of departments were generously granted ten minutes! "No skimmed milk" would be served on that "bill of fare," but the pure cream, and *Jersey cream at that.* I wish this announcement to whet the appetites of W. C. T. U. women for these appetizing morsels, annually dished up and called *á la* "state reports." I will here whisper an "open secret," to you, dear old UNION SIGNAL—it is the *cream of our workers* that study state reports the most, and *study*, too, to show themselves "approved unto God"—workmen that need not be ashamed.

But pardon this digression while I let you look at a few notes from the evangelistic department, that of course stands in the forefront of all work, remembering while we scan the record that the *department of reporting* has never yet been made a success in Illinois W. C. T. U. circles, but here are a few figures:

Gospel meetings	1,896
Cottage prayer-meetings	232
Gospel Institutes	9
Personal requests for prayer	270
Pages of evangelistic literature	89,810
Testaments and Bibles distributed	200
Families to whom aid has been given	58
Number of sick and destitute prayed with	232
Families who seldom or never attend church	236

One answer to question sent out by the superintendent is, "Found thirty children in a small town that were not in Sabbath school." Another writes: "Not one-fifth attend Sunday-schools with any regularity," in a town of 800 inhabitants. And here is good cheer in the message from another: "Nearly all the children are in Sunday-school through the efforts of the W. C. T. U." Another says: "Mothers' meetings have proved a blessed ministry." The superintendent in the sixteenth district reported 237 conversions in her meetings; a number of the converts were drinking men, and one a saloon-keeper. It is useless to attempt to mention the work in Chicago, where Bethesda, Hope and Anchorage Missions are steady light-houses that have helped to anchor many a stranded wreck of humanity to Christ, the living anchor.

It seems almost invidious to single out any department or district. The distribution of temperance literature throughout the state looks as if the "knee-deep" standard has been the goal to be reached.

Mrs. Rankin, superintendent of narcotic work, has troubled many a camp in Israel as well as various Gentile tribes. Miss Gaston, of the Loyal Temperance Legion, has been a valued helper for this department also, being in such close contact with the children.

The Y work has flourished, especially in the fifteenth

district, which has twenty-seven Y. W. C. T. U's, with four hundred and fifty-eight members, more than twice as many as any other district.

The prison and jail department has been the burden on dear Mrs. Mason's heart, who has cared so earnestly for it for so long time. If she could lift the curtain during this week of prayer, so that easy-going license voting "professors" could see all the crime and misery resulting from the drink traffic in Illinois, possibly sleeping consciences might be aroused.

Police matron work is growing in appreciation. Twenty-four regular matrons and four assistants in Chicago wear a star when on duty and are paid by the city. The number of arrests of women in Chicago for the year 1892 was 12,046.

Gospel services have been held in jails and much literature has been distributed in them. Rockford has started a library of one hundred and fifty volumes in the jail. The fifth district is emphasizing the importance of urging separation of young offenders from hardened criminals. Greenville, Bond county, reports thirty-two meetings in the jail, most of them having taken the form of Sunday-schools at the prisoners' request. Much has been done all over the state.

The franchise topic interests many and Illinois women voted for the first time last year for the election of school officers, and be it recorded, they seem just as sweet, gentle and home-loving as before. Mrs. Orr, superintendent of this department, has been very helpful. Mrs. S. B. Wilkins' "finger-board" points unerringly to the Temperance Hospital and Mrs. Carse's angle of vision comes to a focus when it embraces the great Temple-Beautiful, where our new vice-president. Mrs. Daisy H. Carlock, has charge of the daily gospel meetings in Willard Hall. Mrs. Kepley and Mrs. Metzgar (like enforced laws) have been a terror to some evil-doers.

And thus I might enumerate the names of officers and those in the rank and file who have reached such enthusiasm in their work that they regard their special department as being the all-important one. I love to sing the praises of them that do well, and tell *how* they did it, not to glorify the individual, but as stimulating and encouraging, as well as helpful to others.

This letter has been of necessity very general; the field is so large and the gleaning time so extended. Details might have narrowed the area compassed to a single union, and found the space allotted to the Illinois letter all filled.

The record of the old year is sealed up. Two hundred and twenty white-ribboners were "promoted" from the Illinois ranks last year. Many hearts may be tempted to strike the minor chords on the key-board too often; but we do well to remember that life, at best, is short, and "the King's business requireth haste."

MRS. G. H. READ,
State Reporter, Bloomington.

NEW YORK.

ELEVEN COUNTY CONVENTIONS.

The fifteenth annual convention of Oneida county was held in Association Hall at Rome, and was presided over by the able county president, Mrs. Foster (Faye Huntington). Mrs. Alden (Pansy) was present, and added to the inspiration of the occasion. During the session she read a charming original story, and we who have loved her for years through her writings can readily believe that it was a rare treat. The president's annual address was full of good practical thoughts, beautifully expressed.

In the evening the hall was crowded to hear Mrs. Ella A. Boole, our state vice-president, who gave a fine address on "Temperance and Labor." Reports were given by the superintendents, and an excellent paper read by Mrs. Bingham, of Rome, on "The Sin of Using Intoxicants." Mrs. Graves, of Booneville, gave a short address on "The Effect of the Liquor Traffic upon Missions." A pleasant feature was the redeeming of pledges for "dollars and rhymes," by which thirty-nine dollars were added to the treasury and thirty-nine rhymes to literature.

Washington county W. C. T. U. met at Fort Ann, and a good meeting was reported. Forty-seven delegates were present. The membership of the county is 450, with fifty-one honoraries. Four Loyal Temperance Legions, with a membership of 200, are marching on. Much to the regret of white-ribboners, their faithful county president, Mrs. M. W. Tefft, was compelled through ill health to resign. Mrs. Hannah R. T. Warren, of Granville, was elected to fill her place.

Dutchess county held her forty-fifth quarterly convention at Rhinebeck, Mrs. Homer A. Nelson, county president, in the chair. Reports and encouraging words concerning the work filled up the time to good advantage. Mrs. Farrington, of Poughkeepsie, read a paper on "Health," which was enjoyed by all present.

In the evening Rev. W. Bancroft Hill, of Poughkeepsie, delivered a scholarly address on "Woman in the Temperance Work." Dr. Barnum, of Poughkeepsie, addressed the Loyal Temperance Legion, enforcing his remarks with object lessons. A pleasing episode occurred upon the convention learning that it was the birthday of the corresponding secretary. A purse was speedily made up and presented to her, and, in a bright little speech, she was told to "buy herself a stylographic pen, and long wield it in the interests of the W. C. T. U." The convention as a whole was most helpful and instructive, as well as entertaining.

Orange county reports a fine meeting at Cornwall, with a good representation present. The devotional exercises were especially helpful, including Bible readings by Mrs. Mary J. Weaver, our state superintendent of evangelistic work. The hearty welcome and bright response made everybody happy. This is the second time within a year that Cornwall has entertained the convention.

Mrs. Weaver gave the address of the evening to an appreciative audience. Mrs. E. U. Burgess, of Ulster county, was present and brought kind words of sisterly greeting from her county. The departments of "Systematic Giving" and "Work among the Colored People" were added to those already taken up. Resolutions deploring the canteen system as carried on at West Point, were adopted. Also a strong recommendation toward increased interest in the line of physical culture. The local unions of the county responded grandly to an appeal for funds to assist in the entertainment of the state convention. The old officers were all reëlected.

Tioga county held its sixth annual convention at Waverly. It was a largely attended, profitable and enthusiastic meeting, ably presided over by the county president, Mrs. E. T. Howland. Ten unions were represented and the reports showed that the majority had done excellent work. The annual address of the president was most encouraging and helpful, and the suggestions and recommendations which it contained were heartily adopted by the convention.

A new Y in Candor is doing much to create temperance sentiment and help on the great work. The W. C. T. U. had never yet been planted at Candor, so great results are looked for from this Y, which was organized by Miss Lizzie Margetts, who had recently moved there. She is one of our stirring young woman, and a Y seems to be an absolute necessity to her wherever she is.

The department work of the county is in good hands and the results prove it. An hour was well spent in discussing a paper on "Franchise," and the women are awakening to increased interest in the subject. Financially, the county was never before in so good a condition, the reason being that four unions have adopted the plan of systematic giving, and the county has taken up the department. Suggestive papers on juvenile and press work were read. The best of the feast was reserved for the evening, at which time the Opera House was filled to listen to Mrs. Mary T. Lathrap, on "Gospel Politics." Many a truth was impressed on the hearts and consciences of Christian voters by her convincing and converting arguments.

Sidney Center was the place of meeting for Delaware county convention, and a most interesting and instructive gathering it proved to be. Miss E. U. Yates, of Maine, was with them, and in addition to giving a parliamentary drill and conducting a school of methods, gave a fine address in the evening. The various lines of work are being ably conducted, and excellent reports of the same were given. The literature department received fresh impetus during the Delhi fair when a *W. C. T. U. Herald* was printed and two thousand copies distributed. This work was in the hands of the president, Mrs. Lockwood, assisted by a few of the sisters. Wall pockets are kept filled in the depots, and Mrs. Lockwood provided a table well stocked with literature for the convention.

A touching incident occurred in which an old man, his hair whitened with the frosts of many winters, came forward and placing ten cents on the table, said, "This goes for temperance work, instead of the rum-seller for a drink this morning." A special prayer service was held in his behalf and for other victims of the saloon power. Excellent papers were read and resolutions adopted. The Good Templars and Prohibition Club aided the W. C. T. U. in making the delegates feel at home. A Demorest medal contest occupied one evening and a collection was taken, which was forwarded to the Prohibition National committee to aid in their work. The choir and a male quartette furnished good music, and an original poem by Miss Aggie Bristol was well received.

The sixth annual meeting of Sullivan county was held with Cochecton W. C. T. U., and as this union is made up of members from both sides of the river, for greater convenience of entertainment, the convention was held on the Pennsylvania side, in the village of Damascus. The weather was delightful, and the church was prettily decorated with plants, flags and chains of autograph pledge cards. All of the county officers were present, and nearly every local union represented by president and delegates. Encouraging reports were given of the department work, and the gain in membership for the past year has been thirty-eight per cent.

The annual address of the president was among the good things of the first evening. She reviewed the work of the past five years, showing that during the first three the number of members in the county had decreased from over 200 to 150. This she called a sifting time. Many had at first joined the ranks, thinking that the enemy could be speedily put to rout. Not seeing immediate results, they had become discouraged and dropped out. Since then the growth has been marked, and the unions are now building on a surer foundation. The members, having enlisted for life, are determined "to fight it out on this line." Nearly two years ago a union was organized at Narrowsburg, which developed into a power for good. In 1891 the county reported 209 members, and at the state convention in New York received the beautiful prize banner for greatest increase per cent in membership. This year the county reports 290 members, but Tompkins took the banner, for it has made a gain of 900 per cent on a base of sixteen members last year. Mrs. Mary J. Weaver delivered an address the second evening, founded on the story of Nehemiah rebuilding the walls of Jerusalem, exhorting them to say with Nehemiah, "The Lord of heaven, He will prosper us; therefore we, His servants, will arise and build."

Kings county annual meeting was held in James M. E. church, Brooklyn, and in the words of the reporter, "was a thorough success." The president, secretaries, treasurer and superintendents of twenty-six departments reported greater activity than in former years, while the work of the county in legislation revealed the hearty co-operation of nearly all the clergy and congregations of the city. More ministers were in attendance at this convention than at any previous one, and forty-two names—mostly pastors—were proposed and accepted as honorary members. The address of welcome was given by Rev. James Montgomery and was responded to in an original manner by Mrs. Josephine Bramen. In the absence of Miss Greenwood, a Bible talk was given by Mrs. Brundage. Mrs. Baldwin, a returned missionary from China, gave a Bible exposition which was so excellent that requests were made for its publication in our state paper.

Mrs. McClees, National superintendent of soldiers' and sailors' work, was present and spoke upon the needs of this department. A table well stocked with literature occupied a prominent place during the meeting.

The election resulted in the reëlection of all except the recording secretary, who declined to fill the office this time. It was decided to hold the annual meeting in *March* hereafter, so these officers were elected for a short term. The luncheon, of which three hundred partook, was prepared by the Y's assisted by the Watchful Circle of King's Daughters.

The Y's, in connection with the L. T. L., furnished the evening entertainment which was well attended and greatly enjoyed. The decorations were very fine.

A pleasant little scene occurred when Mrs. Heath, in behalf of the convention, presented a bouquet of sixty exquisite rosebuds (the Y emblem) to Mrs. Vanderhoef, the county president, in remembrance of her birthday; Mrs. Vanderhoef very tenderly responded to the graceful tribute.

Some business being left over, an adjourned meeting was held later on, at which time all unfinished business was attended to.

A largely attended meeting of Onondaga county was held at Onondaga Valley. Nothing was left undone by the local union, and everything—even the weather—was harmonious. The new county president, Mrs. Wiseman, conducted business in a most business-like way. A touching memorial service was held in honor of the departed president, Miss Wilkinson, who for years has faithfully led the hosts in this county. Several of the clergy spoke words of greeting but *one* good brother struck the wrong key when he said, "In my opinion the women do not want to vote." He soon learned his mistake as several ladies informed him that "the ballot is just what we want." One woman asked, "Who gave men the authority to say women shall not vote?" and the Rev. brother replied, "Dr. Buckley," which created some merriment.

Splendid work has been done in this county during the year, that of state and county fairs being especially interesting. At a previous convention plans were discussed for a building on the fair ground, and against great odds with many discouragements the fair committee went at it. The result was success *of course*, and a fine building, 70x30 feet, was ready for use when fair time came, and a gospel service was held in it on the Sabbath, consecrating it to Christ's service. "When a woman will she will, you may depend on't." It has an upper hall with rooms for convenience of workers and friends. The dining hall was a great success and put about four hundred and fifty dollars in the treasury. This with money sent by local unions makes $650 raised since last June.

Resolutions were adopted, reports and papers listened to with pleasure, and a senior Demorest class added greatly to the enjoyment of this convention. The women are now thinking of a county paper on the coöperative plan, so local work can be better reported.

Steuben county has not been reported for some time but is coming to the front very rapidly. This county now holds the banner which is given for the greatest number of subscriptions to our state paper. Their last convention held at Prattsburg was of such interest that several requests have come to them for reports for different papers.

The convention opened promptly, and, after devotional exercises, the regular routine work was taken up. About seventy delegates were present, which was considered a goodly number, in view of the fact that Prattsburg is rather difficult of access. One good sister drove thirty-eight miles to attend. Twenty-three local unions reported in two-minute speeches, and it was discovered that a great deal could be said in two minutes. A Bible reading by Mrs. Moulton, of Atlanta, on "Exclusion of Self," proved excellent, indeed. Good music and several interesting papers helped to interest all present. The question box, over which Mrs. Marion B. Baxter presided, was, as it always is, one of the best things on the program. Mrs. Baxter delivered an address in the evening on "The Relation of Government to the Liquor Traffic." A large audience gave close attention from beginning to end. The second day was given largely to business, two new departments being added, non-alcoholics and systematic giving. When the hour for adjournment came, all felt this to be one of the best conventions ever held in the county.

The semi-annual convention of Wayne county was held at Marion, a "half a century temperance town." From the opening to the close of the meeting the utmost interest was manifested. Reports, papers, recitations and music all came in their places on the program, but the treat of the convention was the address in the evening by Miss Vandelia Varnum, whose theme was "Legal Prohibition." She was greeted with generous applause. The local unions were never in a more prosperous condition. Miss Sarah Downing, of Macedon Center, was elected president in place of Mrs. Hortense D. Smith, who resigned. This county also held a conference at Sodus in which four of the local unions participated. A fine program had been prepared and was carried out. Several new members were added and an arrangement made to organize the young people of Williamson and Sodus into a Young People's Temperance Union. These conferences are becoming quite numerous and are always helpful and profitable.

Richmond county has something new to offer in the shape of a recipe for temperance mince pies. At a meeting held not long ago in West New Brighton, which was addressed by Mrs. Ella A. Boole, the county president, this recipe was given as a souvenir to every one present. Richmond county will be glad to supply these souvenir recipes to unions desiring them.

FRANCES W. GRAHAM,
State Reporter, Lockport.

MISS RILLA M. NORTON, recently returned from France after years of study, has become known to THE UNION SIGNAL readers through her clear-cut sketches of distinguished persons in that country. Miss Norton, who is a young lady of remarkable promise, thoroughly skilled in the subjects she presents, has prepared five lectures on contemporary French fiction, under the following heads: (1) A review of French fiction in relation to life, thought and æsthetics. (2) Sensitivity as an element of modern fiction. (3) The analytical novel. (4) Realism in fiction. (5) Impressionism in fiction. Miss Norton has that rare combination, the head of a philosopher and the heart of a reformer. She looks upon fiction as a great power in molding the thoughts of the people to new and better modes of action toward the better world of brotherhood. Any who would like to confer with Miss Norton in regard to these lectures, which are given in drawing-rooms, before colleges, etc., should address her care of Professor [illegible], Jacksonville, Ill.

Official Communications.

A NEW YEAR LETTER.

BELOVED SISTERS:—The text which came to me with the new year, and which I find of ever-widening application, is that wonderful word of Paul, "None of us liveth to himself, and no man dieth to himself." It might have been written specially for the W. C. T. U. women. A feeble folk, we find our strength in banding together, in unity of labor and in "agreement" in prayer.

In the world the system of inter-dependence is such that we touch in the supply of our daily needs every nation, every people, every clime. In the church we find all humanity must be bound together in one bundle if we would hasten His coming and His reign whose right it is to rule. In the W. C. T. U. we find the smallest, the most remote, the feeblest, is needed, and no effort, no service is so small that we can dispense with it.

We see this in every line which we attempt to follow but it is emphatically true in the department of finance. It is very true with us that "not many rich" have been called, and our work has all been accomplished by an aggregation of pennies. Therefore as we plan for the year opening before us let us conserve most carefully the smallest forces.

Experience and observation have taught me that the unions which always have money, which are ready to meet pecuniary needs and to occupy new fields and to enter open doors, are not those which have a wealthy membership but those which do business in a business-like way, who plan to have money and to have it without some great spasmodic strain. The wise housewife lays out her work beforehand, giving time and opportunity for the duties which must come in the household routine. There are no better housekeepers anywhere than the W. C. T. U. women, can they not carry their housekeeping wisdom into union work?

No more self-denying, self-sacrificing women exist than our fraternity. Every dollar almost, expended in our work, has a history: a pathetic story represents not luxuries foregone, but comforts, even necessities given up for this precious, divinely appointed cause. Sometimes the stories are told me, sometimes they are read between the lines, but the temperance money is consecrated, it is hallowed. And yet it might be obtained more freely, more easily and in larger sums with wise planning. I trust that this year there may be preparation for "self-denial week."

In our constituency every week is self-denial week, every day is marked with sacrifice. But when we set apart a week to "do without" some special thing, the union should take timely and concerted action and make the days as effective and profitable as possible. It should be so advertised, so impressed upon every individual that no one can consider herself excused, that every one shall help. Fifty cents per member would aggregate eighty thousand dollars to the temperance treasury, it would make a grand addition divided between local, state and National, it would send the car of progress forward with a tremendous impetus and every one could have a part, every one could consider she was represented. So let this week have its ample and careful preparation this year.

The proceeds of one self-denial week of the Salvation Army of Canada was $12,920, and we have a more wealthy constituency than they. Let us not fail at the point of giving the *littles*. Let us not allow those poorer than we to give more than we do. The same preparation and care is needed for Crusade day, for thankoffering meetings, for all occasions on which we expect to make a united effort for money. Our plans of themselves are usually good; we are apt to fail at the point of execution. Let us use our housekeeping faculties and wisdom here; we now perform our every-day duties in haphazard style. This year we are in the condition of the children left to care for the home in the mother's absence. How proud we used to be to carry on this work successfully. Let no jot or tittle fail because our chieftain is away; let us show that we are more than faithful to and competent for the trust imposed in us. Let this be a year of unexampled prosperity, because we have looked carefully for every penny; let it be a year of the largest membership. Let the World's Fair Convention be an exhibit of such an army of new recruits and old-tried soldiers as we have never known.

Yours for a list of two hundred thousand members,

ESTHER PUGH,
Treasurer N. W. C. T. U.

Our Library Table.

NEW MAGAZINES.

Among a few of the ever noteworthy features of THE CENTURY MAGAZINE, the January volume contains: "La Grande Demoiselle," a bright original story by Grace King; "The £1,000,000 Bank Note," one of Mark Twain's impossibilities written in his best vein; an admirable paper on Whittier by Elizabeth Stuart Phelps; a fine discussion of "The Kindergarten movement," by Talcott Williams.

The Century Co., Union Square, New York City.

GOODFORM greets the New Year with a bright face that augurs well for the eleven on-coming issues. "M. D. K." contributes a unique fable entitled, "The King's Gift." The first part of "An American Citizen," by M. Sears Brooks, is a prize story, unusually "taking"; Stanley Waterloo's "Odd Situation" is concluded in this number. Many will be glad to know it is to appear in book form. The "Annexation Question" is well discussed in two papers by Flavius J. Brobst and Chas. W. Cooper. Readers will be pleased to see Amber's "String of Beads" still unbroken. The "Children's Contest," sayings wise and otherwise, is full of sparkling gems.

"The Editor's Reflections" hardly need words of commendation. The various "departments" which pertain more directly to home and social life are full of good, strong suggestions.

The Goodform Company, Chicago.

THE LITERARY NORTHWEST presents a good table of contents this month, among the most prominent features of which are "Archbishop Satolli; a sketch," by Rev. John Conway, A. M., touching principally upon "The various charges of courtesies between Pope Leo the Thirteenth and the United States." Of timely interest are four papers discussing the question of open or closed World's Fair gates on Sundays, by Edwin H. Jaggard, H. H. Hart, Mrs. Harriet G. Walker and W. S. Pattee.

D. D. Merrill Co., publishers, St. Paul, Minneapolis and New York.

In a recent number of CHRISTIAN THOUGHT, edited by Charles F. Deems, Prof. J. H. Hyslop has a lengthy article entitled somewhat gruffly: "Shop and Girls." The topic is an old one—so is the burden of misery detailed in its consideration. There is need that every magazine in the country take up this refrain of cruelty to women, that press and pulpit echo and reëcho the story, until the Christian thought of the country crystallizes into Christian action and man's inhumanity to man shall cease to make countless thousands mourn.

Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

In the Woman's Council Table of the January CHAUTAUQUAN Fannie C. W. Barbour introduces the reader to Mrs. Kate Douglas Wiggen and her far-famed kindergarten in San Francisco, with just a glimpse at the kind of work done there. Olive Thorne Miller's brief paper on "The Worship of 'Things'" ought to be read and inwardly digested by hosts of so-called "model" housekeepers. Mrs. M. A. Waddell Rodger takes one for "A Day in the British Museum"—a day well spent. Ella Rodman Church contributes a sensible paper on "Habitable Rooms," that companions well with the one previously named by Olive Thorne Miller. Fanny Palmer Tinker talks entertainingly and instructively of "The Ladies' Art Association of New York." Kate Tannant Woods contributes from her fruitful pen a readable article, with the suggestive title, "Post-mortem Praise."

Dr. Theodore L. Flood, editor, Meadville, Pa.

THE CONQUEROR, the organ containing the monthly record of the work of the Salvation Army, has come out for '93 in a dress more startling than heretofore; its legend of "Blood and Fire" is confirmed by the brilliant red of the cover, out of which shines the white cross as a startling background for the fiery colored soldier with his shield and flag. The frontispiece is the portrait of the grand commander-in-chief of the army, General William Booth. Among the nearly fifty pages of matter of living interest, space can only be afforded to mention an article by Mrs. Major Brewer, "Our Boston 'House Beautiful,'" a New England Rescue Home, one of forty-four which the Salvation Army have founded here and there through the world. The pictured face of Captain Stirling, the matron, commends itself to one's heartiest respect and admiration.

Published by Ballington Booth, 111 Reade St., New York City.

THE NEW ENGLAND MAGAZINE for January contains some articles that emulate those of past issues in interest and value. Rev. Julius H. Ward contributes a most delightful paper on "James Parton and His Work," calling the subject of his sketch "the prince among biographers of this country." Lucia True Ames considers "The Home in the Tenement House," with an intelligent grasp of the subject which puts beside the direful pictures of the misery of tenement life suggested remedies and improvements that have a ring of reasonableness and practicability. "Harvard's Youngest Three," by Eliot Lord, introduces the reader to scenes in the college life of three notable students: "I recollect only two alumni of Harvard University who were younger when they graduated than Cotton Mather: Paul Dudley, born 3 September, 1675, was fourteen when he took his first degree, 2 July, 1690; and Andrew Preston Peabody, D. D., LL.D., born 19 March, 1811, was fifteen when he graduated, 31 August, 1826." The above, the author quotes from the old Harvard librarian, John Langdon Sibley.

New England Magazine Corporation. Stanhope and Morgan streets, Boston.

In this month's REVIEW OF REVIEWS is a most interesting paper upon "Vaccination Against Cholera" written by "The First Woman who Submitted to the Experiment." The article opens with a brief but comprehensive review of Pasteur's scientific war against hydrophobia, and a sketch of the Institute Pasteur in the Rue Dutot, with an outline of its workings. This institute is completing the fifth year since its inauguration, and the past month of December witnessed a grand celebration of Pasteur's seventieth year. The writer of the article in question relates in a bright vein how she came to put herself in the hands of M. Haffkine, a "brilliant disciple" of M. Pasteur, who has "succeeded in transforming and inoculating the cholera microbe." Her offer was gladly accepted as it was desired to test the effect of the inoculation upon women and children, former experiments having been made only upon men. The lady—an American—having inspected many of the curiosities of the laboratories describes the dreaded cholera germs as "innocent looking microbes resembling little lines or commas made by a sharp pen." Her record of the vaccinations—for she subjected herself to three—is exceedingly interesting and the article, which must attract wide attention concludes with these words: "No one can do more than his or her best for the sake of the general good. The memory of the quarantined ships, the crowded hospitals and the crowded graveyards of last summer, should be a sufficient inducement to urge us to do everything in our power to avoid a repetition of these horrors. If the public will help M. Haffkine in his efforts to master the disease, there is no reasonable doubt but that cholera may be stamped out within the next few years."

NEW BOOKS.

IOLA LEROY, or SHADOWS UPLIFTED, is written by Frances E. W. Harper, on some features of the Anglo-African race. Mrs. Harper writes from an intimate knowledge of her subject, having worked for and among the colored people for a long time. The temperance cause has had in her an active ally. Colored Sunday-schools will welcome the above named volume as coming from the brain of one of their own race, and it will make its own way because of the merit and interest of the matter it contains.

Garrigues Brothers, 608 Arch St., Philadelphia.

LITTLE ARTHUR'S HISTORY OF ROME, from the Golden Age to Constantine. By Hezekiah Butterworth.

No one knows better than Mr. Hezekiah Butterworth what appeals to the young. Probably a million readers have taken delight in his Zig-zag journeys, but this immense circle of boys and girls always find in Mr. Butterworth's writings a true and lofty tone, helps to right living and thinking and wise instruction, as well as bright entertainment.

With this well-deserved reputation as a leader of the young Mr. Butterworth offers "Little Arthur's History of Rome." For him the ancient folk-tales of Rome live again. He takes his little friend Arthur by the hand, and as he leads him under the purple skies of the Campagna he relates the quaint and beautiful legends which did duty as history for the Romans themselves, and even now contain helpful lessons of honor and character. It is Mr. Butterworth's aim to entice his young reader into these pleasant paths that lead to classical Rome, that he may feel a hunger for those noble works of antiquity which have been models in style through the ages.

Mr. Butterworth is a poet, and he looks with a poetic spirit rather than a critical eye on the evolution of history. He follows Duruy rather than Mommsen, for which the young reader will be duly grateful, since it causes him to dwell more particularly on the stirring episodes of the old heroic days than on the gloomy period of decay.

The work is illustrated with over 100 full-page cuts and vignettes, and will undoubtedly appeal to a wide circle of young readers, to whom it may be warmly commended.

T. Y. Crowell & Co., Boston and New York.

The WELL DRESSED WOMAN is an object that most rarely addresses our eyes, but she lives in a delightful book of Mrs. Helen Gilbert Ecob bearing the above name, and is delineated in pictures that are figures from real women attired in dress at once healthful, artistic and reasonable. Mrs. Ecob has wisely chosen to illustrate her subject from real life. She has also called in the best testimony, and has put in her bright and pointed style the ideas to which she is devoted. It is, perhaps, the most discouraging feature of woman's upward progress that she is so slow to move along this line of reform, probably because it is the line of greatest resistance. Nothing is so senseless as fashion, and yet nothing so controlling. Probably this may be because one human being pitted against the universe dreads to make himself in any wise singular: each shields his personality behind that of others, hence the dull uniformity that fashion infuses seems to be a sort of shelter to which everybody flies in proportion to everybody's lack of brains and fiber. Very wisely does Mrs. Ecob say, "A body so healthy begets a sweet temper; not subject to headaches and nervous prostration; not exhausted by slight exertion; a nervous system not rasped by the petty frictions of everyday life; a physical vigor which shall bequeath to coming generations a heritage of acquired health and character." The corset question has rarely been better handled than in this book: temperately, wisely, "more in sorrow than in anger," the argument well reasoned and enforced by such illustrations as must take effect upon the mind of every woman really worth saving.

Gerrit Smith, that gracious friend of all slaves, whether white or black, male or female, wrote this pitiful sentence, which Mrs. Ecob has placed on the title page of her book: "Strive as you will to elevate woman, nevertheless the disabilities and degradation of her dress, together with that large group of false views of the uses of her being and of her relations to man, symbolized and perpetuated by her dress, will make your striving vain." Happily, we do not believe that any effort for the betterment of any class can by any manner of means ever be vain, but we agree with Gerrit Smith that every true and well created reform has a physical basis. Man lifts his forehead towards the stars, but his feet are firmly planted on the earth, and whoever wishes to help him forward must recognize that fact. Hence, the successful effort of the white-ribboners to secure scientific temperance instruction in the public schools, physical culture by means of the best forms of gymnastics in the public schools, the study of hygiene in the home. We firmly believe such a remodeling of the dress of woman as shall give a better fitting up to her as wife and mother and to her little ones is the very basis of the whole pyramid of physical development. We believe this has more to do with temperance than has prohibition or total abstinence, because these are methods that run on a single line, whereas physical sanity and equipoise will, within a century or two, lift human beings above the desire for artificial stimulants.

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There is a big call of late years for Stereopticons. Sunday-Schools, Temperance Societies, Lodges and private homes are beginning to consider their surroundings not complete without a good lantern, and an ample supply of slides to illustrate History, Sunday-School Lessons, travels, and many scientific studies. Write to the McIntosh Battery and Optical Co., 141-143 Wabash Avenue, Chicago, whose advertisement appears elsewhere in these columns for the World's Fair Edition of their Lantern Catalogue, this year's specialty being Lantern Slides of the World's Columbian Exposition. Be assured that they stand at the very head of all makers and dealers in this line, and their prices are reasonable. Mention THE UNION SIGNAL.

Are You Hard of Hearing, or Deaf?

Call or send stamp for full particulars how to restore your hearing by one who was deaf for thirty years. John Garmore, Room 18, Hammond Bldg., 4th & Vine, Cincinnati, O.

Barry's Tricopherous for the hair and skin. Druggists or by mail 50 cents, 44 Stone St., N. Y.

Publisher's Notes.

COMBINATION OFFER.

Occasionally we find it desirable to clear our shelves of a limited amount of the stock on hand, to make room for others. That is the case now, and, as usual, we make a very desirable offer in order to accomplish this purpose. Do you not want to take advantage of the opportunity? Read:

Combination Offer No. 1.

The Wall Roll Temperance Cook Book	$1.00
Handy Manual (containing a million facts and fifty small maps)	.25
The Game of Book of Books	.25
Life size colored picture of Miss Willard	.50
The Mill and the Still (a picture)	.10
Total	$2.10
Will send these for	$1.25

Combination Offer No. 2.

The Peerless Atlas	$1.00
Columbus Memorial (great help at school)	.50
Life size colored picture of Miss Willard	.50
Mill and Still picture	.10
Total	$2.10
Will send these for	$1.50

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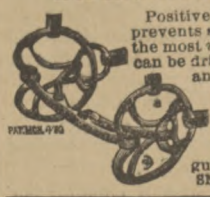

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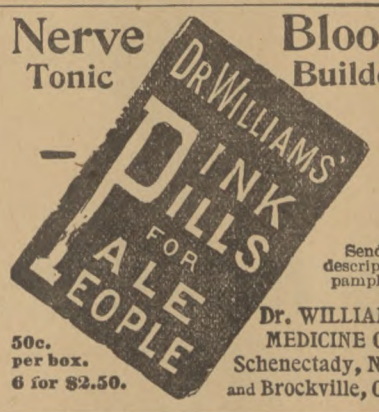

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Realizing that it was not possible for the readers of THE UNION SIGNAL to do all that could be done under our new and unparalleled offer, it has been decided to extend it, and it will hold good until March 1st, 1893.

Fully believing that it would be one of the greatest aids to our cause, as has been said again and again in these columns, if THE UNION SIGNAL were more generally read, and being unable to personally canvass all the territory of all the local unions, nearly 10,000 of which are scattered over this country, and desiring your help in this direction, the proposition here outlined is made to all ages and sexes.

NOTE.—To any one, young or old, readers of "Aunt Jane's Cozy Corner" included, who will send us a club of *eight* new subscribers at *one dollar* each, we will forward promptly one of our beautiful W. C. T. U. *solid silver after-dinner coffee souvenir spoons.* These spoons have the die of the Crusade Church at Hillsboro, Ohio, imprinted in the bowl; Miss Willard's picture embowered in the National floral emblem, the trailing arbutus on the handle, while the top of the handle is surmounted by the world belted with the white ribbon. The back of the handle has the World's floral emblem, the water lily, and the initials of the Woman's Temperance Publishing Association. These spoons are both beautiful and valuable, being of solid sterling silver.

REMEMBER, we will send an after dinner coffee spoon, polished or oxidized, for *eight* NEW subscribers at one dollar a year.

FOR TEN NEW subscribers at one dollar each, we will send a similar spoon with gilded bowl.

FOR TWELVE NEW subscribers we will send a *tea* spoon of the same design, or with the Temple in the bowl, instead of the Crusade Church.

FOR FIFTEEN NEW subscribers at one dollar each, we will send a teaspoon with gilded bowl.

FOR EIGHTEEN NEW subscribers at one dollar each we will send an orange spoon, polished or oxidized, with the Temple or the Crusade Church in the bowl.

FOR TWENTY NEW subscribers at one dollar each, we will send an orange spoon, gilded bowl.

This offer is open until March 1st, 1893.

WOMAN'S TEMP. PUB. ASS'N, THE TEMPLE, Chicago, Ill.

THE WEEK OF PRAYER

will prepare the minds of the people for a temperance campaign. Why not inaugurate one? With local talent only good rallies could be arranged and temperance sentiment cultivated. Pledge-signing should be a prominent feature of such meetings. And remember, nothing helps more than temperance songs. These we can supply in variety. See our list:

White Ribbon Hymnal	35c
Songs of the Y. W. C. T. U.	25c
Marching Songs, No. 1	10c
Marching Songs, No. 2	10c
White Ribbon Vibrations	35c

Sheet music list on request.

MISS WILLARD'S ADDRESS

In pamphlet form—the annual address at Denver—can still be secured. It should be in every home—read everywhere. Price 10 cents per copy. Send at once if you desire any before the edition is exhausted.

WOMAN'S TEMP. PUB. ASS'N, THE TEMPLE, Chicago, Ill.

Shawknit TRADE MARK.

HALF-HOSE for MEN and YOUTHS.

BEST-FITTING. MOST DURABLE.

☞ Look for the trade-mark on the toe. ☜

DESCRIPTIVE PRICE-LIST TO ANY APPLICANT.

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THE

Total Abstinence Life Association OF AMERICA

Never before made so rapid a growth as now.

INCORPORATED IN JULY, 1889.

FINANCIAL EXHIBIT.

Number of policy holders		5,500
Guarantee Fund	$	92,000.00
Amount paid to beneficiaries		210,000.00
Insurance in force		11,000,000.00

COMPARISON FOR 1891.

All Old Line Companies averaged per $1,000 Insurance,	Death Claims, $14.55	Expenses, $15.07
TOTAL ABSTINENCE LIFE ASS'N averaged per $1,000 insurance,	" " 5.65	" 3.00

We furnish the CHEAPEST and BEST INSURANCE for TOTAL ABSTAINERS Write at once for our special World's Fair Offer, good during the month of January State your age at nearest birthday, and we will send you an estimate of cost.

Address WM. F. SINGLETON, Pres., 902-905 Royal Insurance Bldg., Chicago, Ill.

TOBACCO HABIT EASILY CURED

HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days.

For sale by all first-class druggists, or sent by mail on receipt of $1.00. Ask for HILL'S Tablets, and take no others. (Particulars free.) THE OHIO CHEMICAL CO., 51, 53, and 55 Opera Block, LIMA, O. by mail. Address

MENDING MADE EASY BY THE USE OF GUM TISSUE

Used for repairing all kinds of clothing, from the very finest silk or satin to a buckskin mitten. Kid gloves and umbrellas mended without sewing, quicker, neater, and stronger than ever before. SAMPLE 10 cts. to intending agents. F. Cassgreen Mfg. Co. 134 Van Buren St. Chicago, Ill.

ESTABLISHED 1850.

"Out of each nook by dingle and brook
The Healing blossoms lean and look."

A POT OF PRECIOUS OINTMENT

Dr. O. P. Brown's **HERBAL OINTMENT** (Great External Remedy) reaches disease through the pores, heals inflammation, banishes pain. 25cts. Druggists or by mail. J. Gibson Brown, 47 Grand St., Jersey City, N. J.

FREE by return mail, full descriptive circulars of MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. *Revised to date.* These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO. CINCINNATI, O.

A MODERN BATH. The Latest and Best.

Quick Self-Heating, or Toilet Cabinet in place of Heater. No bath-room required. Ornamental, Inexpensive, Complete, Practical. Desirable for either city or town. Send 2ct. stamp for Catal'ge. THE MOSELY FOLDING BATH TUB Co. 180 S. Canal St. Chicago.

THIS $11 TO $17 SEWING MACHINE FREE to examine in any home. Sent anywhere without one cent in advance. Warranted the best sewing machine ever made. Our terms, conditions and everything far more liberal than any other house ever offered. For full particulars, etc., cut this advertisement out and send to us to-day. Address Alvah Mfg. Co., Dpt. C76 Chicago, Ill.

Parker Pays the Postage on his Arctic Sock for men, women and children. Recommended by physicians and nurses for house, chamber and sickroom. Only sock for rubber boots, it absorbs perspiration. Ask shoe dealer, or send 25c. with size. J. H. Parker 103 Bedford St., Boston. Clerk. 23

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. $12 Buys a $65.00 Improved Oxford Singer Sewing Machine; perfect working reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealers and agents profit. Send for FREE CATALOGUE. OXFORD MFG. COMPANY, DEP'T 20, CHICAGO, ILL.

BEAUTY FREE!

Send 6 Cts. Postage for Madame Yale's Beauty Book, Just out. Contains valuable hints to Beauty and Loveliness. Address, MADAME M. YALE, Beauty Specialist, 146 State St., Chicago, Ill. 37 West 14th St., New York.

IMPROVED HALL TYPEWRITER.

The best and most simple machine made. Interchangeable Type into all languages. Durable, easiest running, rapid as any. Endorsed by the Clergy and literary people. Send for Illustrated Catalogue. Agents wanted. Address N. Typewriter Co., 611 Wash. St., Boston, Mass.

PRINTING OUTFIT 15c

COMPLETE, 4 alphabets rubber type, type holder, bottle Indelible Ink, Ink Pad and Tweezers. Put up in neat box with directions for use. Satisfaction guaranteed. Worth 50c. Best Linen Marker, Card Printer, etc." Sets names in 1 minute, prints 500 cards an hour. Sent postpaid 15c; 2 for 25c. Cat. free. R. H. INGERSOLL & BRO. 65 Cortlandt St. N. Y. City.

Bickford Family Knitter.

Knits everything required by the household, of any quality, texture and weight desired. A. M. LAWSON, 783 Broadway, N. Y.

Beware of cheap and worthless knitters.

103 E. ADAMS ST. BORSCH-OPTICIAN CONSULT US ABOUT YOUR EYESIGHT SATISFACTION GAURANTEED

AGENTS WANTED ON SALARY or commission, to handle the New Patent Chemical Ink Erasing Pencil. Agents making $50 per week Monroe Eraser Mf'g. Co., X 213, La Crosse, Wis.

LADIES without previous business experience are making immense sales of Mme. McCABE'S CORSETS AND WAISTS. Send for agents' terms. St. Louis Corset Co., St. Louis, Mo.

SPECIALTIES for AGENTS Ladies and Gents. Rubber Gloves & Dress Shields, Convertible Wire Baskets, Self Threading Needles, Handy Button, and many others. Catg. free. CHICAGO SPECIALTY CO. 134 Van Buren St. Chicago

LADY AGENTS

Solid Comfort Corsets. The best to wear, the best to sell, the biggest profits. Book, terms, &c., *free.* SOLID COMFORT CORSET CO., 84 Adams-st., Chicago.

ROCK BOTTOM Prices on Dry Goods, Groceries. Everything you eat, wear or use. Send for FREE Illustrated Catalogue to H. R. EAGLE & CO., 68 Wabash Av., Chicago, Ill. We do not sell liquors in any shape.

LADY AGENTS wanted for Thomas' well known Health Corsets. Hand corded. BIG inducements. Thousands annually sold. Experience unnecessary. For terms write H. A. Thomas & Co., Niles, Mich.

CARDS FOR 1893. 50 SAMPLE STYLES AND LIST OF 200 PREMIUM ARTICLES FREE. SILVERFIELD PUB. CO. CADIZ, OHIO.

Signal Notes.

A TEXAS woman owns seven hundred thousand acres of land.

THE widows of India would outnumber four cities like London, England.

ONE-THIRD of the fifteen thousand arrests for drunkenness in Dublin last year were women.

THE Salvation Army will show in a complete manner the whole scheme of moral and social reform during the Columbian Fair.

IF a man undertakes to support a saloon and his family, it inevitably happens that the saloon grows richer and the family poorer.

THE report of the Interstate Commerce Commission shows that the chances of a passenger being killed on a railroad are but one in two million.

NOT the gift, but the giver, is the true answer to prayer; not to get God's benefactions, but to get God, is the soul's true answer.—*Phillips Brooks.*

COULD the drink bill of the world be used for six months, each inhabitant of the world might receive a Bible. At the present rate it would take six hundred years.

THE Blue Cross Temperance Society of the continent has one hundred and eighty sections Swiss, with three thousand members; twenty-one sections German, fifteen sections French and three sections Belgian.

THE Episcopal brotherhood of St. Andrew receives its name from Andrew, the apostle, who, when he had found Jesus, went at once to seek his brother Simon—the name thus suggesting the purpose of the brotherhood.

THE school children of St. Paul, Minn., were solicited to bring contributions for the city poor. The result was one hundred and seventy-two great wagon loads of provisions and clothing, more than the city all told has given in three years.

WHEN the government in the Central and Northwest provinces, India, forbade the sale of opium on the premises, a missionary found out that one opium den alone in Cawnpore employed sixty-three servants to carry pipes filled with opium to any part of the city.

JACOB A. RIIS, who has devoted so much time to the "other half" of society believes that heredity is somewhat of a bugbear when the problem of the criminal classes is discussed, and that it is rather a question of getting hold of the child early enough before evil influences have got a firm grip on him.

THOSE who have worked among both classes say that a white barbarian is more hopeless than a black one. As regards morals, some African tribes, like the Zulus and Maoris, are ahead of certain classes in European countries; at least they do not get drunk until taught or forced by so-called civilized nations.

HUGH PRICE HUGHES, recently made a prayer that could be made consistently in many a rich church. "Forgive us, Lord, if at any time we have given pence when we should have given silver, if we have given silver when we ought to have given gold, and if we have given gold when we might have given bank-notes."

WESLEYAN Methodist Conference Committee for 1892 in England reports an increase of nearly 24,000 members in the Bands of Hope this year. It has 836 societies, with over 50,000 members. It publishes the *Methodist Temperance Magazine*, organ of the committee, of which Rev. G. Armstrong Bennetts, B. A., is secretary.

The Pinkerton Men.

The employment of private police, or "Pinkerton Men," as the whole class have come to be called since the Homestead tragedy, has called forth a great deal of discussion. The contention on the one hand is that an individual has the right to defend himself and his property by any means he can command; on the other, it is declared that this method is only a species of private justice (like lynching) and should not be allowed to take the place of dependence on law and its enforcement by legal authority.

The same difference of opinion exists as to certain modes of treatment for disease; but this does not apply to Drs. Starkey & Palen's Compound Oxygen, which is a natural remedy—that is, it is a natural means—the air we breathe, administered by a natural method—inhalation. This simple treatment has, for twenty-three years, worked miraculously in the restoration of thousands from divers diseases. To be sure, it excites great wonder that something that you cannot taste and which creates no sensation, should accomplish such mighty results; but this is no greater miracle than our being constantly kept alive by breathing air.

After all, results are what wise people are after. If Compound Oxygen cures, then they ought to want it; and the fact that it is simple, natural and pleasant, is an additional reason.

We invite any person needing better health or strength, to write us for particulars and proof. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

Desiring to give the admirers of Ivory Soap an opportunity to contribute to its literature, the manufacturers offered prizes for the best twelve verses suitable for use as advertisements. 27,388 contributions were received. To the following was awarded the

FIRST PRIZE.

OUR grandmothers, dressed in their linsey,
Would kindle a fire in a hole,
And over it swing a big kettle
On two forked sticks and a pole.
With lye they had strained through the ashes,
And scraps that were lying around,
They made for our fathers and mothers,
A soft saponaceous compound.
But now in great buildings that cover
More ground than a fortress of old,
In caldrons of brass and of copper,
That glisten like silver and gold;
With oils from the far-away tropics,
And alkali made from the dew,
Are mingled the essence of roses
And lilies and jassamine too.
The result of this rare combination,
Is the IVORY SOAP of to-day,
To-morrow, next week, and thereafter,
Forever and ever and aye.

JOHN A. CONWELL, Aurora, Ind.

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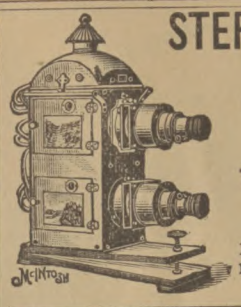

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AND

LANTERN SLIDES

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The Sabbath School

THE CHURCH.

Write for Catalogue.

Mention UNION SIGNAL

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PILE COMPOUND

Has been in constant use for 15 years. A certain class of cases treated successfully at their homes. All we ask for it is an investigation and trial.

CHALMERS, IND., May 22, 1892.
DR. BRINKERHOFF, Chicago, Ill.,
Your Compound has cured me. I can recommend it highly.
WM. BURNS.

References:—A. M. Billings, Pres. Home Nat'l Bank, Chicago; J. B. Harris, M.D., Helena, Mont.

Pamphlet Reference Card (60 names) and Symptom Blank (by mail) 10 cents. Address,
W. C. BRINKERHOFF, M.D.,
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"Cloud-Brewed Nectar"

some one poetically called the famous

Manitou

Mineral Spring

WATER,

because it came rom the mountains in Colorado, which continually kiss the clouds of heaven.

The Indians for centuries have called it

"The Water of the Gods."

Effervescent,
Sparkling,
Delightful,
Pungent.

An Elegant Table Water

Unexcelled for Family, Club and Restaurant use. Packed in cases of 100 Pints and 48 Pints.

Convenient forms for dealer and consumer.

Address for literature

MANITOU MINERAL WATER CO.,
Manitou Springs, Colo.

Sold by all first-class groceries. Also by all druggists.

THE WORLD'S FAIR TEMPERANCE HEADQUARTERS

WE ARE UP AND AT IT.

On the evening of January 9th our great Hotel was reduced to ashes. On January 10th lumber commenced to be placed on the ground for a new building. We are rebuilding complete, but upon enlarged plans and the plans approved by insurance authorities as the safest possible method of construction. All our contracts for lodgings will be kept to the letter. This is what we are doing, and the following are samples of what our friends are saying:

We are sorry for your misfortune, but we know your energy and your purpose, and understand that the loss is a hindrance only. We have been authoritatively informed that stockholders will lose nothing. We wish to congratulate you on your promptness in meeting the emergency, and also congratulate the stockholders on having such a custodian of their interests.

CAROLINE B. BUELL AND ESTHER PUGH.

I cannot tell you how sorry I was to hear of the destruction by fire of the World's Fair Temperance Hotel, to which so many have looked for quiet and restful shelter during the coming summer.

I believe that in a few weeks all trace of the fire will be gone, and not a shadow of disappointment will fall on your patrons. This is due to my belief in your persistent determination, energy and perseverance, which will not be satisfied with less than complete success. Am so glad you were amply insured. Yours truly, FANNY H. RASTALL.

Was delighted to get your telegram. Can only say "God bless you," and we will stand by you in the rebuilding and to the end. MRS. E. A. RUSSELL.

I had just received the picture of the completed building, eliciting my delighted admiration, and its destruction fills me with sorrow. Your prompt and energetic action is very gratifying to me. I am sure every patron will rally to your support. ALICE H. SHULTES, *State Normal School.*

River Falls, Wis.

My stock is full paid, but because of the fire I double my subscription, and shall place more lodgings among my friends. J. W. DURHAM.

Oshkosh, Wis.

My stock was full paid in September. I inclose $10 for another contract.
Yours for success, JOSHUA L. MILLS.

All subscriptions for additional lodgings should reach us before February 15th.

The World's Fair Authorities recently published a list of rates at which Furnished Rooms (not in Hotels) could be obtained in Chicago. Their figures were published to guard the public against imposition. The average price in Chicago according to their figures for accommodations like ours were $5.66 for what we furnish for $2 now and will furnish for $4 after doubling our rates.

Make your order before laying down this paper. Address

WALTER THOMAS MILLS,

President the Harvey World's Fair Hotel and Entertainment Co.,

161 LaSalle St., CHICAGO.

CUT THIS OUT OR COPY IT,

Fill the blanks, sign it and pin a ONE DOLLAR BILL or a ONE DOLLAR postal note to it for each ten dollar contract desired and mail it to The Harvey World's Fair Hotel and Entertainment Co., 161 La Salle St., Chicago.

..... 1893.

The Harvey World's Fair Hotel and Entertainment Co., 161 La Salle St., Chicago, Ill.—

DEAR SIRS:—I hereby subscribe for and agree to take and pay for lodgings in your Hotel at Harvey, during the World's Fair, amounting to ..... Contracts of Ten Dollars each, total subscription, $..... These lodgings are to be furnished according to the rules of your Company, and at the following rates: One person in a room, $1.50 per day; two persons in a room, $1.00 each per day; three persons in a room, 66⅔ cents each per day: four persons in a room, 50 cents each per day.

Enclosed find $..... cash payment on this subscription, the balance to be paid as follows: One dollar on each $10 subscribed for each succeeding calendar month, until one-half the amount of this subscription shall be fully paid. The other half to be paid at the time of naming the date for visiting the World's Fair and using the lodgings hereby subscribed for. It is especially agreed, however, that in default of any of the payments hereby pledged, or in the event of grossly immoral or improper conduct on my part, all rights or claims hereunder shall be forfeited to and at the option of the Harvey World's Fair Hotel and Entertainment Company.

Signed, ...

Address, ...

The Union Signal

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN CHRISTIAN TEMPERANCE UNION FOUNDED 1883.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT [illegible] BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 4.] CHICAGO, January 26, 1893. [Price $1.00 per Year in Advance.

Mrs. Ursula D. Herrick 1114 Mindoka St. 8293

SINCE OUR LAST ISSUE.

A conference of Christian Prohibitionists met in Philadelphia, January 24.

The sudden death of Phillips Brooks, D. D., Bishop of Massachusetts, occurred January 23, at Boston.

The Chicago Bible Society, organized fifty-three years ago, held its annual meeting last Thursday, having distributed during the year 19,084 Bibles.

Rutherford B. Hayes, President of the United States 1877–81, died at his home in Fremont, Ohio, January 17, and his funeral took place January 20.

The National Board of Trade met in annual session at Washington last week and made important recommendations to Congress regarding foreign and domestic commerce.

Justice L. Q. C. Lamar, of the United States Supreme bench, died at Macon, Georgia, on the evening of January 23. Mr. Lamar was for many years a resident of Oxford, Mississippi; served twice in Congress as a representative of that state, and was appointed from the United States Senate in 1885 by Mr. Cleveland to the Supreme bench.

The report of the subcommittee appointed to inquire into the "sweating system" was adopted by the House Committee on Manufactures, January 20, including the recommendation "that such legislation be had by Congress as, with least interference with the business of the citizen, and least exercise of Federal jurisdiction, will effectually prevent interstate commerce in articles of clothing or personal wear made under unhealthy conditions."

IT having been stated by the press that the Woman's Club of Chicago voted unanimously to send a delegation to Washington for the purpose of influencing the Sunday opening bill, THE UNION SIGNAL is glad to state that the white-ribbon members present voted heartily against it, as they will at every opportunity.

THE UNION SIGNAL congratulates Henry W. Blair on his election to Congress from the congressional district of New Hampshire that has usually "gone Democratic." We are glad to have this heroic veteran again in the big house with the gold dome, and we feel sure he will not lower his flag one iota. The best phase of Washington society will be enriched by the return to that city of Mrs. Blair, one of the truest women of our times.

THE twenty-fifth annual convention of the National Woman's Suffrage Association was held in Washington, D. C., last week. Miss Susan B. Anthony presided and delivered a powerful address. The report of the secretary, Mrs. Rachel Foster Avery, showed that thirty-five states now have active suffrage organizations comprising a membership of thirteen thousand, one hundred and fifty. Our readers may look for a fuller report of this important meeting next week.

IN many unexpected ways does our beautiful Temperance Temple receive its due meed of praise. One of the newest situations in which it finds itself is as a prominent character of William T. Stead's latest story, "From the Old World to the New," which constitutes the Christmas number of the *Review of Reviews*. In this unique story, which is a rare and remarkably successful combination of a love tale and reliable guide-book information of the coming Chicago Exposition, the "Woman's Temple" is truthfully described as "one of the handsomest buildings in Chicago, which has been put up by the Woman's Christian Temperance Union, the greatest women's association in the world. It is a much more handsome edifice than any other of the same kind, and it is a standing monument of the energy, zeal and business capacity of the women who built it." **Thanks to Mr. Stead.**

THERE passed to his reward from Chicago last week, January 19, a man whom everybody called the "children's friend,"—Dr. Henry Shipman. He it was who founded, twenty-two years ago, the Foundlings' Home, which has been a veritable haven to thousands of mothers and babies. This Home has been supported on a purely faith basis, Dr. Shipman never having asked for a penny's contribution. Gifts both large and small have reached the Home, some through channels entirely unknown, but all have been accepted as direct from the Heavenly Father who prompted the loving heart to give.

A PERTINENT question in connection with the South Carolina Dispensary Bill might be, what is its army of saloon-keepers going to do after July 1? Will they emigrate to the World's Fair city? Now that the state has taken away the occupation of the saloon-keeper, what is its duty toward him? It is a unique situation, and one which as Prohibitionists we should be only too glad to welcome. Imagine, if you can, the city of Chicago entirely rid of her seven thousand saloons! Imagine her completely cleaned of the seven thousand eyesores which infest her streets! Imagine her suddenly confronted with the question, what shall we do with our saloon-keepers? If ever that good time comes, may she be equal to the emergency.

THE permanent address of Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell, until further notice, is 816 Sherman Ave., Evanston, Ill., and not 28 Russel St., Melbourne, Australia, as given in the last directory. All mail is carefully forwarded from Evanston. It is with joy that we are now able to announce that these "Third and Fourth Round-the-World Missionaries" are to be in their homeland the coming summer, taking the long journey from England for the express purpose of attending the World's W. C. T. U. Convention in June. The last letter received from them at headquarters was written on the Arabian Sea, near the Gulf of Aden. They expected to visit a few points in Syria and Egypt and reach England about the first of March. May safety and peace attend them.

NEXT Friday afternoon, January 27, will be held in Central Music Hall, Chicago, a mass-meeting in the interests of a home for destitute and crippled children, the most outcast and hopeless class of humanity. A well-formed destitute child stands a chance of adoption into a good home, but a crippled child is seldom an object of love's adoption. There is already in the city a small Home of this kind, presided over by Dr. I. Prince, for years associated with the late Dr. Shipman in the Foundlings' Home, and the object of this mass-meeting Friday night is to raise funds to build upon the land already donated, a Home of such magnificent size that its doors need never be closed in the face of a needy crippled child. We can unqualifiedly indorse Dr. Prince and urge our generous readers to remember this needed charity.

IT IS wonderful what can be done by the steady, systematic pushing of an interest. For instance, Commander Booth was recently in Canada at the anniversary of the establishment of the Canadian branch of the Salvation Army in Toronto. Special services were held throughout the day and a check for nearly ten thousand dollars was handed to the commander as the proceeds of the week of self-denial of the Canadian members of the army. If the Canadian members of the Salvation Army can in a week raise ten thousand dollars, what ought the White Ribbon Army to do in the great Republic? This is a question sent most earnestly by our own commander from London on the nineteenth day of December. It will be remembered that the self-denial week of the white-ribboners is April 17–23, and if we so resolve we may make it the grandest and most helpful week for our finances that society has ever known. Will not state presidents, state treasurers, local presidents and treasurers put their heads together to see how this may best be done?

THE English interviewer is the most complete specimen of that comparatively new species. Having dealt with him in a variety of forms, we are prepared to say that as Americans we might learn much from illustrations of this ilk. For instance, the victim is told to speak his mind with the utmost freedom on any and all subjects in which he is interested, and to quicken his apprehension the interviewer often brings a list of questions. But within a day or two a type-written manuscript, or a nice, clean proof sheet comes back, which the victim is permitted to correct, eliminate, add to or subtract from, at his own will and pleasure, being absolutely certain that in the last analysis the article will appear precisely as he left it. What "surcease of sorrow" would come to men and women in public life were this the universal rule in the land of lakes and prairies.

THE hearing of the friends and foes of Sunday opening took place January 10-13 before the World's Falr Committee of the House. The two hours of the first day were wholly given to the friends of opening, on the other days the time was equally divided. Both sides were very ably and strongly represented, and at its close the *Washington Post*, which strongly favors opening, said: "It is extremely doubtful that the Durborrow joint resolution calling for a repeal of the Sunday closure clause will ever be reported. Its author believes the committee will report it to the House, but intimations by his associates seem to show that it will be quietly shelved." This is the more likely, as a careful poll of the House just taken shows a majority against the repeal. Nearly all labor organizations were represented on the side of opening. This is an ominous fact for the future of our country. We believe it should be counted the special mission of the W. C. T. U. to reach and educate this class along the lines of Sabbath observance and prohibition.

"EMINENT in war, but preëminent in peace," would be a fitting inscription on the tomb of Rutherford B. Hayes, whose body was laid to rest at Fremont, Ohio, last Friday. No eulogy was said above his bier, because none was necessary. The funeral service was simplicity itself, consisting only of prayer and song, being almost identical with that of his wife's, Lucy Webb Hayes, whom all white-ribboners loved, because of her brave stand for temperance in the White House. And now we rejoice to remember that her noble husband shared her heroic views and seconded the social innovation of state as well as private, wineless banquets. The "white light of history" often reveals strong characteristics that were unnoticed in the heat of criticism. President Hayes' administration has frequently been declared a weak one, but even his political opponents cannot fail to credit him now with the finest civil service reform of the century, and no one can dispute that his sense of justice to friend and foe alike has scarcely been equaled by any administration since Washington's. "He was a good citizen, a good President, and, above all, a good man," testified not only his associates in Congress, but also his public and private life. Since his retirement from the Presidency in 1881, he has resided at his beautiful home in Fremont, enjoying his library of 12,000 choice volumes and giving unstintingly of wealth, time and talents to philanthropic and educational interests. He was trustee of a half dozen Western colleges and president of the National Prison Reform Association. His championship of unpopular reforms and graceful acceptance of the dignity and importance of individual citizenship will shine brighter on the historian's page than his years of public service in the army, the governorship, Congress and the presidency. He was a hero and a President, but more than all, he was a Christian and a gentleman. The world needs more Rutherford B. and Lucy Webb Hayes, who can carry into public places the virtues of the domestic hearth and return to private life to resume with contentment and dignity the duties of home and citizenship.

CONTRIBUTED

ECHO OF "BETWEEN THE YEARS."

BY MRS. B. P. SEARS.

Ah, me! and is there now a place
"Between the years," where we may hide,
And count the wrinkles on our face,
In the new mirror by our side?
For on its bracket there I see
The figures 1, 8, 9 and 3.

I've sought these many years to find
A spot "between the years" to rest—
Full half a century—but my eyes of mind
Have never yet found such bequest;
For e'er the old year says "good-bye,"
I hear the new say, "Here am I."

I've looked at faithful hands of time,
As midnight's hour was just to strike,
And thought, if now they halt a chime
Will greet my ear and eyes alike—
But, ah! I could not catch the view
Between the old year and the new.

I could not hear the empty sound
Of depths of deep, where last year crept
Beyond the edge, and all around
The new year slid where now he slept.
And time rolled on, while joys and tears
Sang out, "*There is no time between the years.*"

But still, beloved, it is well,
With foot on each, the old and new,
To halt, and backward glance to tell
What we have done, or wished to do;
Then if but one step on we see,
Isn't that enough for you and me?

Bowling Green, Ohio.

THE VOTE THAT COULD NOT BE ACCOUNTED FOR.

BY KATE H. BROOKS.

Some time along in the 70's, John's wife, being an omnivorous reader, and the house and neighborhood being tolerably well supplied with current literature, began to have ideas of her own on the subject of government.

She had always been a strict adherent of Republican doctrine, because "father voted that way," and John also, so John's wife believed in that party most emphatically. Ever since she had been old enough to carry a two-penny flag and understand that once in four years her candidate, or father's, rather, was to be elected or otherwise, she had intensely enjoyed the excitement and enthusiasm attending the process of deposing the nation's chief executive and putting another in his place.

As a child she often wearied those about her by asking why she and the other feminine members of the household could not vote, but as her mother said nothing and the father always explained the matter to *his* own satisfaction, after a time she became submissive, if not satisfied, with the reasoning of those in authority.

Time flew on, and as young boys were given into the hands of John's wife, first in the school-room and afterward in the home, she became conscious of a power she possessed, in a remarkable degree, of training and directing their young minds into right channels. Whether she used it wisely and well according to the light given her remains to be seen.

Perhaps there was a little touch of bitterness in the heart of John's wife, of which she was scarcely cognizant, concerning the long delayed reforms on certain questions in which she was deeply interested, but certain it was that her faith in the dominant power of the day was surely and steadily waning. For all the good which her party had accomplished since the days of the civil war, in building up the wealth and prosperity of the nation she was devoutly thankful; but she began to reason that the nation needed bringing out and broadening on other lines than that of wealth, and the power that wealth can wield.

Being an active, persevering sort of woman she disseminated these views broadcast in her home and neighborhood, and especially among the class of young men in the Sunday-school over whom she had gained an influence, which strengthened and grew as she taught them the practical side of the beauties of religion while instilling into their minds and hearts the mystic truths of their spiritual needs.

As John's wife read and studied, the idea grew with her that a different kind of government was needed to-day from that of twenty-five years ago. She saw farmers, day laborers and mechanics sending to the halls of Congress and the legislature a man chosen from the ranks above them, who often had no real sympathy in common with them; more often than otherwise he was a lawyer; quite often a man of wealth, believing that all might be millionaires if they would but do and dare as he had done; whereas his brothers were yet toiling in poverty and amid lowly surroundings, it must needs be they were not fit to govern themselves, much less to make laws for others.

John's wife pondered all these things in her heart, as is often the way with women, and because her husband did not always sympathize with her in her beliefs, she made confidents of her boys. The result was that they were better informed on the questions of the day than is usually the case among lads of immature age. They, in turn, disseminated their ideas among their companions, until the youthful element of that Utopian neighborhood was all alive with the questions of right and wrong pertaining to the government of the day.

John's wife believed that as the immense mail matter of this country was handled successfully by the government for the good of the people, the railroads, the telegraph, the telephone and express business should be handled in like manner. "But," said Ted one day, "I heard one of the Republican speakers say if that much power were given into the hands of one party that it would take a revolution to depose it; and that it would not do to repose so large a trust in the hands of one class of men."

"Ah, Ted," said John's wife, "do you think that same man would dare affirm that our postmasters, mail-cariers and all others concerned in handling the mail matter of the nation have been corrupted by the trust imposed on them? No, indeed; it would be hard to find a more reliable class of citizens, and when a few years ago the Republicans stepped out of power and the Democrats came in nearly every office in the land changed hands without any disastrous consequences whatever."

Then John's wife, warming to her subject, showed Ted the danger arising from monopolies somewhat in this wise. Her husband and others the year before had the exclusive control of a particular kind of coal which was being mined in but one place on only one line of railway. Now they had hoped to receive enough benefit from the proceeds of the same to enable them to afford better schooling for their boys and some comforts for their old age. But the railroad refusing to draw the coal to market, or rather putting the price of carrying it at an enormous a rate, they were forced to abandon the mine, or sell to an agent, who at that time appeared, and who afterward proved to be in the employ of this railroad. She convinced Ted that if the road had been run in the interest of its patrons, with the government behind it, such a wrong could not have been done in this free (?) land.

Then she pointed him to Victoria in Australia where each class of citizens has his representatives taken from his own class in life, believing that such persons can better legislate for them than one who has no acquaintance with their real needs. The government manages there successfully the railroads and all like institutions, without which no nation can become great in the interests of the people. At this juncture impulsive Ted broke in on her train of thought with an idea of his own.

"I say, mother, it's almost winter and we boys were wondering to-day what we shall do these long evenings. Why can't I have them all come here once a week and you talk to them about these things just as you do to me?"

And John's wife said "Yes," to the proposition; but strange to tell she had the lads come on the Wednesday night when John was never absent from the weekly prayer-meeting. The idea took well among the boys, some of whom had already attained their majority, and John's wife read more and pondered long and well the questions of governmental affairs in order to make the subject interesting to them.

"Now," said one of the young men to her one night, "we have discussed the component parts, both good and evil, of all the four parties in the field. There seems to be some folly, a considerable amount of wickedness in high places in all of them, and each has also its good points. I find I do not agree with any one of them in all its essential doctrines and principles. Now what's a fellow to do in such a case? In other words, how shall I vote, or shall I not vote at all?"

And Mrs. John with shining eyes rose to the occasion and said: "You are not the only one who finds himself in such a quandary, Frank; and, please God, I believe I can see how, in the near future, the dominant parties are to be broken in pieces and scattered; then out of all this seeming chaos, which necessarily will cause consternation, the best parts of all will naturally drift toward one another and amalgamate; and as in times past in great national conflicts leaders to match the occasion have arisen, so in the future they will be forthcoming; then we shall have a free government with equal privileges for all and special rights to none. As for your vote, I advise you to vote with that party which comes *nearest* your ideal, for none of them can yet fill it, of what a government for the people and of the people, should be."

So the young men's votes scattered, and thus it was that the election returns electrified the nation, and that reform forces now stand between chaos and shuddering omnipotence, as to old parties, and on the Mount of Vision for themselves. May they know how to use their eyes!

Hutchinson, Kan.

REFORM MOVEMENTS.

BY E. EVANS.

I agree with THE UNION SIGNAL that "this is not only an hour for thought, but for action on the part of all who are interested in breaking the mould of past conditions in the American problem."

History is rapidly repeating itself, and if great events cast their shadows before, these shadows clearly indicate the utter hopelessness of the Republican party. It has staked all upon the only issue it had, namely, the high protective feature of the tariff, and has lost all; and now, with a solid South against it, and a divided North, it can hardly hope to ever again administer the affairs of this country. Had the party, after the difficulties pertaining to the war were settled, turned its face squarely towards the next great problems of reform which presented themselves, viz: the liquor question, which in the very year of its birth was a "living issue," and the suffrage question, which can scarcely be called second to it, it could have ridden gloriously on to new conquests in the problems of our race! But like the old Whig party, which played "hot and cold" on the slave question, it has lost the confidence of the thoughtful people of this country, and like the Whig party, must step down and out. It has tried to keep up the old "bloody-shirt" issues ever since the war, until it has so incensed the South against it as to render impossible the hope to carry a single Southern state.

I regret to have to say this, for I have been an ardent Republican, up to 1880, and would still have been in its ranks had it proved itself equal to the demands of the age in which we live. But failing to listen to the voice of reason, justice and righteousness, preferring rather to listen to the bewitching enchantments of the liquor traffic, spoils, monopoly and greed, it has laid its head into the lap of these "Delilahs" until it is shorn of its strength, and now these lovers will no doubt amuse themselves in boring out its eyes!

I am often asked why I am always talking about the demise of the Republican party, and not of that of the Democratic party. The reason is very plain. In ante bellum days more antislavery men were found in the Whig party than in the Democratic party, and in the formation of the Republican party these antislavery Whigs were the first to move out, which left the Whig party a mere skeleton, and out of these noble Whigs, reinforced by the Democratic "barn-burners," the new Republican party was born! Had the 874,000 Know-nothings at the time gone with the 1,341,000 of those noble men who voted for Fremont and Dayton in 1856, the Republican party would have been triumphant in its first effort, and Col. Fremont and not Lincoln might have filled a martyr's grave. But:

"God moves in a mysterious way,
His wonders to perform."

Now the Prohibition party has occupied very much the same position as did the old liberty and Free-soil party, though of much longer duration, and the People's party bears much resemblance to the spasmodic uprising of the old Know-nothing party. If this be true, we are on the eve of great events!

But let us drop the old dispensation and come down to the new. The conditions are now: One of the two great hitherto dominant parties has been signally and hopelessly defeated! Where are the millions of the noble men who have formed the rank and file of that party going? They cannot and will not go to the Democratic party! They are by nature and education naturally reformers. They will never consent to feed at the "flesh pots" of their ancient foe—the Democratic party! The whisky element and the old disappointed spoils-hunters of the party will naturally gravitate to the old Democracy. This is their natural home, but not so with the rest of the great brainy millions of Republicans! They will never find a home in the Democratic ranks while it stands as a bulwark of the liquor traffic and all its attendant evils.

There are, both North and South, a large number of far-seeing men in the Democratic party. When the new political dispensation is fully inaugurated, and these good men are asked to take sides on the great moral issues, which will be the gauge of battle of the new party, these men will "come out from among them" by the hundreds of thousands and take their stand with the reformers, as did the "barn-burners" with the Republicans in the fifties.

Now what is to be done in order to bring about conditions favorable to this state of things? In my judgment no time should be lost in calling a conference of leading reformers from every state in the Union. There should be at least three from every state, and these men should be chosen with great care as to their fitness to sit in such a

council. A like number of leading women should also be invited.

In order to call together such a conference it will be imperative that a voluntary committee should be organized temporarily for the purpose of taking the initiatory steps necessary to the issuing of the call.

I would suggest such men as Gen. James B. Weaver, of Iowa, Dr. Taylor, George M. Miller and A. J. Streeter, of Illinois, S. H. Comings, of Michigan, Gideon T. Stewart, of Ohio, Terrence V. Powderly, of Pennsylvania, Henry Clay Bascom, of New York, Hiram Maine, of Indiana, Wolfenberger, of Nebraska, Louckes, of South Dakota, Satterlee and Donnelly, of Minnesota, Dohoney, of Texas, and Bidwell, of California. This will make fifteen members in this provisional committee. I would suggest that THE UNION SIGNAL name a certain number of women as members of this provisional committee, but enough of them should be present to assist in formulating a proper call for a national conference to be held as early as possible in 1893, at Chicago, and copies be sent to the absent ones for their signatures.

This committee should not attempt to formulate a platform of principles, but simply outline the object of the call, and the necessity of a union of reformers looking to future political action. In sending out invitations to this national conference, prominent men in both the old parties, who have been known to be reformers in their own parties, should be invited—and there are many of them. I think I know prominent Republicans in this state—civil service reformers—who would attend such a conference.

Not a moment should be lost. The great W. C. T. U. should be the first to move. It has no votes as yet, but it has something that is better—it has moral convictions and the moral courage to assert them. Why should it not arise in womanly might and assert that no more "cob-house politics" can command its support! I am confident that the time has come for reformers to inaugurate an aggressive movement, such as will eventuate in the triumph of a great National Reform party, and the overthrow of the many evils which are now menacing the life of the Republic.

Tonawanda, N. Y.

COLUMBIAN CRUMBS.

The Esquimaux Village.

BY B. V. CUSHMAN, M. D.

"It beats all how human folks air, whether they come from Labrador or Patagony!" exclaimed an old gentleman, coming out of the Esquimaux hut, "where the baby is," as our party went in, New Year's day. A high board fence surrounds the group of cabins in which the queer little people are quartered, and the transition from the city of palaces to the Esquimaux village is sudden as was the change of weather that afternoon. The population of this realistic picture of life under the Arctic circle is fifty-nine, and our round of calls convinced us of the pertinence of the old man's observation. The baby, a bit of nut-brown humanity about as big as an average-sized bisque doll, swings in a hammock by the stove. It is plain that his tiny mother considers her cabin the most interesting one in the settlement. She is clad in pants made of the skin of the hair seal, tanned with the fur on, and a half-fitting jacket or basque of the same material, short in front, but at the back extending in postillions to the bend of the knee, completes the costume. All the women have very small feet, shod in moccasins. The dress reformer's fondest, freest dream is realized in this costume. The "under arm curve" is perfect, and that arbitrary equator upon woman's sphere, "the waist line," is purely imaginary and indistinguishable. Yet the wearer is not as happy as we would expect to find her. One dear little woman confided to me that she "never wore skin pants before, and cried when she had to put them on here." She kept her work table before her all the time of our stay. I mused what, after all, it is that we progressive ones crave. Certainly compulsory "pants" are grievous to our northern sisters as are trailing skirts to us when fashion commands them.

Most of the settlers are from the south of Labrador, where the Moravian missionary has wrought, bringing in Christianity, civilization and petticoats. But the desire of the exhibitors is to show the race in its native style and habit. There are two heathen families, and while their features, stature and color are the same, they might belong to another planet if their conditions only were taken into account. The Christian homes are without exception cleanly, the plain tables white as scouring makes wood, the windows clear and the beds clean. The others justify the time-honored comparison, "dirty as the heathen." Squalid, abject and sodden are those who have not known the quickening touch of the Spirit. At first view of the simple conditions—a skin bag for a bed, a primitive sled, drawn by dogs leashed with strips of skin for conveyance, and coats with headpiece cut on—I said: "This is life reduced to its lowest terms. Food and raiment, the prime necessities, are provided. What more can be done for the physical man?" But when I entered the heathen cabins, saw the filth upon the faces and missed the Bible from the shelf, I said: "No; *this* is life at its lowest." The conscience of the Moravian Esquimaux is respected by closing the gate of the village against visitors on Sunday. It is not a bad beginning of the great Exposition—this "exhibit" of simple, godly life as it exists near and beyond the timber limit of the far North.

MUSIC IN THE WOMAN'S BUILDING.

The woman's committee on music has a highly commendable plan for bringing forward amateur musical talent. It proposes to give fortnightly concerts, at which only women and girls who are amateurs of high order of ability, and who have been residents in America for ten years or more, will be allowed to appear. Any one aspiring to a part must be tested and approved by a jury from the committee, besides being able to meet the requirements of Theodore Thomas, the musical director. It will be a mark of high honor to appear at one of these concerts and will confer lasting distinction upon the fortunate amateur for the solid reason that each will be rated upon her merits, no diploma of any conservatory being accepted as proof of proficiency. Examinations will be given not later than February, either in this city or at points in the different states known to the chairman of the Woman's Board of the state, to whom application should be made. Quartettes, trios, instrumental or vocal, and choral and orchestral organizations will be eligible. All women following music as a profession, who wish to appear in the Woman's Building, must address Director Thomas. The Minnesota Board offers a medal to every successful candidate belonging in that state.

CLIFF PALACE.

Archæologists and musty, fusty scientists are not the only ones who will be interested in the *fac simile* of Battle Mountain opposite the Forestry Building. Mr. Jay Smith, at the head of a party of scientists and artists, with efficient guides, spent five months last season exploring the canyons of Colorado for relics of the "Ancient People," who made their homes of stone far up the heights of almost inaccessible cliffs. Battle Mountain seems to have been the site of a city. These primeval buildings will be reproduced as they exist, and in number to cover two hundred square feet. A room is generally circular, about twenty-two feet in diameter, with a stone seat running around it, and with a cemented hole in the middle of the stone floor for a fire-place, a low wall behind it serving as flue. The primeval housekeeper seems to have loved closets too, for they are found in numbers cut in the stone sides and closed with fitted stones. The doors are stone slabs. All the masonry is straight and strong without attempt at ornament, but they made beautiful stucco from the many-colored sandstone of the cliffs. Mummies are found in sealed rooms, better preserved than the mummies of Egypt. This is probably due to the dryness of the atmosphere. The most perfect of the bodies is that of a woman of medium weight, of fine light hair—no specimen of coarse or black hair was found—and small hands and feet which indicate a hereditary idle aristocracy. Mr. Smith believes that the cliff-dwellers were a numerous race. He says that for miles in that region it is impossible to fly an arrow from one group of houses without hitting another. Burial wrappings are found of fine weave, and some pottery is of handsome shape and graceful design. Many unsuccessful attempts have been made to sprout seeds found in the jars beside the dead. This would seem to point to a race older than the mummified Egyptians, as wheat found in the oldest of their mummy cases grows readily.

"Our folks" will be interested in Mrs. Hart's

INDUSTRIAL IRISH VILLAGE,

where the cottages represent the varying industries of different counties. County Dublin displays rare old linens and embroideries in design taken from Celtic manuscripts, also bog oak carving. The famous Kerry cow will be there too, with a model dairy. Limerick has beautiful specimens of lace and the process of making; marble-carving, wood-carving and glass-staining "come from Cork." To us who heard or read Mrs. Hart's interesting lecture in this city a few weeks ago, county Donegal, with its homespuns, will be the greatest attraction in miniature Ireland.

Chicago, Ill.

THE infinite utility of spiritual consciousness in shaping expression (external) has hardly yet dawned upon the human understanding.—*Henry Wood.*

I THINK it must somewhere be written, that the virtues of mothers shall occasionally be visited on the children, as well as the sins of their fathers.—*Dickens.*

OUR life is so straitened down here altogether that I think that all things which make life's path easier, and the dark river brighter, and the beyond clearer, should be passed along like bread at sacrament.—*Lady Henry Somerset, in memorial address for Madam Willard.*

GEORGE MEREDITH'S HEROINES.

BY J. O. G. LITTLE.

Ten years ago George Meredith's novels were, so far as the general reader was concerned, practically unknown, certainly unread. To-day he occupies a foremost, if not the foremost place among contemporary English writers. This sudden accession to Meredith's popularity becomes all the more significant, when it is observed that the distinguishing characteristic of his writings lies in his treatment of his heroines and in the ideal of womanhood thereby displayed.

Briefly it may be said of him that he is a realist, but a realist in the best sense of that much-abused word; a realist in the sense that he appeals to the truth, the reality of things. Of the conventional, of that thoughtless habit of acquiescence in the established order, which has condemned the less courageous of soul among women to live in an intellectual zenana, Meredith is the avowed satirist. Better, he seems to cry, better that a woman should forge for herself her own character from the iron of experience, even though the iron bruise her in the process, than that she should remain cramped by "the infinite grossness of the demand for infinite purity, spotless bloom." For this very demand for "innocence"—an immaculate innocence, be it understood, not nobly militant against the evil in the world, but blankly and passively ignorant of it, which many an English mother in the innocence of her heart takes as the goal of her daughter's "education"—arises not from any high ideal of women, but from what Meredith calls "a voracious, æsthetic gluttony, craving them insatiably through all the tenses, with shrieks of the lamentable letter I."

"The Egoist," the novel from which the sentence just cited comes, is preëminently Meredith's typical book, and one which few men can read without many twinges of conscience. Through the two personalities of Sir Willoughby Patterne and Clara Middleton, he draws into a single focus all the questions at issue at the present day between men and women. Sir Willoughby is a baronet, rich, intelligent, and sincerely in love with Clara. But love with Sir Willoughby is something exclusive, an *égoisme à deux*, deriving a false sense of poetic isolation by disdainfully fencing itself off from the world. This, Clara at first *feels*, rather than knows to be a false sentiment; for with her (as with so many women) it is only through the struggle for freedom that her brain becomes awakened. She feels that marriage means absorption into the vortex of Sir Willoughby's egoism; to be allowed to see the world only through his eyes; to submit, in short, not merely to the sacrifice of her own personality but to the annihilation of it. They are already engaged—a relation which in England is only a little less binding than actual marriage—when she becomes aware of the situation, and the greater part of the story is the account of her efforts, in the face of social prejudice, to reëstablish her own freedom, and get out once more into the fresh air of reality, in which, of course, she is eventually successful.

The plot is slender enough; it is rather the swift, incisive utterance of the needs of a woman's soul and the defects in a man's way of meeting them, that create the main interest of the story and give Meredith a claim to be the historian of the struggle between the old Adam and the new Eve. "She would not burn the world for him," he writes satirically in the scene where Clara first realizes what her betrothed means by marriage—"she would not, though a purer poetry is little imaginable, reduce herself to ashes, or incense, or essence, in honor of him, and so literally become the man she was to marry. She preferred to be herself, with the egoism of women! She said: "I must be myself to be of any value to you, Willoughby."

Nor does Clara Middleton stand alone among Meredith's heroines, for are there not Diana, Vittoria, Rhoda Fleming, each in their way claiming the same right "to be themselves"? "Who can think," says Diana somewhere, "without thinking hopefully," and this, in a single sentence, is Meredith's ideal of women, which in the thirteen volumes he has written, he holds up before English society. He would have mankind recognize for every woman the right to be herself, to give her reason free play, in the firm conviction that reason, as well as righteousness "is justified of her children."

And behind this ideal of intellectual optimism stands dimly a greater, which finds its clearest expression in Meredith's poetry,—for Meredith is a poet, as well as a novelist. In love, as an *intellectual passion*, finding its poetry not through the selfish exclusion of the world of pure reality, but through the cheerful acceptance and transfiguration of that reality by the strength of love's own inspiration, Meredith finds the ultimate solution of the old misunderstanding. For love, he would tell us, should be an intelligent and active sympathy, not a sentimental exactiveness; and in the thought of it as thus conceived, he finds the promise of a freer social atmosphere, a wider spiritual horizon of man by men and woman by women, realizing their true selves in a life lived according to the accreditable light of reason.

"Lo, where the eyelashes of Night are raised,
Yet lowly are morning's pure gray eyes."

London, Eng.

MRS. NASBY VISITS BETHESDA MISSION.

It was nigh onto two year sence I had been in Shekawgo, and I told Jeems Allen ef he'd git me a pass, he needn't mind about no other Christmas present for me.

Jane wus delighted—she's always so willin' to have Jeems Allen git me passes! You know he's a railroad conductor. Phebe writ me to come right along. She never forgits how I stood by her when Jack was drinkin'. He don't nuther.

I never seen nothin' ekal to it! In the fifty-nine year o' my life I havn't saw so much Christmas all put together as there wus in Shekawgo this winter. Ef I should try to tell you about it all, the upshot would be as it used to wus, when Petroleum made New Year's calls in old Kintucky, and took a different kind o' drink in every house. So I'm going to just tell you about the thing I sot most store by. That wus the holiday doin's at Bethesda Mission that the Shekawgo Central W. C. T. U. keeps up. They had three spells at it. Fust wus Christmas eve. Phebe said some orriters from the Columbian School of Oratory wus comin' that night. Jack 'lowed 'twould be horrid, sure. Phebe hushed him up in her peacafyin' way, but in my own mind I sided in with Jack. I hev noticed about myself that at such times I am mor'n likely to side in with the man, but I never say nothin'. If you do, the chances air both on 'em'll turn ag'in ye. Men and their wives is slipprier to manage than either one on 'em alone. They enjoy fightin' between theirselves, but they don't want nobody else to git inside the ring.

Wall, we went to the mission and bimeby in they come, a passel of youngsters. The girls' cheeks was a glowin' and their eyes danced jigs every minit, no matter how demure and preachified they tried to be. I nudged Jack and told him it was jes' like puttin' a bankwet in site of the Russian suffrers and havin' it staked off with bayonets. They could see the roast pig and smell the cabbage and fried onions, but they couldn't have none. Jack said he didn't know, and then I knew Phebe had got him thinkin' 'twus all right. One of the girls told how a church wus built somewhere out west, and it "took" to beet all. Then another sung, "Jesus, Lover of my Soul," and I declare it wus the purtiest love song you ever heerd. A young man disclaimed something and one of the other girls sung "While Shepherds Watched Their Flocks." Where on airth the minx learned that, I'd like to know. I hain't heerd it these forty year. Why, it broke the meetin' all down. Old gray-headed men told how their mother used to sing that at Christmas time. Then the leader made a soft little speech like, and seven men riz up for prayers. I hain't seen so many folks want to be prayed for in the two year sence I wus at that mission before. They've been comin' right along this month and they look as if they do considerable prayin' for theirselves now.

The second spell was New Year's eve. There was more young folks than ever that night, and they had the little room behind the platform in an awful litter with their turkey and oranges and grapes and cake, and lots of bread and butter and ham. The house was crowded. There's grate drawin' power in turkey. The men who I'd seen at the mission right along didn't seem to eat as well as the strangers. I asked one of 'em, a peart lookin' feller, "Does it take away yer appytite to come here reg'lar?" "Oh, no," ses he, "but you see we don't spend our money fer booze and so we hed good suppers at home about two hours ago. We jest eat a little here to be sociable." I see then how it wus. The young folks this time that gave the entertainment wus from Plymouth church. A beautiful lot they were, and such good cookin'! The singin' wus lovely, too. There wus sole in it. And underneath, like the roll of the sea under a sailin' vessel, wus the notes of the organ. 'Peared like the voices played on the swell of that organ as porpuses sport on the white caps off Hatteras. I used to have the name of bein' the best treble singer in Pike county, and I hain't lost my ear yit, if my voice is cracked. I went up to the player, Miss McClellan (I asked her if she was kin to the Gineral, and she said she s'posed she wus; Petroleum and the Gineral wus grate friends, so I felt acquainted with her right off) and ses I, "Whare did you git this instrument? It's bootiful." "This," ses she, "is a Christmas gift to Bethesda Mission from the Chicago Cottage Organ Company." Ses I, "They ought to change their names to Royal Palace Organ Company. We have ben talkin' about gittin' an organ in the church at the Cross Roads fer the last five years, and as soon as our minds is made up I shall have 'em git it of that company. Folks that make Christmas presents like this ought to git trade."

I am forgettin' to tell you the best of it, and that's about the meetin' after the turkey, New Year's night. Forty-seven of 'em signed the pledge after the speech, and then they set down for a prayer-meetin', and 'twas half-past twelve, 1893, before we started fer home. A good number of 'em made a splendid start and have been coming to the meetin's ever sence. One of the best things about that meetin' wus the testimony of the men who started there one, two, and some of 'em three and four years ago. Jack says ef Keeley hed cured them men the hull United States and Great Britain'd have heerd on't, and he beleeves from what he sees of both, and Jack's where he sees both, that more men is truly and lastingly "cured" in that one mission than in any gold cure. When I asked him why on airth folks don't believe more in it then, he said, "The Lord Jesus Christ don't advertise!" That's what Jack said, and I'm tellin' ye of it. Ye kin take it fer what it's wuth.

The last spell wus at the end of the week of prayer when the young folks come from the Blue Island church with a supper. I reckon the best prayin' them dear children did wus done that night in feedin' the hungry, and tellin' 'em where ther's bread enough and to spare. Besides, they have gathered up and sent in over five hundred garments to clothe the poor. That will go into their own weddin' garments when they come to the marriage of the King's Son.

In all these doin's there was jest one person who disturbed the meetin'. He wus there the night of the biggest supper, and acted so that they had to put him out. I had set down in the back end of the room when it happened, and a man beside me said: "That feller's full." Ses I, "You're right he is! I've ben watchin' him drink seven cups of coffee and the turkey and stuff that went with 'em. I alwus knowd a man could eat enough to have a bad effect on him, but I never seen it work afore jest as it did that night.

CYNTHY ANN NASBY.
(Larnin' and Rejoicin'.)

Shekawgo, Ill.

OPEN MID-DAY MEETINGS IN WILLARD HALL.

BY A WAYFARER.

[Last week a Boston traveler attended a noon-day meeting in Willard Hall. He has been a sort of free lance, a baptized liberalist. The meeting "struck him through" into prose and verse, and he sends THE UNION SIGNAL the following heart testimony to the power of truth as it is witnessed daily in the Temple.—EDS.]

THE TEMPLE HALL.

Near the heart of the great lakeside city is a monumental building that marks the united interest of devoted women, far and near, for the cause of temperance and practical Christian aid.

Each day (as a "wayfarer" has been pleased to find) a leader of note directs and brings out the most timely word and help for present needs. During last week one among the most earnest workers in this cause (Dr. Henry A. Delano) pointed out in a few minutes' talk some of the needs now of hearty and coöperative, consecrated Christian work.

Taking up the thought that Christ came down *to do the will of His Father*, the speaker made a direct plea for the harmony and singleness of Christian purpose aside from church names or creeds. He spoke in the name and spirit of our common leader, the Christ of truth and righteousness. While men and women are daily struggling for their material needs, and contending with the evils and dissipations of life, the ever-willing giver stands ready to supply the higher needs and help restore from ways of sin.

These lines of thought, amplified and pointed, found ready response in songs of gracious invitation, prayers of fervent faith, and touching testimony of the power of Christ to save through willing trust and contrite obedience.

Who, in forecast, can measure the outcome for good of such united devotion to duty and faithful continuance in the cause here represented? How many heavy-laden, hopeless almost, in the gropings of their own false way and struggles downward, may find a living word of cheer, the hand that grasps in sympathetic kindness, and points in clearest faith, onward, upward!

May it ever be, that the resplendent glow of light and beauty within these walls will symbolize the warm glow of Love, the free touch of Truth, making this a veritable Temple for the indwelling of the Lord of Light and Life —where He may daily whisper:

PEACE UNTO THEE.

Weary-worn, doubting hearts,
Pierced oft by cruel darts,
Souls bound by slavish arts,
Seek ye the Lord!

Led in forbidden ways,
Fed on the greed of gain,
Down in the mire of sin—
Arise, be free!

Not in thy strength alone
Canst thou the evil one
Overcome—nor atone
For every wrong.

One there is—friend of man,
Seeks to save, all hath done,
Shown the way, therein won
Freedom for thee!

By touch of word, "Be still!"
Stormy waves quick obey,
Bear Him on; at His will
Calm into peace!

Tempest tossed, so may we
Walk by faith, hear within,
The silent voice saying,
"Follow thou me!"
"Peace unto thee!"

SOUTH CAROLINA PROHIBITION.

DEAR UNION SIGNAL:—From the heights of answered prayer I write the joyful news, that we have prohibition in South Carolina. No bitter campaign or roaring of cannon heralded the triumph of the righteous law, but after the 1st of July there will not be an open saloon in the state. The New York *Tribune* says, "If the South Carolina legislature had tried, it could not have framed a more iron-clad prohibition law." Of course all Prohibitionists are not agreed as to its merits, and think another way would have been better. In other words, their doxy is the only orthodoxy; every other is heterodoxy. But we W. C. T. U. are just as grateful and rejoicing as possible; and if the Evans Bill is carried out, we shall be satisfied.

The act provides that after July 1 the manufacture, sale, barter or exchange, or the keeping and offering for sale, barter or exchange of any spirituous, malt, vinous, fermented or other intoxicating liquors, or any compound or mixture thereof shall be unlawful. The machinery for the enforcement of the law is sweeping, and the penalties for violation extreme.

The payment of a United States tax, or the possession of liquor in sufficient quantity to indicate an intention to sell, is to be regarded as sufficient evidence for conviction, and upon conviction the first offense shall be punished by a fine of not less than one hundred dollars, and imprisonment in the county jails for not less than ninety days nor more than one year.

All places where intoxicating liquors are sold, bartered or given away in violation of this act, or where persons are permitted to resort for the purpose of drinking intoxicating liquors as a beverage, are declared to be common nuisances, and upon the judgment of a court or judge having jurisdiction, being so declared, the sheriff, his deputy or any constable of the county or city where the nuisance is located, shall shut up and take possession of all the liquor found on the premises, with all signs, screens, bars, bottles, glasses and all other property used in maintaining the nuisance, and after judgment against the defendant, be confiscated to the state, and the owner fined or imprisoned.

No prohibition bill has ever yet been framed to which objections were not urged. "We must have liquor for the sacrament," says a good churchman, who has not sufficiently studied Leviticus 10: 9 and 10, but notwithstanding our Saviour himself called the contents of the cup "the fruit of the vine," persists in having the mixed and burning fluid at the Lord's table, hence saloons are necessary to them. Others claim, "There is no substitute for liquor in some diseases." All these objections are met and overcome. The purest and best liquor, which has been tested by the first chemist in the state, can be procured from officers elected as dispensers, to supply liquor in all necessary cases, on no conditions to a minor or habitual drunkard. The purchaser will be required to prepare a written certificate, containing name, age and residence, the kind of liquor purchased and for what purpose. These certificates will be entered in a book, which will always be kept open for inspection. There is a severe penalty prescribed for any false statement made.

The dispensers must be men of known sober habits, of good character, and must give a bond of $10,000 for the faithful performance of their duties. The work of the state dispenser is overlooked by a state board of control, composed of the governor, attorney-general and comptroller-general, whose voice is supreme.

The amount of liquor sold is published quarterly, also to whom sold. Any railroad or express company carrying any packages without the state dispenser's seal and certificate will be prosecuted. The liquor can only be sold in sealed and stamped packages, containing not less than half a pint, which must not be opened on the premises. The liquor men and their allies are bitterly opposing, and everything that money and superhuman effort can do will be done to prevent the enforcement of the laws.

The Hon. John Gary Evans, the youthful senator who framed the bill, is the son of Gen. N. G. Evans, who was a graduate of West Point, and quite distinguished himself both in the United States and Confederate states armies. Senator Evans inherits pluck and courage from both sides of his family. His mother is the sister of Gen. Mart Gary, known as the "bravest of the brave" in the Confederate service. He is not thirty years old, and is a knight *sans peur et sans reproche*. An intelligent, cultivated gentleman, a lawyer by profession, it is not likely he framed a bill which can be set aside for its unconstitutionality, nor that he will submit to having it defied.

Nine years ago I went to Edgefield to visit my life-long friend, his mother, Mrs. Evans, and if possible to organ-

ize a W. C. T. U. I say if possible, for Edgefield was the headquarters for rum and riot. I found the venerable Dr. Walker of the Episcopal Church, my father's friend, ready to give every assistance in his power. John Gary Evans, then a student of law, walked with me to the platform, where I was introduced to a packed audience by Dr. Walker. I have never addressed a more enthusiastic assembly, and as soon as I took my seat Mr. Evans came to the platform and asked all who were in favor of closing the bar-rooms to adjourn to his office to consult. The election to decide whether they should have bar-rooms was near at hand. I talked day and night to whites and colored. The morning of the election, as I was leaving for an appointment in another city, an ex-governor on the train said: "Mrs. Chapin, is it possible you entertain the slightest thought that Edgefield will go dry?"

"I certainly do."

"O woman, great is thy faith," he replied. I begged him to add the concluding part of the verse. He declined, saying, laughingly, "I am too old to give up my night-cap."

That evening as I sat at supper table, a messenger came from the telegraph office saying I was wanted there. The ladies went with me, and the telegram read: "'Glory to God in the highest!' Edgefield has gone dry"—sent by Rev. Dr. Walker, blessed old saint. "It is the happiest new year I have passed in years," says the wife of "a drinking gentleman"; "there is a rift in the cloud which hung over me in the fact that I had six boys to raise, with an open bar-room at every corner of the street." Our victory has come to us through the Democrats. Honor to whom honor is due. S. F. CHAPIN.

Charleston, S. C.

INTERESTS OF SOUTH AFRICA.

DEAR UNION SIGNAL:—Oftener than ever before in the past six months have I quoted these lines from the late Lord Tennyson:

"Yet I doubt not through the ages, one increasing purpose runs,
And the thoughts of men are widen'd by the process of the suns."

As I have seen the growth of purpose and the widening thought of this modern marvel, the W. W. C. T. U., gratitude that I am permitted here to help a little takes the place of all other feeling.

The days were so full of interest through all the long journey with the four women, each so "fitted for her sphere," who came with me that I did not try to imagine what we should discover in South Africa. My traveling companions were, Miss Campbell, for eleven years teacher in the Huguenot Seminary for young ladies at Wellington, and our right worthy representative to the Boston convention whom we called "our general;" Mrs. Allen—coming out to see her sister, Miss Furgason, principal of the seminary, a sweet, Christian mother, has done more than can be counted to make the school and its branches centers of influence in South Africa; Miss Dudley, the Oberlin B. A., also teacher at Wellington, who had seen some of the beauties of the W. C. T. U. in the United States, but apparently more after leaving, for she joined the Wellington union at the first regular meeting after our arrival; and by no means least, Miss Louisiana Durant, of Washington, D. C., a strong, brave, helpful young life, come "out for to see" some of the great world and its wonders. Two days before we landed at Grenock, Miss Campbell discovered Miss Hays, teacher of mathematics at Wellesley, who had not put on "the white ribbon" till she found she was so glad to see those worn by our party.

In London we were in the same house with Mrs. Gulick, visited Lady Henry Somerset and Miss Hood, and there met Miss Pash, who has just gone out to India for the British W. W. C. T. U. On board the Athenian we met Mr. and Mrs. Maynard, both strong temperance workers. Mr. Maynard is one of the directors of the steamship line, and the only gentleman on board who was an "abstainer," except the captain. We had together some very delightful Bible readings the last two weeks out. Sometimes one or two of the other lady passengers would join us, but strange to say, most of the people did not seem to care for what was the best part of our day.

July 29th dawned over Cape Town with a gray mist falling, but we forgot it in the sunny greetings of Miss Furgason and Mrs. Ridell, of Wellington, Mrs. Cleghorn, president of Cape Town W. C. T. U., Mrs. Drouillard, our colonial superintendent of legislation, who is American born, with a beautiful bouquet for me from the Colonial president, and two representatives of the Mobray Y. W. C. T. U., bearing sweet violets with white ribbon streamers and the blessed assurance *The Lord shall be thine everlasting light.*

It was dark when we reached "Wellington, my Wellington," and I have a sort of confusion of ideas as to who came and who stayed. One, however, stands out clear and vivid in my mind from that day to this—"my beloved relative," Miss Mary B. Palmer, whom we all think is like our valiant Mrs. Nichols. She has the same sort of pretty, crinkled, fair hair and the same sort of strong, independent character and carriage, modified by that perfect bearing known as "ladylike"; our Miss Palmer, summed up, is a "balm-of-consolation" woman, looking always as if she had just a message from an angel, and was going quietly off to take it to some one else.

There were two "cape carts" filled, and the seminary was brightly illuminated as we drove to the door between two lines of a hundred and fifty young ladies, singing "Welcome, Welcome, to our Friends from Over the Sea." We passed in under the Star-spangled Banner and the Union Jack draped with wide white bows and streamers. Miss Pride had driven over from The Paarl, with all her teachers who are true white-ribboners. I did not really know much of this beautiful, modest, young woman, who might have earned the sobriquet of "Miss Humility," till the annual meeting, where she blossomed out grandly; she is not only the Pride of the Paarl, but of the W. C. T. U. of South Africa.

The Y. W. C. T. U., with its two hundred members, is fast becoming a social power. Miss Cummings, prompt and practical, edits the organ of the Y Branch, a quarterly, called *Y's and Otherwise*, which is ten cents per number on your side of the Atlantic. A fine Y was organized at Port Elizabeth during the annual meeting in October.

When I came to the Colony there were eight W. C. T. unions, not including Woodstock, which has never become auxiliary to the Colonial union, and nine Y unions. The following week I accompanied Miss Cummings to Cape Town, where she organized eleven young ladies into a society. I then visited all the Y and W. C. T. unions except one, which is so far away I have not yet reached it. I have been able to organize five additional unions, three bands of Young Crusaders, and in two places names are being taken for a Y. I have also spoken in several towns where the Good Templars are well organized, and do not see the advisability at present of forming another society. Everywhere I have been most kindly and hospitably received, and the work I represent has received thoughtful attention. Much of the strength of the I. O. G. T. is due to the efforts of Mr. Theo. Schreiner, his sister, Mrs. Lewes, and their niece, Mrs. Stewart.

In the Western Province the "great vine growing district," through their influence hundreds of wine farmers are studying the problem of exporting grapes in their natural state, or turning them into jam and jelly rather than into wine and brandy. Many of these are Christian men, who are only beginning to doubt their *right* to make intoxicating drink. It may seem that this is slow work, but it is a wonder of accomplishment in a country where to visit thirty towns and deliver ninety-two addresses, I have had to travel, by rail and post cart, two hundred and eighty-six hours.

Three years ago Miss Pride, whom Miss Willard had appointed Provisional president, met five ladies in Cape Town to elect Colonial officers. Last October fifty delegates were sent from seventeen unions. Very neat and complete programs were issued weeks before, and every detail carefully planned by the general officers and local committee. A great loss was by the illness of Miss Cummings, who after traveling nearly forty-eight hours to be present, found herself on the opening morning the victim of measles. The local press gave ample room for reports. One "innovation" was successfully accomplished, that of holding Sabbath services. The Juvenile department was instituted and plans made for a literature depot. All the old officers were reëlected, Miss Pride, Paarl, president; Miss V. Blerk, Paarl, corresponding secretary; Miss Geard, Port Elizabeth, recording secretary; and Miss Bliss, Wellington, treasurer, besides, Miss Campbell was elected general vice-president. The World's constitution was adopted after quite a lengthy discussion, with the exception of the clause relating to representation on the World's Executive committee, the meaning of which, it is claimed, is obscure, notwithstanding Miss Campbell's declaration that the "members of the committee for drawing up the constitution were all active or ex-schoolmarms."

The local unions now existing are thoroughly well organized; there is a strong bond of unity between them and the general organization, and an unqualified admiration of the working of the W. W. C. T. U.; there is a deep spiritual power going out from the Colonial executive committee that cannot be resisted; and there is remarkable growth of sentiment and practical work in the purity department since the visit of Dr. Bushnell and Mrs. Andrew.

1. The great want is temperance literature adapted to the needs of the people. We *must* have literature; hundreds of thousands of pages of it. Much of it will have to be prepared and printed here, and we must have funds to do it.

2. The Electoral Circles should be organized and hold rallies, all day conferences, and outdoor meetings, with good music and speeches.

3. The objection that Colonial gentlemen and ladies have to speaking in public must be overcome.

4. Juvenile work must be put on a more instructive and systematic basis.

In these things the W. C. T. U. of Cape Colony is a unit, and upon the great principles of the W. W. C. T. U. it is prepared to live and die.

ALICE R. PALMER.

Paarl, South Africa.

BY MATILDA B. CARSE.

GOD'S CONDEMNATION FOR LACK OF FAITH.

And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord.—Num. 14:36, 37.

There are slanders abroad in regard to the Temple. An evil report has gone out and those who are weak in faith are ready to take up the reproach and believe it. They see not the mighty hand of God in the perfecting of the work thus far, in giving us such a magnificent building, so well adapted to our work, at such a notable time, in such a notable city. Its very beauty will make it the cynosure of every eye that visits the World's Fair city this year. It will cause an arrest of thought and attract more attention to our work than anything we have done since the Crusade. The first thought will be: What a gigantic evil the liquor traffic must be when sufficient interest could be aroused on the subject to enable the W. C. T. U. to erect such a magnificent building. The next thought will be: These women are dead in earnest, they have come to stay; their cause, "the protection of the home" is righteous and we must aid them. These slanderers of the Temple say in face of the fact that the trustees now hold for the W. C. T. U., the controlling interest of the stock, and also the self-evident fact that the Temple as a business enterprise is a great success, that the W. C. T. U. will never own it and will never be able to pay for it. We never expected they would pay for it except in part, but those friendly to the cause are legion and God will put it into their hearts to pay for it. So let our timid and fearful sisters take heart; don't mind the slanderous and evil reports that you may hear, no matter from what high source they come. God is the same yesterday, today and forever, as He was with His people of old. He will be with us. Woe unto those who put their puny strength against His mighty arm and say, He is not able to deliver. He will deliver with a strong arm and a mighty power and the entire indebtedness on the Temple will be paid and that speedily. The plans of our brother, Rev. Watson Tranter—whom God has sent to be our helper in the great work of paying for the Temple—are maturing most hopefully. Let the faithful stand and see the salvation of the Lord.

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Mr. Henry M. Sherwood, Chicago, sends $100 to show his great sympathy in the Temple work; he desires his wife's name to be placed upon a tablet. Mrs. Emilie D. Martin, of Philadelphia, Pennsylvania, one of the faithful white-ribboners who never doubted the success of the Temple, sends her check for $100; her noble husband sent $100 last year. Mrs. Lydia M. Johnson, Farmer City, Illinois, sends her check for $200. She desires the name of her husband and self placed upon a tablet. Her husband, Elias Johnson, passed to his glorious reward in June, 1890; he was a notable Prohibitionist and voted the first prohibition ticket ever placed before the people. By all means such men's names should glow with the luster of their deeds on the panels of Willard Hall. The following personal gifts, although small, come from hearts just as loving and generous as those noted above:

Mrs. F. M. Jervis, Rose Hill, Iowa, sends $3.65 from her mite-box; she writes, "You must not think that money is plenty with me, as I earned this by selling eggs, and am wearing the same old bonnet and dress; but this terrible liquor traffic must be expelled from the land." Mrs. A. B. Keyes, Moline, Ill., an old Crusader, sends $5. She says: "I have helped before with a mite-box and only wish I could do a great deal more for this monument of woman's self-denial and perseverance." Mrs. Rev. W. W. Brown, Sheldon, Ia., sends $5—the proceeds of selling "The State Hymn," of Iowa composed by herself. Mrs. M. J. Maynard, Tullahoma, Tenn., started out to give the Temple one hundred dollars, but reverses came and being unable to do so, she sends $5; she says: "$3.65 is from my mite-box, the balance is from selling flowers. I never sold a plant until I wanted to make money for the Temple. I sent some last year made in the same way. I will try and fill the mite-box again." This noble woman has now sent $30. Mary Pearson (residence not given) sends $5; she writes: "I am glad through the kindness of friends I can send this much; a little boy gave me more according to his ability than any one else. How I wish I could multiply the five by hundreds but I am poor and can do but little." Miss Susan C. O'Brien sends $2.52; "fifty-two cents," she writes, "is my birthday offering." I wonder what the amount would be if all the white-ribboners would go and do likewise. Mrs. Kellogg, Grand Rapids, Mich., sends $2 to have the names of her two grandsons, Orson M. and Frank M. Kellogg, placed in the Michigan record book.

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Mrs. Marion H. Dunham, Iowa's state president, writes: "I send $50 for Des Moines county union tablet, and hope it will not be long before the rest is paid." Charlestown, Mass., Y's and Morristown, N. J., Y's, both are raising $100 and have lately sent installments. Why don't more of the Y's do the same thing? Normal School Y's, Millersville, Pa., Oil City, Pa., Y's, Milton Junction, Ia., Y's, Caledonia, Minn., Y's—the above Y unions have all sent money lately, but not on hundred dollar pledges.

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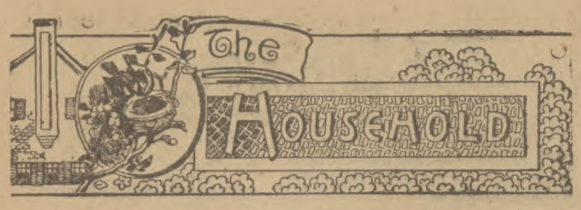
A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box, descriptive card and bulletin; remember, all who fill a mite box ($3.65) before next April will receive a photographic group consisting of Lady Henry Somerset, Miss Willard and the founder of the Temple. All drafts should be made out in the name of Miss Esther Pugh. All matters pertaining to the Temple should be addressed to Mrs. Carse.



"WORD FROM NATURE."

BY CARDINAL J. H. NEWMAN.

Weep not for me;
Be blithe as wont, nor tinge with gloom
The stream of love that circles home,
Light hearts and free!
Joy in the gifts Heaven's bounty sends,
Nor miss my face, dear friends.

I still am near,
Watching the smiles I prized on earth,
Your converse mild, your blameless mirth;
Now, too, I hear
Of whispered sounds the tale complete,
Low prayers and musings sweet!

A sea before
The Throne is spread; its pure, still glass
Pictures all earth-scenes as they pass;
We, on its shore
Share in the bosom of our rest
God's knowledge, and are blest!

[In the following tender lines the great Cardinal who wrote "Lead, kindly Light," speaks in the name of a departed saint, and surely the words are most blessed and consoling. The poem was sent to Miss Willard in view of her recent loss, and they will comfort tens of thousands, as they have her.]

WHICH LOVED BEST?

'A True Temperance Story.

BY CLARA SMITH COLTON.

(Concluded.)

"The next year Stanley was deep in politics, working for a higher office. During the following four years he rose rapidly. Having been elected by a constituency, part of whom were allied to the saloon interests he soon found he could not afford to offend them; that he must even stand treat and give elaborate wine suppers if he wished to win. He began to be worn out with overwork and the excitement of campaigns. Then the doctor prescribed for him 'ale or a good brand of lager beer.'

"No one thought of calling Stanley a drinking man; but each time that he came back from the capital we noticed his rapid increase in flesh and the dark, reddish cast of his formerly fair face, and the heavy look of the clear blue eyes that we used to admire. Louise's mother told me that when Stanley was overworked and had to use stimulants as she mildly put it, he was very exacting and fault finding and absurdly jealous of Louise, whose excitable, intense nature resented it fiercely. The doctor said:

"'You have a very nervous temperament, Mrs. Thornton. You must avoid all exciting emotions or experiences.'

"Oh, physician! You who prescribe ale, wine and lager beer as necessary stimulants for the husband, *you* tell the wife to avoid exciting emotions.

"That same year the blue-eyed baby boy came—a lovely child, every one said, and the image of his father. But when he was about six months old a peculiar trait began to develop. He showed a strange aversion to his father; an actual terror which could not be overcome, but manifested itself in hysterical sobbing, dilated eyes and trembling clinging to his mother at the mere sight of his father. I was present during one of his spasms of fright. I never saw a baby's face so pitifully like a grown person's—his father's features, his mother's expression; the quick throwing out of the tiny hands, then the clasping them tightly together. This was his mother's gesture when excited. I remembered it six years before when beautiful Louise said: 'Don't let Ruth be so cruel as to cast off Stanley for that strict temperance whim of hers!'

"Stanley was nearly frantic over the condition of his little son in whom his affection and ambition were deeply centered. He summoned the most skillful medical advice for his baby and wife; for Louise, poor girl, had fallen into a deep despondency, a quiet, unweeping grief that was pitiful to see. The doctors prescribed plenty of outdoor air and exercise.

"Louise would not trust her baby to a nurse. Day after day she would go with the little carriage to the pleasant woods back of their home for long, quiet walks or restful hours in the hammock. The physicians tried many ways of accustoming the little one to his father; but the strange fear only grew stronger.

"One morning the doctor thought best to force the child to his father's arms. It was a most heartrending scene, Louise's mother told me.

"That afternoon Louise stayed longer than usual in the grove. She had not returned at sunset. They went to call her. The hammock and the little carriage under the great oak tree were empty. They went further—on into the pasture beyond; and there they found her white shawl and baby's little blue cloak near an old well.

"When I saw Louise lying cold and still, with her baby boy clasped close in her arms, as they had found her, I said, 'Oh, that she had been as strong as Ruth!'

"After the sad death of his wife and child, Stanley plunged deeper than ever into the whirl of politics, and he cast off all restraint in the use of intoxicants. People said, 'Poor man! he drinks to drown his sorrow!' He is a prominent politician, but you would not recognize him as the refined, scholarly lawyer who began life so auspiciously.

"You ask me about Effie and Ruth? Ruth came forth strong from the depths of sorrow; for although she loved Stanley Thornton as she never could love any one again, she loved God and truth with a higher love. She entered heart and soul into work for temperance; and it seems as if the Angel of Pain has given an almost spiritual fire to her eloquent, logical words.

"Must I tell you of Effie, too? I had lost sight of her except to know that she led a gay life in the city where her husband, Mr. Chadwick, took her to his beautiful home. But this summer Louise's mother gave me a paper which she had received with a marked paragraph. It was headed, 'A Beautiful Girl Ruined by Strong Drink.'

"'A beautiful girl, once a welcome guest in the homes of prominent families, was to-day in the police courts of this city. She was the petted daughter of a well-known family, but the custom of serving wine in the house bred in her a taste for liquor, and in time, in spite of the efforts of her husband and friends, she became a drunkard. She had received a fine education and had unusual musical talent. As she became confirmed in the drink habit she was cast off, at last becoming the pianist in a low beer saloon and concert hall, where she was arrested last night for being implicated in a drunken row. She is only thirty, but all her girlish beauty is gone and she is completely wrecked.'"

. . . . . .

Such is the history of these three fair girls; and it is only one of many tragic, true stories; and the lesson is plain to other fair young girls and to mothers of sunny-hearted daughters. If a young man be not strong enough to hold firm the strictest principles of temperance, is he strong enough to hold safe in his keeping the life-happiness of a gentle, trusting girl?

Patchogue, N. Y.

"DRINK WINE AND DRINK IT LIKE A LADY."

BY E. T. SCOTT.

Sauntering leisurely along the street, a well dressed young lady passed me. She gave a peculiar call. It was answered by one about her own size and age. The two girls seated themselves on the edge of the porch and at once began an animated chit-chat and so loud as to be distinctly heard rods off. This is a part of what I was almost compelled to hear:

"Yes, we played cards with the gentlemen and drank a good deal of wine, and perhaps said and did things that we ought not to, but the folks needn't make such an awful fuss about it."

"Sh—!" warned her companion. "If my mother were to hear what you say it would be the last of my going out of this house after dark."

So long as men with rotten hearts are on the lookout for victims, and such careless ones present themselves as these girls apparently were, recruits will continue to swell the army of the "lost."

"We played cards and drank wine." When did they begin this habit of wine drinking, I wonder? Once when my field of labor in this gospel temperance work was in one of the interior towns of one of the Middle States, I met on the principal avenue a young woman, a former pupil in the Sunday-school in a distant village. A moment's conversation showed how the cruel vulture had done its ghoulish work. The spirit of the good Samaritan moved me. I prayed that I might be able to turn her wayward feet. The purity of blessed childhood's days and scenes, associations, sweet and sacred, hallowed memories, early playmates—all, all were presented in the brilliant color of hope and trust. A mist filled her eyes.

"Come, I'll take you home. In less than a day we will be there. How glad your parents will be to see you! Surely, you do not forget the love of father and mother, and you do want to see them again, don't you, Mary?"

Straightening herself up to her full height, her face white, her form rigid and strained, in a voice whose tone conveyed hate, mingled with utter despair, she answered: "Yes, I do remember them. They taught me to drink wine at the family board. I was told to drink it like a lady. Easily and quickly enough I learned to like it. I tried to drink it 'like a lady.' Under its influence the bottle drained, brain reeled; the world was torn from under my feet, the sky became all brass. To-day I am eating the ashes of the apples of the Dead Sea. There is nothing left worth living for. I can't fight against the odds much longer. Every hand pushes me nearer the bottom, then comes the end. Some day I must stand at the bar of God, and I tell you I shall be a true witness against those who taught me to 'drink wine like a lady.'"

Father, mother, what answer? For there will come a time when that question will be asked, and *must* be answered.

Santa Cruz, Cal.

SPIRITUAL HEREDITY.

A Remedy to Prevent Spiritual Decline.

BY MARY D. BRADLEY.

"*An ounce of prevention is worth a pound of cure.*" In the spiritual as much as in the physical life we are taught that the law of heredity rules. The call for a better spiritual constitution is plainly met by a faithful use of the prescription given by the "Great Physician":

"Train up a child in the way he should go, and when he is old he will not depart from it. . . For all the promises of God in him are yea and in him Amen. . . The promises are to you and your children. . . I am the Lord thy God, showing mercy unto thousands of them who love me and keep my commandments. . . A good man leaveth an inheritance to his children's children."

"Who are these with thee? The children which God hath graciously given thy servant. . . And they (mothers) brought young children to Him. . . She (Hagar) lifted up her voice, and God heard the voice of the lad and said: 'Hagar, fear not. I will make of him a great nation.' . . By faith Abraham offered up Isaac, being fully persuaded that what He had promised He was able also to perform. . . In thee (Abraham) shall all the families of the earth be blessed. . . In Isaac shall thy seed be called, because thou hast obeyed my voice. . . By faith Jacob blessed the sons of Joseph. . . By faith Joseph when he died made mention of the departing of the Israelites. . . By faith Moses was hid of his parents. . . By faith Moses when he was come to years . . endured as seeing Him who is invisible."

"The woman (Samson's mother) told her husband, 'A man of God came unto me . . he said unto me . . the child shall be a Nazarite to God . . to the day of his death.' Then Manoah entreated the Lord and said, 'Oh, my Lord, teach us what we shall do unto the child. . . How shall we order the child, and how shall we do unto him?' And the angel of the Lord said, 'Of all that I said unto the woman let her beware.' . . And the child grew and the Lord blessed him, and the Spirit of the Lord began to move him. . . Ruth said, 'Thy people shall be my people and thy God my God.' . . And she bare a son . . they called his name Obed, he is the father of Jesse, the father of David . . I will raise unto David a Righteous Branch. . . I, Jesus, am the root and offspring of David . . and behold I am alive for evermore . . Hannah (Samuel's mother) said, 'For this child I prayed, and the Lord hath given me my petition. . . Therefore I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.' And he (Samuel) worshiped the Lord there, Samuel ministered before the Lord, being a child."

A neglect of the remedy produces a contrary effect. "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. . . Correct thy son and he will give thee rest . . but a child left to himself bringeth his mother to shame. Now the sons of Eli, they knew not the Lord. . . His sons made themselves vile and he restrained them not. . . They hearkened not unto the voice of their father. . . Wherefore the sin of the young men was very great before the Lord. . . And his (Eli) daughter-in-law, Phineas' wife . . about the time of her death . . named the child Ichabod, saying, 'The glory has departed from Israel . . because of her father-in-law and her husband.'"

The promise follows the faithful parent into the new dispensation, under the new covenant: "I will make a new covenant with the house of Israel. . . I will put my laws into their minds and write them in their hearts, and all shall know me from the least to the greatest. . . There was in the days of Herod . . a priest named Zacharias . . and his wife, Elizabeth. They were both righteous before God, walking in all the commandments and ordinances blameless. They had no child. . While he executed the priest's office before God . . there appeared unto him an angel of the Lord. . . The angel said, 'Fear not, . . for thy prayer is heard; thy wife . . shall bear thee a son; thou shalt call his name John; thou shalt have joy and gladness and many shall rejoice at his birth; for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and shall be filled with the Holy Ghost. Many . . shall he turn to the Lord their God. He shall go before Him.' . . . And the child grew and waxed strong in spirit. And Jesus began to say: . . 'Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist.' And Mary said, 'Behold the hand maid of the Lord; be it unto me according to thy word. . . Henceforth all generations shall call me blessed.' . . And she brought forth her first-born son . . and . . called his name Jesus. . . And Jesus increased in wisdom and stature and in favor with God and man; and he said, 'Wist ye not I must be about my Father's business?' . . And Jesus lifted up his eyes to heaven and said, 'Father, . . I have glorified thee on earth, I have finished the work which thou gavest me to do. . . It is finished.' . . And behold a voice out of the cloud which said, 'This is my beloved son in whom I am well pleased, hear ye him.'"

HYGIENIC HINTS.

"To Timothy, my dearly beloved son. . . I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and thy mother, Eunice, and I am persuaded that in thee also; from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation. . . Wherefore . . stir up the gift that is in thee. . . Hold fast the form of sound words. . . That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. . . Flee youthful lusts. . . Continue thou in the things which thou hast learned. . . And finally . . Put on the whole armor of Christ. . . Be strong in the grace that is in Christ Jesus, and . . endure hardness as a good soldier of Jesus Christ. . . He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Tuckerton, N. J.

AUNT ABBIE'S ADVICE.

Never utter a word of slang,
Never shut the door with a bang.

Never say once that you "don't care,"
Never exaggerate, never swear.

Never lose your temper much;
Never a glass of liquor touch.

Never wickedly play the spy,
Never, oh, never tell a lie!

Never your parents disobey,
Never neglect at night to pray.

Remember these maxims
Through all the day.

—*Selected.*

A CHRISTMAS STORY—TOLD AFTERWARD.

BY ADA M. MELVILLE.

The New Year was not so very many days old when Uncle Jimmy Westhood landed "bag and baggage" in the town of Red Feather, on the Mississippi river. The family sleigh was waiting for him, but before he had time to get in and cover himself with the shaggy buffalo robes two pairs of loving arms were clasped tightly about his neck and two eager voices were crying:

"Oh, Uncle Jimmy! Say, Uncle Jimmy! You will, won't you, tell us a story to-night?"

The wind was blowing and the snow flying as it only can in Minnesota, and the besieged uncle was glad to promise anything so he might hide himself from the cold. In a few minutes he was settled in the comfortable sleigh, the dear niece and nephew were on either side of him and the gray horses were making fast time "up hill and down dale."

"You see," began little Helen, "father said you couldn't tell stories and that anyway you wouldn't want to, so we just said we'd *make* you, and now you *will!*" clapping her mittened hands so that the grays thought something was up and went even faster than before.

After supper—and what a supper it was!—the children begged for the story, and Uncle Jimmy had not a word to say, for hadn't he promised?

"The best story I know," said Uncle Jimmy, "is one about Christmas. It is a true one, but maybe you won't mind that."

"That's heaps better," answered Charlie. "It's only girls who like *story* stories."

"Just you wait till to-morrow," said his sister, "maybe you'll take that back." But she laughed when she said it, and Charlie was not badly scared. These two little people were very fond of one another.

"Do you remember my writing about being in Chicago?" began Uncle Jimmy.

"Oh, yes! Are you going to tell us about the White City by the Lake—the one you said you would?"

"Not this time. We left Chicago a week before Christmas, for it takes nearly a week to go from there to our home in Washington, and we wanted to be there in time for Christmas turkey."

"And weren't you?" gasped Charlie, to whom such a loss would have been dreadful.

"Charlie, you hush up," commanded Helen in her most grown-up voice. "Uncle is tellin, us."

"Everything went smoothly and we were thinking of Santa Claus and plum puddings when—what do you suppose?"

"Oh, what?"

"A great blizzard."

"Pshaw!" exclaimed Charlie in disgust. "And you couldn't go on?"

"Not a step. We were snowed in. But it might have been worse than it was so we determined we would not grumble. I won't stop to tell you the things we did to pass away the time, but go right on to my story.

"On Saturday morning we noticed a young man going about among the passengers, talking in whispers to the gentlemen, and the faces of all with whom he spoke grew very mysterious and very happy. At last he came to me.

"'We are planning to give the children on the train a little bit of Christmas,' he said, 'and we want all who will help to gather in the rear car.' Of course we all went, and after a great deal of fun over it an expedition was planned to explore the hills near by."

"What for?" asked niece and nephew in a breath.

"A Christmas tree, to be sure—that is the land of Christmas trees, you know. We had a great time, but at last we found a good tree, cut it down, dragged it to the train and got it in without a child seeing us.

"What were you going to put on it?"

"You'll see. There was a small village about a mile away, and this young man with the merry, kind heart persuaded half a dozen of us to go with him and see if we could find any trace of Santa Claus up there.

"We reached the village by a path through the woods, and frightened the man who kept the one small store almost out of his wits taking him so by storm. Our young leader must have been thinking pretty hard, for he seemed to know just how many boys and girls he had to provide for.

"When we had robbed the store of most of its Christmas treasures—candies and candles and cheap toys—and left the owner with a fuller till and lighter shelves, we tramped back through the snow, and spent the rest of the day dressing the tree. Some of us had little folks at home, and since we could not be with them at the happy season we were glad to help make others happy.

"When the tree was all trimmed we declared there ought to be a Santa Claus, and every one said it must be the young man who had planned it all. So we dressed him up in furs, dusted him over with snow, hung bells all about him, and giving him a big horn, sent him through the train.

"'Merry Christmas! Merry Christmas!' he shouted, tooting on his horn and shaking hands right and left.

"How the children laughed and clapped their hands. There was one little lame fellow who could not walk, and Mr. Santa Claus picked him up and carried him in his arms."

"*My!*" exclaimed Helen, "wish I'd been there!"

"Every one was invited to the Christmas tree in the rear car right after supper, and Santa Claus promised to be there himself and give each one a present.

"What a car full that was! Thirty children, some of them just learning to toddle, some well into their 'teens. The tree stood at the end of the car, and looked very handsome with the twinkling candles and gaily colored toys. Santa Claus stood by it and made a little speech. Then before the presents were distributed he said, 'Supposing we say "grace" just as if we were at home.' And all the children bowed their heads, while their big brother, as he had called himself, thanked the dear Father for all the good times and this good time right in the midst of snow and cold."

"Wasn't that nice?" whispered Helen, nestling closer to her uncle, while Charlie rubbed his brown eyes and said nothing.

"Some way or another Mr. Santa Claus had a list of the children's names, so he called them one by one and gave them the gift, telling them in a very funny way that as his reindeer were all in the snowdrifts and Santa Claus town so far away he could not give them all he wanted to, but next year, perhaps, he'd do better.

"But I must not forget to tell you about the lame boy. He seemed to be the only poor child among them all; but he was so bright-faced and kind that every one liked him. I wondered what Santa Claus would give him, for he could not run around and play like the others, he could not even sit up straight, and his hands were stiff and lame with rheumatism.

"'Every one had had their gifts except this one boy, but he looked as if he had not thought of himself at all. There were no more toys on the tree. Could Mr. Santa Claus have forgotten him?

"'Ou's fordotten Tarl,' exclaimed a little girl, and then Santa Claus laughed.

"'I think Carl has forgotten himself! But see here, children, I found one bundle in my pack that seemed nicer and fatter than the others, and I just wondered'—

"'Give it to Carl!' some one shouted, and then they all joined in, 'Give it to Carl! to Carl! Carl!'

"And Carl got it. What do you suppose was inside? A boy's pretty cap, a pair of warm mittens and a handsome picture-book. I think Mr. Santa Claus had meant them for some little lad in his own home, don't you?

"The evening closed with Christmas carols and a few short, merry speeches. Then the children proposed giving their candy share and share about to the conductors, brakemen, engineers and others employed on the train. This made others generous, a collection was taken up and the candy supplemented by something more substantial. And so ended our Christmas eve on board a train in a snowdrift."

"You never told us Mr. Santa Claus' name," said Charlie.

"I guess it must have been Mr. Greatheart," answered Helen, who had just been reading Pilgrim's Progress. "Anyhow, that's a good make-believe name for him, I think. Don't you think so, too?"

Chicago, Ill.

LITTLE FLAXEN HAIR—"Papa, it is raining."

PAPA (somewhat annoyed by work in hand)—"Well, let it rain."

LITTLE FLAXEN HAIR (timidly)—"I was going to."

DEAR BOYS AND GIRLS:—Within the pages of THE UNION SIGNAL this week is another paper which contains an account of the life, death and work of Miss Mary Allen West who, before she went to Japan a year ago, used to write letters to the young white ribbon readers of the children's page, and sign them "Captain Mary."

What a pleasure it is to read of her helpful life, and I wonder how many of you will know enough of these queer people, the Japanese, to marvel at the welcome she received. You remember it is only a comparatively short time since heathen Japan opened its ports to the commerce of the world. The government has been hostile to the Christian religion and so it was very surprising that Mr. Sho Nemoto, a government employe, should have been permitted to leave his desk to attend the body of a Christian temperance missionary. God softened their hearts, and Miss West's work and death in Japan are among His instruments in overcoming King Alcohol.

The Japanese have many peculiarities which seem very strange to us. Reading and writing commence on the *left* hand side of the *last* page. The carpenter planes toward himself. The seamstress sews away from her. They sleep on the floor taking away the bedding in the day time. The *front* door occupies the whole *back* wall of the building. Hotel proprietors bend on their knees and forehead, and servants smile when corrected.

It is more entertaining than a story to read about these interesting people and I hope that many of our Cozy Cornerers will search their school and public libraries for books about the Japanese.

Aunt Jane

CIDER ESSAYS, CONCLUDED.

I believe cider to be intoxicating. My papa says he has seen lots of folks drunk on hard cider. It is made from the poorest kind of apples; they are first picked up in orchards then drawn to the cider mills to be ground and pressed into juice. They are put into a hopper, dirt, worms and all ground fine, then they are put into a press and pressed until the juice separates from the apples. then it is put into barrels and called cider. It is sweet when first made. After standing from four to six weeks it be comes intoxicating.

Lisbon, Mich. EVA FRAREY.

Only eight years old is this little writer.

I will write and tell you all I know about cider. I have never seen cider made, only I know it is made out of apples and that the apples are put through a large press called the cider press. When all the juice is squeezed out it is then put in large tubs and set aside till it is fermented, and then put in small barrels called kegs, and sent to all parts of the country. It is then drank by thousands of people and sometimes they drink so much they get intoxicated and do not know what they are doing.

Burlington, N. J. ABBIE B. MASSEY.

This is Abbie's introduction and welcome to our Cozy Corner.

SOFT-SHELLED NUTS.

146.

CHARADE.

My *first* a crested bird, doth fly
On swiftly moving wing;
In the culinary walks of life
Second's a useful thing.

My *whole*, a country sometimes called
"Land of the Rising Sun,"
Where one who scattered temp'rance truth
Passed on, her work well done.

147.

NUMERICAL ENIGMA.

My whole is the name of one who gave her life to temperance and good works. It is composed of thirteen letters.

My 2, 6, 1, 12 is what she freely gave.
My 10, 5, 13, 8, 3 is the drink she loved best.
My 4, 11, 9 is a Japanese coin, many of which she spent
My 7 is a consonant.

ANSWERS TO PUZZLES PUBLISHED JANUARY 5.

137.

W	W
LAD	BIT
WATER	WINES
DEN	TED
R	S

138. Frances E. Willard.
139. Anna A. Gordon.

Correct answers: Grace Shuman; Helen R. Hendrix; Lizzie McEvoy; Gracie Woods; Edwin A. Goldsmith; Buttercup; Nettie Staples; Edith McGregor; Stella Branham; C. H. Pool; Fletcher McFadden; "Jack"; Myrtle Bell Bailey; Sadie Cliver; E. Ruth Abbott; Clayton Breece; Ruby M. Schoonover; Korleen Cobb; Annie and Louise Prather; Edith P. Lambert.

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He only is my rock and my salvation; He is my defence; I shall not be greatly moved.—Ps. 62:2.

OUR BILL OF FARE.

The memorial supplement for Miss Mary Allen West, our departed editor and World's W. C. T. U. missionary to Japan, is found within our pages this week. That it will be read and treasured by a host of readers and friends of the great cause, we doubt not. Our regular bill of fare contains its accustomed variety of pertinent editorials, articles, stories and poems by writers whose names are more or less familiar. These, with the news from the broad field of temperance endeavor and the attractive reading for the children, compose the *menu* for our genuine home protection paper.

SOUTH CAROLINA SALOONS MUST GO.

The Evans Dispensary law of South Carolina is causing much comment both in prohibition circles and in the ranks of "our friends, the enemy." The question with staunch Prohibitionists is, Should we support the law? Should we befriend any measure which practically makes terms with the rum power, and does not seek to wipe it out of existence? Standing as we do upon a rigid "no compromise" platform, can we consistently give moral and civic support to a legal enactment, however stringent, which seeks the "regulation" of the liquor traffic?

Some twelve years ago high license came to the front as a remedy for the increasing evils of the saloon business. It was first introduced in Nebraska through the celebrated Slocum bill. Most of the Prohibitionists and W. C. T. U. women of that state regarded the measure as a great improvement upon the old method of regulation, and worked hard to secure the passage of the bill. High license has proved a failure, as we all acknowledge, and it was so pronounced by its originator upon his death-bed. Nevertheless, by very reason of its failure to wound the evil power at which it aimed, the Slocum bill may still be regarded as a step toward ultimate prohibition, because it has forced the people to see its utter futility as a temperance measure.

Every new experiment on the regulation principle demonstrates the utter inability of that policy to keep the liquor traffic within bounds, and helps the temperance cause by making plainer the true source of the evil. The high license plan has taught the people many valuable lessons, and has done much to swell the prohibition ranks.

The new law of South Carolina seems to be truly a progressive step along this same educational line. The Evans bill is evidence of a growing sentiment against the present system of regulating the liquor traffic, and in favor of a radical change of management. It is evidence of the working of a leaven of remarkable vitality in the Palmetto state—a leaven which bids fair to raise it eventually to the prohibition standard. We see in this strong and healthful expression upon the saloon question from the South a breaking up of the old conservative lines, the outcome of which cannot but prove helpful to all phases of reform.

It is suggestive, to say the least, that this new plan for the solving of the liquor problem, coming with startling abruptness to Prohibitionists and liquor men alike, should coincide with the wholesome partisan agitation, and growing disrespect among the people for the party lash, which characterized the state election.

Truly, South Carolina seems to be undergoing the throes of a new birth. She led her southern sisters once in a great national upheaval which wrought unmeasured woe and caused estrangement in the united sisterhood of states. May she now lead off a second time in a movement which shall result in discomfiture to the common enemy and still further obliterate dividing lines—lines which are daily growing more indistinct, and which long ago became invisible to the W. C. T. U.

We suggest a few reasons why Prohibitionists should be friendly to the Dispensary bill as an educative measure. In the first place it declares that the "saloons must go." This of itself is an immense step forward. Take away the enormous profits of the retail trade and the backbone of the rum power is gone. It can then be more easily reached and controlled by the arm of the law. Under the present system of licensed saloons the entire business is largely operated by brewing and distilling syndicates. Two-thirds of all the licenses in our cities are paid by these syndicates. In some cases they employ a barkeeper to run the retail house for a stipulated share of the receipts; in other cases they pay the required license for parties who agree to rent and fit up their saloons—the amount to be remitted in installments. Again, in other instances, the brewing companies or trusts provide the license fee, the rent and the furnishings, and charge the retailer an extra amount per barrel until the capital thus advanced is back again in their own pockets.

As long as whisky and beer can be wholesaled at a profit of one hundred per cent, and as long as they can be retailed at a profit of from two to five hundred per cent, an unlimited number of men can be found who are willing and eager to go into the liquor business.

It is clearly to the interests of the great brewing and distilling syndicates to establish and strengthen the retailer—to stand behind him politically and financially. The retailer in turn has great incentive to build up his end of the business and to use the most effective means in his power to render the saloon attractive.

The Dispensary law strikes at the root of the evil by taking the business entirely out of the hands of the retailer and constituting the state the dispenser of all liquors. This position is in itself perilous, but the legalized man-trap will, after July 1, 1893, be a thing of the past in South Carolina. Every saloon, from the gilded palace, with its electric lights, marble floors, onyx counters, its elegant billiard tables and card rooms, costly bar furnishings and full dress waiters, down to the vile basement dive, the last step in the downward grade where Gambrinus deals the final blow, where he gives the finishing touch which sends his victim to perdition—all these places of temptation, all these open doors to vice and crime are closed by the provisions of the Dispensary law.

In the second place, the bill provides that all intoxicating beverages shall be taken from club rooms and cafés. No more wine parties or champagne suppers in magnificently appointed rooms for the entertainment of social and literary clubs or theater parties! Many a young man and woman trace their downfall to the sparkling glass taken (often under protest) for the sake of so-called sociability. Few young people are naturally depraved. "Vice is a monster of so frightful a mien" that it sometimes takes years of familiarity with its face to make them "first endure, then pity, then embrace." But hideous as it is, it possesses subtle allurements, and the fashionable club room with its extensive wine list is one of the most effective recruiting places of the rum power.

The Evans law enacts further that the liquor shall be sold in sealed packages of not less than one-half pint, which may not be unsealed by any county dispenser. The purchaser is required to specify in a written certificate containing his name, age and residence, what kind of liquor is wanted and for what purpose.

These provisions make obsolete the foolish and dangerous custom of social "treating" over the bar, against which it has been found impracticable, under license conditions, to enforce a law.

There are many points in the South Carolina law which Prohibitionists would do well to consider carefully, but it has one special advantage which alone would make it worthy of our active support, and which should make us eager to give it a fair trial. It is that the licensed saloon becomes a minus factor in politics. The good, all-round results of the elimination of the saloon from the political situation can hardly be overestimated. So few people realize its power in shaping the civil policy of our cities, and indeed of our nation. So few seem to understand that the saloon, represented by its money, is the power which makes the political wheels go round.

The passage of the Dispensary bill has brought consternation into the camp of the enemy, not only in South Carolina but throughout the entire country, and they are no doubt, even now, devising ways and means to evade the law, and to render it as inoperative as they dare. The law closes the saloon, but it does not annihilate the political trickster. His name is Legion, but we know our allies of the Palmetto state too well to fear that they will ever be found "sleeping on guard."

We have no hopes that the Evans law contains the solution of the liquor problem, but we consider it to be, like the high license law, a landmark on the road to the prohibition goal. Whatever the strength or the weakness of the new law, it must, in the nature of things, aid very materially in the evolution of the prohibition idea, because it will demonstrate the absolute impossibility of stamping out the evils of drink by any "regulation," state or national.

TURNING ON THE LIGHT.

If William N. Dodge, the translated president of the National Temperance Society, continues to take note of the proceedings of the Congress of the United States, he must have observed with interest the introduction in the House of that resolution calling for investigation of the whisky trust.

We scarce need remind our readers of the perennial request of the National Temperance Society for nearly a quarter of a century, beseeching Congress to appoint a commission of inquiry into the effects—economic, sanitary and social—of the output of the whisky trust. Every one knows how this "cry of the righteous" was unheeded from year to year, until now its volume is increased by another tone, not strictly harmonious, nor yet wholly discordant. Anything having power to focus the Cyclopian vision of government upon the liquor business, in a critical way, will help our cause along. The drink traffic has nothing to fear so much as light. Possibly temperance reformers could ask for nothing better at this moment than the strife raging inside the enemy's ranks. When brewers and distillers "tell on one another" the disclosures will be dazzling.

Heretofore the call for congressional investigation has been based upon statistical figures found in reports of prisons, insane asylums, hospitals and almshouses. The claim was made that a large proportion of the inmates of these institutions were such because of using intoxicants, while the expense to the public was great both for maintenance and commitment. Congress was asked to assume the burden of this charge, either to sustain or refute. Never was more reasonable demand made by tax-payers, yet there was always something that arrested the measure.

A year ago Louis Schade, Washington's whisky attorney and editor, boasted that he had been the cause of its defeat for seventeen years. His attitude toward the resolution now before the House will be known, perhaps, when the vote is taken.

The zeal of distillers for Owen Scott's bill, increasing the tax on distilled liquors from ninety cents to $1.25 per gallon, is ominous. That together with the bad odor of Whisky Trust stock on 'Change in Wall street has had to do with Congressman Burrow's call for a congressional candle. The board of governors of the Stock Exchange threaten to strike whisky stock off the list traded in, upon the ground that "the Trust has no identity with the legitimate whisky business of the country." Yet it is believed that it controls ninety-five per cent of the distilleries of this country. The directors were able to increase the price of their product twenty cents a gallon in one month, without any falling off of orders. "The legitimate whisky business" seems not to be doing much. The average earnings of the Trust, however—according to a press correspondent who asserts that his knowledge is from the inside—is $2,000,000 per month.

Mr. Burrows states as his purpose in introducing his resolution—which calls for the appointment of a select committee of nine investigators—the unearthing of what he believes to be "an organization which exists in defiance of public law, and which is producing and distributing a product injurious to the public health . . . one of the most monstrous trusts or combines that is existing in this country to-day, doing business in violation of the laws of the country and destroying the health and lives of our people."

The Trust is incorporated to produce spirits for mechanical and laboratory purposes. Mr. Burrows expects investigation to disclose the fact that not over fifteen per cent of the output is so used. The remainder goes to rectifiers through the agency of a distributing company, which receives two cents a gallon for handling.

The rectifiers are wiser than Macbeth's witches in compounding their sense-and-soul-destroying broth in the cauldron sheltered by United States license. They even conjure Father Time, having discovered a spurious process of "aging," by which the change of years is accomplished in a night—typical of the rapid aging of the consumer. The necromancy is accomplished by means of oils and essences, the subtle work of the chemist. "By this process of adulteration," Mr. Burrows goes on to say, "any sort of liquor can be compounded to satisfy the taste of the consumer. From the same vat of spirits can be produced whisky of any age; rum from Jamaica or any other place on the globe; brandy from the most celebrated districts of France, the most approved after-dinner cordials, and gin that would deceive the most educated tastes; all can be produced from a few jars of coloring matter, and a vial of drugs, upon the labels of some of which appear the skull and cross-bones as warning to the user." Verily, wine is a mocker!

Another charge preferred by the honorable complainant, if true, brands distillers as deep-dyed ingrates, considering all the favors they have had at the paternal hands of government. It is this: By their clever imitations they have practically debarred from the country the genuine foreign product, paying two dollars and fifty-cents per gallon import duty, while the government receives but

ninety cents a gallon on their bargain-counter wares.

We confess to more amusement than indignation at these dark hints of malpractice and imposition upon a thirsty public. Whisky has always contained an "essence" that made the imbiber drunk, and what worse thing can happen to an individual than to be drunken? If the desire to protect the people from baneful beverages be sincere, let Congress banish the whole brood of the still. Its best and its worst are alike bad. The investigation, if appointed, will find all it is looking for. If it go far enough it will find a close relation between gilt-edged, law-protected temptation, and the debauchery and crime common to all saloon-infested localities. If we have overestimated the aggressiveness of the liquor traffic as a factor in the drink nuisance; if sympathy for the drunkard has biased our judgment, let us be corrected.

Turn on the light!

ONE OF THE HOPEFUL SIGNS.

In an article in the New York *Christian Advocate* entitled "A Third of a Century in India," J. M. Thoburn, for thirty-three years a missionary in that country and for four years Bishop of India of the Methodist Episcopal church, has a paragraph concerning the advancement of Indian women of the greatest interest to all who are specially interested in the great forward movement of women in this woman's century. It is of the more significance because the Bishop, who certainly ought to be qualified to speak on the subject, gives almost the entire credit of this rapid progress of Indian women to their Christian sisters. The Bishop says:

"During these years education has been placed upon an entirely new footing, so far as women are concerned. When I first arrived in India the general belief was that all the education Indian Christian women needed, at least for the present, was to learn how to read and write. A few of them, such as the wives of preachers or teachers, might be educated a little better, but in the main, even among missionaries, the discreditable notion prevailed that to educate native Christian women beyond the most elementary branches would spoil them. All this nonsense has vanished forever. All the leading missions now have high schools for Christian girls, and every year not only Christian girls, but even some who would be called heathen by their sisters in America, contest with young men for the highest degrees given in the great universities. More than that, they are now found in steadily increasing numbers in the medical colleges of India, and not a few of the daughters of Indian people are now practicing physicians. The credit for this progress among the women of India may be laid almost wholly at the door of the various woman's missionary societies which have been formed in the past quarter of a century. In nearly every department of public activity woman has been surprising the world in recent years by displaying talents for which the world had heretofore given her no credit, but in no sphere of public life and public activity has she done herself more credit or achieved more noble results than in the great mission fields of the world."

In his report to the general conference the Bishop has this in regard to the organization of woman's work in India: "In addition to this central conference we have three annual conferences and one mission conference, with seventeen presiding elders' districts and fourteen district conferences. Connected with each annual and district conference we have a properly organized woman's conference, meeting at the same time and place, and taking full cognizance of all the varied interests of our women's work. These conferences of our faithful sisters have come into being, and have had their organization perfected from time to time, by the natural exigencies of the situation, rather than by the design of any person or party connected with our work. It would be difficult to determine the date of the first organization of the kind, but when once planted their growth became wonderful in its way, and their influence is becoming more marked and beneficial every year. They have courses of study adapted to the various grades of workers, and from the missionary's wife to the humblest Bible-reader every female worker feels that her work is recognized by the church, and that she is responsible to the church for a right performance of her duty. Perhaps I might be pardoned if I venture to say that nowhere else in Methodism, if, indeed, anywhere else in Christendom, is woman's work so fully recognized and so thoroughly organized as in the Methodist Episcopal church in India.

"At the late sessions of the annual and district conferences, beginning on the first of last October, and concluding in the third week of January, I formally appointed no less than 1,178 Methodist preachers to the work for the current year; and if it will not chill your enthusiasm I will add that during the same time, and in the same formal manner, I appointed no less than 575 Christian women to various forms of Christian work in connection with the same conferences.

"As for the appointment of women at the regular sessions of our Women's Conferences, I need say very little. We are not theorists, and have no time for the study of purely speculative questions, but when we see a work to be done, and Christian women at hand to do it, we not only bid them take it up in God's name, but feel it our duty to give them every advantage which thorough organization and wise supervision can secure to them. Of woman and her advancement in modern times it may truly be said that she has worked her way. The women who achieve success by actual work are those who are doing most to elevate their sex, both in point of dignity and privilege, and we believe we are doing our uttermost for the future advancement of the women of India when we throw wide open to our Christian sisters every sphere of labor in which they can do their Master's work."

It is refreshing in the midst of so much narrow, bitter and prejudiced opposition to the widening of woman's work to find these noble brothers who are broad and progressive enough to let "God's facts interpret God's word." These are the hopeful signs of the times, the sure prophecies of the complete emancipation of woman and the consequent uplift of humanity.

THE FIRST DAY OF THE WEEK.

A correspondent asks THE UNION SIGNAL to give the reasons why white-ribboners consider the first day of the week the Sabbath, and if we approve of compelling all to keep Sunday, and even persecuting those who do not.

The Woman's Christian Temperance Union, and THE UNION SIGNAL as its organ, have always stood for the fullest liberty of conscience, and so far from approving of compulsion or persecution, our organization, through its Sabbath observance superintendent, caused to be inserted in the National Sunday Rest Bill a proviso exempting from the requirements of the bill all persons who having conscientiously observed Saturday as the Sabbath, do not by their labor on Sunday, interfere with the rights of others to a quiet day for rest and worship; nearly all the states have exceptions in their Sunday laws for this class and it should be universal.

It is not difficult to see that a weekly civil rest day can only be secured or maintained when such day is uniform throughout the country, and it is eminently proper that the uniform day so chosen should be the day which the vast majority consider sacred. Believing that the right to such rest day is a vital one and should be most carefully protected, we can but counsel our friends to throw no obstacles in its way, even though it may involve personal self-denial.

The reasons why, in common with most of the Christian world, we believe that the first day of the week is the Sabbath, lies mainly along these lines. We believe that God set apart the Sabbath when He created man (it was the first day of His life, and hence of time), that it was designed for all men to the end of time, and that Jesus proclaims Himself its perpetual Lord. We find no evidence in the Bible that the seventh day of the week was the Sabbath, except for the Jewish nation, any more sacred than any other day. The fourth commandment, which was designed for all the world, says nothing about the day *of the week* when the Sabbath should be observed, only that six days of labor should always be followed by a seventh of rest, which is literally obeyed by us all alike, and that such rest day is "the Sabbath of the Lord" that "God blessed."

The Jews unquestionably kept the seventh day of the week from the time the manna was given, but when, at the death of Christ, the Jewish dispensation passed away with all its special days, there remained only the obligation to keep the Sabbath of which Jesus is still Lord, without specifying the day on which it should be observed. We find, however, that from the time of His resurrection on the first day of the week, this first day was observed as Sabbath, thus fulfilling the fourth commandment and celebrating the resurrection of our Risen Lord. For a time both days were observed, but church history shows that from the time of the Apostles onward increasingly as Jewish influence waned, the first day was kept as the sacred day, until finally almost the entire Christian world has accepted it.

If the seventh day of the week, Sabbath, belonged to the Jewish dispensation, there was no occasion for any command substituting the first day, any more than one commanding the change from circumcision to baptism, or the passover to the Lord's Supper.

The Sabbath Observance Manual prepared and sent out by the National superintendent of that department, Mrs. J. C. Bateham, Williamsburg, Ky., devotes a long chapter to the seventh day question, and to this little book we gladly refer any who wish to study further.

A CORRESPONDENT from Stryker, Ohio, J. A. Miles, makes the practical and patriotic suggestion that from the opening of the World's Columbian Exposition, the 1st of May, books and pledges shall be ready at the Temple, for the enrollment of one million signatures for total abstinence, purity and woman's equality as a citizen. Then, indeed, will the Temple be a beacon light for the nation.

Words from Longfellow to Ellery Channing:

"Speak and speak out this bloody tale;
Record this dire eclipse
This day of wrath, this endless wail
This dread apocalypse!"

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It has been well said by Lady Henry Somerset in reference to the introduction of nationalizing the liquor traffic as is done in Guttenburg, "That which has failed in Sweden should hardly be substituted for that which has succeeded among Anglo-Saxons." Here she was referring to the prohibitory laws of the United States.

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It was wittily observed by a temperance member of Parliament, who presided over the first meeting at which our National president spoke in England (Highgate, November 25,) that "when poverty comes in at the door, love flies out at the window; but when drunkenness comes in at the door, not only love flies out of the window, but the household furniture follows fast, and follows faster."

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Madam Willard's devoted and faithful helper, the Swedish maid Eda, during the absence of the family, is making a long visit among relatives in her native land, expecting to return when the deserted Rest Cottage shall be re-occupied in the early summer. Such was her love for the aged saint, whom she delighted to honor and serve, that on a holiday, previous to her departure, she spent the entire day at the grave of Madam Willard in beautiful Rosehill Cemetery.

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One of the most curious announcements of divine service on Sunday that I have seen is the following which I clipped from a paper in Toledo, Ohio: "They who live ready to die, these will meet to-morrow; the following are the sermons that the believers in revelation will hear at the churches." So much for "displayed headings." Then follows an announcement of where the various preachers will discuss, preceded by this paragraph: "People who want to live forever, and who believe that, by bringing into operation favorable causes, their aspirations may be satisfied, will meet to-morrow to mutually assist and encourage each other in making progress in this they consider the chief concern of their lives. Toledo ministers are generally attractive and encouraging. Every one should come to church to-morrow at the following places of worship."

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Faith is a choice of the will. We choose to believe God's word or we choose to doubt it. Having intelligently chosen to believe, we must fight for our faith. We must hang on to it and stand by it. We must expect to be attacked by doubts on every side. We must regard these doubts as our enemies, and slay them with the sword of the spirit.

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The souls of temperance folk are sorely wrung by so-called reform family papers which carry Scripture headings on one side and beer and wine advertisements on the opposite page. But sometimes an incident proving that the dollar is not "almighty" comes to me as follows: The *Journal of the Knights of Labor* is published in Philadelphia, under the immediate control of Mr. Powderly and his efficient secretary, John W. Hayes. Knowing that the paper wished to raise an extra amount of money, from holiday notices, a Philadelphia brewer offered an advertisement of his beer for which he would pay one thousand dollars cash. The offer was submitted through an advertising agent, and was peremptorily refused on the ground that the journal was published to elevate the moral as well as material condition of the laborer. Again: A neighbor magazine some time ago, as a scheme to increase subscriptions, asked its readers to make a wish, promising to tell them how it could be fulfilled. It was expected that wishes for bicycles, books, dolls, etc., would be at flood tide, but some went beyond the purposes of the announcement, and wished for husbands, wives, presidents of the United States, good crops, and other bewildering impossibilities for the publisher. But the following dropped in and made the editor recall uneasily a column of cooking recipes which he had recently admitted:

I *wish* that a magazine with the name of *Goodform* would have good form enough to leave out brandy and whisky recipes at this stage of the temperance reform. How can I get my wish?

Thereupon the gallant editor replied, "Madam, you have your wish." In recounting the mercies of 1892 I remember *Goodform* and Mr. Powderly and his aids, and take heart for 1893.

ON DUTY.

NEWS FROM THE FIELD

NEW JERSEY.

FLASH LIGHTS.

The irrepressible reporter ought to be everywhere "looking up items." If in this letter items are few, I beg your clemency, for from physical disability, weeks have passed since I have crossed the threshold of my own hearthstone; so, think and write as I may, I cannot be accused of "going beyond my sphere."

Just now Essex county is causing considerable disturbance in the United States senatorial fight, and likewise, but peaceably, the unions are "up and at it." A series of monthly meetings, or "schools of methods," at which trained workers present a paper or address to be followed by discussion is being carried out.

The first subject was the work among the young women; this month the topic is "Social Purity," Dr. Mary Allen to be the principal speaker to the workers in the afternoon, in a church in the evening.

The second all day prayer and meeting for conference was held December 19, under the auspices of the East Orange union. It was the second birthday of our dear Mrs. Downs in heaven, and Mrs. Demorest writes of the day most touchingly, "that all through the hours the benediction of her life work seemed to be present to each, impressing the thought that they must *work* as if there were no prayer, and *pray* as if there were no work." Lessons of our utter helplessness and God's willingness and power, if we have the receptive spirit, were forcibly taught those who waited for the enduement of power that day.

Mrs. Ellis had charge of the meeting upon her return from Connecticut, where for a week she had been holding a series of meetings in different parts of the state most successfully.

Paterson has decided to purchase the Jewish synagogue for their work, at a cost of about $8,000.

Our oldest member, dear Mrs. Penfield, who for years has been a "shut in," writes in a most touching manner of the death of Miss West. She knew her and visited her when she was at school in Galesburg, many years before the birth of the W. C. T. U., and in passing, I may say, the whole state mourns her as a "sister beloved."

Mrs. Bourne issues a New Year's call to our women full of good cheer for their activities past and present, and with unbounded faith in their readiness to respond, calls upon them to more than ever endeavor to win the women who are at ease to our cause, to "sow beside all waters," "to give doubt and fear no heed, but broadcast it o'er the land!" She has been attending meetings in Newark, East Orange, Clinton, Jersey City, Elizabeth, South River, Haddenfield, Camden, Irvington, Watsessing, Milburn and Wyoming, and at the latter place spoke in the Presbyterian Church, by invitation of the officials. In that church no woman's voice had ever been heard in a public address. Surely "the world do move."

Burlington county has made an appropriation for the hospital. Florence has a Y organized. Vineland Union held a New Year's reception at the home of their president, Mrs. C. Reighley. About two hundred responded to invitations sent out, and most delightfully were they entertained with music, readings, and a choice collation—served by their hospitable hostess and her bevy of tried and true workers, the guests leaving with their "best wishes for the New Year."

Mrs. Hoffman comes into the state for a series of meetings, beginning with Trenton, January 28 to 31, and from there going up and down the state.

The president of East Orange union, Mrs. Louisa Downs Quigley, writes of her experience in having the *best* speakers to awaken interest, and that it may help some faltering, timid ones, I pass it on to you. Last October she engaged Colonel Bain for three services, two on Sunday, and one in the Opera House Monday night. It was two weeks *before* election, everybody afraid, and only *one* minister with her. A union of six members, it had never had a public meeting and there was not a cent in the treasury. Two thousand invitations were sent through the mail; a quarter column in the weekly paper was kept supplied for several weeks with extracts from other papers about the speaker, paid for at advertising rates. Expenses were $200; receipts, $325. Did it pay? Yea, verily, for this was only the beginning of many more to follow. God is *behind* all honest effort, but the workers must be willing to launch out into the deep, beyond the breakers which beat the shore, if they ride triumphantly the smooth sea of public opinion.

The Sunday afternoon meetings in Dover, Morris county, are kept up in the churches with increasing interest. The advance along the line of prohibition by a political party is quite marked, for in addition to the reorganization of the Young Men's Prohibition Club since election the young ladies have formed an auxiliary, and are now holding a fair for the financial aid of the club.

Trenton W. C. T. U. No. 1, as has been its custom for several years, sent Christmas baskets, filled with chicken, groceries, vegetables, oranges, etc., to 140 families, numbering 630 people, and many sad cases were found; about fifty of these cases were widows, with little children to care for; in others sickness and lack of work had caused poverty to be their daily companion, but through this visit of the Christ-child, for a time at least, joy and comfort were brought them.

The causes of poverty are many, yet none so prolific as the drink habit, and the end is not yet, for still another brewery is being erected in our city, while the largest company "now turns out 550 barrels per day, and by spring it promises to double the amount." I declare to you it is not *whisky* so much the nation needs to fight, but *beer*, with its syndicates and its millions of capital invested! Already the fight has begun over the excise board in our city, and election three months away. The salary is very small, yet no city office is such a bone of contention. Perhaps the brewery interest, which holds mortgages on two-thirds of our three hundred saloons, may be able to give the required answer, *we* can't.

Last week, a young man in Atlantic county courts pleaded guilty to keeping a gambling place in his cigar store in Atlantic City, and was sentenced to imprisonment in the county jail for twenty days, and to pay a fine of $150. Society fervently "thanks Providence that in Jersey there is justice," while the managers of Monmouth Park, Guttenbergh and Gloucester openly defy and violate the law year in and out; why this discrimination between the punishment of the keeper of this little cigar store and these wholesale violaters? Not because of lack of public sentiment, nor lack of law or courts, or court officials, but it is said, because these officials are in league with the owners of the tracks. Shame on the Christian (?) voter that such a state of iniquity exists!

Thirty-three of the Hudson county "ballot-box stuffers" were released on parole, after only a few months of imprisonment. Why they should so soon be relieved from the penalty of the law, it is difficult to say, unless their experience is needed for future political work, if the way opened for business needing a delicate hand. God help us! vain is the help of man!

But I turn from all this darkness, it is too oppressive, to the thought of the possibilities for good the coming year, and send this beautiful message as a New Year greeting to you all:

"A bright New Year and a sunny track
Along an upward way,
And a song of praise on looking back,
When the year has passed away,
And golden sheaves, nor small nor few,
This is my New Year's wish for you!"

N. L. CAMINADE,
State Reporter, Trenton.

OREGON.

NEW YEAR'S PROMISE.

It seems to me that I have more new work to report than usual, which augurs well for the new year. There have been several organizers in the field, and I will begin with our state president's trip down south in Coos county.

One existing union in a neighborhood, with life as well as existence, should always pave the way for another. This was the case with Myrtle Creek, a forerunner and a preparer for the new union at Coquille City, with Mrs. Laura Boutelle for president. Gardiner, which Mrs. Riggs speaks of as "always aggressive," initiates itself with the mill-hands there by providing for them an occasional Sunday treat, a bouquet tied with white ribbon, which each man finds beside his plate at the mess-house dinner. Nearer home, and visited on a former trip, was Eugene City, with its reading room that Mrs. Bilyen has been untiringly energetic in establishing and fostering. Its visitors range from 700 to 1,000 monthly, including drummers and traveling men as well as the citizens.

It is with much regret that we lose, on account of health, Mrs. Bilyen as state treasurer, which post she has so long and so admirably filled. Mrs. Amos, of Portland, has been appointed to take her place.

The county president of Union, Mrs. H. Ownby, sent me a report which was as follows: "Mrs. Harford came into our county on her way to the National Convention in Denver and rendered services as follows. At La Grande, she lectured to a large audience at night, and the next day held a meeting with the ladies. She gave two lectures at Summerville and held a meeting with the ladies one afternoon. At Elgin she lectured twice and preached; holding a mothers' meeting and a fathers' meeting. At Union, the union had not been meeting for about a year. On short notice they advertised and had a well-filled house at night. The next afternoon she held a mothers' meeting with a lecture the second night. New members were added and the union started out anew. A number of new members were added at each appointment.

On her return from the National Convention, Mrs. Harford held a number of meetings at La Grande, forming an L. T. L.

At the union meeting in which the pastors of the Methodist, Presbyterian and Baptist churches took part, Mrs. Harford occupied the last part of the evening. There was quite a large audience who showed how well they appreciated the speaker by the large collection that was taken up. It is due to Mrs. Harford to say that she gave general satisfaction and is considered a rousing and enthusiastic speaker. She organized at Heppner, a great wool center (for which our Eastern Oregon is famous), with Mrs. C. S. Van Duyn for president. Heppner had a little struggling union once, and has been reported ever since as possessing "no suitable material"; but Mrs. Harford found plenty of that precious commodity, which she believes will make the union "go" this time, as also those of Huntingdon and Antelope with Miss Lucile Stalker and Mrs. W. Mitchell, president and corresponding secretary, respectively.

Afternoon and evening meetings were held all along her line of travel, sometimes diverging from it to reach certain points. She thus visited Pendleton, Baker, Union, Weston, Milton, Summerville, The Dalles, Helix, Wasco, Moro and Hood River. She reconnoitered and lectured at seven other places where they did not seem ripe yet for organization. Most of these places our state president had visited in years gone by.

The indefatigable Maggie Eaton, who has kept saloons out of her county for so long, went with Mrs. Harford from place to place, making the way smooth for her.

Mrs. L. P. Rounds, state superintendent of the mercy department, has been able to revisit unions she had previously organized in Wallowa county, across the Cascade mountains and sixty miles from railroads. She held a week of evangelistic services at Joseph, and then attended a teachers' institute at Enterprise, meeting with great courtesy and appreciation from the county superintendent. Before leaving Enterprise—well named—a union was organized. Mrs. Rounds visited eight schools in La Grande, leaving a Mercy Band in each, as well as at Elgin, and nearer home, at La Fayette.

Thanks to a little help from the National, we are able to enjoy the benefit of some Y's organization work. Never money was better laid out, for Miss Rose Trumbull is "worth her weight in gold" to the Y's. She has been over our mountains organizing at Union with a good round number; at Cornelius with seventy-two; added thirty at Corvallis, and delights her audience always with her addresses. Although so young, she is not afraid to touch on hitherto mute questions, with the greatest delicacy and yet with point.

Be sure the children have not been neglected with Mrs. Ada Unruh for superintendent. She has planted L. T. L's at Sherwood (where they had threatened the tar brush) Whiteson, Sheridan and Airlie; visited and lectured at Monmouth and Falls City, and reports progress from far-away points which she visits through the mail.

In a private letter she says: "I have been brought face to face in an emphatic manner with the overwhelming problem of the hop-yard. It so impressed me that I believe it is to be the problem that is to be met in the near future, the solution of which is to be either victory on our side or defeat of the whole battle in which we are here engaged. The hop-yard (unless something happens to the industry) will be to us what the wine grape is to California."

Mrs. Unruh spoke at Dayton and Vernonia. "The latter place," she says, "is one of the many that we find in Oregon cut off by lack of railroad facilities from communication with the outside world and which we must reach. They gladly hear the word. The dear women, many of whom had not been out beyond the hills in three years, cried for joy when I went in, and we both cried when I came away. It pays (not in dollars, but the coin of heaven) to go to these points." In short, Mrs. Unruh has in the year doubled the number of L. T. L's in Oregon.

A county convention has been held in Umatilla since my last report. Our state president and state evangelist with Miss Trumbull, were present. The meetings were well attended, the attendance increasing to the last. All three did a little visiting in unions within easy distance. Be it known that in Milton, the scene of this convention, saloons have been banished.

Mothers' meetings have been very successful at Astoria, under Mrs. Dr. Owens Adair, and they promise equally well at Corvallis.

Police matrons have been at last placed in the Portland jail, this after repeated requests from the W. C. T. U.

In consequence of the protracted illness of Miss Gottshall, the zealous business manager of our *Oregon White Ribbon*, Capt. H. M. Riggs is kindly devoting himself to this work, thereby receiving the thanks of us all.

L. A. NASH,
State Reporter, Corvallis.

LOUISIANA.

THE INITIAL DISTRICT CONVENTION.

At the last annual Louisiana convention our state was, for the first time, divided into districts, and district presidents were appointed. The first district convention ever held in the state was much enjoyed.

It was held at Crowley, Dec. 9–11, 1892, and it was a success and will result in much good. The sessions of the convention were held in the Methodist Episcopal church south, and were well attended by the citizens of Crowley and vicinity. The church was decorated in pleasing and graceful style, flags were draped from the walls and on the organ, moss hung in graceful festoons from the chandeliers, mottoes spoke from banners and walls, and flowers brightened and beautified all.

Mrs. Kate Wilkins, president of the district, called the convention to order, and devotional exercises were led at the first session by Mrs. B. A. Watkins. Much business was transacted by the convention. The addresses of welcome and response were all good. Mrs. Williams, parish president, gave a welcome on behalf of the parish, Mrs. Alice Roller on behalf of Crowley W. C. T. U., and Mrs. Merrill for the Crowley Y's. Miss Mollie Clifford, of Opelousas, responded to these welcomes.

The address of Mrs. Wilkins, on the first evening of the convention, was full of information in regard to the work of the district and showed throughout a consecration and devotion to the work of the W. C. T. U. She advanced some good and feasible plans to increase the finances of district and state treasuries, and we hope they may be carried out.

Mrs. Goodale spoke on this first evening. Nineteen delegates were present in the convention. Fifteen W. C. T. U's and four Y. W. C. T. U's were reported in the district.

Resolutions passed by the convention were vigorous and up to the need of the times. A spirit of love and of sympathy prevailed among the delegates, and all were united in the determination to do good and active work.

On Saturday night a Demorest gold medal contest was given. Mrs. Olive Merrill, state superintendent of medal contests, took charge, and to her is due great credit for the active and persistent work done in that line in the district. The young girls who took part in the contest all did well. Unfortunately one of the contestants was absent, and according to the rules, the medal could not be awarded. It would have been difficult for judges to decide who most deserved the medal where all did so well. This evening closed with an address by the state president.

Sunday at three in the afternoon a delightful experience meeting was held, led by Mrs. Shepherdson, of Shell Beach. At seven in the evening Mrs. Goodale gave an address, after which she called on the ministers present for short talks. Rev. Mr. Abernethy and Rev. Mr. Frazee gave encouraging words and indorsed heartily the work of the W. C. T. U. These ministers and Rev. Briscoe Carter attended the meetings of the convention and were very helpful.

The Y's of Crowley, led by Mrs. Merrill, furnished delightful music through the entire convention. The people of Crowley, with warm-hearted hospitality, welcomed us to their homes, and though the weather was dark and gloomy, the cheeriness of manner and kind smiles of friends made sunshine in the heart.

I think the Crowley convention a decided success, a good beginning, and we hope to chronicle other district conventions before long. MARY READ GOODALE,
State Reporter, Baton Rouge.

COLORADO NOTES.

"I know not by what methods rare,
But this I know, God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard,
I know it cometh soon or late;
Therefore we need to pray and wait."

Such has been the experience of the workers all over our state, when all hearts have been turned in loving sympathy to our president, Mrs. Eva Higgins, suffering from a painful illness since the 28th of last October. At the present writing the clouds are lifted, and it is the opinion of her physicians that the danger is past, although it will be many weeks before she will be able to resume her duties.

The unions of Denver united in a prayer service for her recovery the early part of the month, and all who participated pronounced it most helpful. Many earnest petitions have been offered throughout the state, and we were assured,

"Though sundered far, by faith we meet
Around one common mercy seat,"

and "They shall call on my name, and I will hear them."

The Denver Central union has its usual gratifying report. The day nursery has cared for 694 children; of that number there were 200 free of charge. The Kitchen-garden held thirteen regular sessions, attendance 472, an average per lesson of thirty-six. A successful entertainment was given under the direction of the young and talented superintendent, Miss Emily Maginnis. Meetings have been held each week for the railroad men, with an attendance of fifty. This branch of work received an impetus at the time of the National Convention through the efforts of Miss Jennie Smith. Literature has been distributed among the Germans and Italians by Mrs. J. A. Temple, superintendent of English and foreign literature.

The following questions were asked at a recent meeting of Roxanna Brainard W. C. T. U., Denver:

What can this union do for temperance this winter?

Answers:

1. Keep up all departments vigorously; 2. Provide literature for all our members; 3. See that all get and read THE UNION SIGNAL; 4. Pay for *The Bulletin;* 5. Try to have more gospel temperance meetings; 6. Get more temperance into the Y. P. S. C. E.; 7. Work for a Loyal Temperance Legion in every Sunday-school; 8. Be more prompt about reports and letters; 9. Ask for space in local paper; 10. Push the Great Petition.

What can I, as an individual do? Answers:

1. Wear the white ribbon; 2. Distribute literature; 3. Attend all meetings; 4. Get honorary members; 5. Remember the noon-tide prayer; 6. Report every cent spent for the cause; 7. Buy state minutes, and study them; 8. Watch the drug stores in places where there are no saloons; 9. Ask our friends to join us.

Mr. Crittenton, the millionaire founder of charitable homes for girls, has signified his intention of donating $1,000 to the Woman's Christian Temperance Union of Colorado, to be used as a fund for the establishment of a midnight mission in Denver. The only conditions are that the home shall be called "The Florence Crittenton Home," in memory of his daughter.

This announcement brings joy to all, particularly those who are so interested in the Cottage Home. In this connection it may be mentioned the Willard union, Mrs. Frances Belford, president, has furnished a room in the home, and although but recently organized, is branching out in various charities.

A history of the W. C. T. U. is being prepared by a competent committee appointed at the state convention. The Leonard union, but six months old, numbers forty-nine active and honorary members. Mrs. A. A. Cameron, wife of the clergyman of Calvary Baptist Church, is the very able president. Meetings are held twice a month, and the willing workers are ready to "do with their might what their hands find to do."

Through the courtesy of the president, a few ladies from other unions were invited guests on the day of their regular meeting and it was a genuine "feast of reason and flow of soul." After the business of the hour remarks were made by the visitors on evangelistic work, scientific temperance instruction, mothers' meetings, the press and city mission. Then delicious refreshments were served by the daughters of the hostess, and a pleasing recitation rendered by Miss Kissie Cameron; before the final adieux, one of our noble workers said she was doubly reminded of "The Ribbon White":

"Seal of service, dissent from sin,
Royal hearts that are beating under it
Wear the color and sign within."

"Oh, the sight of it, oh, the light of it" will be an endless inspiration.

A union has been formed at Brighton of nineteen members through the efforts of Mr. John Hipp, the candidate for governor on the Prohibition ticket,

"For our Prohibition army's marching on."

The Highlands union is wide awake, and they are thankful they have no saloons. Their press superintendent, Mrs. F. G. Farnsworth, has secured a column in the local paper that never suffers from lack of copy. A prize has been offered to the pupils of the district and high schools for the best essay on "Tobacco, its Effects on the Physical, Mental and Moral nature of Mankind."

A New Year's reception was held at the home of the president, Mrs. Lee (daughter of Mrs. Mary F. Shields, our first state president,) when a paper was presented on scientific instruction; several new members were welcomed, and there is a spirit of earnestness, harmony and Christian fellowship that is very encouraging.

The Arapahoe county union held its sixteenth quarterly convention in the Central Christian church, and great interest was manifested in the large attendance. The mission work and equal suffrage were discussed, able papers being read by noted workers in the county. The following letter was sent as a greeting from the sick room of our beloved state president, Mrs. Eva Higgins:

"Beloved Sisters and Co-workers in convention assembled, Greeting:

I am with you in spirit though absent in body, to-day. During these weeks of forced retirement God's promises have not failed me. I have felt His everlasting arms beneath me, and your prayers I could almost hear. The work and the workers were never so dear to me. Soon I believe I will be enabled to take my place again, and help you push this righteous battle to the fore. Until I look into your faces and grasp your hands again, God be with you is my prayer. Read St. John 14: 17, and sing, 'Blest be the tie that binds.'"

SARAH LEE TEETOR,
State Reporter, Denver.

UTAH.

TERRITORIAL CONVENTION.

Just before the great National Convention at Denver, was held the second annual W. C. T. U. convention of Utah Territory, in Salt Lake City. There were four day sessions held, filled to the utmost limit with reports of officers and departments, and the necessary business of a convention.

There being no county organizations in Utah, the reports of local unions came direct to the territorial organization, and they were listened to with the greater interest by our women as the unions of the territory are as yet comparative strangers to each other, being organized at widely different points, and only amalgamated at the organization convention called by their officers a year ago in Ogden.

At that time there were only five local unions. Officers and superintendents of departments were elected according to the best judgment of the delegates, but the choice was largely experimental, and of course in many instances resulted in the appointment of women unable or unwilling to undertake the work. So great an ignorance, moreover, of the lines of work and the characteristic ideas dominating the W. C. T. U. prevails, except among those who have come into the territory in recent years from points more closely in touch with this, the great philanthropic woman's movement of the day, that in many cases where the desire to promote temperance work was great, the methods adopted were crude and unproductive of results.

The removal of our able president, Mrs. Lydia M. Bailey, from our territory in the middle of the year, naturally also rendered our work less effective.

The late convention has placed us on a more secure footing and established closer relations among the various members of what we hope to make an efficient working organization. So far as possible the officers who had proved themselves interested and efficient the past year were retained in office or elected to other positions for which they were better fitted. The lists both of superintendents and officers were sent at once to headquarters, but have not, I think, been published in THE UNION SIGNAL. The officers are as follows:

President, Caroline Humphrey Reid, Salt Lake City; vice-president, Mrs. Alice Burnet, Mt. Pleasant; second vice-president, Mrs. G. W. Martin, Nephi: third vice-president, Mrs. Snow, Park City; recording secretary, Miss E. Parsons, Provo; corresponding secretary, Mrs. Ida Day, Salt Lake City.

We were fortunate in having with us at our convention Mrs. Mary Bynon Reese, National organizer, who had then been working for three weeks in the territory, and had effected the organization of two new unions. She conducted the evening service, giving an address which was ably delivered and well received, and also presented the prize of the Demorest medal contest held the following evening under the management of the Salt Lake union.

After the National Convention Mrs. Reese was returned for another month's work in Utah, and has since reported the organization of three more unions, with efficient officers and a good working membership. The work which this energetic white-ribboner has done here has been long needed, and will be of real benefit in a territory which works under more than ordinary disadvantage in any general public movement.

Requests have come from many places where organization is at present impracticable, for public meetings in the interest of our work, and scattered women whose teaching or missionary work holds them isolated in villages or hamlets, are sending in their names to the general organizations, and will at a later day form nucleii for other unions. And so the work widens.

CAROLINE HUMPHREY REID,
State Reporter, Salt Lake City.

CALIFORNIA.

NEW YEAR MEETING OF THE EXECUTIVE BOARD.

The first meeting of the New Year of the California Woman's Christian Temperance Union, represented by their executive board, was held at the state headquarters, January 3, Mrs. B. Sturtevant-Peet presiding.

Among the pleasant New Year gifts, Mrs. Hoppin, state treasurer, reported the generous contribution of $100 from Evangelist Mr. Charles N. Crittenton, who at the Denver Convention gave Miss Willard $5,000 for founding Florence Crittenton Missions under W. C. T. U. auspices, for the rescue of erring girls. A vote of thanks was tendered Mr. Crittenton for the gift of one hundred dollars to the organizers' fund which will make glad the hearts of our state organizers, Mrs. Henrietta Skelton and Mrs. Emma Pow Smith.

Dr. H. P. Van Kirk resigned as superintendent of non-alcoholic medication and Dr. Anna Booth was elected. Mrs. L. W. Farish resigned as superintendent of social purity and Mrs. Mary E. Teats, formerly National superintendent of prison work, was elected. Mrs. General Bidwell resigned as associate commissioner of the World's Fair W. C. T. U. exhibit, leaving Mrs. S. J. Churchill and Mrs. Jennie Phelps Purvis in charge of that department.

As the state W. C. T. U. have now two houses furnished, by re-renting which quite a little income is made, a house committee was appointed consisting of the officers, Mrs. B. Sturtevant-Peet, Mrs. H. E. Brown, Mrs. D. J. Spencer, Mrs. Emily Hoppin and Mrs. Williams, Mrs. Vaslit and Mrs. Gardiner. The land upon which these houses stand can be bought for $40,000 and Mrs. French thought the state union should take measures to get permanent headquarters.

Mrs. Mary Frank Browne gave a good plan for more thoroughly interesting people in temperance work through drawing-room meetings.

Miss French, formerly associated with the *Pacific Ensign*, as secretary, resigned to accept a position in an Indian school in San Diego county, and as Mrs. Gove prayed for God's blessing upon her, every heart responded. Mrs. H. E. Brown will fill the position of business manager of the *Pacific Ensign.*

A letter of condolence was sent Mrs. Sharpstein upon the death of her husband, Chief Justice Sharpstein. Mrs. Mary Hart was reappointed superintendent of work among miners. Miss Helen McLean well presented the work of her department, Demorest medal contests, and pleaded earnestly that this means of reaching the public with temperance truth be vigorously pushed.

Mrs. Eyster, as superintendent of juvenile work, told of the good results of these Demorest medal contests which she has seen in her lecturing among the children of the schools of the state. Mrs. M. E. Congdon urged the coöperation of teachers in securing woman suffrage. Th rest of the meeting was devoted to memorial services for Miss Mary Allen West. [See Memorial Number.—EDS.]

M. G. C. EDHOLM,
State Reporter, Oakland.

SOUTH DAKOTA.

WINTER WORK.

Twenty-five years of organized Christian work has done much to bind together the hearts of women of al lands in that electric touch which makes the whole world kin.

The women of South Dakota have been and are busy in helping to circulate the great Petition, which memorializes the governments of the world to put away the traffic in alcohol and opium. Every woman who reads these lines should make it her personal business to add to the 2,000,000 names already obtained.

Some one has fitly said that this Petition is "the plea of suffering, sobbing womanhood for the protection of her home and the salvation of her sons and daughters."

The work of petitions against resubmission is being systematically carried on also. Just now they are being read daily in the legislature. So often do they come up for a hearing that the press has called them "chestnuts." Our state president says "the crop is mammoth," and it seems now that the voice of the people expressed in this way is to be heeded. Beadle county leads in the matter, having sent in a petition with nearly eight hundred signatures.

The resubmission bill, introduced by Mr. Fowler, of Lawrence county, has passed the second reading. The temperance committee, which has the bill in charge in the House, has a majority of resubmissionists, and it is expected that the bill will be reported back and put on its passage at an early date.

South Dakota is singularly fortunate in its leader, Mrs. Emma Cramner. Beautiful in person and more beautiful in character, she cannot fail to win and to be a potent factor in crystallizing the sentiment of the good and wise in reference to the evils of alcohol and in influencing legislation on this point. She spoke at Pierre, Sunday evening, January 15, to a crowded house and now praise comes from every quarter. Her discourse was logical, connected, forcible and pleasing. There was profound attention and frequent applause.

The state treasurer, Mrs. Eugene Steen, made such a telling speech that twenty-two dollars was collected for the state work.

The lobbyists, whose names at the opening of the session, were legion, seem to have folded their tents, like the Arabs, and to have stolen away.

A fine looking company of men compose the legislature, and inspire one with the feeling that the best interests of the state are safe in their keeping. Now is the time for earnest prayer, that the consciences of these legislators may be tender.

"The victory is most sure
For him, who, seeking faith by virtue, strives
To yield entire obedience to the law
Of conscience: Conscience reverenced and obeyed
As God's most intimate presence in the soul,
And His most perfect image in the world."

Many of the unions have been enjoying the presence of Mrs. M. L. Wells, of Tennessee, wife of a lawyer, and mother of lawyers. She is well fitted to give efficient aid in properly presenting to state legislatures, the question of the hour.

Jerauld county has been fortunate in securing the services of Mr. Albert, who has delivered a course of lectures, showing intemperance to be a disease. Much interest has been awakened, and quite a sum added to the exchequer of the local unions as well.

Our state superintendent of parlor meetings is awakening much interest in this department. A series of entertainments is being planned at Pierre. There is much local talent here, and the pretty omes will make pleasant rallying places for the friends of temperance.

Mrs. Irene Adams, who was to have accompanied Mrs. Cramner to Pierre, to work against resubmission, has been called out of the state. She will be greatly missed. As state reporter she has rendered very efficient aid to the organization. Mrs. Simmons, her alternate, is expected here soon. Thus far, Mrs. Cramner has "held the fort" alone, and has done excellent work, looking after the presentation of petitions, answering the many personal letters of inquiry, urging the home constituency of weak members to write personal letters, as well as doing personal work, writing articles for the press and speaking publicly.

The state minutes were published within sixty days after the state convention, and nearly all the copies have been sold.

Mrs. Adams has prepared a digest of the Dakota laws which are unjust to women. It is now in the hands of the

printers, and copies will be furnished to unions at one cent each. Send to Mrs. E. Wardale, Huron.

It has been intimated by the Pierre press that the W. C. T. U. interests are languishing, and that the women here need pity. Mrs. Cramner says, "The women at Pierre do not need pity. The God of battles is on their side, and they will *surely* win."

ADA A. ESTABROOKE,
State Reporter, Pierre.

Official Communications.

DEPARTMENT OF LOYAL TEMPERANCE LEGION.

OBJECTIONS TO ADVANCED METHODS ANSWERED.

The most earnest and intelligent workers in this department have been forced to the conclusion that only advanced methods, in harmony with this age of progress, will serve to hold the older boys and girls—during those critical years when they are most liable to be overcome by temptation—in ours, or any other, temperance organization. Careful inquiry in one of our states has developed the fact that, in spite of all efforts to the contrary, only twenty-four per cent of the entire membership of the L. T. L. is composed of boys of ten years old and upwards. It is not a question, as some have seemed to think, as to whether we shall push the children out from the simplicity of childhood into some of the methods of work pursued by our W. C. T. U.; but whether they shall become mature in wickedness through our inability to hold them back from the legalized temptation of the streets, or mature along the lines of endeavor which shall work out their own salvation, and that of others through their influence.

Therefore we hail with gratitude the advance step taken by our last National Convention, whereby the L. T. L. companies of each state may be represented in future conventions by one W. C. T. U. delegate, an active L. T. L. worker, for each fifty dollars paid into the National treasury, representing one thousand members.

It will now be necessary for each state desiring to avail itself of this privilege to arrange through its general officers and L. T. L. superintendent such a plan as shall secure this representation in accordance with required conditions. Let the following points be emphasized: (1) The dues must be paid by L. T. L. members individually; (2) that dues must be optional, never being made a requisite for any child's membership in a local L. T. L.; (3) that dues must *in all cases* pass through the state treasury on their way to the National, being, of course duly accredited by the state treasurer.

By vote of the last National Convention we are now "Department of the Loyal Temperance Legion," instead of "Juvenile Department," as heretofore.

We ask all to unite in pushing, as the other advanced plans for 1893, the Senior Grade Legions and Conferences of L. T. L. Workers.

Senior Grade Legions: The time has come for each L. T. L. company to form all its members of twelve years old and upward into a senior grade division. These divisions may be named, if desired, for noted reformers, philanthropists or poets. It is of vital importance that we shall dignify the Legion in the eyes of the older boys and girls, and give them a hearty respect for it. The state Legions of Wisconsin and Pennsylvania are accomplishing this result in a wonderful degree. The forming of these senior grade divisions is the first step toward the organization of state Legions, which must be composed entirely of L. T. L. graduates. The Juniors will be greatly helped by this advance, as the prospect of being promoted into the senior division at twelve years of age will be a constant stimulus. If your present membership of required age is very small it will at least serve as a beginning, and others will be drawn in by the original members. If you have not even a nucleus for a senior division make haste to gather a few members and make a start, remembering that hereafter no L. T. L. will be considered complete without the two grades.

The seniors should have the diploma course of study widening out into discussions, parliamentary drill, and some special line of work for others. We know our boys and girls are busy with school work, but the study required for graduation is but a very small tax upon those who are accustomed to the mental discipline of the school room, and this is a practical branch of education that they can by no means afford to neglect. I am very glad to announce that the general secretary of the Y Branch, Mrs. Barnes, heartily favors these Senior L. T. L's, as giving more thorough preparation for entering her army of young women than the Junior Y could do. By a mutual understanding she will advocate the formation of Senior L. T. L's wherever the young people will agree to such an organization, and your National superintendent will advise the formation of a Junior Y wherever the young people have a decided preference for that.

The senior grade may meet with the juniors, or separately, as circumstances indicate. In many cases it may be found best to alternate meetings, where only one leader is available.

"Lifting others as we climb," is the motto which has been adopted for our graduates by a conference of State Superintendents.

Conference of L. T. L. Workers: As our senior grade develops we shall need more thoroughly prepared leaders and teachers. Hartford county, Connecticut, has set us the example of a county conference of L. T. L. workers, called and arranged by the county W. C. T. U. president, in consultation with your National superintendent. This conference was very helpful, and is the key-note of my request that we may aim to have as many of these gatherings as possible in each state during the coming year. To any one who contemplates arranging such a conference I will gladly send a program of the one held in Hartford, which will be the best answer to the question, "How shall it be done?"

The advance along the following lines to which your attention was last year called has been gratifying, and it is expected that 1893 will witness far greater progress: (1) The securing of adult honorary members for our Legions; 2) The holding of L. T. L. county conventions, and the organizing of county Legions, full directions for which will be found in National Leaflet, No. 208. Let all who have objected to these conventions please note that they bring together children only from such distances that they can return the same day; that they come either in barges, private conveyances, or by train, under the charge of adult leaders, and spend a few hours of happy time together, as at a Sunday-school picnic, but going home always with deeper impressions of temperance truth, with total abstinence purposes, strengthened by intercourse with those who are pledged as they are; (3) The formation of state Legions, as soon as any considerable number of graduates has been secured. We would call the attention of those who have not favored these organizations to the fact that they are composed exclusively of older boys and girls, who travel to the conventions in company with adult leaders, and that the dignified and business like methods of conducting those conventions cannot fail to develop our young people in ways most to be desired. We are sure that attendance upon one of these gatherings would disarm all prejudice.

Special work for our Legioners: This must be the completion of Miss Gordon's plans for the Columbian Exposition until the time limit for that work is reached. As the Temple has for several years past claimed the largest share of the children's contributions, while we will not cease to encourage their efforts in this direction, it seems only fair that the Temperance Hospital shall be the special object of our contributions for 1893. Money is no doubt the most acceptable gift, and I wish many states might each endow a bed or furnish a room in the children's ward. But contributions of table linen, bed furnishings, towels, pretty fancy and useful articles to brighten the rooms, interesting books for the library, canned fruit and jellies, all will be acceptable.

Our 7 p. m. concert of prayer is not for any one year, but is our perennial source of strength. Let our prayer-text this year be Psalm 62: 5.

Within a few months our comrade, Mrs. Belle Sasser, state superintendent of Tennessee, has rested from her earthly labors. One who knew her well, testifies that no sweeter, more consecrated spirit has ever been counted in Tennessee's white ribbon army. I had always recognized her from her letters, (never having had the pleasure of a personal acquaintance) as one of the most interested and faithful of the state superintendents. When so near death that she could no longer speak above a whisper, she dictated her state L. T. L. report, and her dying message committed to her husband for Tennessee was in regard to the future of the Loyal Temperance Legion. I feel that the soil of that state is hallowed by her life and labors and death. Let her voice come to each one of us from beyond the shadows saying, "Work while the day lasts, for the night cometh."

I greatly regret that my associate, Miss Gordon, is too far away to append her signature to this bugle call; but did I not have reason to believe that she will give heartiest indorsement to its utterances, I should not send them forth. Yours for the best attainable results,

HELEN G. RICE, *Nat. Supt.*
1597 Washington St., Boston, Mass.

ITEMS FROM THE NATIONAL CORRESPONDING SECRETARY.

Last year the General Officers appropriated fifty dollars of the organizing fund to Oregon and the state president was informed of the action. It seems that the money was not drawn, and that the report given at Denver was wrong in this particular.

ORGANIZATION.

It should be stated that Mrs. Buell resigned from the department of organization at the Denver Convention. This year the National organizers are at liberty to make any arrangements regarding their work that may seem to them wise and best.

SOLDIERS AND SAILORS.

Will all the friends of the department of soldiers and sailors take notice that the address of Mrs. McClees, the National superintendent, is not East Orange, but *22 State Street, New York City.* It is very unfortunate for the work that there has been and is still, so much misunderstanding about this matter, but if all will henceforth bear in mind that the address is New York instead of Orange or Brooklyn, it will go far toward helping on the work.

Please also remember that the depot for special department literature and "America's Defenders" is at the same address.

Mrs. Bidwell, of California, has declined to serve as superintendent for sailors, therefore Mrs. McClees has kindly consented to take this part of the work for this year.

CAROLINE B. BUELL.

WOMAN'S LECTURE BUREAU.

During the last week many new names of lecturers have been added to the bureau and it now includes the following talent:

Susan B. Anthony for February; Rev. Anna Howard Shaw for March and April; Frances E. Willard; Lady Henry Somerset; Messrs. Wolfenbarger and Huckins; Miss I. C. DeVelling; Sarah M. Perkins during March; Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children; Mary Sparkes Wheeler; Carrie Lane Chapman; Clara C. Hoffman, New Jersey, in February; Lydia J. Newcomb, lecturer on vocal and physical culture, in vicinity of Lancaster, Penn., from January 30 to February 7; Lillie Devereaux Blake; Elizabeth U. Yates in vicinity of Washington, D. C., the last week of February.

On account of the postponement of the New York constitutional conventions, because of Columbian year, Rev. Anna Shaw may be engaged for March and April. As the state has cancelled the time, these months are now open for engagements.

For dates, terms, etc., apply to

LUCY E. ANTHONY, *Mgr.*
Somerton, Philadelphia.

Our Library Table.

SACRED HOURS WITH YOUNG CHRISTIANS, by Bishop James W. Hott, D. D. A book of plain, practical truths on spiritual topics. Its aim is to encourage and strengthen young Christians in their best purposes.

W. J. Shuey, publishers, Dayton, Ohio.

DOWN IN DIXIE, by S. P. Allen, of the first Massachusetts Cavalry, is a volume of personal reminiscences of the war, incidents of life in the army, during encampments, battles, and the long, trying marches. The book has fitting illustrations by H. G. Laskey. It will be read with interest by young and old.

D. Lothrop Company, Boston.

CYCLE INFANTRY DRILL REGULATIONS, prepared by Brig. Gen. Albert Ordway, and CYCLIST'S DRILL REGULATIONS, UNITED STATES ARMY, by Lieut. William T. May. M. A. These are two diminutive volumes whose contents are briefly stated by their respective titles. The bicycle is being more extensively used and its use by militia is being actively considered. These handbooks will doubtless be of wide interest.

Published by Pope Manufacturing Co., Boston.

LETTERS TO A LITTLE GIRL, by Mrs Helen Ekin Starrett consists of a series of letters to "Norma" from a wise, kind friend, who is anxious that she shall attain to the very best of manners and habits. The letters are well written and the ground skilfully covered, and even if the young people for whom the book is designed should fail to give it careful reading, it will prove a good manual in the hands of mothers and older sisters.

Searle & Gorton, 69 Dearborn St., Chicago.

INTERWEAVING, by Lida A. Churchill, is a story for girls. The plot is intense but not overdrawn and the narrative full of pure, uplifting thought. Girl friendships is the central thought of the book, the author investing that ardent love between girls with a sweet dignity that cannot be scoffed at. Another special feature of the story is the power of prayer. It is a book that cannot fail of direct helpfulness to the readers for whom it is manifestly intended—girls.

James H. Earle, publishers, Boston.

THE BEASTS OF EPHESUS, by Rev. James Brand, D. D., Pastor First Congregational church, Oberlin, Ohio. This is a strong book written to aid young people in their mighty war against the world, the flesh and the devil. Francis E. Clark, whose clear understanding of the difficulties which beset the paths of young Christians, makes him an authority on these subjects, writes a most commendatory introduction to this book and the matter of the volume itself bears him out in all he says. Dr. Brand discusses in the several chapters the relations existing between the young Christian and the City, Money, Bad Books, the Theatre, the Card Table, Clubs, the Popular Dance, the Sabbath, Social Purity, Market Infidelity, the Majority, the Weed, and in conclusion, "Christ's Appeal to the Heroism of Young People."

If there is one thing more than another against which a young life rebels, it is arbitrary decisions concerning its conduct of life; it has within it the divine desire of choice and will steer away from limitations the reasons for which are withheld. Dr. Brand anticipates this and talks with his audience from the standpoint of a sweet, serious reasonableness that cannot fail of winning converts to his cause.

The Advance Publishing Co., Chicago.

SHORT TALKS ON CHARACTER BUILDING, by G. T. Howerton, M. S.

There are many books that offer advice and suggestion on the formation of character, some good, others merely repetitions of the commonly received wisdom of the day regarding duty and goodness, and the essentials of success. Mr. Howerton has taken up his pen as a practical observer and student of life. The reader is impressed on opening the book that the author is in thorough earnest and does not merely deal in words. He analyzes the three fundamental elements of a true individuality—birth, education, regeneration, and transfers their relation to the future of the youth or maiden. The constituents of character and disposition are defined at length, and the influences portrayed that make or mar the noblest attributes. What marriage has to do with us and for us, come in for a good share of consideration, and naturally enough the common habits of society are critically diagnosed for what they are worth. It is a book that we can commend to the parent and teacher, and to young people as a real help toward the understanding of character and toward its improvement in the most desirable lines.

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Publisher's Notes.

THE UNION SIGNAL.

Subscription Rates for 1893.

UNIFORM RATES.

One copy per year in advance	$1.00
" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

OTHER PAPERS ISSUED BY THE W. T. P. A.

The Oak and Ivy Leaf, published monthly. Price per year	$ .25
Young Crusader, monthly one copy, (12 Nos.) per annum	.15

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The Temple, Chicago, Ill.

TO OUR READERS.

The January number of *Current Topics*, whose advent we noticed in a recent issue, is fresh from the press. It appears as a 64-page magazine of the size of the *North American Review* and is filled brimful of the choicest matter. Miss Harriet Monroe, author of the Columbian Ode, writes a salutatory poem in her characteristic vein. Mrs. Potter Palmer, president of the Board of Lady Managers of the Columbian Exposition, begins in this issue a series of articles upon the great enterprise of which she is head. An article appears in full in this number upon "The Need of Universities in the United States," by the famous historian and philosopher, Hermann Edouard von Holst, Ph. D. It is a clear, practical and most readable statement, the unveiling of a new idea by a recognized authority. The magazine is especially fortunate in presenting an article from the Rev. Josiah Strong, D. D., whose "Our Country" is still fresh with the reading public. Dr. Strong's subject in *Current Topics* is "The Mission of the Church." A bright thing is the verse Edwin R. Champlin has contributed to this number. Each reading gives an added meaning and to paraphrase the dozen lines would require a dozen more.

Robert Lowry, D. D., is still another contributor world famous. His "Shall We Gather at the River" and "Where is My Wandering Boy To-night?" have been time-tried. *Current Topics* has provided for all classes of people. Prof. A. Alonzo Stagg, known as Yale's base ball pitcher, end-rush and all-around athlete, writes "Some Observations on Western Foot-ball." Prof. Stagg's article will be appreciated by all, and to many will be worth the year's subscription. Mr. Joseph Jefferson ("Rip Van Winkle") writes most entertainingly under the title, "Stars and Cryptograms." High class fiction also finds a place, "The Wolf's-bane," by Edwin H. Lewis, beginning with the January number. Such is the menu of a single volume.

Current Topics starts out with the plan of equaling the best magazines at a popular price. It itself aims to be popular. It will present the ablest thought in readable rather than technical articles. The best things in poetry and fiction will be offered. The management aims to make any one number worth to its readers the cost of a whole year's subscription. The day of the one cent daily is here. Why not a high-class, popular magazine for $1 per year? Thousands of subscribers are necessary to the success of the venture. We believe they will come. So much is offered for so little that *Current Topics* needs only be known, then success is certain.

We take pleasure in offering as a special inducement for subscribers to THE UNION SIGNAL a club rate—both for one dollar. Sample copies of *Current Topics*, 15 c.; per year, $1. Address *Current Topics*, Box 977, Chicago, Ill.

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Electric Search Light Cloud Advertisement, not flung out to the breezes to attract attention of Angels, but suspended in mid-air so that the mortals who run must read. Nearly every one uses

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Every one that does not, should; 'tis better than cold weather, Jack Frost, or Special Assessment Societies at all purifying work. Clothes washed with it are pure, dazzling white, sweet and wholesome--and that's what you want.

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Never before made so rapid a growth as now.

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Amount paid to beneficiaries		210,000.00
Insurance in force		11,000,000.00

COMPARISON FOR 1891.

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AN OAKVILLE MIRACLE.

THE REMARKABLE CASE OF MR. JOHN W. CONDOR.

A Helpless Cripple For Years—Treated by the Staff of the Toronto General Hospital and Discharged as Incurable—The Story of His Miraculous Recovery as Investigated by an Empire Reporter.

[*Toronto Empire.*]

For more than a year past the readers of the *Empire* have been given the particulars of some of the most remarkable cures of the 19th century, all, or nearly all of them, in cases hitherto held by the most advanced medical scientists to be incurable. The particulars of these cases were vouched for by such leading newspapers as *The Hamilton Spectator* and *Times*, *The Halifax Herald*, *Toronto Globe*, Le Monde, Montreal; *Detroit News*, Albany, N. Y.; *Journal*, *Albany Express* and others, whose reputation placed beyond question the statements made.

Recently rumors have been afloat of a remarkable case in the pretty little town of Oakville, of a young man recovering after years of helplessness and agony. The *Empire* determined to subject the case to the most rigid investigation, and accordingly detailed one of our best reporters to make a thorough and impartial investigation into the case. Acting upon these instructions our reporter went to Oakville and called upon Mr. John W. Condor (who it was had so miraculously recovered), and had not long been in conversation with him when he was convinced that the statements made were not only true, but that "the half had not been told." The reporter found Mr. Condor at work in one of the heaviest departments of the Oakville Basket Factory, and was surprised, in the face of what he knew of this case, to be confronted by a strapping young fellow of good physique, ruddy countenance and buoyant bearing. This now rugged young man was he who had spent a great part of his days upon a sick-bed, suffering almost untold agony. When the *Empire* representative announced the purpose of his visit Mr. Condor cheerfully volunteered a statement of his case for the benefit of other sufferers. "I am," said Mr. Condor, "an Englishman by birth, and came to this country with my parents when nine years of age, and at that time was as rugged and healthy as any boy of my age. I am now 29 years of age, and it was when about 14 years old that the first twinges of inflammatory rheumatism came upon me, and during the fifteen years that intervened between that time and my recovery a few months ago, tongue can hardly tell how much I suffered. My trouble was brought on, I think, through too frequent bathing in the cold lake water. The joints of my body began to swell, the cords of my legs to tighten, and the muscles of my limbs to contract. I became a helpless cripple, confined to bed, and for three months did not leave my room. The doctor who was called in administered preparations of iodide of potassium and other remedies without any material beneficial effect. After some months of suffering I became strong enough to leave the bed, but my limbs were stiffened and I was unfitted for any active vocation. I was then hampered more or less for the following nine years, when I was again forced to take to my bed. This attack was in 1886, and was a great deal more severe than the first. My feet, ankles, knees, legs, arms, shoulders, and, in fact, all parts of my frame were affected. My joints and muscles became badly swollen, and the disease even reached my head. My face swelled to a great size. I was unable to open my mouth, my jaws being fixed together. I, of course, could eat nothing. My teeth were pried apart and liquid food poured down my throat. I lost my voice, and could speak only in husky whispers. Really, I am unable to describe the state I was in during these long, weary months. With my swollen limbs drawn by the tightening cords up to my emaciated body, and my whole frame twisted and contorted into indescribable shapes, I was nothing more than deformed skeleton. For three long, weary months I was confined to bed, after which I was able to get up, but was a complete physical wreck, hobbling around on crutches a helpless cripple. My sufferings were continually intense, and frequently when I would be hobbling along the street I would be seized with a paroxysm of pain and would fall unconscious to the ground. During all this time I had the constant attendance of medical men, but their remedies were unavailing. All they could do was to try to build up my system by the use of tonics. In the fall of 1889 and spring of 1890 I again suffered intensely severe attacks, and at last my medical attendant, as a last resort, ordered me to the Toronto General Hospital. I entered the Hospital on June 20th, 1890, and remained there until September 20th of the same year. But, notwithstanding all the care and attention bestowed upon me while in this institution, no improvement was noticeable in my condition. After using almost every available remedy the hospital doctors — of whom there was about a dozen—came to the conclusion that my case was incurable, and I was sent away with the understanding that I might remain an outside patient. Accordingly from September, 1890, to the end of January, 1891, I went to the Hospital once a week for examination and treatment. At this stage I became suddenly worse, and once more gained admission to the Hospital, where I lay in a miserable, suffering condition for two months or more. In the spring of 1891 I returned to Oakville, and made an attempt to do something toward my own support. I was given light work in the basket factory, but had to be conveyed to and from my place of labor in a buggy and carried from the rig to a table in the works, on which I sat and performed my work. In August, 1891, I was again stricken down, and remained in an utterly helpless condition until January, 1892. At this time Mr. James, a local druggist, strongly urged me to try Dr. Williams' Pink Pills for Pale People. I was prejudiced against proprietary medicines, as I had spent nearly all I possessed on numerous highly recommended so-called remedies. I had taken into my system large quantities of different family medicines. I had exhausted the list of liniments, but all in vain, and I was therefore reluctant to take Mr. James' advice. I, however, saw strong testimonials as to the value of Dr. Williams' Pink Pills as a blood builder and nerve tonic, and thinking if I could only get my blood in better condition my general state of health might be improved, I resolved to give Pink Pills a trial. With the courage born of despair I bought a box, but there was no noticeable improvement, and I thought this was like the other remedies I had used. But urged on by friends I continued taking Pink Pills, and, after using seven boxes, I was rewarded by noticing a decided change for the better. My appetite returned, my spirits began to rise, and I had a little freer use of my muscles and limbs, the old, troublesome swellings subsiding. I continued the remedy until I had used twenty-five boxes, when I left off. By this time I had taken on considerable flesh, and weighed as much as 160 pounds. This was a gain of 60 pounds in a few weeks. My joints assumed their normal size, my muscles became firmer, and in fact I was a new man. By April I was able to go to work in the basket factory, and now I can work ten hours a day with any man. I often stay on duty overtime without feeling any bad effects. I play baseball in the evenings and can run bases with any of the boys. Why, I feel like dancing for very joy at the relief from abject misery I suffered so long. Many a time I prayed for death to release me from my sufferings, but now that is all gone, and I enjoy health as only he can who suffered agony for years. I have given you a brief outline of my sufferings, but from what I have told you can guess the depth of my gratitude for the great remedy which has restored me to health and strength.

Wishing to substantiate the truth of Mr. Condor's remarkable story the *Empire* representative called upon Mr. F. W. James, the Oakville druggist referred to above. Mr. James fully corroborated the statements of Mr. Condor. When the latter had first taken Dr. Williams' Pink Pills he was a mere skeleton—a wreck of humanity. The people of the town had long given him up for as good as dead, and would hardly believe the man's recovery until they saw him themselves. The fame of this cure is now spread throughout the section, and the result is an enormous sale of Pink Pills. "I sell a dozen and a half boxes of Pink Pills every day," said Mr. James, "and this is remarkable in a town the size of Oakville. And better still they give perfect satisfaction." Mr. James recalled numerous instances of remarkable cures after other remedies had failed. Mr. John Robertson, who lives midway between Oakville and Milton, who had been troubled with asthma and bronchitis for about 15 years, has been cured by the use of Pink Pills, and this after physicians had told him there was no use doctoring further. Mr. Robertson says his appetite had failed completely, but after taking seven boxes of Pink Pills he was ready and waiting for each meal. He regards his case as a remarkable one. In fact, Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc., Pink Pills restore pale and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

The *Empire* reporter also called upon Mr. J. C. Ford, proprietor of the Oakville Basket Factory, in which Mr. Condor is employed; Mr. Ford said he knew of the pitiable condition Condor had been in for years, and he had thought he would never recover. The cure was evidently a thorough one for Condor worked steadily at heavy labor in the mills and apparently stood it as well as the rest of the employés. Mr. Ford said he thought a great deal of the young man and was pleased at his wondrous deliverance from the grave and his restoration to vigorous health.

In order to still further verify the statements made by Mr. Condor in the above interview, the reporter on his return to Toronto examined the General Hospital records, and found therein the entries fully bearing out all Mr. Condor had said, thus leaving no doubt that his case is one of the most remarkable on record, and all the more remarkable because it had baffled the skill of the best physicians in Toronto.

These pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Publisher's Notes.

EXTENDED.

Realizing that it was not possible for the readers of THE UNION SIGNAL to do all that could be done under our new and unparalleled offer, it has been decided to extend it, and it will hold good until March 1st 1893.

Please give attention to the following statement and proposition:

Fully believing that it would be one of the greatest aids to our cause, as has been said again and again in these columns, if THE UNION SIGNAL were more generally read, and being unable to personally canvass all the territory of all the local unions, nearly 10,000 of which are scattered over this country, and desiring your help in this direction, the proposition here outlined is made to all ages and sexes.

NOTE.—To any one, young or old, readers of "Aunt Jane's Cozy Corner" included, who will send us a club of *eight* new subscribers at *one dollar* each, we will forward promptly one of our beautiful W. C. T. U. *solid silver after-dinner coffee souvenir spoons.* These spoons have the die of the Crusade Church at Hillsboro, Ohio, imprinted in the bowl; Miss Willard's picture embowered in the National floral emblem, the trailing arbutus on the handle, while the top of the handle is surmounted by the world belted with the white ribbon. The back of the handle has the World's floral emblem, the water lily, and the initials of the Woman's Temperance Publishing Association. These spoons are both beautiful and valuable, being of solid sterling silver.

REMEMBER, we will send an after-dinner coffee spoon, polished or oxidized, for *eight* NEW subscribers at one dollar a year.

FOR TEN NEW subscribers at one dollar each, we will send a similar spoon with gilded bowl.

FOR TWELVE NEW subscribers we will send a *tea* spoon of the same design, or with the Temple in the bowl, instead of the Crusade Church.

FOR FIFTEEN NEW subscribers at one dollar each, we will send a teaspoon with gilded bowl.

FOR EIGHTEEN NEW subscribers at one dollar each we will send an orange spoon, polished or oxidized, with the Temple or the Crusade Church in the bowl.

FOR TWENTY NEW subscribers at one dollar each, we will send an orange spoon, gilded bowl.

This offer is open until March 1st, 1893.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

MISS WILLARD'S ADDRESS

In pamphlet form—the annual address at Denver—can still be secured. It should be in every home—read everywhere. Price 10 cents per copy. Send at once if you desire any before the edition is exhausted.

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or LIGHTS AND SHADOWS OF NEW YORK LIFE
A WOMAN'S thrilling story of Gospel, Temperance, and Rescue work "*In His Name*" in the great under-world of New York. By Mrs. HELEN CAMPBELL. Introduction
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is the experience of many people who permit a cold to run into bronchitis, and that into capillary bronchitis, which kills more quickly than consumption. Aërated Oxygen is oxygenized air loaded with medicated vapor, which cures Colds, Coughs, Bronchitis, Catarrh and other Bronchial Troubles.
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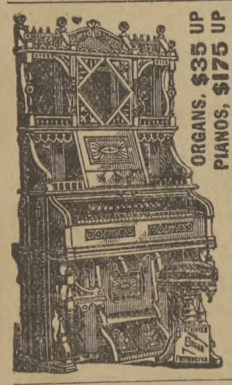

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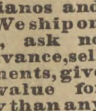

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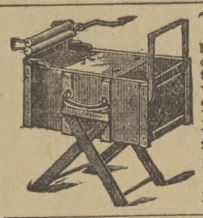

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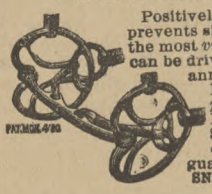

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IN ten years the schools in India increased one thousand nine hundred and six, while the attendance increased seventy-three thousand.

ALCOHOLISM may with good reason be termed the phylloxera of humanity in this nineteenth century, so says one of the leading newspapers of Geneva, Switzerland.

THE first lady of England has granted permission to a firm of whisky directors to advertise themselves as "by royal grant, purveyors of Irish whisky to Her Majesty."

THE correspondent of a Bombay paper states that he has it on good authority that there is a movement on foot among educated Hindu gentlemen which will ameliorate the condition of Hindu girls and do away by law with child-widows.

THE annual statement of the bureau of education has some interesting statistics. For the year 1891–92, there were 13,203,170 pupils enrolled in the public schools with an average daily attendance of over eight million. Of the three hundred and sixty-three thousand teachers, over two hundred and forty thousand were women.

IT is stated that quite recently the standard height required for military service in France has been lowered in order to escape the necessity of reducing the numbers of the army. It is no secret that physical as well as moral degeneracy follows in the train of the pestilence of modern society, viz: The drinking habits of the people.

IMAGINE the happy country where the law forbids the sale of liquor in the rural district and for the first and second transgression imposes a fine, and for the third, imprisonment. Such a country is Finland and the result is, according to those who know, a nearer approach to a total abstinence people than any other country can present.

A NOVEL race can be seen in a Connecticut city, a school-house running after a hotel. A wealthy citizen and liquor dealer built a large hotel with bar attached. The temperance men put a little school-house on wheels and run it near the hotel to stop the license under the church and school-house law. The owner says he can put his hotel on wheels too. Education driving off the liquor traffic!

OWING to outside pressure, the Art Museum of New York was opened on Sunday. This experiment has not paid in dollars and cents even, for the committee reports a loss of four hundred and six annual members and the four thousand and six dollars from them. They know of large bequests revoked, because of Sunday opening. They will also be in debt several thousand dollars, because of Sunday expenses. There are two sides to the dollar and cent question, even.

A CONVERTED anarchist's confession is as follows: "I was an anarchist because I loved beer. I loved beer because I was an anarchist. My wife loved me and ours, but I loved my anarchy and beer. She went to work to support my beer and my anarchy. I abused the capitalists for making me poor. Finally, I abused my wife. . . . I became a Salvationist and stopped abusing my wife and the capitalists who didn't care for my abuse, and stopped drinking beer."

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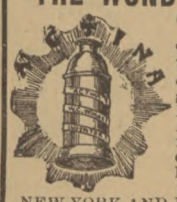

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Supplement

THE UNION SIGNAL.

Volume XIX. CHICAGO, January 26, 1893. Number 4.

IN MEMORIAM.

Via Japan.

BY REV. J. P. HUTCHINSON.

["I did not wish to come to Japan, but now I feel that the hand of God was in it."—*Letter from Miss Mary Allen West.*]

Oft we are led to go,
Whether we will or no,
Whether for weal or woe,
Out of the light;
Leaving the fireside cheer,
Leaving the friends so dear,
Turning with t-embling tear,
Into the night.

Not in the light alone
Is God's good guidance known,
But in the dark is shown
More of His grace;
Sometimes He takes us out,
Where are no friends about,
And to remove each doubt
Shows us His face.

Sometimes He has to wean
Us from the sweet and seen,
That we on Him may lean
And strength be given;
Yielding the joys of yore,
We see the bliss before;
God shows the Evermore,
And takes to heaven.

God's ways are higher far,
Than our poor projects are;
'Tis not for us to mar
His loving plan;
We thought in light she'd roam,
Back with rejoicing come;
God meant to take her home
Via Japan.

Clinton, Ind.

Mary Allen West.

Childhood and Educational Period.

BY PROF. GEO. CHURCHILL.

In 1835 Rev. Geo. W. Gale, of Whitesboro, N. Y., drew up a plan and issued a circular for the founding of a Christian colony, a Christian church and a Christian college in the then "new, far-away, wild West." He soon surrounded himself with a band of earnest, intelligent Christian men and women who were imbued with a true missionary spirit, and were willing to leave their pleasant homes in the East for the purpose of planting Christian institutions in the "far West." Among these men was Nehemiah West, of Ira, N. Y., who, a born leader, became at once an influential man in this band of colonists, and led the pioneer company to the location which he had helped to select, in Knox county, Illinois, reaching there on June 2, 1836. The colony had purchased a small farm with a log house or two upon it in the edge of the beautiful grove, about two and one half miles north of their village site. Soon a number of log houses were added and a meeting and school-house of "Shakes" and the village was christened "Log City." In this "Log City" the first child of the colony, Mary Allen West, was born on July 31, 1837.

The summer of 1838 found most of the colonists in their new homes on the beautiful prairie, and all earnestly at work in carrying their great plan into execution. This young girl, as soon as she could hear and understand, listened at morning, noon and night to the conversation relative to the founding and building up of a Christian community and Christian college. Living continually in such an atmosphere it would have been passing strange had she not been filled with a missionary zeal that increased with her years and became the ruling motive of her entire life.

As a school-girl she was as happy and frolicsome as a girl could be, was fond of school, learned most easily and rapidly, and at the early age of thirteen years was fitted to enter the freshman class in the college which had grown up with her growth. As she was younger than the prescribed age for entrance she taught a country school for a term or two, much to the satisfaction of pupils and patrons. Her school was not a particularly quiet one, for her ever-bubbling enthusiasm created a kindred bubbling in her pupils, very business-like if not very quiet.

She entered upon her collegiate course as soon as she was old enough, and was graduated in 1855, at the age of eighteen. Her natural enthusiasm and conscientious devotion to whatever she undertook characterized her as a scholar, as it has characterized her subsequent life.

After graduation she was an assistant in the preparatory department of Knox College for some time, and then was employed in the city schools of Galesburg more or less for several years.

Early in the Civil War there was a great influx of contrabands into the abolition town of Galesburg, all filled with a desire to learn to read and write. A colored school, composed of pupils from seven to thirty or more years of age, was organized, and Miss West was unanimously selected by the School Board as the teacher. In this school she found a field of labor in which her life-long anti-slavery principles, her missionary zeal, her consuming desire to improve and elevate all with whom she came in contact, found full scope for activity, and her eminent success in this work gave an indication of the career in store for her in the future.

After the colored school was merged into the other city schools, because the grown-up pupils had left the schools, Miss West became a teacher in the High School of the city. During all of her years of teaching she was engaged in good works in all of the great charitable movements of the day, and also in the still better work of tenderly caring for an invalid mother and an invalid sister.

In 1873 much to her disgust as well as surprise, Miss West was nominated for the office of county superintendent of public schools, and was elected by a handsome majority. While she shrank from the publicity to which the office called her, her desire to do all in her power to improve the schools of the county led her to accept the place.

She carried her natural enthusiasm into the administration of her office, and soon began to show her power of organization and bringing order into what had been heretofore done in a haphazard way. She so performed the arduous duties of her office during her first term of four years as to receive by acclamation her nomination to the second term of office, and was elected by a large majority. This term was as successful as the previous one, and at its close she had, by her never-flagging enthusiasm, her unwearied and persistent labors to build up the schools, won the good will and encomiums of the great majority of the citizens of the county. True it is that she made some enemies, for she would not condone wrong practices in any officer connected with the schools.

The close of her official duties as superintendent of county schools proved to be the close of her distinctively school educational career, as she was soon called into a much wider field of activities, where her natural characteristics, developed, improved and strengthened by her previous labors, have made her a power for good, such as she had never dared even to dream of in her early days.

"Give her of the fruit of her hands and let her own works praise her in the gates."

Galesburg, Ill.

What Means It?

["Mary Allen West died Thursday."—*Cablegram from Japan.*]

BY ALICE M. GUERNSEY.

What means it, O comrades? Beside the blue waters,
Scarce a twelvemonth ago flashed the Azrael sword.
And hands that grew weary in flush of life's dawning
We folded to rest, while the Angel of morning
Whispered low to our hearts, "'Tis the touch of the Lord."

The days of the year, in their fulness of glory
Rounded on to its golden and perfected noon.
And out on the waves, with its prow to Life's portals,
A bark speeded onward to join the Immortals,
And we whispered, "At even the Pilot guides home."

And now in the fields of the harvest eternal,
With her arms full of sheaves for the Master she loved,
The Lord of the harvest calls homeward the reaper,—
And still to our hearts is the mystery deeper,
And we question, "Why, thus, must His workers be proved?"

What means it, O comrades? The clouds gather darkly,
And our eyes see but dimly the pathway we tread.
The onset of foemen sounds clearer and clearer,
Our captains are falling, and nearer and nearer
Flash the lightnings of God in the darkness o'erhead.

O comrades, tried comrades, the faithful and tested,
From the Land of the Sunrise a message I hear.
It rings through the midnight of pain and disaster,
It echoes, as erstwhile, the voice of the Master,
"Hold you steadfast, brave hearts, be ye still of good cheer.

"Let ranks be unbroken! *Come closer together!*
Be still, that ye lose not the Master's commands.
We watch you, beloved, we linger beside you,
We know of the dangers that daily betide you,
We hear the glad chorus that circles the lands.

"'What means it?' you question—the isles give you answer,
Echoes back the glad word Fujiyama's fair hill.
The kingdoms of earth to our Christ have been given.
His will shall be done upon earth as in heaven,
And the work of the Lord—*He will care for it still.*"

Chicago.

The Church and Missionary Work of Miss West.

BY REV. A. R. THAIN.

Mary Allen West is best known to the large public as a zealous worker in the cause of temperance reform, but to those who knew her most intimately she was first, last and always a Christian, and all else that she was or did was but the abundant fruitage of a life which drew its vitality from Him who came to heal the hurt of sin. Her Christian character was so sweet, strong and symmetrical that she was loved and honored most in the "Old First Church," which she loved so well that she never removed her membership from it, and in the work and fellowship of which she came to be,

"A perfect woman, nobly planned,
To warn, to comfort and command;
And yet a spirit still, and bright
With something of angelic light."

Having been her pastor for nearly a decade while she resided at Galesburg, Ill., I desire to contribute to the memorial number of THE UNION SIGNAL a wreath of forget-me-nots gathered from the rich garden of her religious life.

I have not space to speak particularly of her early religious life. She was the first-born of the Galesburg colony in a double sense, for not only was she the first child who saw the light in "Log City," near the prairie site of the proposed college town which her parents with others had come to establish, but among all the noble sons and daughters who owe their birth and training to Galesburg, the name of Mary Allen West stands first in merit, as well as in order.

Her father was a man of strong religious character, whose death at a somewhat early day was greatly deplored; and her mother was an "elect lady," shut in by invalidism while I knew her, but so spiritual in the tone of her daily life that to visit her seemed to bring one

"Close upon the shining table-lands
To which our God Himself is moon and sun."

Miss West united with the church when she was quite young, and there is not a line of Christian activity in which she was not interested. Her sympathies were so catholic that they included everything which gave promise of helping struggling humanity, and the sphere of her activity widened to take in so many departments of gospel work that her eager zeal made her the overtaxed woman who recently lost her life for Christ's sake and the gospel's. To her might well be applied the words:

"Because the woeful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of the world,
Which I would heal, if healing may be found
By uttermost renouncing and strong strife."

It was altogether in keeping with the fitness of things that the first child of the Galesburg Colony should be animated with a zeal for reforms. The air of the place was rich in moral ozone, and she heard the language of reform from pulpit and platform, in the family and in society, until to sympathize with all who are in any way oppressed became as natural as breathing, and as "deep almost as life." After the abolition of slavery, the temperance reform engaged her attention more and more until it became her main vocation; but God gave her "largeness of heart exceeding much, even as the sand that is on the sea-shore," so that every true reform found in her an advocate and helper.

She was eminently successful as a teacher in the Sunday-school. It seemed to be foreordained from the foundation of the world that no young lady could long listen to her instruction without becoming a Christian. But conversion was only the first step in the spiritual culture of those who enjoyed her instruction. It was not safe to sit before her Sabbath after Sabbath unless one was ready to follow Jesus wherever He might go. It was more than whispered that mothers who were not willing to have their daughters go to the ends of the earth as missionaries would better keep them from entering that class. Miss West would gladly have gone to foreign lands herself had not an invalid mother required her care; but the foreign field gained recruits not a few from her faithful instructions, and the bread which she cast on the waters came back after many days, for when in far-away Japan she fell asleep in Jesus, it is one of God's beautiful providences that she finished her course in the missionary home of Mrs. Lila Willard Winn, ministered to in her last moments by the loving hands of her former pupil.

I will not take time to speak of Miss West's work in connection with a select band called the "Prairie Gleaners," a society the wonderful *esprit de corps* of which is seen in the eloquent fact that during its existence nearly one half of its members became missionaries, neither shall I speak of her missionary work through other channels, but when the Books are opened it will be found that her prayers, her gifts, and especially the inspiration of her evangelical zeal, have done much to forward the command: "Go ye into all the world, and preach the gospel to every creature."

And when I turn to speak of her daily Christian walk, like the sailor of the Arabian story when he stood in the "Valley of Diamonds," I find myself in the midst of such a wealth of good deeds that I can select only a few of the gems.

Who that knew her can forget that kindly face, which could pass from smiles to tears more swiftly than the changes of an April day; that brave, cheerful disposition, which made her a walking benediction; that genial humor, untinctured with the bitterness of satire; that charity so broad and inclusive that it ministered even to the prisoners in the county jail; that unselfish spirit which led her to fill every waking hour with helpful ministries; that strong common sense which so readily winnowed the chaff of sophistry from the wheat of fact; her readiness to champion every good cause to the full limit of her time and strength; her clear spiritual vision which never permitted the splendor of unseen things to "fade into the light of common day"; her victorious faith which would accept no lesser motto than "The World for Christ"; her warm and constant affection which won her troops of friends wherever she went; her genuine humility, which was never lessened by the increase of her world-wide honors; and all of those unnumbered deeds of love which made every day of her life a fair page of a convincing treatise on the evidences of Christianity.

It is fitting that such a life should receive due honor on earth; and Christ's words in the twenty-fifth chapter of Matthew leave us in no doubt as to her reward in heaven.

In that dread day when all mankind shall stand
To answer for their deeds in the body done,
Who then shall win the favor of God's Son,
And on His right hand form that happy band?
Shall kings stand first? Shall conquest's sworded hand
Take heaven by force? Or shall any one
By wealth or learning, rank or power, so run
As to obtain, and Christ's "Well done," command?
Ah, no! but they who give the hungry meat;
Who slake hot thirst; who take the stranger in;
Who clothe the naked, and by service win
Health for the sick, or shall set captives free;
These, bowing low before the Judge's feet,
Wondering, shall hear Him say, "Ye did it unto Me."

Omaha, Neb.

Good-Bye.

BY LOUISE S. ROUNDS.

Say not "farewell" to friends who fall asleep
In Jesus, for the word is cold and dreary;
But say "good-bye," it is so warm and cheery;
A Presence that abides the while we weep.
May "God be with you," that is what we cry,
When our poor lips can only frame "good-bye."
Oh, touch his hand, lift up thine eyes and see,
He goes with them and yet abides with thee!

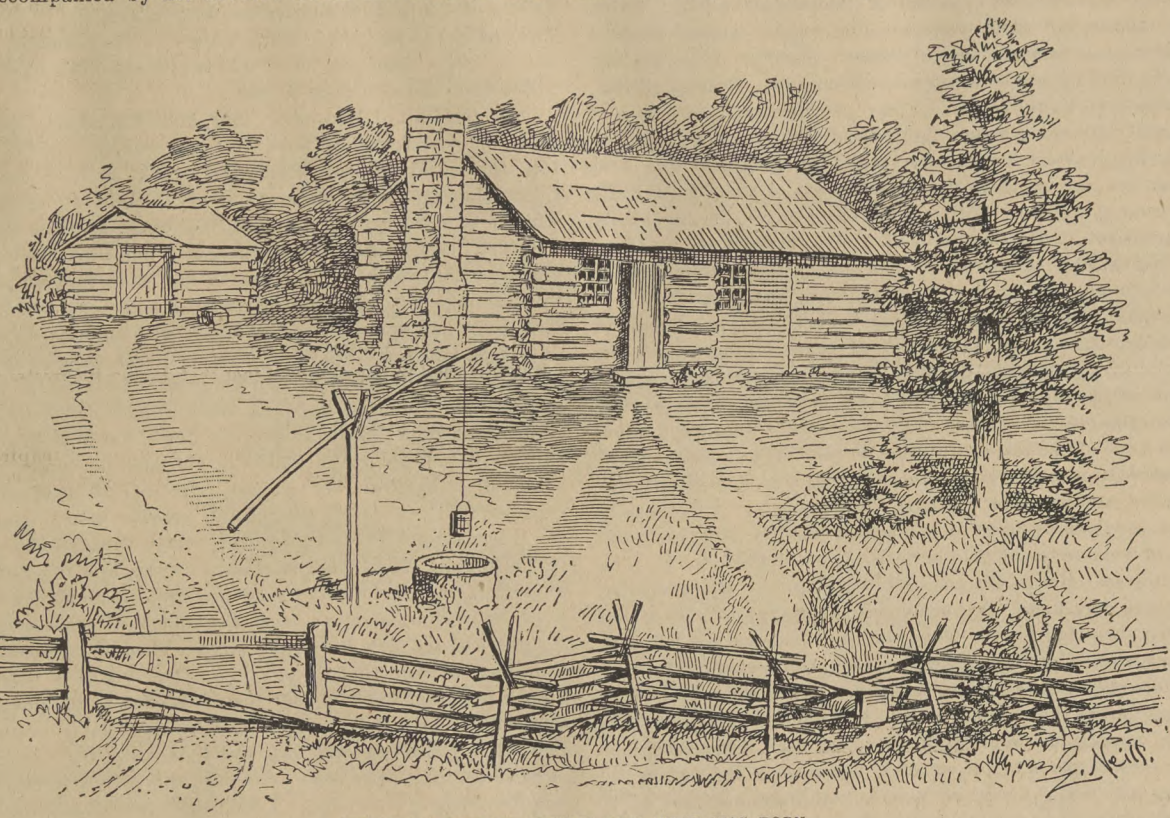
Chicago.

Mary Allen West as an Editor and Philanthropist.

BY FRANCES E. WILLARD.

From the earliest days of my association with the modern temperance movement as represented by white-ribboners, I have known, trusted and loved Mary Allen West. According to my recollection she was one of the leaders at the first W. C. T. U. convention of Illinois in October of 1874, when we rallied to the call of Mrs. Jane Fowler Willing, and organized one of the earliest state branches of the National W. C. T. U., our object being to preserve the fruits of victories won by the Woman's Temperance Crusade of the preceding winter.

Miss West was accompanied by her devoted friend and comrade, Mrs. Wait, of Galesburg, which was the native town of our strong-hearted editor. Mrs. Wait subsequently became president of the Illinois W. C. T. U., while Mary Allen West continued for some years in her responsible office of superintendent of the public schools of Knox county. At every large meeting in Illinois, these two faithful and true leaders, who had a development of brain altogether uncommon among either men or women, and a devotion that was practically limitless, were to be seen side by side and well nigh hand in hand. They always agreed, which is something most uncommon when individualities are so pronounced as theirs. Mrs. Wait's calm, motherly face and character contrasted well with Miss West's splendid energy and remarkable quickness of mind and rapidity of execution. Mrs. Wait was a woman of the people; she had little college education, but a great soul. Miss West was also a woman of the people, built up and out by thorough college training, having graduated with honor from Knox College, the chief institution of its kind pertaining to the Congregational church in Illinois. The Rev. Dr. Gulliver, now for many years professor in the famous Theological Seminary of Andover, Mass., was president of Knox College, and Hon. Newton Bateman, one of the ablest men that Illinois has produced, was another; but by all means the most celebrated graduate was Miss West. She took her diploma at eighteen years of age, and entered at once upon the work of teaching, for which, as has been well said, "she was doubly qualified by love of learning and love of learners." Her success in this line was one of the upbuilding forces in Galesburg, and later throughout Knox county, where for nine years she filled an elective office, although she and her fellow women could not cast the vote for the incumbent of that or any other office.



THE LOG HOUSE IN WHICH MISS WEST WAS BORN.

I well remember when she declared herself in favor of the ballot for women. It was at the annual meeting of the Illinois W. C. T. U., held at Lake Bluff in 1881.

Our women were then in a transition state of mind on this great subject; the theme had been presented to them and they were taking sides. A resolution in favor was pending in the convention when Miss West, at that time, as from the very first, a great power in the W. C. T. U., came forward to speak. I can see her now as she stood there, a strong, sturdy figure, with intellectual head well set on her broad shoulders, and her face lighted up with thought, feeling and indomitable purpose. Whenever Miss West spoke she had the attention of her hearers, for her own earnestness was so great, and the clearness with which she presented her arguments was so attractive to the mind, that we could not do other than listen. She now declared that although born of New England stock, her father and mother coming from New York state with a colony founded in the interest of universal brotherhood and prohibition, she never, up to this time, had seen her way clear to declare in favor of Woman's Rights; but to-day it came to her as a voice from on high that she must stand with the radicals in the convention on this decisive issue. She said she felt as she did when she was converted to Christianity; although reared in a Christian home, there was a time when she personally gave her allegiance to Christ, and now, although born on an Illinois prairie, in the midst of a colony of progressive people, she felt that personally she was entering into an experience not only of quickened perception, but of profound religious conviction. She believed that it was borne in upon her spirit from above to take sides in favor of this unpopular cause; "to sink or swim with it: survive or perish."

Her impassioned words made a deep impression on the convention, and were perhaps the determining force in the decision then and there made, and ever since bravely adhered to, that the ballot for women is one of the ways out of the whisky wilderness, and should be worked for and welcomed by the women of the prairies.

Later on when the women of Illinois felt it to be their duty to declare that they could not stand in relations of equal friendliness with one political party that ignored, another that opposed, and a third that declared for prohibition, Miss West experienced a deeper sense of her duty to stand boldly forward in favor of such action, and her considerate, womanly but heroic handling of THE UNION SIGNAL—a Gatling gun that she trained upon the enemy "without haste, without rest"—gave the best possible proof that she had "come into the kingdom for such a time as this."

But from the time that she consecrated her remarkable talents to the W. C. T. U., she gave up the career that had opened so brightly before her as a teacher, and traveled over her great state, organizing, systematizing and drilling the workers until she brought an administrative force into the field that has not been excelled. Eleven years after she became a white ribbon soldier she was called to the editorship of THE UNION SIGNAL, now the organ of white-ribboners in all parts of the world. It was not an easy matter to follow an editor of such calibre and culture as Mary Bannister Willard, who, in the five years of her work had built up the paper to a high standard in literature as well as reform; but Miss West had a practiced pen and was able to turn off editorials, paragraphs, stories, articles and talks with the children with unequaled rapidity and credit. As a "general utility" actor on the stage of journalism, I have never met her superior; fertile in resource, tireless in industry, devoted in purpose, she dignified the editorial chair, and polished to a brighter hue the editorial pen, so that women in journalism gained incalculably from the quiet work, she wrought. Besides her editorial achievements, Miss West wrote leaflets, pamphlets, gospel talks, responsive readings, a book on the W. C. T. U. school of methods, and finally—her *magnum opus*—"Childhood; Its Care and Culture," a volume of divinity on that theme divine. I venture to say that her book will do more good if placed in the hands of young mothers, and studied in the nurseries of America, than all the other work accomplished by this throbbing, tireless steam-engine of a pen; for, great as she was in administration and as a journalist, this book will be her most enduring monument, and I hope every mother who reads these lines of affection and appreciation will make it her business to see that the book is introduced into every local union of the nation.

It was Miss West who originated the expression that has gone to the world's end in our work: "In order to succeed a white-ribboner must have grit, grace and gumption."

Miss West was from the first one of the directors of THE UNION SIGNAL.

and if it is possible to love "a soulless corporation," she certainly loved the Woman's Temperance Publishing Association as if it had been human. She had great delight in showing visitors through and over all the departments of the office, from the humming presses in the basement to the editor's sanctum in the upper story; hundreds will testify to the genial courtesy with which she acted the part of *cicerone* to our visitors from all parts of the world. What she sacrificed for this cause words cannot adequately tell; she was a most generous woman. not only in ideas, but in matters of finance, never seeking to build up her own fortunes but willing to invest her salary to the last dollar, almost, in taking stock in the W. T. P. A., to help it along when it was in the earlier years; and in its later giving unstintedly the labor of hand and brain to advance its best interests. The same was true of her relations to the Woman's Temple, of which from the beginning she was a director, and which she forwarded to the utmost of her power from first to last. We all regret that she never saw that stately pile in its completion, and it was a memory of unutterable pathos to her comrades who on the tenth of December conducted her memorial services in Willard Hall.

Miss West was also from the first a director in the Woman's National Temperance Hospital, which more than any one else she helped to build up by the click of her untiring pen; indeed, there is no branch of our great work which has not felt the touch of her warm and kindly hand. She was for years, and until the last, at the head of our school of methods, the object of which was to give systematic instruction to all our workers, and to indoctrinate new-comers in the principles, plans and philosophy of the movement, which none understood or had helped to formulate better than she. I remember going to the Deaconess Home on the north side (presided over by Mrs. Lucy Ryder Meyer, in her way a woman as indomitable as Miss West herself); here the young women were gathered in the chapel, and our Union Signal editor was stirring up their pure minds by way of remembrance of their duty and pleasure as temperance reformers. She had every eye and ear, and the good she did in those lectures was incalculable. Besides all this, Miss West was president of the Woman's Press Association of Illinois, and did not content herself with being a mere figure-head; this was not according to her nature and temperament, but she was really the president and contributed of thought, time and work to the advancement of that helpful and noble association among women. With all her other cares she frequently visited Bethesda, a mission of the Central W. C. T. U., of which she was long chairman, and it is lamentably safe to say that probably no call upon her for coöperation and help in any society was ever altogether pushed aside.

It was her one fault (who, although not free from foibles, as none of us are, yet had so many virtues that faults fail of remembrance) that she would every day work harder than she was able; for although she had a splendid physique, it was noticeable in these later years that the wheels worked with more of friction than in the earlier, and her comrades were wont to beseech of her to drop some of her responsibilities, to take longer vacations, to do anything, in fact, that would give her more variety and opportunity for recuperation. But her "rest was not quitting the busy career"; it was only going from one line of exhaustive care on to another, so that though she was persuaded to take the year 1889, she held her schools of methods in Florida, North Carolina, Tennessee, Maine, Illinois and Washington. By means of correspondence she had organized these schools in every part of the nation and was their steadily inspiring force. Going out on this work she left The Union Signal in charge of Miss Julia Ames, her beloved associate, who conducted the paper most ably, as its readers testified. It was characteristic of Miss West's generous nature that, on her return, in writing a sketch of Miss Ames for The Union Signal, she went so far as to say that it had been not only as well, but in some respects better edited in her absence than when she was there. How very few would ever have made an admission of that kind. To do so was a royal action and revealed what I regard as the crowning trait of her character, namely, a certain greatness of soul, which, when I think of it, crowds any momentary impatience, chiefly, if not entirely, the result of overwear, out of memory altogether.

My relations with Miss West were always pleasant. Both of us keyed up mentally and often overworn by work, we never had a word that was not sisterly and kind, as I remember now with profound thankfulness. She was a frequent visitor at Rest Cottage, and I think my blessed mother had no more devoted friend. Miss West had greatly suffered from the loss of her own mother, and she seemed to turn to my mother as to one who could in some measure console her great, aching heart for such immeasurable loss. I remember the last time that they were together, only a few weeks before Miss West started on the journey from which she never returned. Several of us went to church and left them in the pleasant family parlor of Rest Cottage on a sunny Sunday morning. Coming home, they both turned to us their bright, inspiring faces and said, "We have had a splendid morning talking of the things of God." How little they dreamed they were so soon to be with Him in the upper and brighter home!

When mother went away she left a little remembrance for Miss West, a book that I sent to her in Oregon with a letter of tender memory and affection, to which she replied in her usual frank, warm words. She wrote me also from the ship. She was well, courageous, full of plans for the systematizing of white ribbon work among the bright, warm-hearted people of Japan, and she was making acquaintance with many whom she thought would be of service. She said that perhaps she should wish to stay long enough to go on to China as she had been strongly urged to do so by the missionaries among her fellow passengers. I wrote her that, as she was one of our leaders, we wished her to do exactly what she thought best when she should be on the ground to see for herself. These were the last letters we exchanged.

Miss West had a talent of discerning talent in others; it was she who nominated Miss Julia Ames to be her associate in editing The Union Signal, and it was through her invitation that Miss Margaret Sudduth, now our managing editor, became connected, first with the *Oak and Ivy Leaf*, then with The Union Signal. It was Miss West who mentioned Miss Alice Briggs (now World's W. C. T. U. office secretary) to me, as a desirable incumbent of that position, saying that she had observed her work as a district president in Illinois, and knew that Miss Briggs was capable no less than faithful.

If the minutes of the National W. C. T. U. were studied, as I hope they will be by her future biographer, it will be seen that Miss West was the trusty counselor of all those who helped to mould the National W. C. T. U., and that her advocacy caused many a measure to be carried that might otherwise have failed. The times are innumerable when I have sought a moment with her, asking her to defend from the floor some proposition of my annual address, or to speak for a pending motion or resolution that I felt to be important; I do not remember an instance in which we ever disagreed, and so ready was her appreciation that a single sentence in her ear was worth more than a long explanation to many others of equally excellent intention.

Her last letter to me has the following characteristic paragraph which I quoted in my annual address: "Now for a plan I have for a session of the World's School of Methods. It is that we should hold a methods school in Chicago and have it include the time of the World's Temperance Convention It seems to me that each would be a valuable object lesson to the other. We should, I think, have half-day sessions in which the departments should be brought out each by a specialist in attendance for that purpose."

We had expected her to be with us, and that her school of methods would be one of the most attractive and helpful features of the World's W. C. T. U. Convention, to be held in connection with the Columbian Exposition, June 8 and 9, 1893. Alas, who shall take up the splendid work that has so suddenly fallen from those faithful hands?

On the 12th of December, 1891, Miss Julia Ames, perhaps the closest and most beloved friend of Miss West, was suddenly called away from her side into the world unseen. Three days later, at Rest Cottage, we had an informal loving service in memory of Yolande, whose casket lay in the bay window of our busy office. Miss West came up from the city, and I remember how heart-broken she seemed as I put into her hand the Bible of the young editor, which I had found in her room, and wherein were marked her favorite passages. I asked her to read selections, which she tearfully promised to do, and her voice almost broke with emotion as she performed a duty so sacred and sad. We went together to the funeral at Streator, fifty miles away, the strain of which, with the grief I felt and the exposure, brought to me a severe attack of *la grippe*, from which I have not, perhaps, yet recovered. Miss West did not thus break down, but went back to her office, for an editor's duties are inexorable, and she had no choice, unless severe illness should drive her from her sanctum. Her friends at Headquarters noticed the growing tokens of great fatigue and nervous wear. About three weeks later the International Press Association passed through Chicago on an excursion to California. Miss West was heard to say how much she wished she could go with them, for she had a very dear niece in Southern California whom she wished to visit, and all felt that the change of scene would do her good, but she did not see how she could leave. Then her comrades at Headquarters combined to urge that she *must* go. The board of directors of The Union Signal met that day and lent their influence to the plan, making up a purse that should help defray expenses. In this wholly unlooked-for emergency Lady Henry Somerset and I agreed to stand as best we could in the position of editors during Miss West's absence; this helped to clear the way in her own mind, and she agreed to go. I remember her coming over to see Lady Henry and myself in the lodgings of the former only a few hours before her departure with the excursion; she seemed distressed to go, and as much distressed to stay. Her grief for Yolande, the loss of that tender sympathy and capable companionship were overwhelming. She felt the kindness of her friends, and yet did not like to leave so suddenly. We three talked the whole subject over, and she suggested that we should kneel in prayer. I remember how earnestly we all prayed, and she the most so of all, with strong crying and tears; when we rose from our knees she embraced us both, saying, "I feel that it is best and right; I will go away and try to build up; change of scene is the best medicine." So we said good-by, expecting to see her again within six months or a year, just as she might determine on looking over the field when she was less wearied and worn.

The Union Signal has chronicled the exploits of Miss West on the Pacific Coast; the demands upon her time were of course great; it is not often that an expert of her power and experience goes to the more distant parts of the world. She held many schools of methods in centers of interest and power, addressed many audiences from Los Angeles, California, to Seattle, Washington. We corresponded extensively concerning her embassy to other countries; she at first intended going to the Sandwich Islands and afterwards to Japan, but changed her plans and set out for the Flowery Kingdom from Vancouver on August 31, 1892, as a passenger on the steamship Empress, making the voyage in thirteen days and arriving well and in good heart.

Of the heroic efforts she put forth in the eleven weeks between the time of her landing and the date of her departure for heaven, her own paper, The Union Signal, has told at length. No woman was ever received in Japan with greater honor; the welcome to the Prince of Russia alone equaling that accorded to our white ribbon chief. Perhaps no soldier on a moral battle-

field ever wrought with greater diligence and valor; and then, in the rich maturity of her great powers, in the Christian home of a school-mate long loved in the home land, she grew weary; the quick hand dropped, the kind face paled, the weary body "fell on sleep" and the victorious spirit returned to God who gave it.

London, December 19, 1892.

Mary Allen West.

BY WARNER SNOAD.

Friend whom I never saw! and yet whose soul
Lay clearer to my soul than some at hand,
Between us now the eternal waters roll,
Gone to your home in Heaven's far distant land.
Distant, oh, no! just where the sunset lies,
Fringing its crimson with an edge of gold;
Some day my eyes will look into your eyes
With joy and welcome, fathomless, untold.
Farewell till then! beyond death's chilling tide
We'll meet where life is bliss and memory glorified.

London, Eng.

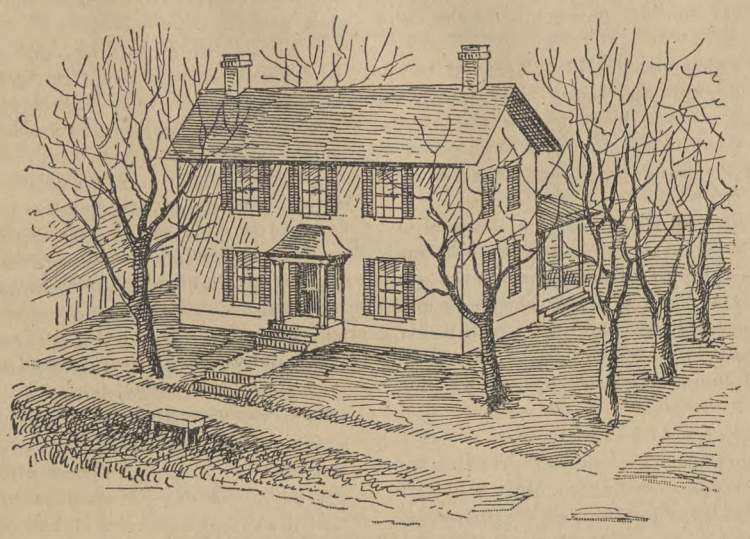
Relations to W. T. P. A.

BY MATILDA B. CARSE.

Looking backward is not a state of mind that is desirable to be cultivated, but there are times in every life when the path we tread with swiftly moving feet becomes hedged up with some great calamity, and the objects we have been pursuing with such avidity sink into insignificance. For sheer relief we turn to the past and think of days when our sun seemed unclouded.

The pitiless cablegram that reached Chicago from Japan, December 3, announcing the death of Mary Allen West, came with blinding force. Could it be that that great unselfish soul had passed so suddenly from her work of love and marvelous activities for the Japanese, into the hush of death and the peace of heaven? Was it possible that our eyes should behold her no more on earth?

Her last letter was looked up—what a new and tender meaning every word in it put on since the great heart that wrote it was still. With tear-dimmed eyes the writer looked back upon the sweet comradeship of years. How vivid it all became! All flaws in the character of the loved friend seemed to be swept away by the sacred and awful hand of death, and only that which was noble and worthy of imitation remained.



MISS WEST'S LAST HOME IN GALESBURG.

For thirteen years I had been intimately acquainted with Mary Allen West. This close intimacy came about at the time of the incorporation of the Woman's Temperance Publishing Association. She was one of the seven historic women that were selected as a committee to consider the advisability of starting a weekly temperance paper for the W. C. T. U. The first meeting was held at the home of Mrs. Zerelda Wallace, of Indianapolis, Indiana, November 1, 1879; during the meeting of the National Convention of the W. C. T. U., was the time. The first meeting was one of waiting upon God on our knees asking His direction. At the next meeting we decided to start THE UNION SIGNAL and incorporate the Woman's Temperance Publishing Association.

Mary Allen West was made secretary, and from that time until the present she has been yearly elected to the position which she filled with great ability. She was one of the most potent factors in building up our publishing house. Her love and interest in the W. T. P. A. was unbounded, she was always ready to fill any gap, no matter at what cost or inconvenience to herself. In 1883 while superintendent of schools for Knox county, she gave up her summer vacation and came to Chicago to edit THE UNION SIGNAL in order that Mrs. Mary B. Willard, then editor, might go to Europe on a much needed vacation. Miss West could not be prevailed on to take any remuneration for these labors.

Again in 1885 she performed the same service when Mrs. Willard went to Berlin, and when Mrs. Willard decided not to return Miss West became editor-in-chief of THE UNION SIGNAL. She was greatly beloved by the entire force (which numbered about a hundred and twenty-five persons). She was, in fact, a mother to them all. Their need was her opportunity. No matter what form of wrong-doing brought them sorrow and suffering, her heart was moved with sympathy and pity, and her hands went out in helpfulness; indeed, the poor and unfortunate of whatever class or character ever found in her a sympathizing and generous friend.

She had pity on every one but herself. She was a merciless worker. I have often seen her when half sick get up in the morning and write as many letters before breakfast as the average woman would turn off in a whole day. She knew not how to care for herself nor what rest meant. The Japanese aroused all her sympathy and love. It made her utterly forget the needs of her own body, and through self-forgetfulness and a desire to be helpful our great-hearted Miss West became a self-immolated martyr for the cause of Christian temperance in Japan.

Chicago, Ill.

The Japanese Letters.

THE STORY OF HER ILLNESS.

To the Editor of The Union Signal:

MY DEAR MISS WILLARD:—The cable has informed you of the great bereavement which has befallen you and your associates. It is my sorrowful duty to give you some account of Miss Mary Allen West's last illness and death.

She had planned to come to Kanazawa on November 16, and remain till the 21st. But for reasons not necessary to explain here those plans were changed, and she came one week later. Instead of coming to Kanazawa from Nagoya, she went from there to Yokkaichi. While waiting for a steamer to go to the latter place she was in some way, we do not know just how, so exposed that she got wet, and, not having sufficient wraps with her, caught cold, she said. After this, she went to Kyoto and Osaka, and worked very hard in those cities, speaking three to five times per day to such large audiences that it must have been a very severe nervous strain upon her.

When she left Osaka for this place she was not feeling well, but gave the subject no special thought. She had a half-day's journey by rail, and then two full days by *jinrikisha* to reach us. The end of the first day's *jinrikisha* ride brought her to Fukui. There she was welcomed by Rev. and Mrs. Fulton, of the American Presbyterian (North) Mission. An audience was awaiting her at the missionary's house, and so she ate her supper very hastily. After that she addressed the people who had come to hear her, talking till ten o'clock. This so wearied her that sleep was impossible that night.

On arising the next morning she was ill, so ill that she said it seemed impossible for her to make the journey which was before her in order to meet her appointment for the next day. In spite of the urgent invitation of the Fultons to remain a day for rest she started out to travel fifty-five miles that day by *jinrikisha!* She was so ill by the way that her Japanese attendant was greatly alarmed. He took her into the wayside tea-houses two or three times to lie down and rest. It was only through her strong determination to do so that she was enabled to get here.

As our custom is in the interior cities of Japan, Mrs. Winn and a large number of Japanese ladies went "to the end of the town" to meet and welcome Miss West to Kanazawa. After greeting each other Miss West said, "Oh! Lila, I am so sick. Get me to your house as soon as possible." On reaching the house she went at once to her room, and, with Mrs. Winn's aid, retired. She never left that room alive.

There for a week she battled against an insidious disease, hoping and wishing to live that she might finish the *great work* in which she was engaged. She earnestly begged us not to let her die, saying, "Oh, save me; don't let me die." This we understood to mean she wanted to live for her work's sake.

Many times she showed her thoughtfulness for those who were caring for her. Though in greatest distress, she said, "I am afraid you are hurting yourself." "I want you to go and get some rest," and many such expressions. Even the children in the house were thought of and she asked to have her chart (manikin) taken out and shown them. She was a most patient sufferer. No complaint was uttered though she could not understand why this illness had befallen her, just at this time.

Until the eighth day (December 1st) her intense desire was to live and continue the service of her Master. On that day the lady watcher said, "Don't you want to go and be with Jesus?"

"Oh, yes! so much."

"Then you will see your mother and sister too."

To this she exclaimed, "Oh, mother, mother!"

At about two o'clock in the afternoon there came a Japanese telegram saying that there would be a special prayer-meeting for Miss West in Yokohama at three o'clock. *Just about that hour*, she said, "I am going." A little later, "I want to go." Up to this hour she had evidently clung to the hope of recovering. But now she was made willing to have God's will done. When told a little afterwards that she would soon be at home, she said cheerfully and unhesitatingly, "*All* right."

From that time she rapidly failed till at a few minutes before seven o'clock her breathing ceased. It was so perfectly peaceful and quiet an ending of her life that we scarcely knew when the last heaving of the breast took place. We who were gathered around her had just commended her soul to God, when He took her unto Himself.

Miss West was Mrs. Winn's teacher in school and Sabbath-school for many years. They were also long and intimately associated in both city and

foreign missionary work. Her visit to our house was therefore especially anticipated. It was almost like having a mother come to see us. On arriving at Yokohama, Miss West wrote saying that her first thought and wish was to get out to Kanazawa. At a later date when it seemed likely that she could not come, she wrote expressing herself as desirous of seeing our faces *once more this side of heaven!* I mention this intimate love which had long existed between Miss West and Mrs. Winn to assure you that everything possible was done for the comfort and restoration of the sick one. We are but a small missionary company out here, but among the members there are some excellent nurses. Everybody was willing and eager to render all possible aid.

We are far away from European physicians. This city is on the west coast, a little north of west from Tokio. It was some time before Miss West would consent to our calling a native doctor. When we did call on them for help they did all they could for her. They were most willing and kind. The governor of our prefecture, Mr. Luzuki, sent special messengers several times to inquire about Miss West, and to offer any assistance we might call for. It was through his prompt response to my request that the Secretary of State sent a special permit to Dr. Miller to come out to attend Miss West. I don't know that such a thing was ever done before, but so great was the interest which Miss West had awakened throughout the country in her work, and *herself, too*, that anything possible was gladly done for her.

At her funeral in this place, on the 4th inst., many of the highest officials, both civic and military, were present. The church was full to overflowing, so that a great crowd who could not get in was in the yard and street. There were three addresses, all, of course, in Japanese. Rev. K. Banno, pastor of the First Presbyterian church, spoke first. I followed him and was followed by Rev. T. Todo, evangelist. The hymns sung were, "My Jesus, as Thou Wilt," and "Asleep in Jesus." These two were in Japanese by a quartette of missionaries. "Safe in the Arms of Jesus," and a chant. "Beyond the Smiling and the Weeping," were sung in English. "Asleep in Jesus" was sung by the pupils of the Kanazawa girls' school. The Scriptures read were Psalms 90 and John 14. This chapter in John was the last passage from the Bible which she asked to have read to her.

It seems a mysterious providence which brought Miss West out to this distant city to die at the house of an old pupil and friend. Many were the prayers we offered to Him who was able to raise her up from that illness. While we pleaded for her life we prayed that His will should be done. And we are dumb before Him, for we know that He has done this and dare not murmur against it.

The first thought of every one is that perhaps her death will accomplish more than she could have done had she lived to carry out her purposes more fully. In a note of sympathy received to-day, the writer says, "God grant that her death be a strong appeal to Japan for temperance and purer morals." By this providence God has strangely and strongly called the attention of all your readers to Kanazawa. Miss West came here to speak to the people, but God's will was that she should lay down her life without a single utterance to them.

We are praying for you in your hour of sad loss and affliction. Will you not pray for this city that God's Spirit may use this sad event to bring souls into a knowledge of His glorious salvation, into which Mary Allen West entered from this place! Yours in sadness and hope of the gospel,

THOS. C. WINN.

Kanazawa, Kaga, Japan, December 6, 1892.

HER DEVOTED FRIEND'S ACCOUNT.

KANAZAWA, JAPAN, Dec. 6, 1892.

MY DEAR MISS WILLARD:—Mr. Winn has written an article for THE UNION SIGNAL in regard to the last days of our beloved Miss West, but I think I must send you a few more particulars concerning her illness.

From the very first her symptoms were very grave, I thought, and when I found that she would not respond to any treatment that I could give her I became thoroughly alarmed. Of course, I did not let her know how anxious I was, but I think she knew very well that she was seriously ill. She had been overexerting herself for some time past and had no reserve force with which to resist disease.

We are far away from all medical aid except native physicians and we have no great confidence in them, so we yielded to her request and took care of her without other help.

On Sunday we sent a telegram to Kyoto, asking a foreign doctor there to prescribe. Word came back to use a medicine we had already tried without success, but recommended a Japanese physician. We called him at once.

At about this time Miss West began to say, whenever we tried something new, "If this fails, what next?" and that was just what I could not answer. I think she began to realize that it was doubtful if she could recover, though she seemed determined to do so. It was very difficult for her to speak toward the last as her tongue was so swollen, but she said she had no special messages to leave if she should be taken.

On Monday afternoon she consented to have us wire for a foreign doctor, but owing to difficulty about getting a passport, he could not start until Thursday morning when it was too late to help her. He arrived two days after her death, but it was a great comfort to see him and talk the case all over and the treatment we had given. He assured us in strong language that he thought nothing could have saved her from the first. He says that at her age, congestion of the kidneys is almost certain death. He is a very fine physician but said that quite recently he had lost two cases exactly similar in symptoms. He had given active treatment from the first, but they grew gradually worse and died within a week.

The coffin was mostly made at our house, as of course no one here knew how to make it. We had black broadcloth put outside and puffed white silk inside.

Mr. Nemoto, of Tokio, has come to take the remains with him. He will start to-morrow and probably a large procession will follow the remains to the end of the city.

If we did not know that this most unexpected sorrow was permitted by our Heavenly Father, it would indeed be hard to bear, but as it is, we can only pray that His name may be glorified in it all.

You have our sincere sympathy in this great loss, but I trust the Lord will raise up many more workers to carry on the work that has been dropped by our dear Miss West. Yours in sorrow, LILA C. WINN.

December 7.—This morning we accompanied the remains to the end of the city and all the last sad rites are ended with us. Surely our "joy was turned into sorrow and our laughter into mourning."

A TESTIMONY TO MRS. WINN'S DEVOTION.

KANAZAWA, Dec. 4, 1892.

MY DEAR FRIENDS:—I wanted to testify concerning the loving devotion with which Mrs. Winn ministered to Miss West during her severe illness. No daughter could have done more for a mother than she did for her. You know I presume, that Mrs. Winn was a pupil of Miss West's in Knox College for several years, and their affection for one another seemed very tender indeed. Mrs. Winn had looked forward with such pleasant anticipations to this visit from her and we had all prayed that her coming might be a great blessing in every way to the Kanazawa work. It does indeed seem a strange providence that called her so suddenly from her work, but He who doeth all things well knows why it was best.

Mrs. Winn was quite alarmed on her arrival to hear of her suffering by the way from Fukui, but she insisted it was only fatigue from the journey and perhaps a little overwork. But when she was still unable to get out of bed the following morning, and the next, and one trouble and another began to develop, Mr. and Mrs. Winn grew very anxious indeed, but Miss West insisted she was perfectly content with the medicines and treatment Mrs. Winn gave and no physician was needed, that she was only a little run down and would soon be her usual self again. They seem to regret now that they did not insist more on calling a physician sooner, but I think they have no reason whatever to reproach themselves for doing as they did, for they were carrying out her wishes exactly. The three Japanese physicians did what they could but we all feel that the disease was beyond the reach of human aid. I do not believe any physician could have helped her. The foreign ladies here did what they could to assist Mrs. Winn in watching with her during those days and nights of suffering, but there seemed to be something in Mrs. Winn's voice and touch that comforted and pleased her in a way that those of us who were strangers could not do, and it was such a joy to Mrs. Winn to do everything that was in her power to do. She was beside her almost constantly day and night. I wish Miss West's friends in Japan and America could all know how tenderly and lovingly she was cared for by both Mr. and Mrs. Winn in her last days. I thought it would comfort them to know she lacked for nothing that it was in their power to provide.

The funeral services were held this afternoon at our largest church, which was filled to overflowing. They were very impressive and beautiful, I thought, and I trust may prove a blessing to all who were there. The Governor and many of the highest officials were in attendance and many who perhaps have never attended a Christian service before. God grant that great good may follow this sad, mysterious providence.

Dr. Miller arrived here last night. Mrs. Winn has been greatly comforted since her talk with him. He says the most skillful attendance from the very first could not have saved her life. I am glad for Mrs. Winn's sake that her mind is thus relieved of the fear that possibly something more could have been done but was not.

Yours in love and sympathy,

MRS. LAURA M. NAYLOR.

THE CONSUL'S LETTER.

UNITED STATES LEGATION, TOKIO, Dec. 7, 1892.

Miss Frances E. Willard, Chicago:

DEAR MADAM:—You have learned by cable of the sad death of Miss Mary Allen West, of Chicago. At the time she was at Kanazawa, a remote city on the western coast of this country. As yet I have only communicated with Mr. Winn (at whose house she was staying) by telegraph and cannot therefore give you such particulars as you probably desire; others will, I presume, however, write you before this mail leaves.

At the time of her death she was staying with her old friend, Mrs. Winn, and had every attention possible both from Mrs. Winn and the other ladies of the city and from the physicians who were summoned to attend her. Upon hearing of her death I telegraphed to have the body embalmed, in anticipation of the wishes of her family and friends to have the remains sent to the United States.

The road from Kanazawa to Tsuruga, the nearest point on the railway line to Tokio, is about one hundred miles long, and rendered hard and difficult by reason of recent heavy falls of snow. It will take some days before the body which will probably have to be borne on the shoulders of men, will reach Tokio, which is about three hundred miles further from Tsuruga.

I called upon Mr. Mutsu, the Minister for Foreign Affairs, who kindly permitted Mr. Sho Nemoto, an attaché of the Foreign Office, to proceed with Mr. Miyama, sent by Japanese friends to Kanazawa to bring the remains to Tokio. Both of these gentlemen have taken great interest in Miss West's work, and have coöperated with her. The Japanese people have been more than kind and sympathetic, and are desirous of having funeral services here in order that they may show respect to her memory. Owing to the time that it will take to bring the remains to Tokio and for the services here, they cannot be sent to America before the steamer leaving here on the 20th inst. Upon the arrival of the body at Tokio a committee of Japanese and foreign friends will take charge of it, and leave nothing undone which is proper and appropriate upon such occasions. I understand also that it is proposed that some foreigners shall accompany the Japanese who have gone to Kanazawa to bring hither the remains upon their return journey.

Very sincerely yours,

FRANK L. COOMBS.

SHO NEMOTO'S ACCOUNT.

HOTEL KOMESHICHI, TSURUGA, JAPAN,
6 A. M., December 4, 1892.

Miss Frances E. Willard:

MY DEAR PRESIDENT:—By the cable of the death of dear Miss West you are shaken. I can here not write just what I wish as I am on the way to go to Kanazawa to bring her remains (body) from Kanazawa to Tokio, nearly four hundred miles, partly by rail, partly by foot.

Mr. and Mrs. Winn, of Kanazawa, and others, wrote you the event so I will not write. However, Miss West has done the work in Japan almost all, with one exception, of Nagasaki, before she went to Kanazawa. We did not put the name of Kanazawa on the program, but her dear old pupil, Mrs. Winn, invited her most cordially, and though she once decided not to go to Kanazawa, as many said very cold, bad weather in the season, but Miss West bravely changed her plan to accept the invitation and went.

As I wrote you Miss West went and put the temperance seed where no temperance worker went before, or never visited. Her life is living here in Japan in the spirit and truth more than you can possibly imagine. I got the first information of her visit was:

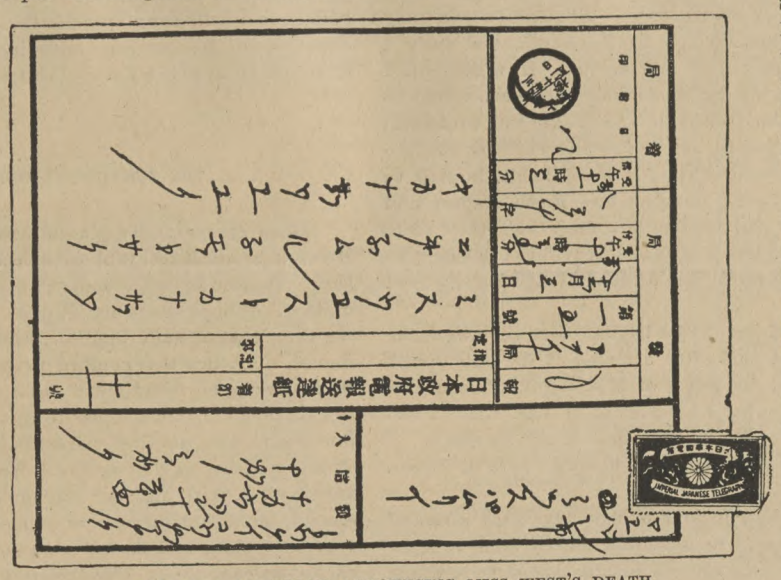
KANAZAWA, Nov. 26, 1892.

Dear Mr. Sho Nemoto:—Miss West arrived in Kanazawa Wednesday evening. Has been very ill ever since, is still in bed. She is with a dear old friend and former pupil, consequently she is well taken care of. She hopes to be in Tokio for the Conference.

Very sincerely yours,

CORA B. LAFFERTY.

So you see Miss West had the very best care can be taken in Japan. Since we Tokio people had pray-meetings and sent telegrams all over to the temperance friends in Japan. I was running to friends and American Legation. Minister Coombs and Dr. Whitney in the Legation are so kind to us.



JAPANESE TELEGRAM ANNOUNCING MISS WEST'S DEATH.

Mr. Ando, the president of Tokio temperance society, and Mrs. Yashima, of Tokio W. C. T. U., and all workers are busy in this sudden information and we took every step we need.

The last telegram was:

KANAZAWA, Dec. 1, 9:56 P. M.

Sho Nemoto, Tokio:—Miss West has slept (died). WINN.

Since we have telegraphed many to the Japanese government gave special facility, given order to the governor of Kanazawa prefecture, and I was specially sent to the place by foreign office. So I am going to Kanazawa with Rev. K. Miyama, my dear friend, the M. E. pastor in Tokio. We left Tokio by the night train (9:50 p. m.) the 2d inst., and three hundred miles reached here the termination of railroad. We have snow here one foot, some places are two feet, so the road is very bad. From this place, Tsuruga, to Kanazawa, the distance is eighty miles but takes two days' trip as we have *jinrikisha* (two or three men). Some places cannot ride but walk. We sent telegrams to Tokio, American Minister and Mr. Winn, of Kanazawa. We shall reach Kanazawa to-morrow night—the 5th of December.

The principal telegrams:

KANAZAWA, 6:30 P. M., Dec. 2, 1892.

American Minister, Tokio:—We desire Kanazawa burial. Do you object? Embalming, transportation very difficult and expensive. Answer speedily.

WINN.

TOKIO, 7:30 P. M., Dec. 2, 1892.

Winn, Kanazawa:—Friends here earnestly desire body preserved. They defray expenses. Sho Nemoto goes to Kanazawa to assist in bringing body back.

COOMBS,
Ambassador from United States.

I am just leaving this place for Kanazawa. Yours most sincerely,

SHO NEMOTO.

THE LITTLE JAPANESE GIRL'S PRAYERS.

13 TSUKIJI, TOKIO, JAPAN, Dec. 8, 1892.

MY DEAR MISS WILLARD:—The prayers of the Japanese for Miss West's recovery, even the little girls in our school, were extremely touching, as they plead for her life. They prayed, "Oh, Lord, she came to Japan to work a little while for us and our people; as we see things her work here is not finished. She has not visited all the cities where she was to work for Thee and as then there are her friends in America, the women of the W. C. T. U. with whom she has labored, oh, dear Lord, Thou knowest how sad and stricken will be their hearts if she is taken away; now, Lord, if in Thy great wisdom Thou canst spare her, do we beseech Thee, but help us to say from our hearts, 'Thy will be done.'"

It seemed not only to the Japanese, but to the foreigners here that her work was not yet done here. She had been received so heartily by all classes of people that we were hoping on her return to have our W. C. T. U. organized and united in work as never before, and now we are saying who will finish what has been planned and begun. No one has ever come to Japan who, in so short a time, gained such a hold on the hearts of these people. The Japanese said: "How well she understands just what we need; how does she know so quickly?"

Her home was with us during the few weeks she was in Tokio, and all learned to love her and many times the other teachers of our school said to me: "How anxious Miss West is that what she does should accomplish good. She does not care for praise or honor, only that her mission here shall not be fruitless." This was the secret of her power; eager to help others into a purer life and near to Christ. I went with her one afternoon when she was to speak before "the woman's club" of Tokio. This club is composed of the ladies of the nobility, Princess Mori being president. They had invited her to speak before them, an honor never granted any foreign lady before. Her subject was to be the work of the women in connection with the World's Fair. I can tell you there was as much temperance and purity in this as in any address I heard her give; and I heard many of those given in Tokio. She spoke before the pupils of the Peeresses School, illustrating her talks with the physiological charts, also before the Board of Managers of the Red Cross Hospital, among them being many princesses, Princess Komatsu being president.

They decorated her with the medal of their society. It seemed wonderful the way their doors opened to her, and yet never once was there an uncertain sound, but all heard of the evil effects of drink and tobacco. But you who have known and loved her so long do not need to have all these things told to you. Her firmness, her adherence to truth and principle are known to all, and I who had known her in the early days of my teacher's life, still found the same kind, motherly heart that made her the beloved of all who were teachers under her gentle rule when she was county superintendent of schools in Knox county, Illinois, which office she held for nine years.

It was not possible to get her body from Kanazawa in time to send on the steamer that sailed December 10. Mr. Nemoto and Mr. Miyama went from Tokio to superintend the removal thither. The nearest railroad station is about eighty miles from Kanazawa and there is no means of transportation only on the shoulders of men, and there is now much snow on that side of the island, so travel is very tedious and difficult; then there are seventeen hours by rail. We expect them Tuesday or Wednesday, December 14 or 15, then we are to have memorial services in Tokio, Saturday, December 17, at ten o'clock. The body will then be taken to Yokohama where memorial services will be held that afternoon when the body will be placed in a vault until the sailing of the steamer, December 20. Two ladies who are going to America on that steamer have offered to have it in charge and general oversight, and I have written some of our W. C. T. U. workers in San Francisco so they can arrange to take charge of it from there.

The American Minister has been exceedingly kind and thoughtful; also, Dr. Whitney, interpreter of the Legation, has given valuable assistance, so, too, has the Japanese Minister of Foreign Affairs, and the Japanese, as a people, take this as though she was one of their own, and have done all that is possible to aid in every way. I am sure others will write you, and I will send another letter when the gentlemen have returned from Kanazawa and given us all concerning the illness and death. May God comfort and sustain and bless all who mourn for her to-day.

Yours for God and Home and Humanity,

REBECCA J. WILSON.

THE SACRIFICE NOT IN VAIN.

TSU ISE, JAPAN, Dec. 5, 1892.

MY DEAR MISS WILLARD:—I was much shocked to learn two days ago through Mr. Tsuda and other friends of the death of Miss West. It was my

privilege to see much of her and her work in Sapporo, and though having known her for only a short time, I learned to love her and to hope for grand results from her work in Japan. I can but feel sure that her loss will be a great blow to the work of the W. C. T. U., which she had so much at heart. As I think of her work in Sapporo and of all the excitement she has been under since she landed in Japan I know the nervous strain must have been intense. She seemed so well and full of enthusiasm that she overworked probably without her friends knowing how worn she was.

On leaving Sapporo we were traveling companions for a part of the journey home (only a day), and she seemed so happy over the reception she had met with in Hokkaido and the prospects before her that I gained courage to try to do something for temperance in this place.

Her name has been heard throughout Japan, and her life has not been sacrificed in vain. Her words, whether spoken or written, will have added weight since she has given so much for Japan. There is much more that I might say in her praise, but I will not write more now. May I, through you, convey to her friends my heartfelt sympathy for them in this deep sorrow. My own heart knows the trial of having loved ones go home with no word of farewell, because an ocean was between us. She has gone from the heat of battle to receive the crown of victory. May the workers who remain have added strength given them from the Great Leader.

Very sincerely yours,

FRANCES A. GARDNER,
Missionary A. B. C. F. M.

THE JAPANESE MEMORIAL.

217 HON MURO MOCHA, TOKIO, Dec. 7, 1892.

MY DEAR MISS WILLARD:—I cannot tell you how deeply we are sorrowing over the sad news which has been telegraphed to us from Kanazawa of the sudden death of our sister and fellow-worker, Miss West. We are as yet ignorant of the details and have only heard the mere facts of the sudden illness and quick summons. You will have heard of this sad affliction before this, and sudden and overwhelming as the news is to you who thought of her in her strength and vigor, it is no less sudden to us. As perhaps you may know, I was with her during her journeyings in Hokkaido, and daily I learned to admire her character, ability, tact and energy. How little did I think when seeing her untiring work for the Master, how soon she would be called to lay it down! Her work in the Hokkaido and Tokio was wonderful and inspiring, and our little band rejoiced at the new life which seemed to come to the cause, and we saw her leave Tokio for other fields, hoping to welcome her back soon. One can hardly imagine how much respect and love Miss West won in her short stay with us, and how deep the sorrow there is with each one of us. We cannot understand God's ways, but He saw it fit to call her right from the heat of the work, just after arriving at a new field of labor.

I cannot tell you of the details of her illness beyond that she was taken ill between Fukui and Kanazawa, and that after arriving at the latter place she did not leave her bed. She was at the house of Mrs. Winn, a friend and former pupil of Miss West, and from what I have heard of Mrs. Winn, I feel sure that Miss West had every care and attention that could be given. A doctor and nurse were to be sent from the Red Cross hospital here in Tokio, but it was too late.

We expect the remains to reach here in four or five days from now and you may well believe that everything will be done that can be done to show our respect for one, who, in the short time she was with us, has done so much for us.

On the day of Miss West's funeral, I have made arrangements to have cast, the bell of which I have written you, made of the metal from the pipes given up by those who no longer need them. Many of these pipes were collected by Miss West herself in her last journeyings when I was with her. The bell will have a suitable inscription, and will, I hope, be a memorial of her as well as of the temperance cause. It will be sent to you in the same ship that carries all that is left on earth of one of God's most faithful workers.

All the details I hope to write you later. At present we can only think of the sad loss to us and to America which this is—and I know how deeply you will feel it. Only faith in God's wisdom can assure us that it is best.

With heartful sympathy for Miss West's friends, and co-workers, and those who knew and loved her, I am,

Very sincerely yours, S. TSUDA.

THE INTERNATIONAL CHRISTIAN ENDEAVOR PRESIDENT'S TRIBUTE.

IMPERIAL JAPANESE RAILWAY,
NEAR NAGOYA, JAPAN, Dec. 6, 1892.

MY DEAR MISS WILLARD:—I am now in that part of Japan where Miss West did her last brave work for "God and Home and Every Land." Not many miles from here her body is to-day being reverently borne from the city where she spoke for the last time to the nearest railway station, a hundred miles distant. I have just visited and spoken in several cities where she had recently addressed large audiences, and everywhere I have found that she inspired the utmost love and respect. Large audiences thronged to hear her in Tokio, Yokohama, Nagoya and other places where I have been, and I am assured by the missionaries and the Japanese themselves that few foreigners ever won in so short a time so completely the confidence and love of this people.

Her sudden death has impressed them most profoundly. At a meeting which I was addressing in Yokohama last Friday evening, near the conclusion of the services the sad news which had just come by telegraph was announced. The audience was visibly affected, and I could see on the intelligent faces about me expressions of deepest grief, though, of course, I could not understand a word that was said by the Japanese pastor who led the meeting. At once the meeting resolved itself into a prayer-meeting, in which I was told the burden of prayer was that the Christian Endeavor cause, of which the audience had just heard, might be advanced, and that Miss West's death and the lesson of her noble life might be blessed to all Japan.

She wore herself out for the cause. The strain of continuous speaking and traveling and visiting "between whiles" in this climate is very great. Who knows, however, but God has more to accomplish for Japan by her death than even by her life. Being dead, she will yet speak for many years to this people. "Miss West may be dead, but the seed she has sown in this land will never die," said an old Japanese lady to a friend of mine.

So believes, most profoundly, your sincere friend,

F. E. CLARK.

FROM A PERSONAL FRIEND.

221 BLUFF, YOKOHAMA, Dec. 7, 1892.

MY DEAR MISS WILLARD:—We hesitated about sending that terrible cablegram, knowing how shocked and grieved you would be to receive it, but it seemed best to do so. We grieve over the death of our dear Miss West. We had been planning to come home together—she and I—and I could scarcely believe it was really true as the telegram from Kanazawa stated, that she had "nemurimeshita," "gone to sleep," she seemed so strong and well except for a little weariness, when here. She has done a great work here. I accompanied her to Hakodadi, and know something of her abundant labors and wonderful success.

I hope to leave for home in January, on a vacation, when I will bring full reports of the work done and societies organized; also the names signed to the great Petition, besides her personal belongings, unless they have been sent before with the precious remains. She left us in good health apparently and good spirits for a month's trip in Southern Japan. I heard through the Japanese of her crowded meetings and did not expect letters. She is mourned all over the Empire, short as her stay has been.

Affectionately yours,

CAROLINE VAN PETTEN.

THE TEMPERANCE WORK SEALED WITH HER LIFE.

YOKKAICHI, Dec. 6, 1892.

DEAR SISTERS:—We sympathize with you deeply about Miss West's death. How sad you must be to lose such an earnest worker, especially in a strange land. We who have known her only a few days feel as if we had lost our dear mother. Indeed she is *our* mother, for by her motherly kindness and suffering this Yokkaichi W. C. T. U. is left as her first-born in Japan, for it is the first W. C. T. U. she organized in Japan. When we Japanese sign the pledge we first write our name, then put our seal on that to make it sure, so it looks to us like God has called her to rest and thus sealed the temperance work in our hearts with her life. We cannot forget her and the great good she has done for us, as long as we live. We shall record her name and work in Yokkaichi W. C. T. U. history; first for our own inspiration, because we love her; second, for the inspiration of others who come in hereafter. Yokkaichi is a very hard place, and the suffering of women caused by drinking and impurity cannot be expressed. Our society is only a month old babe; it must be educated and trained. We expected Miss West to do this, but as you know she has gone to her rest. Now, sisters, please help us in every way. Last night one of our members who went to Nagoya to meet her said with tears: "Every time I eat rice I cannot keep back my tears when I think how Miss West ate cold, hard rice in the boat on the way here." Another of the Christian members said: "Heaven seems nearer when I think of her smiling face."

Yours with sympathy,

TOMIYE KOMAI,
Sec. Yokkaichi W. C. T. U.

LAID DOWN HER LIFE FOR JAPAN.

MOYEBASHI, JOSHIN, JAPAN, Dec. 3, 1892.

MISS FRANCES E. WILLARD:—Now comes this sad telegram, "she sleeps" not to wake again; and once more THE UNION SIGNAL must put on the ashes of mourning because one more brave worker is taken away. But dear Miss West, how glad a surprise it must be for her to know no waiting time with folded hands, but to be taken immediately from the midst of work to rest and glory.

She must have been with a former pupil in Kanazawa, whom she was hoping to meet when she was here, and I know she must have had all done for her that needed to be done.

So it is, the work calls loudly the world over, while one after another the workers fall, and we can scarcely pause to cry out with pain and grief and loneliness, for the work must be done and we must press on to keep the ranks full.

I think there can be no question but that Miss West has done a noble work in Japan, and I am sure the Japanese will not be tardy in their expression of regret and gratitude for her work, and I think even her death will not be in vain, for they can but feel that she has laid down her life for Japan and her Master's cause.

Yours sincerely, H. FRANCES PARMELEE.

A JAPANESE MINISTER'S TRIBUTE.

No. 2, YURAKUCHO SAUCHOME,
KOJIMACHIKU, TOKIO, JAPAN, Dec. 7, 1892.

Miss Frances E. Willard, President of W. C. T. U.:

DEAR FRIEND:—This mail will no doubt carry you many letters containing the particulars of Miss West's sudden death written by her friends here. Thinking that a few lines concerning the same from me may not be altogether useless, I write the following brief account:

Miss Mary A. West arrived in Yokohama about the 13th of last September and went on a trip in company with Mrs. Van Petten of our mission to Hokkaido, the northernmost island of our Empire, working and lecturing at nearly all the important towns on the way, and came back to Tokio on the 17th of October. From that time up to the 8th of November she constantly worked in Tokio and Yokohama, giving lectures and addresses two or three times each day. Besides delivering public addresses in churches and halls, she was honored to have the opportunity of addressing the Ladies' Educational Society of Japan, composed of the ladies of the nobility alone, and Duchess of Mori at its head; and also the Red Cross society of Japan, at whose head is the Princess Komatsu. On the latter occasion Miss West was made an honorary member of the society and Princess Komatsu, herself, presented to Miss West a badge and certificate of membership.

On the 8th of November we went to the Shinbashi station to see her off for the trip south. She looked tired, but left in good, cheerful spirit promising to return to Tokio by the middle of December to see us once more prior to her expected departure to America. It was not in Miss West's original plan to go to Kanazawa at all, but Mrs. Winn, who was her pupil in America, and is now engaged in work in Kanazawa, wrote, urgently requesting her to come to that interior town and render a helping hand where it is so much more needed than the towns along the line of railroad where workers can be had always without difficulty. Miss West's self-sacrificing spirit yielded to the request of her friend and former pupil, and decided to undertake that difficult and toilsome trip.

Kanazawa is situated near the northwestern coast of the main island of the Empire, about one hundred miles from Tsuruga, one of the termini of the Hokkaido railway. The journey of this hundred miles in *jinrikisha* must have been very trying to her and brought sickness before she arrived in Kanazawa. It is deeply regretted here by us all that no one accompanied her from Tsuruga to Kanazawa. Had some one accompanied her the hardship of the journey might have been lessened, and the sickness which resulted in her death might have been checked.

The United States Minister, his interpreter, good Dr. Whitney, Brothers T. Ando, S. Tsuda and several others are making arrangements to hold a funeral service in the largest church in Tokio on the 15th inst. Brothers Nemoto and Miyama, the former a member of Tokio temperance society, and the latter one of our ministers, left here on the 2d inst. for Kanazawa, and they will bring the remains of Miss West by the 14th inst. Her funeral will be largely attended, without doubt, and will leave a lasting effect upon the minds of all who will attend. After the funeral we will follow her remains to Yokohama from whence they will be shipped home by the same steamer on which she had expected to sail for America. Her work has strengthened the temperance cause here but her death will solidify and perpetuate it, and her memory will remain in the hearts of grateful people here for whose sake she has sacrificed her precious life.

I remain yours truly in Christ, S. OGATA.

YOKKAICHI, JAPAN, Dec. 5, 1892.

"Write the things which thou hast seen."

DEAR UNION SIGNAL:—As soon as I heard that Miss West was in Japan I wrote, asking her to come here to Yokkaichi and help us to more fully organize the temperance work. She complied with my request, and on November 11 she reached our house, together with the three Japanese who went to accompany her from Nagoya. She had waited and traveled for six hours on a coast steamer. She was cold, sea-sick and hungry. By some means the steamer was delayed three hours, and that, together with the three hours' ride, threw her late. We had arranged for a mothers' meeting at three p. m., so, after hastily eating her dinner, she went at once to the place of meeting, where about forty were awaiting her coming. She spoke about an hour, and to show you how true and loyal to our Master she was and how He blessed her work I wish to say that of the number assembled only six were Christians; the others were all Buddhist believers and had resisted every effort to interest them in Christianity. But humanity suffers. The evils of drink are found in all lands, and even among believers of all religions, so a common suffering drew all to hear her. As she spoke chiefly of the neglect of mothers in not training their children to shun the drink habit, the evil effects it has upon heart, head and hand, the effect on the soul, the certain destruction of a nation addicted to drink, and above all the unhappy homes it creates, I saw many heads bowed low, while the distress on the faces, the silent tears that fell unbrushed, told of the heart-breakings. As she urged them to awake and throw off the yoke that is oppressing them, she seemed to realize how helpless they are to do that without a living helper always near, so she urged them to ask the mothers' best friend to help them. Every woman listened with all eagerness, and seemed to drink in every word she spoke.

As we came away, an old lady seventy-five years of age said: "Oh, what shall I do! What shall I do! I did not teach my boy as I ought to have done." Another mother said: "From this time I shall live only to teach my children."

Twenty signed the pledge then. But from some home influence ten withdrew their signatures; ten are still faithful. Miss West then came home and talked some with the young man who was to interpret for her at the night meeting. Then saying she wished to rest, lay down for an hour.

At seven our meeting at the theatre began. About fifteen hundred were present. She spoke for two hours using her chart. Not a disturbance, not a disrespectful word from all that crowd; but all listened quietly, often applauding. The meeting over, she came home and retired.

Before she came to Yokkaichi I received a letter from Mr. Nemoto, who arranged her appointments for her, asking us to keep her until Monday, because she was very tired. So we, Mr. and Mrs. Hudson, Japanese Christians and myself, begged her to stay and rest, which she decided to do; and then proposed to have the following meetings: A workers' meeting, children's meeting and a meeting to organize a local W. C. T. U.

Saturday morning she rested and wrote to the *Inter Ocean*. In the afternoon we made a few calls. At night we had a workers' meeting (men's) and a short talk on how to work. Sunday morning she rested; in the afternoon she talked to the children for half an hour. At night there was a communion service at the church, after which Miss West talked from Romans 12:1. As far as I can learn, this was her first and last communion with Japanese Christians, and she seemed to enjoy it very much. While partaking of the emblems, the silent tears spoke the deep feelings of the heart. In her talk afterwards she said, "This is the first time I have had a chance to commune with Japanese Christians since I came to Japan and it draws me so close to you all; we are all children of the same God." Her earnest words spoken that night reached many hearts.

One man decided then to be a Christian and to sign the temperance pledge. In talking to him afterwards Miss West said: "I am going away tomorrow and will not see you again in this world, but will wait for you in heaven." When he heard of her death he immediately remarked: "She has gone and is waiting for me as she said."

Some of the men in this city sent a request for something from her pen; so she wrote in large letters, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." This they had framed and hung over their doors as is the Japanese custom.

Monday morning at nine o'clock eleven Japanese women assembled for the purpose of organizing a W. C. T. U. The constitution was read and approved and a society organized.

The husband of the president said at the close, "You women have organized a crusade against us men."

Miss West replied, "No, not *against* you but *for* you." Just here the secretary, in behalf of the society, handed her five *yen* (four dollars), saying, "This is only a small amount, but it is all we can do. We have heard you and you have helped us greatly. Please use this in traveling to places where they are not able to bear your expenses."

Miss West replied: "I thank you very much for this for two reasons. It shows you are in earnest and it is the first money I have received from any society in Japan." It was now time for her to take the train on her way to Kioto. The president of this branch road had fixed a special car for her with warm rugs and cans of hot water for the feet. Many loving hearts followed her to the train, bade her good-by and she was taken from us.

As a visible result of her work in this place, we have an organized society of sixteen male members, a local W. C. T. U. of ten members, a children's band of eight members and a general awakening on the subject of Christian temperance. Eternity alone can reveal *all* the good which Miss West did here. She said on the day she left, "I have never worked so hard as I have since I came to Japan," which fact recalls the words, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

Therefore are they before the throne of God and *serve* Him day and night in His temple. Yes, she still *serves* but has been promoted by her Master.

Yours in sympathy, RENA REZNER.

A WORD FROM DR. WHITNEY.

UNITED STATES LEGATION,
TOKIO, Dec. 19, 1892.

DEAR MISS WILLARD:—I cannot close this letter without an expression of my own personal sympathy for your noble organization in the loss of so efficient a worker. I believe that her mission to Japan has been a successful one, and if one may judge from the great kindness and consideration shown by the Japanese government and the people, her visit has left a lasting impression for good upon the nation, and has given the cause in Japan so near her heart, a wonderful impetus.

Very truly yours,
W. N. WHITNEY.

TOKIO, JAPAN, Dec. 20, 1892.

DEAR UNION SIGNAL:—Being unable to send the bell, of which I have written to you before, with the remains of Miss West, I wish to inform you that it shall be forwarded when Mrs. Van Petten is going to America. The bell was cast here on the 10th inst. It weighs about eighty-five pounds. We had occasion to use it for the first time in the funeral of Miss West. I hope the bell is not only the token of those that have given up tobacco, but also for the memory of Miss West's work in Japan.

Yours very truly,
SEN TSUDA.

A LATER LETTER FROM SHO NEMOTO.

3 KOTOHIRA ST., TOKIO, JAPAN, Dec. 19, 1892.

Miss Frances E. Willard:

MY DEAR PRESIDENT:—I most deeply felt of the great loss, Miss West. Her name and work are growing daily and shines every heart in Japan.

Miss West asked Mrs. Winn every day to read the Bible. On the 27th, the Sabbath, she wished to hear sweet song in English, so Mrs. Winn opened the doors in the house and sung the song. She was much pleased, then rejoiced. She asked to read the ninetieth Psalm. On the 28th inst. she said to have physician if it is the best to have.

During her illness Miss West spoke some when she awakes. Mrs. Winn asked Miss West, "Do you not think the Heaven is near?" "I do not know, do you think so?" was the reply.

She slept and said again, "Let me not die, why is this?" Till this time Miss West was thinking to perform the great work more.

On the 30th Mrs. Winn said to Miss West, "Do you want to be with Christ?" "Oh, yes, oh, yes, so much, so much." And Mrs. Winn said, "Do you wish to see your mother? If you go to heaven you will meet your dear mother." (When Miss West was young she kindly took care of her mother, who was long in sick bed.)

"Oh, yes," said Miss West, and slept a little while. When she awoke she said: "My dear mother, my dear mother."

On the 1st Miss West's last wishes to read the Scriptures was the fourteenth of St. John. Mrs. Winn read it whole.

This same day at two p. m. Mr. Hayashi, of Yokohama, sent a telegram, saying: "Our temperance people are praying at three p. m. throughout the Empire." But Mrs. Winn did not tell about the telegram. Solemnly, at 3 p. m., in perfect peace, Miss West said: "I am going home." Miss Lafferty was with Miss West in the same evening. Miss West said: "It is all right." These were her last words, and she passed to the glory of Christ's kingdom at seven p. m. on the 1st of December, 1892.

I got a telegram in the very early morning, and left the same evening for Kanazawa. When I left Tokio we thought to have burial in Tokio, though Mrs. Winn wished it in Kanazawa. Afterward Mr. Coombs, the American Minister, got telegrams to send the remains to America. The body was embalmed by Japanese Christian doctor, Mr. Tanaka, assisted by Rev. Toda. No American, no Japanese touched Miss West's body, except these two Japanese Christian doctors. Mr. Toda, of Kanazawa, did very kindly all he could.

The embalming costs only $40, that is real medicines. They do not accept any money as other doctors. I told this kindness to Dr. Whitney, of the American Legation, and he will send letters to them, thanking for their kindness.

When the dispatches from Mr. Winn came to Minister Coombs he kindly called the Secretary of State and asked him to give some instruction to the governor, so the Japanese government took special attention. The Governor Suzuki and General Okamoto and other high officials were many of them present at the funeral on the 4th of December. The remains in the church were guarded by many church members and two policemen day and night On the 6th we had made all preparation to go back to Tokio. With the remains Mr. Miyama and I left Kanazawa on the 7th, at nine a. m. We had a short service before we left the church.

We had a very long procession and by eight police officers we were led. One policeman was all the way throughout from Kanazawa to Tsuruga, eighty miles. Each place where Miss West had spoken the crowds of people came to the station and paid high respect very touchingly, such as Fukui, Nagoya and Shizuoka.

Dr. Worden, of Nagoya, came to Tsuruga and met us, and Mr. Cassiday from Shizuoka to Nagoya, and Mr. Ballagh, of Yokohama, to Shizuoka, and Dr. Whitney, of Tokio. The first night we stopped at Komatsu and the next in Maruoka, the 9th, at Takabu, 10th and 13th in Tsuruga, where we stayed two days in order to pass Sunday and to meet those who had come to join us. We reached Tokio on the 13th, at twelve p. m., and many temperance people came and met us at Shinbashi station in the midnight. Miss M. B. Griffiths was the representative of American ladies. Her loving spirit moves us. The body was taken to Dr. Whitney's hospital where it remained two nights.

On the 15th we moved it to Azabu church where we had the Tokio funeral service. Minister Coombs and Governor Tomita, of Tokio, and many distinguished people were present; the church was full with the most sympathizing people. The service was held from ten to eleven, when we marched to the station guarded by police officers so carefully. By 1:10 p. m. train the remains were taken to Yokohama, where at 2:30 p. m. the service was held. Yesterday, the 18th of December, we Tokio people had the memorial service at the largest hall in Tokio.

The large number of people witnessed the Lord's work. Miss West speaks with increasing power after her death. The Tokio W. C. T. U. draped the hall with pure Japanese silk goods worked with our hand only, one side black the other white with golden letters: "They rest from their labors and their works do follow them." "W. C. T. U." The embalming I told all about to Dr. Whitney who will write you. He is indeed a good gentleman, and a most earnest Christian. He so much helped me to do all for Miss West's remains, and Minister Coombs who paid the expense of transportation and embalming has also done most kindly. Japan did her best energy and deepest sympathy as her own mother passed to heaven. We expect to build a memorial monument in Kanazawa; if possible temple in Tokio.

Please do pray for us. We earnestly trust the Lord knows the work. Miss West is living and speaking in Japan most powerfully in many ways. To-morrow the remains will leave for dear America from the sweet land of Japan.

Please much love and deepest sympathy to the family and friends of the great worker deceased. Yours most sincerely,

SHO NEMOTO.

A MARTYR TO THE CAUSE.

HOJO, MURA, PROVINCE OF AWA, JAPAN, Dec. 7, 1892.

TO THE EDITORS UNION SIGNAL:—I am glad her life was prolonged to see her work here nearly accomplished, and now her death, we must hope, is to be overruled for the greatest possible good to the cause in Japan. It is like laying down her life a martyr to the cause so dear to her heart.

A very kind Providence is seen also in sending her to the home of a former pupil to die. A new emphasis comes to the text, Psalms 116:15, "Precious in the sight of the Lord is the death of his saints."

The kingdom of our God is gradually coming, though having the usual difficulties of weak faith, the lusts of the flesh, and long seated and wide-spread vices to contend with. Still, here as everywhere, there is an election according to grace. All are not true Israelites who are called Israel. And God's thought to the Japanese people are thoughts of mercy. Having seen His marvelous works for thirty and one years now I cannot doubt of His final triumph.

Most sympathetically yours,

JAS. H. BALLAGH,
Minister of the Reformed Church of America.

Tributes.

I recognized in Miss West a remarkable variety of powers, trained to their varied work. It would have been enough to rank her rare gifts high had she excelled with her pen only, but in point of organization, in fertility of resource, in fearless initiative, she had the elements of a great leader. I wish it had been my pleasure to know her better, she who was so keen of brain, so warm of heart.

ISABEL SOMERSET.

London, England.

While every state has felt the shock, to Illinois the death of Miss West has been a crushing blow. Her long years of patient and royal service for our state, before the wider field of National work demanded her disciplined powers, endeared her to the Illinois white ribbon constituency in many tender ways. Her devotion and self-sacrificing labors placed her name at the head of the list whom we delighted to honor.

But words of love and praise, poised as they are on our trembling lips to-day, seem wholly inadequate to express our appreciation of her worth, or our sense of the great loss we have sustained. Our sorrow is too deep to be measured by words, too profound our grief for us to fully understand all her death means to us. We must sit in silence before Him. The one "rift in the cloud" that has so suddenly overcast our sky is the fact that our Heavenly Father does not willingly afflict His children, and this mysterious providence will some day stand out in a clear light, and we shall then know what now we but faintly comprehend, that "*He always doeth all things well!*"

LOUISE S. ROUNDS.

Chicago.

I first knew Miss West in 1879, the beginning of my work in Illinois as a white-ribboner. I have ever found in her a true, loyal friend, one whom, as the years rolled on, became a trusted, loved comrade. I admired always in Miss West the generous appreciation which she gave to all who were trying to win in life's work; her hand was always outstretched, her purse always open to those needing these. She was genuine, consecrated to a great work, heroic in her labors. She fell, as all of us who are in the work desire to fall, at her post. Together she and Yolande are rejoicing, and watching us who are left with great interest that we each perform well the tasks given us.

HELEN L. HOOD.

London, England.

I cannot express my sense of personal loss in the death of Miss West, nor can I say what I feel it is to the organization. Her long experience, her large-heartedness, her keen sympathy, her humility, her versatility and adaptability, her Christian life made such a strong combination as is rarely found in one person, lifted her out of ruts and enabled her to fill many places. A gap is left which no one person, perhaps, can fill.

Chicago.

ESTHER PUGH.

In the death of Miss West our official organ has lost an able editor, the W. T. P. A. a deeply interested stockholder, and the cause of temperance and prohibition a tireless worker. Miss West was one of the busiest women I ever knew and seemed to have a kindly thought for every good cause. Some one has said and truly, that "she was a natural mother" and no one who has read her "Childhood; its Care and Culture," could for a moment doubt this. Her observation of years did more for her on this line than years of experience has done for many a real mother. She is missed, she will be missed as the years roll away.

Chicago.

CAROLINE B. BUELL.

Miss West's labors in the school of methods in California were greatly blessed. She loved us much, and has left us a sweet remembrance. The Father's doors were wide open and warm the welcome she has received, where a place was prepared for her. EMILY PITT STEVENS.

San Francisco.

For nearly fifteen years I knew and loved Miss West.

I always felt her warm sympathy in our work for the Loyal Temperance Legion, for she dearly loved the little ones, and as "Captain Mary" in the juvenile department of THE UNION SIGNAL she became a great favorite among them. Her ready pen was ever at their service, and our "Temperance Lesson Manuals" owe much to her faithful devotion, for she found time to assist in preparing the series beginning with "The Houses We Live In," books studied by our young people from one end of the nation to the other.

With all her arduous work in the distant Empire that so warmly welcomed her, she held many meetings for the boys and girls, and one of her last home letters to THE UNION SIGNAL was written while surrounded by a group of Japanese children.

Our Loyal Temperance Legions have lost one of their best friends, and I believe that many childish hands helped to beckon her to the heavenly places and Christ Jesus. ANNA A. GORDON.

London, Eng.

Miss West spent two of her last three weeks in the United States as my guest at our seaside cottage in Oregon. During the first week of her visit she conducted an hour's daily "school of methods," in connection with the Oregon State Chautauqua. In her work she was her own bright, energetic self, and in our social hours together talked often of her prospective trip to Japan and of her feeling that it was "the Lord's call."

I remember my husband asking her one day, "Who pays your expenses to Japan, Miss West?"

"I do," she quickly answered. "The National W. C. T. U. has not the money to do so, and therefore in order to go, I had to dispose of some property that I wished to keep for my old age." But after a pause she added, softly, "Oh, well, the Lord seems to have opened the way for my work in Japan just *now*, and I may not live to have an old age." Was this prophetic?

The night we received the telegram of Madam Willard's death both of us felt very sad, and as she and I sat opposite each other at the table writing our letters of sympathy to Miss Willard, the tears kept rolling down Miss West's cheeks, and suddenly looking up, she exclaimed: "I believe Madam Willard and my mother have now found each other out in Heaven and are talking about their respective daughters on earth. For why shouldn't they seek each other out when I have known and loved both Miss Willard and her mother so well?" Dear Miss West! she herself has now solved the secrets of the invisible world. NARCISSA WHITE KINNEY.

Astoria, Ore.

"They are gathering homeward from every land,
One by one;
As their weary feet touch the shining strand,
One by one,
They rest with the Saviour, they wait their crown,
Their travel-stained garments are all laid down."

Another of our loved ones called home, another promoted! It was but yesterday we read Miss West's charming letter from Tokio telling of her cordial welcome. How our hearts thrilled with pleasure to know that she was there, the long, perilous voyage over, and her work begun. Well might they have accorded her a welcome, for her pure spirit and her strong presence in their midst was a benediction. We little thought her work would be over so soon, and we were confident of her rich harvests. But our Father knew, and He took her, and she is really nearer to us now than when she was in Japan. Can we not almost see through the thin veil that separates us from those we love so well who have been taken up in these past few months; and will not we be drawn nearer to that heavenly shore as the shouts of welcome come back from all who have been called to lay down the cross and take the crown of life? Surely they are the ones to be envied.

Louisville, Ky. JENNIE CASSEDAY.

I feel personally afflicted, for I deeply loved the dear one who has gone so suddenly to her heavenly rest. How blessed it will be to her! I could find it in my heart to envy her the change. May we all be ready when called.

MRS. J. K. BARNEY.

Providence, R. I.

When I was pastor at Oneida, Ill., from 1868 to 1870 I knew Miss West well, often met her and worked with her in Christian conventions and in Sunday-school conventions and institutes. Her two brothers were members of my congregation at Oneida. Her services in such gatherings were always eagerly sought after, always timely, able, appropriate and acceptable; at a time when Knox county, Ill., was probably the best organized for Sunday-school and Christian work, of any county in the United States. It has fallen to the lot of but few women to leave behind them such a record of usefulness in the cause of Christ and humanity, as she has left. Well may we cherish and revere her memory, for "the memory of such is blessed."

L. F. WALDO.

Hersey, Mich.

We rejoiced in the uplift Miss West brought to us last summer. It seemed as if one of our own had been taken. As one by one they go yonder into the "Beautiful Beyond," there comes to my heart the thought of the host that will await *us* as we near the "other side." There comes along with this thought such a sweet reminder: "When *thou* passest through the waters, I will be with thee; and through the rivers they shall not overflow thee."

Newberg, Ore. HELEN B. HARFORD.

And so that royal spirit has gone on
To join that "innumerable host" who praise our God
At shrines not made with hands, eternal in the heavens.
And those who follow on to heal the hurt of this great land,
Must toil without her strength
And bear the banner high,
That every eye that mourns may see and know
Of the great balm that brings deliverance.
She gave no stinted part of her great soul for human needs,
Nor did she mete her hours out one by one,
But as the boundless ocean flings its largess to the land
So did she give her life blood to the latest drop.
Come, let us build a rich, rare place for her most precious dust,
That like a hand may heavenward point, and set it
Where the healed may come and pray
That not one soldier in this army grand
May fail to clasp hand with hand,
Till over all one signet may proclaim,
"A world set free."

Austin, Ill. MRS. M. O. PAGE.

It was meet that she should go to Heaven from the Sunrise Kingdom, where she had, it seems, somewhat entered upon her reward, in the enthusiastic appreciation of the Japanese for her unselfish devotion to their Christianization and elevation. May God sanctify her death to the good of the W. C. T. U. she has so nobly and efficiently served as editor and evangelist.

Frankfort, Ky. JENNIE C. MORTON.

Dear, brave, solid, true Miss West! How we of California had learned to love her! It seems such a very short time, since—accompanied by a committee of our Woman's Press Association—I met her upon the ferry boat as it neared our city and welcomed her to our homes. She had long had our hearts. What splendid work she accomplished here and in Southern California, during this summer just ended! How she inspired and educated our women at the summer school of methods! What a model of refined patience, plodding energy and practical common sense she was!

San Francisco, Cal. NELLIE BLESSING EYSTER.

Must that eloquent pen lie forever silent? Has that wonderful energy, that unbounded sympathy, and that adamantine firmness, that ever opposed the wrong, been removed to fairer fields? Then may God pity us, as with breaking hearts we bow our heads and ponder over her burning words, that have so thrilled our souls from the pages of the past.

Polo, Ill. MARIETTA H. MALTBY.

On December 22 we held very interesting and touching memorial exercises in memory of Miss Mary Allen West. Some of our number knew her intimately in former years, and others had met her, while each one through THE UNION SIGNAL felt a personal loss in her death.

Pomona, Cal. MRS. CLARA PAYNE.

THE UNION SIGNAL sustains a loss not easily replaced—for few could wield the pen with such forceful strokes—her associates a faithful friend, and the nation an aggressive, but trusty leader! N. L. CAMINADE.

Trenton, N. J.

Our W. C. T. U. has just held impressive memorial services for our beloved Mary Allen West. Surely hers is, and ever will be, a "blessed memory." Her unselfish devotion was wonderful, indeed Christlike. One special occasion so endeared her to me, I mourn her loss as of a sister. In May, 1882, Miss Willard sent her and myself from a joint convention of the tenth and eleventh districts (now eleventh and twelfth) to represent the W. C. T. U. at a state Sabbath-school convention at Champaign, and, if practicable, gain recognition, by a resolution of indorsement, from that noble, august body of Christian workers. Upon arrival we found our way to the church, and later were sent for entertainment to a family where under the circumstances it seemed to us burdensome for them, although received most hospitably. But she made it so pleasant, leaving a kindly token and loving words of appreciation. When a special meeting was called at an early hour at another church Miss West was called forward to explain methods, etc. (We were not so well known a decade ago.) She modestly stepped to the front, but some one called out, "Go up higher; we want to see you." She smilingly said, "I will; I wanted you to go up there and you wouldn't." After this, the resolution was heartily indorsed and passed. Some years ago, at another Sabbath-school convention held in Galesburg, Miss West lined her house, or rooms, with beds to entertain the crowds. To "do good and communicate" she seemed never to "forget." Her beautiful life is ended; so noble, so useful. May her mantle fall on many another of the white ribbon host, and her death be sanctified to us all. IRENE H. SMITH.

Jacksonville, Ill.

Miss West had spent several weeks in Oregon just before sailing on the voyage, which, all unknown to her, was to be her last journey on the pilgrimage of life. Many of our women had long known and loved the senior editor of THE UNION SIGNAL, and her visit cemented this bond still more closely and endeared her to others to whom her name had been familiar.

The tenderest expressions of sympathy and regret are voiced by the state executive.

SUSIE E. FOSTER.

Portland, Ore.

A blessed rest is our friend's and a glorious welcome is hers from the Master she has loved and served so faithfully.

JENNIE CAVERS,
President Ontario W. C. T. U.

At its business meeting January 4, the New England Woman's Press Association unanimously passed a hearty vote of sympathy for the Illinois Woman's Press Association on the recent death of its president, Miss Mary Allen West.

EVELYN GREENLEAF SUTHERLAND.

Boston, Mass.

To the thousands of readers of THE UNION SIGNAL who have known Miss West only in name, and as editor of the paper which has brought courage and inspiration in its leaves from week to week, there has come a sense of loss and bereavement with the intelligence of her death.

To those who knew her before THE UNION SIGNAL was, who know better what the growth of the W. C. T. U. and its exponent, THE UNION SIGNAL, has cost, there comes possibly a deeper shade of sorrow.

My first meeting with Miss West was in her home in Galesburg, Ill., soon after the Crusade. Without constitutions to guide us, save of domestic manufacture, without literature to aid, without a paper through which to communicate or gather news from the field, scattered workers were doing each the best she knew. Under those circumstances, meeting personally with workers gave a sense of comfort in comradeship which would be hard to realize in these days of frequent conventions.

I was impressed with her sterling character from statements she then gave me. She was at that time superintendent of public schools, and among her duties was that of examining applicants and granting certificates to teach.

She said, "I have refused certificates to men who were, so far as education is concerned, well qualified to teach, yet who were not total abstainers and had been known to be under the influence of strong drink." She added, "I did not know but it would cost me my official head, but I believed I was right." To my gratification a lawyer and a judge, who were far from being temperance men said: "You are right, Miss West, and we will stand by you."

As I read in the Christmas UNION SIGNAL of her wonderful work, of the wishing "for one hour's rest which was not to be," of four meetings daily, then at cost of needed rest, such a letter to her thousands of readers, giving the broad outlook she had received from the very opening skies, I said, "She that is faithful over a few things shall indeed rule over many things."

Let us repeat a few sentences from the one who has entered into the joy of her Lord:

"Human nature equals itself in all cases. Japan does not differ much from America." "Japan without the gospel is just what all lands are without it; the beautiful traits of character we find indigenous here only make darker by contrast the fearful immorality lurking beneath the æsthetic surface." "Christ in the life, shining out in the heart, can alone lift the shadow from Japan." "The most precious testimony that has come to me of the fruit of these labors is that some have decided to give themselves to Christ because of appeals made to them."

As I think of these words, of the pen laid down, of the folded hands, the sealed lips, and the weary form being borne to the home where first I met her, were I permitted to place a motto there above the pulseless breast, it should be this: "Well done, good and faithful servant," and "He giveth His beloved sleep."

LUCY H. WASHINGTON.

Port Jervis, N. Y.

Resolutions.

The following resolution was adopted by the World's W. C. T. U. committee for Great Britain at its regular quarterly meeting in its offices, 47 Victoria St., Dec. 6, 1892:

Resolved, That we have learned with sincere regret and sympathy of the departure from this world of Miss Mary Allen West, for many years editor of THE UNION SIGNAL and a leader in the white ribbon movement of America. On a temperance trip to Japan, where she had been received with the warmth and appreciation to which she was entitled by remarkable services, and at the outset of an educational trip in the interest of the World's W. C. T. U. that promised great advantages to our cause, she, whose day's work had been thoroughly well done, fell asleep. We tender our affectionate condolence to our American sisters, and pray that the management of the official organ of the World's W. C. T. U., which in less than one year has lost two of its editors, may be guided in the present emergency to fill this large vacancy with wisdom and to follow out the broad lines of enlightened policy laid down by the veteran editor who has passed "beyond our sight, above our ken."

ISABEL SOMERSET, *President.*
G. F. MORGAN, *Cor. Sec.*
HELEN L. HOOD, *Rec. Sec.*

WHEREAS, Death has again entered our ranks and taken from our number Miss Mary Allen West, who has been identified with the W. T. P. A. from its inception; who was one of its largest and most deeply interested stockholders; who has from the first been its efficient secretary, and who for years has been the editor of THE UNION SIGNAL. And

WHEREAS, In all these positions she has served the cause and the Association with tireless energy and unchanging faithfulness, therefore,

Resolved, That we deeply mourn her sudden death, and realize that this association has lost one of its most earnest members; THE UNION SIGNAL its oldest and most efficient editor; the W. C. T. U. a most devoted member, and the temperance reform an earnest and tireless advocate.

That we tender our deepest sympathy to the brothers and other relatives of our sister, and commend them to Him "who doeth all things well," and whose grace is sufficient for every time of need.

DIRECTORS.

WHEREAS, Miss Mary Allen West, editor of THE UNION SIGNAL and beloved worker in the World's W. C. T. U., heard our Father calling while laboring in His vineyard and went home, therefore,

Resolved, That the San Bernardino, Cal., W. C. T. U. mourns her loss as that of a dear friend, a beloved sister.

That they keenly appreciate the loss of her able pen, her untiring industry and unselfish devotion to the temperance cause.

That motherhood found in her boundless love for children, her purity of character, steadfastness of purpose and loyalty to purity its highest type.

That the blessing of her memory will rest upon all who knew her.

W. H. B. GOODSELL, *Secretary.*

WHEREAS, God in His providence has called from among the leaders of our great organization, Miss Mary Allen West, a beloved sister and co-worker in the temperance cause,

May we bow submissively to the Divine will of our Heavenly Father and thank Him for the life and work of our departed sister. A good and noble woman has been called to her reward. "Well done, good and faithful servant."

Miss West was a moral reformer of whole consecration and consuming zeal; she was endowed with a strong and comprehensive intellect and sound judgment, beloved and respected by all who knew her.

We extend to the editorial staff of THE UNION SIGNAL, of which she was a valuable member, our heartfelt sympathy.

MRS. WETMORE,
MRS. PARKER.

Ann Arbor, Mich.

At the quarterly convention of the W. C. T. U. of Alleghany county, Pennsylvania, December 13, 1892, a resolution was passed tendering our heartfelt love and sympathy in the sudden death of our beloved co-worker and editor of THE UNION SIGNAL, Miss Mary Allen West. Twice God has thus laid His loving yet mysterious hand upon us. The overwhelming loss of our lamented Miss Ames is still fresh in memory. It seems to *us* like the extinguishing of two beautiful lives, so perfect, so needed, just now in the Master's service. It is difficult for us to understand there is still a higher service, a broader field, even in the "Celestial City," but God knows the work and the laborers. These life lessons with their darkened shadows (oft repeated the past year) mean more of earnest service, more of prevailing prayer, by those still "waiting." May her example, her ardent devotion for the Master stir us to greater zeal and devotion.

May our lives that have been strengthened and uplifted by her earnest thoughts through THE UNION SIGNAL be made more perfect through her death.

May it be said of us as of her, "her works do follow." God's hand was at the helm. He saw how her influence and prayers were needed in Japan to remove the curse, so hindering Christ Kingdom. As a fervent foreign missionary-worker, she felt it was life—even in death—to sow the seed that shall bring life everlasting. How rich and full of significance is such a rounded out life—at home or abroad, in sickness or health, her hands and heart were full of Christly service. What a rich legacy to leave the host of white-ribboners who mourn her loss to-day. May those associated in the close bond of friendship and good works, who so sorely miss her; who was in life so willing to share the burden and pressure ever resting upon editorial life, find God's spirit abiding constantly upon them, giving strength and wisdom, through the faith and blessed promises of Him who will never leave or forsake them. It seems like God's gentle voice speaking "around the world," carrying His message, that must relieve the nations of the earth of sin and misery.

MRS. A. F. BRYCE, *County Rec. Sec'y.*
MRS. WM. B. RHOADES, *State Supt. Y. W. Work.*

CALIFORNIA'S MEMORIAL MEETING.

With sad hearts the mention of the name of Mary Allen West brought a hush to all business proceedings of the executive meeting on January 3.

The following resolution of respect and love was passed by a rising vote:

WHEREAS, Miss Mary Allen West, senior editor of THE UNION SIGNAL, and one of the most active, efficient and loved of the workers of the National Woman's Christian Temperance Union, has been called from active life on earth to her higher one above; therefore

Resolved, That we, the members of the Executive Board of the California Woman's Christian Temperance Union, with a deep sense of our persona

loss, and with a deep appreciation of her services, desire to express our sympathy to our National and state organizations, and especially do we offer our sympathy to her family, but we rejoice with them that her work, so complete on earth, will bear fruit not only here but in eternity.

Resolved, That we hereby express our grateful appreciation of the kindness and attention shown to Miss West by the people of Japan while she traveled among them, and the respect shown her memory by them after her death.

The entire evening was devoted to a memorial service. In the same parlors where a few months since these same sisters had gathered to honor her by a reception, they were now gathering to talk to each other and to God of their loss and her gain. Mrs. Sturtevant-Peet, with tear-dimmed eyes, spoke of the courage and devotion and ability, and best of all, the rare unselfishness of Miss West. All voices joined in trembling tones in the hymn, "Nearer, my God, to Thee." Rev. Ada C. Bowles, of Boston, visiting in Alameda, voiced the thought of every heart by her prayer.

Mrs. H. E. Brown read the letters in THE UNION SIGNAL from Miss Willard and Sho Nemoto, as to the cause of Miss West's death being overwork. Mrs. D. J. Spencer spoke of her impressions of her, saying her figure and mind both gave the idea of strength. She had a world-wide reputation as the editor of THE UNION SIGNAL. Her prayers hallowed these headquarters.

Mrs. Van Pelt read a touching letter from Rev. B. F. Rattray, a former school-mate. He referred to her gifts and graces as a child, a youth and a woman, and recited her noble qualities. Mrs. Eyster, as a journalist, spoke of her as president of the Illinois Woman's Press Association and representative of the International Press League, and read the following resolution passed by the P. C. W. P. A.:

WHEREAS, In the death of Mary Allen West we realize a loss to the National Woman's Christian Temperance Union and Illinois Press Association,

Resolved, That the Pacific Coast Woman's Press Association extend to the Illinois Woman's Press Association our profound sympathy with their grief for the loss of their beloved and efficient president, assuring them that the memory of her noble life and worthy deeds will incite us to higher endeavor, and that her name and fame we will never let willingly die.

Mr. J. K. Inazawa, a Japanese gentleman, spoke of the great good Miss West had done his country and especially the Japanese women.

Mrs. Emily Pitt Stevens, with voice choked with emotion, told of the sweetness of Miss West's disposition which she had known when she honored herself and Mr. Stevens by becoming their guest. Miss West often said, "The California women have been so good to me, I love them so much." Speaking of Madam Willard's death she said, "Earth will be darker but heaven brighter," and now she too has joined her in that glorious world.

Mrs. Henrietta Skelton, with tears running down her cheeks, told of the years of comradeship in the early days of the W. C. T. U. work, and eloquently pleaded that every white-ribboner should treat lovingly every one as they would wish they had done in the presence of death. Let no word or action of ours bring tears to each other's eyes. "She and Saint Courageous may be looking on us to-night from heaven."

M. G. C. Edholm paid a tribute of love of one working woman to another and referred to the journalistic kindnesses done her by Miss West.

Mrs. Friar in whose home Miss West was a guest, spoke of her humble, Christ-like nature. All joined in singing softly, "Blest be the tie that binds" —the white-ribbon song, and like a bereaved family felt that by that very bereavement they had been drawn closer together.

M. G. C. EDHOLM.

The Tokio Funeral.

13 TSUKIJI, TOKIO, JAPAN, Dec. 17, 1892.

To the Relatives and Friends of Miss Mary Allen West:

DEAR FRIENDS:—At a little prayer meeting held November 30th, the day before Miss West died, where a few of us had met together to pray that her life might be spared, and where tears were freely mingled with the earnest petitions that went up to the throne of God, Mrs. Yajima, the sweet Christian lady, who is president of the Tokio W. C. T. U., in a brief testimony to Miss West's worth and work, remarked, "When I met her soon after she landed in Yokohama and looked upon her face, I said to myself, 'Ah, she is our mother, and we all are but children;' and that impression deepened as I came to know her better. Miss West is about my own age and yet how different we are! How little I can do! Yes, she was like our mother, and we all are but children before her." Yes, it was Miss West's motherliness, her womanliness, her large-hearted sympathy, her abounding and untiring zeal for the firm establishment here in Japan of the blessed and Christ-like cause, in working for which she spared neither time nor strength, that won all hearts.

"I don't want to go around just to make a show," she said so often and so emphatically when looking over the long list of places here in Tokio where she was expected to speak; "I don't pretend to be a lecturer, anyway, I have no gift in that line. I just want the workers to gather around me that I may give them methods of work, and may be able to feel that when I leave them and return to America the work will go right straight on." And we believe it will. We believe that God will use this death to clinch, as it were, the bolts which Miss West has well and faithfully driven into the temperance temple of Japan. Every one has been deeply grieved over this mysterious dispensation of God's providence.

I wish you could have seen the large and representative assemblage gathered together yesterday in Azabu church (Azabu is one district of Tokio) to pay the last honors to the one whom we had so fully expected to welcome back to Tokio about this time to finish organizing the National Temperance Union of Japan. Governor Tomita and the American Minister, Mr. Coombs, were present, besides a large number of "foreign" and Japanese friends. Many white-haired old Japanese ladies were there, a few Christian temperance soldiers, a few nurses from the Red Cross hospital, and many others. The service was half in English and half in Japanese. Dr. Cochran, of the Canadian Methodist church, was the English speaker. In English we sang, "Rock of Ages," and in Japanese, "In the Sweet By-and-By." A large procession followed the remains from the church to the station and some of us accompanied them to Yokohama, where we were met by many friends. The girls from the various Christian schools were drawn up in line on either side of the road and fell into the procession as the hearse moved from the station towards the church. The latter was simply but tastefully decorated. Down the sides of the church and on the wall, were the words in evergreens, "She hath done what she could." On either side of the pipe-organ we read, "It is all right," taken from Miss West's own words when asked if she had any final preparations to make, "Everything is all right." The stars and stripes and the Japanese national flag adorned the face of the organ, and two Japanese banners completed the simple decorations. The pall was laid the white side uppermost over the coffin, and wreaths of flowers upon it. The service was again conducted in both languages, the Rev. W. H. Daniels, in whose church in Chicago the Illinois W. C. T. U. was organized, being the English speaker.

Yesterday (Sunday, for I am now writing December 19) afternoon a memorial service was held in a large public hall here in Tokio, a meeting in behalf of the temperance cause having been appointed for that time, Miss West herself to be the principal speaker. All the addresses were in Japanese, and every speaker spoke in terms of highest admiration of Miss West's faithful and self-sacrificing labors in Japan and for the Japanese. It is pleasant to know, too, that these expressions of esteem have not been called forth only since Miss West's death, but were freely accorded her while she was among us.

The American Minister has been exceedingly kind in doing everything within his power towards lessening the difficulties arising from the remains having to be prepared so far from the capital and carried so far. Dr. Whitney, too, interpreter at the American Legation, an English gentleman, and a devoted Christian full of good works, has been indefatigable in rendering every assistance. And all the Japanese gentlemen and ladies associated with Miss West in her work in this country have spared neither time nor strength in their loving services.

A representative party was at the railway station at midnight of Tuesday, December 13, to meet the party returning from Kanazawa. The head officials of the various police stations were also present, and escorted the coffin from the railway car to the door of the station, whence it was conveyed to Dr. Whitney's hospital, there to remain till the funeral services of last Friday (December 16). Since then the remains have lain in the vestry of the Union chapel in Yokohama (where the service was held), and will to-day be conveyed to the steamer which is to bear you all that now remains—for such is the mysterious will of God—of the dear friend whom we had thought to return to you as full of life and energy as when she touched these shores.

Here in our home we greatly enjoyed Miss West's presence. She always spoke affectionately of the loved ones in America, showed us their photographs, and the little things she had received from her Japanese friends that were to be given to this and that one. "My girls," too, as she called her associates in the work, were often lovingly mentioned.

Praying that eternal good may result from this sudden translation of dear Miss West, and earnestly requesting your prayers and loving sympathy in behalf of these for whom she laid down her life,

Yours in deep sympathy,

MARY BELL GRIFFITHS.

Reception of the Body in San Francisco.

DEAR FRIENDS OF MARY ALLEN WEST:—It is 7:30 p. m.; since 2:30 I have been at the Pacific Mail Dock sitting beside the box containing the casket in which the body of our beloved friend lies. Two delegations of loving-hearted women have come and gone; the one representing the Press Association, the other, the Woman's Christian Temperance Union. The body had been consigned by Mr. West to Mr. Sanborn, agent of C., B. & Q. R. R., who is a native of Galesburg, and who knew Miss West from childhood. News came to us that the body would be removed to the S. P. depot and started upon its journey across the continent at five o'clock of to-day. Those of the committee living in Oakland went ahead to be at the depot to receive it, I remained to accompany it and waited until starlight, but no hearse arrived. I then returned to the city, found Mr. Sanborn, and heard from him that the delay was owing to the impossibility of having certain formulas connected with the transfer of the body to the undertaker attended to in time. This will be done to-morrow, and it will leave us in the evening overland train.

Knowing your natural interest in every and anything connected with her precious remains, I will give you the details. The box containing the casket is massive and carefully put together. The inscription upon it is as follows:

"Containing the casket of Miss Mary Allen West, to Frances E. Willard, W. C. T. U., Temperance Temple, Chicago. From F. Stanland, Missionaries' Agent, Yokohama, Japan."

Directions for the careful opening of the box, the position of the body, etc., are written in small characters upon the side.

The purser of the Rio Janeiro informed me that an acquaintance of Miss West, a missionary from Japan, was at the Occidental Hotel, having come over with them, and to him I hastened. He is Rev. John W. Saunby, of Canada, and has been in Japan six years. He represents the Canadian Methodist Church. His address for this year is: "Rev. J. W. Saunby, care James Lund, Esq., Woodstock, Ontario county, Canada." From him I obtained a few items of interest. Kanazawa, where Miss West died, is on the west coast and is a city of 100,000 inhabitants. "The funeral of Miss West," said he, "was attended by all the leading officials, Governor Suzuki doing all in his power to show honor and respect to the illustrious woman who had come among them only to do them good."

After the ceremonies her body was borne by twelve Japanese policemen, headed by faithful Sho Nemoto, on foot thirty-seven *ri*, or one hundred miles to Tsuruga, the railway terminus. Kanazawa is three hundred miles from Tokio.

The body was received at Tsuruga by Rev. Dr. Worden of the M. E. Church, who conducted it by railroad to Nagoya. There it was met by Rev. F. A. Cassidy and brought to Shidzuoka, who, in turn, consigned it to the loving care of Rev. James Ballagh, one of the oldest and most revered Presbyterian missionaries in Japan. He accompanied it to Tokio where it was placed in the hospital under charge of Dr. Whitney, a skillful surgeon and physician and interpreter of the United States Legation. "A dear, good man," emphasized Mr. Saunby, "who carefully prepared it for shipment."

The memorial services which were held in Azabu previous to their departure, were in the Canadian Methodist church. There were two addresses; the first in English, by Rev. George Cochrane, D. D., and the second in Japanese by Rev. Hiraiwa.

During the progress of these services a bell was tolled by a Japanese woman. "It was the most mournful sound to which I ever listened," said Mrs. Saunby. The bell has a peculiar history which is well worth telling. All classes of Japanese women (as well as men) are addicted to smoking a very mild tobacco which grows in Japan. The bowl of each pipe is tiny and contains a little of the weed about the size of a pea. Each pipe has a metal stem and bowl cover. Mr. Sen Tsuda, an enthusiast upon the subject of temperance, had collected hundreds of these pipes from his converts, melted the metal and converted it into a large bell according to Miss West's suggestion, which is to be presented by him to the Temple at Chicago. The bell is tongueless; the sound is produced by striking it upon the outside. It had been completed when Miss West's body arrived in Azabu and was tolled for the first and last time on that mournful occasion. Azabu means flax growing. Miss West's last address was given at Fukui, at the house of Rev. Mr. Fulton, a Presbyterian missionary.

Yours in tenderest sympathy,

San Francisco, Cal. NELLIE B. EYSTER.

The Home Coming and Burial.

The long journey of thousands of miles across Japan, the trackless Pacific and her native land, terminated at Galesburg, Ill., at three o'clock on Sunday morning, January 15. Mary Allen West's body was once more among relatives and life-long friends, and reverently was it received and cared for. The inconvenient hour of the belated train prevented the gathering of the large number of friends who had waited patiently at the station during the day.

The ponderous boxes which enclosed the remains were four in number, two being wooden and two zinc, and weighed nine hundred pounds. These fitted nicely into each other and were filled with sawdust. They were all carefully removed and the body placed in a metallic coffin, covered with black cloth. This casket was sealed and carried to the home of her nephew, Mr. Fred West, and there it was tastefully draped with flowers and smilax by a committee from the local W. C. T. U. On Monday many friends called for a look at the last earthly tenement of the precious body, which was never more to be seen by mortal eye.

On Monday afternoon at half-past one the special mourners, consisting of Miss West's two brothers, Byron and Carlton, with the family of the former and the visiting W. C. T. U. and other friends, passed out from this saddened home to the dear old "First Church," where had assembled the local W. C. T. U., missionary society, members of her Sunday-school class, Woman's Relief Corps and the band of the Grand Army. The church was beautifully decorated with flowers and Japanese and American flags and banners; chiefly conspicuous was a Japanese "pall," six by eight feet, made of black velvet and lined with white silk, the gift of the Tokio W. C. T. U. Embroidered with gold thread were Miss West's full name, the letters of our union and the verse, "They rest from their labors and their works do follow them." There was also an inscription in Japanese. An accompanying note explained that the pall was used with the white side out at the funeral in Tokio, so as to better represent the white-ribbon movement. Other Japanese offerings were a large floral star, made of native moss and artificial flowers, and two linen banners, containing scriptural texts, Rev. 14 : 13 and I Cor. 15 : 58. The pall undoubtedly has a large intrinsic value as well as being priceless from its historic and sacred connection, and is to be sent to the Temperance Temple in Chicago.

The floral tributes were many and very beautiful, the larger pieces being a pillow from the family, a Roman wreath from the W. T. P. A. and a handsome scroll from the Woman's Press Association. Many other beautiful flowers from personal friends, a rich silk flag and a portrait of Miss West adorned the large platform.

"Give to the Winds thy Fears," the Crusade hymn, was well rendered by the choir, then the pastor, Dr. Sturtevant, read from Revelations and offered a brief but touching prayer, the first sentence of which was: "We thank Thee, O God, for the long and safe journey that this precious dust has taken and that it is not to lie in a foreign land, but is to rest in the same soil in which mingles the dust of her parents and other dear ones." This thankfulness was voiced by every heart present.

After the singing of "One Sweetly Solemn Thought," Dr. A. R. Thain, of Omaha, Miss West's former pastor, delivered the following beautiful

SERMON.

When Mary Allen West died the multitude of her good deeds had won her so many friends that if her body had been carried around the circumference of the earth before burial the tribute of sincere grief would have followed its sad progress around the circle well known to the sun, for it is not too much to say that a band of mourning encompasses the entire globe, because the tenant of this tabernacle has passed into the unseen.

If I should select a motto to represent the spirit of her fruitful life it would be these words, which fell from the lips of Him whom she loved so well and followed so closely: "Whosoever shall lose his life for my sake and the gospel's the same shall save it."

According to the estimate of Jesus there is such a thing as *unprofitable gain*, even though the gain should be represented by the whole world; and there is such a thing as *profitable loss*. This latter fact has been demonstrated many times, and seldom more convincingly than by the life which we to-day commemorate. She lost her life for Christ's sake and the gospel's, but it has proved a profitable loss to many, yes, and to herself, no doubt.

What does Jesus mean when He says that one may lose his life in a profitable way?

He means, first of all, that the high ends of God's kingdom should always be chosen rather than the lower ends of seeming self-interest.

Presumptuous Peter had undertaken to rebuke Jesus, because He had foretold "that the Son of man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days arise again." But Jesus sharply rebuked Peter for entertaining thoughts of carnal policy which were satanic in their spirit, and then said to the disciples and to the multitude, "If any man would come after me, let him deny himself, and take up his cross and follow me." High ends should be chosen, even though darling self may have to suffer, even though the way to them should be marked by daily self-denial, and should lead at last under the cross.

The loss of the lower self is a great gain, for then we find the higher self —the true self—which is centered in Christ. While Lady Huntingdon was riding in her carriage one evening towards a brilliant assembly, there darted through her mind the thought, learned from the catechism in earlier years, "Man's chief end is to glorify God and enjoy Him forever." Pleasure had been her chief end in life, but from that night she lost her life in Christ, and it became a "living sacrifice, acceptable unto God" and helpful to man.

But there are so many in this world who choose the lower ends, that the average of living is reduced much below par. A philosopher once asked a man which of these two he had rather be—Crœsus, one of the richest, but most self-seeking and luxurious among men, or Socrates, one of the poorest, but one of the most virtuous men in the world—and the answer returned was, that, in his life, he would be a Crœsus, but in his death a Socrates. So there are many who would wish to be Dives in life, but Lazarus in death; with gain-loving Balaam, they would die the death of the righteous, but live the life of the wicked.

Miss West early in life deliberately chose the highest ends, and she never faltered in the upward path. She might have lived a life of comparative ease. She might have grown old in the midst of her friends. By following her natural tastes she might have lived a life of quiet study and literary activity, and in such a life she no doubt would have attained a good measure of success, neither could she have been accused of selfishness had she elected to spend her days in studious seclusion. Many of you know that she expected, at one time, to put the best work of her life into a history of Illinois, and that through years she had spent the leisure hours of a very busy life in collecting materials for such a work.

That history will never appear bearing her name as author; but the history of her life, and the history of our race will be all the richer because of that lost book. "My book! My book! I shall never finish my book!" exclaimed Buckle, the historian, when he was dying. No doubt there was selfishness in the cry. But no such thoughts troubled the dying hours of Miss West. She turned aside from pleasant paths, proper enough in themselves, to paths which were more difficult, because she saw in them the fresher imprints of her Leader's feet. She deliberately turned her back on the historical materials which she had collected—materials which would have taken noble form under her skillful hand—that she might *make* history by working "For God and Home and Native Land."

She lost her life—the life which she might have lived—that she might minister to the interests of higher ends—even the highest. But such loss is unspeakable gain. It lifts her from being a pleasant home light to be a star in the firmament of regenerated society, where her clear shining will

gladden millions of hearts. Her buried self has burst into bloom so rich and sweet that all of earth's continents claim some part in her, and the winds of the Pacific bear the fragrance of her life to distant islands of the sea.

A noble way to lose one's life is to merge his individuality in some worthy cause. So Moses lost his life when he refused to be called the son of Pharaoh's daughter that he might suffer affliction with the people of God. So again he lost his quiet shepherd life when he consented somewhat reluctantly to become the leader of God's people. But which is nobler, think you, Moses the shepherd, or Moses the Leader and Lawgiver? He no doubt had great gifts, but it was his cause—or rather God's cause with which he allied himself—which made him great. So Florence Nightingale "threw herself away," as some of her friends said, when she went to the Crimea to nurse sick and wounded soldiers; but she found a greater and more enduring name than any officer of the three armies who there sought "the bubble reputation even in the cannon's mouth." So Livingstone deliberately "got lost" from civilization in the heart of Africa; but the whole of civilization became greatly interested in finding him, and accomplished it only to learn that it was *Africa* that he wanted them to find—not Livingstone. He preferred to remain in Africa, and by dying there he made that continent his monument.

So Miss West lost her will in the will of Christ; merged her individuality in His cause; took hold of God's strength, and by Him was lifted into places of influence and power; allied herself with the great reforms which have the push of the centuries and the power of the Almighty behind them; and thus by giving herself entirely to be used of God, she received so liberally from Him whom she loved and served, that she grew into the nobly dowered woman who gave herself to the world so unsparingly, and whom the world can spare so ill.

A great cause is greater than its most illustrious advocates, and it helps to make them great. Was Christ unkind when He said to the Galilean fishermen, "Follow me, and I will make you fishers of men"? Separate existence is weakness. Association under a plan is strength. So drops of water become a Niagara. So men become an army, and win a Waterloo. So God permits us to connect ourselves with the onward sweep of great providential movements, and He shapes us while we serve Him, doing for us more than we can possibly do for Him. Would that men might learn this celestial economy; give, and it shall be given unto you; spend, and ye shall have; lose self for Christ's sake and God will *find* you—not on the low plains of selfishness—but He will place you on the hills from whence cometh our help; forget self in the advancement of some noble cause, and in the end you will find yourself in God's chariot riding on to certain victory and eternal reward.

And, in the service of Christ, we should be willing to risk *physical* life.

Men give vitality and life liberally for the advancement of secular ends, and some of them, by no means, of the highest. We are told that it cost thirty thousand lives to build the Great Pyramid. Science asks for life, and never has to plead for volunteers. How many brave hearts have been chilled into silence amid the ice which guards the approaches to the North Pole; but with every new expedition, life stands ready to hurl itself against those awful barriers which are strewn with the timbers of ships and the bones of men. Commerce asks for life, and gets it to the full extent of the demand. Our railroads kill an army of men every year. The switch-yards of Galesburg are soaked with the blood of men who died beneath the wheels. But when a man is killed by the necessities or by the selfish carelessness of commerce, is it hard to get some one to take his place? Conquerers ask for life, and walk to glory (if you call it such) over graves. Civil government asks for life, and sends men by the million into the thick of the battle, where thousands fall in a single day.

And is Christ unreasonable when He says, "Except a man hate his life he cannot be my disciple"?

Those of you who knew Miss West ten years ago remember her superb vitality, her great capacity for work, and the readiness with which she rallied from the frequent and severe demands even then made on her strength.

But you know how it has been during the past ten years. The demands upon her vitality were incessant. Her capacity for work became enormous. Articles, editorials, speeches, conferences, conventions, journeys, and taxing efforts of all sorts crowded after each other in close succession, or marched abreast in files. She was not careless of her health, but she was not careful to save herself. She forgot herself in caring for others. She yielded fully to the master passion of Him whose sacrificial death turned a sneer into the highest praise: "He saved others; himself he cannot save." Had she been less Christlike and more self-regardful she would have lived longer, but would she have lived *more*, and would we admire her as we do to-day? She loved not her life unto the death. No Leonidas, seeking to bar the gateway of his country with his own body; no Winkelreid, making a way for liberty by gathering opposing spears into his patriotic heart; no Cid, or Bayard, crowning a knightly life with a knightly death; no Warren, dying on Bunker Hill for the cause of American Independence, died more certainly on the field of honor than she did. She carried her white ribbon half around the globe; and then having fought a good fight, having finished her course, having kept the faith, she departed to receive the crown of righteousness which the Lord, the righteous judge, shall give unto all them that love His appearing.

Let us now consider the *motive* which should prompt one to lose his life.

Life is very valuable. To cast it away is culpable folly. To take it is a crime. What motive does Christ present sufficiently strong to make the giving of one's life a profitable loss?

"For *my sake* and the *gospel's*." Christ could not have presented a higher motive. Men will do much for self, but they will do more for others. What is it that nerves the arm of toil? The desire to provide for one's loved ones. What keeps the engineer in his cab when death is staring him in the face? He stays there at the risk of mutilation or death for the sake of those who are in the train behind him. What was it that enlisted over two million men during the war of the rebellion? It was done for the sake of that which our flag represents.

And it was this motive—for *Christ's sake*—that enabled Paul to endure his multiplied labors and afflictions; and cheered John when he was on the isle of Patmos; and comforted Peter when he was led forth to suffer the death which Christ had foretold; and strengthened Polycarp to rejoice that Christ had considered him worthy to taste the cup of martyrdom; and caused the maiden, Perpetua, to sing Psalms when she was exposed to the fury of beasts in the arena; and sent Judson to India, and Livingstone to Africa, and Brainerd to the Indians.

And this motive shaped the life of Mary Allen West. She could not lead an easy life for her own sake, but she could do anything for Christ's sake. If I had time I would like to tell what she did for this church while she was a member of it. This old First Church has an honorable history, but it may well reckon as chief among its honors the fact that it welcomed Miss West to membership when she was a child and that her love for its fellowship was so great that she retained her membership in it until she passed to the church triumphant. Some of you remember her prayers, as simple, direct and trustful as the home speech of children; her labors with the Band of Hope in yonder chapel; her missionary activity in a number of societies; her Sunday-school in yonder corner of the church, which sent representatives to various parts of the world; her zeal for temperance, which was always according to knowledge; her sympathy for the oppressed, which extended to all colors, kinds and conditions of men; her pity for the fallen, which would not permit her to pass by on the other side; her charity, which moved her to give all that she was and all that she had to the Lord and to his children; her many lovable qualities, which drew hundreds of friends to her, and her constancy which held them as with hooks of steel, and her consecration, which held back nothing which could honor her Master or benefit His cause. All of this, and much more, she put into deeds, far beyond any power that I possess to tell it in words.

And for Christ's sake she took up those more public duties which called her away from this home church and this college town. It was no dream of personal ambition which led her to Chicago. She edited THE UNION SIGNAL for Christ's sake, and performed all the other duties of her public station for His sake and the gospel's.

And could there be a higher motive? For the sake of Him who for our salvation laid aside the form of God, and was made in the likeness of men; who took upon Him the form of a servant; who went about doing good; who healed the sick, fed the hungry, comforted the sorrowful and pardoned the penitent; who wept over us, prayed for us, died for us, conquered death for us, and ever liveth to intercede for us. Oh, let it thrill and inspire you!

For this motive ennobles all true service. Christ came to establish a new order of nobility. He made known its principles to His disciples once when they were showing evident ambition for place and power. After calling attention to the ambitious desires of Gentile princes he said: "But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

The founder of this order of nobility showed no fondness for external decorations. The only gold, silver, and precious stones that He cares for are those which adorn character. He did not decorate His disciples with gem-set stars and jeweled crosses, but He told them to carry crosses of self-denial, and incited them to win stars which will shine with undimmed brightness when the gems of earth shall have lost their luster.

And if you ask for other parallels in this new order of nobility which has Christ for its King Arthur—wearing as none save He ever did—the white flower of a blameless life—its coat of arms is a helping hand; its motto is, "In His Name"; and there is room for the whole human race to sit down at its "Table Round."

"The old order changeth, yielding place to new."

What a change is taking place in the world through the rise of this new order of nobility. Slavery is gone, or is doomed where it lingers; for how can there be slaves in a world into which Christ came to make men free indeed. War also is doomed, for God "hath made of one blood all nations of men, for to dwell on all the face of the earth." Knight errantry now is not imitation of the mail-clad heroes of old, but it is imitation of Him who went about doing good. Not the mailed hand is mighty, but the ministering hand. Not thrust of spear and stroke of sword and braining battle ax make a Bayard; but to lift up the fallen, to recover the erring, and to minister to the least of Christ's brethren. And the truly great ones of the earth are not conquerors who have left a track of blood across ravaged lands; but the men who build and endow charitable institutions, who found colleges, who establish libraries and museums, who lead "Salvation armies," who go down into the slums and find souls; and women, who devote their lives to nursing the sick, or who give themselves, for the sake of Christ and humanity, to the multiform activities of philanthropic reform.

In the truly great order of nobility, Mary Allen West was an "elect Lady." By loving service she had become great. She had risen to the peerage of that noble circle of women whose names I need not speak, for they are well known, —a peerage of *worth*, into which Lady Henry Somerset won her way, and which

she prizes more highly than her place in the British peerage. Plain Miss West is more noble than any titled dame who may show half a score of quarterings on her coat of arms, but does not possess the moral worth of this lady who sleeps in the Lord. Her body will not be honored by resting beneath the pavement of Westminster Abbey; but she has a higher honor than many a one whose dust there awaits the resurrection; she is enshrined in the hearts of the people.

"Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood."

And now in what sense does one *save* life by losing it for Christ's sake? I answer, such a life is not lost, but *profitably invested*. It is well to *save* money, but it is better to invest it where it will bring the largest possible returns consistent with honesty. Save life selfishly and you lose it, as appears in the parable of the talents; invest life and you save it, as appears in the same parable.

All that is glorious in history and all that is glorious in the social, economic, civil and religious life of our day is the result of invested lives. One pours forth his life in song, another puts it into science, or discovery, or education, or philanthropy, or invention, and so the world grows richer because of invested lives—invested often with great toil and suffering and risk—even to the limit of loss, physically.

Christianity to-day represents lost, or invested lives. There is a truth in the doctrine that the holy lives of saints and martyrs form a sacred deposit, which may be drawn on for the good of humanity. Every worthy life forms a part of that deposit, and it is guarded, not by St. Peter's keys, but it belongs to the whole world, and every such life, by its immediate helpfulness, or by its remoter influences, makes it easier for struggling men and women to live worthily.

I cannot tell you how much richer the world is because our sister lost her life for Christ's sake, but I know that in her generation not many invested life more wisely than she did. Her life is not lost. It is a wise deposit, a large investment, and what the sum total of the returns will be no one can tell until the books are opened at the day of final accounts.

And then, to lose one's life for Christ's sake increases *capacity* for life. Life is a relative term. It means much or little not in proportion to *length*, but in proportion to great or little capacity. An hour for Milton is worth more than three score years of some lives.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest,
acts the best."

THE FIRST CHURCH OF CHRIST, GALESBURG.

Judged by such a standard, Miss West lived much in her fifty-five years. Her capacity for life in thought, feeling and action was great and it was all the time growing. We are sorry that her life was so short in years, but we rejoice that it was so large in capacity. Deep and wide and rich and strong was that life when it flowed into eternity.

And this brings me to the last thought which I will take time to mention. He who loses his life for Christ's sake, saves it unto life eternal.

When we contrast the temporal and spiritual worlds as to duration and worth, it shows, indeed, the most miserable lack of economy, that for the sake of grasping a few sinful pleasures during a brief earthly life, one should cast away an eternity of joy.

During the persecution under Licinius, the Emperor, A. D. 300, his chief governor, Agricolaus, endeavored to turn forty Christians, who were under arrest, from following Christ by offering them money and preferments; but they cried out with one consent: "Oh, eternity, eternity! Give money that may last forever, and glory that may never fade away." As Agricolaus and the Emperor were too poor to pay such a price as that, those forty martyrs accepted violent death, and at God's right hand they found what they were searching for.

I am persuaded that it is a good thing to live for eternity. Apelles said that he painted "for eternity." He was mistaken after all—though his purpose was admirable—for not a stroke of his brush remains at the present day.

Miss West lived for eternity, and what she has done will never perish. She lived for eternity by living the present life worthily. I will not attempt to set the events of her life in orderly array, for the time will not permit, and some one will doubtless give her life to the world in biographical form. But many of us remember how she lived, and we know that the more her life is studied the more clearly it will be seen that she lived a singularly high, noble, unselfish, spiritual life. That life is now forever safe. It is not lost; it is hid with Christ in God.

This faithful servant, having followed Jesus closely during life, is now with Him in glory, to find that a life lost for Christ's sake is unspeakable gain

I am a better man for having known her intimately, and it is high praise to say of her that no one could be with her long without being bettered thereby, unless he persistently put from him that strong influence for good which was as native to her personality as effluent light is to the sun.

Such a life as this which has come to its earthly close furnishes us with a good human standard with which to estimate the value of life. Well might the great Persian poet write:

"I doubt whether those who through every clime
Have wandered and sought, in peace and in strife,
For gold and for treasure, have ever found time
To study the genuine value of life."

Her life, if studied, will show clearly the genuine value of life.

I know also that if she could speak to you to-day out of the unseen she would say something in keeping with these lines, which came from the pen of a woman, Frances Anne Kemble:

"A sacred burden is this life ye bear,
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win."

At the close of Dr. Thain's address, Mrs. Sarah Wilder Pratt spoke as follows, for the Illinois Woman's Press Association:

Some one said this morning that "few people were willing to be used by the Divine Spirit as Mary Allen West was," and turning to the Bible I read these words, II Cor. 4 : 6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." That light has shone clearly in all the life of our friend. I speak as a member of the Illinois Woman's Press Association. Miss West was elected in 1885 as our first president. An incident occurring by which she was called to the chair in a meeting of some kind where confusion was running high, it was discovered by a mutual friend that when *her* gavel came down it was so charged with decision and love that quiet was then restored. "That is our president to be for the I. W. P. A." said my friend, and so it was and has been ever since.

She believed in rotation of office and insisted upon it, but was not listened to. Her constant communion with the Divine Love and acknowledgment of its presence in all our meetings gave her the power to harmonize all differences and her continual ignoring of all appearance of evil was a powerful protest against it. What shall we do without her who has held us to peace and pleasantness and active duty? She had learned that the great secret of love is *serving*, and so everywhere rendered loving servie. It was felt that except for the wear to her, who was overburdened, she must still fill the pesidential chair for the "Fair" year, and we were all looking forward with joyous hopes to her return to us, when the sad tidings struck so sharp upon our ears.

Where is there another! Yet who can think of her as dead since her influence is a living presence that girdles the earth. Her creed was the Divine Love, her church humanity, her home the world. "Blessed among women" shall be written everywhere for her.

Miss Margaret A. Sudduth spoke for THE UNION SIGNAL, outlining Miss West's connection with the Woman's Temperance Publishing Association and characterizing her rare editorial qualities, also her love for the workers as well as the work. She closed by telling of the voluntary contributions for a memorial drinking fountain, to be plaeed near the Temple, which started in THE UNION SIGNAL composing room, and has now reached the sum of $160.

Mrs. E. G. Hibben, of Peoria, for two years president of the Illinois W. C. T. U., and for sixteen years a personal friend of Miss West, gave the closing address which inspired all to better living. She took for her text, "How are the mighty fallen in their high places," and said: "We stand to-day by the casket of that friend who was one of the mighty in the white ribbon ranks. The women of forty-four states are to-day mourning a mighty leader fallen, but Illinois, her native state, rightly counts herself among the chief mourners. Miss West's life was made up of self-sacrifices. It was fitting that she should have taken this long journey to a foreign land to carry this pure temperance Gospel. It was a mysterious leading of Providence, but we believe it to be His leading. A great leader has fallen; may God raise up a hundred women to take her place. 'Be thou (also) faithful unto death and I will give thee a crown of life.'"

After the closing song and prayer by the pastor, the audience filed slowly out of the old historic church and proceeded to beautiful Hope cemetery, only a short distance away, and laid to rest beside the graves of her father, mother and sister, the "great leader," so beloved by her own townsfolks as well as by tens of thousands of white-ribboners.

The Union Signal

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX. CHICAGO, February 2, 1893. Number 5

SELF-DENIAL WEEK, APRIL 3-10.

Each white-ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's W. C. T. U., sending the same directly to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

SINCE OUR LAST ISSUE.

The Panama Canal cases are nearing the close.

Arizona is knocking for admission into the United States.

A new extradition treaty with Sweden has been sent by the President for ratification by the Senate.

The thirty-fourth birthday of Emperor William was celebrated with great rejoicing in Berlin, January 27.

The contents of the new Irish home rule bill which is to be introduced at the opening of Parliament in February, are made public.

Princess Margaret, the youngest sister of Emperor William of Germany, was wedded last week to Prince Frederick Charles of Hesse.

At a meeting in New York Saturday, the Whisky Trust combine reduced its price on whisky eighteen cents per gallon, thus ending the great speculation.

At a caucus of Republican senators in Washington last week it was decided to take favorable action upon the admission of the territories of Oklahoma, Utah and New Mexico to the Union.

A memorial to Congress requesting the United States government to take absolute possession of all anthracite coal lands and operate them in the interests of coal consumers was passed in the Minnesota senate last week.

A resolution was offered in the Senate by Senator Chandler last Thursday and referred to the Committee on Finance, instructing that committee to inquire into the existence and purposes of the Whisky Trust and to report by December 1.

James G. Blaine passed away January 27, and was buried at Oak Hill on the 30th. President Harrison ordered all the executive departments at Washington to be closed on the day of the funeral, and the State department to be draped in mourning for thirty days.

Dispatches received at San Francisco, January 28, bear the important news of the overthrow of the Hawaiian monarchy, the establishment of a provisional government under two Hawaiians of American parentage, an American and a Scotchman, and the departure of an embassy to Washington requesting annexation to the United States.

THE time is flying and April will soon be here when the returns of our Great Petition should all be sent in to Miss Alice E. Briggs, the Temple, Chicago. Representatives of thirty-four countries will unite in this greatest of all petitions, our own among them, we hope with at least a relative number of signatures to voice our country's protest against the liquor traffic.

A NEW idea and especially a good one is always hailed with interest. One comes from the Manitoba W. C. T. U., originated by the Provincial superintendent of organization, and it is to hold a Mock Parliament, February 9th, in the Opera House at Winnipeg. The women in the Province have municipal and school suffrage and are now petitioning for full franchise. The object of the gathering is to enthuse and educate the members. They will conduct the proceedings strictly in accordance with the rules of the legislature. The second reading of the bill to giv women the right to sit in the legislative assembly and vote for members thereof, will be the question under discussion. We wish success to all such educative and progressive efforts.

POLICE station and police matron work is a department which appeals to our practical and earnest women everywhere. Its claims and suggestions for its workings are admirably set forth in an article by our National superintendent of police station and police matron work, Mrs. Margaret A. Watts, of Louisville, Ky., on page twelve.

FOR twenty years the temperance people of this country have gone to the United States Congress and asked for a commission to inquire into the relation which the liquor traffic bears to pauperism and crime. The latest of these untiring efforts, January 26, only gave an opportunity for a saloon-sustaining Congressman to pour out an invective against such "pseudo-philanthropists who want to use the powers of Congress to advance some especial hobby to which they are devoting their otherwise useless lives." Yet these "pseudo-philanthropists" will not "down," and some day they will find the entrance so long denied. Then our craven legislators and politicians may find themselves forced to face the real vital issue of the day, and the protecting veil of government will be lifted from the unrighteous traffic in liquor.

ALL good people must rejoice that General Booth comes off with flying colors in the report of the committee appointed to look into the great charges of which the Salvation Army is almoner. Lord Onslow reports that speaking in general terms he has made most satisfactory reports on ninety-five per cent of the money invested. The committee has held twenty-three sittings, and has been most thorough in its work. An expert accountant, who gave his services to the committee, has had a dozen clerks at work going through books. The General has been repeatedly cross-examined, and so have the leading officials of the Army. Any adverse comment on the part of the committee takes the form of an expression of opinion to the effect that the General has perhaps cut out too broadly for the amount of his cloth; in other words, it is to be regretted that quite so much cash should have been invested in buildings. One member of the committee thinks it is important to provide against the General's decease by appointing a trustee, but even this committee-man has frankly declared that he would be sorry if anything should prevent the Darkest England experiment being pushed forward and thoroughly tested.

"WARSHIPS for Hawaii," "Annexation a red-hot question," were some of the ominous headlines in the American dailies of January 30. The Saturday previous five commissioners reached San Francisco from Honolulu, bringing the news of a revolution on the islands of Hawaii January 14 and the proposition of annexation to the United States government. The next morning the flagship Mohican left San Francisco for Honolulu, and other ships are being prepared for the same voyage. The deposition of Queen Liliuokalani and the overthrow of the monarchical government are the immediate causes for the annexation appeal, but the desire for this has long existed among a large class of Hawaiians. It should be favorably noticed that the quiet acquiescence of the queen in her own deposition alone saved a bloody war. She appeals to the United States to reinstate her authority, asserting that she yielded only to the superior strength of our naval force. The press of San Francisco either favors annexation or such a belligerent attitude as will prevent any other foreign power from gaining possession of the islands. The opinion at Washington among Congressmen seems to be against annexation, on the ground of Hawaii's remoteness and the expense involved in assuming her protectorate. The commissioners will reach Washington on Friday, and will immediately seek an interview with the powers that be. But it is doubtful if this weighty question is one which can be settled during the present administration, and it is probable that President Cleveland will call the much talked of extra session of Congress for the consideration of this new international problem.

THE experience of Cambridge, Mass., in securing prohibition for seven years in succession and the efforts put forth by its temperance advocates are well worthy a detailed and careful study. Never were plans better laid and executed by a citizens' committee. Money was raised, ($2,000), headquarters opened, the entire registration was canvassed and prohibition voters notified by circular just when and where to vote, their names being checked off as they appeared at the polling places and men sent to bring in those who had not voted. A large printed sheet, called *Frozen Truth*, consisting of actual facts setting forth the great gain to the city in good order, thrift, increased growth, savings bank deposits, in real valuation, in unity and public spirit, from prohibition, was sent to every voter in the city. Public meetings were held and the churches united in the agitation so that by prayer, hard work and a wise use of means the real issue was kept before the people and a glorious victory attained. Similar efforts would reap similar results in many other law-abiding communities, we are sure. At least the successful endeavors as briefly outlined above ought to be full of instruction to public-spirited citizens everywhere.

THAT invaluable institution, the Woman's Lecture Bureau, has been placed under the care of Miss Lucy Anthony, Somerton, Philadelphia, who is a niece of the redoubtable "Susan B." Miss Anthony herself consents to go on the list and there is not a woman in America, or a man either, whom the people more delight to honor than this great-hearted pioneer who has given half a century of active work in the temperance, suffrage, and other reforms that are vital to the uplift of humanity. Miss Lucy Anthony has had some years of experience in making lecture trips, and has been most successful. She is trusty, quick and genial, three points from which alone can be constructed the triangle of a lecture bureau that shall live and last. It is slow work to build up such an institution, but it is very sure. People wish to hear good speakers on living issues; reformers speak at lower rates than lyceum lecturers do, and Miss Anthony can furnish as good speakers as the nation affords at far less rates than they could be obtained from the regular lecture season bureaus. We urge our brothers and sisters everywhere to try the lecture bureau under its new auspices, and we are confident they will never regret so doing. For particulars see page twelve of last week's UNION SIGNAL.

FATHER MAHONEY, our stalwart prohibition worker issues a bi-weekly manifesto at St. Paul, Minn., and we wish it might be as ubiquitous as drink. It is an admirable little sheet to give away and full of convincing arguments against the liquor men's tactics, and the high license fallacy. We wish our white-ribboners would send to Father Mahoney for specimens and give them out to Catholics, who will accept the utterances of their own great men, and thus be brought into a more intelligent sympathy with what we are trying to do. Here are some quotations: "One-half the amount of what is annually spent in drink in Ireland would, if applied for the purpose, buy in fifteen years all the farms in Ireland." "If we could make England sober we might shut up nine-tenths of the jails." Cardinal McCabe, of Dublin, writes, "Intemperance is the source of nearly all our crimes and misfortunes. Ninety per cent of all Irish crimes are traceable directly or indirectly to drink. I blush for the old race whenever I walk along the streets of our cities and read over the doorways prefaced so seldom by the words, 'bank, dry goods store,' and so often by the words 'saloon and imported liquors.' In a single western state of America there are one thousand five hundred saloons kept by Irishmen, representing twelve million dollars that come out of Irish pockets in one year. Must we have the drink always with us? Is there no remedy? The state alone can save us. The traffic smiles approvingly on moral suasion. Moral suasion leaves its work intact."

THE PATH SEEN FROM THE HILL.

BY H. W. GIBSON.

As the lone wanderer perplexed and troubled,
Seeing no way to go,
Doth seek some height whence he may view the landscape
Stretched like a map below,
And noting carefully each foremost landmark,
Of mound, or tree, or hill,
Doth haste him down to follow through the valley
The path seen from the hill—

So would I seek in times of doubt and conflict
The sacred mount of God,
Whence I may mark the relative proportions
Of all things on life's road;
And frame my course upon the clearer insight
Into my Father's will,
Striving to follow closely through life's valley
The path seen from the hill!

Paris, France.

A WHITE RIBBON PILGRIM IN ENGLAND—THE ENGLISH CAMPAIGN.

BY FLORENCE BALGARNIE.

The holiday season was upon us, and Christmas day dawned with a face so smiling and rosy as to puzzle the American who imagines the old country is in gloom six days out of seven.

But next morning London woke to a horror of great darkness, to the awful, indescribable yellowness and blackness of a genuine fog which remained until the evening of the 29th; the merry peals of Cathedral bells gave place to the horrid explosion of fog signals all along the tracks down which the trains slowly crawled, and sunshine was feebly replaced by electric light, gas and oil lamps which only seemed to render the gloom more deadly dark.

Meantime the campaigners, Lady Henry Somerset, Miss Frances E. Willard and Miss Anna Gordon, were resting after their labors in the charming retreat known as the Cottage Reigate. Reigate is one of the quaintest little old world towns, lying in a vale amidst the Surrey hills. A famous coaching place it was in the so-called "good old days," which we people of the radical persuasion prefer to call the "bad old days," because they were allied with much political corruption and organized monopoly. Reigate too, was in its day an ecclesiastical centre, as the Priory indicates; but only the ghosts of mediæval monks remain to haunt the dusty alcoves, while its modern owner prefers to live outside her own Priory gates, in the charming William Morris decorated home, termed the Cottage. It is such a quiet spot, and in the summer the back garden is all alive with sweet, old-fashioned flowers, such as Mrs. Allingham loves to paint and Kate Greenaway portrays in her children's books, where the daffy-down-dillies stand all in a row. Here, then, under its wintry aspect, which with us means either white or green, for in damp little England the grass never fades, our well-beloved and honored leaders rested until the New Year brought with it a fresh round of work.

It was pleasant, indeed, to welcome Miss Willard and Miss Gordon again amongst us. You have already heard of the magnificent reception accorded to them and Lady Henry by the Highgate Temperance Society, the very night after they reached town. This is old news, but the little people may like to know that the church in which they spoke is at the very foot of the famous Highgate hill, up which Dick Whittington was climbing when Bow Bells called him back saying, "Return! Return! you shall be Lord Mayor of London."

The meeting on temperance Sunday in St. James Hall, under the presidency of the Rev. Hugh Price Hughes, was also a great success, and both ladies, despite the ill effects of bad storms on the Atlantic, made a deep impression upon the audience which crowded every corner. This James Hall, where some of the grandest political rallies have been held from time immemorial, and where classical concerts are given almost daily throughout the season, has now for years past been engaged every Sunday by the West End Mission, organized by the Methodists.

As you may guess by the name, this hall is not far from the Palace of St. James, close by which is Marlborough House, the town residence of the Prince and Princess of Wales. Strolling then from St. James Hall, down Piccadilly, and turning to the left as we make for Pall Mall, we come upon the palace and passing by its quadrangle, where a military band sometimes plays, we cross St. James Park, traverse the foot bridge over the lake, come out by Queen Anne's Gate and so find ourselves in Victoria Street, where at Albany Buildings, No. 47, Miss Helen Hood works all day with ceaseless fidelity. Even on Boxing Day, a day which to the cockney is more peculiarly a holiday than even Christmas itself, the faithful secretary was at her post at the headquarters of the World's W. C. T. U. of the British Empire.

Emerging into the street let us proceed up it to Broad Sanctuary, that spot where many a poor hunted wretch found safety from his pursuers in the olden day, and so past the James Abbey of Westminster and the Parliament Houses to Trafalgar Square, where the National Gallery stands. Then on we go up St. Martin's Lane, round the east corner of the British Museum and presently we find ourselves at 57 Gordon Square, where Lady Henry and her guests make their home during their months of work.

From hence within three days after reaching home they set off on a prolonged tour of conferences, which had been organized by the ever capable Miss Hood. Yorkshire was the first point of attack. A series of conferences and meetings was held in Sunderland, Middlesborough, Hartlepool, Doncaster and other places. Then came a few days of grace, and after that Birmingham was made the center, followed by Nottingham, both of them most important towns in the Midland counties. As all these conferences are planned on similar lines, one is typical of the rest.

Nothing could exceed the enthusiasm displayed everywhere. The Yorkshire folks are "canny" and cautious, but "true and tender," and temperance sentiment is much more fully developed there than in some of the southern counties. That most active temperance reformer, the Countess of Carlisle, owns estates at Castle Howard, in the North Riding of the county, and the Yorkshire women have a splendid federation of unions, which they work much on the lines of American state unions and which is affiliated with the headquarters of the British women in the Memorial Hall, London.

In the Birmingham town hall I understand the finest demonstration of all was held. On the evening of the first day the largest hall in Nottingham was crowded to overflowing. The speakers of the evening were of course Miss Willard and Lady Henry, both of whom were in excellent form. Your sweet singer, Madame Antoinette Stirling, whom we now consider ours, sang three times, and most charming thing of all, gave a little temperance speech by way of response to the final *encore*. Next day the conference sat from early morning until late in the afternoon, when organization, literature, police matrons and many other subjects were discussed and Mrs. Whitall Smith gave one of her ever-profitable Bible readings. In the interval between conference and public assembly Miss Anna Gordon held a pleasant meeting for the children.

The second evening session was no less successful than the previous one, and deputations of the Rechabites, Good Templars and other bodies presented addresses to both of the distinguished visitors. The platform was quite gay with regalia and badges of all kinds, among which the white ribbon, like a modest snowdrop, peeped from many a bosom.

At these conferences delegates were present from all points of the county, so on each occasion we may say a capital stroke of organization was accomplished.

BRITISH RECEPTION TO MISS FRANCES E. WILLARD.

The great united demonstration convened by Lady Henry Somerset in honor of her beloved and well known guest, Miss Frances E. Willard, was without a parallel in the history of the temperance movement. For once all barriers seemed broken down, and men and women of every creed and many nationalities banded together to testify their appreciation of the services rendered to humanity at large by the President of the World's Woman's Christian Temperance Union.

Deeper even than this was the significance of this magnificent gathering, for on this eventful night, Monday, January 9, delegates from forty-six societies were present, men, women and children, representing the grand standing army, seven million strong, of total abstainers, which exists within the British Isles. This vast army of the mother country was drawn up not as a foe of the great Republic across the seas, but as friends, allies, comrades of the Woman's Christian Temperance Union of America, to give them a right royal salute, and to shout in joyful chorus: We wage *with you, our beloved American sisters*, our peaceful war for God and Home and Every Land. Would that we might have demonstrations such as this in every town throughout the two great countries, for then would the mutual prejudice, pride and jealousy engendered by newspaper recriminations, McKinley tariffs and ignorance vanish as dewdrops in the sunshine.

The meeting was announced for half-past seven in Exeter Hall, but more than an hour before the time the Strand was lined with thousands of people eager to gain admittance. So great had been the demand for tickets that their issue had been suspended on the previous Saturday; but ticket or no ticket, people seemed determined to force an entrance, and the situation was, for a time, almost alarming. Arriving at the main door at seven o'clock, it was nearly half-past before I succeeded in forcing my way up the crowded staircase to the platform, where I found the speakers already seated. The national choral society of the National Temperance League, led by Mr. James A. Birch, and accompanied on the great organ by Mr. Frank W. Parish (both of Her Majesty's Chapel Royal), rendered the familiar chorus:

"Joined in God's cause, heart to heart, hand to hand
We all belong, we all belong;
Each one a part of the white ribbon band,
We all belong, we all belong;
Each but a unit, yet each counts for all,
What though our place and labor be small,
Our part be but to obey His great call,
We all belong, we all belong."

Prayer had previously been offered by the Rev. F. B. Meyer, who has lately succeeded the Rev. Newman Hall, at Christ church, Westminster, and audience, platform and choir had joined in singing the well-known hymn "How firm a foundation."

The scene from the platform was most impressive. Exeter Hall, that ancient rallying ground for the advocates of great causes, has grown somewhat worn and dreary looking with time, but to-night it seemed to have put on holiday attire. From out the dingy window recesses which line each side from platform to back gallery, waved the flags of all nations, American, British, Chinese, German and French; the great organ was fairly embowered in tall palms betwixt which hung the banners of the Woman's Union, the white-ribbon encircled globe and the motto, "Christ for the World," and below this embroidered in white chrysanthemums upon a crimson cloth was the one short, sweetly comprehensive word, "*Welcome.*" On either side of this the flags of the two great English-speaking nations were draped, the Stars and Stripes to the right, the Union Jack to the left. The front of the platform was wreathed with holly, laurels and yew, and intertwined with tulips, white and red, while the air was fragrant with the presence of lilies of the valley, roses and lilacs.

Lady Henry Somerset was in the chair, and on her right sat Miss Willard, supported by a host of distinguished men and women, Members of Parliament, London county councillors, labor representatives and temperance advocates, together with members of the following societies:

The British Women's Temperance Association, the World's Women's Christian Temperance Union, the United Kingdom Alliance, the Young Abstainers' Union, the Independent Order of Rechabites, the Independent Order of Good Templars, the Anti-Opium League, the Anti-Opium Women's Emergency League, the Church of England Temperance Society, the Total Abstaining Section of the Y. W. C. A., the Band of Mercy, the Salvation Army, the International Christian Police Association, the Church Army, the London West-end Mission, the Women's Suffrage Society, the Peace Society, the Vegetarian Society, the Rev. Armstrong Bennett, B. A. and six ministers deputation from the Wesleyan Church, the Tower Hamlet's Mission, the Baptist Total Abstinence Society, the Women's Liberal Federation, the National Union of Women Workers, the English Sunday Closing Association, the National Vigilance Society, the East London Mission Institute, the Prison Gate Mission, the Friends' Temperance Union, the Railway Mission, the British Medical Association, the Congregational Total Abstinence Society, the Theological Students' Total Abstinence Society, the New Church Temperance Society, the Catholic Total Abstinence League of the Cross, the National Temperance Federation, the Phœnix Order, the Working Women's Teetotal League, the Butchers' Total Abstinence Society, the Bakers' Total Abstinence Society, the General Post-office Total Abstinence Society, the London Temperance Hospital, the Temperance Orphanage Board, the Y. M. C. A., the Railway Temperance Mission, the Presbyterian Total Abstinence Association and the Women's Trades Union Association.

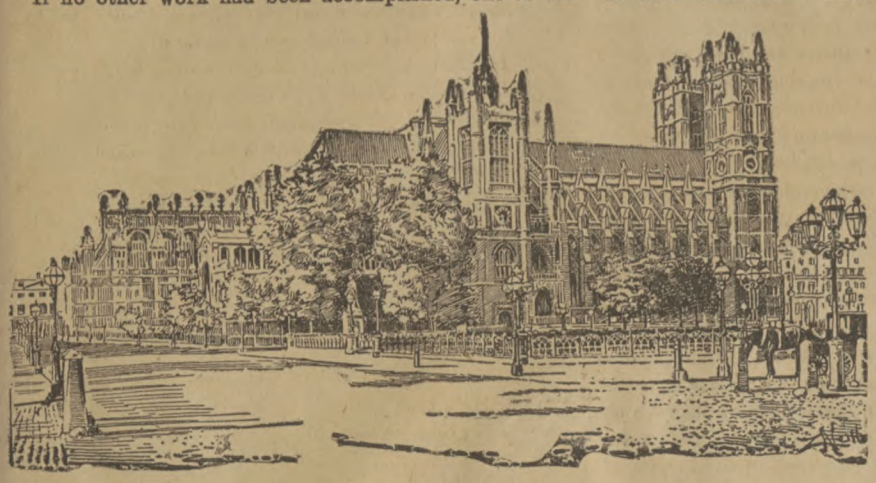
The opening address of welcome was given by Lady Henry Somerset and was so brief, yet full of poetry and reverence that it may be given in full:

"It is fitting that this historic hall should have been chosen as the scene of a welcome to one who, above all other titles deserves that of Reformer. Wherever the temperance cause has a champion, wherever the cause of social purity has an exponent, wherever the labor movement lifts up its voice, wherever woman with the sunlight of the glad new day upon her face stretches forth her hands to God, there is the name of Frances Willard loved, cherished and revered. Tried by a jury of her peers—even amid the clashing opinions of this transition age where the old is unwilling to die and the new seems hardly ready to be born—there would still come the verdict, she is a fair opponent, she is a kindly comrade; as Lincoln said, she has 'firmness in the right as God gives her to see the right, and moves along her chosen path with malice toward none and charity for all.' From that more august and perhaps impartial jury, beyond the circle of reform, comes the verdict prophetic of that which history

shall one day record—she made the world wider for women and happier for humanity.

"We know that America owes her greatness to the sterling worth of those intrepid Puritan pioneers who were the best gift of the old world to the new; so Frances Willard, who has in her veins that pure New England blood, owes to her ancestry much of the strength and courage that must ever be the basis of a reformer's character.

"If no other work had been accomplished, one of the



WESTMINSTER ABBEY.

greatest achievements of Frances Willard's life has been her mission of reconciliation to the women of the South while yet the scars of war throbbed in their breasts, and new-made graves stretched wide between sections that had learned the misery of hatred. It was the white ribbon taken by her tender hands that bound these wounds and gently drew the noble-hearted women of that sunny land into the hospitable home circle of the Woman's Christian Temperance Union.

"'Sacrifice is the foundation of all real success,' and it was a crucial moment in Miss Willard's life when she deliberately relinquished the brilliant position of dean of the first woman's college connected with a university in America, to go out penniless, alone and unheralded because her spirit had caught the rhythm of the women's footsteps as they bridged the distance between the home and the saloon in the Pentecostal days of the temperance crusade. She has relinquished that which women hold the dearest, the sacred, sheltered life of home. For her no children wait around the Christmas hearth, but she has lost that life only to find it again ten thousand fold. She has understood the mystery of the wider circle of love and loyalty, and the world is her home as truly as John Wesley said it was his parish. She has understood the divine motherhood that claims the orphaned hearts of humanity for her heritage, and a chorus of children's voices around the world hail her as mother, for organized mother-love is the best definition of the Woman's Christian Temperance Union.

'Live and take comfort; thou wilt leave behind
Powers that will work for thee—
Air, earth and skies.
There's not a breathing of the common wind
That will forget thee; thou hast great allies;
Thy friends are exultations, agonies,
And love and man's unconquerable mind.'

"In honor of such a guest we have gathered our choicest flowers of rhetoric and birds of song, for it is good and true to pour out the fragrance of our affection and our praise, and place our tribute in the warm clasp of living hands rather than lay it on the cold marble of the tomb."

Before resuming her seat the chairman called upon the Rev. Canon Wilberforce to give the first greeting to Miss Willard because he knew something of the work she has accomplished, and his visit to America had given him an insight into the power and strength of women's work there, and Canon Wilberforce then dashed into an earnest temperance appeal and offered Miss Willard a hearty welcome in the name of the Church of England Temperance Reformers.

The crowd driven back from the doors had flocked down the staircase and filled to overflowing a small hall capable of holding some fifteen hundred people. Here the eloquent Canon, followed quickly by Madame Antoinette Stirling, retired to keep them in patience until Miss Willard and Lady Henry Somerset had completed their duties upstairs.

The Rev. Mark Guy Pearse then spoke as representing Methodism, and was to have been followed by that dearly loved Catholic priest of Liverpool, Monseigneur Nugent, but to the general disappointment came instead the following telegram:

Regret exceedingly that severe cold prevents me being present to-night, having been confined to my room since Thursday. Offer a cordial welcome to Miss Willard and wish her every blessing in her heroic work. NUGENT.

Seated on Miss Willard's right was a little, dark-eyed, dusky-browed lady with a white, crimson-edged mantle enshrouding her from head to foot. Her Oriental coloring had relieved the monotony of western dullness of attire and all eyes were riveted upon her when introduced as Miss Soonderbai Powar, "a daughter of the Ganges come to hail the daughter of the Mississippi."

During the evening cable and telegrams had kept pouring in, among them from Mr. John Bidwell:

America to England: Our National Prohibition party affectionately greet you; you honor America by your welcome to Miss Willard, America's great reformer.

From Mrs. Eliza J. Thompson:

Crusade greetings to England's workers.

From Mrs. E. Louise Demorest:

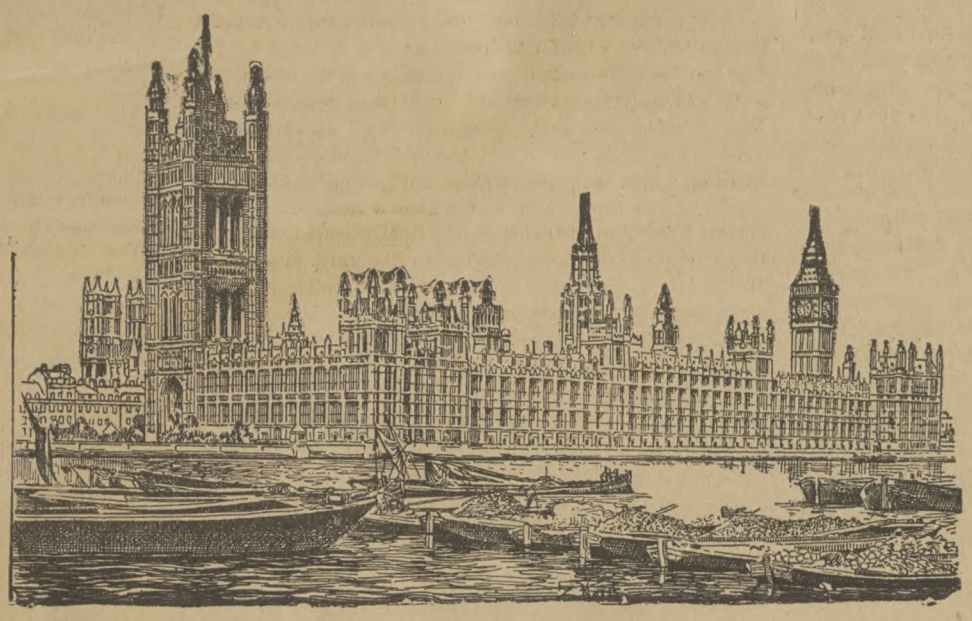
Hearty welcome accorded our leader and oracle, Frances E. Willard, regarded an indication of English co-operation in suppressing the drink traffic.

From Mrs. Susan S. Fessenden:

I. Thess. 3:10, first clause.

And also telegrams from a number of branches of the British Women's Temperance Association.

Mrs. Bramwell Booth who was announced on the program as taking part in the meeting, unfortunately was unavoidably detained, but upon the platform were several representatives of the Salvation Army, and any allusions to that body were greeted with applause. Mr. John G.



HOUSES OF PARLIAMENT.

Woolley, who has already won his spurs with us in England, was next introduced, and was followed by "A hymn to music," by the choir, and the presentation of a bouquet of roses and lilies to Miss Willard from Miss de Broen, Paris; a basket of flowers, grapes and apricots from the children of the Lincoln Band of Hope union, of which Mrs. Massingberd is president, and a most exquisite white silk banner, upon which was embroidered, the work of some members of the Y's, in blue and gold, the following inscription:

"Warmest Welcome to Frances E. Willard, our Honored Guest and Beloved Fellow Worker, from Loyal British Women, Exeter Hall, January 9, 1893."

In addition Lady Somerset presented a white album containing autograph letters of welcome to Miss Willard from many well known and zealous reformers.

Mrs. Ormiston Chant was next introduced as representing the suffrage and peace movements; "For," said Lady Somerset, "it was the revered and honored Susan B. Anthony who said to me when I parted from her in America, 'I look on Frances Willard as the woman who has done and will do most to hasten the day of our deliverance.' It is fitting, therefore, that a voice as tuneful and as loved on both sides of the sea should give the greeting of the English Guild."

The Rev. B. F. Horton then spoke as a Congregationalist, and Mr. W. T. Stead, editor of the *Review of Reviews*, "whose purity crusade was the lever that lifted the Woman's Christian Temperance Union of America into that new evolution of work so inextricably bound to the temperance movement as the name denotes, for purity is the key-word of white-ribboners." Alderman Ben Tillett, one of the leaders of the greatest Trades Union in the world, the Union which is redeeming the most unskilled laborers from poverty, viz: The Dock, Wharf, Riverside and General Laborers' Union of Great Britain and Ireland—made historic three years ago by the Dock strike of the Port of London—was next to have spoken, but he was unavoidably detained in Bristol by reason of the important part he plays in a great strike in that city, but he sent the following letter, which in our ever-increasing Democratic country deserves an honored record:

BRISTOL, Jan. 8, 1893.

MY DEAR LADY SOMERSET:—For obvious reasons I shall not be able to attend your meeting, to give welcome to Miss Willard. I do recognize the importance of your gathering, and feel that it represents a mighty effort, making for the greater sisterhood and brotherhood. The movement of social progress wants all the brains and ability, the well-wishes the human race can give it. Its energy, its vitality must come from the highest sources. The personification of strong purpose and strong will is embodied in the lady you have to-night for your guest. As such I am anxious to say how grateful I am, that in one sphere of useful reforming work you have such a character to make vivid the expression of the need for reform.

Wishing your meeting success, I remain,
Yours sincerely,
BEN TILLETT.

His place was worthily taken by Mrs. Annie Hicks, one of the noblest women England has produced, a leader amongst the Trades Unions for women, and one who recognizes temperance as the basis for her work.

Mr. J. N. Raper, the Nestor of the United Kingdom Alliance, was received with loud applause when he said that he knew Miss Willard as a baby but three years old. He referred to her temperance age, and drawing from his pocket an old newspaper of seventeen years ago he proved his claim to prophetic power by reading his own deliberate opinion as expressed, when on a tour in the states in 1876, with regard to Miss Willard who was then but setting out in what he foretold would be a grand temperance career. He concluded by expressing the hope that he might meet her again on this platform seventeen years hence, on January 9, 1910.

It was now half-past nine and all were growing impatient to hear the guest of the evening, therefore the illuminated addresses which were to have been formally presented were simply handed over to Miss Willard in the name of three hundred branches of the British Women's Temperance Association, the Working Women's Temperance Union, the Independent Order of the Rechabites, the Vegetarian Society, the World's Woman's Christian Temperance Union.

Miss Willard then rose to speak and was greeted with a magnificent ovation, audience and platform rising *en masse*, waving handkerchiefs and giving three British cheers in a manner which, with all their enthusiasm, no American audience has as yet mastered, for it takes a burly form and the broad chest of John Bull to cheer in the lusty fashion of our Saxon and Viking ancestry. Miss Willard won all hearts by the simple, pathetic description of her early life on the prairie farm, her girlish aspirations for power, and above all, voting power, her entrance into a larger life, her work for prohibition and her enthusiasm for the purity and the labor causes. Late although the hour was,

TRAFALGAR SQUARE.

she was compelled to descend to the lower hall and address the crowd which had waited patiently there through the long hours.

On opening the leading London newspapers the next

morning I find that even that most conservative and would-be oracle, the *Times*, devotes considerable space to a report of what even it is forced to admit was a "remarkable spectacle"; while the *Daily News*, organ of the Liberal party says: "Miss Willard has perfect command of the eloquence which is unadorned, and her quaint Americanisms, homely practicability and quiet earnestness, had a wonderful effect upon the audience. She established sympathetic relations with them at once and her response was a wonderful combination of dry humor and common sense. The demonstrations were from first to last a magnificent success."

The *Daily Chronicle*, the organ of the Labor party, the advanced Radicals of the more Socialistic persuasion, devoted nearly two columns to a description of the meeting and concluded a leading article by saying: "To this result, (the making of people at once free and sober) in whatever part of the world it takes form first, Miss Willard—of whose career and views our readers learned fully in the interesting interview she accorded to our representative a few days ago—will have contributed a splendid share, to which last night's meeting was a fitting tribute."

Madame Antoinette Stirling sang, "Oh, rest in the Lord," three cheers for the chairman, votes of thanks proposed by Mr. William Benn, M. P., L. C. C., and seconded by Mr. J. Malins, C. C., C. C. T., and the temperance doxology closed this unique gathering. We feel that our work has been stimulated and our society is encouraged to move on conquering and to conquer.

47 Victoria St., London S. W.

SCIENTIFIC NUTRITION IN COOKERY.*

BY SARA C. BULL.

I.

EOREWERT.

How is nutrition in cookery related to temperance? it will be asked.

The W. C. T. U. now aims, we believe, in its various departments to be the teacher, and by doing essential, positive work it overcomes the evil in our midst.

The Crusade served as a baptism to the consecrated workers, but the work itself has brought out these home-women into lines of study, thought and action they little dreamed of at the start.

Nutrition is the enemy of intemperance. It satisfies the child and man, and the healthy, unperverted system neither craves for nor likes condiments or stimulants.

These articles are to give the views of scientific people who accept properly cooked and combined foods with a fair amount of irritants and stimulants, vinegar, pepper, tea and coffee, etc., as temperate and right. Hygienic cookery—pure food to make pure blood—would require of many W. C. T. U. women, possibly, as great self-control and denial as they require of persons addicted to alcoholic stimulants. In all things the ideal of right living becomes clearer as we study the perverted in relation to the normal state of health, either physical or moral. If these articles help in this direction, I shall be satisfied. . . . . .

The articles will perhaps contain nothing new to the good cook and experienced housewife. But the *rationale* will be studied and the conclusions of those specially fitted to teach us will be given. There may be those who wish to know more about cookery but who feel that they have not the "faculty, judgment and knack" so constantly quoted and needed to bring out satisfactory results. The reason why certain directions in the cook books are given, if fully understood, is to impart courage to those having the responsibility without the equipment they would desire in the way of education or experience in this line of work. The chemistry of food leads naturally and pleasantly to the practical demonstration of the cooking-class. And cookery may be made as attractive, we believe, as we all know the proper service of the table to be, with its snowy linen, glass, flowers and attractively served dishes.

It would seem that if food is to be properly nutritive it should be varied and appetizing, and that our standard of what is appetizing should also be in agreement with what those in health assure us to be good and satisfying, suited to the doing of hard work either mental or physical. Good health may be affirmed by those who are able to do their day's work comfortably without stimulants; who are able, as Mrs. Richards expresses it, to bear cold, wet and hunger for a day or two readily; a sweet breath and quietude of nerves that know no dread of work or anxious care in advance of its performance, but go to it with enjoyment, are signs of a normal, sound condition. And such persons will not think much about the quality of food, but will instinctively take the most nutritious and wholesome that is offered them.

*The writers quoted in these articles most frequently are E. Atkinson "Science of Nutrition," with tables or notes by Mrs. Ellen H. Richards, Mrs. Mary Hinman Abel and others, W. O. Atwater and C. D. Wood's "Food Investigations," Mathew Williams' "Chemistry of Cookery," Dr. G. Konig, "Zusammensetzung der Menschen Nahrungs und Gennssmittel," Berlin, 1889. Huxley, "Physiology Cook Books," Mrs. D. A. Lincoln's "School Kitchen Text Book and Cook Book," and Miss Parloa's "Kitchen Guide and Companion."

A cheerful mind and ample time for meals is the best help to digestion and the best economy, with no comments at the moment on the food offered; this is not merely in agreement with the best breeding, but is a real help to digestion, in that any other topic which is agreeable to all is better than talk at meals about the food we eat. The palate, when unperverted, is as decided in its natural taste for good food as the healthy mind is for good literature. And children, fortunately, are not difficult to bring back to a healthful state if they have been perverted by an unwholesome table.

What do we ordinarily find to be objectionable in the common diet?

Very commonly the food elements are wrongly proportioned; too much starch in white breads, pastry and potatoes for the fats and albumens, or the latter too much concentrated, as, for instance, the too frequent use of beef which tends to inflammatory conditions and excitement of nerve for people of sedentary habits.

While the present processes of flour manufacture, as proven by analysis, do not so deprive the white flour it is claimed of the nitrogen element as to make the waste very great, since a greater proportion of that remaining is assimilated than in the case of the graham bread, yet the phosphates in the white flour are a serious loss. It is also found that fluorine, one of the elements essential to the teeth and bones, contained in the wheat as in hardly any other article of food, is lost with other elements, and this is a very serious loss, and should be a satisfactory reason for choosing the whole wheat flour in preference to the white flour. For those persons who cannot assimilate graham flour (unfortunately much of it is adulterated in the general market with poor grain and mixtures) the peeled wheat flour, furnished by the Health Food Company, rich in the nitrogen element and carefully prepared to preserve all the elements, it is claimed, is excellent. The use of whole wheat flour, fine or coarse, according to individual needs and preferences with the yellowish tint furnished by the nitrogenous gluten soon educates the taste to a decided preference for it.

Baking powder breads, so common now in the country, are not wholesome for daily use. The pure baking powders, soda and cream of tartar in union, form a residue of Rochelle salt not injurious occasionally, perhaps, but being medicinal, it is not to be supplied constantly like the common salt—*chloride of sodium.*

The proper baking of bread to help toward converting the starch into dextrine and to incline the eater to the thorough mastication of it, since it is to be remembered that the stomach proper does not act upon the starch, except it be so converted by the cookery and saliva, is important. Toast and reheated bread are more digestible because of this change in the starch.

The baby's first solid food often consists mainly of potatoes, soda crackers and white bread with milk, although the child's stomach is not ready for starch in such quantities, and other grains should be used in combination. Both young and old need to give starch foods much more careful mastication than beef, yet this is not always taught a child, or the need of giving the teeth work as well as the stomach with other than soft foods. Good, nutritious flour, milk and eggs are difficult to get in the general market at a reasonable price. The poor man or women pays a larger proportion than is reasonable for badly selected food, and to secure nutrition that food is to suffer waste by poor cooking. The rich are harmed by extravagant waste in concentrated foods not well combined, if not improperly cooked, and their children seldom have the breadstuffs that are essential to their normal, physical development.

Not only is it found that food is improperly combined as noted above, but after the digestion is weakened by improper quantities and quality of the same it is usually excited to further efforts by "appetizers," condiments or stimulants, catsups, sauces, mustard, peppers, pickles, spices, tea and coffee, if not beer, wines and liquors, for the nerves' and stomach's sake.

When one meal has been omitted for any reason, and a feeling of "all goneness" follows, it may be known that the system has been more stimulated than nourished by the habits of diet. People blindly tax their digestion to the extreme, prodding it unmercifully by frequency of eating and undue seasoning, but they are surprised after this extra work is done if diabetes, Bright's disease or plethora, which expresses itself in colds, bronchial troubles, etc., appear. Yet the family in which these do appear has been making the way for them by hundreds and thousands of meals.

It is to be recalled that we are wise or unwise by the month and year, and that if we know and understand that certain things are essential and wholesome, the child as naturally learns to like and to help the right order, as it becomes exacting, irritable and discontented under the wrong conditions, because it is victimized by the ignorance or negligence of the mother, and has been denied nerve and muscle food.

(*To be continued.*)

REFORM FORCES: CAN THEY UNITE?

BY JOHN BIDWELL.

All forces having for their object purposes worthy of a place in the catalogue of self-evident and imperative reforms ought verily, in some way and at the earliest convenience possible, to be brought together. The question is asked, Is it practicable? It is, as I firmly believe. There are obstacles, of course. But no one can be warranted in the expression of a doubt till every possible effort has been put forth to overcome the obstacles. And if practicable then it becomes an unquestioned and imperative duty on the part of all reform forces without delay to fall into line.

The election has not shown as great advance in numbers as we had hoped, but it has made possible great and greater advances. It has taught sublime lessons, one of which is that of patience. The storm has to an extent cleared the political sky and given us a wider horizon. The fiat has gone forth—the people dissatisfied with former conditions demand change. They have been able not only to see but to feel that higher tariffs mean heavier burdens for they have to pay all the bills. The winning party can claim no indorsement because it happened simply to be the convenient instrument, providentially at hand, with which to inaugurate the beginning of the mighty changes to follow.

One thought to my mind is most significant. If a dominant party of boundless ambition, with more than thirty years' tuition in political life, with an administration intrenched in power, with the patronage of more than two hundred thousand official appointés—their friends and adherents—with the influence of a quarter of a million saloons and liquor dealers fostered and served by that administration, with the mighty aid of untold wealth and enormous monopoly interests at its command, in a word, with the press and every agency known to modern political warfare, if such a party could not successfully plead its right to exist and win a victory in 1892 it can never win. What the future may be no man may venture to premise. One thing is certain, the past can never be recalled. Prohibition has advanced, every sign is encouraging. The opportunity is in itself an invitation to all good men, to all good people opposed to the rule of rum, monopoly and corruption, and in favor of progress, purity and economy, to abandon old uncongenial affiliations and come out squarely and bravely on the side of right, home and humanity, making common cause with the friends of equal and intelligent suffrage in the greatest reform ever proposed in this or any country under the banner of prohibition. Thus the reform forces can and ought to unite.

Why may not the reform elements of this nation come at once together? There is certainly no good reason why they should not. Let them first meet, under an appropriate call, in a grand national preliminary conference, say at Chicago during the great celebration. Let such a call be a most earnest and respectful invitation to all patriotic citizens, irrespective of partisan affiliations, who are intelligent enough to apprehend the dangers thickening on every hand; who are dissatisfied with the timidity, helplessness and subserviency of old parties respecting said dangers; who possess the moral courage to break loose from partisan tangles, and are willing to stand squarely upon a broad platform of principles looking to the complete overthrow of the saloon in every form; to the crowning of woman with the ballot; the making of intelligence essential to the elective franchise; to the ownership or absolute control of transportation lines in the interest of all; and to all other reforms vital to the progress, prosperity and perpetuity of the nation. Let such conference announce in a tone that shall ring in the ears of all people that ours is a Christian nation; that here all classes and creeds are equal before the law; that no public money shall ever be used for any sectarian purpose.

Such a call should meet with a resounding response throughout the country. From minister and pew—the responsible leaders of public thought and morality—the response should reach the mark of absolute unanimity. The aggregated, the unified influence of the churches in the great movement of reform would be so immense as to chronicle the event as an epoch in our national history, and, without doubt, the beginning of an era of unparalleled prosperity.

In all movements involving morality and the public well-being, Christian people surely ought to be the leaders, not the clog or stumbling-block. For everything permitted by law the people who vote for it are responsible. Is it not certain that the great majority of Christians have voted and still vote the same ballot as the saloon-keeper? Are not the churches then more responsible, because more intelligent, than the saloons for the woe, poverty, misery and crime, the inevitable fruitage of the liquor curse? How long will the saloon continue to rule? Just so long as Christian people continue to vote for and with the saloon.

All praise to those churches and Christian people who pray for Christ's kingdom to come, and do *not* vote for the saloon and the devil. All should so pray, none should so vote. Let there be made, therefore, a long, loud and earnest appeal to the churches. They cannot afford longer to be a stumbling-block. Nor can they afford to divide or diminish their membership by a backwardness that may force the organization of Prohibition churches all over the land. Nor can they afford to compel the masses to the conclusion that religion is a thing so feeble, so attenuated, so earthly, that it cannot be mixed with politics to purify without being itself contaminated.

Surely the churches of Christendom cannot much longer endure service in Satan's vineyard. Let reformers take courage. Let not the churches delay till bitter necessity compels the spirit of reformation to shake off the dust from its feet against them. Therefore let us make an appeal, reminding them of the vast army of drunkards for whom, more than other classes, because of their profession, their intelligence, their influence, the churches are responsible. It is impossible of belief to see how the people of this country, which is essentially a Christian nation, can by their votes uphold the monstrous liquor wrong.

If the proposed plan of a grand national conference meets with approval, let an invitation, breathing the deepest earnestness and the most affectionate solicitude, go forth to the churches. And not to them only, but to all citizens who are dissatisfied with present conditions, who are alive to the dangers thickening upon the country and who are willing to enter with unflinching courage upon a plan of reformation as wide as the continent and fully abreast with the times.

Chico, Cal.

MISS PASH IN INDIA.

DEAR UNION SIGNAL:—

A meeting for women will be held at the Native Girls' High School, Kibè's Wada, on Thursday, Dec. 1, where Miss E. Pash, B. A., of Girton, will deliver a lecture on the Higher Education of Women and Temperance.

So ran the advertisement in one of the local newspapers on Wednesday, the 30th of November, and having heard of Miss Pash's able and interesting address to the native gentlemen, we resolved to *make* time for the women's meeting. We have advanced sufficiently, you see, in Poona, to have a gathering of this sort—and a great advance it is!

Twenty or thirty years ago a *women's meeting* was an unheard-of proceeding here, and Mrs. Grundy's Indian sister would have had food for talk for weeks if a native lady had proposed attending one.

Education, however, has broken down prejudice sufficiently to secure Miss Pash an audience of two hundred ladies, representing the leading native families of Poona. The delicate tact which prompted the wise lecturer to dress as an Indian lady when addressing her Indian sisters went a long way towards prejudicing her audience in her favor. Miss Pash has been sent by the British branch of the World's W. C. T. U. to appear before the Indian National Congress, which meets late in December, and to advocate the higher education of native women.

It was a scene as striking as unique, in the old palace in Bhudwar Peit where the Native Girls' school is now located! There stood the cultured English lady, clad in the soft clinging draperies of the East; on the stone steps that led down to the open courtyard, round the fountain built in eastern fashion in the centre of the square, sat the elder pupils of the school—all of them wives, and some also widows. Their large, lustrous eyes never moved from the speaker's face; as she told of her mother's death and the want she felt of a mother's love, the dark eyes grew moist with sympathy—for there is no love so strong in the heart of the native of India as that which exists between mother and child.

But the school girls in the quadrangle, who have already entered on the duties of wifehood, were not the only listeners to Miss Pash's lecture, for in the verandas on two sides of the square sat the native ladies, who had been induced to attend the meeting. All bent forward eagerly to catch the clear tones of the speaker, while the numerous doves that seem to have found lodging in the carved eaves of the old palace cooed a soft accompaniment to the address. In language so simple that the most ignorant there could understand, Miss Pash told the timid Indian girls how the thought of coming across the seas to India had appalled her till she remembered how He who held the sea in the hollow of His hand could guard and shield her from all danger; especially when He was sending her Himself (just as He sent a ray of sunlight down to the dark earth) to brighten and cheer His Indian children and help them to a better, happier life.

The Pundita Ramabai then gave the ladies a *résumé* in brief of Miss Pash's lecture to the men on the previous day, and her easy eloquence and delicate sense of humor won for her as usual the applause that her audience (men or women) always accords her. Talking of the temperance union to which Miss Pash belongs, Ramabai said she felt strongly how much the women of India needed to join such a body of workers, for though they might shut their eyes to the state of things in India now, the fact remained that intemperance, with its attendant evils, was spreading in the country. She remembered the time when an old Brahmin priest years ago committed the unheard-of crime of getting intoxicated, and he had to undergo a dreadful penance before he could be received into the Brahmin community again. Nowadays a man has only to pay four *annas* and he is considered to have atoned sufficiently for his fault. Ramabai then told of the scheme, which Miss Pash had come out to further, for the higher education of women in India.

"Have you," said Ramabai, in the language of parable so clear to the Oriental, "have you not seen those little black ants that abound in Poona just before the rain comes, and have you noticed how they are made to *slave* and cater for the white ants, doing all their work for them? Then perhaps you have observed how in the monsoons these slaving ants get wings, and away they fly to a higher sphere of action. Well, it has often struck me that our women in India bear a strong resemblance to those slaving ants! They are content to slave on, day after day, thinking of nothing higher or nobler than supplying the bodily wants of their husbands and children. But, my sisters, here are wings for you, wings on which you may soar aloft to higher things than cooking and cleaning, which, though very useful and necessary in themselves, ought not to fill up our lives to the exclusion of all else. Now here is a way opening in which our girls can have greater opportunities than heretofore of being educated, and, taking wings, as it were. Let us do all we can possibly think of to promote this scheme."

The native ladies pressed eagerly round Miss Pash to be introduced, and after the pretty custom of the east decorated her with a garland of white flowers (a species of jesamine) and sprinkled her handkerchief with rose-water, after which from a silver bottle with a long neck, they put ottar of roses on her hand and gave her a tiny nosegay of roses and jesamine.

As we drove home through the crowded native city with its noise and din, and as I thought of the many Indian women who live and die in the ignorance in which their ancestors died, I could not help longing that the brave, noble workers out here were multiplied a million times for India's millions.

SUSIE SORABJI.

Poona, India.

MRS. JULIET B. RILEY, "AWAY."

DEAR UNION SIGNAL:—Mrs. Juliet B. Riley, of Troy, Ohio, the revered mother of Ohio's state president, Mrs. Henrietta L. Monroe, fell asleep in Jesus on the morning of December 19, after an illness of only thirty minutes. She was conscious to the last, said farewell to the loved ones with her, closed her eyes and was in heaven. She was laid to rest on Wednesday morning, December 21, at ten o'clock.

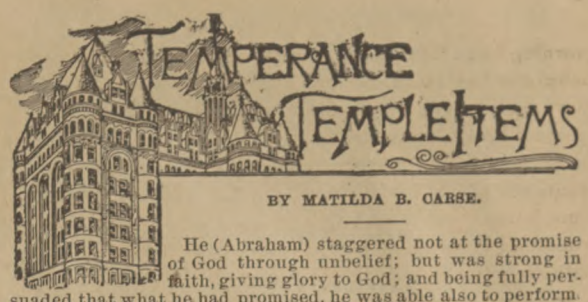
Juliet B. Riley, daughter of Richard H. Neale and Hannah W. Neale (*neé* Winn), was born in Loudon county, Va., October 19, 1805. She was a descendant of one of the most distinguished families of the state, the same which produced the famous "Stonewall" Jackson. Soon after her parents moved to Parkersburg, Va., from there coming to Troy, Ohio, in 1824. She was married to Z. Riley in 1826, in 1829 moving into the house built by her husband, which she had occupied continuously, up to the time of her death, for sixty-three years.

She united with the Presbyterian church of Troy in 1834, having been a member thereof fifty-eight years. She was the oldest member and the oldest person in the church, having outlived all those who were members at the time of her connection therewith. Her life has been one of great usefulness at home, in the church and the social organizations thereof, and in other ways that were sought out or came to her.

She was one of the originators and directors of the Ladies' Library of Troy, an organization that for years was the only circulating library in the county. During the Civil War she entered heartily into every movement that added to the comfort and welfare of the soldiers, being president of the Soldiers' Aid Society for four years, giving up the duties only when called to the bedside of a loving husband in his last long sickness.

She was the first depositary of the Troy Female Bible Society, and in the family there yet remains the bookcase used for keeping the Bibles. By a unanimous vote of the Bible society she became a life member of the American branch.

(*Continued on page 15.*)



BY MATILDA B. CARSE.

He (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform. —Romans 4:20, 21.

In order to have our financial agent, Rev. Watson Tranter, fully equipped for his great undertaking of raising the entire indebtedness on the Temple, and also for the purpose of silencing the foolish slanders that have been circulated in regard to its financial standing by those who should have been its strongest supporters, in November last all papers and contracts in regard to the entire plan of the Temple, since its first inception, were placed in the hands of one of the largest corporation firm of lawyers in Chicago to thoroughly inspect, and at a joint meeting of the Temple trustees and advisory board, at which a few of the leading business men and clergy of the city were present, a full statement of the status of the enterprise was given without fear or favor, with the request that a thorough and entire sifting of the entire plan be made by the business men present. They were also asked to make a statement in writing for the benefit of the public, over their own signature, as to the condition in which they found the affairs of the corporation. The meeting took place November 12, and the following statement in writing signed by them was sent to the trustees:

CHICAGO, ILL., NOV. 14, 1892.

TO THE BOARD OF TEMPLE TRUSTEES:

We have, in compliance with your request, and for the express purpose of reassuring the friends of temperance throughout the world, made a personal examination into the financial affairs of the Woman's Temperance Building Association, and the Temple Building at Chicago, Illinois.

Our primary object has been to determine whether the interests of the members of the Woman's Christian Temperance Union and the friends of temperance have been conserved, and, whether it can be expected that by judicious financiering, the great Temple building at Chicago will ultimately be owned by the National Woman's Christian Temperance Union.

In our judgment the action of Mrs. Matilda B. Carse, and the others, members of the Temperance Building Association and the Board of Temple Trustees, in the management of this entire enterprise, has been eminently wise and prudent. A continuance of such management, with the hearty co-operation of the friends of the enterprise and of temperance, ought, in due time, to secure the absolute ownership of the property to the National Woman's Christian Temperance Union.

Respectfully submitted,

GEO. M. PULLMAN,	PHILIP D. ARMOUR,
J. S. RUNNELL,	THOMAS B. BRYAN,
H. C. SPEER,	HERRICK JOHNSON,
JOHN HENRY BARROWS,	HENRY A. DELANO,
O. P. GIFFORD,	WATSON TRANTER,
H. S. HARRISON,	WM. C. GRAY,
LEWIS CURTS,	GRAHAM TAYLOR.

The following persons not being able to be present at the meeting, indorsed the enterprise in these words:

From representation of facts made to me by persons in whom I have confidence, I have no doubt that with continued good management, as hitherto, the Temple will ultimately be owned by the W. C. T. U.

T. W. PALMER,
ARTHUR EDWARDS,
EDWARD GOODMAN.

We trust the above authenticated statement (the original document being in the hands of Mr. Tranter) will so assure Christian business men of the admirable management of the entire undertaking that they will only be too glad to give towards an enterprise that promises so much for humanity. We also most sincerely hope it will forever silence the fearful ones in our own ranks, and stop the silly and injurious report that "the W. C. T. U. will never own the Temple." The signature of such men as George M. Pullman, the founder and owner of the town of Pullman and sleeping-car works, and Philip D. Armour, the great western capitalist and packer, to the above document is priceless, as they are both known the world over, not only as the greatest living business men in their lines, but men of the strictest integrity and sagacity. They would not, if they were paid millions for it, sign a document unless they entirely believed the facts as stated, and the same is true of all the others who have signed the paper. The name of Thomas B. Bryan, vice-president of the World's Columbian Exposition, is a synonym this country over for all that is honorable. H. C. Speer is one of the cleverest, far-seeing bankers of Chicago; J. S. Runnell is one of Chicago's great lawyers; Rev. J. H. Barrows, D. D., Rev. Herrick Johnson, D. D. (Presbyterians); Rev. Henry A. Delano, D. D., Rev. O. P. Gifford (Baptists); Rev. Lewis Curts, D. D., Rev. Watson Tranter (Methodists); Prof. Graham Taylor, D. D. (Congregationalist). These men are all leaders in their own denominations and have a national reputation. The Congregational paper of the West, the *Advance*, is represented in the above document by H. S. Harrison; the *Interior* (Presbyterian), by the veteran Dr. Wm. A. Gray; the *Northwestern Christian Advocate* (Methodist), by Dr. Arthur Edwards; the *Standard* (Baptist), by Dr. Edward Goodman. In the simple signature, T. W. Palmer, all may not recognize the Hon. Thomas W. Palmer, president of the World's Columbian Exposition, one of the truest and most chivalric friend the women of America possess.

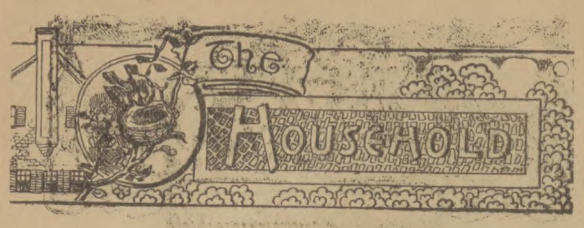
***

Mr. Tranter has sent out postal cards to five hundred of the leading clergy of this country to get an expression from them in regard to the Temple. The questions he has asked each are as follows:

How do you regard this coming event of the dedication of the Temple by our Christian women? Will you endeavor to arrange a gospel temperance service or services during February, March or April in honor of this event?

The answers received are wonderfully encouraging, showing the wide interest the great enterprise has secured in the hearts of the Christian public. We will give from time to time a few of the responses received.

Address Mr. H. C. Speer, 237 La Salle St., Chicago, in regard to Temple Trust bonds.



WHATEVER COMES.

BY SARAH K. BOLTON.

Life is a struggle for the most,—
Bare rooms and common fare,
And helpless friends,—a weary host,—
And toil, and stifling air.
But Lincoln came from such as these,
The country's life to save;
And manhood is not nursed in ease,—
Whatever comes, be brave.

Some will speak ill, some envy you,
Some criticise, or blame;
Some whom you trusted prove untrue,
Friends only in the name;
Some will ignore you if your dress
Be poor, some scorn your sphere;
But keep a heart that loves to bless,—
Whatever comes, have cheer.

You will be tempted in the race;
Debt is an easy snare;
And pride has oft a Janus face,
And vice a winsome air;
And love of wealth and power may lead
To dally with the wrong;
But to your better self give heed,—
Whatever comes, be strong.

Cleveland, O.

"FRAGMENTS": AT WHOSE DOORWAY?

BY MRS. L. S. SISSON.

The last echo from the last little hurrying footstep, eager for school, had just died upon our doorway. I had paused a moment to know what first to undertake; there was the disordered room awaiting the tidying touch; on the floor sat baby Willie pleading with eyes and hands to be taken up; in the kitchen, a few steps away, stood helpless, stolid yet willing Katrina, who had come over in "der leste schiffen" from the fields of Germany, and whom I was trying to induct into the mysteries of the American kitchen. Taking Willie in my arms I proceeded to show her the preliminary steps to a very simple dinner, then turned to the tidying. Just then came a low, timid knock at the door. At my opening, a woman, tall, gaunt and haggard entered; about her hung a loose calico wrapper, which in its palmy days had evidently graced the form of one several inches shorter and as many broader. Somehow in life's battle she had lost one eye, while hard drawn lines upon the face told pathetically without words the severity of that conflict.

I was soon listening to the old story of a worthless husband, whose earnings were squandered in drink, and of an empty cupboard. "Would I give her work?"

As an outcome the next morning found her in our washhouse contemplating an overflowing basket of soiled clothes. *She* began work and *I* a series of journeys from sitting-room to wash-house; that night two saddened women, Katrina and I, mournfully surveyed a sloppy floor and "a washing" inexpressibly "stampeded"; grimly we took down from the line the few flapping pieces she had managed to get out and prepared to do all over the next day.

Poor employer! *poorer* employé! She had known absolutely nothing of the work she had undertaken. As in the dusk I saw her depart to her cheerless home, grasping her day's wages and a basket of food, tired, I knew, with wet feet and an aching back, I said to myself, "Poor woman! she is at our own door—a 'fragment' of the miserable submerged tenth."

. . . . . .

Last week, having occasion to be out on a little church work, I stepped into the cozy home of Mrs. Pettus, whom I found vigorously plying her needle upon a pair of boy's pants. Holding them up for inspection she said: "You know Mrs. Howard has two grown sons; her closet is full of partly worn men's clothing. She offered me all I wanted for charity; these I have washed, ripped and pressed and am remaking for the Billings family."

"But consider the work," I said; "you are not strong, you do your own housework. Certainly you should not undertake this. Why does not the mother do it herself?"

"Oh," replied my busy friend, "she does not know how; she cannot sew a seam properly, or do the simplest kind of mending."

Alas! it was true. She had been married very young; was ignorant of books, and absolutely untrained and unskilled in household economy—a stranger to that subtle something a thrifty housewife calls "managing," by which the possessor can turn and make over from seeming nothing, and still have her family comfortably clad.

Following in the wake of this woman's inefficiency was a drunken husband; a few weeks before he had suddenly died, leaving her with a large family, from a babe to lads half grown. These last, three in number, half clad, hungry and gaunt, roamed the streets, hovered about the railroads and coalshaft gathering little baskets of coal, their only fuel; growing up a pest and menace to society, (voters though).

The mother knew nothing of wholesome cookery, had not dreamed of a possible duty in the care of health or of morals. Like my washerwoman, she knew nothing of the work she had undertaken, but hopelessly submerged in the depths of her own ignorance she and her unhappy brood eked out a miserable existence. . . . .

. . . . As I sat this afternoon before a piled-up basket of mending these two instances of misery chased each other through my mind. As I thought I drew the needle rapidly in and out, for the day had been so full of interruptions and baby was now asleep. Jing-a-ling went the door-bell, and I rose with a half sigh, which became a whole one of relief, as I ushered in my good, cheery friend, Mrs. Dunlap, a neat, trim, little body, whose whole presence expressed capability.

"Dear me," said she, as she followed me to the sitting-room, and her quick eye taking in my vacated post at the work-basket, "you are always busy. How I envy you. Since our children are grown and gone the housework takes so little time. I read till I am tired, then (this with a smile) run around among my neighbors in self-defense. I really get *hungry* for *heart* employment."

So saying, dear soul, she took up a needle, and as we two worked the basket unloaded itself, and a restful peace stole into my spirit. The call ended with gratitude. I put away little garments neatly mended (we parsonage folks *do* have much to be thankful for), and being alone, again those unhappy "fragments" troubled me. What can be done? Shall they go on till the grave hides their misery and others quite as unhappy take their places? There is a ray of hope in the numberless agencies that are at work training classes in which cookery, simple rules for care of health and cleanliness (itself a mighty uplift) are taught. But these are in the city, while the great country (itself not always a paradise) and the smaller towns are uncared for, save as our mothers' meetings carry the gospel of work well done into homes darkened by ignorance.

Just here to my mental vision arises the trim form of my helpful caller. Ah! is not here a possible solution of the vexed question, the old solution by individual work! Let Mrs. Dunlap (and she represents a large class) as she hungers for "heart" employment, hunt up a class of girls (perhaps one—ten) who are growing up into untrained womanhood, and through the week give them one or more of her leisure afternoons, teaching plain sewing, plain mending, under her watchful eye have them rip up partly worn garments, cleanse and utilize for younger children. Could a mothers' meeting take more practical form than by its individual members teaching or training some helpless young mother who suddenly finds herself confronted with undreamed-of duties?

But perhaps this is work better done as from individual prompting, for the poor in country town and hamlet shrink from publicity and organized charity—and this is the divine spirit of true independence and native self-respect. So let the individual, wherever she is, who is bent on serving God and helping humanity, gather about her one or more, win their confidence and teach them how to do well the common duties of life.

I heard an old soldier tell the story, vouching for its truthfulness, that once during the war, when the two armies were in unusually close quarters in a battle, a Union soldier—a great, red, strapping fellow—became excited, and breaking through the lines, seized a man in gray, and dragged him by sheer force, before he could recover from his surprise, within the Union lines. Being chaffed by his comrades he replied, "You can poke fun if you want to, *but I got my man;* had each of you done the same the enemy would have been ours."

Some such warfare as this must be before the great army of the untrained "submerged" take their places in the ranks of the efficient and the helpful.

Winchester, Ill.

As we go through the years we get consecutive views of God. His glory shining into the soul comes to us in various aspects, and we ought to feel every year that we have a new and a broader and brighter view of God. No man should be able to pray the same prayer twice. No preacher should be able to preach the same sermon twice. Each year we should take a new angle of view and see new glory. In that mysterious hour which we call the hour of conversion, the glory of God shines into the soul and there we see the Saviour. The Christian forgets the thought of salvation and sees God as a great developer, slowly unfolding his wondrous plans through all the nations.—*Rev. Robt. McIntyre.*

WORDS TO THE WISE.

Aunt Phosie Entertains Herself.

BY ABBY MORTON DIAZ.

Being a lone body, just a kind of nobody, I have to entertain myself all by myself in some way; that is, after my day's work is over and I am at home with only Toby for company—though it is surprising how much company anybody can make of a cat as knowing and loving as Toby is! Don't tell me a cat has no mind.

Mind! That is one subject I entertain myself with. What is mind? Who can tell me? Is it the something that thinks? or is the thinking the mind? Sometimes I stop the thinking, shut it off all together, to see if there is any mind left, and there seems to be nothing in the world left but nothingness, just blank space.

"My mind to me a kingdom is." That is a saying I have heard somewhere; I suppose the kingdom means what we have to think about, and how wonderful it is we can all possess such a great kingdom; even anybody like me who never had very much schooling nor many opportunities. A mind kingdom has the advantage of being a kind of movable real estate. No matter where we go we are never off our own grounds, and it seems to be pretty much a kingdom of our own getting together.

Now I am generally working around through the day, sewing and mending among all kinds of people, and sometimes at nightfall, after I have come home and opened the stove dampers and lighted my kerosene lamp and settled down at my little round table and read the interesting parts of the morning paper Mrs. Fuller sends me in every day—there's a woman that in all ways does her best to make a heaven about her—then I just tip back a little in my rocking chair with my feet upon the stove hearth. Toby curled up in my lap, and think over what I have been reading in the paper, and maybe some of the cute things in Marcus Antoninus—that is one of the books Mrs. Fuller made me a present of—and dwell especially on what has entered my mind-kingdom during the day from the sayings and doings in families and in neighborhoods.

One thing that puzzles me is that so many people have objections against sky. I notice that in almost every house there is a regular curtain line where the curtain must stop in going up. Now take Miss Prissy and Miss Jane, where I often work, both of 'em nigh about as old as I am. Miss Prissy, she likes the curtains way up and Miss Jane likes them down to the regulation line. Miss Prissy comes in and up they go, and by and by Miss Jane comes in and says, "Goodness gracious, Priscilla! do you want to let in all outdoors?" And Miss Prissy says that is just about what she does want and she would like to have the window glass reach all the way across, so that when she pleases she can pull up shades and seem to be sitting outdoors and be able to see the sky.

Miss Prissy is the only person I know of except myself that takes in the sky as a part of what she has to enjoy. She says if she can see the sky arched all about her overhead, it makes her feel larger and grander and take in deeper breaths; says when she stands at a window where the curtain edge cuts right across her sky vision it is like having the top part of a picture covered over. Miss Jane says it is not at all genteel to have curtains hoisted up high; says it looks strange to people passing the house; so Miss Prissy calls the regulation line the line of gentility, and the way-up-top one the line of glory. She says it is easy enough to pull a curtain down when you'd rather not have folks looking in, or if the sun shines in too bright, but do let us have sky when we want to, especially when it makes a glorious picture, and I am in her way of thinking.

My easterly and northerly windows give me grander pictures than rich people pay thousands of dollars for. The other evening a man lectured in our vestry about the good of having pictures in the school-houses and everywhere where children can see them, so as to make them love what is beautiful. Miss Prissy says it is all right to lay out money for this, but says, why not make children take notice of the beautiful that is to be had free? Let 'em be made to look overhead and all around, she says, and to notice the deep blue of the sky and the piled-up glory toward night and the different shadings of the herbage and grasses, and the shapes of trees in winter time, and pay attention to all the prettiness that grows wild in summer and the pretty things about insects and birds and animals, and she did mention about seeing something pretty even in snakes and caterpillars.

But dear me! how many things there are to think about! Miss Prissy says her brother's children being used to seeing no higher up than the curtain line, have such a habit of looking low that they scarcely know what the sky is like.

Belmont, Mass.

THEN said his lordship, "Well, God mend all." "Nay, Donald, we must help Him to mend it," said the other.—*Quoted by Carlyle.*

A BUILDER'S LESSON.

"How shall I a habit break?"
As you did that habit make.
As you gathered you must lose,
As you yielded now refuse.
Thread by thread the strands we twist
Til they bind us neck and wrist;
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded, stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.

But remember, as we try,
Lighter every test goes by;
Wading in the stream grows deep
Toward the center's downward sweep;
Backward turn, each step ashore
Shallower is than that before.
Ah, the precious years we waste
Leveling what we raised in haste;
Doing what must be undone
Ere content or love be won!
First across the gulf we cast
Kite borne threads, till lines are fast,
And habit builds the bridge at last.

—*John Boyle O'Reilly.*

A SCRIPTURE TEMPERANCE LESSON.

Isaiah 5.

BY MRS. S. W. CARTLAND.

[For a public meeting of the Band of Hope or L. T. L.]

Leader.—There was a time, boys and girls, when some men and women in our land wore *chains.* Four millions of black men and women were called *slaves.* They were bought and sold like horses and cows. This was done not only in the South, but in some parts of the North as well. Now the handcuffs and chains are broken in all our land. Nearly thirty years ago the black people were all set free when Abraham Lincoln, who was then President, wrote the Emancipation Proclamation, which meant that there should be no more slaves in this country. There is now not one black slave in the United States. The chains and handcuffs are all gone, nobody knows where. The slaves have become free men and women, and in many towns they are being educated the same as white people. Now, children, are there really any more slaves?

Children.—Yes, there are more than four millions of them.

L.—To what are they slaves, and who are they?

C.—To intemperance, and they are both white and black.

L.—Do these slaves work early and late? What does our Bible lesson say about it?

C.—"They rise up early in the morning that they may follow strong drink: they continue until night."

L.—Did some of the slaves in the long ago have kind masters?

C.—Yes, and some of them had plenty to eat and drink.

L.—Does our lesson say that is the case with the slaves of intemperance?

C.—"They are famished, and their multitude are parched with thirst."

L.—What further does it say about the rich slaves as well as the poor slaves?

C.—"The *mean* man is bowed down, and the *great* man is humbled."

L.—What is the end of them all?

C.—"Hell hath enlarged herself and opened her mouth without measure, and they shall descend into it."

L.—How are the links formed in the chain which binds these slaves?

C.—By moderate drinking and by treating.

L.—What is moderate drinking?

C.—Tasting a little cider or a little beer, without intending to drink much or to become drunkards.

L.—What is treating?

C.—It is when one man pays for the drinks of his companions and they all "drink to his health," they say.

L.—To his *health!* What would be more proper to say?

C.—Drink his *death*, for liquor is a poison that kills body and soul.

L.—What does our chapter say about those who call things by wrong names?

C.—"*Woe* unto them that call evil good and good evil; that put darkness for light and light for darkness."

L.—What does moderate drinking lead to?

C.—It leads to drunkenness.

L.—What does our lesson say about drunkenness?

C.—"*Woe* unto them who are mighty to drink wine, and men of strength to mingle strong drink."

L.—What does license mean?

C.—Allowing men to make liquor and sell it if they will pay money to the United States government for the privilege.

L.—What does our chapter teach us about this?

C.—"Woe unto them who justify the wicked for a reward."

L.—What are all true friends of temperance trying to do?

C.—They are trying to break the chain of license.

L.—Do you think that any one bound with this mighty chain can be set free?

C.—"The Lion of Judah can break every chain."

L.—Who is the "Lion of Judah"?

C.—The Son of God.

L.—Repeat His proclamation of emancipation.

C.—"*The Son can make you free;* YE SHALL BE FREE INDEED."

East Parsonsfield, Me.

UNCLE JOHN'S TALKS.

REVOLVING SIEVE.

Morning, chicks. Come in the house, here, a minute, before we go to the shop; I want to finish this fire. And I might as well tell you something about managing a coal fire. I learned it from Aunt Mary. She got one ahead on that. Most people shake and shake and shake and the ashes and clinkers accumulate below and the fire grows shallow above; and every few days there must be a revolution with dust and work and a new fire. Why, when I first met Aunt Mary she was running a stove in which the fire had not been out for several months. If she had possessed no other attractions, this alone would have—do it? Easy enough. When the fire has been undisturbed for some time the burning coal forms an arch over the ashes, so that you might shake all day and no fire would fall. This is almost always the case in the morning. Now, just tip the grate down and with the poker get the clinkers out. Often you can clear the entire grate and then have to punch the fire from above to make it fall. What's that, Jimmy? Your mother does that way? And Helen's? That's good. Then there are two smart people in the world besides Aunt Mary. Yes, if the coal is too fine it will not work so well.

Now for the shop. Lots of dry lectures for you yet, on tools and how to sharpen and use them; but perhaps we'd better go on with coal-fires, as the weather is so suggestive. You will often want to sift the ashes, when the fire goes out, or if you have a kitchen girl like ours. The back-and-forth sieves make a big dust and noise, besides wrenching your back. Get a little box from a grocery, about 9x9x12, which you see will turn in the top of a barrel. Cut a hole in each of the four sides, 5x8, and tack pieces of wire over them, one-half inch mesh. Make a door of one side, or cover, rather. Hinges at the farther end, hooks at this end. Now bore a hole in the middle of each end, and put a broom-handle through, letting the small end project about six inches. We nail the box to it so the box will turn when it does. Put a six-inch crank on the large end, side opposite the cover so it will hang down when the cover is up. Cut notches in opposite sides of the barrel and lay the thing across. Total cost, exclusive of barrel, about ten cents (being for wire and staples; they will give you the box) and two hours' work, or more if you are not lively. Soft pine will answer, and is easy to work.

To operate the machine raise the cover, pour in the ashes, be surprised to find that the little box will hold a bucketful, fasten cover and throw an old bag over the top, letting it rest on the box. Your left hand holds the bag where it touches the barrel, and with the right you turn slowly. Easy? Indeed it is. One can almost feel dignified using this thing, but not with the common shaker.

If you want to make a nice one or make them for sale make a cover large enough for any barrel, cut a hole for the box to turn in and make a box cover to close over it, hinging it to the barrel cover. Stain with aniline in water, if for sale.

Pokers, like some people's ideas, are generally built after a pattern perhaps furnished by Noah, late of the ark. The end is bent some three or four inches, and flattened to go between grate-bars. But you don't want that, in these days of shaking grates. Heat it red, and hammer it out perfectly straight. Then heat the point, and bend one inch, flatwise, and you have a poker to be proud of, or glad of.

That noise? That's the old clock I've had out here for repairs, striking its velvet stroke on a silver bell in a golden twilight, as it were. Used to clang like rat-traps and vinegar. Covered the hammer with chamois skin and put leather washers between the bell and the iron to which it is fastened and between that iron and the wood of the clock-case, and then left the bell as loose as possible and keep its place. When the hammer strikes on wire you can stick a piece of chamois or cloth to the back of the case and let it stand where it will get hit, or cover the hammer. In this way you can soften a clock to any desired degree, so as to accommodate any style of nerves.

Vineland, N. J.

DEAR BOYS AND GIRLS:—The L. T. L. is *legion* as its name indicates, and it is a glorious thing to belong to this great temperance army. In the great fight for our principles which will grow fiercer as you grow up, you can know that God is on your side and right will surely win!

An L. T. L. leader writes that if there are any Legions which have spare copies of entertainment programs, temperance selections, or back numbers of *The Young Crusader* or *Oak and Ivy Leaf* to please send them to the new L. T. L. at Lakewood, Chautauqua county, New York, Box 134, who will receive them very gratefully.

Here is another L. T. L. budget, trimmed to fit our narrow space. Loyally,

Aunt Jane

COZY CORNER LETTERS.

I would like the boys and girls to write to me. I belong to the L. T. L. HARVEY GLICK.
Del Norte, Col.

I belonged to the L. T. L. as long as there was a society and hope we can soon organize again.
HELEN R. HENDRIX.
2431 Garfield Ave., Minneapolis, Minn.

I am an L. T. L. girl and wear the badge every day.
EDITH LAMBERT.
Yaquina City, Ore.

I try to get others to join our L. T. L. and then when we are grewn we will help to fight the monster alcohol.
ANNIE LAURIE LEGGAT.
Tyler, Texas.

I do not belong to the L. T. L. yet, but Mrs. Rice is coming next Saturday to organize one and I am going to join. ARTHUR BRIGHAM.
North Adams, Mass.

I should like to have a seat in the Cozy Corner. I am a member of the L. T. L. NELLIE CHAPIN.
Euclid, Minn.

I am a member of the L. T. L. and am looking forward to being a member of the W. C. T. U. some day.
Campville, N. Y. ANNA BELKNAP.

I am a temperance girl and president of the L. T. L. All our family are Prohibitionists.
Salinas, Cal. E. RUTH ABBOTT.

We have an L. T. L. here but they are not having any meetings now. We have about seventy-five members.
Deposit, N. Y. MAY C. BIDWELL.

I am eleven years old and my mother takes THE UNION SIGNAL. I am a member of the L. T. L. here.
Middletown, N. Y. EDWIN A. GOLDSMITH.

SOFT-SHELLED NUTS.

148.

TRANSPOSITIONS.

Transpose ground grain and have one of the sexes. Transpose to gaze fixedly and have the plural of a drop of salt water. Transpose the end part and have something valuably odd. Transpose an animal and have something performed. C. L. H.

149.

WORD SQUARES.

I.

1, One of Jacob's sons. 2, To publish. 3, Wicked. 4. A separate particular.

II.

1, Charity. 2, To spring. 3, What a child calls its mother. 4, a piece of timber.

ROYAL J. DAVIS.

150.

SCRIPTURE ACROSTIC.

The initial letters of the following Bible texts form the name of a temperance organization in which all young people should be interested:

Psalms 99:3; 22:2; 138:5; 27:6; 35:4; 26:7; 26:2; 19:11; 150:1; 139:10; 80:14; 79:12; 115:1; 25:19; 127:1; 119:170; 145:2; 82:1; 145:5; 88:1; 115:1.

ANNIE AND LOUISE PRATHER.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, La Salle St., Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JANUARY 12.

140. Gladstone, Edison, Franklin, Lowell, Penn.

141. Athens, Troy, Rome. Melita, Sparta.

142. 1, Men. Hog. Emu. 2, Nag. Wren. 3, Ewe. Ostrich. 4, Shad. Ram. 5, Ant. Oxen. 6, Dog.

143. Sofa. Rug. Carpet. Stool. Table.

Correct answers: Anna M. Belknap; Maude L. Murley, Mary Mathes; Oscar L. Eastburn; Nancy Thomas; Helen R. Hendrix; Buttercup; Edith and Clara Lambert.

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Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Ps. 19:14.

OUR BILL OF FARE.

The first poem on our Contributed pages is by Mrs. Helen W. Gibson, the temperance and mission worker of France. Miss Balgarnie gives a glowing account of our National leader's tour in England and the notable temperance demonstration at Exeter Hall, London. The valuable series of articles upon Scientific Nutrition in Cookery, by Mrs. Sara C. Bull, is commenced on page four, and Mr. John Bidwell sounds the keynote upon the union of reform forces. The Household has choice contributions and selections, including our ever-welcome "Words to the Wise." Correspondence, commencing on the fifth page is concluded on the fifteenth page by Dr. Kate Bushnell's interesting letter, telling of the work of Mrs. Andrew and herself in New South Wales. Our children have mental food of the best quality. The News from the Field is led off by Mrs. K. L. Stevenson's ringing account of Massachusetts' no-license campaign, followed by crisp reports from Ohio, New Hampshire, Kansas and Rhode Island.

FROM VARYING STANDPOINTS.

There is a story told of a man, who, at the time of the separation of the Reformed Episcopal Church from the larger body of the Protestant Episcopal, visited, on the same Sabbath, three churches of the latter denomination in the city of New York. In the morning he went to a very "High" church, where the rector spoke with the utmost severity of denunciation upon the new movement; predicting that it must speedily come to naught. At the close, as expressive of his conception of the attitude of the church towards "all Schismatics" he gave out the hymn whose first line is, "The church's one foundation is Jesus Christ, the Lord."

In the afternoon the gentleman attended a more liberal church where the movement was alluded to somewhat commiseratingly, it is true, still the pastor assured his people that they need have no fear; nothing of this kind could in any way affect for her injury, the true church, and he, too, gave out as especially appropriate to the occasion, "The church's one foundation is Jesus Christ, the Lord."

In the evening our friend wended his way to a "Broad" church, where also the event found mention, but this time as a something which should occasion rejoicing rather than sorrow; since all such divisions could only mean a widening of the true scope of the church, an increase rather than a diminution of her powers. And here, too, was given out and sung as especially appropriate to this view of the case, "The church's one foundation is Jesus Christ, the Lord." All of which goes to prove that the numberless views of the same things which we find in the world about us, come, not because the things themselves change, but because we view them from varying angles of vision.

This thought came to us with special force a little time ago, as seated in a railway train we heard two ladies just in front discussing the whist parties and the dancing parties with which their lives, past, present and future, seemed to be filled. Just as we were thinking pitifully of the waste of vital and spiritual forces involved in such a life, one of them suddenly exclaimed: "Oh, I never take a nap in the day-time; I think it is *such a waste of time.*" Which remark left us reflecting that standards of use and waste might differ.

It was at a National Convention of the W. C. T. U. A certain prominent speaker happened to be mentioned, when another white-ribboner exclaimed: "Oh, I shan't go to hear *her* speak to-morrow; she showed temper in the discussion to-day." And then followed a detailed account, to a constantly increasing group, of an event which, if it occurred at all in the way it was told, was certainly observed by very few. It was also at a convention: A woman who had done more real work for a certain great enterprise than all the sisterhood save herself combined, had made what was conceived to be an error of judgment, and action was to be taken in the matter. "There must be no uncertain sound upon this question," was again and again repeated, in many varying inflections according to the temper of the speaker; and at times it almost seemed as if the sweet graces of love and forbearance were of far less vital moment than that an annual convention should "give no uncertain sound" upon a matter of expediency, an error of judgment.

A poor girl, in the greatest anguish which can possibly come to a human life, with a wifeless motherhood stretching out its Golgotha path before her, was turned away from the Christian (?) home where she had been serving as faithful domestic, although it was well known that she had not a friend in the country, or even an acquaintance, to whom she could look for aid. Afterward the gentleman who had sent her, with the pangs of motherhood even then upon her, to the hospital, said to the white-ribboner who had found her shelter and given her help: "I know there is a sense in which such girls are to be pitied; still I claim that there can never be any extenuating circumstances in the case of a man's getting drunk, or a woman's losing her virtue; and I think they should be left to suffer the full penalty of their sin." There could be but one answer to such a proposition, and that came in the form of a suggestion that it was well for the world the Lord had not been of that opinion. "Well, yes, that is true in a sense; still the cases are not parallel." And as the standpoints were so manifestly at variance, the white-ribboner never asked where the parallel lines diverged, but went her sorrowful way, reflecting on the varying standards of life.

We might multiply instances almost without number as illustrative of this thought. Who of us has not discovered again and again, sometimes with a comic, sometimes with a tragic realization, how absolutely our standard of right and wrong may be at variance with the standard of another; how entirely our ideals of "whatsoever things are true" may differ from the ideals of those with whom we come in contact; how our best and our worst are constantly misjudged; the one lowered far beneath its right, and the other often correspondingly exalted? Who has not wished that in the higher realm of thought and life, words might ring counter to but one thought, and not stand for as many varying shades of reasoning as the lips which utter them?

Is there no absolute standard of right and wrong; no greater virtues which must manifestly take precedence of all lesser ones; nothing which can appeal to the universal human heart and commend itself as the absolutely true and important?

Can words never mean one thing and one thing only? Must we continue to talk of use in what seems to others the most pitiable waste? Must we construe as righteous indignation what seems to another the saddest lack of Christian charity and forbearance? Must the Pharisee continually think that he is verily doing God's service as he draws his skirts away from the sinning woman for whom the Saviour of sinners showed only the tenderest love? It is appalling sometimes to see what varying ideals of morality find cover under a Christian profession, and oftentimes under a fervor of Christian experience. A prominent member in one of the "orthodoxest" (see "Fishin' Jimmy") of churches said not long ago that he considered it perfectly right and legitimate for him to take advantage of a man in a bargain and charge him more for a thing than it was worth. Indeed, he seemed to consider that in this way he was proving himself a special benefactor, since the sooner the man's "eye teeth were cut" the more chance there would be for him to make a successful business man. That man has not the slightest idea that he is a hypocrite. The question is, "Is he?" Can it be that souls are born with a mental obliquity which makes it impossible for them to see all things in right relations? Can a man who can see clearly to "read his title clear" still be unable to see when he is lacking in the commonest principles of honesty and integrity? Can a Christian woman see that it is wrong in another to show temper and not see that it is more wrong in herself to proclaim that fact and injure her sister in the eyes of others who would otherwise have been in entire ignorance of the matter? Can any number of women fail to see that it is of infinitely more importance that a convention of the W. C. T. U. should "give forth no uncertain sound" upon the great questions of love and gentleness and Christian forbearance than its voice should be clear upon mere matters of expediency? Can it be that any follower of Jesus Christ should ever for one moment believe that the sin of turning the poor and erring from his door would be less in the eyes of the Master than the sin for which she was so grievously suffering?

We confess, that in the jarring voices of life, each one of which claims to be making for truth and righteousness, we are sometimes sorely puzzled, and long for a voice clear and unmistakable to proclaim to all, "This is the way, walk ye in it." And has not that voice spoken? Did it not make itself articulate during thirty-three years of earth life, each moment of which was spent in revealing truth; in revealing God? Oh, if the followers of Jesus Christ could only go back to a study of *Himself;* Himself not in theology, but Himself in daily living as unfolded in the gospels, could we not soon reach a common standpoint of interpretation and expression? Should we not learn from that life that, whatever else a man may fail in, he *must not* fail in love and deeds of love towards his brother man? Oh, how some of our virtues would shrivel if we once brought them fully under the search light of truth as shown in His life; how our works would show for self-aggrandizement, our zeal against sin for lack of patience; our righteous indignation for petty anger and selfhood; how we would be convicted above everything else of that which in His eyes outweighs all else—lack of love!

Words will mean one thing, and one thing only, when we stand before His throne. Let it be the purpose of each white-ribboner's life to find that one eternal meaning now, and incorporate it in a life so lived after His, that through that life He only shall be revealed.

ILLUSTRIOUS DEAD.

The death angel has been busy with America's roll of honor, this first month of 1893. Army, bench and church are respectively in mourning for one of their representative members, while every loyal heart feels the prick of bereavement in the death of the man who filled the high office of Chief Executive with peculiar wisdom and grace during a term of unusual difficulty and peril.

The future historian of American civilization will write the name of Rutherford B. Hayes among the first and greatest of our peace Presidents. His accession to the office was at a most trying hour, when unrest ruled all classes and revolution was threatened. As we look back upon that period, remembering the charges and counter-charges of fraud, and intimidation made by both parties and the rumors of war in case either party seat its candidate, as one must do, the spring of 1877 appears scarcely less critical than the spring of 1861. In that time of excitement and clamor, Mr. Hayes' chief concern was that the settlement be just and honest: "There must be nothing crooked on our part." When apprised of a "deal" about to be made he protested against "defeating one outrage by another," declaring it better that his opponent should have the place than that he should gain it by any means that would not bear closest scrutiny.

He was true to his opposition to a second term even though his own possible successor—the best test of conviction upon that point—with the chances in his favor, his party having been greatly strengthened by his administration, as the majorities for Gen. Garfield proved. Personal ambition could not exist with the elements of integrity which marked such a man.

Every moral measure was augmented by the example of the White House during the Hayes *régime.* Wine, ostracised at court, fell into disuse at the receptions of the best society throughout the country. The charge of niggardliness made in certain quarters was met by the statement of the steward, a long time incumbent of the executive larder, that the cost of state dinners exceeded all precedent, and that hospitality had never before been so lavish.

In his self-sought retirement from public life, Mr. Hayes has not used the prestige of his presidency for private gains, but has bestowed it rather in charity. His name has long been identified with prison reform, and the International Congress of Charities, Correction and Philanthropy, to convene in this city next June, had counted upon him to preside over its deliberations.

But the tenderest and most universal tie binding the President-philanthropist to the people was his home life. His devotion to his wife, a woman so fit to be first lady of the land, was without flaw, and after his last visit to her grave he was heard to wish himself beside her, although he hastened to say, "I am not unhappy." His last words were, "I am going where Lucy is."

The position of ex-President is now practically vacant, the only other who could claim it having lost it in the higher one of president-elect. Mr. Cleveland's presence at the funeral was a beautiful instance of the triumph of personal friendship over party differences, in which all parties may rejoice.

The tribute of the Union League Club of this city, of which Mr. Hayes was an honorary member, said in words most fitting: "We cannot call his death untimely, for a life inspired like his, by daily devotion to daily duty, is a finished life whenever the end may come."

The crape upon the altars of Episcopacy is for one hardly less widely known and loved. The elder meeting his acquaintance, the vestryman, on a sad morning not long ago did not say: "I see your church has lost a Bishop;" but Methodist exclaimed to Baptist as they opened their papers, "Phillips Brooks is dead!" And the answer came quickly, "Oh, what a loss!" All Christendom is one communion to mourn Phillips Brooks dead, as it

was to love him in life. The secret of his power and popularity has defied search and analysis. It was no trick of oratory. It was rather in spite of some defects of delivery. The story is told of him that, canvassing his capacity, as stock in trade when about to decide upon a vocation, he consulted the president of the university of which he was a student. That gentleman suggested that they begin by ruling out the impossible professions. "Now in your case," said he, "owing to the impediment in your speech you could never be a preacher, and we may as well at the outset lay aside all thought of the ministry."

But a heart like Brooks' forces utterance and compels the tongue to do its bidding. It might be said he had need of fewer words than most men, so much did he put into a few, as when he speaks of Christ, "the condescension of divinity and the exaltation of humanity." His greatness was not in argument, but in persuasion. With his quick knowledge of men, and his desire to redeem the time, he may have felt that the returns for argument are too slow.

Bishop Potter at the ordination of Bishop Brooks doubtless uncovered the source of might when he declared the best gift of the gifted candidate to be "that enkindling and transforming temper which forever sees in humanity, not that which is bad and hateful, but that which is loyal and improvable, which can both discern and effectually speak to that nobler longing of the soul which is the indestructible image of its maker. It is this —this enduring belief in the redeemable qualities of the vilest manhood—which is the most potent spell in the ministry of Christ."

THE STORY OF THE GREAT PETITION.

This petition has a story as wonderful as the "One Thousand and One Nights," if only it could be told in the languages of Bulgaria and Switzerland, Scandinavia and Italy, Germany, Russia, Holland, Great Britain, China, Japan, Hither and Farther India, Turkey, South Africa and the Congo, Australia and South America, Corea and Madagascar and the Sandwich Islands.

It is intended that the whole force of this world's union of women shall be turned upon international questions affecting social and temperance reforms. As one of the instruments to this end the Great Petition gives a practical direction to the new-world-sense that thrills the hearts of women in this last decade of our century. It calls for no money, it even demands no personal pledge from those who sign or indorse it, but only asks that the nations of the world may put away the unholy traffic in alcohol and opium with which every Christian nation is more or less in complicity. Surely no differences of opinion as to franchise or politics need forbid good women to put their names to this petition, or hinder good men from indorsing this request of their mothers, wives and sisters.

Is it objected that little or nothing will be accomplished by the presentation of such a petition? This we do not know. One who wields all power in heaven and earth once said: "Oh, woman, great is thy faith; be it unto thee even as thou wilt." A petition which already carries almost two million names and which it is hoped will have double that number before it is called in for exhibition at the World's Fair in 1893, preparatory to setting forth on its world-wide mission to the rulers of all nations, will be in itself a vast object lesson, crystallizing into one burning focus the hopes and prayers, the agony and tears of wives and mothers, sisters and daughters around the globe, and it might well be a spectacle on which angels should gaze with sympathy.

Is the need of governmental interference questioned? Not when a stream of cheap intoxicants flows steadily fromthe civilized nations to all parts of the heathen world, and the single city of Hamburg sends in a year brandy to West Africa to the proportion of sixty-five per cent of all its exports, more deadly and infinitely more soul-destroying than the cholera germs which we so much dread.

The Congo lands were bought with liquor, and in all the dark continent a bottle of rum is current coin. Samoa was seized because of the value of the German trade in liquor with that island. Let Great Britain and China and India and our own Pacific coast tell the successive chapters of the great opium story, and when it is rehearsed no one will ask, What is the need of such petition?

Why should American women lead this petition? Already our English sisters are rivaling us in their zeal, as their nation has rivaled us in the shame of these shameful traffics.

"Good work," says Mrs. Mary Clement Leavitt, "is done in other countries, but in organized work it is English-speaking women who have accomplished great things. It is almost impossible to imagine a congress of women—like the last in Boston—in Paris, Berlin or Rome. The leading part in Christian missions and in moral reforms must be taken by the English-speaking nations. In the United Kingdom, the United States, Canada and Australia there are 125,000,000 people practically homogeneous. United what can they not do?"

It is earnestly requested that every woman having a heart for this work should communicate with Mrs. Mary A. Woodbridge, Ravenna, Ohio, thereby receiving blanks and instructions for obtaining signatures to the great World's Woman's Petition.

A CHANGE OF MANAGERS.

On page twelve of this issue will be found the official announcement of the change of business managers for the Woman's Temperance Publishing Association.

For more than two years, Mrs. F. H. Rastall, previously president of Kansas W. C. T. U., has occupied this important position. Her devotion to the many interests of our large and increasing business has been unswerving. Retiring to engage in private business, she will continue to reside in Chicago. She will be much missed in W. T. P. A. circles and our best wishes accompany her to her new position.

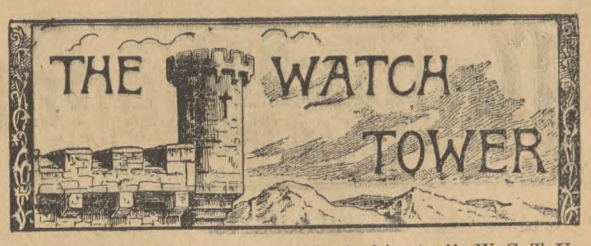
Mrs. Caroline F. Grow, the new manager, is a resident of Chicago and for six years has been the successful business manager of the *Elite*. She has demonstrated sterling business ability, as well as strong Christian character, and we confidently expect her to rapidly prove herself worthy of the confidence of our large constituency, as she has already that of the Board of Directors and every one who knows her.

Our Publishing Association never had wider opportunities of usefulness that it has to-day. Open doors abound and we mean to so strengthen our forces and enlarge our boundaries as to enter them all, one by one. The Columbian year offers us many new channels of endeavor and we are planning to be fully prepared for them.

A PRIZE thesis on Constitutional Law has just been published in France. It was offered by the University of Paris, and the subject appointed for last year's competition was the condition of women with respect to the exercise of public duties and political rights. The thesis studies carefully the political rights of women, refutes the accepted arguments against their recognition, and concludes that the age of the subjection of woman is rapidly passing away, and that in the new conditions we shall lose nothing and gain much. Those who dread the effect on women of a general acceptation of their rights and personality may feel comforted by the assurance of this writer, Dr. Louis Frank, that not even equality in political privilege will prevent women from devoting themselves to pleasing the other sex. He sets forth that women have full suffrage in Wyoming, in Nova Scotia,—of which we were not aware—in the Isle of Man, in Chili, in Equador, and in five provinces of Austria. They have municipal suffrage in Austria, Hungary, Croatia, Prussia and Brunswick,—which we did not know—in the majority of the Scandinavian countries, that is, in Sweden, Finland and Iceland, in Russia—which we certainly did not know —in England and Scotland, in all the English colonies from Cape Colony to New Zealand, from Australia to Canada, and in the state of Kansas. He evidently means a qualified municipal suffrage. In twenty-one of the states they have school suffrage. We must say the showing is better than we looked for.

SELF-DENIAL week this year is April 3–10. I am confident that we could make of self-denial week one of the greatest institutions of the W. C. T. U. But we do not yet work it up, and it is a divine law that where we have not sowed we shall not reap. The Salvation Army issues a special number of its magazine entitled, *All the World*, and with the utmost ingenuity sets forth the meaning, purposes and advantages of self-denial week. It strikes its key-note at five pounds, which is higher than I should feel that we could go as yet. I think one dollar is about what we ought to average. In a special issue of *All the World* a most interesting story is told of the work of a Salvation Army officer, then a statement is made or a question is asked, "Will you pay the expenses of an officer who will toil like the one of whom you have just read for a whole year? Will you deny yourself something to give him the opportunity of denying himself almost all things for the help of the world?" We might very appropriately paraphrase this by saying, "Will you give one dollar to put THE UNION SIGNAL for a single year in a new home, or to send out so many pages of temperance literature, or to pay for so many bricks in the Woman's Temple, or the Woman's Temperance Hospital? About ten dollars will cover the cost of forming a new W. C. T. U. Will you be one of ten to form this group of loving mother-hearts and hands, giving each one dollar?" It is plain to me that the self-denial fund has not yet reached its true status in the thoughts of our great host. Let me urge our treasurers from the largest nation to the smallest local auxiliary, to stir their respective constituencies as they have never yet been stirred on the subject, and see what can be done to quadruple the self-denial fund of 1893.

Frances E. Willard.



Miss Jessie Ackermann, president of Australia W. C. T. U., is spending six months in India and later will go to South Africa. She has formed one hundred and eighteen local unions in Australia, four colonial and one national union. Seven thousand women have joined at her meetings. It is no wonder that the Australian women have adopted our American sister.

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A pleasant visit was made by our South African missionary, Miss Alice Palmer, to the author of "Dreams," Miss Olive Schreiner, whom she pronounces a lover of humanity and wonderfully interesting. In February, Miss Palmer, who is now in the Pearl, will go to Mrs. Gray at Pretoria. She expects to remain in Natal from May till after the July meeting, then to visit the free state on her way to the Transvaal and to return to Natal.

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"Whisky is your greatest enemy," said a pastor to an intemperate man.

"Well, doesn't the Bible tell us to love our enemies?"

"Yes," said the pastor gravely, "but it doesn't tell us to *swallow* them."

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Some speakers cannot get along successfully without applause. This is a pity and no one should allow himself or herself to remain in such a case. The best way is, like the famous Antony, to say to one's self, "I know no eloquence, I only speak right on," and not to wait for any expected applause. If it comes it is a very good spur oftentimes in the side of a jaded steed. I heard the other day of a teacher who stood up in the midst of the meeting after the brethren and sisters had declared that they did not wish vocal manifestations, especially during the sermon. This man was a local preacher and he was exhorting, but broke off in the midst of a flight of eloquence to interject this sentence, "I cannot go on; you have not given me an 'Amen' or an 'Hallelujah' since I started." Alas! he had bid high; no demonstrations were knocked down to him after this touching appeal.

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Mrs. Isabella Webb Parkes, wife of Rev. Dr. Edward L. Parkes, professor in Gammon Theological Seminary, Atlanta, Georgia, is addressing the theological students on the W. C. T. U., its scope and movement. This is as it should be. No class of men needs information concerning the modern movement by which the Christianity of Christ and not of His commentators is enshrined in the customs of society and the laws of the land more than do our young theologues. They need to be kept free from sacerdotalism and in touch with the people. None can help to do this more than Christian women, and if such women were invited to speak on living themes before the students of our seminaries, it would "make for righteousness" beyond all telling.

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"What is the best word, or what is the good word?" This is an old-fashioned expression sometimes used as an accompaniment of a friendly greeting. It seems to me excellent Saxon both in language and in spirit. I wish it were current coin as it was in earlier and perhaps simpler days. However this may be, whoever keeps it in his mind as a central idea in all his converse with those about him will do well and deserve well of his kind. Just now, especially in the temperance ranks, let us make it a matter of principle as well as of pleasure to ask for the best rather than the worst word concerning the outlook, the work and the workers.

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Among the beautiful epitaphs of which the world is full, I note the following recently observed by me in my travels. Down off Cape Cod is Marshfield, the famous country home of Daniel Webster, and in a lonely little grave-yard near by, the great statesman who did not understand the signs of his times lies buried. Beside him is the grave of his wife with this exquisite inscription, "Let me go, the day is breaking." Near by is the grave of Adelaide Phillips, the once famous vocalist, with the words of her favorite recital, "Oh, rest in the Lord." The tomb of Abraham Lincoln, who declared in his speeches that above all things he wished history to write of him that he was faithful, bears simply his great name and those words that he had coveted as the inscription, "He was faithful." A dear sister named Mary, beloved and bemoaned by one of our best workers has this upon her headstone, "Jesus saith unto her, Mary." A nameless tomb bears but these words, "First at the Trysting place." Another this, "The world disdained her other name, Love writes but this; Leonora."

ON DUTY.

MASSACHUSETTS.

OUR ANNUAL STRUGGLE.

That struggle, as in all local option states, comes each year at the ballot box. Never before was it so fierce as this year, and never were the victories so decisive. It really looks now as if the old Bay State would find herself under a straight prohibitory law so far as the action of her individual towns and cities is concerned, almost before she knows it. It is estimated that already, taking the elections of last spring in conjunction with those just held, the majority in favor of no-license throughout the state is about twenty-four thousand. Our municipal elections are held at two distinct seasons; those of the cities occurring in December, those of the towns in the spring.

Massachusetts now boasts of thirty cities; two—Medford and Everett—having been added to the list during the past year. In each named place there is an active Woman's Christian Temperance Union, which did all in its power to bring about the grand result that the new born municipality should take its place in the ranks with a clean record, so far as its voice on the liquor traffic is concerned. In both cases the efforts were crowned with success; though Medford signalized its own majority by electing as her first mayor the largest distiller in that much distilled town. In Chelsea the union was most active, holding meetings two or three times each week in the different wards, distributing literature, aiding in the grand mass-meeting, and contributing one hundred dollars to the campaign fund. Chelsea was "dry" last year also, but its majority was largely increased this year.

The unions of Cambridge, always most active, were by no means behind their usual record in the campaign of this year. They sent an appeal to the voters, distributed literature largely, held a mass-meeting in conjunction with the churches of the city and came in for their full share of praise when victory, for the sixth time in succession, came to them. It was an inspiring sound, so says an ear-witness, when the bells were rung at midnight, telling to all that right had once more prevailed and the schemes of the adversary been overthrown. Brockton union has always had the credit of keeping the no-license sentiment alive in that place, and it is not strange that this is so, when a letter has come from its president saying, "We paid for everything that was done here." Small wonder that she adds, "When shall we see the day that ends our woes?"

The no-license sentiment in some of our cities, as Somerville, Malden and Newton, has been so long established that it almost seems as if they could never go back to the old *régime* of the legal grogshop; and yet our sisters do not therefore relax their efforts. Mrs. Talbot, of Malden, presided over the largest and most effective rally ever held in that town, and the No vote was larger than ever before. Perhaps the most surprised women of our state were those of the Fall River union, for that Fall River would ever go no-license no one dared to hope. The elation which came after the election is even yet mingled very largely with fear, since it is claimed that the result was brought about by the machinations of the liquor men themselves. However this may be, the Fall River union is resolved to take the initiative, if necessary, in an effort to see that the law is properly enforced when once it shall go into effect on the first of next May.

Taunton also is rejoicing in an unexpected victory, and feels that it has had a large share in bringing it about, because of its consenting to do some work, not pleasing to the flesh, which nevertheless contributed very largely to the ultimate result. Chicopee, Lynn and Salem are three other jubilant cities, but perhaps the greatest joy has come to our union at Waltham. For years Waltham has been the one "rum" center, surrounded by a temperance sentiment which has voiced itself at the ballot box of the various contiguous towns. The union and the temperance men and women outside the union have long groaned in spirit and cried out, "How long, oh, Lord, how long?" but the result of turning that large foreign population "from darkness to light" has seemed too great even to hope for. This year the burden was laid upon the union in a way it had not been before, and the president called a meeting of the women of the town. Their faith took hold upon God in that meeting, and it resulted in a quickening of sentiment throughout the entire city. Various other meetings of both men and women were called, a campaign document, "The Why," was issued and a decisive victory gained. The liquor element resorted to threats and intimidation, even attempting a boycott on a bank, the officers of which had taken a prominent part in the work, but their bravado soon expended itself, and they are now looking about for "fresh fields and pastures new."

Pittsfield, so near the line of the Empire state that it has long seemed as if it were impervious to even so much of temperance sentiment as Massachusetts boasts, astonished itself and all other places by voting No. It is said by the women of the local union that a large share of the credit for that vote must be given to the masterly address which Mrs. Fessenden delivered there the week preceding the election.

Lawrence also rejoices in a "dry" record; but there are other cities where the rejoicing of last year is turned into mourning because of the change from No to Yes on the part of their voters. First among these must be mentioned Worcester, where our unions have always been most earnest and aggressive in pushing the no-license campaigns. Worcester's record has been a vacillating one for years, one year No, another Yes. It almost seems as if it needed a year of license to arouse the temperance people; and then as if a year of no-license put them to sleep in fancied security, while it roused to ten-fold activity the foes of the cause. Be the cause what it may, it is certain that in several of our cities the Yes and No alternate with surprising regularity, which only goes to prove that we need the prohibition of the liquor traffic upon some surer basis than the passing whim of an annual popular vote.

Haverhill, Marlboro, Fitchburg and New Bedford also went from No to Yes, much to the grief of the friends of temperance in the respective places.

The record stands as follows: Cities voting No for a number of years in succession, 7: Brockton, Chelsea, Malden, Newton, Quincy, Somerville and Cambridge. Those which are always Yes, 6: Holyoke: Northampton, Springfield, Boston, Newburyport and Lowell. From No to Yes, 5: Fitchburg, Haverhill, Marlboro, New Bedford and Worcester. From Yes to No, 10: Chicopee, Fall River, Gloucester, Lawrence, Pittsfield, Taunton, Waltham, Woburn, Lynn and Salem, while two, Everett and Medford, voted for the first time as cities, and voted No. Total, No, 19; Yes, 11.

Some of the No majorities were very large; Brockton had 846; Fall River, 924; Lawrence, 1,039; Malden, 1,008; Newton, 808; Pittsfield, 387; Quincy, 744; Waltham, 511; and Somerville, 1,861.

But Boston's Yes majority was the most surprising fact which has as yet been made manifest. That the "hub" of the liquor traffic for Massachusetts should turn in a majority of but 1,184 for license, seems almost past belief. Last year the fall from a majority of 24,000 to 8,000 was looked upon as very significant; what can be thought then of a fall from 8,000 to less than two! Great alarm was felt by the liquor men themselves. They awaited election returns at Horticultural Hall, where the tables were spread with tempting viands and their own wares flowed freely. They greeted the returns from the various wards with feeble cheers; or such remarks as, "Whew, a close shave, that!"

When separating at 9:30, the president said it was evident that license had carried by but a small majority. He could not tell what were the causes contributing to such a result, but the trade must inquire into them, and if possible obviate them before another election.

Thus, even upon his Boston throne, uneasy lies the head that wears the license crown; and the grand old commonwealth of Massachusetts is coming nearer to the prohibitory law of which the Liquor Dealers' Association secures the repeal, than it has since those troublous days of 1868.

The chief part taken by the Boston union in the campaign was by the circulation of literature and the issuing of an appeal to the clergy of the city, asking them to preach upon the subject the Sunday preceding election. The majority responded to the call and the pulpits of Boston gave forth no uncertain sound upon the enormity of the licensed saloon. The state union held a no-license rally in its series of people's church meetings. Mrs. Joseph Cook presided, and the speakers were Mrs. Fessenden, Dr. Miner, Dr. Gibbs, Rev. Mr. Dunn and others. The house was crowded and the effect of the keen logic upon the hearers could have been only for good.

Soon the towns must begin the struggle which the cities have just gone through, and so on we go in a never-ending round. "When shall we see the day that ends our woes?"

And the answer to this conundrum which is given by the Massachusetts W. C. T. U. is "When we shall have prohibition by law; prohibition in the constitution, and prohibition established and enforced by means of woman's ballot." May God speed the day!

KATHARINE LENTE STEVENSON,
State Reporter, Boston.

OHIO.

DECEMBER DOINGS.

"So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand
And share its dewdrop with another near."

Champaign county W. C. T. U. met our first winter month at the very threshold, in the Methodist church, North Lewisburg, where much good, practical work was done, and much planned and recommended by the committees for the coming year. Mrs. Monroe, state president, by her wisdom and helpfulness, was the inspiration of the convention. In her evening address she briefly sketched the organization and work of the W. C. T. U. in this and other lands. The unions of the county reported state, district and county dues all paid and a small balance in the treasury. Good officers were chosen for the ensuing year. Lunch and tea were delightfully served in the lecture room.

The second district, Mahoning, Trumbull and Portage counties met in fourth annual convention at Niles, Mrs. Lucinda Davis presiding. Devotions of morning session were conducted by Mrs. C. F. Camp. This district is doing grand work. Youngstown, Mahoning county, leads in coffee house mission work, the district backing the enterprise. Miss A. Rose Morris, of Charleston, read a paper on physical culture which was heartily endorsed by Dr. Anna Shaw, who spoke in the Presbyterian church in the evening, and addressed the W. C. T. U. next day, concluding with a touching tribute to our beloved Miss Willard who is followed by the loving sympathy and prayers of the great white ribbon host. May she find across the seas the much needed strength and refreshment. Rev. Henrietta Moore delivered an eloquent address. The district is ably officered and will do valiantly. Niles hospitality called forth heartiest thanks. Adjourned to meet in June.

Under the auspices of the Delaware Y's, Mrs. A. J. Graham gave her interesting and instructive lecture on Alaska, in the Presbyterian church. Mrs. Graham has visited this great northland and her descriptions of its scenery, wonderful glaciers, mission schools among the Alaska Indians and the many curios shown made a delightful entertainment for the public and resulted in nineteen dollars for the Y treasury.

"One of the encouraging things by the way," writes a Steubenville W. C. T. U., "was our first quarterly meeting." It was held in the Congregational church. Audience good and reports from nine of the twelve superintendents full of interest. During the quarter three public meetings were held and the membership of twenty-two nearly doubled. *The Messenger*, our state organ, edited by Mrs. H. E. Hammond, is highly prized by the superintendents who are enthusiastic in the work of their departments. The Y's and L. T. L. contributed to the success of the meeting.

The Cincinnati Central W. C. T. U. is now gathering its clans in the winter campaign. Several deaconesses from the Gamble Home are white-ribboners, working in harmony with the Central at Shantytown under the southern bridge, where since last report eighty-nine religious calls have been made, eighty-seven opportunities for prayer, one hundred and six tracts and sixty-three bouquets given out. Seventy-one taught in Sunday-school and sixty-six in the Industrial; eleven calls on the sick and six garments distributed. Hamilton county W. C. T. U. and Cincinnati Central are marching right on.

Mrs. O'Mealy, superintendent flower missions of Williams county, sends a full annual report, gathered from the faithful superintendents of the department in the following unions: Williams Center, Pioneer, Edon, Montpelier, Edgerton, Melburn, Stryker and West Unity. Bouquets, potted plants and funeral designs have been judiciously distributed. The sick, in darkened homes and infirmaries, have been blessed and comforted by their sweet ministry. Total number of floral gifts distributed, 710.

"Rejoice that Heaven lies not away—
Beyond the clouds and starlit dome,
But in the heart and in the home
And in the deeds of every day."

Coshocton W. C. T. U., twenty-two strong, with fair prospects of increased membership, is about to open a reading-room, the plan being to have one of their members superintend it one day of each week. They are making vigorous efforts to secure the needed funds, and will doubtless succeed.

Mrs. Frances W. Leiter, for so many years the superintendent of the department of scientific temperance instruction, has withdrawn from the work to more fully engage in that of physical education in the National Union. By her resignation, Ohio has lost a peerless leader, whose faith and devotion overcame all obstacles and won for us the law requiring temperance teaching in our schools. But the law must be made effective. To this end our state president calls for more complete organization of the department in local, county and district superintendents.

"Mary Allen West, senior editor of THE UNION SIGNAL, is called home!" In common with white-ribboners everywhere we were suddenly and sorely stricken.

Our hearts stood still. "No, no!" we said,
"It cannot be! it cannot be!"
Then spake the voice, "Be comforted,
Forbid her not to come to Me."

Also December 21, Mrs. Juliet B. Riley, of Troy, Ohio, the revered mother of our state president, Mrs. Henrietta L. Monroe, was laid to rest. Our sympathies are with those personally bereaved, while of the dear departed we say, "They rest from their labors and their works do follow them."

BUCKEYE BITS.

Marlboro L. T. L., in charge of Mrs. Santers, is flourishing, with over fifty members.

Canton W. C. T. U. gave their industrial school of one hundred and twenty-five girls and twenty-five teachers a Christmas treat.

Mansfield has organized a confederation. Thirteen women's societies were represented at the initial meeting.

Marlboro has organized an Equal Suffrage Society, auxiliary to the state, not to interfere with W. C. T. U. work—rather to aid it.

The Troy Y's gave "Aunt Dinah's Husking Bee" to a delighted crowd in the opera house, December 1st, and cleared sixty dollars.

The twenty-first district W. C. T. U. held an enthusiastic convention at Columbus, December 15 and 16. Mrs. Monroe was present and delivered an able address in the evening.

An equal suffrage convention was held in Berea, January 5, Mrs. S. M. Perkins, editor of *A True Republic*, presiding. Fine papers were presented, including the address of welcome by Mrs. E. J. Kennedy.

Mrs. J. M. Graham, of Newark, delivered her interesting lecture on Alaska at West Berlin. The collection taken was given to the Temple and this loyal union also voted ten dollars to the same cause.

HANNA A. FOSTER,
State Reporter, Berea.

NEW HAMPSHIRE NEWS.

The men chosen by the people have taken their seats in the house of representatives and the senate at Concord.

The sisters of the state are again anxiously working for the enactment of certain laws that shall help our young. To this end the following petition is being circulated:

"*To the Honorable Senate and House of Representatives:* We, the undersigned, request your honorable body to amend chapter 99 by adding the following section: No child under sixteen shall smoke or in any way use cigars, cigarettes, or tobacco in any form, in any public street, place or resort. A violation of the provision of this act shall be a misdemeanor, and shall be punished by a fine not exceeding ten dollars and not less than two dollars for each offense."

May the petition find favor before the good men in the House and Senate and be secured, after which may there be honor and moral courage enough among the law enforcers to see that our boys' mouths are cleansed of their filth.

Oh, the power of example! How can our boys gracefully submit to the rod of correction, either by law or argument, from those older and wiser in whose mouths are daily seen the filthy weed which is forbidden them? There is beauty in consistency, but in this matter of the use of tobacco, this virtue seems missing. How can the man condemn the boy for the very faults he himself possesses?

In the annual circular sent out by Mrs. Emma L. Hoffman, superintendent of the department of narcotics, she has this worthy clause, "Let every union take at least twenty copies of the 'Anti Tobacco Gem,' place them in the homes and Sunday schools; I make this urgent request as it is the only anti-tobacco paper published in America, and we need just what it offers us; ten copies will be sent

to one address for a year for one dollar, or twenty-five cents a year for single copies, by addressing the publisher, C. H. Shepherd, Melvin Village, New Hampshire." Her circular is an earnest plea for purity from this vile tobacco habit.

The state annual reports are ready for distribution, and can be had of our recording secretary, Mrs. C. M. Abbott, Rochester, N. H., at ten cents per single copy or twelve copies for one dollar. A liberal distribution of this report among thinking people will do much toward answering the question, What are the W. C. T. U. doing in New Hampshire? and convince people that a good work is being done in many departments. No union can afford to do without the inspiration and help which comes from a knowledge of the lines of work successfully carried on by others.

We have in our state an aged ex-governor who is a very strong temperance man. He has been a total abstinence man since 1826. He is in his ninety-seventh year. His name is Nathaniel S. Berry, of Bristol, N. H. For the past five years he has been making minutes of the events of his life from his early childhood. His memory is clear, which fact he attributes to his temperance habits. He has been a member of the Methodist church for sixty-seven years and pronounces himself as "waiting patiently and happily for that summons to go to his heavenly home in the church triumphant."

We have cause to be proud of our lecturer, Mrs. Emily K. Jewett, of Hollie Depot; her words are so well chosen, her idea of our duty to God that we keep our bodies pure and stainless, so reverentially put, her manner so womanly that she wins friends and converts wherever she goes.

After a recent lecture in South Sutton the ladies formed a W. C. T. U. with the following officers: president, Mrs. E. A. W. Hoyt; vice-president, Mrs. Charles McAllister; recording corresponding secretary, Cordelia M. Withee; treasurer, Hattie Elliott.

The quarterly meeting of the Rockingham county W. C. T. U. held their last meeting in the Free Baptist church, Candia. An address of welcome was given by the president of the Candia union, Mrs. J. P. French, and received a hearty response by Miss A. E. McIntire. There was a good attendance from the local unions in the county, Rev. Mr. Prescott, pastor of the church, bade the convention a hearty welcome; this coming forward of the pastors to support and encourage our conventions is a very necessary step, too often omitted.

There were photographs of some of our W. C. T. U. workers, temperance literature, and some useful articles for sale, the proceeds to be put in the county treasury. The state treasurer stated that the sum raised for the Mercy Home the past year was $1,650, less than half the amount to be raised.

Mrs. Chase, of Manchester, gave an interesting sketch of the Mercy Home. During the three years of its existence many grand results have been realized. Souls have been raised from the depth of sin to a knowledge of a better life and taught the true value of a home and Christian living. The ability of the home to become in time self-supporting is being proved as the laundry work done in the home has averaged a little more than one hundred dollars a month the last year. The land produces enough hay to keep a cow and horse, and this past season seventy dollars worth of apples were sold. In the evening a collection was taken for the home amounting to seventeen dollars.

At the New Market Demorest prize contest Miss Lena Hoar received the medal. A second prize, a book of Whittier's poems, was awarded to Harry Haines by the W. C. T. U. The speakers were successfully trained by Miss Anna Harvey.

The work of the Keene W. C. T. U. at the county jail has resulted grandly, far beyond their expectations. A service is held in the hall every Sunday and is well attended. There are at present nine prisoners and they are continually speaking in thankful words of the great good done their hearts by these meetings and the continued kindness. Last year there was an organ purchased by the union and placed in the hall which proves a great convenience. One of the members has given a number of excellent temperance books for the library and others keep them supplied with papers and magazines. They hold L. T. L. meetings twice a month and hope to accomplish much good for the rising generation.

The Demorest contest at Tilton was a surprising success, it being their first.

At the last meeting of the Hopkinton W. C. T. U. a barrel of very superior reading was packed and sent to Mrs. Loyene, at Jefferson, N. H., for distribution among the lumbermen. It was voted to send five dollars to the Mercy Home at Manchester to help pay for coal. Five dollars was appropriated for dishes that the union might be able to hold entertainments to fill their treasury and interest the young.

Extra bedding was contributed by kind hearts to make an aged citizen more comfortable this bitter winter. So the good work goes on, and hearts are made warm as well as bodies thereby.

Miss Ella T. Pearson is to make a trip through New Hampshire. She speaks in Hopkinton in January. A further report of her work will be given in my next letter. It cannot fail to interest, for what is done for the children is done for our future.

"Blessings on the hand of woman,
Angels guard its strength and grace
In the palace, cottage, hovel
Oh, no matter where the place!
Would that never storm assailed it,
Rainbows ever gently curled,
For the hand that rocks the cradle
Is the hand that rocks the world."

New unions have recently been organized in South Sutton and Sandown, with prospects of enthusiastic work.

Petitions to legislature are being circulated throughout the state, asking for such an amendment to the law forbidding the sale of tobacco to minors, that a fine shall be imposed upon any one under sixteen found using tobacco in any form, in any public place or resort, thus following the example of New York and Connecticut.

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

KANSAS.

GOOD TIDINGS.

In a letter of recent date a good sister says, "We have a great deal to be thankful for, haven't we? The constitutional convention defeated and a good prospect of woman suffrage success. Can't you hear King Alcohol gnashing his teeth?

"'The world rolls freedom's radiant way,
And ripens with her sorrow;
Take heart! who bear the cross to-day
Shall wear the crown to-morrow.'"

Our state legislature convened this week, and there is some anxiety felt by friends of equal suffrage as to whether it will stand by the plank in their several platforms which recommended submitting the question to a vote of the people, or if they will take the stand of a writer to an influential paper, who lately said when speaking of planks in the national platforms of the different political parties that "they *really didn't mean anything*, but were gotten up merely for campaign purposes," and the worst feature of it is he seemed to be in earnest and striving very hard to convince others of the truth of his assertions. He may not be altogether wrong, but we hope for better things, at least here in Kansas, from all parties, and our women are preparing to ask the legislature for the submission of an amendment to our state constitution, striking from it the word "male." If the petition is granted us it means much hard labor on educational lines, for, though we boast of the general morality and intelligence of our people, there are still some among us whom it will be hard to convince that a woman has a soul, at least, "a soul of her own."

I understand that the wise Solons found no legal barrier to prevent Mrs. Lease from being elected to the United States Senate, but that she has concluded to withdraw from the field. This, I think, all friends of woman's advancement will regret, for it would have been as good a time now as ever to test the matter, as to whether or no a woman would be received as a member of the Senate, no matter from what state she should come knocking for admittance, and if a door was found which, by some oversight, had been left unlocked, would it not have been best to have stepped in, before some one, now it is discovered, should turn the key on us, leaving us "out in the cold" for ages to come?

The state temperance union, at its recent annual meeting, passed the following resolution:

Resolved, That it is the idea and intent of the prohibitory law to cut off all profits in the sale of liquors, and only to provide places for the convenience of the people in obtaining liquors under the excepted conditions named in the law; therefore we earnestly request the coming legislature of the state to so amend the prohibitory law as to put the sale of liquor for the excepted purposes, in the hands of agents of the state, who shall have no financial profit from the sales, be they many or few.

Miss Amanda Way, of the W. C. T. U., J. R. Detwiler, of the People's party, John A. Murray, the father of our present law, I. O. Pickering, Prohibitionist and Richard Wake, Republican, were appointed to prepare such a law to be presented to the legislature.

This, I think, is similar to the law recently enacted in South Carolina. I don't know just how the W. C. T. U. stands as an organization on this question, but I do know that we have become very weary of the drug-store saloons and would like to draw the reins still tighter on the whole business. If the proposed change would bring about the desired result, it is just the thing we will work for, heart and soul, but if not we would rather "bear those ills we have than fly to others that we know not of."

The State Teachers' Association was in session in Topeka holiday week, and among other good resolutions adopted was one asking that the state board of education be authorized to issue a uniform course of study for the district schools of the state, and that district boards be required to adopt the same as manuals of instruction in their respective schools; that district boards, and boards of education throughout the state be required to furnish all necessary text books, free of charge, to all pupils attending schools under their control. When I read the above, my mind naturally turned to the scientific temperance instruction work of the W. C. T. U. and I thought what a grand law that would be for us, as it would enable us to get temperance text books into the hands of all pupils in all schools, who have heretofore objected to temperance teaching on the ground of additional expense necessary to procure the books. We can afford to heartily champion this bill, and bid it "God-speed." The last resolution of the association was as follows: "As teachers and citizens we firmly believe that the prohibitory liquor law of our state has been to our people, especially to the young, a great blessing; that the present law, known as the Murray act, is sufficient, if enforced, to carry out the intention of our constitution; and that any change in any of its provisions is dangerous at this time; that we urge an honest enforcement by the officers as it now is." Our new state superintendent of public instruction is described as one who neither uses alcoholic liquors, nor tobacco in any form. We shall hope that the questions on physiology and hygiene to be used in teachers' examinations will hereafter have some reference to the effects of tobacco on the human system, which I have failed to find heretofore, by careful search, but "we shall see what we shall see."

From Mrs. J. M. Kemp, state superintendent of railroad work, comes the report of a series of successful meetings held by Miss Jennie Smith, the National railway evangelist, at different points in the state, commencing November 30, and continuing twenty-three days. Hiawatha, Horton, Junction City, Topeka, Ottawa, Chanute, Parsons, Chetopa, Cherokee, Ft. Scott and Emporia were the places visited. Every meeting was a success in spite of the very stormy weather. She accomplished much in organizing the R. R. T. A. and awakening an interest in, and understanding of this department. The collections averaged well, being especially good in Horton and Emporia. The only regret being that she could not remain with us three months, instead of as many weeks, as nearly every place wished her to return for two or three weeks' work. Many conversions among the railroad men were reported. She held noon, afternoon and evening meetings. The *Topeka State Journal* said of her noon meetings, "No railroad man should permit this opportunity to pass without seeing one who has proven herself his firm friend."

Anderson county W. C. T. U. convened at Greeley, under its president, Miss V. C. Henry, of Glenlock. The sessions were all very interesting and helpful; sixteen delegates and visitors enrolled. Reports from the different unions showed faithful work done. At four in the afternoon Mrs. J. C. Reed gave an interesting talk to the children. The district president, Mrs. L. B. Smith, of Ottawa, gave the evening address, subject: "Queen Esther of the Nineteenth Century." The address of welcome by Mrs. Gertie Palmer, of Greeley, and the response by Mrs. Anna Champe, of Garnett, were both highly spoken of. The Greeley glee club discoursed sweet music. At the close of the second day's reports, Mrs. Smith organized a union at Greeley. She also lectured next evening at Bush City and organized a union of five members, with two honorary members.

NOTES.

Rev. T. C. Moffatt, the pastor of the Congregational church at Douglas, Butler county, preached an able sermon recently on the tobacco habit, which was published in full in the *Douglas Tribune*, and deserves to be widely read. If all ministers would only attack the filthy habit as fearlessly as he has done, they could accomplish much.

The W. C. T. U. of Utica recently gave a musical and literary entertainment for the purpose of bringing the pledge before the public. Four young people signed the pledge and allied themselves to the W. C. T. U., two as active and two as honorary members.

A Topeka Sunday-school recently gave a "cold water concert" with a program of delightful music, recitations and a tambourine drill.

The home for colored, aged and orphans is now in operation doing as much good as is possible under the circumstances. Any help will be thankfully received.

Clay county has held its second "workers' meeting" which was well attended. They think it more helpful than a convention.

MRS. S. S. WEATHERBY,
State Reporter, LeRoy.

RHODE ISLAND.

"Train up a child in the way he should go, and when he is old he will not depart from it."

The work of the unions in this state is coming to be more and more in the line of prevention. The importance of scientific temperance instruction is being brought to the minds and hearts of both parents and teachers. Schools of method have been held in different places. Loyal Temperance Legion work is fostered, and the evils of the narcotic habit have been ably presented by our National superintendent, Mrs. Gleason.

Perhaps a brief summary of the Kent county convention recently held at Phenix will best show some of the many methods employed. Every union but one in the county was represented and all brought encouraging reports. All the schools in Warwick, the largest town in this county, were closed, and of the total, forty-three teachers, forty attended the meetings. Many other schools in the county were also closed that teachers and scholars might be present. The superintendent was in attendance and the principal of the Phenix schools furnished a globe encircled with the white ribbon, as a part of the tasteful church decorations. The public school of Phenix furnished the singing in the morning, and two exercises in physical culture from classes in two different schools gave a pleasing variety to the program. Mrs. J. H. Pay, superintendent of L. T. L. work, spoke to the children in her usual happy way.

In the afternoon Mrs. A. W. Chase, our state superintendent of scientific temperance instruction, gave an address, and Mrs. Hunt, National superintendent of the same, conducted a scientific temperance institute. In the evening Mrs. Hunt took for her subject, "Waiting for the Verdict." Mrs. Tyler, the newly-elected county president, presided with grace and dignity. Altogether it was one of the most successful county conventions that we have ever held, and we hope for good results in the schools in the way of temperance instruction. Soon after the convention Mrs. Ella B. Greene, of Hyde Park, Mass., visited Warwick and also Westerly, holding interviews with members of the school board to bring to bear an influence that may result in making physiology a part of the school curriculum for every grade and in the adoption of books approved by our National superintendent of scientific temperance instruction. This work was followed by a visit from Mrs. Gleason who spoke to many of the same schools. She has also been through the Pawtucket schools carrying conviction with her. The children were obliged to take notes for an abstract of her lecture, and thus their attention was assured. A proof of advanced thought and an acknowledgment of her ability was given to Mrs. Gleason by an invitation to address our state teachers' institute on "What can we do for Boys in View of the Recent Tobacco Law?" She made the most of the brief time allowed her, and some of our teachers pronounced hers to be the most "wide awake" address given before the institute.

Another helpful convention was that of Providence county, held at Watchemoket. The chief feature of the morning was a Bible reading on "Watching" by our National evangelist, Mrs. H. D. Walker. In the afternoon Mrs. G. F. Martin gave a graphic account of the journey to the heart of the Rockies over the famous "Loop," and Mrs. Babcock brought out points of interest in connection with Denver's great Convention. Mrs. A. W. Chase addressed the teachers, and in the evening the L. T. L's took a part in the program.

One work presented, although not under our auspices, enlists the cordial and practical sympathy of our W. C. T. U. women. It is the Bethany Home, which is being established for the benefit of worthy women from eighteen to sixty-five, the age at which they may be received at the Old Ladies' Home. Here, those who cannot find work, and others who from ill health are unable to earn a living, will have a home until work is found or health restored. A bazar conducted by churches of all Protestant denominations netted two thousand dollars for this worthy object, and Bethany circles are being organized in very many of the churches, the dues from which will furnish a regular annual income.

The Providence Y's are continuing their grand work of prevention and helpfulness under still more favorable conditions. They have removed their Tea Rooms to a new business block on Mathewson street, where they rent an entire floor and have kitchen, dining hall, reception room and library complete. Beautiful rugs, stand covers, screens, lamps, pictures, plants and flowers are chosen and arranged with an artist's eye. A piano invites the lover of music, and the best books and magazines of the day furnish abundant reading.

The building fronts the south and the bright sunlight combines with the pleasant surroundings to give a real home feeling to the place. Neither are the spiritual needs neglected. Each Tuesday and Friday two brief seasons of prayer are held during the noon hour. Mrs. J. K. Barney conducted these services during the first week and has promised her continued help when circumstances will allow.

The Newport Y's still carry on their rescue work with earnest zeal and many helpful tokens of success.

The People's Mission at Westerly, under the care of Mr. Harry Riddle, has aroused the opposition of the saloon-keepers who say that it "interferes with their business." What better praise could be given?

Bethany Mission, under the charge of Mr. Joel Bassett, continues its gospel temperance work in Providence.

A union of all the Baptist, Free Baptist, Universalist, Congregationalist and Methodist churches of the city of Pawtucket and its neighbor, Central Falls, in one grand religious awakening under the leadership of the evangelist, Rev. E. E. Davidson, is drawing Christian workers nearer together and hundreds of earnest seekers are finding the Way of Life. Never before in its history has Pawtucket known such a season of refreshing.

When the forces which make for righteousness shall be as firmly united as the forces of evil have always been, then we shall indeed see the Kingdom of God coming with power. May we all help to hasten the day.

MIRIAM EARLE,
State Reporter, Valley Falls.

Official Communications.

MRS. CAROLINE F. GROW, BUSINESS MANAGER WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION.

At a called meeting of Directors held in the Temple December 2, 1892, Mrs. F. H. Rastall, for two years business manager of the W. T. P. A., presented her resignation from the office, to take effect on January 1, 1893.

The motion that "we do not accept it" prevailing, Mrs. Buell and Mrs. Hobbs were made a committee to confer with Mrs. Rastall and request its withdrawal. Her decision remaining unchanged, Mrs. Woodbridge and Mrs. Thurston were requested to prepare resolutions expressive of regret and appreciation.

It was resolved that these resolutions be spread upon the minutes and a copy be furnished Mrs. Rastall and her family.

At an adjourned meeting of the Board, January 9, Mrs. Caroline F. Grow, for six years business manager of *The Elite*, was unanimously elected to fill the vacancy made by the resignation of Mrs. Rastall. She comes to us with large business experience and recommendations of the highest character. We welcome her to the official ranks of the W. T. P. A., asking for her the kind consideration of the constituency.

MATILDA B. CARSE, *Pres. W. T. P. A.*
MARY A. WOODBRIDGE, *Sec. W. T. P. A.*

POLICE STATION AND POLICE MATRON WORK.

In talking with a police judge not long since about the number of arrests in all large cities, he expressed the thought that it was a matter of surprise to him, how little the mass of the people knew and therefore did not realize (because they did not know) about the great need of reformatory work among those under arrest.

He said, "Many of them are women and young girls and children," and he went on to say, "I have often wished in my very heart before I have passed sentence upon them, that I had some tender, motherly woman to take charge of them and see them to their appointed places of correction."

"Well, judge," I said, "we have police matrons in many of our cities, why not have them in all cities of the United States that have a population of over ten thousand inhabitants?" He replied, "Madam, I shall not rest until we have a matron in every city of my state that has the required number of people. I am fully alive to this urgent need."

We do not make the claim of starting an original thing in this department, but we do make the claim that it is no longer an experiment. It has developed into a settled and systematic effort, put forth in faith and confidence in the intelligence and goodwill of the better part of society at large to do what is right for the benefit of its unfortunate classes.

This work is eminently both preventive and corrective. As a preventive measure it should be looked at from a standpoint of political economy. "Money saved is money made," is a homely adage, and it does not take a mathematician to understand how much money it takes to build jails, penitentiaries and almshouses, nor how large a tax is required of the people to keep them running after they are built.

The following questions naturally occur to thinking people:

What are the duties required of police matrons?

Can the right kind of women be found who will act as police matrons?

How shall they be selected and appointed?

The work to be done by a matron is anything but a sinecure. She earns every dollar that is paid her. Her duty is to take charge of all women and children that are brought to the stations during the day or night. They are placed under her supervision until they are sentenced. She sees that they are decently clothed, bathed and made presentable to appear in court.

When the sentence of the judge has been delivered, the matron accompanies her protegés to the places assigned them. Some to homes for the friendless, some to industrial schools, some to county farms and some to city hospitals. But none of them go without a word of instruction, a warm grasp of the hand, with an earnest prayer on the lips, for God's Holy Spirit to awaken them to a sense of their need of a Saviour.

With this kind of protection they are not so apt to repeat the offence, and may become law-abiding citizens. Should this be the result, would there not be "money in it," and would not the city and state reap the benefit?

Can the women be found who are qualified to fill the places? Yes, we think so, for in all the large cities where they have been tried there have been but few failures. Most generally they have given satisfaction and have commanded the respect and commendation of their associates. The failures have been in those places where the matrons have been poorly paid for their services, and in consequence, incompetent ones were willing to do the work for less money.

I think that the charity organizations throughout the country which are doing such practical work among the unfortunate ones, will endorse the statement that there is "money saved" to the city and state by having police matrons, and that it is preventive as well as corrective to have them. In order that mistakes may not be made in getting the wrong woman for the place, let a committee be formed as a permanent one, composed of representative women from different philanthropic institutions of the city, who have had ample experience in judging of character and let them select the names to be presented for appointment to the Mayor. This will do away with favoritism by the city council.

In the cities of the states, when application has been made to the municipal authorities and when it has been refused to have matrons, perhaps the following may be a better way:

Let the state superintendent get one or more women of good judgment and some knowledge of legislative affairs to go with her to the capitol of the state and present to the legislative body a petition, asking that honorable body to consider the question presented. State to them that the bill is in the interests of humanity, and that for humanity's sake the women and children of the state should have this care.

The World's Columbian Exposition will bring to this country a large number of people from every walk of life. Among them will be some one who will go astray, get into trouble and come to grief. It is fair to presume that the number of arrests will be greatly increased. The need of matrons will be greater than ever, and should we not be prepared to meet the demand?

Will not every state superintendent of this department act upon these suggestions? And let us all coöperate in doing what we can to forward a movement that aims to develop a higher Christian civilization, a better government for preventive and corrective measures and to bring the generic man to an understanding of where the pathway lies that leads to true happiness. Letters will be sent to state superintendents to be distributed to local superintendents as to methods.

MRS. MARGARET ANDERSON WATTS,
1127 Second St., Louisville, Ky. *Nat'l Supt.*

WORK AMONG FOREIGNERS.

The fears arising from the introduction of cholera at the port of New York last fall put a stop for a while to the labors of Miss Lindahl, our missionary. We then concluded not to resume the work again until next April, but the immigration was still so large, being nearly seventeen thousand in November, that we reconsidered, and Miss Lindahl again began work Dec. 1. She also found that her labors were so arduous, and took her time so fully, that it would be impossible to work for the same salary as heretofore, and this has been increased, though very low still for the amount of good accomplished. Col. Weber, who was at the head of the commission sent out by the United States government a year ago to investigate immigration in foreign ports and on the steamship lines, and who is in charge at Ellis Island, wrote a letter to Miss Willard concerning the work of Miss Lindahl, which was also sent to me.

The work has been more successful and is really accomplishing much more than we had anticipated. I hear of it in different states where the immigrants bring their friends. Tracts are given them and the good words they speak of the kind friend who met and helped them, gives the little white-winged messengers a value which makes them heed the instructions given.

The following is a memorial to be presented to Congress this winter:

"*To the Senate of the United States in General Assembly Convened:*

"The National Woman's Christian Temperance Union in convention assembled at Denver, Colorado, in November, 1892, under the resolution offered by the superintendent of department of work among foreigners and unanimously adopted by the Convention, beg leave to respectfully petition your honorable body to the further and more stringent restriction of immigration at our ports of entry.

"We believe that the safety and welfare of our nation and government is imperiled by the admission of such large numbers of aliens, especially as nearly half of our Commonwealths, either by statutory or constitutional enactments, permit male immigrants over twenty-one years of age to vote at all elections within twelve months after their arrival in our borders by filing their intention to become citizens, which action seems to us to be at variance with the laws of the United States, which require a residence of five years before conferring citizenship and the power of the ballot.

"We therefore most respectfully urge that a large restriction be placed upon the number, the character, or the power of those coming to our shores that they may not practically hold, upon their arrival, far greater power over our morals and even the very life of the nation than the women who are born of American parents, and who have all their lives lived as good and faithful citizens in our midst."

The general work is growing and increasing in importance. New tracts on different subjects are brought out nearly every month. I now have them in seventeen different languages and have put them at one thousand pages for one dollar, instead of one dollar and fifteen cents, as the electrotype plates, though increasing the expense at first, enables me to get out the second editions more cheaply. They are still much more expensive, however, than tracts in the English language.

The work in Pennsylvania is most encouraging, Illinois has taken a new start, with Iowa, Wisconsin and Minnesota not far behind. Several states have appointed state superintendents since the Denver convention. The excitement due to the cholera scare has made people realize how much our physical health is dependent on this class and by inference we begin to also see that not only the moral health but our very existence as a nation depend on our gaining the stranger for God and right.

SOPHIE NAYLOR GRUBB,
Lawrence, Kan. *Nat'l Supt.*

ERRORS FOUND IN THE LATE MINUTES OF THE NATIONAL W. C. T. U.

The superintendent of the department of heredity is Annette Shaw, M. D., Eau Claire, Wis., and should so appear.

The address of Mrs. S. A. McClees, superintendent of the soldiers' and sailors' department, will henceforth be 22 State street, New York.

MARY A. WOODBRIDGE,
Rec. Sec. Nat. W. C. T. U.

NEWS IN A NUTSHELL.

NOKOMIS, Ill., W. C. T. U. mourn the loss of a "brother-in-law," H. F. Rood, the husband of their esteemed president.

A HOPEFUL, serene and triumphal death was that of Mrs. S. M. L. Thickstun, a white-ribboner of Council Bluffs, Iowa, who passed away November 29.

MRS. R. W. MARRIAGE, Iowa's superintendent of peace and arbitration, is at present at her home in Iowa Falls, having just seen her husband pass "through the valley of the shadow" upheld by the Father's arms.

THE many friends of Mrs. Lydia M. Chase, former president of Arkansas W. C. T. U., will be sorry to hear of a serious accident which she sustained in being thrown from a carriage in December, She is now so much improved as to be able to sit up a few hours each day.

MRS. M. J. COOK, of Oskaloosa, Ia., fell asleep Dec. 19. She was a Crusader and afterwards local and district president, until physical weakness compelled her to resign. She was connected with many philanthropic interests, and her idea of serving God was in ministering to His creatures. "Her works do follow her."

THE recent death of the octogenarian, Joel Simonds, removes from Chicago another friend of temperance. The interest taken in the great cause by this good man during his last years dated from the introduction of THE UNION SIGNAL into the family. Few men give so freely of their energies to reform work as he during his early and later years.

THE Responsive Readings for February are upon the topic, Purity in Literature and Art. Whatever is done in this line of work must be done soon as the jury is deciding upon the exhibit for the art department of the Columbian Exposition. Will not unions give this topic earnest attention and follow the directions given by Mrs. Emilie Martin, of Portage, Pa., who is National superintendent of this department?

MISS E. W. GREENWOOD, World's and National evangelistic superintendent, will be in Wyoming county, New York, February 1-8; Beaver county, Pennsylvania, February 9-15; and later in adjoining counties. March 9, she will be at Scranton, Lackawanna county, Pennsylvania. Unions desiring lectures or Bible expositions *en route* please address her at once at 151 Remsen St., Brooklyn, New York. Her mail is daily forwarded.

AT the advanced age of eighty-eight, Mrs. Sarah S. Webster, of Van Wert, O., was called to rest, December 27, 1892. During the Crusade, the sound of her voice in prayer and song was frequently heard in the streets and in the saloons of Van Wert. Her soul was in the temperance work and she entered heartily into all the plans inaugurated for its success, becoming the first president of the Van Wert W. C. T. U. and remaining at the head as long as her health would permit.

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A CHANGE.

On December 2, for reasons fully stated, the undersigned tendered her resignation as Business Manager to the Board of Directors of the Woman's Temperance Publishing Association, to take effect January 1, 1893. The time was later extended until February 1, 1893, to give the Board an opportunity to fill the vacancy.

In leaving this position I desire to acknowledge the faithful service of all the employés of the business manager, who, almost without exception have been painstaking, devoted, industrious; to the Board of Directors for their unwavering confidence in me, as evidenced notably during the past two months by their urgent desire that I remain, and by electing me to the vacancy on the Board caused by the death of Mary Allen West when I refused to longer occupy the desk; to the uniform courtesy of the constituency all over this and other lands; to the stockholders of the W. T. P. A., whose interests I have tried to serve.

I take pleasure in introducing my successor, Mrs. C. F. Grow, a business woman of experience, for whom I ask your utmost consideration.

To my friends everywhere I desire to say that I have formed business connection with the well-known firm of S. Bolger & Co., and my address hereafter will be 99 Washington street, Chicago.

As National superintendent of literature I am still a member of the great army of W. C. T. U. workers.

Yours loyally,
F. H. RASTALL.

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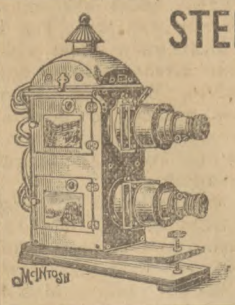

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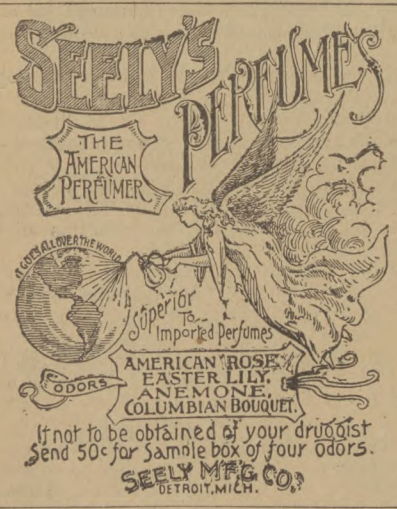

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If interested send for my free illustrated booklet describing **Healthful Dress** for women and children. MRS. S. W. PIKE, 73 Madison Street, Chicago.

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or commission, to handle the New Patent Chemical Ink Erasing Pencil. Agents making $50 per week Monroe Eraser Mf'g. Co., X 213, La Crosse, Wis.

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We do not sell liquors in any shape.

(*Concluded from page 5.*)

As one of the original Crusaders, she entered heart and soul into the Woman's Christian Temperance Union, and was president of the local organization seven years; and for sixteen years, the president of the home and foreign missionary society of the Presbyterian church, reëlected at the last annual meeting, only declining the honor, unanimously tendered, for lack of strength to fill the position; she was also a leader and counselor of the church social for many years, and its president for four years. Thirty-nine years of wedded life—years full of happiness, given to few—were her portion, and for twenty-seven years she has waited the call that came to join the loved one whose memory was always green. Mrs. Riley was richly endowed in heart and intellect, and she retained her faculties unimpaired to the day of her death, taking deep and intelligent interest in all current questions.

She was a woman of great force of character and made an abiding impress, not only upon her own immediate family circle, but upon the community in which she lived so long, and where she was so deeply honored and respected. Foremost in all good works, her heart was large enough to embrace old and young, to the latter giving her tenderest sympathy and love, and she brought joy and peace into every circle where her loving presence came.

Mrs. Riley was a great lover of flowers, and at the funeral service her casket was almost hidden from sight by the magnificent abundance of lovely floral offerings.

Her life was one of the most beautiful, and taught the great lesson of the influence of Christ upon the lives of those who devotedly follow Him, and to-day she wears one of the brightest crowns and sings the praises of Him whom she loved in the courts of our God.

ANTOINETTE H. CLEVENGER.

Troy, Ohio.

WORK IN SOUTH AUSTRALIA AND NEW SOUTH WALES.

DEAR UNION SIGNAL:—The approach by rail to Adelaide from the Colony of Victoria is most beautiful. South Australia's largest city is laid out like a panorama at your feet, while you climb your winding way down the hills toward it, through wild and picturesque scenery, pausing occasionally at the villages by the way. We noticed particularly the peculiar beauty of Aldgato, not knowing then how soon we were to retrace our steps, to hold a meeting there. It was held in the overcrowded little Wesleyan chapel, and we spent the night with the minister's—Rev. Mr. Chester's—family and learned that the friendly brother and his daughter had, a few mornings previous, carried a breakfast to the railway station for us, having heard that we were to pass through. Unfortunately a mistake was made in the day, and we missed the warm breakfast, and the yet warmer welcome to South Australia they had it in their hearts to give us.

Although the weather was cold and rainy when we reached Adelaide, at noontime, we felt quickly the warmth and cheer of a bevy of "our folks," women of the white ribbon, who took possession of us. Mrs. Nichols was there, the Colonial president, Miss George, corresponding secretary, Mrs. Henderson, recording secretary of the Colony and president of the Adelaide local union, Mrs. Matthew Goode, our hostess, and Mrs. Lyall, of whose good works in missionary as well as temperance causes we had already heard. We wanted to converse with her at once concerning her wonderful sister and brother-in-law, Mrs. and Rev. John G. Paton, missionaries to the New Hebrides, whose life we had just read with such intense interest. But the opportunity was not then; later we had the great privilege of dining with Dr. and Mrs. Paton and Mrs. Lyall at Melbourne.

Round-the-world missionaries have little time for reading. When we saw Mrs. Leavitt in London she advised us to rigidly exclude every book from our outfit but our Bibles. But I wish to mention three books that we have read on the wing during the past two years that have made a profound impression upon us both: "The life of John G. Paton," "McKay of Uganda" and Rev. Andrew Murray's "Spirit of Christ"; the latter we have read again and again with great spiritual profit.

Max O'Rell and we were lecturing throughout Victoria and South Australia at the same time; sometimes he preceded us at a town and sometimes we him. His work and his word are national oddities and idiosyncrasies—telling what he knew and searching Australia for new material. Our message was the oneness of all in Christ and the likeness of all human kind. I venture to say we gathered more material for future use than he, for human beings, especially women, are strangely alike the world over, and come to a quick understanding of each other. And then, there is a wonderfully close fellowship between Australian and American women. In one regard they outstrip us—in their almost universal desire for the franchise; and I suspect also in another—cordial hospitality.

We spent from June 22 to July 21 in South Australia, holding our first meetings at Adelaide, a city of sixty thousand inhabitants including suburbs, which is beautifully situated at the foot of the hills near the seacoast.

Our first meeting in spite of our request to the contrary, was a public reception. Our sisters in their cordial good-feeling find it hard to dispense with what they consider a proper show of attention to their visitors. And yet in our extensive trip, one day given to social claims largely, in each of the important cities, means to us added *months* away from home. Yes, often in the haste to make the ship that will not wait for us, the loss of a day means in the end the loss of many weeks. We would rigidly vote out all social meetings for round-the-world workers. In our opinion the W. C. T. U. woman who delights in flattering attentions of this sort, should, for her own soul's welfare, be deprived of them; and the woman who feels she cannot spend the time abroad for them—judge *ye* whether her wishes ought or not to be consulted. The day has come when with our various departments there is always sufficiently interesting material at hand to make the most varied programs, and solid, honest toil for temperance can be made perfectly attractive to any audience. Those who resort to amusements and entertainments to attract are in danger of neglecting the work.

But it is often said, "The reception, at least, is needed in order to get influential persons interested by inducing them to come and make welcome speeches." The query is, must you ask a person of influence to come and say *how* interested he is and *how* welcome the visitor is, in order that *his own* speech may thus *create* his own interest? But our Australasian sisters have been almost unanimous in agreeing with us that "votes of thanks," as it is the custom to give them in England, and throughout British Colonies, are dissipating to the influence created by the addresses, a weariness to the flesh, and that the highest Christian spirit is best conserved by not turning the meeting into a matter of personal compliment.

We spoke at Parkside, Semaphore, Glenelg and Norwood, close to Adelaide, and addressed two large meetings, besides the reception, in the heart of the city, one on Sunday night at Pirie Street Wesleyan church, attendance about thirteen hundred; and the other at the Victoria Y. M. C. A. hall. This latter, just previous to our leaving the Colony, was under the auspices of the Adelaide local union.

We traveled northward from Adelaide to Port Augusta and Quorn, a distance of over two hundred miles; returning we left the main road to go westward as far as the coast to Port Pirie, visiting Jamestown and Petersburg between, and again made a second detour from the main line westward for Moonta, Wallaroo and Kadina, a mining region. We visited struggling unions with a few consecrated workers at Balaklava and Halbury. The most solid, far-reaching work is, I believe, often done in these very small places where many difficulties are to be met for they have the blessing of the One who counted the widow's *all* of much more value than the rich man's little.

A pleasant feature of these South Australian trips was the thoughtful, cordial attentions received from white ribbon women all along the line who were notified of our passing through their towns by the indefatigable Colonial corresponding secretary, Miss George. These boarded the train as we passed through their towns to give expression to their hearty welcome, and emphasize it in many instances with a dainty lunch. At one place the president of the union accompanied by another officer walked a full mile in the pouring rain to bring us a cup of hot tea and lunch. They seated themselves beside us in the compartment while we feasted on the good things. But all too soon after the signal to start was given, the train began to move out. They sprang for the platform, while we rushed after them gathering up scattered dishes by the way. Too late! we waved the teacups and saucers in regretful farewell and then packed the dainty things carefully away, to restore them to their owners at Narracoort on our return to hold meetings a few days later.

I wish right here to say the cordiality and hospitality shown us from the day we landed on England's soil, and the whole world over, have simply been marvelous and one of the Father's own richest blessings. We have never in a single instance been allowed to go to a public boarding place, excepting when from extreme weariness we have shut ourselves away from every human face, or begged our sisters to be allowed an entire separation from friends and acquaintances in order that we might put every moment of our time upon some especially pressing duties connected with the work. The world is *very* hospitable—at least in white ribbon circles.

At Gawler we attended an interesting and enthusiastic district convention, presided over by the Colonial president. South Australia has done wisely in the matter of forming district unions, and doubtless will gain greatly in the end through the more elaborate plan of organization. At Adelaide we found the best depot of W. T. P. A. literature we have come across anywhere outside of the United States, and rejoice greatly in the wisdom of the women in supplying themselves with these weapons of warfare. We made a southern trip after leaving Adelaide, to Mount Gambier, a distance of about two hundred miles, taking in Mount Barker on the way.

The fourth annual convention of the Colony was held at Adelaide, September 6-9, in the Pirie Street Wesleyan Church; this was several weeks after we had left the Colony. Seventy-nine unions were reported and eleven districts have been organized with a gross membership of 1,832 women, 105 Y's and 391 honorary members, and twenty-eight departments of work are in operation.

Returning through Victoria we proceeded northward to hold meetings in New South Wales, at Wagga Wagga and Juner Junction. At the latter place the gathering was in the Salvation Army barracks and our host and chairman, Rev. Mr. Studd, an Episcopal minister. We reached Sydney, the principal city of New South Wales, August 24, and were cordially met at the railway station by a group of white-ribboners, including the venerable Colonial president, Mrs. Bowes, who was most warm and tender in her treatment of us throughout our stay in the Colony—a dear woman, well known and beloved for her many labors for the advancement of Christ's kingdom. We were conveyed to the temperance hall where we found a large executive committee convened to give us welcome and discuss our plans for the Colony. It was a most pleasant occasion, but we were not to stop then for engagements, but at six o'clock the same evening took train for Queensland, promising to return to New South Wales a month later, after the completion of our Queensland labors, the report of which work Mrs. Andrew is engaged at the present in preparing for THE UNION SIGNAL.

The first engagement upon our return to New South Wales was with Tamworth. A pouring rain kept very many away. September 26 we held an enthusiastic meeting in the Y. M. C. A. hall at Newcastle, with the mayor in the chair. Newcastle is a very large shipping center. On the following morning we entered the Colonial Convention of New South Wales, which was in session at the temperance hall, Sydney, this being its second day. The annual meeting was held that evening at Centenary Hall, at which we spoke, and the next night addressed an audience at Williams Street Wesleyan church.

We went from Sydney to Bathurst, filling an engagement at Penrith on the way. Bathurst is the home of the Australasian treasurer, Mrs. Webb, and of Miss Emily Price, one of the Colony's strongest women and formerly the Colonial corresponding secretary. A good meeting was held in the town hall at Parramatta, followed by engagements at Goulburn, Mittagong and Stanmore; then we returned to Sidney and to the hospitable home of Mrs. Wise, president of the local union, who, although comparatively new to our work, is most active and interested and of unusually strong executive qualities. A farewell afternoon tea was given us at the temperance hall, October 19, the day before we sailed for New Zealand, at which we were glad for an opportunity to talk with the women of the practical work of the W. C. T. U. Mrs. Bowes presided over the meeting, and nearly one hundred women were present.

The secretary's report to the convention states that there are thirty-nine unions in the Colony with a gross membership of one thousand four hundred. Eight copies of THE UNION SIGNAL are taken throughout the Colony.

Here as elsewhere in Australia there is a strong and growing sentiment in favor of woman suffrage and prohibition. We are glad to note that our Australian workers are not to be distracted from their work for prohibition, by the presentation of any plans for regulating the drink traffic. At the time we were in the Colony a bill was before the legislature providing for local option and gradual prohibition, but to the great disappointment of temperance people it was so "doctored" before submission, that they completely abandoned it as a useless measure.

The Colony of New South Wales throughout is greatly in need of help to put the work on a thoroughly practical basis, which will stamp it with the W. C. T. U. characteristics. The breadth and aim of our departmental work are not yet grasped by many of the leaders. We understand that Miss Ackermann intends, upon her return to India, to spend a considerable time in this Colony broadening and strengthening the work. We hope this will be the case.

White ribbon sisters accompanied us to the steamer to say farewell when we left. Good Mr. and Mrs. Wise and their children lingered until we could discern their waving handkerchiefs no more as we glided smoothly away.

Then we turned our attention to our surroundings, for we were passing through one of the most beautiful harbors in the world. If there *is* anything more beautiful than Sydney harbor, my own vision will fail to grasp it. Even this went far beyond the possibility of adequate response from within, and imagination failed to conceive of anything left out of the charm of the scene. We were gliding along on smooth water past stately houses, beautiful lawns, parks and gardens, noble trees, wonderful peninsulas of land and then at last came the immense electric light-house. The shape of the harbor has been likened to a fern leaf because of its immense number of almost regular indentations! From tip to stem this immense fern leaf is eleven miles long, but its actual coast line measures twenty thousand miles. Eleven miles out we passed the rugged "Heads" and struck the bounding billows of the ocean and a stiff, cold breeze.

I write this from the steamship Oceana, one of the best of the Peninsular and Oriental line on the Red Sea. On the way from Melbourne we paused two days, December 22 and 23, at Colombo, and there held a large meeting at the Presbyterian church, which had been worked up by Mr. Jansz, secretary of the Ceylon temperance union; Rev. Mr. Spaarh presided. Later in the evening we addressed a few words to a meeting in the Wesleyan church. We failed after repeated efforts to establish communication with Mrs. Howland, of Jaffua, who was appointed president of the W. C. T. U. for Ceylon, and the union at Colombo had failed. Hence we were unable to learn whether our work is in existence at all on the Island. It was impossible for us to linger to work up engagements and meet our engagements further on, but Miss Ackermann crosses from India to them next month. Monday, January 2, two days hence, we expect to leave our ship at Ismailia, Egypt, and go to Cairo and Alexandria to learn what W. C. T. U. work is going on in these two cities and to give what help and encouragement we can. Ismailia is the railway terminus for Cairo—in itself uninteresting, excepting, a fellow passenger has informed us, "a museum, a fusty old place full of mummies; the Kings of Egypt are there, such as Romulus and Remus, and all those."

KATE C. BUSHNELL, M. D.

S. S. Oceana, Red Sea, Dec. 31, 1892.

[From a personal letter written by Mrs. Andrew in the Gulf of Aden we take the following excerpt: "It does seem strange to be learning geography in this practical way. It is a great privilege, and yet the pressure of the work upon us has largely swallowed up the tourist in the worker. Still God does give us many a cup of almost unmingled interest and delight, and as I look off at the purple heights of Aden, it seems almost a celestial vision."—EDS.]

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CURES WHERE ALL ELSE FAILS.
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CONSUMPTION

Publisher's Notes.

EXTENDED.

Realizing that it was not possible for the readers of THE UNION SIGNAL to do all that could be done under our new and unparalleled offer, it has been decided to extend it, and it will hold good until March 1st, 1893.

Please give attention to the following statement and proposition:

Fully believing that it would be one of the greatest aids to our cause, as has been said again and again in these columns, if THE UNION SIGNAL were more generally read, and being unable to personally canvass all the territory of all the local unions, nearly 10,000 of which are scattered over this country, and desiring your help in this direction, the proposition here outlined is made to all ages and sexes.

NOTE.—To any one, young or old, readers of "Aunt Jane's Cozy Corner" included, who will send us a club of *eight* new subscribers at *one dollar* each, we will forward promptly one of our beautiful W. C. T. U. *solid silver after-dinner coffee souvenir spoons.* These spoons have the die of the Crusade Church at Hillsboro, Ohio, imprinted in the bowl; Miss Willard's picture embowered in the National floral emblem, the trailing arbutus on the handle, while the top of the handle is surmounted by the world belted with the white ribbon. The back of the handle has the World's floral emblem, the water lily, and the initials of the Woman's Temperance Publishing Association. These spoons are both beautiful and valuable, being of solid sterling silver.

REMEMBER, we will send an after-dinner coffee spoon, polished or oxidized, for *eight* NEW subscribers at one dollar a year.

FOR TEN NEW subscribers at one dollar each, we will send a similar spoon with gilded bowl.

FOR TWELVE NEW subscribers we will send a *tea* spoon of the same design, or with the Temple in the bowl, instead of the Crusade Church.

FOR FIFTEEN NEW subscribers at one dollar each, we will send a teaspoon with gilded bowl.

FOR EIGHTEEN NEW subscribers at one dollar each we will send an orange spoon, polished or oxidized, with the Temple or the Crusade Church in the bowl.

FOR TWENTY NEW subscribers at one dollar each, we will send an orange spoon, gilded bowl.

This offer is open until March 1st, 1893.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

VALUABLE.

A district president writes: "I have just received the Responsive Readings for January, 'Duties of Officers,' and I feel like sitting down at once and thanking you for such a valuable leaflet. It's written *just right*, just as though you were talking face to face with the parties. And it's 'business' from first to last, just what is needed. It does my soul good. I intend that every union in my district shall have at least *one* copy of this leaflet. Many of the unions take the Readings by the year; such will be sure to have it. These Readings are very helpful to the women, helpful in furnishing something of interest for visitors who may drop in, besides being instructive to our own women on the right lines."

MISS WILLARD'S ADDRESS

In pamphlet form—the annual address at Denver—can still be secured. It should be in every home—read everywhere. Price 10 cents per copy. Send at once if you desire any before the edition is exhausted.

The Responsive Readings for 1893 will have selections from the "White Ribbon Hymnal" to accompany the Readings. The pages named are those of the new edition, which differ somewhat from those in the edition sold at Denver, as some additions have been made at Miss Gordon's request.

NOTICE.

Mrs. Sarah Wilder Pratt and Mrs. Mary French Swarthout, would like to say through the columns of THE UNION SIGNAL, that they have resigned their positions as president and vice-president of the Woman's Columbian Laundry Co., solely because of their dissatisfaction with the management, and because they were refused an investigation which they believed necessary for the permanent safety and success of the institution.

To introduce our Superior Flower Seeds we have decided to give away 200,000 packets of Pansy seed this season, as we believe it to be the best way to advertise our seeds.
To every reader of this paper who sends us 10c. (silver or postal note) the actual cost of packing and postage, we will mail our famous collection of Peerless Pansies, precisely the same as we have always sold for $1.00. The Peerless Collection consists of 4 packets as follows: BLUE PRINCE, lovely shade of porcelain blue shading to dark purple. BRONZE QUEEN, large fine blossoms of of a bronze color edged with mahogany. TIGER, beautifully marked and striped flowers of every conceivable color. MAMMOTH GERMAN, extra large pansies, often measuring 3 inches in diameter, all colors mixed.
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The most beautiful flowering vine in existence. BLOOMS THREE MONTHS. Address
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MAGIC HEATER—Ingersoll Heat Battery Metal Table. Elegant Mammoth Lamp, Heat, Light, Comfort, Convenience and Economy. All for $10. Send for facts. INGERSOLL MANUFACTURING COMPANY, Lansing, Mich.

SEEDS.

The Good & Reese Co., Springfield, Ohio, publish a beautiful 144 page illustrated catalogue of Seeds, which they will send postpaid to our readers for 10c. in stamps.

HAVE you a calendar for 1893? if not, you certainly ought to have one; send a two-cent stamp to Armour & Co., Chicago, and they will send you as handsome a calendar as any designed. See their advertisement in our issue of January 12.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German-French or English, with full directions, for preparing and using. Sent by mail, by addressing, with stamp naming this paper, W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

WORLD'S FAIR SOUVENIR COINS.

One of the most creditable pieces of advertising that has been done lately is that of the World's Fair Souvenir Coins. It must have been an inspiration that led Lord & Thomas to suggest to the directory the payment of the advertising in these coins.

The advertising as designed by Lord & Thomas was unique and original. It was placed in all sections of the country, the order was completed within six weeks, and the delivery of the coins made within two weeks of completion.

The World's Fair people were eminently satisfied with the success of the advertisements as a means of selling the coins, the papers are more than satisfied with receiving the coins for their pay, and Lord & Thomas are satisfied with the credit they have received for knowing how to push the sale of a peculiar thing to a successful issue. It is rumored that they are to receive an additional order, to which they are fairly entitled.

UNIQUE.

One of the first catalogues of the season to make its appearance is that of Wm. Henry Maule, Philadelphia, Pa. And it is unique in several particulars; in the arrangement of illustrations and letter press, by which a wealth of matter is crowded into its ample pages, enough to fill two catalogues as usually arranged. Unique in its title, "Two Minutes, Please," and the large number of cash prizes offered to buyers and planters of Maule's seeds. Its 140 large pages are filled with descriptions, prices and illustrations of the seeds which have made the name of Maule a household word in farmer's homes in every habitable country of the globe. Some of the illustrations are handsomely colored lithographs, the cover pages being especially bright and attractive. The magnitude of the business which this catalogue describes may be estimated from the fact that the names of nearly 200,000 persons who buy Maule's seeds are on the books of the firm and they are live men and women of to-day. A study of its pages would afford pleasure and profit to every farmer and gardener in America, as well as the remainder of the world.

LIVING SKELETONS.

Financially it probably pays to be a living skeleton. We understand that freaks of this sort receive handsome stipends from the managers of dime shows. The fat woman and the Albino lady are dwarfs in importance—if not in adipose tissue—besides fleshless anatomies. In private life, however, these angular, bony people are not admired, and considerable money is spent uselessly to remedy the unsightly defect of want of flesh. Despite many failures in acquiring bodily substance nothing is more certain than that there is a reliable means of adding to bodily weight and vigor, rounding of corners in the angular figure, converting a haggard, attenuated, woe-begone countenance to a plump and rosy one. Scott's Emulsion of Cod Liver Oil with the Hypophosphites of Lime and Soda will pad the form with firm, healthy flesh. Physicians say so:—So does the public:—So does the press. No diseases are so destructive of bodily tissue as those which affect the throat and lungs, and this loss is more efficiently repaired by Scott's Emulsion than by any other pulmonic. Medical men particularly commend it for the use of anæmic or feeble children, and no household where there are such should be without it. Its agreeable flavor is made a subject of constant remark in testimonials to its efficacy, daily received at headquarters.

NEELY'S GREAT HISTORICAL CHART....

Political and United States Map.

A Double Wall Map 5 Feet 6 inches by 3 Feet 10 inches, Mounted on Rollers Top and Bottom, Ready to Hang

Worth $10.
A Complete History of our Government by Administrations, Political Parties and Congress from Washington to Harrison.

On one side the Largest and Latest U. S. Map, showing all States, Counties, Railroads and Towns, (Price alone $5), **And on the Other Side**, a Diagram, showing all the Political Parties, 11x66. A Diagram Showing all Presidents and Cabinets, 5x66. A Diagram showing Political Complexion of each Congress. A Diagram Showing Creeds of the World, 13x10. A Diagram Showing Standing Armies of each nation, 13x10. A Diagram showing Naval Tonnage of each Nation, 13x10. A Complete Map of the World, 13x20. A Map of Central America, 10x13. A Map of Alaska, 10x13. A Map of South Africa, 10x13. A Map of Upper Nubia and Habesh or Abyssinia, 10x23. A Map of Persia, Afghanistan, and Beloochistan, 10x13. A Complete Map of Solar System, best ever made, 10x13. Thenames of all Cabinet Officers, with length of term. Pictures of all the Presidents from Washington to Harrison.

INDORSEMENTS.

BENSON J. LOSSING, L. L. D., Historian: "Like a Concave Mirror it reflects to a single focus an epitome of the essential elements of our national history, showing clearly at a glance the progress of the nation from its infancy to its present period of maturity."

A. R. SPOFFORD, Librarian of Congress: "The work may fairly be termed a breviary of American Politics."

AGENTS' REPORTS.

"Received sample; sold 8 maps first hour."
"Magnificent map; my boy sold 12 the first day."
"I sell 9 each day."
"I sold 6 maps in one hour."
"I have canvassed one-half day; took 18 orders."

The Latest U. S. Map, printed in colors, covers the entire back and is the best published. It alone sells for $5.00. The complete Reversible Map (printed on both sides) is 3 feet 10 inches by 5 feet 6 inches, mounted on rollers top and bottom, with tape on sides. These two maps sell separately for $10.00.

This GREAT DOUBLE MAP is sent by exprdss, prepaid, and safe delivery guaranteed, to any address in the U. S. It can be mailed, but is much safer by express. Name your nearest express office.

The money will be refunded to any one not perfectly satisfied after receiving the map. **Understand fully**, that **all charges** are prepaid by express or mail and safe delivery and perfect satisfaction guaranteed or money refunded.

Our Offer

We will send a Map to any one sending us four subscribers for one year at $1 each. For $2 we will send a map and THE UNION SIGNAL for one year.

Address all orders to

WOMAN'S CHRISTIAN PUBLISHING ASS'N, THE TEMPLE CHICAGO...

"The advance over all that had preceded for a century has proven so important as to raise the inventor,

BENJAMIN FRANKLIN SHAW,

of America, to distinction as the compeer of William Lee, of England, the inventor of the first stocking-frame."—*London Illustrated News.*

Shawknit TRADE MARK.

THE ONLY HALF-HOSE THAT FIT WELL, LOOK WELL, WEAR WELL.

They are the only half-hose that fit well because they are the only half-hose that are

SO KNITTED AS TO FIT.

They are the only half-hose that look well and wear well because they are the only half-hose that fit well and because they are made in the

MOST ATTRACTIVE COLOR-EFFECTS and of the

BEST YARNS.

Look for the trade-mark on the toe. Send for Descriptive Price-List.

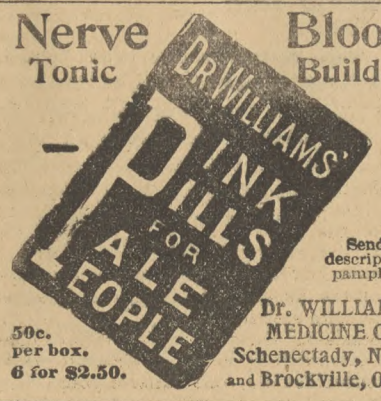
SHAW STOCKING CO., Lowell, Mass.

CASCADE SPRINGS, BLACK HILLS, SOUTH DAKOTA.

These famous springs contain medicinal qualities not duplicated by any other water on the market. The "Big Geyser" is the largest medicinal spring in the world, and is nowhere else repeated in nature. The Carlsbad Spring Co., with a paid-up capital of $600,000, have completed one of the finest and most convenient bath houses and sanitariums in this country. This, together with the natural facilities and medicinal qualities of the water, insures the future development of Cascade Springs. If you are interested inseeing one of nature's most romantic and natural sanitariums developed, address for literature,

THE CARLSBAD SPRING CO.,
807 Tacoma Building, - - CHICAGO, ILL.

Nerve Tonic **Blood Builder**



Send for descriptive pamphlet.

50c. per box. 6 for $2.50.

Dr. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

A BOOK FOR EVERY WOMAN.

MRS. WILLARD'S PRIMERS OF DOMESTIC SCIENCE.

The low price brings them within the reach of all.
No. I. Kitchen and Dining-Room Work, - 25c
No. II. Parlor, Bed-Room and Laundry, - - 25c
No. III. First Book in The Art of Cookery, - 25c

Address GEO. SHERWOOD & CO., 307 & 309 Wabash Ave. CHICAGO.

AGENTS WANTED for the authentic life of **BLAINE.**

A chance of a life time. Freight paid. Credit given. Best book. Best terms. Outfit free. Send at once 10c for postage and packing. R. H. WOODWARD & CO., Baltimore, Md.

THE COLLINS' PAINLESS OPIUM

ANTIDOTE discovered in 1868. The only hope for the Opium Eater. Address DR. SAMUEL B. COLLINS, 78 Monroe St., Chicago, Ill., P. O. box 691.

HARTSHORN'S SELF-ACTING SHADE ROLLERS

Beware of imitations. Notice autograph of **STEWART HARTSHORN** on label and get the genuine Hartshorn.

LADIES SAVE MONEY SHOPPING BY MAIL. THE BEST GOODS AND LOWEST PRICES. CATALOGUE FREE.

Bon Marche Trading Co
66 Dexter Bldg., CHICAGO.

WANTED—Ladies and gentlemen to solicit at home for genteel hotel near Exposition. Liberal pay. MONTROSS & COOLIDGE, Chicago, Ill.

BOSTON CRYSTAL GELATINE. Lady Agents wanted everywhere to sell above Gelatine. A good remuneration can be made. For particulars address Crystal Gelatine Co., 216 Lake-st. Chicago

RHEUMATISM ECZEMA If you suffer it's your own fault. Address Dr. W. H. ROSS, Grand Rapids, Mich.

103 E. ADAMS ST. **BORSCH-OPTICIAN** CONSULT US ABOUT YOUR EYESIGHT SATISFACTION GAURANTEED

LADY OR GENTLEMAN who can spare a little time and not conflict with regular duties, can make money by establishing agencies to introduce the famous mineral water from Cascade Springs in the Black Hills, South Dakota. Ad. CARLSBAD SPRING CO., with stamp, 807 Tacoma Blg., Chicago, Ill.

A VERY POPULAR TRAIN

on the CHICAGO, ROCK ISLAND & PACIFIC RAILWAY leaves Chicago, daily, at 10 P. M. It is called

"THE BIG FIVE"

is only one day out, and passengers arrive at Denver, Pueblo or Colorado Springs early the second morning.

The "ROCK ISLAND" has become a popular Colorado Line, and the train above referred to is Vestibuled, and carries the "ROCK ISLAND'S" excellent Dining Car Service.

JNO. SEBASTIAN, G. T. & P. A., CHICAGO, ILL.

PRINTING OUTFIT 15c

COMPLETE, 4 alphabets rubber type, type holder, bottle Indelible Ink, Ink Pad and Tweezers. Put up in neat box with directions for use. Satisfaction guaranteed. Worth 50c. Best Linen Marker, Card Printer, etc. Sets names in 1 minute, prints 500 cards an hour. Sent postpaid 15c; 2 for 25c. Cat. free. **R. H. INGERSOLL & BRO. 65 Cortlandt St. N. Y. City.**

IMPROVED HALL TYPEWRITER.

The best and most simple machine made. Interchangeable Type into all languages. Durable, easiest running, rapid as any. Endorsed by the Clergy and literary people. Send for Illustrated Catalogue. Agents wanted. Address N. Typewriter Co., 611 Wash. St., Boston, Mass.

MAGIC LANTERNS

And **STEREOPTICONS**, all prices. Views illustrating every subject for **PUBLIC EXHIBITIONS**, etc. *A profitable business for a man with small capital.* Also Lanterns for Home Amusement. 256 page Catalogue *free.*
McALLISTER, Optician, 49 Nassau St., N. Y.

THE WONDER OF THE AGE.

"ACTINA" The Great EYE RESTORER.

Thousands are Using it with Unbounded Satisfaction. Actina cures without cutting or drugging. The Blind See. The Deaf Hear. Cures Cataract, Alancoma, Ptyrigium or abnormal growth over pupil of eye. Asthma, Catarrh and all head and throat troubles. Our insoles warm cold feet.

NEW YORK AND LONDON ELECTRIC ASS'N, Prof. J. H. GILBERT, Mgr., Rooms 5 and 5½ Lakeside Bldg., Cor. Adams and Clark-sts., Chicago, Ill.

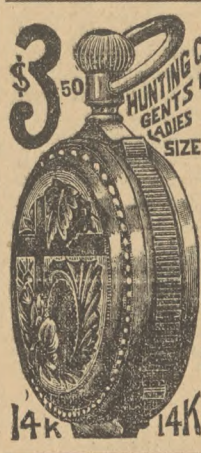
PARALYSIS CURED without medicine. Rheumatism, Spinal Diseases and Dropsy easily cured. Address Dr. C. I. THACHER, 6, Central Music Hall, Chicago, for a valuable book FREE to all.

PILES ELECTROBOLE the great alvine, gives quick relief, cures in a few days. Never returns. No purge, no salve, no suppository, no indelicacy. Mailed free. Address, J. H. REEVES, Box 3290, New York City, N.Y

DEAFNESS AND HEAD NOISES CURED by Peck's Invisible Ear Cushions. Whispers heard Successful when all remedies fail. Sold by F. Hiscox, 853 B'way, N.Y. Write for book of proofs **FREE**

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

$3.50 HUNTING CASE GENTS OR LADIES SIZE FREE



A fine 14k gold plated watch to every reader of this paper. Cut this out and send it to us with your full name and address, and we will send you one of these elegant richly jeweled gold finished watches by express for examination, and if you think it is equal in appearance to any $25.00 gold watch, pay our sample price, $3.50, and it is yours. We send with the watch our guarantee that you can return it at any time within one year if not satisfactory, and if you sell or cause the sale of six we will give you One Free. Write at once as we shall send out samples for sixty days only.

THE NATIONAL M'F'G & IMPORTING CO., 334 Dearborn Street, CHICAGO, ILL.

WINTER RESORTS OF THE SOUTH.

Jacksonville and Tampa, Fla., and other South Atlantic and gulf coast resorts can be reached with but one change of cars from Chicago, and that at Louisville or Cincinnati, where the Monon makes close connection with the L. & N. and Q. & C. Vestibule trains, running through to Florida.

The Monon's day trains are now all equipped with beautiful new parlor and dining cars, while its night trains are made up of day coaches, and Pullman and compartment sleepers, lighted by electricity from headlight to hindermost sleeper.

The Monon has gradually fought its way to the front, making extensive improvements in its road-bed and service, until today it is the best equipped line from Chicago to the South, offering its patrons facilities and accommodations second to none in the world, and at rates lower than ver before.

Signal Notes.

In Victoria one out of every sixty of the population is arrested for drunkenness.

Two educated colored women are said to be editing the first newspaper in the Congo Free State.

Lady Henry Somerset has just opened a lodging house for men at one of the London docks.

A woman in Virginia owns and manages the largest dyeing and cleaning establishment in the South.

No one who is not a total abstainer can become a local preacher or class leader in the Kaffir churches.

At the Woman's Reformatory, Sherborn, Mass., the prisoners have earned over eleven thousand dollars this past year.

A woman exclaimed when her husband had signed the pledge, "God bless thee, Sam, and now let the Devil drink his own broth."

Judging from the fact that Iceland, with seventy thousand population, has but two policemen and two lawyers, it must be a sober country.

It is said that the German Kaiser takes great interest in a society which distributes Bibles among the soldiers. Since its organization in 1831, over one million Bibles have been sold at reduced rates to privates.

At an important conference to be held in Birmingham next month with the Miners' Federation of Great Britain the importance and necessity for the appointment of women as factory inspectors will be discussed.

Prof. Tyndall gives some rather gloomy results of his researches in longevity, for he asserts that the average age of the trained nurse is but twenty-five years, while the non-nursing women attain the average of fifty-eight.

A millionaire English brewer owning ninety public houses has bequeathed two hundred and fifty thousand dollars to a Bible society. Is this a case where the recipient should say, "Thy money perish with thee"?

The temporary home for working women in Boston has for its main object the fitting and compelling of women to help themselves. The home is out of debt, and one-half the expenses are met by the work of inmates. Fifty-three hundred have been received since 1882.

The Royal Commission, who have been examining into the liquor traffic in Vancouver have listened to very conflicting statements. The mayor testified to the satisfactory working of the license law, to Sunday closing, etc. This view was sustained by the city license inspector. The police magistrate, testifying to the efficiency of the license system, also stated that sixty per cent of all the cases that came before him were for drunkenness and in ten to fifteen per cent of the others drink was traceable. Still license was a success—in making drunkenness, surely! The superintendent of the Pacific division of the Canadian Pacific Railroad stated that saloon licenses could be abolished with benefit; there was no necessity for them. One justice of the peace admitted that he had never seen the trade regulated successfully. All admitted that the failure of the Scott Act in Ontario was due to the apathy of the officials. A sea captain gave as his opinion that liquor was necessary to the existence of the Anglo-Saxon and in the next sentence declared that drinking was ruinous to young men and boys. The result of the examination seemed to be that license is as much a success in Vancouver as anywhere, which is no success, and that regulation does not regulate nor restriction restrict the amount sold.

A New Style Postal Card

has just been ordered by the Government—a kind of folder which may have the flap torn off and returned to the sender. Postal cards are steadily growing in favor and use. A single one has often accomplished results out of all proportion to its intrinsic worth. For example, a postal sent to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, will bring in return a complimentary history of the discovery of their famous Compound Oxygen, its mode of action, and numerous testimonials from those who, by means of this wonderful agent, have been cured of Consumption, Catarrh, Dyspepsia, Asthma, Nervous Prostration, Rheumatism, and a long list of the most serious chronic diseases that mortal flesh is heir to. It's a story that taxes credulity, but it is as strictly true as any history that ever went into a book-case, and withal, much easier proved than many such, for the reason that the writers are living and get-at-able people whose grateful motive is to point out to others the way of their own relief. If you need better health or greater strength, start out a postal card as above. Drs. Starkey & Palen, 1529 Arch street, Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

A Pitiable Sight

it is to see an infant suffering from the lack of proper food. It is entirely unnecessary, as a reliable food can always be obtained; we refer to the Gail Borden Eagle Brand Condensed Milk. Sold by grocers and druggists everywhere.

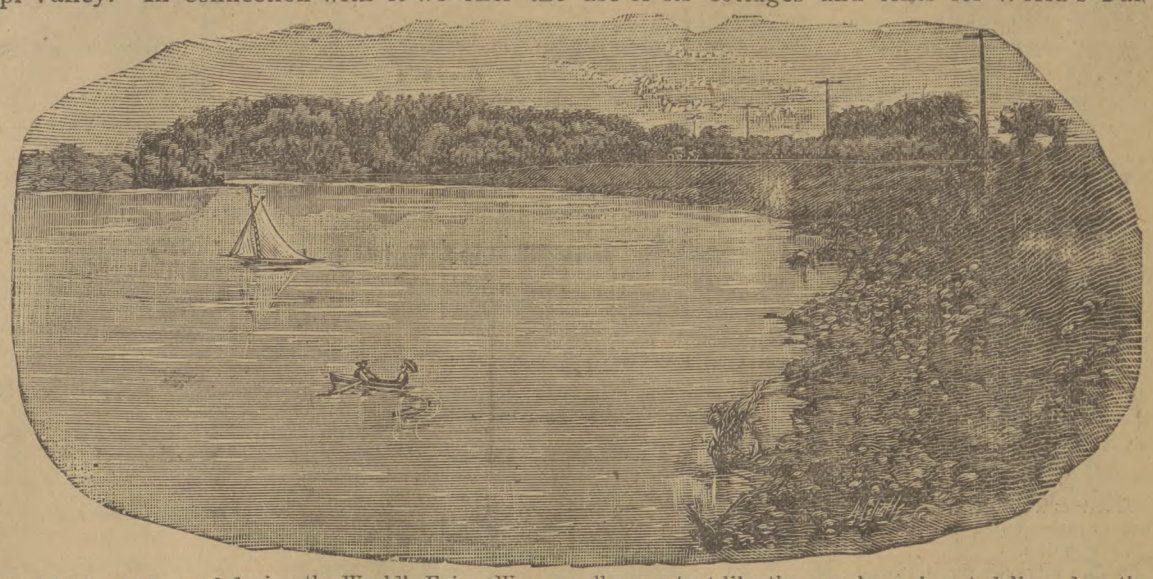
10 CENTS A DAY. **ONE HUNDRED COTTAGES OR TENTS.** 10 CENTS A DAY.

HARVEY, ILL.

The Chicago Inter-State Assembly has just been located at Harvey in connection with the World's Fair Temperance headquarters. It will have regular Chautauqua sessions every summer, and will be the great rallying point for Temperance Workers, Educators and Normal Training Classes. It will be the Prohibition Park of the Mississippi Valley. In connection with it we offer the use of its cottages and tents for World's Fair purposes.

LOCATION.

These cottages and tents are within 1,000 feet of the Great World's Fair Temperance Headquarters, and are immediately adjoining the grounds where the great Auditorium will be constructed in which will be held the great meetings, both during the World's Fair and thereafter each summer. It is on the banks of the Calumet River, as shown by the cut here given. They are from 15 to 25 feet above the water, and have perfect natural drainage.



WORLD'S FAIR

These cottages and tents can be used during the World's Fair. We can sell you a tent like the one shown in cut, delivered on the ground and all ready for use, and large enough to accommodate eight persons, ranging in price from $15.00 to $40.00 without furnishing; or, with furnishing complete, from $30.00 to $60.00. This, together with its site, would cost you a total of about $130.00. You and your family can occupy it all summer if you wish, or several families can occupy it in turn, and the outfit cost you only 75 cents per day for the entire season, and this is to be divided among eight persons who could occupy the tent, amounting to only 10 cents each for lodgings; and then after the World's Fair is over you will own your own cottage or tent, with its site, complete, for use thereafter or for sale again.

SPECIAL ADVANTAGES The great World's Fair Hotel, now in process of construction, with its enormous dining-room capable of seating 2,000 people at once, will be only 1,000 to 1,500 feet from your tent door. I will receive deliveries of fresh meats twice daily and direct from the Stock Yards. It will have its own dairy and will furnish fresh and pure milk. It has already stored its own ice in abundant quantities and for all purposes. It is within a mile and a half of the largest gardens in the Mississippi Valley; it is on the side of the Fair away from the crowds. I will be in a community made up exclusively of Temperance and Christian people gathered from every portion of this country, and of all others. It will be under a management experienced and successful, and which has never made a failure.

TERMS OF SALE.

The 100 cottages or tents are offered for sale, and all will be sold at the same price. Then a choice of location will be given to all buyers in the order in which their applications are entered on our books. Ten cottages and tents were spoken for the first day they were offered for sale, and among buyers already on our list may be mentioned GEN. C. H. HOWARD, DR. A. J. JUTKINS, MARY A. WOODBRIDGE, GEN. WM. F. SINGLETON, and others. If you wish to join this company of campers and get the cheapest lodgings ever offered in the choicest company ever gathered, write at once for full particulars to

WALTER THOMAS MILLS, 161 La Salle St., Chicago, Ill.

TOBACCO HABIT

HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly **harmless**, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days.

EASILY CURED

For sale by all first-class druggists, or sent by mail on receipt of **$1.00.** Ask for **HILL'S Tablets,** and take no others. Particulars free by mail. Address **THE OHIO CHEMICAL CO., 51, 53, and 55 Opera Block, LIMA, O.**

FREE TO YOU.

OUR NEW 28 pp. CATALOGUE with COLORED PHOTOGRAPHS, giving full particulars of our FAMOUS **ORGANS AND PIANOS** We can save you **$50** to **$250** and can sell you an Organ for **$35**, or a Piano for **$175** on your own terms. For CASH or on EASY INSTALLMENT PLANS. **Write at once to CORNISH & CO., Washington New Jersey.**

Nasal Catarrh

Is the cause of **Bronchitis, Consumption, Dyspepsia, Headache, Cough, Deafness, Loss of Vitality, Insomnia,** and many other serious disorders.

Why don't you get relief? You can get relief if you want it. We are not physicians, but we can instantly relieve and cure you. Will you let us do so? We relieve and cure others, why not you? Our treatment has been indorsed by English physicians for 50 years. It is simple and costs but little. You use it at home a little while night and morning. Send postal for our book telling you all about it. GIBBS RESPIRATOR CO., 38 La Salle Street, Chicago.

SAFEST OF ALL INVESTMENTS

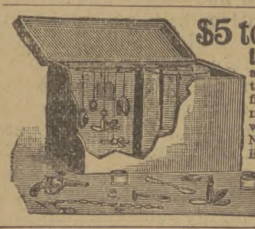
CITY AND COUNTY BONDS Secured by tax lien on all property within their limits.

Descriptive Bond Lists furnished on application.

N. W. HARRIS & CO., BANKERS,

163-165 DEARBORN ST. - CHICAGO, ILL.

New York. Boston.



$5 to $15 per day, at home, selling **LIGHTNING PLATER** and plating jewelry, watches tableware, &c. Plates the finest of jewelry good as new, on all kinds of metal with gold, silver or nickel. No experience. No capital. Every house has goods needing plating. Wholesale to agents $5. Write for circulars. **H. E. DELNO & Co., Columbus, O.**

RAILROAD, Farm, Garden, CEMETERY, LAWN, POULTRY and RABBIT FENCING. Thousands of miles in use. Catalogue **FREE.** Freight Paid. McMULLEN WOVEN WIRE FENCE CO., CHICAGO, ILL.

NEW MAGIC LANTERN

STEREOPTICONS AND LANTERN SLIDES

For Amateurs, Public Lectures, and the Home Circle. PUBLIC ENTERTAINMENTS ARE PROFITABLE. J. B. COLT & CO., manfrs., 16 Beekman St., New York 189 La Salle St., Chicago, Ill. Mention this paper.

IF YOU WANT

Work that is pleasant and profitable send us your address immediately. We teach men and women how to earn from $5 per day to $3,000 per year without having had previous experience, and furnish the employment at which they can make that amount. Capital unnecessary. A trial will cost you nothing. Write to-day and address

E. C. ALLEN & CO., Box 1150. AUGUSTA, ME.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. **$12** Buys a $65.00 Improved Oxford Singer Sewing Machine; perfect working reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments **free.** Each machine guaranteed for 5 years. Buy direct from our factory, and save dealers and agents profit. Send for **FREE CATALOGUE.** OXFORD MFG. COMPANY, DEP'T 20, CHICAGO, ILL.

HOUSEHOLD ARTICLES. Agents Wanted. Catalogue free. Cline Mfg. Co., 67 W. Wash. st., Chicago.

ELECTRICITY CURES Deafness, Rheumatism, Paralysis, Heart Disease, Dyspepsia, Constipation, Spinal Diseases, Sick Headache, Gripp, Kidney, Liver Trouble and all Chronic and Nervous Diseases, when applied by Dr Geo. F. Webb's wonderful Electro-Medical Appliances. It has cured others, why not you. Testimonials and circulars Free. 10c. for our 100 page Electro-Medical Theory and Practice. Address, B. B. BLISS, U. S. Drawer No. 786, Iowa Falls, Ia.

BAKER'S COCOA. ABSOLUTELY PURE. Unlike the Dutch Process, no Alkalies or Dyes used.

The Union Signal

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX. CHICAGO, February 9, 1893. Number 6

Mrs. Ursula D. Hettrick 1111 Mildrock St 8659

SELF-DENIAL WEEK, APRIL 3-10.

Each white ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's W. C. T. U., sending the same directly to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

SINCE OUR LAST ISSUE.

Unusually cold weather prevailed in the United States last week.

A strong sentiment in favor of Hawaiian annexation is felt at Washington.

The territory of Arizona has been placed upon the list of new states by the Republican senatorial caucus.

An investigation is proceeding in Rome against Italian statesmen who are charged with complicity in bank frauds.

The new Cunard steamship, Lucania, launched last week, is expected to cross the Atlantic in five days and six hours.

An hundred houses are reported to have been wrecked in an earthquake shock in the city of Zanté, Ionian Islands, last week.

The Alabama legislature has passed a bill to prohibit the sale or disposition of cigarettes, also the smoking of cigarettes in public places.

Miss Anna E. Dickinson has brought suit for $125,000 against eight persons who were instrumental in lodging her in the Danville Insane Asylum in 1891.

The President has nominated Judge Howell Edmunds Jackson, of Tennessee, to take the place on the Supreme bench left vacant by the death of Justice Lamar.

The Illinois legislature has put itself on record as in favor of opening the gates of the Columbian Exposition on Sunday. The vote stood sixty-three to forty-eight.

The steamship, City of Peking, which sailed from Yokohama, January 10, has just reached San Francisco, being twelve days overdue. A search vessel had been sent out.

The anti-option bill, which is designed to destroy speculative dealing in farm and plantation products, passed in the Senate, and the contest over it began in the House, February 2.

The advance sheets of the Catholic Directory, the official publication of the Catholic church in the United States, gives the total Catholic population in this country as 8,806,095, 9,388 of whom are priests.

The first annual convention of the distillers and wholesale liquor dealers in session at Louisville, Ky., February 2, passed resolutions opposing an increased whisky tax, denouncing the whisky trust and commending the proposed investigation of its methods.

The Hawaiian commissioners have reached Washington and are engaged in interviews with Secretary of State Foster and President Harrison. They are confident of success in their appeal for annexation, and as England offers no opposition, the prospects for a peaceful and prompt adjustment are very encouraging.

IMPORTANT BUSINESS NOTICE.

Will all readers kindly notice the change of business manager of the W. T. P. A., and hereafter send all *business* communications to Caroline F. Grow, the present manager. Business communications include subscriptions, notice of change of address, orders for books, leaflets, cards, stationery, sample copies, etc. Literary contributions and suggestions for the conduct of THE UNION SIGNAL should be addressed, as heretofore, to the editors.

WE desire to call special attention to the important official communication on page twelve relative to the World's W. C. T. U convention. It will be seen that the date has been changed by force of untoward circumstances.

IT is claimed by the Salvation Army that theirs is the only organization of its size in the world that requires total abstinence as a pre-requisite to admission. So far as we know this is true, and if any dispute let us hear why they do so.

THE Durborow House Committee, which has the Sunday opening resolution in charge, has postponed action, according to a Washington dispatch. It is said that experienced and thoughtful observers do not think the resolution will ever carry if presented to Congress.

CANON WILBERFORCE very happily said at the recent temperance meeting in Exeter Hall, "Now is the ax laid at the root of the tree, and the old man who in the groves of Hawarden learned to use the ax so well, must take it up." Mr. Stead, in characterizing the guest of the evening forcibly used this emblem: "One of those busy shuttles in the roaring loom of time."

MRS. CARSE, having recovered sufficiently to enable her to undertake a journey, leaves on Thursday of this week for California, stopping for a few days at Las Vegas, N. M. Her friends believe the change of climate will fully restore her to health, and that she will return in the spring entirely recuperated. In the meantime her mail should all be addressed to the Temple, where a competent secretary will give it careful attention.

THE Free Baptist church had seven women delegates at its general conference in 1889, and this year the number was increased to thirteen. *Zion's Herald* says in regard to them that several of the women read papers, which were listened to with marked attention, that they took part in the discussions and voted according to their convictions. It does look as if the elaborate arguments with which some of our Methodist brothers proved the utter impossibility of women being a positive force in a convention of men were about to be relegated to the curiosity shop, along with other equally interesting *a priori* arguments by which men have in times past proved that only five planets could exist, that a steamship could never cross the Atlantic, etc.

THE *Christian Advocate*, New York, has just issued its index for the past year. It is carefully and accurately compiled, and is invaluable to one desiring to consult the year's file of this paper for information concerning any subject treated in its pages. We find on consulting this index that there is one subject for which those desiring information will have to look elsewhere than in the columns of the New York *Advocate*, and that is the W. C. T. U. This organization is mentioned, according to the index, just *three* times during the entire year. The first mention consists of a short quotation from Miss Willard, the second is a brief statement by Mary A. Woodbridge concerning the World's Petition, the third is a simple announcement of the annual convention at Denver. Well, one thing is assured, the W. C. T. U. with its 154,213 members of as noble women as this country can boast, not to mention its 12,363 Y's, is too big to be grieved at snubs from those who are determined to minimize the public work of women. Considering the work already done by the W. C. T. U., its steady, rapid growth and the position it holds with intelligent people as a great world movement, this attempt to ignore it as unworthy of notice by one of the leading religious papers of the day is simply amusing. It is very much like the persistent denial by the astronomers of Galileo's time of the existence of the four moons of Jupiter and their refusal to look through his telescope lest they might see the offensive satellites.

IN England seventeen men, consisting of Mr. Gladstone and his Cabinet, are the political rulers of three hundred millions of people, or one-fifth of the inhabitants of the globe. England is now becoming so democratic that it is quite likely, so the leading English papers say, that within a few years John Burns, a working man, who never received more than five hundred a year, will be one of the seventeen.

THE "ruinous" fall in the price of whisky during the past week has been unprecedented in the history of the vile decoction, which has to our sorrow always enjoyed a firm financial basis. Whether the wreck has been caused by the fears of Congressional investigation or the mismanagement of the prime builders of the combine, the fact remains that whisky has proved itself in countless ways an "unstable" product and this is the latest demonstration.

IN the February number of *Our Day* there appears a valuable set of letters from experts concerning the education of Japanese women. It will be of special interest to the readers of THE UNION SIGNAL to know that the principal contribution to this *symposium* is by Miss Umé Tsuda, a daughter of the gentleman who was so kind to Mary Allen West in Japan. Miss Tsuda was educated from childhood in this country and speaks our own language with the force and fluency of a native. She was graduated at Bryn Mawr and has just finished a post-graduate year for her degree. She is as fine a representative of the highly educated Japanese woman as Ramabai is of the Hindu woman. Miss Tsuda is at the head of the English department of the Peeresses' school at Tokio. She is filled with a noble desire for the intellectual and spiritual elevation of her countrywomen, and no one can read this eloquent letter of hers without sympathizing with her. The second communication on this subject is by Alice Mabel Bacon, daughter of the late Rev. Dr. Leonard Bacon, of New Haven, and author of the best book that has been written on Japanese women. This book is published by Houghton, Mifflin & Company, of Boston, and the title is "Japanese Girls and Women."

MISS WILLARD'S and Lady Henry Somerset's temperance tour in England continues with ever increasing interest and triumph. The great Exeter Hall meetings in London, January 9, described in our last issue, were almost unparalleled in enthusiasm and power. But we have to report still greater meetings in Manchester, which took place January 24 and 25. Men for over thirty years leaders in our cause say there never were in England two such days of temperance demonstrations. It is a proverb that "as Manchester goes to-day, so England goes to-morrow." That city is the temperance center for Great Britain. Canon Wilberforce and Sir Wilfrid Lawson presided at these meetings and delivered addresses sparkling with wit and wisdom. Miss Willard writes that these two gentlemen and Mr. J. H. Raper are not excelled in any land for force and fire. Canon Wilberforce said: "The temperance movement, thank God, is moving, and it is being moved by the quiet, loving work of those who recognize that God is their Father and man their brother. In a country, which for fifty years has had a woman for its sovereign, the political disability of women is a paradox, an absurdity and a shame." Sir Wilfrid Lawson's speech was a perfect shower of humor. In concluding his remarks on local option (which in England is equivalent to prohibition in America) Sir Wilfrid said: "If the Government concedes this, Miss Willard will return to her kindred in the Far West—to her kindred and our kindred,—and she will be able to tell them that there were still some wise men left in the East. She will be able to tell them that Brother Jonathan will have to go full steam ahead, if he did not mean to be distanced by poor old slow-going John Bull in the glorious race for emancipation, freedom, peace, prosperity and progress."

A VALENTINE.

BY EMMA PLAYTER SEABURY.

Why do I love my valentine?
Because he is so wholly mine.
Though mountains, rivers, seas divide,
This great, wide world is not so wide
Or cruel, that it yet can part
The two who love with single heart.

Why do I love my valentine?
Because I am so wholly thine.
There is no hour the long day through
But throbs with tender thoughts and true;
No night but what thy image seems
Engraven on my sweetest dreams.

And so forever, valentine,
This love must be my purest shrine;
Upon its altars I must lay
My heart's best offerings every day;
Content to see the incense rise,
Because love's joy is sacrifice.

And I have learned, oh, valentine,
'Tis sweeter to be wholly thine,
'Tis something better, more divine,
Than that thou should'st be wholly mine;
They get the best who learn to live
That life's true meaning is to give.

So on the bosom of the years
I cast aside all doubts and fears.
I have one hope, one simple faith,
Triumphant over even death—
Love that is mine is always mine,
I cannot lose my valentine.

If love be love it never dies;
Nor fairer cheeks, nor brighter skies,
Nor change of scene, nor time, nor place
Its slightest memory efface;
It bursts its bond for wider range,
For it means God—and cannot change.

It grows, as grows the leaf or flower;
It buds and blossoms with the hour;
And its perfections we may seek
Not where the ardent lovers speak,
But in some unseen quiet spot,
By all the careless world forgot.

And so its circling cycles swing
Around the budding, blossoming
Of that which holds my heart to thine,
Of that which binds thy love to mine.
And reverently I leave the shrine
Where bends my dearest valentine.

Pittsburg, Kan.

LITTLE TESSIE.

BY CLARA MILLS DUNN.

"It seems to me," said Mrs. McCune, "that this country is coming to a sad state of affairs, when the men of the nation sit idle and see the liquor traffic going on increasing at such a rate. They will talk against its evils, and then go and vote for high license. High license, indeed! It's little they care for the principle. Their hearts are not in the cause. It's just to get their men elected, and to be considered victorious. Principle has nothing to do with it. 'We've got to go easy,' they say, and my husband is as bad as the rest," she added bitterly, as she took up her sewing.

"In one sense you're right," meekly responded Mrs. Aldrich, her neighbor, "but you must not be so impatient. The world was not made in a day, and reforms move slowly."

"The temperance reform moves slowly enough to suit the veriest snail, I should think," and Mrs. McCune shoved the glittering needle through the garment she held.

"I think the time will come," said easy-going Mrs. Aldrich, "when all these reforms will be settled the right way."

"How many men are to be sacrificed in the meantime?" questioned Mrs. McCune warmly; "how many homes destroyed, and little ones made to suffer, while this slow work goes on, if it does go at all. I am sick of this eternal cry of patience."

"My dear Mrs. McCune, you are one of our ready and active workers, and I wish we had more of them in our ranks, but you are too eager to see results."

"I *do* see results," replied Mrs. McCune, bitterly. "It is results that have made me so earnest. My heart bleeds as I look around on every side and see the country coming to ruin."

"Have you heard of the Careys' destitute circumstances? They say Jack is drinking dreadfully, and his invalid wife suffers everything from anxiety of mind, and poor little Amy has neither shoes nor stockings to wear."

"Yes," replied Mrs. McCune quietly, "I knew it. I almost clothed Amy last winter from Tessie's outgrown clothes, besides making things for the younger children. But what avails the little we can do, while our own husbands will calmly stand by and vote for the very measures that bring about these dreadful calamities."

"I'm sure," answered timid Mrs. Aldrich, "I am as much distressed as anybody, but I am powerless."

"All women are powerless," said Mrs. McCune, "and if they had the disposition to help, they could do nothing, since they have no voice in politics."

"You know we differ on that issue," ventured Mrs. Aldrich, meekly folding her hands.

"I know we differ," answered her friend quietly, "and I am sorry for it. I look upon you as a soldier half equipped for battle. You have your musket, but no powder, my dear." She smiled as she spoke, but she met no answering smile on Mrs. Aldrich's mild but unrelenting features.

"I'm afraid the Ladies' Aid Society will have their hands full this winter, with those Careys," was all she said.

"Yes, but if our husbands prefer to support them I suppose we ought not to complain. The burden of all this waste and poverty comes on those who pay the taxes. And the tax-payers vote to empty their own pockets, apparently. All the profits go to the few rich, while the weight of the burden rests on the middle class. Your husband and mine belong to that class."

"You are very hard on your husband," simpered Mrs. Aldrich. "I think him an adorable man."

"Mr. McCune is a very good man, my dear, much better than you know," replied Mrs. McCune complacently, "all but his politics. But to return to the Careys. I can remember Ada Carey before she was married, a sweet, innocent girl, always bubbling over with mirth and laughter. And to see her as she is now! It is enough to break one's heart."

"I don't see why men can't control their appetites," said Mrs. Aldrich, "but they won't."

"And it is because they won't that we women have to take up the crusade," replied her friend vehemently. "When they have the power to vote for better laws, and we in our helplessness entreat them to help, they only reply, 'We'd like to have things different, but the people are not ready yet. The Prohibitionists are not strong enough as a party for us to cast our votes in with them yet.' It does not seem to occur to them to make the party strong enough by adding their votes to it."

"Well, I must go," said Mrs. Aldrich, rising. "I never do know when to go if we get to talking."

She departed, leaving her neighbor to her meditations, which were sad enough, as she reflected on the circumstances of her former friend and schoolmate, Ada Carey.

A shadow fell across the doorway, and her husband entered, evidently in great excitement.

"Well, Myra, there's a terrible state of affairs down at Carey's. Jack is raving around in a frightful fashion, and the doctor says it may terminate in *delirium tremens*."

"Tom," said his wife, solemnly, "if you knew you were the cause of Jack Carey's being where he is to-day would you have a wish to change matters?"

"Why, Myra! what a question! Yes, you know I would."

"Well, then, Tom, let me say that you are one that helps to swell the number of such wrecked lives as his."

"Why, Myra!" he exclaimed, aghast.

"Yes, you," repeated his wife, while a bright red spot burned on each round cheek. "By your vote you help to perpetuate this very evil," and her voice trembled as she spoke.

"Say, rather, it's Jack's awful appetite that's done it," he answered. "Nothing could have ever made any more of a man of Jack than he is. It's his own weakness and want of control over himself. No one is responsible but himself."

"Do you think it right to encourage such an appetite, instead of helping him to overcome it?" asked his wife.

"No, but, Myra, how can we sit in judgment on the whole United States because of one man's appetite? It isn't fair."

"Tom, it is not one man's appetite, there are thousands and tens of thousands of them, all going Jack Carey's road, and you are one of the millions who are helping them to enter on the path of death."

"You little moralist!" said good-natured Tom; "if men were half as good as you are, I think earth would be what it was first intended to be—Eden."

"I'm glad we have no boys," she said briefly, not noticing his badinage.

"By the way, where is Tee?" glancing as he spoke at the sitting-room beyond where her chair was vacant.

"Theresa? she has gone over to your mother's to stay all night," Mrs. McCune replied.

"Gone to grandma's, eh? I'm afraid she'll become as much of a temperance fanatic as her little mother, if she follows grandma's teachings," and he laughed lightly.

"No need to imbibe grandma's teachings for that; why, Tom, that child is too old for her years. She will sit and speculate whole hours at a time on ways and means to convert Jack Carey. It's enough to shame older people to see the deep interest she takes in that family. You know she is very fond of Amy, who is in her Sunday-school class."

"You and Tee are a whole regiment in yourselves," laughed Tom complacently.

. . . . . .

It was evening. Mrs. McCune sat on the porch waiting for her husband who had not returned though it was late, and she began to feel somewhat anxious, for it was unusual for him to stay until so late an hour. She heard the roar of the river in the distance, the sound of the town clock as it struck the hours, and mechanically counted the strokes from habit—eleven—then the shrill whistle of the approaching train as it came crawling through the gap in the hills beyond. It seemed but a few minutes afterward when there was a sound of hurried footsteps on the sidewalk and a man came rapidly up the walk to the porch.

"Is Mr. McCune here?" and Mrs. McCune noticed that the tone trembled, though the voice was strange to her.

Before she had time to answer, Mrs. Aldrich ran toward her and clasped her in a close embrace. "Be brave and bear it, Myra," was all she said, but Mrs. McCune divined her meaning.

"What has happened to Theresa?" she gasped out. "Is she dead? Oh, Mrs. Aldrich, is she dead? In mercy, tell me!"

"Not dead, dear, only hurt in crossing the track. They are bringing her home now."

A gleam of pity shone in the eyes of the rough, uncouth man and Mrs. Aldrich burst into tears.

At that moment Tom rushed into the room, staggering as though he could hardly support himself on his feet. "Oh, Myra," he groaned, "this is dreadful!"

They brought her in, little Tessie, and laid her down on the pillow her childish head had pressed so often, the slight form bruised and mangled, the yellow hair clotted with blood.

"I saved him, mamma," the white lips quivered, "I saved Jack from the train, but I was too late—don't cry for me."

For a long time little Tessie lay between life and death, the doctor, stirred to enthusiasm by her childish courage, fought death bravely for the life that had so nearly been given for that of another. But at last, when she was able to sit up, crippled for life, the doctor said, but loving and patient still, Jack Carey was admitted to see her.

"I'm not worth it, Tom," he said in his agony, "not worth one precious hair of that bright head, God knows! But it's the last,—I promise you that—and I hope God will help me to keep my vow!"

I wish I could relate a change in the village vote, an awakening on the subject of temperance brought about by this sad tragedy, but truth compels me to say that at the last election, "high license," lost only three votes from its former number, Jack Carey's, Tom McCune's and Mr. Aldrich's.

"I finally persuaded my husband to vote for prohibition," said weak, but kind-hearted Mrs. Aldrich, "just to please Mrs. McCune, poor thing! she is so fanatical on the subject. Of course it will make no difference with the result, for high license will carry anyway. Mr. Aldrich knew that all the time. Prohibition is impracticable at present and we are really not ready for it yet."

Moline, Ill.

PROHIBITION—THE NEXT INEVITABLE.

Triumphs and Losses—New Points of Departure.

BY HENRY A. DELANO.

Prohibition, if it has not made large advancement, numerically, has not lost. It is a living issue. The tears and prayers of many thousands of faithful souls are in it. The hopes and energies and votes of good men are back of it, and it displays a most obstinate resistent force. Every brewery in the land, every saloon and every drunkard is an argument at last in favor of it.

Prohibition is certainly more than a movement to and fro. It is in the line of progress, political and social evolution. It has not only increased its vote, but has created by agitation, argument, and appeal to moral sense, a strong and widening sentiment in its favor.

Old-fashioned temperance methods have had their day. People tire of what and all that has fulfilled its day. Prohibition is the next inevitable. If the saloon could moderate itself; if it could reform, be decent, or compensate for itself! If it could produce one good reason for its existence! But it cannot. The annals of history will never hold the record of one good deed that a

iquor saloon, as such, has done. There is nothing left for it but to perish.

Powder, dynamite, insane people, poison cannot be left indiscriminately around in community, and regulated, they must be taken care of and handled altogether by experts, physicians, law.

"No use for a saloon!" This is a very prevailing sentiment among many good people, but, alas, how feebly held. Therefore comes the sad and sober side of the question. It is estimated that in the recent election hundreds of thousands of party malcontents, on the one side, despairing of their own party's virtue, rushed like the swine of Gadera violently down the steep, went headlong to the other side, and were drowned in the sea of democracy. Had they been true to professed principle they might at least have voted a protest, and the enlarged vote of the Prohibition party would have given the saloonist something to think about.

As it is, the saloon sees the marshalling of temperance forces, the parade of cold water societies, hears our oratory, prayers and threats, but as to the ballot in the hands of thousands of these theoretically all-right people, it says: "Never mind the guns of the enemy; they point our way, but good, respectable temperance people won't shoot."

It is not extravagant, it is not even radical to say that, apart from prohibition, the saloon does not fear or even respect the average temperance sentiment of this country. Indeed, it does not even give a thought nor utter an alarm cry as to what may come to it from either of the old parties.

And here we are! God knows what next. Political salvation seems far away, because the moral forces of the land seem to have discarded political parties as instruments, in any sense, of moral reform. The theory of the majority in the church seems to be that the gospel of Christ is the all-sufficient power.

Radical thinkers will not deny this if only our friends will apply the gospel. But when a gospel is preached and practiced that licenses the most woe-cursed thing we know, a traffic that blights, degrades, pauperizes, brutalizes and kills by wholesale; that fills the land with mourning, heaviness and crime, then we challenge that sort of gospel.

So the issue is way back in the church, and with the church. It is at the point of the mountain sermon. It begins at the line of righteousness. It depends upon this other question: Is this nineteenth century Christianity of ours even ethical? Does it propose in any practical way, to lay a hand of healing, hope or help, upon the nation's most piteous sore? Looking at it in one way, we should not be discouraged. For forty centuries of old, God schooled men in lessons of righteousness; but amid all the sanctities of the Hebraic ritual and code, with the thunders of judgment in their ears, the flash of divine terror before their eyes, prophets, kings, priests and peoples went astray, conscience was dethroned, and righteousness was far from them.

They were at last upbraided as "whited sepulchres," "robbers," "devourers of widows' houses," "vipers," and yet, in the day of the Son of Man they were in the temple, close to God's altar, and from that privileged and exalted place, would not go down to succor the wounded, to relieve men's burdens, nor to do even the first principles of justice and mercy. The curse came; they rejected Jesus? Of course they did, and the curse fell. The great cause—some new Messiah—has always known this, the world's old way. Is it to be so again? Must some great prophet rise to lead us, be rejected, and we go into the new kingdom through his sacrificial work?

I read this the other day: "God is never at a loss. The land may be overrun by sin; the lamps of hope seem all extinguished; the whole force of the popular current may run counter to His truth, and the plot may threaten to be within a hair's breadth of entire success. But all the time he will be preparing a man in some obscure village, may be, and in the moment of greatest need will send him forth as a herald of deliverance, and His all-sufficient answer to the worst plottings of his foes." Let us pray for such leader's speedy advent.

But he must be not alone religious, political, statesmanwise; he must be righteous. God's church must furnish him, if it have the making of such an one in loins so weak and by sinews so wasted. Something must come to us from somewhere, out of heaven, from Nazareth, from the east or west, the north or south, for the tribes of the earth mourn. Perhaps it will be Him, Himself, without sin unto salvation.

Meantime, let us gather together. Let the Steads, the Booths, the Willards, the "Lady Henrys," and all noble cohorts multiply; let Christian socialists and true freethinkers move in closer rank toward some upper room of ardent prayer, apostolic devotion, martyr faith, and wait the endowment of power from on high.

Certain it is, there must be a reform; a reconverted, perhaps a new church, 'ere there can be a new, great party whose moral sense will lift it above the horrid and fatal compromises with party idols and party gods.

Evanston, Ill.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

MRS. PALMER'S REPORT.

The report of the Board of Lady Managers, lately submitted by its president to the Board of Control, is most satisfactory, and elicited words of commendation from President Palmer in his report to President Harrison.

Spaces in the Woman's Building have been assigned to twenty-two organizations of women, representing the most forceful work done by women in religion, education and philanthropy. A sort of gazetteer of women's societies is being compiled, as a later edition of the one at the Centennial Exhibition edited by Mrs. Aubury Smith. Of its proportions Mrs. Palmer says: "It has grown so, (since 1876), that while it is delightful to realize that useful organizations have increased at this rapid ratio, we are sometimes dismayed at the thought of the great volume that will result." If these "organized efforts" crowd upon women so that they have no time for the sweet personal ministries, so much more acceptably performed by one woman than by a society, there is true cause of dismay. This is the danger of over-organization. The injunction that made alms-giving sacred as lovers' kisses, "Let not thy left hand know what thy right hand doeth," has given way to the urgency of the modern demand for "reports."

A very practical project is the establishment of a salesroom, where the choice work of contributors to decorative art societies and women's exchanges can be purchased as souvenirs. It is a practical and kindly thought on the part of the wealthy women in the lead. British women offer five hundred volumes for the library in the Woman's Building. They hoped to loan original manuscripts of the masterpieces of their most famous sisters, but these are in the British Museum, and a special act of Parliament has decreed that none of them shall ever leave England. There will be an original page or two of Elizabeth Barrett Browning, Harriet Martineau and Hannah Moore, and *fac-similes* of the first two pages of Adam Bede, Jane Eyre and a few other of the immortal works that have bound the laurels of literature upon the brows of English women. Lady Gordon, chairman of the library committee, has unearthed some rare curiosities in the old libraries and book-shops of the realm. Among them is a collection of pamphlets on the rights of women, published in 1696, under title of "Advice to Ladies."

INSTALLATION OF EXHIBITS.

Exhibits are coming in at the rate of twenty car-loads a day. Space in the great Manufactures Building is all allotted, and is insufficient for the demands. Australia was among the first to arrive by proxy, in a marvelous collection of tropical plants. These with rivals from Japan, Mexico and South America, are warmly housed under the great dome of the Horticultural Building, where they flourish all together, though green with jealousy. An awkward century plant is distancing all competitors in growth, shooting up at the rate of two and a quarter inches a day. It is the most ungainly specimen in the building, but having the true Chicago spirit—genius for getting on—it is a great favorite. "Uncle John" Thorpe estimates that it will touch the top of the dome at ten o'clock in the morning of July 3, 1894, if it does not bloom and die before that time arrives. The charming Chinese primroses have forced the appointment of judges of awards, because they bloom only in January. Mr. Henry Pfister, of the executive gardens at Washington, is appointed to the bewildering task of passing upon these beauties. How he can choose one to the exclusion of the others is past my comprehension. I walked through the aisles between two banks of the blushing, nodding things, and felt like an old bachelor at a ball of debutantes, when asked which I admired most.

Another interesting live exhibit is Lady Lil, queen of American cows. Her fawn-colored majesty arrived from Alabama one of the coldest mornings this month, and was immediately installed in the most comfortable quarters of the Jersey space, where forty-nine other members of bovine aristocracy will keep her from being homesick. Six stalwart men devote themselves to the care of these fine animals, who are fed, watered and exercised by the clock and by weight. Beside the agricultural and horticultural, a large part of the electrical exhibit is in place, and the great tanks in the Fisheries Building are ready for the smaller denizens of the deep, soon to arrive.

THE SANTA MARIA.

The model of the Santa Maria, Columbus' famous flag ship has arrived and will be launched upon the stormy waves of Jackson Park lagoon as soon as the temperature permits. The caravel is warranted historically correct, although to the irreverent American youth it "resembles two huge spare-ribs, riveted together and given deck, prow and helm." The jolly tars who have drifted into the park-force are puzzling themselves as to how the Spaniards ever crossed the ocean in such a craft. Most of them declare they shall be afraid to trust themselves on board her to ply the lagoon. Another Santa Maria is on the way from Spain, at the head of the Columbian fleet, which is to consist of the same number of vessels as Columbus started with, and is rigged and trimmed in every way to resemble the famous world-discoverer's squadron. It will steer along the same course, and attempt to reproduce all the features of that first voyage—barring the mutiny.

A HAPPY COUPLE.

Two old people in the seventies, residing in Fresno county, California, have had a consuming desire to see the World's Fair. They have read with great interest all news of its growth, and have so fed their enthusiasm, and saved their dimes, that the problem of railway tickets is well-nigh solved. Some of the money has been earned by chopping wood, and all of it by hard work. The ladies of the Family Dormitory Association, hearing of the old folks' ambition, sent them as a present, a share of Dormitory stock. This insures lodgings for ten days, and will probably make it possible for them to come.

MRS. JARLEY AT THE FAIR.

There is likely to be competition between Paris and New York dressmakers, and certain to be a fine collection of "wax figgers." Prominent women in both cities have been granted space for exhibiting costumes peculiar to their countries, at different eras. The Knickerbocker display will show a procession of fashions, in clothes and wearers, from the Indian maiden and the Puritan, down to the tailor-made "girl" of the year 1893. It will be a fine study in evolution.

Chicago, Ill.

THE TEMPERANCE CAUSE IN NORWEGIAN POLITICS.*

The liberal movement here has always shown a friendly disposition towards the temperance cause. Several of the most energetic reform men of the left party belong to the temperance army, and the press of the left party has always had open eyes to the great blessing that the decrease of liquor consumption would bring to the country.

It is in harmony with this that the temperance cause is taken up in the municipal program of the liberal politicians. The drinking dens which the authorities have permitted to be established in certain parts of our city are a curse, and there are whole quarters where it is impossible for decent people to reside on account of the abominable liquor traffic. Property in such quarters and in their vicinity is exceedingly low.

Another subject for reform is the beer licenses, which are going from hand to hand as common merchandise, and over whose proprietors the police force are unable to maintain any effective control. Those beer licenses ought for the sake of society to be repealed as soon as possible, to put an end to those poisoning competitors to decent restaurants, which only secure their licenses for a year's time.

But the greatest scandal is the traffic which the organized liquor monopoly is putting in view before the very eyes of the magistrate. In the center of the labor quarter, where about 1,500 working-men daily are employed, this company is now establishing a den, with gilded sign, costly windows and counters—all of it intended to draw customers and rob the money out of the pockets of the poor laborers, while he in return is poisoned with the fire-drink.

We must have another spirit in our municipal officers. The temperance cause must have the assistance of the magistrates, because the decrease of the liquor traffic means increase of working power and of taxability.

The temperance party ought to vote the ticket of the left party. At the large meeting, where the municipal program of the left party was finally accepted, the warmest expressions were heard in favor of temperance work through politics.

Chicago, Ill.

*Translated for THE UNION SIGNAL, by Mrs. Nico Bech-Meyer, from "The Doings of the World," a Norwegian journal, published at Christiania.

OF all inventions—the alphabet and printing-press alone excepted—those which have bridged distance have done most for civilization.—*Macaulay.*

GOD is the great Worker in the world. Though He entered into His rest on the seventh day yet His rest has been full of work. He works in rest and rests in work. The operations of nature, the course of Providence, and the evolution of an evident plan in history are all living tokens of His unwearying activity. We must be careful not to hide this fact of God's personal activity under the veil of the reign of law. Men speak much of law, as if they considered that laws were forces; a law is simply the unvarying method in which the force works which is behind it, mysterious and ineffable. Talk of law and you have explained nothing as to the essence of the force itself. If you demand what that force is there is but one adequate reply, and it is given in the one all-containing word—God.—*F. B. Meyer.*

PHILLIPS BROOKS.

BY KATHARINE LENTE STEVENSON.

"How could he die?" is the question which has sprung again and again from trembling lips and aching hearts. He of all men belonged not to death, but to the eternal realm of life.

Those who knew him best—and Boston knew him as no other place could—have so linked his life and work with the Divine purpose toward humanity that, in their first dazed moments it almost seemed as if both were gone.

So many seemingly worthless lives, this one so transcendently, immeasurably, pricelessly valuable! And yet, the bulletin boards on Monday morning, January 23, announced, "Bishop Brooks is dead." The telegraph wires were busy with the mournful tidings, till the whole world sat sorrow-hushed beside the man who "was not because God took him." "All the world grieves," was the fitting head-line of a Boston journal. All the world must grieve more and more as it comes to measure fully its loss. "Know ye not that a prince and a great man is fallen this day?" It were easy to give bare outline sketches but Phillips Brooks can never be known from without; it is only the forth-gleamings of the inner man which can reveal him. To see him in the pulpit with the glory of the inner light upon his face as he showed God unto men was to know him—a prophet and a priest. To know him in the daily walks of life was to find how the prophetic, priestly function must be carried into all human living if humanity is ever to become the child of God. To how many human beings he stood as the highest exponent of the Christ-life, we cannot tell; but we know there are hundreds, even thousands to-day who know God better, who see Christ more clearly, whose hope for humanity has been quickened through the life and words of Phillips Brooks.

The vocation of the ministry was to him an inheritance. On both father's and mother's side he was descended from Puritan clergymen. A long list of illustrious divines might be named in his ancestral lines; among them Samuel Phillips, one of the founders of the Andover Academy, and John Cotton, so well known in the ecclesiastical history of Massachusetts; while so strongly has the trait been developed in this branch of the family, that Bishop Brooks was but one in a group of four brothers ordained to the ministry of the Protestant Episcopal church.

He was born December 13, 1835. His boyhood days were divided between Boston and the old Phillips' manse in North Andover. At the age of sixteen he entered Harvard College, whence he graduated in 1855. Before entering the Episcopal Divinity school at Alexandria, Va., he taught for a time in the Boston Latin school, but the routine of a teacher's life in any ordinary school was too narrow to confine him who should teach to the world the deep things of God.

His first parish was the church of the Advent, Philadelphia. In January, 1862, he became rector of the church of the Holy Trinity in the same city. In 1869, for a less salary than he was receiving in Philadelphia, he came to Trinity church, Boston, where, for more than twenty years he has set the impress of his personality. In 1891 he was made Bishop of Massachusetts, and in 1893 God called him to some higher service, whose scope we cannot know, but of which we can only feel that it must be infinitely great since he leaves so much in the going to it.

His death was entirely unexpected. On Tuesday night he had preached with all his usual force in the church of the Good Shepherd, Boston. On Wednesday night he came to Grace church, Newton, to attend a meeting of the choir boys' guild. Thursday, having a severe cold, his physician advised him to remain within doors, but he did not consider himself ill, and attended to his correspondence as usual. When the doctor called on Sunday evening he discovered diphtheritic symptoms, and, though really apprehending no danger, decided to remain through the night. The Bishop's symptoms rapidly grew worse; he became delirious, and at 6:30 on Monday morning, after a violent fit of coughing, his great heart ceased to beat.

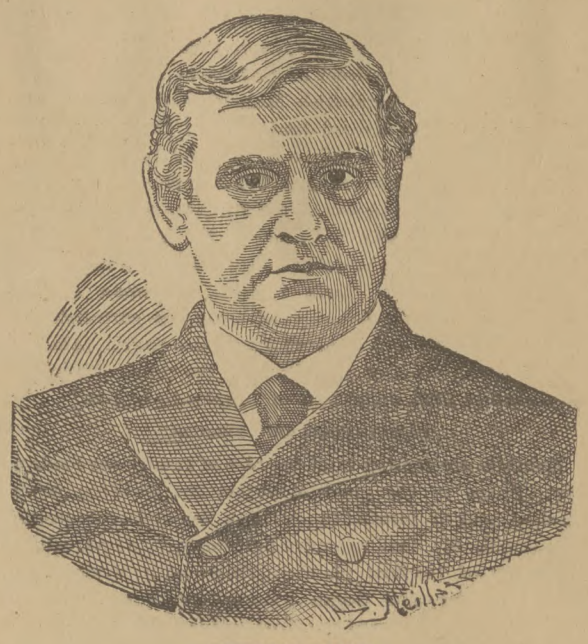
Such are the bare, outline facts. They are filled in by countless souls with tender memories of unvarying kindnesses, of great, soul-stirring words, of a life which made God real to men. It was, in one sense, an uneventful life. In his own words, he "never had a history." From some cause, known only to himself, the deepest, tenderest of life's relations were unknown to him. No wife nor child mourns him to-day, but universal womanhood and universal childhood mourn in him their highest ideal for man.

With his magnificent physique and with his splendid physical powers it could never have been possible that he should fall so easy a prey to disease had he not been weakened by overwork. Add to the duties of his bishopric and the care of Trinity church, of which he never in very truth resigned the pastorate, the care of that immense correspondence, the physical strain involved in constantly seeing people, especially to him who always gave to each one something from his inner self, and it is not difficult to believe that the true verdict in his case must be—"died of overwork."

As a worker he was indefatigable—his powers of application were immense and his mind systematized all his work. Says his private secretary, Rev. Dr. W. H. Brooks:

"He never neglected anything. He lived for his work. He never seemed to think of himself. His time was wholly given up to his ministry, and he never had any time to himself, and he always was willing to see every one who wished to see him, and he invariably answered every letter any one wrote him. The routine of his life was simple. He rose early, was in his study by eight o'clock, and devoted his time in the morning to answering his mail and receiving callers who came by appointment. It was seldom, comparatively, that any one saw him except by appointment during the last few years, his time was so occupied. He never dictated letters except purely official and formal documents. He wrote with great rapidity and ease, and in a beautiful hand, and his notes were always graceful in style and finish."

His philanthropy has long been Boston's pride. Not that it was of the kind which cries itself from the housetops—quite the reverse; it was quiet and unobtrusive, but so all pervasive that it could not fail to make itself felt and known. Every one knows the story of the day he was found in a tenement house nursing a sick baby, that the poor mother might go out for an hour of fresh air. Every one knows how he hunted out cases which needed help, and how simply, spontaneously, beautifully his help was given. His philanthropy consisted not alone in the giving of money; it embraced that more difficult province of giving himself in a charity which embraced *people* in



PHILLIPS BROOKS.

all their crudenesses and peculiarities. We quote again from his private secretary:

"People used to address him the strangest kinds of requests. Once a widow out in Minnesota wrote him to get her a copy of her marriage certificate. Her husband had been killed in the war. The minister who married them had been long dead and the parish was extinct. He interested himself in it and secured it for her. Then a man down in some Southern State wrote to him to say that he had to go to New York to get a difficult surgical operation performed and had no money. He wanted help. The Bishop told me to write to the clergyman in his town to inquire about it, and say that if it was all right he would pay it. Then a man wrote to him to know if he could help him get a certificate of his baptism. All he could tell was that he was baptized in a High church in Montreal. The Bishop showed it to me and asked if we could do anything for him, and we sent him a list of all the churches in Montreal and the rectors of each one, that he might write to them."

Is it strange that for such a man who saved not himself, the world should mourn! As a personal friend he was known for his brightness of spirits, his jollity, as well as for the depth and enduringness of his friendship. He never forgot. He never wearied or changed. His character bore so strongly the Divine impress that it was the same yesterday and to-day. Who can doubt that it shall be "forever"!

Bishop Brooks was not a reformer. He was, in many ways, a forerunner of that higher type which must mark humanity when reforms shall be no longer needed. We who see all things from the standpoint of the world's present need have wished many times that he, too, always saw from the same angle of vision. There were things in his life which we believe would far better not have been there, for the weaker brothers' sake, and for his own. Nevertheless, through all the differences of head-belief, we recognized his God-given mission, his priestly anointing. In our several ways we worked for the one end. He honored our work as we loved and reverenced his.

But it is as a preacher—the greatest preacher of modern times—that Phillips Brooks must be best and most widely known. To hear him preach was to gain forever a new conception of the office of the Christian ministry. It was not that his eloquence transcended that of all others. It was surely not from force of oratorical powers though he had a most forceful oratory of his own. It was not because his brain was quicker or his wisdom more profound than that of any other divine that he must stand forever in the foremost rank. What was, then, the secret of his strength?

It is hard to analyze such a power; it belongs to but few men, and of that few, in modern times, he was the greatest. Primarily it lay in his own intense conviction of the truth of the words which he uttered. His creed, as defined by himself, was a belief in the Fatherhood of God and the childhood of man to God. He believed as few do believe *in God*. Side by side with that belief came an equal confidence that every man is the child of God. He saw humanity always irradiated by this light. The lower sunk into sin, the more pitifully apparent to his great heart was the truth that it was the child of God who was sinning. His life work was to bring men into the glory of the consciousness of this divine relation. His intense nature—so unlike the ordinary New England type that he has well been called Oriental—was all on fire with the blessedness, the glory of his own soul-contact with the Infinite. He saw in all men, not only the possibility, but the absolute necessity for the same soul-contact. His lips were touched with this coal from the divine altar. No wonder that moulten words poured forth—a very torrent of sound, when to him God was so real, and his love for humanity was urging him on with an intense longing to make Him as real to all.

Intellectually he was great, theologically he was broad; but beyond the greatness, beneath the depth, comprehending the breadth, was the fact that he was an enthusiast, a God-filled man, seeking for all other men the same fulness.

Can we doubt that he knows that fulness more fully to-day? Can we doubt that in some way his very going from us must work for us, too, a fuller knowing? His own words are the fittest close to this imperfect sketch. In the sermon, "Withheld Completion of Life," he said:

"We are like southern plants taken up to a northern climate and planted in a northern soil. They grow there but they are always failing of their flowers. The poor exiled shrub dreams by a native longing of a splendid blossom which it has never seen, but is dimly conscious that it ought somehow to produce. It feels the flower which it has not strength to make in the half chilled, but still genuine juices of its southern nature. That is the way in which the ideal life, the life of full completions, haunts us all. Nothing can really haunt us except what we have the beginning of, the native capacity for, however hindered, in ourselves. The highest angel does not tempt us because he is of another race from us; but God is our continual incitement because we are His children. So the ideal life is in our blood and never will be still. We feel the thing we ought to be beating beneath the thing we are. Every time we see a man who has attained our human ideal a little more fully than we have, it awakens our languid blood and fills us with new longings. When we see Christ, it is as if a new, live plant out of the southern soil were brought suddenly in among its poor, stunted, transplanted brethren, and, blossoming in their sight, interpreted to each of them the restlessness and discontent which was in each of their poor hearts. When, led by Christ, we see God it is as if the stunted, flowerless plants grew tall enough to stand up and look across all the miles that lie between and see the glory of the perfect plant as it blooms in unhindered luxuriance in its southern home. And when we die and go to God, it is as if at last the poor shrub were plucked up out of its exile and taken back and set where it belonged, in the rich soil under the warm sun, where the patience which it had learned in its long waiting should make all the deeper and richer, the flower into which its experience was set free to find its utterance."

To those of us—and they are many—to whom he stood in many ways the perfected flower of human life, it is a gloriously inspiring thought that that flower is to-day knowing its perfect unfoldment. We reach our souls across the infinite spaces which separate us and rejoice that we, too, in whom is struggling the same divine life, shall some day with him know its flower and perfect fruitage. Courage and onward! "He who planted the furrows will ripen the corn."

Boston, Mass.

THE Lord gets His best soldiers out of the highlands of affliction.—*Spurgeon.*

SIN is the alienation of man from God and from humanity, through the assertion of the law of selfishness as the final law of human action. . . . Through it the will is unfree, and is brought into subjection to that which is external, and injury may be done to others in their relations in life.—*Elisha Mulford.*

WHO WILL BEAR THE BANNER IN JAPAN? MISS WILLARD WANTS A VOLUNTEER.

To my beloved White-Ribbon Comrades:—

Let me place before you the touching letter of the new president appointed by Miss West to lead the W. C. T. U. in Yokkaichi, Japan. This message is eloquent in its simplicity and loyal love. Miss West could not have a better eulogy than its simple lines contain; only a true heart could have made an impression so strong in so brief a period. I seem to hear Miss West's voice calling, "Who will go and take up the work I have laid down?" We must send some one, true and tried, to stand in her lot and place in that pleasant, far off land. It is my hope and expectation to visit Japan, and all the countries where our work has been planted, within the next two years, but I feel that we should send some one at the earliest possible moment to gather the threads that dropped from the weary hands of our great-hearted comrade. Who shall it be? We ought to have a woman of proved ability and reputation. Three or six months' work in Japan now would tell beyond words for that nation and for our sacred cause.

Please communicate with Mrs. Mary A. Woodbridge, Ravenna, Ohio, secretary of the World's W. C. T. U., and, as I am at such a distance, I hereby authorize her and Mrs. Williams, our treasurer in Montreal, Canada, president of the W. C. T. U. there, to act promptly in sending out Miss West's successor. Lady Henry Somerset and Anna Gordon join me in this request, so it comes with the indorsement of the majority of the general officers of the World's W. C. T. U.

We are well and hard at work in this crisis time of political prohibition in the mother country. No such crucial hour has been known in England in the temperance cause, and I am confident that we could not invest our efforts elsewhere to so good purpose as we can here and now.

With affectionate greetings to all our comrades, and hoping to see you in a few months at the World's Fair,

I am ever and as ever, yours in the hope of the Gospel,

FRANCES E. WILLARD.

London, England.

A PATHETIC PLEA.

YOKKAICHI, Dec. 6, 1892.

DEAR SISTERS:—We sympathize with you deeply about Miss West's death. How sad you must be to lose such an earnest worker, especially in a strange land. We who have known her only a few days, feel as if we had lost our dear mother. Indeed she is *our* mother, for by her motherly kindness and suffering this Yokkaichi W. C. T. U. is left as her first born in Japan, for it is the first W. C. T. U. she organized here. When we Japanese sign the pledge we first write our name and then put our seal on that to make it sure; so it looks to us as if God has called her to rest and thus sealed the temperance work in our hearts with her life. We cannot forget her and the great good she has done for us as long as we live. We shall record her name and work in Yokkaichi W. C. T. U. history; first for our own inspiration, because we love her; second, for the inspiration of others who come in hereafter. Yokkaichi is a very hard place, and the suffering of women caused by drinking and impurity cannot be expressed. Our society is only a month old babe; it must be educated and trained. We expected Miss West to do this but as you know she has gone to her rest. Now, sisters please help us in every way. Last night, one of our members who went to Magoya to meet her, said with tears, "Every time I eat rice I cannot keep back my tears when I think how Miss West ate cold, hard rice in the boat on the way here." Another of the Christian members said: "Heaven seems nearer when I think of her smiling face."

Yours with sympathy,

TOMIYE KOMAI, *Sec.*

Yokkaichi W. C. T. U., Japan.

OUR LATE EXPERIENCES WITH THE KNIGHTS OF LABOR.

DEAR UNION SIGNAL:—As a fraternal delegate to the recent General Assembly of the Knights of Labor, I asked that they stand by the great cause of equal pay for women who do equal work with men; for the ballot for women; total abstinence in the individual, and suppression of bigamy; also for the Sunday closing and to exclude intoxicants from the World's Fair, and to work for uniting in a political movement all the reform elements of this country. I also presented the World petitions, and my own little hobby, the petitions to George Pullman and W. Seward Webb, of the Palace Car Companies, as follows:

"The National Woman's Christian Temperance Union makes earnest plea that women paying full fare on palace cars may not be subjected by day and night to the poisonous fumes of tobacco, which cause untold sickness and suffering to many. They believe your sense of justice will impel you to care equally for the comfort of women as of men. We therefore pray you to abolish the smoking compartment on the palace car."

I was very pleasantly received, and Mr. Powderly replied in a neat speech that they were with us on all these questions. Speaking for himself, personally, and Mr. Wright, he said that he wished us success with our palace car petitions. Coming to this convention he had suffered greatly from the tobacco smoke in the sleeper.

The special committee, appointed to report upon the requests presented to the General Assembly on behalf of the National Woman's Christian Temperance Union, presented their report, which was taken up and acted upon *seriatim*, as follows:

"That the National Woman's Christian Temperance Union be informed that the General Assembly reaffirms its devotion to the principles of equal pay for equal work for both sexes and of equal suffrage."

After discussion, the committee was instructed:

"To amend its report to assure the National Woman's Christian Temperance Union that the Knights of Labor, while continuing to demand equal pay for equal work for both sexes, and that the rights of citizenship shall not be limited to sex, go further and demand for women equal rights with men in all departments of life—social, industrial and political.

"That the General Assembly indorses the demand of the National Woman's Christian Temperance Union for an equal standard of purity for men and women.

"That the General Assembly declines to approve the demand for closing of the Columbian Exposition on Sundays."

Regarding the demand that the sale of liquor on the grounds of the Exposition be prohibited, Representative Wright thought this might be left to the authorities of the state of Illinois, and moved:

"That this General Assembly, understanding that the laws of Illinois sufficiently provide for the efficient restriction of the sale of liquor upon fair grounds in the state, believes that the regulation of the Columbian Exposition in this respect should be left to the state authorities.

"That the General Assembly heartily indorses the efforts of the National Woman's Christian Temperance Union to procure the discontinuance of smoking compartments in sleeping cars."

Representative Wright moved to substitute for the recommendation of the committee the following:

"That this General Assembly, while recognizing that the maintenance of smoking compartments in sleeping-cars, is unfair to non-smokers, and especially to women who use sleeping-cars, does not believe that this and other evils connected with railways managed solely with a view to profits, can be abated until the control and ownership of railways passes into the hands of the people. And the Knights of Labor would invite and urge the National Woman's Christian Temperance Union to join with us in our efforts to bring about the nationalization of railways." Substitute was adopted.

"That the General Assembly assures the National Woman's Christian Temperance Union that it will ever be the aim of this Order to assist them, and all others similarly engaged, to place the laws of the land upon the highest plane of Christian morality, and that the National Woman's Christian Temperance Union be assured of the high regard and esteem in which this Order holds their most excellent society and its illustrious president."

The report of the Committee as a whole was adopted as amended.

There was one thing struck me as being noticeable, and that was although there were no lady delegates present, the air was as sweet and pure as that we might find in a W. C. T. U. National convention. Not one trace of tobacco did my nostrils perceive. The kind and cordial manner with which I was received, made me feel at once that I was in the house of our friends.

MRS. E. B. INGALLS.

St. Louis, Mo.

CAUSE OF THE FRANCO-PRUSSIAN WAR.

DEAR UNION SIGNAL:—There seems to be no reason to doubt the truth of the current report that Bismarck claims the credit (?) of having precipitated the Franco-Prussian war by garbling a dispatch, nor any doubt that his assertion is true. The circumstances were these: The Prince of Hohenzollern had been tendered and had accepted the Spanish crown. The French government demanded of King William that he request the prince to withdraw his acceptance. The king refused to take any part in the dispute, but within two days news was received that the prince had withdrawn his acceptance. The French embassador then demanded that King William should promise never to give his consent to the prince being a candidate for the crown. This demand was also refused. The French embassador sought another interview in order to press the matter, but King William declined any further communication upon the subject. The situation was telegraphed to Bismarck who was in charge of the Prussian foreign office. A true version of the matter was sent to other foreign governments and to all of them King William's position seemed reasonable. So it doubtless would to the French government, at least there would have appeared no cause for war in it, but Bismarck so changed the dispatch that when printed in the *North German Gazette* it represented that the king refused any further communication upon any subject with the French embassador, which was of course equivalent to a dismissal. It was further stated that this refusal had been formally communicated to the other European governments. The French government regarded this as an open insult and challenge, which they accepted by a declaration of war, and Bismarck's purpose was secured. His object in precipitating war was to secure the unification of the German empire. His purpose in now declaring the part he played is to claim the honor of that unification. Time was, when one of the most serious objections to a popular form of government was supposed to lie in the fact that very little secrecy was possible, even in diplomatic affairs. It has been one of the missions of the United States government to show how very little secrecy is needed in such matters and such instances as this of Bismarck show the untold evils that result from the secret diplomacy of despotic governments.

ISABELLA WEBB PARKES.

Atlanta, Ga.

BY MATILDA B. CARSE.

For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. I John 5:4.

The white ribboners possess in Anna M. Palmer, the gifted evangelist, Des Moines, Iowa, a prophetess as saintly and full of faith as Anna, the ancient prophetess. Does not the following letter from her sound as though she stood upon the mountain top of faith, above earth's narrow limitation? No note of failure; triumphant rejoicing is her song as it should be ours. She writes: "You must be a wonderfully happy woman these days, notwithstanding all the vexations and toils associated with such a stupendous work of faith as the Temple. Faith has entered into the higher realization of *sight*—for we behold it, a marvel to the world. The Temple column of THE UNION SIGNAL is quickly scanned by me, and all mention of the Temple through the press makes me want to take you by the hand and with you sing the doxology. I *never* doubt that it will become the property of the W. C. T. U. . . . For five years I have looked forward to the completion and dedication of the wonderful building, and have said to myself and to multitudes of my friends: 'I want to be present at the dedication, and God willing *I expect to be.*' I am sure it will be classed among the greatest events in temperance history. 'When the elders and heads of the tribes' and the chief of the mothers shall give forth their voices in addresses, prayer and song, will not the Shekinah glory again appear and the cloud fill this latter day house of the Lord? Then will we together exclaim with Solomon, 'I have built Thee an house to dwell in, a settled place for Thee to abide in peace.'"

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Although we are expecting great things in the way of large sums from the rich towards liquidating the indebtedness on the Temple, we feel that this can never excuse those from withholding who have but little to give. The following gifts, we are sure, must be very dear in the eyes of our Master, as they are given in the right spirit. "I am glad to have my mite-box full once more," writes Mrs. P. L. Munross, Mill Village, Pa. "I have no idea of laying my mite-box aside because it is such *a little*, but am determined, let what will come, to have that much for the Temple every year." A widow from Virginia sends $5 with the acknowledgment from a grateful heart to the good Saviour, that her only child does not use liquor in any manner. "One of our earnest women," writes Mrs. Nettie S. Hershain, Wakeman, O., "Mrs. Emily Barnes, noticing in the *Golden Rule* Miss Willard's call for $1, handed me $1, which she had saved by going without gloves." Mrs. F. W. Nichols, Spencerport, N. Y., sends $3.65, a thank-offering for returning health. Mrs. Devoe, Winona, Minn., a veteran over eighty-five years of age, sends $2 for the Temple, which she earned by making pillow-cases. Mrs. C. G. Dowd, another Winona lady, sends $6 earned by needlework. Mrs. Susan A. McEwan, Arnprior, Ontario, sends $5. She expresses deep interest in the Temple. We are, indeed, grateful, that our sisters across the border are so ready to help us. Again have our good missionary friends in Japan, Mr. and Mrs. Geo. C. Hudson, remembered us by sending $2.65 for their little boy, Ellis H. Hudson, and $3.65 for their baby girl. Surely the interest in our beautiful Temple circles the globe.

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The dear children are so interested in the Temple, too. Mrs. Clara C. Hadley, Munford, N. Y., sends $5, a mite-box collection from her two little sons, Clarence G. and Howard D. Hadley. She writes: "They expect to visit the beautiful Temple during the World's Fair, and will always be interested in it, because they helped to build it." Little Joseph C. Cook, Augusta, Ark., writes: "Enclosed please find $4, which I and my two little brothers, Charley and Preston, made by selling peaches and peanuts and bringing in wood. We now send it to you for the Temple, which we hope to see some day when we are grown to be men. Our baby brother, Carlisle, could not do anything, but we want $1 to go in his name. I am an L. T. L. boy, and intend to keep my pledge." Blanche B. Hughitt, Sherman, N. Y., writes: "Enclosed please find $4.19, the contents of my sister Rose's mite-box. She has always been a sickly child, but her great interest in temperance work led her to do this little thing with wonderful persistency."

***

Mrs. Emily Smith, West Haven, Conn., transfers $100 worth of stock purchased in the Temple to the building fund as a gift. One thousand dollars has been this week paid by Mr. Harry Austin, Oak Park, Ill. This money was a gift pledged to the Temple by his father, the late Mr. H. W. Austin. Rev. Watson Tranter has deeded one thousand dollars' worth of lots in Chicago to the Temple; if we so desire he will exchange them in June for $1,000 in cash.

***

Mrs. Joel Russell, Haywood, Cal., sends $100 in memory of her husband, Joel Russell, who was a noted temperance man. Mr. Robert M. Carr, Chicago, Ill., sends $80, which completes his payment on a memorial tablet for his wife, Carrie L. Carr. Mrs. G. D. Magoun, Tickfaw, La., sends $10 towards the memorial tablet for her mother, Mrs. E. M. J. Decker, Victor, N. Y. Mrs. James Winters, Wooster, O., writes as follows: "Enclosed please find $10, to aid in purchasing the memorial clock for Whittier, to whom I feel that I in common with all our sex, owe a debt of gratitude which we can never repay; for truly his mission was "To starving spirits needing heavenly bread, the bond or free with wrong or right at strife."

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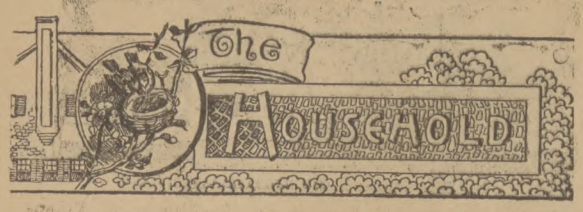
Let not those who are looking for a safe and good investment forget our Temple trust bonds. There are only a few thousand of them left. Apply to Mr. H. C. Speer 237 La Salle street, Chicago, in regard to them.



"LET IT DROP."

The Time-Server's Argument.

BY R. B. HILL.

I believe in prohibition—
In the idea, understand—
But we're not in fit condition
In this bar-room-ridden land,
Yet, to grapple with the evil
And in wrestling fall on top;
It is hard to throw the devil,
So let prohibition drop.

There's no other power like it
To degrade mankind, I know,
But, for each time that you strike it,
Hydra-like, 'twill only grow;
Every effort to remove it
Will but cause a bigger crop,
And, although I do not love it,
Still, let prohibition drop.

Now we only spend a billion
And a little more for drink.
Why not let it reach a trillion,
As it will some day, I think?
Then it will have gained its limit,
And the people will cry, "Stop!"
But, ev'n though I now condemn it,
For the present let it drop.

It's a blot upon the nation,
And an awful, bitter curse,
Yet I fear this agitation
Will but serve to make it worse.
You can't make fact a fable,
Prohibition's sure to flop,
For it's not practicable,
And you'd better let it drop.

Right is right, there's no denying;
Wrong is wrong, and that's a fact,
But there's policy in lying
If there's money in the act.
Why, the revenue from liquor
Is the nation's strongest prop!
And we get it surer, quicker—
So let prohibition drop.

Atlanta, Ga.

A TEMPERANCE VALENTINE.

BY MABEL GIFFORD.

Ned was splitting wood out in the shed, and whistling; not a cheery, boyish whistle, but a low, sad, "There is rest for the weary on the other side of Jordan."

His face was thin and pinched and old, and looked odd on such a little body.

A door in the shed opened into the kitchen, and a woman's voice could be heard crooning a lullaby. There were other sounds; the peculiar tap, tap of a crutch or cane, and rattling of dishes. Every time the sound of those regular little taps came through the door, Ned looked more thin and pinched and old.

"Oh, if I were only a man," sighed Ned, "or a woman; women do lots of things. They earn money, and they preach, and they fight. Yes, they fight for right, when folks won't do it. How I'd like to fight the rum fellers; and I will when I'm a man. A boy can't do *northin'*," and overcome by the insignificance and helplessness of his situation, he cut a circle above his head with the last stick and sent it spinning across the shed. He ran out of the door, across the yard, slipped under the rail fence and continued his race until he came to a rock in the middle of the field.

A chickadee, sunning himself on the stone flew off in alarm at sight of this steam-engine of a boy. A poor decrepit fly who had crept out of his snug winter quarters to stretch himself, and feel the warm sunshine on his wings, in his haste to flee tumbled over on his back and kicked helplessly.

Ned came to a standstill and stood looking hard at the rock. No doubt the poor fly felt that its last moment had come; but Ned was not looking at the fly, nor at the pretty green and gray scalloped moss, but at something entirely out of sight around on the other side of the rock. But Ned could see it very plainly, and he did not see the rock at all.

The panic-stricken fly kicked so hard, that at last it rolled off down into the brown grass. The chickadee from somewhere among the trees that circled the great lonely field, sang brightly. Still Ned stood there, his hands doubled tightly into two hard little fists, his breath coming fast, his eyes glowing with the intensity of his thoughts. How he dreaded to go around to the other side of the little rock.

A shrill whistle startled him; he nearly jumped off his feet. "The express," he muttered, looking up over the tops of the trees and watching the trail of blue smoke. "What's the use!" spoken in a louder tone, marching to the mysterious farther side as if to meet his deadliest enemy. And in truth such it was.

Kneeling down, he brushed aside some loose grass, raised a flat stone and took out a—bottle.

"I knew it! I knew it!" he exclaimed in a sort of a despairing excitement, "the express left it yesterday."

He neld it up and looked at it; a wonderful bottle, so small and innocent looking, so perfectly harmless, corked; such a perfect Pandora's bottle when opened. All over the world little demons of evil were rushing from such bottles to bite and sting and afflict with all the woes known to humanity. And they so soon grew to be dragons, terrible, fierce dragons, breathing out fire, wrath and destruction everywhere. And then, what would come to pass in his own home when *this* bottle was opened? Just what had come to pass many times before.

He gave the neck of the bottle a twist as if he were strangling something. Then he sat down on the rock and held it between his hands, as if he feared it might get away from him. He looked at it steadily:

"What's the use?" He looked harder. "S'posin' I did?" He looked about as if fearful some one was by reading his mind; then he fell to thinking again. "I'll do it!"

Taking a sweeping look around the field with its sodden, bleached grass, its one little rock and the great circle of trees skirting it, he hurriedly made his way to the lower part of the field, where was one spot pricked through with a little green grass.

Ned was trembling with the audacity of his intentions. He looked up to the blue sky where the great sun grandly blazed and sent his kindly rays far and near; and the prayer in his heart which he did not put into words was this: "Dear Heavenly Father, you can see everywhere like this bright sun. Please tell me whether I am doing right, and don't let anything terrible happen."

He lifted the cover of an old well long in disuse, half filled with stones and water, uncorked the bottle and poured the contents down. The look of fear deepened as he watched the gurgling liquid disappear, but he held it there until the last drop had vanished. Next he hid the empty bottle under the well-worn jacket, and hastily walked to the farther side of the meadow, jumped the bars and entered the wood path half under water, and full of briers and stones.

And all the way through that lonely wood he might have been heard whistling, "On the other side of Jordan there is rest for the weary."

. . . . . .

"Oh, it's Ned Bennett! come in, Ned. How do you do? Come for more errands?"

"No'm; yes'm; pretty soon, I mean. Is this the house where they have the good wine?"

"Good wine? Bless your heart! Indeed this is the very place. Come right in." Then as Ned looked down at his mud-covered, water-soaked feet:

"Oh, never mind the mud; it will sweep out after it is dry."

Still Ned looked down and blushed, stepping about uneasily.

"What is it? Isn't it wine you wish?"

"Oh, yes'm!" Ned looked up eagerly and then hung his head again. "Does it *cost very much?*" He was so afraid she would think he was begging.

"So! that is the stump in the way, is it? Come right in, we will arrange that."

"But—but, if it wasn't too much, I wanted it for pay in advance, you know."

"Well, you shall have errands enough to pay for it; don't you worry."

The glad light that leaped into the boy's face touched the kind woman's heart. The bottle came out from under the jacket.

"You see, Miss Crissie, I poured it all out; it was full—and I expect there'll be a terrible row—'n' I thought if you would fill it with the good wine like they have at meetin', the unfermented wine they call it, it might help a little—'n' if you would write a verse or somethin' good, it might p'raps set him thinkin'. It might make him madder, 'n' it might make him not so mad."

"Write 'Valentine' on it. It's St. Valentine's day, you know, Ned. We used to have such fun with father St. Valentine's day. He sent us valentines and we sent some to him, and he'd always get the April fool on us."

An hour later Ned was at home, with dry stockings on and the muddy shoes under the stove. He was rocking the cradle with one shoeless foot and looking nervously out of the window. There was nothing to see but darkness, not even a lamp-post, but overhead the stars shone calmly down. How Ned wished he might for a moment be a star, that he might watch the man with the swinging lantern coming across the meadow—watch him when he paused by the stone.

All started nervously when steps were heard in the shed. Marcia, on her crutches, was always first at the door; she saw at a glance he was sober, and her pain-drawn face lighted with happiness. "Oh, father! we've got fried-cakes for supper, and Ned has been such a good boy today. He split all the wood and packed it up even; he did all the errands and tended baby."

Dear, thoughtful Marcia! "Father" was so apt to be hard on his only son, Ned. He looked down at her; he knew what made her a cripple; she was not born so. She knew, too, yet she was always kind and patient with him.

He looked about the room. His wife was hurrying the hot supper to the table; the baby, missing his frown, was cooing to be taken; Ned was whittling a pine stick and did not look up.

As they took their seats at the table Mr. Bennett deliberately pulled a bottle from his pocket and set it beside his plate. His wife turned pale; little Marcia dropped her fork and leaned back in her chair dismayed; Ned was hungry and did not look up. His face was very red; he must have been sitting too near the stove.

"I've had a valentine, and I'm going to treat," said Mr. Bennett, smiling grimly.

His obedient wife brought glasses, not daring to open her lips. "He's gone daft," said little Marcia to herself in terror. Ned had stopped eating. He was trembling so he did not want them to see.

The glasses were filled and passed around the table. Not a word was spoken. But what was this; what delicious fragrance filled the room instead of the vile fumes known so well?

"Drink!" commanded the man. Every glass was emptied.

"It's the wine of the sacrament!" exclaimed Marcia, forgetting her fear in this exceeding wonder.

Mr. Bennett poured out more of the cool, sweet, rich wine, so grateful to his parched throat, and passed the bottle to his wife.

"Read the paper," he said. Mrs. Bennett turned the cream-white note tied to the bottle and read:

"Drink ye of it; a blessing is in it.

"Drink—it is health, wealth, happiness.

"Drink—for home and loved ones.

"VALENTINE."

"Some of your work?" he questioned of his wife, watching her from under his shaggy brows. The expression of her face satisfied him that it was not.

"They'll have a lively time of it if they keep that filled."

Mr. Bennett had a grim curiosity to see how long the bottle would be kept filled, and he intended after a little to find out who this interested friend was. The bottle was filled and filled and filled again.

At last Mr. Bennett made an experiment. He left the bottle empty and returned home several hours earlier than usual. Sure enough some one was at the stone.

"Ah, my temperance lady, we shall see who you are now. Pretty expensive, I reckon, I've been."

Then he discovered that the figure was that of a man or a boy. Could it be a boy? Yes, it was, sure. He was putting something down in the grass, then he carefully covered it over, then he bowed his head over his clasped hands and knelt motionless.

The man drew nearer, still nearer. He stumbled a little; the boy startled, jumped to his feet and John Bennett stood face to face with—his son.

There was a moment's silence, then the father reached out his hand and grasped the boy's in it.

"Ned, boy, you've saved me. The valentine did it. God hears such honest prayers as yours."

Abington, Mass.

TRUE life comes through openness toward God. The traditional far-away God is not a "Present Help." The fact must come into human consciousness that the soul is in God and God is in it. Dwelling with such a presence the world becomes a living theophany, the soul substantial rather than the body, and nature so transformed that it seems ready to melt into spirit. Character is a solid entity, while wealth, power and pleasure are ephemeral appearances. Communion with heaven is through inward states, and by way of tidings and messages from without. The highest proof of immortality comes not from external evidence, reason, or analysis, but from the fact that man can become thoroughly emancipated from the dominion of the body while still using it. "Our conversation is in heaven," and that is an internal, spiritual life and illumination, rather than a distant locality. "Take no thought for your body." Our ills come from our subservience to its demands, appetites, pride and delusive selfhood. It is well in its secondary place as expression; but when it holds the chief place it becomes an unrelenting tyrant. It will pursue and persecute the fettered soul until the higher part, reënforced by divine consciousness and oneness, turns and achieves a spiritual victory.—*Henry Wood.*

A COLLECTION SONG.

BY H. LAVINIA BAILY.

Kind friends, we thank you, one and all,
For giving such attention,
While we've arraigned Old Alcohol
And of his faults made mention.
And if you'd like to see him now
Put "in a pretty pickle,"
Just lend a hand and help us on
By giving us a *nickel.*

He stalks the earth from east to west,
A deal of mischief doing;
But we are "on the war-path" now,
Old Alcohol pursuing.
So if you'd like to see him caught
And punished for his crime, sir,
Just lend a hand and help us on
By tossing us a *dime*, sir.

He robs our homes of peace and joy,
He fills the land with sighing,
Sets snares and pitfalls for our feet,
He'd better be a-dying.
So if you think he should be slain,
As we believe he'd or'ter,
Just lend a hand and help us on
By handing out a *quarter.*

He boasts himself a King,—by law
And license well protected;
But now "the children are a-field,"
We'll have him soon ejected.
So if you'd see us tackle him,
And take him by the collar,
Just lend a hand and help us on
By dropping in a *dollar.*

Spiceland, Ind.

THE TRANSFORMED JUG.

BY EVA JONES.

I am a beauty now, I know, with my delicate azure tint and spray of apple blossoms, that little Maggie painted on me last summer and the gilded words that encircle me, "Praise God from whom all blessings flow," (Mother Seymour's suggestion that was), and this lovely knot of ribbon that decorates the handle. Yes, I'm a beauty, and I am glad and thankful for all my good fortune, but I am going to do as some smarter people have done before me —I am going to astonish you with my early history.

I was not always this lovely decorated jug, standing on the handsome, draped mantel, a petted ornament in a happy home. I was a homely enough, little brown fellow among my brothers in a dark corner of a grocery, down town. Father Seymour bought me for his water jug to carry out to the field when he lived on his farm. A handsome farm he owned then. But little by little the farm went to ruin. Father Seymour would take me to town with him and have me filled with whisky to take home. How ashamed and degraded I felt; for I could see by the harm it was doing the Seymour family and the appearance of the men in the whisky shop, that I was in terribly bad business and disgracing myself.

The farm was finally sold on a mortgage, and the family moved into a dreary, mean, little house in town where matters only went on from bad to worse. I know there was dreadful suffering and shame, and I was often about the only sort of dish in the house that had anything in it, and what I had was poison. Often I had heard Father Seymour promise his wife that he would drink no more; but it would not be long before he would take me to the whisky-shop and be as bad as ever.

But one day Father Seymour came in and sat down trembling, and said, "Mother, I am going to have a chance now to be a man. They carried no-license at the last election, and the rum-shops are all closed, and I won't have to stand the temptation of them any more. And, mother, now by God's help, and your help, I am going to try once more to be the man I ought."

How she cried and kissed him, and how Maggie and Tommy shouted for joy, "No license! Oh, goody, goody!"

"And this old jug of yours now, papa," said Tommy, "don't you want me to smash it so it can't harm you any more?"

And I thought my days were over just as their good days were beginning. But Mother Seymour said, "No, dear, we will put it to good uses just as we will make good use of our lives hereafter. The jug may live to do all the good it can to make up for its past record. What can Tommy do with that jug, father, that will be of good to us? Could you give him a little money to get some milk to go with our bread for supper?"

So Tommy washed me sweet and clean from the filthy, poison whisky, and went and got me filled with fresh, rich milk at a good neighbor's. How proud I was, and how happy all the family grew! Father Seymour soon was able to move his family to a better home with many comforts, and to keep a cow, so that I was no longer needed to carry milk. Father Seymour always looked at me with a sad look, as if he would like to have me give him back the years, wasted in shame and sin, when almost all he had, went for drink.

Mother Seymour noticed it and she thought of a plan on Valentine's Day which she and Maggie carried out; with the help of Maggie's paints and brushes, I was made the pretty thing you see. This bow is a ribbon Mother Seymour had worn when she was married, one her husband specially liked, and a gilded stopper and the motto in fancy letters made me "just pretty enough, for a valentine," Tommy declared.

When Father Seymour came home that night and saw it, his lips quivered and his eyes filled with tears as he said, "Mother, we will consecrate that valentine jug to giving blessings as long as we live. Every day we will spare some money to put into it for the temperance cause. I wish I had a million dollars to put into it now. But here goes one, all in little dimes, so they will shake out easy. Now think where it will best go, mother."

"Oh, I know," said Maggie, jumping up and down, "what I think she would like the very first, and that is, to give it to the Temperance Temple, and then—"

"Yes," said mamma, "and then there are lots of other ways that money can help on the temperance work. We'll share our blessings all we can with others."

"I know what is the very best blessing can happen to every body," said Tommy to himself, as he went dancing off, "and that is to have all their old whisky jugs painted up just fine, with flowers and all, so they will hold temperance money instead of saloon whisky, and every body be glad. I wonder if Maggie and I could not paint up a few more for some of the folks I know that need to have them painted so bad. I'm just going to ask her."

Wykoff, Minn.

THE BEST KIND OF VALENTINES.

BY EMMA E. VOLENTINE.

I once knew a mother and her little daughter who had a pleasant fashion of sending valentines to one another on each fourteenth of February.

It began by Bessie's asking, "What is a valentine?"

Then her mamma explained that on a certain day in the year, persons sometimes send pretty verses to those they love, to show them of that love. And the day is called St. Valentine's Day; and the verses, valentines.

"I wish I could get one," sighed little loving heart.

"So you shall," said mamma.

"And may children send them to their own mothers?"

"Certainly, they may."

After that, one snowy morning, there was found among the mail something that made Bessie glad, while it really came as a surprise, too. It was a square envelope directed to herself; and inside—on a sheet of paper made gay with a border of flowers—were these words:

"Sweet little maid, I have been told
You're true as truth and good as gold.
Be ever thus from day to day,
Give and get good along life's way—
And know while beats this heart of mine,
I'll ever be your VALENTINE."

And under mamma's plate, at the breakfast table, was a little, folded note that she had never seen before. It read:

"I love you,
And always will,
Till I in the grave am still."

Another valentine was this:

"Dear lady, you're like the flowers and trees,
You are so gentle, meek and mild.
May I ev-er-y day be kind to you,
Who nursed so well your tender child."

Just how she was like the flowers and trees mamma, did not know. But she did know what prompted the little offering, and that the writer had chosen the words that seemed to her nicest to describe that happy mother. And every valentine, on these anniversaries, was put away between the leaves of a great "journal" and safely kept.

It was understood between these two that a valentine, to be worth most, must be made by the one who gave it; and it was kept a secret until the very day it was given.

I think, myself, this was a good way, and that there are no better valentines than the kind I have told you of, in this truest of stories.

New Douglas, Ill.

DEAR BOYS AND GIRLS:—Are you thinking of St. Valentine's Day and to whom to send valentines? I expect that's the case with ever so many of you, and much merriment and enjoyment can be had if we are good-natured and kind-hearted about it. It's such a good opportunity to give pleasure and to receive it. Is there somebody among your school or playmates, who is not apt to receive a valentine? That's the one you'll be *sure* to remember, isn't it? And boys and girls of the Cozy Corner, and all the dear little readers, you will promise me on your word of honor not to buy or send a mean "comic," won't you? Yes, *yes*, because they're always sure to hurt and sting, and that isn't the desire of a Christian temperance boy or girl. Yours, for a *good* time,

Aunt Jane

COZY CORNER LETTERS.

Mamma takes THE UNION SIGNAL, and I read the Cozy Corner letters. I would like to join the Loyal Temperance Legion. I am a little temperance girl, nine years old. GENEVIEVE P. BROWN.

Elyria, Ohio.

Is there not an L. T. L. near you, Genevieve? I am sure they would like to have you belong.

I am a temperance girl. I go to the L. T. L., and am ensign of it. I got lots of pretty Christmas gifts.

Broadhead, Wis. NELLIE STAIR.

Choicest blessings for the little temperance girl.

We have no L. T. L. here, but I am a temperance boy and would like to be a member of your Cozy Corner. I am thirteen years old. THOMAS GANNON.

I am a temperance boy, and like to read the stories on the Children's Page. I am ten years old.

Trempealeau, Wis. JOSEPH L. GANNON.

Our Cozy Corner salute to the temperance brothers!

Before I joined the L. T. L. I would take a glass of cider once and awhile, but now I have taken the pledge and never mean to break it. When I am old enough I am going to join the W. C. T. U., and work for God and home. I am very much interested in the Cozy Corner, and wish to join you. SUSIE E. JOHNSON.

Fort Bragg, Cal.

I hope you will grow up, Susie, helping the great world to grow better.

I am a boy ten years old. Will you accept me for one of your nephews? FLETCHER MCFADDEN.

Harvey, Ill.

Most heartily, Fletcher. Come right into our circle.

SOFT-SHELLED NUTS.

151.

A ————?

She whom I lo—e is like a cherry,
She's sweet and g—y, she's round and merry,
The happy chi—d of February.
Well known to all th— wide world over,
In every la—d she is a rover,
Wherever —here is maid or lover.
My love to you now —'m confessing,
In this bla—k rhyme her name expressing,
You'll get it sur—ly without guessing.
This love so true, this love of mine,
You're right to call my ————!

152.

CROSSWORD ENIGMA.

In sweet but not in mild.
In youth but not in child.
In love but not in like.
In hate but not in strike.
In trill but not in song.
In brave but not in strong.
In dine but not in food.
In true but not in good.
In fair but not in clear.
In turn but not in steer.
In February every year.
My whole the children hold quite dear.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, La Salle St., Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JANUARY 19.

144. 1, Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. 2, Loyal Temperance Legion. 3, We have no use for the liquor traffic. 4, For God and Home and Native Land. 5, Woe unto them that are mighty to drink wine and men of strength to mingle strong drink. 6, Down with the saloons.

145. Frances E. Willard.

Correct answers: Lola Shepard; Lizzie McEvoy; L. R. C.; Fannie Goffe; Edith H. Reed; Nellie Chapin; Thomas and Joseph Gannon; Arthur Brigham; Etta LePard; Mabel Coleman; Bettie S. Hutchins; Lena E. Drayer.

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Thou art my hiding place and my shield: I hope in Thy word. Psalms 119:114.

PRESIDENT ELIOT ON "POPULAR EDUCATION."

The article of President Eliot in the December *Forum*, "Wherein Popular Education has Failed," is naturally exciting a great deal of comment. We hesitated to criticise so high an authority on educational matters, yet, after a careful re-reading of the article in question, it impresses us as singularly indiscriminating and misleading. This is not the place for an exhaustive criticism of a lengthy magazine article, yet such is its influence upon the most vital interests of our times, including those of moral reform, that we cannot let it pass unchallenged.

The article begins with four pages of wholesale accusations of the failure of popular education to improve the condition of mankind. True these complaints are given as the sentiment of men in general, and after stating them the author says that they exaggerate existing evils and leave out of sight certain improvements which he mentions. Nevertheless, they are practically left unanswered. The weakness in the argument is this: popular education, in the sense in which the term is used by President Eliot, ought never to be expected to accomplish the things which it has failed to do. If by education we mean that ideal, which, because of the antagonistic popular views on religion, our public school system can scarcely even aim at the symmetrical development of the whole nature, moral, spiritual and intellectual—then indeed we might reasonably expect from such "popular education" greatly improved relations between employers and employed, the cessation of all kinds of lawless violence and the equalization of both the burdens and the blessings of life. But from intellectual education alone, which is the sense to which, by his use of it, President Eliot restricts the term popular education, we have no right to demand any such results. Mere intellectual education will lead to the invention of wonderful machinery; it will take no thought for the wage-earner. It will greatly increase the production of wealth; it will not make men one whit the more anxious to have that wealth equitably distributed. It will increase the terrible engines of war; it will not diminish war itself. Hence, while many of his suggestions for the improvement of our educational system are excellent, they will not at all affect the matter at issue, because they are simply improvements of the system by which the intellect is trained, while the object sought is to be gained only by the development of the moral and spiritual powers.

President Eliot takes the view that, if men's reasoning powers were only correctly trained, they would cease to follow the delusions by which the many are now led astray, would cease to reason that because one event precedes another, therefore the two stand related as cause and effect. From this standpoint he proceeds to give suggestions wise and otherwise, concerning the training of the reasoning faculties. Among the *otherwise* are these, that some teachers will best train their pupils to reason by means of geography, others by zoology, others by Latin, etc. And this, that mathematics is not a good training for the reasoning powers for its reasoning is necessary, while in the practical affairs of life the reasoning is probable. It would seem to us quite as rational to say that some teachers would teach their pupils painting most successfully by means of music, while with others the best instrument would be geology. It is an undeniable fact that mathematics is a product pure and simple of the reasoning powers and is therefore as peculiarly fitted to develop those powers as breathing is to develop the lungs, or seeing to train the eyes. Making due admission of the difference in subject matter and even of the different use of the faculties employed in the reasoning of mathematics and in the inductive reasoning of the natural science and the practical affairs of every day life, it nevertheless is true that all inductive reasoning (so far from being independent of it), must constantly be accompanied by the deductive reasoning of mathematics. The power, too, of concentration, of vital importance in all lines of work, is acquired nowhere so well as in the study of mathematics. Newton, a king among scientists, and Alexander Hamilton, one of the greatest statesmen our country has produced, each attributed his success to his power of concentration. Abraham Lincoln when first entering upon the practice of law, shut himself up with a geometry until, as he said, "he knew what a demonstration was." President Eliot would doubtless scoff at the idea of a geometrical demonstration having any counterpart in the science of law. Nevertheless, from that study Lincoln learned what it was to know and be able to state definitely his premises and what it was to reason from them clearly and logically to a conclusion.

However desirable it may then be to include inductive sciences as a part of the training of the reasoning powers it can be but the height of folly to dismiss mathematics as a useless part of that training.

But weak as these suggestions seem to us, it is not in them that the vital error lies. It is in the idea that men go astray chiefly because of badly trained or even defective reasoning powers. Every reformer knows that it is not men's brains but their hearts which are at fault. No one has any difficulty now, in seeing that the feudal system is not a desirable state of society, but the old barons could not be persuaded that any other condition of things was possible. No person of moderate intelligence doubts the existence of Jupiter's moons, of the planets unknown to the ancients, the rotundity of the earth and its two motions, but when these facts were supposed to conflict with the accepted religious belief, their proclaimer was punished for heresy. The temperance battle would soon be over if only men's heads were to be convinced. Alas, it is their pocket-books which befuddle their reasoning powers. Remove from every moral, political and economic question of the day all purely selfish, personal interests and the questions that remained might be settled in a country debating school.

It is certainly true that "popular education" has failed to make men gentler, more unselfish and has therefore largely failed to ameliorate the conditions of society. Men have grown gentler and better but the influence which has brought this about is something very different from President Eliot's "popular education." It is however very unfortunate if people should conclude that popular education is therefore a failure. Intellectual education, which is up to date by far the greater part of popular education, has brought its own beneficent results and is an essential part of the complete ideal education. We will reach the full results we desire, not by throwing away what we have nor even by a radical revision of our present system, but by adding to it the education of the moral and spiritual faculties.

ANOTHER MILE-STONE PASSED.

The twenty-fifth annual convention of the National-American Woman Suffrage Association met at Metzerott's Music Hall, Washington, January 15. The executive committee gave its consideration to the various fields of work opening before the association this year. New York and Kansas, with the prospect of constitutional conventions, were discussed freely as to the relative importance and relative prospects and possibilities of success in these two states. The almost new southern field presented its claims to the consideration of the association, and asked for the assistance and sympathy of the central organization.

During the entire convention the president, "Aunt Susan," as Miss Anthony is affectionately called by many of her co-workers, was in her happiest presiding mood, and her casual remarks, comments upon what was being done and introductions of the speakers, were among the most spicy and interesting occurrences. At the close of Wednesday evening session she read to the audience, with an indescribable manner, her appointment, by Governor Flower, as manager of the state industrial school of New York, and brought down the house by the emphasis with which she placed upon the word "him," where in the form of appointment, it refers to herself; she said this was the first time that she knew of "him" being "her" when it came to a matter of privilege, though in a matter of taxpaying "him" meant "her" whenever "her" held any property.

The Hon. Carroll D. Wright, for the past six years a resident of the District of Columbia, though associated with Massachusetts labor statistics in the mind of the general public, gave an address on "The Industrial Emancipation of Woman." Mr. Wright's address was that of an entirely unbiased outsider, not committed to the advocacy of woman's suffrage by personal preference or affiliation with the association upon whose platform he spoke, but by the inevitable trend of the industrial forces, of the development of which he has been and is such a close student. The value of such an advocate cannot be overestimated. Mr. Wright says he believes, with Prof. Lester F. Ward, that "there is no fixed rule by which nature has intended that one sex should excel the other, any more than there is any fixed point beyond which either cannot develop. Nature has no intentions, and evolution has no limits. True science teaches that the elevation of woman is the only sure road to the evolution of man."

He feels, however, that woman's industrial emanicipation, must and will precede her political emancipation on which point the main body of the suffrage army is at variance with him. For one of his utterances especially, Mr. Wright earned the gratitude of all women who revere the true sanctity of marriage. He did say, as the newspapers have widely reported, that he believed the industrial freedom of women would decrease marriage and increase divorce, but he *also* said, what the newspapers omitted to report, "This does not frighten me in the least; it will be but a temporary effect. The increasing ability of women to support themselves will decrease the number of purely mercenary marriages. I cannot see much difference between the woman who sells her freedom and her soul in order to be supplied with certain conveniences for life, and the one who sells her freedom and her soul for a limited time for a renumeration; except that the former is infinitely worse. The ability of women to support themselves will also render it possible for them to take refuge in divorce, when the marriage relation is made the cover for hideous and indescribable cruelities. . . . As woman has the power given her to support herself she will be less inclined to seek marriage relations simply for the purpose of securing what may seem to be home and protection. Industrial independence, which will secure such results, must lead to the recruiting of the human race from the very best elements, instead of from the lowest, as is now so largely the case."

One of the speakers, not before heard at any of the annual conventions in Washington, Mrs. Ruth C. D. Haven of the District, is especially worthy of mention. Her address upon "The Girl of the Future" was a remarkable union of wit and pathos, in a comprehensive setting forth of the limitations and drawbacks with which the girl of the past, and alas, too many girls of the present day, have been and are condemned to struggle, in their endeavor to fit themselves for professional life, or indeed, to make themselves capable of filling worthily any position which commands the renumeration and respect which men of the same class are taught to strive for.

An interesting feature of this year's convention was the grouping of the reports of Southern work, and the addresses upon this department into one session. Perhaps the most effective part of this program was the report of Miss Laura Clay, the chairman of the committee on Southern work. Miss Clay's manner, her intense interest in what she was telling, and her fervid appeals for the interest and aid of the convention in furtherance of this work for the Southland, made a strong and deep impression.

Space forbids more than a mention of the other addresses given at the convention. "The Best Methods of Interesting Women in Suffrage," by Mrs. Ellen B. Dietrick, of Massachusetts; "Comparisons are Odious," by Carrie Lane Chapman, of New York; "Presidential Woman Suffrage by Statute," by Henry B. Blackwell; "The Present Political Status of Woman," by Harriet May Mills, of New York; "The Work of the Board of Lady Managers," by Mary S. Lockwood, member-at-large of the Board; "The World's Congress on Representative Women," by Kachel Foster Avery; and "The America Undiscovered by Columbus," the closing address of the convention, by Rev. Anna H. Shaw. These were all delivered to interested and appreciative audiences.

Lack of space precludes giving any details of the business of the convention, but it will be of special interest to the readers of THE UNION SIGNAL to know that at the final business session of the convention, a resolution was passed recommending the woman's lecture bureau, which is now under the management of Miss Lucy E. Anthony, at Somerton, Philadelphia, Pa.

A memorial service of exceeding interest, especially to those who have worked in this cause for any great length of time, was held in a convenient interim. So many of the friends of equal rights for woman have this year passed on, that it is possible to give only a mention of the names spoken with reverence and appreciation, and in testimony to the merit of their sacrifices in this all-embracing struggle for the uplifting of humanity; George William Curtis, John Greenleaf Whittier, Ernestine L. Rose, Abbie Hutchinson Patton, Francis Minor, Gen'l. Benj. F. Butler, Sallie Holly, Dr. Harriet N. Austin, John L. Whiting, Mrs. Jennie F. Holmes, Mrs. Isabella Hedenberg, Hon. Edward Eldridge, President Jonathan Allen of Alvord University, New York, Mrs. Lydia Emerson, wife of Ralph Waldo Emerson, and Rev. Anna Oliver,—these were spoken of in fitting words by A. G. Riddle, of the district, Frederick Douglass, Clara Barton, Henry B.

Blackwell, Mrs. Warner, of Nebraska, Rev. Anna H. Shaw and Miss Anthony.

There was much discussion upon the propositions to so amend the by-laws as to allow the annual delegated convention to be held out of Washington, D. C. As all know, who have watched the annual meetings of this body, it has been the rule to hold them at the National capitol. This was done with a view to influence National legislation upon the subject of woman's enfranchisement. According to the views of the older workers, this should continue to be the policy of the association, but among the younger element now making itself strongly felt, there has been demand steadily growing within the last few years, to have the conventions migratory.

Finally a harmonious settlement was reached by the passage of the amendment proposed by Mrs. Avery, a compromise measure, which provides that the annual meeting, which occurs during the first session of each Congress, shall be held in Washington, and leaves the association free to hold the alternate year meetings either at Washington or elsewhere as may be decided by the executive committee. According to this arrangement, the meeting of 1894 will be in Washington, and it is expected that there will be presented at that convention a number of invitations from various large cities asking for the convention of 1895.

EDUCATION VS. STRIKES.

The labor movement is feeling its way toward the light, as indicated by a resolution of the American Federation of Labor, embodying the conviction that strike and boycott having failed as weapons of organized labor, a campaign of education should be inaugurated by the federation. This shows an advance from the lower forms of warfare to the higher. The weapon recommended will prove correspondingly more effective, as the needle gun is more effective than the bludgeon. The order everywhere is "first the natural," that is, the material, and the coarser forms of matter have the initial trial.

There has always been more or less oratorical effort to reach and raise the masses. Now the downtrodden of ages purposes self-help, and announces the true uplift from within. Let monopoly and charity alike give room for labor to lift itself up and stand erect. It asks no other favor. Our workingmen have had noprecedents to guide them, but have been obliged to forge and temper and test their own tools for this work of cutting their way to higher ground. They are not less than others if some of their plans abort, and some of their methods fall short of what was expected. They are greater, if, having proved the lower range of forces unavailing, they acknowledge their fallibility and turn to something else.

It takes the best quality of mind to conduct experiment. Most of us are warped with prejudice. The natural sciences, which applied to common things, now place more comforts in the cottage of the mechanic than could be found in the palace of a king a hundred years ago, have waited from the foundation of the world for men to cast the beam of prejudice from their eyes in order to see clearly the rich gifts within reach. As a rule those who formulate and adopt a plan, support it to the end of their lives, however futile it may prove, so that "movements" are apt to run along in one rut for a generation until those determining that groove die out. The American Federation is indeed strong if its internal forces prove able to turn its course in the direction this resolution points.

The strike has come to be well understood. It inspires less hope on one side and less fear on the other than it used to. During the past year it has proved a terribly losing game all round, both at home and abroad. Notably the farther the scene from the centers of civilization the harder has been the outcome for the striker, as in the Australian mines, where the leaders were sentenced to two years at hard labor. The miners resisted the change from day work to piece work, and when they were supplanted refused to allow the new hands to take their places. For this violence they suffered.

The upheaval in the little mining village of Carmaux was discussed in the French Chamber of Deputies, and the Prime Minister became arbiter. The strike was settled but the controversy excited resulted in a ministerial crisis that nearly overthrew the Cabinet. Some prominent English journals urge the interference of the government to settle labor quarrels in that country, but objection is made that if on the eve of general election, the temptation would be great to decide in a way to catch votes. The *Review of Reviews* is of opinion that nevertheless "If it came to be regarded as a more notable achievement for a Prime Minister to settle grave industrial disputes during his term of office than to successfully conduct a foreign war, there would not be very much reason to regret such an evolution."

Probably more intelligence, grit and real manhood, if not more money, was involved in the trouble at Homestead than was ever before concerned in a labor conflict. The five months of its duration forms an epoch in the movement of which it is a part. The strike came to final test there under the most favorable circumstances possible. Congress, the governor of the state, the clergy and the press, religious and secular, in large majority expressed sympathy for the iron-workers. It was known that more sympathy was felt than these conservative lovers of order deemed it wise to voice. In the end, labor gains nothing to offset the fearful loss. True, the mill owners have been punished, but that which fills the maw of revenge can never be charged to the credit side of any account. The experience has been educative in itself, to both "boss" and "hand." Property owners had a chance to see what private military forces are not sufficient for, and peace-loving laborers had a chance to see that under the best conditions the strike promotes riot, and in the end no one is benefited. Brute strength has built up dynasties and crowned kings in the past, but steam and electricity have lifted the best modern civilization to the plane where finer forces operate with greater power.

Carnegie and Edison and Gould have not come from messenger service, work-shop and farm to their millions by conquest of arms. Brain, not brawn, must enter the lists with them for justice. There are many kinds of ferment in human nature. Certain habits of thought and action, ordinarily within control of the individual himself, favor the working of the leaven that enables a man to "rise" to high position. This is covered by the purpose of the workingman to substitute history and philosophy for the shotgun and shillalah. It is a great day for any of us when we see that our need is the unfoldment of something within rather than the acquisition of something without. It is often our reward and surprise that, the inward victory gained, all else is "added" without compulsion on our part.

Now let the "campaign of education" be broad and continuous; let it include ethics as well as philosophy. And the school of morals must be graded from the primary up. One man will pass on to the highest room, but there will be two to fill his place who need to learn the rudiments. This must continue while Europe pours her stream of ignorance upon us. Political economy, civil and religious liberty, temperance and purity, are unknown quantities to the average newly-landed. Some one is going to take him by the hand, either the philanthropist or the anarchist. He will go to swell the numbers and forces either of good or evil. Some one will win him to one side or the other. It will be the one who gives him the show of warmest welcome.

The education that leads the workingman to see that he becomes master of situations by being master of himself brings him into right relations with the allied movements for sobriety and purity as stepping-stones to the prosperity he rightly covets. He will support lectures, concerts, clean drama and libraries, rather than saloon, brothel, gambling-hell and variety theatre, because they will give him more pleasure. We hail our brothers in their new march. It may be long and toilsome, but it leads to victory. It will never be in the power of any "company" to keep the best conditions from the best manhood, as it is not in the power of any government or system to confer the one in the absence of the other.

THE wife of England's great premier, Mrs. Gladstone, has devoted her life very largely to works of charity. When a child, about five years of age, her mother and her mother's brother who was a rector of the parish, attempted to improve the moral and physical condition of the poor classes of Hawarden and vicinity, by a system of public schools. The scholars could be obtained only by prizes offered of clothing and etc., as a recompense to the parents for losing the services of the children. In this work Mrs. Gladstone was early associated with her mother and sisters, and it seems to have had its influence over her whole after-life. The following are only a portion of the philanthropic works in which she has engaged during her long life. In 1863, she and Mr. Gladstone started a refuge at Soho, whose object was to afford temporary shelter and assistance to persons out of employment, and help them to obtain work. It is now carried on at Westminster, with an industrial school attached.

In 1866, she provided a home at Clayton, for children left orphans by the cholera epidemic of that year. In this work she was assisted by subscriptions to the amount of twenty-five thousand dollars. Soon after, she established a free convalescent home at Woodford, for those recovering from any disease who specially needed change of air and scene. When our late civil war induced the terrible cotton famine in Lancashire, Mrs. Gladstone established the Hawarden Orphanage. Though the distress, which was the immediate cause of this work, has long since passed away, the Orphanage still exists, chiefly filled by boys who remain there and attend the parish schools until old enough to be apprenticed. About twenty years ago she established a domestic training-school for girls, at Notting-Hill, London, under the management of a committee of ladies. She has been less prominently connected with numerous other benevolences, and her friends say that her private charities are beyond number.

Miss Madden has now traveled 2,000 miles on horseback, in her search for the plant which is supposed to cure leprosy. It is reported that a recent cure has been effected by this unknown plant. A leper who slept in the field came in contact with it, and was entirely cured. Every effort is being made to identify the plant.

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The following metrical version of Psalm 31 was adopted by the last convention of the Iowa W. C. T. U. as a state hymn:

To the hills I'll lift mine eyes,
Whence my hopes of succor rise;
From the Lord comes all my aid,
Who the earth and heav'n hath made.

He will ever be thy guide,
And thy foot shall never slide;
God His Israel that keeps,
Never slumbers, never sleeps.

God thy keeper still shall stand,
As a shade on thy right hand;
Neither sun by day shall smite,
Nor the silent moon by night.

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One of the best sayings of that wonderful man and thorough-going, Christian great-heart, the father of Hannah Whithall Smith, was this, and she says he was never tired of saying it: "Whatever I do not give thee, Hannah, I am bound thee shall have a happy childhood tucked under thy jacket." She says her childhood was, as he purposed it should be, ideal in its happiness. Real happiness is a sort of religion, and not compatible with selfishness.

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Miss Willard thinks that Jean Ingelow should be our poet-laureate. It would mark a forward step in the progress of thought if Queen Victoria's reign should be thus distinguished.

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It is a long time since On Duty received a letter that pleased her so much as this one from dear Mother Thompson, the Hillsboro crusade leader. She writes:

DEAR FRIEND:—From the first mention of the Temple I have felt satisfied that it was an inspiration, first, because I could see that it was a *necessity*; second, because I believed in *the woman* chosen for the work. "Ignorance is bliss," 'tis said, hence I have been very easy as to all the bug-bears that have been, from time to time set up in the way, for I am not of a financial turn of mind, and consequently did not become alarmed at the immense cost of the building. Neither was my conscience smitten when large contributions were called for, but I simply have enjoyed that blissful faith which believes the thing *will be done*. But since I read in THE UNION SIGNAL (of January 19, 1893) of the glorious "signs of promise" that are being shown forth in Willard Hall at the daily prayer-meetings, my heart has been all aglow with the old-time crusade fire. And I have, by faith, seen the last dollar paid and the gift of God to the white-ribbon host signed, sealed and delivered by the hand of His faithful builder. "For of Zion and of this house shall it be said, This and that man was born in her: and the Highest Himself shall establish her."—(Psalms 87: 5, latter clause.)

E. J. THOMPSON.

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One way at least in which reform sentiment is promulgated was illustrated by a beautiful woman, a New Jersey delegate to the recent convention of National Woman's Suffrage Association in Washington. She had named her baby girl Frances Willard, and the little one, when older, named her three favorite dolls in turn Anna Gordon, Mary Woodbridge and Lady Henry Somerset!

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God is patient because He knows the end. He never changes His purpose and is always calm—undisturbed by tidal waves of opposition. So, we too, relying on God's unchanging purpose, should cultivate a calm, cheerful, unmoved patience in regard to all Christian work.

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Dr. Döllinger, the famous German professor, has given expression to the following statement, which is doubly powerful coming from such a source: "Tobacco and alcohol are demonical powers. Smokers are barbarians. Tobacco smoking is the ruin of society, and of chivalrous conduct towards women. The tone becomes less refined; conversation suffers from it. For a long time I have avoided any society where smoking is allowed, and often travel first class on the railway solely to escape the disagreeable, unwholesome atmosphere."

ON DUTY.

World's W. C. T. U.

MADAGASCAR MOVEMENTS.

Some very successful temperance lectures arranged for by our W. C. T. U. committee, have recently been given in this city, Mr. Kingzett, of the Friends' Foreign Mission Association, being the lecturer in each case. One lecture was given in the Silver Palace, in the presence of Her Majesty Ranavalona III and His Excellency Rainitaiareveny, and a large number of court ladies and gentlemen. The lecture was divided into three parts, and several friends of the cause sang or played in between, which added to the interest of the occasion, the Malagays being very fond of music. The lecture was listened to with great attention. At its conclusion the lecturer and the other foreigners, who had taken part, were presented to Her Majesty. Some pledges were taken by different members of the union.

In various ways temperance work here is spreading. One of our members who lives about a day's journey west of the capital, thus writes: "We had a splendid temperance meeting at Ambohidehibe, lasting from eleven a. m. to three p. m. The chapel was full, and the evangelist gave a capital address. Every one seemed stirred up to the greatest excitement. After the addresses people spoke. A notorious drunkard got up and told us how he had been in prison and used to go about in rags and dirt, but he had made up his mind to give up drink, and would sign the pledge, and his wife, too! There was a clapping of hands, I can assure you.

"Others told how they had lost their clothes and all through drink, and others said they had first taken to it through having a little given to them when visiting at people's houses. What impressed me most was that out of the numbers who spoke—pastors, teachers, etc., only *two or three* were able to say that they had never tasted any strong drink.

"The governor of Madagascar said he had been in the habit of drinking a little at meal-times, but he would sign the pledge now. We took about ninety pledges altogether, and formed a temperance society then and there. They agreed that they would have a meeting *every* month for fear they should grow cold or forget."

We are hoping that some of the recently started Christian Endeavor societies in this country will take up the temperance cause, and that many of the members will work among their friends and those whom we foreigners cannot reach. EDITH M. CLARK.

Antananarivo, Madagascar.

MARITIME LEAVES.

The city of St. John is founded on a rock and on the same solid basis is founded four W. C. T. Unions. One in the suburbs of Fairville, three in the city, each "faithful in a very little" and loyal to the World's W. C. T. U. Twice it has been the privilege of the Central union to entertain the beloved leader, and nowhere is the name of Frances E. Willard more tenderly revered than in this city by the sea.

Of the forty-two departments of work the Maritime W. C. T. U. has adopted twenty-eight, the St. John union twenty. The most successful of these have been evangelistic, prison work, coffee-rooms and kitchen-garden, with industrial schools, mothers' meetings, a woman's industrial exchange and employment bureau. The coffee-rooms are well patronized and proving a strong counter-attraction to the saloon. At a very large cost and with much opposition, this union erected a handsome drinking fountain in the most central part of the city. Until this was done the only places open to the public, where thirst could be relieved, were the drinking saloons. Now we have our coffee-rooms, where, at the cost of a glass of liquor one can have his cup of tea or coffee, with a roll and butter. And the "cup of cold water" is free to all.

The Columbian year was held in remembrance by a "Columbus tea." The tables did not "groan" as tables are supposed to murmur under the weight of good things, but they beamed with brightness and good temperance cheer. The center table in the commodious room had a novelty in the way of decoration. A large, bright yellow pumpkin was hollowed out and filled with bright maple leaves and autumn flowers. It made a brilliant centerpiece and was much admired.

At this table sat our esteemed temperance governor, Sir Leonard Tilley and Lady Tilley, his worship, the mayor, the high sheriff and other city dignitaries with prominent clergymen, editors and teachers. It was a representative gathering of all classes and denominations, such as one does not often meet except on a W. C. T. U. platform. The scene was most impressive when all rose at the request of the president, and united in singing the usual grace.

Bright, temperance toasts were responded to by the governor, the mayor, the sheriff, clergymen and leading editors. The last toast, "Our predecessors" was wittily responded to by a newspaper man who has become popular by his correspondence as the "Milicete philosopher." The Milicete tribe of Indians occupied this portion of Canada before it was settled by refugees from the United States in 1783. "MAPLE LEAF."

St. John, N. B.

THE BEGINNING IN NORWAY.

May the Lord graciously help this cause forward and give his wisdom, strength and love to work in it, but we cannot shut our eyes to the fact that it is a great uphill work. I think every country has its peculiar difficulties. We are very much interested, and indeed *do* wish to be able, if possible, to bring it forward. It seems just the time to make a special effort, as the last years the drunkenness has increased fearfully, also among young women. The quantity of beer and brandy has *almost doubled* the *past five years.* One great hindrance is that very few of the educated classes have any interest in the temperance cause; it has always been worked only among the lower classes, and it is as a new work to begin. May we succeed!

Our difficulty is *how* to work for the temperance cause and the new society, especially when there is very little money, and I can almost say, *no* temperance literature. The press is the instrument to break the hardness of heart and remove many prejudices, but to publish a temperance paper would not be of any help; very few would read it. They must first have it in drops before they take a spoonful, and then drink in the principles.

Our thought is now that we could perhaps combine two things; we have already several years worked here in Christiana, and the last year formed a Y. W. C. A. with several branches, but have not been able to publish any paper for the association and the work. We have, during the last two years, constantly prayed about it, and have lately had it laid very heavily on our hearts to begin next year, but we are altogether in want of means for it, and do not know what to decide, as it is for us a great undertaking, and we know it will be a great struggle to work and make it prosper. We want it to be a Christian paper for the Y. W. C. A., and an advocate for woman's work, which still is kept very low, and it could also be an advocate for woman's temperance work.

You will easily understand that we have the clergy against us, not only for temperance work but as preaching women, but we are quite willing to go on also in this cause in the name of the Lord, and hope that the necessary money may come in, as we both agree that with debt it is impossible to work. We have earnestly prayed God about all this, as it is a burden more on our shoulders, that instead of our union to go into a formed society we have been asked to organize.

If we had sufficent money we would start a monthly paper and then make temperance known; now very few have any idea that it even exists and it must be talked about first. The daily papers are against temperance, therefore it must be done outside men's editorial work. Oh, I do hope it so much! I have given my life and all my time to the Lord's cause and within that work is temperance. The work is dear to us all, and the society must have help if it shall be possible to work it up. It is all on common cause for the Lord and I feel sure that we have your prayers also for it. BIRGITHE ESMARK,

Secretary Norwegian W. C. T. U.

Christiana, Norway.

WORLD'S WAVE CRESTS.

MISS ACKERMANN was entertained at dinner by the Allahabad, India, Students' Association, when a variety of Hindustani dishes were served.

MISS PASH of the World's W. C. T. U., lectured in the Sanmarga Samaj Hall, Bellary, Madras, India, Dec. 7, on "What women are doing in America and Europe," illustrated by an account of Miss Willard and Lady Henry Somerset.

AT a meeting of the W. C. T. U., of Bathurst, New South Wales, not long ago, appropriate gifts were presented Mrs. and Miss Price, who for seven years, had devoted themselves to the work of the union, and were leaving for another home.

MRS. ELIZABETH WHEELER ANDREW and Dr. Kate Bushnell, will soon turn their faces toward home, via England, and will arrive in America in time for the International Congress for Men and Women, May 15, and the World's Temperance Congress, June 5 to 11.

THE Bible Almanac, by C. S. Adama Von Scheltema, of Arnheim, Holland, which has a sale of fifty thousand copies, contains the story of The Temple. This veteran temperance worker has a deep interest in "Our House Beautiful," and a substantial one, as attested by his investment in its securities.

FROM Mrs. Schnackenberg, president of New Zealand W. C. T. U:—"We have had a most delightful time with Mrs. Andrew and Dr. Kate Bushnell. Meetings were well attended and I feel sure good will result from their visit to us here. Every place included in their route will be benefitted by the addresses they give; workers will be encouraged and the unions generally, much strengthened. We are indebted to the World's Union for sending out such women to represent the W. C. T. U. in so many lands. It would have been of greater advantage could they have prolonged their stay."

LADY ELEANORE DICKSON, a white-ribboner and churchwoman and mother of Miss Beatrice Dickson, the philanthropist, writing from her home in Ofveras, Sweden, says: "The temperance cause is getting along wonderfully in Gothenburg. We have about four hundred members enrolled on our Ofveras books belonging to only our part of Orgrgte parish. I have read in the Gothenburg paper that the United States Congress has offered a grant of $5,000,000 for the Chicago Exhibition, conditionally that it is closed on Sunday and no spirits sold on its premises. If they can carry out such a desirable plan, it will be an example for the whole of Europe."

MISS Ackermann visited Calcutta on her journey round the world the second week in November, and addressed large audiences on the origin and purpose of the W. C. T. U. Her first appearance was on Sunday evening, November 6, in the Dhumtola M. E. Church, where she was greeted by an audience of nearly twelve hundred people. Miss Ackermann preached from the text, "Come unto me all ye that labor, etc.," and held her audience so well, that a large congregation remained for an after-meeting. She spoke on Monday, Tuesday and Wednesday evenings, and on Thursday night gave a lecture on "Alaska, or the Land of the Midnight Sun." The days were interspersed with ladies' meetings, and the branch of the W. C. T. U. was reorganized.

FROM Mrs. Elizabeth Brentnall, president of Queensland, Australia, W. C. T. U.:—"Our dear sisters, Mrs. Andrew and Dr. Kate Bushnell, were with us before and at our annual convention much to our delight and profit. We were only sorry that they were compelled to hurry along to other colonies. Their visit has been a source of spiritual help and uplift besides giving us instruction and information. I wish we could have had them six months. They were unable to go at all to North Queensland, which very much needs the help such a visit would have given it. The work—ours—is most specially needed there, but we cannot get the women to sustain it. Climatic conditions and want of sympathy and interest have caused nearly every northern union to collapse. Very great financial depression causing removal of prominent workers has also contributed to this."

SOUTH CAROLINA.

THE "SNOWY SOUTH."

My news will be this time from the "snowy" instead of the "sunny" South. Our little state is robed in a strange new dress of white and about all that we can do is to try to keep warm and wonder at the snow. I meant to have sent you a regular Christmas report—for a little bird in the air had whispered to me of many things that was to be done down here, there and all about by the South Carolina W. C. T. U. at Christmas. I know these things have been done, and when we all get thawed out and the women send me their reports I will let you have them in full.

Spartanburg commenced its Christmas gifts by presenting to Mrs. Blake, our efficient local president, a copy of Miss Willard's "Glimpses of Fifty Years." Miss Sallie Carlisle, the superintendent of L. T. L. gave an exhibition of her little army one evening in the lecture room of the Central Methodist church. The recitations and songs did credit to superintendent and children. It is a true saying, "A little child shall lead them." I saw in the audience that evening, women who had come to hear their children who would not attend one of our other meetings. A nice collection was made to be given to our Southern assembly at Waynesville. A feast of good things in the shape of cake, candy, oranges "and so on" was given to the temperance Sunday-schools in the W. C. T. U. chapel.

Last but not least, one bitter cold day, two of us went in a phaeton loaded with all sorts of Christmas things, "over the hills to the poor-house." We can scarcely believe that it is the same place we visited for the first time some ten years ago. It is so much improved, and a county commissioner frankly says the W. C. T. U. must have the credit of the improvements, for it was through its efforts, that attention was drawn to the existing evils. Comfortable houses are now furnished for the inmates; men and women have separate apartments. In some cases we have found an aged couple in a room by themselves, homelike and at rest. This annual visit is made year after year by our union until now it has become a settled fact with the paupers. We are Christmas to them. They all vie with one another in getting their rooms ready for our visit. It is touching to see the sprigs of cedar and pine and holly with the cards and pictures we have given them on the walls. This year we were late in going to them and I asked one of them if they had not given us up and she replied, "Oh no! we knew you would come before Christmas was gone." We came home in the snow, but we never felt the cold, but we were so glad we had gone. Sisters, don't neglect your poor-houses. It takes so little to brighten the lives of those who must drag out the remnant of life there.

Mrs. McCown has been on a visit to the Beaufort and St. Helena unions. At Beaufort she held a meeting with the union. The special topic discussed was the W. C. T. U. home in Charleston. They asked, What do you think is best for us to do to help the home? She says she only wishes all the unions would ask her that question and the home would soon be ours. The Charleston local union leased the old Planters' hotel for a number of years; the last year begins in January. The expenses of this home is very great and unless the state union will take it as a part of state work, it will fall heavily upon the Charleston union. Mrs. McCown says: "We must buy that home." And I say, "We must indeed. All in favor will show it by the usual sign."

From Beaufort, Mrs. McCown went over in a small ferryboat to Ladies' Island. On landing, she asked the ferryman who that kind man was who had come over on the boat, and behold he was a bar-keeper. She had talked temperance all the way across and now she felt it was "scattered seeds by the wayside." She was met at the church by Miss Ellen Murray with a sister's greeting. She gave a short talk to the congregation and then to the Sunday-school.

Mrs. McCown was received at the beautiful home of Miss L. Town and Miss Murray, and as she heard of their earnest labors she could but think what a beautiful crown awaits these two consecrated women who have given their lives and their means for the advancement of the colored people of that section. She addressed a large crowd, and never in her long years of temperance work was she so impressed as she was when looking over that vast assembly of earnest listeners. The most of them were industrious farmers, raised and educated by Miss Murray and Miss Town. She visited the jails and poor-house, and found them in good condition.

Mrs. Sallie Chapin has been closely confined at home for some time by ill health. She has spent her invalid hours in fighting with her pen for prohibition.

Our state is greatly stirred at this time over what is called the Gary Evans Bill. The spring and summer was spent in trying to get men to vote only for candidates who would promise to work for temperance. By a very large majority the state voted for prohibition, and sent men, who in most cases, had promised to work in the Legislature for prohibition. We women stayed at home and prayed. The question has been decided for the dispensary law, and scarcely anything else is talked of now. It is discussed by all classes, and good temperance men and women disagree about it. It was introduced as a substitute for the prohibition bill which had passed the House. It was rushed through at the eleventh hour, signed by the governor and is now a law.

It is not what prohibitionists wanted or expected. One of our religious papers in speaking of it says: "It is the liquor business dignified, protected, monopolized. It is a powerful politic-liquor ring, and yet if this remarkable law can be enforced, the saloons will be closed and there are restrictions thrown around the business." Another writer says: "When I was a boy and used to shoot squirrels in high trees, I always knew that I had missed a squirrel if he lay still on a limb after I had shot. But when at the crack of the gun he jumped up and shook his

tail and wriggled about I knew that I had hit him. The Evans bill has hit the whisky men."

Here are some of the leading features of this law:

Section 2. The governor shall appoint a state commissioner who shall purchase all intoxicating liquors for this state and furnish the same to the dispensers. He shall have a salary of $1,800 and a book-keeper with a salary of $1,200 and shall live in Columbia. The governor, attorney-general and comptroller-general shall constitute the State Board of Control, who shall prescribe rules for carrying on the liquor business and shall appoint the county dispensers.

Sec. 3. The state commissioner shall ship all liquor to the dispensers in packages of not less than a pint, nor more than five gallons, and the dispensers shall sell it in the unbroken packages and it shall not be drunk on the premises. This does not apply to lager beer and other malt liquors.

Sec. 6. Persons can manufacture wine for their own use but cannot sell it in this state except to the state commissioner nor ship it out of the state except by his permission.

Sec. 18 appropriates $50,000 to buy liquor and carry on the business.

Sec. 26 authorizes the governor to appoint constables at two dollars a day to enforce this law."

We can only wait and watch to see the issue, and leave it all in the hands of our Father.

NETTIE P. FARRON,
State Reporter, Spartanburg.

MISSOURI.

NEW YEAR RESOLUTIONS.

"Oh happy house, where man and maid pursue
Their daily labors as unto the Lord,
Desiring only that what ere they do
May be according to His will and word;

"As servants yet as friends and brethren, too,
Their love with deep humanity combined,
No less in little than in great things true,
They serve him gladly with a willing mind."

The new year has arrived and with it the new resolutions are made, to do more and better work for the Master than ever before. Siftings from all along the line of temperance endeavor in our state, bring to view much that is encouraging. New members is the watchword for 1893.

St. Louis closed the old year by holding its most successful district convention. The W. C. T. U. of this city has made for itself, in the hearts of St. Louis people, a place which it never before attained. From being an almost obscure organization it has come to the front and is now a recognized force in ethical work of all kinds.

Each Sabbath, during the year, prominent workers have spoken at Jefferson Barracks to the garrison and have thereby influenced many of these soldiers to take the pledge.

Mrs. F. H. Ingalls, district president, presided, while our appreciated state president was the honored guest and efficient helper during each meeting. Reports showed an increase of knowledge in the work as well as heretofore unknown enthusiasm. The first day's session closed with a banquet at which over three hundred members and guests were seated.

After partaking of a bountiful supper, there came the intellectual feast of toasts and responses, Mrs. F. H. Ingalls, acting as toast mistress. In response to the first toast "W C. T. U., Organized Mother Love," Rev. Dr. George very truly said that the W. C. T. U. had adopted the good features of the banquet and rejected the bad and that he was surprised at the magnitude of the organization.

The second toast "W. C. T. U., Catholic Woman's Temperance Union" was a surprise to many as it is a young society. It already has seventy-five members in this city who wear a white ribbon with a small silver cross attached. Mrs. S. Sales responded to this toast and her speech was among the finest of several fine addresses. Rev. G. E. Martin very wittily responded to the toast, "Our Honoraries," and Miss Helen Peabody responded to the toast, "The W. T. P. A. and its Home."

The toast, "Frances Willard, Best Known and Best Loved Woman in America," could have had no better response than that given by Clara C. Hoffman. This delightful program closed with a recitation by Mrs. Mary Hogan Ludlum, "Sail on, and on."

The second day's meeting was devoted principally to department work, and the election of officers and superintendents. Mrs. F. H. Ingalls was unanimously reëlected, the members pledging that they would work more faithfully the coming year if she would again be their leader. On Saturday, evening Prof. Edward P. Perry, of Washington University, gave two selections, which were highly appreciated, as he is an elocutionist of rare merit. Mrs. Hoffman then gave one of her matchless addresses, and thus closed St. Louis' eighth annual convention.

In Mrs. F. H. Ingalls' annual address before this district convention of the W. C. T. U., she gave a brief account of how she with Miss Mekeel and Mrs. Adams, had personally visited some of the dance and concert halls in St. Louis. At once it was suggested that these three well-known and estimable ladies, in following the call of duty in their efforts to lift up the fallen, had made a similar tour to that of Dr. Parkhurst, of New York. Mrs. Ingalls said, "The places visited were terrible. In one part is the saloon, in the other side the theatre. Women sing and dance on the stage, then they go with the men into the gallery. This is partitioned off and curtained into very small rooms with two chairs and a table. Here they drink and make engagements for the night. The only pay they get is a commission on the liquor they drink. So you see, the more they drink the better their living.

"We were horrified. Witnesses were subpœnaed to go before the Grand Jury to testify against these dive-keepers. The Grand Jury found true bills against these places, but the assistant Circuit attorney, Mr. Jachritz, made a mistake in each indictment, although he had been Circuit attorney and had drawn up a great many correct bills, but in these particular cases he made mistakes. The next Grand Jury found new indictments and some of these men were tried and convicted."

If there is any line of work that needs pushing, it is woman's work for women. Springfield is doing excellent work in the purity department. Their home for fallen girls has been a soul-saving home for many a poor, erring girl.

The eighteenth W. C. T. U. district comprises five counties and has only two organizations, both in Bonne Terre. One of these is a colored union, and is in a flourishing condition. The White union has a membership of nineteen and is rapidly growing in interest. The local meetings are well attended and it is hoped enthusiasm may spread throughout the district and that before our next state meeting it will be fully organized as a district. The L. T. L. is growing in members and interest. On Christmas the local union, assisted by the L. T. L., gave an enjoyable entertainment and presented Mrs. Eliff, president of the local union and superintendent of the L. T. L., with a rocking chair. Literature, press work, purity, Temple work and narcotics are among the departments which are in the hands of efficient superintendents, and this union is doing excellent work.

The evangelistic department is receiving more attention in the state than ever before. Meetings are being arranged for in many places, and through the efforts of Mrs. Hall, our state superintendent, we shall be blessed.

Immense gospel temperance meetings have been held at Sedalia, Kansas City, Springfield, St. Joseph and St. Louis under the able leadership of Miss Jennie Smith, railroad evangelist for the National W. C. T. U.

Shall we hold a school of methods this year? The Missouri Chautauqua Assembly meets this year, and will hereafter, at Sedalia, instead of at Pertle Springs. The management of this assembly have given us a cordial welcome in the past, and an invitation to meet with them in the future. Will the workers who favor holding our school of methods and accepting this most earnest invitation, write to Miss Morris, that she may begin planning to make this a great meetings?

Mrs. Hoffman will be ready to answer all calls in Missouri after the first of March. Unions wishing her should secure dates as soon as possible. She has spoken to packed houses in many places in the state, and there has been a large gain in membership.

After the first of March, Mrs. M. F. Pitts, state superintendent of colored work, will be ready to answer all calls, and we are expecting this department to receive much attention this year.

Our new state superintendent of juvenile work is Mrs. Fred G. Udell, 1221 Taylor Ave., St. Louis.

MRS. MARY E. JONES,
State Reporter, Humansville.

NEW YORK STATE NEWS.

Chautauqua county W. C. T. U. held its convention at Sherman, and a fine report of it has been sent me. After the devotional exercises and the appointment of committees, a history of the first six years of W. C. T. U. work in this county was given by Mrs. Rose Putman. It had a very encouraging effect as it revealed so plainly the steady growth in the great and broadening work.

A lively discussion on the duties of officers was opened by Mrs. Almy, the corresponding secretary, which was full of ideas, advice and rules that are essential to the success of unions. The text, "Study to show thyself approved of God, a workman that needeth not to be ashamed," seemed a wisely chosen motto.

A report of the state convention was given by Miss Bertha Knight and was gratefully received—especially so, when Mrs. Mead, the county president, stated that Miss Knight had deferred entering upon new school work in order to attend the state meeting. Miss Knight is about to take a course in the training-school for nurses in Buffalo, and her numerous friends wish her success in her noble calling. Miss E. U. Yates, of Maine, was present and added to the general interest of the occasion. Miss Blanche Hazlitt was also present and both of these workers spoke cheering and encouraging words. Mrs. Mead was presented with a beautiful gavel inscribed with her name, and although taken by surprise she was equal to the emergency and responded charmingly.

Mrs. Twing gave a glowing report of the Denver meeting in a carefully prepared paper entitled "From Chautauqua to the Rockies." She carried her audience with her from beginning to end.

The report of standing committee on the Temple fund given by Mrs. Danforth, of Jamestown, showed, after counting all receipts and pledges, an arrearage of one hundred and ninety dollars on the thousand dollars pledged to Mrs. Carse, of Chicago, for the Memorial Fountain. Several pledges were then given which reduced this amount materially and the outlook is for the liquidation of this debt before the winter is over.

During the second day, a discussion on scientific temperance instruction was ably conducted by Miss Lillian Phelps, of Toronto, after which Mrs. Mead presented a resolution which was adopted, to use our influence to support Mrs. Martha R. Almy in her candidacy for the office of school commissioner.

The convention, feeling great respect for the teachers of the public schools, sympathizing with them in their responsible positions and desiring to aid them, adopted a resolution petitioning the faculty of Fredonia Normal school to give more attention to scientific temperance instruction in the training of our future teachers.

Several interesting papers were read and the singing during the convention was especially fine. Miss Phelps delivered a telling address to a large and well-pleased audience.

Ithaca, Tompkins county, has recently had a series of meetings with P. A. Burdick for the speaker. All who know of his work will feel sure that a great awakening will follow these meetings. As is usual, no place was large enough to hold the crowds who came to hear him. Ithaca is looking forward to a new coffee-house which will be under the supervision of the W. C. T. U. A building is to be erected by Mr. Charles Kellogg, for the accomodation of lake passengers on the Kellogg line of boats and as the location will be much better than that of the present coffee-house, the W. C. T. U. will remove to the new quarters. Tompkins county, although recently organized, is booming and bids fair to stand among the first, for efficient work. Miss Vandelia Varnum has lately spent several weeks in the county with good results. The reports of her work are very gratifying.

In this county, much to the surprise of many of the politicians, a lady, Miss Ella Gale, of Groton, has been elected school commissioner. Miss Gale is preceptress of Moravia high school and also a white ribboner. She is the first woman elected to fill that office in our state.

In Medina, Orleans county, a union service of all the churches was held, at which time Dr. Myra A. Gillette delivered a very able address on the subject of "The Medical Profession and Non-alcoholic Medication." The Medina *Register* gives a fine account of the meeting and of the lecture, which contained many valuable points and suggestions, all based upon the best medical authority. Mrs. E. A. Bowen presided over the meeting and the various pastors assisted. The choir gave some excellent music which added to the general interest.

Erie county held one of its fine conventions at Hamburgh. A "president's conference" proved to be an encouraging and helpful exercise. The corresponding secretary, Miss W. E. Yurann, conducted a Bible reading in a new way on the topic, "What God is *able* to do." The welcome was most hearty and came not only from the members of the union, but from the clergy and from the editor of *The Independent*, who advised the women to vote on the school question, look after school matters, and be ready for full franchise in the near future. A report of the state convention, with music and recitations were given in the afternoon. In the evening Dr. Sarah H. Morris, of Buffalo, delighted the large audience who listened to her on the subject, "Woman's Influence on Public Opinion." Erie county is very proud of Dr. Morris, its vice-president, whom they call "our Mary A. Livermore."

A school of methods occupied the early morning session after which the routine work was carried forward in an able manner by the county president, Mrs. A. A. Shaw. During the session the startling announcement of the death of Mary Allen West was made and the program was set aside for a time while a beautiful and impressive memorial service was held.

A parliamentary drill was conducted by Mrs. Otis; Mrs. Williamson read an excellent paper called "Equipment"; Mrs. Taylor reported the National Convention, and six of the ladies made bright, spicy talks to the Loyal Temperance Legion who marched in with banner and song.

Mrs. Hawthorne made a report of the Silver Lake school of methods, which greatly interested all present and gave them a desire to share its benefits and privileges. Many interesting items must of necessity be omitted in reporting these meetings, but a "large and profitable gathering" was this Hamburgh convention, to use the words of the secretary. The next meeting will be held in East Buffalo in March.

The W. C. T. U. of Oneida, Madison county, has recently resumed some of its lines of work that were discontinued for a season. A temperance school which meets on Sunday afternoons in the Presbyterian church, opened with one hundred and ten pupils present, while subsequent meetings have had even larger numbers in attendance. This branch of juvenile work has been successfully carried on for more than five years. Last winter a young man who had been a pupil, was very ill but refused to take stimulants when ordered by the physicians, even when told that by refusing he was taking his life in his hands. He said to his mother, "If I am to die let me die sober." Contrary to the doctor's predictions he improved without the liquor, and is a well and useful young man to-day.

Mothers' meetings are in successful operation here, and a plan is now being formed for a series of union services to be addressed by the resident pastors.

A Demorest medal contest has been held with good results and a second contest is being prepared for now. The W. C. T. U. is hoping much good may come from these efforts.

Four of the unions in Niagara county held a one day conference at Pekin, which was a profitable and instructive meeting. In spite of bad roads and cold weather a goodly number were present, and the program was carried out almost to the letter. Excellent papers were read and discussed, and an able address by the county president, Mrs. Frost, was most thoroughly enjoyed. The question-box, in charge of the state corresponding secretary, who also gave a few "bits of experience," from her ten weeks' work in West Virginia.

A memorial service for Madam Willard was held which was very tender, a brief history of her life being read by Mrs. Carl, of Pekin. "Lead, Kindly Light" was sung to close this service. The choir rendered efficient aid throughout the entire day. A paper "Am I my brother's keeper?" by Miss Helen Fuller, deserves special mention.

NOTES.

Our state president, Mrs. Mary T. Burt, will in the future spend Friday of each week from ten a. m. to five p. m. at state headquarters, 30 West 23d St., New York City. This will be pleasant news to very many of Mrs. Burt's friends.

Mrs. Mary J. Weaver, state superintendent of evangelistic department, is at work constantly. She has recently spent some time in revival work in Buffalo and with the W. C. T. U. of Oswego.

A beautiful banner hangs in the state headquarters, the gift of Mrs. Mary H. Hunt, to the state which has introduced the department of scientific temperance instruction in the greatest number of local unions the past year. Much of the credit of this belongs to Mrs. Lytie P. Davies who has been very faithful and efficient in this work for the past four years.

At a prohibition social reunion and banquet held at the Columbia, New York City, the evening of December 15, Mrs. Burt represented the W. C. T. U. and responded to the toast "The Relation of the W. C. T. U. to the Prohibition Movement," and Mrs. E. Frances Lord to the toast, "Woman's work in Temperance Reform."

Many new unions have been organized since our state convention and the good work is going steadily forward.

FRANCES W. GRAHAM.
State Reporter, Lockport.

NEWS IN A NUTSHELL.

A SUCCESSFUL medal contest was held in Thomasville, Ga., recently.

THE state superintendent of juvenile work for Missouri is Mrs. Fred G. Udell, 1221 Taylor Ave., St. Louis.

A NEW union of thirty members, the second in Phœnix, Arizona, named the Willard W. C. T. U., was organized January 3.

THE state L. T. L. banner of Nebraska has been won by the seventeenth district for organizing the greatest number of L. T. L's.

A MASS-MEETING at Princeton, Ill., M. E. church was addressed recently by Miss Wintringer, the state superintendent of L. T. L.

MISS CARRIE LEE CARTER, Dexter, Mo., state superintendent of Y's, who has proved herself a valiant worker, is again president of the thirtieth district.

MRS. CLARA REIDER, Tipton, Mo., has accepted the presidency of fourteenth district. Mrs. Clark, former president, was obliged to give up the work on account of failing health.

THE Detroit Central W. C. T. U. issues a convenient form of pledge and invitation card, bearing the apt motto, "We mean to go straight on, we mean to be as good-natured as sunshine, as persistent as fate."

THE Malden, Mass., union celebrated its eighteenth anniversary, January 16, by a public meeting, which was highly successful. This union has two hundred members, who have unanimously reëlected Mrs. P. S. J. Talbot president each year.

THE flower-mission work in southern California is progressing finely, 3,000 bouquets being distributed last year and seven souls brought to the Kingdom. The department being a popular one, it was voted at the last state convention to make it an evening topic, and the state superintendent was invited to give the address.

THROUGH the efforts of the white ribboners at Port Matilda, Center county, Pa., the revised physiology has been adopted in the schools of their township and in use a year. Unfermented wine is used in all the churches, and petitions have been pushed. The Y's gave three silver contests, and are preparing the fourth. The L. T. L. gave a successful public meeting.

THE demand for the Quarterly Temperance Lesson Leaflet for December 25, prepared by Miss Lucia Kimball, was so great it could not be met at the last. For the benefit of those who did not secure the lesson leaflets for Christmas, and any others who may desire it, it has been revised and adapted to general use, and can be obtained of the Sunday-school department secretary, Mrs. Julia A. Bidwell, Deposit, N. Y.

MR. JAMES MCCASKILL, of Columbus, Miss., is a young man who has been of great value to the prohibition work of Mississippi, and one who has relinquished his mercantile business to enter the field for home protection against the saloons. Mrs. Mary McGee Snell warmly commends him as an aid to the W. C. T. U. workers of the nation, and he is prepared to go now to any part of the country to which he may be called.

HARRIET FRANCENE CROCKER (Mrs. W. E. LeRoy) a writer and poet, whose name is a familiar one to the readers of THE UNION SIGNAL, passed through Chicago with her little one recently on her way to join her husband in a new home at Santa Paula, Ventura county, Cal. She paid a visit to the Temple, whose beautiful interior and exterior found favor in her.

A SPLENDID temperance revival has just been conducted by the Streator, Ill., Y's under the leadership of James M. Dunn, of Milwaukee. About one thousand signed the pledge, many drinking men were redeemed, many who had been indifferent to the cause became aroused and about three hundred dollars was raised to carry on the work. Mr. Dunn is commended as an eloquent and tireless speaker, full of wit and common sense.

MR. DANIEL BANNERMAR, a former saloon-keeper in a town of Northern Michigan, became converted not only to the faith of the Baptist church, but to that of gospel temperance as well. He has dedicated his bar-room to this service, and now gospel hymns are sung and prayers are uttered in the room whose walls formerly echoed sounds in great contrast to those now heard. A good influence will go out from the place where the forces of evil held sway.

THE new constitution of the state of Kentucky empowers the Legislature, when it shall see fit, to provide for the establishment and maintenance of houses of reform for youths under eighteen years of age. The W. C. T. U. realizing the great need of such institutions, has appointed a committee to secure as much home-life as possible in these houses, and the chairman of the committee, Mrs. Frances E. Beauchamp, of Lexington, Ky., desires that all white ribboners in other states having such institutions would send her a copy of the governing by-laws, and any special information concerning the weak and strong points of discipline.

Official Communications.

IMPORTANT OFFICIAL NOTICE.

It has been extensively advertised that during the week of the "International Temperance Congress" of the Columbian Exposition, on the 8th and 9th of June (days assigned by the World's Congresses committee), a convention of the World's W. C. T. U. would be held: but after Miss Willard and Lady Henry Somerset, president and vice-president-at-large of the union, had left for England, the Gentleman's World's Temperance Congress Committee made a radical change. The time was lessened, but one day being allowed and that Saturday, the last day of the week. This has led to the following official communication, which we hope will be carefully read by every W. C. T. U. woman.

57 GORDON SQUARE, LONDON W. C., Jan. 19, 1893.

Dear General Officers of the World's W. C. T. U.:

After much reflection and conference it seems to a majority of the general officers of the World's W. C. T. U. that in consideration of the change of time and date for the holding of the proposed convention of the World's Union and for other reasons that we will give, it is far better to let the day set apart for the World's Temperance Congress be utilized by the World's, the National, and the Dominion W. C. T. U's in making as good an expression of our spirit, methods and plans as possible—and to hold the second convention, that of the World's W. C. T. U., next October, either just before or directly following the convention of the National W. C. T. U. In the first place, if the World's W. C. T. U. met in June, it could not *legislate* in a legal way, because it is authorized to meet only once in two years, and though it is the memory of several of us that we agreed to meet at the Columbian Exposition, with the supposition that such a meeting would very likely be in the spring, there is no record to that effect in the minutes of the World's W. C. T. U. held in Faneuil Hall in the autumn of 1890. If we meet next fall we shall be free to *legislate* in any way that is for the interest of the society and to elect officers.

Besides this, it is now evident that May and June are months in which we cannot so well secure the attendance of delegates from foreign countries. So far as we can learn, distinguished English women are not going over to the Woman's Congress, although Lady Henry Somerset and others are doing all they can to secure such attendance. May is the great anniversary meeting month in London. The Women's Liberal Federation League meets in that month, and Parliament will be in session through the summer, and great events are pending for temperance and other work in the action of that body. In the months of July and August the English people will be going over, and our "beautiful autumn," of which they have heard so much, will make them willing to remain to meetings at that season.

The men and women interested in the subjects that convene us are of the same type as those that will attend the religious congresses of September. This will be one opportunity to make a first-rate World's Convention; it will be a hundred times better in the autumn.

The proposition of the general officers of the World's W. C. T. U. is then as follows: That we do not change the date in the spring, but let it be announced as a day set apart to the World's and National and Dominion W. C. T. U's, but *not* as a convention. This will make no great change to the *general public*, but we should like to have this letter sent to every president and leader of the World's W C. T. U., so that it will be perfectly understood that the delegated convention is set down for October, say the 15th, and as many dates following that as may be necessary. This will be much more interesting to the World's delegates, as they will then see the National W. C. T. U. in its regular annual session.

With this arrangement, Mrs. Woodbridge, as secretary of the World's W. C. T. U. and recording secretary of the National W. C. T. U., would confer with Mrs. Buell, Miss Esther Pugh and Mrs. Stevens, and by correspondence with the president of both societies, as to a helpful, popular and attractive program for the 10th of June, which should adequately represent our movement at the World's Temperance Congress. It might be a delegated meeting but the delegates could not *legislate*; they could adopt resolutions of recommendation, make addresses, etc., and the general effect upon those gathered there would be worthy of the white-ribbon movement.

We think we have made the subject clear and will leave it with you, hoping that this change will be immediately announced in THE UNION SIGNAL and other leading temperance organs, and that this letter may be duplicated as we have said, and sent to all our leading women in the World's W. C. T. U., also to every member of the Executive Committee of the National W. C. T. U. We are confident that the other two members of the World's W. C. T. U. general officers, will heartily acquiesce in this view of the subject on account of the reasons herein set forth.

Hoping, praying and believing that we may have next autumn the best "feast of tabernacles" that the white-ribbon movement has ever known, gathering our women from all lands, we are yours with warmest affection,

FRANCES E. WILLARD, *Pres. World's W. C. T. U.*
ISABEL SOMERSET, *Vice Pres.*
ANNA A. GORDON, *Asst. Sec.*

Approved by
MRS. ELLA E. F. WILLIAMS, *Treas.*
MRS. MARY A. WOODBRIDGE, *Sec.*

WOMAN'S LECTURE BUREAU.

During the last week many new names of lecturers have been added to the bureau and it now includes the following talent:

Susan B. Anthony for February; Rev. Anna Howard Shaw for March and April; Frances E. Willard; Lady Henry Somerset; Messrs. Wolfenbarger and Huckins; Miss I. C. DeVelling; Sarah M. Perkins during March; Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children; Mary Sparkes Wheeler; Carrie Lane Chapman; Clara C. Hoffman, New Jersey, in February; Lyda J. Newcomb, lecturer on vocal and physical culture, in vicinity of Lancaster, Penn., from January 30, to February 7; Lillie Devereaux Blake; Elizabeth U. Yates in vicinity of Washington, D. C., the last week of February.

On account of the postponement of the New York constitutional conventions, because of Columbian year, Rev. Anna Shaw may be engaged for March and April. As the state has cancelled the time, these months are now open for engagements.

For dates, terms, etc., apply to

LUCY E. ANTHONY, *Mgr.*

Somerton, Philadelphia.

Our Library Table.

In the February issue of DEMOREST'S FAMILY MAGAZINE, under the heading "Demorest's Editorial Flashes" are published over thirty prohibition paragraphs. These apart from their most commendable one-sidedness, are characterized by their cheeriness of expression. Pessimism never fights well. If editors all over the country would drop minor-keys and head the march with songs of victory, Victory herself would soon be in sight. The magazine in question has some sixty pages of good reading matter, but in this issue the best of all are the sentiments just referred to which appear on the last two pages.

Office of Publication, 15 East 14th St., New York City.

Everything about the World's Fair to date is magnificently illustrated in the EXPOSITION GRAPHIC of Chicago. Number 3 of the great series is just out, and consists of fifty-two large pages, with colored supplement. Fine views of the principal buildings are given, portraits of officers, illustrations of the dedication ceremonies in October last, including an imposing double-page engraving showing the ceremonies in the colossal Manufactures Building, with the largest audience under one roof in the history of the world. The number also contains fine representations of the principal groups of statuary and views of nearly all the state buildings.

The Graphic Company, Chicago.

Two of the leading articles in THE HOMILETIC REVIEW for February are "Training Men to Preach," by Prof. E. G. Robinson, D. D., of Chicago, and "The Pastor and The Inquirer," by T. L. Cuyler, D. D., of Brooklyn. The former is a thoughtful review of the ways in which preachers have been educated, the flaws or perfections therein, and a clear statement of the essentials in preparation for the preaching of the Gospel. Dr. Cuyler's article is simplicity itself but deep and strong and the thing needed to be read and inwardly digested by hundreds of preachers who have not yet learned the secrets of successful "altar work."

Funk & Wagnall Company, 18 and 20 Astor Place, New York.

THE MESSAGE AND DEACONESS WORLD, under the able editorship of Lucy Rider Meyer, and department editors, Esther Tuttle Pritchard and Margaretha Dreyer, is the organ of the deaconess' work, giving practical consideration to social problems, the aggressive work of the church, with especial thought for the neglected masses. It is a sixteen-page monthly of wide scope. The February number, among other urgent pleas, utters one for a National Deaconess' Rest Home. Besides reports of work from various states, contributed articles, editorial notes, etc., "Miss Toosey's Mission," by the author of "Laddie," is being run as a serial. This is perhaps one of the most touching missionary stories ever written, and will, without question, open the hearts of many who read it for the first time in this paper.

The Message, 229 Ohio St., Chicago.

Among the choice articles in the February ATLANTIC MONTHLY may be especially mentioned, "Under the Far-west Greenwood Tree," by Louise Herrick Wall, a sketch of a logging camp "ten miles up a tortuous river, full fed and brackish with salt of the Pacific," including the preparations for and cutting down of a fir-tree: "Two hundred feet of clean, shapely trunk without limb, knot or blemish, stretching across the road and far into the tangle of underbrush beyond; all the proud top torn and broken, lying shattered among tons of the tossed débris of its own green plumes." "Books and Reading in Iceland," by William Edward Mead, is a revelation to those who imagine the inhabitants of that ice-bound region to have a tithe of the book-wealth of the warmer countries. "Alexander Randall's Conversion" is a pathetic story, strong in portraiture, by Margaret Collier Graham.

Houghton, Mifflin & Company, 11 East 17th St., Boston.

The most homelike corner of THE PANSY magazine is the "P. S. C. E. Corner" where Mrs. Alden gathers her blossoms about her and they have heart talks together. There is the Pansy Society Pledge:

"I promise, for Jesus Christ's sake,
To do all the good I can,
To all the people I can,
In all the ways I can,
As long as ever I can."

Also, the Christian Endeavor Pledge, with its promises of faithfulness to Christ and His work, the Bible Band Pledge, which binds those who take it "to love His Book, and every day to read its words," and last, but not least, the Loyal Temperance Legion Pledge—"Trusting in God's help, I solemnly promise to abstain from the use of alcoholic drinks, including wine, beer and cider; from the use of tobacco in any form, and from profanity." Then comes the mother Pansy's letter to her buds and blossoms, the "Golden Text Thoughts," the "Bible Reading for March," the "Sunday afternoon" column, a budget of letters from the Pansies, the "Spelling Reform" and "Our Pronunciation Match."

D. Lothrop Company, publishers, Boston, Mass.

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Publisher's Notes.

OUR DAY,

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WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

OUR DAY.

February *Our Day* is a notable number. The frontispiece is a photogravure of Cardinal Manning from a late photograph, and is pronounced a remarkable likeness. In contributions we find "Jay Gould as Wrecker and Pirate," Wm. O. McDowell; "Scientific Temperance Education of the Masses," Mrs. Mary H. Hunt; "The Progress of Indian Education," Senator Dawes; "Allotting Lands to Red Men," Miss Alice C. Fletcher; Joseph Cook continues the Boston Monday Lectures, and gives the latest thought on "Sources of Infallibility in Scripture"; Book Notices give reviews of the best current books; Rt. Hon. Joseph Chamberlain expresses his ideas about "Municipal Institutions in England and America"; Commissioner Morgan writes on "Indian Citizenship and Education," and Miss Tsuda, of Tokio, tells us of "Japanese Female Education." Among the timely topics in Editorial Notes, are: Congressional Hearing on World's Fair Sunday Closing Law, Agitation for and Against Sunday Closing of the World's Fair, Suppression of the Social Evil at Pittsburg, Pa., Homestead Rioters Before the Courts, New Platform of the Knights of Labor, British Imperial Federation, A Daily Newspaper Owned by the Churches, and Mrs. Mary H. Hunt's Leaflets on Scientific Temperance Education.

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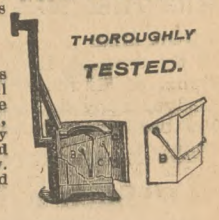

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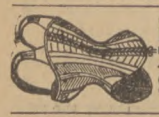

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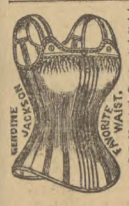

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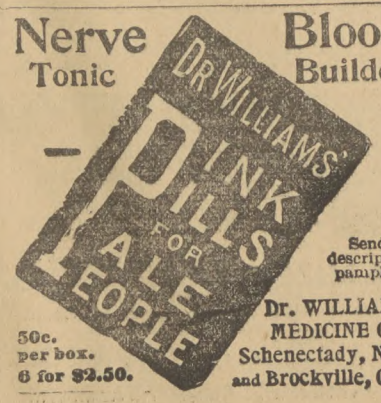

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Publisher's Notes.

QUARTERLY TEMPERANCE LESSON.

The temperance lesson for Sunday, March 19, will be issued as usual as a supplement to the March *Crusader*.

READY FEBRUARY 15.

The Scripture chosen is Proverbs 23: 15–23. The lesson is written by Mrs. Helen G. Rice, whose work along this line during the last two years has given such general satisfaction. The theme is made more emphatic by the illustrations, which are such that they can be readily reproduced for blackboard work.

Send in orders early, that there may be no failure in filling them. We print a large extra edition, but if orders are delayed until the last minute we cannot always supply the papers to those who wish them. Let us have a grand rally on this first temperance Sunday of 1893, a fitting prelude to the temperance work of the summer, which will be extensive and wide-spreading in its influence. The lesson furnishes an excellent key-note for the times.

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CURRENT TOPICS.

The January issue of *Current Topics* has had a phenomenal reception, and the February number promises to be fully up to its predecessor in literary merit. "Ernest Renan" is the subject of an article from the pen of Rabbi Hirsch; "Municipal Government" is discussed by I. K. Boyesen; Will Carleton contributes a poem; "The Wolfsbane," a novelette by Edwin H. Lewis, is continued; besides, it has its full complement of University notes, books and contributors. Among noted writers, Mrs. Alice Freeman Palmer promises a contribution at an early date.

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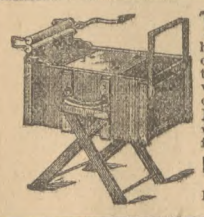

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Signal Notes.

THE New Testament in Hindu can be bought for one *anna*.

MEMBERS of the Salvation Army are forbidden to use intoxicants or tobacco.

IT is stated in English papers that 1,113 persons have been buried in Westminster Abbey.

THE six hundred and thirty-two ministers of the Free Church of Scotland are total abstainers.

TWENTY thousand ships came into the forty miles of docks in and around New York last year.

THE kindergartens presided over by Mrs. Sarah B. Cooper, of San Francisco, have cared for over fifteen thousand of the street children of that great city.

WHEN it was found that the non-smokers continually took highest grade, while the smokers lost grade, the use of tobacco was forbidden in the public schools of France.

IT is stated by the secretary of the Railway Mission Christian Association, London, that ninety-five per cent of the seven thousand members of that society are pledged teetotalers.

THE United States government is blinded by the same argument as England on the opium question. Five million dollars revenue, from the drug imported into San Francisco in one year, assumes great proportions in the politicians' eyes.

DR. RICHARDSON, the senior physician in the Temperance Hospital, London, says that it is a remarkable fact that the patients who are non-abstainers rarely ask for their accustomed drinks. He says that the absence of the temptation seemed to lead to a moral revulsion against its use.

THE following is posted on the walls of the railway stations in and about London: "Public Notice. Foggy weather. Trains suspended. The Public is respectfully informed that during the foggy weather some of the trains will be suspended or altered in their working. Every effort will however be made to run the trains required by the traffic, but the company cannot hold itself responsible for any delay that may occur."

THE Earl of Kimberly, Secretary of State for India, in replying to a deputation from the society for the suppression of the opium-trade, excused the Liberal Ministry from carrying out the reform, by saying that the Chinese government is not compelled to receive the opium exported from India, but on the contrary is glad to receive the revenue from the sale. He also gave as an argument that a large number of people believed most decidedly that opium was not injurious in its effects, but rather beneficial. So blinded by the revenue argument does the Indian government seem to be, that there is danger, as some one says, of opium-eating becoming one of the beatitudes of the administration.

The Czar's Consumptive Son.

The Grand Duke George, the Czar of Russia's second son, was recently obliged to return from India because of serious pulmonary trouble, and has since that time been undergoing a very remarkable course of treatment in the Caucasian Mountains. The walls of his apartment are bare and unpapered, the furniture of plain wood, without upholstering or covering of any kind, while his bed has only the thinnest kind of a mattress. During the coldest weather, only a very low fire is kept up, while the windows are continuously open. This treatment has caused his attendants dreadful suffering, but his medical advisers hope by this means to destroy the bacillus and prevent the formation of tubercle, and they predict that in two years their distinguished patient will be restored.

Even should this very unusual treatment of consumption prove a success, it seems very unlikely that it will ever become popular. People in any stage of Pulmonary trouble, who have neither the time, money nor fortitude to have the disease frozen out of them, should interest themselves in the natural cure, by which thousands of persons have been cured of Consumption, right in their own homes. We refer to the Compound Oxygen Treatment of DRS. STARKEY & PALEN, which has been before the public twenty-three years, founded on common sense, inviting the closest scrutiny, and in the possession of thousands of such letters as this:

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And hung it where the sunlight fell;
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The ghost of what it used to be.
The editor threw wide the door,
Then almost sank unto the floor,
Aghast at that unusual sight,
An office towel pure and bright.
"Explain yon mystery," he said;
The guilty "devil" hung his head
And cried, "'Twas only for some fun,
With Ivory Soap the deed was done."
The editor his sanctum sought
And penned this editorial thought:
"It ne'er has been our policy
To give a reading notice free.
We break the rule for Ivory Soap;
What other one can with it cope?
Our office-towel, black as night,
By Ivory Soap grew pure and white.
Its rivals all before it sink,
Since Ivory conquers printers' Ink."

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Drs. W. E. Brown & Son, North Adams, Mass.

The Union Signal

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 7.] CHICAGO, February 16, 1893. [Price $1.00 per Year in Advance

Mrs. Hattie Dunbie 1893
Cor Converse & Whitlock St

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SELF-DENIAL WEEK, APRIL 3-10.

Each white ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's W. C. T. U., sending the same directly to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

SINCE OUR LAST ISSUE.

The annual Mardi Gras Carnival at New Orleans, La., began Monday.

The German Reichstag spent five days last week discussing socialism.

The Irish Home Rule Bill was introduced in the British Parliament by Mr. Gladstone on Monday.

February 12, the anniversary of Lincoln's birth, was celebrated in many cities by appropriate exercises.

The address in response to the Queen's speech was heard in the British House of Commons last Saturday.

The large exports of gold during the past week have attracted the anxious attention of American financiers.

The president of the Western Union Telegraph Co. for fifteen years, Dr. Norvin Green, of Louisville, Ky., died February 12.

The Pennsylvania Sabbath convention opened last Monday evening in the house of representatives at Harrisburg, Governor Pattison presiding.

Ferdinand de Lesseps and his son Charles were sentenced at Paris, February 9, with five years imprisonment and three thousand *francs* fine, the utmost legal penalty.

Dispatches from Brisbane, Queensland, tell of the great damages caused there by recent floods, which swept away bridges and submerged buildings, the loss amounting to $15,000,000.

A dispatch from Berlin last Monday states that most of the European powers have accepted the German government's invitation to an early international conference concerning cholera.

Last Thursday afternoon, the United States Senate and House met in the House of Representatives, at Washington, D. C., and after counting the electoral votes formally declared Grover Cleveland elected President and Adlai Stevenson, Vice-President, of the United States.

A committee of three senators and four representatives appointed by the Illinois legislature, guided by Mrs. Florence Kelley, and attended by a squad of newspaper men, started on a tour of investigation among the sweat shops and dens in Chicago, last Friday morning. The results of their examinations will be used in furthering legislation to remove the present evils of this system of labor.

The Allen line steamer Pomeranian met with a fearful accident in mid-ocean, February 4. A tremendous wave dashed over the ship carrying off the deck saloon, chart house and the captain's bridge. Ten people were washed over-board and drowned and two others, including the captain, were fatally injured. This is the most fatal accident that has occurred to a transatlantic steamer for many years.

THE *Philadelphia Record* is authority for the statement that, "at several bar-rooms in the fashionable part of the city it is now possible to get morphia cock-tails." Medical authorities assure us that, dreadful as is the whisky habit, the opium habit is incomparably worse, both from the greater moral degradation which it entails and from the greater difficulty of breaking the habit. We had thought that the saloon could hardly be worse, but this new device of the devil shortens fearfully the road between the saloon and the bottomless pit.

MR. AND MRS. JOHN G. WOOLLEY will sail in the Umbria, on March 4, for home, after a most successful and helpful temperance work in England, under the direction of Lady Henry Somerset. The English press has done justice to Mr. Woolley's high order of talent and original presentations of his subjects.

THE students of Princeton requested the faculty to do away with the custom of appointing supervisors at the examinations. The faculty have granted the request, and leave the students upon their honor, requiring them to sign the following pledge: "I pledge my honor as a gentleman that during this examination I have neither given nor taken assistance."

THE Long Island Railroad company has informed all its employés that the mere fact that a man drinks will be considered by the company sufficient reason for his discharge. The division superintendent of the Illinois Central in company with a policeman visited the saloons and gambling dens of Fort Dodge, Ia., and the next morning a number of the employés of his road who were found to be habitués of those places were discharged.

"ON earth, peace, good will to men" is the key-note of our World's and National department of peace and arbitration so ably superintended by Mrs. Hannah J. Bailey, of Winthrop Centre, Me. The fifth annual report is replete with information regarding the progress of amity and arbitration among nations and brother-love among the people. Surely "the blood-feasts of inhuman war will cease, and the trumpets of the nations sound the jubilee of peace" so long as such efforts are put forth.

THE children's fountain, a Columbian gift to the city of Chicago from the temperance children all over the world, is to represent, in bronze, a little child offering a cup of cold water to the passers-by, the overflow falling into a trough for animals. It will be executed by the noted London sculptor, Geo. E. Wade, and will be most charming to all beholders and beneficiaries. This fountain is to be a part of the temperance exhibit at the World's Fair, and the names of all donors will be recorded in a book to be kept among the temperance archives of the Temple. Such is the beautiful plan set afoot by Miss Anna Gordon, World's superintendent of juvenile work, and which can be carried out by the contributions of dimes from the children all around the world. Let every L. T. L. member, and interested little one send ten cents with her name as soon as possible to Miss Anna A. Gordon, Evanston, Ill.

THE National W. C. T. U. has met with another great loss. This time the death angel has entered the ranks of superintendents and removed the beloved head of the flower-mission department, Miss Jennie Casseday, of Louisville, Kentucky. The Savior's call, "Come up higher," came on Wednesday afternoon, February 8, and gladly did this "white ribbon saint," as she has long been honestly termed, respond. It is well known that Miss Casseday has lain on her bed from a spinal difficulty for more than thirty years and that she has for the past ten years carried on the enormous correspondence of her very important and well systematized department. The last two summers she has spent at the Rest Cottage Home for working girls near Louisville, enduring the agony of removal, although conducted in the easiest manner possible, with a Trojan fortitude. The extreme illness which preceded her departure lasted less than a week. Her body lay in her sister's, Mrs. F. C. Duncan's, home in a silver grey casket amid a profusion of flowers. The funeral occurred Friday morning, February 10, from Warren Memorial church, conducted by several city ministers. The pall bearers were the young men who carried her to and from Rest Cottage. We hope to have a fuller account of her life and translation next week. Her investment in life was princely; what must her heavenly inheritance be?

THE New York *Voice* contains an interesting account of the way in which Dr. Burchard's famous alliteration, "Rum, Romanism and Rebellion," which is generally conceded to have lost Blaine the vote of New York, came to be so quickly spread. John B. Finch was standing on the outskirts of the crowd; with no particular object he jotted down in his note-book the three R's. The next instant a hand reached over his shoulder and tore out the page from his book. He turned and beheld Dan Manning of the National Democratic committee, the leaf in his hand, making rapidly off with his prize. Manning went to the nearest telegraph office and soon the news was the possession of the entire country. One cannot but admire the quick-wittedness of the politician who saw at a glance what the effect of those words would be upon the Catholic voters of New York. At the same time there is abundant food for reflection that upon so small a matter hangs the fate of a Presidential candidate; that a few ill-considered words appealing to the prejudices of a part of the voters prove of more affect than all the issues of the party platforms.

MRS. HOFFMAN, Missouri's grand president, sends the following excellent suggestion: "Everywhere in my travels I meet the inquiry from W. C. T. U. women, 'How can we introduce more of the social element into our union?' 'What form of social meeting can we have?' There is no doubt that the W. C. T. U. is too grave to win its way among many classes of people. Our women are so 'dead in earnest' that some folks are repelled because they think there is nothing but solemnity with us. We need to multiply both private and public entertainments; first, to gain access to many people who are not with us now, but may be induced to come with us; second, to put money into our always empty treasuries. Some women and some unions are fertile and ingenious along these social lines. If all unions could know the pleasing and profitable entertainments that some unions give, could know the '*how*' to give the same, there would surely come to them a most wonderful uplift in strength, popularity, numbers and money. Now to this end, every union that has had a pleasant and profitable entertainment, private or public, is urged to write out a description of the same, and send it to Miss Ella Harrison, Carthage, Mo., who will correct, condense and classify for publication in pamphlet or booklet form, that all may be benefited by the knowledge and experience of the few."

"THE World's Fair and the Death-rate of 1893" is the very suggestive title of an article in the December number of the *Engineering Magazine* by James C. Bayles, Ph. D. The article takes the ground that even with a most ideal sanitary condition in Chicago, the death-rate will be fearfully increased by this "great pilgrimage." Multitudes of persons who are physically unfit to endure the strain of such a trip will visit the Fair, and even among the strong and healthy a high rate of mortality will be induced by excessive fatigue, uncomfortable lodgings, bad food and water, the distribution of contagious diseases, especially among children, and exposure through accident or imprudence. The article includes the following suggestions to those who propose to attend the Exposition: 1. Determine whether you are physically able to see the Exposition, and can afford it. 2. Take with you none for whom you are responsible, without the approval of your physician. 3. Make it your first business to secure wholesome and comfortable lodgings. 4. Avoid excessive fatigue. 5. Eat regularly, lightly, and frequently, keeping strictly to plain and wholesome food. 6. Drink moderately and carefully, avoiding unknown and unaccustomed beverages. The article makes this further valuable suggestion, that while comfortable lodgings can be secured only at great cost if arrangements are postponed until one arrives upon the ground, persons of very moderate means can obtain wholesome and comfortable accommodations by availing themselves in time of the opportunities now offered.

PATIENCE.

(*Pati*—to suffer.)

BY ELLA GILBERT IVES.

Sweet Patience! who thy worth can sing,—
Thou plant whose root of suffering
In earth doth start?
Heaven hath no need of thee; and yet,
He who would Heaven win must get
Thee in his heart.

Thou growest best in rainy weather;
And like the humble Scottish heather,
Thy modest grace
Is lovliest when clouds o'er head
Pavilion thy lowly bed
And resting place.

Sweet Patience! in my garden grow,—
Thou dearest "treasure of the snow"
'Neath wintry skies!
Let other blossoms wait for spring
Or summer's gentle fostering;
From earth's hard bosom do thou wring
Thy fragrant prize.

Dorchester, Mass.

THE CAMDEN READING CLUB.

A True Story.

BY ELIZABETH CUMINGS.

"What would I do if wakened at night by some one prowling about my house?" Mr. Josephus Blinn spread out his broad person to its broadest, "Why gentlemen, I'd arm myself, follow the sounds, and shoot the invaders in their tracks."

"Would ye aim to shoot 'em spang dead?" asked Amsi Dyer, a spare man with a tuft of hay-colored beard on his thin chin.

"Well sir, I'd have no scruples, though I do admit, my intent would be to cripple," admitted Mr. Blinn smiling condescendingly. "My idear is, however, that these fellows now a pervadin' this village are old hands, reg'lars as you may say, and mercy o' any sort 'd be quite thrown away on 'em."

"Wall, blessed be nothin," said Enoch Sutton, spreading out his thin hands before the fiery nose of the round, high stove that was the center of the group. Enoch could mend anything on the face of the earth, could make carpets and soft soap, and in his sect was quite a famous exhorter. "I don't expect they'll come to my house for my bank stock or my spoons, but if they could tell me where my boy Ab'm got a book I found yesterday out in the barn, I'd like to see 'em."

"Why *my* boys b'long to a readin' club, I think they call it," said Amsi Dyer bending forward. He invariably kept his hands in his pockets, which made his movements seem constrained, "and I thought your Ab'm had jined."

"He's spoke about a readin' club, Ab'm has, and I've give him a dime or two for it, off and on," said Mr. Sutton wagging his dry-looking head, "but this book didn't have anything to do about any club. It wan't the wust kind of a book," the father in him felt the need now of defending his son, "but it was about a pirate." The tone was of deep disgust. "I felt bound to know what Ab'm thought ought to be stored up in th' hay, an' I went through it kind o' skippy like, and I made out 'at th' pirate had killed some seventy odd, in cold blood, besides makin' no end walk th' plank, and that he had as many wives as Solomon, or a Mormon."

There was a brief silence about the stove. Mr. Blinn having no children yawned behind his hand, feeling somewhat bored. Into the heads of those men who were fathers of boys was coming a vague discomfort. Enoch Sutton though not much to look at, inspired his neighbors with respect. "I'd a felt bound to keep that book to myself, ef it want that sech things is like fire in dry grass," he went on. "Of course, I burned the book up, and I flaxed Ab'm, after I'd talked with him. But I got awful little out him, so I thought I'd speak of it. I ruther suspect that Dow Weaver, the post-office newsman, keeps the stuff."

"He ain't any too good," said Dyer, drawing up his long legs with a snap, "and," (again the prevailing interest took possession of him) "that makes me think, it was his wife's folks' house that was broke into last night. The thief clum up an old leach bar'l on the shed, an' into the back shed winder, and there he was, and he took all manner o' things, includin' a pair of big shears, an' a b'ar skin rug."

"It's sing'iar they've never been to your house," said Mr. Tolley, the owner of the grocery, at which all the village affairs, small and great, were discussed. He was a discreet man, knowing that to keep one's ears open and one's mouth shut is good for business. He now addressed himself to Mr. Blinn with great respect, as was due to the president of the leading bank, and the richest man in Camden: "I s'pose it's because they know you'd be liable to be prepared for 'em."

"I s'pose so," said Mr. Blinn pridefully, and drawing his handsome top coat closely about him, he stalked away.

It had been a trying winter. The burning of the Excelsior woolen mills had left many people out of employment, and the early closing of the canal had brought to want the improvident class who followed its peaceful waters for a livelihood. Coal and flour were dear, and the keen cold kept up a persistent demand for both. In February an epidemic of thieving and burglary had set in. The grocers dared no longer to make refrigerators of the pavement, and housekeepers lay awake at night tormented by fears for the cellar windows and the woodshed door. Money and silver were taken of course, but so were other things, as witness the shears and bear-skin rug. Sometimes a victim thought he heard something in the night, at least he so admitted the next morning, but a month had passed and the thieves were as yet in full possession, though Camden had two big constables and a courageous deputy-sheriff. If Mr. Blinn was as brave as he talked, Mrs. Blinn made no pretense at bravery, though she was the daughter of General De Kamp whose performances in the Mexican war had made him the great man of the county. It was indeed whispered at sewing societies, and at other gatherings where knitting needles clicked, that "Mrs. Blinn did not dare to say her soul was her own." It was also whispered that "with such a husband such self-assertion was unnecessary." The big white pillars of the De Kamp homestead made a fit frame for Mr. Blinn. His broadcloth was of the finest, his watch was massive, and so were his nose and his very double chin. There were acrid-minded persons who remembered when Mr. Blinn delivered parcels in a barrow for Bildad Scrann who kept a store of general merchandise. They recalled the fact that the old general had stormed over his daughter's marriage, and even hinted that Josephus was no such being as his manner seemed to convey, but they were felt to be lacking in public spirit.

Family resemblance is an illusive affair. At first glance there was little likeness between tiny Mrs. Blinn's blue eyes, flaxen curls and delicate figure and the dark, old general, whose portrait hung in the long drawing-room, but as one looked the likeness appeared. Hannah, the cook, who had lived in the De Kamp house thirty years, and Pat O'Finuken, who had lived there but six months, were like Pomp, the mastiff, perfectly sure that when the mistress spoke they must pay attention. Details happily escaped Mr. Blinn. It never had occurred to him that Pomp's feeble flop of his tail, when he spoke to him, as contrasted with his ready obedience to his wife, was a subtle indication of anything.

It was snowing fast when Mr. Blinn entered his house the evening after his visit to Mr. Tolley's grocery, and he found his wife looking very small and tired in the depths of an easy chair. "Josephus," she cried, before he could speak, "I am worried to death. Somebody has thrown meat into the yard. Pomp only got a little of it, but he's still a very sick dog. Patrick found one big piece, and suspecting something brought it in, and Dr. Hartson says it's poisoned, and he's poured something like a quart of of castor-oil down Pomp, and he thinks he'll live."

Mr. Blinn sank heavily down into a rocking-chair and listened wearily, while his wife continued:

"My opinion is the burglars intend to come here tonight, and I have got together all my dearest thing, the pearl necklace that belonged to Aunt Ann, mother's rubies and the set of topazes Uncle Jonathan gave me and my diamond brooch and finest laces, with the small silver. I want you to take the things to the bank."

"I'm almost sick, Sarah," said Mr. Blinn, putting his head in his hand and sighing, "and I should have to go after Mr. Jackson for he's the only man who can unlock the safe. Moreover, I might be attacked on the street, and it seems to me that sometime those fellows will go for Jackson themselves, and that valuables are quite as safe out of the bank as in it. I don't think you should worry. You have *me* Sarah to protect the property and—yourself."

The little lady slipped back in her horse-hair-covered chair, and looked at the fire meditatively. She did not say that she was assured by her husband's presence, though in all Camden there were few men as large as he. But she may have been. Silence is said to mean consent.

As the night deepened the storm increased, and the wind filled the spacious old house full of uncanny noises. Mrs. Blinn, when she had tied on her laced night-cap, slipped her precious bundle of valuables into a rag-bag, but even that did not calm her fears, and when she slept it was, as we say, with one eye open. About twelve o'clock she had her reward; Pomp, after a hoarse bark, set up a growling that indicated his mouth was full. Hannah was quite deaf; beside she slept at the back of the house. Pat, who was supposed to be asleep in the basement gave no sign.

"Mr. Blinn," cried Mrs. Blinn springing out of bed like a cricket, and giving her lord a sharp poke with her little fist, "Do you hear Pomp? Get up this instant minute!"

"I—'m kind of sick, Sarah. I don't hear anything unless it is the wind. You'll get the neuralgia. You'd better lock the door and come to bed," said Mr. Blinn feebly from the depths of the feathers.

"Lock the door! There isn't any lock! The man who owned this house once felt brave." The little woman almost sobbed, "Oh, Josephus, be a man. Father's sword is under his portrait, and his pistols are in the library."

"I feel dreadful faint, and as if I were going to have cramps," pleaded Mr. Blinn, doubling himself up a trifle tighter. "If you'll wait a minute—you are always so impatient—perhaps he'll go away. In my present condition I couldn't protect myself against a babe. I—"

Mrs. Blinn had now armed herself with the poker and a tall silver candle-stick, and rustled off in her thick dressing-gown and felt slippers. Pomp's long, snoring, savage growls filled the house; but as Mrs. Blinn, now armed with her father's sword, (still in the scabbard) entered the sitting-room, Pat O'Finuken entered it from the kitchen. Pomp held his prisoner fast by the trousers, and the tail of his coat, and he was—alike to the amazement of mistress and man, the chunky, rosy-cheeked son of Amzi Dyer.

"Why, Tommy!" exclaimed Mrs. Blinn, holding her candle high and dropping the sword, "Why,—"

"I'd a been here sooner me'm, but I was wakin' Mike Ryan a bit, wid th' Widdy McShane," cried Pat humbly to his mistress. "Faix, I seed the craytur's lantern in the cellar afoor I could find the kay, I was that flustered. Sure, me'm, I'm coortin' th' Widdy McShane, wid a nate property an' not a child, praise glory! Yes'm, an' Mike bein' brother to her first husband's step-feyther's brother-in-law, Nora said she must go for respict, an' seein' it's to a wake we all come at last."

"What on earth did you get into our house this time of night for, Tommy?" demanded Mrs. Blinn still holding her candle high, and paying no attention whatever to Patrick. Pomp still held the boy, contented to roll his big eyes about. It would be time enough to release him when ordered, he believed.

For answer Tommy put up his arm and burst into a passion of tears. "I wish, oh, I do wish you'd let me go home, Mrs. Blinn!" he whimpered. "Oh, if you will, I'll do anything! I'll run away to-morrow! I'll do anything!"

"I'll take him home, me'm," said Pat, "barin' your permission. I'm thinkin' he'd better be kept oot o' any other cellars to-night."

"Do so," said Mrs. Blinn after an instant, "and when you return come upstairs at once, Mr. Blinn is very ill."

It was not many minutes before Patrick was home again, and Mrs. Blinn had prepared a mustard plaster as big as the biggest turkey platter would hold. They found Mr. Blinn in the middle of the bed very red and sleepy. "Come Josephus," said Mrs. Blinn firmly, "there's nothing like mustard for cramp."

"I think I feel easier now," said he moving heavily.

"The pain will return unless the source of the trouble is reached."

There was no mercy in the pleasant, firm voice, and in another second Mr. Blinn felt himself suddenly under a a sheet of hot coals. "It's well, sor, ye wur took as ye wur," said Pat, when he had mended the fire and seated himself at the foot of the bed to watch with Mrs. Blinn the effect of the plaster. "There was Tommy Dyer in the sittin' room as big as life, wid Pomp a scrunchin' in the back o' him, an' whin I come along past Mr. Tolley's, I hears a great scritchin', an' I run in, or sort of bust in as ye may say, an' there was Ab'm Sutton wounded loike in the head wid th' top of gran'ther Tolley's cane, for that there young imp had got in somehow, an' was all loaded up wid plunder—a gold watch, an' thimble, not to spake of a dozen or two doughnuts in his clothes."

"Who discovered him?" asked Mrs. Blinn, as she noted that Mr. Blinn was squirming under the bed-clothes, and believing he was freeing himself from the mustard, rose and pressed it into place.

"Oh, gran'ther himself; an' 'twas a clip I tell ye; 'twas misilf wint for Dr. Hartson to sew up the hole, an' 'tis a wonder the screatch he gave at the stitches didn't wake up th' very slapers in th' buryin' ground. I holt him, bein' strong, an' sez I to 'im, sez I, 'A'bm, thim as gits a livin' by warkin' for the Auld One is bound to git his pay fust or last,' sez I; an' unless me head's a cabbage, Tommy was here on the same business, an afore to-morrow's night we'll be larnin' the names av the Camden boorglars."

The next morning Camden hummed like a beehive. Ab'm Sutton, whose head ached so very much he believed he was going to die, turned state's evidence, and disclosed the fact that the reading club had headquarters in an old canal boat far down the canal basin, and that there, along with something like a bushel of books never seen in any reputable book-sellers, was all the stolen property, eatables and coal alone excepted. Just why no father or

mother had inquired into that queer reading club, and discovered why it was always going to meet at some other boy's home cannot be told. The parents did not like to think about it, for one and all were so very respectable.

It was a solemn time when the fifteen members were brought face to face with their fathers. Two ministers were present, also the president of the village and Dr. Hartson, who was anxious about Ab'm Sutton's head.

"It stheems dreadful to think of now," falteringly lisped Jack Wimple, aged fourteen and the youngest member, "but it wasth funny, and smart, we thought, when we begun, and not plain stealing at all. Dow Weaver said it wasth fun to have a thirculating library, and we each gave ten tsents, and had a book, an' met to discuss 'em last tsummer in our barn, an' when we read th' Stolen Ruby, or Magdalena Cadawaleder's Crime, we got up th' band. There wasth just such a band in that book."

Dow Weaver's news office languished after this, and in self-defense he had to go away, but Mr. Blinn, moved by reasons I will not go into, came out very strong for a public library, and gave a thousand dollars towards starting one, and offered to give the use of a second story of the bank building, rent free, for twenty years. There he finished off a room especially for the boys, and though ten years have passed and no new burglars have come to Camden to revive old memories, the juvenile reading is carefully watched. "Ye see," explained Enoch Sutton to one of the present committee, "young folks can take in badness as we take in malary, but there's this difference, whereas malary and them there mis'able, contemptible backsillusises you read about ain't visible to the naked eye, old folks know badness. Sometimes it seems to me the wust thing about growing old 's the kind o' wisdom we git."

As for Mr. Josephus Blinn, he has given three thousand dollars more to the library, and is esteemed Camden's most eminent citizen, and at mite societies, pink teas and such like places it is still whispered that Mrs. Blinn "don't dare to say her soul is her own."

South Evanston, Ill.

REFORM MOVEMENTS: WHAT SHALL BE DONE?

BY REV. D. C. KELLY, D. D

Let us look first as carefully as short space will allow, to the question: Where are we? The churches have already, by resolutions, committed themselves to prohibition, moral and legal.

True, they *say* and do not, but they cannot stand in this contradictory attitude. The world will laugh them into consistency, or turn for moral and spiritual leadership to some other organization. Since there has been great *practical* advancement in the temperance habits of preachers and church people, we may reasonably hope that the churches will move forward to the right use of the ballot.

Next let us look to the attitude of parties. Many leading Republican papers have set down the recent overwhelming defeat of that party to the absence of any great moral issue to create and sustain party enthusiasm. Except the party take up either the prohibition or labor issue, it must disintegrate.

The Democratic party has gone into power with pledges impossible to be carried out, and the increased expenditures of the government will effectually prevent material reduction of tariff duties. They have no currency methods likely to give the people the increase of money demanded; they offer the laborer no substantial aid. The party is a negation on the two most important issues before the American people—and helpless on the third. The disastrous failure the party is sure to make in dealing with the tariff question, will go far toward frightening parties away from the tariff as a party issue and, we may reasonably hope, relegate tariff questions to the only wise disposition to be made of them *viz.* to a tariff commission. May we not hope that the Prohibition party will be the *first* to use this as the best thing practicable?

The People's party centers around a live issue and one which in morals and politics alike is destined to live; it will never down until there is a radical change in the present relation of capital to labor. Labor divided from prohibition on grounds of expediency alone, a majority of the party are Prohibitionists. The Southern wing of the party proposed in the last election to capture the Democratic party in a number of the Southern states, as they had captured Tennessee in 1890. To accomplish this they persuaded the convention, which met in St. Louis, to steer clear of prohibition. The same reason can never recur, there is therefore hope for a solid ground of union of forces between the Prohibition and People's parties. If this can be done without the least compromise of principle this is the best thing to do.

If these be facts as to the status of to-day we may look forward and begin to plan for the future. The Prohibition party ought certainly to press forward its efforts for organization more persistently than ever before; an open field lies before us. It alone stands for two questions of stupendous interest to humanity—Prohibition and woman's suffrage. The only other question of like importance in the political horizon is the labor question. This Prohibitionists hold in common with the People's party. It is manifest that the whole heart and brain of the Prohibition party should be put to work to formulate the ideal plank on this question. It is not difficult to get a better plank than any party has ever yet constructed; the question in its full import has just come to the birth; the best solution of the problems to be solved is yet to be suggested.

The Prohibitionist untrammelled by old traditions, uninfluenced by mere expediency, with thorough devotion to the right, has the best possible vantage ground from which to study the question and lucidly present the issue.

His pathway then is plain:—Hold by the two principles already announced; make a better solution of the labor and capital problem than has as yet been offered to the masses; retire the tariff discussions to a non-partisan commission; keep aloof from all entangling alliances; allow no party to use us for mere party purposes; hold to principle; promote organization, and—win.

For organization, Prohibition must look more than anywhere else to the W. C. T. U. *There* is to be found the most constant and reliable element in the prohibition ranks.

Nashville, Tenn.

THE MOST URGENT NEEDS OF OUR COUNTRY.

BY JOSEPH RODES BUCHANAN.

"The greatest good of the greatest number" being the aim of good men, I would offer what I think would attain that aim.

The first and foremost demand of the time is the *emancipation of woman*, by giving her financial independence through industrial education and a more liberal public sentiment, which will, to a very great extent, prevent that marital unhappiness and marital despotism which perpetuate and intensify human degradation through coming centuries.

Marriages based on love alone will produce nobler generations. But the industrial education of woman implies also the industrial education of man; and a thorough industrial education, giving a full mastery of five or six lucrative occupations (which is easily practicable) would vastly increase our productive power and national wealth; would put an end to the enforced idleness which now impoverishes and demoralizes, and would thus contribute largely to mitigating the terrible and dangerous strife of capital and labor.

Moreover, the industrial education of both sexes is the strongest foundation for substantial virtue in society, and naturally blends with that ethical education which is to me the *gospel of salvation* for all humanity, and which I should have placed before all other things, but for the fact that it seems at present so far off. The cry for ethical education, which I have long been sending forth, meets but little response, as if it had gone forth into limitless darkness and silence.

Good souls here and there, benevolent and intuitive, do respond with enthusiastic expression, but the great mass of self-satisfied, corporate authority, of salaried labor, and of established institutions and habits seems to be utterly unconscious of the agonizing necessity of this ethical education to arrest the downward progress of society, its increasing moral and physical degeneracy, its vast increase of insanity, crime, dissatisfaction and turbulent unrest.

All the power of churches and governments exerted upon adults barely restrains the turbulent tendency to demoralization and universal ruin, and utterly fails to elevate, for statistics show that instead of elevation, degradation is the tendency of the century. That degradation is leading us, surely on to a time of social bloody convulsions and a carnival of crime, when mobs and not war shall supersede civil government.

Adults are not formed of plastic material, but infants are; they are absolutely creatures of their environment, ready to be developed into criminals or saints, Christians, Mohammedans, Buddhists, Nihilists or sanguinary fanatics, according to the environment that we give them.

What intelligent person would doubt or deny this? And yet, where are the intelligent people who take it home to their consciences and realize that they, as representing society, are responsible for all the crime and misery of the coming centuries? So little do these thoughts occupy the popular mind, which is led by a flippant or cold-blooded literature, that the whole subject of ethical cultivation and elevation for the young seems to rest in a dark twilight, where nothing is distinctly seen; and the brilliant example of the Fellenberg school and of several reformatory schools in America, England and France do not seem to shine through the cold joy of indifference. and penetrate the intelligence that controls our school systems, in which conservative officialism is the rule and progress the exception.

Yet through all the clouds that obscure the light to-day and through the smoke of the coming terrible conflicts which I forsee, I look to a future period of sunshine when the truths I have been urging shall bear rich fruit—for truth is ever growing as the years glide by—when an ethically educated race shall sustain a righteous government, when labor shall be steadily employed and well rewarded, and when both sexes, living in prosperous independence, shall unite only in love, and every family shall be a happy nursery of virtue.

It was with great pleasure indeed that I found sentiments such as I have expressed, appearing in a semi-official way from our national commissioner of statistics, Carroll D. Wright, in an essay in the *Forum*, containing the truthful expressions following:

While divorce may grow temporarily more frequent and marriage less frequent, as the industrial emancipation of woman progresses to completeness, the purity and the sacredness and the happiness of married life must be correspondingly increased, and the result must be that marriage will take place only when companionship in the holiest sense is intended. Industrial independence, which will secure such results, must lead to the recruiting of the human race from the best elements, instead of from the lowest, as is now so largely the case.

One of the greatest boons, and one of the surest prophecies which can be afforded as the result of the industrial emancipation of woman, will be the frank admission on the part of the true and chivilric man that *she is the sole, rightful owner of her own being in every respect*, that whatever companionship may exist between her and man shall be as thoroughly honorable to her as to him.

When children shall no longer be born in the atmosphere of selfish apathy or infernal discord, the dawn of the millennium will be approaching. The measures that I suggest are not only humanitarian and rational, but easily practicable and already demonstrated. The schools of Fellenberg, of Mr. Wietern at Hamburg, of Mr. Howe at Lancaster, and a score of others have fully proved that the most depraved youth can, with very few exceptions, be converted into good citizens, and that children of good parents can be reared to a higher ethical condition than their families.

Moreover, the industrial feature conquers every financial difficulty, for it was more than half a century ago that Mr. Rich, in his industrial school, demonstrated that during the minority of youth, their labor rightly directed, in connection with their progressive education, was entirely sufficient to meet the expenses of both their education and their subsistance; so that their education during their entire minority, would in the aggregate cost absolutely nothing, imposing no tax on either the parents or the state. And yet this most glorious discovery ever made in the field of education has been utterly neglected and forgotten; but I shall continue hereafter to call attention to this grand discovery, for it is to be the emancipation and redemption of posterity.

Los Angeles, Cal.

PRACTICABLE SOCIALISM.

BY REV. C. H. ZIMMERMAN.

There are socialists and socialists. There are those who are extremists in theory and method, believing that the entire program of state socialism is practicable and that it must be carried out by a violent ex-propriation of private capital.

There are those who are equally radical in theory, but believe peaceable methods will suffice; and there are those who believe that the socialistic program as a whole is impracticable; that private capital is necessary to industrial progress; that only those industries which have semi-public functions and the monopolies which abuse their power to exploit the people should be put under government control.

The limits of an article will permit only a brief outline of the program of radical socialists. Its fundamental principle is that all wealth is produced by labor and therefore, rightfully belongs to the laborers, that is, to the community in general as represented by the state. It is claimed that private capital is robbery; that it is acquired by the unjust appropriation by individuals of the products of labor, and that the state or community of laborers, should take possession of private capital, and become the collective owner of the land and of all the instruments of production, transportation and distribution.

In the work of production and distribution, the directing head is no longer to be the private capitalist. He may become a fuctionary or paid official of the state; but he is to work under the direction of a government bureau of industry and not according to his own judgment. Instead of stores for the sale and distribution of goods owned by individuals or private corporations, there are to be government warehouses, where all products ready for consumption are to be stored until workers of all kinds send in their claims on them, which claims are to be measured by the number of hours they have worked, and for which they will have received official labor certificates or orders, exchangeable for the goods they want. These labor certificates are to be the only money in the socialist state. Banks are to be abolished; both gold and silver

are to be demonetized and used for other purposes.

Such in brief is the scheme of state socialism. That it is impracticable is obvious for several reasons. First, its fundamental positions are false. Labor is not the sole agency in production. Capital is an essential factor in production and is as much entitled to interest and profits as labor is to wages. Capital is not robbery. It is often the result of special skill and greater industry and economy than the majority are willing to practice; and in such cases it rightfully belongs to the individuals who have accumulated it. Its appropriation by the state would be unjust, and would take away the necessary stimulus to diligence and the development of skill. Extreme socialists are correct in the assumption that the nationalization of capital could only be accomplished by a violent exercise of the power of a majority.

Second, the principal objections to the state acting as the sole producer and distributer, are that it would require a vast and cumbrous system of state officialism, would endanger liberty, repress individuality of character and diminish production. Competition and personal interest are essential to the greatest activity and success in business. The socialist scheme proposes to destroy the first and would as certainly destroy the second. The government managers of industry would have no competition and none of the stimulus of personal interest in the gains of business, which now impel capitalist managers to intense exertion in pushing business, and in searching for improved processes and new inventions by which to increase production. The result would be less energy and skill in the management of industry and a smaller product than under the present system.

If, then, it would be impracticable and unjust for a state to adopt the socialistic program as a whole, the question is, What socialism would be practicable and just? In considering this question, we should dismiss from our minds the common prejudice against the idea of socialism. We should remember that Christianity, as originally taught and practiced, had in it an element of socialism—that of common property. The ideal of the Christian society, as taught by its Founder and practiced by His followers, was that of an equality of social conditions. There was to be no competition, save in doing the greatest good; no private property—the disciples had all things in common.

We should remember, too, that popular government—indeed, every form of government that is not despotic—is more or less socialistic. Any government for the people and by the people, as distinguished from government by a class and for a class, is socialistic. Many of our institutions and much of our legislation is socialistic. Our post-office is national socialism, pure and simple. The ownership and management of city water-works, lighting facilities, telephones and street cars, is municipal socialism. Every extension of national, state and municipal management in the sphere of industry, and all legislation to that end is socialistic. So are our arbitration and factory laws, our interstate commerce laws, the law against railroad pooling, the anti-option measure now before Congress, and all laws for restraint of monopolies.

The people who favor any of the above-named institutions and laws are socialists, and state or government socialists at that. The only socialism that is not of the government is coöperative industry, in which the coöperators are not aided by public funds or by special legislation. As respects industry in general, every government which does not adopt a strictly *laisser faire*, "hands off," policy is in some measure socialistic.

The tendency now in this and other countries is to a larger extension of state management in industrial affairs. The success of much that has been done in this direction shows that it is desirable, and indicates the lines of practicable socialism. It aims to improve the present political and industrial system, instead of seeking (as extreme socialists do) its overthrow, by either peaceable or violent methods. Instead of demanding the ex-propriation of capital, practicable socialism asks that government control the operations of capitalists within the limits dictated by public welfare. Instead of the nationalization of all land as the cure for land monopoly it proposes that vacant land held for the "unearned increment" shall be taxed sufficiently high to make holding unprofitable and force it on the market. This would be socialism, having for its object the welfare of the landless masses, and is as practicable as any kind of taxation.

Instead of making government the sole producer and distributer of the necessaries of life, its functions in this direction should be limited to those industries which are of a public character and those which are natural monopolies. The national government ought to own and operate the interstate telegraph and telephone systems. This might necessitate the purchase of the present plants. Their confiscation is not to be thought of, but if the corporations which own them refuse to sell on any reasonable terms Congress might justly require an appraisement, and force a sale at the appraised price.

The English government owns the telegraphic system of that country and manages it successfully and economically. Other countries own and work their railroads. This may be the final solution of the railway problems in this country. There are good reasons why the mining industries, especially the production of coal, should be under government management. We should then not have restrictions upon the output of coal, such as in the past year, for the sake of raising prices. But railroad and mining interests are so united that if either should be nationalized the other would have to be. There ought to be national legislation to prevent such oppressive monopolies as the Reading combine.

A further extension of municipal socialism is most desirable. It is generally limited to municipal ownership of water-supply. Cities might as easily own their lighting and telephone systems. The ownership and management of intramural railways would require a larger working force, but might be made a source of great revenue to cities. Nothing can be more shortsighted than the prevailing policy of giving away valuable municipal franchises to private corporations. If Chicago, for example, owned and managed its lighting, telephone and street car systems, it could make more than enough to meet all the expenses of the municipality. But it gives away these valuable franchises, and depends largely for its revenue, upon the license fees paid by its saloons, which are an unmitigated curse to the community. Could anything be more suicidal?

To determine what socialism, municipal or national, is practicable, there must be experiment. Even if the ideal of the radical socialist were the true one, which is more than doubtful, it would be a great mistake to attempt to realize it all at once. Try one thing at a time—the nationalization of the telegraph, for example. If that works satisfactorily the government might then be justified in undertaking the management, and perhaps the ownership, of the railroads, and so on to the mines and possibly to some other industries, the abuse of which by monopolies it cannot prevent.

Evanston, Ill.

ENGLISH WOMEN IN POLITICS.

DEAR UNION SIGNAL:—Liverpool has recently been the rallying ground for the members of the great Liberal party. Delegates from Scotland, Wales, Ireland and all parts of England have there assembled in their thousands.

The men have been holding their sessions in a large hall known as the Rotunda, while the women have assembled in the lecture theatre of the free library, where, sitting in a compact body they have utilized every moment in keen debate.

Since the "split" in the Women's Liberal Camp, new life, fresh air and more enthusiastic spirit have been admitted. The number of delegates has never before been so numerous anywhere inside the metropolis. Our May gathering in the Memorial Hall, London, is naturally the biggest and most important affair of the year, and women to the number of six or seven hundred will there assemble. But for a provincial gathering the one just held is the largest on record, the increase being more than threefold, so that two hundred and seventy delegates answered to the roll-call.

There was a time in the history of the political movement amongst British women when it seemed as if the tendency was for women to allow themselves to become mere political puppets of the Liberal party, but this danger has been overcome; the malcontents and retrograde members have seceded and now it is abundantly evident that, while loyal in every respect to true Liberalism, women are realizing that their true order of being is to be women first and Liberals second.

Both Mrs. Gladstone, the president, and Lady Aberdeen, the chairman of the executive committee, were unavoidably absent, but their places were filled by many other able women. Mrs. Broadley-Reid, the Hon. Secretary, took the chair, and in a statesmanlike fashion, reviewed the events of the past year, which have at the general election converted the Liberal minority into a majority and returned Mr. Gladstone once more to power. To this grand consummation women—by their labors in committee rooms, by canvassing the men electors, and addressing them at public meetings—have contributed no inconsiderable share; and it was a glad moment, when for the first time after the battle had been won, the women could assemble in mutual congratulation.

Speedily, however the delegates launched into business, and took for the first subject of discussion the "Reform of our Registration System and the Corrupt Practices Act." Mrs. Maitland, who for many years was a member of the London school board—that most important body which controls and directs education amongst five million of people—moved the resolution, and as an experienced politician drew attention to the many anomolies which exist. You in America can hardly realize a state of things, which on the household basis enables a rich man to have five, ten or even twenty votes, all of which he may have the opportunity of using in different parts of the country, for the reason that the elections spread themselves over a period lasting from ten to fourteen days. Strange is it not that this old abuse should still be tolerated in a free country, while all women are excluded from exercising any vote at all? But the Liberals are pledged to reform in this respect, and the women expressed, too, the unanimous opinion that the polling should all take place on one day, and that further, every public house should, for the time being, be closed.

Miss Whitehead, who for many years had served as a Poor Law Guardian, moved the resolution in favor of poor-law reform. She spoke from the depths of experience, but in cool, moderate fashion. There are now one hundred and thirty-six women serving in this country as guardians of the poor; and one woman, Miss Mason, holds a most important and highly-paid post under government, as the inspector of those pauper children who are so extensively boarded out in cottage homes.

I can remember the day, ten or twelve years ago, when women—just a few here and there—were timidly feeling their way into politics, and together with a friend I have not infrequently found myself one of only two women in a political gathering of men. But now all things are changed, we are no longer timorous, and we have passed, too, through the stage when, the pendulum swinging to the opposite extreme, we were apt to be too bold, rash and inconsiderate in our suggestions for reform. We have at length reached the true womanly stage of feeling and acting as responsible politicians who, appreciating the difficulties and dangers of any given situation, move with calm deliberation and statesmanlike foresight. This is the point of advance which has chiefly impressed me, when, after an absence of nearly two years, I found myself once more amidst my old Liberal colleagues.

The *Chronicle*, one of the leading, and certainly the most advanced and independent of the London daily papers, in a leading article which appeared next day, makes so notable a comment upon the proceedings that it seems worth quoting in full:

> Yesterday's meeting of the National Liberal Federation at Liverpool was of the nature of a good, hearty "send off" for the government, as the Americans would say. Side by side with it there was, however, another gathering—one of ladies with Liberal leanings in politics—which gave unexpected piquancy to the proceedings. We hope Dr. Spence Watson and his friends will forgive us if we say that the best men in this combined demonstration were the women. They were practical—intensely, we might almost say, fiercely practical—the men on the other hand were only political, and on some points a trifle windy and "viewy." Of course, yesterday's meeting was only the first of a series, and those that come after it may offer a more nutritious bill of fare for the hungry Democrat. But we have to report on the facts of the hour as we find them, and therefore we are compelled to say that so far as yesterday's proceedings go they indicate that the virility of real, as distinguished from mere party Liberalism has for the moment passed from the stronger sex to the so-called weaker.

Next day, by ten o'clock, we were again at our post, and Miss Riley, of Southport, opened the debate on the question, "Unequal Sentences at Our Assize Courts," where, judging by the verdicts, property is still a more sacred thing than human personality.

Mrs. Wynford Phillips, Mrs. Weinbolt and the writer of this sketch led a most animated discussion on the burning question of "Women Factory Inspectors." Mrs. Weinbolt is a member of the executive committee and a wage-earner, and she, together with other women direct from the loom, spoke with much force, and from practical experience, on the need for more inspectors. American women will be glad to learn that the report which I was able to present of my experiences in American factories with women factory inspectors, excited much interest, for the English women feel that in what their American sisters have succeeded, they will surely not fail. We were, however, each and all agreed that the inspectors must be *bona fide* wage-earning women, or, if middle-class women, they should qualify by at least five years' work in a factory.

The interest growing from house to house, now culminated as we reached the all-important and final subject on the *agenda*, the "Woman's Ballot." Of course we are all agreed on this subject, the point at issue being: How can we be both consistent Liberals, and at the same time suffragists, when the Liberal party as a whole is not in sympathy with our demands? There are indications not a few that here and there are some who would fain form a woman's party, pure and simple. At this juncture Lady Carlisle, who is practically the leader of the Federation, rose, and, in an eloquent and statesmanlike speech, urged the women not to divide the ranks of Liberalism on women's questions as the laborers are threatening to do on labor questions.

Time does not allow me to dilate upon this very vexed

point, nor would it interest you if I did. But it is plain to the most casual onlooker that we, like America, like France, Germany, in fact, every civilized nation, are at the fresh parting of the ways, when the most ignored factors in the state, the woman and the laborer, will become the most prominent forces in politics.

The session having closed, in the afternoon we adjourned to Hope Hall, where a large audience assembled, and, re-enforced by Lady Henry Somerset and Miss Willard (who had come on from a conference in Leeds) a public meeting was held. Lady Henry moved, and Mrs. Wynford Phillips (an eloquent and rising young politician, the wife of a member of Parliament) seconded, the following resolution:

That this meeting pledges itself to work for Home Rule for Ireland; for temperance reform, including local option and the direct veto; for Welsh and Scotch disestablishment; for payment of members of Parliament and registration reform; for poor-law reform; for the extension of local government, including the system of district and parish councils; for the reform of the land laws, and for the establishment of international courts of arbitration. Furthermore, this meeting determines to use every effort to secure for women the right to sit on all existing town and county councils, and on such local boards as may be created; and lastly resolves to work for the extension of the Parliamentary franchise to women.

This was supported by Miss Willard in an entertaining and stirring address, enriched by anecdote and apt illustration, and also by Mr. D. Naoroji, the first Hindoo to be returned by a constituency to the House of Commons.

It was a grand and soul-stirring time, not even eclipsed by the mass-meeting held three hours later in the vast Philharmonic Hall, when Mr. Asquitle, the home secretary, spoke. During one point of his address he alluded to what he intended to do for women; and the liberal women—who lined the boxes and filled up the front seats of the hall—quickly divining what he meant, arrested his utterance with a perfect ovation. So much startled was he that he forgot to complete his sentence. But we are sure that he means to appoint women factory inspectors, and on deputations from the W. W. C. T. U., the Trades Unionists and Liberal Women will wait upon him to emphasize their desire.

It is worth noting that the two points which elicited the main applause at the great evening meeting, were the reform of the House of Lords and the granting to the people the direct control over the liquor traffic.

FLORENCE BALGARNIE.

London, Eng.

A WISE-HEARTED LETTER.

DEAR UNION SIGNAL:—During the summer months I did not get to see your welcome face regularly, being on the wing continually, and felt that my loss was great. But for the last three months my work has been of a local nature and it is with pleasure that I greet you every Monday morning as you emerge from the bag of the mail carrier.

Upon returning from Australia I chose Parkersburg, W. Va., as my headquarters and came here for rest after a year's continuous work. The Baptist church invited me to become co-pastor with the Rev. R. B. Smith, who anticipated holding special evangelistic services. Thus the door was opened into a field of labor during the winter months, when it is almost presumptuous for me to travel, occupy "spare beds" etc., though I did so last winter and was wonderfully preserved. For six weeks the meeting has been in progress and there are added to the church daily such as give evidence of being saved.

It is such a treat to be called from the field of battle into the "banqueting house where His banner over us is love." (Sol. 2:4.) We W. C. T. U. women are called to proclaim God's wrath which is upon the world, because of national sins, and it is sweet to stop awhile, mend our nets and do a little fishing of men.

God willing, I expect to travel in West Virginia during the spring months, having promised to give the summer again to Virginia.

An earnest, loving appeal comes from Victoria, Australia, for my return, but as I have not recovered from the effects of my last voyage, I do not feel led to do so yet. Should it be the Lord's will the way will be made plain. The W. C. T. U. of Victoria was delighted with the mission of Mrs. Andrew and Dr. Kate Bushnell. I have received a letter from Mrs. Wallace (wife of the United States consul) with so many good things in it that I copy a few of them for your pages.

Mrs. Wallace says: "In the plan of the World's W. C. T. U. to send out missionaries, messengers I would call them, I trust they will make no mistakes. I fear they will fail in the ends desired should they send persons to remain permanently. In India, caste distinctions are as prevalent and marked among the Europeans as among the natives, and missionaries are ranked as a *very inferior caste.* Our women who go should act as free agents, belonging to no sect or caste, free to go and be received by all, from highest to lowest. Our best, brightest, most aggressive, most advanced and liberal women are needed for this work; one following another, pouring new ideas fast and thick into these strongholds of superstition."

Dr. Emily Brainard Ryder, of New York, who went with the Pundita Ramabai to India, was in Melbourne when she wrote, trying to enlist the sympathies of the Australian women in the child-wives of India. She attended the W. C. T. U. convention and a resolution was passed making this a part of the social purity work. She is anxious to have them send some one from there to work in India.

The majority of American consuls to Australia have been a disgrace to the United States government, having been led away by the drinking customs of the colonies; but I am glad to say that Mr. and Mrs. Wallace have done much to make the name and credit of the country better than they found it. They have had the courage to hold two Fourth of July receptions without alcoholic drinks. Their dainty refreshments, floral decorations and music, called forth expressions of pleasure from guests whose brains were not disturbed by the drink.

Mrs. Wallace says: "I hold that wine-drinking is unpatriotic, un-American; it is foreign." Ninety-nine local unions were represented at the last Colonial convention, and Mrs. Wallace writes: "Though your resignation was received, and Mrs. McLean was elected president, there is no feeling on the part of the W. C. T. U. to give you up. They cling to you as to a mother, and to the hope that they may yet have you with them again, and elected you their honorary president."

Permit me through your pages to thank them for the honor conferred upon me, but can only repeat what I have already said, "The Lord will lead."

Have you seen their paper, *The White-Ribbon Signal?* It reflects credit upon the editor and others interested. There is much latent talent waiting development there, as in our own country, and a good paper calls it into service, as has been demonstrated by THE UNION SIGNAL, which should be in every household in the land.

Parkersburg, W. Va. M. M. LOVE.

A CHEER FROM MRS. YOUMANS.

DEAR UNION SIGNAL:—"As cold water to a thirsty soul" so are your weekly visits to the invalid's room. You are ever welcome and yet at times you bring us sad tidings. To say that we sympathize with you in your recent bereavements, does not express the feelings of our hearts, for we too have lost friends beloved.

Madam Willard, like a shock of corn fully ripe, has been gathered home, leaving in her honored daughter a lasting memorial of maternal worth. In the removal of Miss Ames and Miss West, the declaration is verified that "death loves a shining mark." But their work was nobly done, and they have left behind "Footprints on the sands of time."

Miss Willard is winning grand laurels in the old world. She has revolutionized this continent, and now she is electrifying England. Well might the band in Exeter Hall greet her, "See the Conquering Hero comes." With her faithful friend Miss Gordon, and her noble colleague, Lady Somerset, what may we not expect? The liquor monopoly must be exclaiming "These women who are turning the world upside down have come hither also."

Never were the Stars and Stripes, and the Union Jack, so lovingly blended as at present. Nor were the lion and the eagle so regally caparisoned; while reined by bands of ribbon white in gentle woman's hands, they roll the prohibitory chariot smoothly over obstacles that hitherto obstinately impeded progress.

But when Miss Willard completes the tour of the British Isles she will have won a chaplet of the rose, the thistle, the shamrock and the maple leaf, in which the knots of white ribbon will shine brighter than the "kohinoor." Quoting from the memorable telegram sent by Madam Willard to the National Convention at Boston, Mass., I will close:

"As one who stands upon the shore,
And sees the life-boat speed to save,
Altho' too weak to take an oar
I send a cheer across the wave."

God bless you, sisters, beloved.

Toronto, Can. LETITIA YOUMANS.

REITERATION IN PREACHING.

DEAR UNION SIGNAL:—The writer has been in intimate contact with many or most of the successful evangelists in England, within and without the Established Church, as also with those in America and on the Continent; and so far as he is aware, they all repeat the same addresses from year to year, some of them through the whole course of their ministry. I remember the remark being made: "Mr. Moody still preaches the 'Daniel sermon' that he has preached for twenty-five years."

Out of a number of addresses, a speaker finds a proportion which produce certain results, and, if he is wise, he will drop the less effective ones, and repeat certainly those more effective. Each repetition makes them more clear and pointed, both in expression and illustration. The familiarity with them leaves him at more mental liberty to concentrate his attention on his hearers, and to use those oratorical adjuncts which increase the effectiveness of speaking. More earnestness and emphasis can be thrown into an address which, from its familiarity to the speaker, requires less mental effort in the arrangement of thought.

What success the writer has had with multitudes in every country, from Oregon to Berlin, he attributes largely to having laid aside the personal gratification of variety of composition, and to having confined himself to the repetition to fresh audiences of those addresses which he has found most effective in definite results. It is the general experience of the evangelist that his own subjective experience, at the time of delivery, is no measure of the effect produced. The times when he most deeply feels a sense of mechanical repetition and failure and humiliation, are often those of most manifest success, judged by the results; while elation and joy in giving his message are often accompanied by the smallest impression on his audience. R. P. S.

London, England.

BY HARRIET B. KELLS.

He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Luke 16: 10 and 11.

The leader who has faithfully filled this column for years, has been running on nerve force too long—like so many zealous ones who see more of the world's needs in a day than an army of workers can relieve. At the almost imperious entreaty of friends and family, Mrs. Carse has sought the relaxing breezes of the Pacific slope in California. In a few weeks, with the vigor and restfulness of orange groves and roses in her veins, and the undertones of great sea-swells—calming like God's eternity—in her spirit, we expect to rejoice with her again in the Temple, and to find her ready for growing works.

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In answer to Rev. Watson Tranter's postal inquiries scores of replies have been received to the following questions: How do you regard this coming event of the dedication of the Temple by our Christian women? Will you endeavor to arrange a gospel temperance service or services during February, March or April in honor of this event? The succeeding are fair samples of the responses: Rev. T. N. Barkdull, Toledo, O., in answer, says: "Dedicate it from foundation to turret, let it be as prominent as a saloon on every corner, a sky-high menace to the liquor fiend." Second question, "Yes, one every month until dedication." Rev. Joseph Cook, Boston, replies: "A strategic and inspiring triumph for woman's work for temperance. I have no church but will remember your request as I give lectures." Rev. D. C. Vance, Xenia, Ohio: "I regard it a greater event than the Columbian Exposition. It means more for the world of humanity;" and to the second question replies: "Most cheerfully I will." Rev. J. Myers, pastor of Ninth Street Baptist church, Cincinnati, Ohio, says: "As a good sign of the times and a splendid achievement of Christian womanhood. Rev. D. W. C. Huntington, Lincoln, Neb., answers: "A precious sign of the times." Rev. Geo. D. Herron, Burlington, Iowa, writes: "I believe the Temple a prophecy of better civilization."

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Thrilling testimony is given of the "power of the spirit" manifest in the Willard Hall noon meetings. "There is no place in Chicago where I would rather be between the hours of twelve and one o'clock than in this hall," said one man. Some days the fast-falling snow has been driven by the wind in the faces of half-blinded pedestrians on the street, yet in the "hall of prayer" a goodly company has gathered. Said one man from a distant state, "I was led to the meeting because my wife is a W. C. T. U. woman and my little girl works for temperance. It seems like coming out of the storm and stress of life into the warmth and shelter of the love and care of God." "I want to thank you for inviting me to that meeting," was the earnest word of a strange lady to the leader. "My path was there made plain, and I learned God's plan for me." And in answer to the fervent prayers there are coming those who here find not only spiritual blessing—light, life and salvation—but here also friends have been found for the friendless, homes have been opened to homeless girls, work has been found for the unemployed. Many reformed men testify to the power of the gospel cure for drunkenness. "Unto the uttermost" is this salvation. Commander Ballington Booth will lead a meeting at an early date.

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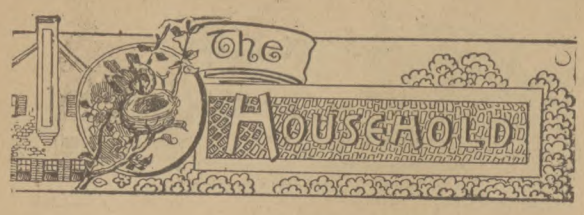
A good sister from Bardolph, Ill., sends two gold dollars found in her father's pocket after death; she writes: "They do no good hoarded away. I have thought there was nothing I would so much delight to give them to as the Temple." Another sister from Blunt, S. Dak., sends $2.50; she writes that she lives in an out-of-the-way place and she could not secure others to help fill her mite-box, she had no money of her own to do it with, but she had some old rags in the house and her little girl and herself went to work and made rugs out of them; these she sold for the $2.50 she enclosed, promising to send the balance soon. Will not the Lord be well pleased with such gifts? Miss May Robinson, Lumberton, N. J., sends $5.25, Mesdames Olinda Sly, Mary Vennum, Emeline Knox, Jane Parnhain, Morrison, Ill., each send $1.

***

Three dollars have come from the Findlay, O., Union, for the Whittier and Willard memorials; $1 from J. M. Barrington, Mt. Vernon, Md. and $1 from Miss Mary C. Boston, Cleveland, O., for Whittier clock. Mrs. M. E. Peel, Yankton, S. Dak., sends for Whittier and Mary Allen West memorials $2; from Mrs. Evelyn Graham, Newark, O., $1 for Mary Allen West memorial. Henry and Laura Thompson, Greensburg, Ind., $11.75; of this amount $1.75 is to be used for the Whittier and Ames memorials. The W. C. T. U. of Freeport, N. Y., sends $10 to the Willard window; also the following persons send amounts noted for the Willard window: $5 from Howard and Anna, Evanston, Ill.; $3.35 W. C. T. U. Pendleton, Ore.; $2 from the W. C. T. U., S. Rogalston, Mass.; $1 from Miss H. E. Palmer, Churchland, O.; $1 from Miss J. M. Barrington, Mt. Vernon, Ind.; $1.50 from Mary Gaskill, Minneapolis, Minn.; $1 from Miss Mary C. Boston, Cleveland, O.; $1 each from Mrs. B. S. Burnham, Waldwick, N. J., and Mrs. Jennie Gates, St. Louis, Mich., for the Abraham Lincoln memorial.

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box, descriptive card and bulletin; remember, all who fill a mite box ($3.65, before next April will receive a photographic group consisting of Lady Henry Somerset, Miss Willard and the founder of the Temple. All drafts should be made out in the name of Miss Esther Pugh. All matters pertaining to the Temple should be addressed to Mrs. Carse.



DIVINE SERVICE.

BY LOUISE MANNING HODGKINS.

The Master walked as evening shadows fell,
By Galilee;
He saw beside her pulsing ebb and swell
Another sea,—

A sea of upturned faces that He scanned
In loving quest,
If haply one among that chosen band
His power confessed.

"A lad is here," cried one, "with fish and bread
A scanty store."
"Bring them to me!" was all the Master said,
Nor wished for more.

Nor wished for more, yet wanting only this,
His work unwrought;
And weary, famished souls forever miss
A child unsought.

Ye who behold and fain would satisfy
The unsufficed,
Remember still beneath the sunset sky
Walketh the Christ.

Not ours to bless and break the living bread
In surplice clad;
But ours to find amid the throngs unfed
That little lad.

—*The Golden Rule.*

A LOST OPPORTUNITY.

BY VIRGINIA B. BASH.

It was a little town of perhaps not more than three or four thousand inhabitants, but it was a live town and an energetic town, and withal, a pious town. It had a half-dozen pretty churches, and a Y. M. C. A. building, and a gymnasium and a school-house for every few blocks.

Of course with all these advantages it was a temperance town. Scarce a saloon dared show itself, or if it did, it was in some obscure corner, and any respectable young man would have blushed for a week if caught in the vicinity. Altogether, it was just such a community as anxious fathers and mothers, seeking a healthy, moral atmosphere in which to rear their boys and girls, gravitate toward as surely as the needle to the pole.

As time went on the largest church in the town outgrew, or thought it outgrew, the building that had sheltered it for years, and by a mighty effort a new one was erected, handsome and fashionable—none too good for the worship of the Lord—no building can be that—but a little too expensive for the worshipers, and so a mantle of debt overshadowed it, which reached beyond the new roof and overlapped the eaves and tucked under the cornice. The original plan had been to retain the old building as a mission chapel, but under the new state of things it seemed inevitable that it should be sold.

The grief of the membership was great; the aged remembered the joys and the sorrows which had culminated within these sacred walls and wept to give them up; while the young and the aggressive, who gloried in dealing hard blows at Satan's bulwarks, felt that this was a step backwards. Still that dreadful debt remained and if a purchaser could be found, here was an easy way out of the embarrassment.

The citizens generally regretted the proposed sale. It was such a friendly community that what hurt one hurt all the rest, and so by way of compromise, an effort was made to raise the purchase money and dedicate the building to the young people for a reading-room and lecture hall, the whole to be under the supervision of a committee drawn from the various churches. For days the scheme was eagerly canvassed and then reluctantly abandoned. So much money had gone into the new church that no more could be done at present.

But although it was given up in the form proposed, one man caught an inspiration from the failure. He was an importer of wines and liquors in the city, who spent his summers in this delightful suburb, and now saw an opportunity to do a stroke of business in his own peculiar line. When the interest in the first proposition had somewhat cooled, he went quietly among the business men, expressed his sympathy with the debt of the church, and proposed that they should relieve it by purchasing the old building for a club house—an institution that so progressive a town could no longer do without. The idea was popular from the start, and the money quickly raised, not only for the purchase but for the necessary improvements.

A few months later the club was opened with all the *éclat* that beauty, fashion, brilliant lights, and choice music could bestow. A few joined from local pride, some from the glamour that surrounded the fledgling, and others from the love of sociability, but the result was the same in all cases. It was but the little entering wedge. Young men who had once been regular attendants at church and prayer-meeting no longer came within the sacred doors; wine drinking brought stronger liquors into good repute; saloons began to flourish on fashionable corners and Sabbath driving and racing were no longer exceptional. The whole tone of the place was changed and mothers who had looked with pride on growing sons now trembled for their future.

The church had missed her opportunity and Satan hastened to occupy the vantage ground.

Denver, Col.

DUMPING.

BY J. FOWLER WILLING.

The coal man "dumps" his coal. We understand that. Katie says she could not make her fire burn till she had "dumped the clinkers." That is plain English. But when we hear from the pulpit about "dumping," a tepid shiver creeps over our sense of linguistic propriety.

"We get everything by believing," says our evangelist. But the trouble is, our believing is wrong end to. We stare up into the heavens or tear around like the Baal priests on Carmel to get God to give us something, when the fact is, he has exhausted language to show us that he is trying with all his might to give us that very thing. We must begin our believing, not by taking in, but by throwing out. We must dump whatever is in the way, and then grace and power will pour into our souls like air into a vacuum. We will hardly need to ask. God is so ready to give.

There is praying enough done every day in the year to convert the world; yet the world goes on in its own bad way. "But we lack faith. If we had faith enough we could remove mountains." Yes, and the great question is, how to get the faith. Perhaps our evangelist's notion about "dumping" will help us touch the button that will send the electric spark into the Divine dynamite. Let us look at it again. "Throw out your sins and nonsense, and God's grace will rush in."

It looks reasonable. Two bodies cannot occupy the same space at the same time. Good and bad, faith and doubt, cannot occupy the same place in the heart at the same time.

We are ill. The good doctors may talk learnedly among themselves; but they tell us common folk that we have taken in malaria, and we must get rid of it before we can get our health back. Their way of clearing the stomach and liver may be gentler than that of the old calomel and jalap boluses, but it is the first thing they set themselves to do.

Our teachers have more trouble to make us unlearn than learn. In music it is "bad fingering," in language "shocking pronunciation." "Dumping" has to precede the taking in of right principles.

This is emphatically true in religion. Our spiritual life begins, and goes on by the giving up of bad habits. Peter puts it plainly: *Wherefore, laying aside all malice, and all guile,and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that you may grow thereby.*

Christian workers desire new graces. They read of Barnabas. He was a good man, and full of the Holy Ghost and of faith, and "much people was added unto the Lord." A given result from a given character. How many thousands have been thrown into a tumult of prayer by that text! And yet the majority fail. Let us fall back on the "dumping" method.

We are Christians. We need say nothing about whisky, tobacco, Sabbath-breaking, hates, grudges, and the like. But have we no prejudices, dislikes, fears, doubts, whims, notions, that are in the way of the Lord's sweet grace? You haven't liked to hear Mr. A. preach since you were told the naughty thing he said about you. You "can't abide" Mr. B's interminable prayers, or Mrs. C's execrable singing, or to see Mr. D. take the collection with such an air, when he is really no better than he should be; and all along down the alphabet are those who have done you some small personal damage, the memory of which is like sand in the eyes or gravel in the shoes.

You want our Lord to come into your heart. Do you make ready for him? When you invite a friend you clear the guest room of all rubbish, all odds and ends of common work. Even the dust must be wiped from the furniture, the stale air blown out and the dainty odor of flowers brought in. If Christ delays his coming, instead of begging and begging him to come, and half blaming him because he does not, would it not be well to see if you have thrown out all pride and selfishness and love of the world? He said that if your hand or foot caused you to fall into sin you must cut it off and cast it from you.

A whim may hinder our faith. Martha's overdone sense of propriety would have kept our Lord from working his greatest miracle and giving her back her brother. She had a faint hope that Jesus would raise Lazarus, yet she objected to having the grave opened, the very thing that was necessary for the dead man to be called forth. She had to lay aside that notion before her prayer was answered.

When we make up our minds to "dump," it is not such a difficult thing to do. A good man was shown how wrong was his dislike of a brother minister. It took three mortal hours of prayer to get his courage up to the point of going to the other to be reconciled. The adversary insisted that he would meet an ugly rebuff. At last he seized his hat and rushed off to the duty as if it were the bayonet charge of a forlorn hope. Before his confession was half out the other grasped his hand: "You'll not get the start of me on that, old fellow. I've been ten times meaner than you have." The result of that "dumping" was a large incoming of grace.

Since hearing that evangelist, when a shadow falls over my soul, instead of "battering the gates of Heaven with storms of prayer," I look for something that ought to be laid aside. When that is attended to, it is easy to ask and receive. When we make up our minds to let nothing remain in our hearts that will hinder God's work, it is not hard to believe that He who shows us our faults, will Himself remove them if we consent and trust.

New York City.

EDUCATE AGAINST WAR AND ALL FORMS OF CRUELTY.

BY GEO. T. ANGELL.

President American Humane Education Society.

I have no doubt the time will come when the great Woman's Christian Temperance Union will take the greater name which rightfully belongs to it, and become "The Woman's Christian Union of America, and the World;" a name which, while more effective to promote the special object for which the organization was founded, will cover all others into which it has since grown.

If this world is ever to be redeemed from barbarism and cruelty of every form it must come through the influence of woman, and there is no organization of women at present more powerful to redeem it than the W. C. T. U.

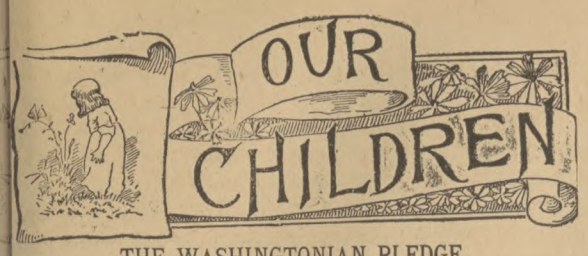
The attention of all nations should be directed to the Congresses to be held at our great World's Exposition at Chicago, where two of the most important questions to the progress of civilization and humanity will be presented, viz.: (1.) How can we stop wars? (2.) How can we humanely educate all nations for the prevention of every form of cruelty both to our own and lower races that depend on our protection and care?

I believe Ruskin was right when he declared that if whenever war threatens between two nations all the Christian women of those nations would put on mourning apparel, and wear it until the danger ceased, there would be no war. I believe, too, that if whenever war threatens between two Christian nations all Christian people in those nations will offer daily prayers in their churches, in great union prayer-meetings in all their cities and towns and in their homes, and call upon their fellow-Christians in other countries to join in their prayer, that the Almighty will be pleased to avert the great calamity, there will not be a politician in Christendom who will dare to stand up in Congress, Parliament or elsewhere and advocate war.

I am exceedingly anxious that from the Women's Congress of our great International Exposition shall go out an appeal to the Christian women and Christian churches of the world to stop wars between Christian nations; also that they shall throw their mighty influence into efforts to humanely educate the children of all nations for the prevention of every form of cruelty that now curses the human and lower races.

Boston, Mass.

In 1879, Mr. Gladstone in an impassioned appeal to the electors of Midlothian said, looking into the faces of the women, "I read before me the words, 'Peace, Retrenchment and Reform.' These words are connected with human happiness: and what a desert would be the world, and especially the political world, if we could not hope that our labors are addressed to the increase of human happiness. Therefore, I think that in appealing to you ungrudgingly to open your own feelings and to bear your own part in a political crisis like this we are making a no unimportant demand, but are beseeching you to fulfil a duty which belongs to you; which, so far from involving any departure from your character as women, is associated with the fulfilment of that character and the discharge of those duties."



THE WASHINGTONIAN PLEDGE.

A pledge I'll sign in tune and time
No drunkard I'll be, oh no, oh no!
I'll keep it true as one should do,
And I'll be alcohol's foe.

When I grow up I'll be at the top,
Some truly great person I'll be, I'll be,
But not by wine for the pledge I'll sign
And keep from alcohol free.

—*From Marching Songs for Young Crusaders.*

BY WASHINGTON'S MONUMENT.

BY ADA M. MELVILLE.

There were three of them and all three were ragged from top to toe. But they did not seem to mind that. Indeed it was rather handy than otherwise, for "nothin' kin hurt holes," as one of the three said.

Number One was a boot-black and answered to the name of Shiney. Number Two was a newsboy, and no one ever thought of calling him anything but Newsy. Poor little lad, he only had one arm. But he did not seem to mind his loss very much for he was heard to say more than once, "It's a good thing in winter—there's only one to get frost-nipped." Number Three was just a beggar. It was his regular business. He was too lazy to work, the boys said. They nicknamed him Scraps.

There they are, Shiney, Newsy and Scraps, a tattered little group, sitting together one afternoon in February, at the foot of a great stone monument that stood at the entrance to one of the smaller parks of the city. Scraps had found an old cigar and had lit it. The other boys begged to share it, so they all went behind the monument, out of the wind, and were "taking turns" smoking the stale, filthy stump.

While Scraps was waiting for the others to get through their smokes, he stared up at the tall stone figure above him, and when Newsy handed him the cigar, he held it up toward the stone face and said, "Have a smoke, old fellow?"

"Who is he, anyhow?" asked Newsy, "and what's he here for?"

"Aw!" cried Shiney, in scorn at their ignorance, "him's George Washington. *You* don't know much. He's called the father of his country. He lived an awful long time ago, and did somethin' or nuther and they've kep' his birthday ever since."

"What'd they call him 'father of his country' for?" asked Scraps, climbing up until he could clasp his one arm about Washington's foot.

"I dunno. Say! maybe Mister Patent Leather over there kin tell us. Let's holler to him. Hi, you, there!"

The little fellows were evidently not very well mannered, but their faces were merry and the boy who was passing on the other side of the street thought he would cross over and see what they wanted. Shiney called him "Patent Leather" because he had on a pair of bright, new overshoes, making the little lad feel as if *his* feet were very badly dressed indeed, since at least three red toes were out in the cold.

"What is it?" asked the newcomer. "I guess you meant me, didn't you?"

"Want ter know somethin' about this feller," said Scraps, patting the monument. "Shiney here, says he's the father of some country 'r other and has birthdays. Do *you* know any more'n that?"

"Oh, ever so much!" answered the newcomer. "Why, that's George Washington, one of the best fellows that ever lived. Don't you know about him? His birthday is day after to-morrow. I thought every one knew that. Tell you what! You come over to my house to-night and mother'll tell us all about it. Only you must leave *that* behind," pointing to the dirty cigar.

"There won't be any left to bring," said Scraps sadly. "Where d' you live? We uns don't often have swell invites. Boys, how are our dress coats?"

They thought this was very funny and laughed loud and long. But the boy with the new overshoes told them not to bother about dress and gave them his street and number. "Be on hand at eight sharp. If you want to you can bring some more fellows with you. Got any sisters? Bring them too."

Andrew Gardner, for that was Mr. Patent Leather's real name, had a good home and he knew exactly what he was about when he invited the boys to visit it, for did not his father and mother live to help just such boys?

At eight o'clock the door bell rang. Andrew opened the door himself and there was a little company of ten, five boys and five girls.

When Mrs. Gardner came in they were a little shy, but she shook hands all around, asked them their names and seemed to know just how to make them feel "at home." After they had all talked together for a little, she sat down to tell them the promised story about the man whose statue stood two blocks away and whose birthday all the United States would celebrate in a few days. It was a splendid story. All THE UNION SIGNAL boys and girls must surely know it, but these children did not. A few of them had heard a little about Blaine and Harrison and Bidwell and Cleveland, for they heard them talked about on the streets, but somehow they had not heard about this great man who did so much to help our beloved country to her freedom and who was her first president.

Just as the story was closing, Andrew slipped out of the room and came back with a flag which he carried proudly. Newsy was a very patriotic little fellow, and when he saw the stars and stripes he sprang to his feet with a loud "hoo*ray!*" in which all the rest joined. When they were quiet again, Mrs. Gardner, standing beside the flag said, "Boys and girls, this flag means our country—*our* country—yours and Andrew's and mine; the country, men fought and died for; the country George Washington did so much for. Do you love her?"

They only knew what we call "street words," so when Scraps answered, "You bet!" Mrs. Gardner knew it was his way of saying "yes," very hard.

"Then you can all do something to help her? George Washington was a boy once."

"But we's only *girls!*" wailed out one of the little sisters.

"Guess sisters are good for heaps," spoke up Shiney quickly. "Mother uster say women had a sight to do with makin' good men." (Poor Shiney's mother was dead and he had not been as good a boy since.)

"We're good for *lots*," said another girl. "Guess we like our country as well as the boys!"

"Indeed we do," answered Mrs. Gardner, "and our country needs us all. How many would want her to be proud of them? How many want to *be* as good and honest and brave as George Washington, even though they cannot do the things he did?

"Did he swear?" interrupted Scraps.

"Naw!" said Shiney. "Good men never do—nor smoke neither,—*real* good ones, *I* know!"

"Well, children, how many of you are bound to make the dear country proud of you?"

"Don't just see how I kin, but I'll start in," volunteered Scraps; "I kin quit smokin' and chewin' 't any rate."

"'N I won't steal peanuts off'n old Sallie Ann's stand," said another.

"What kin *I* do?" ventured a timid little girl who clung to Shiney's hand as if she was afraid she'd lose him.

"I'll tell you what we can all do, children," Mrs. Gardner was speaking now. "It was our Heavenly Father who made George Washington the good man he was, and if we'll try to be like His son, Jesus Christ, we can each one be as good and brave as Washington, and if our country needs us we'll be all ready; see?"

Of course they "saw" for though they were dressed in rags and had lived on the streets most of their lives, they were bright, sensible little Americans after all, and could see through anything reasonable.

It ended in their all kneeling down while Mrs. Gardner talked with the Father in heaven for them—the only father most of them had. They were all invited to be at the pleasant home one week from that night and report progress.

There is only room to tell of one more thing that happened. It was very early on the morning of Washington's birthday—so early the stars were not all gone from sight, and the great city was not fully awake. Through the half light three little figures could be seen hurrying to the monument. They were Newsy and Scraps and Shiney. They called this their "mass-meeting in the interest of the country." First, Scraps hurled away his basket, declaring solemnly he was never going to beg again, but would go into partnership with Newsy, and "be another arm for him." Then Newsy turned his pockets inside out and stamped into the snow, grinding it down with his heels, some tobacco he had had there to chew. Then they made a funny ceremony, with their ragged caps in their hands, of dropping forever the old streets names, "so as to *be* somebody." Their real names were Willis, and Thomas, and Albert, though they had almost forgotten them. Lastly, they threw up their caps, cheered three cheers and a very fierce "tiger" for "George," wished him "many returns of the day," and then ran away to their "business," happier and better boys than they had ever been before.

Chicago, Ill.

"SUPPOSE Columbus hadn't discovered America, Willie; would you have liked that?" "You bet! It would ha' cut jography down one half."—*Harper's Bazar.*

DEAR BOYS AND GIRLS:—Among all the things which you will learn the coming anniversary of "the Father of His Country," beloved George Washington, there is one trait which I wish to impress upon you all. This was his power of self-control. You all know what it is to be angry, to be carried away by a fit of passion and to do things which you would never do if you were not blinded by rage. Washington's anger, when aroused, was so terrible that strong men were said to be cowed by it "like frightened children." And yet so strong was his will that he controlled it perfectly.

His name, then, was a happy and appropriate one to give to one of the early temperance societies, known as the Washingtonian. How was the Washington Temperance Society started? Can you tell something of its work? I shall look for answers to these questions in our Cozy Corner letters. Affectionately,

Aunt Jane

COZY CORNER LETTERS.

Although some of our great men are leaving this world, I think that more just as noble are rising to take their places, for lots of letters which crowd our corner say, "I am for temperance," or "I am a King's Daughter." If there is anything which a ranch boy like me can do for our great cause, let me know. LEON C. RICE.

Lone Tree Ranch, Paxton, Neb.

You can show by your life and example that you are for God and temperance, Leon, and later you can help to vote in Prohibition or to keep the laws enforced. I thank you for the puzzle.

I don't like beer; there are some men that drink it in this town. I have one brother who is fourteen years old, who says he "will never touch the horrid stuff." As soon as THE UNION SIGNAL comes I find the children's page and read the Cozy Corner. GRACIA SPRAGUE.

Hokah, Minn.

May you always continue in the same mind, dear little reader.

I would like to join the Cozy Corner. Mamma takes THE UNION SIGNAL and I like to read the stories. I am ten years old. Mamma is a W. C. T. U.

Nantasket, Mass. MARY E. SMITH.

Plenty of room here, Mary dear, for a little daughter of the W. C. T. U.

I am four years old and a white-ribboner and a Prohibitionist. I want to know can I belong in your Cozy Corner? BERTHA MARIE JONES.

Cisco, Ill.

Come, Bertha, and sit close to Aunt Jane. We'll call her our baby Prohibitionist, won't we, boys and girls?

Every week as soon as THE UNION SIGNAL comes I turn first to the Cozy Corner and then read the rest of the paper. I like it very much. When I was nine years old I raised a Baby Band, and wish to do a great deal more for temperance when I am a woman.

Uray, Col. LULU M. BUTTS.

There's no doubt that you can help the temperance cause when you are a woman, Lulu, but even a little girl can do a great deal. Can she not?

SOFT-SHELLED NUTS.

153.

DOUBLE ACROSTIC.

1, A bird. 2, A fence or inclosure made by a bank or ditch. 3, Plural of a kind of fish. 4, An eruption. 5, A Turkish word for brandy. 6, A gaping. 7, A thief. 8, Part of a plant. 9, A reverberated sound. 10, Level.

Finals, the name of the first and noble president of the United States. *Primals* is that concerning which he could not tell a lie.

154.

ANAGRAM.

Third bay has wings on't! A. M. M.

155.

DECAPITATIONS.

Behead poverty and leave an industrious insect; behead to declare and leave a pledge; behead to hinder and leave a toy; hearty and leave a fermented drink; an Egyptian goddess and leave a nickname for a little girl; tidy and leave to masticate; a dress and leave to possess; to destroy and leave a part of the head; a foreboding and leave living beings; not far and leave an organ of sense.

The beheaded letters in the order given spell "a good, great name."

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, La Salle St., Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JANUARY 26.

146. Jay, pan; Japan.

147. Mary Allen West.

Correct answers: Lucile B. Showers; Fletcher McFadden; Fannie Kettlewell; "Buttercup"; Mabel M. Wrigley; Anna M. Belknap; Mary E. Smith; Helen R. Hendrix; Mary A. Brown; Myrtle Coy.

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For Thou hast been a shelter for me and a strong tower from the enemy.—Ps. 61:3.

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ANNEXATION OF HAWAII.

To be or not to be—this is the absorbing question of the hour; the question receiving universal attention the nation over, from President to school-boy, and which for the time being has thrown that of Sunday opening quite into the shade.

The popular verdict is unmistakably in favor of annexation. Upon first consideration it certainly seems desirable that the United States should have control of this archipelago, but sometimes second thoughts are best, and we have sufficient confidence in our government to feel assured that it will not act hastily in this important matter. "Annex in haste, repent at leisure," we might say. A tie of this kind once formed is not so easily severed perhaps as an American marriage tie.

Aside from the perplexing complications which must arise in the event of annexation, concerning financial and commercial relations, it is not simply the addition of these islands to United States territory which we have to consider. Accepting the Sandwich Islands involves an entire change of policy with regard to colonization. It establishes a new precedent for this government, and a new interpretation of the Monroe doctrine. If the United States annexes Hawaii it must be prepared to go on annexing.

One refreshing feature in the discussion of the Hawaiian question is the absence of all partisan spirit. It proves that there are occasions upon which all party lines may be wiped out, and the people stand solidly as Americans for America.

The dominant idea among a certain class of people in this country seems to be that we must have Hawaii because Great Britain wants it. Anything which Great Britain wants, they argue, must be worth having. Since later developments indicate that England does *not* want the islands, the ardor of these annexationists has somewhat cooled. There may be a few newspapers in England which clamor for Hawaii, but these are not the mouthpieces of the government any more than the newspapers of this country, which delight in every opportunity to shake their fist at the motherland, are the accredited agents of the United States government. It is a very undignified policy—not to say unchristian and uncivilized—to represent these two nations as holding pistols to each others heads.

If America annexes Hawaii it will be for a far better reason than that of preventing any European power from getting hold of it. With such men as Gladstone and Lord Roseberry at the head of English affairs, and with such cool and calculating heads as belong to both our outgoing and our incoming administrations, we need never apprehend trouble between the two great English speaking nations.

To judge properly of the merits or demerits of the present disturbance in the Sandwich Islands it is necessary to know something of their history. Briefly it is this: When the Hawaiian group was rediscovered in 1778, by Captain Cook, (who named them Sandwich Islands in honor of the earl of Sandwich) each island had its own chief. Some twenty-five years later the chief of the largest island —Hawaii—overcame all the other chiefs one by one and became ruler of the whole group. His successor abolished idolatry and welcomed English and American missionaries, thus paving the way for foreign immigration. The islanders continued to advance steadily in civilization, and in 1842 their King signed a constitution substituting for the absolute monarchy a limited form of government with universal suffrage. From time to time the Hawaiians suffered from the interference of British and French officials—interference *not sanctioned* by the governments they represented—and in 1843 at the request of the natives these two powers entered into a treaty acknowledging the independence of the archipelago and promising never to take possession of any part thereof. Later on, it is said, the islanders, fearing duplicity on the part of the French, asked the United States to take formal possession of the territory at the first intimation of treachery from that power.

The foreign element has been steadily encroaching on the native population. The race is rapidly decreasing, succumbing, it is said, to diseases brought to the islands by foreigners.

The immediate cause of the present revolution was the attempt on the part of the Queen and her native advisors, to foist upon the people a constitution disfranchising the foreigners and increasing the power of the sovereign. The timely appearance of the United States' marines prevented bloodshed, and deterred the Queen from further action. We note with pleasure the very wise proceeding on the part of the provisional government in closing all the liquor saloons during this period of excitement. To this order, no doubt, is largely due the peaceful manner in which a change of government was so quickly and quietly effected.

The question of the annexation of Hawaii is not a new one to this government. It was talked of during the administration of President Pierce, and some steps taken toward that end. Under President Grant the subject was discussed, both at Washington and at Honolulu, and during Arthur's administration annexation was rigorously advocated.

That there has been much dissatisfaction among the residents of the islands is shown by the fact that within the last six years no less than five uprisings have occurred against the government.

The history of the past reveals the trend of progress. The absorption of the Hawaiian Islands by the Caucasian race is only a question of time. It is for our Solons to judge whether the time has come for America to admit Hawaii into her union of states with all that implies. Whatever the form of government decided upon, state, territorial or protectorate, whether this little group of islands is received into full membership or taken on probation, the outcome can but be advantageous in the end to the native islanders and to the world in general.

The history of the Sandwich Islands might well be cited as an illustration of the theory of the "survival of the fittest." It is a record of the subjugation of the weak by the strong. The large island gobbles up the smaller ones, and in turn is gobbled up by a stronger and more progressive people. The spirit of progress—evolutionary force—fate—whatever we choose to call it, moves on and up in obedience to inexorable law; the lesser succumbs to the greater, the old gives place to the new.

The Hawaiian revolution which is also evolution, has its pathetic side. It is an effort on the part of the native islanders to restore, in part at least, the old order of things; it is a courageous if unavailing struggle of the few against the many; a little handful of Malays attempting to stem the tide of Caucasian progress, to resist th advance of the history-making race of the world. We realize the inevitable, and so perhaps do the Hawaiians. May they take solace in the fact that it is to the interest of every son of Adam that the Caucasian dominate. As the condition of India under Great Britain is vastly superior to what it could possibly be under native rule, so, after the period of transition, with the friction necessarily attending it, has passed, the Hawaiians will undoubtedly be able to take longer steps forward with the aid of Uncle Sam's powerful hand than they could ever take without it.

THE MODERN TEMPERANCE MOVEMENT.

The above was the subject of Miss Willard's address delivered at the great Exeter Hall meeting in London, January 9, which has been previously described in these columns. So great has been the demand for her magnificent address that we take pleasure in making the following excerpts, regretting that space forbids its entire publication.

The difference between the temperance reform in earlier and later times is that between a straight line and a circle. Total abstinence was the sum total of the propaganda when John B. Gough began his work, and its natural offset, total prohibition, came to us with Neal Dow. But the women crusaders of the West, in their sober, second thought and organized form, began less than twenty years ago to study the correlations of the cause.

Richard Cobden had said, long before, that "the temperance reform lies at the foundation of all reforms," and the white ribboners have taken that statement literally. We have set at work to combine this mighty movement with every other that seeks to lift up man. We would make an amalgamation in which temperance should be the mercury combining with every other metal, and we would do this on the mathematical principle that the greater the number of circles intersphered the stronger will each circle be, and the more effective and elastic all.

Our work is classified according to its natural evolution into preventive, educational, evangelistic, social and legal, the department of organization being at the foundation of all, because we must establish the electric groups before the messages can flash from heart to heart. Under these heads are grouped forty different departments, each of which is under the care of a "superintendent," who is an expert, and who plans to advance, from a national point of view, the work entrusted to her. Another superintendent (under the direction of the first) is appointed for each state or province, and she in turn directs the superintendent in the local societies of her territory. All work is reported once a quarter locally, and once a year in state and nation. The World's Woman's Christian Temperance Union meets once in two years, and then the world's superintendents of departments are heard from. None of the departments are binding upon any society, local, state or national. They are suggested, but not obligatory. The only binding rules are these: Pay your annual dues and never drink.

The key word of the movement from first to last has been "Combine." Nothing can transform the present chaos of alcoholized brain into the cosmos of sobriety and reason, except the combination of all reform workers in their separate fields, to help push forward the white car of temperance. For man has nothing until he becomes possessor of himself, and his title to this highest of estates is forfeited when King Alcohol has gained the mastery over King Reason. The drink delusion is entrenched in custom, hence we must follow it into society; it hides behind false theories of science, hence we must follow it into the schools; it is hedged about by the safe-guards of law, hence we must follow it into the realm of legislation. But law is based on the decision of majorities, hence we must seek to swell the number that will vote against the publican. But women as a class, through the natural instincts of self-protection and mother-love, are the enemies of strong drink; hence we would arm them with the ballot and send them to the polls, for we have learned that when Greek meets Greek, the side always wins that has most Greeks.

But the Anglo-Saxon race is the world's young Hercules wrapped in the coils of two serpents equal in power, and their names are Intemperance and Impurity. Every blow dealt at one of these will help to paralyze the other; they are the Siamese twins of man's deterioration—when one dies the other cannot live. In the bewilderment of drink, the sinful woman sells her body and soul; the words, "women and wine" are wedded in the world's unholiest alliance; hence we must clasp hands with those who work for the white cross and purity. And so the battle widens.

But there is another aspect of the modern temperance movement to be considered. It is not content to act on the defensive, but is steadily invading the enemy's country. To antagonize the dram-shop in the prayer-meeting is well, but to do this at the polls is better, for the enemy is not in the first place but is certain to be present in the last. It is well to save the drunkard, but better to close the door of temptation before his footsteps reach its threshold. We have learned that philanthropy and politics, once flowing in wholly separate rivers of influence, will become confluent streams whenever philanthropists learn that they must deal not only with the results but with the sources of crime, and when politicians learn that their functions are assigned them for none other than a philanthropic reason.

God in government is the central thought of good men and women who would apply the principles of Christianity to the elevation of mankind. Disembodied spirits and disembodied principles fare about equally well in this work-a-day world. We must incarnate our idea in steady brains and in a hand whose ballot is its swift witness and skilled weapon. Men will not rally around vacancy, but they will rally around a candidate whose success at the polls means the election of their principles to power. The modern temperance movement is not content to stand in relations of equal friendship with a political party that opposes and another that espouses the cause of prohibition.

It was John Wesley who said, "I would form an alliance

with every friend of humanity and God." The modern temperance movement holds the same language. It has proved that a treaty not only of peace, but of mutual co-operation means added strength to both the "high contracting powers." For instance, in its efforts to forewarn and forearm the young against temptation, it turned to the Sunday-school, and by petitions involving millions of names has asked its active aid.

For we believe that temperance reform should conduct towards the church and never away from it, just as a "citizens' league" is but a temporary expedient to be set aside when the duly elected officers will do their duty. So temperance societies will be needless in the exact proportion that the church of Christ comes to be what it ought to be already—the one great temperance society. For myself, I am first a Christian, afterwards a white-ribboner, for movements come and movements go, but the Church of Christ goes on forever. The Woman's Christian Temperance Union is not an outside force, but part and parcel of the church. At our National convention in America, with its five hundred delegates, when all who were Sunday-school workers were asked to rise, less than half a dozen remained in their seats. We have asked, and our request is granted, that four Sundays in the year should be specially dedicated to the promotion of personal total abstinence. Sunday is the harvest of the public house at all times, and in almost all our cities children must pass its open door to reach the Sunday-school.

Why is the Mohammedan boy in Bombay better prepared to resist drink than the Christian boy in Boston or Liverpool? Because his Bible (the only one he knows, and he calls it the Koran), teaches him that it is his solemn duty to let alcohol alone. This teaching has come down from father to son; it has been worked into the the warp and woof of his character, and has been engraven upon that childish memory which is wax to receive and marble to retain. "There is a tide in the affairs of men which, taken at the flood, leads on to fortune." This flood-tide is the flowing torrent of the soul. The formative period of the mind is gelatinous, an impression once made there is more deeply cut than it can be again; silver workers say that when you can see your face in the melted metal that is the time to work. So it is with the heart of childhood in that impressionable stage when it reflects your character and teaching; then stamp with a firm, true hand the white cross upon the soul, the habits of personal cleanliness of life with total abstinence from strong drink as their basis. We are not willing to time the step of the Sunday-school regiment with its mighty swing of conquest to the slowest foot in the last battalion; we are not willing to leave the defenceless little one, with his mocking enemy of inheritance, and his measureless temptations legalized and set along the street, at the mercy of the luke-warm superintendent or the indifferent teacher. We want the organic methods of the day school and the Sunday-school upon the side of temperance teaching. They have their wheels and levers, cogs, bolts, and bands, all in position; what we ask is permission to "gear on" the temperance wheel and set it spinning round the world from this central motive power.

"To resolute is well, but to evolute is better." Electricity is priceless, but only stored up electricity can make the wheels go round. With the majesty of God's book of nature and God's book of grace behind them, what a power these temperance lessons will become! They will bring the masses and the classes nearer together. The masses say our churches are not practical, that we are not in touch with the every-day sins and sorrows of humanity; but we know better, and we will prove it by keeping step with the reforms that have shone down from the Sun of Righteousness into the darkness of this world.

Total abstinence is in the Bible; it lives by implication in every letter of the Golden Rule; it stands by explication in the Pauline doctrine that "It is good neither to eat meat nor to drink wine whereby thy brother is offended or is made weak." It is involved in the Gospel's philosophy and the trend of the Sermon on the Mount.

The modern temperance reform in my country has gone to the public schools where thirteen million children are being trained, and said, by means of petitions extended over ten years past and aggregating millions of names, "We ask you to put out from your great and costly driving wheel, a belt to turn the wheel of total abstinence," and this is now being done in all our fifty states and territories, except eight, by means of compulsory education in the facts of scientific temperance. Teachers are examined in this branch of study, and children from the primer to the high school class, are regularly taught on the broad basis of hygiene, the evil effects of using alcoholics.

It is useless to say that "these methods may answer for America but not for England." That was the stand-by argument in the days of the Chartist; it did not prevail then, nor will it now. England accepts the American sewing machine, the telegraph and telephone, the electric light and phonograph; America is glad to cross the sea in English liners, and has imported your steam engine and roads of steel. The two countries are more alike than any other two on which the sun shines, and are sure, sooner or later, to welcome each other's best. Long ago you put before us the example of setting free the slave and giving penny postage to the people. From you we are copying ballot reform and the non-political methods of civil service. Is it not possible that in the methods of the youngest, but confessedly the most successful temperance society yet formed, there might be something worthy of your serious consideration? But it is late in the day to ask that question, for at the last annual council of the British Women's Temperance Association (which has been affiliated with the World's W. C. T. U. since 1886) the general outline of the modern temperance movement, with its "do-everything policy," was adopted by the majority. In Canada these methods have been successfully employed since 1883, and by the temperance women of Australia since 1884.

In the morning of its life every movement for man's elevation shines out with a light like that of Rembrandt's pictures, narrow, but intense. As the day deepens the light becomes like that in Raphael's pictures, broad and all comprehending. So it is with Christianity, and so, as white ribboners steadfastly believe, it will be with that great temperance reform which was born of the gospel, and has been dignified by that intrepid leader, Lady Henry Somerset, as "an embodied prayer."

A TIMELY REMINDER.

We take this opportunity of reminding our readers that it will soon be time to send in our lists to the florist and seedman. Those who profess to know tell us that present indications point to an unusually early spring. We would urge all our women who desire to get a "good ready" for flower mission day—June 9—to forward their orders for seed, and cuttings and begin operations as early in the season as practicable. For us habitants of the north, the summer is short at best, and in order to make the most of it we must secure a timely start for our hardy annuals.

It is well, with the mission in view, to make a specialty of the "old-fashioned" flowers—those which grew in such luxuriance in our grandmothers' flower beds. What sacred memories the mignonette, the petunias, the sweet Williams, the monthly roses will call up for the poor, hardened criminal, the prodigal son or daughter, the wanderer in a far country! Those dear old "country" blossoms, so suggestive of mother, home and heaven! Who can estimate the value of the silent message which comes with their freshness and fragrance, and which opens the floodgates of the soul? What stories we W. C. T. U. women can tell of the blessed, holy influences of the flower mission?

In order to obtain an abundance of blossoms by June it is necessary in this northern clime to give them a good start indoors. Those of us who have no conservatories know how to improvise a hot-bed from shallow boxes, which, filled with soil and placed on a shelf near the kitchen range, or in any room having the required temperature, may receive the seed or cuttings as early as February or March. Many of the "old stand-bys" can be sown in open bed in April, will bloom profusely by June, and be available for mission work all summer.

For those to whom outdoor gardening is impracticable we suggest the cultivation of the verbena, mignonette, lobelia, dwarf geraniums and other plants which thrive well in window boxes, only we must beware of crowding our sunny windows so full of plants as to deprive ourselves and our families of the life-giving sunshine.

By exercising a little ingenuity, every woman may do something in the way of flower culture, and in so doing find her soul refreshed and her vague aspirations toward the beautiful in a measure satisfied.

Even the city woman in the tenement house, upon whose windows no direct ray from the sun ever falls, need not be entirely debarred the uplifting companionship of plants.

It is true that few plants will develop flowers if denied *all* sunshine. Violets, forget-me-nots, lilies of the valley—all whose native habitat is the shady wood, will thrive well with occasional bathings of sunlight, but in an atmosphere which is altogether destitute of sun the best plants to cultivate are those having ornamental leaves, the beauty of which is not dependent upon the flower. These may always be judiciously utilized in the arrangement of bouquets.

Every bouquet tied with the little white ribbon carries to its recipient two messages—one of Fatherly love from heaven, one of sisterly love from 200,000 women. The beautiful manifestation of life in the flower speaks to the sore heart of the tender care the Father has over *all* His works; its purity and perfection reminds the poor wanderer of all he has missed, and silently beckons him back to his Father's house. And then the joy of knowing that some one cares for him here, that there are those who claim him as a brother and extend to him a helping hand! All this the flowers tell him.

The mission of the flower is Christlike in more senses than one. It points to God and surrenders its life in so doing. It breathes out its brief existence in ministering to man. From the buried seed a new incarnation springs; it grows and expands joyously under the influences of sunshine and rain, it is cut down in its perfection and ends its pure and beautiful life—perhaps in the lowly garret or squalid basement, kissed by lips that are fetid with fever's breath, perhaps in the prison cell, handled with tender and repentant touch by hands stained with crime.

Christ in a woman's heart, Christ in the flower! What wonder that the W. C. T. U. flower mission is blessed to all who come within its sphere?

LONDON expended thirty millions of dollars last year in efforts to help the deficient, dependent and delinquent classes. It is estimated that sixty millions more were expended for the same object through private means. If this could be used under the modern scientific methods of rendering help to these classes rather than in the old fashion of giving bread and coals there would soon be no slums whatever. The law should be, in our judgment, that every human being willing and able to work should be as sure of the work as he is of sunshine and air. Let the tax-payer see that he has work; it will not cost him more than it does to fling his pitiful dole, and if he will but give work to the working man, the latter can retain his self-respect and that rarer jewel that we call manhood. Why do we not act on a principle so reasonable? "What fools these mortals be!"

Mrs. Catherine Booth, mother of the Salvation Army, had read the Bible through from cover to cover eight times before she was twelve years old. Her first public act of kindness occurred at a very early age. "While running along the road with hoop and stick, she saw a prisoner being dragged to the lock-up by a constable. A jeering mob was hooting the unfortunate culprit. His utter loneliness appealed powerfully to her. It seemed that he had not a friend in the world. Quick as lightning Catherine sprang to his side, and marched down the street with him, determined that he should feel that there was at least one heart that sympathized with him, whether it might be for his fault or his misfortune that he was suffering. It was Catherine's first open-air procession; indeed, may we not legitimately call it the first ever held by the Salvation Army?"

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All one's life is music if one touches the notes rightly and in time.—*Ruskin.*

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Fifteen times in the new testament we are commanded to love one another. It is therefore an important command. There is danger of our neglecting it, or our attention would not so often be called to it. Again, brotherly love is not always spontaneous—it must be cultivated. One of the criticisms we often hear against the W. C. T. U. is that there is too much "gush" at its conventions. It is well to have our demonstrations of affection savored with common-sense and good judgment, yet there is never too much pure love—never too much sisterly kindness there. The whole atmosphere of conventions held in Christ's name should be pure, sunshiny love for each other.

***

A bright reformer said to a coterie of her own sort, "I wish we did not so much use the expression 'emancipated woman.' Its associations and history are not to our advantage. It would be far better to combine our efforts to make the term 'awakened woman' current coin in the world's great exchange of speech." This is a good idea worth passing along.

***

I cannot refrain from mentioning the exquisitely rendered poem, by Miss Henderson Daingerfield, entitled, "The Waking South," at the recent Woman's Suffrage convention. Miss Daingerfield is a typical Southern girl and, as she stood there vestured in simple white, holding in her hands a bunch of white roses, her voice low-modulated and sweet, yet clear and distinct, a certain languor in her pose, her poem seemed to express herself, as she seemed to personate the Southland, dreamy yet still full of latent energy. There were tears in the eyes of more than one listener as the gentle voice uttered in touching tones the appeal:

"Oh, friends, look not on our home to-day
Our efforts and failures spurning.
At the feet of Truth and of Justice sits
Our beautiful Southland learning."

***

It is a great thing to have rights, for being yours, you have the right to give them up.—*Hannah Whitall Smith.*

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An amusing evening entertainment might be based on the attempt by every body present to do the thing he is famous for doing ill. This would be the source of a good deal of amusement, and prizes could be offered for the completeness with which each illustrated his greatest disability.

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Friends of On Duty will remember the cute criticism of Miss Gordon's poem on the mosquito, in which a New Jersey sister, (who ought to know) declared that the personal pronouns were wrong, saying, "Alas, it is the female mosquito who bites and sings." Another friend gallantly defends this occupation as follows: "To bite and sing is what the mosquito is created for, so why 'alas' since she fulfills her destiny *so well.* It is the female bee only who improves each shining hour and is an example of industry and skill. All the worker bees are females, you see." This mosquito poem seems to have aroused general interest, as the pleasant controversy has extended to Japan. A letter from Yokohama of recent date, says: "Miss Anna Gordon is perfectly justified in speaking of the mosquito as *he.* It is a mistake (and a common one unfortunately) to suppose that the female *only* stings. The male is the more frequent plague here, in the east at least, though I have often had a sting from his *better-half.*"

ON DUTY.

Queen's Gardens.

THE BEAUTY OF DOMESTIC AFFECTION.

BY HESTER M. POOLE.

In that inexpressibly sad and powerful book by Mrs. Humphrey Ward, entitled "David Greene," is a minute picture of the influence of domestic affection over the life of an intellectual man.

In marrying Lucy, David found no sort of deep companionship. She could understand nothing of his profound experiences, his literary tastes, his soul agonies, his aspirations. This, from the first, he knew. But, like many another, he made the best of his condition. It was her fond affection which drew him to her in the first place, and this affection, reaching down below their dissimilarities of taste and temperament, kept him true to her until death—and after.

Still more than that. This love, which was true, tender and deep as the very life of the superficial, tiny woman, was the flame which kindled in her latent spiritual nature a true, religious devotion. Under its influence Lucy grew larger, truer, better. Her little life sweetly unfolded, and there fell from it much of the olden vanity, which clings like a burr to undeveloped women. At the last she murmured, "I wish I'd been kinder," and the saying of her husband welled to her dying lips, "It can only be proved by living, by every victory over the evil self." "And," continued the author, "had not her weak life become one flame of love, a cup of the holy Grail, heating and pulsing with the Divine life?"

It is not a happy book, perhaps not for many persons a healthy one, yet it can furnish a text for many and many a sermon. It may all be condensed in that one sentence, "Love one another."

Once upon a time a king, reveling in all imaginable luxuries, grew satiated with the monotony of his blessings. Men do this, it is human nature. Who would appreciate sunshine were there never night and clouds and storms?

In his restlessness, this king sought a physician. Again, human nature! How often do we misinterpret mental sickness for physical, and send for a doctor, when the Divine Healer can only be manifested to and through the spiritual nature within ourselves.

The physician came. He was wise with another lore than that learned through medical schools and the scalpel.

"Your majesty must seek for a perfectly happy man. When he is found, procure his coat and wear it. That will cure you, and that alone," so spake the physician.

And so the king set out in search of man and coat. Up and down he went, here and there and everywhere. Just as he found some one supposed to be perfectly happy, there was disclosed to him, confidentially, the fact that in the heart some hidden wound, some rankling bitterness spoiled happiness.

At last he came to a beggar sunning himself against an old wall. "Art thou happy?" demanded the king.

"Perfectly, sire!"

"Then give me thy coat that I may be healed!"

"I would, sire, gladly; but I have none!"

Then the king rode away with head bent upon his breast, pondering deeply. He went to his kingdom, forgot that he was ill, devoted himself to the welfare of his people, and lived long and usefully.

All of us are kings and queens over the royal domain of self. Many of us have walled towns and cities of domesticity over which we rule with greater or lesser authority. In these do we expect perfect happiness? If so, we shall be sorely disappointed. If we do not find content and peace, blessedness, restfulness and much quiet happiness, it will, under ordinary conditions, be greatly our own fault.

Enough has been written and sung concerning the delights of home. Never can the subject be exhausted. Father, mother, child, loving and beloved, that blessed household trinity which is at the heart of all society! Who believes not that the truest, deepest, holiest affection, that earth can know, dwells in the homes of the race?

"In all nature," says the author of "God in His World," "there are never two but there is a third, the Begotten." Progress as well as perpetuity is the consequence. But neither is attainable without care, perplexity, responsibility. To happiness there is no royal road. The best way, the only way, is that which accepts the burdens of life with cheerful content, which diminishes the friction of travel by exercising humor, by making the best of everything, by the use of common sense and above all by cherishing affection and by bestowing it in double measure.

In the affection developed and sustained in home life, lies the hope of the nation. Not in fine furniture or dress, not in social position or gay assemblies, not in the cultivation of the intellect alone can the wealth of our country be estimated. It consists in the integrity, the morality and the love which exists in our homes.

After the novelty and glow of early married life is past, and children, with the work and anxiety which they entail, come into the household, the wife and mother sees one illusion after another depart forever. Life is prosaic, cold, monotonous. Her husband and little ones are loved, but she realizes nothing of the depth of this love unless danger comes to them. The lover's fervor cools in the practical cares of daily life. As husband he is less demonstrative, he forgets those little courtesies and expressions of affection upon which her sensitive nature naturally counted. He goes to business without a good-by. Perhaps he smokes expensive cigars while he forgets that Katie needs new shoes and that the mother herself, lacks presentable clothing. Even worse than this he may be a drunkard or immoral in various ways. The soul within her writhes in anguish. There is no hope for her except in wrenching her life apart from his,—and how can she do that when there are children?

Even then love may be her salvation—their salvation. The ideal she once loved is still there. God never breathed a soul into a human body without stamping it with His likeness. Buried in the embruted flesh is the Divine image. Some day, cleansed from impurities, it shall reveal the semblance of the author. Whatever be his earthly fate, the wife who has once bound herself by holy and solemn ties to another has taken upon herself, by her womanly, loving nature, a responsibility which she cannot escape.

She may not see fit to live with him. It may not be right. Who shall say that two shall continue bound together when to one it has grown to be a living death? But, if she be a true, deep-hearted woman, she will not leave until there is no hope that he can be won, by her presence, to a higher life.

Even if she breaks away, her good wishes, her desires to be helpful, her prayers, may save him from becoming a total wreck. Again and again have such cases been known.

Things may not have gone so far as this. Between the two may come only indifference or a growing apart of tastes and habits. Here again the womanly tact and love may do much to bridge the widening gulf. The unconscious influence of a good woman, especially if she has quick perceptions, tact and good judgment, is incalculable. If he is outgrowing her she will so simplify her life as to find time to read, study and think, to the end of being his intellectual companion. Should he be beneath her level then the work is hard. Heaven help her then to help him!

But we have wandered from the subject. Domestic affection affords a background upon which all other joys are embroidered. Where there is no home life there is no life at all.

The farther we wander from the enchanted paradise of childhood, the more beautiful it seems. The father's manly tenderness, the mother's more demonstrative care, the homely scenes at morning, noontide and night, the simple, sunny, every day work and play, all these grow precious in memory, as our sun mounts to the meridian. With a kind of wistfulness we wonder that we did not more fully appreciate the blessings then our own. This is realized in reading the early lives of all who write those most delightful of all books—autobiographies. In Miss Willard's life-story who has not hung over the picture of her early days in a trance of charm? I wonder more people do not portray their own immature experiences. It would help grown children to understand the ungrown.

If these words of mine carry any moral, it is that mothers and elder children may try to have the younger members of the family "live, breathe and move" in an atmosphere of affection.

That does not mean indulgence or luxury. It means a frank, full expression of love. Help the unfolding soul to bathe in it, grow in it. Let us cultivate it more sedulously than we cultivate flowers in springtime. Nobody yet had too much love, if it were wisely expressed. It is not pampering and coddling—it is just simply loving. In the words of Lucy Larcom:

"I know that love never is wasted,
Nor truth, nor the breath of a prayer;
And the thought that goes forth as a blessing,
Must live as a joy in the air."

Home affection is both a shield against temptation and a solace in misfortune. How many rough pathways may be smoothed by it, so that the four walls may, indeed, be an earthly heaven. And, at life's close,

"O Pilgrim, but a moment wait,
And we shall hear our darling's call
Beyond Death's mute and awful gate,
And Love shall save us all."

Metuchen, N. J.

MR. WEBSTER being asked what was the most important thought that ever occupied his mind, replied: "My individual responsibility as a man to God."

"THE best way to catch wild elephants is to send tame ones amongst them to bring them in. Even sheep will follow a leader *if that leader be a sheep.*"

THE best thing we can do for others is not always to take their load or do their duty for them.—*J. R. Miller.*

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Arizona—Mrs. L. C. Hughes, Tucson.
Arkansas—Mrs. F. L. Sutton, 315½ W. Markham street, Little Rock.
California—Mrs. M. G. C. Edholm, Oakland.
California (Southern)—Mrs. Mary E. Garbutt, Temperance Temple, Los Angeles.
Carolina (N.)—Miss Bettie D. Caldwell, Greensboro.
Carolina (S.)—Miss Nettie P. Farrow, Spartanburg.
Colorado—Mrs. S. L. Teetor, Denver.
Connecticut—Miss M. Belle Smith, Rockfall.
Dakota (North)—Miss Emma F. Bates, Valley City.
Dakota (South)—Ada A. Estabrooke, Pierre.
Delaware—Miss Annie Sutton, Smyrna.
District of Columbia—Miss Lizzie Kessler, 802 North I street, Washington.
Florida—Mrs. Emma L. Robinson, Orange City.
Georgia—Miss Missouri Stokes, Decatur.
Idaho—Mrs. Mary E. McGee, Nampa.
Illinois—Mrs. G. H. Read, 412 E. North street, Bloomington.
Indiana—Miss Sadie B. Whistler, Terre Haute.
Indian Territory—Mrs. Sarah Ford Crosby, Muscogee.
Iowa—Mrs. Clara P. White, Volga
Kansas—Mrs. S. S. Weatherby, Le Roy.
Kentucky—Miss Nellie Sloy, Lebanon.
Louisiana—Mrs. Mary Read Goodale, Baton Rouge.
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Maryland—Mrs. Margaret A. Lake, Mt. Washington.
Massachusetts—Katharine Lente Stevenson, 171 Tremont St., Boston.
Michigan—Mrs. C. H. Johnson, Flint.
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Ohio—Miss Hannah A. Foster, Berea.
Oklahoma—Mrs. Sue Brown, Oklahoma City.
Oregon—Mrs. L. A. Nash, Corvallis.
Pennsylvania—Miss Adda Burch, Greenville, Box 194.
Rhode Island—Miss Miriam Earle, Valley Falls.
Tennessee—Mrs. T. P. Holman, Fayetteville.
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Utah—Mrs. Caroline H. Reid, 218 S. 9th East St., Salt Lake City.
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Virginia—Miss Lona A. Kern, Winchester
Virginia (W.)—Mrs. Mary Cartwright, 1007 Main St., Wheeling.
Washington (East)—Mrs. Lucy A. Switzer, Cheney.
Washington (West)—Mrs. Etta Jones, Kent.
Wisconsin—Mrs. Maria F. Hanchette, 322 W Washington Ave., Madison.
Wyoming—Mrs. F. A. Jones, Green River.

MARYLAND.

MANY MATTERS.

The record of doings at the memorial building, or state headquarters, during the recent holiday season is varied and interesting. The members of Boys' Friday Night League sang Christmas carols and received gifts of candies and fruit. The Loyal Temperance Legion had appropriate exercises and received similar gifts.

The Free Kindergarten gave its usual entertainment, full of delights for young and old, one end of the long room being crowded with the fathers and mothers of the little pupils of the kindergarten, to all of whom this occasion brings pleasure unspeakable. A number of others interested in the work were present also. A charming program of songs, carols, and characteristic games was given by the children. Then followed the touching little gifts to their parents, the pretty sewing cards and mats, worked and woven by their patient little fingers, and the bed comforts, blankets and other useful articles bought with the pennies deposited in the kindergarten savings bank during the year, and hoarded for this purpose. The gifts to each little one were a toy, or doll, a book and a bag of fruit and sweets.

Rev. Mr. Wharton, of Brantly Baptist church, of Baltimore, gave a talk to the fathers and mothers, and "tearful eyes testified to the power of tender, winning words."

The sewing school, organized and conducted at headquarters by the Be and Do Circle of the King's Daughters, led by those indefatigable workers, Miss Dix and Miss Burnett, also celebrated the festival season here. Candies, cake and fruits were distributed to the children, forty in number, and premiums awarded for punctual attendance and sewing.

The festival for the Sunday-school children was also a great success. Eighty-five of the children belonging were present and received appropriate gifts. The carols and hymns sung were most beautiful, each accompanied by characteristic movements. Rev. Kinley McMillan, of the Presbyterian church, addressed the children. This school is doing an admirable work among poor children who have, as a rule, no other religious instruction. Many of the mothers of the children were at the festival, and entered warmly into the pleasure of the children.

One of the most touching and interesting of these entertainments, if any distinction can be made where all were of such interest, was the supper given by the Mothers' Mission workers to the women belonging to the mission and to their husbands and grown sons. Every effort had been used to make this as bounteous and enjoyable as possible in every sense of the word. About seventy were present, and gave unmistakable evidence of their appreciation of everything that was done for them. Music, vocal and instrumental, brief religious exercises, and an effective temperance talk by Mr. A. W. Hawks, were part of the varied program. The ladies of the mission were assisted by the Children's Friend Circle of the King's Daughters, both in furnishing and serving the supper.

A New Year's reception, given by the East Baltimore Y, closed the list of festivities here. Over one hundred gentlemen friends of the members called, and all seemed to enjoy the occasion greatly. Good music was given and suitable literature distributed.

In closing the records of the year, one of importance, heretofore omitted, should be given here. Among the resolutions passed at the late convention of the state W. C. T. U. was one directing the presentation of a memorial to the great triennial convention of the Protestant Episcopal church of the United States in session in Baltimore, during and for some time succeeding the state W. C. T. U. convention. The following letter, signed by the president and corresponding secretary "in the interests of Christ's kingdom on earth," was sent accordingly to the House of Bishops, the committee having been advised to send to that body instead of to the general convention as first proposed:

"RIGHT REVEREND SIRS:—At the recent annual meeting of the Woman's Christian Temperance Union of Maryland, representing three thousand women of Maryland, a resolution was passed:

"'That we present to you the need of the united prayers and efforts of God's people in the work of suppressing the liquor traffic, as this iniquity, protected by law is doing more to hinder the growth and power of Christianity than any other cause.'

"'We therefore ask for some decided expression on this vital subject, from your most honorable body assembled under the authority of the Protestant Episcopal church of the United States of America.

"We also respectfully ask your indorsment of the accompanying polyglot petition, already translated and signed in forty languages, and which is to be presented to the different governments of the world by a commission of women, headed by Lady Henry Somerset, of England, who will go around the world within a year or two for that purpose."

The letter was presented to the House through the courteous kindness of Bishop Leighton Coleman, of Delaware, and a reply was duly received, as follows:

"To the Maryland Woman's Christian Temperance Union:

"The undersigned is instructed by the House of Bishops to acknowledge the receipt of a communication from your body and to inform you that the House of Bishops has adopted the following resolution:

"*Resolved*, That while this House is earnestly desirous of promoting temperance amongst all sorts and conditions of men, it is not persuaded that the legislation proposed by the petitioners is best calculated to accomplish this result.'

'And I have the honor to be,
Respectfully yours,
SAMUEL HART, *Sec.*"

An effort had been made by the state W. C. T. U. secretary to obtain a somewhat similar memorial from the National Union, as the convention was national in character, and then present that of Maryland with this, but the time necessary for this was too brief to allow of its being done.

The pastoral letter of the bishops, sent out from this body at this time, and made the duty of every clergyman having a pastoral charge to read to his congregation on some occasion of public worship, touches upon "those fallen by the way in the cruel strife of 'competition,' upon the hard 'struggle for existence,'" on "love for the lowly and help and a strong shield over them against the pitiless working of an iron 'economic law,'" on "love for what men have dared to call the 'submerged masses,' love for Christ's lambs drowning in the gutters of our rich cities," on "love and help for all who have no helper but the good Father of us all above and His church and kingdom here below," and on the "plain duty of the church to throw over the home the shield of God's law in its power," but the "pitiless working" of the iron liquor law and the plain duty of the members of the church to throw over the home the shield of man's righteous law have no part in this letter nor in any of the published deliberations of this powerful body.

"Do you hear the children weeping and disproving,
Oh, my brothers, what ye fail to preach?"

A great object lesson of this convention was the "smoking tent," erected in the rear of the chapel in which the bishops met, for the accommodation of the delegates. This was pictured twice in one of the large Baltimore dailies, and referred to later in the session by the same daily as being "quite liberally patronized by clerical and lay delegates who require a whiff of the fragrant weed."

The same daily gave an abstract, a short time before this of a paper on "The Sunday-school and Social Morality," read before the conference of the Sunday-school union of the Methodist Episcopal church from which I quote: "This is the age of the cigarette smoker. If all the boys had Godfearing and praying mothers they might be safe, but too few have such." "The church," says the Bishop Letter, "is wiser than her wisest member, holier than her holiest member." The church, this church, thus publicly sets her seal on tobacco smoking—"let your women keep silence!"

The recent gift of $306,977 by Miss Mary Elizabeth Garrett, of Baltimore, in further endowment of the medical school of the Johns Hopkins University on condition that women are admitted there on the same terms, as men enjoy all its advantages on the same terms as men and are admitted on the same terms as men to all prizes, dignities or honors that are awarded by competitive examination or regarded as rewards of merit should be noted here.

Of the $111,300 previously contributed towards this school through the Woman's Medical School Fund, in payment mainly of the $100,000 required by the university trustees before women could be admitted to the school, Miss Garrett had given $47,787; Maryland has raised $21,775; Boston, $20,231; Philadelphia, $8,075; New York, $5,400 and several other cities smaller sums. Towards the entire fund for the medical school the university trustees gave at the time these other contributions were made, the sum of $67,480. The medical school of the university, which was provided by the board of trustees should be opened when a fund had been accumulated of not less than $500,000 will therefore be almost entirely the gift of the women to the university, largely of cause, the gift of Miss Garrett.

Miss Garrett stipulates in the terms accompanying her last gift, that the school shall be opened in the autumn of 1893, and that notice of the opening shall be given on February 22, 1893.

This school is expected to afford to women in America those opportunities for advanced medical training which they are at present compelled to seek in the great foreign schools. M. A. L.

State Reporter, Mt. Washington.

PENNSYLVANIA POINTS.

The local unions of Bucks county are giving prizes for the best temperance essays written by the children of their respective localities. They are divided into three grades, according to age. Those who win under the auspices of the local unions will be privileged to compete for similar prizes offered by the county organization, these also to be graded according to age. The first grade consists of youths from fifteen to eighteen years; second grade, twelve to fifteen years; third, under twelve years. Essays to be written upon any phase of the temperance question that the writers may choose. The successful competitors for the county prizes will read their respective essays at the county convention which meets in Doylestown in April. The prizes are eight, five and three dollars.

From Lycoming county comes the good news that the department of mothers' meetings, under the efficient leadership of Mrs. McMinn, is growing in interest, and that parlor meetings have been taken up with success this year. Mrs. J. B. Green was secured by the superintendent of temperance instruction, to speak on that subject before the teachers' institute.

In the evangelistic department, the following excellent report of work has been done: Eight unions were visited by the county superintendent. Four public addresses were made on the subject of Sabbath observance, Bible readings and talks given on the same subject to the unions. Petitions against "open gates at the World's Fair" have been well circulated and quite an interest has been aroused on the Sabbath question.

The milk dealers of Williamsport petitioned the mayor, through one of the daily papers, for a cessation of milk selling, at least during the cold weather, and the pastors of the city also petitioned the mayor, asking that the request of the milk dealers be granted all the year round. Sabbath observance pledges have been signed and literature freely distributed. The county convention was deeply spiritual throughout. A World's W. C. T. U. service was held, at which Mrs. Wilson spoke on Mrs. Leavitt's work, and the Central union held a memorial service in honor of Madam Willard. An increase of temperance sentiment is recorded in this county.

From Erie county comes the cheering intelligence that the various unions are taking up the L. T. L. work. Mrs. L. E. Baily, of Michigan, a very talented speaker, was in the county for a month's work, and during that time delivered thirty-five lectures, addressed eighteen women's and fourteen children's meetings, and organized three new unions at the following places, Italy, Elgin and Wesleyville. Seventeen new names were added to the members of old unions; seven unions were induced to send for monthly readings and other supplies. She organized a temperance society at Lake Pleasant of thirty-five members which is composed of men, women and children. The Wesleyville W. C. T. U. are just now engaged in the remonstrance. The Mill Village W. C. T. U. have held five medal contests; in February they will hold two more, and after these a gold medal contest. Contests have also been conducted at Plain Grove and Harlinsburg, in Lawrence county.

Mercer county has received the additional reinforcement of a new W. C. T. U., organized at Sandy Lake, of which Mrs. J. M. Foster is president. The efficient county superintendent of temperance instruction was accorded a place on the program at the teachers' institute and made an excellent address to the teachers; she also visited and addressed the Fredonia institute, distributing *Standards* at both places. She expects to visit at the various schools throughout the county during the next few months.

Mrs. Maude Elliott, the new county superintendent of Y work and our delegate to the National convention, in company with our county president visited the Balm unions and made a fine address. Remonstrance work has been claiming the undivided attention of the Greenville W. C. T. U. and they have been loyally aided in every way by the temperance men of the town, who have given both time and money to the work. Two of the ministers carried remonstrances. All honor to them and would there were more like them. It is not yet known what the outcome will be. Van Bennett, the "Kansas cyclone," as he is called, gave a very fine address on "Our Boys" in the opera house, February 2, and the well-known Stevenson quartette furnished the music.

Cameron county has held its third annual convention, at which the state president, Mrs. Hammer, was present. A school of methods was held; Miss Anna Shaw gave her address on "Fate of Republics." This county published the names of all signers to petitions and distributed the same in book form throughout the county.

The Philadelphia first Y held a "dollar social." An enjoyable program, consisting of prayer, music, speeches and "experiences" in earning the dollar, was rendered.

NOTES.

A long list of graduates of the L. T. L., is recorded for the past month (January). Six counties are represented. Since our last letter eight new W. C. T. U's and three new Y. W. C. T. U's have been organized in our state.

Miss Annie Hefflefinger, president of Green Village, Franklin county Y. W. C. T. U., has obeyed the command to "come up higher" and has gone to be "forever with the Lord."

We have received a copy of the Clinton county *White Ribbon*, a well-edited paper and the organ of the Clinton county W. C. T. U. Excellent work has been accomplished in the several departments of work, —especially is this true in the prison and jail, juvenile and railroad work.

In order to make this UNION SIGNAL report the complete success that is desired, it is necessary that I have the coöperation of all county presidents and press superintendents, and once more let me "stir up your pure minds by way of remembrance" to send me promptly something from each county if only postal card reports of work done. ADDA BURCH,

State Reporter, Greenville.

WYOMING.

LOYAL TEMPERANCE LEGION PROGRESS.

Our state has just been favored with a flying visit from Mrs. Ellen A. D. Blair, National organizer, who went through on the U. P. R. R. stopping at each town and in spite of short time did much good work, giving Chalk Talks and organizing Loyal Temperance Legions.

Cheyenne was the first place visited. An L. T. L. was organized with thirty members. Only one meeting was held here. At Laramie, the next point, one meeting was held, and their secretary says, "Although the night was stormy, a large number of children as well as grown people had assembled by the time Mrs. Blair was ready to begin. The children watched with eager interest the pictures growing so delightfully under her skillful fingers."

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At Rawlins she spoke Sabbath morning in the Presbyterian church at the usual time for service, and had a good audience, with singing by the children, who were made to feel that it was their service. An L. T. L. was organized with fifty-seven members.

Rock Springs speaks very enthusiastically of the Chalk Talk, and reports an L. T. L. organized with fifty members. At Green River the audience was not so large as at the other places, but those who heard the talk were much pleased and interested. The L. T. L. was revived with twenty members.

But at Evanston, the last place, it was the best of all. The court house, where the meeting was held, was quite crowded, there being at least two hundred children and about twenty adults. The little ones were determined to see and hear all there was to be seen and heard, and crowded so closely around her that she could hardly find room to work, but they were quiet and orderly. There was an organization effected with one hundred and twelve members. At this place Mrs. Blair had more time and visited several school-rooms, where she gave short Chalk Talks which helped to arouse the children's interest. It was the largest temperance meeting ever held at Evanston. We have now six juvenile bands with about three hundred members besides some L. T. L's in the northern part of the state.

FRANCES A. JONES.
State Reporter, Green River.

DELAWARE.

THE THIRTEENTH ANNUAL STATE CONVENTION.

A writer in a recent number of *The Woman's Column*, advises that plans of work "allow for hindrances," and I regret that mine have not been sufficiently "elastic" for an earlier chronicling of our annual state convention held in Laurel last fall. But "better late than never," is a good rule to follow.

The first session opened with the reading of the Crusade Psalm, led by Miss Elizabeth W. Greenwood whose presence is always uplifting and we were also privileged in having Bible expositions from her and another well known National worker, Mrs. Helen G. Rice, and our state superintendent of the evangelistic department, Mrs. Roberta H. Matlack, so that the spiritual tide was not at a low ebb during the convention.

The business sessions were held in the M. P. church and the evening meetings in the M. E. church, thus affording us the pleasure of receiving the brotherly courtesies of Rev. J. W. Kirk of the former and Rev. S. M. Pilchard of the latter. These two brethren with the Rev. A. J. Walter of the M. P. Circuit, expressed their sympathy and interest in our work in their cordial welcoming the first evening meeting.

We were also encouraged by the presence and kind words of Rev. Alfred E. Smith, Rev. F. M. McSorley, Rev. Ralph Coursey, Rev. Aloysius Green and Rev. Edward Davis. Several friends of the laity were present too, among them the husband of our faithful treasurer, Mrs. Hattie H. Phelps. Her predecessor, Mrs. Jennie B. Quigg, one of our pioneer state workers, was gladly welcomed back to our W. C. T. U. council, the itinerant wheel having brought her to us, after an absence of several years in Maryland.

Valuable among the papers read was the address of our president, Miss Margaret S. Hilles, with its broad outlook and excellent recommendations given with characteristic mental force and true devotion to humanity. The report of the president of New Castle county, Mrs. V. L. Culbertson, whose life is shadowed by a deep bereavement, was given by the county secretary, Mrs. E. Elma Pyle, and showed activity within their borders. The two other county presidents, Mrs. Kate E. Smithers, of Kent, and Mrs. Jennie R. Creamer, of Sussex, recounted the success the year had held for the unions of their counties. Mrs. Mary L. Cox, who has served ten years as corresponding secretary (with an interval of several years) gave as a part of her annual summary: Number of unions, forty-seven, which is a gain of twelve; membership, 1,651, an increase of 315 during the year.

The reports of superintendents in most instances indicated progress, among the number that of Miss Bessie Addison Mills, superintendent of the Young Woman's Branch, who was congratulated upon the largest representation of Y's in the history of the state union.

None of the superintendents were more hopeful than the president of the board, Mrs. Martha S. Cranston, who cheerily predicted in her report of the franchise department that it will not be many years before we have the ballot in our hands. Appeals too touching to be forgotten were made by Mrs. N. B. Smithers, superintendent of jail and alms-house work, and Mrs. L. C. Marks, of work for the promotion of social purity, In connection with the former department the flower-mission was again combined, and our sweet singer, Mrs. Mary M. Wolcott, appointed as Mrs. Smither's assistant.

The superintendent of the flower-mission the past year, Miss Mary H. Mather, delightfully told of simple little ministries possible to flower-missioners and others who seek to help and cheer needy souls, inChrist's name. In relinquishing the flower mission Miss Mather takes the position of assistant superintendent of the evangelistic department, her previous work having been the preparation for this development. Two new banners were presented to the convention, one the property of the state W. C. T. U. and the other a lovely L. T. L. banner, made of white satin and decorated with clover blossoms and forget-me-nots, the work having been donated by Mrs. Sylvia Burrows, of Middletown.

The always adaptable and intensely interesting work for the boys and girls, was reported in a prosperous condition by the superintendent, Mrs. Marion H. Price, one town, Odessa, without a W. C. T. U. having an L. T. L. of forty-six members, with the Rev. Henry S. Thompson, pastor of the M. E. church, as superintendent.

Sunday-school work so closely allied to this department has made some advance the past year; the superintendent, Mrs. E. H. Capelle, aiming "that every Sunday-school scholar in the state shall belong to the Sunday-school temperance society of the world."

Two interesting symposiums unexpectedly became a part of the program, one on finance, the presidents of local unions at Miss Hilles' request, telling of their methods of securing money for home work, the convention voting after the stories had all been told, that "each union hold an entertainment by the first of March, and send one-half of the money thus obtained to the state W. C. T. U., or not less than two, nor more than five dollars."

The other symposium occurred after the reading of the report of the indefatigable state agent of THE UNION SIGNAL, Mrs. Mary L. Cox, several speaking of the value of our official organ as a literary paper and exponent of the W. C. T. U. Among others Miss Greenwood told us how the husband of a friend of hers became interested in the temperance question, by the reading of THE UNION SIGNAL sent as a gift into his home.

The three public meetings were quite successful, large audiences being in attendance, and fine addresses having been made by Miss Greenwood and Mrs. Rice; and the choirs of the two churches, Miss Kate Taylor, Mrs. Mary M. Walcott, the Y's and L. T. L. rendering enjoyable music. Beside the addresses of the pastors the first evening the Laurel L. T. L. engaged in a Demorest medal contest, the medal being awarded to Miss Martha A. Riggin.

Both of our efficient secretaries, Mrs. Mary L. Cox and Mrs. Jennie C. S. Price having declined to accept a reëlection, we entered upon the election of officers the closing session, with the necessity of making these two changes in the executive committee. The ballot resulted in the election of Mrs. E. Elma Pyle, corresponding secretary, and Mrs. Marguerite H. Green, recording secretary. Both Mrs. Pyle and Mrs. Green are presidents of their local unions, and have had experience in various lines of W. C. T. U. work. We were thankful indeed, that our president, Miss Hilles, and treasurer, Mrs. Phelps, allowed us to express our appreciation by their unanimous reelection.

The second afternoon of the convention, an impressive memorial service was conducted by Mrs. Walcott, twenty-three of our number having passed into "the land of cloudless day," during the year. With personal reminiscences, Miss Hilles tenderly referred to Madam Willard, and the convention voted to send Miss Willard, then on her way home from England a telegram of "loving welcome."

In harmony with this the second resolution adopted reads:

"That we hereby express our love and sympathy for our National president, and will ever cherish the memory of her beloved mother."

Of the other thirteen resolutions, the one affirming sympathy with the Prohibition party of Delaware, had some practical results in the public meetings held in its interest in several localities, all efforts culminating in 578 votes for the Prohibition party of the state. In consideration of the opportunity the meeting of the legislature would afford, resolutions were adopted asking for a bill to prohibit the sale of tobacco to minors, petitioning for a compulsory educational law, and asking for an enactment and appropriation for the establishment of a state industrial school for women and girls. This is now the third week of the state assembly and I hope soon to write you of our legislative work.

Many homes of Laurel were opened to us in gracious hospitality beside those of the members of the W. C. T. U. The president of the union, Mrs. Euphemia Hitch,

An Indian Outbreak

is a dreadful thing—undoubtedly caused by the irritating effects of dirt.

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We especially recommend Fanita, fine coutil, $3; Fine coutil, 888, sateen strips, $1.75; Fine sateen, embroidered, No. 777, at $1.50; Fine sateen, 444, at $1.35, and heavy jean, No. 333, sateen strips, at $1.10.

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in her loving welcome contrasted the number of delegates and visitors, more than a hundred, with the representation of about thirty when the convention met in the town nine years ago. One thought in Mrs. Hitch's address and in the response made by our new secretary, Mrs. Green, "the bond of our service" impressed itself upon me and may be illustrated by this bit of a story, the outcome of my last communication to THE UNION SIGNAL.

Soon after its publication, Mrs. Matlack received a letter from a school friend living in New Jersey, expressing much gratification with the knowledge of her place of residence, gained from THE UNION SIGNAL letter. A further interchange of words acquainting each with the fact that during the years of silence between them, the Master's work had been precious to both, and closely uniting them in the pleasant renewal of their early friendship. Thus one purpose is that "the tie that binds" and we of the white ribbon learn more and more of the blessedness of comradeship.

ANNIE W. SUTTON,
State Reporter, Smyrna.

MINNESOTA MITES.

The press superintendent of Wright county sends word that the five unions of the county have undertaken to raise one hundred dollars this year for the Temperance Temple, "and will do it, too." Of course they will, those Wright county women are not the ones to fail. The five county papers are kept supplied with all they will publish of first-class temperance news, thus creating a sentiment that aids the W. C. T. U's not a little.

Monticello union, the largest in the county, has recently been unable to meet regularly, on account of scarlet fever in the town, but hopes soon to be at work again. Three wall-pockets are *kept filled*. There is a prosperous L. T. L. here also.

Writing that last sentence, my mind runs back to my own childhood, in that same village, and our Sunday-school Band of Hope, the forerunner, perhaps, of this L. T. L. But how limited our privileges then, to what the little ones of to-day enjoy. There were no manuals, no marching songs, no entertainments, no dear little "Crusader," our very own. Nothing save the pledge, and the talks of our elders, the burden of which was "don't drink," leaving out the other half of the lesson as it stands to-day. "Don't drink; and *vote the saloons out*." They hadn't thought of that then.

A little over three years ago a union was organized in Huntley, Faribault county, with seventeen members. They now have twenty-seven and eleven honorary members. They feel they are especially fortunate because their pastor (of the Free Baptist church) is in hearty sympathy with them, ready to help in any way, and at their last public meeting he donned the white ribbon. Several of the honorary members took active part in that meeting. Would that all our unions might have such aid and encouragement.

Huntley has had the pleasure of having several of the best speakers in the state and a number from outside. A flourishing Y is another source of pleasure to the devoted women of the little town. This is the Y that took the district banner a year ago last August and still retains it. Eight of these girls recently contested for a silver medal, all doing so well it was difficult to decide upon the best.

MRS. AMY A. GREEN,
State Reporter, Minneapolis.

NEWS IN A NUTSHELL.

MR. R. FOSTER STONE, the prohibition speaker, will be open for engagements east of the Rockies from June 1 to November 1. Address him at 1806 O street, Sacramento, Cal.

MRS. GEN. BIDWELL has been made superintendent of evangelistic work in California. The General and his wife are called Master and Mistress Bountiful by the many good temperance people to whom they have shown their large-hearted hospitality.

MISS MARY E. MCDOWELL, superintendent of kindergarten work for the National W. C. T. U., will make engagements to speak in Michigan, Indiana, Wisconsin or Illinois. Unions will do well to secure her services by addressing her soon at 117 Maple avenue, Evanston, Ill.

IMMEDIATELY after the funeral of Miss Mary Allen West in Galesburg, Ill., a photographer took two views of the church with its Japanese and floral decorations. A commission on the sale of these photographs has been kindly offered the Galesburg W. C. T. U. for the purpose of aiding them in the erection of headquarters. There are two sizes, the cabinet size costing 25 cents and the larger one, 13x16 inches, costing $1.50. Orders should be sent to Mrs. C. S. Richey, Galesburg, Ill.

Official Communications.

NATIONAL MINUTES.

Will all who order copies of the Minutes please send their orders *direct to the National Corresponding Secretary*, Room 1115, The Temple, and *not to the W. T. P. A.* or to *other officers in the building?* Will you also *send the money*, or stamps (*fifteen cents*) *when ordering*, as it does not pay to send bills for such small amounts? If those who desire minutes will observe these requests it will simplify matters at the office of the W. T. P. A. as well as at National Headquarters and greatly oblige the National Secretary, CAROLINE B. BUELL.

THE CRITTENTON FUND.

DEAR WHITE-RIBBONERS:—I promised in the columns of THE UNION SIGNAL to make known through the same channel the facts I should be able to learn concerning the conditions of Mr. Crittenton's gift of $5,000 for the founding of Rescue Homes. I am now able to state authoritatively that the gift was made to the National W. C. T. U. and is under the control of the National officers, and that the department of social purity has not the least charge of it. I therefore send to Mrs. L. M. N. Stevens, of Stroudswater, Maine, the National assistant recording secretary, all correspondence in regard to the fund that has been received by me personally, or that has been referred to me by Miss Willard.

Regretting the delay in making this announcement, but feeling a weight of responsibility lifted from my shoulders in thus making it, I remain as ever, yours in the work. MARY WOOD ALLEN,
Supt. Dept. Social Purity.

TO LOCAL PRESIDENTS, SUPERINTENDENTS AND OTHERS.

Sunday Closing. Apathy on the subject of Sabbath observance is at last being slowly broken up. The struggle for closing the Exposition gates has providentially proved the occasion and the means of awakening such wide-spread interest and discussion that the Sabbath question seems just now to lead all other moral questions. We thank God the gates are to be closed, but shall we therefore think the victory won and at our ease sit down?

Surely, not while the fresh interest means an open door for work and influence to be entered before it shuts. Whether the country now moves forward or backward depends on whether we are faithfnl to our work and our opportunities.

Attitude of Labor. Labor organizations have surprised us all by many of them being counted against Sunday closing, not seeing that they are thus voting for their own future enslavement to seven day labor. THE UNION SIGNAL has well said, "It should be counted the special mission of the W. C. T. U. to reach and educate this class in Sabbath observance and prohibition." Will not each union make a special effort to do this? Two of the new leaflets, "From the Workman's Standpoint," No. 50, and "Does Sabbath-keeping Pay?" No. 51, are specially designed for working people, as are several others on the catalogue. Let there be a determined effort, and a little money, and it can be done. Christian people are another class that, strange to say, need special education.

The New Literature. After unexpected delay, the ten new leaflets are now ready. Dr. Brand, W. F. Crafts, our own Miss Willard and Mrs. Earle, our department lecturer, are among the writers. Five are ten and five are fifteen cents a hundred; two cents will get the new samples, ten cents will get the whole forty and catalogues are free. Twenty-five cents will get the "Manual of Sabbath Observance," which is warmly commended by the state superintendents, and thirty-five cents will buy a complete superintendents' outfit. Nearly all leaflets are either ten or fifteen cents a hundred.

The Week of Prayer. "The Request to the Ministry and Churches" (No. 55) for April -2-9, is in the name of the American Sabbath Associations, and urges that that week be observed by sermons, prayer, collections and work for the Sabbath cause. Will you not see that it has the fullest possible circulation, asking all religious papers to publish it, and all churches to observe it, asking also for a collection for the Sabbath cause, a part to go for literature for the town or city, and part for National work through this department or some other organization or both. This department has never asked for funds before and deems it proper to say that the superintendent has never had a salary or profited to the value of a postage stamp by all her publications or labors, and there are wide open doors she longs to enter if others will come to her aid. Sermons, Sabbath-school instruction, prayer and public meetings and plenty of literature should be secured for that week.

MRS. J. C. BATEHAM.
Williamsburg, Ky.

TEMPLE RECEIPTS.

TO NOVEMBER 15, 1892.

California—Fall River: Miss M. A. Bunn, $1; Oakland: Mrs. L. P. Cutting, $3.65; Mendocino: W. C. T. U., $5; Lookout: Alice Brown, 25 cts.; Riverside: Ernest A. Smith, $1; Pleasanton: H. A. Page, $5.

Connecticut—Saybrook; Mrs. Geo. Dibble, $1; Southbury: Augusta Stiles, $1; Norfolk: Cynthia Fosket, $1; Waterbury: Hattie Munger, $1; Berlin: Anna Robins, $3.65; Middletown: Mr. and Mrs. W. A. Knowles, $2.

Dakota, North—Grandin: W. C. T. U., $10.

Dakota, South—Amherst: L. T. L., $5.

Delaware—Clayton: W. C. T. U., $1.

Florida—Avon Park: Donald McDonald, $3.65.

Georgia—Brunswick: Mrs. A. J. Penn, $1; Ellaville: Mrs. C. H. Smith, $4.65; Savannah: W. C. T. U., $1.50.

Illinois—Chicago: J. S. Forrest, $1; Mrs. O. M. Gerry, $5; The Scandinavian W. C. T. U. of Hope Mission, $20; afternoon Sunday-school of First Congregational church, $25; Carrollton: W. C. T. U., $5.65; Jacksonville: Misses Dickson, $2; Grand Ridge: W. C. T. U., $26; Lincoln: W. C. T. U., $20; Prairie City: Miss Mary Vose, $20; Stevensonville: L. T. L., $5; Springfield: Central W. C. T. U., 50 cts; Yorkville: Mrs. A. M. Boston, $3.65; Pontiac: Ruth Carlow, $1; Harvey: Mrs. W. O. Dinius, $1; Bardolph: M. J. Work, $2.

Indiana—Angola: W. C. T. U. $28; Brazil: $20.

Iowa—McGregor: Mrs. A. P. Richardson, $3.65; Sheldon: Mrs. Rev. W. W. Brown, $5.

Kansas—Warwick: Mrs. Louisa Kerr, $1; Douglass: W. C. T. U., $1; Marshall county W. C. T. U., $20; Beloit: W. C. T. U., $6.

Louisiana—Berwick: W. C. T. U. $40.

Maine—Union: W. C T. U. $20; Westbrook: M. J. Bacon, $1; Brunswick: W. C. T. U. $1.

Massachusetts—Brookline: Mrs. Chas. H. Stevens, Mrs. Sarah Mellen, $1 each; Cambridge: Mrs. Jackson, $1; Natick: M. B. and S. W. Tibbetts, $2; Worcester: Mrs. Abby Wyman, $1; Springfield: E. L. M. Wilber, $1; Adams: W. C. T. U., $1; Boston: A White Ribboner, $5; H. E. Hall, $1; South Hanson: W. C. T. U., $3; Dorchester: W. C. T. U., $2; Somerville: Mrs. F. M. Walker, $1.

Michigan—North Lansing: Lathrop W. C. T. U., $3; Adrian: Nancy Harvey, $1; Misses Holton and Hungerford, $12; Battle Creek: M. W. Upton, $1; Plymouth: W. C. T. U., $100; Jackson: Mrs. Mary Lathrop, $6; Britton: W. C. T. U., $7.15; Crystal Falls: L. T. L., $5; Ridgeway: Mrs. J. W. Baker, $1; Kinderhook: Mrs. W. Musselwhite, $3; Monroe Co. W. C. T. U., $25.

Minnesota—Winnebago: Ella Robinson, $2.50; Worthington: Nettie Joh, $1; St. Paul: Lady Henry Somerset W. C. T. U., $75; Concord: Mrs. C. B. C., $2; Jackson: W. C. Copp, $2; Duluth: Lakeside W. C. T. U., $1; Central Y. W. C. T. U., $5; Alexandria: Mrs. T. T. Hicks, $5.

Missouri—King City: Maggie Taylor, $5; Kansas City: Mrs. M. Finkbim, $4; Warrensburg: Mrs. M. E. Dunn, $1.

Nebraska—Nebraska City: Mrs. A. A. Sargent, Miss E. Sargent, Miss E. Chapman and Mrs. I. E. Davies, $11; Tecumseh: W. C. T. U., $30.50; Per Mrs. Northup: $23.22; Wayne: Mrs. G. R. Wilson, 21 cents.

New Hampshire—Rye: Mrs. Seavey, $1; Laconia: Mrs. R. W. Beaman, $1; Hinsdale: Mrs. Ashley Stone, $3.65.

New Jersey—Trenton: Miss Baily, $1; Lumberton: Miss Mary Robinson, $5.25; Moorestown: Y. W. C. T. U., $12; Millville: W. C. T. U., $2.65; Wenonah: W. C. T. U., $5; Plainfield: Caroline E. White, $1; Columbus: Mrs. D. Haines, Jr., $1; Pemberton: W. C. T. U., $100.

New York—Black River: W. C. T. U., $17.75; West Macedon: Band of Hope, $1; Richburg: Mrs. M. D. Crandall, $1; Brooklyn: Isabel Shirley, $3.65; Miss Strachan, $4; Douglas McClees, $3.65; Oneonta: Mrs. F. H. Taylor, $3.65; New York: A Christian scientist, $1; Miss Alden, $4; Branchport: Cherub Band, $1.25; W. C. T. U., $10; Springville: L. May Chandler, $3.65; Copenhagen: Mrs. S. Cunningham, $100; Mt. Vernon: Mrs. A. Cooley, $3.65; Perry: W. C. T. U., $25; Plattsburg: W. C. T. U., $2; Dickersonville: W. C. T. U., $4.25; Brooklyn: S. H. De Hanne, $4; Mrs. Warner, $5; New Haven: Mrs. S. M. Barker, $3.65; Fordham: Mrs. E. Loud, $1.58.

Pennsylvania—West Philadelphia: George Institute W. C. T. U., $70.81; Bakerstown: Lottie Logan, $2; Addison: Y. W. C. T. U., $1; Allentown: Mrs. Graham and Miss Hill, $1 each; Philadelphia: Young Temperance Workers, $100; Greensburg: H. D., $1.

Vermont—Woodstock: Mrs. M. A. Pinney, 75 cents.

ESTHER PUGH,
Treasurer Gift Fund.

Our Library Table.

THE QUARTERLY JOURNAL OF INEBRIETY is a thoughtful periodical, and its table of contents one with which every serious antagonist of the drink evil should become conversant. The January issue contains, among other excellent papers, "Some Questions Concerning the Responsibility of Inebriates," by Drs. Motet and Vetault; also one akin to the foregoing, "Recent Judicial Evolution as to Criminal Responsibility of Inebriates," by Clark Bell.

T. D. Crothers, M. D., editor, Hartford, Conn.

WORTHINGTON'S MAGAZINE for February has a very timely paper on "Brigham Young," "a fair sketch by one who knew him"—J. A. MacKnight. Mary A. Livermore's second paper of personal reminiscences "In 'Ole Virginny'—Fifty years Ago" is most sprightly. "Zeph" is a touching, almost weird story by Lida A. Churchill. "Miss Trot's Valentine" is a simple little story by Mary G. Woodhull, that has some strong outlines in it. "Story of the Tile Fish" is by René Bache, and is pronounced by the author to be "the most sensational, zoölogical event of the century." "The Regeneration of Camp Scott," by Albert Bigelow Paine, is perhaps the strongest story of this issue. The magazine is freely illustrated and altogether attractive.

A. D. Worthington & Co., Hartford, Conn.

A large and very striking photogravure of the late Cardinal Manning appears as frontispiece of the February OUR DAY. The leading article is by one skilled in finance, and has the significant title, "Jay Gould as Wrecker and Pirate." Mrs. Hunt's paper on "Scientific Temperance Education of the Masses," and a review of the enlarged fifth edition of Meta Lander's trenchant presentation of the "Tobacco Problem" will be of special interest to all engaged in the holy war for the extermination of alcoholics and narcotics. Joseph Cook's Boston Monday Lecture is on "Sources of Infallibility in Scripture." The number is particularly devoted to the discussion of Indian Rights.

In February ST. NICHOLAS Rudyard Kipling has a most charming story of India. "Collar-Wallah and the Poison Stick." Collar-Wallah is a monkey of most unheard of sagacity and monkey cunning. The story is told in the well-known vein of quiet humor in which the author excels, and is a rich recital throughout. "Battling Under Water," is an interesting as well as instructive sketch, by Frederick Hobart Spencer, having for its theme the wonderful torpedo boats. "The Boyhood of Louis XIX," is an entertaining historical sketch by Adela E. Orpen. "Little Peter and the Giant" is "a fable of the old-fashioned sort," by Jack Bennett. "How Janet Did It," by Katharine Festetitts, is a stirring narration of the way in which a little girl "brought up in the saddle," won a race at a riding-school. Kate Douglas Wiggin continues her story of "Polly Oliver's Problem," and many other good things go to make up a magazine that is in every way unique and unexcelled.

The Century Company, Union Square, New York.

The complete novel in the February issue of LIPPINCOTT'S MAGAZINE is entitled "The First Flight," by Julien Gordon. It deals satirically with the ambitions of a daughter of wealthy parents, not quite to "the manor born" socially. The Journalist Series is continued in an interesting article by Hon. John Russell Young, on "Men Who Reigned: Bennett, Greeley, Raymond, Prentice and Forney." Portraits of these famous editors are added, and one of Secretary Seward accompanies "Recollections of Seward and Lincoln," by James Matlack Scovil. In the Athletic Series, Herman F. Wolff gives an account of "Wrestling," of which he is one of the most eminent professors. It is illustrated, as is Charles Morris' description of "New Philadelphia." Karl Blind, a well-known authority on the politics of the Old World, discusses "The Russian Approach to India." Miriam Coles Harris, the author of "Rutledge," criticises "Seventh Commandment Novels," and maintains that fiction gives undue predominance to the sexual relation. Under the heading "An Organ and a Reform," Frederic M. Bird calls attention to "The Pagan Review," and its plans, and discusses the question, "Are Women Free and Equal?" M. Crofton, in "Men of the Day," describes Ruskin, Earl Rosebery, Archbishop Ireland and Justice Lamar. "Josiah Allen's Wife" supplies a short story, "Josiah's Alarm," and Francis Wilson a sketch, "The Firstborn of the Orchard." The poetry of the number is by Ella Wheeler Wilcox, Daniel L. Dawson, Charles Washington Coleman, Floy Campbell, Charlotte Fiske Bates, C. L. Whitney and E. W. Latimer (from the French of "Hippolyte Lucas").

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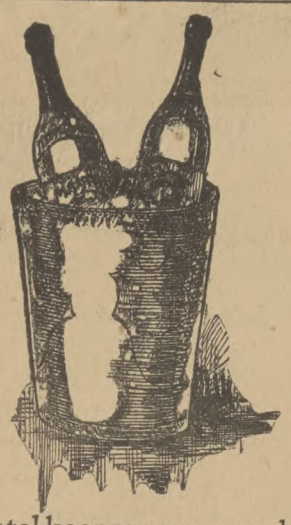

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Publisher's Notes.

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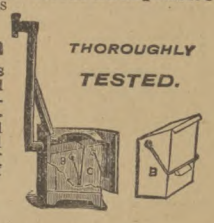

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Since December 15, has been publishing articles on "Reform Forces, and How They Unite," from the pens of noted leaders of reform movements. G. M. Miller, Chairman of the National Reformers, gave first article of the series, and has been followed by Gen. Neal Dow, Mary T. Lathrap, Amos Wells, B. O. Flower, Gen. Jno. Bidwell, Clara C. Hoffman, E. Evans, H. A. Scomp, and Rev. H. A. Delano. Wide attention has been attracted to these opinions of men who speak with the authority of active workers in reform movements. A leading Massachusetts man writes: "I drop your paper to ask you to reprint Gen. Bidwell's letter in leaflet form, for ten thousand homes would be better for reading it. Every true man can say Gen. Bidwell is right, and may I, in thought, word and act, be right also. I will give your price for these leaflets for distribution."

THE UNION SIGNAL

For this week contains articles on Reform Movements from Rev. D. C. Kelley, D. D., the Prohibition candidate for Governor of Tennessee in 1890, and from Joseph Rodes Buchanan, M. D.; an admirable setting forth of Practicable Socialism, by C. H. Zimmerman, whose articles on Taxation in our columns last summer established his power as a thinker on socialistic questions.

Miss Willard, and other leading reformers, will yet contribute their quota to the all-absorbing reform issues. Mrs. Ole Bull and Mrs. Mary Hinman-Abel, noted specialists, will publish valuable articles in

The Union Signal

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Signal Notes.

A FIRM of women tea merchants in London carry on their entire business, with women blenders, tasters, packers and agents.

IF the Gothenburg system regulates the drink traffic, why is it that but two nations exceed Sweden in the amount of alcohol consumed?

WHILE the population of Scotland has increased but thirty-seven per cent since 1858, the lunatics have increased one hundred and sixteen per cent.

AN educated, but not a Christian, Hindoo woman uttered this touching plea: "My prayer and supplication are, 'Oh, God, let no more women be born in India.'"

THE *Christian Union* believes there is no reason for scorning the Prohibition vote, because every voter means an agitator, and because they are supported by the non-voters in the W. C. T. U.

NEW YORK spends about one million dollars a year on its charities and over five million on its police force. With such a record it would seem that the Kingdom of God is still far away from New York.

A MICHIGAN woman has invented and patented glass doors for the cook-stoves, so that no more fingers need be burned in the opening and shutting of oven doors to watch the turkey brown and the bread rise.

THE present day furnishes a peculiar sight in this enlightened country. A man in the state's prison for stealing your purse while he was crazy with drink, while the man who sold him the drink has a seat in the legislature.

LA MARECHALE in reporting the enrollment of one thousand two hundred and forty soldiers in France says that it is difficult to realize the difficulties encountered in their work, but the conversions among the Catholics are especially encouraging.

THE Woman's Club of Philadelphia, with headquarters in the new Century Club Building, rents out the drawing-room occasionally to others wishing to give an entertainment, but with the rule that "no intoxicating beverage shall be served at any entertainment given therein."

AN English physician says that every man who comes to the front in his profession in London is marked by one characteristic, viz: That the more busy he gets, the less in the shape of alcohol he takes and his excuse is "I am very sorry, but I cannot take it and do my work."

IT is said that a young man in Boston spends three nights each week, between eleven and one, in caring for homeless, starving cats by putting them out of misery. Such devotion of time might accomplish much for homeless, vagrant children, but they could not be disposed of so easily.

THE libraries for the blind are not confined to the Bible and some school books, as many people think, but include books of travel, fiction, biography, science, besides editions of the poets, and of music. There are raised maps for general and Biblical study, also star maps for blind astronomers.

THE English Miners' Federation, at the Birmingham Convention in January, voted in favor of a compulsory eight hour law. It is said that this is one of the most important events which has happened of late in the English labor world. The federation numbers one hundred and ten thousand and will soon be joined by about eighty thousand Welsh miners.

THERE is every evidence to prove that the ancient Egyptian women were highly regarded and that a kind of higher education prevailed among them. They transacted business, bequeathed property and acted as regents. Some one has remarked that they must have been good home-makers for the portraits and statues of Egyptian men represent them with a happy, good-natured expression.

People Who Sing

And people who talk in public, clergymen, lecturers, elocutionists, etc., have found Drs. Starkey & Palen's Compound Oxygen of far greater value than any other thing intended for the throat and vocal chords. Unlike all the preparations made for their use, Compound Oxygen increases the power of the respiratory organs and so gives strength and power to the voice. It is also permanent in its effects, and therefore has the great advantage of making them much less liable to hoarseness and loss of voice, with all that this implies to public speakers and singers. Not a single person who has tried Compound Oxygen for this purpose but has been benefitted and pleased. But they must be sure they have the genuine Compound Oxygen, for which address Drs. Starkey & Palen, 1529 Arch street, Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

A Sensational Story

has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial, judging by the unprecedented sales of the Gail Borden Eagle Brand Condensed Milk. Unequalled as a food for infants. Sold by Grocers and Druggists.

Peter Henderson & Co. of New York.

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TO START A GARDEN

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FREE OF CHARGE!

HOW? IN THIS WAY.

Send them 25 cts. to pay postage and packing and they will mail you gratis, their COLUMBIAN COLLECTION of SEEDS, consisting of Succession Cabbage, New York Lettuce, Ponderosa Tomato, Bonfire Pansy, Zebra Zinnia, and Shirley Poppies. (The six packets of seeds named, composing the Columbian Collection, cannot be bought elsewhere for less than 50 cents.)

BUT THIS IS NOT ALL,

for with every Collection they will also add, Free, their Catalogue for 1893 of "EVERYTHING FOR THE GARDEN," provided you will state where you saw this advertisement. Every copy of this grand Catalogue alone costs 25 cts., and its 150 pages are strewn with hundreds of new engravings, and embellished with eight beautiful colored plates, all of which truthfully portray the Cream of everything in Seeds and Plants.

EVERY EMPTY ENVELOPE IS WORTH 25 CENTS.

Purchasers of the Columbian Collection will receive the seeds in a red envelope, which they should preserve, because every such envelope, when enclosed with an order for goods from the Catalogue herein referred to, will be accepted as a cash payment of 25 cts. on every order amounting to $1.00 and upward. These Collections can be written for, or if more convenient, be obtained at the stores of PETER HENDERSON & CO., 35 and 37 Cortlandt St., New York, where Seeds, Plants, etc., are sold at retail all the year round. Postage stamps accepted as cash.

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OUR RAINBOW COLLECTION OF 20 ROSES FOR $1. PREPAID BY MAIL.

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The roses we send are on their own roots, from 10 to 15 inches high, and will bloom freely this summer either in pots or planted in yard. They are hardy, ever bloomers. We send instructions with each order how to plant and care for them. Please examine the below list of 20 choice fragrant monthly roses, and see if you can duplicate them anywhere for an amount so small as $1. They are nearly all new kinds.—We guarantee them to reach you in good condition. The List:—

Duchess of Albany, the best pink rose by far ever introduced. The Bride, pure ivory white. Viscountess Folkestone, elegant fawn color. Meteor, the best rich crimson rose. Franciska Kruger, elegant shades of tawn. Pearl of the Garden, deep golden yellow. The Queen, double pure white. Comtesse de Frigneuse, golden yellow. Papa Gontier, lovely dark red. Dinsmore, bright carmine. Rheingold, beautiful shades of saffron and tawn. Waban, a great rose, in bloom all the time. La France, known as the "queen of roses." Snowflake, pure white, always in bloom. Mad. de Watteville, the beautiful Tulip rose. Bridesmaid, a great garden rose. Mad. Joseph Schwartz, blooms in clusters, very elegant. Dr. Reymont, intense fiery scarlet. Star of Gold, will produce the most yellow buds and roses. Lady Ashburton, long buds, carmine and coppery yellow.

Ballinger, Texas, Nov. 29, 1892.

The GOOD & REESE CO., Springfield, O. Gentlemen:—The 20 ever blooming roses you sent me for $1, arrived yesterday in the most splendid condition, and allow me to say that I was absolutely surprised at the size of the stalks and the amount, length and thriftiness of the roots. I have wondered many times how you could afford to send out such roses for such a small price. Every home in the land should have their yard full of ever blooming roses at this price. Yours, C. H. WILLINGHAM.

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The Union Signal

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX. CHICAGO, February 23, 1893. Number 8

Table of Contents on page 8.

SELF-DENIAL WEEK, APRIL 3-10.

Each white ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's W. C. T. U., sending the same through the authorized channels to the treasurer of her nation, asking her to send it to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

SINCE OUR LAST ISSUE.

A bill has been introduced in the Texas legislature to legalize lynching.

The pension appropriation bill was passed by the House, February 17.

Debate upon Premier Gladstone's Irish Home Rule Bill continues in the British Parliament.

The nineteenth annual convention of Minnesota Y. M. C. A. was held in Winona last week.

Three hundred delegates attended the first Epworth League convention of Wisconsin, February 16.

The annual meeting of the National Educational Association commenced its two days' session in Boston, February 21.

Pope Leo XIII, aged eighty-three, celebrated the fiftieth anniversary of his Episcopate, by a golden jubilee, February 19.

The inquiry into the Whisky Trust began in Washington, D. C., last week by a sub-committee of the Committee on the Judiciary.

The Hawaiian annexation treaty was signed by President Harrison and transmitted to the Senate, February 15, in company with the protest of Queen Liliuokalani.

Hundreds of telegrams have been sent from the loyal citizens of Evanston, Ill., to the state legislature protesting against the proposed repeal of their four-mile prohibition law.

Washington's birthday was universally celebrated as a legal holiday and by appropriate exercises, February 22. In Chicago the Rev. Edward Everett Hale, of Boston, was the orator of the day.

A bill has been introduced into the Illinois legislature, to fine any manufacturer convicted of using drugs or other substances to produce an imitation of pure, distilled or malt liquors.

The investigation of sweat-shop evils has continued in Chicago during the past week, a popular mass-meeting of laborers to denounce the system taking place in Central Music Hall, February 19.

The past week has witnessed a terrible bloodless riot in Kansas between the Republican and Populist forces, for possession of the state house. The Populist governor ordered out the state militia, which refused to carry out his commands because of their Republican proclivities.

A bill was introduced in the Indiana state legislature, February 17, entitled, "To prevent the importation and sale in Indiana of the crinoline hoop skirt," the fine for violating the law to be not more than one thousand dollars or less than one hundred dollars and imprisonment of not less than thirty days.

Cleveland's cabinet appointments are announced as follows: Judge Walter Q. Gresham, of Illinois, Secretary of State; Hon. J. G. Carlisle, of Kentucky, Secretary of of Treasury; Col. Daniel Lamont, of New York, Secretary War; Wilson S. Bissell, of New York, Postmaster-General; Hoke Smith, of Georgia, Secretary of the Interior; John E. Russell, of Massachusetts, Secretary of the Navy; George W. Jenks, of Pennsylvania, Attorney-General, and J. Sterling Morton, Secretary of Agriculture.

THE beautiful song written by Mrs. Katharine Lente Stevenson, corresponding secretary of Massachusetts W. C. T. U., and entitled "We Belong" has been sung with a hearty good will by choir and audience in all of the meetings held by Lady Henry Somerset and Miss Willard in England and Scotland. This song is in the new edition of Anna Gordon's "White Ribbon Hymnal." We hope this will become a household song through all our borders.

HERE is a practical and opportune suggestion for circulating the World's Petition, sent by Mrs. Lillian S. Wells, of Tampa, Fla.: "As the time is necessarily short for circulating the World's Petition our union has decided to give petitions out to fifty school children to circulate and to offer three prizes, two dollars, one dollar and a half, and one dollar, respectively, to the three children obtaining the three largest number of signatures. On March 15, or there about, the fifty will be invited to partake of refreshments and the prizes will be awarded. Where there are Loyal Temperance Legions such an offer would be an incentive to work, and large numbers of signatures might be obtained which could not be otherwise secured."

ON the 23d of February, the date of this issue, Lady Henry Somerset's new paper will be first issued. Mr. Edwin Stout, one of the most capable journalistic writers and managers in London will have charge of the details and Lady Henry will be editor-in-chief. The name of the paper will be: *Woman's Herald—For God and Home and Native Land*, and the paper will aim to do for the white ribbon movement in Great Britain what THE UNION SIGNAL is doing for it in the world at large. Miss Willard will be one of the chief contributors. The paper will be published weekly at Mowbray House, Norfolk street, Strand, London, (headquarters of the *Review of Reviews*) at one dollar per year, the same price as THE UNION SIGNAL.

IT seems very strange that various newspapers and people not in sympathy with the temperance movement like so well to reiterate the falsehoods regarding Lady Henry Somerset controlling public houses in London. The irassertions would make her partner in the transactions of these houses, especially those transactions which have to do with liquor-selling. The facts in the case are these: Lady Henry cannot touch one of these buildings any more than if it belonged to another person, until the lease falls in. She holds the property only in trust, under trustees. Entailed estates do not leave the freedom that outright ownership gives. It seems unnecessary to say anything in defense of one who is acknowledged by all good people to be single-hearted in working for the good of humanity; and it almost goes without saying that Lady Henry Somerset is doing all in her power toward annihilating rather than fostering the liquor traffic.

ANOTHER effort to unite Christian voters against our common enemy, the saloon, has its birthplace in Normal, Ill., and is known as the "Independent Christian Voters' League of America," incorporated December 3, 1892. The members of this organization pledge themselves to vote always and only for candidates who are known to be and have avowed themselves opposed to the saloon in all its forms, "reserving the right of individual preference." We welcome this and any effort which tends to unite our Christian forces against the saloon. And it follows as the night the day that the voter who honestly wishes to free our country from the domination of the liquor power, will learn that the candidates of the Prohibition party are the only ones who will uphold his principles and for whom he can consistently cast his vote. That this new Christian Voters' League may prove a compromise, tending to a complete conversion, is the wish of the mothers, wives and daughters of the white-ribbon host.

IN view of the fact that the sketch of Miss Jennie Casseday did not arrive in time for this week's paper, we give here a few extracts from leading Louisville journals, showing the high regard in which the dear worker was regarded in her native town. Says one:

"Many have died and been buried in Louisville, men known as warriors, statesmen and philanthropists, but it remained for a woman to receive in death the greatest expression of sorrow. The immense crowd that gathered to mourn her departure to a better world was but a fitting tribute to a woman, who, from a bed of suffering, has made her influence for good felt from one end of the country to the other." And another: "Louisville mourns her most useful citizen; the poor have lost their truest friend; earth has given up one of its grandest heroines, and heaven has gained as pure, gentle and great a spirit as ever toiled for God or man." And still another: "The late Jennie Casseday erected monuments more enduring than those of brass or marble. Generations yet unborn will call her blessed, while upon the hearts of thousands now living her name and memory are indelibly engraved."

THE pastor who will coolly and pointedly talk political temperance into the hearts and minds of his congregation on the eve of an election is a motive power in the advancement of our cause. No special eloquence need be his, for the plain and simple statement of the facts is a ringing denunciation of the great evil. And if that congregation be largely composed of Christian voters, they will surely be led to see that their real duty is to vote for principle and not for party. A Methodist minister, of Minneapolis, previous to the last campaign, told his large and intent audience of prominent Christian people, "The liquor question is a question which so directly affects the Christianization of the nation, which has such fearful bearing upon the question of the reign of Jesus Christ in the nation, that you have no business whatever to vote with any party unless it is your solemn and prayerful conviction, that the party with which you cast your vote constitutes the most practical way to kill the liquor business." Carefully considered and thoughtfully weighed arguments from the pulpit on the drink traffic are a vital part of the bread of life which should be administered from the pulpits of the nations.

AN occasion of great rejoicing to all lovers of woman's advancement is the noble action of the Wyoming legislators last Thursday, February 16. The unanimous adoption by a body of men, of the unqualified success of woman suffrage for the past twenty-five years is the strongest indorsement possible. And coming just at this time, when the enemies of the franchise have been demanding a retraction of the privilege, it is an event of no ordinary significance. Here is the resolution in full: cut it out and send to every doubting Thomas:

"Be it resolved by the legislature of the state of Wyoming: That the possession and exercise of suffrage by the women in Wyoming for the past quarter of a century has wrought no harm and has done great good in many ways; that it has largely aided in banishing crime, pauperism and vice from this state and that without any violent or oppressive legislation; that it has secured peaceful and orderly elections, good government and a remarkable degree of civilization and public order, and we point with pride to the fact that after nearly twenty-five years of woman suffrage not one county in Wyoming has a poorhouse, that our jails are almost empty, and crime, except that by strangers in the state, almost unknown, and as the result of experience we urge every civilized community on the earth to enfranchise its women without delay.

"*Resolved*, That an authenticated copy of these resolutions be forwarded by the governor of the state to the legislature of every state and territory in this country and to every legislative body in the world; and that we request the press throughout the civilized world to call the attention of their readers to these resolutions."

MID-DAY.

BY JOSEPH COOK.

TUNE—*Louvan.*

From God I come, to God I go;
He made the east; he made the west;
High, holy noon, transform me so
That I may find in radiance rest.

Pilgrim between two ocean strands,
I see both shores of narrow time;
I hear Atlantic lash its sands,
The far Pacific flames sublime.

Vast outlook from life's Andes' height
Includes the broad Brazilian plain,
But brings Peruvian shores in sight,
And sunset's line beyond the main.

At morn as fast the sun ascends,
At noon as fast moves toward the west
As when at last his journey ends,
And he in glory speeds to rest.

O wealth of noon! O Andes' height!
I lift my anthem to the sky,
And praise the God of noon and night
For life and all its mystery.

God fills all skies. All things are mine
If I am His who moves my sun,
And when it cuts the ocean line
Its day in God is but begun.

Sung as a prelude to Rev. Joseph Cook's tribute to Phillips Brooks.

CONVINCED.

BY IMOGENE ANDERSON.

"But I believe in *personal* work. I believe that when the Lord Jesus Christ walked among men, that was the kind of work He did, and you and I can do no better than to follow His example."

The speaker, Mr. Tilly, was a somewhat angular young English lawyer, having a smooth face, a bright intelligent eye, and a set expression about his mouth, indicating that he had opinions of his own, which he, at least, was bound to respect. His dress was that of an ordinary business man, with the exception of his boots. These were decidedly English, made of cowhide, and sadly needed the blacking brush. Whenever he became in earnest in his talk, he had a peculiar habit of screwing himself around sidewise in his chair, crossing his legs, and looking for all the world like a raw school-boy, with this exception; the school-boy is always painfully aware of his awkwardness, and Mr. Tilly apparently was not. He had been in America several years, and had just hung out his sign in Chicago. While waiting for clients—financially he was in no need of them—he had been studying "How the Other Half Lives."

The rest of the group, gathered in that cozy sitting-room of one of Chicago's elegant West Side homes, were Mr. Stanley, the owner, a jolly little fellow—little up and down, but wide out; Mrs. Stanley, tall, cultured, interesting, a member of the Chicago Central W. C. T. U. and an active worker in their many philanthropic enterprises; and their friend and guest, Mrs. Fitch, a sunny-haired, sunny-natured little woman, and a state officer in a far west W. C. T. U.

Mr. Tilly had met the Stanleys in some of their travels about two years before, and a mutual appreciation had strengthened into friendship. He had dropped in for the evening. One of his first questions had been, "Where is Miss Mamie?"

And Mr. Stanley, with a twinkle in his eyes, had replied: "Oh, young Bosworth has taken her out for some lessons in physical culture. In other words, she has gone skating."

Only a keen observer could have detected the shade of momentary disappointment in Mr. Tilly's face, for he turned at once to Mrs. Stanley, with the remark: "You are worth half a dozen silly girls to help a fellow pass away the time, and if you are not going out this evening I think I will stay and enjoy myself."

"Thank you, Mr. Tilly, thank you. No, we are not going out, and I think that my friend and I can make it rather lively for you and Mr. Stanley."

"Yes," added that gentleman, "I am glad you came to help me out. We had been getting on to pretty dangerous ground when you came in. Politics. And you know what cranks these white-ribboners are when they get on to politics. There is Mrs. Stanley, a very sensible woman in most respects, but for some reason she can't or won't see that you cannot legislate men into the kingdom of heaven."

"And there is *Mr.* Stanley, a very sensible man in most respects, but for some reason he cannot or will not see that the men in authority in our city, state and nation are 'framing mischief by law,' and by their legislation making the way to national corruption just as slippery as possible for the people."

After a general laugh the conversation took a turn, and an hour and a half flew swiftly and pleasantly by. Mr. Tilly was in one of his happiest moods, and kept his hearers in high humor by his description of his English home and boyhood pranks. Finally something was said which again started a discussion on the temperance question (for that question seems to have a faculty of bobbing up very frequently where two or three white-ribboners are gathered), and Mr. Tilly made the remark quoted at the beginning of this narrative.

"So do I believe in *personal* work, Mr. Tilly," answered Mrs. Fitch, "but I do not believe that you and I have quite the same idea of the meaning of those two words."

"Well, Mrs. Fitch, what I mean is hand to hand, heart to heart contact with humanity. This is what is going to save it, if it ever is saved. Only last night I was down at Colonel Clark's Mission, and as I heard the prayers and testimonies and singing—no such singing as we have in our up-town churches—but chords and discords right from the hearts of those besotted, fallen creatures, I felt that here was the solving of the problem, how to save the masses."

"I agree with you perfectly, your ideas are all right as far as they go; but do you think that you have done all the personal work, if you wish to put it that way, that you can for a man when you get him in one of those mission meetings crying for forgiveness, and then turn him loose with his old-time appetite and diseased body, into a street fairly reeking with the fumes of the alcohol which brought him to his present condition? Your own Gladstone said, 'It is the duty of government to make it as easy as possible for men to do right and as hard as possible for men to do wrong,' and I do not see how this can be done except by your *personal* influence and *personal* votes for men who will put their personality into the laws which they make. And right here, I want to refer to a remark Mr. Stanley made in the early part of the evening, in regard to legislating men into heaven. Such a thing is, of course, impossible, but I believe, and so do you, Mr. Stanley, that if we could elect men who would pass laws abolishing the manufacture of strong drink, our harvest of souls at the mission and in the churches would be so great that some of us, out of sheer surprise, would be constrained to say, 'The Kingdom of Heaven is here.'"

"Mr. Tilly, I am too good a Republican to answer that argument, but I think that you, from the standpoint of an Englishman, might have something to say," laughingly replied Mr. Stanley.

"But I have not. She has given me some entirely new ideas and I will have to think them over before I try to answer."

At this juncture, voices were heard outside: "Good-night Mr. Bosworth, I have had a delightful evening."

"Thank you. Good night, Miss Stanley."

The door bell rang and the next minute Mr. Stanley let in his rosy-cheeked daughter.

A medium-sized, brown-eyed young lady, about twenty-five years of age, a graduate of Mount Holyoke, quite an extensive traveler, a well-bred, fluent talker, a typical Chicago business woman, and a sweet Christian describes her very well. As she stands there, for she is too excited over her skating to sit down, one cannot help but be thankful that the girl of to-day, in all her physical beauty and development, is getting away from the bonds and strictures which enveloped her grandmothers.

To Mr. Tilly, with his English notions, she is quite a study, and for the rest of the evening he has neither eyes nor ears for any one save her who, two hours before he had included in the general term, "silly girl."

After giving a racy description of the evening's fun, with one of her abrupt transitions she said: "Maud Brayton and two others are on duty to-night, and to-morrow night it is my turn."

To Mrs. Fitch's look of inquiry she explained that on Thursday evenings, for two years, she had, with two others, taken her "turn" at the newsboys' home on South Clark street—that black hole of Chicago. They let the boys pay ten cents a week, so that each felt he had a sort of ownership in it. There was a reading-room and a game-room. The little fellows always seemed delighted when they saw the "teacher" coming, for then they knew it was time to open the doors.

"How late do you keep open?" inquired Mrs. Fitch.

"Oh, half past ten, eleven, twelve, sometimes it is nearly one o'clock before we close. You see many of them have nowhere else to go, except the saloons, when we shut them out, and some one is always sure to beg us to keep open just a little longer."

Mrs. Fitch, in her good-natured way, was always ready to moralize, and turning to Mrs. Stanley she said: "It seems to me that your daughter is a living example of what Miss Willard calls 'the newest idea in philanthropy—the giving of one's self.'"

"I say, Stanley," began Mr. Tilly, "It seems to me that your daughter is a living example of my pet theory or *personal* work."

"I know your ideas on that subject," flashed Miss Mamie back with vigor; "but I wish to say that if these legalized traps for men were done away with in this city, my boys would have homes of their own instead of having to depend upon us to provide a transient shelter."

Without heeding her remark, Mr. Tilly put in the plea: "May I go with you to-morrow night? You know that I am making a study of some of your social problems this winter."

In a careless tone she replied: "Oh, yes, if you wish; but I am afraid you will find it a rather disagreeable place for one of your fastidious habits. My boys are not always the cleanest in the world."

The next evening he was there at the appointed hour. They took a carette which jolted them along past the beautiful residence portion of the city, on and on past hurrying crowds, past saloons and decorated windows, past all sorts of signs guaranteeing amusement within. Miss Mamie finally signaled the driver to stop and they climbed out, still several blocks from their destination. They hurried along over the slippery walks, sometimes jostled by a drunken man or woman, nearly every door passed being a saloon or some vile den. It scarcely seemed possible to Mr. Tilly, accustomed as he was to the ways of the world, that so much sin and degradation could be not only tolerated but condoned in a Christian American city. His ideas on *personal* work were expanding. He had other thoughts, too, which made him clasp his companion's arm tightly. She looked at him inquiringly. She had almost forgotten his presence in trying to see some of her boys among the motley crowd.

"Do you think it is safe for a girl like you, in such a place as this, even with an escort? It makes my heart almost stand still, to think of what might happen to you." There was a strange earnestness in his tones which she has never heard before and which sent a thrill through her. For the first time in thier long acquaintance she dared not look him in the eyes Turning her head, she answered:

"Don't worry about that, I am not the least bit afraid. They all know me here and there is a sort of honor among them that protects me. The Bethesda Mission is just beyond and a little white-ribbon woman has gone down there night after night, for years. They know we are here because we love them and want to help them."

They were now in front of the "Imperial Sample Rooms." Entering a side door they passed through a passage-way saturated with whisky fumes, and on up a flight of back stairs to the boys' room. Her two confrères were already there and the game-room was filled. Miss Mamie was hailed with noisy delight. She passed, at once, into the reading-room, where several of the older ones were supplied with books and had settled themselves for the evening, being first assured by her that she would not read aloud that night.

Mr. Tilly drew his chair up by the librarian, and in an undertone, so as not to disturb the readers, he said: "Miss Mamie, I have always preached against the political part of your mother's beloved temperance work; but I see to-night that such institutions as this and Col. Clark's Mission and the Keeley Cure, are but as drops in the bucket against all this legalized tide of sin, made enticing for even little children. From this time forth I shall be a stronger advocate than ever of *personal* work, such as was done by our blessed Master; but I shall also insist that Jesus Christ go to the legislature and to Congress."

While he had been speaking in low, thrilling tones his hand had reached out and clasped hers. "I intend to be an aggressive worker," he continued, but just then his eyes caught those of two boys who dodged behind their books as he looked up. Dick whispered:

"I say, Bill, I bet that's the teacher's feller."

"Well, I hope he's a good 'un, but he'd better not be takin' her away from us. We have fust claim, don't us?"

At 11:45 Bill and Dick and all the rest had vacated, and for some reason the slow carette did not seem long jolting its way back to distant West Adams street. But the next evening Mr. Stanley concluded a rather lengthy private interview with Mr. Tilly with the caution: "You'll find Mamie is like her mother, very sensible in most ways, but in regard to mission work and politics, you'd better let her do as she pleases. I've found that's the easiest, and I don't know but they are right, after all."

Polo, Ill.

THERE may be a root of righteousness of life that is deeper than the root of evil. Though it be not our discovery, it may be discovered to us. The conviction of sin may come with the conviction of righteousness and with the discrimination of evil in the judgment, that is, the coming of the light.—*Elisha Mulford.*

UNION OF REFORMERS.

BY FRANCES E. WILLARD.

The way for reformers to get together is just to—get together.

Three or five leaders of each movement—temperance, labor, woman suffrage, etc., should meet and make up a consensus of opinion, studying their points of agreement and making their results known to their respective guilds. Then let this consensus go before the executive committee of each guild, and by them let a more general conference be called.

The very effort at such a *rapprochement* creates a more harmonious atmosphere of thought, feeling and volition; smooths away asperities; promotes a better understanding and the fellowship that must evermore be based upon such understanding, and will lead toward what we all desire—such a massing of the forces of reform as shall make results for humanity assured within the next decade, and bring on the time of hope—"when the mists have cleared away."

Eastnor Castle, England.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

ANOTHER SOUVENIR COIN.

The special object of Mrs. Palmer's recent visit to Washington was to lay before the appropriation committee of Congress her plan of a souvenir coin commemorative of Queen Isabella's part in the discovery of America. As the entire Exposition is monumental to Columbus, it seems proper that the Board of Lady Managers should devise a way of acknowledging and perpetuating in memory the services of the Spanish queen.

The ladies have submitted their spring shopping list to Uncle Samuel, with approximate cost of items, and the amount is $98,400. They ask that whatever the appropriation be, $10,000 of it be in souvenir coins of the denomination of twenty-five cent pieces. The design they submit has upon one side the head of Queen Isabella, and on the reverse side the Woman's building, the latter being emblematic of the honor conferred upon women by Congress in making a board of women part of the Exposition management, also of the recognition given the industries of women.

HISTORIC STATE BUILDINGS.

Most of the state buildings represent a history as well as a purpose. New Jersey proves her patriotism by modeling hers after Washington's headquarters at Morristown during the winter of 1779-80. There Alexander Hamilton spent the long winter, and if traditional romance be true, there he met the lady he afterward married. That roof had covered such men as Lafayette and Kosciusko, "Light Horse" Harry Lee and Israel Putnam and Benedict Arnold. A bronze statue of Washington, from the same model as the one cast for the site of the battle of Trenton, is to be placed in front of the New Jersey building. No exhibits will be displayed there, but it will be used for the offices of the directors from the state, and as a club house for visitors.

Californians will be "at home" in a copy of one of the old Dominican Mission chapels of southern California. It is a one-story structure crowned with a large flat dome. Roof gardens will heighten the semi-tropical effect. It is one of the largest of the state buildings, being 500 by 110 feet upon the ground, and eighty feet to the central elevation of the dome. Schmidt's colossal figure of California will be inside, for which it is the proud boast that one of her own fair daughters furnished the faultless model. The California room of the Woman's building promises to be one of the most beautiful also. The paneling is furnished by the redwood lumber dealers, and two thousand dollars has been raised to pay experts for carving and graining. The cactus will dominate the decorations, appearing nearest its state of nature in the cut glass windows where the glowing effects of the cactus country are marvelously reproduced. The panel designs follow, in a free way, those in vogue in Spain four hundred years ago. In this room as in all others, the mirror is the center of feminine art—no pun intended—and the choicest works cluster about it. It is placed under the exquisite redwood mantel, over which is a panel with the great shield of the state, carved in fine relief. On the floor before it is the biggest grizzly bear skin ever grown in the state, and near by, upon an onyx pedestal, a bust of Mary Anderson, attests the honor in which the gifted dramatist is held by the women of her native state.

The ruined palace of Mitla is rebuilt for Mexican headquarters in Midway Plaisance, furnishing an interesting model of American "ancient architecture." How the denizens of the hoary East will smile at our "old" things!

THE VIKING SHIP.

Storm-hardened Norsemen are not to be outdone by sun-bred Spaniards in bravery on sea or land, and so it happens that the chiefs of the transportation exhibit are notified to expect in April the arrival of a *fac simile* of the craft in which Lief Ericson sailed from Norway to the New England coast. The building of the boat, to arrive here in the spring if wind and wave permit, has a history highly flavored with romance. In the winter of 1879-80 a Norwegian sailor amused himself with exploration of a sand hill in the outskirts of Sandefjord, which had long been known as "Kingsmound"; and was reputed to be the burial place of a viking and his earthly possessions, which of course included a ship. Experts from the Royal University in Christiania came out to investigate, and decided that the vessel exhumed and in fairly good state of preservation, was of the build of nine hundred years ago. In it was the skeleton of a man, encased in armor and surrounded with oars and other necessities of navigation in his day. Since that time the viking ship has been one of the choicest relics of the University. It is now reproduced and will be equipped as for the storm-kings of a thousand years ago. The beam is sixteen and a quarter feet and there are thirty-two oars, each seventeen feet long. Little sail is carried, as the sturdy old mariners preferred to depend upon the oars in their own strong hands, rather than to wait upon the caprice of the wind. Twenty picked men under command of Magnus Anderson, the modern viking, all in ancient costume, will man the boat, starting for the World's Fair, without accompanying ship of any kind, and which, if the voyage be successful will reach Chicago by way of the Erie Canal and the great lakes.

RELICS, KNICKERBOCKER AND OTHERS.

Staten Island ladies are getting together a collection of relics of early settlers of Manhattan. Among them is a shirt of Peter Stuyvesant's and an infant dress of DeWitt Clinton's—the first governor of the state—also his family Bible. A file of early newspapers cannot fail to be interesting, especially when read in collation with the forty-page morning journals of present date. A silver communion service, presented by Queen Anne to the Moravian church of New York, will be loaned to this collection. British women are relic-hunting too, but unfortunately they are obliged in the main to content themselves with copies and *fac similes* which lack the interesting flavor of antiquity. Princess Christian will send her Bible, with an embroidered cover like the one Queen Bess' Bible wore. Of course a Bible is always "good" and "interesting," but I doubt if this book excites as much reverence, as the big, gilt-edged, honest-bound one we have seen under Mother Thompson's arm at our W. C. T. U. conventions. I doubt again if it or its royal prototype was ever read to so good purpose as was dear Mother Thompson's Crusade Bible.

Chicago, Ill.

SYSTEMATIC METHODS IN REFORM.

BY GRAHAM WALLIS.

[Verily London is the heart of the world, and no city throbs more warmly for humanity, notwithstanding the misery and sin that center in the world's metropolis. There is no home in all the city, with its six million of inhabitants, that is more truly a beacon-light of a better future than that of Mrs. Hannah Whitall Smith, or, as she is called in England, Mrs. R. Pearsall Smith. Her husband heartily seconds her work in every good cause, and forwards movements for the uplift of humanity to the extent of his power. Mrs. Smith declares that she knows no better illustration of practical, systematic methods of reform than are afforded by the white-ribbon army; that of all the societies with which she had ever been connected this is the one that most steadily and persistently seeks out the cause of the evils which it was instituted to cure. She suggests the value of establishing schools of method in England at which young men and women may learn what not to do and what to do in the work of philanthropy and reform, stating that the schools of method, now carried on in all parts of the United States by the W. C. T. U. are, to her mind, the best method of putting at the service of many the expert knowledge of the few.

On the 16th of December these good friends of philanthropy convened in their attractive home upon the Thames embankment, Westminster, a party of earnest-hearted men and women to listen to Mr. Graham Wallis, a young university man of fine presence, undoubted talent and devoted purpose. Mr. Wallis writes as well as speaks, and is known to the readers of some of our best magazines. He also studies and investigates the work of reform and philanthropic guilds in the endeavor to help found these movements on the principles of cause and effect. I give the following from notes—an outline of his suggestive lecture. FRANCES E. WILLARD.]

THEN AND NOW.

"Clara, Clara Vere de Vere,
If time be heavy on your hands,
Are there no beggars at your gate,
Nor any poor about your lands?
Oh, teach the orphan-boy to read,
Or teach the orphan girl to sew;
Pray heaven for a human heart,
And let the foolish yeoman go."

This was the concept of a great mind some fifty or sixty years ago. It was where the world then stood in its notion of philanthropy. I do not say that in these days we love our fellows more, nor that we are more intelligent in our methods of philanthropy, but we certainly go at it differently. The Clara Vere de Vere to-day would unite her forces with those of other women, equally good and intelligent, and endeavor to have wages raised or get up a Trades Union, so that those needing help could have the self-respecting opportunity of helping themselves. The beggar at her gate would not receive a shilling from her lily-white hand, but would be handed over to the associated charity committee who would take up the case, investigate it and do for him, not in one spasm of kindness but right along by a systematic plan, what it deemed best.

She would certainly not make an effort to teach the orphan boy to read, for Lady Clara Vere de Vere does not know how to teach, and should she try, the law would prevent her doing so because she has not had the necessary discipline. The orphan-boy would fall into very poor hands if she attempted to instruct him. If she took an interest in him it would be her business to see that a good school-board was elected, and expert teachers thoroughly trained to teach him after the most approved methods; nor would she dream of offering to teach the orphan girl to sew, for we have changed all that. The orphan-girl is as much to be taught to read as her brother, and what a good thing that is for the future homes of England, since the mothers of the race determine its future and its fate.

Now we can plainly see that a great change has come about, and a reasonable being naturally asks, why is it? Why do we not found our expectations for the less fortunate classes on the casual impulses of the so-called fortunate who live in our large houses? There is a reason—indeed there are many. I will mention one. In 1868 and 1870 we enlarged the suffrage in this country so that every man counts for one vote. This made every man of more value to the state than he had been; indeed, the state was to a degree dependent upon his intelligence and patriotism; therefore, by the laws of mind, the state could not do other than take this new citizenship in hand to educate it and improve its conditions. Indeed, this new citizenship had in its power the bringing about of these improvements for its own sake, so that the state and the individual played into each other's hands, having discovered that their interests were practically the same. Nothing else could have brought this new perception into the brain of the voter and the government. And it is believed in these modern days to be of more importance that the average citizen-voter, nay, even the lowest citizen, should be improved in his education and belongings rather than that Lady Clara Vere de Vere, by the old-fashioned process of charity, might secure for herself a "human heart."

Another reason is that scientific principles are now at the top. We have learned to study causes, to follow out the natural method rather than the artificial. We now believe that in order to be of the highest value to the state, men must live in comfortable houses, they must have a shorter day's work and the chance of making the most of themselves. The industrial development of this age, the opening up of new areas of country and the wonderful progress of invention have put skilled labor at a premium. Suppose that in the day that Tennyson wrote his poem, Lady Clara Vere de Vere had lost her fortune, and had been obliged to become self-supporting, what would she have done? She would have tried to be a nurse or teacher. These were about the only vocations open to which she could have turned her hand, but she would have been exceedingly sensitive on the subject of salary and not have allowed it to be mentioned except in the most roundabout manner.

How is it now? If a lady of fortune becomes self-dependent and she decides to be a nurse, she goes directly to a professional school, makes herself informed as to the latest methods of conducting that art; or, if she is to be a teacher, she takes a course of study severe and thorough. In fact she knows it will not answer to be a mere dilettante; if she would succeed it must be as a professional. Amateur work is going out, expert work is coming in. A lady of fortune will be proud to be a skilled professional and will accept her check at the end of the month with perfect frankness, indeed, with not a little of self-congratulation.

In view of these wonderful over-turnings the whole subject of charity has taken on a new aspect. Here in London it is perhaps more complicated than in any other city on the globe, for it consists of a conglomeration of great towns under entirely different governmental auspices. For instance, the areas of the school boards in any given district of London are under altogether different management and are in themselves different area from those of the associated charities, the vestry union, the state charity, hospitals, work-houses and insane asylums. If nine or ten athletic spiders were dipped in different colored paints

and had set out to travel over a card-board of large size they would arrive at about as satisfactory a map of London, in respect to the location of its different areas of supervision, as now exist.

So of the inside of this great London, it is only known that it has a heavy indigestion. Rates, medical officers and school boards and so forth, are talked about but with a feeling that these are subjects it would be rather better not to refer to at the dinner-table—because they are too disagreeable. Now out of all this chaos, the honest, hard work of experts must before many years bring a cosmos of simple, direct and understandable administration, but this will have in it very little of romance.

The changes that have taken place in our charities might be further illustrated by an analogy. In former times the patriot who would fight for his country imagined himself moving forward at a brisk pace, waving a sword in his hand in the midst of ambushed enemies; but to-day nobody carries a sword except a few of the leading officers, and they do so, not that they expect to come near enough to the enemy to use such a weapon, but for the purpose of pointing the men to their positions in the field. It is batteries and not swords that do the work. We look upon Von Moltke as the greatest general of our age, and it is rather unromantic to think of his methods; instead of being a plumed knight of the fray in the forefront of the field, he sat at a desk, with thirty or forty railroad timetables before him, planning how he could most rapidly, effectively and economically mobilize the German army. He had samples of leather of every kind, that he might choose the best from which to make the soldiers' boots; he had sandwiches in great variety brought to him, that he might taste and learn which were the most nutritious and took up the least space. In all these he was most thoroughly drilled before the battle came. He knew every inch of the ground; he knew every inch of the territory of France as if it had been his own door-yard, and he could send his troops where they were most urgently required.

Lady Clara Vere de Vere, if she had heard of a fever case, would have taken a basket on her arm, containing carefully assorted dainties, and tripped over to see the patient. In London the officers whose duty it is to keep us clear from small-pox and fever sit at a table where is spread out a map of London. Pins with black heads indicate the fever districts; pins with red heads indicate the small-pox districts. They have inspectors going constantly from house to house, reporting cases which are indicated in this manner. The moment a case is reported, an inspector is instructed to look into the sewage and every detail of the sanitary condition of the house where the patient is, and with the precision of army regulations, the patients are cared for and isolated from those around them. All this is done on a scientific basis, not alone to help the one smitten with fever or small-pox, but to bring to an irreducable minimum the evils that would flow out to those about them; for we have learned something of the solidarity of the human race, and that the ill of one is not, poetically, but in a very practical, every-day fashion, the ill of all.

London, England.

(*To be continued.*)

A SPECTRE OF THE MIDDLE AGES.

For Prohibition Contemplation.

BY FELIX L. OSWALD.

The Buddhists hold that sinners and lunatics are liable to the doom of re-incarnation, and judging from the logic of a communication to the Chicago *Champion*, of January 12, 1893, it would seem that a political economist of the fifteenth century must have reappeared in our city.

Under the pretext of quoting a few "Facts *vs.* W. C. T. U.," the author of that article informs his readers that our association forms a mere speck among the great parties of the United States, but that we increase our power for evil by a rather clever organization, and are "ever ready for despotic mischief." "It needs no argument," he says, "for those who have closely watched the working of prohibition laws to understand that these laws are not only the greatest obstacles to the success of real and steady temperance, but are fearfully fraught with corruptive and demoralizing tendencies, while they want only aim to destroy laudable and remunerative branches of our agriculture. Did I possess the science and genius of an Archimedes, or of a LaPlace, or that of the statistician in the department of agriculture, the logic of my figures would soon exhibit the enormous injury that prohibition entails upon the industries, commerce and the agriculture of our country, but in the absence of those valuable qualities I will merely take you across the ocean—in imagination only, of course, and show you something more sensible, and therefore better, than the misguided and destructive policy of our W. C. T. U. and their friends, the methodical soul-medicine man. I will at once call your attention to France and Germany, as examples worthy, in some respects, of imitation. The wonderful growth of her potato-glucose factories, unrestricted by government, which Germany has witnessed within the last thirty years, is proof evident that the wine production of that country, aided by the science of Dr. Gall, has been in great demand, profitably and largely attended under the fostering care of clear-sighted and prudent rulers. France has seen, within the same period, the number of her vineyards increase from five to eight millions of acres, over a sixteenth part of all the land capable of her cultivation, producing for each head of her population about forty gallons of wine per year, the gross amount in cash being over three hundred millions of dollars. This industry gives employment to more than six million of men, women and children, nearly two million merchants, agents, clerks, etc. None but the W. C. T. U., or a maundering sentimentalist will dare say that these advantages do not overbalance the noise made by a few inebriates; while it is a well-known fact that, morally speaking, France has not, through this increase in the consumption of her wines, grown worse and more disorderly than the United States. We all know—I mean those who can know something, that France, as a whole, whether beer, cider or wine be the usual beverage, is a sober country, whose government takes special care to promote, encourage and protect a business so productive of good results to the nation. There no legislature, no congress attempts, under pressure of W. C. T. U., to legislate against the natural right of man to eat or to drink whatever his constitution and temperament demand; but the civil authorities carefully and fearlessly regulate the police, and, in earnest, do take care that the quiet and order of the citizens be not wantonly disturbed by bums, and that their food and drinks be not over-adulterated to the danger of life. In our ignorance of some good things—were we a people prone of imitation, such, of course, might probably be followed here with similar advantages to our people, but this will hardly ever suit those ambitious, restless minds infatuated with the aberration of total abstinence, and who under all circumstances, have made up their mind like the W. C. T. U., that Mohammedan prohibition is the only thing for Christians, and that their will must prevail against common-sense and general prosperity. E. B."

Now compare that article with a pamphlet which a champion of the "Slave Dealers' Protective Association" published in Constantinople during the winter of 1493. "The Abolitionists," he says, "form only a drop in the great sea of the Ottoman Empire, but they are noisy, arrogant, restless, and so cleverly organized that it must wring the heart of a true believer to contemplate their power for mischief. Prudence forbids to denounce the male supporters of the baneful heresy, but I cannot help mentioning its female converts, whose lack of political insight makes their fanaticism specially perilous to the true interests of the nation.

"By Omar (whose name be exalted!) it needs no arguments for those who have closely watched the working of abolition laws to convince them that they are not only an obstacle to the progress of true freedom, but (by obliging orthodox mussulmen to kidnap and cudgel their niggers under cover of secrecy) are fearfully fraught with corruptive and demoralizing tendencies, while they want only aim to destroy laudable and remunerative branches of enterprise. Did I possess the science and genius of an Averroës or an Abulfeda, or the documents of the Padisha's treasurer, the logic of my figures would soon expose the enormous injury which the attempts at abolition entail upon the industry and the commerce of the Empire; but in the absence of these valuable qualities, I will merely take you across the Mediterranean (in imagination only, of course, do not let your dread of water take alarm) and show you something more profitable, and therefore better than the misguided and destructive policy of our abolitionists and their friends, the pharisaical Ulemmas. Let me call your attention to the state of affairs in Tunis and Morocco, as examples worthy of imitation. The wonderful development of the slave-jacket, whip-handle and chain factories of Tunis is due to the enlightened tolerance of the Tunisian government.

"Morocco, within the same period, has witnessed an increase, both in the number and the efficacy, of her man-hunting caravans, and the slave-pens now cover a sixteenth part of the building ground of all the principal cities. These industries give employment to millions of workmen, drivers, merchants and agents. It is true that a few hundred thousand unbelievers succumb to the fatigues of the overland journey every year. Some ten or twelve thousand persons are said to perish in consequence of nigger-insurrections every month, and a few hundred houses and certainly not more than one hundred square miles of grain fields and orchards are destroyed by fugitive slaves every week. The indolence and the vices, unavoidably connected with the possession of slaves, may have slightly lowered the physical and moral standards of the Mohammedan nations, but only maundering sentimentalists will weigh such trifles against the enormous profits of the slave traffic. The main objection of our adversaries is the noisiness of the slave market—the shouts and occasional profanities of the drivers, and the shrieks of the wretched unbelievers. In Morocco, no legislature, no Junta of Emirs attempts, under pressure of female fanatics to interfere with the natural right of a mussulman to enslave all the Giaours he can catch and to treat them in any way his business exigencies or his temper may suggest; but the civil authorities vigilantly and fearlessly suppress the first symptoms of insurrection, and take care that the quiet and comfort of true believers be not too frequently disturbed.

"Were we a people able to profit by the experience of our neighbors, a similar course might be followed here with similar advantages to our people (dervishes as well as laymen, for many African slave dealers are liberal supporters of the true faith); but this will hardly ever suit those ambitious, restless minds, infatuated with the delusions of total abolition, and who, under all circumstances have made up their minds that Christian abolition is the only good thing for the followers of Mohammed (whose glory be exalted) and that their will must prevail against common sense and prosperity. ELIHU BENSHEYTAN."

Cincinnati, O.

JAPANESE ACCOUNT OF MISS WEST'S FUNERAL.

DEAR UNION SIGNAL:—We venture to say no more impressive funeral services of a private person have yet occurred among foreign residents in Japan than those taking place yesterday in Tokio and in Yokohama in memory of Miss Mary Allen West of the W. C. T. U. of America. The following is the account published in the Yokohama *Gazette* of December 17, which will be of supreme interest to American friends. J. H. B.

FUNERAL OF MISS WEST.

Reaching the Methodist church at Azabu late, owing to the detention of the train, we found a hearse and carriage and a large train of jinrikishas drawn up before the building. Entering, we found the service in progress, the pastor (Rev. Hiraiwa) speaking, he was giving the substance of Rev. Dr. Cochran's English address, who had just preceded him. The Rev. Dr. had given a sketch of Miss West's career in America and here in Japan and exhorted to following her example. The Scripture, the latter part of 15th chapter 1st Corinthians, had been read by Rev. Ibuka, president of the Meiji Gakuin. Prayer had been offered by Rev. Mr. Miyama, pastor of the M. E. church of Tsukiji. The hymn, "Rock of Ages" in English had opened the services. The hymn, "The Sweet By and By," in Japanese, with a prayer in English by the Rev. Jas. H. Ballagh of Yokohama, and the benediction, pronounced in English, by the Rev. Mr. Daniels, of America, brought the impressive services to a close. The church, galleries and floor were filled with a most deeply sympathetic audience; and a good number of European ladies and gentlemen were to be seen in the audience. A large number, indeed all the leading pastors of Tokio and prominent persons in Christian temperance work, were present. The attendance of Japanese ladies was also large, fully one-half of the audience on the ground floor. His Excellency, Governor Tomita, was present, and accompanied the procession from the church to the Shinbashi station. The procession was several blocks in length. Foreign and native gentlemen, pall-bearers, preceded the hearse, and the members of the Temperance and the Women's Reform Societies followed, the gentlemen on foot and the ladies in vehicles. It took a whole hour from the church to the station. A large number of the police, chiefs and subalterns were in attendance. Ample time elapsed at the station for placing the casket in the special car with a guard of honor attending it, consisting of the president of the Tokio Temperance Society, Hon. Taro Ando, Mr. Nemoto and Rev. Miyama and a foreign clergyman. The exquisite pall of velvet lined with white silk, with The Woman's Reform Society embroidered on it in Chinese gilt characters, and "They may rest from their labors, and their works do follow them," W. C. T. U. in English cursive letters, also in gilt embroidery, was cast over the casket, and the floral tributes, one from Kanazawa of artificial paper flowers framed on a star of moss, with wreath and cross of choice flowers, were placed upon it. The large company of men and ladies stood reverently with uncovered heads till the train bore their deeply loved and much-lamented friend's body away from them forever.

Arriving at Yokohama a larger company still, but all on foot, consisting in good part of the young ladies of the missions schools, met the corpse at the station. By the kindness of the railway officials the hearse was allowed to be run into the station as at state funerals, and the heavy casket was transferred safely to it with no small difficulty The excellent workmanship of the casket, made at Kanazawa, reflected great credit on the workmen and kindness

of the friends at that distant part of the country. The procession, headed by a single bannerman, carrying a white paper banner, giving the name of the deceased in Japanese, followed by the officiating clergymen and the hearse, the latter followed by the representatives of the temperance and reform societies of Tokio and of Yokohama, the school girls, church members and others, made an imposing and most orderly procession. The store fronts of Main street were filled with interested spectators. Reaching the church, the muffled toll of the bell, the American and Japanese ensigns draped above the gate, the entrance columns covered with white and black canvas, the inside of the church beautifully trimmed—two beautiful silk Japanese and American flags hanging half-folded in front of the organ, a rosette of palm leaves, tied with a white ribbon, between them, and on either side in front of the organ two long Japanese texts, suspended and ornamented with vine leaves, Rev. 14:13 and I Cor. 15:58, while on the side walls, in large letters of evergreen, were, "She hath done what she could," while on the end wall, back of the pulpit, on either side of the organ, was the inscription, "It is all right"—the last words of the deceased—made an impression that all things had indeed been done well.

The pulpit desk was draped in white and black, and the pure white pall, with its gilt letters and its wreaths of pure white roses and lilies, gave a joyous aspect to the solemn obsequies that was most befitting, so pure, so holy, so peaceful and so triumphant a death. The services opened with a funeral march on the organ, Miss Moulton performing, followed by a Japanese hymn, sung by a trained choir of young ladies of the mission schools, and all the congregation joining in it. The Rev. Aibara Eiken, pastor of the Methodist Episcopal church, presided. Rev. Kawakatsu, pastor of the Baptist church, offered a fervent prayer of thanksgiving and entreaty. Rev. E. S. Booth read in English a part of the fourteenth chapter of St. John, and Rev. Inagaki, pastor of the Kaigan church (Union), where the services were held, read in Japanese the 90th Psalm. An English hymn was sung by the choir and English speaking persons present, many of whom were Japanese. Mr. Hayashi, president of the Yokohama Temperance Society, read a terse and most sympathetic account of Miss West's life and labors. It was a model of condensation and tender appreciation, befitting Mr. Hayashi's well-known Christian and artistic tastes. He was followed by a short address from Mr. Nemoto, who had been a faithful worker and attendant with Miss West, giving an account of her labors in Japan since her arrival on the 13th of September last and her first public address the next night from the pulpit in front of which her remains were, three months later, placed for these last loving tributes of her friends. He narrated, beside her indefatigable labors in temperance, her large and sympathetic interest in all that concerned the welfare of the Japanese people, *e. g.*, on the 3d of November, at the review on Her Majesty's birthday she observed how common was the use of paint, *oshiroi*, on the faces of young girls. She lamented this as unreal, untrue and not consorting with the words of Him who was the way, the truth and the life. Again on November 6, visiting the Diet buildings, she met some official, and learned how small a number of the 40,000,000 of Japanese subjects could vote for representatives; she lamented this, and expressed the wish that every Japanese subject could be so raised by Christian teaching as to be allowed a right to vote. He gave an account of her last sickness, and especially of her last day, when the telegram reached her at that very hour from President Hayashi that prayer was to be offered at three p. m., December 1, by all the temperance societies on her behalf, she answered, "Everything was all right! It was all right! She had nothing more to desire." At seven o'clock that night she entered into rest, surrounded by loving hearts and tenderly ministering hands. He mentioned the names of Rev. and Mrs. Winn and of Misses Porter and Lafferty as indefatigable in their services.

The Rev. Mr. Daniels, evangelist of the M. E. church of America, was called upon for the English address. He said he felt it a great honor and privilege to be called to speak at the funeral service of this eminent Christian woman. He supposed he was called to take part in the commemorative services from the relations he had sustained to the work of the society represented by this grand and beautiful life. He remembered the night, nineteen years ago, when the W. C. T. U. was launched. The first public meeting of that now world-wide community of eminent Christian women took place in the church of which he was the pastor, the Park Avenue church, Chicago. Among others were Miss Frances E. Willard, Miss West and others who, in his pulpit made their first public address. So again in Scotland he was made an honorary member of the W. C. T. U. before America would allow a man to be a member of their society. Perhaps for these reasons he had been called to speak of this most worshipful and foremost society in the world next to the Christian church. Some time before this organization, a singular outbreak took place, which he hesitated not to call an inspiration—a divine inspiration—that this company of ladies under the leadership of an ex-governor's wife should visit the saloons for prayer, thus charging the lion in his den. Soon all Ohio was ringing with the fame of the crusaders. Miss West was not then in it—her state of Illinois was somewhat later. In Cincinnati, a city given over almost to intemperance and low class saloons, the ladies organized into bands, appointing captains to lead them forth to designated districts, to gather in the street in front of the saloons and by singing and prayer to conquer their keepers. The results made the saloon-keepers furious, as many had closed up in consequence of these attacks. One infidel German loaded a small cannon and placed it at his door, and with lighted torch threatened to blow them all to pieces if they besieged him. This was a new experience for women who were not Amazons. They did not know how far he might be intoxicated and how desperate the deed he might commit if they proceeded, yet they felt they could not recede. So they began what they thought might be their own funeral hymn, "Jesus lover of my soul," etc. They had not gone far till the torch began to lower in his hand and tears to glisten in his eyes. They then changed the tune to the ringing march, "Jesus the water of life will give freely" till it was not long till his great German heart was touched and he cried out "Oh, womans stop that singing! I will no more sell beer!" That was a victory given them of God who hates whatever hurts His children. The W. C. T. U. commenced in the Park Avenue church, now comprised fully one million "white-ribboners" as they are called in all the world, since they have now become international. The white silk pall on the casket of this honored sister, with its gold embroidered letters reminded them of that great company clad in white robes—robes of shining whiteness, among whom their sister had gone to take her place, and God grant to you, and to each of us alike, faith to overcome by the blood of the Lamb. Rev. Kota Hoshino, head master of the Ferris seminary, preached a most suitable discourse, a sermonette, having all the breadth but not the length of a sermon on Acts 20:24. "None of these things move me, neither count I my life dear unto myself, etc." His subject, the martyr-spirit, the spirit of Christianity, was pertinently illustrated by the lives of the Apostle Paul, Henry Martyn, Dr. Livingstone, John Howard and others. The leading idea of all these martyr-spirits, was that this world was under Satan's rule and was to be delivered at the expense of great personal efforts and even of death itself. Miss West's mission was the rescue of the human body from all that defiled, since it was the temple of God. Her labors were with all believers and Christian workers without distinction of sect. In the short period of less than three months she had traveled, it was estimated, over seven-tenths of Japan and held meetings among companies of a few hundreds to those of thousands. In every place and case, no matter what the difference of the audience was, she used the same style of speech and matter of address. In every case it was Christ's truth to overthrow Satan's rule. In regard to her death at Kanazawa, away from home and friends, it was only in keeping with the whole of her mission to Japan. She came not for purposes of pleasure or sight-seeing, but to lay down her life if need be for the cause. He spoke of her courage, landing in a small boat on the boisterous day of her arrival at Yokohama, of her physical strength as she first appeared among us. No debilitated body, but strong in body and soul she entered on her work of conquest here. Like the Spartan mothers of old who counselled their sons not to return unless bearing their shields or be borne home upon them, so they esteemed Miss West was being borne home on her shield. She had set out voluntarily, and now returned honored and lamented by all who knew and loved her. As the captain of their salvation gave an example to his followers, so Miss West left a shining example for the young, and for all to follow. Both these addresses made marked impressions on the audience and called forth a suppressed but hearty assent from many hearts. Prayer in English was offered by the Rev. J. H. Ballagh and thanks were returned by Mr. Ninomiya on behalf of the Yokohama Temperance Society and Woman's Reform Society for the attendance of so many and from distant places. A hymn in Japanese was sung, and the benediction was pronounced by the Rev. J. C. Davison, of Tokio. There were a number of Tokio foreign residents in the audience. Among them Dr. W. Norton Whitney, of the United States Legation who, together with the Honorable Mr. Combs, the United States Minister, has been indefatigable in services in connection with the death of Miss West and in making arrangements for sending the body home to the United States. The remains will lie in the chapel of the Union church until Monday, when they will be transferred to the steamer for transmission to San Francisco. Meetings of temperance societies and the Woman's Reform Society will be held to-day and to-morrow in Tokio. The latter will hold a memorial service to-morrow afternoon (Sunday) at the Koseikan, Tsukiji. European and Japanese addresses will be made.

Yokohama, Japan.

BY HARRIET B. KELLS.

And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; That ye be not slothful, but followers of them who through faith and patience inherit the promises.—Heb. 6: 11, 12.

A letter comes from Miss Evelyn Graham saying: "I send $10 from the West Berlin, O., W. C. T. U. which its members wish applied to the Jennie Casseday tablet in the Temple." How glad our hearts were that our beloved Jennie Casseday was to be so honored in her life-time by her comrades, and to-day the president of the Kentucky W. C. T. U., Mrs. N. A. Munnell, writes: "Please publish call for donations to her memorial window." We cannot mourn for one whose earthly life embodied the highest ideal of Christian love for humanity, and for whom, with peculiar blessedness, the earth-fetters have fallen off. Let us rejoice in her triumph—and forget our supreme loss. She would wish it so.

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Mrs. D. DeWitt, of Presque Isle, Me., says: "Inclosed find check for $25 which completes payment of $100 for the Presque Isle W. C. T. U. The Temple is a thing of beauty. I was in it on July 4. You were all out that day, but I looked around, admired it, put my hand on the wall and asked God's blessing on the builders." Dora Coss, Olean, N. Y., writes: "We rejoice in the Woman's Temple and are thankful to have a hand in its erection. Half of the $100 inclosed is the gift of one of our wealthy ladies, Mrs. L. F. Lawton. The rest is the result of a special effort on the part of the union, with our love for the cause and admiration for the brain and heart that conceived the Temple." Mrs. H. N. Lewis sends $49, making $66 already sent by Wellsville, N. Y., union, on a $100 pledge. She says: "It has been hard to get this amount, but we feel confident of the remainder, for it is the Lord's work and he will help us." The following W. C. T. Unions send the sums accredited on $100 pledges: Altoona, Pa., $30; Canton, Ill., $4.85; Frances Willard union, Helena, Mont., $20; East Haven, Conn., $25; Winchester, Mass., $4; Clarence, Mo., $10; and Sulphur Springs, Col., $15.

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The Sunday-schools are helping to cheer the cause along with such substantial consolation as the following: Ezra H. Cook, Chicago, Ill., writes: "I take a very deep interest in the W. C. T. U. work, and hope, pray and plead for the ballot for the guardian of the home. I believe paying for the Temple quickly is of the utmost importance to the temperance cause throughout the world, though more particularly to our own land. I noticed with pleasure that the Union Park Sunday-school had contributed $100. Surely the Sunday-school children who sang so sweetly, 'Rise, Temple, Rise,' would like to aid in paying for it. I inclose check for $25, most of it contributed by the afternoon Sunday-school of the First Congregational church. Would not an appeal to Sunday-schools bring many contributions?" The Second Presbyterian Sunday-school sends $2.55 and the Second M. E. Sunday-school $2, both of Springfield, Ill., and at the hand of Mrs. S. J. Cocking. The M. E. Sunday-school of Webster, N. Y., by Mrs. M. F. Abbott, sends $5; and Class 2, First Baptist church, Lake City, Col., sends $2. The members of the class are Al. Wiley, Clyde Best, Virgel Taleford, Earl Bent, Melville Dempsey, teacher. Al. Wiley collected 60 cents of the amount. Mrs. M. J. Hockett, Harrison, South Dakota, sent $1.50, the contents of the mite-box filled by the Aurora Sunday-school, on the drought-stricken prairies of that vast state. The word that comes with this sum is: "Please accept from loyal hearts. It is not much we can do in our isolated prairie homes, but we can and do read THE UNION SIGNAL and pray that our Father will abundantly bless the white ribboners." It is the prayers of such true-hearted ones that have made the Temple possible.

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The Christian Endeavor Society of Lee Centre, Ill., sends by Miss Anna E. Woodbridge, $3.36 as a "thank-offering and a slight token of appreciation of your noble enterprise." The Deeds of Love Circle of King's Daughters, Higganum, Conn., sends $2.75 as a birthday offering. Mrs. Martha Poorman and Mrs. Fisher, of The Dalles, Oregon, sent $6.58—not from Dallas, Texas, as it once appeared. In November 3d issue a notice was made of Mrs. V. H. Danforth's, Jamestown, N. Y., successful work in attempting to raise $1,000 for a fountain, in the corridor leading to Willard Hall, to commemorate the founding of the National W. C. T. U. at Chautauqua, N. Y., on August 15, 1874, and not the local union of that place as was first stated.

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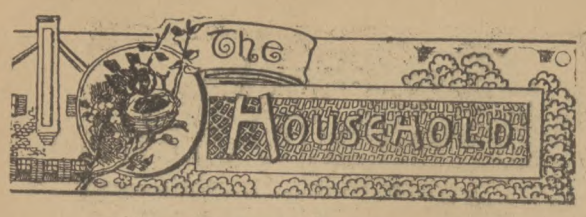
Rev. George C. Lorrimer, D. D., of Tremont Temple, Boston, Mass., in answer to the postal cards of inquiry, sent out by Rev. Watson Tranter, replies: "I not only congratulate Miss Willard and associates on the dedication of the New Temperance Temple, but the whole country as well, regarding the event as full of significance and hope. It will afford me great pleasure to notice in some appropriate way the consecration of this magnificent structure to the interest of sobriety and purity." "I regard the dedication of the Temple as a most noteworthy and significant sign of the good time coming for women and America, and will note the event publicly," writes Rev. A. E. Johnson, pastor of 6th St. M. E. church of Portsmouth, O.

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box, descriptive card and bulletin; remember, all who fill a mite-box ($3.65, before next April will receive a photographic group consisting of Lady Henry Somerset, Miss Willard and the founder of the Temple. All drafts should be made out in the name of Miss Esther Pugh. All matters pertaining to the Temple should be addressed to Mrs. Carse.



HAND IN HAND TO WOO PERFECTION.

Women! it yet remains
For you to cast aside the chains
Of false tradition, marring womanhood.
Men! be it yours to help us on to good;
The race is in its manhood—
Leave behind the jealousies of childhood,
Strive to find each an ideal nobler and more grand!
Think not that women, gaining their demand,
Will cast their dower of gentleness aside,
Or, love you less, because they understand.
But rise and say, *Henceforth*
We woo perfection, hand in hand.

—*Selected.*

TOYS AND THE WORLD'S FAIR.

BY WILSON L. GILL.

My little two-years-old Bradford, though a Buckeye boy, showed his Yankee blood by his unceasingly persistent endeavors, from day to day and week to week, to construct a horse and carriage out of chairs and boxes and pillows. Then he would harness up his horse with strings and trunk straps and a clothes-line and start out for a drive. He would have great times with his horse, or horses, as the case might be. Sometimes he was simply a gentleman out for a drive; sometimes he was a huckster, standing in his wagon and driving his boxes and pillow-horse and singing out, "apples and oranges and peaches and onions and turnips," though it was with much difficulty, sometimes, that he was able to sufficiently master the English language to have you understand exactly what wares he had for sale.

His mother had given him a small, toy horse and a two-wheeled cart; the flimsy nature of these soon led to his knowing at least one use for liquid glue, and his imagination made it a cure for other ills. One time he brought me a little stocking, ripe for a good darning, saying: "Blue it, papa! blue it! Blue Brafford's stossin." He could not unhitch the little horse, but some of the harness tacked to it would come off as the result of his industry, and a head or a leg was apt to come off at the same time. The latter was all right, for it could be glued on again, but the harness business was a bother. I arranged a pair of traces, so he could hitch the horse to the cart and unhitch again, and that was a great joy for him, an almost endless pleasure.

In those times I longed to be able to furnish the little fellow with a good toy horse and cart, the horse being hitched in a real little harness, so he could take it off and put it on just as a man would harness and unharness a real horse. I knew that it would add greatly to his pleasure and at the same time he would obtain valuable information. Play for a child is earnest work, and if he can see that he is doing his work as grown people do their work, the satisfaction to him is very great. I knew of no such toy for sale, and I thought dollars too scarce to be spared to pay for the construction of special toys. Now I think it would have been wise to have had right things made for him to play with, even if it had meant my wearing a suit of clothes six months longer or almost any self-denial by which the money might have been saved for that purpose.

Those experiences, and many others, have led me to hope that the World's Fair will do much, very much to solve for our countrymen many of these perplexing questions concerning the children. Mrs. Palmer and the ladies of Chicago have taken up the idea, and have done nobly in the way of raising money for the Children's Department, and let us hope that they will do as nobly in engaging every good influence that is possible to induce the making of good toys, and the purchasing of them by the friends of children instead of the kind now in vogue.

I do not mean to say that there are no good toys for sale. Tops, balls and bats, carts, wagons, wheelbarrows and other things are good, and the Anchor building blocks, devised by one of Froebel's friends, are ideal as a toy. Any blocks are better than no blocks, but any blocks I ever saw, until I saw these German stone blocks, would come to a disappointing limit always before any building, however simple, could be completed. When a child I always wanted *more* blocks, and blocks with which to make columns, arches and roofs, but my longings were in vain, except as they may now help other children to have them.

When I grew larger and had a little sister and niece at home, I was determined they should have *enough* blocks, so I had a large number of pine blocks made, each one exactly three-fourths of an inch thick, one and one-half inch wide and three inches long. There was a great deal of satisfaction in building with those blocks. The building would not topple over because of slight inaccuracies in the sizes of the blocks. That was only a step in the right direction. These Germans have taken up the matter systematically and scientifically. They have considered the educational side of the question, and the results, it seems to me, cannot be very far from perfection, except as to the price. If, on the other hand, it were not for the high price which makes the business pay, we should not have them introduced among us. If they were double, or five times their large price they would then be worth far more than all the ordinary toys that could be bought with such an amount of money.

The German blocks are made of artificial stone and are heavy and rough enough to hold their places easily. They are accompanied with architectural plans and designs which a child soon learns to interpret, thereby learning a most important lesson for all his life. There are arch-stones, angles, pillars, roofing-blocks and everything necessary to make the building. What these Germans have done for building blocks, is it not possible through the Children's Department of the World's Fair to induce American manufacturers to do for toy wagons, carts, harness, cars, steam, electric and other motor engines? These questions are problems too large and too difficult to be solved at a sitting, and far too important to simply be placed in the category of nice things to do. It means real work of more importance than the building of a railroad or the establishing of an international bank. Here are several of the questions formulated; but first let us think of several axioms.

1. The children of to-day are the men and women of to-morrow.
2. To the children of to-day, will to-morrow be entrusted all the private and public affairs of all our people and all the world.
3. Children are easily guided into any course of thought or action—men and women are not.
4. Any given individual, generally speaking, is more important to us when a child than the same individual when grown, for we can help the child to mould the man.
5. A child is thought of as a thing to interest us and for us to amuse when it is good, and punish when it is bad. It is not generally thought of as an individual human being in the most important part of its existence.
6. A child's heart is far more tender than that same heart will be when it has, in self-defense, hardened itself against harsh tones, severe words and unkindness and cruelty in general; therefore, if you would have a certain amount of effort produce the greatest amount of happiness and last the longest, let it be exerted for the child; but we should be kind to the old, for they have not had the comfort and joy in their lives from our action, which it is possible that we can give the children.
7. A child's toys will, or may, go far toward shaping the future course of its life.
8. The deeper you go into this subject, the deeper and broader and more important you will find it to be.

The first question that arises is: What has the World's Fair to do with all this? That is not the question that interests me as much as: What *can* the World's Fair have to do with all this? and: How can we get it to use its greatest power for good in this direction?

What are the toys now on the market the use of which should be encouraged? What improvements should be made in toys as they are now made? What toys is it desirable should be invented and made? How can we procure the inventing of such toys? How can we procure the manufacturing of such toys? How can we procure the purchasing of such toys by the friends of children?

Other questions come spontaneously as soon as you begin to think on the subject, and I shall not attempt to answer them here, but I wish to make this one suggestion: Would it not be a step in the right direction if wagons, carts, cars, horses, steam-engines and other motors and many other things could be furnished in parts ready to put together, or as they say "in the knock down," with working drawings, so the little fellows can learn to put them together and make them work? Would it not be possible to furnish with ready-made parts of a thing as patterns, suitable materials out of which to make the parts, and the necessary tools and workings and directions?

A sand tray, three or four inches deep and a yard or so long, filled with clean sand; a lump of clay to shape, a handful of wooden tooth-picks, and a lump of putty to construct little people out of, when accompanied by constant, loving interest and encouraging words of an older one who knows how to say "do" rather than *don't*, will be happy substitutes for cars and horses and engines "in the knock-down." But even such ideal things will be of little use except as they are accompanied by the constant encouragement of loving smiles and words of approval.

New York City.

WHAT we call conscience is the voice of Divine love in the deep of our being, desiring a union with our will; and which by attracting the affections inward, invites them to enter into the harmonious contentment and "fulness of joy" which attends the being joined by "one spirit to the Lord."—*J. P. Greaves.*

WORDS TO THE WISE—AUNT PHOSIE ON ALIKENESS.

BY ABBY MORTON DIAZ.

I have been working to-day among the poorer sort on a suit of clothes that needed to be "half-soled and heeled," as the saying is; and 'long towards night Colonel Saunders' wife came in to solicit. She said when there was to be a church fair she always solicited at every house so that none need feel slighted, and she specially wanted some of Mis' Billings' doughnuts.

It happened that Deacon Bond's wife, another rich woman, came in to speak about some work Mr. Billings was going to do for her, and while I was stitching away I entertained myself with noticing how differently they two spoke to each other from the way they spoke to Mis' Billings, though keeping on with my work all the same. Such a habit as a lone body like me gets of querying to herself as to this and that! For while they sat there, all at once it came into my mind that they two spoke to each other in one tone of voice and to Mis' Billings in another, and I asked myself—being always of an inquiring turn o' mind—why is it that in speaking to her they put so much *down* into their voices, as if they spoke from a height?

I don't know why it is that I puzzle myself with queries of this sort, but I am always doing it. It must be because I am such a lone body. The drollest thoughts came into my mind as to just what caused them to think themselves so very different from Mis' Billings that they had to use to her another tone of voice.

Then I made believe Mis' Billings and Colonel Saunders' wife had changed clothes, and from that I went on to supposing that every body, rich and poor, wore just ordinary, decent kind of clothes; no show, no richness, no costly silks and laces, no dress suits and silk hats, no collars and cuffs and diamond studs and stiff shirt bosoms; and that all have about the same kind of furniture and house fixings. I wondered if people would not seem to each other more alike than they do now. I said to myself that silks and velvets and costly apparel and dress suits and silk hats have no more effect on the *real* person than if they were laid away in the drawer.

And chairs and upholstery and things round about do not in any way make one person to differ from another person. And finally I came to this, namely, that if nothing outside can make us to differ, then we must all be so much alike that nobody need talk down to any body. And all at once I remembered what Mis' Fuller said to me once about all being made of just the same kind of stuff. She told me the ingredients, and I learned them by heart—it seemed so interesting to know what I'm made of—same as I always like to find out about the goods I'm working on, whether they are all wool or part cotton, or shoddy or real cloth, or silk back, fast dyed, and so on. Twenty-three pounds carbon; two pounds lime; twenty-two ounces phosphorous; one ounce each of sodium, iron, potassium, magnesium and silica, all put together with oxygen, hydrogen and nitrogen.

Now these constitute the clay we are all made of, and the only kind of human clay there is; though no doubt some would like it if there could be a superior kind for them to be made out of, for I've noticed that as a general thing people seem to enjoy most what only they themselves can get, and because nobody else can get it. But we cannot help ourselves. We have to be all made alike, and if our bodies are made of the same kind of stuff they must be liable to the same things,—as warmth, cold, burning, freezing, aching; and also to the same diseases, and this is just the case. Even our tears are made alike. I found the ingredients in a magazine Mis' Fuller lent me; watery salt, sodium, phosphate of lime, phosphate of soda and mucus.

But here I had to stop thinking so as to keep my mind wholly on my work, for I had begun to consider that a tear means something else than all these ingredients, means the feelings that start it; and this very something else—was not that, too, the same in all people without regard to money or clothes or tone of voice or surroundings? This took me into so deep kind of thoughts that I had to stop short and mind my work. But I must think it out in some way.

Belmont, Mass.

OUR experience teaches us that woman's vote will always be the enacting clause of all temperance legislation.—*Lady Henry Somerset.*

AND he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they bid thee again, and a recompense be made the. But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blest; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just —*Luke 14: 12-15.*

STOP AND THINK.

My boy, when they ask you to drink,
Stop and think.
Just think of the danger ahead;
Of the hearts that in sorrow have bled
O'er hopes that were drowned in the bowl
Filled with death for the body and soul.

When you hear a man asking for drink,
Stop and think.
The draught that he drinks will destroy
High hopes and ambitions, my boy;
And the man who a leader might be
Is a slave that no man's hand can free.

O this terrible demon of drink!
Stop and think
Of the graves where its victims are laid,
Of the ruin and woe it has made,
Of the wives and the mothers who pray
For the curse to be taken away.

Yes; when you are tempted to drink,
Stop and think
Of the danger that lurks in the bowl,
Of the death that it brings to the soul,
The harvest of sin and of woe,
And spurn back the tempter with "No!"

—*E. E. Rexford.*

WHAT SAVED HIM.

BY HELEN SOMERVILLE.

Lucy Fairbanks was going home from school one afternoon, when she heard the voices of two of her schoolmates, who were standing inside the fence that surrounded the home of Dr. Mills. Lucy could not help but hear what they said, as they were speaking in quite a high key.

"Oh, Mamie! Did you see Mr. Fairbanks going past a few minutes ago?" That was Laura Mill's voice.

"I should think I did!" replied Mamie Lord, emphatically. "Isn't it *just awful*, Laura, the way he drinks?"

"Yes indeed! My papa says if he keeps on, he'll become—a—*sot!*"

"Oh, Laura, what's that?" asked Mamie in horrified accents.

"Oh, it's when a man drinks and drinks, till at last he becomes a *sot!*" said Laura, impressively. "My papa ought to know because he's a doctor. I don't think I care to 'sociate with Lucy Fairbanks any more, do you?"

"No, indeed," said Mamie, who generally agreed with her friend in every thing. Little Lucy, with a heavy heart, hurried home, filled with wondering thoughts. What did her papa drink to make it probable that he would become that mysteriously awful thing, a *sot?* And why should these two girls, who had always been friendly before, make up their minds not to associate with her on account of her papa's tendency to become a sot? Why did her papa want to drink? Was it because he was so very thirsty, and if he *was* thirsty, what harm could there be in drinking?

Lucy reached her home, a neat-looking white cottage in a small yard. Opening the door she ran in, bursting into a storm of tears and sobs. Her mother came out of the bed-room, and in surprise inquired the cause of her tears.

Lucy tried to tell her, but the baby awoke and cried, and there was no opportunity just then for the child to unburden her heart.

"You may set the table for supper, Lucy," said her mother, rocking the baby as she spoke. "Your papa is not very well and has gone to bed."

"Is papa very sick, mamma?"

"No, dear, he'll be all right in the morning," said Mrs. Fairbanks, who looked sad and troubled. They had supper and Lucy tried to study her spelling lesson for the next day, but her heart was so heavy that she could not fix her mind on the words. When bed-time came, she kissed her mother, and going into her little room knelt by the neat little bed and prayed.

"O Lord, bless papa and mamma and baby, and if papa gets thirsty again, keep him from drinking so much. Make me a good girl, for Jesus' sake, amen." Then she went to bed, where she cried herself to sleep.

Mr. Fairbanks appeared at the breakfast table his usual self, gentle and tender in his words to his wife and children. Lucy watched to see if he seemed thirsty, but he drank only one cup of coffee as usual. After breakfast he went away to business, and Lucy helped her mother with the work till it was time to go to school.

As she entered the school-yard she saw Laura Mills and Mamie Lord standing together, and with them Lula Hannon, who was Lucy's special friend. "The two Lu's" they were often called. Lucy smiled, and was about to speak when Laura put her arm around Lulu and drew her away, while Mamie muttered something about "drunkards' children."

Lucy's eyes filled with tears, and she hurried up the steps, and to her seat. She could not study, and failed both in arithmetic and spelling, and was kept in at recess. At noon she heard one of the girls say she was going to have a party, but was not going to invite Lucy. The little girl felt that she was shunned by all the world, and when she tried to eat her lunch, the food seemed to choke her.

As it was Friday, Miss Lee, according to her custom, read the scholars a story. This time it was about a little girl whose father drank whisky and abused his family, till one night he turned poor little Mary out of doors. Lucy listened to the story with terrified interest, her cheeks scarlet with excitement, her eyes open to their fullest extent. What if her papa became like this unnatural father of little Mary, and should abuse her mamma and baby and herself? The idea took such complete possession of her mind that she could think of nothing else.

She felt afraid to speak of her fears to her mother, and brooded over the matter till the sight of her father threw her into a state of nervous terror. She could not eat nor sleep, and her mother was very anxious about the child.

One evening Mr. Fairbanks came home so much the worse for liquor that he fell over the threshold. When his wife tried to help him he answered her so roughly that Lucy screamed aloud in horror, and ran to her own room, where she threw herself on the floor, moaning and sobbing in her agony. There her mother found her, and put her to bed, where she tossed all night, muttering and crying in her sleep. In the morning she was in a raving fever, and Dr. Mills was sent for.

Even in her delirium Lucy recognized him as Laura's father, and she began to repeat Laura's name and to grow more and more excited.

The sight of her father threw her into paroxysms of fear, and she raved about his "drinking so much," and pleaded with him so excitedly "not to turn her out of doors" that the unhappy man, who dearly loved his child, was obliged to keep out of her sight.

Sometimes Lucy would be begging her schoolmates not to treat her so cruelly, and she mentioned Laura's name so often that the doctor suspected something. Going home, he called his little daughter and said:

"Laura, how have you been treating that little Fairbanks' girl?"

Laura looked startled, and stammered: "I don't know, papa. Why?"

"Tell me the truth," he said sternly, and as she began confusedly to tell something of the facts of the case, he said, "I see. Well, my child, you have treated her most cruelly. That little girl, nervous and delicate to a remarkable degree, is lying at death's door, and it is extremely doubtful if she gets well."

Laura was shocked. "Oh papa, let me go to Lucy, and tell her how sorry I am. I didn't mean anything."

"No, the sight of you would agitate her the more, and hasten the end. She has brain fever. You can do nothing now. Let this be a lesson to you to be careful, how you treat others. You may go."

Laura crept away, too miserable to do anything but cry. At last she knelt down and prayed to God to forgive her, and to make Lucy better. Then she went to Mamie and Lulu and told them how sorry she was for her naughty behavior.

There came a day when Lucy lay helpless and exhausted on her little bed. Dr. Mills said, in answer to Mr. Fairbanks' frantic questions, "To-day will decide. There is a possibility of her recovery, but you must be prepared for the worst." The miserable man left the house, and was gone several hours. During that time he had asked God's pardon for his past sins, and resolved to begin a better life. It was late when he returned. The house was very quiet. The baby was asleep, and his wife, tired out, was lying on a couch.

Mr. Fairbanks crept into the sick-room. There lay Lucy, perfectly quiet, all the fever gone from her face. Her eyes were closed; the head, shorn of the pretty hair, was motionless on the pillow. So she was gone! With a cry, her father knelt by the bed, and kissed one of the little hands. "Dear papa!" said a weak voice, and a faint smile parted Lucy's lips.

"My darling!" murmured her father, "the Lord has saved you. Do you love me still, Lucy?"

"I love papa," she whispered.

"Thank God for His goodness! Lucy, He has saved me from my sins, and I shall never drink another drop, God helping me!" The setting sun shone on Lucy's happy face, and rested on a beautiful Easter lily sent in by Laura, Mamie and Lulu to their little friend. "Oh, Lord Jesus, I am so glad!" sighed the little girl.

Burlingame, Kans.

DEAR BOYS AND GIRLS:—The Children's Fountain,—what is it? Oh, I see a good many hands go up and am glad so many of you know about it. Now, how many have sent ten cents to Miss Anna Gordon, in Evanston, Ill., as their share in this good plan? Not very many yet. How many are going to do so? Dear me, every hand is up, and if all the temperance children are of the same mind we shall surely see the charming fountain in front of the Children's Building at the World's Fair, placed there by the ten cent contributions from the temperance children all over the world; afterwards the fountain is to stand on one of Chicago's busy streets, and won't you be glad when you see the beautiful child, holding out to the thirsty people a cup full of water which overflows into a trough for animals, that *you* have helped to place it there? Send the dimes to your good friend, Miss Anna Gordon, Evanston, Ill., very soon.

There's a letter from Uncle Walter again and from others who have tried Cousin Mollie's popular game.

As ever, your

Aunt Jane

COZY CORNER LETTERS.

I do not wish to intrude too often, but don't forget I am one of the "big boys" (God grant I may always possess a child-like heart) and I want a try at that alphabetical game. I thought it wasn't fair for me to start *even* with the smaller girls and boys, so I have tried to put mine in rhyme.

THE VOICE OF THE ALPHABET.

Abel's brother Cain despised
Excellence from God;
Hiding inward jealousy
Kills love's ministry;
(Noblest offering's profanation
Questioning revealed salvation)
Transformed, united virtue's weal
Xerxes Yosemitic zeal.

Yours for the power of God in pure hearts working itself out in purified lives. UNCLE WALTER.

Wellesley, Mass.

I think Uncle Walter's rhyme deserves a Cozy Corner salute.

Here is one of Cousin Mollie's sentences: *A bad, cross dog, eating furiously, growling hard is jealous knowing little men, new or poor, quite rich showing that under Venice we yonder zigzag.* I am a member of the L. T. L.

C. H. POOL.

Table Rock, Neb.

This sentence is a little mixed, isn't it, children? But it is well constructed.

Here is an alphabetical sentence which I hope may find a place in Cozy Corner.

A bachelor carefully did enquire for good, honest information, juvenile knowledge lacking. May not our Prohibitionists quickly require some tag used venturously which xpresses Yankee zeal.

Yours, with much love for the cause.

NETTIE MERRITT.

Duluth, Minn.

This is very good, although there are two sentences, Nettie.

SOFT-SHELLED NUTS.

156.

NUMERICAL ENIGMA.

I am composed of 34 letters and am found at the head of the first page of a popular temperance paper, hence am its name.

My 18, 13, 27, 3, 20 is the most common of fluids.
My 4, 12, 17, 28, 29, 9, 1, 15, 5, 22 is to comprehend.
My 25, 6, 14, 21 is a high place.
My 23, 24, 30, 16, 11 is something most people enjoy.
My 19, 2, 26, 33 is the name of a great river and state
My 31, 7, 32 is a kind of sleigh.

CAROLINE L. HAWKE.

157.

TEMPERANCE PI.

"Ewni si a recomk gontrs dkinr si gingra dna rewoosevh si idedecev berethy si ton eswi."
"Seir teplem, esir." M. P. F.

On dradkun halls terhini het nigkomd fo ogd.
Peke rouy croder lenac. GEORGE A. T. HICKMAN.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, La Salle St., Chicago, Ill

ANSWERS TO PUZZLES PUBLISHED FEBRUARY 2.

148. Meal, male. Rear, rare. Stare, tears. Cat, act.

149.

L E V I	A L M S
E D I T	L E A P
V I L E	M A M A
I T E M	S P A R

150. LOYAL TEMPERANCE LEGION.

Correct answers: Emma V. Means; Mabel Eldred; Venus Pool; Josephine McMinn.

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Be kindly affectionate one to another with brotherly love, in honor preferring one another.—Rom. 12:10.

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THE MASSING OF WEALTH AND POWER.

The special committee, appointed by the House of Representatives to investigate the Reading coal combine, has made its report and it is one of startling interest. Some of the most significant items are these: That fully ninety-five per cent of the coal output is controlled directly and indirectly by the railroad companies; that the railroad companies engaged in mining and transporting coal are practically in a combination to control the output and fix the price which the public pays for this article; that this combination embraces all the railroads connecting the anthracite regions with tide water; that such individual miners as still do business are deprived of the means of transportation, if they do not adhere to the price fixed by the roads; that the rates for the transportation of coal are far in excess of those upon any of the other great and more valuable products of the country and are nearly fifty cents a ton in excess of the highest rate adjudged by the interstate commerce commission to be reasonable and fair; that the railroads are reaching out to obtain the same control over the other products of the country and are already securing control of the iron and timber lands.

The committee makes a few suggestions with regard to amendments to the interstate commerce law but does not speak hopefully of any means to remedy the present state of affairs or to prevent much more serious developments along the same line. The committee is not alone in its inability to suggest a remedy under our present system for the evils already upon us and the greater ones which threaten us. We have yet to see a plan which affords any reasonable ground of hope that with our present social system we shall be able to prevent the greater massing of wealth in the hands of the few and the more abject poverty of the many.

Our forefathers thought that they had solved the problem of the suppression of tyranny when they abolished class distinctions, made all men equal before the law, with the recognition of the right of each to "life, liberty and the pursuit of happiness," and gave each a vote for the men who should make the laws; and in truth they took a long step in the right direction, the only step probably which could at that time be taken. We have, however, reached the point in the development of our civilization when we are forced to recognize that they took only a step. We believe that we have come to the time when another great forward movement must be made, a movement as radical, as revolutionary in character as that made by the heroes of '76. The system by which our forefathers sought to establish the freedom and rights of the individual is, in the last analysis, a state of society in which each individual is thrown into a rough and tumble fight for existence with his neighbors, with the laws as far as possible maintaining "fair play."

In early times, before the country was developed, this was so great an improvement upon all preceding systems that it was thought the end had been reached. But with the development of the country and the progress of civilization great and unforseen evils have developed. More and more the weak are pushed to the wall, and the "battle is to the strong." As Lieber says, "Ours is a costly civilization." Immense wealth is absolutely necessary to the carrying out of the great enterprises which are the essential elements of our civilization. And this wealth must be massed. A few thousand or hundred thousand dollars in the hands of the many will not suffice. It requires untold millions, controlled by practically one mind, to construct and operate the great railways of the nation; it requires other equally enormous millions massed in the control of a few to develop the mining interests of the land, still others to carry on the manufacturing industries, and the time is at hand when the same need will be felt of wealth exceeding that of Aladdin's to develop the agricultural resources of the country.

But this massing of wealth and power has lead inevitably to oppression and tyranny. Private corporations and individuals carry on and will forever carry on the great enterprises under their control, not for the benefit of mankind in general, but for their own selfish, personal ends. The problem to be solved is, how shall we provide for the management of these and all other great enterprises of our myriad-sided civilization so that they shall be carried on in the interests of all mankind, so that every individual shall share equally in their benefits? For at the last, nothing short of this will satisfy the conscience of a perfect Christian civilization.

In our judgment, the answer to this question must be sought, first, in a change of ownership. The result cannot be expected so long as these great wealth producing interests are in the hands of individuals or private corporations. The only other ownership is, of course, the National government. When the raising of taxes was farmed out to private persons, taxation was an intolerable burden and instrument of oppression, not until the representatives of the people obtained control of it did it become the fairly reasonable thing it is. Our postal service would be as exorbitant and as uncertain in its demands as is the railway service were it in the hands of private corporations.

That government control will immediately right all the evils of our present system we do not believe; but it seems very clear to us that it is the next step in the evolution of Anglican liberty. We believe that in order to be safely trusted with these new responsibilities, our political system itself must in the end be greatly improved, it must be less under the control of mere party politics and must be purged of its present corruption. But we believe that the surest means to secure this renovation of our politics is to place in the hands of the government, one by one, the interests which it is plain to see can be entrusted to no one and nothing else. This will develop the weaknesses of the govermental machine and suggest the remedies.

THE NORWEGIAN SYSTEM.

The Rev. Hugh Price Hughes at his conferences in St. James Hall, London, has been considering thepropositions now before the British public apropos of coming legislation. He said that if the government had but the moral courage to put more faith in what is best in man, instead of fearing what is the worst in him, the whole nation would as heartily make the brave and generous attempt to deal with this gigantic cause as it was ready recently to applaud the sentiments expressed by Mr. Gladstone on the question of temperance.

Mr. Hughes then set forth the points involved in the famous Gothenburg system, and which some leaders in Great Britain have proposed to put in operation in such towns and districts as should vote under the expected law against prohibition. The first point claimed in favor of this system is that the element of profit is to be eliminated from the traffic, and secondly, that the trade shall be municipalized and its profits go to the relief of the local tax payers. Though the first proposition was a good stride in the right direction, the second would result in every citizen having a direct pecuniary interest in the success of the liquor traffic and any attempt to bring about such a result in England would be unflinchingly opposed by the temperance people.

The Norwegian or Bergen scheme provides for the prevalence of local option everywhere and in such a form that it may be carried out to the extent of totally prohibiting the trade. This is a demand that the temperance party in England will surely make. The Bergen scheme, which only applies to the retail trade and the sale of spirits (though it has since discovered that it ought equally to apply to wines and beer), was legalized by the Norwegian Parliament in 1871. It took the traffic out of private hands, paying no compensation, but allowing a year's grace and placed it in the hands of companies controlled by the municipal authorities. These companies are made up of philanthropic (?) ladies and gentlemen who subscribe what capital is needed and receive five per cent and no more of the profits, the remainder being devoted to the support of benevolent societies which receive no help from local rates or the Imperial Exchequer.

One of the arguments against compensation used in Norway is that the liquor business is not a skilled trade involving the expenditure of time and money to prepare the men to enter into it. The supervision of the philanthropic companies in Norway is placed in the hands of the licensing authority, made up partly of magistrates and partly of town councilors. Mr. Hughes said that might be done in Norway, but if in England it was taken out of the hands of the magistrates the temperance party would fiercely oppose any other method except to put it in the hands of the representatives of the people who were elected for this purpose and who would have the moral authority which they needed to do their work. He stated that he found in Norway that the public houses opened at eight in the morning and closed at half past twelve, re-opened at half past one in the afternoon and closed at eight in the evening on every week day except Saturday, when the closing time was five o'clock in the afternoon. He hoped that a great united effort would be made to secure the closing of the public houses in England at ten o'clock p. m., for the worst drinking was done between ten and twelve at night.

Another feature of the scheme in Norway was to employ men only behind the bars. Mr. Hughes said that nothing could be more discreditable, cowardly and mean, than that the men of England should allow pure, good-looking, young women to serve in these places. The bar-keepers in Norway are all dressed in uniform and have a number, and, in order to secure strict compliance with all the regulations, detectives are employed. Liquor shops are not decorated or made in any way attractive; no seats are provided and no one is allowed to loiter. They are conducted on the cash system, no credit being allowed, and it is illegal to serve children under sixteen years of age.

The Norwegians, Mr. Hughes thought, had made two new and important discoveries; that the mischief lies in the alcohol itself, and secondly, that to sell such articles as milk, coffee, eggs and tea in the same place where liquor was sold did not mitigate but instigated the evil. Mr. Hughes believed that we should do away with all the attractions of a house in which liquor is sold, and set up gorgeous coffee palaces, beautifully decorated and made as attractive as flowers and music could make them; in fact he believed that the only remedy for the abuse of the gin palace was to split it in halves, to have the gin in one place and the palace in the other.

CHICAGO'S NEW LIBRARY.

It is not the stately pile lined with lore of all ages and tongues, known as the "Newberry Library" of which we write; but of another, having even more significance and importance. It occupies the second floor of a four-story red brick building in the busiest quarter of this busy city. No public meetings, printed solicitations or bequests have brought it to pass, for it is not a charity; nor is it a monument to the dead. It is rather monumental to living, working men and women, showing their desire to provide themselves with means of information and culture.

The sponsor for this new free library and reading-room is the Chicago Building Trades Council. An underlying fund is derived from the sale of a book published by the builders, describing the struggles of the "labor movement" from earliest times until the present, while many individuals and auxiliary labor organizations have contributed to the enterprise. The furnishings are all new, and as cheery and cozy as the skill and art vested in these men, whose hands and brains beautify our homes, can make them. Warm tints upon the wall harmonize with the handsome carpets and agree most artistically with the cherry woodwork and book-shelves, showing that the designers understand the restfulness and inspiration of bright color and cheerful surroundings. The nucleus of books amounts to about one thousand volumes, and there is shelf roof for twelve or fifteen times as many. The intent of the founders is to furnish literature both helpful and diverting. A Chicago architect has donated twenty-five volumes on mechanics and physical science. Carpenters' Union, No. 1 has put in a set of books on carpentry and construction. Another has given Washington Irving's works complete. No public appeal for aid has

been made, but undoubtedly contributions of good books in good condition would be gladly received.

Judge Tuthill, at the opening recently, well said: "This library will be an opponent of the saloon." If working men in large numbers would put one-tenth of the money they now spend in saloons and worse resorts into places like this, every ward would have its library and reading-room. The tendency to shorter hours of labor is inevitable. Eight hours constituting a working day at the World's Fair helps on the movement, which is made possible by the genius of mechanical invention. Whether the increased leisure proves a blessing or curse depends upon the working men themselves. This movement from within their own ranks is most auspicious. Philanthropic associations of all sorts have opened free reading-rooms to see them languish for lack of patronage; but what their own money has purchased, the laboring people of Chicago will enjoy. The sense of need preceded the supply. This old world will blossom in all its desert places when the men and women who perform its work put their earnings into real comforts and sources of genuine pleasure. They have the numbers, they have the money. What does the combined fortunes of a few millionaires amount to compared with the aggregate earnings of the great army of wage-workers? Further, they have the generosity. Many a young man, receiving from fifteen to twenty-five dollars per week parts with it all between pay days, living more lavishly than the small capitalist dreams of doing. If his investments were in pleasant quarters, pictures, books and music with good food and clothes, his existence would brighten the earth, whatever our philosophy as to the wisdom of his living fully up to his income. As it is he turns his wages into what destroys him as an animal, depraves him mentally and hopelessly hides him as an angel—all through the agency of the saloon, itself a common pest.

It marks an era in sociology when the desire for higher refreshments and better atmosphere than is found in drinking and gaming resorts is strong enough to materialize in a library and reading-room, established and maintained at the expense of those for whom it exists. That is true philanthropy which stirs the cravings of the higher nature, wakes the sense of art and rouses men to consciousness of a self that will not consent to be stupefied with strong drink, while the subordinate nature revels above it.

We near the dawn of a better day in which there shall be a great uprising, not manifesting itself in strikes and riots, but appearing in self-created surroundings calculated to develop men away from the primer edition of humanity to the quarto and folio. In that better time a-coming there will be no need of orators calling upon the world to respect the rights of labor, while they proclaim its dignity, for the innate dignity of the independent, self-supporting, self-trained man of skill in useful arts will compel respect. All that society, better educated and better conditioned, can do is to remove obstructions wherever possible and beckon on the climbing "masses," while every individual can help by reaching a friendly hand to the one nearest him, struggling upward.

The whole race will share in the benefits. Epictetus, for twenty years a slave, while mentally and morally the peer of Plato, and afterward, in his freedom, blessing Rome and the world for all time with his philosophy, was but an earnest of the final emancipation of the world's workers from every form of slavery and restoration to their true heritage of manhood and destined place among the world's thinkers.

PROHIBITION PROHIBITS.

The local option law of the state of Arkansas confers upon its citizens the privilege of petition against the location of a saloon within a radius of three miles from any church or school-house. If a majority of citizens so petition (and a woman's name here counts as much as a man's) the judge has no choice in the matter—the saloon must go. The law is well enforced in all "dry" districts, with the exception of two or three large cities where miniature Tammanies hold sway.

Two gentlemen recently visited Arkansas on a business expedition. One of them, while there, was suddenly seized with the fear that change of water might result in serious disturbances of his physical condition. Therefore, accompanied by a resident friend, he started out to purchase something stronger. After a diligent search of two hours the desired dram was necessarily dispensed with. To the credit of its officials be it said that in that town of over three thousand inhabitants, and with plenty of drug stores. not a half pint of liquor could be found.

The party had occasion to visit two adjoining counties, and found the same state of affairs in each. Not all their efforts nor the efforts of the accommodating liveryman could secure a drink of whisky or beer.

Arkansas has been looked upon as a kind of Nazareth among the states, but if our prohibition friends think there can no good come out of it, just let them go and see. We understand that a bill has been introduced into the present legislature extending the "dry" limit to six miles from church and school-house.

"WHERE IS WILLARD HALL?"

This question is almost the first one asked by visitors to our beautiful Temperance Temple. They are at once informed by the polite usher and elevator men that it is "around the corner" on Monroe street, No. 174, but they are so disappointed that it is not to be reached through the Temple proper, that it is hard to convince them to the contrary. The gentlemanly superintendent of the Temple, Mr. J. H. Mason, has put this thought into witty verse as follows:

WHERE IS WILLARD HALL?

This is the question of the day,
Asked by the plain as well as gay;
Which, when you answer straight and true,
They scarcely ever credit you.

They think it must be near the roof,
And ask you still for further proof;
They want to go to upper floors
To find up there the open doors.

They sometimes boldly take the car,
And ask the occupants how far
They have to go for Willard Hall,
If such a place there is at all.

And when informed they must go down,
That Willard Hall is on the ground,
'Tis then they think they are deceived
In everything they had believed.

So down they come in warm disgust,
And tell you that you really must
Explain to them their own mistake,
Or how they could such blunders make.

You tell them that the Willard Hall
Is back of that partition wall;
Its entrance is from Monroe street,
And to be gained upon their feet.

They yet will stand and look surprised,
As if the facts were still disguised,
And ask again in partial doubt,
Before persuaded to go out.

At last they turn to take the walk,
And still you hear them in their talk;
Denouncing such a stupid thing,
As Willard Hall upon the wing.

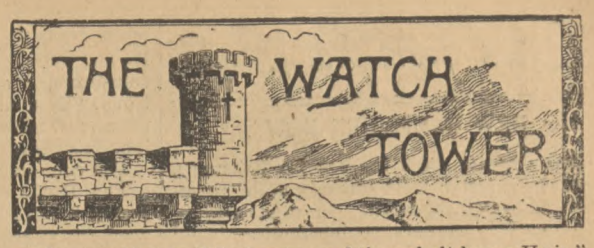
THE reception of our editors in Scotland is reported as exceeding in enthusiasm anything that they have ever seen. In Edinburgh the university students proposed taking the horses from the carriage and themselves conveying them to their place of entertainment. The whole house rose and cheered and mighty cheers resounded along the street as they departed.

Addresses from the united temperance societies of all the churches in Scotland were presented by Rev. Dr. Blaikie, moderator of the Free church. Besides this all the National temperance societies welcomed them and the Band of Hope, the boys being in the Highland costume, brought bouquets of flowers. The immense Synod Hall was packed and a standing audience occupied rear aisles and stairs. The singing was exquisite. "The heavens are telling the glory of God"—that wondrous chorus from the Creation, was rendered just before Miss Willard spoke. Beautiful volumes of Scottish views were presented, besides addresses and poems of welcome engraved on vellum. Glasgow gave them an audience of five thousand in St. Andrew's Hall on Sunday night, January 22, and in the city hall on the following evenings, the crowd was dense.

The address of Rev. Dr. Fergus Ferguson, for forty-seven years pastor of the United Presbyterian church in Glasgow, was very fine. They spoke for the Woman's Christian Association at its annual meeting, at which time James Campbell White gave ten thousand dollars to build a home for girls. In both cities the halls were brilliant with flags and mottoes. Mrs. Dr. Blaikie, president of the Scottish (Woman's) Christian (Temperance) Union, presided in Edinburgh; Professor Simpson, of the university, offered the vote of thanks.

Miss Katharine Willard, who was visiting in Professor Simpson's home, sang at one of the meetings most acceptably. Our editors took tea with Mrs. Priscilla Bright McLaren, sister of Mrs. Margaret Bright Lucas. Miss Anna Gordon shared in the presentations, and addressed children's meetings in both cities, also spoke to the Young Woman's Christian Association in Edinburgh, "auld Scotia's darling seat."

THE college of Liberal Arts of the university of Edinburgh recently opened its doors to women, and twenty-five young women matriculated at once. Many others have since been added to the number.



MOTTO—"Act as if God were, and thou shalt know He is."

***

Miss Grace Dodge, of New York City, made the following sensible observation in a recent interview: "I hate that word 'philanthropy,'" she said, in response to some remark about her work. "In the first place, my work in my clubs is not philanthropic. It is simply part of my social life. A woman was talking to me the other day, and she said that she was 'in thirty charities.' I belong to several girls' clubs, and I attend them like any other member."

***

In 1890 a movement was started to raise five hundred thousand dollars to endow a medical school for Johns Hopkins University which was to be open to women. Miss Mary E. Garrett, daughter of John W. Garrett, of Baltimore, led off with a gift of fifty thousand dollars. Committees of women were then formed in Boston, New York, Chicago and Philadelphia to continue the work. Miss Garrett has now completed the work of endowment by the additional gift of three hundred and fifty thousand dollars. Her gift of four hundred thousand dollars is to be called the Mary Garrett fund. Fifty thousand dollars of the five hundred thousand dollars is to be used for a building known as the Woman's Fund Memorial Building.

***

A man who did not like to speak ill of others was heard to say, under circumstances of great provocation, "Mr. —— may be all that we hope, but if he were under a tree on a dark night and I were a chicken, I would roost high!"

***

On Duty has received this interesting communication: "In your bright column I notice a semi-inquiry as to the author of the following: 'I am only one but I *am* one. I cannot do everything but I *can* do something. What I *can* do I *ought* to do, and what I *ought* to do by the help of God I *will* do.' The author of this is unknown. It was found written on the wall of a deserted cabin in the far west some years ago by Hon. Lou J. Beauchamp, of Hamilton, Ohio, and was by that able platform orator first uttered. Please give him proper credit for it."

***

Concerning collections, Brother Jasper says, "You tell me the gospel is as free as water; I tell you, yes, but you have got to pay for the pipe that brings it." An Indian was converted and was endeavoring to decide which church he should join. He went to the Episcopal, and looking over the prayer-book he saw the often recurring words: "Collect, collect." He decided not to join that church.

***

We are apt to forget that one may be correct in the personal habits of life, and yet vicious in his attitude toward the vital issues of his time, we are apt to ignore the ethical quality in the intellect. But we should do well to remember that integrity of mind is no less important than integrity of conscience.

***

This is the Genesis and Exodus of humanity's great, steady, slowgrowing uplift: First, the fanatic, laughed at and despised; next, the reformer, battling against overwhelming numbers, and often with but small success; then the philanthropist who has an easier road; next, the statesman who is covered with honor and lifted on the pedestal of fame; last, the politician, who if he fears God and loves his brethren clinches the work of those who have preceded him in such legislation as furnishes to the people the officer behind the ordinance, the law-enforcer back of the law.

***

On Duty has recently heard about an entertainment called "Friends' Day," which was given by Mrs. J. Crosby Brown for women during the pleasant season of the year at her magnificent country home on Orange Mountain, New Jersey. Mrs. Brown has systematized this for the last nine years, so that each day she has given an outing to eight mothers from the purlieus of New York City, each mother bringing her little one, or that of some body else. She finds many women who have not had the smallest glimpse of the country in twenty years, and it is like a new heaven and a new earth to them. Two carriages are sent to the railway station for these women and little ones; there is a house on the premises where they are entertained and refreshments are given them three times, whilst during the interval they have the beautiful lawn for their playground. Mrs. Brown says that some days she entertains a group of German grandmothers seated on the green sward, knitting in hand. Another time she will have two carriage loads of colored people, and so on in great variety.

ON DUTY.

News from the Field.

NEW HAMPSHIRE NEWS.

The Granite State Outlook for February, contains a letter from our new state president, Miss C. R. Wendall. She urges strongly scientific temperance instruction in all the schools throughout the state; also that when the town elections come off, every member of the unions shall use the school suffrage to help elect moral and temperance men on the school board who shall esteem it their duty to enforce the temperance law.

There was a very successful meeting of the Rockingham county temperance association at Sandown in December. Addresses were given by Rev. A. L. Smith and E. Smiley, of South Newmarket, and others. During the afternoon a W. C. T. U. was organized with fourteen members, Mrs. Charles Sanborn, president. In the evening Prof. T. B. Rice, of the Atkinson Academy, gave an address, subject, "The Relation of License to Crime."

Miss Ella T. Pearsons, of Epping, superintendent of juvenile work, during a tour through part of New Hampshire gave illustrated lectures upon the blackboard. Her chalk-talks win the confidence of the little folks. At the commencement of her lecture she has the little ones repeat after her Scripture passages, thus impressing upon their minds such thoughts as will remain and bring forth good results.

Miss Pearsons is adapted to her work. She wins the confidence of the children to a remarkable degree. She lectured in Hopkinton, January 17, going from there to Epsom.

The Hopkinton union, though a small one, collected and sent a barrel of good reading to the superintendent of work among the lumbermen. The following from Mrs. Loyne in acknowledgment, may be helpful to others:

"If you could hear the words of praise from these lumbermen for the thoughtfulness of the ladies, you would be more than paid for your trouble. How the reading comes in from all parts of New Hampshire and Massachusetts! It comes from King's Sons and Daughters, Christian Endeavorers, Epworth Leagues, Masonic Societies, the W. C. T. U., the Loyal Women of American Liberty, L. T. L., publishers and friends everywhere. Some of it is very fine. If we can only keep up the supply we shall be thankful.

"Libraries are established wherever we can; our great need now is money to get the people to visit the camps for us where they are so far away from any settlement. This is getting to be a very important mission. May we not pray the blessing of God upon our work. I am sure that thus far we have reason to thank Him for what has been done. We are always in need of good books and money to carry on the work. Sometimes it will take two or three days to make a tour of a few camps, and this must be done often. *Our* work is gratuitous, but libraries cost money." This seems a truly noble work. It is non-sectarian and calls for such books and story-papers as would be enjoyed in good, moral families.

Mrs. Rev. A. W. Loyne, Jefferson, has charge of this grand work. The W. C. T. U. at Franklin have put in a camp library at Jefferson Meadows, in memory of their dear Mother Mack, for the use of the railroad men employed on the logging trains.

The Derry Union has met with great loss in the death of its president, Mrs. Elizabeth D. Haskins. She was a member of the union from its organization, and always stood true to the work. She has been an invalid for the past four years, but she seemed to forget herself in her work for others. In her death the church and community have suffered loss. Her funeral service, a scene of holy peace, was closed by singing the hymn she loved so well "Jesus Lover of my Soul." Earth is poorer, but heaven is richer. Of her it may be truly said, "She hath done what she could."

Strafford county convention held their thirteenth meeting in the reading-rooms at Great Falls. After the opening exercises and words of greeting from Mrs. Lathrop, they proceeded to elect a new treasurer in the place of Mrs. Burrell, resigned. Mrs. Abbott, of Rochester, was chosen. Mrs. Tapley made an earnest plea for THE UNION SIGNAL. Mrs. Gleason, of Massachusetts, was present and said if the ladies would read THE UNION SIGNAL more thoroughly they would have a ready and complete answer to the oft-repeated question "What is your W. C. T. U. doing?"

Miss Wendall presented the county constitution which had been revised by a committee chosen at the last convention. She then gave in a clear and entertaining manner, an account of the National convention —a most graphic description of the doings of that great gathering.

Mrs. Ricker, president of the Y. W. C. T. U. in Dover, spoke encouragingly to the Great Falls Y and told of their work in Dover. Mrs. Gleason conducted the question-box and spoke in answer to the questions: "How shall we interest indifferent members? How shall we make our meetings interesting?"

The convention then closed.

The Hollis union is on the gain. No liquor is sold in town, so there is not the need for aggressive work that some of the unions have. Several new departments have been taken up and the attendance thus far has been better than during the last year.

East Manchester union observed February 12, as a day of evangelistic work in response to the call of our national superintendent of this department. The county president was with them and the pulpit was occupied by the workers.

I wish I could interest some reader of THE UNION SIGNAL in our anti-tobacco paper (published by C. H. Shepherd, Melvin Village, N. H.,) sufficiently to secure funds to increase the usefulness of this little *Gem*. The editor tells me that he has several ideas, which, if he had the money he should work out for illustrating his paper. He realizes that taking pictures often make a lasting impression for good upon the young.

I hope at some near date to be able to tell you more of this *Anti-tobacco Gem*; how it came into existence and through what sacrifices it is carried on. Of this I am confident, it is worthy a place in every home in the land and tiny as it is, will have an influence. There are at the present time, one hundred and one unions in our state. Total membership, 2,636 with two hundred honorary members. Eight new unions have been organized and two have disbanded. The amount raised by the unions approximated $3,720. Four hundred and seventy-three UNION SIGNALS are taken.

Laconia will hold the state flag the coming year according to the rule—having the largest percentage of gain.

Mrs. C. W. Pratt, presided at the Merrimac county convention in Epsom; her first meeting since her return from Europe. Mrs. Scribner led the devotional exercises. The Bow union is a continual surprise, and on this day its president read a fine paper, "What are some of the advantages of a W. C. T. U. to a country neighborhood?" Surely no union could answer this question better than our young, but very flourishing Bow W. C. T. U.

Mrs. F. H. Bailey contributed a true story of an early temperance movement in her native town which is soon to be published, by request, in our state paper, *The Granite State Outlook*.

"What can a Young Woman do?" was explained in an essay by Mrs. Dr. Pattee, of Canterbury. Mrs. Sawyer brought the convention a fine report of the work done at the Denver Convention, to aid and encourage the lesser lights struggling in these outer towns.

In the evening, the L. T. L. gave a pleasant entertainment and the convention closed with remarks from our county president.

The state executive committee meeting was held in Manchester. Miss McIntire reported the financial condition of the state paper as having improved in the past year, but still not self-supporting. It was voted to petition the palace car company to abolish the smoking compartments, that ladies may travel without being compelled to inhale the fumes of tobacco night and day.

The World's Petition was to be circulated in various ways in every union where it has not already been done. It was decided to take the same stand as the National union, and not indorse any special method for the cure of the alcohol habit. The matter of investigating the laws of our state as to the civil rights of women was put into the hands of Mrs. Jewett. The work of raising money for the land about the Mercy Home was to be pushed forward. Mr. Comstock and the railroad companies were to be conferred with, relating to the sale of impure papers upon the cars in this state.

Peterborough has held its first Demorest medal contest; Mrs. Wallace, a teacher in elocution, trained the seven young girls. Maude Lillian Wallace won the medal. A class of boys and another of girls are preparing for another contest, and it is their desire to continue the work until they can compete for a gold medal.

At the Hillsborough county convention, held in Peterborough, Mrs. H. Q. Russell read a paper on "What intemperance costs us," and Mrs. J. D. Swane one on "Is the country imperiled by the liquor traffic more through the indifference of good men or the aggressive activity of bad men?" Both papers should be published that the voters might read and consider, and let not the men dare to say that the women cannot reason soundly.

Mrs. M. W. Richardson spoke to the L. T. L. Mrs. Chase presented the needs of the Mercy Home, their especial needs being a cow and a wagon.

Mrs. E. K. Jewett visited the Francestown union, spending Sunday there. Saturday evening was set aside for conference and prayer. Sunday evening the union held a public mass-meeting, presided over by the president of the local union and addressed by the county president, Mrs. Jewett, on the subject, "The foes and the friends of the temperance work."

Keene citizens have shown their interest in the medal contests by filling their hall for the fourth time. The contestants were from twelve to fifteen years of age, and were under the training of Mr. A. B. Heywood. Music and song varied the program. Perry Harvy Murdick won the medal and all the other speakers received a book.

I quote from Clare E. Rowell's annual report regarding the taking of THE UNION SIGNAL: "THE UNION SIGNAL ought to be read by every temperance worker in the state. The stimulus of a world-wide comradeship in a good cause, the suggestions of new methods and means, the inspirations given by such thinkers and philanthropic workers as are represented in its columns—all these are so helpful that it is difficult to understand how those thoroughly interested in the work do not regard its visits as an absolute necessity."

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

TEXAS NEWS ITEMS.

Dallas union is wide awake and at work, as the following interesting letter from Mrs. Knowles, corresponding secretary, shows:

"Dallas union is in a flourishing condition. We have good meetings every Thursday afternoon in the Tabernacle M. E. church. We have established a 'newsboys' home' with comfortable quarters on the first floor of a new brick building on Main street. They have good, clean beds and will soon have a bath-room, and hope to have a good matron who will stay all the time. At present some of the ladies are there in turn. We are giving teas there every Saturday afternoon for the benefit of the home.

"Miss Emma Rowley, a very interesting young lady and a member of the Y's takes great interest in the home and gave the first tea, assisted by some of her young friends.

"We have monthly readings and are also reading the National President's address delivered at Denver and trying to profit by its wise counsel.

"We are anxious to find some way to keep obscene pictures off our streets and out of the show windows of some business houses.

"We have a committee writing to the state legislature about the scientific temperance instruction bill which we hope will pass this session.

"One of our members has taken a boy to rear who was put in jail for some misdemeanor. Our committee visits the jail and hospital, carrying literature and bandages, and some one is distributing literature all the time."

Miss Belle Kearney, National Y organizer, recently made a short visit to Texas. The weather was very unpropitious during her visit in Dallas. She gave one interesting address at the First Baptist church. At

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Wise Saws

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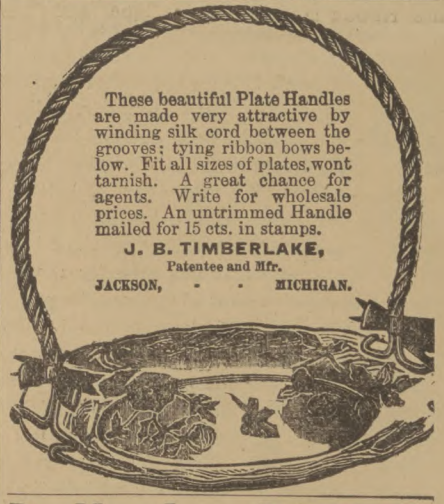

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Oak Cliff, she spoke in the Baptist church and also before the young ladies of Oak Cliff College. An informal parlor meeting was held at Mrs. Dr. Williams', where a small Y was formed. Miss Kearney aroused quite a little enthusiasm in Texas.

Ft. Worth W and Y keep up their columns in the two evening papers.

The White Ribbon is publishing an address by Miss Buchanan before the first annual meeting of the Brownwood W. C. T. U. It is very fine. Just the thing to place in the hands of the woman who asks, "What is the W. C. T. U. for, anyhow?" The address will probably be published in leaflet form.

Mrs. Stoddard made a most successful visit to Galveston, where all had been aroused by the preaching of Revs. Jones and Stewart. Many men and women joyfully joined the W. C. T. U.

At La Grange everything had been so wisely planned by Miss Maggie Boyd, that the meetings were delightful with fine music, beautiful decorations and crowded houses. A union was organized with twenty-four members and a number of honoraries. Mrs. Stoddard commends Miss Boyd's executive ability and persistent, happy faith.

San Marcos W. C. T. U. celebrated with a prayer and praise service, the anniversary of the day on which the good men voted whisky out of that town.

Beaumont has given interesting public meetings and temperance sentiment is growing. Mrs. Hoskins, superintendent of railroads in Beaumont, is enforcing the law made by railroad officials compelling the discharge of an employé who frequents saloons or uses intoxicating drinks.

San Antonio unions are still trying to get Sunday closing according to the laws of the state. A committee called on the county attorney, Mr. Bart. Dewitt, and presented a written request that he should make more effective the laws on our statute books commonly known as "the Sunday laws." As the ladies have received no reply they are now circulating a petition to the business men asking them to close their houses on Sunday.

The four saloons on the edge of prohibition west end were visited with the petition but the proprietors flatly refused to close on Sunday, saying that was the day they made their living. This shows how important this work is.

One young lady of Prospect Hill union, has secured more than a dozen signers to the pledge among her young men friends. A white ribbon is worn on the lapel and when she sees them without it they pay a penny fine to her.

A member of Central union has secured many signers to the pledge, among them, one of her neighbors, a drinking man. She had talked to him frequently on the subject of temperance. One evening he sent for her saying he wanted to sign the pledge. She told him not to do it without thinking seriously about it. He insisted on signing it. She gave him a pledge card and white ribbon. Not very long afterward he was seen in a saloon; as he raised the glass he said, "This is to the W. C. T. U.," and drained it. Taking another he said, "This is to my white ribbon." About a week after that the man died very suddenly.

The Sunset union has a very flourishing L. T. L. of more than eighty members. Mrs. Rountree, city superintendent of L. T. L's, visited them not long since and held an experience meeting with them. They had much of interest to tell concerning the questions asked about their badges and the temptations presented.

The *San Antonio Argus*, a weekly religious paper, Rev. F. S. Jackson and Mrs. Hattie R. Jackson, editors, is giving a great deal of attention to our W. C. T. U. work on all lines. Mrs. Jackson is one of our most valuable W. C. T. U women, active in every good work.

Mrs. Fry announces that the home for girls out of employment is in good running order and ready to supply servants for those wishing to employ.

The hearts of the W. C. T. U. of the entire state are with our beloved president in her heroic struggle to gain scientific temperance instruction for the children of Texas. She meets with much encouragement from the members of the legislature.

Mrs. Delia Collins, superintendent of social purity, who had succeeded so admirably with rescue work in Fort Worth is also in Austin asking for an appropriation of $50,000 from the state to establish an industrial home for fallen women. Senator Swayne has introduced the bill. Judging from the daily papers' report of senators weeping as Mrs. Collins pleaded the cause of the poor unfortunates she will get the desire of her heart.

The *San Antonio Express* ridicules the idea of state aid for such a cause, and says "the paltry sum of $50,000 would scarce provide them with dish-cloths and knitting needles."

MRS. CORNELIA KEITH CARTER,
State Reporter, San Antonio.

MAINE.

KNOCKING AT THE DOOR OF THE LEGISLATURE.

The tide of suffrage sentiment is steadily rising in our state. A few years ago members of the judiciary committee would sit with their feet on the tables and puff tobacco smoke into the faces of the ladies while they were pleading for the ballot. But all this is now changed, and the advocates of woman suffrage are much more hopeful than ever before. The attitude of the press is on the whole decidedly favorable. The Lewiston *Journal* gives the following account of the hearing, on February 4, in the interest of municipal suffrage:

"Friday was woman's day, and the committee on the judiciary gave a hearing to the ladies in the interest of municipal suffrage for women.

"The committee undertook to hear the ladies in the judiciary room, but it was soon crowded almost to suffocation, and a hundred clamored at the entrance for admission. A man in the rear of the room suggested that all adjourn to representatives' hall.

"This decision was received with applause by the ladies, and the remainder of the session was in the hall, which was filled with spectators.

"Mrs. Hannah J. Bailey, of Winthrop Centre, (president of the Maine Woman's Suffrage Association and the heaviest woman tax-payer in the state), opened the hearing by reading a paper in favor of suffrage. She argued that taxation without representation was tyranny. She had written letters to the assessors in every town in Maine to learn how many women paid taxes, and had received returns from 230 towns. In these towns there were 12,393 women, who were taxed on an aggregate of $12,005,000 of property.

"Mrs. E. S. Osgood, of Portland, president of the Maine federation of woman's literary clubs, addressed the committee. She assured them that the ladies had left the babies well taken care of. It was all right for the ladies to go to the legislative ball, but when they wanted to cast their votes—requiring only half an hour—then it was said they had deserted their babies.

"Mrs. Judge Cram, of Biddeford, corresponding secretary of the Maine W. C. T. U., in her youth had heard about strong-minded women, but she had rather be called strong minded than weak-minded. It would be hard for her to tell the reasons why she wanted municipal suffrage, but there was no reason why she should not have it.

"Mrs. Dr. Hersom, of Portland, thought that the fact that the ladies had come down to the state house showed that they wanted the ballot. It was not because the men did not want to give the ballot to women, but because they looked at things in a different light. She believed the women could help the men in education and moral reform. A large, earnest, thoughtful and Christian body of women wanted the ballot. All she could say was that she wanted the ballot.

"Mrs. Hamilton, of Saco, was the next speaker. She questioned if this was a true democracy. Was it not a sham democracy where one-half the citizens were disfranchised—the women? It was an oligarchy. She told a story about a weak-minded man who brought milk to her house, who told her she couldn't vote because she was a woman, which was received with laughter and applause.

"Mrs. E. S. Fogg, of Augusta, said the ladies wanted the ballot because they were mothers. They want teachers to form the characters of their boys, who would make them men.

"Mrs. Elizabeth W. Varnum, of Portland, said the men and women all had one point in common—they all had mothers. Her grandfather, who was once state treasurer, when over 90 years old was asked what he thought of municipal suffrage. He replied, 'I have been under petticoat government all my life, and I don't know as I object to it.'

"Mrs. Helen Beedy, of Farmington, believed the women in Maine were becoming much more intelligent in regard to this question; also the men. She attended the republican convention in Bangor last spring and when they took their hats off there was a fine showing of heads—you know men don't wear false hair. I thought how lonesome they looked without the women, as I and my companion, the wife of ex-Gov. Davis, were the only women in the room.

"Mrs. George S. Hunt, of Portland, objected to the law which gave the father control of the children while the mother had no voice. She had been down here seven years and pleaded for a reformatory prison for women and gave some reasons for such an institution. They said they couldn't afford it. They wouldn't give any of Mrs. Bailey's money for a prison but they would use it to send the militia to New York, which she opposed, being a Friend. She wanted a political house-cleaning and thought the influence of women would reform politics.

"Mrs. L. M. N. Stevens, of Stroudwater, president Maine W. C. T. U., believed the committee could trust the women of Maine to vote in municipal affairs. She thought if the women ought to stay at home to take care of the babies, the men should begin a campaign against the attendance of the women at church, as it would take so much of their time away from their babies. She had looked over some of Miss Bailey's correspondence with the town officers of the state. One had replied that the reason women should not be given the ballot, was because they did not pay a poll tax, and the word poll was spelt 'pole.'

"They wanted the ballot in municipal elections with an educational qualification —no matter how broad.

"Mr. Herrick, of the committee, asked the ladies if they wanted a property qualification to voting. They all replied, No.

"Mrs. Dr. Blanchard and Mrs. McGregor, of Portland, said a few words in favor of the measure.

"Mr. Powers, of the committee, at the close of the hearing, arose and expressed himself as very much interested, and said when the committee was all in attendance they would consider the question which had been discussed.

"Mrs. Stevens proposed a Chautauqua salute to the committee, which was given by the ladies waving their handkerchiefs."

It may be of interest to note that one of the most severe snow storms of the season came on the very day of the hearing; yet the ladies were able to travel, some of them many miles. Of course, they could not have gone to the polls in such weather!

AMONG THE PEDAGOGUES.

The W. C. T. U. has few more practical allies than are to be found in the Maine Pedagogical Society. A year ago the society appointed a committee to report suggestions for organizing school savings banks, and at the recent session a very interesting report was presented by J. W. Mitchell, who is trying the plan with great success in his own school in Rockland, where there are about sixty depositors, some putting in sixty dollars per year. One newsboy already owns stock in the Building and Loan Association, and there is a decline in the consumption of peanuts. Rev. E. M. Smith, president of the Maine Wesleyan Seminary, read a fine paper on the "Use of Tobacco Among School-boys," emphasizing the fact that all teachers should be free from the habit. A talk on physical training was given by J. N. Whittier, of Bowdoin College. "Lines of Advance," was the subject of an evening address by Professor Rounds of the New Hampshire state normal school, the special topic treated being manual training, moral instruction, physical culture, school instruction in agriculture and the uplift of woman. Among other good things Professor Rounds said that in his opinion Frances Willard had done more for education than any ten men in this country.

UNION NOTES.

Not even the rigors of one of the coldest winters we have ever known has been able to chill the zeal of our state president. She is as busy as ever organizing new unions and strengthening old ones, traveling long distances, in some parts of the state off the lines of railroad to reach the scattered towns and villages.

A spicy note comes from the Greene press superintendent: "Our union held a parlor meeting at Mrs. Lowell Mower's, January 17. It was the fourth birthday of the union and from four charter members we have increased to thirty-six. Two new members came in, Mrs. Jemima Randlett, aged ninety-six and Mrs. Mary Small, aged eighty-six.

"We feel to thank God that we have two such godly women in our ranks. Stephen B. Purrington, the first W. C. T. U. baby, was made an honorary life member at the last meeting. Our union was never in a better condition, and with a wide awake president and God to help us, we feel that we shall prosper and do all in our power for God and Home and Native Land."

The Auburn union has recently held two very pleasant sociables at the home of Mrs. L. C. Pulsifer. The first came just in time to circulate the suffrage petition which the gentlemen were as willing as the ladies to sign, and a thank-offering was made to aid our social purity work. At both socials many outside the society were present, refreshments were on sale and good entertainment furnished. One very pleasing feature was a school temperance exercise consisting of questions and answers, songs and poems, conducted by one of our most popular teachers and participated in by twenty of her pupils.

MARY L. FRENCH,
State Reporter, Auburn.

THE Albert W. C. T. U. of Milburn, N. J., are thanking a Connecticut worker, Mrs. Kingsbury, of Pine Orchard, for her assistance in a recent entertainment given by them. This union is giving a helpful series of Sunday evening lectures.

OKLAHOMA.

A VALIANT HELPER.

The cry of "Come over and help us" of the Oklahoma W. C. T. U. has been heard and answered by Miss I. C. DeVelling. Miss DeVelling had long cherished a desire to "campaign" in this portion of Uncle Sam's frontier. She came to Oklahoma City the week before the holidays when the territorial M. E. conference was in session, and a stirring temperance resolution was before that body. Miss DeVelling was allowed fifteen minutes to speak upon it. On the Sabbath in the same city she spoke an hour in the Southern M. E. church to a good audience, Mrs. Nellie Sheplor, territorial president, presiding.

It being mid-winter, and the weather unfavorable, it was decided that Miss DeVelling's tour should be confined to railroad towns. Appointments were made for her, some of which were a success; others, on account of indifference, mismanagement and cold weather, prevented her from carrying out the plan of work.

In twenty-five days she visited eleven cities and towns, and addressed thirty-one meetings of different kinds. At Kingfisher two lectures were given, one before the teachers' institute, urging upon the superintendent and teachers the strict observance of the national law on scientific temperance instruction in the public schools which is binding in all territories. She was listened to attentively, and was appreciated by all who heard her, and we feel that her work before the institute was more far-reaching, perhaps, than any other. At Jukon she found a bright little union, with earnest officers and workers, consequently, the public meeting was well arranged and there was a good audience.

At Purcell, the southern limit of our boundary, no arrangements had been made for her coming, but the indomitable W. C. T. U. spirit did not desert her. She heard of a temperance meeting six miles in the country, met a farmer and his wife who were going to it, took passage with them in a big lumber wagon and found good helpers (and made them fast friends).

At their urgent request she remained in the neighborhood three days and addressed several meetings in different school-houses. She found a temperance society for all the people, in good working order, and thought it best not to organize a union at present. Miss DeVelling received much courteous treatment from this farming community and her stay among them was profitable for good.

The "model union" at Guthrie perfected arrangements so that Miss DeVelling was enabled to reach a large number of people. She spoke before three Sabbath schools and in the afternoon to a large audience; although it was announced for a children's meeting, more than half the audience were "grown-ups."

Miss DeVelling experienced hardships in her brief tour in the Territory, but she thinks the time is here for pressing our work to the "very gates"; that there is great need of temperance education among all classes; that our workers need to be more earnest and practical. The financial returns were small, but the National has made it possible to remunerate in part for her "free-will offering." Miss Willard has said that, "Miss DeVelling is always found where the work is hardest," and could our chieftain have followed her through this campaign, she would have reiterated her praise in stronger terms.

When THE UNION SIGNAL bore to the white ribboners of this territory the news of the death of Mary Allen West, our heads bent in sorrow, and we pondered at the mysterious dealings of Providence, but verily, she "hath fought a good fight."

The following recommendation shows how hard it is to stem the tide of evil when a grand jury of Oklahoma county will connive at an evasion of the law.

"We recommend that no gaming-table, or device for gambling, be permitted to be run or conducted on the ground-floor of any building situated in Oklahoma county; provided, that in case such a regulation is not complied with, then it is recommended that in such cases the statute pertaining to games and gambling be rigidly enforced."

MRS. SUE UHL BROWN,
Territorial Reporter, Oklahoma City.

ANOTHER addition to the long list of successful Demorest medal contests is the recent one of the Sidney, N. Y., W. C. T. U. The decorations were most appropriate, consisting of the National W. C. T. U. motto in gilt, a long chain of tri-colored pledge cards, and the picture of W. Jennings Demorest. Fine music alternated with the recitations which were exceptionally well rendered, the prize winner being Mr. Chester Lyon, of East Mannsville, a student of Sidney high school who is now the proud wearer of the silver medal.

Official Communications.

SUNDAY-SCHOOL WORK.

The time is short that remains for securing the autograph pledges in the Sunday-school for the Columbian Exposition. Will not the superintendents and all interested order the cards and present them in the Sunday-schools as soon as possible? To avoid delay, send orders directly to the department secretary, Mrs. Julia A. Bidwell, Deposit, (not Hartford as given in the National Minutes) New York. The quarterly temperance Sunday, March 19, will be a good time to secure these signatures.

If all states had been as active in this effort as a part have been we should have an immense array of names. To date, 162,-106 of these cards have been ordered from the National superintendent and secretary. More than one-third of these have been ordered by two states, New York and Maine. New York has ordered 40,527 and Maine 22,720. Their protest, through this total abstinence chain, at the Columbian Exposition will tell a forceful one against the National disgrace of the sale of liquor in the grounds.

Would that as strong a protest might come from *every* state. Nor is it too late to secure this if the work is undertaken with the same energy that has been manifested in these two states. I desire to thank especially those outside of our W. C. T. U. ranks who have sent for these pledges,—ministers, Sunday-school superintendents and workers not belonging to us in name, but most truly in spirit. I wish space would allow of some mention of the letters which have come with the orders from all parts of the country.

When we bear in mind that this is the triple pledge against alcoholic drinks, tobacco and profanity, we give hearty thanks that our temperance army in the Sunday-school is ever growing and gaining new strength and power.

Send fifteen cents to the W. T. P. A. for a copy of the reports of National superintendents that you may know how the Lord has blessed this Sunday-school temperance work in the year that is behind us. Send to the same place for a sample of the quarterly temperance lesson for March 19.

Send to the department secretary for a copy of the new plan of work leaflet for this department, just issued. This is an eight-page leaflet and contains full directions and suggestions for state, county and local work with list of department helps, pledges, literature, etc.

An explanation is due those whose orders for the Quarterly Temperance Lesson Leaflet for December 25, were delayed or not filled. It was late when we learned that the W. T. P. A. was not to issue a leaflet for that date, therefore our time was short and the demand was so great for the leaflet we could not meet it at the last, though our printer ran his press all of one night and till late into the night for a week. The leaflet has been revised and adapted to general use and can be had of the department secretary.

Because of the good hand of our God upon this department work during the past year, shall not the coming one see far greater forward movement? The securing of the quarterly temperance Sunday was not an end, as some, I am sorry to say, seem to think, but rather the means to an end. To reach this end let the endeavor be to make these days as full of profit and interest as possible. Let us strive most earnestly, through the *best methods*, to secure thorough, intelligent temperance work in our Sunday-schools. Thus will the church of to-morrow, through its more sensitive conscience and larger faith, rise in the amplitude of its power for the over throw of the drink habit and traffic.

May the word of the Lord, by His prophet, Haggai, be a message to each one of us: Be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts. Hag. 2:4.

In hopeful service,

LUCIA E. F. KIMBALL.

Woodfords, Me.

AN OPEN LETTER TO THE SUPERINTENDENTS OF THE DEPARTMENT OF SOCIAL PURITY.

DEAR SISTERS:—Three months have lapsed since my appointment to the superintendency of this department, and, although I have been silent, I have not been inactive. These three months have been spent in an endeavor to become acquainted with the needs of the department, and to evolve some definite plan of work. We are all aware that this department is one of the most difficult to manage, being one wherein zeal must be subordinate to discretion. I have not, as yet, formulated a thorough and complete plan of work, but take this opportunity to suggest some lines along which your energies can be made active.

The work may be divided into *Legal*, *Reformatory* and *Educational*.

In the *Legal* field each superintendent may do something by investigating the laws of her own state along the lines included in our work. What is the age of consent? What are the punishable offences against virtue and morality? What can be done in a quiet way to hold responsible the betrayers of innocent girls and the fathers of illegitimate children, in providing for the girls and maintaining the children? What are the laws against profanity and improper language? What laws against advertisements in newspapers which have a distinct immoral meaning? What laws against the display of indecent theatrical and other advertisements? This work is one which can best done, perhaps, by the superintendent alone, or with one or two capable, judicious, mature assistants.

In the reformatory work in cities or towns something may be done in behalf of fallen girls and women by interesting churches, individuals, or existing societies, in plans for their welfare, or in the starting and maintaining of rescue homes. It is not necessary to begin rescue work with a large building fully equipped for the purpose, but much can be done in a very unobtrusive way with a small room, open for gospel services, and a corps of wise workers to go out upon the street seeking for the lost. Very good work is being done by many of our unions in holding gospel meetings for depraved men, and the same idea can be utilized for women. In addition to this work, however, arises a very great need of places of shelter and of employment for those who desire to abandon their evil lives for ones of virtue, and many superintendents very desirous of taking up this rescue work, will find it almost impossible from lack of means.

Mrs. Prescott, our assistant superintendent, suggests, from her observation and experience through many years of rescue work, that it is all important that we utilize the force already existing in the municipal authorities, and seek the coöperation of the officials of the town and city. She maintains that the most efficient aid she has ever received in this work, has been through the police department, being most practical and powerful, and she suggests the wisdom of the unions obtaining the sympathetic coöperation of their city officials.

There is, however, one form of social purity work, which promises more than any thing else, and requires much less expenditure of means, and that is the *educational*. Every W. C. T. U., whether located in country, village, town or city, can take up this branch of the work with advantage.

The establishment of White Shield societies among women and girls is a work both preventive and educational, and it is Miss Willard's especial request that this line of work shall be pushed by superintendents. Any superintendent writing to me will receive more specific instruction as to methods of organizing and conducting the White Shield societies.

The mothers' meetings, beginning with the members of a union, will gradually enlarge to take in many of the mothers of the community, and the instructions there received will take root in their own hearts and lives and become fountains of wisdom and judicious information for their children. Mrs. J. H. Kellogg, of Battle Creek, Mich., who was Miss Willard's most efficient helper in the department of mothers' meetings, continues to give her wise counsel and has prepared an admirable plan for the conducting of the meetings, with a list of topics to be studied and of literature to be read. Any superintendent writing her direct will receive from her this plan, and we hope that each one, no matter what line of work she is most interested in, will feel that the department of mothers' meetings is the foundation of all work along these lines, and will institute them at once in her union, making a special effort to draw into them mothers who are not members of the union.

I would also suggest that the women school teachers be especially invited to attend these meetings and give the benefit of their experience. Teachers become acquainted with facts in public schools which are an indication of the conditions of thought which may strike the mind of the mother as most dreadful, and she will, perhaps, feel inclined to think that her children cannot possibly be guilty of the wrong thoughts and evil words which she hears related. But we must remember that although children may have learned evil, they are not necessarily sinners because of it, and instead of visiting upon them condign punishment for sins which they do not recognize as sins, we should be willing to be fully enlightened as to all the evils and temptations which surround them, and obtaining their confidence, be able to assure them of our sympathy and to give them the wise, pure, beautiful instruction which will purify the fountain of evil and give them higher and nobler views of themselves and their relation to the race.

But mothers will not be capable of instructing their children until they, themselves, have first received instruction. Therefore it might be well for every union to institute a circulating library of books and leaflets, which give wise and right instruction upon these points.

If members of unions would form circles of six each, passing the literature from one to the other until each one had read book or leaflet, the work of the circulating library would be made very efficient with but little labor. By this means, the individual members of the union would not be put to the expense of purchasing books, but one book would answer for the whole union and the expense be shared by the union.

A partial list of books which can be used to advantage is appended. A full list will be given later.

FOR GIRLS, Mrs. Shepherd, Fowler & Wells; SONG OF LIFE, Miss Morley, W. T. P. A., $1.25; A WELL DRESSED WOMAN, Mrs. Ecob, Fowler & Wells; WHO CARES? Mrs. Goff, T. B. Peterson & Brother; BUILD WELL, Dr. Cordelia Green, Castile. N. Y.; CONFIDENTIAL TALKS WITH YOUNG MEN. Dr. Lyman B. Sperry, Revell & Co., Chicago; TEACHING TRUTH, Mary Wood Allen, M. D., Toledo, O. and all the leaflets of the W. T. P. A. in the social purity series.

Hoping that this will be suggestive to superintendents of departments for the beginning of active practical work, and promising to add from time to time what observation and experience proves to be necessary or advantageous, I am, yours in the great work,

MARY WOOD ALLEN, M. D.

National Superintendent Social Purity Department.

THE WOMAN'S LECTURE BUREAU.

The Woman's Lecture Bureau takes pleasure in announcing that it is ready to furnish talent for Summer Chautauquas, Camps, Schools of Method, Lecture Courses, W. C. T. U's, Political Equality Clubs, etc., and requests your attention to the following named lecturers:

Frances E. Willard.
Lady Henry Somerset.
Rev. Anna Howard Shaw. *
Mary T. Lathrop. *
Helen M. Gougar. *
Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.
Carrie Lane Chapman, in Illinois in March, and Ohio in April.
Miss I. C. DeVelling, in California during the coming season.
Clara C. Hoffman, in Illinois and Indiana in April.
Lydia J. Newcomb, lecturer and instructor on vocal and physical culture.
Lillie Devereux Blake will respond to calls in the vicinity of New York City.
Elizabeth U. Yates, February 20 in Pennsylvania, and in Delaware in March.
Mary Sparkes Wheeler, in Pennsylvania in March and April.
Volney B. Cushing, Pennsylvania and Ohio in April.
Harriet May Mills, in New York in March.
Rev. C. H. St. John, in Indiana after March 25.
Lou J. Beauchamp, calls for March.
Mary Seymour Howell, in Pennsylvania the last of February and in March.
Messrs. Wolfenbarger and Huckins.
Ellen M. Bolles. *

If you wish to secure first-class talent, be sure and communicate with the Woman's Bureau and we are certain that it may be furnished you at the lowest possible figure. If you want some attraction not on the list let us know and we will be very happy to get it for you.

We hope that we may have an opportunity to serve you and thus prove to you that our Bureau, although comparatively new, is as good as the best. We are already making engagements for next fall and winter, and will be glad to arrange for single lectures, courses, distributed through the season, and in cases where so wished, for a week or a month in a vicinity at reduced rates.

For terms, dates, etc., apply to Lucy E. Anthony, Mgr., Somerton, Philadelphia.

* By special arrangements.

AMANDA SMITH has been made a National evangelist of the W. C. T. U.

MRS. HENRIETTA SKELTON has organized seven new unions since the Denver Convention.

THE Catholic Woman's Temperance Union of St. Louis has seventy-five members who wear the white ribbon, with a small silver cross attached.

MRS. MARY CROWLEY BONNETT, a valued member of the Coshocton W. C. T. U. and president of the Y, passed away on January 10. She was greatly beloved for her merry ways and genial disposition and was a born leader of young people; she will be greatly missed.

It is very difficult to convince children that a medicine is "nice to take"—this trouble is not experienced in administering

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of Cod Liver Oil. It is *almost as palatable as milk.* No preparation so rapidly builds up good flesh, strength and nerve force. Mothers the world over rely upon it in all wasting diseases that children are heir to.

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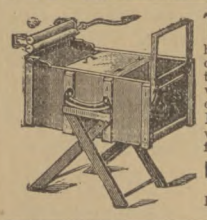

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TEMPLE RECEIPTS.

TO NOVEMBER 15–20, 1892.

Arkansas—Morrillton: L. T. L., $5.50; Mrs. S. E. Moose, $2.65; Mrs. L. B. Moose, $2; Wm. Moose, 75 cts.; Clifton Moose, 35 cts.

Arizona—Phœnix: Mrs. E. R. Searle, $3.65.

California—Colusa: W. C. T. U., $10.50; Wheatland: W. C. T. U., 77 cts.; Orlando: W. C. T. U., 55 cts.; Point Arena: L. T. L., $4.50; Santa Rosa: Mrs. J. H. Norman, $1; Arroyo Grande: Mrs. Records, $1.

Colorado—Boulder: W. C. T. U., $14.75.

Connecticut—Danielsonville: Mrs. L. A. Weld, $1; Higganum: Mrs. Sarah J. Usher, $5; Rockville: W. C. T. U., $6; Greenwich: W. C. T. U., $35.

Illinois—Evanston: Mrs. E. B. Strong, $3.65; Ridge Farm: M. B. Smith, 50 cts.; Utica: Mrs. C. W. Esmond, $1.50; Cornelius Warrick, 50 cts.; Freeport: Mrs. Carter, $1; Vandalia: L. R. Haller, $1; Olney: English W. C. T. U., $1.05; Chicago: Mrs. M. E. Cropper, $1; Monmouth: Mrs. K. B. Embleton, $1; Rock Island: Jos. Mills, $1; Morrison: W. C. T. U., $25; Union: W. C. T. U., $3.65; Murdock: Y. W. C. T. U., $1.50.

Indiana—Huntington: Alice Mason, $3.65; Fairland: R. J. Butler, $3.65; Hartsville: Mrs. E. A. Wehler, $1.

Iowa—Stanwood: W. C. T. U., $10.

Kansas—Garden City: W. C. T. U., $5; Waterville: W. C. T. U., $20.

Maryland—Mt. Lake Park: Miss Swan, $50.

Massachusetts—E. Brookfield: Mrs. J. C. Drake, $1; Hinsdale: Mrs. A. Tremaine, $1; Chelsea: W. C. T. U., $2; New Bedford: Mrs. R. F. Raymond, $2; Boston: Mrs. Anne Whitney, $20; Somerville: Mrs. M. C. Sawyer, $1; Nantucket: Miss M. F. Coleman, $1.

Michigan—Adrian: Mrs. E. M. Cornelius, $2; Saginaw: J. A. Faulkner, $3.65; Durand: Mr. and Mrs. S. H. Davis, $2; Ypsilanti: Dow Harris, $2; Manistee: W. C. T. U., $13.63.

Minnesota—Brainerd: W. C. T. U., $15; Hastings: Mrs. D. B. Truax, $1.

Missouri—Hannibal: Miss Ruby Lee, $3.65; W. C. T. U., $10; Moberly: W. C. T. U., $11; Bolivar: W. C. T. U., $10.

Nebraska—Lincoln: W. C. T. U., $2; per Mrs. Northrup, $12.92.

New Jersey—Moorestown: Y. W. C. T. U., $10.

New York—Farmington: per C. R. Barnes. $1.50; Hoosick: Miss Crandall, $1; Skaneateles: A. A. H. Thome, $1; Syracuse: Mrs. L. S., $1; Georgetown: Mrs. M. D. Allen, $1; East Beekmantown: W. C. T. U., $5; Peru: W. C. T. U., $2.02; Belmont: W. C. T. U., $1; North Albion: Eliza Matthews, $1; Portville: M. A. Ryder, $3.65; Rochester: Mrs. J. B. Pike, $1; Farmersville: Kate Coles, $1.

Ohio—Pleasant Ridge: Almira Flanders, Minnie Fry, Henry Fry, $1 each; E. Liverpool: C. McNutt, $1; Cleveland: E. S. Gillette, $1; Canton: W. C. T. U., $27.55; Akron: W. C. T. U., $3; Delaware county W. C. T. U., $5; Columbus Central W. C. T. U., $1.40; Robert, Susie and Ella Caudy, $1 each; Kennelworth: Mrs. M. R. Smith, $3.65; Hillsboro: Phillip C. Jeans, $5; Wellington: Mrs. Case, 40 cents; Harshinan: Mrs. B. A. Gerlaugh, $3.65; Moro: Mrs. Laura Moore, $1; Wasco: W. C. T. U., $2.90; Sidney: Mrs. Frazer and Mrs. Goode, $1 each; Van Wert: Mrs. E. J. Snyder, $1; Bloomdale: Mrs. Jane Shoup, $11; Ostrander: Rev. and Mrs. A. C. Crist, $5; South Charleston: Mrs. Rev. W. Webster, $5; Carrolton: Mrs. W. Butler, $1; Carroll county W. C. T. U., $5; Chagrin Falls: W. C. T. U., $12.22; Cincinnati: Convent Sacred Heart, Madam Eagle, $1; Celina; Mrs. G. Le Blond, $2; Milford Center: Mrs. C. Mitchell, $3.65; Payne's Corners: Mrs. J. Shalto, $3.55; Jamestown: Mrs. H. C. Dean, $1; New Metamoras: W. C. T. U., $5.

Oregon—Newberg: Mrs. M. H. Bowerman, $3.65; Albina: Mrs. S. Page, $1.

Pennsylvania—Beaver Falls: Rosa E. Cook, $5; Cross Creek Village: Mrs. M. P. Wells, $1; Philadelphia: Miss J. N. Gould, $2; Mrs. Hinchman and Miss Taylor, $1 each; Mrs. M. Barber, $3.65; Emily Stokes, $3.65; Lansdowne: M. A. Brosius, $5; Greensburg: H. D., $1; Stillwater: W. C. T. U., $5; Warren: Mrs. Garthwaite, $1; Kennett: W. C. T. U., $45.

Rhode Island—Mrs. S. E. V. Stillman, $1; Newport: $2.

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Virginia—Winchester: W. C. T. U., $2; Olive: Y. W. C. T. U., $2; Hamilton: W. C. T. U., $1.

Washington—Seattle: Jeddie S. Guitteau, $1; Pine City: Josie Jackson, $3.65; Spokane: Mrs. F. J. Mundy, $3.65; Cortland: W. C. T. U., $5.50.

ESTHER PUGH,
Treasurer Gift Fund.

Our Library Table.

R. H. Woodward & Company, Baltimore, have published a daintily dressed booklet, entitled DAILY HELP. It consists of selections from Spurgeon, one page for every day in the year, compiled by "E. F. W."

J. B. Lippincott Company have published in the popular Leatherette binding a booklet of poems by David Henry Wright. The poems are upon a variety of topics, are brief, and many of them beautiful in thought and expression. The book is named from the initial poem, IS PEACE ON EARTH?

TWILIGHT STORIES. This dainty little volume is one of the Library Series, published quarterly, by the Woman's Temperance Publishing Association, and is filled with short, crisp, temperance stories and bright poems, well fitted for the eager minds of children and young people.

The Temple, Chicago, Ill.

OUR CHILDREN OF THE SLUMS, by Annie Bronson King. The contents of this volume is made up of word-pictures of the little ones of the poor. The author makes no plea on their behalf, only presenting the eloquent plea of pictures all too sad but true, In various chapters she portrays different scenes—misery their common characteristic. The style is strong in its unique simplicity.

D. D. Merrill Company, New York and St. Paul.

HEREDITY; OR HARRY HARWOOD'S INHERITANCE, by George Whittaker is a temperance story of interest. It embraces, as its title tells for itself, one phase of the drink-evil,—the inherited taste for alcoholic stimulants; the victim of said inheritance fighting long and hard, almost to lose the battle but saved "so as by fire" through Christ. The book is an earnest one, written with an evident desire to warn against this enemy of soul and body.

McDonald & Gill Co., Boston.

HOLINESS YEAR BOOK, 1893, edited by Rev. Geo. Hughes, published by Palmer & Hughes, 62 and 64 Bible House, New York City.

An annual, giving a comprehensive view of the work for holiness throughout the world. In addition to this, it contains the usual calendar and astronomical notes, daily Scripture readings, a portion for the morning and evening, Sabbath topics, and interesting family readings and economics. It is an excellent book for any Christian home.

COLUMBUS AND WHAT HE FOUND, by Mary H. Hull, Chicago, Ill.

This book has been prepared especially for young people. It is written in a clear, interesting style, and presents reliable history very attractively. This Columbian year will be a large object lesson for the children and young students, not only of our own land, but of others, and the book above named is most timely. It is suitably bound in cloth, printed on heavy paper in the clear print that young people delight in, with wide margins.

Woman's Temperance Publishing Association, The Temple, Chicago, Ill.

A COMPENDIUM AND QUESTION BOOK OF PARLIAMENTARY LAW arranged by Lillian Cole Bethel. This little volume only about fifty pages in number and small in dimensions—is what one might term "meaty," since every word in it is worth "inwardly digesting." It is dedicated to womankind and has been especially designed as a handbook that may be relied upon in the study of Parliamentary form. It will be found of great value to W. C. T. U. women who wish to post themselves thoroughly on the ways and means of entering the "arena of discussion," and becoming victors therein.

Published by the author, Columbus, Ohio.

THE CHICAGO DAILY NEWS ALMANAC for 1893, is replete with fresh material. The election tables give the vote in every county and are an interesting study. The table of exports and imports is exhaustive. The most prominent facts of all the presidential nominating conventions and caucuses since Washington are given. Also short sketches of prominent men, and the letters of acceptance from the four presidential candidates. The World's Columbian Exposition receives no small attention, in an illustrated assortment of valuable facts. These are but a few of the good points of this reliable annual—in itself an exhaustive reference book.

Daily News Office, Chicago.

TUESDAY AFTERNOON TALKS by Charles Cullis, M. D. These printed "Talks" are an outgrowth of consecration meetings held by the author every Tuesday afternoon in his own home, meetings which so grew that within the last years they have "often filled the auditorium of Beacon Hill church, where they still continue." The book is characterized from first to last by its childlike simplicity of expression, the author becoming, indeed, "as a little child" and having "entered the Kingdom of Heaven" even on earth, presents the truths of the Spirit so that the slowest may readily comprehend, yet in such a manner that he who is wise in these things may yet gain strength, light and comfort from its pages.

Willard Tract Repository, Beacon Hill Place, Boston.

LOVE IN WRATH, OR THE PERFECTION OF GOD'S JUDGMENTS, by Arthur T. Pierson. This is an address made by the author in London, England, before the Mildmay conference, printed in attractive booklet form. The subject is a tremendous one, but MR. Pierson handles it with exceedingly rare skill and deep insight. There is a large class of people whose creed, or accepted doctrine, has been gathered from a thousand irregular, inofficial, it may be said, sources: From books which have strayed into their hands and may or may not be orthodox, from the opinions of friends, from the influence of warped judgments, from a sermon here and a lecture there, and saddest of all from Scripture passages wrenched from their logical connection and thoroughly misunderstood. And perhaps nowhere are greater errors made than along the line of Mr. Pierson's address—God's judgments. *We* judge the Creator from the imperfect pattern of justice and judgment found in our own hearts; one says, "*I* would not punish an evil-doer thus"; another says, "How can God hate? Are hate and love compatible?" With Bible in hand and calm reason presiding, a thoughtful reading of the booklet in question will set at rest many uncertainties and clear up many doubts.

The Baker & Taylor Co., 740 Broadway, N. Y.

WHERE IS MY DOG? by the Rev. Charles Josiah Adams.

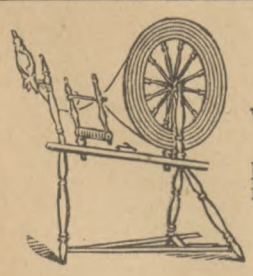
The author of this book has launched out into a question over which many thinkers have pondered—the immortality of the lower animals. With an evident fondness for the brute creation and an understanding of them that is an outgrowth of close observation of their ways, he proceeds with his reasoning on a phrenological basis. He considers, one by one, the physical, intellectual, moral and spiritual faculties in man, showing which of these are, without doubt, held in common with the animal, and attempting to show that some of the higher faculties may be in a degree shared by the brute creation. Mr. Adams makes not a few statements in his book to which close criticism would take exception, but in main his points are well taken and the matter, to say the least, interesting. It were better to err on the side of favoring immortality in the dog and horse and bird, than to let a gross materialism heap cruelty upon their defencelessness. With this thought evidently in mind the author closes his not uninteresting book with these words: "Will these pages save a kick, a stroke, or a pang of hunger or other pain to a dumb fellow-being? If I ever find it so, I will be thankful that I have written."

Fowler & Wells Company, 27 East Twenty-first street, New York City.

HOW NATURE CURES; THE NATURAL FOOD OF MAN, by Emmet Densmore, M. D. This "new system of hygiene" will, without a doubt, make for itself many enemies—as other hygienic departures have—since it would well nigh banish the practice of medicine from the field, on the ground that nature is her own most skillful physician and only needs an opportunity to do prompt and effective work for her patient. The foods of civilization are subjected to the severest criticism, with strong arguments against the use of bread, cereals, pulses, potatoes and all other starch foods, advising in their stead fruits and nuts, with or without meat. The book is written more for "patients" than the ordinarily healthy people but, as it says, "since all are more or less invalid"—a sad truth—it contains food for all. Aside from the question of diet—and there is large-sized wisdom in its prescriptions—it is an epitome of common sense for daily living and for the treatment of the sick. Health laws are broken more audaciously and more generally than those who do not make a special study of the situation would ever dream, and people are more responsible for their pains and aches and diseases than they can often be made to realize. The book in question is earnest and, in the main, reasonable, readable by all and many of its maxims worthy of weighty consideration.

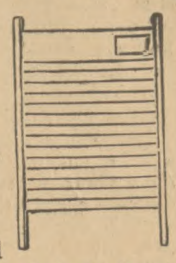
Published by Stillman & Co., 1398 Broadway, New York, and Swan Sonnenschein & Co., Paternoster Square, London.

SAN DIEGO, Cal., and the Bay region unions formed themselves into a "union of unions" in December, and held their first meeting at Oneonta, a lovely village, fourteen miles from San Diego. They have a live temperance worker in Mrs. Ella Whitmore, county president, and are making temperance sentiment as rapidly as possible in that vine-covered land.



Too Slow in making clothes. this was. It had to go. And yet people thought it a pretty good thing **in its** day. Some **of** them **couldn't** believe, all at once, that there **was** anything better. Just so with **every** improvement. The old way **always** has some benighted ones who **cling** to it to the last.

Too Fast in ruining clothes, **un**-making them—that's the trouble with the washboard. But it's going now and going fast, to join the spinning-wheel. Women find it doesn't pay to rub their clothes to pieces over it. They can wash better with **Pearline**. Less work, less wear, no ruinous **rub, rub, rub.**



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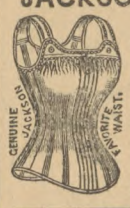

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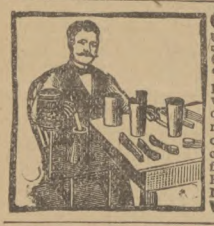
FREMONT PUBLISHING CO., Fremont, Ohio.



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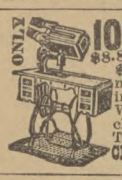

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This is the illustration on the first page of the QUARTERLY TEMPERANCE LESSON for Sunday, March 19.

It may easily be reproduced on the blackboard, and so furnishes good material for a CHALK TALK. There is a wealth of suggestion in the cargoes with which the ships are laden.

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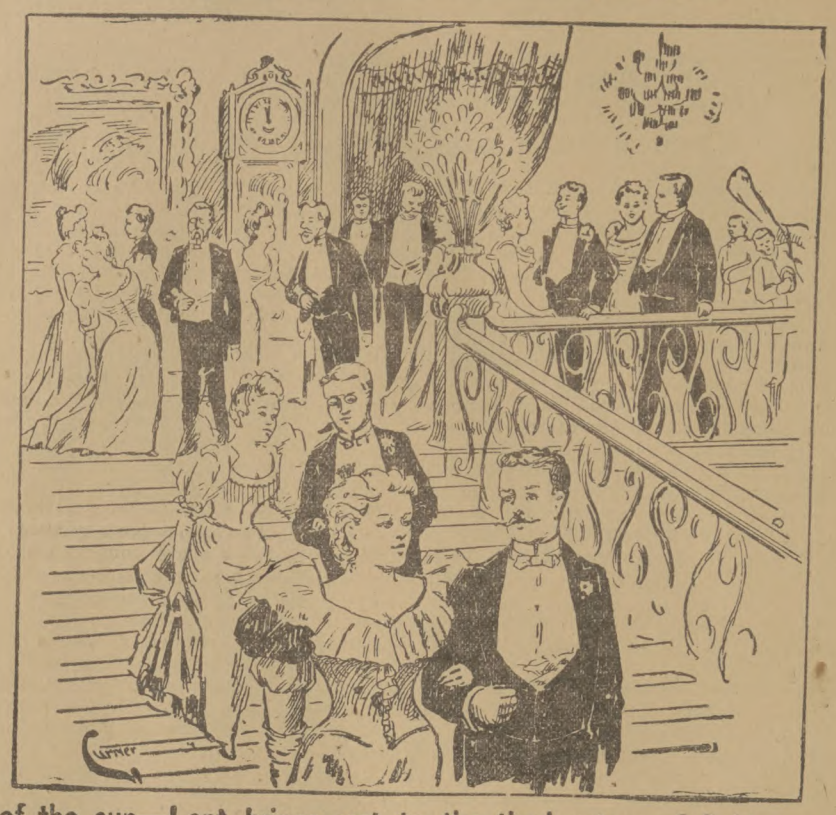

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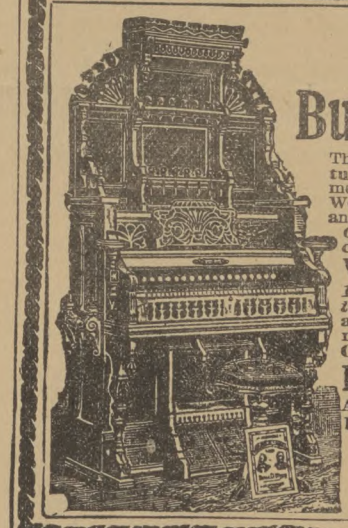

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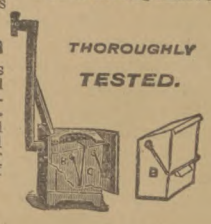

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(*Chatham Planet.*)

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Director.

To sit, as did a *Planet* reporter a few days ago, in a very atmosphere of sweet harmony, created by Dr. Verrinder's magician-like touch was an experience that might well be envied, and one calculated to inspire the most sentimental reveries. But sentimental moods finally vanish and leave one facing the sober and practical side of life. The music ceased and the conversation took a turn leading to the real object of the reporter's call.

"There are stories abroad," said the newspaper man, "regarding some extraordinary deliverance from death, which you have met with recently, doctor. Would you object to stating what foundation there is for them, and, if any, furnish me with the true facts for publication?" Dr. Verrinder shrugged his shoulders and laughed. "I have not," he replied, "been given to seeking newspaper notoriety, and at fifty-five years of age it is not likely I shall begin, and yet," said the professor, after thinking a moment and consulting Mrs. Verrinder, "perhaps it is best that I should give you the circumstances for use in *The Planet.* The story of my rescue from the grave might fittingly be prefaced by a little of my early history. We resided in England, where, though I was a professor of music, I was not dependent on my art, as I had acquired a competence. My wife was an heiress, having £50,000 in her own right. Through the rascality of a broker she was robbed almost of all her fortune, while by the Bank of Glasgow failure, my money vanished forever. It became necessary for me then to return to my profession in order to live. I do not speak of it boastingly, but I stood well among the musicians of that day in the old land. My fees were a guinea a lesson, and it was no uncommon thing for me to give twenty in a day. We came to America, landing in Quebec, where I anticipated getting an engagement as organist in the cathedral, but was disappointed. Subsequently we moved to St. Catharines, in which city I procured an organ and choir, and soon had a large *clientele.* Later, in order, as I thought, to better my fortune, I took up my residence in London, first filling an engagement with a Methodist church, and afterwards accepting the position of organist in St. Peter's Cathedral. In those cities I made many warm friends, and their tributes and gifts I shall ever retain as among the most precious of my possessions. It was while living in London and pursuing my art with much earnestness and labor that I received a stroke of paralysis. Perhaps,"—here the speaker rose, and stretching himself to his full height, thus displaying his well-built and well-nourished frame "I do not look like a paralytic. But the truth is I have had three strokes—yes, sir, first, second and third, and they say the third is fatal, ninety-nine times out of one hundred. Yet here you see before you a three-stroke victim, and a man who feels, both in body and mind, as vigorous as he ever did in his life. My ultimate cure I attribute to my testing the virtues of a medicine whose praise I shall never cease sounding as long as I live, and which I shall recommend to suffering humanity as I am now constantly doing, while I know of a case and can reach the ear of a patient. After removing to Chatham I had not long been here when my health further began to give way. Gradually I noted the change. I felt it first and most strongly in a stomach affection which produced constant and distressing nausea. It grew worse and worse; I myself attributed it to bad water poisoning my system. One doctor said it was catarrh of the stomach. Another pronounced it diabetes, still another a different diagnosis. I kept on doctoring, but getting no relief. I tried one medicine after another, ut it was no use.

"Grippe attacked me and added to my pain, discomfort and weakness. At last I took to my bed and it seemed that I was never going to get well. Nothing of a nourishing nature would remain on my stomach. No drugs seemed to have a counter-acting influence on the disease which was dragging me down to death. My wife would sit at my bedside and moisten my lips with diluted spirits which was all that could be done to relieve me. Besides three local doctors who gave me up, I had doctors from London and Kingston, whose skill I believed in and to whom I paid heavy fees, but without receiving any help or encouragement. It is true that a stomach pump operation afforded temporary relief, but yet I felt that my peculiar case needed some special and particular compouud or remedial agent which I knew not of. But at last, thank God, I discovered it. I had been for eighteen months a miserable wreck, unable to work, unable to eat or to sleep properly. My means were becoming exhausted. My poor wife was worn out in body and spirit. Suddenly the deliverer came! Pink Pills! Yes sir! Pink Pills—God bless their inventor or discoverer!—have rescued me from the jaws of death and miraculously made me what you see me to-day, hearty, happy, with a splendid appetite, a clear brain, a capacity for work and an ability to sleep sound and refreshing sleep—a boon that only a man who has experienced the terrors of insomnia can rightly appreciate. Bear in mind, my friend, I am no wild enthusiast over the supposed merits of this medicine. I have tested the virtues of Pink Pills and am ready to take oath to their efficacy. No one could shake my faith in them; because what a man has thoroughly proved in his own experience, and what he has had confirmed in the experience of others—I have prescribed the pills to other sick persons and know what extraordinary good they have effected in their cases—he ought to be convinced is so. I shall tell you how I came to try them. A fellow member of the A. O. U. W., the brethren of which order had been more than kind to me during my illness, recommended Pink Pills. I knew nothing about what they were or what they could accomplish. In fact, I am rather a skeptic on what are termed 'proprietary remedies.' But I started to take Pink Pills for Pale People, made by the Dr. Williams' Medicine Co., Brockville. From the very first, one at a dose, I began to mend and before I had taken more than a box or two I knew that I had found the right remedy and that to the Pink Pills I owed my life. In nine months I have taken twelve boxes—just six dollars' worth. Think of it, my friend! Hundreds of dollars for other treatment, and only six dollars for what has made a man of me and set me again on the highway of health and prosperity. There is some subtle, life-giving principle in Pink Pills which I do not attempt to fathom. I only knew, like the blind man of old: 'Once I was blind; now I can see!' God, in the mystery of His providence, directed my brother of the A. O. U. W. to me. I took it. I live and rejoice in my health and strength. I have no physical malady save a slight stiffness in my leg due to grippe. I feel as well as in my palmiest days. My prospects are good. All this I greatly attribute to the virtues of Pink Pills for Pale People, 'and now my story is done!' as the nursery ballad runs. If any body should ask confirmation of this tale of mine let him write to me and I shall cheerfully furnish it. The Pink Pills were my rescuer and I'll be their friend and advocate while I live!"

The reporter finally took his leave of Dr. Verrinder, but not without the professor entertaining him to another piano treat, a symphony played with faultless execution and soulful interpretation of the composer's thought.

Calling upon Messrs. A. E. Pilkey & Co., the well-known druggists, the reporter ascertained Dr. Williams' Pink Pills have an enormous sale in Chatham, and that from all quarters come glowing reports of the excellent results following their use. In fact Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Titus' dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills restore pale and sallow complexion to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

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Publisher's Notes.

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FROM THE WOMAN'S JOURNAL, BOSTON.

Literary Notices.

A WOMAN'S EVANGEL. By Eva Kenney Griffith. Chicago: Woman's Temperance Publishing Association. 1892. Price, $1.25.

This is a temperance story of unusual interest. It describes the ruin of a promising young lawyer, in spite of his wife's love and devotion, by the gradual growth of an appetite for liquor; of the efforts of reformers, the wiles of politicians, the difficulties, disappointments and successes of the workers for temperance. The closing words have in them the ring of prophecy. "There is harmony in Pannona, for all are united in one grand effort to drive the liquor traffic from their beautiful city." Some day, by the help of woman suffrage, they will succeed.

COLUMBUS AND WHAT HE FOUND. By Mary H. Hull. Chicago: Woman's Temperance Publishing Association. 1892. Price, $1.25.

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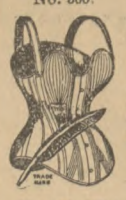

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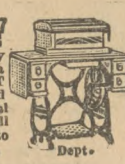

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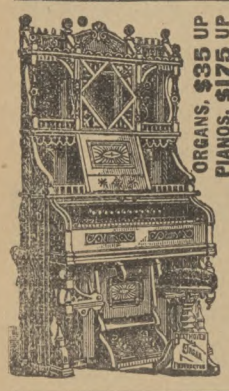

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Where am I going to stop? Can I get a room for myself and family? How much will it cost? Can I engage it in advance? Is it near the Fair? Where can I get meals? and a thousand other matters of detail necessary to your comfort in visiting the great World's Fair.

We supply this information which avoids the possibility of you being imposed on, so that on your arrival in Chicago you know where you are going, how you are going to do it and what it will cost; thus saving you several days valuable time that otherwise would be lost.

We act as your commissioners in all these matters and give your interests and wants our personal attention. For such service we charge the nominal sum of one dollar. Write at once, have your quarters engaged and arrangements made with reliable parties, thus insuring you comfort and pleasure at a minimum cost.

Hundreds of applications are being received daily and bookings are being made far in advance Don't delay. Address and make drafts and money orders payable to the **EXPOSITION INFORMATION AND BOOKING BUREAU, Suite 1415 Ashland Block. CHICAGO.**

A BOOK FOR EVERY WOMAN.

MRS. WILLARD'S PRIMERS OF DOMESTIC SCIENCE.

The low price brings them within the reach of all.
No. I. Kitchen and Dining-Room Work, - 25c
No. II. Parlor, Bed-Room and Laundry, - - 25c
No. III. First Book in The Art of Cookery, - 25c
Address GEO. SHERWOOD & CO.,
307 & 309 Wabash Ave. CHICAGO.

CALIFORNIA.

The fame of the climate of California draws to that charming state new friends every year, particularly from sections where long, severe winters, followed by trying spring seasons, work such disastrous results among the weak and debilitated.

The great improvements in passenger train service, higher degrees of comfort in the cars, and shorter time required on the trip, combined with the cheapness of the excursion tickets now being sold to California and back by the Santa Fé Route, make the journey agreeable and, one can almost say, economical. The many delightful resorts now established in California afford every comfort and luxury desired by the fastidious, and present unique attractions.

The Hotel del Coronado at San Diego, the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.

Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions, for preparing and using. Sent by mail, by addressing, with stamp naming this paper, W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

A VERY POPULAR TRAIN

on the CHICAGO, ROCK ISLAND & PACIFIC RAILWAY leaves Chicago, daily, at 10 P. M. It is called

"THE BIG FIVE"

is only one day out, and passengers arrive at Denver, Pueblo or Colorado Springs early the second morning.

The "ROCK ISLAND" has become a popular Colorado Line, and the train above referred to is Vestibuled, and carries the "ROCK ISLAND'S" excellent Dining Car Service.

JNO. SEBASTIAN, G. T. & P. A., CHICAGO, ILL.

Kernels.

IF you can't be an apostle be an epistle.
—*Pickled Peppers.*

AN icy pavement is a sure sign of an early fall and a late spring.—*Texas Siftings.*

FROM the spinning-wheel to the bicycle is a long stride for woman's independence.—*Pittsburg Times.*

THE heart that trusts, forever sings,
And feels as light as it had wings.
—*Isaac Williams.*

"WE need the oar as well as the anchor; enterprise for the future as well as reverence for the past."

Mildred: I wouldn't marry the best man in the world. Mr. Suitor: There is no danger; the bride never gets the best man.—*Exchange.*

A COLORED philosopher is reported to have said, "Life, my breddern, am mos'ly made up of prayin' for rain and then wishin' it would cl'ar off."

WHEN a friend is in trouble don't annoy him by asking him if there is anything you can do; think of something appropriate and do it.—*Atchison Globe.*

IF all Christians were as full of zeal at home as they are at camp-meeting, there wouldn't be half so many saloons with doors wide open on Sunday.—*Ram's Horn.*

GOOD thoughts are blessed guests, and should be heartily welcomed, well-fed and much sought after. Like rose leaves they give out sweet smell if laid up in the jar of memory.

IN a lecture at Boston, Rev. Joseph Cook asked his audience: "Was St. Paul a dupe?" In the report of the lecture, Mr. Cook was made to propound the startling conundrum: "Was St. Paul a dude?"

PHYSICIAN: Take plenty of exercise and a mild tonic—say *a bottle of claret every day.*

Patient: Oh, no! I can't do that. The fact is *I was in the wine business myself once and know how it's made.*

A LITTLE girl in Pennsylvania, who had an attack of dyspepsia the other day, described the sensation very concisely when she said: "I dess I must have eaten my dinner on top of my breaf."

HONEYMOON COOKERY.—"And so my little wife cooked this all herself? What does she call it?" "Well I started it for bread, but after it came out of the oven I concluded I'd better put sauce on it and call it pudding."—*Life.*

THE sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.
—*Mrs. Browning.*

EVEN an artistic judgment depends on the "point of view." A lady who saw that her servant girl seemed to take a certain interest in the objects of art in her parlor said to her: "Which one of these figures do you like best, Mary?" "This one, mum," said Mary, pointing to the armless Venus of Milo. "And why do you like the Venus best?" "Sure, it's the aisiest to doost, mum," answered the girl.—*Youth's Companion.*

TOO FUSSY.—Mrs. Oldtimes—These new notions about sterilizing milk and boiling water to drink are all nonsense. They make a heap of work all for nothing. I had eleven babies, so I ought to know something about it.

Young Mother—And did your children all grow up to maturity?

Mrs. Oldtimes—Two of them did.—*Brooklyn Life.*

At the Sterlingworth Sanitarium of Lakewood, New York, a view of which we published in our columns last week, they are treating consumption successfully by a new method. The treatment is in the hands of a staff of thoroughly competent and skilled physicians aided by a corps of trained nurses, and is free from empiricism. The statement which they make that two weeks' treatment will show that climatic influences do not affect the patient while under treatment, is a startling one, and, if true, will revolutionize the treatment of consumption. We should advise our readers who are suffering from the dread disease, or have friends afflicted, to thoroughly investigate their claims, and to write them for further facts and proofs.

Publisher's Notes.

FROM AN EXCHANGE.

For the children who get "tired" Sunday afternoon, and wish they had something new to do, we have good news. It is in the shape of a book called, "Bright Eyes—Pleasure and Profit for Sunday Afternoon."

On each page are three small pictures and three blank spaces. Each picture illustrates a Scripture verse, and under it is a word of the verse and the name of the book in the Bible from which it is taken. You are to find the texts and write them into the blanks. We can heartily recommend this pleasant "Helper" to our readers. It is arranged by Miss Alice Guernsey, editor of *The Young Crusader*, and published by the Woman's Temperance Publishing Association. The Temple, Chicago, Ill. Price 50 cts.

THE MARCH CRUSADER.

"A New President," by Margaret Spencer, is the appropriate title of the opening article for the March number of *The Young Crusader.*

The second chapter of "Baby Christopher" will be welcomed by the little ones, and an interesting letter from "Merrie Old England," written by Miss Gordon, will be eagerly read by members of the L. T. L.

The Easter program, by Miss Alice Guernsey, the editor, is of especial interest and will be helpful in preparing for the glad Easter day.

Will the boys and girls kindly notice our Easter advertisement of cards and booklets and send early orders to

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill,

THE BEST YET!

At this time, when all the world is anxious to learn about Columbus, we are glad to be able to announce that we have just issued the best, simplest and most accurate account of him and his discoveries that has been produced, entitled

Columbus, and What He Found,

BY MRS. MARY H. HULL.

Do not fail to secure a copy without delay! Very desirable for parents and teachers!

Prof. S. R. Winchell, Manager of the National Young Folks' Reading Union, says: "I am placed under renewed obligations to you for the beautiful volume "COLUMBUS, AND WHAT HE FOUND." This seems to me like a successful attempt to tell the story of Columbus so that a child will be attracted by it, and be interested in reading it. I hope it will be persistently *pushed* so that the parents of children will provide it for their sitting-room table. Where ten persons try to write a book nine fail to produce a work of merit which will endure. Mrs. Hull is the tenth."

Price, $1. Send all orders to

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

"The Last of the Puritans."—*W. E. Gladstone.*

SPURGEON;

Episodes and Anecdotes of His Busy Life, with Personal Reminiscences.

BY THOS. W. HANDFORD.

With illustrations of Mr. and Mrs. Spurgeon, the Tabernacle, the Pastor's College, the Stockwell Orphanage, the interior of the Tabernacle, the dead pastor lying in state.

The compiler was for years a near neighbor of Mr. Spurgeon, has preached in his Tabernacle, lectured to the students of the Pastor's College and talked to the boys in the Orphanage at Stockwell.

This splendid edition of the life of the greatest Baptist divine of this century will be sent free (postpaid) to any address for one new name for THE UNION SIGNAL subscription list at $1.

Send at once to

PURITY IN LITERATURE AND ART

Is a subject of pressing importance just now in view of

The Columbian Exposition.

Every white-ribboner should read ANTHONY COMSTOCK'S new leaflet on this subject. It is No. 61 of

Department Leaflets,

and costs but one cent each or 15 cents for a hundred.

Send to the

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

MINNEAPOLIS, MINN., Jan. 25, 1893.
DONALD, KENNEDY & SON:

Gents:—My family finds that the benefits derived from using your Ventilated Cabinet are incalculable, and yet we've had no sickness, which would make it still more indispensable. No objections whatever attend its use; not only is it absolutely odorless, but actually makes *purer* the air wherever it is placed.

The parties to whom I have recommended the Cabinet are as enthusiastic in praise of it as myself.

Yours respectfully,
(Signed) THOS. W. DANIEL.
1040 13th Ave., S. E.

Mrs. Whitaker's Opinion.

Mrs. A. E. Whitaker, the well-known health writer of Boston, says, in substance, of the Jackson Favorite Waist:

This health waist gives the support of a corset, without unduly compressing the waist and other organs. Women, while they wish to dress and look neatly, sometimes find it impossible to wear corsets while at work, and are obliged to discard them a part of the time. This is not wise or healthful. A good, firm waist, with shoulder straps to help hold up the weight of the clothes, is much better. I have examined all the different waists manufactured and given them a trial as to fit and wearing qualities, and can recommend the Jackson Favorite Waist as comfortable, well-fitting, filling all needed requirements at half the cost of the best Dress Reform Waists.

FIVE HUNDRED CAR-LOADS OF STOVE POLISH.

The product of the two leading manufacturers of Stove Polish in the world, for the year 1892, would load more than ten trains of fifty cars each. Of this amount one firm, J. L. Prescott & Co., manufacturers of Enameline, produced 87,570 gross; and the other, according to published statement, 79,280 gross. Enameline has been on the market only about five years, and the fact that it has already outstripped all competitors, is an evidence of its wonderful popularity.

WHO CAN BEAT IT?

"Ten years in business and not one dissatisfied customer." What a record. Yet this is the experience of Mr. S. F. Leonard, of Chicago, who has supplied seeds for years to many of the readers of this paper. It's a record to be proud of. Mr. Leonard's catalogue this year has all the worthy novelties, as well as the standard seeds. It is worth sending for; you get it free.

ROSES AND SEEDS.

The Good & Reese Co., Springfield, Ohio, publish a beautiful 144-page illustrated catalogue of roses and seeds, which they will send postpaid to our readers for 10 cents in stamps.

THE ONLY ONE.

The Chicago, Milwaukee & St. Paul Railway is the only line running solid Vestibuled, Electric Lighted and Steam Heated trains between Chicago, Milwaukee, St. Paul and Minneapolis.

The Chicago, Milwaukee & St. Paul Railway is the only line running solid Vestibuled Electric Lighted and Steam Heated trains between Chicago, Omaha and Sioux City.

The Chicago, Milwaukee & St. Paul Railway Company now operates over sixty-one hundred miles of thoroughly equipped road in Illinois, Wisconsin, Northern Michigan, Minnesota, Iowa, Missouri, South and North Dakota.

On all its through lines of travel the Chicago, Milwaukee & St. Paul Railway runs the most perfectly equipped trains of Sleeping, Parlor and Dining Cars and Coaches. The through trains on all its lines are systematically heated by steam. No effort is spared to furnish the best accommodations for the least money, and, in addition, patrons of the road are sure of courteous treatment from its employés.

CHEAP RATES TO THE INAUGURATION.

For the inauguration of Cleveland and Stevenson at Washington on March 4th, excursion tickets, reading via Baltimore and Ohio Railroad, "The Picturesque Route," will be placed on sale at the ticket offices of principal railroads of the west, as well as at the ticket offices of the Baltimore and Ohio Company. The fare from Chicago will be $17.50 for the round trip. These tickets will be sold from February 28th to March 3d, inclusive, and will be valid for return journey until March 8th, inclusive.

The Baltimore and Ohio is the shortest route to Washington from nearly all points west. Its trains are vestibuled from end to end, and carry Pullman sleeping cars.

No railroad in America is better equipped than the B. & O. to transport with dispatch safety and comfort, the large crowd which will visit Washington to witness the inauguration ceremonies. Its long experience in transporting crowds to former inaugurations, G. A. R. Encampments, Knights Templar Conclaves, and similar gatherings on an extensive scale, will prove most valuable in arranging for the coming inauguration. For more detailed information as to rates, time of trains, etc., apply to L. S. Allen, Asst. Gen'l Passenger Agent, The Rookery, Chicago, or O. P. McCarty, Asst. Gen'l Passenger Agent, Cincinnati, O.

Signal Notes.

THERE are fifty thousand Christian converts in China.

BUT one woman has so far taken advantage of the opening of the legal profession to women in Ontario.

"LABOR troubles are often caused by men who are trying to make a living by doing nothing," says the *Ram's Horn.*

SWIMMING is included in the curriculum in the London school board, while a dental surgeon cares for the teeth in some schools.

ONE hundred and twenty-seven thousand working women in New York support their husbands, persumably in drunken idleness.

YALE college is noted for its attention to athletics, and it is a noteworthy fact that all its candidates for such honors are non-smokers.

THE African explorer, Mrs. Frank Sheldon, is the second woman honored by election as a fellow of the London Geographical Society.

TOLSTOI is spoken of as a man of letters, who believes that faith can move mountains, while General Booth is the man of practice who moves them.

A BILL has been introduced to the United States Senate which, if it becomes a law, will give stricter prohibition to Alaska than it has ever been had.

TWENTY thousand American girls are studying Greek. The Empress of Austria is said to be following their example, and is grappling with Greek roots.

AN unmarried woman travels for a large drug house of New York. The firm values her services so highly that she is paid the largest salary of any one in their employ.

ONE of the oldest temperance organizations in the United States is the Massachusetts Total Abstinence Society, which, in a quiet way, is doing much for the temperance cause.

ONE of the most successful workingmen's clubs is at Bridgeton, Glasgow. It has been in existence twenty-six years. A large and well-supplied library is connected with it, which loans out books.

AN illustration of the lengths people will go to satisfy their craving for drink was furnished in New Zealand, where a man tried to trade an admission order to the hospital for liquor.

THOSE who say that woman's suffrage is not progressing ought to stop and consider that women can now vote for school committees in twenty states, in municipal elections in one and for President in still another state, when twenty-five years ago they had no privileges.

DES MOINES, Iowa, according to one of its newspapers, furnishes a good object lesson on the benefits of prohibition. The population has more than doubled, three thousand students have been attracted to its colleges, fine buildings have succeeded wooden shanties, its streets have become safe and orderly, and its bank vaults contain the earnings of sober, industrious workers.

THE Germans are planning extensive displays of beer and wine for the World's Fair. Already two hundred and eighty exhibitors are registered to send one thousand six hundred samples of wine alone, while a brewery is being brought over to illustrate practically that the Americans do not understand the method of brewing. Surely the Americans can dispense with any further knowledge on that line.

1,000,000 Tired Out People

are thinking to-day that all they need to make them feel well is "a little rest." It is true that the rest cure is often the best cure, but it is also true that a great many people cannot afford to rest indefinitely. Worse still, the very knowledge that they cannot afford it, seriously interferes with the best use of the rest they have. Too often going to the doctor means that the patient shall stop short, while cares, duties and expenses keep right on. It is highly desirable then that some treatment be found for this numerous class—something that will neither interfere with their business or pleasure. In this respect nothing in the world can compare with Drs. Starkey & Palen's Compound Oxygen. For more than twenty years this well-known agent has made multitudes of run-down, over-worked, nervous and sick people as good as new, and that right at their own homes and occupations. From the 60,000 cases which they have carefully recorded they can give you incontestable proof, doubtless in your own neighborhood. If in need of better health, write them. That is better than "rainbow-chasing" after rest which never comes. Drs. STARKEY & PALEN, 1529 Arch street, Philadelphia, or Chicago, San Francisco, New York and Toronto, Ont.

Lost Time

is money lost. Time saved is money saved. Time and money can be saved by using the Gail Borden Eagle Brand Condensed Milk in your recipes for Custards, Puddings and Sauces. Try it and be convinced. Grocers and Druggists.

Maule's Seeds

No gardener or fruit grower can afford to be without our new SEED AND PLANT BOOK. **IT IS A WONDER.** A few of its special features, 700 Illustrations; $2,750 in Cash Prizes; beautiful colored Plates; everything good, old or new. It is mailed free to all enclosing 6c. in stamps for return postage (*less than one-third its cost.*) Write to-day, mention this paper and address

WM. HENRY MAULE,
1711 Filbert St., Philadelphia.

10 CENTS A DAY. **ONE HUNDRED COTTAGES OR TENTS.** 10 CENTS A DAY.

HARVEY, ILL.

FORTY-SEVEN ALREADY SPOKEN FOR.

THE CHICAGO INTER-STATE ASSEMBLY has just been located at Harvey in connection with the WORLD'S FAIR TEMPERANCE HEADQUARTERS. It will have regular Chautauqua sessions every summer, and will be the great rallying point for Temperance Workers, Educators and Normal Training Classes. It will be the Prohibition Park of the Mississippi Valley. In connection with it we offer the use of its cottages and tents during the World's Fair period.

LOCATION These cottages and tents are within 1,000 feet of the Great World's Fair Temperance Headquarters, and are immediately adjoining the grounds where the great Auditorium will be constructed in which will be held the great meetings, both during the World's Fair and thereafter each summer. The foremost temperance speakers, and other reformers from all portions of this country and all other countries, are among the speakers engaged. It is on the banks of the Calumet River, as shown by the cut in THE UNION SIGNAL of February 2, last page. They are from 15 to 25 feet above the water, and have perfect natural drainage.

And the TOWN OF HARVEY is itself a temperance marvel. It is not yet 29 months old, has nearly 6,000 population, has built a new house on the average every day since we commenced operations, and 200 houses more. The building operations of the town were never carried on so large a scale before as now, and this camp is located in the neighborhood of its greatest activities.

THE WORLD'S FAIR These cottages and tent lots can be used during the WORLD'S FAIR. They have been on the market but ten days, and 47 are already spoken for. But 100 are now offered. The choice of location is given in the order in which applications are received.

WHAT IS THE COST A complete outfit, which will belong to you and can be used for camping purposes or sold again, will only cost from $130 to $200, according to the kind of furnishings selected. But such an outfit will accommodate eight persons, making the average cost of lodgings for the WORLD'S FAIR less than 10 cents per day, and THEN YOU OWN ALL YOU HAVE PAID FOR WHEN THE SEASON IS OVER.

SPECIAL ADVANTAGES The great World's Fair Hotel with its enormous dining-room, capable of seating 1,000 people at once, will be only 1,000 to 1,500 feet from your tent door. This Hotel has already engaged lodgings for more than 20,000 guests. The attendance at the Assembly meetings during this first year cannot be less than 50,000, a record which has never been made by any other Assembly ever organized during the first year. The Hotel will receive deliveries of fresh meats twice daily and direct from the Stock Yards. It will have its own dairy, and will furnish fresh and pure milk. It has already stored its own ice in abundant quantities and for all purposes. It is within a mile and a half of the largest gardens in the Mississippi Valley; it is on the side of the Fair away from the crowds. It reaches the FAIR GROUNDS with ONE FARE and NO CHANGE OF CARS. It will be in a community made up exclusively of Temperance and Christian people gathered from every portion of this country, and of all others. It will be under a management experienced and successful, and which has never made a failure.

TERMS The ONE HUNDRED COTTAGES OR TENTS are offered for sale for $20 down and $20 per month, until $100 is paid. Then the balance, whatever it may be, can be paid when the buyers are on the ground, and determine what they want above this first item of cost, which is uniform in all cases.

REMEMBER You have choice of location in the order in which your application reaches us. Write at once and secure your next choice, or send a telegram if you prefer, and we will hold a place for you until you can investigate further, if you desire. Address

WALTER THOMAS MILLS, 161 La Salle St., Chicago, Ill.

A WORD TO THE WISE.
CERTAIN ADVERTISEMENTS FROM TRADE RIVALS,
who fear the phenomenal success of

Van Houten's Cocoa

in America, contain innuendoes against it, and appeal to the authority of Dr. SYDNEY RINGER, *Professor of Medicine at University College, London. Author of the Standard "Handbook of Therapeutics."*

This eminent physician ACTUALLY writes as follows:—

"From the careful analyses of Professor ATTFIELD and others, I am satisfied that **Messrs.** VAN HOUTEN'S COCOA is in no way injurious to health, and that it is decidedly more nutritious than other Cocoas.—It is certainly "Pure" and highly digestible.

The quotations in certain advertisements from my book on Therapeutics are quite misleading and cannot possibly apply to VAN HOUTEN'S COCOA."

The false reflection on VAN HOUTEN'S COCOA *is thus effectually repelled and the very authority cited to injure it, has thereby been prompted to give it a very handsome testimonial.*

A MAT'S A MAT

so is a dress a dress but qualities vary—
Why not buy the best when its cheapest.
No mat wears like the Hartman Flexible.

HARTMAN MANUFACTURING CO., Beaver Falls, Pa.
Branches: 102 Chambers St., New York; 508 State St., Chicago; 51 and 53 S. Forsyth St., Atlanta, Ga. Catalogue and testimonials mailed free.
Our Mats have brass tag attached stamped "Hartman."

TOBACCO HABIT

HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly **harmless,** cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days.

EASILY CURED

For sale by all first-class druggists, or sent by mail on receipt of **$1.00.** Ask for **HILL'S Tablets,** and take no others. Particulars free by mail. Address **THE OHIO CHEMICAL CO., 51, 53, and 55 Opera Block, LIMA, O.**

RING YE BELLS, Beautiful Easter Anthem, by F.W. Westhoff, 50 cents. ALONE AT TWILIGHT, Reverie for Piano, by F. Marcus, 40 cts, at all music stores, or mailed for 20 cents Each by C. HUYETT MUSIC CO., Chicago, Ill.

WALL PAPER The select colorings and designs of the season. 100 samples for 8 cts. A. L. DIAMENT & CO., 1524 Chestnut St., Philadelphia.

...THE...

FAMILY DORMITORY

AN ASSURED SUCCESS.

Sale of stock at the present rates, $10 per share, giving the purchaser 20 days' lodging.

This price will **positively** be increased March 1st. To assure the readers of THE UNION SIGNAL of the entire reliability of the Company, we say:

$3,500 worth of stock has been taken in the Woman's and the Family Dormitory Associations by readers of THE UNION SIGNAL, thus making a pleasant place for **reunions.**

Mrs. Mary Haydon, President, claims the life-long friendship of Miss Frances E. Willard. Mrs. Lucy D. Fake, Secretary, is a life-long friend of Mrs. Matilda B. Carse. And both of these ladies are warm friends of that able and eloquent Temperance Advocate, Helen M. Barker.

The contract has been let. Building is now in process of erection. Building will be completely furnished.

Stock non-assessable and transferrable. Certificates (not receipts) sent at once.

Mr. Higinbothan, the President of the World's Columbian Exposition, has taken ten shares.

Mr. Thos. B. Bryan, Vice-President of the World's Columbian Exposition, has taken rooms for himself and wife for six months, or during the Fair.

Many prominent people are daily buying stock.

Money orders made payable to W. D. Preston, Treasurer, inclosed to the Secretary of the Family Dormitory, will receive immediate attention.

MARY F. HAYDON, President. LUCY D. FAKE, Secretary.
W. D. PRESTON, Treasurer.

ARE YOU GOING TO THE WORLD'S FAIR?

Wanted—A representative to represent the J. R. LYMAN HOTEL CO. (incorporated under the state laws of Illinois), and form clubs among their associates to visit the World's Fair. A good salary will be paid for such services. Send for our prospectus, with half-tone tint pictures of the Fair buildings.

876 SIXTY-THIRD ST., CHICAGO, ILL.

SEND TO GOOD & REESE, SPRINGFIELD, OHIO for their beautiful catalogue of roses and seeds.

CARDS Send 2c. stamp for Sample Book of all the FINEST and Latest Style Cards for 1893. We sell GENUINE CARDS, NOT TRASH. UNION CARD CO., COLUMBUS, OHIO.

CARDS FOR 1893. 50 SAMPLE STYLES AND LIST OF 200 PREMIUM ARTICLES FREE. HAVERSIELD PUB. CO, CADIZ, OHIO.

The Union Signal

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX. CHICAGO, March 2, 1893. Number 9

Mrs. Leslie D. Henricks
1114 Murdock St. Rogers Park

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SELF-DENIAL WEEK, APRIL 3-10.

Each white-ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's W. C. T. U., sending the same through the authorized channels to the treasurer of her nation, asking her to send it to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

SINCE OUR LAST ISSUE.

The National Electric Light Association met in St. Louis, February 28.

The League of American Wheelmen have just closed their annual meeting at Philadelphia.

The seventeenth annual session of the Iowa Temperance Alliance convened at Des Moines, Tuesday.

The whisky trust investigation by the House sub-committee is being slowly but surely continued.

Preparations for the Presidential inaugural ceremonies at Washington have been going on all the week.

The Reading combine or coal trust, a monopoly in great disrepute, went down with a crash last week.

The Pennsylvania Woman's Suffrage Association held a conference and mass-meeting at Harrisburg last Tuesday.

Mrs. Mary A. Lease has been appointed a member of the state board of charities by the Populist governor of Kansas.

A dispatch from London announces the death of Mr. John Pettie, R. A., the well-known painter, at the age of fifty-three.

The supreme court of Kansas decided, February 25, that the Republican house is the legal house of representatives in Kansas.

The National Society of Daughters of the American Revolution met in Continental Congress at Washington, D. C., February 22.

A large delegation of prominent Evanston citizens went to Springfield, Ill., Monday, to combat the proposed repeal of their prohibition law.

The distillery influences are quietly at work to prevent the passage of a resolution in the Illinois legislature for the investigation of the whisky trust.

As reported from Washington, February 25, the indications are that the Hawaiian treaty will not be acted upon during the present session of Congress.

M. Le Royer, president of the French senate, has resigned, and Jules Ferry, a former Premier of France, was elected to the vacant position, February 24.

An important ordinance subjecting the sweat shops to the inspection of the health commissioners, and to a license fee, was passed by the Chicago city council, February 23.

The usual proclamation of the outgoing President, calling an extra session of the United States Senate, March 4, to receive the new President has been issued by President Harrison.

A report to the state department by Frank H. Mason, consul at Frankfort, shows that nearly half of German wheat importations last year, amounting to 23,065,795 bushels, were purchased from the United States.

Among the measures introduced in the Michigan legislature last week were bills to prohibit prize-fighting, to provide woman's suffrage in the city of Detroit and to forbid the manufacture and the sale of cigarettes.

Mass-meetings were held and the action of the New Jersey legislature in passing a bill which gives undue license to track racing, was freely condemned by the ministers and reputable citizens of that state last Sunday.

THE annexation of Hawaii seems assured. The W. C. T. U. is ready for the event, and delegates from the territory of Hawaii will doubtless be present at the National Convention in Chicago next June.

MRS. CAROLINE VAN PETTEN, the friend who expected to return from Japan with Miss West, arrived in Chicago a few days ago, bringing Miss West's personal effects and the wonderful bell made from tobacco pipes. The latter was Miss West's suggestion to Mr. Sen Tsuda, who had the bell cast in time to be tolled at her funeral in Tokio, December 17. White-ribboners will give Mrs. Van Petten a warm welcome because of her devotion to our lamented friend.

IN the recent Liverpool election the good and true organized what they called the Crusade party, and women turned out in great numbers, for they have the municipal ballot there, so that between the women and the good men such a clearing up was given to the city of Liverpool as it has not known since it was founded. In that word "Crusade party" lives the spirit of the great uprising in 1874, from which has come all that women have wrought since then in the name of God and Home and Every Land.

ONE of the most hopeful signs of the steady advance of prohibition sentiment is to be found among collegiate young men. The students of the University of Chicago have organized a body, modeled after the United States House of Representatives. All political parties are represented, the Republican, Democratic and Independent having fifteen members each, while the Prohibitionists have twenty-seven. Both the president and the clerk are Prohibitionists, and it is safe to conclude that strong temperance measures will be carried out.

DURING the fiscal year, ending July 1, 1892, there were forty-four cigarettes manufactured in this country for each man, woman and child in the United States. The total number, according to the internal revenue statement just published, was nearly 3,000,000,000. Accurately speaking, 2,892,982,840 paper cigars were made in the United States during the twelvemonth, an increase of 214,444,000 over the previous year. The tremendous rate at which the consumption of tobacco in this form is growing is seen from the fact that in 1884-85 the number of cigarettes produced did not much exceed 1,000,000,000, the exact figures being 1,058,658,280. In other words, nearly three cigarettes are smoked in the United States to-day where one was consumed seven years ago. Comparatively few—perhaps 100,000 packages—are imported from Turkey, Russia and Cuba.

WE talk of the malign power of those who drink, to perpetuate injurious social customs and vicious legislation, but we must begin to think and speak of the immeasurably more blighting power of such persons to perpetuate themselves. The moderate drinker of to-day is far more likely to have a drunkard for his son or daughter than the total abstinence man, and the mother, who takes alcohol into her system, on a physician's prescription or otherwise, often brings an unspeakable curse upon the hapless and innocent. The awful laws of cause and effect involved in the subject of hygiene, heredity, and pre-natal influences, involving "the sacred right of every child to be well born," ought to be made the subjects of reverent investigation by us and the results sent to our local unions everywhere. Meetings of women, to be addressed on this subject, should be a feature of our work; physicians should be enlisted and educated to a clearer discernment of their duty. We are proud of the record which women physicians are making in this regard, and that our National and state union furnish a field of marvelous usefulness to motherly women of that guild who speak and write upon the sacred theme, least understood but most vitally related to the possession of an untainted body and an undiseased soul.

SCHOOLS which receive a limited number of young men to train them for the profession (?) of gambling are among the latest additions to the educational forces of Chicago. The Rev. O. P. Gifford, pastor of the Immanuel Baptist church, who has been foremost in combating the gambling evil in Chicago, has discovered these schools, which for the sum of forty dollars will in four weeks prepare the bright student for a life of vice. That such schools can flourish and receive applications from two hundred and sixty young men desiring to enter, is a speaking comment on the moral condition of Chicago, which not only furnishes food for reflection, but should spur the lagging energies of its reform movers.

WE desire to emphasize the notice of self-denial week, printed upon this page, and to impress upon our local unions everywhere the importance of observing this season. There is abundant reason for urging the adoption of this plan for the advancement of our work upon every individual member of the W. C. T. U. The benefits to be derived from this concerted action on the part of our membership the world over are greater than a mere superficial observer would suppose. It has been said, and with good reason, that we love most that for which we sacrifice most. This may explain in part the devotion of the W. C. T. U. woman to the cause symbolized by the white ribbon. Among all the cosmopolitan following of the Woman's Christian Temperance Union, from the president down to the most "heroically obscure" worker in its rank and file, it would be hard to find one who had not made some sacrifice for it. The purpose of self-denial week, as instituted by the World's Convention, is not merely the collecting of dollars and cents (though our leaders would be last to minify the advantages of money in carrying the temperance gospel to the nations), but it is, first, the strengthening and tightening of the cord which binds each to the other, and all to a consecrated purpose.

THE women's branch of the World's Congress begins on the 15th of May next and is intended as an international re-union of representative women not for the purpose of advocating any one clause, promoting any one doctrine or advancing any one propaganda, but for the purpose of bringing together the leaders in all the world's organizations of women throughout the world. It is also desired to convene in this Congress not only delegates of organizations of women but also of women not affiliated with others in any organized relation if they have attained distinction in any line of helpful activity. It is believed that such a congress of women will be able to represent the history of woman's development and progress, and her personal status as a candidate of the future in the world of art, science and industry and a potent influence in the civil as well as social and domestic life. The Woman's National Council of the United States has been authorized to "work up" this Congress of women which is the first of the one hundred congresses to be held during the year. As is well known Mrs. Sewall, of Indianapolis, is president of the council of women. Rachel Foster Avery is secretary, her post-office address being, Somerton, Philadelphia, Penn., and Mrs. Avery is in correspondence with leading women in all parts of the world, and to her all questions should be addressed. With these two ladies are associated as a committee of the World's Congress, Dr. Sarah Hackett Stevenson, Dr. Julia Holmes Smith, of Chicago, Miss Frances E. Willard, and Mrs. E. B. Harbert, of Evanston. During the absence of Miss Willard, Mrs. Matilda B. Carse, of the Woman's Temple, Chicago, takes her place. The entire Congress is under the supervision of Mrs. Potter Palmer, and Mrs. Charles Henrotin, of Chicago, who are the two chieftains of the woman's department of the World's Columbian Exposition. We hope this statement may be carefully noted and that all women wishing well to their kind may take the occasion to be present and to contribute to the success of the Women's International Congress of 1893. **Remember the date, May 15.**

OPEN THE WINDOWS AND LET IN THE LIGHT.

BY REV. J. P. HUTCHINSON.

Why sit in darkness and sorrow and gloom,
With everything cheerful removed from the room?
Why be shut in with your trouble and care
Or give yourself up to the power of despair?
God sends us trouble and trial and pain,
But does not intend they should ever remain;
So banish the darkness and gloom of the night;
Throw open the windows and let in the light.

God sends us the sunshine as well as the rain;
He sends us the pleasure as well as the pain;
Why should we shut out the message of love
Flashed to our hearts from the calmness above?
No sin is in tears that in tenderness flow
When the weight of His chastening hand we know;
The sin is in sorrow detained in its flight;
So open the windows and let in the light.

The hearts that are miserly, callous and hard
All entrances locked and bolted and barred,
That plunder the poor, the widows oppress,
That heeds not the cry of a child in distress;
That say, whatever of wrong there may be,
"Why should I trouble? 'tis nothing to me";
Such heart is as one that is dead in His sight,
Oh, open the windows and let in the light.

Minds there are haunted by ghosts that should be
Forever expelled from the minds of the free;
Prejudice,—cruel, relentless and blind
To all that is gentle and lovely and kind;
Ignorance,—crafty and vulgar and low;
Pride, with its haughtiness, coarseness and show—
Such spectres love darkness, but vanish outright
When you open the windows and let in the light.

Yes, open the windows and let in the stream
Which banishes shadow and phantom and dream;
Yes, open the windows and out there will go
The ghosts, the ghouls and the ogres of woe;
Admit the sweet, flower-laden breezes of heaven
And list to the songs of the birds which are given;
Banish the blackness, the burden, the blight,
Yes, open the windows and let in the light.

Clinton, Ind.

ONE LONE WOMAN.

BY MRS. O. W. SCOTT.

There was an unusual stir around a certain tenement house on Vine street one sultry summer night several years ago.

Vine street was lined with tenement houses, and as for *vines* there were none, nor was there shade of tree or shrub. But there were plenty of people, and it took but a few minutes to bring together quite a crowd in front of the door through which a policeman with two or three women had just passed.

At length he appeared, and the women could be seen in the doorway, standing with shawls over their heads.

"Well, what about it?" asked a man who had been waiting on the steps.

"The clothes 're his, surely, but she don't believe he's drownded himself. She says he ain't in the river," replied the policeman.

A murmur ran through the crowd. "She don't believe he's drownded," and some one added, "she's so close mouthed you wouldn't know it if she did."

"If Joe Dudley's made way with himself it's a small loss. He drinks up all he earns, and more too," said another voice.

The policeman said of course they would drag the river in the morning, and then he went away.

As there was nothing further to see, not even the clothes which had been found and brought to the man's home, the people slowly followed his example. All but Mrs. Collins, who had been on more friendly terms than the other neighbors with Mrs. Dudley. She stayed a little longer vainly endeavoring to sound the depths of this calamity.

"What makes you think he ain't drownded?" she persisted. "You know he's been off two or three days, and there was his clothes on the river bank. If he ain't in the river where *can* he be?"

"I don't know," replied Mrs. Dudley, wearily, "but I don't believe he's made way with himself. It wouldn't be like him to do it."

"But where *is* he then?" demanded Mrs. Collins, her voice rising with her perplexity. "It looks dreadful queer for you to set here and not tell. If 'twas my man I'd be rousin' the city, I would."

"Yes, I know you would, but I—I think maybe he'll be back again, and I can't bear to set folks talking. I hope they won't come around the house. I *wish* they'd leave me to do my work in peace!" and the poor little woman looked into her neighbor's face with appealing eyes.

"Well, perhaps you'd like to have *me* go," and Mrs. Collins rose indignantly. "I guess you know where he is. If you don't, you take it cool, I must say. Maybe when he's found and brought home you'll be glad of a little help. Well, I don't stay where I ain't wanted," and hesitating at the door for an invitation to remain, which was not given, she withdrew.

Then Joe Dudley's wife bowed her head upon the table. She knew her husband had not drowned himself, for two days before she discovered that he had taken his best suit from the closet where it hung. It was his old work suit which had been found. Her own little hoard of rent money had also been taken. Joe had threatened to leave her, when, less than a week before, she had begged him to keep away from the saloons and help support the family.

"If you don't stop teasin' I'll go off. Then what would you do?" he had said, as though he were an indispensable blessing!

Yes, everything tended to strengthen her belief that he had simply slipped away from "family cares," leaving his poor patched clothes on the river bank to deceive the public.

There they were now on the floor, and there was a sort of individuality about them, as though they would very soon get up and demand "a good square meal, now, an' no foolin'." Mrs. Dudley shivered as she rose and hung them them in the little back entry. Then she went into the bedroom and looked at her two children—Isabel and Harry—both sound asleep, and happy, she hoped, in their dreams.

"We'll get along some way," said she to herself, feeling, in spite of circumstances, a strangely welcome sense of freedom. Then she sat down and worked steadily until daybreak.

The next day the river was dragged without results, and the neighbors concluded that Joe had, as they expressed it, "skipped!"

Meanwhile Mrs. Briggs, a benevolent lady, and a "visitor" from the church of which Mrs. Dudley was a member, called. Mrs. Briggs was an excellent woman, but her method of bestowing charity partook of the nature of massage treatment. It was good for the patient but severe. She questioned Mrs. Dudley as to her resources, her earnings and her hopes for the future; gave good advice for training the children and wrote their names and ages carefully in her note book.

"Isabel, ten, Harry, eight," she repeated. "We shall make them some clothes right away. And I've got the promise of a year's coal from the city benevolent society, and Mrs. Vance will fill a pail with pieces for you every day. She keeps boarders you know, and you'll get good, fresh food enough to nearly keep you. You're a poor lone woman, and you've got a hard row to hoe; but the Lord'll provide for you a good deal better than that shiftless man ever did, and I shall keep *my* eye on you too!"

"You're kind, I'm sure," said Mrs. Dudley, "and I thank you. It's a little hard, but the children will grow up, and we shall get along." She was excited and tired after the "visitor" left, but there was a glow of hope and a strength of spirit which made trials look small. This friendly interest on the part of the church was a wholesome tonic.

Mrs. Dudley's work was finishing "uppers" for a large shoe manufactory. After the machines had done all they could, there was a bit of finishing which must be done "by hand" before the sole could be added. So every day she did that little on dozens and dozens of pairs. Every night the children carried them back to the shop, bringing home an equally heavy load for the coming day.

That night at twilight they came in bending under their burden as usual, to find their mother humming a little tune as she prepared their frugal supper. This meant a rift of sunshine in their cloudy sky, and their hearts responded at once—child fashion—for they really could not mourn their father's absence. And their mother wisely took them into her confidence while they ate, thus inspiring the first definite ambition of their lives.

"The church people are going to help us," said she, "so you must be good and let them see you deserve it. And we'll work, yes, indeed, we will! and we'll save, and by and by maybe we can move out of this dreadful street."

Days, weeks and months rolled away, and one day Mrs. Briggs was shocked to hear that Mrs. Dudley had "bought a house." She hurried to the tenement quite indignant for had she not been a sort of "mother confessor" to this lone woman?

"I hear you've *bought a house*, Mrs. Dudley," she began; "I wonder, after all I've done for you if you've been deceiving me, and running in debt; or have you property all unbeknown to me?"

The little woman's dark, thin face flushed, but she snipped the linen thread from an "upper" and laid it in the basket before replying. Then she said with a smile,

"I'll tell you all about it. You have helped me Mrs. Briggs, and I'll never forget it, for if you hadn't I might have stayed in this miserable place all my life. But I didn't mean to bring up my children here. There's too much roughness and drinking. So when Mr. Jewett began to build a bigger addition to his house, I asked him what he would take for the old kitchen. He's interested in the children—being Sunday-school superintendent—and he said I should have it for nothing if I'd pay the expense of moving it off. So then I told him what I wanted to do and he bought me an acre of land on Sunset Hill with the money I've saved since *he* went away. I'm going to move the old kitchen up there, and that's my 'house,' and that's going to be my home."

"For the land sakes!" ejaculated the visitor. "You'll freeze, and the wind'll blow you over the cliffs. What a place that is for a lone woman."

Mrs. Dudley actually laughed, "I'll risk it!" said she "I'll have my boy and girl where there's better air than we can find on Vine street, if the Lord's willing. Mr. Jewett says that hill's bound to be covered with houses before a great while, and it ain't half a mile from here if it does seem so far out."

Mrs. Briggs left her protégé in a somewhat dazed condition. She had been helping the helpless a good many years; and, like too many embodied charities, rather enjoyed feeding people who were satisfied to sit still and hold their mouths open!

In due time the absurd little "house" was taken up the hill and perched on four piles of stone, for Mrs. Dudley could not yet afford cellar or foundation. Her acre of land was a bit of pasture, whereon grew goldenrod, and mullein, and tangles of blackberry bushes. But oh! the magnificent outlook! Mountains and valleys, forests and far away lake, lovely day-dawns and brilliant sunsets, "these," she said, "were all thrown in!"

Here she set up her dilapidated "Lares and Penates," and went on with her incessant work upon "uppers," with new hope in her heart and a song upon her lips.

. . . . . .

Five or six years slipped quietly away bringing many changes. Sunset Hill had become a part of the city, and was dotted all over with lovely homes and well-kept grounds. Mrs. Dudley had built a tiny cottage with five rooms, and her first "house" had assumed its original character as an "L." Isabel was in the city High School, standing well in her class, and ambitious to become a teacher. Harry, with less love for books, had entered Mr. Jewett's employ, and was a thorough-going, home-loving "business-boy." And Mrs. Dudley was sensible enough to enjoy these well-earned rewards of incessant toil and watch-care, which even Mrs. Briggs declared "she deserved if ever a woman did."

But one cold night as the three sat in their cozy sitting-room, the pleasant monotony of their lives was rudely broken. A man's face suddenly appeared at the window. Isabel looked up from her books with a cry of affright, and Harry sprang to his feet. But Mrs. Dudley had seen and recognized the face, and her own grew white. "Stay here, children, I'll go to the door," she said, and as she opened it, Joe, her long absent husband, staggered into the little kitchen, sick, ragged, penniless—the prodigal returned.

Mrs. Briggs was the one who carried the news to the Ladies' Aid Society a day or two later.

"And the worst of it is," said she, after giving the facts, "that woman has taken him right in, and is going to take care of him as long as he lives."

"How can she? *I* never would do it." "After all she's done to get that little home!" "I would have sent him to the poor-house where *she* would have gone long ago if he'd had *his* way," exclaimed the sympathetic, but indignant ladies.

"And she has had Dr. Thrall up to see him," continued Mrs. Briggs. "He says the man can't live long—that's one comfort—but Mrs. Dudley will have everything done for him, as much as though he was a saint. Yes, and if he dies, you mark my word, she'll put a stone to his grave. I get *so* tried with that woman!"

But "that woman" had a quietly stubborn way of settling her own affairs: and in this case her application of the Christ-law of forgiveness was made with an original self-depreciation. Joe was taken care of, body and soul, and in due time buried most tenderly. Even Mrs. Briggs' prediction came true, for he had "a stone to his grave!"

For one, I am glad to have known this story of facts and to think that the old-fashioned poets had a subtile knowledge of possibilities when they called women "angels" and "ministering spirits."

Norwich, Conn.

One of the noblest sayings of Abraham Lincoln has come to light in his life by Herndon. It is as follows: "Die when I may, I want it said of me, by those who know me best, that I always plucked the thistle and planted a flower where I thought a flower would grow."

REFORM MOVEMENTS—HOW CAN THEY UNITE?

BY ELI F. RITTER.

From away back the distillers, brewers, wine-producers and saloon-keepers have been in harmony, and have each been a part of a common enterprise. This organization is now so thoroughly completed, with its signals of alarm so well understood that the display of its red lights on the mountains at any hour in the night will rally the clans from sea to sea.

Every distiller, brewer, wine-producer and saloon-keeper is in politics, individually and as a member of the consolidated body. They are in politics for the protection and promotion of their business. The result of the last election the country over will put the whole liquor vote in the Democratic party for the future, and nothing that the Republicans can do will reclaim any of that vote, for the Republican party is not in a condition to offer anything to anybody. The liquor vote has gone from it, the temperance element is alienated, not a party leader of commanding influence is left, and a record is made of disregard and betrayal of its promises to the moral sentiment of the country. "Behold, the feet of the young men who carried Ananias out are at the door."

The liquor business, by its policy and course has succeeded. The temperance people, by their policy and course have failed. The liquor traffic will continue with more and more ability and courage to force the fighting and complete the conquest. It remains to be seen whether the church people and temperance people will pursue the same King John policy or whether they will try some other. I think there is a large number of candid people, who have given mere casual consideration to the question, that have thought all effort should be consolidated against the saloon business; but these people overlook the fact that no attack can be made upon this branch of the business or at this point in the line without attacking the whole business and drawing the full weight of the whole force. Every branch of the business and the consolidated organization has been fully warned and has fully anticipated this attack, so that instead of this being the weak place in the enemy's line, it is the strongest point. Temperance people are right who say that if you destroy the saloon that would be a death-blow to the whole business. Distillers, brewers, wine-producers, are just as thoroughly informed of that fact as the temperance people and have massed their force and determined to protect the saloons at all hazards. The facts are, as every body will come to see, that any attack at all on behalf of the temperance people will bring on a general engagement. The enemy is not to be surprised nor caught napping nor deceived nor compromised with, but must be overcome.

We can often learn as much from the enemy as from our friends. The church members and good citizens must continue to teach morality and resist immorality. Great things have been accomplished in this direction, but there are some phases of this work that have become so ludicrous and inconsistent that this whole line of work is in disrepute and has almost ceased to have any effect or maintain any advocacy. For many years religious bodies have felt constrained to say something upon the subject of the liquor traffic; but the policy of firing a volley of resolutions at this business and then running, has become so disgraceful and humiliating that every body has become ashamed of it. The liquor traffic is not in the church. It requires no courage to make war on the liquor traffic when the liquor traffic is not there, nor in range. This question has reached a point in the evolution where neither the ministry nor religious bodies can say a word on the subject that is not out of harmony and antagonistic to three political parties,—and the whole Christian sentiment of the country will have to be still or join a new party.

There is yet in the hearts of the American people enough of honest purpose and courage to meet this emergency when they come to see it as it is. The condition of affairs is now such that any man who will look can see that no Republican or Democrat in any way antagonizing the liquor business can have any hope in his party. The same is true of the People's party. It will not do for the Prohibition partisans to become mere partisan bigots and declare that there is no other name under heaven by which the country can be saved. The name has served a great purpose. I have sometimes thought that the name itself has done half the work. The word "Democracy," as applied to a political party, has come to mean opposition to progress and total depravity on moral questions. The word "Republican," as applied to a party organization, has come to mean nothing at all. The word "Populist," as applied to a political party, has had a short career, but long enough to become understood as a synonym for mere dicker and trade in politics. The word "Prohibition," as applied to a political party, has not required any explanation. It has been sometimes said that it means "fanatic," "crank," "fool," etc. But whatever may have been the efforts to define the meaning of the term, every body has understood that it means real square, honest, uncompromising war against what every body knows to be the most alarming evil of the day. I desire to emphasize the expression that the name "Prohibition," in my opinion, has done a wonderful work in sounding an alarm, frightening the enemy, stimulating thought and securing investigation. But while all this is true, I think the name has had its day and served its purpose, and I am ready for a change in name. I hope I will not be understood as being timid and apologizing for this statement of my views. I am opposed to fusion or compromise or dicker, and I do not think there is any hurry in this serious business. I do not think there is any hope for consolidation with any other party. Any consolidation or fusion would contemplate the giving up of something that ought not be given up, and the acceptance of something that ought not be accepted. The leadership in the Populist party induced that organization to keep silent on the temperance question in order to get liquor votes. The destiny of that party has been fixed by that cast given to it. There is no use to waste time in negotiating with that organization. The last national platform, adopted by the Prohibition party, was never surpassed in the nation for honest, intelligent and comprehensive declaration. My only objection to it was that there was too much of it. A political party cannot undertake to specify everything that ought to be done.

I think that the temperance people ought to encourage and attend conferences and meetings, to which men, regardless of party affiliations, are invited, to consider what shall be done for temperance. Prohibition partisans ought to be there, not as partisans, but as earnest, candid, generous and fair-minded citizens; not to talk partisan politics nor to work schemes, but to aid in bringing together all the people who think alike on the one great question. I believe that such conferences will be numerously held, will grow in interest, and the way will be cleared thereby for such a combination as will yet sweep the country and drive out the enemy. Meanwhile, under the present name, we must continue the work that has been conducted by the Prohibition party, which is in the direct line, and the only work there is in the line of the ultimate success desired by all good citizens.

Indianapolis, Ind.

GONE TO HER REST.

BY JOHN DUNCAN.

Jennie Casseday is dead. That is, peacefully as the light of day declines, her beautiful spirit left the wasted body and went to its rest and everlasting home. This was at the hour of half-past three in the afternoon of Wednesday, February 8, 1893.

"Job had no point over her," was the remark of one who knew Jennie Casseday well, and who saw her through her last illness, noticing her unflagging faith and patience so that not so much as a suggestion of complaint ever entered her thoughts or fell from her lips, though it was evident to all present during the closing days of her career on earth that her sufferings were excruciating. But it is all past, and whilst she has gone on she has left behind a priceless memory, a sweet song to reach and live in the heart rather than a sermon for men's heads.

In the year 1840, Jennie Casseday was born in Louisville in a house occupying part of the ground where the Masonic Temple now stands. She came of a stock of people noted for their generous impulse and superior gifts and graces of mind; and both her father and mother were among the pillars of the early Presbyterian church of Louisville; so that having grown up with this body she has remained with it to the end, and to the point of becoming one of its loveliest ornaments.

Jennie Casseday was little more than a baby when her mother died. Samuel Casseday, her father, was one of the best known of the merchants of Louisville in his day, and he was in a position to give, as he did, his family every advantage. In due course Mr. Casseday moved from Fourth and Jefferson to Chestnut, between Center and Sixth streets, the handsome residence there being on the beautiful elevated lot on the north side of the street. It was here, amidst brightest Christian surroundings and associations, that Jennie Casseday's girlhood years were spent; and it was also whilst here that, just as the time young womanhood was dawning, the accident, as the event was termed, occurred which turned her career in the wonderful course in which it has been run. Thus early she was made a physical invalid in order, as it would seem, that her mind and heart might be the more brightened. Be that as it may, the results are extraordinary, and justify the search for adequate cause beyond the common. Jennie Casseday's whole working life has been given to doing good, and to planning that good might be done to others, the poor and the friendless forming the special objects of her untiring interest.

The individual, that by her departure has thus made many mourners—for her true friends are all over the world—was as cheery a soul as ever lived. Hers was a joyous nature, and her heart was as a bright light that only death could extinguish; her sense of humor which, like all her other senses, was very fine and keen, staying with her down to the very edge of the dark waters. This largeness, this broad point of contact with everything human, was a chief secret of Jennie Casseday's power and capacity as an organizer and manager. Far too few of us, in dealing with our fellows, remember that God made man in his own image, and that therefore the broader we are in all proper human sympathies, the nearer we are to the Divine.

That the cloud during many years of Jennie Casseday's life was gloriously illumined is no proof that at first it was not very black. It was, and the way to the full, clear light and steady faith that in due time came was through much sorrow and trial. There was at the very outset the active young brain; there were the fresh aspirations; all were present, but all had to be turned into unusual channels. The wonder of wonders is that this was done without a trace of the morbid in heart or head. But so it was. Little by little, one by one, the outlets came. Her work in charity extended over a period of about thirty years, her most widely-known organization being the flower mission.

Besides, let it here be noted, to add to her difficulties, she has been during most of these years in the physically helpless condition of being unable, unassisted, to leave her bed. Thus restricted, she yet, in addition to all her flower-mission work, which steadily went on enlarging, was the founder and maker in Louisville of the Training School for Nurses; the Jennie Casseday Infimary, also of this city, and now a firmly established institution, is of her inspiring, and many a tired woman in long years to come will think of her and call her "blessed" out of memories of "Rest Cottage." No one in Louisville would ask what was "Rest Cottage." It was, indeed, it may be said for the information of some away from here, a place of real rest for those who in the city of Miss Casseday's birth most needed rest and were least likely to be able to get it on their own motion. It was not a charity. It was a pay place—the pay part being in the form rather than in the fact—to which girls who had to make their own way in the working walks of life could go, and in a beautiful country retreat—having all the accompaniments of a quiet Christian home—for a time leave behind and forget all toil, and the shop and the counter, and even the schoolroom, in its most poorly paid departments. It were idle to attempt to tell of the many ways in which Jennie Casseday gave the helping hand or the cup of cold water, illustrating at every point of the journey the relation of the mortal to the immortal, the superiority of mind over body, the relation of the spirit to its mere temporal and temporary abode, and being, as this good woman was, in the midst of it all and through innumerable trials the focal point of countless, unnamed charities and blessings.

The amount of work inseparable from these various services was enormous, but the imperial will and heart which were hers by God's gift, as she herself would always say, enabled her to keep up with it all. Her correspondence was very large, but with her own frail hand she did every part of it, and nothing in this line was ever slighted, neglected or put off. Her books are posted to date, and she is gone. A life given to care for others is at an end as to the worry, but it will be long before the story is all told.

In all the relations of life Jennie Casseday has been the same noble Christian; tolerant of the honest opinions and real rights of others, quietly and unfalteringly true to her own faith, a friend without deviation or shadow of turning, she is both a lesson and an inspiration to all whose good fortune it was to know her.

Jennie Casseday's two sisters, Mrs. W. T. McElroy and Mrs. John Duncan, were by her side unremittingly during the closing hours of her life; and this separation by death is the first parting between Jennie Casseday and Fannie C. Duncan. All their lives they have been as one, laboring together with singleness of mind and heart; for when, in 1883, Miss Fannie Casseday and Mr. John Duncan were married, there was no interruption of the perfect harmony between the two sisters, nor has there ever been. At the cottage at 216 East Chestnut street, Louisville, Kentucky, where Jennie Casseday has lived with Mr. and Mrs. Duncan, her work has been carried on, and from there her body was taken to its place of quiet in the grave, her spirit, the immortal being, having gone to its home in the Heaven of that God she loved so well.

The question will surely be often asked, what was the secret of this woman's power? In a sense, during Jennie Casseday's own life, this was an interrogatory that more than once forced itself upon the attention even in her presence; and good Christian that she was, and simple-hearted and sincere as she invariably appeared, she of course gave all the merit to the Master. But the means here on the way to the beautiful end, as in the greatest of all cases of the kind, was through suffering; and her order of suffering was not, and should never be confounded with, the suffering of the stoic. Hers was the hopeful fortitude of faith in an ever-living Redeemer. The world knew this, and so people of all kinds and conditions were drawn to Jennie

Casseday. Never was such a gathering seen in Louisville —not many like gatherings have ever appeared or will ever appear on earth—as that which was assembled on Friday, February 10, 1893, at Warren Memorial church on the occasion of the funeral services there of Jennie Casseday. It never occurred to any one to think who sat next in the pew on that occasion, for side by side might then be seen the plain sun-bonnet and the finished production of the fashionable milliner. In her life and in her death Jennie Casseday furnished an illustration not second even to that of the great St. Paul of the possibilities of a genuine Christianity entering into and controlling the life.

Louisville, Ky.

SHALL THE UNITED STATES BREAK THE LAWS OF STATES?

BY SARAH A. M'CLEES.

[This interesting article seems an appropriate place for mentioning the origin of the department for soldiers and sailors in the National W. C. T. U. Miss Frances E. Willard was visiting in a southern home when she met a beautiful and accomplished young lady, who was a near relative of an army officer. Miss Willard was speaking of the many different departments of the National Union, when this young lady exclaimed with earnestness and emotion, "Oh, I wish you'd add one more department for the soldiers. My brother is a soldier." An immediate endeavor was made to enlist the young lady in active work along this line, and through her to secure the coöperation of influential people connected with the army and navy. But this not proving practicable, Miss Willard recommended in her annual address at Louisville, in 1883, the appointment of a superintendent of gospel work among soldiers and sailors. Said Miss Willard, "It seems like poetic justice that a pure and gentle girl, tenderly interested to protect her brother from the bad habits so often induced by army life, should have been the procuring cause of this beneficent department of the W. C. T. U."—EDS.]

THE ARMY CANTEEN.

The plea for introduction of the canteen in the United States army, by legislative authority, was based upon the recommendations of army officers; best opinions in favor of its establishment, have been by no means universal. General Sheridan, it is well known, was utterly opposed to the system, and so are many others; some prominent and thoughtful officers occupy neutral ground, being willing to make the experiment of changing from the sutler's stores, because of the most palpable evils under the old plan. A large majority of honorable senators in the debate on the subject in the 51st Congress, agreed that if Congress should appropriate money to provide its soldiers with refreshments and social amusements, it should not at the same time make provision to supply them with intoxicating liquors; it was also very strongly set forth in the debate, by that distinguished and able senator, Eugene Hale, and those who voted with him for the Amendment, that it would be a scandal if the United States government should directly or indirectly engage in the traffic; it was clearly shown that the government, in its paternal capacity was not only authorized to consider the moral welfare of its wards—the army and navy—but that it was also, an imperative duty to legislate in Congress, for the highest good of the men who are being educated and trained, at the expense of government to protect the nation in its times of peril from civil strife or foreign invasion.

It was argued by Senator Frye that it was very offensive to have the United States government actually violating the laws of the state of Maine, and with perfect impunity, because the state has no jurisdiction over the "barracks," and although the gain was made by an application of the prohibitory law in that state, yet it was not made operative in the Togus Soldiers' Home. To illustrate the power of government, it was stated that President Harrison had prohibited the wine and beer canteen at Fort Washington when an appeal was made to him on behalf of the militia of the District of Columbia.

After two years' trial of the new system, candid investigators are prepared to denounce the plan a failure. Our own women, living in states where government exercises such supervision over the enlisted troops, have never been blind to the evils of coöperation in sale of intoxicants. Mrs. Stevens, of Maine, uttered this sentiment in the beginning: "We consider the canteen system in the United States army a backward step, and know that our children's children will not easily believe that the United States government furnished liquor to its own soldiers;" and *Maine's* motto is, "No flag waving above a government canteen or soldiers' home with a beer saloon attached."

In Nebraska there are four forts, a soldiers' home and many G. A. R. posts. They also have Indian troops. Says our state W. C. T. U. superintendent, who had visited the forts: "It makes my blood curdle to see the enlisted man in United States' uniform, dealing out liquor to his comrades and that at the instigation of our government. The Indian troops share abundantly its use."

Chaplains and good people generally concede that the canteen is a failure because there is no less vice and no diminution of drunkenness. Officers and their wives, whether total abstainers or not, are desirous to suppress drinking habits among the enlisted men. The very change of name adopted by army officials from *canteen* to *post-exchange*, indicates an improved public sentiment, compelling its defenders to make the system less offensive. But, those who look beyond the surface, know that the new designation will not make it any more respectable.

"Colonel H. C. Corbin, Assistant Adjutant General, U. S. A., calls attention to an apparent restlessness among the rank and file of the army and says: "A cause of restlessness is traced to the excesses of the exchange, the saloon feature of which is not productive of good, and should be done away with without further experiment. The sale of beer, superintended by a commissioned officer and served by non-commissioned officers and soldiers, is not conducive to discipline nor is it a picture that can be submitted to the people for approval. The men who drink, spend the greater portion of their money for beer. The credit system brings them to the pay-table with little or no money due. This takes all heart out of them and makes them quite ready to ask their discharge and try some other calling. . . . The injury done by the saloon or the exchange to the colored and Indian soldiers is more marked than with the white. It is noted that in many cases tried by summary court the specification is founded on drunkenness in or about the exchange-saloon. Its longer existence is not fair to the reputation of the army, and if persisted in will do a far-reaching injury."

Let me give the readers of THE UNION SIGNAL the testimony of other army people, among the conservatives:

"The canteen is the drink shop; the exchange is the store. At least this distinction is always made in conversation here.

"The management of the post-exchange at Fort McIntosh, Texas, has caused for some time considerable argument among the enlisted men at this garrison. Without doubt the exchanges at some posts, in regard to the sale of beer, are an injury to the enlisted men and our military service in general."

The following extract from Gen. Howard's report gives no uncertain sound:

"The post-exchange in the department presents the appearance of a small country store or refreshment room in all the premises, except in the room where beer is served. When one enters this he is immediately met with disagreeable odors. The impression is irresistible that here beer is easily and cheaply procured, so that it is constantly forced upon the attention of the enlisted man. He is, indeed, always tempted to indulge in its use. Commanding officers have generally agreed with me that it would be well to abolish the sale of this beer entirely and to substitute for it other beverages. There seems, as I have before reported, a great objection to having a soldier in the uniform of the United States behind the counter dealing out beer like a barkeeper in a common resort.

"The commanding officers, without exception, object to this. If there must be a barkeeper in the service he should be hired for that purpose. Just now, under the present system, soldiers appear to be more generally led to drink, and the offences that go with drinking, than under the old sutler and post trader systems. I am strongly convinced by the actual experiment that, while a few drunkards are moderated in their affliction by strong beer, the remaining soldiers who fall under temptation are worse off, and that military offences are rather increased in number and aggravation."

General Howard also asserts that the commanding officers in the Department of the Atlantic "have generally agreed with me that it would be well to abolish the sale of beer entirely."

In your issue of December 22, the article from an army post exposes further drinking customs in the military posts. The existence of officers' social clubs, where the use of wine is encouraged, reveals the true reason for establishment of the post-exchange, or canteen among the enlisted men. It would be an inconsistency to make no provision for them in the use of their favorite beverage—*beer*—while their superiors indulge themselves in champagne!

New York City.

"WHEREVER a flower grows a seed has been planted, either by the hand of man or nature."

"REPROACHING ourselves or others for past mistakes is a useless cruelty. Lessons for wise well-doing in the future is the 'more excellent way.'"

"WE would not be so troubled about the limitations of our time and strength, if we realized how wonderfully the Lord can use us in the performance of our daily duties. Simple faithfulness to those whom we are called to serve, is a constant and acceptable doing of our Master's will, for hath not He placed us where we are, and given us our work?"

MISS ACKERMANN IN BURMAH.

DEAR UNION SIGNAL:—In good time I took passage on a B. & I. steamer for Burmah. It was a large boat, and, being the only lady passenger, I had a spacious, convenient cabin to myself. At this time of the year the water is as smooth as glass, so we sailed on day after day, scarcely knowing the steamer moved. It was such a blessing to have the calm, for I suffer so much at sea. If I had been ill that trip, I really believe I should have taken the first steamer for home; but it was a very restful, happy time, though somewhat warm.

One week from Singapore found us anchored in the river at Rangoon, and Burmah is at last reached, after long expectation. A warm welcome awaited me from those faithful white-ribbon sisters, whose very names had become dear to me; it was a great pleasure to take them by the hand and hear of their success, as well as their difficulties.

On the night of my arrival I addressed the Temperance Society of the Church of England, and the next night the mission was opened. The Young Men's Institute was crowded, and the meeting was most enthusiastic. The American Baptists were holding their annual meetings, and they left that night free to join us; so, with all these ministers and missionaries, we had a stirring prayer-meeting at the close of the address.

The interest continued during the week, closing with a temperance rally at which the forces were gathered in good numbers—the Bands of Hope, Christian Endeavor Society, W. C. T. U. and I. O. G. T.; it was a pretty sight to see, in the last named society, the dark faces and bright eyes of the native lodge, with red, pink or white turbans twined about their heads with a twist known only to these people. I wish I could send you the photograph.

On Sunday I was invited to take the regular service in the M. E. church. It was filled with both people and the Spirit—a most blessed time; many tarried to the after-meeting; Christians came forward asking a blessing, others came as seekers; one young man, who had not been to church in nine years, completely broke down, and we felt that meeting at least would stand the test of eternity.

The next place visited was the old capital, Mandalay, a journey of a day and night by rail in not over comfortable carriages. A combination of circumstances including rains, prevented a large attendance, but we had one meeting with the soldiers that was such a time of blessing to us all, I felt quite repaid for the journey. This place is full of interest, the seat of ancient royalty and very unlike lower Burmah. I stopped with one of the Baptist missionaries and was deeply interested in her grand work.

Leaving Mandalay I traveled all day and night, reaching Rangoon just in time to catch the steamer to Maulmein, a day's journey by sea. The sight of a steamer made me feel ill and the very thought of boarding it filled my heart with dismay; but I embarked and settled down to a sort of martyrdom, when to my surprise and delight I found the water as smooth as a mill-pond, and I was able to spend the whole day in writing.

We reached the place at about six, and I was hurried off to the house for a meeting at seven. This was held in the Burmese Church, and I spoke to the natives through an interpreter. At the close, a large number signed the pledge. Meetings were held among the English, including drawing-room and children's gatherings, also among the native women.

At the close of the mission a day was spent in visiting the caves, fifteen miles distant. We started at six a. m. drove down to the river, were taken across in a long, native boat very like an Indian canoe, continuing our journey of a few miles in bullock carts. Clean straw was put in the cart, bagging over it, and on this, tailor fashion, we took our seats. The cart was innocent of springs or seats, as every stone or stick in the road reminded us. An awning of a flannel blanket and a piece of calico, protected us from the scorching rays of the sun. The caves were reached by ten o'clock a. m. After refreshments we started out to walk to the chief cave; at the entrance we were provided with torches, and our guide, having a good supply of blue lights, would climb to some high point and from a dark nook, set fire to a torch which perfectly revealed all the beauties of these wonderful caverns. The formation is in great chambers, dark recesses, heavy pillars, tinted by the flow of mineral water, and the usual dampness to wade through. Bats in great numbers have found refuge in the darkness; disturbed by the light, they flew from side to side beating themselves against the walls, and making that wild, weird sound which belongs only to the bat. On the whole, it was very like wan-

dering among the tombs, especially in the cave where we saw images of every size of Gautama. In one large cavern we found the ruins of many, many idols.

Some of these Burmese, to make merit and help work out their own salvation, have beautified this cave and made of it a place of worship. In the dome-shaped caverns hundreds of small images have been carved so the whole ceiling is covered with idols; in every nook and corner, in all attitudes, have been placed their gods, all the image of Buddha; the large ones have been built in a reclining position, of bricks filled in and rounded out with mortar, others have been chiseled out of alabaster or carved out of wood, some sitting, others standing. The faces are simply hideous; the lobe of the ear is so long it rests on the shoulder, the arms and hands are so out of proportion as to cause a shudder, the toes and fingers are all of the same length, for Buddha was the only perfect man, his toes and fingers being the same length.

Comparatively few visit the caves and little has been said of them by travelers, but they are well worth inspection.

I stopped at Rangoon on my way to Calcutta and held the last meetings in Burmah. The work rolls on, much interest is being taken in the World's Fair, and I am in hope our work in these lands will be well represented.

JESSIE A. ACKERMANN.

En route to India.

THE WORK OF NATIONAL AMERICAN WOMAN'S SUFFRAGE ASSOCIATION.

DEAR UNION SIGNAL:—I hope your readers, especially those who are interested in the line of work followed by the franchise department of the National W. C. T. U. will find time to read something of the doings of the late annual convention at Washington, of the association which nationally represents the cause which is in one way so closely allied to the temperance work, and in another way so different from it.

For more than a year there has existed a Columbian Exposition committee having in charge the interests of woman's suffrage at the Exposition, at least the presentation of the subject which we conceive to be of such underlying importance to all lines of the work of women for the uplifting of humanity. This committee has been in correspondence with its state members with the idea of having them secure in the state buildings a place for the distribution of suffrage literature, etc.; their success has not been great in this department of the work, but it is the aim of the committee to more than make up for this, by a series of daily meetings during the entire time of the World's Fair, at which suffrage, and indeed, all lines of woman's work, shall be set forth at some place on the grounds, for the better part of an hour each day. It is not proposed to make these meetings formal; just an address and the opportunity for a hand-shake of those meeting there on the common ground of interest in the advancement of women along all lines.

Another part of the work of this committee is to arrange the program for the department meeting of the N. A. W. S. A. in the World's Congress of Representative Women, in the Art Palace during the third week of May, and if they are successful in carrying out the program already planned, this will be one of the most attractive of the grand series of meetings which will show the work of women in organization, while the general program of the Congress will be arranged along lines which will include the work of all women outside of, as well as in, organized associations. Among the thousands of women whom the World's Congress of Representative Women will attract to Chicago at that time, many who are even not committed to the full faith in the principle of equality for women in political life, will yet be eager to see and meet the pioneers in the movement which many women believe has been the greatest factor in bringing in the day when such grand gatherings of women are possible. To hear even a few words from women like Elizabeth Cady Stanton, Lucy Stone, Susan B. Anthony will be a benediction to the women who make their pilgrimage to the Congress of Representative Women as to a Mecca from which they are to carry back to the ordinary days and hours, an inspiration to nobler living and purer ideals for their sons and daughters.

Aside from the work at that center of influence, the Exposition, this year's efforts of the association will be directed chiefly to aid Kansas women in their preparations for the constitutional campaign, which, as soon as the gentlemen of the Kansas legislature decide who shall come uppermost, and can give the undivided attention of the "legal male mind" to other things, is likely to be provided for in the near future.

Kansas is already comparatively well organized, but in view of the immense influence which the women there already have politically, and feeling that should the opportunity for a constitutional amendment be given them, the world will regard it as a sign of the decadence of the equal suffrage sentiment there, should they not make a brave fight for full freedom, the National-American decided to hold up the hands of the Kansas women and urge them to an attempt to a careful and complete congressional district organization of the entire state. To this end it solicits contributions of money and literature, to be sent to Mrs. Laura M. Johns, the chairman of the Kansas Campaign Committee, at Salina, Kansas.

It was decided also to carry forward the work of the National Enrollment of Suffragists, under the charge of Mrs. Louisa Southworth, 844 Prospect street, Cleveland, Ohio, who, as chairman of this committee is, with the other chairmen of other standing committees, a member of the executive body of the organization.

This position in the executive committee was conferred upon the chairman of all Standing Committees mentioned in the by-laws; those who work for any association in this capacity, need to have the opportunity afforded by attendance upon the executive meetings, to understand all the business workings of the organization. It was this thought which induced the convention to so amend the by-laws as to add to the former executive committee all these chairmen, who with the members of their committees are elected by the general officers of the N. A. W. S. A.

The plan of work for this year includes a brief, suggestive constitution for local associations. It will be part of the duty of the corresponding secretary to push the work of organization all over the country, though in this, she will not in any way interfere with the work of the state societies. In many cases there are women in small towns thoroughly interested in the subject of equal political rights for their sex, and fully capable of carrying on a local organization, yet these very same women are so unaccustomed to any public action whatever, that they are timid about forming an organization in their town. With this suggestive constitution before them in the plan of work, the taking of the first step in this direction cannot seem to them so much like setting forth upon unknown sea without chart or compass.

Woman's Day at Chautauquas, state and county fairs has been such a pronounced success wherever it has been tried, that this opportunity is not only to be embraced wherever it offers, but is to be urged upon all suffrage organizations as one to be sought for diligently. The large audiences assembled on such occasions, are already somewhat imbued with the idea of woman's ability in many departments of work; it remains only to give to them a capable speaker, one who will set before them in plain, common-sense fashion the duty of women to bear a share in the political housekeeping of the nation, to win for our cause many enthusiastic adherents.

There was a lively discussion upon a resolution which came to the convention from the resolution committee, which deprecated strongly the recent action of Congress in conditioning its last gift to the World's Fair Commission, upon the closing of the gates upon Sunday. The resolution was directed, not specifically against this particular action of Congress, but generally against any action showing a tendency to make the central government an ally of religious feeling of any denomination whatever. This resolution was finally indefinitely postponed, but not until its discussion had proven the ability of "many women of many minds" to discuss fully and freely a subject which called forth the expression of all shades of opinion.

The other resolutions passed called forth but little discussion. Several of them were in part repetitions of sections of the plan of work. Of those which were more particularly in the province of resolutions the following are the most important:

WHEREAS, Morality is better taught by example than by precept, and the action of a government is a more powerful guide towards truth and honesty than any of its professions, and whereas, the United States government is at present based upon the profession that it is a government of the people, though half the people are actually excluded from government, therefore—

Resolved, That in the interests of public morality we denounce the United States government in its present position, as a practical teacher of dishonesty, and call upon all legislators to enfranchise women as the first step towards redeeming the sacred promises of the founders of our government to the people.

Resolved, That the National-American Woman's Suffrage Association is non-partisan, and appeals to the enlightened men of all parties to do justice to women citizens as a plain matter of fidelity to the principles upon which our National government is professedly founded.

Resolved, That without expressing any opinion on the proper qualifications for voting, we call attention to the significant facts that in every state there are more women who can read and write than all the illiterate male voters; more white women who can read and write than all negro voters; more American women who can read and write than all foreign voters—so that the enfranchisement of such women would settle the vexed question of rule by illiteracy, whether of home-grown or foreign-born production.

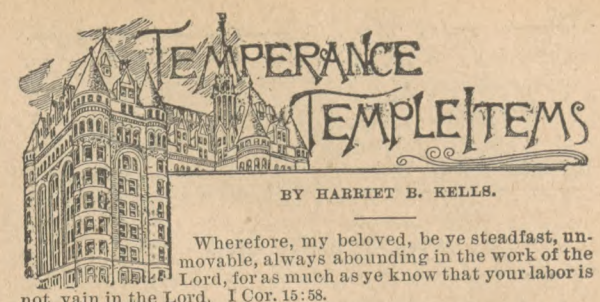
WHEREAS, A Constitutional Convention is to be called in the state of New York in 1894, and whereas, two governors in succession, Governor Hill and Governor Flower, have recommended in their annual messages that the woman suffrage organizations should be represented by two women as delegates,

Resolved, That we express the thanks of this convention to Governor Hill and Governor Flower for that recognition of justice due women.

Resolved, That as all experience proves that the rights of the laboring man are best preserved in governments where he has possession of the ballot, we therefore demand on behalf of the laboring woman the same powerful instrument that she may herself protect her own interests, and that we urge all organized bodies of working women, whether they be workers in the field of philanthropy, education, trade, manufacture or general industry, to join our association in the endeavor to make woman legally and politically a free agent as the best means for furthering any and every line of woman's work.

Resolved, That as the education of women is the entering wedge to equal pay for equal work in all professions, the thanks of this convention are tendered Miss May Garrett, of Baltimore, for her noble furthering of our principles in making it possible for women to enter the Johns Hopkins Medical College upon equal terms with men, and that we also call the attention of women of wealth to the great need of making provision for the entrance of their sex into all other institutions which possess superior facilities for mental training.

RACHEL FOSTER AVERY,
Cor. Sec. Nat. American Woman Suffrage Ass'n.
Philadelphia, Pa.



BY HARRIET B. KELLS.

Wherefore, my beloved, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord. I Cor. 15:58.

The sum of $7 for the tablet in memory of our friend, Jennie Casseday, just "away," comes through Ethel Stout, the energetic little editor of the *Midget*. This amount is contributed, $5 by Mrs. J. C. Martin, of New York, $1.50 the *Midget* thank-offering, and 50 cents by W. H. Blair, of Clarence, Iowa; "a good friend to temperance," Ethel says. Mrs. L. M. N. Stevens, president of Maine W. C. T. U., and our well-honored National assistant recording secretary, has sent $5 for the Willard window, saying: "For many years I have thought of this blessed one at the precious Christmas-tide, and sure I am that whether here or 'over there' nothing would please her more than to have us remember for her sake our beautiful Temple." The Mary Hartt W. C. T. U., of Brooklyn, N. Y., sends $1 also for this window, and Newberg, Ore., contributes $1 each to the Willard and Whittier memorials. Mrs. James Mullins, of Wooster, Ohio, gives $10 toward the Whittier clock, and Mrs. M. E. Peel, Yankton, S. Dak., sends $1 each to the Whittier and West memorials. Mrs. Clara B. Grinnell, Middletown, R. I., wishes $3.65 to be divided as follows: $1 each to the West and Ames memorials and $1.65 for the Lucy Webb Hayes tablet.

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Toward the Elizabeth Tobey tablets the following additional amounts have come: Haverhill, Mass., W. C. T. U. $16.20; $3 from E. Brookfield W. C. T. U. Seven friends of Jane Weeden in Rhode Island and Massachusetts, who do not wish their names known, send $7 for her tablet. Miss H. E. Palmer, Churchland, O., Mrs. George Keys, Evanston, Ill., and the W. C. T. U. of Wasco, Ore., each send $1 for this tablet. The following amounts on $100 pledges have been received: Vermont W. C. T. U., $50 for Esther T. Housh tablet; Newport, R. I., W. C. T. U., $31 for tablet to Mrs. J. K. Barney, our well-beloved national superintendent of prison, jail and almhouse work; for Mrs. Esther Byers tablet, Batesville, Ark., W. C. T. U. $21; Oregon W. C. T. U. $35 for Mrs. Anna R. Riggs; $8 from Mottsville, Nevada, W. C. T. U., toward a state tablet; Mrs. J. Beatson, in the name of the Social Temple of Rockford, Ill., $100; she has also sent $40 toward her own tablet; Pewamo, Mich., W. C. T. U. sends $10.75, first installment on a $100 pledge. The Lodi, Wis., W. C. T. U., sends a fourth payment of $9 on its pledge, saying: "Ours is the only union in Columbia county that has yet pledged $100." We hope all the other unions will do so in time, for they are noble workers. Des Moines county, Ia., W. C. T. U. sends $50. Cheshire county W. C. T. U. sends $25. The Frances Willard Y, of New Orleans, La., sends $41.44. The Y of the M. E. College at Norfolk, Va., sends $5 on its pledge toward the Virginia Y tablet. The following amounts are also final payments on $100 pledges: Medina county, Ohio, W. C. T. U., $20.20; Lawrence, Kansas, W. C. T. U., $10.79; Lucas county, Ohio, $20; Good Deeds Circle of King's Daughters of Hume, Ill., $47.89; Belvidere, Ill., W. C. T. U., $38.05; Plattsburgh, N. Y., W. C. T. U., $34.50.

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For the eighth time Mrs. S. D. Bennett, West Somerville, Mass., sends $2 from a mite-box which she makes a perpetual memorial of her daughter, Rosa, now loving the Temple work in the temple "not made with hands." Mrs. P. C. Covey, of Sunbarnton, N. H., makes the good suggestion that penny contributions be taken in the unions of this country for the Mary Allen West memorial.

***

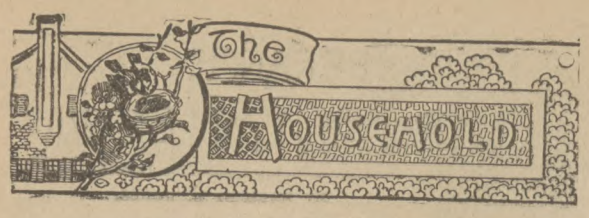
Little nine year-old Tillie Jeffries, East Pierre, South Dakota, sends 33 cents which she has saved from her allowance for nuts and candy. Little Foster Curry, Ogden City, Utah, four years old, sends two dollars to help build the Temple, saying: "I hope it will make little boys and girls good." Little Ray Garner, of Le Mars, Iowa, sends $1, which he earned by selling rags, iron and rubber. Another little girl who saved her pennies for the Temple and sends $1 is Anna Warffuell, Wheeling, West Va. Mrs. Fantis, Newport, Ark., forwards $1 saved for the Temple, she writes, "by a hard-working little boy, Willie Olinger, who has now moved to Harriman, Tenn." Anna Gibson, of Dows, Iowa, for a Baby Band, sends $10.30, and $10 comes also for a Baby Band from Hammond, Ind.

***

Responses from the clergy of the various churches of the land—to whom Rev. Watson Tranter, the financial agent of the Temple, has sent questions, calling forth their feeling toward the dedication of our building—are too many to publish. A few of them are as follows: "I regard it with great favor," Kerr B. Tupper, pastor First Baptist church, Denver, Col. Rev. Herman C. Riggs, of the South Congregational church, Rochester, N. Y., says: "I look upon it as the setting of a jewel in the crown of a very worthy work." "May the top stone be brought forward with shouting. Grace, grace unto it!" writes Rev. C. W. Taneyhill, of Howard M. E. church, Findlay, Ohio. "I regard it as one of the bloodless triumphs of faith and zeal," says Rev. Thos. A. Paine, of First M. E. church, Xenia, Ohio. Rev. M. G. Coke, Newburg, N. Y., pastor of Memorial Baptist church, writes: "It is a benediction pronounced by God through consecrated womanhood."

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box, descriptive card and bulletin; remember, all who fill a mite-box ($3.65) before next April will receive a photographic group consisting of Lady Henry Somerset, Miss Willard and the founder of the Temple. All drafts should be made out in the name of Miss Esther Pugh. All matters pertaining to the Temple should be addressed to Mrs. Carse.



THE ETERNAL STEP.

BY JOHN G. WHITTIER.

But life shall on and upward go;
Th' eternal step of progress beats
To that great anthem, calm and slow
Which God repeats.

Take heart!—the waster builds again,
A charmed life old goodness hath;
The tares may perish, but the grain
Is not for death.

—*Selected.*

OUT FROM DARKNESS.

BY MRS. F. M. HOWARD.

It was in a tall tenement house, that a woman lay upon a miserable bed in the corner of a room, dark, cold and damp. A young babe was lying beside her and the guerdon of motherhood so recently acquired accounted for the pallid face.

A table and two or three chairs were grouped about the bed. No comforts, no tiniest scrap of color or brightness lightened the dismalness of the place. Curtains would have been a superfluity for every ray of light was precious. The window-panes were dingy, cracked and adorned with many cobwebs, for this poor creature upon the bed had long been too feeble, too heart-sick to keep up her routine of domestic duties.

It was nearing noon now, and the poor room was as nearly cheerful as it ever became, the noon-day sun peering in at one corner of the dingy window, throwing a ray of light across the corner of the table, but bringing out the litter of crumbs upon it, the soiled plates and cups, cracked and discolored with long use.

A man had eaten breakfast there long hours before, and after doing what he could for his sick wife and the babe, had gone to his day's work. Tom McGlenn was not a bad man at heart; when he could let the drink alone he was even thoughtful and kind, but with liquor in, reason, kindness and all better qualities went out, and he was cross and brutal.

Still she clung to him and suffered this bitter poverty with him. Every day his going out was a menace, and his coming in a dread. Every day that he came home sober but brought her nearer to that "next time," when he should be in a drunken debauch. To-day she listened apprehensive at every footfall upon the rickety stairs, unsteady or firm her trained ear could detect so quickly.

Handsome Tom McGlenn had been "only a little wild," when he first met her, a happy, rosy girl in a country home; he thought it no harm to take "a social glass occasionally," and so Mary had married him, against the wishes and advice of her friends.

They had come to the city where Tom had a good position. Losing it through his growing love of drink, they had drifted,—drifted—and always *down*, until they landed in this miserable tenement where Mary lay with her young babe waiting for, yet dreading Tom's return.

She had one spot of cheerfulness in her dreary life. The room opposite hers in the next tenement was occupied by a poor, but happy and respectable family. They were neat and painstaking, and the little room was clean as hands could make it. A bit of cheese-cloth draped the upper sash of the window, and a growing plant stood there, ready to catch every ray of light, imparting far more than it received, as poor Mary McGlenn watched each leaf and flower with interest and delight.

Perhaps some idea of the cheer which a glimpse of their sunnier home life could carry into that gloomy room had entered into the little widow's heart, for she seldom shaded her window at night, and Mary could see her as she drew out her table for the evening meal; then later as she undressed her children, drawing them about her knee for their evening prayer—carrying her back to the time when she, too, said prayers at a gentle mother's knee in happy innocence of the bitter experiences in store for her. They had lost sight of her at home, in her frequent changes, and of late Mary had had no heart to remind them of her miserable existence.

"If you could only help me to sit up a bit, Tom. I get so tired lying here." Tom had come home in an unusually pleasant temper.

"All right, my girl; and how is the kid?"

"He's slept all the morning." She turned her thin face toward the child with a shade of that loving tenderness which happier mothers show their babes.

She could not rejoice in bringing a life into the world when she had nothing but misery and want to offer it.

"Thank you, Tom." Wrapping her in a faded shawl, he had seated her in the one battered rocker in the room, drawn close to the window, where she could see the plant, now covered with bloom.

His thoughtfulness touched her, and, drawing his head down, to his surprise, she kissed him. There was a passionate longing in her heart for something warmer and better than the cheerless life she led.

"Eh, Mary, what is it?" he said, with an awkward attempt at tenderness, stroking the hair off her forehead with his rough hand until she looked more wan and wild than before. It had been so long since there had been anything like sentiment between them that he shrank from it. A cry from the bed created a welcome diversion.

"There's the little chap," he said, turning quickly.

"Tom, do you suppose the woman over there would come in to see me?" she asked with hesitation, as he brought her the child.

"What's your notion o' that Mary? Mrs. Mulrooney'll be in soon."

"But she's so coarse, Tom. That one over there is more like what I was used to. I'm sure she would do me good."

"Do you want me to go up an' ask 'er?"

"If you only would, Tom."

Half an hour later he stood at the neighbor's door and told his errand. Dolly Barrows was a small, brown-eyed woman, one of that kind who enters into another's life with cheery impulsiveness and makes their need her opportunity.

"Why, yes, of course I'll come. I can bring my sewing and sit awhile as well as not." She made buttonholes on a class of work demanding the best skill, and, with the aid of her widow's pension, managed to make a living by it. With kindly forethought she arranged a plate of food from her own scanty store, and with it, covered over with the remains of a fine linen napkin in one hand, and her sewing in the other, she soon made her appearance in Mary's room.

"Seems like I knew you," said the sick woman gratefully, as the little widow sat opposite and talked, cheerfully, hopefully bringing out the bright side of every thought, and listening with patient interest to the story of sadness which poor Mary, in her longing for sympathy, poured out.

"I've watched you so much through the window. If you only knew how much good it's done me—just the lookin' on."

"Well, I'm right glad if 't has," Dolly replied heartily. "I'll always leave the curtains up now."

"I s'pose you've had your troubles too?" Mary's eyes rested on the faded, black dress.

"Yes, I've had troubles; but I've had a partner in 'em, or I don't know how I could a bore 'em."

"A *partner?*" Mary's voice had an inquiring inflection.

"Yes, the Lord Jesus Christ. If He hadn't taken hold of the heavy end I don't know how I could have borne what I have."

"I used to hear tell o' Him when I was a girl," Mary replied wearily; "But I've mostly lost all track o' Him late years. Why, ma'am I hain't been inside a church or heerd a sermon in fifteen years."

"Poor soul!" cried Dolly. "How can you bear it?"

"Churches an' r'ligion haint for such as me. I'm too low down fer that."

"Oh, no, *no*, exclaimed Dolly eagerly. "You're just the one as needs 'em most. Don't you now know the blessed Christ didn't go to the rich to make friends, but to the poor, the outcast and the sick? It's them that needs Him the most that He meets half way."

The little widow brought more of brightness into the miserable home than it had known for many a day. She tidied the room, making the most of the poor material she found to do with, and when she left, Mary was snugly tucked up in the newly-made bed with the baby on her arm, and more of hope and courage in her poor heart than she had known for many a day.

Tom kept sober for a remarkably long time—so long in fact that even Mary dared to hope for better things, and to look for his home-coming with unusual cheerfulness; and more of comfort too crept into the dark room as Tom's earnings came in with regularity.

Dolly Barrow's first visit was not her last, and a tin can, in which was a growing slip off the plant Mary had admired so much, was upon her dingy window sill. The baby laughed now, bless him. He had not learned what a sad, unmirthful world he had come into, and added his little mite of good-fellowship and cheer, and upon the whole, Mary's lot was brighter.

Dolly Barrow's words on that first visit had taken a haunting hold of her heart. "You're the very one who needs it most," and a growing sense of a pressing need of something beyond the merely physical, kept hold of her with a clinging pertinacity.

. . . . . .

It was a dark and rainy night, and the great audience-room where Mr. Moody was holding his wonderful meetings, filled slowly, men coming in damp and with muddy feet, women enshrouded in waterproofs, drawn there by a charm which they could not resist.

Upon one of the front seats during the ingathering of thousands, sat a woman with a puny babe in her arms. She had no waterproof garment to protect her from the wet, no tight shoes to keep her poor feet dry in the slippery streets, only an old dingy shawl drawn closely across her breast, on which slept the babe; a faded, battered thing upon her head which had once been called a bonnet.

When Mr. Moody rose to begin the service, her eyes were fixed upon his face with a hungry, beseeching look which was a revelation in itself. *Come ye who are weary and heavy-laden, and I will give you rest.* It was a wonderful message, fitting into her sore need as if it had been spoken for herself alone; and she drank it in eagerly, joyfully, the tears streaming down her faded cheeks like rain. How weary she was—*how* heavy-laden, for Tom had been upon another spree of late, and the dark home was darker still for its recent light.

My yoke is easy, and my burden is light. The baby upon her breast began to nestle and to cry, and the poor mother tried to hush it. She had given it all the food she could, and it was still unsatisfied and half-starved, poor little creature. Heads began to turn, and unsympathetic eyes looked fretfully at the little disturber of the meeting, and with a heavy heart Mary arose. How could she leave this rich feast of hope and peace spread out before her, yet she must not stay to annoy others, and with disappointed grief in her large, sad eyes, she looked up in Mr. Moody's kind face as she turned to go.

He read it all—her pitiful longing, her great need, and called out cheerily, "Sit down, good mother. Let the baby cry if it wants to. I can talk louder than it can cry. And now, good friends, do not look at the mother but just pray that the Lord will bless her. Probably she has no one to take care of the baby for her, and she may not have been in church before for years."

Mary sat down again with a grateful look upon her pinched face, and the child soon dropped off to sleep, while she drank in the remainder of the sermon, her tired soul reveling in the luxury of this water of life.

It was done, and Mr. Moody was asking any who had a desire for salvation to arise. Salvation; ah, yes, how she wanted it—how she needed the rock, Christ Jesus, to flee to in her weary life; and the first one in all that great assembly, she arose with her baby in her arms, and presented herself for prayer.

Many others arose also, and Mr. Moody then asked those who wished to become Christians to go into the inquiry room. The baby had awakened as Mr. Sankey began singing, and she hesitated in distress. A tall young man stepped up to her saying respectfully, "Let me take the baby while you go in."

She did not look into his kind face in the intensity of her great desire, but placing the child in his arms, she hastened away in glad relief. He was a stalwart young fellow, a new recruit in the Lord's army, burning to do something for the Master. Could he have chosen a more unselfish service than walking up and down those aisles before the assembled thousands, with a crying baby in his arms?

It was his first experience in nursing; Christ washed the disciples' feet once only during His ministry, but the service was glorified by its motive, and when the pale mother came out, her face transfigured with the joy of a redeemed soul, he was more than repaid.

He looked at her with a warm smile of sympathy, he had scarcely glanced at her face before, and how he started in surprise, "Mary McGlenn, is it you?"

Perhaps he might not have recognized her with that old, grey look of trouble upon her face, but this new experience of love and peace had brought back a semblance of her lost youth and beauty.

She looked up into his face with wildly joyful eyes. "It is Nelson, my own dear brother," she said aloud, nearly dropping the child in her eagerness to embrace him.

"Oh, Nell, I am so happy," she whispered as they stood in the vestibule, "I have found my Lord, I have found you, and now I am sure *He* will help us to rescue poor Tom." And bearing the baby, which, rocked in the brother's arms was sweetly asleep, they passed out rejoicing into the rainy night.

Clinton, Iowa.

ACT as if God were, and you shall know Him. This is the base line of the pyramid of the strongest and most helpful character.—*F. E. W.*

"THE night has a thousand eyes,
The day has one,
Yet the light of the whole world dies
When dies the sun;
The mind has a thousand eyes,
The heart has one,
Yet the light of the whole life flies
When love has flown."

A LITTLE WORD LOST.

I lost a very little word
  Only the other day;
A very naughty little word
  I had not meant to say.
If only it were really lost,
  I should not mind a bit;
I think I should deserve a prize
  For really losing it.

For if no one could ever find
  Again that little word,
So that no more from any lips
  Could it be ever heard,
I'm sure we all of us would say
  That it was something fine
With such completeness to have lost
  That naughty word of mine.

But then it wasn't really lost
  When from my lips it flew;
My little brother picked it up,
  And now he says it, too.
Mamma said that the worst would be
  I could not get it back;
But the worst of it now seems to me,
  I'm always on its track.

Mamma is sad; papa looks grieved;
  Johnnie has said it twice;
Of course it is no use for me
  To tell him it's not nice.
When you lose other things, they're lost;
  But lose a naughty word,
And for once 'twas heard before,
  Now twenty times 'tis heard.

If it were only really lost!
  Oh, then I should be glad
I let it fall so carelessly
  That day that I got mad.
Lose other things, you never seem
  To come upon their track.
But lose a naughty little word,
  It's always coming back.

—*Selected.*

UNCLE JOHN'S TALKS.

VII.

PLANES.

Another member for our band, do you say, Jimmy? So much the better. Glad to see you, Edith. Let me call the roll, so I may be sure I know you all. Jimmy and his sister Jennie, two; Tom, Dick and Harry,—or do you say Thomas, Richard and Henry?—from the big farm, five; Florence and Helen from the hill, seven; and Edith just come, eight. Four boys and four girls. Tom is seventeen and Florence—eh?—fifteen. The rest of you are younger, down to Jennie who is only ten—but she handles a hammer as well as the best of you.

Yes. I enjoy telling you how to make shelves and boxes and screen doors and wheels, but there are certain things which you must learn before you can do any work properly. You must know now to use a tool, and also how to prepare it for use before you can expect satisfactory results. First and most common, we have sawing and planing. Guess we'll leave saw filing for the present, as it is one of the most particular things a carpenter has to do, in the way of sharpening tools. But we will try planes. Notice, first, that a plane consists of block, handle, iron, cap and wedge. Also that the block has a face, heel, toe and throat. Guess you can identify the various parts. Yes, Helen, the iron is the part that cuts. The cap is practically a thickening of the iron, its use being to turn the shaving upward and prevent splintering. It is to be set about one-sixteenth from the cutting edge of the iron, closest for finest work. In sharpening the iron set the end on the grindstone-frame, with the sharp edge on the stone. I like it best to have the stone turn toward me because, when it turns the other way, it makes a feather edge which prevents seeing how much the iron is ground away. Have a trough for water, but have some rags touch the stone enough to prevent a drenching. Yes, let the trough down so the stone can be dry when not in use. So have I seen water dripping upon the stone; but it gives no chance for the rags, and is in the way when two want to grind at once. Take too long to explain my grindstone now; wait till we get through with planes.

Yes, you are all asking at once how far from the stone to set the end of the iron. That depends on the length of the iron and the size of the stone. You must decide it by the kind of edge you want. Grind all on one side, of course, like a chisel. Make a wedge that will fill an angle of about twenty degrees. Divide a quarter-circle into four equal parts, and you have a pattern. For clean pine, say fifteen, and for rough, knotty work, thirty. And furthermore, children, if you hold the iron in the same position all the time the ground part will be concave, which is all right for clean work, but if you are grinding for knots, you want it convex, and can make it so to any desired degree by moving the end of the iron. Now comes the most particular part of plane-sharpening, namely, curving the edge. I mean, reckoned from side to side. That is, the middle of the cutting edge must be longer than the corners. Yes, every stroke will cut a trough, but it must be so, or you will have marks of the corners all over your work. And the corners must be exactly the same length. Yes, Jennie, the try-square. Place the edge of the iron against the inside of the handle and push up so that the sharp edge would hit the inner edge of the steel square, then look through to the light. When the middle touches, the corners should be scant about one-thirty-second of an inch—for ordinary work, such as ours, less for fine work. In grinding, roll the iron gently from side to side until you get a uniform curve. Finish on the hone, and try the edge by cutting very small shavings from soft pine. This a good way to try any tool you are sharpening. When it cuts like cheese you may call it ready.

To *set* it, take the block in your left hand, fingers on face, thumb in throat, toe toward your eye. Push iron in so you can just see it, holding it with left thumb; then the wedge, and drive it rather tight; then glance along the face and drive the iron into sight. Try it on your work until you get it right, then remember it for next time. Now you will see the necessity of having the corners the same length. If the iron does not fit too tight in the block you can drive the iron slightly to either side. If set too deep, a sharp stroke on the heel will raise it. To get iron out, strike heel, then tap wedge or top of toe, holding iron in left hand all the time.

Look at that clock! You've only time to get to school, and I haven't told you about the self-setting planes, nor how to plane, at all, nor even mentioned the boot-jack. Come earlier next time.

Vineland, N. J.

A TEMPERANCE TALE.

A mouse fell into a beer vat, poor thing, and a cat passing by saw the struggling little creature.

The mouse said to the cat:

"Help me out of my difficulty."

"If I do, I shall eat you," said the cat.

"Very well," replied the mouse; "I would rather be eaten by a decent cat than drowned in such a horrible mess of stuff as this."

It was a sensible cat, and said: "I certainly shall eat you, and you must promise me on your word of honor that I may do so."

"Very well, I will give you the promise."

So the cat fished the mouse out, and, trusting to the promise, she dropped it for an instant.

The mouse darted away and crept into a hole in the corner, where the cat could not get him.

"But didn't you promise me I might eat you?" said puss.

"Yes, I did," replied the mouse; "but didn't you know that when I made that promise I was in liquor?"

And how many promises made in liquor have been broken!—*Selected.*

"I'VE GOT ORDERS NOT TO GO."

"I've got orders, positive orders, not to go there—orders that I dare not disobey," said a youth who was being tempted to enter a smoking and gambling saloon.

"Come, don't be so womanish; come along like a man," shouted the youths.

"No, I can't break orders," said John.

"What special orders have you got? Come show 'em to us if you can; show us your orders."

John took out a neat wallet from his pocket and pulled out a neatly folded paper. "It is here," he said, unfolding the paper, and showing it to the boys. They looked and one of them read aloud: "Enter not into the path of the wicked, and go not into the way of wicked men. Avoid it, pass not by it, turn from it and pass away."

"Now," said John, "you see my orders forbid me going with you; they are God's orders, and by His help I don't mean to break them."—*Religious Telescope.*

A BRIGHT little girl who saw three sisters with hair of a rich auburn, remarked to her mother, "Seems to me, mamma, that kind of hair must be redheaditary in that family."

DEAR BOYS AND GIRLS:—A sweet little temperance girl, in Missouri, named Beulah May Jones, seven years old, recites the following pretty poem:

MY TEMPERANCE DOLL.

Miss Frances Willard is her name
  A half a pound she weighs;
She's one foot tall and one year old
  And five months and two days.

My other dolly used to wear
  The ribbons that come round
Papa's cigars, but none of these,
  On Frances shall be found.

But the white ribbon does she wear
  On every sack and dress
I've temperance meetings for her, too,
  Who lectures them? You guess.

Tea parties, too, she often has
  With my new china set;
Her grandma, that's my mamma,
  Makes such cute things for my pet.

Puddings, without wine flavoring
  And mince pies without cider,
No candy bottles filled with wine,
  But water pure beside her.

These things are so much nicer,
  Than those on my mamma's shelf,
And I am such a temperance girl
  I eat them all myself!

And here is a part of the nice letter written for her by her mamma:

We have five boys and three girls in our family and mamma wants us all to vote for temperance when we are twenty-one. My baby brother is so sweet, I wish you could see him, his name is Herbert Stanley, Powderly Leland, Little Boy Blue, Little Jack Horner, Coon. His other names are Little Explorer and Young Crusader. We are going to have an L. T. L. meeting at our church, Saturday to write our pledges to send to Miss Gordon.

Quite a variety of names for one baby boy aren't they, children? I wish there were thousands of big temperance families like this one, growing up to vote for Home Protection.

I would like to hear from many other little girls who will also learn and recite Beulah's nice little piece.

Affectionately,

Aunt Jane

SOFT-SHELLED NUTS.

158.

CROSSWORD ENIGMA.

In rain but not in shower,
In bud but not in flower.
In night but not in day.
In August but not in May.

In jug but not in bottle.
In flask but not in stopple.
In sun but not in light.
In power but not in might.

My whole is loved by the readers of the Cozy Corner.

BETH S. SARGENT.

159.

DIAMONDS.

I.

1, A consonant. 2, ¾ of true. 3, Briar. 4, Killed by water. 5, Referring to an urn. 6, ¾ of Nell. 7, A letter from Daisy. EARLE C. ANDERSON.

II.

1, A consonant. 2, Part of a coat. 3, A useful article 4, A favorite. 5, A consonant. KATIE RUTH HOBSON.

160.

BEHEADINGS.

Behead a pine's fruit and leave a number.
Behead a frozen vapor and leave at the present time.
Behead to visit and leave every body.
Behead a wooden case and leave an animal.

KATIE R. HOBSON.

Behead a kind of dish and leave a kind of bird.
Behead a piece of furniture and leave something workmen use.
Behead a kind of sea rock and leave something pertaining to the mouth.
Behead a metal and leave a sound.

ORA PALMER.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, La Salle St., Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED FEBRUARY 9.

151. Valentine.

152. St. Valentine.

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Yet I will rejoice in the Lord, I will joy in the God of my salvation.—Hab. 3:18.

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SELF-DENIAL WEEK, APRIL 3-10.

Each white ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's W. C. T. U., sending the same through the authorized channels to the treasurer of her nation, asking her to send it to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

THE PROHIBITION VOTE.

After a long delay we are able to furnish the prohibition vote cast at the general election, November 8, 1892. We are indebted to Mr. George E. Plumbe, the editor of the *Daily News* Almanac, for the information. He corresponded with the secretaries of the various states, and his figures may be considered reliable. It is believed that in all parts of the country, and especially in the states of Alabama, Arkansas, Louisiana, North Carolina, Texas and Virginia, prohibition votes were thrown out as "scattering." Probably an exact accounting would give twenty thousand additional votes, but this can never be. Both Democratic and Republican inspectors of election do not feel called upon to cultivate a very tender conscience respecting the treatment of prohibition votes. Such obstacles have always existed; we must look for them still.

The vote of 1892 is returned at 270,710. One of the first things the average reader will notice is the gain over the vote for Mr. Fisk in 1888. That vote was 249,945, and the gain as compared with four years ago is 20,765. These figures are eloquent, if by eloquence we mean that which moves people. We imagine the most wide-spread feeling among Prohibitionists is one of mingled surprise and indignation. "If it had been an enemy," said David, "then I could have borne it. But mine own familiar friend in whom I trusted, even he lifted up his heel against me."

If this country were not swarming with Prohibitionists, if in the present generation, great majorities in some states, and in others little short of majorities, had not declared for prohibition, the case would be different. Where were the 323,000 Prohibitionists of Ohio who voted for the amendment in 1883, and the 46,000 who formed the majority in Maine on the vote for Constitutional Amendment? Where are the millions of church members, who with common consent, refuse to admit a liquor dealer into the church, and then refuse to perform the one special act which counts, namely, to vote for prohibition. It is this which tries the patience of Prohibitionists who voice their principles in the way appropriate for citizens. If a man says he does not believe in prohibition we can understand him. He and his kind are consistent. But when one professes to believe in prohibition, and then refuses to express that belief in the legitimate way, there is quite a different case.

IRELAND'S MAGNA CHARTA.

England's invincible premier justifies the proverb of man's immortality until his work is done, as in the glory but not in the usual decrepitude of eighty-three years he urges Home Rule as the most pressing issue before the new Parliament.

The scene of presentation of this second Home Rule bill challenges the brush of a painter. It is Mr. Gladstone's habit to leave before seven o'clock, but on that memorable night he did not go. It was nearly one o'clock in the morning, according to the New York *Times'* correspondent, when the motion to bring in the bill was reached. It was passed with a roar of vociferous "yeas." Mr. Gladstone moved toward the door as if he were about to leave the House, when he was arrested by the Speaker's call: "The first lord of the treasury." Turning, "with shoulders squared and head high in the air, he marched in solemn dignity up the whole length of the floor, and with an impressive gesture," handed the speaker the engrossed sheet representing his bill, while the entire body of his colleagues, British and Irish alike, sprang to their feet with a shout.

The second bill is not a copy of the first, fought over seven years ago. It is perhaps not as near what its author and sponsor would have it, but it is the best he can hope will now receive indorsement; and it will serve as a working theory in the great problem which its opponents pronounce insolvable. Compromises are the stepping-stones by which nations rise to better things.

Some years ago Mr. Gladstone declared that the man who would study the highest types of statesmanship must go to school to the United States, and there can be no doubt that his bill is modeled after American state and federal relations as closely as British conditions and monarchical prejudices make it advisable to do so. To us, accustomed to the noiseless operation of our own light-running machinery of state and national rule, it seems very clumsy, but we have the answer of its designer to other critics, "It is impossible to redress the wrongs of seven centuries in one session of Parliament."

One of the first and most positive provisions of the second Home Rule bill assures religious freedom, forbidding the Irish legislature to make any law respecting the establishment or endowment of any religion on the one side, or of prohibiting the free exercise of it on the other. No laws can be passed conferring privilege on account of religious belief, or prejudicially affecting the right to establish or maintain denominational institutions of education or charity. The child will have a right to attend every school receiving public money, while being present at religious instruction is not obligatory if his parents are of dissenting faith. It is specified that every subject of the Queen shall be eligible to the office of Lord Lieutenant, without reference to religious belief. The purpose seems to cover in detail all that our Constitution guarantees in according every man the liberty to worship God according to the dictates of his own conscience.

The legislature is to consist of two bodies, a council of forty-eight members, having a term of eight years, twenty-four being elected every four years by popular vote, and a legislative assembly holding not longer than five years. Every man owning or occupying land, or a tenement of the relative value of twenty pounds, may vote for councilors. This very reasonable property qualification is a defense against the mendicant population. The date of the first election is to be fixed by the Queen, who will direct the arrangements necessary for setting in motion the new government, and in whom the executive power of Ireland will continue to be vested.

Appeal from the courts of Ireland to the House of Lords will cease with the passage of this act, and instead will be taken to the Queen in council. Is there significance in this wording of the clause protecting the royal prerogatives? "The hereditary revenues of the crown in Ireland, which are managed by the commissioners of Her Majesty's woods, forests, and land revenues, shall continue *during the life of Her Majesty.*" All public revenues are to be paid into the Irish exchequer, which is separate from the United Kingdom. The postal and telegraph service is to be turned over to the home government, also the post-office savings banks.

In relation to lands and police regulation the act provides for gradual accession to power. The earliest date at which the legislature can be convened is September, 1894, and for the first three years it will have no authority over the relation of landlord and tenant, and can enact no laws affecting the purchase, sale, or letting of land, save for the purchase of land for railways, harbors waterworks or other local improvements. After the passage of the act there will be no new appointments to the forces either of the Royal Irish Constabulary or of the Dublin metropolitan police and those now constituting them will be gradually supplanted by police forces established under Irish legislation. The change must be completed by the end of six years.

Ireland will retain seats in the British Parliament, but will not vote upon matters exclusively affecting Great Britain, nor upon any tax not levied on her own people. The Viceroy, or Lord Lieutenant, is appointed by the Crown, to a position somewhat analagous to a territorial governor in the United States—save in the matter of salary, which is five thousand pounds a year, to be paid from the Irish exchequer. This act undoubtedly assures better things than they have known before, but the cry of "Justice to Ireland" will hardly down on this side the Atlantic while her imperially created governor draws from her starving people, the majority of whom "taste meat but once a year," a salary equal to one-half the salary of the Chief Executive of this great empire, with its food-surfeited population.

The bill comes to second reading, March 13. There is rumor of a flank movement led by Joseph Chamberlain, in the form of a bill proposing local parliaments and home rule for all the provinces of the empire. That if enacted it will be the beginning of which imperial federation will be the end seems not improbable. Such outcome would be the culmination of England's glory. Then would she be indeed the Mother Country—mother of stalwart sons rather than of cringing dependents.

PHILLIPS BROOKS AS A PREACHER.

"God strikes a silence thro' you all
And giveth His beloved sleep."

Silence is the fittest encomium of kingly souls. The momentary hush which interrupts our lives when the great die, is more eloquent in their praise than any speech. Who that has felt the influence of a nature like that of Phillips Brooks would express, even if he could, what it had been to him? But such power cannot be translated into words. We shall have to wait for some subtler medium to give it expression.

To many, Phillips Brooks was a friend and pastor,—the spiritual inspiration of their lives. Before the English-speaking world he was a preacher without a peer.

The analysis of genius is always the most difficult of tasks;—first, because one is often too much mastered by it to be capable of impartial judgment, and again, because genius, like beauty, is "its own excuse for being." There were certain striking features peculiar to the utterance of this great man which impressed many who heard him and left with them abiding memories.

The personality of the speaker and his standpoint were the rich, inexhaustible sources of his marvelous eloquence. All thoughtful persons readily distinguished moral teachers into two general groups, the inductive and the deductive. Phillips Brooks was a most illustrious example of the latter. Inductive teachers lead from life and experience up to the Final Cause, the Center of the Universe and the Sublimest Truth of the Bible, the Fatherhood of God. Phillips Brooks, on the contrary, starting with God, found everything to radiate from Him. To him, "the idea of Christ was the illumination and inspiration of existence," comprehension and expression of Him, the ruling passion of life. "I know in whom I have believed" was the keynote of those wonderful sermons. The wide reception and deep impression of these sermons were proof of the truth they so often expressed, that man hungers for and is made for the highest truth.

Current events, ephemeral phases of personality or society had no place in his discourses. It was the eternal and unchangeable truth that he gave men—God, the human soul, immortality. This was his standpoint.

How did the personality of Phillips Brooks fit him for deductive preaching? For inductive preaching, the power of analysis, general culture, keen observation, and quick wit are indispensable, or at least valuable qualifications. For deductive preaching, higher faculties are called into use, intuition, reflection, a high development of the moral sense, along with fine artistic perceptions, the best in man, the most intrinsic in woman. To all these Phillips Brooks added a trinity of force, physical, intellectual, moral, from which it is impossible to escape.

With such a physical personality as his, authority is inseparable, and its greatest charm, an authority not alone

didactic, but also winning. But perhaps the dominant quality of his preaching was its simplicity, the simplicity which characterizes genius. The greatest truths, the sublimest conceptions, coming from him, seemed as natural and familiar as commonplaces from others. Those rich, sententious expressions came from his lips

"As effortless as woodland nooks
Send violets up and paint them blue."

Thought, clear, lofty and impassioned, created and molded that inimitable form whose force and harmony were but the exponents of the personality behind it. He was, in the highest sense, "to the manner born." All that was noble and beautiful was familiar to him, a part of himself. He was highly endowed with the artistic faculty, hence that nicety of discrimination in the choice of words and that use of illustration which made it a window through which new visions should dawn upon the soul. Of illustration he was sparing, as the true creator always is. Truth was his aim, not oratorical pyrotechnics. Not once did his taste fail him, because it was an instinct, not an acquisition. There was a rhythm and a balance to his periods, which lifted his hearers as by strong wings up to he finer air, where his soul was breathing.

The highest praise that can be given him is that craved by every artist, poet, musician, or preacher—he made his hearers forget himself in remembrance of his theme. When men went out from one of those sermons through which shone the grandest thought, the deepest love, their thought was, "How glorious is Truth! How wonderful is God!"—"How solemn is life!"

Greater than the greatest of his utterances, more human in his passionate sympathy with all humanity, more akin to the Divine in his life, "hid with Christ in God" in his most inspired moments, the man himself was so symmetrical, so ideal in character that he was to those who knew him a pattern scarcely equalled, never excelled. To such a soul the nature of God is only partial mystery.

"TEMPLE AND FUNDS."

Under the above heading appeared a long and sensational article in the Chicago *Tribune* of February 25, which fiercely attacks the management of the Temperance Temple. It purports to be an interview with Mr. J. B. Hobbs, husband of a prominent Chicago white-ribboner, who has formerly been considered a friend of the W. C. T. U. It is well known to our readers that Mrs. Hobbs has frequently objected to the Temple and its management, and all honest people will admire her for the courage she has exhibited in expressing her opinion in our great National Conventions. But just why Mr. Hobbs, who is not a stockholder in the Temple, is so greatly interested, and above all, why he makes use of the public press to offer his criticisms to the W. C. T. U., and make "suggestions" to Mrs. Carse, is utterly unaccountable. And be it here recorded that Mr. Hobbs has sought none of the Temple trustees to inquire into the correctness of the data which he is represented as furnishing and which they alone could supply.

It seems evident that Mr. Hobbs has been used as a convenient medium, and that the voluminous amount of information of which the shrewd reporter makes him possessed has been laboriously collected from many sources. Indeed it can be proved that the preparation of this article has occupied weeks, aye, months, of time. It is a source of the deepest regret that personal differences should so mar our glorious work, which the enemy stands ever ready to assail, and every assault on which causes him to rejoice. We are charitable enough to Mr. Hobbs to believe that he did not calculate that the burden of his influence, however great or small, would thus be thrown with the opposers of all good works.

We are happy to say the article has not, so far at least, detracted from the high estimate of Mrs. Carse held by prominent business men in Chicago, and in proof of which we attach the opinions of Mr. Marshall Field and Mr. William Deering, Chicago's millionaire merchant and manufacturer. Said Mr. Field:

"My knowledge of the affairs of the Woman's Temple are not of a character to admit of my discussing this affair. I am quite sure, however, that Mrs. Carse is a woman of high ideas and of excellent business qualifications. I am sure, also, that her policy will be found to have been justifiable."

Mr. Deering testifies:

"I have great admiration for Mrs. Carse's faith in her enterprise and ability to succeed, and am altogether in sympathy with the temperance association of which she is so prominent a member, and I would not like to be considered as criticising either its purposes or method."

Again and again has Mrs. Carse been assailed by a *few* opponents as to her disinterestedness in the erection of the Temple, and again and again has the National W. C. T. U. indorsed its great-hearted projector, and placed the the Temple as one of its affiliated interests. At the Convention in Denver last fall, the Temple received a full and searching discussion, and the result was that Mrs. Carse was triumphantly sustained in her management and the project was supported by this ringing resolution:

WHEREAS, The financial standing of the Temple has never before been so secure, and the outlook so hopeful as now—the report given and accepted here showing that by united effort we can, within one year, hold a controlling amount of Temple stock, therefore, resolved,

(*a*) That we will not cast doubt upon this enterprise; that we will not create distrust; that if any cannot help, they shall at least allow those who will do so, peace of mind in the doing; further, resolved,

(*b*) That in the sense of this Convention that for the sake of the W. C. T. U. and the great work to which it is pledged, and for the sake of the cause of woman's advancement in the world, there is but one just and reasonable course to pursue—that we stand with solid front and united effort until we reach a successful and triumphant completion of this great enterprise; and to this end we urge special and persistent effort for the Temple during this, our Columbian year.

The article in question asserts that THE UNION SIGNAL has "never published but one side of Temple affairs," in face of the fact that THE DAILY UNION SIGNAL, published at Denver last fall, gave a *verbatim* account of the Temple discussion, printing the statements of the opposition in full. THE UNION SIGNAL would, indeed, be slow to publish a malicious or undermining attack upon any indorsed W. C. T. U. project or affiliated interest, because loyalty to all these interests, of which the Temple is one, is the only consistent policy for our official organ.

It is known that this article, in substance, has been twice refused by the *Tribune*, and not until some well-known person, such as Mr. Hobbs, would stand back of it, was it accepted. While not attempting to answer any of the charges made against Mrs. Carse in her absence, all of which can and will be satisfactorily repudiated by her in the proper place, we desire simply to say here that we have been assured by the finest legal talent in Chicago, that the statements of legal disabilities are wholly untenable, and can be so proved. Furthermore, be it stated that both the preparation and proposed publication of the article were known by the Temple trustees, who, desirous of preventing such erroneous statements in the public print, appealed to Mr. Hobbs' honor and chivalry in the following letter:

CHICAGO, Feb. 23, 1893.

Mr. J. B. Hobbs, City:

DEAR SIR:—We, the undersigned, knowing the interest that you have in the W. C. T. U. and all its great work, are surprised to learn that you have chosen the public press as a medium through which to attack one of the enterprises that has heretofore been adopted overwhelmingly as one of its legitimate lines of work.

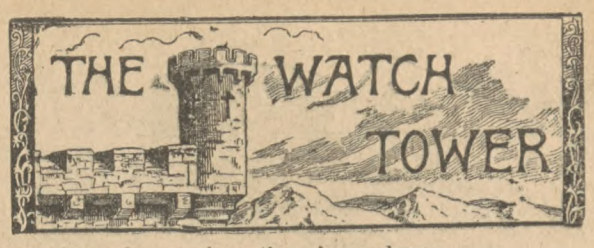
We, the undersigned, members of the National W. C. T. U., and Temple Trustees, feeling that such a statement, calling in question the honesty and good faith of one of our honored workers, made in her absence, and while she is ill in California, as you are aware, come to you as a Christian brother to ask that you will order the article furnished to the *Tribune*, withheld, until Mrs. Carse has an opportunity to defend herself.

Very sincerely,

SUSAN S. FESSENDEN,
CLARA C. HOFFMAN,
MARION H. DUNHAM,
HELEN M. BARKER,
HARRIET B. KELLS,
} *Trustees.*
MARY A. WOODBRIDGE,
Nat'l Rec. Sec.

To this appeal no answer has been vouchsafed, and no action taken, as proven by the published article. All friends of the cause will feel a righteous indignation at this unwarrantable attack upon a noble woman and a commendable enterprise, in view of the facts that it was made in the absence of both Mrs. Carse and Miss Willard, and at a time when there is no emergency whatever in Temple affairs, which were never so prosperous as now.

IT has long seemed to us that our unions, by their unsectarian character and representative aims, were fitted incidentally to furnish the incitement to noble enterprises closely related to our work, in which women who will not as yet engage in our direct temperance endeavor would gladly employ their steadily-arousing energies. In large cities we might call a meeting and do the preliminary work which would result in organizing the associated charities so beneficently operative in Philadelphia and Boston, or in the founding of an industrial and temporary home for girls; or in the inauguration of a citizens' league in the interest of the Sabbath and the protection of children from the liquor traffic, an enterprise which has had notable success in Chicago. We might go even beyond all this and petition municipal authorities to establish public fountains, free bathing houses and gymnasiums, all of which, conducing directly to improve sanitary habits in the public, would accomplish much toward diminishing the feverish and unnatural thirst for stimulants. Let us not insist that all shall work with us, but rather be sedulous in the endeavor so to increase the aggregate "enthusiasm of humanity," so to glorify the sentiment of other-hood as opposed to the sense of self-hood, that all may find the secret of a happy life in working somewhere.



I love a clamor where there is an abuse.

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It is the highest excellence of human perfection when from the top of the ladder we look down sympathetically on those struggling below.

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M. Renan, author of "The Life of Christ," has said one good thing at least, namely, he writes in his Memoirs as follows: "I have loved four women tenderly, my mother, my sister, my wife and my daughter. I think the judgment at the great day for men will be none other than the judgment of the women they have known, countersigned by God Almighty."

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This testimony is from the wife of a distinguished man, and she "speaks by the book." "I know from my husband's experience that the 'public' is absolutely without mercy. Ministers insist on his speaking twice on Sunday, although he may have been speaking every night during the week. They mean no harm, but the moral is that everybody must protect himself, or he will not be protected from the demands that come to all those who can hold a pen or use a voice in the interest of the people."

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The following unique introduction might give a hint to many a chairman who is at his wit's end to get through with that difficult experience. The formula we give was recently used on the other side of the water.

"It is known to many of us that when Gen. Grant was being nominated for the third term as President of the United States, that brilliant orator, Roscoe Conkling, began the historic speech in which he nominated the hero of the army in these words:

'If you ask us what his name is,
Our answer it shall be
He comes from Appomatox
And the famous apple tree.'

"To-night I would parody these lines after this fashion

'If you ask us what her name is,
Our answer it shall be,
She is the Temperance leader
In the land across the sea.'"

***

To disagree with gentleness is a far higher triumph of Christian grace than to be gentle just because we happen to agree; and to accept the will of the majority without dreaming of disunion, helps to educate us for the heavier strain on our steadiness of nerve which the duties of citizenship will ere long involve. Moreover, "the interchange of views on any given subject that is called out by a pointed and lively discussion is worth a shelf crammed full of pamphlets and reports."

***

God must have been fond of the common people for he has made so many of them.—*Abraham Lincoln.*

***

Mrs. Hannah Whitall Smith says, and it would be a good thing if many others would follow out the saying, "I tell Heavenly Father that it is not my business to give people their discipline. This is my commission, 'Speak ye comfortably to Jerusalem.'"

***

Another pleasant venture for the winter evenings would be the organization of the Optimists' Club. Every one who attends must bring some tidings that are hopeful and cheering, some new fact or quotation, and each member shall be "sworn in" to take for his motto "We are saved by hope," and never to say a discouraging word to or of any other member under any circumstances. I hope the Y societies and others may take up the idea.

***

The word "Glory" has three significations in the Bible: Outward splendor, future brightness, inward illumination. The inward illumination of truth, which comes to us along the way, is part of the glorious inheritance of the saints, which Paul tells us about. To be glorified is to be spiritualized. We are spiritualized in this world in proportion to our self-mastery; in proportion as our bodies become subjugated by the spirit within them.

***

Miss Louise Manning Hodgkins, well known to our readers in literary and college circles, writes On Duty: "We are having fine temperance meetings in Boston this winter. THE SIGNAL has grown as if it were put out at compound interest in these last years." Miss Hodgkins' new book will be out in April and before that time she hopes to be on the other side of the Atlantic studying at Oxford for six months.

ON DUTY.

PEACE.

BY EVA KINNEY GRIFFITH.

In this rushing, hurrying, confusing life which we are living, with its intricate and complex duties crowding one upon another, the greatest boon sought after and the highest blessing to be attained is—peace.

Every body is searching for it, every one is longing for it, but few attain unto it.

"When we are married," say the young lovers, who are pestered with outside interference, "we shall have peace."

But the new home brings with it many cares and anxieties that are as harrowing as unexpected.

"When our new house is built and furnished," says the ambitious young housewife, "when the builders, painters, paper-hangers and decorators are all gone, we shall have peace."

Yet scarcely are they settled ere a fire burns them out, an unexpected payment cannot be made and a mortgage is foreclosed, sickness comes, or, if nothing worse happens, a host of visitors are announced, and the regular order of the peaceful home is interrupted with engagements, here and there, that entirely disarrange it.

"If only I were settled in my business," says another, "I could be so happy."

Being absolutely settled in any earthly plan is an impossibility. Continual change is the order of creation. Even the continents are not stable. The restless sea washes away the land on one shore to build it up on another. Earthquakes level mountains, land-slides fill up smiling valleys, rivers change their courses, storms destroy crops, brooks run dry, and nature is everywhere full of change. She knows no rest.

But man is ever sighing for the eternal calm. In his soul is an ideal, a conception of sweet peace that assures him of the reality, and for this reality he is ever sighing. When and how shall it be found? is the question he is always asking.

Not in outward circumstances can the answer to this question be obtained. The person that would have peace must look within. An inward calm is possible amid the confusing cares of everyday life, the persecutions of enemies, the excitement of war, or the inward pressure of earthly sorrow and grief.

The first necessity to this inward calm is a conscience void of offense toward God. Unforgiven sin and a desire to get rid of the upbraidings of conscience is the cause of much of the restlessness of life. The Christian who has his sins forgiven knows a peace that the world knows not of.

Faith is the next power that makes for peace. God loves us. He loves us more truly and tenderly than any earthly friend. He orders every change however small in our lives, and He loves us so well that not one change will ever come to us unless it is best for us. If we believe this, how calm we can be through a hundred interruptions to the regular order of our lives.

If we properly appreciate the relative value of the things of time and eternity it will help us to have peace. The Christian who realizes that he has a "mansion" in his Father's house being especially prepared for him will not be needlessly grieved because his house on earth is burned or otherwise destroyed. Nor can any loss of property on earth be deeply grievous to one whose "treasures are laid up in Heaven."

But last, not least, the greatest necessity to peace is a heart full of love toward our fellowmen. If we love the man who wrongs us more than we love ourselves we shall pity him for his sinfulness, but our peace will not be disturbed by his actions.

It is said that in mountainous countries travelers have noticed that where a great storm comes over a valley the birds fly upward until they are above the clouds. Here they sport and sing in the sunshine until the storm is over, when they descend to their usual haunts.

So when the storms of earth come to us all, if we learn in spirit to fly upward, we may learn to live in the sunshine of an eternal calm, even though our earthly life be full of storms and changes.

Chicago, Ill.

ANSWER me this question: Is it not as easy for the sea to carry the bulkiest ship as the seaweed or foam it flings on the shore? Is it not as easy for the affluent sun to bathe a mountain as a mole-hill in light? Is it not as easy for this vast earth to carry on its back an Alps as a grain of sand? Just so, believer, it is as easy for God to supply thy greatest as thy smallest needs, even as it was as much within His power to form a system as an atom—to create a blazing sun as to kindle a firefly's lamp.—*Guthrie.*

CONNECTICUT.

PLAINVILLE NEWS.

The union of this place gave a reception in the parlors of the Congregational church, January 20, which was a decided success. A large number of members and friends were present, notwithstanding the intensely cold weather.

Mrs. Moody, who for many years, was the loved and honored president, gave a little of the history contained in the souvenir spoon, from the gathering of the few earnest Christian women in the little Hillsborough church to the present time, when the entire globe is circled with the white ribbon. One of these spoons she presented, on behalf of the union, to Mrs. B. B. Warren, the present leader, as a token of appreciation and regard.

A program consisting of recitations and songs made the evening one of pleasure and profit.

I believe an occasional gathering like this, with its interchange of thought and feeling, promotes the good of the cause by imparting inspiration and strength to those who may be somewhat discouraged, because the results we hope and pray for do not immediately appear. Are we not, many of us, too often found in "Doubting Castle" instead of walking in the sunlight of perfect faith in God, believing that in His own glad time He will reign supreme, as He has a right "from the river unto the ends of the earth"?

Once more we have been called to record the death of one of our members, Mrs. Wm. Baldwin, who died January 25, after a short illness. She was an earnest worker in the Methodist Episcopal church and will be greatly missed by a large circle of friends.

One of our dear sisters has been called to mourn the loss of a devoted husband, who was stricken down at his place of business in Hartford. Our hearts go out in sympathy to the little sorrowing group in their hour of deep affliction.

The weekly meetings find the faithful few gathered for prayer, thus gaining strength to go out and do better service for the blessed Master.

NEW HAVEN COUNTY CONVENTION.

Although the Ansonia W. C. T. U. was only organized last March, Mrs. Pitblado, its president, thought it could entertain the county convention, and be greatly strengthened thereby, so an invitation was given and accepted. The convention was held in the Congregational church, the advocates of temperance being greeted with a pouring rain. Thirteen delegations were present and six officers; twenty-two delegates and fifteen visitors assembled in the church, which was decorated for the occasion with potted plants, the lady furnishing the plants being a white-ribboner and the pastor's wife.

Interesting reports of unions were supplemented by addresses from the Revs. Markioish, Dr. C. B. Pitblado and the pastor of the German Congregational church, who expressed themselves heart and hand with us in our work.

The speakers were Mrs. C. B. Forbes, state president, Mrs. C. H. FitzGerald, state superintendent of L. T. L. and Mrs. J. T. Ellis, of New Jersey, for the afternoon and evening.

In an easy, racy manner, Mrs. Forbes described the National W. C. T. U. at Denver and the farewells in Chicago to Miss Frances E. Willard and Lady Henry Somerset. Then she described the Temperance Hospital at Chicago, and urged our unions to contribute towards the fitting up of a room, until some of the delegates present pledged sums amounting to the five dollars desired. Next Mrs. J. T. Ellis captured the attention at the very outset, of not only the convention but the children of the Loyal Temperance Legion, who had marched into the church singing, "Onward we are marching, alcohol to fight," and had given us songs and recitations which inspired us all, and reflected great credit on their teachers and their superintendent, Miss Minnie Fielding. Then Mrs. FitzGerald gave a stirring speech to them and to us which must result in more interest in work for the young, in their education in temperance principles.

The Ansonia Loyal Temperance Legion is the most hopeful department of our work, and the membership has increased from twelve to eighty in eight months. Our union membership has also increased rapidly from thirty to nearly fifty in the same length of time.

WOODSTOCK VALLEY UNION.

This union became interested in a mission in New Haven and besides collecting some money for it, gave time and work till two sugar barrels of clothing had been prepared, containing 267 articles. Sixty of these articles were made new for little children. Two dollars has been sent to the Temperance Hospital in Chicago. They have also started a home department of Sabbath-school work with five assistants to circulate the pledge, credit cards and quarterlies. The union furnishes all the material. The field is large, covering three parishes. At Christmas time they sent a package of cake and candy with a large text card to the inmates of the poor farm.

The report from this work was most encouraging. There were at the table when the packages were carried in and one woman cried: "It is just like them, always doing good, they have been *baptized*, but *that* is not all." The poor creature's mind was a little deranged but her meaning is clear. Many wept, overcome by their feelings. One woman said, some time after, that the text on her card had helped her in washing dishes. The littles are what make the great total, and "Inasmuch as ye have done it unto the *least* of these, ye have done it unto me."

STRATFORD ITEM.

Time speeds, and one by one the unions hold their annual meetings and review the year's work. The union named above had some interesting words to say for itself at its last yearly meeting held recently in the Methodist parsonage. The members number twenty-two; thirteen meetings were held, with August for vacation time; the attendance ranged from six to thirteen. Considerable literature has been distributed; petitions were circulated and signatures obtained. Literature on the license question was sent to every voter, but notwithstanding, the town voted license by only five majority. Flowers and messages of cheer were sent to members who were ill, and one in reduced circumstances was helped.

Several members assisted the Buell union, of Bridgeport, in distributing gifts in the jail in that city, and assisted in the services. At Christmas the union remembered its president and ex-president with Willard souvenir spoons. The free-will offering meeting brought in $10.02. Loyal Temperance Legion work has been carried on. Five dollars has been sent to Miss Pugh for the World's W. C. T. U. Their watchword is "Onward," and their motto:

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

The president delivered a delightful address, which reviewed the year's work in a most appropriate manner. Want of space alone prevents the reproduction of Mrs Bassett's paper in these columns.

ANTI-SALOON CONVENTION.

There was held in Middletown, January 17, in the M. E. church, the annual business meeting of the Connecticut temperance union. In the afternoon this meeting gave way to the anti-saloon convention which was held in the same place. An evening service followed at which time as in the morning and afternoon every moment was well filled with interesting and helpful reports and addresses. Rev. J. H. James, secretary of the C. T. U., presided. Our own state president, Mrs. C. B. Forbes, was present and occupied the platform for a short time. The W. C. T. U. and King's Daughters furnished a fine collation at noon and between the afternoon and evening service.

PORTLAND.

A reception was given by the W. C. T. U. at Temple of Honor hall the evening of February 9 and was attended very largely by members of the union, the Y and friends of both societies. The reception opened at eight o'clock and during the evening there were many callers. This is the first thing of the kind attempted by the local members, and it proved a great success. Mrs. Forbes, state, and Mrs. Marvin, county president, were present and made addresses. Refreshments were served and a pleasant time was had by those in attendance.

M. BELLE SMITH,
State Reporter, Rockfall.

IOWA.

IMPORTANT ITEMS.

Our annual minutes are out and we are all proud of them. Could your readers see them they would realize that your reporter is only able to give a very faint idea of what Iowa women are doing to promote our sacred cause.

Our state president after a much-needed rest, will take the field the last of this month, visiting ten or twelve places in the fourth district, and then on to other appointments.

We were all stricken to the heart by the tidings of the sudden death of Mary Allen West. Every one but herself has reason to grieve, but while earth has lost heaven has gained.

Mrs. M. L. Wells, of Tennessee, has spoken to delighted audiences at several places, since my last report.

Miss Berenice Kerney is having fine success in organizing W's and Y's and L. T. L's. Her terms are only collection and entertainment. Her address is Plattsmouth, Neb.

New unions have been organized at Sandusky, Montrose, Keokuk, Oakville, Newport and Morning Sun.

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40 Years the Standard.

Osage, the banner union of the fourth district, has opened headquarters in a prominent location. It has a membership of over seventy, including honoraries and new members are received at nearly every meeting.

A good work is in progress in Cerro Gordo county, where men and women who were bitterly opposed to our work a few months ago are now glad to lend a helping hand and proud to wear the white ribbon.

Washington county women having raised ninety-two dollars have decided to use the money in giving some poor men and women the benefit of treatment. Silver medal contests have been held at Fairview, Bethel and Letts.

A gold medal contest was held at Danville, February 3. Contestants were from Burlington, Middletown and Danville. It was a perfect success. A ten cent admittance fee was charged, and over thirty-three dollars were received. Willie Elliott, of Burlington, won the medal. The other contestants were presented with beautifully illustrated copies of Evangeline. The people are deeply interested in these contests.

Our Burlington workers are holding prayer-meetings in different parts of the city, in aid of those who do not attend church. Several conversions have encouraged the devoted band.

Iowa Prohibitionists have gained a grand victory over the foreign beer syndicate, at our state capital.

During the ten years in which we have had prohibitory laws, Des Moines has more than doubled its population, and has become the largest city in the world that has no saloon.

A city council of supposed Prohibitionists was elected against anti-prohibition candidates, but to the dismay of all good people throughout the state, this city council, by a vote of six to three, passed the "disorderly house" ordinance, a high license measure. But the patriotic mayor, Hon. C. C. Lane, vetoed the disgraceful ordinance in terms so forcible and convincing that it is not likely to be heard from again for some time, at least. We may be certain, however, that the British capitalists who now own the brewing interests in this country will not let us alone, and that nothing but constant vigilance will insure the safety of our priceless boys and girls.

'Tis pity, but 'tis true that there are those within our borders who would barter the souls of our youth for position, and for the brewers, blood-tarnished gold.

Some of our most influential Republican newspapers now say that the party has been pledged to execute the will of the people of Iowa, that it was faithful to this pledge so long as the people demanded state-wide prohibition, and now that they demand local option as shown by the results of the elections of 1889 and 1891 (when Republicans were defeated) that it should be faithful to it still.

Notwithstanding all this political sophistry the truth is that the people want prohibition now just as much as they did in 1884, when they gave a majority of 30,000 in its favor. They see its value in reduction of taxes, decrease of crime and in the unexampled prosperity and happiness that reign wherever the law is enforced.

The Republican gain last fall, bodes no good to prohibition, for it came from anti-prohibition localities, and is composed of men favoring the liquor traffic who have been wooed back to the party by the promise that prohibition shall be dropped. It remains to be seen whether this contract can be carried out.

If the next Republican State Convention shall be silent upon this vital issue, or declare for local option, the very elect who have clung to the party, in the honest belief that it was true to prohibition, will no longer be deceived by the vain tricks and dark ways of unscrupulous politicians, but will perceive that saint and saloon-keeper cannot vote the same ballot without sin.

The Iowa State Temperance Alliance will hold its seventeenth annual meeting in Des Moines, February 28 and March 1. This is a meeting of the greatest importance, as measures will be taken to thwart the effort being made to repeal our prohibitory law.

The executive committee of the alliance are regarded with great disfavor by whisky wire-pullers, because they courageously revealed the fact that plans were all laid to deliver our noble state into the hands of the greedy English beer syndicate before these traitors had prepared the people for it. It is hoped that there will be a large attendance of stanch temperance people at this alliance meeting.

Des Moines county unions have sent in fifty dollars on the one hundred pledged to the Temple. The untiring state president and treasurer "stir up the pure minds" of our women in regard to various matters.

Miss Frances Griffin, of Alabama, will give the month of March to service in Iowa. Terms, five dollars and collection. Unions desiring addresses from her will apply to their district presidents for further information.

The state superintendent of Temple work urges immediate and energetic action from every union and every member in order that Iowa's income from the Temple receipts may be increased. Superintendents of L. T. L. and literature departments give some inspiring suggestions to workers in their branches.

CLARA P. WHITE,
State Reporter, Volga.

EASTERN WASHINGTON.

PROGRESSIVE WORK.

Having just completed a list of appointments in Whitman county, I have the following report to make: Absent from home fifteen days; traveled four hundred and nineteen miles; visited ten points; held seventeen meetings; organized one new union; re-officered two others that had ceased to meet; enrolled seventy-four new members and raised by collections and pledges, sixty-three dollars for state work.

Endicott, where the new union was organized, is a small town on the U. P. R. R., eighteen miles west of Colfax. We found good material here for a union and organized with ten members. Colfax is the county seat of Whitman county and a thriving little city. Here has been one of the most aggressive unions in our state. Last year this union volunteered to raise one hundred dollars for state work and raised it. We were sorry to find this union quite discouraged. Some of their most active members have moved away, others are aged and feeble and are no longer able to devote much time and energy to the work.

Sister Carley, one of the "tried and true," said, "We need a new leader." At the evening meeting six new members were received—among them a woman of experience in W. C. T. U. work who had recently moved there. We at once felt that the Lord had sent her there for a special work. We trust she will accept the situation and cheerfully enter the open door. At Guy, I found a small union of earnest women who were doing the best they could under many discouragements.

The work was new to them, as this union has been organized only a little more than one year. But they were anxious to learn. Two enthusiastic meetings were held at this point and twenty-five new members added to the union.

A large audience greeted us at Pullman at the evening meeting, but owing to the inclemency of the weather the next day, but few of the ladies got to the day meeting. We felt, however, that the meeting was a success as we found a capable young woman who was willing to reorganize and carry forward the L. T. L. work there, which had gone down.

Colton union was next visited. They are few in numbers, but brave of heart. They have recently bought two good lots on Main street, on one of which they have built a small dwelling for a member of the union. She is an old lady without relatives or means and the union cares for her. A good brother has donated a large frame building which they intend to move on to their corner lot and convert into a hall and reading-room. They are the first union in East Washington to move in this direction. We hope others will follow their example. Fourteen new members were added to Colton union.

Palouse City union had not met for some months. Two meetings were held here; six new members enrolled and the union re-officered. We expect to hear of this union doing good work in the future. Rosalia union, our next point, is small but active. Here we were pleased to see the L. T. L. out in force at the evening meeting, and their singing added much to the interest of the occasion.

Our next appointment was Garfield, but when we reached there we found so many other engagements ahead of ours that we had our appointment called in. Elberton union has been one among the best, but for some reason interest had waned and the union had not held a meeting for months. Two meetings were held here. With the union re-officered, and eight new members added, they start off with renewed zeal and a purpose to remain true to this holy cause. Altogether we feel that there is much to encourage us in this work.

AMANDA STRONG,
State President.

MICHIGAN ETCHINGS.

I begin my letter with a quotation from our state superintendent of narcotics, who had a fall early in the season, breaking her left arm. Now, she writes that a similar accident has befallen her husband, Rev. Mr. Bradley, of Hudson, and adds, "So here we are a one-armed family, but we are not disheartened, we are better off than many, and not being crippled in heart desires for humanity we are blessed."

Now it is the working and waiting of just such soldiers under Frances Willard that makes our victory sure.

Jackson in the third district has had additions to its union and been given a new impetus by the work of Dr. Tracy. Mrs. Lathrap says his talks to mothers and girls were very helpful. The county this city is in has a grand board of supervisors. For many years they have allowed a sum for carriage hire to take members of the W. C. T. U. to the county house for gospel teaching on Sunday. This year they have given in addition, fifteen dollars for literature and put in a library for the use of the inmates of the county house—at request of the W. C. T. U. They have also in this city, under the care of the W. C. T. U., what they call a Scientific Temperance Circle, at which the attendance is often seventy, meeting a want just beyond the L. T. L.

The superintendent of legislations and petitions is busy for us at Lansing. She sends me a leaflet for use among Catholics. "Conditions for Lent: To abstain from all intoxicating drinks. To keep out of the saloon, and to pray every day for the suppression of intemperance."

Among the live unions, Fenton, in the sixth district, compares favorably. They have just held their annual meeting, work in four departments, and have lecture and visiting committee. They recently offered money prizes to boys thirteen years of age and under, for solution of the problems given in columns of the *Independent*. The three prizes were won, and all others who competed received a copy of "Black Beauty." This paper referred to above devotes a column to our use on the very first page of each week's issue.

Adrian, second district, writes, "have lost six members by deaths and removal, had twenty-six additions and now number ninety." They take up fifteen departments, and I notice among their list of officers that of collector. Why not? This union also returns thanks to *The Adrian Times* for placing at their disposal, the past year, one half a column, in which they had temperance notes.

I quote: "The reports on all lines show life and activity." Four socials were held during the year at four different churches. The industrial home for girls is stationed here, and was, as we all know, the outcome of a lecture by Mary T. Lathrap, and the W. C. T. U. has a superintendent who visits them. She reports text-books in the hands of all pupils; in five rooms the Pathfinder series is used. A class takes up Steel's Physiology, she also takes magazines there. The superintendent of narcotics has done wonders. She has circulated the cigarette petition in the teachers' institute, getting forty names, those of all the physicians but three. She has also circulated the tobacco pledge securing three thousand names. Each department under the head of Temperance Notes, has done work that counts now and will tell hereafter.

Coldwater union, in third district, writes: "Once a quarter we hold gospel temperance meetings. Each month we hold a department meeting, the respective superintendent having program in charge, and we can say each meeting is more largely attended than the last, and an advertisement for the next."

In the annual meeting of the Michigan woman's state press association, Mrs. La Tour, our state superintendent, stood alone in advocating that the gates of the World's Fair be closed on Sunday. So you see in Michigan all our superintendents work with the "understanding also." Mrs. Voorhies, president of first district, has been visiting each of her unions, giving them a treat in her narration of the Denver trip and convention. Mrs. H. N. P. Blodgett, president of Willard union, Detroit, has written a very valuable paper, "What has the W. C. T. U. done for the world?"

Manton union: During the past month we have held two regular and two special meetings, a supper, one parliamentary drill, one evangelistic meeting, organized a union at Haire and sent our delegate to the district convention.

From Muskegon, the place of our next state meeting in May, Carse union writes: "We are killing two birds with one stone by holding parliamentary drills and by discussing the various phases of the woman question. Our gospel temperance meetings are gaining friends among thoughtful people." Manistee has held a mite-box social. Onekama, a prize contest and an equal rights meeting, the latter addressed by Rev. Millard and Ella S. Hopkins. Bear Lake has meetings so interesting with such full houses, that it sometimes necessitates the use of wash benches and ironing boards as seats. Their L. T. L. is very flourishing.

Miss L. J. Newcomb has been since October in Ohio, West Virginia, Pennsylvania and Canada. This month she comes to Michigan, remaining until June. Her first course of lessons is at Grand Rapids among the teachers. She has five classes, each having one lesson a week for fifteen weeks. This is a rare opportunity for any one desiring to prepare for teaching.

A letter from the twelfth district, speaks of the work moving steadily onward. They are fortunate to have and hold their Y's.

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Two of their district superintendents are among them. Escanaba union is making an effort to build a reading-room for boys. Their card sent out, soliciting a "quarter," is unique from a nautical point of view: "Lying upon *Quarter* deck on life's ocean, the last *Quarter* of this century, I received your modest request for a quarter, etc." Mrs. Law, their president, has been much in Minnesota, winning golden opinions from her auditors.

I heard the president of the ninth district say a wise thing: "My county presidents understand their work so well and my thought in the work, and I never do their work, thus if anything should happen to me there would be no break, the systematized work would go on." Sisters, we are working to teach individual responsibility. I ask in all seriousness, Have we each learned the lesson?

The Evart Y's have held a poverty social. The union, in the language of an outsider, "is a power." Our missionary, Rev. Alfred Kellerman, is doing good work in lumber camps, preaching, establishing Sunday-schools, giving away testaments and Bibles. He reports kind receptions, and doors opened which seemed closed last winter. He is in great need of gospel hymns. Mrs. Holman, who has charge of this department, uses with great force the word *now*, for this you see is largely winter work.

Mrs. P. J. Howard of the eleventh district writes: "I have held nine meetings, taking in some new members, organized three new unions, one L. T. L." Their printed report shows active work upon all lines.

Mrs. G. S. Barnes for her department says: "No better work can be done for Sunday-schools than to get them to subscribe for temperance papers."

Our executive board meeting has just been held at Bay City. Our coming state convention at Muskegon, Hackley Park Hall, petitions to send to the legislature, and our twenty-nine departments were thoughtfully considered, discussed, and action taken thereon in our three days' meeting. Three new departments were taken up and superintendents elected. Labor and capital, Mrs. S. E. Emery; Sabbath observance, Mrs. Annie Andrews; literature, Mrs. Caroline Humphrey.

At Crystal Falls, in twelfth district, God has stood revealed as leading this host. "A saloon-keeper converted, gave his store to be used as a reading-room and hall and all the furniture including a piano. It was formally dedicated January 20; the clergymen were all present. The ladies and the bartender circulated the pledge, securing thirty-five signers."

We of the sixth district have lost a valued worker by removal, Mrs. Nellie Ballard, of Lansing, and congratulate the first district for the accession of a member tried and true.

The president of Ingham county writes: "With constant persistence for four years we now have Loyal Temperance Legions in our schools." Williamston union is increasing in numbers. Mrs. M. M. Maybee, of Mason, gave a helpful address on 'Woman and Temperance,' securing three new members."

In our last *Michigan Union* was an article on "New Year's Meditations," by Mrs. Boise.

I close my letter with the following thought:

I doubt not that God has greater responsibilities for women in the future, and that when that time shall come His providential movements will indicate His will as clearly as was His call to a crusade against the saloon. In the meanwhile, while we are not in power, let us avail ourselves more fully of the promised power of God, and thus prove ourselves worthy of a call to political power.

MRS. C. H. JOHNSON,
State Reporter, Flint.

NEWS IN A NUTSHELL.

AFTER a month's campaign of intense excitement, the W. C. T. U. and Prohibitionists of Columbus, Miss., on January 30, closed the saloons by petition of a majority of the citizens. This leaves the county "dry."

LOUISVILLE, Ky., unions are increasing their membership weekly, and the work is being pushed in all departments. The Central union has been distributing clothing and food to the suffering poor during the cold weather.

A LOCAL union was organized at Danville, Ill., last October which now numbers twenty-two members, holding weekly meetings. Literature, evangelistic and social purity departments have been adopted and efficient superintendents appointed.

A NEW union, a prodigious infant W. C. T. U., numbering 165 members is reported from Hopkinsville, Ky. Another of thirty-five is at Mayfield. Both are composed of the very best women in the community and great results are anticipated.

A FRIEND suggests to those who have temperance books, papers or other religious literature, that the workers among the Indian tribes are always in need of such material. Mrs. A. R. Corson, Genito, Powhatan county, Va., and Miss Fannie Taylor, Pleasant Grove, Utah, will both use good books and papers to advantage.

A JUNIOR prohibition club of Georgia, whose president is Miss Elva Peters, of Timothy, numbers one hundred and fifty-two pledged members of whom its earnest vice-president, W. H. Welch, of Dunwoody, writes, "We are bound to succeed, for the young boys and girls are disgusted with intoxicating drink and its habits."

REV. DR. KNOX, Mrs. N. H. Knox, his wife, formerly president of the W. C. T. U. of New Hampshire, and Miss Mason, preceptress, all members of the faculty in Red River University, Dakota, wear the white ribbon in their classes and and all the time. If all our beloved "educators" would do likewise it would tell greatly on the habits and opinions of their students.

THE friends of Mrs. E. H. Griffith, for many years a resident of Fairport and Rochester, N. Y., who organized the Monroe county W. C. T. U. and was its president for ten years will be pained to learn of her deep affliction in the loss of her youngest daughter, Charlotte, who was a promising young student in the Chicago University.

THE Wilmore, Ky., W. C. T. U., under the lead of its enthusiastic president, is doing good work. Temperance literature is freely distributed in the community. The regular monthly meetings of the union are made interesting by recitations, readings, impromptu speeches and music, in addition to the regular business exercises. A Demorest contest was held recently, which resulted in much good.

MISS CLARA PARRISH, the efficient National Y organizer, starts March 1 on an eastern trip, stopping to lecture for the banner Y at Toledo, O., on Sunday, March 5. Points in the states of New York, Delaware and a convention at Washington, D. C. are on her schedule. Unions would do well to secure the services of Miss Parrish, who is an able and attractive worker among both W's and Y's. Address, Paris, Ill.

THE "Open Letter" of our Jennie Smith to the officials, agents and all employés of the railroads of the United States and territories expresses to those who labor so faithfully for the safe conduct of the traveling public, for the transmission of the mails and the transportation of baggage, the gratitude and the interest of the W. C. T. U. in their welfare, urging them to become total abstainers "for God and home and native land."

THE L. T. L. and Band of Hope souvenir spoon is the design of Mrs. Ada H. Kepley, of Effingham, Ill., a loyal and active W. C. T. U. worker and editor of *The Friend of Home*. The spoon is emblematic in design and will impress the story of the temperance cause upon the child. It was prepared to make a fund to carry on temperance work. Fifteen cents is allowed to every seller of the one dollar spoon and twenty-five cents on the more expensive ones. This will help the children to raise the dimes for the Willard fountain and funds for the Temple or the children's ward in the National Temperance Hospital. Write to Mrs. Kepley, Effingham, Ill.

Official Communications.

WORLD'S W. C. T. U. TREASURY NOTES,

White-ribbon workers will be glad to know that $122.19 was received in response to the treasurer's appeal for thank-offerings. Of this sum, four dollars and eighty-two cents came from one of our English superintendents, thirty-one dollars and fifteen cents from Canada and $286.22 from the United States. The treasurer, herewith, desires to express her gratitude to all those who so kindly remembered the great needs of the work.

Up to the present date, affiliation fees have been received from fifteen countries, but with the exception of the United States of America and the Dominion of Canada, these, in no instance, amounted to twenty dollars. It is, however, only just to call attention to the fact that many of these foreign unions have sent more than the half cent per capita fee required by the constitution of the World's Union. Notably, one island union sent ten cents per capita. If every white-ribbon woman on *this* continent contributed ten cents there would be no need to ask for special offerings.

Just now the needs of the work are great. Foreign postage bills are heavy items and the arrangements already so fully made for a World's convention in June must now be cancelled and new plans projected and carried out. There is, also, an enormous amount of correspondence connected with the circulation of the World's Petition. All this means a large expenditure for salaries of secretaries, stationery, printing, postage and clerical assistants. For the twelve months ending in January the running expenses of the World's W. C. T. U. (not counting missionary work) averaged $248.90 per month. So far, money has come in various ways so that the bills have been paid with sufficient promptness, but there is only a small surplus for the coming months and the treasury needs replenishing.

You have read the letters from Japan and understand how very desirable it is that some one be sent there to continue the work so well begun by Miss West. The needs of China are also pressing, and a lady should at once be sent to that country. Miss Palmer is working valiantly in South Africa, and writes of many ways in which money would help her work and make it more efficient. How can we supply all these needs? One good American lady has just gladdened the treasurer's heart by sending her one hundred dollars for missionary work. Cannot others whom God has blessed with riches do likewise? Two ways of helping are open to all:

First.—Let every white-ribbon woman try to interest *at least one* of her temperance "brothers-in-law" and secure from him a donation to this work as a part of his celebration of this Columbian year.

Second.—Let her also, while not lessening in any way her proposed gifts to local, county, state, provincial or National work, see if she cannot find a little space for "self-denial" during the week called by that name and give the money thus obtained to the World's W. C. T. U. It is quite true that to some "self-denial" is the accustomed practice already carried to its fullest extent. Perhaps these sisters can think of some way to *earn* a few extra pennies, and certainly they can pray most earnestly that the Master may put it into the hearts of others to furnish the needed funds.

One thing more; let us be *orderly* in sending gifts to the World's treasury. Donations from all local unions in organized countries should go, through the regular channels, to the *treasurer of each Nation* and be sent by her to the World's treasurer. In the United States, for example, all donations from local unions should come, as the fees do, through Miss Pugh, the treasurer of that Nation. There is a double advantage in observing this rule.

First.—All sums given by the unions in any country will then be entered on the books of the treasurer for that country and the amounts will be included in her annual report. If sent *directly* to the World's treasurer this cannot be done.

Second.—By observing this rule, much expense will be saved the World's treasury. For instance: American postal notes are not used in Canada and cannot be cashed there. American money is not in use there and *local* checks have to be collected. All this necessitates expense for brokerage which might be greatly lessened if the money came in large sums by bank drafts, bills of exchange or international money orders sent by the treasurer of the National W. C. T. U. Please remember that "a penny saved is a penny earned" and if your country is organized, send through the regular channels to the treasurer of your National W. C. T. U. asking her to forward to

ELLA F. M. WILLIAMS,
Treasurer World's W. C. T. U.
26 Chomedy St., Montreal, Canada.

LEGISLATION AND PETITIONS.

To the State Superintendents:

As the general assemblies of many states are now in session, it is important that our legislative superintendents in every state fully understand their powers and duties, and that they adopt the wisest methods by which to secure desired legislation.

As to the powers and duties of a state superintendent of legislation and petitions, she should introduce such prohibitory measures as are ordered by the state executive committee.

The legislative work desired by other departments in behalf of their own special measures is not under the charge of the superintendent of legislation and petitions unless by special request. Other departments will desire legal help in framing bills and will naturally turn to her and quite frequently ask her to plan the campaign with them, but she ought to wait till asked and not institute a campaign of her own.

In the framing of bills, one cannot be too careful. It is advisable to secure the opinions of the ablest jurists of the state, not because the lawyers know it all, but because an able lawyer will go through a bill with such care that if passed by the legislature it will never be ineffective by reason of obscurity or unconstitutionality. Where there are women attorneys in sympathy with the work, they might make valuable superintendents of this depart-

"White and dazzling
In the moon's fair light she looked."

Nothing remarkable about that! She was fair to look upon, as a matter of course; and the dazzling effect was produced by her white robes—cleansed and brightened by a liberal use of

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ment. Their legal training should have made them faithful and teachable, which after all, is a more important condition of success than brilliancy.

Question blanks and literature have been sent to all state superintendents as far as known. Others can be supplied by writing me. Where no superintendents are yet appointed, state presidents are asked to secure some capable worker on whom we can depend.

As to methods by which legislators can be influenced to vote for the desired bills, opinions differ. Some prefer a large public meeting in the state house which, by its magnitude, may impress the legislators. Others who have equal experience in legislative work, say the former plan arouses the enemies as well as the friends and that a quiet campaign is more effective.

The work of this quiet campaign will consist largely in securing the writing of personal letters to every senator and representative. A politician, deaf to all eloquence and logic, will experience an early change of heart, if sufficient letters pour in from his watchful constituency. Making a friendly call on a legislator when he goes to his home to spend Saturday and Sunday is also valuable. In these interviews many convincing arguments can be poured into his ear, which, if written on paper, would soon be plunged into the obscurity of the waste-basket.

Nor is work with petitions in vain, for the men who have spit upon the petitions of former years have not all returned to the present legislatures, some, alas, having gone up higher to Congress. With one-half or two-thirds of some legislatures made up of new men, many a member has had so little experience, he will treat a petition with respect, and read down the list of names from his district with great interest. To insure this interest, it is wise to send to the members the petitions from their respective districts gradually, having them introduced a few at a time all through the session. It keeps them from forgetting as they would if 20,000, 50,000 or 100,000 names were presented at once.

The securing of signatures to petitions can be made of great value if the canvasser will carry a variety of literature and get every hard case, who refuses to sign the petition, to agree to read the leaflet answering his particular objection. This gives an excellent excuse for tract distribution and has been tried in our Illinois suffrage work with success.

The press should be utilized in sending all over the state, copies of the desired bill. Parlor-meetings should be held to discuss the new measure. Public gatherings should be addressed and urged to indorse the bill.

We must not forget the duty resting on all of us to help increase the length of the World's Petition. Its like has never before been conceived and the good it may do in its journey from nation to nation cannot be predicted.

CATHARINE WAUGH MCCULLOCH,
National Superintendent of Legislation and Petitions.
1116 The Rookery, Chicago.

NARCOTIC ITEMS.

Thirty-six states and the District of Columbia have laws forbidding the sale of tobacco or cigarettes to minors. The petitions to the last Congress resulted in the adoption of the following report from the committee on epidemic diseases:

"In the light of such information as it has been able to obtain from scientists in medical profession and sanitarians, your committee is of the opinion that the use of tobacco in any form is injurious to the physical condition of man, and cigarette smoking is more injurious, especially to youths, than the use of tobacco in any other form, and the medicated cigarette is more than the pure tobacco.

"The committee is satisfied that the cigarette is an evil, but it is equally satisfied that Congress has no constitutional power to prohibit the manufacture or sale of cigarettes in the states. The state legislatures alone possess that power, and these petitioners should look to the legislatures of their respective states for the remedy they seek, and when the states shall have prohibited the manufacture and sale of the cigarette within their limits, the committee ventures to express the opinion and the hope that Congress will prohibit the importation from foreign countries and the manufacture and sale of cigarettes in the District of Columbia and in the territories of the United States, which in the opinion of the committee, is the only territory within which Congress has the constitutional power to prohibit the manufacture and sale of cigarettes, however injurious they may be."

More than 25,000 names were sent to Congress. Many of the petitions were useless because they did not give the name of the town and state where they were secured. However, the petitioning has aroused great interest, and the following state legislatures have taken up the question: Alabama, Washington, New York, Illinois, Pennsylvania, Minnesota and Kentucky.

The important work to be done by this department is securing the indorsement of organizations to the petitions against the smoking compartment on the palace cars. Send to me for petitions.

MRS. E. B. INGALLS,
Supt. Dep't of Narcotics, Nat. W. C. T. U.
4119 Westminster Place, St. Louis, Mo.

PURITY IN LITERATURE AND ART.

To State Presidents, Superintendents and other interested persons:

Two thousand of the annexed blank petitions have been sent to each state and territory. I beg that you will give your immediate attention to the distribution of the same to your county and local superintendents, and urge them to receive the names of individuals and organizations and forward promptly to the address given below without delay, as time for action is at hand.

To the President of the Columbian Exposition, and Prof. Halsey C. Ives, chief of the Dept. of Fine Arts, Chicago, Illinois.

The undersigned individuals and organizations of.....
.....
.....

Therefore, we protest against nude subjects in Marble, Plaster, Paintings, etc., that appeal only to the sensuous and immoral. The Art Exhibit will be viewed by hundreds and thousands of young men and women, boys and girls from pure homes. We pray you that the Marble, Plaster, Paintings, etc., that are displayed will not corrupt the innocent natures of your guests.

MRS. EMILIE D. MARTIN,
Nat'l Supt., Room 85, Times Building, New York City, N. Y.

NATIONAL TEMPERANCE HOSPITAL NOTES.

Mrs. Green and Miss Ida Clothier, of Manitou, Col., were callers at the hospital recently. It is good for the friends to call at this place of refuge, where the sick are made well by nature's curatives, made into medicines by man's skill, but into which no alcohol enters. These friends were very much interested in the work, and Mrs. Green gave a very pleasing chalk talk to the nurses and patients who were able to gather in the parlors.

Christmas, that time of the year when hearts open and overflow in thankfulness to the great Giver of all for the good that there is in the world, brought many remembrances to the hospital from friends in different parts of the country. Among these was a quilt bearing the following note: "Presented by Grandma White of Garrison, Butler county, Nebraska; grandma is between seventy and eighty years of age and has been paralyzed for a number of years. She is interested in the temperance movement and would like to know more of the hospital and its works." Could anything be more beautiful than the work of these aged hands and the mind longing to serve the wants of humanity?

"Age is opportunity no less,
Than youth itself though in another dress,
And as the evening twilight fades away,
The sky is filled with stars invisible by day."

Would that it were in our power to draw the curtain of distance aside, so that these saintly eyes could see the pleasant parlors, the office where the patients await the physician, the rooms where patients are being cared for by nurses and physicians; if this could be we know she would realize the atmosphere of truth and home resting over this hospital and say, "This is well."

A physician writes: "Will you kindly cite me to some means of information in regard to your method of treating disease without alcohol? Of putting up tinctures, in fact, all or any of the means of dealing with disease without the use of alcohol in some form. I am greatly interested in the work and would gladly use all means of doing away with the drug if I can find something as useful to take its place."

This indicates that the medical world is beginning to search for a substitute for alcohol, and whenever an intelligent and determined investigation is made, the resources of nature are so wide that success meets the effort. The physicians of the hospital are glad to respond to such letters and give all the information possible.

ELLEN SNYDER, *Sec.*

ANNOUNCEMENT.

The W. C. T. U. Convocation and School of Methods at Lake Bluff, Ill., this year will be under the auspices of the National W. C. T. U. A first-class program is promised, and it is hoped that many of our W. C. T. U. women and many friends who are coming to Chicago will time their visit to include the dates from July 9–16. It will be a grand representation meeting. A full program and particulars will be given later. For present information address Miss Esther Pugh, The Temple, Chicago, Ill.

Our Library Table.

THE STORY OF MARY WASHINGTON by Marion Harland, is an interesting historical narrative of the mother of the nation's first president, from the first obtainable facts of the baby girl, Mary Ball, to the last days of the revered Madam Washington.

Houghton, Mifflin & Company, Boston and New York.

LITTLE COMRADE MINE, by Martha Burr Banks, author of "Princess Dandelion's Secret," is a beautiful story of a pure and beautiful child-life. Joyce, the child heroine, is one of a band of "comrades." Joyce had a dear brother, "Ric." She was telling a little friend one day about how to be a comrade: "But just before Ric went away," continued Joyce, "he told me that all the world was one big family, and that all the people in it were brothers and sisters; and he said that we must forget our own troubles, and try to get into the lives of others, and then we should find comrades enough, even if we couldn't be comrades for each other . . . then we thought that it would be a good idea for us each to see how many persons we could find who had trials, but who were good and helpful just the same, and we could all work together. . . Listen, Polly, don't you hear the sea now? This is the way it goes: 'Be patient! be patient! be patient! Forget your own trials, and get into others' lives and do what you can.'"

D. D. Merrill Co., Publishers, 44 and 45 Bible House, New York.

NATIONAL TEMPERANCE LEAGUE'S ANNUAL for 1893 is a pamphlet of over two hundred pages, containing the most complete information of the temperance work accomplished in Great Britian during the past year, together with valuable statistics, chronicle of temperance events, brief obituaries of prominent temperance workers and a full directory of temperance organizations. This annual is a good exponent of a grand work. It may not be out of place to quote a paragraph from the report of licensed retreats for inebriates: "The reclamation of a female drunkard is often spoken of as beyond hope, and the committee began their task with a keen sense of its difficulty. But they ventured to hope in the grace of God, and not wholly to despair of human nature. They have been surprised to discover by practical experience how erroneous is the popular view. They have ample proof that their hope was well grounded, and that the plan of the retreat was well judged. The methods adopted are entire abstinence from strong drink, strict regularity of life, personal sympathy with the weak, constant and cheerful employment and a religious influence always present and often directly urged. It may be noted that although almost all the patients were drinkers up to the time of admission, the sudden removal of the accustomed stimulant did not in any case prove harmful; on the contrary, the appetite, the digestive powers and the general health have rapidly improved."

Edited by Robert Rae, secretary to the League. Published by the National Temperance League Publication Depôt, 33 Paternoster Row, E. C. London.

THE DIVINE ART OF PREACHING. This most valuable work is by Arthur T. Pierson, whose writings are becoming widely known and receiving almost universal commendation. None but one who understood the divine art of preaching could speak as does this author, authoritatively, helpfully, masterfully. The book is one that may be read with profit by preachers of the Word both young and old, as well as those who are preparing for the pulpit. Dr. Pierson does not content himself with generalities upon this subject, but attacks it systematically, dividing it into topics and giving each one careful consideration. The cream of the book lies in the last chapter entitled, "Communing with the Spirit." "Oh, for a new era of preaching," says the author, "that is biblical in the highest sense, and spiritual in the grandest sense, because not only identified with a spiritual character and life, but because it is essentially a spiritual product—a product of the Holy Spirit's indwelling and outworking! . . . The power that melts men's wills into God's is not a human gift, but a Divine grace. For such power we must wait before Him in the secret place, and if we are to pierce to the dividing asunder of soul and spirit, we must wait until He makes our quiver full of arrows, pointed and barbed by the Spirit Himself. No time will be lost for preparation, which is spent in that first of all preparations, PRAYER. This is the preparation which prepares. All spiritual power runs back for its source and fountain to the mercy seat!"

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Put up in yard lengths the same as whalebone and also muslin covered, 6 to 10 inches long.

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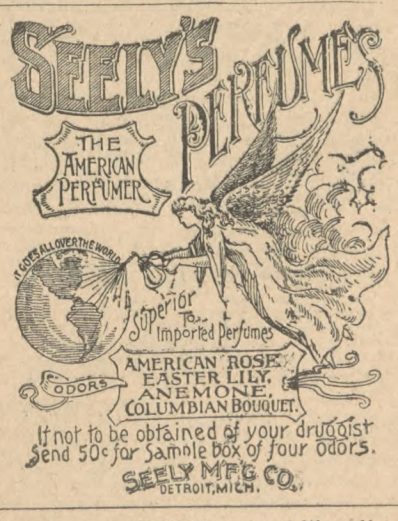

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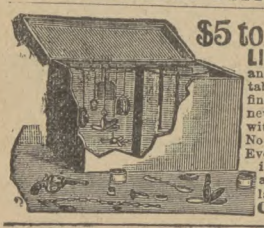

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This is the illustration on the first page of the QUARTERLY TEMPERANCE LESSON for Sunday, March 19.

It may easily be reproduced on the blackboard, and so furnishes good material for a CHALK TALK. There is a wealth of suggestion in the cargoes with which the ships are laden.

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The lesson is one of the best we have had, both in text and illustration.

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THE OAK AND IVY LEAF,

Organ of the Young Woman's Branch of the National W. C. T. U., is a paper which should be READ by every Christian temperance young woman, and those desiring to join our ranks.

The March *Oak and Ivy Leaf* will be the annual

Entertainment Number,

of which a large edition will be printed.

This will be especially attractive and valuable to those desiring ENTERTAINMENT PROGRAMS and HINTS FOR SOCIAL WORK.

A World's Fair entertainment, NEW, and adapted to *Y unions* and *young people's temperance societies*, will be among its contents. Price 25 cents per year, single copies 10 cents. *Order early.*

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THE MARCH CRUSADER.

"A New President," by Margaret Spencer, is the appropriate title of the opening article for the March number of *The Young Crusader.*

The second chapter of "Baby Christopher" will be welcomed by the little ones, and an interesting letter from "Merrie Old England," written by Miss Gordon, will be eagerly read by members of the L. T. L.

The Easter program, by Miss Alice Guernsey, the editor, is of especial interest and will be helpful in preparing for the glad Easter day.

Will the boys and girls kindly notice our Easter advertisement of cards and booklets and send early orders to

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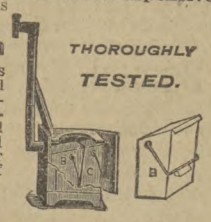

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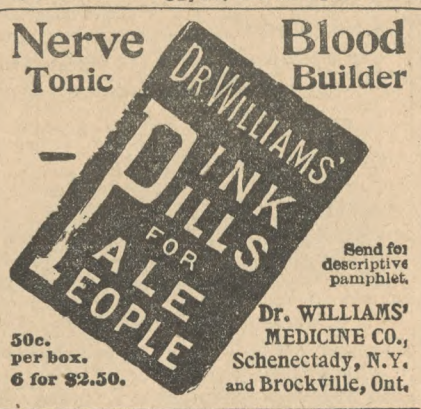

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Signal Notes.

IN Paris ten thousand people exist by begging.

THERE are fewer Chinese paupers and criminals on Blackwell's Island than any other nationality.

THE Salvation Army helped to make happy five thousand poor and destitute in their shelters in London on Christmas Day.

THE Manchester, England, W. T. Association and Police Court mission has thirteen branches in different districts of the city.

TEN thousand women annually committed to prison for drunkenness in Great Britain is not a pleasant state of affairs in a Christian civilized country.

A VETERAN missionary in China states that college trained men are needed as missionaries, for the literary class of Chinese are well read men.

THE English women will have on exhibition in the Columbian Fair a collection of portraits of famous women beginning with St. Eadgitha who died in 984.

A TERRIBE increase of twenty-five per cent, in arrests for crime is noticed for the past year in Massachusetts, of which increase sixty-seven per cent was for drunkenness.

IT is said that recently discovered papers prove that Tucson, Arizona, is older by twelve years than San Augustine, Texas, which has always had the honor of being the oldest city.

WITH but few exceptions, all the children of Port Isaac, a Cornish fishing village, belong to the Band of Hope. A unique feature is that many remain members even after they grow up.

THERE is no need to be drunk to be under the influence of wine. The man who takes a little and will not give it up is as much controlled by it as if he was an habitual drunkard.—*John Wanamaker.*

A MASSACHUSETTS mayor believes he has solved the problem of the control of the liquor traffic, by fining every rum-seller five dollars for every conviction of drunkenness. It is feared that there would be but few convictions.

A BRANCH of the New Century Club for women, in Philadelphia, is called the committee for the legal protection of women. They have an office and give hearings to applicants on Saturdays and one other evening during the week.

A CONVERTED saloon-keeper, in addressing a boys' temperance society, warned them against entering a saloon under any pretext whatever. There was danger in it for he had seen them come in with friends and gradually they would be induced to take lemonade or cider and something stronger inevitably followed.

The *New York Wine and Spirit Gazette* remarked lately in regard to Cleveland's election, "He knows he could not have been elected without their (the liquor dealers') active support, and if he is wise, he must know that the success of his administration depends upon recognizing Tammany Hall, whose main strength the liquor dealers are."

Three Signs of Consumption.

An attack of Pulmonary Consumption is always preceded by three danger signals: The rattle-snake seldom strikes its fatal blow until after its note of warning has been given; so with Consumption; the attack of this dread and insidious foe is preceded by. First, Emaciation—loss of flesh without sufficient sick symptoms to account for it. Second, a Cough; slight, perhaps; "a mere habit," the patient says, which he "can and must prevent"; doubly ominous if continuing through warm weather. Third, Unequal Depression beneath the collar bones. Tubercles almost always invade one lung, and at its apex. This one soon contracts, and the flesh above it shows a greater depression than over the other.

These are the signals? Where is the remedy? Will any drug supply it? Observation (and too often experience) makes you answer no. More than 20 years ago we said that our Compound Oxygen would help in a manner and to an extent far exceeding any other agent known to man. We say so still; but it is not our word only now. Scientists admit it; physicians prescribe and take it; and, better still, thousands of people everywhere, stepping aside from the crowded path of hoary failure, have tried it themselves, and are living to-day, glad to tell of its great power to rebuild the system, the gradual consumption of which it is that we call Consumption.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX. CHICAGO, March 9, 1893. Number 10

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SELF-DENIAL WEEK, APRIL 3-10.

Each white-ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's W. C. T. U., sending the same through the authorized channels to the treasurer of her nation, asking her to send it to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

SINCE OUR LAST ISSUE.

The fifty-second Congress held its last session, March 4.

About three hundred persons were presented at Queen Victoria's drawing-room last week.

The large exports of gold to Europe during the past week have made business men anxious.

The question of international arbitration was favorably discussed in the German Reichstag, last week.

Enormous loss of property from floods is reported from Western Russia and Eastern Germany.

Princess Kaiulani, of Hawaii, arrived in New York, March 1, to present her protest against annexation.

Emperor William and the chancellor Caprivi, are firmly endeavoring to pass the army bill in the Reichstag.

Hippolyte Adolph Taine, the French author and philosopher, died in Paris, March 5, numbering sixty-four years.

The South Dakota senate has passed a bill conferring on women the right to vote at school and municipal elections.

The inauguration of President Cleveland took place at Washington, D. C., March 4, amid the usual parades and festivities.

The committee on judiciary of the Illinois senate has reported favorably on the bill to extend township and municipal suffrage to women.

The motion to recede from the position taken by Congress regarding Sunday closing of the World's Fair was lost in the Senate, Friday, by a vote of 123 to 141.

The bill to resubmit the prohibitory laws of North Dakota is virtually lost by the overwhelming vote of the senate referring it to the committee on temperance.

The legislative assembly of Arizona, has passed a bill which it is conceded will pass the senate and also receive the governor's signature, authorizing woman suffrage in the territory.

A bill providing for inspectors, half of whom are to be women, and regulating the age and length of working days of persons employed in "sweat-shops" has been introduced in the Illinois legislature.

The Kansas Populists have quietly taken their seats in the legal house of representatives, order having been restored, although much soreness remains, and there is little prospect for active legislation.

The grand jury at Chicago have just indicted on a charge of murder, four of the employés of the Pittsburg, Ft. Wayne and Chicago railroad for negligence which caused a fatal railroad accident not long ago.

The joint resolution providing that an amendment to the state constitution giving equal suffrage to women be submitted to a vote of the people at the general election of 1894, passed the Kansas house of representatives last week.

The citizens of New Jersey have united in a movement, demanding the repeal of the race-track bills and the suppression of gambling in all its forms, holding mass-meetings and sending large delegations of citizens to the state capital during the week past.

ONE of the very best methods of extending the total abstinence propaganda is to secure in various philanthropic and reform societies of women a total abstinence section, inducing its members to wear the white ribbon, observe the noon hour of prayer and circulate W. C. T. U. literature; this section to be invited to send a fraternal delegate each year to the National convention of the W. C. T. U.

ONE of the best phases of the temperance question in England just now is that when the Direct Veto is obtained,—and it seems quite sure to be given to the people before the year is out,—it will be backed up by the municipal ballot for women, and thus local option will have a far better chance to win than it has ever known in the Republic. They may be slow to move and so they are, but our British cousins are very apt to "come in strong on the home stretch."

A GLORIOUS victory for Sabbath observance was gained last week in Washington. The committee on inaugural arrangements were preparing for Sunday concerts to be given by the Marine band. A protest was started by several Christian and temperance workers, and carried by two prominent pastors to Secretaries Noble and Tracy, the former of whom issued a peremptory refusal to the committe for the use of the Pension building, and the latter as decidedly denied the services of the Marine band. President Cleveland has already expressed his unqualified disapproval of Sunday concerts, at which the entire Christian world will rejoice.

THE young people of Chicago are setting an example to the city fathers that ought to bring the blush of shame to their cheeks. The young people's societies of Christian Endeavor of the West Side of the city inaugurated, last Sunday night, a month's temperance crusade led by P. A. Burdick, of New York. There will be meetings every week-day as well as Sunday evening, and judging from the first one, they will be largely attended and enthusiastically carried out. Mr. Burdick is eminently practical in all his methods, and the pledge will be presented to every member of the audience at each meeting. The ministers are coöperating heartily and great good is expected to accrue to the city government, as this crusade will continue to the very eve of the municipal election.

A WRITER in the *Fortnightly Review* claims, in defense of vivisection, and apparently his claim is established, that lockjaw, which heretofore has been incurable, has been brought under control through discoveries made by vivisection. From this he argues that other diseases will in like manner be robbed of their terrors. That some beneficial results have been obtained from vivisection, no intelligent person can deny and we are inclined to believe that could the practice be regulated by law so that anæsthetics should always be administered, it might become a great aid to medical science without the terrible moral degradation which accompanies the practice at present. But it is beyond doubt that vivisection as at present practiced entails excruciating and unnecessary suffering upon animals and a moral injury upon the men who practice it entirely outweighing any physical benefits accruing therefrom. When the vivisector is rendered so oblivious to suffering that he comes even to take delight in inflicting it upon his helpless human patients, and animals are frozen to death for the mere sake of proving that they suffer in the process, the evils of vivisection clearly exceed its benefits to such a degree that it ought, in that form, to be prohibited. If some plan can be devised by which vivisection can be so regulated by law as to restrain its practice to cases in which some real purpose can be attained by it and then anæsthetics always be used, the opposers of vivisection will probably withdraw their objections.

IN the midst of the fierce contest between capital and labor which shows no signs of drawing to a close, such instances as the one given below are at least worthy of consideration. Mr. C. G. Conn, a manufacturer of band instruments in Elkhart, Ind., conducts his business on the coöperative plan, dividing annually, the profits of the business between himself and his workmen. January 30, he made the usual annual distribution. Fourteen thousand, six hundred dollars was the share of his one hundred and three employés. Five managers, elected from among the employés, received $1,010 each. The remainder was distributed among three classes in sums of sixty, ninety and one hundred and fifty dollars each. All this, of course, was in addition to their regular wages. Coöperation has been tried in all kinds of business and its success has been such as to warrant a general adoption of the method.

CHICAGO is preparing for a religious revival this summer as well as a great Exposition. Many churches have decided to hold week-day services and scores of pastors will relinquish their usual long vacations and abide by their post, ready for the great opportunity of soul-saving. But aside from these long established altar-fires, it is deemed vital to the cause of the religion of Jesus to establish gospel headquarters near the Exposition. Hence it has been decided, as already announced in these columns, to erect a model Sunday-school building, near one of the principal entrances to the grounds. This building will cost thirty thousand dollars and gifts are solicited from friends everywhere. Chicago Sunday-school workers will contribute one-third of the amount. The time is short. Send contributions to R. W. Hare, 200 Market St., Chicago. Mr. Moody and other noted evangelists will hold gospel services in this building every day in the week during the entire time of the Exposition.

THE event of the past week was the inauguration of Grover Cleveland and Adlai Stevenson as President and Vice-president of the United States. It is doubtful if Washington was ever so crowded with visitors at any previous inaugural. Interest in the ceremony was intense, and thousands of people were debarred from witnessing the outdoor exercises because of the exceedingly stormy weather. Already propositions are advanced for placing inauguration day the last instead of the first of March, in order to secure a milder atmosphere. Newspapers of all political faiths have published such extended accounts of the ceremonies that our readers are fully informed as to the details. We wish simply to emphasize the fact of the almost universal good-will shown to both the out-going and incoming President. So far as the reporters have been able to learn, and what they don't find out about such matters is of little consequence, there has been no bitterness from the dethroned President and his friends towards the President-elect and his friends, and all feelings of joy and exultation on the other side have been freely tempered with expressions of admiration and sympathy for the retiring magistrate. The entire campaign, concluding with last Saturday's exercises, has been conducted with a consideration and politeness rarely seen in American politics. For this we are glad and take courage. It is noticeable that the public and private estimate of Mr. Cleveland is much higher than when he took the same oath of high trust eight years ago. Not only has he grown in intelligence and power but he has grown morally, as evinced not alone by the love and loyalty of his beautiful wife, but by the fearless attitude which he is assuming towards moral questions. It is said that his first query concerning any candidate for a public place is, "Does he drink?" While not personally a total abstainer, which we keenly regret, he is evidently discovering the value in commercial life of the man who does not drink, and proposes to apply that principle to politics. Even if his action is based on a purely business basis, it is a step in advance, for which we rejoice.

YOKE-FELLOWS.

BY ADALINE HOHF BEERY.

I used to worry at a new-set task,
Or large responsibility of life,
Fearing the load and I unequal; nights
I dreamed of weird solutions, or sublime
Finales; but my parting eye-lids flashed
The photograph of yestern harassment,
And slow, unrested, I arose to meet
The gray day-break, and slipped my work-gear on.
And so my time and toil went dragging; chafed
With present frets, and scarred from past missteps,
And fearful of to-morrow's outcome, least
I deemed me 'mong the stalwarts in the faith.

One songful morrow, when somehow the rose
And emerald of earth and sky half crazed
The larks, and me distraught a reverent space,
A light hand touched me; turning, at my side
I saw my Elder Brother yoked with me,
Straining with more than half the load. He smiled:
"'Tis not so heavy now, is it, my friend?"
How blind I was! such service to ignore!
My Lord my servant! Always more than friend,
He begs the larger share of all our woes,
Content if we but keep abreast with Him.
Greater commission I have since received;
But now I know that noblest images
Ourselves may rear, and find it sweet employ,
Through Him whose hand directs the chiseling.

Huntingdon, Pa.

DOCTOR CONSTANTINE'S WILL.

BY MARY E. IRELAND.

In a luxurious home in a western city John Constantine, an elderly physician, lay upon a bed of sickness. None knew better than he that before the dawning of another day he should be summoned to a better world.

On one side of Dr. Constantine's couch sat Marjorie Ainslie, a saintly woman in the garb of a deaconess of his own church, and upon the other side was his adopted niece, Ethel Constantine, weeping silently.

When Marjorie Ainslie left the hospital where she had been for three years training as a professional nurse, Dr. Constantine had been the first to recognize her ability, and in his capacity, as skilful and responsible physician, had recommended her to his patients, and from the beginning Marjorie was a success. His esteem for her was such that he had requested her to take charge of him should he need her services. She had promised, and had been at his bedside from his first attack, a fortnight before.

"Ethel," said the sick man feebly, "if sister Marjorie will excuse us, I would like to say a few words to you."

"I will be in the next room, Miss Ethel," said the nurse, rising quietly, "until you summon me to return."

"My darling child," said he, the moment they were alone, "it is only within the last hour that it has occurred to me that I should offer an explanation to you in regard to a clause in my last will, which was made immediately after the death of my wife, two months ago. I have left you sole heir to my estate upon one condition, and that is that you either remain unmarried, or unite yourself in marriage only with one who is a total abstainer from all intoxicating drinks. In case of your refusal to comply with these conditions the property is to revert to distant relations of my late wife, all whom I could claim as relatives having preceded me to the other shore. I have been thinking that you may consider it unkind in me to lay this restriction upon you, but with my dying breath I wish to impress it upon your mind that it is only my anguished longing to spare you the misery of being a drunkard's wife that prompts me to do so. Ethel, your father died in a fit of *delirium tremens*, and your mother —one of the loveliest women I ever knew, died from nervous prostration at witnessing the horrors which the demon of intemperance brings upon its victims. I have done everything in my power to help rid the land of this terrible, blighting curse, but thus far, have seen but little result from my efforts. I must, however, do all I can to protect you from such a fate as that suffered by your mother."

"Oh, uncle, you have distressed yourself to tell me this and there was no need;" said Ethel tearfully, "for, trained so carefully as I have been by you and dear Aunt Constantine, I had resolved never to unite myself with one who touches wine."

"Thank God for this victory," said Dr. Constantine, raising his eyes to heaven; "and promise me Ethel, to do all you can to prevent your young friends from making this terrible mistake of a life-time."

"I promise, uncle, and will do all I can in every way to help on the cause of temperance."

When the will of Dr. Constantine was read it was found that in addition to leaving his estate to Ethel, with conditions named, his life-long friend, Dr. Fordyce, was appointed executor of his will and guardian to Ethel. To her great satisfaction, he and Mrs. Fordyce were willing to live in the Constantine home, thus allowing the young girl to remain surrounded by the dear objects familiar from childhood.

As the adopted niece of the honored Dr. and Mrs. Constantine, Ethel had moved in the best society in the city. She was highly educated, winning in appearance and was loved for her noble mind and gentleness. The Constantines had always entertained handsomely, and as time passed the mansion resumed its share of social duty. Mrs. Fordyce was looking eagerly forward to the time when her son, by a former marriage, should finish his medical studies in Germany and make the fourth in the happy home circle, as a partner of Dr. Fordyce. Ethel took great interest in his return, for she remembered him as a handsome, bright youth, and his letters to his mother fostered her good opinion of him.

He came, and she found Ralph Hastings to be more than she expected; a healthy, handsome, happy-hearted young man. He was intelligent, honorable, conscientious, generous and amiable. He was welcomed cordially in society and about a year after his return Ethel became his promised wife, and to the great delight of his mother, the marriage was to take place the following autumn.

During the summer preceding, Mrs. Fordyce and Ethel became much concerned for the health of Dr. Hastings. After being up late at night, as they supposed with his patients, he would at breakfast appear moody or irritable and nervous, but as the day wore on he regained his usual calm and agreeable manner. His mother was convinced that he was applying himself too closely to his professional duties, and begged him to take a journey for change of scene and rest, but he smilingly assured her that he should do very well until the bridal journey in the autumn. Less than a week before the day appointed for the wedding Dr. Hastings was taken sick and was unable to leave his room. Although the invitations were all out, and preparations made for the grand entertainment, which would make the Constantine mansion long remembered, all thoughts of festivity were put aside in the anxiety of the moment. Sister Marjorie was sent for and was soon at the bedside of the invalid. In the still watches of the night she had a conversation with him.

"Dr. Hastings you are killing yourself with strong drink, and are now upon the verge of *delirium tremens*. Every time that I have been a few minutes from the room I smell liquor when I return. I suppose you drink only at night, and thus escape detection; but every one knows the conditions of Dr. Constantine's will, and should you recover and make Miss Ethel your wife she will lose her inheritance, and be dependent upon the weak will of an intemperate man for the necessaries of life. She must be told the true state of the case, for she and your mother have no other thought but that you have injured your brain by too close attention to your professional duties."

"And that is all I wish them to know," said he haughtily, "and I consider that you are stepping out of your position as nurse to presume to lecture me."

"It is in my capacity as nurse that I take it upon myself to warn you, and Miss Ethel must be told,"

"If you do not promise to keep it a secret from her you shall not leave this room alive," cried the excited man as he arose and tried to steady himself upon his feet.

"Lie down, this instant, before you fall and I have to summon assistance to help you back to bed," said Sister Marjorie sternly.

The poor inebriate sank again upon his couch and broke into maudlin tears, pleading with her not to tell Ethel, and promising to reform before the day arrived for the wedding. Sister Marjorie said no more, except to ask where he kept the liquor that she might remove the temptation from his reach, but he refused to tell her; she resolved to search for it could she succeed in doing so unobserved.

Toward daylight Mrs. Fordyce, pale and anxious, came in to take her place by the bedside that the nurse might have a few hours' rest, and Ralph told her of his intemperance and that the nurse had threatened to tell Ethel. Stunned at the disclosure, Mrs. Fordyce was for a time incapable of speech, almost of thought.

"Oh, Ralph," wailed she at length, wringing her hands in anguish, "how could you, my only child, bring such trouble and disgrace upon me, and break the heart of that sweet girl who so loves and trusts you. Oh, what a chance for happiness you have trampled under your feet, for she will never marry you."

"Don't cry, mother," said Ralph, his ready tears flowing. "Just you wait until I get over this spell and I will be a credit to you yet. I would have kept it from you for I thought it would worry you, but I wish you to command that meddlesome nurse to keep it a secret from Ethel; for if she hears it I shall lose her, and then I should not care what became of me. I shall reform and be all right before our wedding day; only keep it from Ethel."

In all Mrs. Fordyce's prosperous life she had never experienced such a shock as this, and years seemed to have been added to her age. When the breakfast bell rang she was forced to take her place at the head of the table where her ghastly face attracted instant attention.

"Oh, Mrs. Fordyce, I know Ralph is in danger, and you are keeping it from me," cried Ethel. "I must see for myself how he is," and she arose from the table.

"Wait, dear, sister Majorie has taken up some toast and tea to him; as soon as she comes down we will go to him."

The moment Ethel heard the nurse descend she hastened out to meet her and ask if it were a convenient time to visit the sick room.

"I suppose so, Miss Ethel, as good a time as any," replied the compassionate sister Marjorie hesitatingly.

Mrs. Fordyce joined her, and they went up to Ralph's apartments. Ethel's horror at the sight which met her eyes could scarcely have been greater. Ralph had risen the moment the nurse left the room, made his way to the dressing bureau, and was taking a drink from a flask. His eyes were red and heavy, his lips swollen and purple, his hair damp and disordered, and the sickening odor of the room told all.

"You brought her here to humiliate me, mother; you know you did," cried Ralph in drunken fury, and seizing a heavy cut-glass goblet, he hurled it at her with all his force.

Too wretched for tears, Ethel said as soon as they were out of the room, "Our engagement is broken; we must inform our friends that there will be no wedding here."

"Oh, Ethel," cried Mrs. Fordyce, sinking upon her knees by the couch, "do not be so cruel; you will drive him to despair, and he will go down to ruin if you forsake him. Can loss of riches be placed in the balance with the loss of a soul? If you marry him, your influence as a good wife will save him."

"If his love of me and his knowledge of my promise to Uncle Constantine has no effect upon him, my influence as a wife would not, nor would it be increased by my loss of property," replied Ethel, weeping. "No, the engagement is at an end; I will marry no man who is not a total abstainer."

Mrs. Fordyce saw that it was useless to say more. That day the wedding invitations were cancelled, the bridal dress put away, and Ethel, pale and careworn, went about her daily duties, making no allusion to the sad affair either at home or abroad.

Ralph, in the meantime, brought to his senses by Ethel's prompt refusal to marry him, not only made a solemn promise to his mother to never again touch a drop of ardent spirits, but a few weeks after his recovery he went to hear an eloquent temperance lecturer and signed the pledge of total abstinence.

It was a happy day for Mrs. Fordyce, and in her heart she thought that Ethel should reward him by bestowing her hand upon him; but no allusion was made to it by any member of the family.

Two years passed away and Dr. Ralph was keeping the pledge. His practice was large and lucrative, and in society he was more popular than ever, and nothing but urgent cases of illness prevented his presence in the house of God. Late in the winter there was a wonderful outpouring of the Holy Spirit, and Dr. Ralph was one of the subjects of the gracious influence. Then indeed did Ethel have faith in his reformation, for she knew him to be sincere, and gave him the promise that the week following the communion of which he was to partake for the first time, their wedding should take place. During the weeks which followed, Dr. Fordyce, who was one of the elders of the church, endeavored to influence the session to substitute unfermented wine in place of that which had always been used at communion services. His proposal had at first met with steady opposition, but by talking upon the subject every opportunity that offered, he had prevailed upon one of them to see the matter from his standpoint; but as there remained three in opposition, the fermented wine took its usual place upon the communion table.

At their meeting preparatory to the autumn communion, when Dr. Ralph and many other young men were to become members, Dr. Fordyce made strenuous efforts to win at least one of the three to his way of thinking, his hopes at last centering upon a timid, retiring little man who had as a rule gone where the others led.

"I hope, brother, that you have considered what I asked you at our last prayer-meeting and will use your influence to-day in substituting the pure fruit of the vine for the intoxicating wine at our communion to-morrow," said he, as they arrived a little in advance of the others.

"Yes, I have thought over what you said," replied the other hesitatingly, "but I really cannot see why we should

change our time-honored custom. It seems to me wrong to do so."

"There is no time to go into a theological discussion," replied Dr. Fordyce, "but would you consider it wrong if you had a son who has a natural love of strong drink, and has allied himself to a temperance society as a protection from temptation?"

"Oh, I consider it fanatical if not sacreligious for one to suppose that a sip of communion wine could be looked upon as a temptation," replied his companion serenely.

"But brother, it is, perhaps, no temptation to you or to me or to many others, but we should have compassion upon the weak ones, remembering the injunction, 'that no man put a stumbling block or an occasion to fall in his brother's way.'"

"A person so weak as that would not be safe anywhere," remarked the other dryly, somewhat piqued at the anxious tone of the doctor, which he mistook for impatience.

"I believe that the use of fermented wine keeps many out of the church," persisted Dr. Fordyce. "Those who have pledged themselves to 'touch not, taste not, handle not' cannot conscientiously take our fermented communion wine."

"I agree with the others that it is better to make no change," replied his companion, as though weary of the conversation; "I am very conservative in my opinions."

Dr. Fordyce remained in the minority, awaiting the result with keen anxiety, and when the following Sabbath he saw the gleam which came into the eyes of Ralph as the fumes of the wine greeted him, he knew, with a sinking heart, that the demon of the wine cup had triumphed and was rejoicing over the broken pledge.

That night Dr. Ralph procured from a neighboring drug-store enough brandy to render him helpless, and none can fathom the anguish of Mrs. Fordyce and Ethel.

"Uncle Constantine left it optional with me. I shall never marry," said Ethel.

Three years brought many changes. Ethel Constantine had used part of her property in building an asylum for inebriates, Dr. Ralph Hastings being among the first of the many inmates. In the garb of a deaconess she is devoting her life to the helpless, the poor, the sick, the tempted, the fallen, and she measures her life by what she has escaped in the fate of a drunkard's wife, not by what she has lost in being an old maid.

Washington, D. C.

HOW SHALL THE UNION COME?

BY ELIZA STOWE TWITCHELL.

Frances E. Willard, in her late speech at Denver, said: "The temperance army, the labor army and the union suffrage army must unite or die." Will you allow me, through your columns, to suggest a way—and it seems to me the only one—in which this union can be practically effected?

Herbert Spencer says: "A function to each organ, and each organ to its own function is the law of all organization. The lungs cannot digest, the heart cannot respire, or the stomach propel the blood;" and he argues from this that the artificial organ we call government must obey this natural law, and, as civilization advances, become more simple instead of more complex, and that in the future government must attempt only the work of protecting each man in his individual rights.

The individuals composing the temperance organization are as one in their thought and efforts to slay King Alcohol and rout his army of demoralizers. For this organization to begin at once, advocating woman suffrage, free trade, or free silver might cause dissensions among its members, for upon these questions there are strong differences of opinion.

But the temperance army has so broadened its work of late years, that it has grown to stand for something more than temperance reform. It now branches out in all directions, until its sympathies are as broad as suffering humanity itself. The labor army has also grown to mean something *more* than a question of higher wages; for higher wages mean more comforts in the home, more leisure for improvement, a higher standard of living, a slow but steady lifting of the lowest class up into the middle class and, as you cannot lift the lowest round of the ladder without lifting the whole, so it means a higher, happier and purer civilization. In this way, by a slow but steady growth, both organizations have come to touch each other in their work for humanity.

When the bright, earnest women of the W. C. T. U. will study political economy and understand such questions as tariff, laws of wages, of rent, of interest, as clearly as they now understand every phase of the temperance question, when they will, especially, give heed to the new political economy which has awakened a fresh interest and thrown new light upon these subjects, once so hard and obscure, and learn that questions of trade and of commerce, of money and production, are, when broadened, questions of morals, of justice and of liberty; when our women will do this, they will just as surely elevate and broaden the influence of women, and thus join the three armies, as that their cause is just and their devotion to duty unfaltering.

Take, for example, our work for the Loyal Legion, and see how it is touched, on all sides, by the question of wages. The wages of the average unskilled workman in this country is less than $400 a year, nearer $350. After a large part of this has been given for rent, there is not enough left to support a family in even the comforts of life, unless the children help to earn subsistence.

While we are teaching these children lessons of purity, correct care of their bodies, circumstances over which they have no control are forcing them into the mills, the mines or work-shops, where the moral atmosphere is often impure and where close confinment and insufficent food leave their bodies ill-developed. Or, the slow but steady growth of population is forcing their parents to live in tenement houses, so closely packed that seclusion, and often decency, is impossible.

Or, look at our work in social purity and see how closely it is touched by the question of wages.

Everyone who knows anything of life in our great cities, knows that often the only question that is asked in our large stores when a girl applies for a situation for unskilled labor is, "Do you live at home?" The employer does not expect to pay wages only sufficent to keep the girl in food and clothing, her rent must be given at home. And when she has no home the struggle for a pure life becomes a terrible one. There are said to be forty thousand women in the city of New York, whose labor is so poorly remunerated, that it is hardly possible to keep soul and body together without the humiliation of accepting charity, (and charity is not always at hand) or else resorting to a life of shame.

What shall we do? Shall we demand that these women be paid higher wages, and refuse to purchase our thread and ribbons of these stores until the owners will pay higher wages to their employés? We might as well expect to cause the Mississippi river to flow up hill by an act of legislature!

What we must do is to study this new political economy and learn the law that regulates wages. When there are ten workmen for one position wages will fall, but when there are ten employers hunting for one workman wages will rise, and to bring this about is by no means impossible.

There are districts in New York City where thousands of human beings are herded together like cattle, often so densely packed as to live thirteen in one small room, often a dark, unwholesome one at that. Work is so scarce and hands so plenty that it is impossible for them to obtain steady employment, and so they are crowded by advancing pressure of population to the very brink of the precipice of existence, eking out a wretched life on one meal a day and a hanging-shelf to sleep upon at night, while within a stone's throw of this locality live New York's millionaires, two hundred of them, whose united wealth amounts to over thirty billion, nearly one half the aggregate wealth of this country, according to President Harrison's last message to Congress, in which he states that our present wealth amounts to more than sixty-nine billion.

It is desirable that the American citizen and voter should be honest, thrifty, far-seeing, prudent, cultured, well-mannered, that intemperance and crime should lessen. All these are impossible while the workman cannot obtain steady employment, or is inadequately remunerated for his labor, and given no courage to hope.

Is it any wonder that crime is increasing, and that people are losing faith in God?

"Act as if God were, and you shall know that he is," is as true of a nation as of an individual. The new political economy claims to answer these questions. Why, amid advancing civilization, does poverty also advance? Why this seeming over population on the one hand, and vast tracts of lonely fields on the other? Why is it that those who create the larger share of this world's wealth, receive so little of it? These are questions that especially interest women, because they are moral questions, yes, religious questions. They must appeal to the heart of every white ribboner; woman's influence in these great movements is destined, more and more, to become an important factor.

Such an opportunity for good as the uniting of these three armies has seldom been presented. First, because the issues involved are as broad as suffering humanity itself; second, because here is an organization, extending world-wide, strong in all its parts, in which it is possible to awaken many of its members to a thorough knowledge and interest in these subjects.

Some of the unions are already alive to this. Last winter the union at Wollaston Heights, Mass., listened to a full course of lectures by one of its members upon such questions. Her talks embraced such topics as The Industrial Revolution, Wealth, Wages, Rent, Interest, Capital, Taxation, etc. Other neighboring unions during the coming winter, will listen to these topics, while vigorously carrying on their work for temperance.

Wollaston Heights, Mass.

"MORE father government in the home, more mother government in the church and state."

SYSTEMATIC METHODS IN REFORMS.

BY GRAHAM WALLIS.

(*Concluded.*)

A letter came from a Lancashire workman the other day. He wrote that he works so hard that he gets sleepy over it, and has found that he cannot carry out the system of self-education which he had planned. He asked my advice. Now I know that the best thing for him, and for all those men, is shorter hours, better wages, and I am working hard for that. It is the very best way in which I can help these serious-minded workmen up in Lancashire. What I wish to emphasize is the importance of doing good according to a plan, doing it to the mass and seeing in the mass the individual.

Now we wish to make a big and serious effort to raise London life to a better key, and there are two classes working at this vast problem. The first must be a class of trained experts. As I have mentioned, nurses in the hospitals for the poor cannot now be women who have been in some way roused up to a greater interest in their unfortunate fellows, and who are willing to go on and nurse men and women without knowing how. They would only do harm, by reason of their ignorance, so that the true way for the well-to-do who would help, is to make themselves skilled. A great deal of visiting in the workhouses, hospitals, etc., is done by kindly, well-meaning women, and also rescue work, but if those who undertake it have never thought about the situation, never studied the causes of the misery they see, they will in all probability be as ineffectual, as was no doubt the Lady Clara of a former period. We must know why it is that these people are here, and we must seek to do away with that "why." This is the dominant purpose of modern philanthropy.

While all cannot be skilled workers, those who are can be helped as to the extent and form that those activities should assume; but for this there must also be a training. For instance, the death rate in a certain quarter of the city is high. The vestry is ignorant and corrupt in that locality. What can you do? You can do this: First, there are hundreds of local papers published in London which none of us have ever seen, but they are full of those facts that we must know in order to have a true basis for our action. You must classify the illustrations of misery and crime of which those papers are full; you will find out who are the relief guardians, and you must know who is who, and facts alone will enable you to become master of the situation. I knew a skilled worker in this great field who did more than anybody else to help London, and he was a most voracious reader of these newspapers. He learned what was taking place, he classified what he learned by putting his clippings in scrap-books under various heads; he studied the Blue Books. Now you may look lugubrious because I mention them. The other night a friend of mine who had written a play in which he mentioned a Blue Book, had it brought forward and placed on a table, whereupon his British audience fairly hooted at the sight of it. There is nothing more hopelessly mysterious to the average mind than a Blue Book containing the results of a Parliamentary committee of investigation into abuses of one kind or another, but such a book is honey in the honeycomb to a skilled worker in philanthropy. What are you going to do if you have not facts by which you may verify the principles by which those facts are to be judged?

Just to illustrate again. I met the other day some ladies going about in a very undesirable district of London trying to get everybody to vote for a certain man for the school board. I know he was wholly opposed to the system of popular education, and I asked why they were electioneering for such a man, whereupon they smiled in unison and said in chorus, "Why the vicar told us to go round." They were Lady Claras Vere de Vere of a past period who had drifted into an age that has learned better manners. They "meant well" but they did not know. Again, a lady whom I met, and who was an excellent charitable worker, blamed the men in a certain part of the city because they would not work for ten cents an hour and praised the women because they said they were willing to work for no matter what. But the facts are that it is the courage of men not to take such low wages that has alone made organization possible and has wonderfully elevated the laboring classes; so that in a way those men were heroes, going hungry for a loaf of bread because they would not demoralize the labor market by working at such a scandalously low price.

Now if we are going to help those who need our help it is vital that the best and ablest men and women in the community should have an intelligent and decisive knowledge of the facts and principles that underlay philanthropy, for we do well to remember that just at present things are on an inclined plane. There is a wonderful stirring up of the substratum of society. Conservatives and Liberals are both somewhat alarmed and are ready to do something now. But they are not experts, their opinions are like seed planted in the sand; they are just as apt

to try a foolish experiment with a cruel reaction as a successful experiment with a good hope of success. This is a dangerous situation and should be confronted by the courage and devotion of those who can see a hand's breadth ahead of their own faces in the study of the subject. If only one man or woman in one thousand would study just a little on these subjects I should be satisfied. I despair of getting any such proportion; but if I could hope from what I have tried to say that I might secure one added name I should feel richly rewarded. If we had one in thousand we should be safe from the uproar of strife and turmoil in this transition age.

Let people remember that they never had such a chance of study as now, never such a chance to do, to dare, to help, and to achieve. The great and beautiful field blossoms before them; it is as much more inviting than any other as the work of Christ was more inviting than that of any other who has lived, but we require men and women who can take initiatives, and that is at present a difficulty to find. To illustrate: I went to Norway a little while ago with a man who has a splendid talent for taking the initiative. We visited the schools and nothing escaped his keen and observant eye. We went into the school-house unexpectedly. We saw them working at sloyd. This man had his note-book out and sketched the desk where the master sat. He took a note concerning the tools, the number of children, what they were making —for initiative comes by readiness to perceive how a thing can best be done, and then it must collect the means by which that result can be achieved.

Then again if you have an idea pass it round. Do not keep it to yourself. I went to a poor-law school, asked what books they had, found that they had none that taught the children to observe nature. I went to the trustees and they said they would put such books as I suggested on the list, and have the children taught something of the out-door world. I was mentioning this to Sydney Webb, who is the greatest genius we have at present in the modern charity movement. He said to me, "Don't be content with having spoken to the trustees of a single school. There is a principle involved. Get your idea applied to all the schools. Tell it out in the papers, let all the people know." I felt reproved and recognized more clearly than before what is the secret of the ease, the skill and the economy of effort in the work of Sydney Webb. It is no good having suggestions and knowledge and not telling them to other people. The more you tell them the more you have helped the world, and that is what you have a tongue for.

Now a word about committe work. That is perhaps the place of greatest power, but the best committee work is done beforehand. I would rather have ten minutes before the committee sits than two hours afterwards. Fix your mind on what you mean to have done. Hold your purpose intently upon that. Work with individuals before they meet in their collective capacity. Be perfectly patient when you are sitting in the committee; no matter who loses his poise, keep yours, and play for your own hand. Have a purpose of your own, and then throw all your powers into the common stock. That is the true attitude for successful committee work and indeed for any real public achievement. Substitute purpose for impulse, put all your native power into the work, study to form the ordinary business habit of seeking out regular and effective methods, following along according to a plan, driving the nail in deeper with the hammer of each opportunity.

And now finally in order to carry out these helpful purposes for humanity, a few must speak to large audiences, and everybody must be able to speak ten minutes in the committee whenever it is required. Only a few in a million are great orators to whom the multitude will listen, but everybody can learn to speak acceptably to a group. I heard Mrs. Besant say that the way she began was by standing up at a desk, throwing her shoulders well back, breathing as naturally as she could, reading and afterwards repeating the best passages of orators who had succeeded in their work. Nobody can do this patiently for a few weeks or months without learning to speak. It is like learning to swim. After the first few strokes one will have overcome his fears and be ready to put out to sea, only he must not go beyond his depth. Ferdinand La Salle, the greatest socialist of history, is an example of the pains one man took in order to be a convincing speaker. He used to stand before a long mirror and rehearse, deciding what gestures to use and studying the expression of his face. Some people would laugh at that but it is justified by his success.

Women, as well as men, if they can do effective public work, owe it to the nation to invest some years of their lives in effort to help others, in which they should be associated with some large body of co-workers, and if they do this they must be able to make their ideas known through the wonderful medium of human speech. One answer is generally made to all this. "I don't like it." Well, I doubt if anybody does. It is an acquired taste, this taste for public speaking, at least I believe that to be true except in the greater instances; but remember that only through public work can the great mass be reached. Only the big public machine has money enough to reach them; the public bodies never beg as the smaller groups of philanthropists are obliged to do. On the contrary the public bodies send out the tax-list with the policeman at the back of it, and gather in the sinews of war with which they can carry on their enterprise. A lady who is a leader among the London churches was trying to combat some of the views I have here set forth, and said she believed more in individual effort. She told of two young men who, to her knowledge had adopted an old man and looked after him. But the trouble is, my friends, we have not enough young men to go round at that rate! Two young gentlemen to one old man is in fact a great waste of the raw material—one ought to be enough. I seriously think that what we ought to do is to get those two young men to train themselves to do more than take care of one old man. If they would combine with a few other men they could so change the situation of the old men in London as to add incalculably to the sum of human happiness and progress.

The harvest is so great, the laborers are so few, and the worst of it is the laborers go into the harvest with the rusty old sickle of the past. I confess it is less romantic to go into the harvest with the modern reaping machine, to get accustomed to its jostle and clang, to stoop down and lubricate its wheels to keep its belts and bolts in order; it is unromantic, but it accomplishes incalculably more, and we must be willing to look at this whole subject of our battle for the redemption of men as Von Moltke looked upon the battle-field. He was willing to give up his sword and his plume and sit down to his time-table. I have noticed that after a while people who work on the amateur method in a haphazard way are quite ready to quit. They will tell you how they took hold of a night school, worked there three nights a week teaching the boys to read John Gilpin, but they did not see much result and they gave it over after a little. On the contrary the man and woman who work in philanthropy according to a plan are not likely to quit. The mind loves order and system rather than chaos. It loves principles and facts. They are necessary to it, and it is not according to reason that a person should give up work which yields results. Amateur workers become hopeless and sink into apathy. I confess to you that such content as the minds of people show in the face of such awful misery as London manifests is the saddest thing I know in English life today.

Finally, we ought to approach our work with the idea of learning; to keep our mind always open, ready for the next thing, to be in a teachable spirit. The sight of a beggar on the street ought to suggest to us what causes combined to put him there, and then we should be ready, through organized, expert effort, to do away, according to our power, whether it be great or small, with this misery. Above all, let me plead for the patience that is willing to become skilled through frequent repetition of the same set of thoughts and actions; that love of humanity that will send us to our work with an open hand and a smiling face, that shall make the world a happier place for all whom we may meet.

London, England.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

UNIQUE USES OF AGRICULTURAL PRODUCTS.

The foreign visitor who supposed the sole province of corn was to make pork and beef will have his views broadened, whether or not his artistic sense be quickened, upon entering the Iowa state building. The magnificent dome of the main hall is hung with corn of every color from the fiery red blaze, delight of Hiawatha's dusky maidens, to the pale, "white dent." Grains and grasses cover the columns, and form a beautiful frieze, but the figures in corn husks are unfortunate and had better have been left out.

One of the largest and most desirable grants of space in the Agricultural Building has been made to Missouri. and prominent artists in that state are busy with designs for filling it in a creditable way. There will be one hundred and thirty-four varieties of wheat and one hundred varieties of grasses in the exhibit, says the St. Louis *Republic*. A corn palace enters into the plan, in which will figure stalk, shuck, silk, ear, shelled corn and cob. A pagoda in the center will cover a miniature lake, stocked with fish, and support a shaft of grain surmounted with a globe, upon which the state of Missouri is conspicuous. Other groupings of grain take the shape of a life-size, equestrian figure of General Washington. The Eads bridge, of which St. Louis is justly proud, is worked out in cane and other products of the rich bottom lands of Missouri.

The ladies of Arcola, Ill., have been handling broom-corn in an unusual way, weaving it into a large portiére to hang in the state building. Pith, stalk and brush enter into this work of art, produced in the greatest broom-corn region of the earth.

BONBONS.

The fond faith of every woman, that every man born south of that political equator, "Mason and Dixon's line," is a knight, has been bravely "evidenced" in the manner in which the secretary of the national commission, Colonel Dickinson, a southern man, has measured gallantly up to the standard and informed the members of the House that he had watched this Exposition grow from its embryonic state to its present advanced condition, being familiar with every phase of its evolution. "To me the wonderful and significant thing about it is the part taken by the ladies. No one outside can appreciate the tremendous good that Mrs. Potter Palmer and her colleagues have accomplished. It is the crowning achievement of the sex in this growing nineteenth century. From the World's Fair we date a new epoch in the history of womankind, and posterity will know that American women have created a new and loftier status by their patriotic and intelligent labors for the Exposition." Words could hardly be found to express higher appreciation.

Sweets of another sort will be on exhibition and sale in the chocolate pavilion, modeled after the famous Roman Temple of Vesta. It is one of the most beautiful buildings on the ground; though small, being only fifty-four feet in diameter—its form a perfect circle. Twenty circling pillars lift the dome to a height of fifty-seven feet. Tiles of many hues give this dome the appearance of having coaxed a rainbow to settle upon it, while the broad frieze, girdling the building with scroll-work in colored glass, furnishes setting for eight opalescent windows that are like gems in a coronet. A Boston firm pays the cost of building this exquisite structure for the privilege of selling its "caramels" inside. There will be a delightful reception room for ladies on the second floor.

THE DISTILLERY RULED OUT.

It was rumored that a model distillery would be set up under cover of the agricultural department. Collector of Internal Revenue McMer's attention being called to it, he pronounced the scheme illegal, saying, "We have no authority for making such a grant, and if a still were put up in Jackson Park without our consent, it would be confiscated by the government, and the directors would be made defendants in the preceedings that would be instituted against the person who sought to evade the law." The extremes of the liquor business—the still and the sot —are not to be permitted inside the sacred precincts of the Columbian Exposition.

IN BUTTER.

The Indiana board of lady managers has commissioned Mrs. Caroline Brooks, of Flushing, L. I., to model a heroic statue in butter of one of the goddesses of mythology. Now an order should be placed for an ice-box of corresponding proportions. The heaviest producer of the raw material—the clay for artists in butter—is Lily Flag, flower of the Jersey herd now stabled in Jackson Park. Her output in one year was 1,047 pounds. Little Goldie is close behind, having produced thirty-four pounds in seven days, though not achieving quite as much during the year as her rival.

DUST.

Illinois school children have contributed one thousand dollars to be used in buying books for the Children's Building.

The state board of Rhode Island has given two hundred dollars to the Children's Building.

Fraulein Wely, chairman of the section for women writers, has collected over three hundred volumes, representing the best work of famous women authors of Germany. These are ready for shipment.

The fine arts section of the German women's collection for the Woman's Building contains some rare portraits. Among them is one of Angelika Kauffmann.

Spanish women will make an exhibit in the Woman's Building, the Queen Regent being president of the women's committee. She will be represented here by the Infanta Eulalie, who comes in company with her husband, Prince Antoine.

The first locomotive to be installed in the Transportation Building was "Pioneer," also the first locomotive that ever entered Chicago. It is a crude specimen of the genus Iron-horse, but fired up and went into the grounds by its own steam.

Permission has been given Miss Laura Hayes to sell reproductions of the last nail driven in the Woman's Building.

Chicago, Ill.

"WOULD that the seven millions of young men of the republic were as much attuned in heart to the great work of their mothers and sisters as is this young man. In answer to his naïve question, 'Has a Men's Christian Temperance Union ever been formed?' it occurred to one to send these words: 'Yes, my boy, the Prohibition party.' We are circulating the petition at the ballot-box, and taking the census there of those great hearts dedicated to God and Home and Native Land."

WASHINGTON NOTES.

DEAR UNION SIGNAL:—The Woman's Christian Temperance Union of the District of Columbia has presented the following petition to the Senate:

Believing that the liquors served in the incorporated clubs of this city are debauching and ruining hundreds of our young men, the Woman's Christian Temperance Union of the District of Columbia prayerfully petitions your honorable body to make no exceptions in the liquor license bill of the District favoring said clubs.

The license bill for the District which has recently passed the House and is now before the Senate, provides: "That any duly incorporated club having a license under this act may sell intoxicating liquors to its members at any time till one o'clock a. m.; provided further, however, that any licensed dealer may, with the permission of the excise board, at any *bona fide* entertainment of any society, club or corporation, sell intoxicating liquors between such hours as the board aforesaid may designate in said permit.

The petition is signed by Mrs. S. D. La Fetra, president, and Mrs. Emma F. Shulton, recording secretary. The *Washington Post* of recent date contains an editorial, criticising this action of the union. The editor says:

We make bold to state for the information of the ladies generally that there are clubs and clubs in this district as well as outside of it. It is notorious, of course, that many so-called clubs exist here which were organized for the express purpose of evading the liquor law and the regulations as to Sunday. Their only purpose is to facilitate drinking and gambling. They offer no social or intellectual advantages to their members. Those who join them pay a merely nominal fee—say one dollar for both initiation and annual dues—and the very nature of the surroundings and the equipment amounts to a confession that they are there to game and drink, and for no other possible purpose. That such establishments as these should be exempted from police regulation and surveillance is not to be thought of. They need such surveillance more urgently than the lowest grog-shops in the city. So far the Woman's Christian Temperance Union is distinctly right.

But the petition is sweeping, and therefore misguided. There are other clubs. Such organizations as the Army and Navy, the Metropolitan, the University, the Columbia Athletic and the National Capital Press clubs are as different in all essential respects from those we have previously mentioned as day is from night or good breeding from rowdyism. These are legitimate establishments. They are not conducted for licentious purposes any more than the average citizen's home is.

Notwithstanding the *Post's* opinion the good women of the union intend to continue their fight against Congress favoring clubs, and mass-meetings will be arranged for at which this subject will be most thoroughly discussed.

On Sunday evening, February 19, an interesting temperance meeting was held at the Metropolitan Methodist church to protest against the infamous license bill for the District that has just passed the House and is now before the Senate. The strong denunciations of the speakers were warmly applauded by the large audience, and resolutions were adopted condemning especially the clause which relieves saloon-keepers from the necessity of obtaining every year the consent of a majority of the real estate owners and householders upon both sides of the block before the license can be issued by the district commissioners. The bill was denounced as a measure prepared by the liquor dealers and for the liquor dealers.

The Rev. Dr. Corey presided, and explained that the purpose of the meeting was to oppose an inhuman effort to pass a most iniquitous measure. Representative Morse, of Massachusetts, made the first address, in which he denounced the license system, as he also had done in the House when this bill was under discussion. He said: "As for the argument used by the gentleman from South Carolina (Mr. Hemphill) that this measure will produce income to the government of the District, there would, it seems to me, be about as much statesmanship and as much sense in a proposition to inoculate men with the smallpox and then to lay a tax on coffins in order to raise a revenue, as to undertake to collect revenue by licensing men in this District to carry on the business of making beggars, paupers, lunatics, suicides and murderers. I utterly repudiate any such methods of raising revenue."

Representative Pickler, of South Dakota, spoke next, proclaiming himself essentially and eternally against the saloons. He drew a picture of the fresh and vigorous west, with the vote of women reforming the effete cities of the east. He said he had not voted for the District license bill; he believed in making the traffic obnoxious and wiping it out. He had succeeded in tacking on an amendment by which two citizens could compel the district attorney to prosecute law-breakers by their sworn complaint. He had also proposed to close the saloons on March 4, for in his opinion there was no consistency in making an appropriation of $5,000 to keep order, at the same time throwing open the saloons to create disorder.

Mr. Pickler declared, as he had before done in the House, that "if wine is taken into that pension office to sell or give away it will be an infamous disgrace to the nation." He closed his admirable address by saying that if the church people were in dead earnest in the matter they could close all the saloons before the first of May.

Mr. F. M. Bradley followed with a very practical speech. The Rev. Dr. Corey closed the discussion. He said that he considered the liquor interest the most marvelous, organized despotism in existence, and that there had not been a republican form of government in any city of over fifty thousand inhabitants for ten years. The saloons ruled them. The liquor dealers employed a skilful attorney to write a bill and take it up to Congress. Then the committee sent an invitation to the liquor dealers to come and discuss it.

When this license bill for the district was under discussion in the House, Mr. Pickler, Mr. Morse, Mr. Dingley, of Maine, and Mr. Joseph D. Taylor, of Ohio, attempted to secure amendments that would be favorable to the temperance interests. Mr. Dingley called attention to the fact that the highest penalty which may be inflicted under this law for the first violation is no more than the license fees. He thought that the penalty for selling without license ought to be greater than the license fee.

Representative Long moved to strike out the following language, which appeared in the section of the bill prohibiting the sale of liquor after twelve o'clock. "Provided: That the keeper of any hotel or tavern having a license under this act may sell intoxicating liquors to *bona fide* registered guests in his hotel or tavern at the meals or in the rooms of such guests; and provided further: That any duly incorporated club having a license under this act may sell intoxicating liquor to its members at any time till the hour of one o'clock a. m.; provided further however: That any licensed dealer may, with the permission of the excise board, at any *bona fide* entertainment of any society, club, or corporation, sell intoxicating liquors between such hours as the board aforesaid may designate in said permit."

Mr. Long's amendment was lost, only six voted for it while fifty-six voted against it.

Representative Taylor succeeded in getting an amendment passed which prevents the repeal of the prohibition law for the one-mile limit of the Soldiers' Home.

We are thankful that we have a few members in Congress who consider the temperance interests of the country. But unfortunately so very few they are unable to accomplish much of importance. God speed the day when the majority of our national law-makers may be Prohibitionists.

. . . . . .

The Sunday liquor-law, under which prosecutions for the sale of liquor in the county of Washington have been made since 1867, has been declared null by Judge Kimball.

The question came up in the form of a test case. Frederick Rose, the keeper of a wine house on the Glenwood road, was charged, under the old levy court act of 1867, with violation of a general Sabbath law, in selling intoxicants. The validity of the ordinance of the levy court was questioned on the ground that the act of Congress of 1865, authorizing the levy court to prevent the breaking of the Sabbath did not authorize that court to pass ordinances preventing the commission of any act except those specifically enumerated, or which were of the same character as those so enumerated. That act of Congress merely directed the levy court to pass ordinances for the prevention of the breach of the Sabbath by hunting, gaming, fishing or otherwise. It was contended by the district attorney that the word "otherwise" was broad enough to authorize the levy court to pass ordinances preventing the commission of any act which would constitute a breach of the Sabbath.

Judge Kimball took the matter under a week's consideration, and rendered the decision that the word "otherwise" in the act, refers to acts in the same category as those of hunting, gaming, fishing, and is not general in its effect. The prisoner is therefore discharged. This decision renders null all liquor prosecutions in the county. Rose's place is within the one-mile limit, and it seems he now can sell liquor on Sunday.

Certainly the District of Columbia is in great need of better Sunday laws. The Woman's Christian Temperance Union of the District continues to prosecute its good work along various lines under the worthy president, Mrs. S. D. La Fetra. There have been two new branches of the union organized this winter, one at Brookland, a beautiful suburb of Washington. Mrs. R. R. West, wife of the pastor of the Brookland Baptist church, has been elected president. Another branch society was organized in the Gurley Presbyterian church of Washington, of which Mrs. Mary E. Foxwell was elected president.

The Young Woman's Christian Temperance Union here seems to have received new life and inspiration this year. The young ladies have had some delightful receptions at headquarters on H street. Interesting programs have been rendered at these receptions, and a number of young men have been induced to sign the pledge.

The Calvary Baptist church Y has opened a coffee-house at the end of one of the leading street-car lines to serve coffee to the drivers.

Dr. Mary Wood Allen gave several lectures in Washington this winter which were well attended. The Continental temperance cadets of the Ninth Street Christian church will give an entertainment in the near future which promises much instruction as well as pleasure, Mrs. N. H. Bradley having been for some time very busy drilling the young people. IDA HINMAN.

Washington, D. C.

SOUTH DAKOTA AGAINST RE-SUBMISSION.

DEAR UNION SIGNAL:—South Dakota has won a great victory in the legislature this winter. Numerous bills for re-submission have been presented and the first week of February the house temperance committee reported in favor of a township local option substitute. Intense excitement prevailed. A minority report, signed by three members, for indefinite postponement was presented, and on motion the minority report was substituted for the majority report and adopted by a vote of forty-three to thirty-nine.

The temperance people of the state are jubilant. The state W. C. T. U. has been represented at the capital by Mrs. Anna R. Simmons, vice-president at large, and by the writer.

A number of temperance meetings have been held during the session. Mrs. Simmons gave an able address in the Hall of Representatives on Sunday evening, January 29. Nothing caused the enemy greater anxiety. Hearts were touched, votes were made for the home and a collection of thirty-five dollars was taken at the close for state work.

The enemy is still active, hoping to yet bring about some legislation favorable to the saloon, but we believe right will prevail. Dakota has never yet failed to stand by the home. "Under God the people rule."

MRS. EMMA CRANMER.
Pres. of State W. C. T. U.

Pierre, S. Dak.

WORK OF OUR RAILROAD EVANGELIST.

DEAR UNION SIGNAL:—My heart has been made to rejoice by the receipt of a letter from our dear sister, Jennie Smith, the railroad evangelist, working under the auspices of the W. C. T. U.

For the past few months our sister has been devoting her time and labors mainly among the railroad men, firemen and policemen in Colorado, Nebraska, Kansas and other frontier states. In defiance of the storms that have so generally prevailed, this indefatigable Christian worker has, in the face of blizzards and snow storms, continued her work, and held on an average *two meetings every day* since she left her mountain home in Maryland in September.

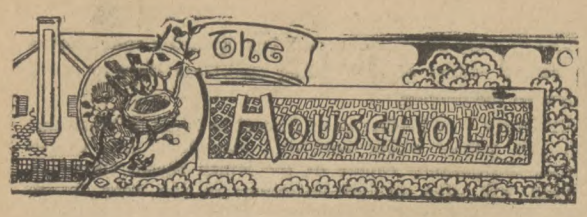
Many of these meetings were held in round-houses, firemen's halls and police headquarters, places where the "gospel" was for the first time proclaimed. Jennie Smith writes me that the spirit of the Lord has been manifested in a remarkable degree in her meetings, and that nearly *three hundred have been hopefully converted.* Among this number were drunkards and gamblers, snatched as "brands from the burning" and by Divine grace made new "creatures in Christ Jesus." Instances are given of some of these reformed men now devoting their time exclusively among their former associates, leading them to give up the service of Satan, and take Christ as their leader.

The superintendent of the Santa Fe shops at Argentine on one occasion gave his men an extra half-hour at noon in order that they might come to Jennie's meeting. Over one hundred attended, and some of these were led to Christ.

One man was asked by a young convert to attend a railroad meeting. His reply was, "No! I am too deeply steeped in sin," but the reformed man would not give up his associate, and insisted on his coming to Jennie's meeting. He went and was converted. At a subsequent meeting this man rose (when asked to tell his experience) and with tears streaming down his face said: "Boys, I've done about everything a wicked man could do; I've squandered my money for rum and neglected my wife and children. I've been railroading thirty-five years and during all that time I've been drinking. Last Sunday as I was going up Union avenue, stopping on the way at almost every saloon, one of my reformed friends met me and asked me to go with him to Jennie Smith's meeting at the hall. I was just about full enough to be ready to go anywhere I was asked, and so I went with 'Bob' to the meeting. I was attracted by the singing and interested in the earnest way Miss Jennie presented the truth; it touched my heart; it was the first meeting I had attended in twenty-nine years; my mind was carried back to my boyhood; I recalled the time when my mother gave me this Bible (holding up one) and when she uttered her last prayer for me, and as she bade me 'good-by' laid her hand upon my head and made me promise to be a good boy; it seems to me that I can even now feel the presence of that sainted mother, long since in Heaven. I am too full to say more to-night, but before I sit down I want to tell you that God has for Christ's sake forgiven my sins. I have signed the pledge, and am resolved, God helping me, that henceforth I will live a Christian life. And now I tell you, boys, that if I had all the wealth there is in Kansas City, I would not exchange it for my interest in the Lord Jesus Christ."

The above items I have gleaned from various editorial notices, contained in papers published in places where Miss Jennie has held her meetings. In conclusion let me add, that while our sister has given special attention to work among "railroad men" and laboring classes, she has not entirely neglected others. She has also distributed over three thousand "white buttons" bearing the insignia R. R. T. A. to men who have joined the "Railroad Temperance Association." These buttons are paid for by one of the governors of a western state, who has given two thousand dollars for that object. They are given only to reformed drinkers. H. H. SMITH.

Washington, D. C.



A HEART REFRAIN.

BY MRS. C. D. H. THOMPSON.

How can we mourn?
How dare we wear and fret so sore,
When those we love touch other shore,
And weep forlorn—
How can we mourn?

If we could know
The loves they've gained up there, our love
So true would bid us rise above
Such bitter woe—
If we could know.

If we could hear
The songs they sing, our own sad heart
Would catch the strain, and lose the smart
Of sob and tear—
If we could hear.

If we could know
Their joy in hopes at last fulfilled,
And peace that comes from heart-aches stilled,
We'd fret not so—
If we could know.

And if we knew
To go away meant sweet release
From cross and care, meant joy and peace—
How should we do—
If we but knew?

Longmont, Col.

FRED'S ESCAPE.

A Story for Young Mothers.

BY M. L. SHEERMAN.

Mrs. Lawson is a loving wife, a true mother and a warm-hearted friend. A motherless girl, she grew up where dancing and card playing were the only pleasures she shared with people who did not consider wine or beer "drink."

She frequently saw the guests of her guardian foolishly "funny." By their standard no one was drunk who could walk or talk straight. She did not choose her surroundings. What child does? To her violence was the only sure indication of reprehensible drunkenness. By her standard she was a temperance woman. Her husband, a man of large brain and warm heart held similar ideas.

Fred, the son, was a handsome boy of good temper and more than ordinary ability. They boarded at a good house in a pleasant part of Chicago. Mrs. Lawson had many friends among the boarders, because in the most unconventional way she made the parlor cheerful with dancing and card playing—in which all could participate—her husband being always present, and her son at her side.

The young gentlemen in the parlor frequently supplied beer or wine to the entertainment, and Fred commonly regretted to go to bed when they all seemed to feel the best and said the funniest things. Fred's aunt sometimes came into the parlor but never said much. Fred knew with some dislike that she was a Prohibitionist, yet was fond of her when she helped him in lessons and read "Uncle Remus," with his cute advice to boys. The card-playing increased until it ran into Sunday. Fred enjoyed the funny things the young men said when he came in from Sunday-school; he felt as if he had missed a great deal in going to church.

One Sunday some visitors came to spend the afternoon. When Aunt Louise returned from church she was surprised to see both cards and wine on the table.

"Why, Aunt Louise, you do not call wine 'drink,' do you?"

"It is for me," said Miss Louise, who went directly to her room where she sat thinking about it until she heard a noise of scuffling. She stepped to her door and saw in the lower hall a tall, strong man with his coat off, raging as only an insanely drunken man can. Others were standing near; they said:

"Do not go down. The way he is now he will shoot a woman as quick as a man. Listen!"

The madman called to Mrs. Lawson to open the door. He threw his weight against it until the hinges creaked; he shouted, "I will give you until I count three. One—two—three." There was a crash, a flash and silence.

Miss Louise went down to her niece's door, rapped and entered, to find two or three excited men and as many frightened women. Mrs. Lawson had Fred in her arms. Three feet from the floor in the door-panel was a bullet-hole; through the center of Fred's pillow was another, and a pale girl showed the spent bullet that had lodged in her sleeve.

Then came broken explanations to which Miss Louise added some remarks on prohibition; several gave hearty assent, the first she had heard from that company. The visitors had kept Mrs. Lawson out of the house parlor. The young men there had found it dull and had gone to a billiard parlor for a "quiet game." Mr. Hand and his roommate, "Rod," with "a friend," came in about eleven o'clock. Mr. Rod's report was that "Hand went to drinking whisky 'straight.'" He said this so severely that all understood that he never did that, however much wine or beer he took crooked. Mr. Rod had been with Mr. Hand all the time; knew how many he had treated and how much money he had spent; but here the "friend" was obliged to take up the story. In their room Mr. Hand demanded that Rod should give up something in his pocket. Rod, who was much confused, did not comply. Mr. Hand sprang upon him—"in fun"—and fairly thrashed the floor with his small friend, pounding his face so fiercely and so swiftly that there was no chance for self-defense.

The "friend" ran to Mr. Lawson for help. He came up quickly, took Mr. Rod from Mr. Hand and went back to his room, having received several hard blows himself.

A policeman was summoned. He came very reluctantly and went away growling. He had interviewed Mr. Hand at the door of his room, pistol in hand, but had been assured to his satisfaction that everything was quiet. Each had told his story and the company was about to disperse when a second report rang through the house. Mr. Hand was again stamping from room to room, calling out the names of the nice young men with whom he had spent so much time at "quiet games" and "harmless drinks."

Mr. Lawson raised the street window. Fred cried out, "Papa must not leave us," but his father had already flung himself out on the ledge of the second story; he hung from the door capping, dropped to the outer stair, and was gone, to return in time with two officers and a neighbor.

The officers were enveloped in incredulity and abounded in judicial reproofs to the women for getting "excited." They could not see the bullet-hole until Miss Louise put her finger into it. At last when the perforated pillow, torn mattress and the bullet itself were exhibited, and they had coldly stared at Mrs. Lawson holding the quivering Fred, they declared that they could not go up to arrest the men unless some of these should go to his room with them, and then to the station and prefer charges. All these demands were finally satisfied. Mr. Hand came down stairs with his pistol in his hand, quite offended that Mr. Lawson (whom he had tried to shoot for rescuing his friend) had not waited to walk down with them.

Why describe the farce of justice? Mr. Hand "passed a twenty" into the hands of the officers that night; he came back next morning, bringing his revolver, and undertook to make genial apologies to all. Every one conceded that he would not have done so if he had been himself. But Mr. Lawson would not receive these apologies, and said he or Mr. Hand would change houses; so Mr. Hand left, and the course of life went on just as it had before—wine, beer, cards.

Aunt Louise tried to show that Mr. Hand did no more than the others; that difference of temperament and greater generosity in treating had made him more dangerous, but those who were most like him resented this comparison. "A man who knows that he has such a temperament has no business to drink," was the answer of even Mrs. Lawson, though she added: "Now, Freddie, mamma knows that since you have had such a narrow escape you will never, never drink," yet she sips wine and beer in his presence.

The mass of self-styled temperance people who sit in condemnation against prohibition are all represented in this true story. None of these people are of the lower class; they are intelligent, respectable and refined, but they do not believe in "extremes." We may not run from them, nor bestow epithets. We *must* live with, bear with, and pray for these who hinder us, help the enemy and destroy themselves.

Mrs. Lawson often speaks of Fred's "escape." Aunt Louise secretly sighs, and questions if he has escaped.

Chicago, Ill.

BIBLE CLASS LESSON.

BY SARAH B. COOPER.

[A very large Bible class assembles every week in the First Congregational church of San Francisco, to listen to Mrs. Sarah B. Cooper's exposition of the lesson of the day. This class is composed of intelligent men and women of all denominations. One secret of the great interest in this notable Bible class is the freedom of discussion. Mrs. Cooper believes in the Socratic method of teaching, and all sorts of questions are propounded, which the teacher answers with wonderful clearness, tact and skill. —EDS.]

A recent lesson was on the Rebuilding of the Wall of Jerusalem, Nehemiah 4. Those who engage in any good work, must expect discouragements. It is from united effort, diligence and persistency that success is won. Earnestness and enthusiasm are two great factors in any successful life. The builders of the wall worked with a trowel in one hand and a sword in the other. Christ said: "I am not come to send peace on the earth, but a sword." Wherever there are great evils to overcome, the sword must first do its work. First pure, then peaceable. Enemies occasion great loss of power and expenditure of resources, but they challenge the greatest heroisms on the part of those who stand for the right.

Why is it that great causes for the glory of God and the good of man must go through such conflict? Conflict is the law of life. It is the oak in open field, with elements in full force upon it, that is fitted for the foundation of a great ship. The heroes of earth must stand in open field. They must work with weapons of offence and defence. For successful battle veterans are needed, not raw recruits.

Nehemiah's prayers were not answered according to his requests. Our own prayers often seem to go unheeded, but no true prayer ever failed of its response. The end of all true prayer is to bring the soul into an attitude of perfect submission: "Not as I will, but as thou wilt." Only let the soul get hold of the great regnant fact, that God has a plan for humanity, that the heavens are not passionless, that there is a Great Beating Heart of Love ever near us, and we can suffer and wait.

The great fact of this universe is the personality of God. Let the heart once get tight hold of the fact of God's never-failing love and care; of His unflagging tenderness; of His eternal wisdom and guidance, and the sou can cry out even in the midst of bitter tears and anguish, "Though he slay me yet will I trust in him." The first and most obvious use of sorrow is to remind of God. When the deeps of the nature are stirred, the cry of the soul is religious—it turns for help to the Rock that is higher than itself.

No great enterprise has ever succeeded without self-sacrifice and enthusiasm; for instance, the great temperance work, which has come up out of much tribulation, and is going onward to victory. Whoever would lead a great reform must allow for the weakness of human nature. Nehemiah put the greatest strength at the weakest points. This was wise. A chain is no stronger than its weakest link.

The closing portion of the lesson was full of beauty and suggestion. In all the great campaigns and movements of earth, the real struggle is between certain moral and spiritual forces. We hear of bayonets that think. But the bayonets that both think and pray are invincible. The true substance of any army is the spirit that pervades it. The substance of a nation is its spiritual substance. It is to be noted that Nehemiah counselled them to work as well as to pray. The two are forever inseparably connected. "We labored in the work," says the prophet—not "we debated and argued and discussed," —but "we labored in the work." They had an objective point. There was a personal consecration to a great end. There are some who always see lions in the way. But a heroic leader who says "Come!" can rally even the faint-hearted. All successful leaders say, "Come," they never say, "Go ahead." See what one enthusiastic, inspired and persistent leader may accomplish. One, with God, is a majority.

San Francisco, Cal.

FOR MOTHERS.

The following are some resolutions made by an earnest Christian mother. Would that every mother in the land would copy them, and read and think of them every day:

Resolved, That the first duty of the day performed by me shall be prayer to God, especially for strength and wisdom to properly instruct, guide and govern my child.

Resolved, That I will never permit my child to wilfully disobey me, or treat me with disrespect.

Resolved, That I will earnestly strive never to act from an impulse of passion or resentment, but will endeavor to preserve my judgment cool and my feelings calm, that I may clearly see and truly perform my duty to my child.

Resolved, That I will devote a certain portion of my time each day to self-instruction, in order to be able to properly instruct my child.

Resolved, That I will watch over my own temper at all times, cultivate a habit of cheerfulness, and interest myself in the little matters of my child, that I may thereby gain his love.

Resolved, That I will devote my time especially to those pursuits which will increase the comfort and happiness of my home and forward the best interests of my child.

Resolved, That I will study the health of my child, reading on the subject and asking the advice of those who are more experienced than myself.

Resolved, That I will not yield to discouragements from failure, but will persevere, putting faith in the promise of God to all those who earnestly and faithfully strive to do their duty.—*Selected.*

LOVE ONE ANOTHER.

Children, do you love each other?
Are you ever kind and true?
Do you always do to others
As you'd have them do to you?
Are you gentle to each other?
Are you careful, day by day,
Not to give offence by actions,
Nor by anything you say?

Little children, love each other—
Never give another pain;
If your brother speak in anger,
Answer not in wrath again.
Be not selfish to each other;
Never spoil another's rest;
Strive to make each other happy,
And you will yourselves be blest.

—*Selected.*

HOW THEY DID IT.

BY ADA M. MELVILLE.

"Marion Burt?"

"Present!"

"Annie Chester?"

"Present!"

"Horton Durham?"

"Present!"

And so on down the list until every name in the Creston L. T. L. had been called. A goodly company it was, made up of bright-faced children, who were glad to leave marbles and skipping-ropes for awhile to talk about their share in the great temperance work.

"What were we to talk about to-day?" asked their leader, Miss Edgeworth.

"About 'what next?'" answered a chorus of voices.

"Right. And how many have been thinking hard what we can do next to help drive King Alcohol away from the world?"

Up went twenty eager hands.

"Well, Annie, what do you think?" Annie was afraid of her own voice sometimes, and she answered timidly, "We might get more pledges signed."

"Yes, but we try to do that all the time. That is one part of our work we never mean to stop. Who can suggest something else?"

"We've done everything!" wailed one little lad, who was very fond of new undertakings, but very apt to get tired of things after a trial or two.

"Oh, no, not *everything*, Tommie; just a very few things. Now, I have an idea. Shall I tell it?"

"Yes! Yes!"

"Well, then how many know what the World's W. C. T. U. is?"

"Isn't it all the W. C. T. U's put together?" asked Tommie, who had brightened up now that something new was afoot.

"Yes, you are quite right, Tommie. And how many have heard about Self-denial Week?"

Only one hand was up this time.

"Tell us about it, Ellie."

"It's a week when all the W. C. T. U. people are going to get along without something and save the money."

"That is it. Everyone who loves the work the white ribbon stands for is asked to deny herself something during that one week, that the money saved in this way may go to help our dear cause. And I thought we might help. I am sure they will be glad to let the children in."

"We can help heaps," exclaimed Horton.

Then they talked it all over together. There was yet one week before Self-denial Week, and they would have plenty of time to think.

"Can't we begin now?" asked Tommy, but Miss Edgeworth thought it would be a good lesson in self-denial and patience for the boy to learn to wait well.

"I'd rather *earn* mine," said Marion Burt, who had very nimble fingers, which, though they were small, could fashion many a dainty bit of fancy work. "But the money must be saved by self-denial," and Miss Edgeworth explained what that meant. Their society only met once in two weeks, and at the next meeting they were to bring the money they had that their leader might send it to the National W. C. T. U. treasurer.

Twenty such earnest little people were surely never seen anywhere before, as this twenty in Creston, who were going to help the World's W. C. T. U.

On the day that ended Self-denial week the Legion met, and five times twenty rosy fingers and thumbs were tightly clasped over the precious money. They were to give it to Miss Edgeworth, and no one else was to know how much or how little each one had contributed.

But each one might tell how they had denied themselves. After the singing and a prayer in which Miss Edgeworth asked the Heavenly Father to bless the offering brought that day, the talking began.

"Annie, we will begin with you. How did you save your money?"

"I was going to buy a new skipping rope and a nice ball—"

"But you made the old ones do? Brave girlie! And you have had as much fun as ever?"

"Yes, ma'am," and the bright face she wore proved her words.

"Marion, what have you to tell us?"

"I don't know just what I went without; candy and things. I saved the money papa gives me to do what I like with. I never saved any before, but I brought it all."

"Was it hard work to keep it?"

Marion nodded. "Yes, hard."

"But you are glad now?"

"Oh, yes. Guess I'll do it again, sometime."

"Well, Tommie, you have a story, I am sure. Out with it!"

"I couldn't save any 'cause there wasn't any chance to." (Tommie's home was a very poor one where they never had any more, and often not as much, as they needed.) "But I got a job at running errands and brought the money."

"Another brave soldier. I knew my boys and girls would find out how to deny themselves. Ellie, have you something to tell us? No? Not now? Well, never mind. Ellie has brought some money, and we know she did her best—Ellie always does. Horton, we will listen to you."

Horton's eyes were shining but his face was very red as he told his little story: "Sister said if I'd eat more bread and not so much pie and cake and candy, she'd give me some money—and I didn't eat any—only—twice."

"You did well, my boy, and another time you will do better."

Each one had a different story and all were interesting. At the close of them, Annie Chester asked, "May we send some of our money somewhere else?"

"Where do you want to send it, dear?" asked Miss Edgeworth.

"To Miss Gordon, for the Willard fountain."

"Suppose you tell us about it. Perhaps some of us do not know of it."

So Annie told about the fountain which is to be placed first in front of the Children's Building at the World's Fair, and afterwards on one of Chicago's streets, where thirsty men and women and children, horses and dogs, can get cool water on the hot days. Ten cents each from temperance children all over the world will pay for the fountain and the names of the little contributors are to be enrolled in the Temperance Temple.

There was a great deal of talk about this, and while the children were talking, Miss Edgeworth counted the money they had given her.

"How much do you think we have, children? Just four dollars. Now, if we each send a dime out of this to Miss Gordon for the fountain, how much would that be in all?"

"Two dollars."

"And that is exactly half of what we have now. Let us vote on it."

They voted unanimously to send two dollars to Miss Gordon, at Evanston, Ill., for the children's fountain and two dollars to the National W. C. T. U. treasurer at The Temple, Chicago, for the self-denial fund.

Miss Edgeworth sent a letter herself to each place, and in each one she told this little story:

"But the coin that shines the brightest is that given by little Ellie Foster. Her parents are both dead and she lives with a family who give her her clothes and board in return for all the work they can make her do. Her baby brother has been adopted by some people in the country and once a month Ellie goes to see him 'stageing' it all the way. She has to earn her money for stage fare as best she can. She is a very earnest little Legioner and when she related the story to me said, even while the tears stood in her eyes: 'Bennie is too little to miss me and I thought maybe God could do something with the money if I gave it to Him and staid home this month.'"

But Miss Edgeworth did not tell how, a week later she denied herself a long-promised day's rest and went with Ellie to see the baby brother, not only paying the fare, but making the little temperance girl's heart rejoice because of a long, happy day with the two she loved best in all the world—her brother and her teacher.

I believe if that L. T. L. ever grows up to be a W. C. T. U., King Alcohol will tremble on his throne.

Chicago, Ill.

QUEEN VICTORIA has forty grandchildren and a generous supply of great-grandchildren.

DEAR BOYS AND GIRLS:—Did you ever give up anything that you wanted very badly in order that some one else might be benefited? That was being generous, for generosity consists, in not merely giving a part of our plentiful supply but in denying ourselves for the good of others. Self-denial it is sometimes called, and we are never truly *generous* when we give unless we do without something for ourselves.

Now the big temperance family to which we all belong is going to have a Self-denial party to which we are invited, April 3–10. To join the company, we are asked to deny ourselves something during that week. It may be candy or peanuts, car-rides or something we have thought very necessary, and instead of spending the money for these, we will send it to the National treasurer of the W. C. T. U., at the Temperance Temple in Chicago for the self-denial fund. In this way we will help to "wreathe the white ribbon around the world," and ring in the better times. Write and tell the Cozy Corner about your part in it.

Yours for temperance in every land,

Aunt Jane

COZY CORNER LETTERS.

In reading the Cozy Corner, I failed to see a letter from Idaho, so thought I would write. The Washingtoniar society was organized in April, 1840, by six men in a Baltimore drinking club who pledged themselves not to drink any spirits, wine or cider and called their organization the Washingtonian Temperance Society. I will try and send a dime to the children's fountain in Chicago, as every little helps. IRWIN PIERSON.

Albion, Idaho.

Thank you for the facts about the beginning of the Washingtonian society, Irwin. Who will tell us about its work?

I am a boy seven years old with a figure two on the right side of the figure seven and I weigh eighty pounds with a figure one just before the eight. My name is Isaac, the son of David. If you will please let me into your Cozy Corner I will try and be good and once in a while will write a short letter which you can drop in the waste basket if it is not fit to publish and I may also send some puzzles occasionally. ISAAC.

Scottsburg, Ill.

This dear old friend is a welcome addition to our circle.

Mamma takes THE UNION SIGNAL. Sister Ethel takes *The Young Crusader*. We like both papers very much. Mamma has sent for a mite-box which we intend to fill for the Temple. I am a prohibition girl, eight years old. IDA P. WINETEER.

Bell Plain, Ill.

Fill up the mite-boxes, children, for in this way you are surely helping to build up the temperance cause.

I am a member of Co. A., L. T. L., Lehigh division. The meetings are very interesting which are held every week. We use the Lesson Manual and we have readings and speaking by the scholars. We have blackboard lessons and motion drills given by one of the officers.

Allentown, Pa. SADIE SHOENER.

Much good will be done by such a loving and willing little worker.

SOFT-SHELLED NUTS.

161.

CHARADE.

Oh, men of all parties, we *first* to you come,
And help overthrow this monster of rum.
You say we are crazy, but *two* may we fear
When whisky is killing our children so dear.
Of all of the leaders that our party boasts,
he *whole* was the captain of '92's hosts.

SOLON.

162.

I am composed of sixteen letters.
My 1, 3, 8 and 14 is an animal.
My 13, 11 and 12 is a drink.
My 9, 2 and 6 is what blind people can't do.
My 7, 4, 15, 16 and 5 is opposite to right.
My 10 is a consonant.
My whole is the name of a hero.

OSCAR L. EASTBURN.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, La Salle St., Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED FEBRUARY 16.

153. CroW; HahA; EelS; RasH; RakI; YawN; ThuG; RooT; EchO; EveN. CHERRY-TREE, WASHINGTON.

154. Washington's Birthday.

155. W-ant, A-vow, S-top, H-ale, I-sis, N-eat, G-own, T-ear, O-men, N-ear. WASHINGTON.

Correct answers: Edith May Darlington; Helen R. Hendrix; Bettie S. Hutchins; Olive Light.

The Union Signal AND WORLD'S WHITE RIBBON.

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I thought it good to shew the signs and wonders that the high God hath wrought toward me.—Dan. 4:3.

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SELF-DENIAL WEEK, APRIL 3-10.

Each white ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's W. C. T. U., sending the same, through the authorized channels, to the treasurer of her nation, asking her to send it to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

GOD'S HIGHWAY OF EXODUS.

Let us gratefully consider what the temperance cause is doing for women. It is leading us outside the hedges of a narrow sectarianism. Going into the streets to pray meant going beyond denominational walls and clasping hands with all who love our Lord Jesus Christ in such sincerity as leads them to "rescue the perishing." This temperance work is also revealing to us the absurdity of always standing below the cataract to grasp, often vainly, for those who have made the fearful plunge, instead of stationing guards above it to keep the ignorant and unwary from falling in. It has taught us also that, as God has given us eyes which can look up and around, but not within ourselves, the most healthful Christian life is one that gazes lovingly into the face of Christ and helpfully around upon humanity, instead of tiring itself out with morbid introspection. Slowly we are discovering, with happiness that mocketh speech, that this fight against home's bitterest enemy is God's highway of the exodus for half the race.

Wonderful indeed are the orderings of heaven by which to-day in thousands of communities our unions are the nucleus of such study as women of the church and home never before gave to the structure of the human body and God's health decalogue written therein. Think what it means for her who is priestess of the cradle to follow lines of work and study which keep steadily before her thought the fact that the body is sacred, and that the rules of its well-being are religious, inasmuch as they are the ritual of the temple of the Holy Ghost written in natural law.

The mediæval monastery taught men to despise the body; the modern home will teach them to reverence and ennoble it by sedulously cultivated habits of pure living. Steadily cherishing this thought, our temperance women will go beyond the study of the pitiful effects of the alcohol and nicotine habits upon their sons, to the closely-related topics of diet, dress, cleanliness, ventilation and exercise, as helps or hindrances, not to their sons only, but to the best development of themselves. Indeed, we have heard more than one of them say already that she never drank a cup of water, partook of food, or provided for the ventilation of her sleeping-room as a religious act until this temperance work had wrought into her thinking and her conscience this reverent appreciation of God's other revelation written in our members. Dressmakers and shoe merchants are receiving instructions for more generous measurements and sizes than formerly from temperance women, and a simpler style of diet and adorning is among the reflex influences upon the home, for which we thank God and take courage. As the work goes on and our study of these solemn and beautiful truths of God grows deeper, the dense ignorance and heart-breaking indifference of both men and women to the laws that govern that incomparable sacrament, the genesis of an immortal spirit, will be slowly overcome.

Dr. Richardson says this whole subject of inherited tendencies waits, and will go on waiting, till women take it up. But they will do so as one reflex of our work; and when its sacred laws are understood, taught and obeyed, we shall see the banished pair returning to the Eden early lost, and our sorrowful race, so long defiled, shall come back to its Father and its God. Verily, if those close-clasped hands had never parted company our poor old world had been a happier place to-day. It is not good for man to be alone. In college, camp and court his deterioration is the patent obstacle against which even our Christian civilization contends in vain.

Until we get the stereoscopic view from the different angles of vision which man's eye and woman's furnish, government will remain the Chinese picture that it is, without the vividness and perspective of truth. We are learning that our work is not along the line of the woman question merely, but the deeper, higher, and far more sacred human question. The laws of heredity and six thousand years of education have developed in woman the instinct of speech and the faculty of government. She has always been chief legislator in the little principality of home, and no queen ever had subjects more loving or more loyal. The scientific method and the teachings of the gospel (invariably harmonious when both are reverently studied) have ever favored the exercise of these two predominant gifts of what will always be "the gentler sex." Literature was the first field open to us, then co-education, then occupation, then—in the widest sense—philanthropy. Prejudice predicted failure in each, but was mistaken. Conservatism prophesied the loss of womanly character and deportment as the too costly price of preferment in all, but its fears have not been realized.

Ere long the Christian womanhood of our country will come to church and state, earnestly asking that, for the highest good of each, woman's full power of speech and legislation shall be exercised in both. The masses who drink and sell intoxicants are not reached by the usual means of grace; but two-thirds of Christ's church are women, whose persuasive voices will be a reinforcement quite indispensable to the evangelizing agencies of the more hopeful future. A horde of ignorant voters, committed to the rum power, fastens the dram-shops like a leech on our communities; but let the Republic take notice that our unions are training an army to offset this horde, one which will be the only army of voters specifically educated to their duty which has ever yet come up to the help of the Lord against the mighty. For slowly but surely the reflex influence of this mighty reform, born in the church and nurtured at the Crusade altars, is educating women to the level of two most solemn and ominous ideas: 1. That they ought to vote. 2. That they ought to vote against grog-shops. The present generation will not pass away until in many of the states this shall all be fulfilled, and then, America, beloved mother of thrice grateful daughters, thou shalt find rallying to thy defence and routing the grimy hosts that reel about thee now, an army of voters which absenteeism will not decimate and money cannot buy. Under the influence of our societies may be safely tried the great experiment that agitates the age, and which upon the world's arena most of us have feared.

When we desire this "home protection" weapon, American manhood will place it in our hands. These benign changes will not come suddenly, but as the result of a profound change in the convictions of the thoughtful and conscientious, followed by such a remoulding of public sentiment as this class always brings about when once aroused. First of all, the best and truest men must be convinced that womanliness can never be legislated out of being, but that as it has survived the days when women wove and spun, picked their own geese and did their own dyeing; as it has borne bravely up amid the crash of old theories concerning how much a woman might know, and how little she might do, womanliness is likely to prove the grandest recorded instance of the survival of the fittest, based upon natural law.

Among the reflex influences by which this temperance work has broadened our outlook and enriched our hopes, we must speak of the sweet and tender lesson of white-ribbon homes to those of us who "go about." We have learned how such solemn vicissitudes as come into the lives of women only help to confirm their faith in the world invisible. The breath of eternity falls on their foreheads like baptismal dew in those hours of unutterable pain and danger when a little child is born. Their steps lie along the borderland of this closely-curtained world,

"And palpitates the veil between,
With breathings almost heard."

Into their eyes fall the first mystic glances of innocent and trusting souls. Tender little hands folded in prayer and winsome voices saying,

"Gentle Jesus, meek and mild,
Look upon a little child,"

have done more than all traditional restraints to keep motherly hearts loving and unworldly. Always this will be so; always from manhood's more exterior view of life's significance, women are separated by the deepest and most sacred experiences which human hearts may know. That anchor holds. But God has given the mother-heart for purposes of wider blessing to humanity than it has dreamed as yet. Let us go gently forward until that loving, faithful heart shall be enthroned in the places of power; until the queens of home are queens indeed.

And best of all, the hand of Him whose gospel has lifted us up into these heavenly places in Christ Jesus; of Him who was a brother to the Marys, and who, in His hour of mortal agony, did not forget His mother—that pierced hand points out the way.

W. C. T. U. RED LETTER DAYS.

The World's and National W. C. T. U. having set apart certain days of the year as worthy of special observance, we hereby call attention to them, noting briefly the reason for and the advantage in their observance by the W. C. T. U. The manner of the observance must of course depend upon local circumstances and surroundings.

Among the red-letter days of our calendar we find three which we celebrate in common with all American citizens—Washington's Birthday, Inauguration Day, and the Fourth of July. We suggest that our unions take advantage of these days of national prominence to get in some distinctive W. C. T. U. work. Let us "lend our influence" as far as we may in directing the trend of public thought and action upon all occasions of national interest.

The special W. C. T. U. days are as follows:

ANNIVERSARY DAY. Every union is asked to commemorate its own birthday. A review of its work, presented by the superintendents of the different departments represented, combined with a praise service, is always fitting upon this occasion, and tends to awaken new zeal among the workers. If the exercises can be public they may serve, further, to enlist the sympathies of outsiders and to increase the general good will of the people toward our organization, at the same time furnishing excellent opportunity for adding to the list of members.

SABBATH OBSERVANCE DAY. The first Sunday in April is to be "observed by public services in the interest of the American Sabbath." As an organization the W. C. T. U. stands with the evangelical churches in upholding the sanctity of the Christian Sabbath, and in emphasizing the benign influences of a rigid observance of this day upon the human soul and body. In view of the recent victory for the Christian rest day in America, it seems fitting that the churches and the W. C. T. U. should, in the services of Sunday, April 2, unite hearts and voices in special praise and thanksgiving. Falling, as this red-letter day does this year, upon Easter Sunday, it is more than ever appropriate for the Christian world to consider and promulgate the claims of the first day of the week in the light of gospel teaching. Special effort must be made to impress upon the minds of the young—our coming citizens—the sacredness of the Sabbath and the dangers involved in its desecration.

SELF-DENIAL WEEK, April 3-10. A faithful observance of the week of denial would bring about a general uplift all along the lines, while the work carried forward by means of the funds thus contributed would be blessed by a mighty outpouring of the spirit. We believe our women are more fully aroused to the fitness and to the far-reaching consequences of a periodic, united effort by which they may throw kindly thought and helping hands round the world. Therefore we look for great results from seed sown during the approaching period of self-denial. Who can say what the harvest shall be in this year of '93, laden as it is with unusual opportunities for seed sowing?

FLOWER MISSION DAY, June 9. The birthday of our universally beloved and lamented Jennie Casseday, originator of the flower mission work, to be observed as doubtless all unions are aware, "by sending flowers with

text-cards to prisons, jails, hospitals and almshouses, and to the poor and the sick everywhere." The day will this year partake of the nature of a memorial. We shall gather the pure and fragrant blossoms in affectionate remembrance of the gentle life which has so recently passed from earthly sight; a life physically helpless, but oh, how spiritually helpful! When the holy influence which radiated from that sick bed in Louisville, Ky., reached out and drew within its sphere the heart and brain of Frances Willard it breathed the loving thought of a Christ-like character into American womanhood, and the result is that wherever the W. C. T. U. message is carried the power of that influence is felt. The sweet spirit of Jennie Casseday follows the white ribbon round the earth, and her name is known and loved the world over.

World's W. C. T. U. Day, September 22. "The birthday of Mary Clement Leavitt, our first round-the-world missionary, and observed as World's W. C. T. U. thank-offering day." It is suggested that every local union wherever practicable, hold a public meeting in the interest of international W. C. T. U. work. Give in a bright, crisp manner some history of the work of our round-the-world missionaries, of their faith and courage, and of the abundant blessings which have attended their labors in behalf of God and Home and Humanity. The story of Miss West's visit to Japan, with the touching circumstances of her death in that far-off land, cannot fail to stir the hearts of the people, while an account of the rapid increase of W. C. T. U. forces in other lands than ours will open their eyes to the versatile and practical nature of W. C. T. U. effort, and perhaps open their purses also.

Membership Crusade Day and Children's Harvest Home, September 28. "The birthday of Frances E. Willard, President of the World's and National W. C. T. U." Of course all loyal unions will not fail to celebrate this doubly honored red-letter day. Any form of observance in which children participate is sure to enlist the coöperation of parents. And it is desirable for many reasons that this day be made of wide-awake interest to the little folks. We would have the name of our organization and of Frances Willard, household words in every land; we would have that of our beloved leader enshrined in the hearts of our embryo citizens side by side with those of George Washington and Abraham Lincoln as one of this country's greatest patriots; one who is serving the present age in as needed and as intrepid a manner as those heroes served theirs; one who, leading others by precept and example to do and to dare, has earned the right to be called the saviour of her country. We regard Mother Thompson as the Washington and Frances Willard as the Lincoln of the white-ribbon reform.

Day of Prayer, October 31. "For the work and workers, and for unity of spirit in the National convention." It needs no words of ours to intensify the consciousness in the hearts of all W. C. T. U. women of the power of prayer. The organization is proverbially a praying band and itself stands a monument to answered prayer. What mountains have been removed, what victories gained through the united petition of consecrated motherhood!

Considering the number of religious and political creeds represented by the W. C. T. U., our National conventions have been marvels of harmony, due, we do not hesitate to say, to the fervent devotional spirit which always pervades these assemblies. As we meet in the special prayer service of this red-letter day let us remember that we have abundant reason to come boldly to the throne of grace. The experience of "them Rock of Ages women" is that the more they ask for the more they get.

Peace Day, December 18. "Observed in the interests of peace and national and individual arbitration." A day upon which white-ribboners the world over are urged to join hands in promoting brotherly love and good will among all the nations. "Blessed are the peacemakers." If the World's Convention had done nothing more than inaugurate the observance of an international Peace day it would have accomplished great things. The presentation of this subject tends to practical application of the principles of arbitration, and must result in a wonderful impetus in all lines of Christian effort. It is preëminently the province of Christian womanhood to lead the world to a higher standpoint upon this question—a standpoint more in harmony with the teachings of the gospel.

Crusade Day, December 23. "The anniversary of the going forth of the Crusade Band at Hillsboro, Ohio, 1873." This going forth and the consequent rise of the W. C. T. U. power is classed in history as one of the greatest events of the nineteenth century. It is well that once a year at least we relate the story of that wonderful uprising which spread with such amazing force and rapidity over the length and breadth of the land, awakening not only our own nation but all Christendom from its apathy regarding the saloon evil. Every W. C. T. U. woman is stimulated to fresh effort by its recital, and the holy fervor of the crusaders is still capable of inspiring a kindred spirit in the hearts of men and women who listen to it. In the words of one enthusiastic recruit, "the stirring events of that revolutionary epoch are enough to make the fingers itch and the toes tingle to hold aloft the W. C. T. U. banner, and rush to the front of the fray."

So let us say to W. C. T. Unions from Chicago to the ends of the earth, with all your observing do not fail to observe Crusade Day, the last, but by no means the least on our red-letter day calendar.

Pledge.—*"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same."*

Question.—I would like to ask what your opinion of moxie is? Mrs. A. G. Sargent.

Answer.—Moxie contains three per cent of alcohol, hence is not a temperance drink. Our opinion is, let it alone.

Q.—Would a sculptured bow of white ribbon be out of place on the monuments of our translated members?

A.—We think it is an exceedingly ornamental and appropriate design, and recommend its adoption.

Editors.

Q.—Can a state officer or superintendent send her ballot for state officers in a sealed envelope to the state convention and there have it opened and deposited for her?

A.—No, she cannot. She must be present and deposit her own vote; unless the state constitution explicitly states that this can be done, which is not probable and would be a strange manner of voting.

Caroline B. Buell.

Q.—Are individual contributions to department work acknowledged?

A.—Only by the persons to whom they are given; they do not come to a treasurer, hence no acknowledgment can come officially. The proper way for such contributors, is to send their donations to the treasurer for a specified purpose; they would then reach the desired destination and also be in the channel for public recognition.

Q.—When does a member of a W. C. T. U. cease to be a member by non-payment of dues? Should the name of a member be dropped without being considered by the union?

A.—There is no written law in the W. C. T. U. regarding the matter. It is the duty of the treasurer to collect dues and after a woman has failed to respond and time has passed, the usual rule is to drop the name. She certainly could not be counted by the treasurer in sending dues to the state treasurer. It would, perhaps, be well for the local union to fix some general rule by which the treasurer could be governed, for there must come a time sooner or later when she cannot count a person who is delinquent in dues, a member of the union. In the matter of gathering dues the treasurer has a duty to perform and she has no right to neglect it, but there comes a time when her duty ceases.

Esther Pugh.

Q.—Does Prohibition prohibit in Maine in spite of the frequent assertions to the contrary?

A.—It does. Senator Frye said last winter in the United States Senate that the Maine law had practically driven liquor selling out of three-quarters of our state. He did not overstate it. I have been in nearly every locality and I know. I think to compare the "benefits" which are claimed for high license with those under prohibition is as strong as any line of talk on the question. The town in which is my home is a small city of 7,000 inhabitants. Not a drop of liquor (not even cider) is sold within its borders. Accordingly, very little is drank. Very likely a few do send to Massachusetts and get it; a few others by lying may get it at the Portland liquor agency (that abomination which has to be because some doctors will prescribe it in some forms and hence people think they must have it in cases of sickness) but on the whole it is a sober, thrifty town. Before the Maine law was enacted it was poor and disreputable. There are seven post-offices in the town. I am sure under license they would have as many licensed places and fully as many more unlicensed places, for I believe that the prohibitory laws are more easily enforced than are license laws.

It is so unlike any other business. A licensed grain-dealer might interest himself to stop an *unlicensed* grain-dealer, because it is not true of a horse or a pig that the more they eat the more they want, as it is of the man who drinks—he wants more and more and after a time the licensed man wants some "outlaw" to take him as he has gotten too low for a "respectable place." This is true, that I do not know of an intelligent man or woman in Maine who believes in total abstinence who does not believe in prohibition. The opponents to the law are opponents to total abstinence, if the truth could be proven.

Mrs. L. M. N. Stevens,

Pres. Maine W. C. T. U.

When I ask some people to sign the pledge for others' sake they purse up their lips and say, "Am I my brother's keeper?" No, but you are something a great deal higher than that, you are your brother's brother and in duty bound to act accordingly.

***

Mr. John G. Woolley said in a recent speech: "Those who oppose us complain that there is nothing new in our speeches. Very well, there is nothing new about love, about sin, about death, but they are subjects well worth talking of, and form the staple of all the books and all the speeches in the world."

***

The latest thing in its line that I have come across is the "National Insurance Company against Burglary" established in London. The questions asked are suggestive, for instance: Are your doors and windows properly fitted with suitable locks and fastenings? Do you leave your premises unoccupied at any time, and if so to what extent? Have you any roof lights or windows or trap doors to basement? Have your premises at any time been entered by thieves, and if so how did they gain access? It is interesting to note that sleeping rooms and flats are charged the least, shooting houses and farm houses the next; and mansion houses the highest price. Of other premises, shoe shops are the least and jewelers the most. Athletic and other prizes, silver plate, etc., are insured during the time they are displayed for public inspection at fairs, etc. "Alack and alas, upon what times we have fallen!"

***

A little boy in Sunday-school was asked to define consciousness, and when he hesitated a further query was put: "What is it that makes you feel so bad when you have been disobedient?" "Oh," he said, "that is father's leather strap."

***

Perhaps a good definition of the do everything policy of the W. C. T. U. would be that it is the "live and let live" policy, forced upon no one but freely open to any and all.

***

Retribution for evil doing is sure to come, but seldom is it so sure and speedy as in the following true tale: At the beautiful little town of Garfield, Whitman county, Washington, nearly six months ago an effort to establish a saloon was opposed by all except two of the business men of the place, who gave as their reason that "it would injure their business." The saloonist thus secured his license, paying one thousand dollars, and commenced his work. A loved son of one of the above mentioned business men became intoxicated with whisky from the saloon, and suffered exposure which brought on a disease from which he died. In December nearly a half dozen boys of the town went to the saloon, some of whom were good in disposition when sober; they became drunk and, attacking a harmless and honored citizen, killed him. This citizen was the other business man of the town who had feared to "injure his business!" These sorrowful and impressive facts need no comment.

***

Miss Anna Gordon spoke recently to a large audience of Band of Hope children in the city of Glasgow, Mr. Wilson, M. P., presiding. It has been repeatedly said by those who have listened to her in England that she is the best talker to children they have ever heard.

***

A gentleman who had a well-deserved reputation for discovering admirable traits in all the people about him, was asked how he acquired such a happy faculty. He answered, "It is not a faculty but a habit, and it sprung from the early training of my mother; she always said to her children, 'There is good in every man, woman and child, you have only to look carefully and you will find it.'" This gentleman was one of a family of seven children, and it was an unwritten law in that household that people were to be kindly discussed, and when any name came up each one was to try and think of something good to say about that person. Somebody who heard this recital asked with anxiety, "Is there not some danger of inculcating flattery and insincerity by such a method?" "I hardly think so," was the reply with a somewhat quizzical expression. "Experience has taught me that flattery is seldom wasted on the absent, and insincerity has but a slight hold in a spirited family discussion." I wish that every white-ribbon household had the rule here given.

On Duty.

NEBRASKA.

THIS, THAT AND THE OTHER.

The railroad department of work has been especially favored this winter in Nebraska. At the National Convention in Denver last November, Mrs. C. M. Woodward, of Seward, Neb., was made National superintendent of this department, a most judicious selection, as from her former position as associate superintendent she was perfectly familiar with all the work.

Miss Jennie Smith, the National evangelist of this department, has spent some time in this state since the convention. With these two in the field, and the earnest efforts of our state superintendent, Mrs. Sarah Smith, of Lincoln, a great interest in religion and temperance, has been aroused among the railroad men. Meetings for railroad men have been held in many places by these ladies.

In Omaha meetings were begun last May in the Union Pacific shops, which have been kept up every week since. The attendance has reached as high as 188, but averages about ninety. They are conducted by Miss Hester Miller. Jennie Smith held a very successful two-weeks' meeting in Council Bluffs, Iowa, and later one in Kansas City, both of which were a great influence for good to the railroad men of Nebraska who run to those cities.

And the railroad men appreciate what is done for them. Said one of them to a white-ribboner, "I am surprised that you do not get one fare for your conventions. Your organization does a great amount of good among the railroad men, and I should think you would get one fare in consideration of that."

Not long since a lady traveling in this state was passing through the cars when the conductor politely offered to assist her with her baggage, saying, "I see you belong to the white-ribboners." Immediately a lady in the rear exclaimed, "So do I, can't you help me, too?" The conductor turned, and after a careful look said politely, "That may be, madam, but you lack the visible sign." Moral: It always *pays* to wear the white ribbon.

The *Union Worker*, our state paper, which was enlarged last fall, comes to us twice a month, brighter and better with every issue. Nothing escapes the keen eye and thought of its editor that can possibly be made of use to our work. At present the various departments are being presented by their superintendents, two in each issue. It has been thus planned by its editor, to become the means of communication between superintendents and local unions, but this wise plan is frustrated to a great extent by the neglect of the state paper by the unions. It is safe to say that the efficiency of the W. C. T. U. in Nebraska would be increased *three-fold*, if not more, if a dozen copies of the *Union Worker* were taken in each union.

THE UNION SIGNAL brings to us the news from the world—this we all want. The *Worker* tells us what is being done in our own state and makes known to us our leaders' desires and wishes concerning our work. Let every union appoint a superintendent whose duty it shall be to take subscriptions, at fifty cents each, and send to Mrs. O. H. Jones, Hastings, Neb. You will get your money's worth, for a brighter paper doesn't exist.

Our Y work is at a disadvantage this year, the superintendent elected last fall declining to serve. It is hoped that an able leader for this important department may be selected by the executive committee at their semi-annual meeting.

Miss Lillie Williams, who succeeded Mrs. Blair as superintendent of L. T. L. work, is taking it up in an earnest and encouraging manner. She has held a novel entertainment in her own local L. T. L., which seemed to do much good. It was an essay contest. The young people of the legion wrote essays upon subjects taught in their meetings. Judges were appointed, the essays read in public, with a ten cent admission, and a young people's Bible given for first prize, small booklets being given to each of the others.

After the entertainment eight new names were signed to their pledge roll, some young men throwing their cigars into the stove. One gentleman said, "I felt perfectly ashamed of myself as I listened to those essays written by young girls, and I have resolved to make a desperate effort to give up my tobacco. If I succeed I will sign the pledge." The prize essay was printed in the *Union Worker*, and although the writer was but thirteen years old, it contained as much truth as many sermons and was very earnestly and neatly expressed. Like all our W. C. T. U. work there is in this a reflex influence upon the workers, which will surely fit and prepare each of them for greater usefulness hereafter.

Nebraska, having had the faithful services of Mrs. E. A. Blair for a number of years, keenly feels her loss. It was she who so successfully worked up the Demorest medal contest work, until at one time Nebraska girls held the only three diamond medals ever given, and now stands at the head of all the states in the number of contests held. Mrs. W. C. Rogers, of Springfield, has been appointed by Mr. Demorest as state superintendent, in place of Mrs. Blair, who will make a temporary home in San Diego, Cal. On her way to that place we notice a number of addresses made and L. T. L's organized in Wyoming. Mrs. Blair will work wherever she goes, and we wish her success.

Active work in the legislature has commenced. Mrs. Zara A. Wilson, state superintendent of franchise, has had introduced into both senate and house, a municipal suffrage (for women) bill, and one asking for a police matron in cities of 20,000 inhabitants; in the house, a bill asking for full suffrage for women and, by request, a bill to prohibit the sale of intoxicating liquors to women on the ground that as they cannot protect themselves by the ballot, the law should protect them as it does Indians, insane persons and habitual drunkards.

Mrs. G. W. Clark, state superintendent of social purity, is working for a bill to raise the age of consent to eighteen years. Mrs. A. Roberts, superintendent of narcotics, is asking that the convicts in the penitentiary be not allowed tobacco in any form, but that fruit be substituted for it; also, that the convicts, when willing, be treated for the tobacco habit. Mrs. Bittenbender will try for statutory prohibition. All this means work and none of us can tell at this time what will be the result.

Our Miss Ripley, state superintendent of scientific temperance instruction, is winning laurels at home and abroad.

Before the associations for the advancement of women, at Memphis, Tenn., she spoke a number of times, as well as in various places in the city. The Little Rock, Ark., *Woman's Chronicle*, in its report of the congress, gives Miss Ripley frequent commendatory notices. She believes that all young women who aspire to home-making should have instruction in kindergarten work. A home, she declared, is no home without children and the mothers ought to know how to teach and interest the children. She thinks it a sad commentary on the women of America, that 400,000 children die annually. Miss Ripley spoke also upon scientific temperance instruction.

And, by the way, concerning this Woman's Congress, the *Kansas City Star* said, "The new heavens and the new earth are coming 'round the bend at Memphis." More truth, perhaps, than they realized, for in all this work of women shines the glowing sign of the new order of things, the "good times" so long coming. Upon this same line of thought Miss Ripley responded to the toast, "The New Womanhood," at the anniversary luncheon of the Nineteenth Century Club of Kearney, Neb. She also spoke under the auspices of this club recently, giving her fine lecture on Columbus.

Work on the W. C. T. U. history for the Columbian Exposition is progressing quite satisfactorily. Many very interesting papers are in the hands of the commissioner, Mrs. Ada Bittenbender, and it is hoped to have a complete history which shall be a credit to Nebraska. Mrs. Olive M. Leader has arranged to represent her department of work among soldiers by a unique banner of linen made exclusively by women almost a hundred years ago. This is beautifully embroidered with a shield and flags in the national colors, above them, in gold colored silk, "Peace I bring unto you," and below, the Christian soldiers' watchword, "Take the helmet of salvation, the sword of the spirit, which is the word of God," and below this an open Bible resting on a bed of wild sunflowers. The banner is suspended from a rod made from a tree planted by the soldiers at old Fort Calhoun, during the time it was occupied as a military post. From the bottom are suspended miniature cannon balls made from the same wood.

ITEMS.

The state minutes are out in a very neat and attractive form, the work of our state treasurer, Mrs. Mary M. Lantry, of Omaha, of whom they may be obtained, twenty for one dollar.

Mrs. S. C. O. Upton, the newly appointed evangelistic superintendent is doing good work. She gives us, in each issue of the *Union Worker*, a helpful Bible reading.

Mrs. Lydia Irons, National superintendent of the department of mercy, spent some time in our state this winter, speaking in the towns of the Elkhorn Valley.

Pleasant incidents connected with the Convention at Denver, are still frequently experienced. Mrs. Maydole, the president of Dodge county, while at Jamestown to give a report of her visit to the convention, was entertained in the home of the M. E. minister who had organized the society in Denver from which has grown Trinity church where the convention was held. As Brother Adriance is a man now only fifty-seven years of age, the miraculous growth of that beautiful city may be realized. His circuit extended far up in the mountains and their first home was Golden City, where the excursion stopped a few minutes on its way to Silver Plume. Mrs. Adriance, who shared with her husband the struggles of pioneer life, is president of the union at Jamestown.

Mrs. Belle Bigelow, of Lincoln, state superintendent of foreign work, received 6,543 votes for state superintendent of public instruction on the Prohibition ticket. There is no doubt as to where Nebraska Prohibitionists stand on the woman question.

Railroad fare to the next National convention, is offered as one of the premiums of the *Union Worker*. We who enjoyed the last, feel like saying, "May we all be there."

DORA V. WHEELOCK,
State Reporter, Beatrice.

INDIANA JOTTINGS.

The Indiana letter has been delayed, not on account of lack of faithful effort and work throughout our state, but because of sprained and stiffened wrist and fingers on the part of your correspondent.

Miss Reed, editor of the *Organizer*, has been so seriously ill that her friends despaired of her recovery, but in answer to prayer, as Miss Reed herself says, she is now much better. Mrs. Moat, associate editor, has faithfully carried out her work, and the paper has regularly made its appearance.

Editor Clark, of the *Phalanx*, has been doubly bereaved by the death of his father and daughter. Brother Clark and his good wife have the sympathy of every Prohibitionist in the state.

The work of reform is still actively pushed in Indiana. Prof. F. T. McWhirter is the new chairman of the Indiana prohibition central committee, *vice* Dr. H. J. Hall, resigned, and we feel sure the work will not suffer in his hands.

ROYAL BAKING POWDER

Absolutely Pure.

Whenever a baking powder or soda and cream of tartar are called for in any receipt for cooking, better results will be obtained by using the Royal Baking Powder. The food will be lighter, sweeter, more palatable and wholesome. Food raised by the Royal Baking Powder may be eaten hot even by dyspeptics, with impunity.

LOCAL NOTES.

"I am not sure that life to any one
A fuller measure or contentment brings,
With all its gifts, than in the draught which springs
From honest work, well planned, and bravely done,"

therefore it gives me great pleasure to note the work of the great resource of the W. C. T. U., "the rank and file." Harriet Steckel, of the Mulberry union, writes that they served dinner on election day, making sixteen dollars for their work. The Happy Four Quartette visited them twice. Dr. Aaron Work has spoken for them. They held a memorial service for Madam Willard. This union also discusses topics of interest to our work at each meeting.

Mrs. Sarah M. Ranney writes that the Brazil union celebrated its tenth anniversary at the home of Mrs. C. E. Wilder. All who had ever held a membership with this union were invited, and almost all responded. Mrs. W. T. Moss, president, reported the state convention. A feast of good things had been prepared by the hostess, and upon entering the dining-room each guest was presented with a tin spoon tied with a white ribbon, as a souvenir of this tenth anniversary of their union.

Mrs. Lou E. Rall writes that Huntington union has stepped to the front in the work of the mercy department of which Mrs. Rall is state superintendent. They have pledged their aid to the Huntington humane society, and our superintendent feels certain that she has true friends who will hold up her hands in every effort.

Mrs. F. K. Pattison writes of Mrs. Denny's four days' work at Evansville. On the first day and evening she was present at the county convention, giving a report of the National convention. The second day she spoke in the holiness meeting in the Simpson M. E. Chapel. She spent the third day at the Orphan's home, speaking to the L. T. L. in the home. The colored home was also visited. That evening Mrs. Denny spoke at High Street Methodist church. Sunday morning she was at Kingsley M. E. church and at the jail in the afternoon. The Alice Palmer union, which meets in the Simpson chapel was visited also and her last address was given in High Street Presbyterian church.

Lena Sampson, Hebron, writes of a recent intellectual and spiritual feast from Mrs. Calkins, their Denver delegate. In the annual election of this union, Mrs. C. Flint was elected president.

Mrs. Belle Barrett, Stewartsville, corresponding secretary, writes they have just finished their first year's work. The new officers are as follows: President, Mrs. Ella Defer; vice-president, Mrs. Maria Barrett; treasurer, Mrs. Zerelda Cross; corresponding secretary, Mrs. Belle Barrett. This union was organized by Mrs. Balch and has fifteen members.

At the home of Mrs. E. E. Hayward, West Lebanon, assembled a goodly number of true and tried white-ribbon comrades to give farewell to Mrs. S. J. Whitten, their faithful county treasurer, who removes to Harvey, Ill. An elegant repast was served and each guest was pre-

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If your Biscuit are Heavy,
Your Griddle Cakes Sodden,
Your Pastry Poor,
Your Cake dries out quickly,

Change Your Baking Powder.

Dr. Price's Cream Baking Powder

NEVER DISAPPOINTS.

It imparts that peculiar lightness, sweetness and flavor observed in the finest food, and not obtainable with any other but DR. PRICE'S.

sented with favors from the unions, a neatly tinted card with our national motto inscribed thereon, and a sprig of white chrysanthemum tied on the corner with our white ribbon. A beautiful album was presented Mrs. Whitten by the ladies of the union.

The corresponding secretary of Westville, Mrs. E. S. Scott, informs us that Westville has entered our ranks. A union of eleven enthusiastic members is the result of Mrs. Fields' visit to them.

Mrs. A. A. Cox, secretary, Azalia, writes of an enthusiastic meeting held in the Friends' church, and which, despite the rain, was well attended. Papers pertaining to our work carefully prepared were read and discussed. Two other papers were contributed by friends, not members of the union, which were highly appreciated by all present. The entire program, music, papers and discussion, reflect credit on the union and friends who were willing to participate. Let intelligent discussion go on.

Mrs. Jennie Ridgeway, Amboy, writes of unusual activity in their union. The newly-elected officers are already in active service. The union keeps three wall-pockets well supplied with temperance literature. They have made two quilts for the Hadley Home, and three others for needy people in their village. They have a visiting committee to visit the needy, sick and strangers. Their mothers' meetings are well attended, and the L. T. L. is in a flourishing condition. The collection taken at the union meeting of the churches was placed in the hands of the union for distribution among the poor. Twelve departments of work have been taken up. A committee from this union visits the county jail and infirmary.

Mrs. Sarah Oyler writes for North Manchester union. They held a Demorest medal contest lately, and Essie Fulhart won the medal. The Manchester L. T. L. is the pioneer L. T. L. of the state. This union has the sympathy of the churches and ministers, and here resides the efficient state superintendent of juvenile work, Mrs. K. T. A. Straw.

South Side Calvary union (Indianapolis) is the largest colored union in the state, and gave a temperance social a few nights ago. Mrs. Marshall of Pendleton, state superintendent, Mrs. McKehan and Mrs. Mae Mohler led the meeting with short discourses on women and temperance. Refreshments were served.

Mrs. A. M. Bartley, Elizabeth, writes of the brave and most successful attempt of this new union to hold a public service. The program consisted of songs, recitations, readings, papers and addresses.

Mrs. M. G. Rheubottom writes of the visit of Mrs. Tompkins, of Elkhart and Mother Trish, of Warsaw, to Middlebury. They came on Saturday and the meetings lasted until Tuesday evening.

The New Albany W. C. T. U. have moved their mission to State street. They have an average attendance at their Sunday-school of eighty scholars. This union also has held services at the state prison at Jeffersonville. So writes their faithful secretary, Gertie Sittason.

Minnie Davidson, Hayden, writes that President Martin, of Moores Hill College, lectured for them recently on the subject: "That boy—who shall have him?" As a result of this lecture they received sixteen new members. They also held a successful silver medal contest lately.

da New writes that Greenefield union has vn in numbers since organized by Miss ner. They have forty members and honoraries. This union has made and expended quite a lot of money. They thirteen subscribers to THE UNION L and quite a number for *The Or-* They have eight superintendents ing. Rev. Mary Miars is superintend- of social purity work. Under this de- nent the union has lectures and mothers' tings once a month. They had Mrs. hanan, police matron, of Indianapolis, h them a few weeks ago. Dr. Mary Bruner, member of the union, has given the union o excellent lectures; added to this they ve good papers prepared on different ases of the work and discussed. Five aper racks have been hung in the depot, ailworks, stove works and glass factories. Mrs. Coffie, the superintendent of literature, is vigilant and conscientious. The local press superintendent is Miss Solo Grey, a teacher of the public schools and an earnest Christian and temperance reformer. With the county press superintendent, Miss Mary E. Woodward, they are arranging to edit a column in each of the three weekly papers. Mrs. Anna Nigh, evangelistic superintendent does good work in her line, among the sick in body and soul. Jail and prison work is in the care of Mrs. Scirey and Miss Carter. Dr. Ada Smith has the flower mission work. Sunday-school work is under the charge of Mrs. C. W. Gant. At the last teachers' institute a paper was read upon this subject, "Why the effects of alcohol on the human system should be taught in our public schools." Mrs. J. H. Binford, the able president, has six excellent vice-presidents and Mrs. Gorman is a faithful secretary. This union wishes to start an exchange.

At the late election of officers at Sellersburg true and tried members were selected to lead. This union has an excellent L. T. L. of thirty members under the leadership of Mrs. Ella Sharp.

Indianapolis Central union, of which Mary A. Moody is corresponding secretary, writes of the proposed steps toward securing the coöperation of the clergy to secure by law the abolition of houses of ill repute.

Mrs. Trish spent four days with the Redkey union, and it was a great season of refreshing. They only wish they could have kept her two weeks.

Mrs. Gertrude Fulton, Portland, writes in retrospect of the past year. Their union meetings were regularly held in private houses. The monthly readings were a great source of strength. Flower mission day was observed by carrying flowers to the shut-ins. The semi-annual county convention was entertained by the Portland union. Mrs. Annie Hays, a faithful sister, went to her long home. The union has had a substantial growth during the year. A Thanksgiving dinner, the sixth of the kind, was given to the poor children and their mothers. This union has furnished a great deal of clothing and food for this class. Good work was done at the county fair.

The new union at Shoals defeated applications to sell at both the September and December terms of court.

West Side (Indianapolis) union has organized two L. T. L's, assisted by Mrs. Fields, one a senior and the other a junior L. T. L. The legions meet in the parlors of the West Side Congregational church. The pastor, Rev. D. Q. Travis, and the membership are warm friends to this work.

Miss Sarah P. Morrison, of Zerelda Wallace W. C. T. U. (Indianapolis) reports that Mrs. Clara Hoffman lectured for the union.

Miss Katie Riddle, Alton, writes of a public meeting held recently to bring the W. C. T. U. work before the public. To their aid was called the L. T. L., who by marches, songs and recitations, well illustrated that branch. Then a review of W. C. T. U. work was read by Mrs. Seacat. Temperance work from a gospel standpoint was discussed by Rev. N. S. Holcroft, of the Baptist church. These papers were followed by well-selected readings and songs.

Mrs. Straw, state superintendent, in her grand roll-call of the Indiana L. T. L., has the following summary: Enlisted membership, 9,264; pledged, 5,508; honorary, 222; teachers, 368; divisions, 62; companies, 162; county superintendents, 41; local superintendents, 170; amount of money received, $577.60; expended for all purposes, $525.60.

Mrs. Louise Thompson urges her superintendents to active coöperation with all Miss Greenwood's propositions. Mrs. Nellie Dungan, superintendent of Sunday-school work, also urges the plans of the National superintendent. Mrs. M. R. Dennis, superintendent of Sabbath observance, has been quite ill.

Mrs. Cowan has been busy in her work of mothers' meetings and has faithfully laid her plans before us through *The Organizer*. Miss Dickson has been busy and faithful. Miss Farly and Mrs. Fields are here, there and everywhere, leaving abundant testimonials of their efficiency wherever they go. Your correspondent received the quarterly conference license to preach in the U. B. Church December 4, and is taking the reading course, preparatory to entering the annual conference. Have been engaged in continuous evangelistic work since and have seen 130 souls happily converted. Pray for me that I may be humbly faithful.

Mrs. Perry, superintendent of soldiers' and sailors' work pleads for active work at the great encampment next September. Mrs. Rall of the department of mercy, sends greetings to her workers. La Porte, through Mrs. J. Black, gives the best report of Demorest work done I have yet read. The program was most excellent.

SADIE B. WHISTLER,
State Reporter, Terre Haute.

DISTRICT OF COLUMBIA.

ACTIVE WORK.

Our quarterly meeting was held January 4, at headquarters. Receipts for the quarter were over seven hundred dollars. Mrs. Clinton Smith having resigned the position of treasurer, Mrs. T. A. Williams was elected to fill the vacancy. An interesting paper was read by Mrs. M. B. Platt, entitled "Our Organization, its Duties and Responsibilities." Mrs. Alden (Pansy) was elected parliamentary critic for the various official meetings of the organization. The reports of the departments were limited to five minutes each, and were followed by bright and spirited discussion.

The superintendent of narcotics reported that she had circulated petitions. The superintendent of purity in literature and art attended a mothers' meeting, and presented her work. She has addressed the union at Anacostia, and distributed one hundred pages of literature.

The alley mission meeting held each week shows an increase in interest. Seventy-five visits were made to residents. The people were willing to have God's word read and expounded, felt an interest in the mission and promised to attend the meetings whenever possible. The inhabitants are largely colored, and most of the women live at service, so that it is not always possible for them to attend the services; the children can always be gathered, as they are left at home to do the best they can.

The kindergarten was well attended during the summer and fall; we regret having to close it on account of the lack of means. The children were given a Christmas entertainment, December 30; handkerchiefs and aprons were given them, also ice cream and cake; it was touching to see their desire to share that which they received with their mothers.

The mission Sunday-school in Glick's alley, established months ago by the W. C. T. U., and which has done effective evangelistic work in that locality, was well attended on Christmas day, and a happy one it was to the little folks. Practically emphasizing the good accomplished, the school was that day in charge of William Washington, the man who has been so wondrously saved from drink and other dissipations, and most happily did he draw the contrast between this Christmas and that of one year ago. He said: "Now, boys, if the worst man in this alley could be so transformed, what may not you accomplish? I, who was the disturber and blasphemer, saved by the power of God."

The simple, honest confession had a telling effect upon the children, for none knew better his former life. Oranges, candies, etc., were distributed, and all went home happier and better for the Sunday-school and its work. This mission has been taken charge of by Lincoln Memorial church.

The report of evangelistic work shows that the number of meetings and Bible readings was eleven. Of literature, 1,256 pages have been distributed. The sick have been visited, and conversation and prayer have been held with the inmates of Hope and Help mission. There were thirty-five visits to the sick, and $1.38 has been expended.

The literature department distributed twelve thousand and eighty-four pages besides newspapers, magazines and one hundred and six pledge cards. They find barber-shops excellent places in which to put good literature.

Prison and jail workers distributed four hundred and sixty-six papers, twenty-two magazines and one hundred and twenty-five leaflets. They find many small boys among the prisoners, one whose face is very familiar, because of the number of times he has been there for stealing. A colored prisoner told them that he had an arrest of thought by a small card that had been put in his cell with these words on it, "Why do you wait?" God used it for his salvation and he is now rejoicing in the pardon of his sins.

Flower-mission work: On December 26 the district superintendent, accompanied by a number of workers, visited the almshouses and the hospitals connected therewith. These are the places in which to see the ravages sin has made. Would that it could have been possible to have had all who disbelieve in hereditary taint present that they might have seen a boy of twelve years, who presented an idiotic appearance, whose limbs were unsightly, whose bed must needs be a pen, because of ten or twelve spasms which he has daily. The physician in charge remarked, "This is a case of hereditary taint; this boy has never touched strong drink, but his parents are both addicted to it."

In one department there were several men being treated for drunkenness with the strychnine remedy; how glad the visitors were to tell them of the Mighty to save. Religious services were held in each department. Heaven came down our souls to greet, and we realized anew "that he that watereth shall be watered."

A wagon loaded with apples, oranges, grapes, nuts, candies, cakes, sugar and crackers were distributed among the various wards. The young ladies were especially welcomed by the old folks, and their gifts and attentions were gratefully received.

The superintendent of unfermented wine, said that the work done has been principally with the colored churches. A committee prepared grape juice or unfermented wine for free distribution among the churches, in order to convince them of the difference and by this means urging the use of the same in the future. Mrs. R. T. Brown attended a session of the colored Baptist association, presented the matter, and six churches decided to purchase grape juice if it would not incur any greater expense than the fermented wine. Mrs. A. P. Clarke attended the above association meeting and secured the passage of a resolution, recom-

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V. MENIER does his own printing; in fact, everything pertaining to the manufacture of **Chocolat Menier** except wood for cases, nails and foil, is produced on his own property.

Instead of depending upon a dozen different manufacturers (each looking for profit rather than purity) as most cocoa and chocolate makers have to, MENIER can and does, with one end in view—viz: the sale of **Chocolat Menier** by its real merit—supply the world with the finest product and in far greater quantities than any other house. A sample free (name publication).

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Annual Sales Exceed 33 MILLION LBS.
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of fine brains and fine machinery getting together to produce the unexpected—is found in the new, **quick-winding Waterbury**, a watch with the best features of a high-cost timepiece, yet at only a fraction of the price.

It has a remarkably close adjustment and jeweled bearings—which make it an accurate time-keeper; while taste, elegance and genuineness are combined in its outward appearance.

It is handsome enough for Sunday and cheap enough for week-days. May save banging your Sunday watch. Any jeweler will show you many styles of the new, **quick-winding** Waterbury. $4 to $15. 29

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CATARRH
Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

mending the use of unfermented wine in their churches.

Mrs. Watrous presented the subject to the colored Y. M. C. A., to a ministers' meeting and also to an Episcopal clergyman, sent leaflets and a letter to a prominent Presbyterian divine, who uses fermented wine at the communion. About 200 pages of literature have been distributed, six dollars expended and nine bottles of grape juice has been given to colored churches.

At the quarterly meeting of the Chapin union, the treasurer's report showed that including balance from previous year, the receipts were $114.72, of which $76.64 had been expended. The superintendent of evangelistic work reported over one hundred garments distributed to the poor.

Sabbath afternoon, January 1, a small audience assembled, the day being very inclement, at Wesley M. E. church, and enjoyed brief addresses by Madam Tel Seno, Mrs. M. E. Griffiths and Mr. Albert Griffin. The following resolution was passed: "We prayerfully appeal to every hostess who will entertain on New Year's day to desist from offering wine or any kind of liquors to her guests. This appeal is made with the knowledge that many a young man has dated his downfall from the social glass taken on New Year's day from the hand of some thoughtless friend who meant it only in kindness." The above was circulated through the daily press.

The district executive board received their friends from two till six o'clock, January 2, at headquarters. The rooms were prettily decorated. Among the receiving party were Madam Tel Seno, Mrs. Narcissa White Kinney and Mrs. M. E. Griffiths. The callers numbered from 150 to 200. Light refreshments were served and it proved a very pleasant occasion. At the close Mrs. La Fetra called upon Mrs. Kinney, Mrs. Griffiths and Dr. Dalby who made short addresses; the Central mission quartette sang several appropriate selections and Dr. Power led in prayer. Such social occasions are very profitable.

During the week of prayer, services were held each day at headquarters with the exception of Monday. On Tuesday, Mrs. M. Merrick was in charge. The subject was "White Ribbon Consecration." Thursday, Mrs. Alden (Pansy) read many texts giving the woes pronounced on those who deal in strong drink, and who uphold iniquity by law, "call evil good and good evil." She emphasized the responsibility of mothers in the home, the duty of teaching definite reasons for total abstinence clearly, that the children being forewarned might be forearmed. She made forcible comments from the text, "Woe unto them which justify the wicked for a reward," and said that to her the license system of this nation was applicable in this case.

Friday's subject was, "The Saloon's Allies," with Mrs. T. A. Williams in charge. Saturday's topic was, "Work among the Children," Mrs. Alfred Wood, superintendent juvenile work, conducting the meeting. On Sabbath, January 8, Mrs. Narcissa White Kinney addressed a mass-meeting at Vermont Avenue Christian church, her subject being "Looking Forward." On the afternoon of the same day the Capitol Hill Band of Hope celebrated their fifth anniversary. The exercises consisted of singing and recitations by the members and the presentation of a gold medal to the child who had secured the largest number of new members during the year. Short interesting addresses were made by Mrs. Alfred Wood and Major Walker. Fannie B. Paxon received the gold medal, having brought into the Band twenty-nine members. On January 9, a call to a week of prayer was made through the press, asking all Christian people to join in private prayer at twelve o'clock each day, that the law prohibiting the opening of the Columbian Exposition on the Sabbath be not repealed. At the hearings at the capitol for and against the proposed repeal, Rev. Dr. Herrick Johnson, Rev. Wilbur F. Crafts, of the National Sabbath Union, and Mrs. J. C. Bateham, of the National W. C. T. U. were among the speakers.

A reception was given Miss Elizabeth U. Yates, of Maine, and other visiting white-ribboners at Hotel Fredonia, January 21, by Dr. and Mrs. LaFetra. The parlors were tastefully decorated with palms and flowers and the rooms were crowded with guests. Mrs. S. D. LaFetra presided and Mrs. Emma F. Shelton acted as time-keeper. After remarks by Dr. LaFetra, Rev. Dr. Bacon, of Toledo, Ohio, spoke on "Woman's Ordination to the Ministry." He was followed by Miss Kate Foote, of the *New York Independent*. The "Opening of the Fair on Sunday" and "Woman in Journalism" were topics discussed by Mrs. C. Q. Murphy, editor of *The Woman's Recorder*, and "Closing the Fair," by Mrs. Annie Wittenmyer. Mr. R. E. Doan, Miss Emma Koeler, Miss E. U. Yates and Mr. L. G. Coffin also made speeches.

January 30, Miss Cora B. Thomas, superintendent of the Young Women's Christian Temperance Union of the District, gave a reception to all the Y unions of the city and their friends at the headquarters of the W. C. T. U. The rooms were crowded. Mrs. Alden read a story and Maj. J. A. Pickler, of South Dakota, made an address. Mrs. Pickler also spoke briefly. Refreshments were served.

Mrs. Mary Wood Allen, M. D., delivered a lecture, February 3, at the Church of Our Father, on the subject, "Bodily Religion." On Sabbath afternoon, she addressed a large and attentive audience (of ladies only) on "The Training of Children." Her address was a thoroughly instructive and practical one and at its conclusion so appreciative was the audience that it rose *en masse* and offered to the speaker a vote of thanks.

She explained the inexorable laws of heredity, and said every child had a right to be well born; that responsibility along these lines could not be evaded on account of ignorance or thoughtlessness in parents. "The sins of the fathers were visited upon the children to the third and fourth generations, etc." Parents should be truthful to their children. Pure lips should truthfully answer childhood's curious questions, for somebody will, and who should be better fitted to teach the child laws of purity and health than the intelligent, conscientious mother? The body was the temple of the Holy Spirit, and if childhood could be taught so to regard its own body, great streams of vice and immorality would be prevented.

Mrs. T. A. Williams tendered Dr. Allen a reception at her home. On February 8 the Crusaders and Y. W. C. T. U., held a Kaffee Klatsch at headquarters from seven to ten p. m.

February 14 the Y. W. C. T. U. of Vermont Avenue Christian church gave a delightful reception at the headquarters of the W. C. T. U., on H street.

North Capitol union held an open meeting February 15 at headquarters. There was a large audience and an excellent program. The president (Mrs. Margaret Platt) gave an address "On the Duties and Responsibilities of White-ribbon Women," from the text, "The Lord gave the word, and a multitude of women published it."

The roll call was responded to by telling how each woman made a dollar for the work. Among the items are the following: Baking bread, mending stockings, fancy work, plain sewing, taking care of a neighbor's baby, carrying a neighbor's basket, fasting, saving car fare, making candy, making iron holders. Temperance items were read, and a paper by Mrs. Havens, entitled, "Why One Woman Wants to Vote." Both addresses given were very fine.

The following petition was sent to the Senate of the United States, February 18:

"Believing that the liquors served in the incorporated clubs of this city are debauching and ruining hundreds of our young men, the Woman's Christian Temperance Union of the District of Columbia prayerfully petition your honorable body to make no exceptions in the liquor license bill of the District favoring said clubs."

L. C. Kessler,
District Reporter, Washington.

NEWS IN A NUTSHELL.

The King's Daughters of Louisville, Ky., passed touching resolutions *in memoriam* of Miss Jennie Casseday, their beloved friend and counselor.

The first Sunday in April (Easter Sunday), is to be World's Petition day in Indiana. The local unions of the state will ask to have the Petition read and voted upon in the churches.

As the result of an appeal published in the religious papers some years ago, three circulating libraries of eight hundred volumes each, are now in existence in various parts of North Dakota, through the efforts of Mr. George Roff, Yorktown, Dickey county. The fourth is now started and he hoped to have it completed by February 28, 1893, his seventy-fifth birthday. Books, temperance literature and other papers will be gladly received to be placed in these circulating libraries for needy settlers.

Any one having temperance literature or other good reading matter to pass on, can put it where it can do much good by sending it post or express paid to any of the following addresses: Mrs. M. A. Tapley, Columbus, Miss.; Mrs. M. B. Reese, Chautauqua, Wash.; Mr. J. C. Merton, Washington, Me.; Mr. Moses Hoch, Winslow's Mills, Me.; Mr. Geram Castner, Waldoboro, Me.; Mr. Patrick Black, Waldoboro, Me.; Kent Free Reading-room, Kent, King Co., Wash.; H. L. Bayard, Lexington, O. K.Ter.; Rev. G. W. Thompson, Highland Falls, N. Y.; Mrs. M. P. Brown, Cincinnati, Ill.; Mrs. J. T. Crowe, Jeffriesburg, Mo. and the following addresses in Utah: Mrs. Frances E. Smith, Provo; Mrs. J. Basham, Nephi; Mrs. A. M. Snow, Park City; Mrs. Frank Webster, American Fork; Mrs. Carrie Liddle, Salina; Rev. E. Clemenson, Richfield; Rev. Jos. Wilks, Mt. Pleasant; Mrs. G. W. Martin, Manti; Miss Kate Williamson, Brigham.

The bust of Miss Susan B. Anthony, the great pioneer of woman's enfranchisement, has been executed by Mr. Lorado Taft, the famous young Chicago sculptor. It is probably the most characteristic representation of Miss Anthony that has ever been put into clay, and has been so pronounced by distinguished women who are among her nearest friends. This bust will be one of the chief points of interest in the Woman's Department of the World's Exposition. The fund by which the expense is to be defrayed has not yet been raised, but one dollar apiece from two hundred women will make up the deficiency, or fifty cents apiece from four hundred, or twenty-five cents apiece from eight hundred. These facts are mentioned that the great army of thoughtful women who owe so much to Miss Anthony may have the pleasure of sending some practical token of gratitude to help express in imperishable marble the honor that they feel for her and which the whole world will yet acknowledge. All contributions are to be sent to Mrs. Mary E. Holmes, Hotel Willard, corner of Wabash avenue and Eighteenth street, Chicago, Ill.

Official Communications.

SABBATH SCRAPS.

California is no longer without a Sabbath law, her legislature having passed a "Sunday Law" bill—good as far as it goes and open to amendment another year. Our efficient superintendent, Mrs. Armstrong, writes, "Our legislature has passed the Rest Day Bill. It gave me much hard work to conduct the petition work, and while we did not get all we asked, we are glad to get this. It provides one day of rest to all employés."

Snap Legislation. Look out for it all along the line. The New Jersey legislature introduced a bill legalizing the making and sale of Sunday newspapers, selling milk and riding or driving for recreation on Sunday, and it passed both houses in twenty-four hours, before the Ocean Grove authorities with whom it greatly interferes, knew what was going on.

Stalwart Pennsylvania. The same game was tried here, but the bill was staved off till friends could rally, a mass convention was held at Harrisburg, great enthusiasm aroused, and the Governor made a ringing speech, promising to veto any bill that weakened the present law. All legislatures should be watched.

Sunday Fair Opening. There will never be positive assurance that the act of Congress will not be repealed, so long as any Congress is in session, but practically it is believed there is no danger of open gates. We want now to hear more from the Chicago Sunday Associations about the promised plans for the combined occupation and instruction of visitors who do not feel the need of rest on that day.

Sunday Newspapers. These are an ever-present, tireless, foe, undermining Sabbath sentiment wherever they enter. We are glad two of the state superintendents are to make work against them a speciality, after this week of prayer, beginning the campaign with sermons and circulation of No. 5, "The Sunday Newspaper" and following it up as the way may open.

The Jews and Sunday. Some of the leading synagogues in our large cities are holding regular Sunday services in order to hold their congregations, as the men cannot come on Saturday and the families seldom do. The interesting point is that both in New York and Philadelphia the movement has resulted in a remarkable revival of religion, the audiences have become large, missionary work in the slums and elsewhere is carried on and the Rabbis coöperate with other Christian ministers. God's blessing has rested on the day.

Prayer. All the leading Sabbath societies in the country have united in asking for this week of prayer. Never was it so much needed. Never was Sabbath interests so much imperiled from the laxity of Christian lives and the watchful zeal of Sabbath foes. Let us scatter leaflets, especially at this service, using 19 and 13 against excursions, and work in every way that opens, but above all let us pray without ceasing.

To Our Leaders. We are watched by friendly and unfriendly eyes, and many are grieved when one of our lecturers travels on Sabbath or office work is carried on. Probably some of our numbers think these things right, still we owe it to the National do we not, to publicly support our department and stand by the Sabbath pledge we have recommended; and if we are to have God's continued blessing on our organization, we must ourselves honor His holy day.

Mrs. J. C. Bateham.
Nat'l Sup't Sabbath Observance.
Williamsburg, Ky.

"The Pace That Kills"
is overwork—
makes no difference what kind. Using greasy and inferior soaps is one road to premature decay—sore hands—sore hearts—clothes never clean
Not so when
KIRK'S
AMERICAN FAMILY
SOAP
is used. Cheerfully proceeds the labor of wash-day with health and long life assured. Hands all right—hearts light—clothes pure and white as a Greenland snowdrift.
JAS. S. KIRK & CO., Chicago.
Dusky Diamond Tar Soap. Makes the Skin Soft and Smooth.

No ruined stockings; no embarrassing break-downs; no metal in contact with the flesh, as all parts except the loop are inclosed in the webbing.
Samples by mail. Silk Elastic, Ladies' size, 40c.; with Belts, 75c.; Cotton Elastic, Ladies, 20c.; with Belt, 30c.
Sold by Leading Merchants.
WARNER BROTHERS,
359 Broadway, New York.

BUTTERMILK
TOILET SOAP
makes the face and hands as soft as velvet, whitens the skin and is the grandest complexion beautifier in the world.
If your dealer does not keep it, send 12 cents for a full-sized sample cake.

Cosmo Buttermilk Soap Co.,
84 ADAMS ST., CHICAGO, ILL.

BARRY'S TRICOPHEROUS FOR THE HAIR AND SKIN.

An elegant dressing, Prevents baldness, gray hair, and dandruff. Makes the hair grow thick and soft. Cures eruptions and diseases of the skin. Heals cuts, burns, bruises and sprains. All druggists or by mail 50 cts. 44 Stone St. N.Y.

Boston Crystal Gelatine.
Lady Agents wanted everywhere to sell above Gelatine. A good remuneration can be made. For particulars address
CRYSTAL GELATINE CO., 216 LAKE ST., CHICAGO

THE WOMAN'S LECTURE BUREAU.

The Woman's Lecture Bureau takes pleasure in announcing that it is ready to furnish talent for Summer Chautauquas, Camps, Schools of Method, Lecture Courses, W. C. T. U's, Political Equality Clubs, etc., and requests your attention to the following named lecturers:

Frances E. Willard.
Lady Henry Somerset.
Rev. Anna Howard Shaw. *
Mary T. Lathrap. *
Helen M. Gougar. *
Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.
Carrie Lane Chapman, in Illinois in March, and Ohio in April.
Miss I. C. DeVelling, in California during the coming season.
Clara C. Hoffman, in Illinois and Indiana in April.
Lydia J. Newcomb, lecturer and instructor on vocal and physical culture.
Lillie Devereux Blake will respond to calls in the vicinity of New York City.
Elizabeth U. Yates, in Pennsylvania February 20, and in Delaware in March.
Mary Sparkes Wheeler, in Pennsylvania in March and April.
Volney B. Cushing, Pennsylvania and Ohio in April.
Harriet May Mills, in New York in March.
Rev. C. H. St. John, in Indiana after March 25.
Lou J. Beauchamp, calls for March.
Mary Seymour Howell, in Pennsylvania the last of February and in March.
Messrs. Wolfenbarger and Huckins.
Ellen M. Bolles. *

If you wish to secure first-class talent, be sure and communicate with the Woman's Bureau and we are certain that it may be furnished you at the lowest possible figure. If you want some attraction not on the list let us know and we will be very happy to get it for you.

We hope that we may have an opportunity to serve you and thus prove to you that our Bureau, although comparatively new, is as good as the best. We are already making engagements for next fall and winter, and will be glad to arrange for single lectures, courses, distributed through the season, and in cases where so wished, for a week or a month in a vicinity at reduced rates.

For terms, dates, etc., apply to Lucy E. Anthony, Mgr., Somerton, Philadelphia.

* By special arrangements.

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

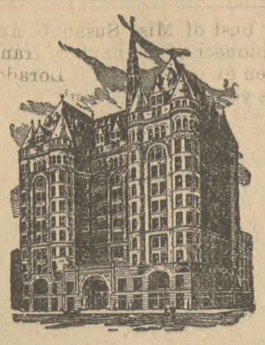
We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

We must have one million names this year. Will not men and women, youths and maidens, boys and girls, who love the great cause of home protection, paste this petition on a nice, white sheet of paper and circulate it to the best of their ability, sending the names to Miss Alice E. Briggs, Rest Cottage, Evanston, Ill.?

EXCELLENT photographs of Miss Jennie Casseday can be procured of Miss Jennie C. Benedict, 1327 Third Ave., Louisville, Ky. The management there is about to make an addition to the Jennie Casseday Free Infirmary for Women, which affords a splendid opportunity for white-ribboners to contribute a memorial or assist the work in some practical way. Address Miss Benedict for particulars.



TEMPLE ITEMS.

BY HARRIET B. KELLS.

(*We are saved by hope. Rom. 8: 24.*)

The $100 pledges have received the following payments: Pine Bush, N. Y., $100 for a tablet. That is a brave union which sends the full amount in one check, and every worker knows how much is represented in every dollar of it. Garland, Ill., W. C. T. U. sends $2 saying, "We have mite-boxes out and are arranging a Temple entertainment. Our women are enthusiastic about the Temple though we are a rural union." Menominee, Mich., W. C. T. U. forwards $25 on its pledge and North Muskegon, Mich., $13.31; $24 comes from Fall River, Mass., W. C. T. U., $6.35 from Alameda, Cal., union and $6.34 from Clyde, N. Y., W. C. T. U. From W. C. T. U. No. 1, of Washington, Ia., comes $2 for Mrs. Marian H. Dunham's tablet. The W. C. T. U. of Bolivar, Mo., sends $10 for the Ellen D. Morris tablet and the eleventh district, Iowa, W. C. T. U., $10 for the name of Mrs. J. B. Shefler. For the Frances J. Barnes tablet comes $3.65 from the Y of Grand Ledge, Minn.; also $13 from Ethel Stout, Melbourne, Fla., for the Mrs. Trego tablet, and $1 from W. C. T. U. of Le Roy, Kan., for Mrs. Drusilla Wilson. The Wasco, Ore., W. C. T. U. sends $5 for the tablet of Mrs. Anna Riggs, the much-loved state president. The Beaumont, Texas, W. C. T. U. sends $5.25 to be applied on a $100 pledge for a tablet bearing the name of the Texas president, Mrs. Helen M. Stoddard. Of this, $3.65 must be credited to a boy who claims his right to the pictures of our American and British presidents. A year ago he dedicated a dainty little pullet to the Temple. His mother was the custodian of the eggs under the conditions that for her care every pullet hatched should be hers, and the roosters the boy's share. The little hen undoubtedly was a knowing party to the contract for she hatched a large brood, *every one of them roosters*, and here is the money, to the great joy of the Temple and Master Albert Staton, of Indian Gap, Texas. The rest of the amount, $1.60, is from the mite-box of Master Pling Gerrella, of the same place. Those boys will be governors of Texas some day—for they already know how to succeed—and Prohibition governors, too. God speed the day!

***

There is no sweeter task than telling what the children do for our House Beautiful or any other cause that endeavors to manifest the holy life of the blessed Jesus, man's highest ideal. Boonville, N. Y., L. T. L. has forwarded $3, the contents of the mite-box of a little eleven years old boy, George Vollmar. He was very ill when the call for mite-boxes was made, but after his death his mother brought his box, for, she said, "he thought more of his Legion than anything else in the world." He was a typical boy, impetuous and mischievous, but with his whole soul a temperance boy; he always remained after the meeting to discuss the work and tidy our room. On his little coat is yet pinned his badge, just as he wore it last; so writes his friend, Lucie A. Rinkle. The L. T. L. of Excelsior, Minn., sends $22.19 on a $100 pledge for a tablet bearing the name of this splendid Legion. Bravo! This is the first tablet preëmpted by the children. Alma Miesler, secretary of Crystal Falls, Mich., L. T. L., sends $5 from Company N, twelfth division. The L. T. L. of Amherst, S. Dak., contributes $5 raised at a Geography social. That is a new and interesting idea for grown folks as well as children to work on. Georgetown, Ky., L. T. L. wants to help build the Temple and sends $5 and an order for another mite-box, saying: "We are so proud of our picture of the Temple and we want the photographs."

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box, descriptive card and bulletin; remember, all who fill a mite-box ($3.65) before next April will receive a photographic group consisting of Lady Henry Somerset, Miss Willard and the founder of the Temple. All drafts should be made out in the name of Miss Esther Pugh. All matters pertaining to the Temple should be addressed to Mrs. Carse.

Our Library Table.

PAMPHLETS RECEIVED.

ERRORS IN SCHOOL BOOKS. Albert A. Pope, Boston.

HOW SHOULD CHICAGO BE GOVERNED, by B. A. Ulrich, Chicago, Ill.

THE SILVER QUESTION SETTLED, by Roderick H. Smith, New York City.

REASONS FOR BELIEVING IN CHRISTIANITY, by C. A. Row. Thomas Whittaker, New York.

THE PHILOSOPHY OF THE REAL PRESENCE, by Robert A. Holland. Published by Thomas Whittaker, New York City.

CHRISTOPHER COLUMBUS, historical spectacle, presenting scenes and events in connection with the discovery of America. By M. L. Littleton, Nashville, Tenn.

THE INFLUENCE ON BUSINESS OF THE INDEPENDENT TREASURY, by David Kinley, A. B., University of Wisconsin. Published by the American Academy of Political and Social Science, Philadelphia.

ARE LICENSE LAWS UNCONSTITUTIONAL? by L. D. Watson, L. L. D., is a brief but clear and forcible argument, well answering the question asked.

Nat. Temp. Pub. House, 58 Reade St., New York City.

Peter Henderson & Co's Seed Manual for 1893 is a specially fine number, entitled, EVERYTHING FOR THE GARDEN. Like everything else this year, it is "Columbian," and celebrates the time by putting on even a finer dress than usual.

35-37 Cortland St., New York City.

A WOMAN'S JOURNEYINGS IN THE NEW NORTHWEST, by Mrs. Harriet L. Adams, a breezy account of the travels of a W. C. T. U. woman and her varied experiences, with passing notice of her work in organizing unions and giving temperance addresses.

B-P Printing Co., Cleveland, Ohio.

THE PHILOSOPHY OF PRAYER is an admirable treatise "on the scientific nature of prayer" by M. E. Dunham, D. D., L. L. D. It examines into the different phases of prayer, shows why prayers avail or "fall flat," how one may become most effective in prayer, etc. A very helpful treatise.

W. T. Smith & Co., Utica, N. Y.

THE ROYAL ROAD TO BEAUTY AND HEALTH, by Carrica Le Favre. This is a treatise upon vegetarianism and is dedicated "to the New York Vegetarian Society by its founder and first president, the author." An enthusiastic presentation of a subject which is attracting increased attention, slowly but surely.

Fowler and Wells Co., 27 East 21st street, New York City.

BEFORE EASTER is the title of a booklet by Rev. Edward Gilman, D. D. Its four divisions treat of Gethsemane, Calvary, The Sepulchre and Paradise, reproducing reverently the Scripture story of our Lord's experience in those four places in the interval between the Last Supper and the Resurrection.

Thomas Whittaker, 2 and 3 Bible House, New York City.

ENTERTAINMENTS for church socials, women's socials and charitable organizations, juvenile and young people's societies and private parties, by Mrs. H. E. Kramer, Akron, O. This dainty bound brochure contains full directions for over fifty good entertainments, besides many practical general hints. It will be found a very useful reference book by those who have on hand the often perplexing question of this nature.

Published by the author.

THE BEST SYSTEMS OF CHURCH FINANCES, by Rev. Wm. J. Finck, A. M. This leaflet best describes its own mission in these words: "To decide a few of the best systems of church finances, based on the true principles of Scripture." In about ten pages, good suggestions are made for true financiering for the Lord's house, which many churches would do well to adopt rather than some of the methods frequently resorted to.

Published by the author, Allegheny City, Pa.

THE DUTIES OF MAN, addressed to workingmen, by Joseph Mazzini. This is a reprint of an essay by the Italian patriot and revolutionist, whose strong, sweet spirit carried wisdom and blessing wherever it went. The essay embodies lofty principles, and though written half a century ago, contains valuable thoughts that may with profit be reiterated by writers, speakers, students—all interested in that vital topic of the times, the ethics of labor.

Funk & Wagnalls Co., Publishers, 18 and 20 Astor Place, New York City.

Letters from Mothers

speak in warm terms of what Scott's Emulsion has done for their delicate, sickly children. It's use has brought thousands back to rosy health.

Scott's Emulsion

of cod-liver oil with Hypophosphites is employed with great success in all ailments that reduce flesh and strength. Little ones take it with relish.

Prepared by Scott & Bowne, N. Y. All druggists.

Alfred Peats WALL PAPER

Send 5c for postage on 100 beautiful samples and our guide, "How to Paper and Economy in Home Decoration," will be sent FREE. Handsome Gold Parlor Paper 10, 12 1-2, 15c per roll, all with wide borders and ceilings to match. Good Gold Paper, 5c to 9c. Paperhangers' sample books, $1.00.

Send to the nearest address.

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Ladies' Featherbone Wais

Extra Quality Sateens. Very Popula Patent Forms give free expansion. Combines Style with Comfort. Recommended by Physicians.

FEATHERBONE CORSET

Extra long Waist, Form is Perfect. Best material. Very rich. F. B. 250.

18 to 36. White, Drab, Ecru or Black

Price of either, $1.00.

Featherbone Dress Forms.

Adjustable. Light. Comfortable. May be washed Give perfect form. White only. Price, 40 Cts.

For sale by retailers, or postpaid on receipt of price

FEATHERBONE CORSET CO., Sole Manufacturers, KALAMAZOO, MICHIGAN.

Complexion Preserved.

DR. HEBRA'S **VIOLA CREAM**

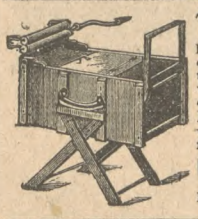
Removes Freckles, Pimples Liver-Moles, Blackheads, Sunburn and Tan, and restores the skin to its original freshness, producing a clear and healthy complexion. Superior to all face preparations and perfectly harmless. At all druggists or mailed for 50 cts. Send for circular.

G. C. BITTNER & CO., TOLEDO, O

HARTSHORN'S SELF-ACTING SHADE ROLLERS

Beware of Imitations.

NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN



The Rocker Washer

has proved the most satisfactory of any Washer ever placed upon the market. It is warranted to wash an ordinary family washing of 100 PIECES IN ONE HOUR, as clean as can be washed on the washboard. Write for prices and full description.

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Liberal inducements to live agents.

MENDING TISSUE

Repairs clothing better than needle and thread; Silk Satin, Cotton and Woolen, Kid Gloves, Mackintoshes Umbrellas, etc., all colors. Sample yard, 10c. Thre yards, 25c. Twelve yards, 65c. Stamps taken. Agent wanted. Address STAYNER & CO., Providence, R. I

BAKER'S COCOA

ABSOLUTELY PURE. Unlike th Dutch Process, no Alkalies or Dyes used

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There is a reprint of Haweis article, "Ghosts and Their Photographs," besides notices of National Divorce Reform, Phillips Brooks' Sermons, Satolli's Mission, Ballot Reform, Rum selling at the World's Fair, and Miss Willard in England.

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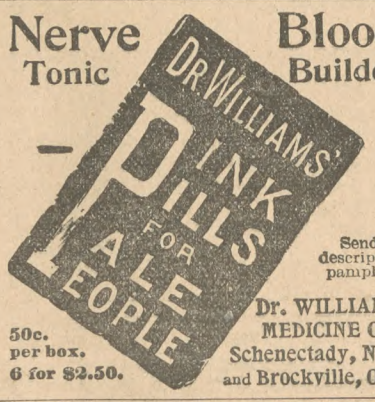

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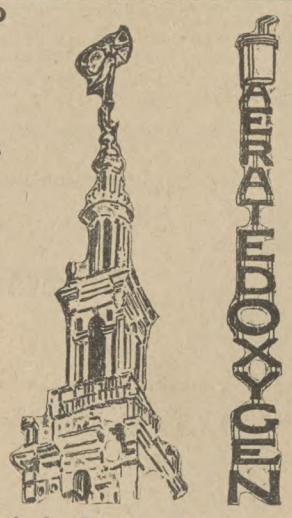

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No. 59. "Thy Kingdom Come." Lady Henry Somerset.

From the annual sermon preached by the author at the National W. C. T. U. Convention of 1892.

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The thought of the leaflet is expressed in the full question, "Why do you, or do you not, belong to the W. C. T. U?"

No. 109. Why Should a Christian Girl Sign the Total Abstinence Pledge?

A symposium from the *Oak and Ivy Leaf.*

No. 110. Our Social World. Mrs. Frances J. Barnes.

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DEPARTMENT LEAFLETS.

Literature—No. 21. Sow Beside All Waters. Margaret B. Platt.

Peace—No. 31. How the War-spirit Grows.

No. 32. War *vs.* the Ten Commandents.

No. 33. War—For and Against.

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PURITY. No. 61. Purity in Literature and Art. Anthony Comstock.

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No. 7. Christianity and the Great Cities. Rev. H. D. Kimball, D. D.

NEW BOOKS.

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The April number will contain special plans for the Flower Mission work of our young people, together with an article on the life of child-widows in India, written by a native teacher and with full-page illustration. "The Way of the World" will treat the subject of gambling.

The Young Crusader.

A Flower Mission number in April, with special offers of seeds to members of the L. T. L., or Sunday-schools. An Easter story by Ivan Inkling (Mrs. Maude L. Green), will be a happy prelude to the spring songs and words in the rest of the paper.

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The March *Our Day* is a very rich number. Phillips Brooks' portrait is the frontispiece. This is a large and highly successful photogravure. Joseph Cook's eulogy of Phillips Brooks, which will be read with keen interest, occupies seventeen pages. The number opens with a full report of answers to numerous questions by the renowned missionary to the New Hebrides, John G. Paton, whom Dr. Storrs calls "the greatest hero of modern times." He discusses Christianity among Cannibals, the Kanaka Labor Trade, and the Rum Traffic in the South Seas.

There is a reprint of Haweis article, "Ghosts and Their Photographs," besides notices of National Divorce Reform, Phillips Brooks' Sermons, Satolli's Mission, Ballot Reform, Rum selling at the World's Fair, and Miss Willard in England.

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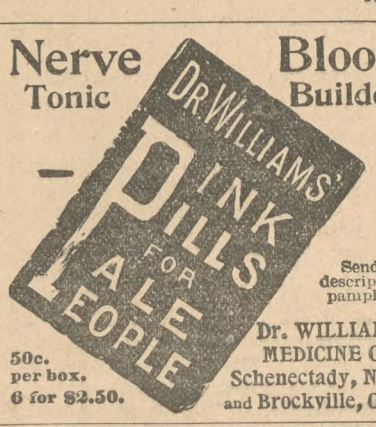

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Colorado—North Denver: Baby Band, $1.40; Sterling: Merchandise county, $2; Canon City: Miss L. J. Jeffery, $5.

Connecticut—Lebanon: S. T. Miller, $4; W. Haven: A. M. Smith, $2.70; New Haven: W. C. T. U. No. 1, $45; Manchester: per A. M. Spencer, $6: Forrestville: Mrs. F. D. Barnes, $3.65; East Haven: W. C. T. U., $25; Dennisonville: Mrs. S. E. Tefft, $3.65.

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ESTHER PUGH,
Treasurer Gift Fund.

Publisher's Notes.

TO OUR SUBSCRIBERS.

We infer from letters of inquiry received that subscribers to THE UNION SIGNAL do not examine with care the yellow label which tells the exact date when subscriptions expire. When money is forwarded for a renewal or a new subscription please consider the label a receipt for the same. If the date is not corrected within three weeks after money is sent, kindly notify,

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

EASTER NOVELTIES.

Have you placed your order for Easter? If not, read with care our advertisement on page 2 of this issue. We have a choice selection of cards and booklets and need hardly suggest that an early Easter (April 2) should lead to an early order.

DO YOU WISH A SAMPLE VOLUME?

We have just had prepared a "Special" Sample Volume of the REVISED ENCYCLOPEDIA BRITANNICA which we offer complete, 20 volumes, in manilla paper covers, for $10 delivered, and on three months' time if desired.

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Should you not receive one, and think of purchasing, please inform us at once and a volume will be sent you on receipt of your full name and address, and a two cent stamp.

TWO SHIPS—WHICH SHALL LAND?

This is the illustration on the first page of the QUARTERLY TEMPERANCE LESSON for Sunday, March 19.

It may easily be reproduced on the blackboard, and so furnishes good material for a CHALK TALK. There is a wealth of suggestion in the cargoes with which the ships are laden.

For the Primary Class

There is a picture all its own,

10 Pennies and The Lord's Box.

The lesson is one of the best we have had, both in text and illustration.

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N. B.—Send for sample copies and ALL ORDERS to

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Chicago, Ill.

THE OAK AND IVY LEAF,

Organ of the Young Woman's Branch of the National W. C. T. U., is a paper which should be READ by every Christian temperance young woman, and those desiring to join our ranks.

The March *Oak and Ivy Leaf* is the annual

Entertainment Number,

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A World's Fair entertainment, NEW, and adapted to *Y unions* and *young people's temperance societies*, is among its contents. Price 25 cents per year, single copies 10 cents. *Order early.*

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An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions, for preparing and using. Sent by mail, by addressing, with stamp naming this paper, W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

Ramey & Co., 85 Dearborn St., Chicago, guarantee that their Medicator and accompanying treatment will cure catarrh and all head and throat troubles, or they will refund the purchase price. Instrument and four months' treatment only $2. Send for testimonials. Agents wanted. See advertisement in another column, and read what the Governor of Indiana says:

EXECUTIVE DEPARTMENT,
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The Hotel del Coronado at San Diego, the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.

Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

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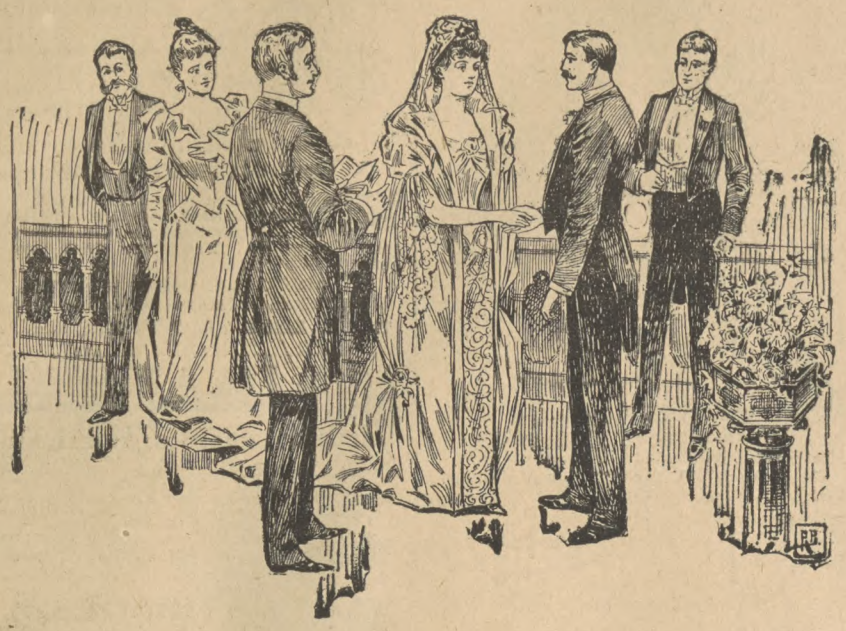
A Word with the Young Ladies



IT is said that over 40 per cent. of the young ladies who graduate from the great female seminary at Vassar are married within the next two years after coming home. There must be a reason for this. It is this: The young, brainy business man, the middle-aged merchant, or college graduate, wants a helpmate through life. What woman is so well fitted to assist her husband as the one with a good education?

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Signal Notes.

JOHN BURNS, M. P., recently gave out that the number of unemployed in England would exceed one million two hundred and fifty thousand.

THE famous Queen Christina of Sweden, delighted in the fact that when a baby, instead of betraying fear, she would clap her hands when she heard the firing of guns. She studied and read deeply and was penetrated by a sense of the high mission to which she was called.

AN Indian missionary puts the difference between the anti and pro-opium contestants in a nutshell. "Cost what it may in money, England must act righteously," and "Cost what it may in morals, India must have revenue." The same holds good in the great temperance crusade.

A THOROUGHLY practical way of "lending a hand" is adopted by the boys of a large school in the east. Land is to be purchased near the White Mountains, buildings erected and every summer twenty-four poor boys from the cities will be taken there for a few weeks' outing. The giving of such pleasure will do much for the school-boys in character building.

THE annual meeting of the English Band of Hope workers was held recently in Exeter Hall, London. The reports were most encouraging. The number of juvenile societies connected with the union was eight thousand four hundred and fifteen, with an average membership of one hundred and sixty-five per society, giving a total of 1,388,475 young people under the influence of the union, while there are probably about four hundred and fifty thousand not connected.

AN Englishman writing in defense of the public house and his glass of ale, unwittingly gives the reason why the public house flourishes. He says that he likes the pleasant conversation and society of friends and that he and his friends are greatly amused at the sincere but mistaken opinions of certain gentlemen who think that opening of museums and similar places will lessen the drinking, for those who enjoy the public house are not the persons who enjoy the museums.

THE condition of the inmates of workhouses in England is attracting considerable attention, particularly the treatment of old women. There are but one hundred and thirty-six women on the six hundred and forty-eight boards of guardians, and it is proposed as a remedy for existing evils that every board have from three to four capable women on it and that the post of matron be given to a woman of refinement and education.

MR. KEIR HARDY, M. P., the great labor leader, is wont to preach on Sunday night in London. He is a Congregationalist, and in the course of a recent sermon on the Good Samaritan he said, "Every day forty-three thousand children in London go breakfastless to school, and are they not our neighbors? What do we do about it? Do we recognize the relationship? The unfortunate women who walk the streets of our great towns and the men who tramp the byways and highways, are they not our neighbors, too? What are we doing about them? It is not enough to dispense charity to these suffering ones as a remedy for the admitted injustice under which they suffered. The church must not merely dispense charity, but she must teach people that the system which enriches the few at the cost of moral and material well-being of the many, is essentially unchristian. For ourselves we take the position that while, as the Bible says, 'if a man will not work neither shall he eat,' the converse is equally true, if a man is willing to work it is the duty of his fellow-men to see that he has something to eat, and until we come to this basis our Christianity needs quickening."

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It is worth a great deal to a sick person to get an honest medical opinion. It is not always easy to do this, but there is a way in which such may be obtained, and that without any cost whatever. Drs. STARKEY & PALEN, the discoverers and sole dispensers of that remarkable medical agent, Compound Oxygen, have never, during the twenty-three years of their wide practice, charged anything for consultation. If the sufferer from Consumption, Catarrh, Asthma, Dyspepsia, Nervous Prostration, or other serious chronic diseases, will write them a clear statement of his case, he will promptly receive an honest medical opinion, giving him chances of relief. He will also be welcome to a copy of the history of the discovery of Compound Oxygen, together with a large record of cases treated successfully. Among these may be found some exactly similar to your own. DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

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would naturally lead a person possessing it to prefer the best things obtainable and guard against imperfections. The Gail Borden Eagle Brand Condensed Milk is unequalled in quality, as a trial will prove. Grocers and Druggists.

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William Henry Kellow was a very clever fellow,
Who hired a house on the suburban plan,
And mornings when he started, and city-ward departed,
The household needs in this wise often ran:

"Now get a fancy waiter, and a nut-meg grater,
And for Susie buy a jumping rope;
Bring a coffee boiler, some muffin-pans and broiler,
And don't come back without some Ivory Soap."

Said William with decision, though partly in derision,
"I'll endeavor with this pack-horse act to cope,
One item less I'll carry, and no longer tarry,
I'll go and buy a box of Ivory Soap."

Now he rides serenely, enjoys life's pleasures keenly,
No longer undertakes to fret and mope,
The list's abbreviated, no more he is berated
For forgetting to bring back some Ivory Soap.

EMMA M. WOOD, Harrodsburg, Ky.

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3

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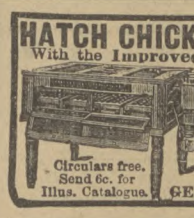

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The Union Signal

AND WHITE RIBBON.

WORLD'S

FOR GOD AND HOME AND EVERY LAND

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.

Volume XIX.—No. 11.] CHICAGO, March 16, 1893. [Price $1.00 per Year in Advance.

Mrs Ursula D Hetrick
1114 Murdock St 8293

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SELF-DENIAL WEEK, APRIL 3-10.

Each white-ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's W. C. T. U., sending the same through the authorized channels to the treasurer of her nation, asking her to send it to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

SINCE OUR LAST ISSUE.

A local option convention met in Pittsburg, March 14 and 15.

The usual spring floods caused by rain and ice gorges have created devastation in many parts of the country the past week.

President Cleveland sent a message to the Senate, March 9, requesting a return of the Hawaiian treaty, which was immediately granted.

During an attempt to repeal the anti-gambling law, disgraceful scenes were enacted in the Oklahoma legislature which closed Saturday.

A disastrous conflagration, causing a loss of many lives and four and a half million dollars' worth of property occurred in Boston, March 10.

The first meeting of the state senate convention to investigate the whisky trust in Illinois was held in the Sherman House, Chicago, March 10.

Rev. Dr. A. P. Peabody, for fifty years associated with the faculty of Harvard College, and a former editor of the *North American Review*, died at Boston, March 10, aged seventy-six years.

The committee of the Reichstag at Berlin, March 10, rejected the first two clauses of the long debated army bill and the prospect is that further action will be deferred until autumn.

The Panama congressional investigating committee reports that three great banking firms in New York City received each $400,000 for use of their names to give confidence to the enterprise.

A resolution was passed in the Illinois senate, Friday, to institute suits against ex-state treasurers and auditors, who, in violation of the constitution, have taken for their own use, fees and other perquisites.

A house bill, providing for the establishment of kindergartens, in connection with common schools in Illinois, at the option of the local board of education, was referred to the senate committee on education last week.

During the Panama canal trials in Paris, March 9, M. Baihaut, a member of the French cabinet, confessed his guilt in receiving bribes. Startling revelations have been made by Charles de Lesseps and others, and much excitement prevails.

IN a published document recently sent out, there was an error about Miss Willard's financial relations to THE UNION SIGNAL. From the date of her editorship, January '92, to the present time, Miss Willard has not received one cent of salary, and the total amount assigned her for clerical help has been only three hundred and sixty dollars.

KANSAS CITY, the county seat of Wyandotte county, Kansas, is, through the efforts of the county equal suffragists, the scene of a unique political canvas this spring. A woman has been nominated for mayor and regardless of partisanship or color, every woman in the city is being urged to register and vote, according to the law of the state which gives women a voice in municipal affairs. Such a well-organized effort for good government in deserving of success.

Now that the question of Sunday closing of the Columbian Exposition gates is assured, jubilant friends should rally to the interests of the wage-earners and insist upon employers granting frequent holidays to their employés, for attendance upon the Exposition. The commission should also be petitioned for reduced entrance fees.

THE memorial sent to Congress by the Denver Convention, petitioning for further and more stringent restriction of immigration, was presented in both Houses by the chairman of the committee of immigration. Each of these gentlemen wrote to Mrs. S. F. Grubb, who prepared the memorial, a commendatory letter. The document has been referred to the committee on immigration.

A SHORT time ago the public press stated that a bill for legalizing lynching had been introduced into the Texas legislature. The president of Texas W. C. T. U., Mrs. Stoddard, writes us that this is a mistake and that the bill was one to make the county in which lynching took place liable to heirs not less than three thousand dollars, and that the parties interested may recover a sum of not less than five thousand dollars from each participant of the wrong.

ITHACA, N. Y., the seat of Cornell College, we are glad to see, is engaging in a stirring campaign for no-license this spring, stimulated thereto by the beneficent results at Cambridge, Mass., the home of Harvard College. *The Plain Truth*, a sturdy little campaign sheet, gives the facts and urges the citizens of Ithaca to vote for an anti-saloon mayor. An appeal from the ministers to the citizens, pointing out the dangers of the saloon "in the midst," and asking for its overthrow, was recently issued. We, in common with other Christian temperance workers, will watch with interest the outcome of this determined effort.

ON the reverse of a prohibition city ticket to be voted for in St. Louis, April 4, we find four scintillating principles pledged by the Prohibitionists of that city, should their representatives be elected to power. First, to uphold constitutional prohibition as the only remedy for the evils caused by the liquor traffic. Second, to enforce the restrictive or prohibitory features of the present law. Third, to see that the business of the city is honestly and diligently conducted. Fourth, to adopt civil service rules for official incumbents. On perusal we are moved to ask, Is there any other party who would make, and faithfully keep, such vital promises?

WHITE ribboners have long been accustomed to unite with the Prayer Union in its observance of the first week in April as a season of prayer for the observance of the Sabbath in all lands. The call for this observance reads, "The past has been an eventful year for the Sabbath cause in America, the present promises to be immeasurably more so, and it may be the crucial year in our beloved land. We therefore invite all pastors and all Christians to observe the week, April 2–9, for special prayer, public and private, for the imperilled Sabbath in this and all lands and for special effort in its behalf, and collections for the spread of literature. In devout gratitude let us unitedly praise God for the aroused interest in the preservation of the Lord's Day, for the forty millions represented on the petitions for Sunday closing of the World's Fair, for the decisive vote of Congress closing the gates, and the failure of efforts for repeal of that action. It is a triumph, the influence of which will be perpetual. While we are greatly joyful over the way the Lord has led us, yet in view of the great peril that still gathers around our Christian institutions and especially our Sabbath, we feel constrained, for the sake of home, religion, the cause of labor and the world's conversion, to ask all pastors, that during the first week of April next they use the services of the sanctuary, by sermons and prayer-meetings, to deepen the intelligent conviction of the people on the broad and practical lines of Christian law and living."

AN excellent idea has materialized from the press of the National Prohibition Bureau, to wit, a page of first-class temperance and prohibition matter for the use of W. C. T. Unions in local newspapers. This page consists of six columns in plate form, all ready to go on the press at a cost of only twenty-five cents a column. Each one of these plate forms is accompanied by a proof, which can be carefully read not only by the press superintendent, but by the editor of the paper, who will thus be assured that nothing objectionable will appear. The columns are twenty inches long, but can be cut to any desired length. The difficult work of the press superintendent in furnishing the proper material is thus obviated, and all expense and trouble to the editors removed. For further information address Mr. Tallie Morgan, 10 East 14th St., New York City.

MRS. Ole BULL, National superintendent of sanitary and economic cooking, is contributing to THE UNION SIGNAL a valuable series of articles on "Scientific Nutrition in Cookery," the second appearing in this issue. There is no more urgent need in the American home than knowledge in this line, for though Americans lavish expense upon the table, they are not a well-fed people. "Every man hath lain upon his own trenches," is a physical axiom uttered by the ancient Saxon with a truer vision than he knew, and in these later days demonstrated by the unerring finger of science. If Mrs. Ole Bull's philanthropic thought for the American table be studied in proportion to the need, the result will be not only better food and more perfect bodies, but truer brains, wiser hearts—a people better fitted to grapple with the great problems which are making for the present day.

THE women's temperance work in England is passing through the same crisis and transition that is enshrined in the heroic history of the W. C. T. U. in America. To broaden its basis and classify its work was the purpose of Mrs. Bright Lucas, its former president, but advanced age and ill health rendered it impossible for her to cope with the conservatism of the executive committee. Lady Henry Somerset is now steadily endeavoring to accomplish the same great task, in which there is every reason to believe that the members of the British Women's Temperance Association, of which she has been president for nearly three years, are with her in sympathy and purpose. The executive committee of the Scottish women's union has unanimously agreed to stand by the progressive policy of Lady Henry Somerset, and various conferences and conclusions of the British auxiliaries indicate that a strong majority hold the same views.

MRS. CARSE has returned to Chicago from California, considerably improved in health. A few weeks more would have completed her recuperation, but she was not willing to let the unjust charges of Mr. Hobbs remain longer unanswered, particularly as she had learned that his interview had been scattered far and wide by a hostile and well-concerted plan. Mrs. Carse will at once prepare an answer to every one of Mr. Hobbs' charges, at the same time setting forth the exact financial condition of the Temple and her relations to it. This may be expected soon. In the meantime, friends of the Temple and Mrs. Carse are rallying around her most loyally. Letters of sympathy and confidence are literally "pouring in." Here is a brief extract from one: "Great trouble seems to have been taken to distribute Mrs. Hobbs' collection of misgivings and advice to the W. C. T. U., but we believe the faithful women of the unions will not have their confidence shaken, and that good will come of it all." Here is another: "'The king of shadows loves a shining mark'—in more respects than one, and so not being able to stop your good work, he has moved an attack under cover. This attack puts you into the honorable list in Hebrews 11. God has better ways for *Christians* to 'help' each other and a struggling cause than to arouse suspicion before its enemies."

CALUMNY.

A Legend.

BY MARIA BARRETT BUTLER.

In ancient time a peerless column reared
Its white strength grandly toward the bending blue,
While polished ledges zoned its surface round,
And cycled thus the decades of its height.
As pure as carven light those circling ruins,
And—whether furred with winter's softest snows,
Or bright with pendant spears of glinting ice,
Or wooing dalliance of the summer birds—
They seemed to clasp in trust some garnered strength.
About its base the kindly mother-earth
(That fosters in the largess of her heart
Alike the granite and the flowering germ)
Thrust forth her grasses, ferns and healing herbs
To nestle close, and modest kinship claim
With this majestic presence in their midst.
Its light reflected, warmed them into life,
Its trickling moistures fed their thirsting hearts,
Its ample breast absorbed the sharpest frosts,
Its tribute all—from sun or cloud or dew,
Was shared with these the humblest of their kind.
Oft times the weary traveler gone astray,
With sun beclouded and with soul perplexed,
Had but to raise his eyes, when lo! at once
Knew he his bearings; and with quickened pace,
His straying feet were turned toward Rest and Home
The alchemist, that o'er his crucibles
Was haggard grown with never-ending search
Of golden secret, which when just attained,
Eluded ever, ever luring on;—
The gaunt-eyed student, worn with tracing back,
In fruitless search, all things, including self,
To blank nonenity, with God left out;—
The man in foreign traffic, weary grown
Of ships with spices laden, ores and gems;—
O'er burdened women, sad with cares and change,
Drawn ever toward the types of stable strength;—
Light-hearted maidens, deeming life all bliss,
Whose lovers pledged their fealty should last,
While e'er the mighty column held its place;—
The prince and bondman, all—all came and went,
And found it restful but to gaze thereon.
Some few there were who treasured in their souls
The secret of a room within its heart,
Well swept and garnished, where unknown to men,
The lord of all the realm, in lowly guise,
Oft times did knock and enter in and sup.
But came a time, alas! a woeful time,
When skies grew dark and winds were whispering sprites
That, hissing, pierced unwilling ears with dread,
Or changed anon to doleful wails, or shrieked
Demoniac laughter with a grim "Aha!"
And charged the air with vague portent of ill.
Good men and wise spoke softly and confessed
To sense of coming ill, they knew not what.
Then came a hush—a treacherous lull, wherein
Vindictive forces gathered baleful strength
For one great throe that all the earth should quake.
Good men and wise felt firm foundations shake,
And looked aloft for strength to steadfast stand
Until the din and dust and roar should pass.
All eyes then turned to scan the columns length,
To learn if that, perchance, were still unscathed;
But many eyes, alas! alas! were blurred
By blinding dust, henceforth beyond repair,
Yet wot they not, but ever cried, "I see!"—
The while they pointed where a darkened spot
In grim outline the topmost cycle dimmed,
Revealing clear the marble's blackened heart,
With ugly fissures reaching far below,
And threatening—these averred—its early doom,
And warned their friends, and held themselves aloof.
Lest toppling over, all beneath were crushed!
Good men and wise with clearer vision saw,
And doubted not that Time, in righting wrongs,
Would put away the plague-spot from their sight,
And leave intact the marble's purity;
For what of earth could evermore stand fast,
If this were shattered by its first great shock!
Meanwhile were many yet who thought the Lord
Of all the realm still came as was His wont,
And entered in by secret door to sup.
The heavens, in pitying grief, with one accord,
Sent purifying rains and searching winds
That oft times softened to Æolian strains,
As though they knew the Lord had passed within.
The very stars, the while, winked pitying tears,
The sun burned fiercely hot his bleaching rays,
Until one morn good men and wise arose,
And looked as ever toward their country's pride,
And saw it fair and pure in God's own light.
Then wending each his way they sought its base,
Where in its filth a putrid vulture lay—
A mammoth thing—that, glutted to the death
On carrion food, had sought brave perch to die,
And, crouched in shapeless mass, had slowly oozed
Its foulness day by day in noisome trails,
Which blear-eyed people, with distempered souls,
Had fissures deemed! and then exclaimed, "Aha!"–
And these, still gazing upward, feigned to see
The same defacing lines; nor recked that still
The Royal Presence deigned to sup within;
The while Æolian airs the sweeter blew,
And all the earth, and air, and sky, and stars,
Seemed singing one refrain of "Peace, be still."
And thus the legend standeth to this day.

Xenia, Ohio.

HIS DELEGATE.

BY "SELA."

The great door closed behind them with a dull, heavy thud, and outside the frowning walls they stood, five weary workers, looking into each other's faces with a sort of despairing helplessness.

"Abandon hope all ye who enter here!" There was a queer little break in Mrs. Gray's voice, which *might* have meant a laugh, but which bore close kinship to a sob.

"We might as well adopt that as our motto!" exclaimed another member of the group as she ruefully examined the bruises on her pretty hands. "*I'm* completely discouraged, and I move now that we write that over the door and retire."

"A disgrace to our white ribbons and ourselves!" a scornful voice concluded the sentence. "Why, that's rank treason, Miss Daniels!"

"*I* don't *dare* give up," and the speaker's gray eyes filled with tears, "it may mean so much to me."

They all understood, for since the new law firm of "Morrison and Mathews," Mrs. Mathews' sweet young face had wore an anxious look. Small wonder that it was so, for Sydney Morrison's keen wit and brilliant intellect were an easy snare to most men; and Hal Mathews was rapidly developing under his able tuition the same careless regard for all things good and true, the same half-laughing, half-scornful derision of humanity's nobler deeds, while he was tasting from the cup held out so enticingly to him, the wine of worldly, godless pleasure.

There was eloquent silence after the low voice ceased, and an arm stole round the owner of the gray eyes; then Mrs. Davenport, their gracious president, stooped down and kissed the sad face. " 'Fear not, neither be dismayed,' my child. Remember, 'I can do *all* things through Christ which strengtheneth me.' "

The helpful words fell like a blessing over the troubled group, and they went their several ways, the burden a little lifted.

Mrs. Mathews repeated the words over and over again, as she walked slowly towards her husband's office, and so absorbed was she, that she did not see the tall young fellow who stood at the foot of the stairs, watching her with an amused smile. He laid his hand on her arm.

"Well, little woman, are you carrying all the woes of this old world on your tender heart?"

The cheery voice, the arresting hand, brought her quickly out of revery, and there was joy unspeakable as her swift glance saw that all was well with him whom her soul loved. Alas, that it was not always so!

"You poor, tired girl! Been up at that confounded old hall all morning, I'll warrant! Well, I'll be glad when this temperance business is over; I ought to have kept you out of it." He threw open the office door. "There, sit down in that easy chair and take a good rest before we start for home. Morrison's out," as he noticed her furtive glance toward the inner room. "Have some grapes? Let me take off your jacket. There! now tell me what made you come down the street with such a dole ful countenance?"

It was nice to be taken care of and fussed over as in the old halcyon days, and after she had enjoyed it to her heart's content, and given unutterable thanks for the unclouded intellect before her, the little wife poured out her troubles.

"There is so much to be done to get ready for the convention and *so* few to do it! To *think* that they must hold their meetings in that dismal old hall! And oh, how hard the few have worked to brighten up the dingy walls—and no one seems to care anything about it, since they learned that Miss Willard is not coming—and the very *worst* of all, there are so few homes open to receive the delegates. It is just dreadful and what can we do? We have even gone from house to house, only to meet with cool, polite refusals! Only two days more, and there are yet quite a number of delegates unprovided for. Oh, *why* are people so careless, so thoughtless about the King's business! What will they say to Him when He comes for His reckoning?"

The eloquent gray eyes were uplifted only to encounter the cool, laughing countenance of the man she so disliked and distrusted. Her face flushed hotly; she would not have been so enthusiastic had she known the inner office was tenanted.

"I beg pardon, Mrs. Mathews, for playing eavesdropper, but your own eloquence is my best excuse. 'Almost thou persuadest me'—not to belong to the mystic circle, but to open my heart to your poor, homeless, illy-treated delegates. By the way, Mrs. Mathews," he came into the room hat in hand, "why don't you try a pull at *our* purse-strings; homes, we poor bachelors have none, but we might prove more hospitable than the gentler sex. I'll tell you what! I'll take a delegate, Mrs. Mathews. Oh, I'm in earnest! I'll have her entertained at the Aldine, and"—a little mocking tone crept into his rich voice, "she need never know of her indebtedness to the 'world, the flesh and the devil.' Come, Mrs. Mathews, what do you say? Can you trust one of your lambs to me?"

Had the skies fallen, certainly she would not have been more surprised. He enjoyed her face intensely for a few seconds, then said quietly:

"I see you haven't the heart to refuse my aid. Then we'll consider it settled. Now, Mathews, take this wife of yours home and see that she has a rest. I'll hunt up some of the other fellows, and guarantee now that your delegates will all be entertained." And so it came about, that nine days' wonder, "Sydney Morrison's queer freak."

Two days later, as he took his place at the *table d'hôte* he saw opposite him a thin, rather severe visaged woman who glanced up indifferently as he sat down. He noticed that she wore a bit of white-ribbon in her button-hole.

"My delegate, I presume," and he shrugged his shoulders while an amused smile stole round his mouth. "They evidently 'picked' her with a tender regard for my susceptible heart." He watched her a little curiously as she gave her orders to a waiter. Yes, she was just about what he had expected! Why were all the presumably good, philanthropic women so woefully, yes, frightfully unattractive? Were they driven into such work by reason of this very homeliness and utter absence of those tender little graces which crown the womanly woman? Or was it that the work itself made them sour-faced, grim, like the woman before him, who was too deeply absorbed in her meal to give even a kindly glance round the table? He thought over all the pretty, agreeable women of his acquaintance. Not one had a thought of *this* sort of thing. Not one save Mrs. Mathews, and his conscience told him why she had put her heart into it. Bah! that woman before him somehow irritated him, offended his fastidious self, and an unreasoning anger against the temperance women filled his heart. Jove, what an appetite she had! And she went to work with a will to satisfy it, too! He snatched up his morning paper to hide the unconscious offender from view, and read: "Delegates arriving! Convention opens at noon! Stirring reports! Interesting and eloquent speakers! Cheering and helpful words!"

Breakfast was before him and he laid down his paper screen. Now, what possible help could those thin lips offer to—well to such as he? But there! What difference could it make to him whom they sent him! It was late, and he finished his breakfast as rapidly as possible and hastily left the room, so hastily that he was guilty of rudely brushing against a lady who was just entering, causing her to drop both gloves and paper from her hands. He stooped quickly, picked up the articles, and as he handed them to their owner with a courteous little apology, he looked into a pair of violet eyes, and became conscious that the quiet "Thank you," came from youthful lips.

The faint perfume of violets seemed to linger about him all the day, even in the dingy, old court room, and he wondered a little in the midst of an important case, if his morning's vision would appear to him a second time. Ah, his fates were propitious! His quick glance down the long dining-room told him that in the very place his "delegate" had occupied earlier, she of the violet eyes sat. Of course he was outwardly oblivious of her presence, and calmly ate his dinner, but his heart beat a trifle faster as the fragrance of the violets in her gown stole deliciously over him. Who *could* she be! Was she alone! He must take one look—it was not in human nature to resist—and as he did so he encountered the lovely clear eyes, and in them was something like a gleam of interest, as if she had been studying him. It was but a second, then she looked gravely down at her plate, and he did not flatter himself there would be another glance; she was not that kind—and there suddenly swept over him a wave of contempt for those young women with whom he had laughed, and flirted, and frittered away his time; a great desire came upon him to know this girl whose eyes met his fearlessly, and whose mouth was firm and strong, yet so sweet and tender. That she was every inch a lady, from the tip of

her stylish turban to the soles of her trim walking boots, his keen eyes had told him at first glance, so he wondered and wondered. Mathews found him a couple of hours later in the office, lost in wonder so profound that he gave a tremendous start when Hal laid his hand on his shoulder.

"The deuce!" he exclaimed testily. "What do you mean by stealing up on a man in such a way!" then he felt ashamed, especially as he saw Mrs. Mathews in the doorway. He jumped up quickly: "Won't you come in, Mrs. Mathews? My bad temper is gone. What's up that makes you two look so festive?" noting Mrs. Mathews' pretty evening hat and Hal's extreme look of freshness.

The latter answered rather sheepishly, "Oh, I promised Jessie I would take her to the temperance meeting at the hall, you know;" and if he had promised to escort her to the most questionable entertainment he could not have appeared more shamefaced.

Morrison's expressive eyes laughed, but the rest of his face was grave enough. "I wish you a pleasant evening, old fellow, and I think from what I have seen, you will enjoy it. Have you the pleasure of knowing *my* delegate, Mrs. Mathews?"

Jessie Mathews' sweet disposition was constantly "riled" by this man, and the covert sneer in his voice made her answer sharply:

"I do not know whom the ladies assigned to the Aldine, Mr. Morrison, but I do know that every delegate is a woman I should be proud and pleased to know."

He said nothing, only bowed gravely, and watched Hal get his stick from the corner. Mrs. Mathews looked back,—the solitary figure by the table touched her. What grand possibilities lay within that man's grasp! In spite of her dislike she could not but admit the wonderful power and nameless fascination that seemed to hover about him. Was he not worth saving? Could she—*dared* she? It would spoil her evening. Then she slipped her hand from her husband's arm and went straight back to the man she so feared.

"Mr. Morrison, will you not come with us this evening?"

Her cheeks grew crimson under his keen gaze, but there was no doubt of her earnestness, and Morrison, to Hal's utter amazement, deliberately closed his book and said:

"Thank you, Mrs. Mathews, I will!"

. . . . . .

There were a few curious glances bestowed on him as he entered the great hall, but he was comparatively unnoticed in his seat, and looked around with rather quizzing eyes. Why, how prettily they had fixed up the bleak old walls! What harmonious blending of colors! How sweet the lilies were! "For God and Home and Native Land!"—that must be their motto. It had taken many hours of hard work to frame all those letters in their white purity—and so his thoughts wandered around the room until he awoke to the consciousness that some one was talking, and he looked rather curiously toward the stage. A very pleasant, ordinary appearing woman was telling some very ordinary truths in a very ordinary manner, and his thoughts wandered again, this time to an important case which was to come up soon; and Mrs. Mathews sighed as she saw his pre-occupation. "He didn't hear a word! There hadn't been a particle of good in bringing him! And Hal would see and catch his indifference!" and poor Mrs. Mathews worried and fretted while the Lord was working in His own sure way.

The cessation of the speaker's voice and the movement about him, brought his eyes and mind back to the present—both on the alert to make merry over all incongruities. But he saw only a beautifully decorated hall, fragrant flowers, fresh-faced, rosy-cheeked girls flitting about as ushers, going on errands; and on the stage, each side the desk, sat a group of women, dignified, earnest of purpose, listening intently to one of their number, their faces now lighting up with enthusiasm, now shadowed with feeling. Somehow it aroused him and in spite of himself he began to be interested. Why, these were all refined, cultured, lady-like women! The richness and pathos of the speaker's voice quite charmed him. He looked in vain for *his* delegate—and smiled a little bitterly as he thought of her—there were none on the platform quite like the one they had sent him. He heard Hal's muffled exclamation, he saw Mrs. Hal lean forward with a wonderfully surprised look, then he, too, was gazing straight ahead, with wide-awake eyes. She came out from among the lilies, all in white, the violets in her silver girdle just matching her eyes. Quietly she stood before them, her hands clasped lightly in front, while the organist touched a few soft chords, then in the deep hush her voice rose clear and full, melted and died away. Oh, the tenderness, the sweetness, the indescribable pleading! There was no other sound in the great hall.

"Oh, wonderful words of the Gospel,
Oh, wonderful message they bring,"

and then:

"Believe and receive the redemption
He offers to you and to me."

Only a simple gospel hymn, and yet—who could ever forget

"There's no other refuge but Jesus,
No shelter where lost ones may fly,
And now, while he's tenderly calling,
O turn ye, for why will ye die?"

She had brought her message to them, and to him, and as quietly as she had come she left them, disappearing behind the tall lilies to whom she seemed akin.

Of the rest of the program Morrison heard not a word; he could not shut out from his remembrance that glorious voice and its pleading. And *she* was one of that despised sisterhood; he recollected now that the violets had been tied with a dainty white ribbon. A mighty disgust of himself and his hollow, empty life rose within him. What a chasm there was between him and her! But they were rising to receive the benediction and, mechanically, he rose, too. In the same absent manner he found himself shaking hands with Mrs. Davenport, the wide-awake W. C. T. U. president, and with a mighty effort pulled his scattered wits together to hear her say:

"In the name of the society I want to thank you for your generosity, Mr. Morrison, and for your timely aid. We did not expect such royal entertainment as you have placed at our disposal, but we think you have found your reward in the delegate we sent you." She smiled archly, then said frankly, "It was one of our secretary's blunders which so favored you, but I see no reason to remove her, as she is accompanied by her faithful, argus-eyed old nurse, who certainly does not invite approach, does she?" then more gravely: "Isn't it grand that she, so young, so beautiful, has consecrated her voice entirely to the service of our King? It makes me ashamed of my small services. Thank you again, Mr. Morrison."

He turned away with a courteous inclination of his head; and suddenly she laid her hand on his arm.

Mr. Morrison, I wish—I wish with all my heart that I could make you acquainted with Miss Carlyle, but I cannot, I *dare* not. Oh, my friend, that it should be so!" and her eyes were full of tears.

Strangely affected, he scarcely heeded Mathews' apology as he and his wife abruptly left him, but followed the crowd out of the hall, nor paused until he reached his own room.

Springfield, Mo.

(To be continued.)

THE UNION OF REFORMS.

BY MARY A. BROWNE.

Probably no articles in recent numbers of THE UNION SIGNAL have been more earnestly discussed than those bearing on the union of the three great questions of labor, prohibition of the liquor traffic and self-government for women.

The broad-minded reformer in either line sees in the very suggestion of a union of reforms an impetus to his own work. It is an acknowledgement on the part of each of the three reforms that the others are great and needed. This in itself shows a forward step. Already valuable time has been lost while these reforms, like the disciples of Christ in other days, have disputed among themselves which should be greatest. But now the hour seems nearer when the voice of the Master rebukes these foolish disputes and holds in His arms the little child—the embryo of the next generation—for whom all reforms exist. He tells those near Him: "Whoso receiveth one such little child receiveth me." Thus all reformers receiving the Great Reformer, work for the good of those who follow, and become one in spirit and in deed.

The suggestions which have been given for conventions of reformers are good, though probably the first benefit would be only the tie of intimate acquaintance among leaders. It was fully demonstrated a year ago at St. Louis that union would not begin in a convention. It must first be accomplished in the great-heart chieftains of the clans. There it must be "permanent and perpetual," a living fire of enthusiasm; and though voice ring clearer or pen move more swiftly in one of this blessed trinity of reforms than another, let none be so absorbed in the one that the ready ear, the unprejudiced soul and the prompt alliance be found unready for the call of judgment.

Many persons, in reference to these three questions, confess an inability to decide which is paramount. Radical on the point of individual freedom it is natural to women to say that woman's ballot is the greatest need of the hour, because it would bring all other reforms. An enthusiast in the temperance reform, since the days when their hearts burned within them hearing how the Master had spoken to the women of Hillsboro to go forward, it is not possible, perhaps, that the W. C. T. U. should think any need greater than the destruction of the rum power. But to one who looks daily from the window on men, who in this bitter winter have been discharged from one railroad, and are tramping half across a state in the vain hope of remunerative employment at another point, the greatest need seems to be profitable work for every voter, so that with a home and home life he may be reached by the moral suasion necessary to make him give the "legal suasion" which will exterminate alcohol.

So in every thought, and every wish for the good of the race these reforms intertwine; they *are* united. Let reformers recognize this fact. Then when they gather in convention there will be no useless bickering or hidden jealousy as to which is greater or which shall have precedence. The reforms are united, let the reformers clasp hands and realize that an obstruction to one is the postponement of all, and together only can come to the birthright.

To secure this union of reformers the first step, perhaps, is a convention of representatives of the reform press, making definite arrangements to give each reform a fair amount of space in every paper. With editors ready to truly represent, why may not these reforms unite to walk in "the way of all truth"?

Batavia, Ark.

SCIENTIFIC NUTRITION IN COOKERY.

BY SARA C. BULL.

II.

This article is based principally upon the writings, often quoted *verbatim*, of Mrs. Hinman Abel and Mr. Mathieu Williams.* The compact form in which this must be given permits us to touch upon essentials only, and the *rationale* must be sought, if desired more fully, in the books treating these subjects.

A few words of further explanation, as given by Mrs. Abel concerning food principles, will help us to bear in mind what we are to attempt to do in our practical work. The oxygen we breathe and the water we drink—bodies full grown are two-thirds composed of water, and food contains from one to ninety-four per cent of it—are furnished directly by nature, and the former should, especially for children, be thought of as a food.

Foodstuffs are divided into *proteids* (gluten of flour, albumen of white of egg and blood serum; fibrin of blood, casein of milk, etc.), *fats* (all vegetable and animal fatty matters and oils); *carbohydrates* (starch, dextrine and sugar).

Of these proteids only contain nitrogen and are the essential foodstuffs; the carbohydrates and fats are force giving, heat producing and fattening. The minerals necessary are contained in any ordinary diet. Although proteid matter is an essential element of food and under certain conditions may suffice to maintain the body, it is a very disadvantageous and uneconomical food uncombined, since it contains too much of nitrogen in proportion to the carbon needed. The latter can be readily supplied by the fats and carbohydrates.

Unproductive labor is as much to be avoided in physical as in political economy.—(Huxley). Thus we learn that we must have the essential and accessory foodstuffs combined in the right proportion, in the right quantity and in an available, that is, a digestible form, if the body of the healthy man or woman is not to be depraved and crippled in one or another form.

It is also to be remembered that fruits, fresh vegetables, salads, etc., contain in their acids, phosphates and flavoring properties, much that is not only desirable, we almost might say essential to many, although not prominently placed in the food tables except in the dried form.

The proteid in vegetables ranges in cost from eight to thirty-four cents a pound, and from eighteen cents to a little over one dollar in ordinary animal foods—meats, fish, milk, eggs, etc.—while in some it is much higher. The reason for this higher cost is, of course, simple enough. Animal foods are made from vegetable, and by a more or less expensive process. The manufacture of beef or milk from grass and grain involves considerable outlay for labor and incidental expenses, and the product is, of course, much less in quantity than the raw material.

The mixed diet, animal and vegetable foods common to this country, according to the best authorities forming the standard dietary tables, calls for from 2 1-12 to 2½ pounds in food per diem for children and delicate women; 2½ to 2¾ pounds for more vigorous women and sedentary men. The American standard (highest of all) for men at hard work calls for from 3½ to 4 pounds per diem. Allowing for loss in digestion, the quantity and the proportion of food elements should be in an average daily allowance of the mixed diet,

Proteids....	.40
Starch.....	1.00
Fats.....	.40
Minerals....	.10
	1.90 lbs. of the chemically dry foodstuff.

PROTEIDS.

This whole class is sometimes called *albumens*. The

*Lomb prize essay: Practical, Sanitary and Economic Cooking, by Mary Hinman Abel, printed by E. R. Andrews, published by American Health Association, price forty-two cents. Contains bills of fare. Class I, seventy-eight cents per day, or thirteen cents per person for family of six. Class II, $1.26 per day for six. Class III, $1.38 per day for six. Mathieu Williams' Chemistry of Cookery. Appleton & Co., New York.

housewife is familiar with these in such foods as the lean of meat, eggs and cheese. These contain the principle in various proportions, for example:

Lean of meat has	15-21	per cent.
Eggs in both white and yolk	12.5	"
Cow's milk, fresh, averages	3.4	"
Cheese	2.5-30	"
Dried cod-fish	30	"
Wheat flour has	10-12	"
Peas, beans and lentils	22.85-27.7	"

Vegetables are more deficient in proteids, though the grains and legumes contain much of it.

In fresh vegetables we find only from ½ to 3 per cent, if we except green peas and beans, in which the proteids reach 5 to 6.5 per cent. Proteids are indispensable, as the nitrogen furnishes the tissues, and are flesh foods.

FATS.

Fats are obtained from both the animal and the vegetable oils. Cereals, like corn and oats, contain from 4 to 7 per cent. Vegetable food, as a rule, is very poor in fats. The fats are heat foods.

CARBOHYDRATES.

Carbohydrates are found mainly in vegetables and are known to the housekeeper as starches and sugar. With the starches proper are included such things as the starches of grains and seeds, Iceland moss, gums and dextrine. Milk contains on an average about 4.8 per cent of this principle and is exceptional among animal products in this respect. Carbohydrates are the *working* foods.

MINERALS.

Salts give hardness to the bones, such as calcium phosphate, the common salt, etc.; the latter serves to make the water in the system a solvent.

FLAVORINGS.

Flavorings cannot be classified in the same way. Their value is in their appetizing qualities or acids, as in fruits, coffee and spices, etc. They are to be used to give zest to the appetite—" to make the mouth water"—and, as in the case of fresh vegetables and fruits, after a winter's deprivation, everybody will recognize their importance. The condiments are held to be useful in the mixed diet in concealing and giving flavor.

To return to proteids, it is well to bear in mind that there are three great classes of proteids:—albumens proper, caseins and fibrins, and that in both plants and animals are found representatives of these three classes: Thus, in plant juices and in eggs are the albumen class; the curd of sour milk and the legumine of the pod-covered plants are examples of caseins; and in the gluten of grains and the clot whipped out of blood are examples of fibrins.

THE STRUCTURE OF MEAT.

The red part is made up of: first very tiny sausage-like bags or muscle fibres, as they are called, and in these is contained the precious proteid matters, flavors and salts all mixed together with water into a kind of jelly; second: these muscle fibres are bound together by strands of connective tissue, as the white stringy mass is called (it yields the gelatine) in which the fat and blood vessels are lodged; this is also of food value, but inferior to the fibres; third: dissolved in the juices floating between the fibres and strands, there is also a proteid soluble albumen. The little bags of proteid when gotten at, are as digestible in the stomach as the white of egg, though like the egg their flavor is improved by slight cooking. But they are imprisoned in the connective tissue somewhat as are the starch grains of the potato in the cellulose.

SOFTENING CONNECTIVE TISSUE.

This connective tissue can be softened by heat, thereby turning it into a sort of gelatine; but, unfortunately, if the meat be not very tender, this requires a longer application of the heat than is needed to cook the delicate albumen, all full of flavors too easily lost. To soften the connective tissue without overcooking the albumen, is one of the problems of cooking.

ALBUMEN.

Albumen, a type of the proteid food stuffs, should be raised to a temperature not over one hundred and seventy degrees to get the best results in cooking. Take the egg as an example. To soft boil an egg it should not be raised above 170 degrees. The white will then become a tender, jelly-like substance. If exposed to a higher temperature the white becomes horny, while the yolk remains uncooked, or becomes pasty. To boil an egg hard, simply continue the heat at one hundred and seventy degrees for twenty minutes to half an hour. The cooked yolk is said to be more digestible than the semi-liquid. Eggs cooked soft or solid in this manner are more digestible and more delicate than if kept in boiling water three and one-half minutes as has been usual. After the first twenty-four hours, eggs steadily deteriorate. Do not give an invalid an egg more than two or three days old, and keep in sweet air as the shells are porous.

To bring about the results desired there are two ways. First, use a pail or jar (heated before the water is put in) and allow one quart of boiling water to four eggs, wrapped in a flannel cloth. The eggs will be done in six minutes, but not harmed by ten. Second, put the eggs into cold water and bring slowly to a boil. They are done when the water begins to boil.

BOILING.

Water cannot (under ordinary atmospheric pressure) be raised to a higher temperature than 212 degrees Farenheit—the boiling point. Water is scalding hot at 150 degrees when the hand cannot be borne in it; it simmers when the bubbles all collapse beneath the surface at about 170 degrees, and it boils when the bubbles rise to the surface and the steam is thrown off at 212 degrees. Boiling violently does not raise the temperature, and it is an advantage only when mechanical work is to be done. Simmering water, 170 degrees to 180 degrees, is the right temperature for the cooking of albumens.

If meat is to boiled for beef broth, put it in cold water and allow it to simmer only from eight to twelve hours, adding enough boiling water to rinse meat and bones; to make 1¼ quarts of broth use one pound meat, one pound bone, and cool as rapidly as possible. This gives the best invalid broth to be obtained for nutrition.

To boil beef or mutton that is itself to be served, it should be put in boiling water, brought and kept to a boil for ten minutes to sear the surface well, and then the temperature lowered to the simmering heat for the cooking of the albumen and hydrating of the connective tissue, which makes it tender. When beef has changed color from the bluish tint to red in the center, it is done. Inferior parts should be cut in pieces and stewed till tender at 170 to 180 degrees, not over—and then seasoned. This requires more time than the cook-books usually allow. The aim is to hold the temperature of the cooking medium just high enough to keep the heat traveling toward the interior of the meat.

THERMOMETERS.

To cook meat at the right temperature, the center of the roast or the broil to come to 150 or 160 degrees is no easy matter with the usual kitchen appliances. Even over an easily regulated heater, as a gas or coal oil flame, how is one to know that temperature when it is reached? A thermometer was constructed for the writer after the model of those used in laboratories; a thermometer tube registering 300 degrees, Celsius, was simply fastened into a cork, the bulb projecting below and protected by a short cylinder of wood. This floated on the water and made it easy to cook at any given temperature. This thermometer was also hung in a light, wire frame and used for testing the heat of an oven. (Mrs. H. A.)

Gelatine, as a food, has been over-estimated, and the housewife commonly holds the opinion that soup stock and gelatine jellies supply nutriment. Gelatine must be combined with the juices and flavorings of beef to serve as a food. Beef tea, on the other hand, is a stimulant and conserver of tissues, but not a food to make tissue, while the solid beef, deprived of its juices, will not, until the flavoring extracts be restored, sustain life for any great length of time.

In roasting, broiling and frying the flavors, salts and albumens are kept in the meat as nature mixed them. They are concentrated considerably by evaporating the water by which they are naturally diluted. The difference between the roasting or broiling and the stewing of meat, is that the former, in the shape of a broiled chop or a roasted joint, are stewed in their own juices; in both cases the changes taking place in the solid parts of the meat are the same in kind, provided always the roasting or broiling is properly done. The albumen is coagulated in all cases, and the gelatinous and fibrous tissues are softened by being heated in a liquid solvent.

The difference between the flavor of English roast beef and French *bouilli* or Italian *manzo* is due to the retention or the removal of the saline and highly flavored soluble materials; (concentrated *kreatine* is pungently sapid). The Frenchman takes them out of his *bouilli* or broiled meat, and transfers them to his *bouillon* or soup, which with him is an essential element of a meal. To the Englishman, with his roast or broiled meat, soup is merely a luxury, not an absolutely necessary element of a complete dietary. It is a fairly debatable question whether the simplicity of taste which finds satisfaction in the milder diet is better and more desirable than the appetite for strong meat.—(M. W.)

Browning the crust of meats not only makes the food more palatable, as also the crust of bread by converting in the latter its starch into dextrine, but by a process perhaps analogous it develops a flavor, and the chemical changes help it to become more assimilable. The crust of bread has also disinfectant properties, so this writer tells us, having an appreciable effect on water slightly tainted with decomposing organic matter.

The food value of cheese and recipes for these, with a a few more practical hints as to the methods of cooking and economic buying will be given in the next article.

Cambridge, Mass.

INGRATITUDE is one of the mean sins.

THANKFULNESS and humility are twin graces.

"ALWAYS somebody else to blame," is a pair of smoked glasses, which makes the wearer see his own faults very dimly.

THE WORK OF THE W. C. T. U. IN THE DEVELOPMENT OF WOMEN.

BY ISABELLA WEBB PARKS.

God's kingdom is one, and all of its interests so indissolubly united that one cannot be promoted without a corresponding advance of the others. Baffled and beaten back by difficulties, which at first sight seem outside of his path, the assailer of a long established evil, is forced to take up one line of work after another in order to accomplish his single purpose. Thus it becomes the common experience of reformers that the result which they seek constantly eludes them, until they become heart-sick with hope deferred, while incidently, along coördinate lines, they accomplish a work for which they had not planned and whose magnitude they do not realize. Thus God uses those whose narrow vision can compass only the little portion of his plans that lies nearest to them.

The Woman's Christian Temperance Union is recognized as a great temperance organization; very few realize its magnitude as the wonderful woman's movement of this woman's century. As to its great central purpose—world-wide total abstinence for the individual and prohibition of the liquor traffic by the state—no one can measure its power nor predict its achievements, for the battle is not yet on. It has accomplished much valuable temperance work, had some skirmishes with the enemy, but the mighty conflict is yet to come.

Incidentally the W. C. T. U. has already done a work for women of which its founders never dreamed. It has been and is a wonderful training-school. It has developed the unconscious, latent powers of women, and has given them opportunities for usefulness which they could have found nowhere else in all this prejudice-blinded world. Its numerous departments, most of them forced into being by the exigencies of the cause, others taken up to avoid the needless multiplication of organizations, give scope for the most diversified tastes and talents. The little band of crusaders has grown into a mighty army, and, whatever else the W. C. T. U. may or may not accomplish, it has developed and elevated woman according to the purpose of the one great reform from which all others draw their inspiration—Christianity.

One of the saddest, bitterest experiences of the writer's life was when Frances Willard left the Deanship of the Woman's College of the Northwestern University. It seemed to the vision of that day, there was no other work for which she was so preëminently fitted; that there were none in all the world who needed her so much as the girls of the nineteenth century who, looking out into a future full of untried responsibilities for women, were, as Mary Livermore expressed it, "lying in the trough of the sea." But God saw with no near-sighted vision. The girls of the nineteenth century needed a leader—not only the girls but the entire womanhood of the age.

The W. C. T. U. developed a leader, not a despot, and the leader has developed with unerring sagacity, hundreds of helpers, who lead grandly in their smaller orbits all over the world, the best in each one glowing for the best interests of all; each with a generous appreciation of the other, measuring up to the highest possibilities because of the unlimited *faith* which made her what she is. She that believeth most is most and best served.

But not less important than the development of our leaders is the development of the rank and file of our women. As has been said, "chief among the many marvelous discoveries of the nineteenth century is woman's discovery of herself." She has been brought to a knowledge of herself through work which demanded qualifications never called into requisition by her previous life, and the W. C. T. U. has been the chief agency. Its work required executive ability of high degree, it required organizers, financiers, statesmen, jurists, writers, speakers, editors, publishers, evangelists, temple builders. Distrustful of self but sure of God, women have undertaken all these kinds of work and have succeeded beyond anything they had dared to ask or think.

Besides this, the temperance work has taught women to discriminate between the small and the great things of life. The infinite insignificance of "fancy work" has become apparent when weighed against the work of saving the victims of liquor. White-ribboners have been lifted out of narrow, self-centered lives into a broad sympathy with suffering humanity. The doors into the wide, wide world have opened before them never to close again.

Men of one idea in a new, but extremely literal sense, denounce the W. C. T. U. as a Woman's Suffrage Association. It has, indeed, done more for the cause than any suffrage association in the world. We do not revolutionize for mere ideas. So long as woman's suffrage was argued chiefly as an abstract right, it made converts slowly, but when woman found herself handicapped along lines of practical work by her political disabilities, the cause of her enfranchisement made rapid progress. I have the profoundest pity, not unmingled with contempt, for the small souls who see nothing but "personal ambi-

tion" in the demand of the noblest womanhood of this nation and of England for the ballot with which to protect themselves and their dear ones. Sorely against their will the great majority of white-ribbon women entered the realm of politics because their enemy was there and they "must fight him where he was, not where he was not." Baffled and turned back at every step by the taunting cry, "You can't vote, ladies, you can't vote," the once timid host has lifted its banners and firmly replies, "But with God's help we *will* vote." The nobler manhood of the nation is taking up the cry, for they, too, are coming to see that by the aid of woman's vote alone can moral reforms be secured.

The development which has come to the workers of the W. C. T. U., the broader outlook, the greater opportunities are not for themselves alone. All womanhood has been elevated thereby. Prejudice against women as public speakers dissolves like mist when some of its great orators stand upon the platform. Its most supercilious enemies cannot deny after sitting in a W. C. T. U. convention that women know how to conduct public assemblies according to the most approved parliamentary methods. Arguments against women anywhere fall flat in the face of what women are doing everywhere. It has been demonstrated that what man has done, woman can also do. Henceforth if she is to be shut out from any field of labor, it must be on some other plea than that God has created her incompetent for the place. She has done the work and has no further need to speak.

"The universe shall henceforth speak for her, and witness
She who did this thing was born to do it—
Claims her license in her work."

Atlanta, Ga.

SPEAKING IN PUBLIC.

[A Canadian journal gives the following critical analysis of the qualities needful for the impressive platform speaker. The ability to address an audience being an indispensable part of the outfit of a W. C. T. U. public worker, Professor Robertson's helpful article is herein reproduced for whomsoever "it may concern."—EDS.]

THE PUBLIC SPEAKER.

For his equipment and fitness for the effort and the duty of the present—the now—every man is indebted to *all* the past—the past in himself—the past in his immediate ancestors—and the past in the race to which he belongs. Man is unique in his faculty and habit of appropriating the gains of his fellows. That does not mean that he is the only animal with thievish propensities and practices. But for honestly augmenting his knowledge and powers, by the acquisitions of the best and worst of his kind, he outstrips all other creatures on earth. He makes progress by acquiring and by giving. The art of oratory at its best is an acquired power, and at its best, when used without embellishments, it is plain, effective speaking in public.

Popular ignorance has viewed its favor as being bestowed upon only a few men of genius. Efficiency is an attainment, not a gift. Some of its common accessories—such as a rich voice and handsome form—are particular gifts. Effective speaking in public is not recitation and not declamation. It is not making or being an echo, but it is the action of a living voice of intelligence. A few of its particular qualities may be discovered by an examination of what successful, effective public speakers have said and how they have said it.

1. The MORAL QUALITIES stand out first in preëminent distinctiveness.

(*a*) *Sincerity* is a prime virtue in public speech. For what would the masterly volubility of Gladstone count if the people thought him insincere? Did not the sincerity of Paul atone for contemptible presence and weakness of speech?

(*b*) *Absence of self-seeking* and *mean motive* is essential to the best efficiency. "Never man spake as this Man;" and He was the servant of all.

(*c*) *Courage, fearlessness* and *self-reliance* are valiant aids if all appearance of self-confidence be avoided. It is the duty of every aspirant after success to make the most of his powers—to exalt his opportunities and then to make himself worthy of them.

(*d*) *Earnestness* of expression is to words what momentum is to a bullet. From the tips of the finger nails to the glow in the eye, and the tension in the voice, earnestness of manner will lend a kind of life to even soulless sentences.

(*e*) *Good nature, amiability* and *geniality* put a pleasing complexion on a dry subject; they put a bloom of attractiveness on the lips and words of the speaker. To say a spiteful or malicious word in public speech, is to jump on the edge of one's own sword for the purpose of wounding an enemy.

2. There are INTELLECTUAL QUALITIES whose component parts may be named.

(*a*) *Clearness or lucidity* is most important. The learning and ability, which make thoughts and statements plain and easy to understand, need no further indorsement. Some speakers need to be labelled by certain titles or letters; otherwise, the public would never find out that they were learned in letters or anything else.

An active, disciplined imagination is an almost indispensable possession in the acquisition of a clear and lucid style. He who can create vivid mental pictures of what he seeks to tell, will find little difficulty in finding words to relate and describe his visions. In speaking in public of a cow, a cornstalk or a hope of Heaven, first make a mental image to represent the thought, and then describe it graphically until you make your audience *hear a sight of it.*

(*b*) *Fairness* is somewhat akin to sincerity. He who is unfair in statement rides an ill-adjusted conveyance.

(*c*) *Forceful speaking* does not imply making a great effort. To get the meat out of an egg-shell does not require that it should be cut with a slash that could decapitate an elephant. The intelligent exercise of force will enable the same hand to pluck a pansy and to hew down an oak. Why should the movements of the hands and the modulations of the voice be serious objects of concern to the ignoring or the forgetting of the goal towards which the speaker should carry his hearers?

(*d*) *Beauty of expression* should be cultivated in speech. Animation is easily induced by a display of beauty. Polishing does not weaken an instrument. The heathens recognized the supremacy of beauty when they pictured Venus riding on a tiger.

(*e*) *Humor, fun, wit* open up the receptivity of the listeners; they also give edge to the dull tools of weary argument. What may be called genuine fun is to speech, what music is to sound.

Doctrine that sounds well, is, to many, sound doctrine. An oratorical temperament is not necessary; now-a-days it is seldom advantageous to a public speaker. In fifty cases out of fifty-one, a man with a temperament which is highly oratorical, is incurably lazy. The products of such a combination will commonly be brilliancy and absurdity.

3. The PHYSICAL QUALITIES of a speaker, and of speaking in public, are important, in proportion to the dullness and ignorance of the audience.

(*a*) *The voice*, while an instrument of sound, is to the speaker an instrument of thought. By it he shapes and regulates the scattering of his thought over the minds of his hearers. Purity of tone—as distinguished from affectation—is the chiefest excellence. The cultivation of a cheerful temper has the knack of bestowing a voice of pleasing and persuasive power.

(*b*) *Facial expression* is the capital of a comic actor. A public speaker, whose main capital is a purse (facial expression), had better engage only in business where the display of a pocket-book is proof of being rich. The mouth is the seat of refinement and brutality; its user will mould its expression to give fitting accompaniment to his thought.

(*c*) In the *management of the body*, an erect, firm and composed attitude, without stiffness, is to be desired. Dignity of bearing gives dignity of feeling; and dignity of feeling inspires dignity of thought and utterance.

(*d*) *Gestures*, which exhibit the image of the speaker's thought, are welcome assistants; but those which show off only the agility of the speaker's body are unpardonable intruders. Quietness, definiteness, precision and promptness are admirable qualities.

Ontario, Can.

THE BRITISH TEMPERANCE PARLIAMENT.

DEAR UNION SIGNAL:—A parliament of representative temperance men and women is in session in this historic hall and national Congregational headquarters.

The delegates were appointed by the national temperance societies of the United Kingdom, and their object is to debate until they can agree on the measures to be brought before Parliament. Hon. Leonard Courtney, for many years deputy speaker in Parliament is the presiding officer and I am much interested in watching his methods. He has no gavel but keeps gently calling, "Order, order!" and emphasizing these words by "Wait" and "Sit down," beneath which the delegates meekly resume their seats, mild as is the chairman's official intonation.

Here is Mr. Caine, M. P., vice-president of the meeting; Rev. Hugh Price Hughes, the alert-moving, swift-minded speaker and reformer; Mr. Joseph Malins, so long a leader among Good Templars; Canon Leigh with his white hair and gentle face (son-in-law of Frances Kemble, the famous actress recently deceased); J. H. Raper, the famous war-horse of the English temperance reform; Rev. G. A. Bennetts, temperance leader of the Wesleyans; Mr. Turnbull, former chief of the World's Grand Lodge of Good Templars; James Whyte and Henry J. Osborn, of the United Kingdom Alliance; Stafford Howard, of the Church of England temperance society, and no end of leading figures to the number of one hundred and twenty-five or more, besides the women's contingent, headed by Lady Henry Somerset, Mrs. Ormiston-Chant, Miss Docwra, Miss Florence Balgarnie and others.

It was most kind of this most representative gathering ever held in England, to vote unanimously to let their Yankee cousin (as the one exception made) be present at all these sessions, to which one is admitted only after two tickets have been passed upon by the guardians of the gates.

They are now debating the measure (likely to be proposed next week in Parliament) of Sunday closing for England—by local option! It is a curious suggestion and might so divide a street that dram-shops should be closed on one side of the street and open on the other. Hugh Price Hughes has just made a fiery speech against local option as a feature of Sunday closing.

The manner of speaking is most interesting—in the main it is what is known as "parliamentary," *i. e.* full of inflexions, up and down the gamut, with "hums and haws," and nuggets of solid British sense flung out between. Just as I am writing one speaker has said: "Gentlemen and *ladies*," the first recognition of the sisterhood thus far given, except that Mrs. Ormiston-Chant has spoken for a minute in her own witty way.

This conference is the guest of A. F. Hills, Esq., a gentleman of great wealth who is president of the National Vegetarian Federal union. We are to have each day of the three that we are to be in session, a vegetarian banquet in a beautiful hall set apart for such uses in this great building. (Later:) The tables were gay with flowers and rare fruits, nuts and preserved fruits were piled on broad glass dishes. We began with mock turtle and tomato soups, continued on macaroni cutlets with "piquant sauce," haricots, "Mexican fashion," new potatoes, spinach, peas, cold pie and salad, artichokes *au gratin*, and closed on apricot souffle, vanilla moulds, baked custard and pistachio cream, (no tea or coffee).

Mr. Hills told me at lunch (in reply to my question, "How did you come to be a vegetarian?") the following interesting experience: He had come home from college in the winter, and being very fond of hunting, he called for his favorite dog and proposed to go out duck shooting. But the dog could not be found and so Mr. Hills went to the river alone. Two ducks were paddling sociably along in the narrow strip of water between the icy shores. The young collegian fired; one of the birds fell on the ice, wounded, and having no retriever, as the ice was thin he had nothing to do but wait and watch its dying agonies. Something in his soul said, "Why did I cut short this happy, harmless life? Why introduce this jarring note into the general harmony?" and then and there he vowed never to hunt again. Then, as the years passed, he was rallied on his desertion of the chase in all its forms, and often it was said, "If you will not kill why do you eat?" and so, twelve years ago, he became a vegetarian, and a very well-to-do specimen he is.

Well, they are talking on and on. Mr. Joseph Malins has just made a speech, especially clear and convincing to my mind. He "makes points" right along. He says: "This is the temperance people's parliament—that of St. Stephens must carry out our wishes. We are the temperance party and we will not accept from the government this specious device of an option on Sunday closing." Finally, a strong resolution against any option on that subject has been adopted.

Meanwhile a reporter from one of the morning papers came to me to ask my opinion of the action of a Church of England clergyman "who has taken the public house in his own village under his own care, and dispenses liquors in a wise and moderate manner!" I told him that in my country all of us who belonged to any church, no matter how humble, were equally "church people," and that a "clergyman" who would make this attempt would find the other clergy and church people so "dead against him" that he would soon "give over." (These are pithy bits of English here acquired.)

We have now been in session seven hours (with one for lunch) and have made good headway. Lady Henry Somerset has just risen (the only person received with applause). She offers a resolution to prohibit publicans from selling to children under sixteen years of age, either for their own use or that of others; and so these kind, benignant spirits patiently plod on, trying to "make it easier for everybody to do right and difficult to do wrong."

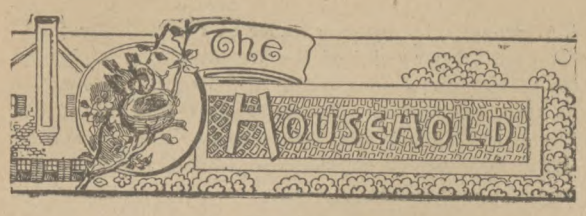
Incalculable will be the good to homes and humans from this square day's work.

Yours for the better life,

Frances E. Willard

Memorial Hall, London, Eng.

(*Correspondence continued on page 13.*)



LITTLE THINGS.

BY M. O. PAGE.

There is some little thing each day
For God's own ones to do or say;
Some trifling work, although it be
Unnoticed in its ministry.
Yet still some fine discerning soul,
Needs but this touch to make it whole.

It is not always we are stirred
By loving voice or helping word;
But something deeper in its power,
Has gently thrilled the passing hour,
And won some recreant heart, may be,
To life and God and liberty.

Austin, Ill.

MYRA'S SELF-DENIAL WEEK.

BY ADA M. MELVILLE.

"I wish I *could* help, but how can I? I've 'cut down' and 'retrenched' and 'economized' till I feel like a miser now, and if there is one thing I can deny myself on *any* line, I'd be glad to know it!"

Such was the soliloquy uttered in a half undertone by Myra Welch, a school teacher in the town of Tacona, and a member of the Tacona W. C. T. U. She had just returned from a meeting of the union at which the president had been urging the matter of Self-denial Week. "I think we can each one deny ourselves something to which we have been accustomed and which it will do us no harm to go without for one week."

"Much she knows about it!" sighed Myra, remembering the weary walks taken every day that car-fare might be saved; the clothing darned, turned and re-turned, and the hours of work, after school closed, at fine sewing, for which but scant remuneration was given; all this that she might not only support herself, but send home from month to month what she could spare that a sick brother might have the nourishing food and medical care he so much needed.

Clearly there was no room for self-denial here, "and therefore," argued Myra, "no responsibility upon me about it." But the subject would not be dismissed and kept turning itself over in the girl's mind as she stitched away on the garment before her.

"Poor thing," she said, talking aloud again as she often did to break the silence of her lonely room. "Poor little white ribbon! If you could talk I suppose you would reproach me, but you know I am honest, and *honestly* I haven't a thing in which I am rich, or have 'enough and to spare,' unless it be *thoughts*, and they are not convertible into dollars and cents, at least, not in my case."

When ten o'clock struck she took her Bible in her hand. But her heart for some reason was heavy within her, and instead of her customary reading, she dropped on her knees and hid her face in her hands.

Perhaps Tacona union had no more earnest member in heart than Myra Welch, for she was wholly committed to the temperance cause and worked in every way she could. The call for money was the one to which she could rarely respond, but she had tried to make up the lack by an earnest participation in all meetings and an eager loyalty to all plans. Never before had the question of money troubled her as it did on this occasion, and the matter became the whole burden of her prayers that night.

"I am getting proud," she thought. "I am ashamed to say 'No.' Well, if that is the case, the more I'm humbled the better. I guess the Lord can fill up the World's W. C. T. U. treasury without any help from Myra Welch. So there!" and she turned out the gas with a decided little snap and lay down to her much-needed rest.

Myra had one possession which she called her rich inheritance, a deep soul-love for, and soul-appreciation of music. When a child her father had given her a violin which he had much prized, and by dint of hard practice in odd moments she had attained to no slight degree of efficiency in the use of the instrument. It was her delight every morning, before the duties of the day began, to spend an hour playing. On the morning following the day of the W. C. T. U. meeting, Myra rose even earlier than usual, and taking her violin from its case, stroked the dark wood tenderly and said, "You are the one thing I am 'accustomed to' that approaches a luxury, and I am glad there is no need of going without you," and thereupon followed a flood of melody so joyous, that a man passing muttered to himself, "Somebody feels mighty good this morning!" But no music could quite chase away the obstinate thoughts touching the week of self-denial, and the instrument was laid by after a few minutes' use. Myra had prayed earnestly that if there was any way in which she could answer to this appeal it might be shown her. It lacked half an hour yet to breakfast, but she could neither play nor work nor read; thought was too busy.

"Willingness ought to count," she said to herself. "I am sure no one is more willing than I. If *thinking* would make money I'd think our treasurer's hands full in less than no time!" and she laughed a little, passing her hand over her aching head. "If I could only think to some purpose!"

Her Bible lay where she had left it the night before and taking it up she read the old story about the loaves and the fishes. Over and over, yet again she read it, a light dawning in her eyes and a growing thought quickening her pulses. She thought aloud, slowly reasoning her way out. "The boy hadn't very much and the need was great. But he didn't refuse to let the Lord have them. What if I turn my desire to help into prayers for the cause? Maybe God can use thoughts if they are given to Him. I'll *pray!* And I'll pray mornings instead of having a selfish good time. I just believe God means me to 'deny' in this way seeing there is no other."

Thus it came about that the violin lay in its case and the musician was on her knees talking with God about the work and its needs, the workers and those for whom they spent their strength. As she prayed her eyes were opened to many ways in which she could give more aid in the battle for "Every Land." The week was near its close when Mrs. Russell came to Myra with a request.

"On Sunday evening," she said, "a union service will be held in charge of the white ribboners. At that meeting we will make a special plea along temperance lines, taking of course the inevitable 'collection,' every cent contributed to be turned over to the World's W. C. T. U. treasury. I came to ask you to help—to pray and to work."

Myra's heart began to beat.

"You play so beautifully—will you play for us that night? My daughter will sing—could you play her accompaniments?"

"Oh, Mrs. Russell! Anything—"

"There, there, do not say 'no' so soon. Think about it and let me know to-morrow."

Myra had never played in public. It was the one thing she had always insisted she "could not and would not do." But as she spent the hour in prayer the next morning, she was led to some deeper thinking along the line of self-denial, and as a result her answer that evening to Mrs. Russell's question was in the affirmative—though given with fear and trembling.

Sunday night came. The house was full. On the platform, among the others, sat Myra, outwardly calm, inwardly fearful, yet determined. Eva Russell had a beautiful voice, and just after her mother's opening prayer, sang the well-known hymn:

"Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave."

A thrill of enthusiasm from the audience answered the sweet voice, with its soulful accompaniment, and the chorus was caught up by hundreds of eager voices.

The key-note of the evening had been struck, and there were few hearts untouched by the earnest words from the women who were bound together against the world's curse. Prayers were offered from lips that hitherto had been slow to speak. Pledges were signed, some of them by young men whose stand on the temperance question, it had been feared, was uncertain. A free-will offering was called for.

"This is not a regular collection, friends," said Mrs. Russell. "Let nothing be given from the hand that is not offered by the heart. If you are glad to-night that your home is untouched by the curse, praise the Lord in dollars and cents. If your heart aches because some dear one is tempted, has fallen, perhaps, lend your aid to keep this sorrow from some other home. If you have ever wished the evil of intemperance wiped off God's earth, back up the wish out of the money God has blessed you with."

What moved her Myra did not stop to think, but just as the collectors were passing down the aisles, she took her violin, and, unasked, began to play. Her heart was uplifted in prayer, her playing almost unconscious, and after a few low strains, the lovely melody of "Jesus, Lover of My Soul" filled the house.

Away in the rear sat a white-haired old man. He had listened to all that was said, but evinced little interest. When the opportunity was given for a free-will offering, he made no move to comply. Myra's violin was growing more and more eloquent. Tears were quietly brushed aside. The old man on the back seat leaned forward and buried his face in his hands. The last time he had heard that hymn was when he leaned above the coffin of his only son, who had been brought to that coffin by drink.

If your heart aches because some dear one has fallen, lend your aid.

"Cover my defenseless head
With the shadow of thy wing."

The hardness of years was melted, and the old father wept, not only wept, but prayed. The collection-box had been the rounds. The violin had ceased its pleading. A few words of prayer, and the service was over. The audience passed out, but the white-haired old man waited.

As Myra was nearing the door, trying to make a hurried escape from kindly, but just then, unwelcome words of praise, a hand on her arm checked her. It was the old man.

"Daughter," he said, tremulously, "God bless you. You don't know how I have been blessed this night. Wait a minute,—I have a little offering. You will drop it in for me? May it keep some father's son from drink!" and he laid a shining piece of gold in her hand.

"God has indeed blessed my poor 'loaves and fishes,'" thought Myra, as she dropped the money quietly among the rest and slipped away. "I am *glad* I was too poor to give money—God provided for His treasury in a better way than I could possibly have done."

And from that time to this Myra's morning hour has been her "temperance fund," and who shall say what has been the outcome of her true self-denial?

Chicago, Ill.

HOW DR. GUTHRIE BECAME A TEETOTALLER.

[The following narration is made in "The Life of Dr. Thomas Guthrie," by his son, of the conversion to total abstinence of the great divine and writer of the Scottish church. During the remainder of his long life, Dr. Guthrie was an indefatigable preacher against intemperance, and was the originator of Ragged Schools which became a national feature. He was ever a pioneer in reform movements and not only Great Britain but the world owes much to his loyalty to advanced thought and the clear vision with which he worked for the future.—EDS.]

"I was first led" he told a temperance meeting in Belfast in 1862 "to form a high opinion of the cause of temperance by the hearing of an Irishman. It is now some twenty-two years ago. I had left Omagh on a bitter, biting, blasting day, with lashing rain, and had to travel across a cold country to Cookston. Well, by the time we got over half the road, we reached a small inn, into which we went, as sailors in stress of weather run into the first haven. By this time we were soaking with water outside, and as these were the days not of tea and toast but of toddy drinking, we thought the best way was to soak ourselves with whisky inside. Accordingly, we rushed into the inn, ordered warm water, and got our tumbler of toddy. Out of kindness to the car-driver we called him in; he was not very well clothed—indeed, he rather belonged in that respect to the order of my Ragged School in Edinburgh. He was soaking wet, and we offered him a good rummer of toddy; we thought that what was sauce for the goose was sauce for the gander; but the car-driver was not such a gander as we, like geese, took him for. *He would not taste it.* 'Why,' we asked, 'what objection have you?' Said he: 'Plaze your riv'rence, I am a teetotaller and I won't taste a drop of it.'

"Well, that stuck in my throat, and it went to my heart and in another sense than drink, though, it went to my head. Here was a humble, uncultivated, uneducated Roman Catholic car-man, and I said, 'If that man can deny himself this indulgence, why should not I, a Christian minister?' I remembered that, and I have ever remembered it to the honor of Ireland. I have often told the story, and thought of the example set by that poor Irishman for our people to follow. I carried home the remembrance of it with me to Edinburgh. That circumstance, along with the scenes in which I was called to labor daily for years, made me a teetotaller."

HOW TO PROMOTE HARMONY AMONG CHURCH-MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with and not magnify each other's infirmities. Gal. 6: 1–2.
3. To pray for one another in our social meetings, and particularly in private. James 5: 16.
4. To avoid going from house to house to interfere with other people's business.
5. Always turn a deaf ear to any slanderous report.
6. If a member be in fault, to tell him of it in private, before it is mentioned to others.
7. Watch against a shyness of each other, and put the best construction on every action.
8. To leave off contention before it be meddled with. Prov. 17: 14.
9. If a member has offended, to consider how Godlike it is to forgive. Eph. 4: 2.
10. Remember that Satan desires to promote animosity among members of churches.
11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love than we can when indulging a contrary spirit.
12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. **John 13: 5; 16–35; Eph. 4: 32; I Peter 2: 21.**

BOOKS OF THE BIBLE.

In Genesis the world was made;
In Exodus the march is told;
Leviticus contains the law;
In Numbers are the tribes enrolled.

In Deuteronomy again
We're urged to keep God's law alone;
And these five works of Moses make
The oldest writings that are known.

Brave Joshua to Canaan leads;
In Judges oft the Jews rebel;
We read of David's name in Ruth
And First and Second Samuel.

In First and Second Kings we read
How bad the Hebrew state became;
In First and Second Chronicles
Another history of the same.

In Ezra captive Jews return,
And Nehemiah builds the wall;
Queen Esther saves her race from death.
These books "historical" we call.

In Job we read of patient faith;
The Psalms are David's songs of praise;
The Proverbs are to make us wise;
Ecclesiastes next portrays

How fleeting earthly pleasures are;
The Song of Solomon is all
About the love of Christ; and these
Five books "devotional" we call.

Isaiah tells of Christ to come,
While Jeremiah tells of woe,
And in his Lamentations mourns
The Holy City's overthrow.

Ezekiel speaks of mysteries,
And Daniel foretells kings of old;
Hosea calls men to repent;
In Joel blessings are foretold.

Amos tells of wrath; and Edom
Obadiah's sent to warn;
While Jonah shows that Christ should die,
And Micah where He should be born.

In Nahum Nineveh is seen;
In Habakkuk Chaldea's guilt;
In Zephaniah Judah's sins;
In Haggai the temple built;

Zechariah speaks of Christ,
And Malachi, of John, His sign.
The prophets number seventeen,
And all the books are thirty-nine.

Matthew, Mark, and Luke, and John,
Tell what Christ did in every place;
Acts show what the Apostles did,
And Romans how we're saved by grace.

Corinthians instructs the church;
Galatians shows us faith alone;
Ephesians true love, and in
Philippians God's grace is shown.

Collossians tells us more of Christ,
And Thessalonians of the end;
In Timothy and Titus both
Are rules for pastors to attend.

Philemon Christian friendship shows;
Then Hebrews clearly tells us how all
The Jewish law prefigured Christ:
And these epistles are by Paul.

James shows that faith by works must live,
And Peter urges steadfastness,
While John exhorts to Christian love,
For those who have it God will bless.

Jude shows the end of evil men,
And Revelation tells of heaven.
This ends the whole New Testament,
And all the books are twenty-seven.

—*Selected.*

NANNIE, AND THE SQUIRREL PANTRY.

BY MARY M. NORTH.

Nannie's aunt and cousins lived in the country and Nannie was very fond of spending her summers with them, but she longed to visit the country in winter. The boys had told her so much of the sports of winter, and the girls had related stories of remarkable adventures on skates and runners, till poor Nannie thought it was not living at all, unless you were in a large, old-fashioned house, all gables, with a big barn near, in which were sleek cattle and well-groomed horses, and a great field surrounding all, with a stream crossing one corner, in which the cattle stood knee-deep on hot days, and looked, oh, so comfortable.

She, in imagination, peopled this stream's banks with fairies, who worked wonders in winter, and built ice palaces, and frosty bridges, and held gay revels every night, not minding the cold at all.

As winter drew near (after Nannie had spent a particularly happy summer in the country) her father found he had to take a business trip, and on the way would pass his sister's home, so he resolved, after consulting his wife, to take his daughter and leave her to spend a few days with her cousins. Great was Nannie's delight when she heard it, and the days did not fly quickly enough.

At last the happy day dawned, and Nannie was up betimes, and ready. It was still early when she was set down at her aunt's door; the country air was frosty and made her ears tingle, but that was enjoyed as one of the delights of the country, and she could not be induced to stay in the house, but must explore every nook and corner to see if there had been any change since her departure a few months before.

Her cousin Harry was just her age and the girls were younger, so Nannie chose Harry for her companion, as he could sympathize with her, and enter into her schemes for pleasure. The woods were actually glorified; the grand old maples and oaks in their yellow, russet and variegated dresses, with the intense scarlet of the sumacs and Virginia creepers were a feast for the eyes. Nannie wanted all the pretty leaves she saw and her cousin had to beg her not to weigh him down with her trophies. They passed the stream on their way back to the house, and Nannie tried to find one little sign of ice, but could not.

One day when near an old corn-crib, not now in use by the farmer, Nannie gave a scream of delight, for there, running down the side, were two red squirrels. She had never seen any until that time.

"Come," said Harry, "and I'll show you how they provide for winter; that is their store-house, and we never disturb them or make a noise near here."

They went up the three or four steps, opened the door, and what do you think they saw? Why, actually, a great pile of nuts, all laid as symmetrically as if some hand had placed them for exhibition.

"Hush," said Harry, "stand still and you will see them at work."

Presently an old gray squirrel came and deposited a butternut very carefully, his great bushy tail not even shaking the topmost nut from its place; after a while another, then another, came each with his burden, then a dear little red squirrel; all added to the pile, working harmoniously and having all things in common. Harry had to almost pull Nannie away at last, so absorbed was she in watching these wonderful little creatures laying up their provisions for "a rainy day."

Her visit almost passed without any of the longed-for snow falling, but towards night of the day before the last of her visit, the sky looked gray and before bed-time the boys brought the joyful news to Nannie, that it was snowing. Her tongue could hardly be kept still long enough for her to go to sleep.

In the morning there was a lovely, sparkling, white robe over everything outdoors. It was too soft for sleighing, so Nannie had to content herself with looking at it, and going out in it with her overshoes on. In the afternoon she went to the corn-crib and peeped in, and there sat a dear little squirrel eating his well-earned dinner. After that, every little while, till her father came, she visited that squirrel pantry, never seeming to tire of watching the cunning little animals. When she went away her greatest regret, was at leaving the squirrels.

Washington, D. C.

A LITTLE girl went out to play in the snow, and when she came in she said, "Mamma, I couldn't help praying when I was out at play."

"What did you pray, my dear?"

"I prayed the snow-prayer, mamma, that I learnt once in Sunday-school: 'Wash me, and I shall be whiter than snow.' "

What a beautiful prayer! And here is the promise that goes with it: "Though your sins be as scarlet, they shall be as white as snow." And what can wash them white—clean from every stain of sin? The Bible answers: "These are they which . . . have washed their robes, and made them white in the blood of the Lamb."—*Exchange*

DEAR BOYS AND GIRLS:—It is quite a long time since we have had a contribution from one of our Cozy Corner story writers, and I know you will be much interested in reading the following little temperance story by a Jackson, Mich., temperance girl, eleven years old:

AN AWAKENING.

Little Edith was a bright little temperance girl of six years, but her heart was easily touched by sad scenes, and she spent many tearful hours, though her home was lovely enough to make any little boy or girl happy. The beautiful river Hudson flowed calmly by, and above the tall trees that nodded their drowsy heads over the river rose the lofty peaks of the Catskill mountains. Her home was a neat, white, cheerful cottage, that stood not far from the woods.

Her parents were what the people now called good, honest people, but her father had been, not less than three years ago, a poor drunken man, who had been rescued by the beautiful words of God, and he soon developed into a splendid miller.

Edith was in the habit of taking her father's dinner daily to the mill, but on the occasion of my story, she started earlier than usual. When she had gotten about half way, she saw a poor man lying at the foot of a tree, apparently drunk. She hurried on to tell her father what she had seen, the story of which brought tears to the good man's eyes to think he had once been in this condition, but had been saved.

She had heard of drunken men being saved by the singing of a hymn, so she resolved to do this and try to rescue the man. It did not take very long for her to reach the spot where he lay. She stepped quite out of sight, and began singing the hymn, "Out of Darkness into Light." It was evident that the man paid no attention to her singing until she came to the part, "All thy talents we have wasted, all thy laws disobeyed."

After the little girl had finished her singing the poor man arose and went to his miserable hut, where he sat down to think what these words meant. He thought of ever so many meanings, but none suited him until he found out the true meaning, and he decided not to drink any more, but to obey God. Thus this poor man was brought to walk in the "Path of Light."

SUSIE ELNORA SMITH.

This little story calls to mind the Bible words, "And a little child shall lead them." It is true, dear children, that you can help and are helping every day by your example and your faith to lead others into the ways of righteousness and peace.

Yours, to improve every opportunity,

Aunt Jane

SOFT-SHELLED NUTS.

163.

PUZZLE BLANK.

Once on a winter night,
Eight lassies robed in———
Spoke pieces for the right.
The stage they were (not) hid on,
Bedecked with streams of ———;
Refreshed were the eyes that looked on
The hope inspiring sight.
The blanks if guessed right will declare
Something we are proud to wear.

EFFIE EMSIE.

164.

COMPARISONS.

[Example.—Positive, a rank; comparative, a loud sound; superlative, to cook. Answer, row, roar, roast.]

1. Pos., a place defended from the wind; comp., to look obliquely; super., most insignificant.
2. Pos., to bend; comp., to perforate; super., to brag.
3. Pos., a road; comp., fabric; super., a part of the body.
4. Pos., to attempt; comp., one who makes experiments; super., an appointment.
5. Pos., a farm implement; comp., grayish white; super., an army. J. A. S.

Send all replies and *original* puzzles to Puzzle Editor. THE UNION SIGNAL, the Temple, La Salle St., Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED FEBRUARY 23.

156. THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

157. Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.
Rise, Temple, rise.
No drunkard shall inherit the kingdom of God.
Keep your record clean.

Correct answers: Lizzie McEvoy; Edith Paxton; Maud Paxton; H. R. Kinsley; Clarence E. Snell; Agnes L. Fitch; Bettie S. Hutchins; Grace Farnsworth; Fletcher McFadden and his mother; Margaret A. Platt; Ray Hubbard; Effie May Curfman; Bessie H. Tucker; Ross R. Cain; Carl A. Burrows; Lee Smith; Katie Allen; Sadie Cliver; Anna M. Belknap; Leonora B. Perrine; Amy Roach; Gertrude F. Aldrich; Earle Cogswell; Marion Matthews.

The Union Signal and World's White Ribbon.

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And nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.—Isa. 55:5.

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THE WORLD'S PETITION.

A petition already twelve miles long, signed in nearly fifty languages, by representative men and women of all nations, praying that the governments of the world extend to the homes and the home-keepers of their respective domains, protection from the twin curses of civilization, alcohol and opium! It is a conception worthy of the great humanizing and harmonizing power from which it emanated; worthy the heart and brain of Christian motherhood!

The World's Petition is the climax of the anti-saloon movement. It is interesting to note its evolution. First is born the desire for the security of the individual family. The hand which rocks the cradle is lifted in protest against that which menaces the safety and happiness of the home—protest, alas! unheeded. Then the world witnesses the novel spectacle of mothers brought to bay in defense of their homes, marching from church doors in solid phalanx against the destroyer. The anti-saloon crusade once inaugurated, the mother-heart grows broader and bolder. "Not my home alone," it says, "but the state, the nation, the larger home must be protected." And so petitions pour into legislature and into Congress, praying the country's defenders and law-makers to shield the homes of America from the ravages of the rum power.

Undaunted persistence is a proverbial trait of the W. C. T. U. women, and if their petitions are slightingly received it only spurs them to greater effort. The home-protection idea goes on expanding, the W. C. T. U. heart grows bigger, until at last it is big enough and strong enough to contain the whole earth. Like John Wesley's parish, the family of the W. C. T. U. includes the entire world, and the nations' mothers become federated in a common cause—the overthrow of a common enemy.

The Polyglot Petition is one of the natural outcomes of such federation, and signifies, as do state and national petitions, the beginning of a constantly increasing pressure to be brought to bear upon rulers and legislators in the various lines of temperance work.

Of all W. C. T. U. interests, the claims of this petition are just now the most pressing, and we appeal to our readers to give it prompt and earnest attention. We urge every local union to call for the concentrated effort which our women ever stand ready to make in time of necessity.

There remain but a few weeks in which to circulate the petition. The first of May or thereabouts it is to be called in and presented, and this mammoth document will form one of the noteworthy exhibits of woman's faith and work at the Columbian Exposition.

We would that every individual man and woman who desires greater security for the home against the saloon could realize the value of the aid it is in their power to render to God and Home and Humanity by securing names to this petition.

It need not take very much of any one person's time. The busiest man or woman may secure a few names. A copy of the petition lying on the office desk or on the parlor table, a few words calling attention to and in commendation of its object, are often all that is necessary to obtain many a signature. It is really surprising as well as encouraging to see how readily people sign when it is thus personally brought to their notice.

If we of America do not make strenuous effort during the next few weeks to add to our list of names, there is danger of this nation making proportionately the poorest showing of all on this polyglot roll of honor. Considering the position our country holds as the leading republic of the world, this thing ought not so to be. Let us see to it, sisters and brothers, that America occupies a place well toward the van in the grand procession.

We suggest that wherever practicable, the local unions secure the publication of the petition (a copy of which will be found on page 12 of this issue and can also be secured in regular form with instructions for circulating from Mrs. Mary A. Woodbridge, Ravenna, Ohio,) in the local paper or papers calling attention to it in an explanatory paragraph, and giving notice that its readers will be furnished an opportunity to sign the same.

This method prepares the way for the circulators, and saves much time in individual explanations. Where the local editors are friendly to the work it would be well to keep the notice in the paper for a week or two, or until the community had been thoroughly "done" by the canvassers.

It will be found that the Loyal Temperance Legions take hold of this work heartily; and that the boys and girls are eminently successful as petitioners for the petition. A word to the Y's will, no doubt, be sufficient to enlist their most valuable services also. Secure the aid of pastors, of Sunday-school superintendents, of public school-teachers and of college faculties; make use of religious meetings, church socials and literary circles; and in the varied methods which will suggest themselves to every white ribboner make every effort *count* in the five or six weeks of opportunity that remain.

This twelve mile stretch of canvas—the longest and most representative petition the world has ever seen—will be a most impressive object lesson to the representative people of all nations who congregate at the World's Fair. It will serve as an eye-opener and a thought awakener, not only for the governors to whom it is addressed, but for the governed also, and it will be no light thing for the world's rulers to ignore this expression of the will of the people presented under such circumstances, even though the petitioners are of the "weaker" sex. Every name enrolled thereon represents an integrant part of that power which is surely and ceaslessly making for righteousness and for universal brotherhood.

The word of the Lord to Christian womanhood is embodied in this petition, and we rest in the promise that "my word shall not return unto me void, but shall accomplish that whereunto it is sent." Whatever the visible result, the seed sown by the circulation, the presentation and the exhibition of the World's W. C. T. U. petition, cannot fail to bring forth much fruit.

May it be said of every W. C. T. U. woman that in this matter "she hath done what she could."

WOMAN'S MAGNA CHARTA.

Elizabeth Cady Stanton in a letter to the *Woman's Journal* in which she defends the action of the Woman's Suffrage Convention in passing a resolution in favor of the Sunday opening of the fair says: "Thirty years more of experience may teach women that there is an intimate connection between their subject condition and the popular theology, and that they have a far deeper reason than man has for striving to preserve the secular nature of our government."

Mrs. Stanton is doubtless right in believing that there is "an intimate connection between the subject condition of women and the popular theology," but she makes one vital mistake, a mistake made by abolitionists fifty years ago, and many other times in the history of Christian civilization and that is in supposing that the "popular theology" on the subject in dispute is the theology of Christ and the Bible. Man-made theology taught that slavery was divine in its origin and the same kind of theology teaches the subordination of women. But all the while it was the principles of Christ which were rousing the world against the crime of slavery and the same principles are bursting the fetters of woman's bondage.

The same great error of mistaking the teachings of men for the teachings of the Bible caused the imaginary conflict between science and the Bible. But it was what men supposed the Bible taught, not what it really did teach that conflicted with the newly discovered facts of science. No intelligent person, either Christian or anti-Christian, now thinks that the Bible teaches that the world is flat or that the sun, moon, planets and fixed stars revolve around it. Of late years anti-Bible scientists have tried to antagonize the Bible and science but they have not been able to prove a single contradiction between the teachings of the Bible and any established fact of science.

In the future as in the past, Christians will doubtless make mistakes in applying Christ's principles to specific questions, nevertheless the reformer who antagonizes the Bible and Christian workers antagonizes the only real forces which are working in His favor.

The world has developed far enough to establish the fact that every genuine reform is founded upon the teachings of Christ; no movement contrary to them has ever stood. Ours is not a Christian civilization in the sense that it fulfills the requirements of the principles which Christ taught. It is a Christian civilization in the great and blessed sense that it is the power of His life within which is expanding to the perfect ideal that he holds before us.

He who cannot see what Christianity has already done for woman, who cannot see that the principles of Christ are on the side of woman's emancipation and that Christian workers are rapidly taking their places on the same side of the contest, is "blind and cannot see afar off." Christians are the last ones who desire to unite in the least degree church and state, but the preservation of our Sabbath is not a step in that direction. The opening of the Fair on Sunday is a blow at our American Sabbath, and through it a blow at our Christianity itself, and woman has certainly at least as deep a reason as man has for preserving what has been thus far the very magna charta of her liberties.

AMONG PHILLIPS BROOKS' SERMONS.

So many white-ribboners are readers of Phillips Brooks' sermons that at many special requests, we have prepared a brief analysis of a few leading ones:

The themes and the texts of Phillips Brooks' sermons are strikingly co-ordinated, and furnish unique foundations for the spirituality of his thought and the originality of development. Some of these are: "Curse ye Meroz," (The Curse of Uselessness); "Make the men sit down," (The Need of Receptivity); "The sea of glass mingled with fire," (Repose and Struggle); "The length and the breadth and the height of it are equal," (The Symmetry of Life); "The man with two talents," (Blessings and Responsibilities of the Average Man); "And when the burnt offering began, the song of the Lord began also with the trumpets," (The Joy of Self-sacrifice); "Lord, why cannot I follow thee now?" (The Withheld Completions of Life); "It is written, Thou shalt not live by bread alone," (The Food of Man); "That we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God," (The Purpose and Use of Comfort). There are no formal divisions of the subject of a discourse. Rare analytical power is there, but the framework of the thought is embedded in expression and illustration as the bones of the body are clothed with flesh and blood; it does not sit staring on the outside.

In the sermon on "The Symmetry of Life," the mystic city seen by St. John in vision as the New Jerusalem coming down out of heaven, with the length, the breadth and the height of it equal, is taken as a type of glorified humanity, rich and full and strong all round, the ideal human life. The length is not the duration of life, but its forward push, the energy with which it seeks its rightful ends. The breadth is its lateral outreach, the tendency which draws a man out into sympathy with other men. And the height of a life is its upward reach toward God.

"While Peter thought upon the vision, the Spirit said unto him, Behold, three men seek thee." These words are the foundation for a discourse on visions and tasks. Man is forever standing between his visions and his tasks. To every man there comes a Peter-hour,—a time when his visions meet his work. There is a world of truths on one side and a world of men on the other. We must not tarry in the housetop of vision while the men who need us are knocking at the door. The practical life is needed to complete the meditative life. Peter plodding over the dusty hills to reach Cornelius may seem to have lost the glory which was on his face while he sat and thought upon the vision and caught glimpses of the essential nobleness of man, but the vision was at the soul of his journey all the same.

In the discourse on the Joy of Self-sacrifice, the giving up of the life of man to serve his true and rightful Master, the surrender of his life to another, is self-sacrifice typified by the burnt-offerings. Can the life be offered now, as the life of the beast was offered of old, with song and trumpet? The soul that trifles with self-sacrifice can never get its true joy and power. Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever, finds the delight and peace which such complete self-surrender has to give.

Rich men, who, with all their wealth, are weary and wretched; learned men, whose learning only makes them querulous and jealous; believing men, whose faith is always souring into bigotry and envy—every man knows what these men need; just something which shall make them let themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wharves of their own interests, to which they are tied. Sometime or other a great slow, quiet tide, or a great, strong, furious storm must come and break every rope that binds them and carry them clear out to sea, and then they will know the true joy for which a man was made. Only the trust to the great ocean must be complete. No trial trip will do. No ship can tempt the sea, and learn its glory so long as she goes moored by any rope, however long, by which she means to be drawn back again if the sea grows too rough. "With the song of the Lord and with trumpets" the man must go out from his selfishness into the joy of self-sacrifice.

Years ago, in his lectures on the "Influence of Jesus," Phillips Brooks gave at once his own apprehension of the noblest life our earth has seen, and his own ideal. He considered the influence of Jesus in its four-fold unity: Moral, social, emotional and intellectual. Like his Divine Master, he never separated these elements; like Him, he found the solution in God, and he understood the Father in the Son. The answer to all his questionings, spoken by divine lips, he has left us on the last page of that volume, and it comes to us with a new solemnity now that the voice which uttered them has been touched by the eternal silence.

"Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

WHERE SHALL WE FIND SPECIAL WORKERS?

Not by levying a draft upon the home women, to the neglect of those duties, which if performed with reverence and intelligence, will help humanity as no other efforts can.

It is the glory of the women's temperance movement that no "Mrs. Jellaby" has yet been attracted to our ranks. But while the beloved home-makers and home-keepers give us scraps and fragments of their time, finding in our unions a nobler form of social interchange than in the ceremonious calls and visits of the olden time—these scraps and fragments can be braided together into coherent form by the steady fingers and deft skill of the once "anxious and aimless,"' but now cheery and efficient class which we name "our Protestant nuns."

Thousands once called "spinsters," because society had found nothing for them to do but spin; thousands more, whom death, or that death-in-life called dissipation, has bereft of their strong staff and beautiful rod; and yet other thousands, who, when their nest was left unto them desolate because the birds were fledged and flown, once sat with folded hands through life's long afternoon, are now finding a place where their activities exactly fit into the varied and musical machinery of our beautiful and blessed work. To empty-hearted young women in homes of luxury, our unions come with loving invitations; to the dormant talent of Christ's church the call is "Arise, ye who are at ease in Zion; hear my voice ye careless daughters;" to the overcrowded ranks of teacherdom (and here we can speak out of long experience) the invitation is, "Come with us; we need each other." Hard as our work is, a teacher's occupation is harder. Though we could point you to a score of women in our work who speak on an average once a day all the year round, who organize, write and travel without respite, and nearly all of whom were teachers once, their concurrent testimony would be that they are stronger, healthier, and in better spirits than ever in their lives before. The breezy life, the tonic of change, the inspiration of variety have much to do with this. Moreover, if one is in earnest, and has something to say, the average audience need have no terrors for a woman who can instruct and hold the interest of a high-class school. Indeed the former requires more stress of nerve, for your class instinctively matches its united intellectual vigor against its teacher and is full of questionings; while an audience is in receptive rather than combative mood, is also to the last degree good-natured and cannot answer back.

Let the voice of invitation go forth, then, to the teachers and the young women in our colleges, certifying to them that in delightful service for Christ a new vocation is open to the persuaders of the race. Nor do we hesitate to predict the day as not far distant when we shall have scores of educated women, where we now have one, engaged in the sure and steady occupation of educating and refining public sentiment, with voice and pen, against the use of poisonous beverages. Fields are waiting for them in half a dozen states to-day, as we know, by urgent applications from leading officers. They will be welcomed and beloved, the sisters of all homes, societies, and people, for their work's sake. Custom's pinched lips have ceased to mutter their tyrannical "Thus far, no farther," which in less Christian centuries checked the buoyant steps of woman, and God's loving "Thus far, no farther," written in our nature, asserts its kindly sway.

STOP MAKING AND SELLING CIGARETTES.

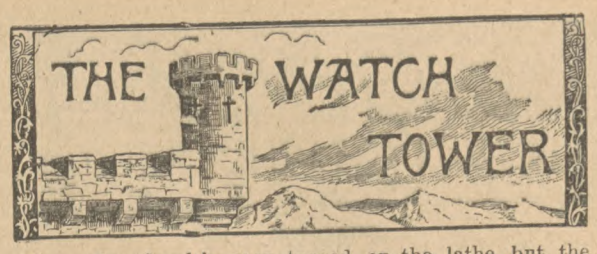
The above is the heading of an editorial in the *Chicago Tribune* for February 19, which strongly urges the Illinois General Assembly to pass a bill prohibiting the manufacture and sale of cigarettes in this state. We quote a paragraph:

"Those vile compounds called cigarettes are poisonous, and should be outlawed. They are not safe for men to use. They are rank poison for the juniors.

"There is but one way to deal with this evil, and that is the radical one. As long as cigarettes are offered for sale in nearly every street, boys will manage to get them. Therefore their sale should be forbidden altogether. None should be allowed to be made in the state, and no store should be permitted to keep them. Then it would be extremely difficult for boys to get these opium-soaked abominations, and they would be kept from acquiring an appetite for one of the most destructive of drugs."

We always rejoice when we find any ground of agreement between ourselves and others, and we can give the above our heartiest commendation. But the question which proves too great for our feminine logic is, why when we substitute for "the vile compounds called cigarettes" the vile compounds of the liquor traffic and urge with respect to them "there is but one way to deal with this evil, and that is the radical one," "that there sale should be forbidden," "none should be allowed to be made in the state," etc., the suggestion becomes impractical, a gross violation of personal liberty, and altogether, from every point of view, dangerous, absurd and unreasonable.

Miss Willard writes under recent date concerning the hero, Gen. Gordon: "I have had the pleasure of talking with Miss Rachel Gurney, of London, about that great man and Christian, General Gordon, who perished at Khartoom. Miss Gurney was a member of the party with which General Gordon went to Palestine, and she says that if ever a saint lived he was one. She describes him as of panther-like figure in respect of that sinewy and symmetrical build that has neither too little nor too much materiality. His movements were most alert and yet perfectly self-poised. His eyes were blue, and of a rare child-like expression; they seemed to be always asking for the truth, and ready to render the truth to every comer. They looked straight into yours, and looked up often, for it seemed as if the tides of the life of God flowed into this man's brain and heart. He had not an atom of pretension. Simplicity of manner, look and language were striking characteristics. He wished to learn from every body, and did not put the humblest at a distance, but in spite of this great characteristic, which was simply nothing more nor less than humanity in action, it was impossible for him to be in any group of persons, even for a few months, without being its center. Persons formed in circles around him like iron pilings around a magnet, and to each and to every one he gave that clear, incisive glance, and that firm, kind hand of help. There was not a particle of cant in his composition, but there was a strain of fanaticism. For instance, to him the mysteries of our religion were visualized in the outward observances instituted by the church. These were not technical, but living to his mind, and in their observance he found growth to his spirit. The city of Jerusalem he thought to be made on the plan of the form of a human being, with the heart at the point where the crucifixion took place. The wailing place of the Jews he considered symbolic, because in standing there to bemoan themselves they were facing the two centers of the greatest Christian ordinances, viz., the point where stood the baptismal laver in the Temple, and the room where the Lord's supper was instituted. Of course, to us these views are fanciful, but to him they were no less than inspirations. Miss Gurney had letters from him while he was in Khartoom. He had interested himself in the doing away with the slave trade, and he regarded his last mission as centered in that purpose. He said, 'Nothing is wrought out for man except through blood,' and seemed to have some prescience of his coming doom. He undoubtedly passed through a Gethsemane while waiting for the English troops. If they had been two days earlier they would have saved that great life and carried out its holy purpose."



A wooden bowl is soon turned on the lathe, but the making of a golden bowl, which must be beaten and burnished, is quite another thing.

***

We are indebted to the *Congregationalist* for this bit of humor: "It is said that there is a tribe in Africa where speakers in public debate are required to stand on one leg, and are not allowed to speak longer than they can stand in that position. With all our boasted civilization, we discover every now and then points in which savages surpass us."

***

One of our English comrades writes:—"How strange it is that some people are so slow to grasp the meaning that white-ribbon women, or white-ribboners, is the term internationally given to all women belonging to the forty federated national associations of temperance women. It needs some tuneful harp constantly to play the song, 'There are bands of white ribbon around the world.' This is simply the poetic way of putting it, that forty or more federated national associations form the international federation of women the world over, and that the badge is a knot of white ribbon, and that the name of the association thus formed is the World's Woman's Christian Temperance Union. Yours in the union, and for the freedom of women everywhere."

***

For a name that epitomizes the whole scope of a society, commend me to the U. C. P. D. N. R. L. T., lately organized in London; in full, the United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic.

***

Our good friend, Joseph Cook, of Boston, whose forceful features are portrayed above the second of a series of "mental photograph" questions propounded in an Eastern journal, gives the following characteristic answers to some of these queries:

My favorite book....The one most inspired from on High.

What I enjoy most....Triumph of light and right.

What I detest most....Opposition to light and right.

The quality which I admire most in men....Size and symmetry of soul. Loyalty to conscience.

The quality which I admire most in women....Size and symmetry of soul. Loyalty to conscience.

My motto....Let us strike home, for we are going Home!

***

The folding-bed is a modern invention, not to be despised for convenience and adaptability. But even the best of people and things have their faults and are apt to become fractious at times. A story is told of the encounter of Stanley, the African explorer, with one of these patent economizers of space, on which he had chosen to sleep, because, as he said, it seemed more like "camping out." But his feelings underwent a complete revulsion when the next morning, in a kindly attempt to investigate the cause of its unwarranted refusal to close, the recalcitrant thing flew up with sudden vengeance, catching his head in such a way that he was extricated with great difficulty. "Talk about death in the jungles," said he, afterward, "I never saw death staring me more closely in the face than inside that folding bed."

***

An American lady has devised the orginal plan of sending herself postal cards as a reminder of engagements and duties otherwise likely to be forgotten.

***

Dear On Duty:—I've been thinking. "Each white-ribboner the world over is asked to deny herself something to which she is accustomed, etc." (See page one, Union Signal.) I think if "we women" would learn the difference between our *needs* and our *wants*, between what we must have to meet the demands of life in its truest sense, there would be many a penny dropping into the treasury of the World's W. C. T. U. I may need gloves—I am accustomed to them—I want them—but I may economize greatly in the purchase of the same. I may be "accustomed" to perfume on my handkerchief, fresh flowers on my table, dainty confections in my pretty bonboniere—do I really *need* them? *Need* I buy that piece of lace? Are those expensive slippers essential to my best development? Is the coveted Easter bonnet a requisite to holiness and the commemoration of our Lord's resurrection? Ah, no! But—*the world does need Christ*, and there are none but the world's citizens to preach Christ. His cause needs money, and He has no money save yours and mine! "Think on these things." On Duty.

MISSOURI.

"Hand in hand with angels!
Blessed so to be!
Helped are all the helpers,
Giving light they see
He who aids another
Strengthens more than one."

Work in this state has been greatly strengthened by the coming of Miss Jennie Smith, our National railroad evangelist, at Liberty Street church, Kansas City, located in the vicinity of the Union depot, the stock yards, packing and ware houses of the west bottoms. She has conducted four meetings daily with marked results, the noon meeting alternating between the car-shops, stock exchange and the Union depot. It is reported that from one to three hundred have been converted. One of the converts had not attended any church in twenty-five years.

On the Sabbath, immense mass-meetings were held in the auditorium. Services were also conducted by this Christ-like worker in Summit Street church, and many other churches were open to her. The clergy were interested and gave her their coöperation.

Kansas City has organized a "union of unions" that will meet monthly to council on the best methods of extending and forwarding work in the city. This "union of unions" has adopted a constitution and elected officers and there is much to hope that excellent results will follow. The district president, Mrs. A. Hanly, is energetically pushing the work and many new department superintendents have been chosen.

A protest against the social evil bill, now before the legislature, is being circulated by indignant W. C. T. U. women of the city, also one to be presented to the police commissioner against "the policy shops" where women and children gamble away their small earnings.

A very enjoyable parlor meeting was held by Z. Wallace union at which Mrs. Hoffman gave one of her enthusiastic addresses and ten new members were added to the list of workers. And thus much work is being done in Kansas City.

St. Joseph was encouraged by the coming of our own state president not long since, who gave one of her incomparable lectures in that city. Central union has well furnished, comfortable headquarters in which regular meetings are held. The parlor meetings are held frequently and are always largely attended. These meetings are held in the homes of those who are not members as well as in the homes of W. C. T. U. women who are friendly to us and the great cause for which we are laboring.

The press of the city are very friendly and solicit items of interest. Thus the readers of the daily papers and one weekly are kept in touch with the "white-ribbon gospel."

Many other unions might avail themselves of the power of the press if they would select a never failing and prompt superintendent of this work. Some gospel temperance meetings have been held, also mothers' meetings and chalk-talks. Their evangelistic work is in the hands of an efficient superintendent. A goodly number of copies of THE UNION SIGNAL, *Missouri Home Guard*, *The Voice* and other temperance papers are taken, and temperance literature is distributed. Two colored unions are located here, and are, we trust, doing good. A petition has been circulated and placed in the hands of the police commissioners, asking that a police matron be appointed. At the annual business meeting of the city council it is expected that an appropriation will be made for this purpose, and that St. Joseph, like many other cities, will have a police matron.

Through the efforts and lectures of Mrs. Louise Rounds, Carthage has been blessed. Excellent Bible readings are held with our state evangelist as leader. One meeting in each month is devoted to the study of the state minutes and what is required of each superintendent. Three Demorest medal contests have been held; two of them were held at the home of Mrs. J. Hall. She and her daughter, Maggie, gathered up the neighboring children and invited them and all others residing in this portion of the city. These have proved very excellent entertainments. Through the efforts of Mrs. S. H. King another contest was held in the college. The president of this, the twenty-second district, is arranging to hold a school of methods in each one of the counties located therein.

Memphis union has been enjoying a steady growth, largely due to social gatherings. Twelve new recruits were enrolled at a parlor meeting, when neatly written invitations were sent out to over a hundred members and guests. An interesting program was prepared, and a contribution basket placed on a table in the room was found to contain over ten dollars. May other unions go and do likewise.

Chillicothe has been highly entertained with good speakers. Col. John Sobieski gave three of his ever original, amusing and characteristic lectures, one to the students of the Normal school and two at the Opera House, to immense audiences. Our leader, Mrs. Clara Hoffman, pleased every listener when she lectured at this city, and nine new members were added to the union, as well as the collection of fifteen dollars, which helped to replenish the treasury.

Work in the thirtieth district is now in the hands of Miss Carrie L. Carter, as president, and the secretaries and treasurer have been appointed. Bloomfield union gave an "observation social," that was very interesting and instructive. Charleston has just held its third Demorest medal contest. Dexter union gave a poverty social, which was very enjoyable, and thus

"Men may come and men may go,
But we go on *forever*."

The Hoo Nan reception, given at Holden, was a brilliant success. The hall was gay with booths, which were presided over by a bevy of pretty girls, attired in Japanese costumes, and illuminated with Japanese lanterns. The china booth, where girls disposed of exquisite ware, the fruit booth and the Japanese tea table were all well patronized. A number of stereopticon views of Japanese scenery completed the attractions of a pleasant evening in Japan. The net proceeds of the evening were $18.15.

The president of the tenth district lectured and organized a new union at Foristell. She has also held several meetings, with good results, in Lincoln county. Parliamentary drills have been conducted, and much educational work is being done in the district.

Suffrage petitions are being circulated, and legislators are receiving enthusiastic letters that they may know we expect some legislation in our behalf.

Tarkio enjoyed a parlor social, held at their headquarters. A literary program was furnished by the L. T. L., which has over one hundred members. Light refreshments were served, and the proceeds of the evening were over thirteen dollars.

MRS. MARY E. JONES,
State Reporter, Humansville

NEW HAMPSHIRE NEWS.

The February number of the *Granite State Outlook* contains a letter from our former state president, Mrs. Janette H. Knox, now of Wahpeton, N. D., which all who have known Mrs. Knox will wish to read. She says that she was teaching the day of our Laconia state convention but her thoughts were with us, and the telegram of greeting, sent her that day, gave her great pleasure. Of the birthday book which was passed around at the convention and sent to her later she says, "Blessings on the head of her who thought to do so generous a deed; every name in it brings me memories of the past that are sacred. I cannot tell you how many times I have turned its pages to look upon the familiar hand writing and to read the familiar names of of those I love so well." The same number contains two poems, souvenirs of the trip to Colorado convention, both pleasing and amusing.

Mr. Edward Dowley has been making a trip through the state with a view to forming "Sons of Temperance." He formed a league at Bristol. It is hard to make much headway in the midst of a crowd of rough, aimless young men, whose principal occupation is to sit around the village store and spit tobacco juice at a crack in the floor, or smoke the old clay pipe, ready at the least warning to make sport of any attempt at better things. I think there is as great a work to be done in our country villages as in the streets of our large cities. In many cases the *home* where they are lodged, clothed and fed by indulgent parents proves a boy's curse rather than his blessing. It takes away the need of work for self-support and trains them to a life of shiftlessness, aimlessness and makes of them a blot upon the good name of manliness.

The county temperance association met in Hampton last month. The subjects were, "Tobacco and its effects," by Professor Joseph Kimball, "Prohibition, what it means," by Rev. J. W. Bean, "Relation of the saloon to the business interests of the community," Rev. W. P. Chancy, "How I was saved," Rev. H. E. Shattuck. The W. C. T. U. of Hampton, deserves honorable mention; it is active in many ways. During the last year it has had several successful contests.

A new Young Woman's Christian Temperance Union has been organized at Claremont, Miss Florence Whitney, president, Miss Helen Bates, corresponding secretary. Mrs. Gleason was there to assist them.

Mr. W. J. Demorest has just sent our state superintendent five hundred more books for speaking contests and twenty-five medals. We can now have a grand gold medal contests in each county and a diamond one at our next state convention.

Our county president (in Merrimack) writes me that she is busy receiving signed petitions to be presented to the legislature at once. Miss Wendall, our state president, will accompany her before the house.

Especial interest should be manifested to increase the circulation of our state paper, the *Granite State Outlook*. It should be taken by every W. C. T. U. member, even if she has to earn the twenty-five cents to pay for it. It is not only her pleasure but her duty. Now let all delinquents send their names and money to Exeter, N. H., and have their names upon the subscription list.

Mrs. M. E. A. Gleason spent two weeks in the eastern part of the state under the direction of Miss C. R. Wendall. She visited Centre Ossipee, Wolfborough, Milton, East Rochester, Rochester, Strafford Corner, Gilmanton Iron Works and Alton, giving an address and holding a woman's meeting in each place. She also attended the Strafford county convention at Great Falls. This trip was planned with a three-fold object, to arouse public sentiment, to strengthen the unions and to secure funds for the Mercy Home, and, as far as we can judge, it has been successful in all. Financially the result was greater than was expected, one hundred and twenty-four dollars being the receipts after the expenses (which were taken from collections) were paid. About half the amount was from the surplus of the collections and will be used for the running expenses of the Mercy Home, while the rest, which was secured by donations as a result of Mrs. Gleason's efforts will go toward paying for the lands, funds being much needed for that purpose. Mrs. Gleason contributed five dollars.

I now have the particulars of Miss Ella H. Pearson's trip in behalf of the Loyal Temperance Legion, which I am sure will be of interest to all who long for the good of our coming generation. She spoke Sunday afternoon at Franklin and at Franklin Falls in the evening, with a good audience both times. The children were unusually bright, though one or two of their answers amused the listeners, and carried the idea that to have a woman upon the platform could mean only woman suffrage. In answer to Miss Pearson's question, "Who will be the voters in ten or twelve years?" the answer came clear and strong, "The women." "Won't there be others?" From the same source, in the same positive manner, "No." It is planned to have an L. T. L. there soon.

At East Andover the boys came out in round numbers, considering the intense cold. One girl, brave and zealous, was there. It is a small place, and there are but very few girls. It is to be hoped than an organization may be the result of this chalk-talk. Hopkinton was next visited. Here I think the children would take hold to form a legion if there were older ones to carry the heavy end of the beam. Public sentiment is not yet fairly aroused, and in many cases the parents refuse to let their children take an active part in the temperance work. A few autograph pledge cards have been sent from this town.

At Epsom, Miss Pearson gathered her little flock of L. T. L's about her, feeling at last as though she was speaking to real live boys and girls, up and ready for work. They sang the welcome song to her, and many other pieces from their marching song book. The evening was very enjoyable, giving our state superintendent of this juvenile work a glimpse of what a band of bright children can do. They have sent antograph cards and funds for the Willard fountain.

The weather all this time was bitter cold, but at Canterbury she had a church well filled with children and young people. They flocked round her after the meeting to know when they could organize and thanking her for her talk and drawings. It is the intention of Canterbury people to organize an L. T. L. in the spring.

The next evening was at Bow, where she met the flourishing young L. T. L. Some of the older ones are studying for the L. T. L. diploma. She spoke to them in the evening, and upon Saturday returned home, praying that great good might come of the week's work.

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

NORTH CAROLINA NOTES.

North Carolina is moving steadily forward. The National Convention, however, wrought us a great loss, for our secretary of Y. W. C. T. U. work, Miss Ida Vail, of Charlotte, N. C., was married January 31, to the Rev. C. M. Johnson, of Denver, pastor of the Twenty-third Avenue Presbyterian church, in whose church Miss Vail spoke when at Denver. The couple left the same evening for Cuba, stopping at Savannah and St. Augustine to return to Denver via Galveston. Mr. Johnson is under lasting obligations to the National Convention for convening at Denver, and wore at his wedding a knot of white ribbon.

The Y's in North Carolina are sorely bereft, and send in pitiful appeals for some one to lead forward the Y work.

Our state treasurer has been most successfully engaged four months in missionary work in the mountains where she gave Bible readings, conducted song services and gospel temperance work. We are rejoiced to have her at headquarters again.

The corresponding secretary is full of duties, only now and then finding time to speak for the unions. The local unions are leading out in different ways. The Asheville union is erecting a building for a local habitation. All the unions have circulated petitions for signatures, asking the legislature to change our present liquor law so that license to sell shall not be issued without a majority vote of the registered voters. The W. C. T. U. has also a petition before the legislature to raise the age of consent to eighteen years; and another to establish a reform school for juvenile offenders. Of the result of this work, THE UNION SIGNAL will hear later. We are waiting and praying.

The Waynesville union, in the heart of the mountains, is greatly interested in the assembly and school of methods located at Waynesville, and Mrs. Walter, the secretary, and Mrs. Hilliard, the treasurer of this summer assembly, are untiring in their efforts. North Carolina W. C. T. U. is honored in having such women in such a work. The result

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Dr. Price's Contains No Ammonia, No Alum, Or any other Adulterant.

The only Pure Cream of Tartar Baking Powder. Its Purity Has never been Questioned.

40 Years the Standard.

of their labor will be seen next August.

Mrs. Marriage-Allen, of London, has had a month in North Carolina, visiting public schools and churches among the colored people. She has held a great many public meetings, impressed upon the teachers in the public schools the importance of observing our scientific temperance instruction law. She has distributed vast quantities of leaflets and introduced daily Bible readings. Among the colored people she administers the pledge in a most impressive manner as a religious rite. To this total abstinence pledge Mrs. Allen has taken over 700 signatures in her tour across the state. On her return trip she will visit some new points and give a new impetus to the temperance work. She returns to England before the warm weather.

Workers from other states have settled in new districts and are opening the way for work for which we give thanks. Miss Burnett, of Ohio, is at Tryon and Mrs. Rosa B. Dorman, of Michigan, is at Southport.

MARY C. WOODY,
State Reporter, Guilford College.

TENNESSEE.

BITS FROM THE WORKSHOPS.

In spite of rain and snow and mud and bad weather in general, quite a goodly number of letters from different parts of the state have reached my desk, telling of good work being done for the Master in many places.

Harriman, one of the first among good working unions, sends in the first report. They started in the winter with a new constitution and by-laws which have proved very satisfactory. They have had one lecture since state convention. Then they had Mrs. Snell, of Mississippi, with them for two weeks in a series of evangelical meetings. They received a spiritual uplift from those meetings which will long be felt. About one hundred conversions are reported as a result of her labors there. All the ministers in the place coöperated with her in the work, and acknowledged personal spiritual benefit.

Their L. T. L. is one of the best in the state. They held, some weeks since, an apron sale which netted them about $75. They also gave a pumpkin pie social which was quite a success. They (the L. T. L.) have recently purchased a splendid piano.

The union gave a supper in the temple, December 30, which netted them twenty-five dollars, and had a yarn sociable recently, which netted them seven dollars. They have circulated petitions to the legislature for a scientific temperance instruction law, for a law raising the age of protection of girls to eighteen years, and some others. Their press department is doing splendid work, keeping up a weekly column in the *Advance*. They hope to extend it soon, getting the use of a column in their other papers.

Maryville reports two excellent temperance lectures recently, besides one at which a Good Templars' Lodge was organized. All were well attended. They report a wide-awake L. T. L. that meets every other Sunday evening with a splendid class of teachers. They have done good work in circulating petitions to the legislature for the passage of our W. C. T. U. bills.

Mc Minnville and Athens both report good work in circulating petitions to the legislature.

Tullahoma reports a better attendance the past winter than for a year or two previous. They have had several public meetings with good attendance, and have done good work circulating our petitions. Since the state convention they have received the names of nine ladies, new members, and nine gentlemen as honorary members. They held a mothers' meeting, March 1. They have recently appointed a superintendent of evangelistic work.

Friendsville is one of our newer unions, being little more than a year old. But it is a valiant youth and doing a good work. Their meetings are held semi-monthly and two public meetings were held during the year. They have five departments of work: Evangelistic, juvenile, Sabbath observance, mothers' meetings and literature. Their special pride is the juvenile work. They have two L. T. L's, Co. A. of Friendsville, and Co. B. of Hickory Valley, with a membership of about seventy-five in all. The Friendsville L. T. L. has given two entertainments, each time raising about seven dollars for the work. They have received a nice banner and pay all their own expenses. Some bad boys have been reclaimed and make some of the most efficient members of the legion. They keep a well filled rack at the depot. They have a pledge committee, which reports about 125 names to the pledge.

With the coöperation of their state senator and representatives, they have put a petition before the legislature, asking for an amendment to the four-mile law, making it applicable to all towns of less than 500 inhabitants, besides circulating several other petitions.

Two reports have been received from Johnson City. One by the way of the dead letter office, which should have been received months since, and one for their work the past winter. Theirs is a faithful, earnest working union. They have a weekly department in the paper. Mothers' meetings are held every third Wednesday and are very interesting and well attended. They have had sermons preached on Sabbath observance, with special reference to the opening of the World's Fair on Sunday.

An experience meeting was held, and the reports of the members, as to their manner of earning their dollar, is most interesting reading, encouraging to others to go and do likewise. The headquarters have been changed, and they now have a comfortable room on one of the business streets of the town. They have circulated our petitions to the legislature, and several others, and organized a Y of about thirty members at Embreeville, a little mining town near them. Two public entertainments lately were held, an oyster supper and "Aunt Dinah's Husking Bee."

Central, Nashville, reports herself as very much alive. They never miss a meeting, and have added five or six members recently. Fifty dollars were spent the past year in social purity work. They keep up a free kindergarten among the poorest people of the city, with an average attendance of about thirty-three children. Christmas the children of the kindergarten and of a mission school were made happy by presents of candy, nuts and oranges, dolls, etc. They also carried fruits and cakes to the city hospital. They have circulated the petition for the protection of the home, and have a relief committee to look after destitute people.

They recently held a memorial meeting at the residence of Mrs. East, their president, in honor of the departed, Mary Allen West. They had a good program of music, short talks by several ladies, and passed resolutions testifying to Miss West's goodness and worth.

East Nashville union is doing good work. I catch occasional glimpses of this in private correspondence with members of that union, though they have sent in no special report. They have the bills before the legislature in special charge, and look after them early and late. They are very sanguine as to the passage, both of the scientific temperance instruction bill and the bill to raise the age of consent, to at least something more than it is at present, which is ten years.

This latter bill is in the charge of the Hon. W. E. F. Milburn, representative from Greene county, who has all his heart in the measure and is doing every thing in his power to secure its passage. His bill asked to have it raised to eighteen years. But it was recommended for rejection by the judiciary committee, and another substituted raising it to twelve years. When it comes to the final vote, he will make a fight to have it raised to sixteen at least. I do not know if he will succeed, but all good W. C. T. U. women will pray that he may. For as he says, girls need protection more at the age of fifteen or sixteen than at any other time. I hope in my next letter to be able to report success to both our bills, and tell something of the battle for them.

SILENA MOORE HOLMAN,
State Reporter, Fayetteville.

VERMONT.

GLEANINGS SINCE STATE CONVENTION.

At our state convention in September I was appointed state reporter for THE UNION SIGNAL. I am sorry to say I have sent but one report since. I have been waiting for others to report to me, but have decided to wait no longer. I had not been specially interested in "News from the Field" until I became a partner in the firm. I now find much that is helpful and encouraging. I decided long ago that I could not keep house without THE UNION SIGNAL and had learned to love and admire Mary Allen West, and am grieved at the sad going out of her life.

Five months have slipped by since convention. What has been done toward keeping the good resolutions there passed?

Our devoted evangelistic superintendent has sent a circular letter to each local superintendent, to be read before each union, setting forth the three great aims of the evangelistic department: First, The baptism of the Holy Spirit for the workers. Second, The salvation of Christ for the victims of drink. Third, The law of God for the traffic in liquors. Through our state organ she also tells us *how* to study the Bible and why. How? *Search*. Why? That we may be completely furnished unto every good work.

In order to influence churches to teach Bible temperance more thoroughly in Sunday-school we accepted the invitation of the state Sunday-school Association to present our cause before that body at their annual convention held at Brattleboro. One of our white-ribbon women prepared and read an essay on "Temperance and the Sunday-school." The subject was discussed from three different standpoints: First, Do we need temperance teaching in the Sunday-school? Second, *How* shall we teach it? Third, What results have we a right to expect? Teachers were urged to study carefully God's word that they might know His will concerning this great evil—teaching earnestly and prayerfully, expecting God's blessing as a result. If it shall cause even *one* teacher to be more active and earnest in imparting temperance truth to the young, the labor will not have been in vain.

Mrs. Bell has been busy soliciting funds for the building of the home for friendless women and girls. Thirteen thousand dollars already been pledged.

Our wide awake secretary, Mrs. G. E. Davidson, who is also editor of our state organ, *Home Guards* is untiring in her efforts to build up and strengthen our cause. Our paper has been enlarged and comes out in a new dress brimful of items of interest to all who love the cause. An effort is being made to make it self-supporting by inducing every member in the state to subscribe for it at the small sum of fifteen cents.

When our new and worthy president, Mrs. Ida H. Read, found herself placed unexpectedly in command of a white-ribbon army, two thousand strong, she naturally desired to make their acquaintance—in other words to inspect her troops to see if they were well trained and disciplined and if she could depend upon them in case of an emergency. Therefore, notwithstanding the unusually severe weather, she has been making a trip through the state, speaking to the ladies in the afternoon, giving a public address in the evening, and also visiting schools with a view to arouse an interest in the preparation of scientific temperance instruction examination papers for the Columbian Exposition.

She met with a warm welcome during the entire trip. Her words fell upon attentive ears and if the lessons she taught can be carried into practical life we shall all be benefited by her coming among us.

Some of her experiences in getting from one appointment to another, however, were anything but pleasant. Twice she was unable to meet her appointments. At one time the train was stalled during a severe storm and passengers were carried on a sled to the nearest hotel for the night.

Never, I think, has there been more earnest effort to enforce our prohibitory law than during the past year. Our legislative superintendent writes, "We have reason to believe the presence of our unions has prevented the opening of new saloons. You cannot reach the rum power by petitions, prayers or resolutions, but prosecute him and you will find that an ounce of law is worth a pound of logic."

One union is trying to raise a hundred dollars for the Temple. Why does not *every* union do the same?

Several new Y unions and L. T. L's have been organized lately. Let the good work go on. Our hope is in the youth of our land. Let us be encouraged and with Tennyson sing:

Ring out the old, ring in the new.
Ring out the false, ring in the true.
Ring in the valiant man and free.
The larger heart, the kindlier hand
Ring out the darkness of the land
Ring in the Christ that is to be.

MRS. A. F. SMITH,
State Reporter, Manchester Centre.

COLORADO.

GLEANINGS.

"Sow; for the hours are fleeting,
And the seed must fall to-day."

This spirit seems to pervade the hearts of the workers from the news received from the varied localities.

Colorado Springs is regretting the removal of their president, Miss Helen Dewey to her new home in California, and Mrs. H. E. Balcomb (who has served as recording secretary for the past eight years) was elected in her place. The Woman's Exchange is being well sustained with Mrs. Elsie Chambers as president of the board of managers. Mothers' meetings are held and the churches are lending efficient aid in the gospel services on Sunday evening, the result of the appointment of a committee to wait upon the ministerial association, asking their coöperation. The pastor of the United Presbyterian church chose the theme, "Evangelical work of the W. C. T. U." The meeting at the Baptist church was conducted by the union, when papers were read on "Juvenile work." "Mothers' meetings" and "Fathers' work." The rector of Grace Episcopal church was most cordial, giving part of the Lenten service, and "willing" (as he expressed it) "to let the ladies write his sermon and he will deliver it for them." The Salvation Army united in one service, showing good fellowship and blessed results.

The Larimer county convention held at

A Weak Digestion

strange as it may seem, is caused from a lack of that which is never exactly digested—*fat*. The greatest fact in connection with

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appears at this point—it is *partly digested fat*—and the most weakened digestion is quickly strengthened by it.

The only possible help in Consumption is the arrest of waste and renewal of new, healthy tissue. Scott's Emulsion has done wonders in Consumption just this way.

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Off the hinge:---

(*Not sure of the time, or what to do with it.*)

You sag and creak at every move, and fail to make connections. Fortune declines to enter. This might all be different:—time and money at command and life going smoothly—by the help of a new, **quick-winding Waterbury.**

A reliable, handsome watch, that every member of the family should carry, and can afford to. It is stem-winding and setting and has all the improvements.

It is made in various styles, to suit every taste and purse, for ladies, business men, and youngsters. Next time your high-priced watch is being "doctored" substitute this. All jewelers keep it. 30

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A little cook book just out, filled with Choice recipes. Send 2c. stamp for one to

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Loveland, together with the gold medal contest, was a red-letter day for all the participants. The president, Mrs. Tanner, detained at home by illness, was, however, able to send a letter of suggestion and loving remembrance. Papers were read on the "Responsibility of Parents," "Young Woman's Work," "Franchise," "Heroine Reformers," "Hygienic Food." There was a parliamentary drill, and an original poem. The gold medal was awarded to Miss Mamie McCloud, and each of the other contestants received a beautiful book. The recitations were of a high order and showed careful training. Music was furnished by the Choral union and pupils from the public schools, that was exceptional. The cash receipts were seventy-four dollars and thirty-four cents.

Grand Junction union was never so prosperous. The able president, Mrs. Fisk, has aroused new interest in the meetings, and by a little effort they have added a dozen names to the list, making a membership of between thirty-five and forty. They will soon remove to larger rooms, having (in connection with the Y. M. C. A.) rented the old Crawford Hotel, which will give ample space for a reading, reception, and dining-room, etc. They have recently secured an order from the city council for the closing of all gambling rooms and saloons at midnight, and the whole of Sunday. The efficient marshal is endeavoring to carry out this order faithfully, notwithstanding considerable opposition from persons calling themselves temperance people.

The union at Leadville is in deep sympathy with their recording secretary, Mrs. Irene Cole, who is mourning the loss by death of her husband and six months old child, who were laid side by side in one coffin, and suitable resolutions were passed, expressive of their heart-felt sorrow. "Here we part; in heaven we shall find each other again."

Silver medal contests have been held in Rocky Ford and Denver. In the latter city, under the auspices of the Central union, Miss Mamie Sprague, daughter of the district treasurer, received the medal. Her subject was "Nationalism against Sectionalism." The Central Y's rendered two choruses from the popular Y song book. A new interest has been created, and applicants presented themselves for trial at the succeeding one, when the same committee will serve. Miss May Russell, late of Washington City, D. C., won many friends by her able efforts for the success of the contestants.

A new union has been organized in Denver by Mrs. M. A. Cassell, president of Arapahoe county, that has been named the Jennie Smith union, consisting of eighteen members. This union gave a farewell tea to their president, Mrs. Harding, who will change her residence to Albuquerque, N. M., and all are loth to part with so earnest a worker.

Our dear president, Mrs. Higgins, is exercising the same patient, submissive spirit that has characterized her entire illness. While unable to leave her bed, and although hoping against hope, she has planned for a speedy return to her much-loved home, yet "He holdeth the reins in His hands," and God, our Father, will grant this request in His own good time and way. Keep on praying, all ye faithful!

Rev. C. J. Hall, evangelist from New York state, has been holding successful gospel meetings, under the auspices of the different unions; in Longmont, Loveland, Fort Collins, Berthoud and Denver, etc. In the capital city the temperance element and better class of citizens are greatly exercised over the possibility of the repeal by the legislature of the Sunday closing law. Mass-meetings have been held on each Sunday afternoon in the churches. On one Sabbath five meetings were held at the same hour. Resolutions have been endorsed and a petition circulated, trusting to overthrow this power of evil.

A mass-meeting of the ladies of Denver was held at Trinity church for the purpose of considering the feasibility of establishing in Denver a home for fallen women. It was called by the Central Woman's Christian Temperance Union, but fully two-thirds of those present were not members of the organization.

Committees were appointed on constitution and by-laws, finance, permanent organization, one to select a location for the home, one to confer with the King's Daughters and the Christian Endeavor societies, and one to place the subject before the church aid societies.

The plan is to accept the donation of $1,000 offered by Mr. Charles N. Crittenton and by addition of such contributions as may be secured elsewhere, establish a home on the same lines as the Florence Crittenton missions which Mr. Crittenton has established in various cities, and which have done a wonderful work in reclaiming the unfortunates for whom so few friendly doors are open.

"Oh, lead us Lord, that we may lead
The wandering and the wavering feet;
Oh, feed us Lord, that we may feed
Thy hungering ones with manna sweet,
And may we speak with soothing power
To weary ones in needful hour."

SARAH LEE TEETOR,
State Reporter, Denver.

Official Communications.

PURITY IN LITERATURE AND ART.

To State Presidents, Superintendents and other interested persons:

Two thousand of the annexed blank petitions have been sent to each state and territory. I beg that you will give your immediate attention to the distribution of the same to your county and local superintendents, and urge them to receive the names of individuals and organizations and forward promptly to the address given below without delay, as time for action is at hand.

To the President of the Columbian Exposition, and Prof. Halsey C. Ives, Chief of the Department of Fine Arts, Chicago, Ill:

The undersigned individuals and organizations.....of.....
.....

earnestly petition you for a Pure Art Exhibit at the Columbian Exhibition.

ABOVE ART STANDS MORALITY.

Therefore we protest against nude subjects in marble, plaster, paintings, etc., that appeal only to the sensuous and immoral. The art exhibit will be viewed by hundreds and thousands of young men and women, boys and girls from pure homes. We pray you that the marble casts, paintings, etc., that are displayed will not corrupt the innocent natures of your guests.

MRS. EMILIE D. MARTIN,
Superintendent.

W. C. T. U. EXHIBIT AT THE WORLD'S FAIR.

To the President of the World's W. C. T. U., and to the Presidents of all National Unions, and all Presidents of State and Territorial Unions in the United States:

DEAR FRIENDS:—The circular letters heretofore sent out were necessarily indefinite, as we could not say exactly what would be required. This one is final and we hope explicit, for what is called for in this circular must be sent in immediately. Every thing should be in hand not later than April first.

The amount of space will not admit of anything like a state exhibit. It can only represent the World's and the various National W. C. T. U's. Therefore you will not be asked to expend either time or money in the preparation of a separate state display.

In order to make our exhibit the best possible under the circumstances we ask the states at once to make the following contribution: We ask each state union to send at least ten dollars, and the abler states are requested to send an additional five dollars. This money will be used simply in fitting up the space with proper furniture and paying the expenses of a competent woman to superintend the work.

Also send fresh copy of state paper, April issue; also, cabinet photos of general officers of all National and World's unions; also photos of National vice-presidents and of National superintendents—all of cabinet size; also the silk American flags used at the Paris Exposition.

In place of souvenir cards a specially prepared issue of the National Leaflet will be provided for distribution.

Finally, all money should be sent, as heretofore, to Miss Esther Pugh, National treasurer, and all articles for the exhibit should be addressed to

E. LOUISE DEMOREST,
Commissioner National W. C. T. U.
The Temple, Room 1115,
Chicago.

THE WOMAN'S LECTURE BUREAU.

The Woman's Lecture Bureau takes pleasure in announcing that it is ready to furnish talent for Summer Chautauquas, Camps, Schools of Method, Lecture Courses, W. C. T. U's, Political Equality Clubs, etc., and requests your attention to the following named lecturers:

Frances E. Willard.
Lady Henry Somerset.
Rev. Anna Howard Shaw. *
Mary T. Lathrap. *
Helen M. Gougar. *
Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.
Carrie Lane Chapman, in Illinois in March, and Ohio in April.
Miss I. C. DeVelling, in California during the coming season.
Clara C. Hoffman, in Illinois and Indiana in April.
Lydia J. Newcomb, lecturer and instructor on vocal and physical culture.
Lillie Devereux Blake will respond to calls in the vicinity of New York City.
Elizabeth U. Yates, in Delaware in March.
Mary Sparkes Wheeler, in Pennsylvania in March and April.
Volney B. Cushing, Pennsylvania and Ohio in April.
Harriet May Mills, in New York in March.
Rev. C. H. St. John, in Indiana after March 25.
Lou J. Beauchamp, calls for March.
Mary Seymour Howell, in Pennsylvania in March.
Messrs. Wolfenbarger and Huckins.
Ellen M. Bolles. *

If you wish to secure first-class talent, be sure and communicate with the Woman's Bureau and we are certain that it may be furnished you at the lowest possible figure. If you want some attraction not on the list let us know and we will be very happy to get it for you.

We hope that we may have an opportunity to serve you and thus prove to you that our Bureau, although comparatively new, is as good as the best. We are already making engagements for next fall and winter, and will be glad to arrange for single lectures, courses, distributed through the season, and in cases where so wished, for a week or a month in a vicinity at reduced rates.

For terms, dates, etc., apply to Lucy E. Anthony, Mgr., Somerton, Philadelphia.

* By special arrangements.

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

We must have one million names this year. Will not men and women, youths and maidens, boys and girls, who love the great cause of home protection, paste this petition on a nice, white sheet of paper and circulate it to the best of their ability, sending the names to Miss Alice E. Briggs, Rest Cottage, Evanston, Ill.?

ANNOUNCEMENT.

The tenth annual convention of the Florida W. C. T. U. will be held at Pensacola, March 24–27, 1893.

MRS. E. A. HILL, *Pres.*
MRS. S. J. GLENN, *Rec. Sec.*

THE sad news of the death of Mrs. Carrie M. Shapleigh, of Denver, which occurred March 5, after a few days' illness, will strike a chord of grief in the heart of white-ribboners everywhere and especially of those who were in attendance at the National W. C. T. U. convention last fall. Mrs. Shapleigh was one of the foremost among the Denver hostesses and was chosen to deliver the address of welcome to the convention in place of Mrs. Eva Higgins, the state president, who was ill. She was widely known in Colorado's temperance and charitable circles and was, at the time of her death, the state treasurer of the W. C. T. U.

An Indian Outbreak

is a dreadful thing—undoubtedly caused by the irritating effects of dirt.

Outbreaks, and crime generally, are never possible among people who are addicted to the use of

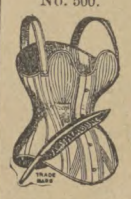
KIRK'S AMERICAN FAMILY SOAP

The great soother of angry passions—the promoter of health and good-feeling. Cleans everything—injures nothing—don't be afraid to use KIRK'S Soap on the most delicate fabrics.

JAS. S. KIRK & CO., Chicago.

Dusky Diamond Tar Soap A Superb Complexion Soap.

No. 500.



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(*Continued from page 5.*)

WORK IN SOUTH AFRICA.

THE RAILWAY MISSION.

DEAR UNION SIGNAL:—The railway mission has been for some time past sending out every month to the different stations along the line, (many of them extremely isolated and cut off from human society) books of instruction and amusement, and they have always endeavored to put in one on temperance work in each parcel, so that the people can see the folly and wickedness of spending so much money in drink. I have obtained from the Temperance League a good stock of books, about three or four pounds' worth, beside what I have expended; these will last for a full year. It would be a great favor if anyone would send temperance periodicals out to us, either to me as president or to Miss Geard, the secretary.

The wine bankers are allowed to have such an influence over our customs that they have prevailed upon them to abolish the excise duty so that the Cape market, cheap before, is cheaper now than ever. A gentleman, a friend of mine, was present at a meeting at Hinterly, when some one got up and said: "Do you wish to have these people destroyed with your drink?" and there was a shout from every part of the room, "Yes! Yes!"

Another night a gentleman friend of mine who was traveling, came to a farm when the men, women and children were being paid, and a girl came out with a bucket of brandy and a tin can and handed out to these men, women and children a can of brandy as part of their wages.

The traders come up the country apparently selling barrels of oil, but amongst them are hidden barrels of brandy. One time, before the traders for brandy left the place, they sat themselves down just outside the territory, and sent in a notice that brandy could there be purchased. The Kaffir chief came in to the Colonial secretary and entreated him to prevent the sale of brandy to his people, as they were so very fond of it and it was ruining them in every way. The secretary replied: "My dear fellow! we cannot prevent such things; teach them moderation."

At the agricultural show, held at Bedford, the white-ribbon ladies themselves put up a temperance booth and supplied refreshments. This not only paid expenses, but left a little over for temperance work.

MRS. MACINTOSH.

Pres. W. C. T. U., Port Elizabeth, Cape Colony.

London, England.

[Mrs. Macintosh recently supplied the above facts as she stopped in London, *en route* for South Africa. She is very enthusiastic in African work, and avers that the W. C. T. U. is a power in that far-off land, where the helpless natives are being debauched by the worse than heathen customs of Christian nations—the survivals of those Troglodyte days before the dawn of reason, when brute force was noblest power and appetite was law.—EDS.]

IN view of the coming of Self-denial Week, April 3–10, the following suggestions from Marengo, Ill., as to ways and means of earning money for W. C. T. Unions are timely: Making and selling hulled corn, pop-corn, filling ice-cream orders, making candy, jelly, butter, bread, cakes and doughnuts, taking boarders, washing, sweeping, sewing, ironing, picking cucumbers, papering a room, raising chickens or vegetables, knitting, crocheting, speaking to a man another feared to speak to, and so on.

A CHOICE little brochure containing the life of the Rev. Samuel Hibben, husband of our Mrs. Elizabeth Grier Hibben, the well-known Illinois white ribboner, has just appeared. Although written thirty years ago its record of the beautiful life-story of one of the most consecrated and lovely of God's beautiful servants in the ministry is fresh and fascinating to all who seek the life of God in the soul of man. Nothing can exceed the refinement and loving-heartedness of this Presbyterian minister so early called. We rejoice that his only son, the Rev. John Hibben, perpetuates in character and work the merits of his parents—the character and gifts of his father and mother.

TEMPLE ITEMS.

BY HARRIET B. KELLS.

Shew me thy faith without thy works, and I will shew thee my faith by my works.—Jas. 2:18.

Mrs. Jane Stapler, of Talequah, Indian Territory, sends $1, the gift of a Cherokee Indian woman, over three score years of age. Seeing a model of the Temple so impressed her with the magnitude of woman's work that her Christian woman's heart yearned to help. Mrs. M. C. Wyant, Seymour, Conn., writes: "Enclosed find $4, the contents of a mite-box for the past year. I have earned most of it in the small sum of fifteen cents a week, and meant it should be $5 by April 1, but being confined to the house since Christmas by sciatic rheumatism, I send the widow's mite, happy that God knows us just as we are. I hope sometime to see the beautiful Temple." One dollar comes from Mrs. A. A. Waite—a pioneer worker in the early struggles of the Massachusetts W. C. T. U.—now seventy-two years old, but anxious to add her mite for the Temple to the unnumbered benefactions of a useful life. Mrs. E. A. Edwards, of Evanston, Ill., generously donates $25 for Temple work.

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The *In Memoriam* touches deeply the sacred places of our souls. Mary J. Reno, of Rochester, Pa., sends $10 in blessed memory of her mother, Mrs. Pamelia Jane Reno, for whom a tablet will be graven. Mrs. M. S. Springstead, of Saybrook, Ill., contributes $1 for the Mary Allen West fountain and asks, "How would it do to have the Red Cross medal presented to her by the Empress of Japan, inlaid in the fountain, if her nearest friends would like it so used?" Mrs. S. E. Cone, of Ottumwa, Ia., sends $1.50 for the Willard memorial. She says: "For six years it has been my great desire to do something for the Temple, but have given it up and now send this little token. I am seventy years old and an invalid for over a year, so my active work for temperance is probably past, but I read THE UNION SIGNAL with interest." Greenville, Mich., W. C. T. U., also sends $2 for Mrs. Willard memorial. Mrs. Elvira Shroder, of Holmesville, Neb., on her seventieth birthday, sends the contents of her mite-box,—and says: "I would like it to go to Mrs. Willard's memorial. I have always said that God would care for her beloved child and he has done it. I trust Miss Willard and our beautiful Temple to His care. I cannot understand how men and women who have taken the solemn vows of the church, and say the Lord's Prayer, can by their influence help high license. I ask every preacher if he is a Prohibitionist; if he is not he can't preach to me. I have long enough heard them preach one way and known them vote another."

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In regard to the sentiment of leading preachers toward the coming dedication of the Temple, the following are a few of the many expressions already received. Rev. Charles A. Crane, of Danville, Ill., M. E. First church says: "I watch for it with no fear." Rev. C. M. Chidester, of Central Presbyterian church, Denver, Col., says: "Help those women." Rev. W. Chester, Immanuel Presbyterian church, Milwaukee, Wis., exclaims: "Grand!" Rev. S. O. Royal, of M. E. church, Middletown, O., thinks "it might be called the eighth wonder of the world." Rev. Wallace Macmullen, Springfield, Mass., writes from the M. E. church: "Significant of woman's power and a constantly increasing influence." Grace M. E. church pastor, Rev. J. K. Rader, of Akron, O., says: "It certainly ought to make a profound impression in favor of the holy cause." From the Second Baptist church, Chicago, Ill., comes Rev. Wm. M. Lawrence's testimony: "Most important."

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A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box, descriptive card and bulletin; remember, all who fill a mite-box ($3.65) before next April will receive a photographic group consisting of Lady Henry Somerset, Miss Willard and the founder of the Temple. All drafts should be made out in the name of Miss Esther Pugh. All matters pertaining to the Temple should be addressed to Mrs. Carse.

Our Library Table.

MAGAZINES FOR MARCH.

THE LITERARY NORTHWEST for March is an anniversary number, celebrating the beginning of its second year. Its bill of fare is attractive and well rewards the one who lingers over it. The make-up of the magazine is first-class, and altogether it bids fair to make no tardy progress toward success.

D. D. Merrill Co., publishers, St. Paul, Minneapolis and New York.

Under the title "A Royal Road to Learn Languages," Mr. Stead gives in the March REVIEW OF REVIEWS, the result of six months' experiment in his own family of four—three boys and one girl—touching M. Gouin's system of teaching French. The examination, or better, the test to which the students were submitted in the presence of competent critics, was a severe one, based upon the ability of the students to *think* in French, very little opportunity being given for the recitation of any matter that might possibly have been acquired through arbitrary memorizing. The test was satisfactory in results—remarkable in fact—and the reputation of the new system is strengthened not a little by the valuable testimony.

13 Astor Place, New York City.

A particularly timely article appears in the CALIFORNIA ILLUSTRATED MAGAZINE for March entitled "The District of Columbia," by Clifford Howard. Taking the reader back to the close of the Revolution, Mr. Howard rehearses the agitation of the question of a permanent location for the government seat, giving a very clear history of its various developments down to the present time. The plan of the city of Washington is detailed with a vivid description of the beauties of the streets and avenues, the parks, names and brief histories of noted statues, location of government buildings, etc., with a sketch of the government of the District. The above named article alone will make this number of the magazine a desirable possession.

California Publishing Co., San Francisco.

The POPULAR SCIENCE MONTHLY for March contains an article by Edith Sellers, entitled "The Story of a Colony for Epileptics." This colony, known as Bethel, was the outgrowth of the thought of a few philanthropists who realized the burden of those thus afflicted, not only to themselves, but to the community. "Every day epileptics sit with folded hands, brings them the nearer to hopeless idiocy. It is this that renders their fate so infinitely pathetic. Work they must, unless they are to become insane; and there is no work for them to do! Masters do not care to run the risk of employing men who, at any moment may be stricken helpless." With this condition in mind, Bethel, at Sparenberg, near Bielefeld, Germany, was started about a quarter of a century ago, in a humble way, but its fame grew until a colony was formed, where the various classes of patients are kept as happy and employed as congenially as the dread disease will permit. The article states that in England steps are being taken for the purpose of establishing a similar institution.

D. Appleton and Company, New York City.

In SCRIBNER'S MAGAZINE for March, William Jewett Tucker contributes a valuable paper on "The Work of the Andover House in Boston." The article is introduced by a discussion of what are termed the lower and the higher philanthropies, the lower philanthropy having meant "the attempt to put right what social conditions had put wrong," the higher philanthropy, which holds the field to-day, means "the attempt to put right the social conditions themselves." Andover House is an outgrowth of the best spirit of the higher philanthropy. To quote from the author: "As far as appears to a transient visitor, the House is simply a home, where a group of educated young men—chiefly, but not necessarily, those who have had a theological training—live, study and work. But the House is organized upon an idea, to which the group is constantly reaching out, each man in harmony with his fellow." This idea embodies certain principles: "The work is altogether personal, and in no sense institutional"—"nothing should be done by the House which can be, or ought to be, done through existing organizations.....The aim is coöperation"—"the avoidance of proselyting"—"the development of the neighborhood from within rather than without." This fourth principle hinges on the fact that the House is established in a neighborhood "chosen with the purpose of attempting to stay the tide of poverty and vice which is flowing in upon it, and of arresting the social disintegration which has already begun." In closing, the author says: "The general movement is a remarkable illustration of the value of the contribution of the personal element, when fully trained and consecrated, to a noble cause."

Charles Scribner's Sons, New York City.

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It wouldn't make much difference what *we* said about Dr. Warner's corsets if there were not several hundred thousand women in every part of the community to confirm our statements with "That's so."

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because it came rom the mountains in Colorado, which continually kiss the clouds of heaven.
The Indians for centuries have called it
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PRECIOUS HERBAL OINTMENT | CURED ME IN A WEEK | OF ITCHING PILES
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Henry Coles, 1717 Summit Ave., Scranton, Pa., Dec. 20, '92. 25&50c. Druggists or by mail. J. Gibson Brown, 47 Grand St., Jersey City, N. J. Send for book on Cure of Disease by Herbal Remedies. FREE!

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Publisher's Notes.

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Bible Reading.—Convalescence. Bessie V. Cushman, M. D.

A valuable addition to our literature for the aid of workers in gospel temperance meetings.

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A suggestive reading along the line of non-alcoholic medication.

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NATIONAL LEAFLETS.

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The report of an interview with Rev. F. B. Meyer. A most helpful leaflet.

No. 59. "Thy Kingdom Come." Lady Henry Somerset.

From the annual sermon preached by the author at the National W. C. T. U. Convention of 1892.

No. 60. Why? Mrs. E. C. Read.

The thought of the leaflet is expressed in the full question, "Why do you, or do you not, belong to the W. C. T. U?"

No. 109. Why Should a Christian Girl Sign the Total Abstinence Pledge?

A symposium from the *Oak and Ivy Leaf.*

No. 110. Our Social World. Mrs. Frances J. Barnes.

A reprint of an old leaflet with the addition of "A Talking Party," by Mrs. Barnes.

DEPARTMENT LEAFLETS.

Literature—No. 21. Sow Beside All Waters. Margaret B. Platt.

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No. 32. War *vs.* the Ten Commandents.
No. 33. War—For and Against.
No. 34. A Vision of Peace.

The Peace Leaflets are selections, by permission of publisher, from the admirable book in the interests of the Department, "Ground Arms!"

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PURITY. No. 61. Purity in Literature and Art. Anthony Comstock.

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NEW BOOKS.

Twilight Stories.

Columbus and What He Found. Mrs. Mary H. Hull.

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The Advance Guard.

The April number will contain special plans for the Flower Mission work of our young people, together with an article on the life of child-widows in India, written by a native teacher and with full-page illustration. "The Way of the World" will treat the subject of gambling.

The Young Crusader.

A Flower Mission number in April, with special offers of seeds to members of the L. T. L., or Sunday-schools. An Easter story by Ivan Inkling (Mrs. Maude L. Green), will be a happy prelude to the spring songs and words in the rest of the paper.

Young Crusader Supplement.

The temperance lesson for Sunday, March 19, admirably prepared by Mrs. Helen G. Rice. Also a Sunday evening program.

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THE TEMPLE.
Chicago, Ill.

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For sixty days only we offer our OXFORD JEWEL SEWING MACHINE, No. 17, guaranteed for 10 years on terms below mentioned. This machine has best sewing qualities and does as large a range of work as any machine made. It uses the American self-threading shuttle and self-setting needle with all Attachments Free.
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CARDS Send 2c. stamp for Sample Book of all the FINEST and Latest Style Cards for 1893. We sell GENUINE CARDS, NOT TRASH. UNION CARD CO., COLUMBUS, OHIO.

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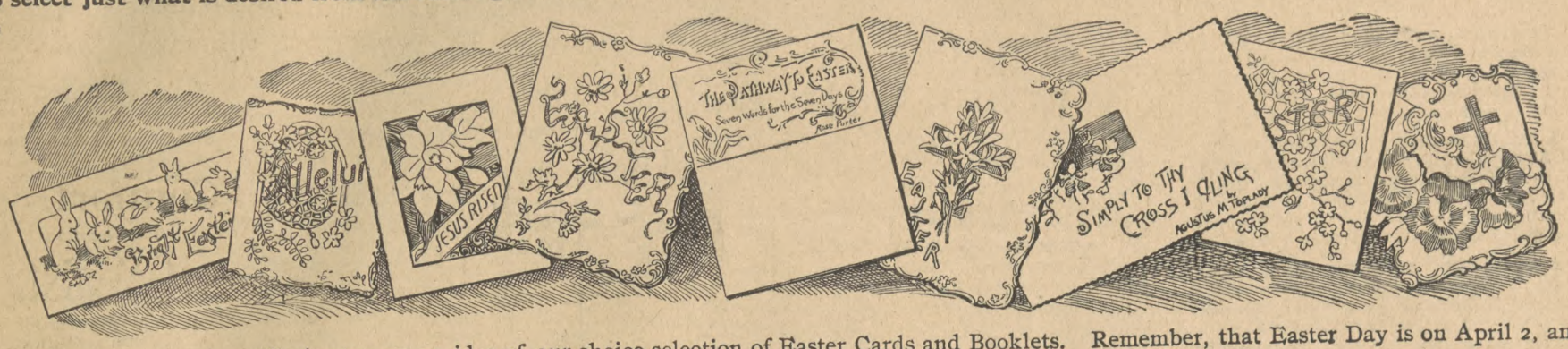
HOW many are desirous of giving their friends, members of their Sunday-School or Loyal Temperance Legion class suitable gifts commemorating the glad Easter-tide? To such, the WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION offers to supply all demands. Great care has been taken to secure a large variety of beautiful cards, books and booklets at prices which will enable all to secure a beautiful remembrance for friend, relation or scholar. Having such a great variety from which to choose, it will be an easy and pleasant task to select just what is desired from the choice given below:



The above samples will give to you an idea of our choice selection of Easter Cards and Booklets. Remember, that Easter Day is on April 2, and send your orders promptly to

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Publisher's Notes.

THE UNION SIGNAL

Aims to insert only advertisements that are trustworthy. It is wise for readers to make inquiry before sending money to advertisers about whom they have no previous knowledge. By so doing they will assist the management to maintain the high character of the columns of THE UNION SIGNAL.

RESPONSIVE READINGS FOR MARCH.

The discussion of "Temperance Remedies" in the "Responsive Readings for March," is opportune, and will interest many who are honestly inquiring what substitutes may be effectively used for the alcoholic mixtures prescribed by physicians. This subject will be more extensively considered in a pamphlet soon to be issued by the W. T. P. A., entitled "Temperance Remedies."

The *Cumberland Presbyterian* of this week contains the following, which will be of interest to our readers:

BRIGHT EYES; OR, PLEASURE AND PROFIT FOR SUNDAY AFTERNOON. Arranged by Alice M. Guernsey. Published by Woman's Temperance Publishing Association, The Temple, Chicago, Ill. Price, 50 cents.

This is a sort of album with eighty-four pictures, three on each of the twenty-eight pages. The pictures illustrate Scripture verses, and under each is a word from the verse, and the name of the book of the Bible in which it is found. The object of the book is to afford boys and girls pleasant and profitable employment Sabbath afternoons in searching out the verses that fit these pictures. A useful book for the nursery.

By some oversight, no mention was made in our columns of *Current Topics* for February. It was a number which ought to be in the hands of all our readers. It contains poems from Will Carleton, M. E. H. Everett and Harold Paget, and articles by Judge Boyesen, Rabbi Hirsch, Hon. Lee Meriwether, J. H. Barrows, D.D., Prof. McClintock, George F. Root and Joseph Edward Raycroft. The novel by Edwin H. Lewis is still running.

The March number is now ready, and is fully equal to the February issue in all respects, and has the extra attraction of a complete story by Charles G. D. Roberts, whose stories have gained a wide reputation, and are eagerly sought after by the leading magazines.

Current Topics at its price, $1 per year, ought to be in every intelligent home. A letter to 1025 Masonic Temple, inclosing $1, will furnish you this valuable and entertaining reading one year.

5c Send 5c for sample copy. 24 pages choice reading matter, beautiful half-tone pictures and two late copyright pieces of music. NATIONAL HOME & MUSIC JOURNAL, 215 to 221 Wabash Ave., Chicago. *Subscription agents wanted for this valuable monthly.*

A VERY POPULAR TRAIN

on the CHICAGO, ROCK ISLAND & PACIFIC RAILWAY leaves Chicago, daily, at 10 P. M. It is called

"THE BIG FIVE"

is only one day out, and passengers arrive at Denver, Pueblo or Colorado Springs early the second morning.

The "ROCK ISLAND" has become a popular Colorado Line, and the train above referred to is Vestibuled, and carries the "ROCK ISLAND'S" excellent Dining Car Service.

JNO. SEBASTIAN, G. T. & P. A., CHICAGO, ILL.

Are the teachers of vocal culture all on the wrong track? Are their methods all wrong? Mr. E. Davidson Palmer, in the March *Musical Messenger* says they are. This number of the *Messenger* contains some valuable Easter Music, too. Address Fillmore Bros., 141 W. 6th St., Cincinnati, O., or 40 Bible House, New York. Single copy, 15 cents; per year, $1.

CALIFORNIA.

The fame of the climate of California draws to that charming state new friends every year, particularly from sections where long, severe winters, followed by trying spring seasons, work such disastrous results among the weak and debilitated.

The great improvements in passenger train service, higher degrees of comfort in the cars, and shorter time required on the trip, combined with the cheapness of the excursion tickets now being sold to California and back by the Santa Fé Route, make the journey agreeable and, one can almost say, economical. The many delightful resorts now established in California afford every comfort and luxury desired by the fastidious, and present unique attractions.

The Hotel del Coronado at San Diego, the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.

Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

THE BABY will be given a beautiful birthday card if the mother will send baby's name and age to Wells, Richardson & Co., Burlington, Vt. This is done to advertise **LACTATED FOOD** The food that **SAVES BABIES' LIVES.**

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[The following is from Chicago *Tribune*, Feb. 14.]

RAILWAY NOTES.

"The Louisville, New Albany & Chicago has just added to its rolling-stock two new sleeping and boudoir cars, costing nearly $45,000 each. These cars are said to be the finest ever placed on any road in the country, and are specially designed for use during the World's Columbian Exposition."

These cars are models of elegance and beauty, each Compartment or Boudoir being fitted with a complete toilet set, cleverly hidden from view when not in use. They are in daily service between Chicago and Cincinnati, and should be seen and used to be fully appreciated.

All of the Monon's through day trains are made up of new coaches and Parlor and Dining Cars.

Ramey & Co., 85 Dearborn St., Chicago, guarantee that their Medicator and accompanying treatment will cure catarrh and all head and throat troubles, or they will refund the purchase price. Instrument and four months' treatment only $2. Send for testimonials. Agents wanted. See advertisement in another column, and read what the Governor of Indiana says:

EXECUTIVE DEPARTMENT,
INDIANAPOLIS, IND., Dec. 22, 1892.

Messrs. Ramey & Co.:

GENTLEMEN:—I have used your Medicator with entire satisfaction for colds and slight catarrhal trouble. When used according to directions its effect is immediate, and a cure seems certain.

I shall not travel without it.

Very respectfully yours,
IRA J. CHASE.

If you have not seen one of the Spring Seed Catalogues issued by F. B. Mills, Seedsman, Rose Hill, N. Y., you should send for one at once; they are free. His seeds are the very best, and prices low. Mr. Mills' Seeds which are so largely advertised, have made him known all over the country, and his Catalogue, which is entirely different from other Seedsmen's, is pleasing to the people. Write for one at once.

Signal Notes.

THE Salvation Army has been ordered to withdraw from Finland.

FROM 1567 to 1888, not a single Italian Bible was printed in Italy.

EIGHTY-ONE per cent of the students at Oberlin college, Ohio, are professing Christians.

STATISTICS show that there is the same proportion of preventable deaths in England among railroad employés as in America.

A BIBLE training-school has been opened in connection with the normal and industrial training-school for colored people at Tuskegee, Ala.

THE entire works of a shingle-mill in Washington were kept running all day on a single cedar tree, from which one hundred and eighty-eight thousand, five hundred shingles were made.

A MINIATURE copy of the famous mosque of St. Sophia is to be erected for the benefit of such Mohammedans as visit the World's Fair in Chicago. A hospital has also been built for the three hundred Turks who are connected with the exhibit.

A GREAT deal of consecrated common sense is included in the reply given by the mother of Phillips Brooks when questioned as to the training of her boys. "There is an age when it is not well to follow or question your boy too closely."

THERE is difference among Catholics in regard to the benefit of parochial schools. A Catholic priest of New York believes with Dr. McGlynn that the religious training should be after school hours. The parochial schools are maintained at great expense.

IT is said that in Hartford, Conn., a man recently applied for a license to kill a man. Naturally, he was refused, and was sent to the insane asylum. What a pity it is that applicants for a license to sell alcohol, which is but a slower way to accomplish the same end, cannot be answered in the same summary way.

"I AM a politician because I am a Christian and the more strenuous the attempts of some to divorce religion and politics, the more resolute I shall be in maintaining that a religious life out of which the political element is left is to that extent maimed and mutilated."

—REV. J. GUINNESS ROGERS.

AN admirable and successful non-denominational Christian work is that conducted by the London Bible and Domestic Female mission now in its thirty-fifth year of active work. It employs one hundred and thirty Bible women, eighty-two nurses and one hundred and sixty lady superintendents in London, besides forty-one Bible women abroad. A similar work is conducted in Montreal.

ONE of Lowell's (Massachusetts) unique institutions is a mission for tramps. An earnest Christian man visited these tramps in their lodging houses, afterwards hired a store in the heart of the city, trusting to outside financial help. This has never failed. Forty have often been given hot soup and a bed in this room, where, by earnest conversation, deserving cases are found out and many have been reclaimed and converted.

"I TELL you, gentlemen, that you, (the anti-Tammany citizens of New York) are a disorganized mob, an independent body of free lances and free thinkers. Tammany is an army, with a general at its head, with leaders in every ward and every man a soldier down to the lowest private who is getting his bread and butter out of it. And they are getting their bread and butter out of it, and they know they will continue to do so."—EX-MAYOR HEWITT.

Can Consumption be Cured?

This question is an interesting one to all—a vital one to many. We answer, "Yes." It is, however, true, that in a large majority of cases it is not cured. So great is this proportion that the statement that one can cure consumption meets everywhere with great incredulity. Drs. Starkey & Palen, the discoverers and sole dispensers of Compound Oxygen, stake their personal and professional reputation on the assertion that they have often cured consumption in their practice of twenty-three years. They court the fullest investigation of this declaration. They will prove it in the very words of many of the best and best known people in the country. They will, on request, mail a book which shows how and why Compound Oxygen cures this dread disease. If you have consumption; if you are threatened with consumption; or if your friend is so menaced, do not give up hope, but rather write us a plain statement of the case and have pointed out to you, without any expense, a well-traveled way of escape. Investigate and act at once. Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

Serious Railway Accident.

Milk train in collision; no milkman turns up; disappointed housekeeper; coffee without cream. A petty annoyance resulting from a neglect to keep the Gail Borden Eagle Brand Condensed Milk in the house. Order now for future exigencies from Grocer or Druggist.

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The Union Signal

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX. CHICAGO, March 23, 1893. Number 12

SELF-DENIAL WEEK, APRIL 3-10.

Each white-ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's and Natioual W. C. T. U., sending the same through the authorized channels to the treasurer of her nation, asking her to send it to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

SINCE OUR LAST ISSUE.

Attempts at dynamite outrages have been made by anarchists at Rome.

The long overdue steamer Sarnia, of the Dominion line, arrived safely in its Halifax port, March 19.

The further consideration of the Irish Home Rule Bill has been deferred until the reopening of the British Parliament after Easter.

The Reichstag committee on the army bill, March 17, at Berlin, rejected the second reading of the bill and then adjourned till after Easter.

M. Jules Francois Camille Ferry, president of the French Senate, and a prominent journalist, lawyer and politician, died very suddenly in Paris, March 17.

The presidential campaign in Honduras is a clash of arms between the rival candidates, Policarpo Bonilla and General Vasquez, as reported by cable this week.

James H. Blount, for the last twenty years a member of Congress from Georgia, has been appointed chairman of the Hawaiian commission of inquiry by President Cleveland.

A primary and secret meeting of the saloon-keepers of Indiana and several adjoining states, looking toward a consolidation into a National league, was held in Indianapolis last week.

An amendment to the constitution of Minnesota, which will confer upon women over twenty-one years of age the right to vote for all municipal and county officers, was passed by the senate last week.

At a largely attended meeting of Chicago physicians, March 18, "Cholera, Its Prevention and Treatment," was thoroughly discussed, the consensus of opinion being that if care is exerted there need be no fear of an epidemic. A committee was appointed for carrying out the preventive measures suggested.

The legislative investigation of the coal combine in Minnesota, on March 17, gave to the public letters which conclusively prove that a great "trust" exists under the prime regulations that each wholesale dealer shall pay one thousand dollars, and each retail dealer one hundred dollars entrance fee to the general manager, and that the supply of coal is absolutely cut off from all persons who desire to sell it without authority from the "combine."

The famous Tremont Temple of Boston was destroyed by fire last Sunday. The loss is estimated at $300,000. White-ribboners have felt a special interest in this structure ever since it entertained our great convention in 1891. The Temple was erected in 1827 as a theater. In 1843 it came into possession of the Baptist society, who desired to provide a place for worship in the heart of Boston, on the free seat basis. It has been twice burned to the ground, in 1852 and 1879, the last structure having been erected in 1880.

WE are gratified to state that Mrs. Ella F. M. Williams, treasurer of the World's W. C. T. U., has already received one hundred dollars towards sending a white ribbon missionary to Japan to finish Miss West's work. Is there not "more to follow" for this good cause? Send all contributions to Mrs. Williams, at 26 Chomedy St., Montreal, Can.

WM. D. PRESTON, cashier of the Metropolitan National Bank, the Temple, Chicago, Ill., has been elected treasurer of the Temple fund by the board of Temple trustees, to succeed Miss Pugh, the former treasurer. Mr. Preston is the son of the gallant David Preston, who, in 1884, was the Prohibition candidate for governor of Michigan. There is no man in Chicago with a more enviable personal and business record than Mr. Preston bears with dignity and modesty. The friends of the Temple may rejoice to be served by him.

A NEW anti-license bill indorsed by Rev. Edward Everett Hale, Mrs. Mary A. Livermore and others, is now before the Massachusetts legislature and provides for the appointment of a commission of three, the chairman of which shall be designated the state liquor manager. When a town votes to have liquor sold within its precincts, the commissioner is authorized to establish agencies not to exceed one to every thousand inhabitants; sales to confirmed inebriates are prohibited, only pure liquors are to be sold and no profit is to accrue to the state.

IN the English House of Lords ninety minutes were devoted to the temperance reform on the evening of March 2. The Direct Veto Bill was indorsed and a licensing system advocated for towns that did not adopt prohibition under the direct veto. The Swedish system seems to be the favorite method, and one of the bishops of the Church of England emphasized the value of the local option law that it is thought will be obtained before many months, for the reason that in the municipalities women have the ballot and can be counted on to help close the public houses, and yet some people say that the women's ballot is a "side issue"!

MISS ANNA GORDON reached Chicago last Tuesday, having landed in New York from England the Saturday previous. She has returned for a few weeks to superintend her plans for the children's fountain at the World's Fair. The central figure for this fountain is unique and beautiful, representing a little girl offering a cup of cold water to the thirsty multitude. This figure is now being wrought in bronze, and will be shipped to this country in time for the opening of the Fair. The fountain is paid for by pennies gathered up from temperance children all over the world, and any who would like to contribute will please send their money to Miss Anna Gordon, at Evanston, Ill.

MRS. ELIZABETH WHEELER ANDREW and Dr. Kate Bushnell gladdened the hearts of the leaders of the World's Woman's Christian Temperance Union headquarters, in London, by appearing among them on the 6th of March. Our white ribbon pioneers were evidently in excellent health and spirits, and made the impression of godly women who had been successful in the highest sense throughout their two years of honest, hard work in the name of God and Home and Every Land. They have visited Egypt and Palestine, and we hope to give the readers of THE UNION SIGNAL letters from their pointed pens that will reveal some of the vicissitudes through which they have passed.

WHEN the time comes for holding the annual state, district, county and local conventions, speakers will be wanted, and we hope our leaders will remember that the Woman's Lecture Bureau is one of the affiliated interests of the National W. C. T. U., and as such calls for the coöperation of all unions. The liberal patronage from *all* is necessary, that this part of the National work may not be an added expense. If liberally patronized, it can be a source of income, and such we earnestly hope to make it. The best speakers, elocutionists, evangelists, etc., are on the bureau. The patronage of all reform and literary associations is solicited, but it is the duty of the unions to help the bureau. For terms and dates, apply to Lucy E. Anthony, manager, Somerton, Philadelphia.

THE great Petition will be on exhibition until the World's Fair ends,—October 31—and we greatly hope that names will be added right on through the summer and autumn. Mrs. Mary A. Woodbridge, Ravenna, O., sends out the blanks and instructions for signatures. Miss Alice Briggs, Evanston, Ill., receives them when filled.

MR. AND MRS. JOHN G. WOOLLEY sailed from England March 4, and arrived in New York the 14th. He has been six months in England, and the best accounts come to us concerning the meetings held by him in the leading cities of England and Wales. Much good has resulted to his Rest Island mission, near Minneapolis, Minn., which is the central thought of Mr. Woolley's life and work. It is safe to say that no man has ever visited England to speak for temperance who has made for himself a more solid reputation as a Christian and philanthropist, while, as a speaker, Mr. Woolley occupies first rank on both sides of the sea. A brilliant reception was given these friends in Dr. Talmage's Tabernacle, Brooklyn, last week.

THE most beneficent results of self-denial come, not from the money it puts into the treasury, but from the discipline involved to the individual, a discipline promotive of spiritual growth and power. It is not enough that we hand over our dollar (or whatever the amount may be) at the end of denial week. Unless the dollar is the symbol of sacrifice, unless it represents a surrender of some form of individual ease or pleasure for the good of others, self-denial week loses its significance; its chief object is not attained and the gift is in a great measure robbed of its value. Every W. C. T. U. woman, whether rich or poor, is asked to deny herself as far as her conscience will allow for the week beginning April 3, and during these seven days at least to say with David, "neither will I offer unto the Lord my God of that which doth cost me nothing." There is in the spiritual realm as in the physical a wonderful power in concentrated thought and action. And when, as during denial week, hundreds of thousands of hearts and minds are not only concentrated but consecrated in holy purpose, the result is the removal of mountains—herculean feats of faith vitalized by works.

THE press of Chicago is engaged in a united and most laudable effort to secure a non-partisan municipal government. Each paper published a blank, to be filled out by voters and sent to a certain post-office box, giving the sender's choice for mayor, also for ward alderman. As a result an independent ticket has been nominated, with Samuel W. Allerton at the head. He is a "municipal reform" man, and we believe worthy the franchise of good people. This action has been precipitated by the Democratic nomination of the notorious Carter Harrison. Any other year the respectable element would doubtless have borne this with the patience which characterizes our American people; but to have such a man the mayor of the city during the year of the Fair is more than decent citizens of Chicago can endure without protest. People without regard to party affiliations unite in the movement. The one object of all is to secure a competent, efficient city government, which shall properly maintain the dignity of our institutions before the critical eyes of our visitors next summer. There is a wisdom in the movement, which we hope will not be forgotten when the special circumstances which develop it at present are past. What reason can there be, aside from the benefits accruing to politicians of the baser sort, why a municipal government should be allied to any political party? To secure the safety and best interests of the citizens in all regards is supposed to be the object of a city government. This end can be reached only by having in office honest, capable, efficient men. Other things being equal, their political affiliations have no more to do with the qualifications of men for the position of alderman or mayor than for the position of a locomotive engineer or of a watch-maker.

TAKE HEART.

BY L. EUGENIE ELDRIDGE.

The breakers beat the strand,
  The storm king rides the sea,
The booming gun on land,
  Tells some ship's agony.
The foundered bark lies low,
  As billows lash and roll,
While thrill with wildest woe
  The sailor's nerve and soul.

But see! the life-boat speeds!
  It cuts the raging foam;
Now brave, heroic deeds,
  Restore the sailor home.
When ev'ry hope seemed lost,
  When life was slipping fast,
Thro' peril, thro' great cost,
  Came rescue at the last.

And thus, how oft in life,
  In hours of greatest need
Dark clouds, with sorrow rife,
  Roll back—from us recede.
Oh! list, all nature's call,
  Its silver tones ring clear:
"When deep shades darkest fall,
  Lo, day-break then is near."

Oh, fainting hearts, look up!
  Oh, sorrowing ones, be glad!
Howe'er the bitter cup
  May render grieved or sad,
Whoso doth watch and wait,
  His strength is as his day;
Behind the clouds of fate,
  Shines Heaven's enduring ray.

South Chatham, Mass.

HIS DELEGATE.

BY "SELA."

(*Concluded.*)

"See here, Jessie, it won't do at all not to ask Morrison to your 'tea' or whatever you call it! It's two weeks now since Miss Carlyle has been with us and I've never even asked him to call. I'm sure he feels it, although he's too much of a gentleman to show any difference in his behavior toward me. I know you have a deep rooted prejudice against him and I hate to ask you, but Jessie, it's a matter of business, don't you see?"

The fair face of the young wife was clouded as she sighed—

"Oh, dear, dear Hal! I just can't ask that man to come into my house and sit at my table! Maybe—" brightening a little, "maybe he's forgotten she's here; and besides why should a man like him want to meet such a girl as Ruth! She doesn't dance, nor play cards, nor attend theatres; now you know he wouldn't care to know Ruth, Hal—" persuasively.

"Care!" Hal gave a low expressive whistle. "If you could just see him look at her."

A horrified look came over her face. "Harry Mathews, if that man has dared to even think of my Ruth!"

Mistress Hal was so very fierce that Hal laughed, perplexed though he was.

"Bless the child! See how her feathers are ruffled up! Don't you think your Ruth is able to take care of herself? and"—he looked slyly at her, "I guess you haven't painted Morrison in very glowing colors, have you, Jessie? He can't hurt her, little foolishness, and he can injure me."

"Not more than he already has," thought the worried little wife; but she did not say so and answered slowly, "Well, I suppose it must be—"

He interrupted her with a kiss. "Then you'll have the note ready for me at noon, little girl? All right. Good-by till then," and man-like he went whistling merrily down the street, delighted to have won his own way so easily, while his wife went about her work with a little pucker on her fair brow. She had been in a transport of joy upon recognizing in the sweet singer a beloved college chum, and had besieged her with so many entreaties, that nothing loth, Ruth Carlyle had sent home her faithful old companion, and had gone to spend a few weeks in the pretty new cottage with the friend.

And now, Mrs. Jessie felt that she must lay aside her selfishness and pay some heed to the unspoken reproaches of her friends; so she had planned a most delightful little dinner, with justifiable pride in her pretty home, her dainty service and her lovely friend, and—it was all spoiled! She did not want *that* man! He always made her ill at ease; she never could keep her temper before him! And Ruth—but of course she was too sensible a girl to—and yet, he was a man of whom many a woman might be proud. What a noticeable couple those two would make! Mrs. Jessie hastily thrust that idea away; she was ashamed that it had entered her head. Then her thoughts flew to Hal, her dear, tender, fun-loving Hal; since Ruth had come to them he had seemed more like the Hal of old; only once had she been pained by the flushed cheeks and sparkling eyes which told of an enemy not vanquished.

With Ruth to help her, she had brought out the big Bible, and had re-established the little family altar, so long neglected, and only yesterday her heart had bounded gratefully when Hal had broken their silent blessing with the little sentence which he had used in the first days of their married life, for Harry Mathews had been brought up in a Christian home, and bore the name of Christ: He had meant to follow in the footsteps of his good, old father, but the young couple had soon moved away from home influence, and the gay, easy-going lawyer began to find how attractive life could be, and then came the partnership with the worldly, godless Sidney Morrison.

She grew hot with indignation as she thought of the gracious, courtly man, who, in his superior strength, could put from his lips the cup from which he only sipped, and hold it out to her husband who would drain its dregs! And she must invite that man into her home, to sit at her table, to listen to his brilliant, mocking speeches! There seemed no other alternative, and with a deep sigh, she wrote the invitation, into which a stiffness would creep despite herself.

She was not prepared for Hal's announcement that night at the tea table: "Well, little woman, all that worry this morning was for naught; take that pucker out of your brow, Morrison's not coming to your dinner." He laughed at the sudden illumination of her face. "He told me to present his compliments and his excuses to you, that he was sensible of the honor, etc., but that he would rather decline."

"Thank goodness!" interrupted Mrs. Jessie; then a look into her husband's merry eyes aroused her suspicions. "What is it, Hal? You're keeping something back!"

"Then you shouldn't interrupt me, madam. He said, also, that if Mrs. Mathews would permit, he would prefer to drop in some evening and spend it quietly with us."

"Oh!" and Mrs. Jessie's face was a study. "I'd a thousand times rather have him"—a pair of soft hands closed her lips, and a merry voice exclaimed:

"You very impolite people, to begin your muffins without me! If I had known what havoc you two were making among them, I wouldn't have stopped so long in the hall, not even for those lovely flowers." She pinched Mrs. Jessie's cheek lovingly, and slipped into her place. "Why don't you bring them in here?"

Mrs. Jessie looked inquiringly at her husband, who rose hastily.

"Why, I declare, I forgot all about them! Morrison sent up a basketful—thought you might use them tomorrow, perhaps;" and the next minute he deposited on the table a large, quaintly-shaped basket, full of violets, purple and white.

Mrs. Jessie groaned inwardly when she saw Ruth's face of delight, and watched her as she bent over the flowers many times that evening. Some evil genius must have whispered to that man that violets were almost a passion with Ruth; that she loved every leaf and petal of them, and who knew—and Mrs. Jessie fervently hoped that "quiet evening" would never come. But it did. One stormy night there was a very pretty picture in the parlor of "Heartsease Cottage," as Ruth had christened it; the dainty, homelike room, the cheerful, crackling fire, which the cool evenings rendered needful, the charming, young matron, with her shining samovar at her side, breathing out its friendly steam; the happily-contented man of the house, the violet-eyed girl in her blue gown, listening to the *distingué* man, who leaned negligently against the mantel, while he related an amusing little incident of the day.

That was not the only evening that Morrison sat in the lovely room, listening to the voice so sweet to his ears; and sometimes Mrs. Jessie frowned, and sometimes she worried, but always was she charmed. As day after day passed, and Hal's step was firm and steady, his voice heard in their little morning service, she at last flung care to the winds, and yielded to the enchantment of the moment.

Ruth's outspoken, hearty opposition to wine, her witty, half-sarcastic contempt for a man who indulged, had inspired Hal with a like feeling, and meeting with no temptation from the source which had always proved fatal, he began to throw off the yoke that had burdened him so long, and went to his business with a keen zest he had not known for months. Of course it never entered into his masculine head that Ruth Carlyle had the remotest connection with this change in himself, but Mrs. Jessie knew it, and thanked God for sending her just at that time.

It was with a sad face and tearful eyes that she realized Ruth's last day with her. They spent the hours quietly together, and in the shadowy dusk came a strong man whose hands were laden with violets. After one look into his impressive face, Mrs. Jessie meekly yielded, and left the two together.

There was a stillness in the lovely room for a time, while the man's eyes lingered tenderly on the girl who held the sweet violets in her lap, and whose face was very grave. He looked down upon her from his favorite position by the mantel, and watched the firelight linger and dance about her, then said quietly:

"May I bring you some more violets next month, Miss Ruth?"

There was no sound save the tick-tick of the tiny clock. At last she raised her eyes, and he saw that they were troubled away down in their violet depths.

"No, Mr. Morrison, you may not."

"Never?" and who could resist the pleading voice?

She rose, and all the violets lay at her feet.

"I am sorry; I wish it had not happened. I should have gone away sooner."

"But why, Miss Ruth?" and he drew himself up with unconscious pride.

She turned to him, and her voice rang out clear: "You ask me why, Mr. Morrison? What have you done to win the love of a true woman? What use have you made of the great gifts God gave you? Are there burdens that you have helped to lift from weakened shoulders? Are there aching hearts that you have comforted? Can you tell me of words of yours that have lightened the darkness of some one's sorrow?" Then her voice grew strangely sad.

"Oh, how can you undo all the wrong you have done? Can you give back to that mother the boy whom you laughed away from his God, down into ruin, and who is now an outcast from society and home, while you go on alluring others as you did him? I knew you long before I saw your face, for that boy is my cousin, and in that sad household your name brings with it a shudder. Do you think that I do not know who cast the shadow over this dear little nest?"

He stood like a statue, while her fresh young face poured out its indignation, and over his face there spread a sadness unutterable.

"It's too late—too late—"

She caught the low words and the ice all melted out of her voice. "Oh, no! no! It's not too late! Not too late to seek the Love you have neglected or to redeem the life that on its soul-side has gone to waste. New opportunities will come in place of those you have cast aside; and the stain of sin can be lost and forgotten when you will place yourself under the powers of an endless life. Will you do it?"

She waited breathlessly and an unspoken prayer arose.

"I will!"

Ruth's eyes were filled with tears as she looked into a white, suffering face and saw the determination of a new resolve. She stooped, picked up the fallen violets, laid them in his hand, then left him alone.

. . . . . .

A year later, as the brilliant lawyer sat looking over his mail piled on the office table, he came across a letter from which there floated out the odor of violets. He caught his breath quickly and his hand shook as he tore open the envelope. A bunch of fragrant purple dropped out and a little slip of paper on which was written, "Come." He pushed aside the other mail; he cared for naught else now, and joyously he repeated the simple word over and over.

How restful the quiet, broad streets, with their great trees lovingly intertwining their branches above his head. No wonder she was so good and pure, if this had been her dwelling place. He would almost hate to take her from this peaceful nook, out into the whir of his busy life.

The great house door stood hospitably open, for it was a mellow eve in October, and the asters nodded their friendly heads as he went up the old-fashioned walk. He wondered if she would come to meet him; he half wished she would come down that flower-bordered walk. He saw a woman's figure in the dusky hall, his heart beat faster, then a hand clasped his, a pitying voice said, "My poor, poor fellow!" and he looked into Mrs. Jessie's sorrowful face.

All the joy died out of his heart; he knew there was a great mistake, and he braced himself for the unknown blow.

"Didn't you get my letter?"

He shook his head and only looked wistfully and piteously at her, as a dumb creature mutely asks to be put out of its misery; and with tears rolling down her cheeks, she told him of the accident—an unmanageable horse, and they had thought Ruth's injuries slight, but yesterday—and here poor Mrs. Jessie's voice gave way.

"How long?" his pale lips formed.

"At most a day; and then he followed her to the bright, cheery room, where a tiny child sat playing with a kitten on the white rug, and a violet-eyed girl lay upon a low couch

watching the door wistfully. Mrs. Jessie took up baby Ruth, and once again left the two alone. The tender eyes smiled up into his.

"Don't, Sidney, don't! It is best as it is, and I am very happy. And now let me say, I thought I despised you. I thought I would be unworthy my name did I care for you; but I learned better, and, Sidney, that knowledge has been both bitter and sweet. I could never have given my life into your keeping, and so God in His tender compassion has spared us all the long years of pain and sorrow, for I'm going where I can wait for you. I'm not afraid for you. I have heard how you hunted up that poor young fellow, and stood by him until he was redeemed from his bondage. I know how you have helped and encouraged Harry Mathews when he has been tempted, and I know, too, how you have been ridiculed and scoffed at in your new life, and through it all you have been steadfast and faithful. I know all this, and yet—Sidney, I *must* say it—Is it all the atonement you can make? Does He not ask more of you? You have a wonderful power of eloquence, persuasion, entreaty. Will you not give yourself in this cause which has so few powerful friends?" And she laid her little bow of white ribbon in his hand.

As the setting sun flooded the western room with glory unspeakable, and the gates of the Eternal City opened to let her in, he gave her his second promise, and "his delegate" was his forever.

Springfield, Mo.

THE STORY OF THE EAGLE'S NEST.

Miss Willard's Catskill Cottage.

BY MARY A. LATHBURY.

In September, 1891, Miss Willard, who had failed to find her summer rest or the month of quiet so much needed before the National Convention, closed a letter to me with a cry for rest, ending with: "I would rather be in Twilight Park just now than anywhere in this world." Mr. C. F. Wingate, of the Twilight Club, New York, and founder of Twilight Park, hearing this through a friend to whom I had repeated it, said: "She shall have a lot!" and the lot was given, and the fact announced at the Boston convention.

Some months later Miss Willard resolved to utilize this bit of real estate by putting upon it a cottage, that might be a *real* Rest Cottage. A little legacy from an uncle coming to her at this time made it possible. And so, as my summer home is at Twilight Park and as the building of the cottage could not be attended to by her in person, Miss Willard placed the matter in my hands. Plans were made, which were approved by Miss Willard and her friends and then given to the builder, and soon a modest little cottage began to rise on the spot chosen after much deliberation, as fittest for an "Eagle's Nest."

FRONT VIEW OF EAGLE'S NEST.

Twilight Park lies on the breast of High Peak, more than two thousand feet above the level of the sea, and just at the head of the wild and lovely Kaaterskill Clove (canyon) through which Rip Van Winkle climbed, the legend runs, to take his twenty years' nap, and down which the "little men" rolled their bowls on moonlit nights. Just here at the head of the clove Haines' Falls drops its beautiful double fall one hundred and sixty feet, and goes tumbling down in seven cascades through the four-mile length of the clove. Two other falls, the Kaaterskill and the Santa Cruz, send down their cataracts from the steeps on either side to join it, the former in full view across the clove the latter about three hundred feet from Miss Willard's cottage.

THE REAR OF EAGLE'S NEST.

The cottage is built upon a knoll rising from a wooded slope, a ledge of rocks forming a terrace in front of it. In the near foreground lie the green depths of the clove and beyond the mountains, receding to right and left, reveal the beautiful valley of the Hudson with the river and its plying steamers, while further the eye is carried far out into New England where the blue Berkshire Hills outline the horizon. No camera has ever caught half the breadth of this view, which, with its changing tints of green and gold and amethyst and faintest blue, seems rather to belong to the celestial country than to the world we live in. So "fitly set" is the "Eagle's Nest," with an ever widening vista through forest and mountains before it, that a gentleman thoroughly acquainted with the region, who visited the spot, said at once: "This is the eye of the park."

OUTLOOK FROM EAGLE'S NEST.

The cottage itself is very simple. One large living room with staircase, ample fireplace and a deep bay window, framing the out-door picture I here try to describe, and a kitchen annex with a maid's room comprise the "down stairs," while two low chambers that a wide door may throw into one, are all that the place can boast above stairs. Mrs. Barnes, who has been most helpful in planning for the comfort of the future occupants of the cottage, agreed with us that there should be room enough for two—possibly for three—but no more, since it is to be a hermitage.

There are simple but artistic fittings of silver-birch within, and the veranda supports and rails are of the same. These, with the hemlock slabs that cover the lower half of the cottage without, encourage the illusion that it somehow belongs to, and has grown up with the forest that surrounds it.

An "outlook"—now in an unfinished state—has been added as an extension to the veranda at the front of the cottage, and became the final point of hundreds of pilgrimages last August and September. Beside the attraction of the name of the mistress of the Eagle's Nest, the outlook offered the one perfect point of view to lovers of the mountains.

Since Miss Willard is "not at home," I may speak freely to her large and loving family of a little plan which Mrs. Barnes and myself deemed a feasible and proper one, and has been partially carried out. As New York is Miss Willard's native state, it seemed meet and right that her friends in this state should have the privilege of adding to the cottage such articles of furniture or adornment as would make it habitable and homelike. We therefore issued an invitation to this effect through the *Woman's Work for Temperance*—the state organ—and the result has been a very generous response from some of her personal friends and also from a few unions. The money has been used in furnishing the chambers and in clearing the grounds, forty-eight dollars of the amount still remaining in hand. There is still very much to do before the house and grounds will be ready for occupancy, and as all has been undertaken without Miss Willard's knowledge or consent, we will take this opportunity while her back is turned to invite any individual or any union having a desire to do so to add to the list we append and enable us to complete the little Catskill cottage in the spring, so making it a comfort and delight, and above all, a place of *rest.* It is so situated as to be secluded without being isolated. It is in a quiet part of the park with the "Squirrel Inn" a few hundred feet away—a house kept by two cultured Quaker ladies who are staunch believers in all the W. C. T. U. stands for. The lots adjoining or near the Eagle's Nest have been purchased by women also, and the names of some of them are familiar to lovers of good literature.

It has been the privilege of the writer to hear some very touching tributes to the far-reaching influence of the W. C. T. U. and its leader from the workmen who have been employed on the cottage. The Catskill people are—as many people in mountain regions are not—generally intelligent, moral and many of them religious. While the cottage was building a liquor war was in progress in the nearest town, three miles away. "No license" had been carried by the townsmen, but the keepers of the great summer hotels and the saloons had found a flaw in the proceedings, and were fighting it in the courts. Our builders were of the "no license" party, and whenever a workman was called to court for a day or more, his wages were paid to him as if he had done full duty. We could hardly chide them for delays under the circumstances. "I didn't know that I was working for *her*," said one, and began doing lovingly what he had done faithfully. One man at work on the roads near by came to look at the cottage, and finding me there, asked me many questions, ending with: "Will you please give me her address?"

When Miss Willard comes to the Eagle's Nest no delegation shall meet her with a speech, no brass band shall escort her to her cottage, and no meeting or reception shall be arranged for her, for here she is to *rest;* but if a workman or a mountaineer should seek the Eagle's Nest and lean over the lower half of the low Dutch door to speak to "her," I am sure he would receive a hearty welcome.

ACKNOWLEDGMENT OF THE GIFTS FOR THE FURNISHING OF MISS WILLARD'S CATSKILL COTTAGE TO JANUARY 1, 1893.

Mr. Horace Waters, $50; Mr. W. T. Wardwell, $25; Mrs. W. E. Dodge, $25; Mr. Henry Clay Bascom, $10; Mrs. S. H. Barker, $5; W. C. T. U., of Dobbs Ferry, $5; Mrs. E. B. Grannis, $1; Mrs. S. M. Barker, $1; Proceeds of Reading by Mr. Barnes, $23.30; $10 from Mt. Vernon Y's; $5, J. H. V.; Westchester county W. C. T. U., $33.50; one Japanese screen, one large rug, two hammocks, three cushions, one cane lounge, one large rocking-chair, two small rocking-chairs, two high-backed chairs, Mrs. W. Jennings Demorest; one double rocker, Miss Kate Sanborn; palm branches and Southern moss, Mrs. Judge Merrick; twenty

fac-similes of water-color drawings, editor and publisher of *Art Interchange;* candlestick from the Hartz mountains, Mrs. Prof. Chas. E. Briggs; six books, Rev. Edward Everett Hale; two books, Mrs. M. P. Hascall.

Letters concerning the cottage may be addressed to Mrs. Frances J. Barnes, 146 West 103d street; or Mary A. Lathbury, 96 Fifth avenue, New York.

New York City.

REFORM FORCES: CAN THEY UNITE?

BY ELLEN LAWSON-DABBS, M. D.

For several weeks I have been reading with a great deal of interest THE UNION SIGNAL articles concerning a proposed union of reform forces. All, so far, have been from a Prohibition standpoint, and nearly all from a Northern or Eastern point of view. The compass has much to do with our views, while circumstances and associations mould our feelings and opinions.

Clara C. Hoffman argues from the standpoint of the liquor question being the question of the day, and all others mere side issues. Mary T. Lathrap looks upon the question as a moral issue, such as carried the Republican party through to success. Woolley, of Minnesota, seeks to elevate the Prohibition party by describing the high moral character of its platform, as compared with the one-idea Alliance or People's party platform. Evans, of National Reformers, congratulates himself on the steady growth of his party compared with the first effort of the People's party, characterized as spasmodic.

From a Southern point I see things somewhat differently, and from a People's party standpoint I beg to offer my theory of "How Can Reform Forces Unite?" I have as little love as any one for the liquor traffic, whether represented by free whisky, high license or other mode of "regulation." But I look upon the drink question as the effect and not the cause, as the symptom and not the disease. The Prohibitionists are right in assigning the question to a moral plane—but, as a moral question, it is situated differently than anti-slavery. That issue was viewed entirely from a Northern standpoint, and from the vantage ground of non-use—having no slaves to liberate—so Abolitionists in all parties could unite. But the liquor question recognizes no Mason and Dixon's line,—like death it is everywhere.

The central idea, the finance question of the People's party, which is an evolution of the education obtained in the halls and lodges of the Knights of Labor and Farmers' Alliance, has much to commend it. The Knight and the Alliance man, both believing and practicing temperance, work early and late; one sees his loved ones toiling in factories, while the other calls his little ones into the cornfields and cotton patches to aid in meeting the expenses of a bare living; both hear politicians crying "tariff and over-production," when, however low the tariff, their empty pockets contain no money to buy cheap sugar nor low-priced clothing, nor to put shoes on their barefooted children; nor can they be made to see how a man can produce so much that he has not a second shirt to his back. The People's party man, too, is right so far as he goes. Like the Prohibitionist, he too, has arguments to sustain him, and is a living example of the things he tells you of. But, like the Prohibitionist, his complaint is but another effect of a great underlying cause, another symptom of a national disease.

Being a physician, I hope I may be pardoned in making a professional analogy. In all diseases there are causes, classed as exciting and predisposing. A predisposition may be one of inheritance, as a weakened constitution or diathesis from a disease in ancestry. The drink problem, with its enormous drain upon the resources of this country, can only be compared to an ill-conditioned, mal-odored ulcer, sapping the very life blood of an already depleted body. No amount of placebos, salves, ointments, liniments, will suffice to heal it, nor will cutting or slashing do. The cause lies back, and is both inherited and acquired—inherited from a weak, helpless, manacled, disfranchised womanhood, and acquired from the poverty-stricken blood of the nation. The blood is the life of the individual. The Bible taught that many centuries ago, and scientists are just beginning to realize all its wisdom. The circulating medium (finance) is the life-blood of the nation; when it is weakened, vitiated, congested in unwonted places, as now, the nation suffers; wasting diseases, with unnatural appetites, are produced; healthful tastes are replaced by morbid desires. The poverty of the working masses prevents their buying in quantities healthful, strengthening foods; the weakness of ill-fed bodies, the craving of unappeased hunger in tissues, entices them to satisfaction by stimulants. "My people perish for lack of knowledge." True, and for lack of means to apply their knowledge. The national system is depleted, and its life-blood (finance) is congested in the coffers of the few, the national banks and corporate bodies, while the body politic is atrophying to decay.

The view of the People's party, that of themselves they can right these wrongs, I do not accept. A better distribution of wealth will be a priceless alleviation of the foul ulcer on the body politic, but it is not a cure. The people looking for causes of which their low wages are an effect, find the circulating medium restricted at the dictation of the money power, and wealth continually absorbed by private ownership of the highways of public traffic and transportation, as well as by the usury laws of banking and loan institutions, and believe they have solved the problem of growing poverty of the masses, and their brood of misery, vice and crime. And they are partly right, but do not go far enough to discover the cause.

I am willing to concede to Mrs. Clara Hoffman, from the W. C. T. U. point of view, that drink is the question of questions when the resulting miseries of the traffic are marshalled in sight. I am willing to admit with Mrs. Mary T. Lathrap that it is a great moral question and we should square to the plummet of our principles. I only contest with them the methods of attack and the batteries that must be trained against the common enemy. The same fiendish power is wielded alike in the two old parties to grind the faces of the poor and perpetuate the grasp of the whisky power upon this government. Being a W. C. T. U. woman I have pondered these things along their lines, but I belong also to the organizations, the Farmers' Alliance and Knights of Labor. I see the children toiling in the summer's sun and winter's winds, toiling that they may live, deprived of childhood's joys and denied advantages of education. When I read from my brother Knight's standpoint of the toiling millions in this land of liberty, shut up in shops and factories away from God's sunlight and free air, when I know that the hard, grasping power of the so-called Christians of wealth, and the grinding mills of monopoly are making prostitutes of our working girls, and criminals and tramps of our boys, then I know that the drink question is not all. The poverty of the masses and the drink question are but sequelæ of the financial legislation of this country; and back of both these lies the great moral wrong of this nation. Can figs grow from thistles?

From a motherhood of political slaves, can there be reared a nation of freemen? No law is better established in science than the law of inheritance. Scientists prate learnedly of the mother endowing her offspring with mental and moral capacities. Perverted inheritance can not evolve wise legislation. Commencing one hundred years ago to sow the seeds of a great moral wrong, the denying the mothers of this land political responsibility and freedom, the nation reaps the natural harvest of vice and crime.

Can the reform forces which ponder all these questions unite? I cannot see how they can keep apart. They do not run in parallel lines, but in convergent ones whose focus is just ahead, imaging a people with equal suffrage. Here they can all meet on high moral ground, without sacrifice of principles, and from hence march to the political millennium that is possible only when the mothers of this nation can voice their needs and judgment at the ballot box—and God speed the day of this union.

Ft. Worth, Tex.

THE WORLD ABROAD, OR TEMPERANCE NOTES FROM FOREIGN LANDS.

BY FELIX L. OSWALD, M. D.

Author of "Physical Education," "The Bible of Nature," "International Health Studies," etc.

FREEZE-OUT LOGIC.

Pastor Joseph Hilgert, of Dorpat, Russia, has been exiled to the Ural, for having delivered a temperance lecture, and denounced the liquor traffic as a worse evil than the cholera. The liquor tax yields 40,000,000 rubles a year, but with all its resources the Russian government may have found it easier to banish the lecturer than to answer his arguments.

A FRANK BARBARIAN.

A Soudanese chieftain whom Prof. Hagenbeck (the German Barnum) had brought to Berlin, was introduced to some representative of the Ethnological society, who asked him how he had enjoyed his trip, and which of all the wonders of the German metropolis had impressed him the most. "What surprises me most," said the ingenious savage, "is, how you can move the enormous freight trains on your railway tracks, and how you can manage to swallow the horrible drinks sold in your restaurants."

THE SCHOOL OF EXPERIENCE.

Billy Bombastes, as the English residents of Berlin call the young Kaiser, repudiates the idea of needing the advice of a counsellor, but does not seem wholly inaccessible to the lessons of experience. The ridicule showered upon his champagne-orations has not altogether missed its purpose, and during the recent convention of the Brandenburg notables, the young autocrat kept as sober as a dervish, and surprised his audience by an extra conservative speech. His worship of medævial customs may prevent him from joining a temperance society, but he has evidently come to the conclusion that alcohol and politics must be kept apart.

ASSASSINATION DRUGS.

The word "assassin" is derived from the hashish drams, by which the Sheike-al-Jebel (a Syrian highland prince) is said to have stimulated the courage of his desperadoes; but a penchant for manslaughter is not the exclusive product of hemp-extract. Four-fifths of the homicides perpetrated in the slums of Naples can be traced to the influence of wine, and in Paris the word "absinthe-brawl" has become a synonym of a rowdy scuffle.

TEMPERANCE TESTS.

During a recent conflagration in the harbor of Baku, on the west shore of the Caspian, a number of Circassian laborers rushed to the landing and prevented an imminent explosion by rolling a lot of heavy naphtha barrels up the steep slope of the levee, with an ease and dispatch as if they were trundling toy hoops. In less than five minutes a dozen of the athletic natives had thus rolled a hundred barrels to a place of safety—a feat which a score of Russian longshoremen could hardly have achieved in less than an hour. While they were about it, the plucky highlanders (who never touch liquor in any form) also saved several bundles of hides, and incidentally refuted the assertion of an American drug doctor that "the children of moderate drinkers, as a class, are more vigorous than the children of total abstainers." The real secret of that wide-spread delusion can probably be found in the circumstance that a good many of our American teetotalers have been scared into reform by the progress of some disorder due to long-continued habits of intemperance.

THE NICOTINE NUISANCE.

The New Zealand colonists permit ladies to vote on their boards of education, and those votes probably can claim the chief credit for the sensible provision that in deciding upon the applications of rival candidates, preference, *cœteris paribus*, shall be given to abstainers from tobacco and strong drink. Our California temperance societies, too, are beginning to strengthen their platform by the addition of an anti-tobacco plank, while the other extreme is the nicotine mania of Southern Mexico, where teachers keep cigars and matches on an inside shelf of their desk, and school-girls, in their earliest teens, roll cigarettes in the intervals of their recitations.

ANTI-REFORM BIGOTS.

The cholera scare of southern Europe has revived the interest in sanitary reforms, but in Madrid a French lecturer, who had ventured to recommend moderation in the use of alcoholic beverages, was nevertheless interrupted with cat-calls and cries of "*Que Quire? Sera agente de un Cafetero*"—"What is he driving at, anyhow? He must be an agent of some coffee-house keeper," etc., insinuating that the temperance zeal of the eloquent foreigner was intended to boom a consignment of French coffee. One reason of the demonstrative discourtesy is probably the prohibitive tariff of the French government and its depressing influence upon the Spanish vineyard industries; but another explanation can be found in the circumstance that Spain expends 102,000,000 pesos a year for her army, and only 1,500,000 for educational purposes.

HISTORICAL EVIDENCE.

Professor Virchow, of Berlin, is too careful of his popularity to commit himself to any direct protest against the alcohol outrage, and in reply to a leading question returned the evasive answer that "during the Middle Ages abundant physical vigor went hand in hand with a love of drink (*Trinklust*) limited only by the resources of individual topers." The last-named limitation affected, however, at least nine-tenths of the mediæval beer-worshipers, who, in stress of circumstances, often restricted their revels to "ember-eves and holy ales"; and Dr. Egener, of Breslau, reminds the diplomatic professor that the history of the Middle Ages records several cases of rather emphatic protests against the habitual use of intoxicating drinks. King Wenceslaus, of Bohemia, was solemnly reprimanded by a delegation of his own subjects, and at last forced to resign, because he failed to keep his penchant for strong drink within the limits of common decency; and the Emperor Maximilian, the First, of Germany, once immortalized himself by the following remarkable explosion of candor, in the presence of his whole court: "*Deus æterne! risi tu vigilares, quam male esset mundus, quem regimus nos, ego miser venator, et ebriosus ille et scelleratus, Julius!*"—"If heaven did not guide the universe, what would become of a world, ruled by such wretches as I, a poor hunter, and that drunkard and criminal, Julius,"—alluding to his contemporary, Pope Julius II., whose dissolute habits scandalized the very troopers of his body-guard.

OBNOXIOUS ENTERPRISE.

A Christian native of Damascus is trying to get a license for the establishment of a brewery in Jerusalem, but Djessid Pasha, the governor of Syria, most honorably hesitates about granting the request,—"in deference," as he says, "to the scruples of the Jewish and Christian residents."

VIRTUE BY PROXY.

The return of Brazilian immigrants with ghastly tales of woe, has led to an investigation on the part of the Republican government, and the chief grievance of the malcontents now seems to have been the circumstance that the planters of the Province of Matto Grosso refused to entrust their contract-laborers with brandy. In several cases they offered to raise their wages beyond the terms of the original contract, on condition that the sum be deposited in a local bank, but the foreigners (Russians many of them) insisted on monthly payments or an equivalent in strong drink.

A BLIGHTED WORLD.

One of the strongest objections to the philosophy of Arthur Schopenhauer is the famous summary of his "Parerga," where he plainly confesses his belief in the advantages of non-existence. "If an unprejudiced observer," he says, "could realize the aggregate of pain, wretchedness and disease which the sun surveys on its daily course, he would surely admit that it would be better if the rays of that sun had never evolved the phenomenon of life, but left our earth in the state of unorganic peace enjoyed by the surface of the moon." But is that terrible indictment not almost justified by the infinitude of misery due to the prevalence of the alcohol vice?

Cincinnati, O.

EDITORIAL CORRESPONDENCE.

A NIGHT IN THE HOUSE OF COMMONS.

DEAR UNION SIGNAL:—It is no light matter to gain admission to the "Ladies' Cage" in Parliament. Only a menagerie of sixty specimens can be accommodated at a time and "inflooence" must be large and of long standing to secure the precious pasteboard that admits. Our British white-ribbon leader is a friend of Miss Peel, daughter of the speaker of the House of Commons, and by this combination of good will was the complicated lock undone.

We found ourselves in a little, dark closet, where reading or writing was impossible, save to the front row. An iron grating, through the openings of which a man with a big fist would vainly strive to pass that member, was before us, and, as she was not present, one of us had Mrs. Gladstone's leather-covered chair. Just below, for the sisterhood has high privileges in Parliament, being so far up in the end of the gallery that only clear-voiced speakers can be heard, was the gallery for men, accommodating about one hundred and twenty. It was full to-night because the famous local option bill was to be introduced. Among others we descried "the good gray head" that all men (who care for temperance) know—that of J. Raper, and near by, James Whyte, of the Alliance, Henry J. Osborn, press manager of that society, beside them our own brother, John G. Woolley, and a host more.

On our left, in a front seat of the gallery, was Canon Farrar, chaplain of the House. Alert and smiling in his place, sat Sir Wilfrid Lawson, far and away the temperance chief of England. Beside him was Hon. W. S. Caine, M. P., another loyal standby of our cause, ready to champion it along with the great Sir Wilfrid.

Face to face, on long settees, were the leaders, Liberal and Conservative, the rank and file of their following; looking down upon the two great parties were the Irish contingent, seated at the end of the hall, opposite our cage and under the gallery of strangers.

The tall, carved chair of the speaker had its back to us, but from its depths proceeded the firm tones of the man whose mental equipoise is such that for seven years he has been speaker, repeatedly chosen by unanimous vote. "America might learn a lesson at this point," was our mental commentary. Three clerks (or "clarks," as it is incumbent to say here, for what reason, no one tells), with wigs of white horsehair and two tags of the same down their backs, besides long gowns of silk, keep the records and swear in the members. Nobody, in this house containing over six hundred members, has desk or chair, which seems a pity; all sit in long rows on benches covered with leather.

There are long stained-glass windows, but the soft light falls from the roof through mild reflectors. Here on the government bench sits Gladstone in the midst, tall, thin, intent, hand behind ear and pencil ready. We hear him speak five times, but all too briefly, in reply to questions from the opposition. "America would do well to subject the President's cabinet to a similar catechising," was our patriotic commentary.

At last Sir William Vernon Harcourt rises to introduce the Local Option Bill, for which Sir Wilfrid and his following have asked so long. Imagine Secretary Charles Foster, of Ohio, or his recent successor, Secretary Carlisle, of Kentucky, defending a temperance bill in Congress! We may as well admit that, as a nation, the English outrank us in political temperance, though far behind in total abstinence.

That was a good point when Sir William Vernon Harcourt said: "True, we cannot make men sober by act of Parliament, but we can put into their hands the means of making themselves sober." His speech is clear-cut, straightforward, without adornment, and frequently interrupted by opposing questions from the Conservatives and applause from the Liberals. Its delivery occupies about one hour.

A brewer follows in the usual jeremiad: "Vested interests have a right to claim protection; this bill is a menace to *the* trade"—and all the rest of it. Then a young man of twenty-six on the Conservative bench chimes with the brewer, and then Sir Wilfrid rises amid the cheers of the House. He is the most accomplished parliamentary speaker we have heard. He cares no more for the "opposition" than if they were so many grasshoppers, and yet he handles them as a mother might her teething child. When they break out with "No, no!" and "Oh, oh!" he repeats their words and tones, shows the absurdity of their objection with skill, deftness and good-natured humor, and leaves them silenced if not convinced.

The Conservative speakers had made the taunt that this was "a teetotal bill"; but Sir Wilfrid pointed out that among Her Majesty's ministers, who had drafted and brought forward the measure, there was not a single teetotaler. "I only wish there were," he added, and brought down the house. He did not, in all of its details, approve the bill, but should stand by it because it was such a long step in advance. The "gay wisdom" of the temperance Baronet was never more apparent than in this memorable speech. Mr. Caine followed in a similar line with sturdy, sensible words that struck home. Lesser lights now twinkled for a little, and about midnight the bill passed its first reading by the usual government majority.

During the session we scanned, between times, through our opera glasses, the famous figure of Henry Labouchere, Lord Randolph Churchill, John Morley and other leading lights. They look amazingly like other folks, except that "Labby" has tones and action of remarkable ease, grace and mastership. Mr. Chamberlain's sardonic features we could not descry, and Arthur Balfour was too ill to attend. In the gallery with us were the stately form of Lady Lawson, Lady Frederick Cavendish, a new figure on the temperance stage, Lady Elizabeth Biddulph, of the British Women's Temperance Association, and Lady Harcourt (daughter of our Motley, the historian, and wife of the Chancellor of the Exchequer). The charming Miss Peels were also present and invited us to tea in the Speaker's house, which is part of the great Parliament buildings.

Earlier in the night came our reception by Methodists of London in John Wesley's famous City Road Chapel. This was one of the very best among all the "good times" we ever enjoyed, and our friend, Rev. J. S. Cooke, a London pastor, agreed to write it up.

In closing, here is the gist of the bill: No compensation is proposed for those whose business is voted out. When one-tenth of the voters ask the privilege they shall have it, in every municipality, to vote Yes or No as to the continuance of public houses; if two-thirds do vote No, then *in three years* they shall be for three years closed, and only by a two-thirds vote can they be reopened.

Sunday closing is also by municipal local option, a majority only being requisite. But women vote on these issues, and "the trade" is already insisting through its journals that "only the male vote shall be taken!"

And yet—and yet—some good folk in America, and especially in England, say that woman's ballot is a "side issue." They will yet learn that it is the main line and leads to victory.

Frances E. Willard.

London, England.

LETTER FROM ENGLAND.

DEAR UNION SIGNAL:—Your countryman, John G. Woolley, who has been in this country nearly four months, finds the claims upon him in America so imperative that he is soon returning to your shores, although he had many more inquiries for dates than could possibly have been filled, even had his stay been considerably prolonged. As it is, his early departure will preclude the holding of a number of missions both in England and in Ireland, for which, indeed, dates had tentatively been fixed. So completely has Mr. Woolley won the good will and even the affections of those with whom he has been in contact, all over the country, that should a return visit at a future time be found practicable, he is already assured of a warm welcome. The temperance cause in this country is the better for Mr. Woolley's stay, for no better missioner to the lethargic Christian conscience of these countries has yet been heard.

I did not myself come into personal contact with Mr.

(*Continued on page 13.*)

BY HARRIET B. KELLS.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.—Jas. 1: 6, 7.

There seems to be a wonderful stimulation of interest in the Temple during the past few weeks. Money has been "active" and $100 pledges "lively," as the trade bulletins phrase it, and offers of real estate donations are "steady." It is true the Temple of late has had a good deal of "free advertising," and the "ends of the earth" are responding to the electric touch. The Temple makes its *salaam* to the thousands of gratuitous "documents" that have disinterestedly prodded the consciences of our good unions all over the land. There is a good deal of native nobility tucked away in human nature, which knows it is better to do better than to stop doing good—and that is safer security to "bank on" than the bank itself.

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The following amounts on $100 pledges have been received: From the W. C. T. U. of Otterbein, Ind., $45; the Y's of Providence, R. I., $62, completing their pledge; W. C. T. U. of Humboldt Park, Ill., $7.11; Raymond, Mo., W. C. T. U., $14; Center Moreland, Pa., union, for Wyoming county pledge, $6.46; Belmont county, O., union, $13.12; Stockton, Mo., W. C. T. U., $33.75; Campville, N. Y., union, for Tioga county W. C. T. U., $10.25; $19.32 from Scotch Grove, Ia., W. C. T. U.; the W. C. T. U., of McKean county, Pa., $15, balance on its pledge; $100 from Pine Bush, N. Y.; $30 Rochester, Minn., W. C. T. U.; $5 from Johnson county, Mo., union; Garden City, Kan., $20; W. C. T. U. of Watertown, N. Y., $66.44; Delaware county, Pa., W. C. T. U., $24.78.

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B. Franklin Leeds sends through his brother, Josiah W. Leeds, so well known to Prohibition as a loyal friend, $100 in memory of "our mother," Beulah Leeds, who entered the blessed life more than five years ago. Two hundred dollars come from Mrs. Elisha C. Wood and Mrs. Cynthia C. Wood, both of Upton, Mass. Three thousand such donors would make an era in woman's progress, even in these growing days.

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Fairmont, W. Va., W. C. T. U., sends $8 toward its state tablet, and Grafton, W. Va., $5 for the same object. Mrs. Jennie P. Sisson, president of this state says: "When visiting the Temple on my return from Denver last fall I missed the name of West Virginia on the arch at the entrance of Willard Hall, and then and there determined that one of those four vacant blocks should have WEST VIRGINIA inscribed on it before June 1, 1893, our mite of help toward the magnificent structure which stands an honor to the woman whose brain originated it." Five dollars come from Mrs. M. A. Monroe, Chicago, for Miss Kellogg's tablet. The eleventh district, Iowa W. C. T. U. contributes $5 for tablet of Mrs. Shester, and $3 comes from Iowa for Mrs. Marion H. Dunham's tablet. Effie J. Pearson, Slippery Rock, Pa., sends $3.66 for the Frances J. Barnes tablet, and $1 comes from the Y's of Pomeroy, Wash., for the same purpose; Mrs. J. W. Prestwood, of Selma, Nova Scotia, sends fifty cents for the Willard memorial. Sharon, Pa., W. C. T. U. contributes $1 each to memorials for "St. Courageous" and Julia Ames, and $1 for Mother Stewart's tablet.

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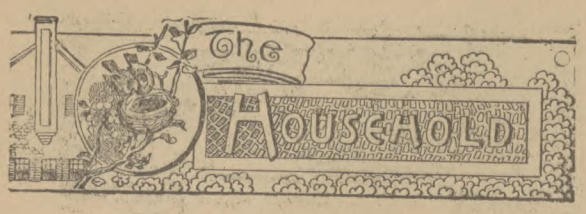
Mrs. J. A. Clifford, president of the seventh district Minnesota W. C. T. U., writes as follows: "Enclosed please find $20 to be credited to the seventh district of Minnesota, and to the individuals and organizations here itemized: Mrs. E. S. Wright, Red Wing, $3; L. T. L., Red Wing, $3.50; Frances Willard Y, Northfield, $3.50; Clifford Y, Warsaw, $5; Mrs. J. A. Clifford, Northfield, $5. Contributions are restricted to the seventh district, which makes this first payment on a $100 pledge for a tablet in memory of little Tommie Carse, son of Matilda B. Carse, who was killed in Chicago by a loaded beer wagon. The money for this purpose will be chiefly raised by the children and young girls of this district. Some time ago I wrote asking Mrs. Carse's permission to do this. She very touchingly consented, but said she could not help me through her column; 'her lips were sealed, the sacredness of silence seemed impossible to break.' So I send it in her absence, not knowing how you will manage, but it ought to be credited to this object, for it is most fitting that the dear child should be commemorated in the Temple—the life-work of the mother, consecrated to this cause through the little spirit, so soon released, yet which did not fail of his life-work. 'A little child shall lead them.'"

***

All checks, post-office orders, etc., should be made in the name of Wm. D. Preston, Metropolitan National Bank, The Temple, Chicago, Ill. Mr. Preston is the newly-elected treasurer of the Board of Temple Trustees. All letters containing funds should be sent to Miss Sara G. Johnson, financial secretary of the Board of Temple Trustees, The Temple, Chicago, Ill., who will deposit the money with the treasurer.

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box, descriptive card and bulletin; remember, all who fill a mite-box ($3.65) before next May will receive a photographic group consisting of Lady Henry Somerset, Miss Willard and the founder of the Temple. All drafts should be made out in the name of Wm. D. Preston. All matters pertaining to the Temple should be addressed to Mrs. Carse. So many requests have come asking for an extension of time on the mite-boxes, that Mrs. Carse has granted another month for those trying to fill one.



SEE OUR BANNERS WAVING.

BY ROBERT LOWE FLETCHER.

See our banners proudly waving
On the battle-height;
Onward, soldiers, danger braving,
Strike for truth and right.

Soon the spoiler's reign of terror,
Strong in might alone,
And the rule of crime and error,
Shall be overthrown.

Pray, but fight, and ne'er despairing,
Keep your onward way;
In the conflict bravely sharing,
Help to win the day.

Cincinnati, O.

LOST AND FOUND.

BY JULIA MILLS DUNN.

Old Toinette sat knitting in the sunshine. Around her neck a string of amber beads glistened, the yellow skin against which they lay almost as yellow as they. Her eyes were duplicates of the beads, except as to color; they were round, glittering, but of a jet black. As her shriveled hands plied the needles ceaselessly, swiftly, Toinette grumbled to herself; clearly, the old woman was not in an amiable humor.

"'Noder drinkin' bout an' 'noder quirl—an' quirls fotch duels. Good fer ol' mistis to be out'n de way o' sech—but laws! Miss Marguerite jes' de same, full o' fire an' sperrits, an' boun' to die broken-hearted jes' as ol' mistis did, all count o' ol' marse's wicked ways."

"Toinette!" called a clear young voice from the farther end of the dilapidated old garden, "see what I've found, a bed of Jacqueminot roses half-overgrown with briars—just look!"

Marguerite de Lacey held them up above her head, the great, heavy blossoms that held the warmth and passion of a whole summer in their crimson hearts, making her way as best she could through the tangle of box, briar and weeds that obstructed what had once been a paved walk, toward the back porch where the old servant sat knitting.

She tossed a rose into the old woman's lap. "There, Toinette, I have given you the largest and finest one; see if you can drop that most disagreeable frown, and succeed in looking amiable."

Toinette clasped her hands dramatically. She had the French fondness for sensations, and would have considered it flying in the face of Providence not to utilize the present opportunity. She was really a creole, of mixed African and French blood, but race heredity is strong, and though her negro speech and manner seemed to dominate the weaker strain of blood, she was, at times, purely French in her tendencies.

"Laws! Miss Marguerite, don' see how ye kin be singin' 'mong de roses an' a duel gwine on dis minnit fer all ye knows. Ol' marse, he done tek too much wine las' night at de gen'lemun's dinner party, an' Marse Howard—well, he *am* a little sperrited, dat am a fac'. An' when the quirl began, so Jeff, he says—"

"Toinette! what do you mean? Tell me this instant, have my father and Howard quarreled?"

She dropped the roses at her feet unheeded, and stared at Toinette with pale face and wild, dilated eyes. Well she knew the high temper and unyielding disposition of her lover, the greatest faults of his noble and honorable nature. Well she knew, also, the vindictive spirit of her father, intensified by years of indulgence in wine drinking, a habit that had well-nigh destroyed his once fine intellect and generous, free nature, and left him only a wreck of his former self, obliterating his best qualities and strengthening the bad.

"All comes o' dat wine-swillin,' Miss Marguerite. I done tol' ol' marse dat more'n once, but laws! ye might as well talk to dat rose in yer hair. Jeff, he says Marse Howard didn't say nuffin 'tall till de longes' time, an' ol' marse aiggen him on, till at las' his temper clean gin out' an' he jes' clinch his hand, and turnin' to ol' marse, he says, 'when you beg me to come to dis house an' offer a public apology, I will come, not before.' An' wid dat he bowed to de gen'lmuns an' walked out, thout'n a word."

Marguerite stood speechless. All the glory of the day suddenly faded from sight, sunshine and bird songs were unheeded, the roses mocked her with their beauty, a feeling of chill despair gathered round her heart. She could not openly take sides with her father—pride forbade that—she could not seek Howard and apologize for her father's behavior, his unpardonable rudeness to one of his guests; there was but one way for a woman, a way decreed by custom and propriety—to wait.

But she, too, possessed tenacity of will—it was a de Lacey trait—and she waited in silence. From that day a change was apparent at the de Lacey Place. The young mistress of the house withdrew from all society, she saw no one, so took no active part in what transpired around her. To her father she was respectful, and thoughtful of his comfort as of old; she had once been devoted to his entertainment, but though she was not less kind and thoughtful than before, she would sit listless and abstracted in his presence for hours, scarcely seeming to notice him except when he addressed to her some question.

Mr. de Lacey was puzzled. He actually began in a vague sort of way to see something amiss with Marguerite, and in his dull and stupid brain, half paralyzed with alcoholic poison, there grew a steadily increasing conviction that Marguerite, the object that he loved best in all the world, except his wine, was fading away before his very eyes.

At last, one day a letter came to Marguerite from Howard, its soiled and dilapidated condition testifying to the roundabout journey it had made to reach her—for the enemy's troops guarded the mail routes, and permitted no suspected matter to pass its lines—telling her that he could endure the absence and suspense no longer, that he had written repeatedly and heard nothing, and if this was not answered within a week, he should take it for granted that he had offended her beyond forgiveness, and should immediately enlist in the army.

"I ran away to avoid fighting with your father, who seemed determined to leave me no way to preserve my self-respect. But I will show your father's guests that I am no coward for all that." The letter closed with a strong appeal for her to write, if only a line, to say that he was forgiven for his sudden departure. She glanced at the date of the letter. It had been written three months before.

And now a strange circumstance occurred. Her father, who had seen the wife of his youth die of grief and mortification from his drunkenness, who had turned away indifferently from the pleadings of his old friends who urged reform, who had seen, without one pang, his fine ancestral estates go to ruin under his mismanagement, conceived suddenly, a hatred for the thing that had cost him so much in self-respect, that had been, in short, his ruin, and little by little began to repair, as far as possible, the wreck of mind, body and estate.

Finally, when months had passed and no further word had been heard from Howard, he announced to Marguerite one morning at breakfast that he was going in search of him, and that very night; spite of her entreaties that he would avoid anything so dangerous as an attempt to pass the enemy's lines, he set out on his mission.

. . . . . .

It was sunset on Pea Ridge, the second day. Right in the teeth of fierce Van Dorn, Carr, the lion-hearted, had fought all day. Lion in blue and lion in gray, they had fiercely contested for the rise of ground where the Confederate flag had floated over Price's headquarters. All day the tide of victory had ebbed and flowed through the smoke of battle that swept around the rival colors, now with the flag of blue, with its single star, now with the red, white and blue.

In a distant part of the battle-field, where sharpshooters and skirmishes had kept up a desultory fire all day, a man went eagerly through the fast-gathering shadows, looking over the groups of wounded and slain for the face of one who had been reported "missing." He was accompanied by two aids and a surgeon, and over the slopes of the hill side, through the sheltering bushes, he kept on and on, long after there seemed no possibility of success. But at last, just as the lingering rays were fading from the tall tree tops, he found him, Captain Preston, wounded, and left for dead by his comrades.

There was a long and slow convalescence for Howard, and as soon as he was strong enough he was removed to de Lacey Place, faithfully watched over by his remorseful friend, and later there was a wedding, at which Toinette amused them all by her extravagant demonstrations of delight.

"Ol' marse done foun' Miss Marguerite's sweeth'at, sure 'nough," she said, wagging her turbaned head sagaciously, "an' more'n dat, he done foun' de Miss Marguerite ob de ol' days, an hisself, too, when he gin up dat wine he bin use to, an' what dese French folk tink der's no ha'm in."

And a glance and smile from Marguerite to her husband confirmed the statement.

Moline, Ill.

THERE are two things for live men and women to do: To receive from God, and to give out to their fellows. No fruit without the drinking of the sunshine. No true tasting of the sunshine that is not gathering itself toward the ripening of fruit.—*Mrs. A. D. T. Whitney.*

STENOGRAPHY AS A CALLING FOR WOMEN.

BY EMMA JACOBSON.

By statistics recently compiled, for the purpose of showing at the World's Columbian Exposition what women are accomplishing in different lines of work, the astounding fact has been revealed that over sixty million dollars have been earned during the last year by stenographers of the United States. The magnitude of this sum in itself shows how large a field of usefulness, activity and self-helpfulness has been opened up to women through stenography, which, up to fifteen or twenty years ago, was a comparatively unknown art.

Women are eminently fitted for successful stenographic work on account of their natural quickness of thought, accuracy, neatness and patience in details, all of which qualities a good stenographer must possess. Aside from these qualifications, however, a good education is absolutely indispensable—a fact which is overlooked by a great many young women who attempt to become stenographers without possessing a proper knowledge of orthography, etymology or syntax.

The injurious influence of these incompetent girls, whose only recommendation to a position is the low price for which they offer to work, is very great, and has a tendency to lower the salaries of stenographers in general, thus preventing those of better education from being paid what their qualifications should entitle them to. Beyond a certain limit, however, such competion is not felt, for in offices where the highest intelligence and greatest speed is demanded, the salary paid a stenographer does not make so much figure as her ability to meet the demands made upon her powers, and the applications of those who do not come up to the standard are not considered.

After having attained the highest possibilities which lie within the reach of an office amanuensis, there is still a field into which the aspiring young woman may enter—that of *verbatim* shorthand reporting. To achieve success in this line requires great courage, ability and endurance, but opportunities are afforded in it for as interesting, as useful and as remunerative a career as in almost any other profession. Only through patient study and practice can a young woman reach the high standard of excellence which is required of those who wish to do *verbatim* reporting, and many are the weary hours she must spend with a reader, dashing off pot-hooks, sky-rockets and chain-lightning streaks (as they appear to the uninitiated) before she can attain such speed as will enable her, "with flying fingers, to chain the winged thought."

The proficient verbatim reporter must be as well equipped mentally, and have as broad a foundation of general knowledge and culture, as is required in any of the other spheres of activity into which women are now so largely entering. In pursuing this career, a woman will find that almost every form of knowledge she has ever acquired can be turned into account, and many are the subjects with which she will have to familiarize herself in order to deal intelligently with matters which will come before her. She may be called upon, for instance, to report the proceedings of a convention of nurserymen, and it is a wise woman who, before entering upon such a task, initiates herself into the mysteries of top-grafting and root-grafting, heeling and puddling, or she will find herself, when she comes to transcribe her notes, lost in a magic maze of hieroglyphics to which she has lost the key. So in reporting a pharmacetical convention, a familiarity with the names, if not with the properties, of the different drugs, is essential, and the same may be said of any other branch. Each new term and new word must be carefully looked up in dictionary or encyclopedia and its proper application learned; for unless she has an intelligent understanding of what the speaker was talking about, the little crooks and circles, though ever so well made, may lead her to put the veriest nonsense into his mouth, and disastrous results may follow.

To the contemplative mind there are afforded many opportunities for observation, reflection, and a close study of different phases of human life and human nature. The infinite variety of work in which a shorthand reporter's services are required, bring her into contact with "all sorts and conditions of men," from the most dignified and fastidious president of a large corporation to the foulest criminal in the justice court. The contrasts afforded by a single day's work are often very great. The forenoon may be occupied in recording the details of a family quarrel in the court-room, the afternoon in reporting a religious meeting. Lectures by Moody and Ingersoll may be taken by her within the same twenty-four hours—litigation and prayer, theosophy and stock-breeding, funeral sermons and banquet speeches frequently come in close succession and are impartially recorded, one after another, by the same tireless pencil.

The stenographer's art enables her to penetrate into the very heart of things; to be familiar, from their very inception, with the great ideas which have resulted in the foremost movements of our times, and to come into close contact and mental touch with the leading men and women of the day. Her work is not mechanical, as many seem to think, but the true stenographer, with receptive mind and every faculty alert, enters fully and unreservedly into the thought and feeling of all great utterances which her pencil records.

Chicago, Ill.

KEEP YOUR PLEDGE!

Keep your pledge, my boy,
Ever have it in mind;
Enter no place of decoy,
Pray for a spirit benign.

Your pledge will help you on,
Over the places where
Unholy deeds are done,
Revealing Satan's snare.

Press onward, then, my boy,
Learn wisdom every day,
Endeavor to destroy
Dark sin upon your way.
Give God your heart in youth,
Enter the way of love and truth.

—*Mrs. M. A. Holt.*

THE SPIDER WEB.

Whenever I see
On bush or tree
A great big spider web,
I say with a shout:
"Little fly, look out!
That web seems pretty and white,
But a spider hides there, and he's ready to bite."

So if any one here
Drinks cider or beer,
I say to him now,
With my very best bow,
"Have a care of that lager or cider,
For there hides a wicked old spider.
And it fills him with joy
To catch man or boy
And weave all about him with terrible might
The meshes of habit—the rum appetite."

—*Prohibition Advocate.*

A KNOT OF WHITE RIBBON.

BY ANNIE TAYLOR.

Her name was Agnes, a little ewe lamb whom the Good Shepherd numbered with His flock and carried in His arms over the many rough places in her pathway.

Over her home a shadow had fallen, and you could see it in the barn door hanging on one hinge, the cows breaking hungrily through the tumble-down garden fence, and the overripe wheat dropping its kernels on the ground, while the farmer waited at the corner tavern to curse his "luck." He had reason to repent now, for winter was upon them, cold as the "oldest inhabitant" remembered, and his household "began to be in want."

"I just hate to do it, Hannah," he said to his wife, "but we'll just have to raise some money on the place to get us through. A man don't have such luck twice running, and next harvest'll see us clear again."

"See us without a roof for our heads, more like," said Hannah bitterly. "Look here, Tom Holden, just stop that talk of yours about luck, it's drink, and you know it, the great big fool that you are, signing pledges that you're not man enough to keep. I tell you I'm sick of it; slave, slave, from morning to night. Here! Agnes, get out of this; I can't have young un's forever under my feet."

Poor Agnes, who did want to help, went out quietly to where her father was putting the horse to the shabby little cutter with an unpleasant look in his eyes. His face cleared as he saw his little daughter.

"Want a ride, Agnes?" said he. "Jump in then. I guess your mother don't care." And Agnes was carefully wrapped in the worn old buffalo robes, and off they went.

"What idea of yours does this stand for?" said Mr. Holden as he noticed a bit of yellow-white ribbon pinned to his daughter's cloak.

Agnes flushed. "It isn't my idea, papa," she said, "and I don't know hardly anything about it. It's just some people, some ladies, and they have a Temple somewhere, and white ribbons," she went on confusedly. "They mean to put away drink all over the world; God told them to."

Her father slowly disentangled the lines from the horse's tail, a miserable feeling coming over him as he saw Agnes' pale cheeks and threadbare clothing, and thought of the boys kept away from school for want of books, and Marion away at her grandma's. "At least she will have enough to eat there," Hannah had said, when he missed his merry daughter and would fain have had her home again. And, as he had often done before, he vowed in his heart to give up the curse that was sucking his life away. Then talked to Agnes till her laugh chimed in with the sleigh-bells.

"The very man I was after," exclaimed Mr. Holden, as they saw Ben Grice's mare waiting outside the tavern, "I won't be a minute, little girl," and confident in the strength of his resolution he sprang out and entered the door.

"Not a minute"—an hour had passed, and Agnes looked wistfully down the long stretch of bush road which lay between her and home. The short winter's day was almost over, and the snow-draped trees looked ghostly in the twilight. She was cold, so cold, yet it was sorrow more than pain that brought the tears to her eyes, freezing there on the long lashes. "Oh, papa, papa." He came at last, staggering out of the door, to be helped into the cutter by the others.

"Just look at the child," said the tavern-keeper's wife. "Bring her in, Jim, she can stay here over night, looks about frozen already, and Holden isn't fit to take care of himself, let alone anybody else." But Holden with tipsy obstinacy would not hear of it, and Agnes, forgetting everything in her dread of a quarrel, hastened their departure.

The old horse plodded steadily through the snow while his driver lay across the seat in a drunken stupor. "Papa, papa," cried Agnes trying with feeble hands to rouse him. "Papa, wake up, you'll die, you'll die. Oh, what shall I do? Lord Jesus, dear Lord Jesus, 'no drunkard can inherit the kingdom of heaven,' you must not let him die, please, please don't."

All the wraps they had she put round him, even unwinding the long muffler from her own head that he might not die. Then all sense of pain and anxiety leaving her, she laid head her on her father's breast in sleepy content. How far away the sleigh-bells sounded! Agnes had a vague idea that she had gone to bed without saying her prayers, and tried to rouse herself.

"Our Father," she prayed sleepily, "bless papa, make him good and strong, and mamma, make things so they don't get in her way so much, and Rufus, an' Marion an' Tommy, an' everybody, an' the white-ribbon Temple people, for the Lord Christ's dear sake, amen."

A wonderful white light shone about her, and Agnes looking up saw that she was in the temple of her dreams. Trees, taller than she had ever seen before, stood, their snow-wreathed trunks forming the pillars of a vast cruciform enclosure. Above, arch beyond arch, glittering as if covered with fairy diamonds, were the great branches, through the delicate openwork of whose twigs one could see the sky, blue and starlit. Between the pillars, from roof to floor, were screens of frost work, intricate and beautiful as that which the winter elves trace on our windows. And in the heart of this white glory sat Agnes clinging to her father, who lay there, a blot on the scene. Agnes looked at him, then with loving foolishness took her scrap of white ribbon and strove to fasten it on him, wondering why her hands felt so stiff and strange, for she was warm now and very happy.

Above the great altar, from which shone the white light that filled the building, was an arched window, edged with icicles, and looking through it, Agnes saw a red glare in the darkness. "A fire," she said to herself, wonderingly, and as she looked it leapt into view, a great ocean of fire, whose flames seemed to reach the very heavens. On it came, sweeping over the darkness of the forest, crouching in terror before it, hurling itself against the white temple, whirling round it a cyclone of flame. But not a frost flower faded before it. Against the frail walls it spent its strength in vain, the white light not even stained with its red glow.

Great multitudes of people now moved silently through the white aisles of the temple, safe in the vortex of that fire maelstrom. Agnes looked up through the roof and the tunnel of flame which seemed to touch the sky, and saw, from among the stars, white ones falling slowly, "like feathers do," she thought, through the circle of the fire down to the temple. Then she saw white shining robes and snowy wings, and knew they were God's angels, come to keep the temple white, and she clung to her father.

"Agnes," said a low voice, and looking up, she saw a white one standing beside her. By the hair that fell veil-like to her feet, by the palm she carried and the lamb by her side, Agnes knew her as her namesake saint, Agnes, the white lily, whom Christ plucked for Himself from the black marsh of the Tiber centuries ago. "Agnes," said the saint again, "come, the Master calls for thee."

"Please, St. Agnes," said the child, "may I come back again to papa? He has nobody to take care of him to-night but me."

"Thou canst not return again to him," said St. Agnes, "but he shall come to thee. Fear not, lamb of the Good Shepherd's leading, the knot of white ribbon thou hast tied to-night shall bind him forever to heaven and thee."

Joyfully Agnes arose, leaving. The sweet saint stood looking at the sleeping man, and her grave Italian eyes grew soft and wet with pity as she thought of his waking. Then, clasping Agnes' hand in hers, she passed away with her to serve the Christ for aye in His heaven.

Toronto, Canada.

DEAR BOYS AND GIRLS:—It is now more than a year since our Cozy Corner was started and during all these months I have been cheered and delighted by the budgets of letters from nieces and nephews everywhere. Only a small part have been published, however, because our space is limited, and should these letters be numbered they would reach way up in the thousands. I know what a pleasure it would be to each one of you to help our Cozy Corner and to see your letters there. Now I am going to tell you just how you can enjoy this. By writing to the Cozy Corner a short letter about something you have learned concerning temperance, or about some interesting thing that has happened at school, home or play which you think the other boys and girls would like to hear. Then, too, if you write that you want to join the Cozy Corner, that you enjoy the children's page or that you are a temperance boy or girl or member of the L. T. L., your name will be enrolled in the Cozy Corner circle as below (which consists of those who have written such letters during the past week) and you will be given the countersign which is ——? Can you guess? Yours to extend our temperance ring,

Aunt Jane

COZY CORNER CIRCLE.

Edna C. Benson,	Cullum S. Benson,
Sylvia F. Whiton,	Bessie L. Atwood,
Lulu Dittemore,	John C. Marsh,
Emma S. Johnson,	Stella B. Kuhl,
Gertrude F. Aldrich,	Effie May Curfman,
Leah Caroline Brown,	Robert E. McMillen,
Josephine MacMinn,	Susie G. Smith,
Gracie G. Copen,	Gladys Forsyth,

Daphne Forsyth.

COZY CORNER LETTERS.

I am not an L. T. L. boy, but would like to be. I am a Prohibitionist and would try and squeeze into the Cozy Corner, but must not take up much room. I promised never to play cards, use tobacco or drink. Yesterday at Sunday-school the superintendent asked if the men building the temple were happy. The school said "No." She then asked why, and one little boy said, promptly, "'Cause they was workin'." LEE SMITH.

Aurora, Ill.

I expect a hearty laugh followed that little fellow's answer. I hope he will find when he grows up that nothing will give so much genuine happiness as "workin'."

I am a little girl ten years old. Mamma takes THE UNION SIGNAL and I like to read Aunt Jane's Cozy Corner. I will send ten cents to Miss Gordon for the Willard fountain. I earned this dime by going without butter for three days. EMMA FISHER.

Gridley, Cal.

This good letter tells one way in which our Cozy Cornerers can deny themselves during Self-denial Week, April 3–10. I hope we will hear from others.

SOFT-SHELLED NUTS.

165.

HIDDEN PRESIDENTS.

1. It was a naughty lerot.
2. He traveled very far, Thursday.
3. If ill more is needed.
4. Aha! yesterday you were caught.
5. In 1483, A. D. Amsdorf was born.

H. A. MILTON.

166.

HIDDEN ARMY TITLES.

1. John Bull replied, "I command Erin chiefly because I can."
2. Eugene rallied the troops admirably.
3. They say Adelaide decamped with the jewels.
4. I hear that Emma Jordan is the belle of the village.

H. W.

167.

CONCEALED FISH.

1. It was signed, J. L. Twine, per Charles K.
2. They had a new carpet.
3. His name is A. L. Moneybags.
4. Go your fastest. Urge on your horses.

ROBERT J. HAMILTON.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, La Salle St., Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MARCH 2.

158. Aunt Jane.

159.

D	P
TRU	LAP
THORN	PAPER
DROWNED	PET
URNAL	R
NEL	
D	

160. C-one, S-now, C-ell, B-ox, B-owl, S-tool, C-oral, S-tone.

Correct answers: Mildred K. Hone; Ora Palmer; Maude R. Say; Mary Maule; Susie G. Smith; Josephine MacMinn.

The Union Signal and World's White Ribbon.

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Neither be ye called masters: for one is your Master, even Christ.—Matt. 23: 10.

MODERN WOMEN AND THE WOMEN OF THE BIBLE.

The habit of inquiring, "What is the cause that the former days were better than these?" is so strongly rooted in the human breast that there seems little room to hope that the time will ever come when the grumblers will all be dead and no one left to bewail "the good old times."

As long ago as the time of Solomon we were assured in Holy Writ that the inquiry was foolish and profitless and still the ancient conundrum lives on. It is precisely similar to another over which men worried their brains, "Why does a live fish weigh more than a dead one?" The answer is simple—"*It doesn't.*" So in regard to the stale query, "Why were the former days better than these?" the reply is merely, "*They were not.*" As Whittier says, with all the failings of our present times, "the best is what we have to-day."

A very little investigation shows that our own age, with all its evils, is yet incomparably superior to anything we have any record of in the past since Adam and Eve left the garden of Eden. Yet, in some form or other, the old question pops up as complacently as if it had not been laid again and again. The most common form which the specter assumes to-day is in connection with the woman question.

There is a certain class of people who think that in a civilization utterly different from anything in the past, woman should remain precisely the same and hold exactly the same position that she did three thousand years ago. Government changes through various stages from the crude, simple form of absolute despotism to the complex machinery of a constitutional, parliamentary free government, and everything beneath the sun—but woman—must perforce adapt itself to these changed conditions. One social revolution follows on the heels of another; in a universe of change she alone of all earthly things must remain the same.

When the expanding life power which thus shows itself all through society bursts also the bounds of her environment and woman seeks to adjust herself to the new conditions, from the class of persons named arises a wail of despair. The good old days of Mary and even of Sarah and Rebecca are cited, and the women of the nineteenth century are solemnly assured that these models of feminine character would never have behaved as the women of this day and generation are behaving.

Alas, poor fossils! Unfortunately these lovers of the antique cannot be transported to the days of Rebecca and Rachel, and should these women be transplanted to the nineteenth century, they would very quickly become nineteenth century women, just as Abraham, Isaac and Jacob, if introduced into modern society, must become nineteenth century men or be as inefficient and useless as the mummies of the Pharaohs.

Our attention has recently been called to one of these driveling platitudes upon the comparative merits of the women of the Old Testament and those of the present, in which Rebecca is chosen as the paragon. The writer asks "why this family should be cited at every marriage service, 'that as Isaac and Rebecca lived faithfully together,' in preference to all others?" and answers his own question by saying that it was because Rebecca displayed "the highest virtue entering into the female character, viz., modesty."

If there is any class of Bible readers in the world who make their theory and then read it into the Bible, it is that class of people who believe in the subordination of woman. On what authority can any man say that "modesty is the highest virtue of the female character?" The Bible nowhere, from Genesis to Revelation, hints at sex in character. When Mary forsook her household cares to sit at the Master's feet He gave her not the rebuke which the present opposers of women would surely administer, but said to the careful Martha, "Mary hath chosen the better part." His life was lived as a model for all the race, and not once did He hint that women were to single out one class of virtues and men another. Paul said to all alike, "Now abideth faith, hope, love; but the greatest of these is love."

We had always inferred that the reason for selecting Isaac and Rebecca as models for Christian homes rather than any other couple was due to Isaac's character more than to Rebecca's, as he is almost the only one of the Old Testament worthies who did not have more than one wife.

The writer in question further assures us that "it is absolutely certain that had Rebecca lived to-day she would not belong to that class of women who knock at the door of politics, medicine, the lecture platform, etc." We do not propose to dispute this statement as we do not feel prepared to say positively what Rebecca would or would not do under present conditions, but of this we are certain, that far better women than Rebecca, equally modest, and her superiors from every other point of view, already occupy high positions in these and various other callings.

We are further informed that Rebecca "knew just what to do and when to do it." We frankly admit that she was eminently successful in outwitting and deceiving her husband, but, in our judgment, her character would have been far more dignified and noble had she held the position of equality in the family for which the much-berated modern woman contends, and, instead of resorting to contemptible artifice and deceit to reach a good end, she had accomplished her purpose by fair and open means.

To the change in feminine character since the days of Rebecca is charged all the unhappiness of modern family life. In this as in everything else, "Blessings brighten as they take their flight." The evils of the present are very close to us and we are painfully conscious of them, but "the twilight of fable" throws an entrancing but deceptive mist over the past.

It is very easy to say pretty things about "the old-fashioned, peaceful and happy family life." But close scrutiny robs it of its charms. While there were exceptions, a great deal of the "peacefulness" of the "old-fashioned family life" was the peacefulness of absolute despotism. The family life of India may be "peaceful" but it is so at the cost of the enslavement of woman and the utter degradation of both sexes. We venture the assertion that if the most ardent believer in the subjection of woman could be transported to the "peaceful family life" of even a hundred years ago, he would return with a thankful heart to modern family life with all of its ills.

But there are real and grave evils in our present conditions. We blush to see girls crowding eagerly to the matrimonial altar and "engaging mothers exhibiting their daughters' charms at summer resorts," though we wonder somewhat at the denunciation of this latter custom from one who can speak approvingly of the custom in heathen countries of the parents making engagements for their children. Surely this is "parental guidance." We view with mingled sorrow and anger the spectacle of pure-minded, noble girls knowingly sacrificed to rakes and libertines. But this state of things is chargeable to those who sigh for the "good old days" and bind upon us customs adapted only to those "good old days" and utterly out of harmony with the present conditions.

The difficulty with the present is that we are in a transition period. New customs have unsettled, but have not completely replaced, the old. It is the inevitable struggle of progress which always brings a "sword." We shall remedy these ills, not by attempting the impossible and undesirable feat of going back to any "old times," but by marching straight forward. We do not want to introduce any more old customs. The trouble is we have too many already. What we want to do is to get rid of those which are in hopeless conflict with the genius of modern civilization. Not woman's reënslavement, but her complete independence, will solve the problem.

The idea that woman's only sphere is at home casts such disrepute upon unmarried women that it has made woman's life, from the cradle to the grave, a mad race for the matrimonial altar. This is why mothers offer their daughters to any bidder and women sacrifice themselves to men utterly unworthy of them. When marriage becomes no more of a necessity to woman than to man, all this will cease, nor will the home suffer in consequence. On the contrary, marriage will become more honorable when women choose it, not as life's only gift, but as its best and sweetest. When women are relieved of the necessity of marrying, they will refuse to be the spoil of the first man who wants a wife, and will have worthy husbands or none at all. Then for the first time since the first couple were placed upon the earth will the family become the high and holy thing God designed it to be.

PROHIBITION AND CHRISTIAN TEMPERANCE.

A friend and sympathizer of the W. C. T. U. recently remarked in our hearing that inasmuch as the aim of our organization was not temperance but total prohibition he thought its present name did not properly belong to it.

This surprised and disappointed us for we had reason to suppose that our friend better understood the aims and purposes of the W. C. T. U.

It is quite likely that there exists a large class of people who imagine that to glorify prohibition and enjoy it forever is the chief end of the W. C. T. U. woman, and that when the manufacture and sale of intoxicants is forbidden by national law her occupation will be gone. We wish that a greater number of persons, especially those within our own ranks, might grasp more fully the breadth and comprehensiveness of W. C. T. U. purpose. We regard prohibition as only a milestone on the road to the *final* goal. It is but a means to an end, that end being as our name truly implies, Christian temperance.

Our leaders, like all good generals, concentrate their forces upon the necessities of the hour. They are moving forward on the prohibition line to-day because that means the storming of those fortifications which the enemy is bending all its energies to have and to hold.

Law is a stronghold coveted alike by the temperance hosts and by the liquor forces. It has become one of the most powerful intrenchments of the rum power; therefore the W. C. T. U., while not neglecting to lay siege to all important outposts, makes it a strategic point.

The tactics of the white ribbon army are eminently scientific and orderly. How can they be otherwise when they are those of the Lord of Hosts himself? In the divine plan for the evolution of the human race we find the orderly sequence to be, first, the thunders of Sinai, afterward the Sermon on the Mount; first the tables of stone, afterward, the law written in the heart; first Moses, afterward Christ. Following this precedent we must have, first, "thou shalt not" to the liquor evil, then gospel liberty; first prohibition, then Christian temperance.

With regard to the liquor question the world at large is as yet in the Mosaic period of its development. As yet it needs the stern discipline of external law to awaken and educate its moral and spiritual sense. Legal prohibition is the schoolmaster that shall lead it slowly but surely up to the standard of true Christian temperance. It is the evolutionizer and the revolutionizer which shall usher in that higher dispensation when—as our Chief said in her address to the white-ribboners at Denver—"no law shall be needed as a dyke to protect humanity against the inroads of the sea of intoxicating drink."

But how does prohibition aid in producing that "consensus of opinion" which shall write the law in the hearts of the people and thus bring about a Christian temperance? In just the same way as the Mosaic law prepared the way for the gospel era. It is an educative force, and that in more senses than one. The liquor traffic stands to-day the greatest impediment to human progress. If Great Britain and America, the leading nations of the modern world, can advance so rapidly in spite of it, what would not be possible to them if this tremendous obstacle were removed?

Fifty years of real prohibition would result in a greater bound forward on all lines than is possible in a cycle of rum rule. It would be found that not only would the law concerning the liquor evil be well-nigh universally written in the hearts of men, but that laws concerning all phases of vice and crime would necessarily and naturally be writing themselves there also.

The W. C. T. U. recognizes the mission of statutory law. It also recognizes its limitations. Its aim is—borrowing the Pauline interpretation of divine purpose—to bring man into bondage *to* the law that he may eventually *through* the law attain that better state, the climax of all Christian culture and philosophy—freedom *from* the law. Law has fulfilled its mission when man no longer has any desire to commit the sin or error which it prohibits. He is then no longer under the law, but under grace.

If he who thinks our organization is misnamed will familiarize himself with the work of its forty-three different departments, he will become convinced that prohibition—excellent vantage ground though it may be—is not its objective point. He will begin to realize something of the heights and depths of the possibilities which lie beyond the gates of external law, and toward which the W. C. T. U. is leading humanity.

The hand of God was in the organizing of the white-ribbon army; the hand of God was in its naming. That little band of consecrated women twenty years ago builded better than they knew when they formulated the gloriously inclusive name—Woman's Christian Temperance Union.

THE Oklahoma legislature has made itself an enviable record by passing a prohibitory gambling law, which went into effect at once. It was an equally gratifying sight to the good people of the "Beautiful Land" to see the police dragging out the gambling tables, and the surprised look of the occupants of the vile dens.

THE Atlanta *Constitution* has just made a startling discovery. It has learned that an entirely novel and before unheard of event is to "transpire," namely, a *woman's congress*, and it devotes a third of a column to a serio-comic editorial discussion of this untried experiment. While the congress in question may not be so startling an innovation to most of our readers as to the Atlanta *Constitution*, said paper's comments upon it will, perhaps, be of interest to them, and we subjoin a few:

"The proposed congress of representative women of the United States has given rise to considerable newspaper comment. It was to be expected, however, that the announcement of such a congress should attract wide attention, as well as adverse and complimentary criticism.

"The call for this congress was issued by Rachel Foster Avery, the secretary, whose residence is in Philadelphia. It is said to have emanated from the International Council of Women which was held in Washington some years ago. The women who will figure in this congress will be those who have distinguished themselves in one way or another, and are considered representative women.

"At this congress the delegates—and there will be many of them—will have a fair chance to air the grievances of their sex; to make suggestions for the advancement of woman in business and politics, and to assert her rights, domestic and political, and formulate new plans for her government in the progressive future.

"The delegates to the congress will not all talk at once; not more than three, we understand, will be allowed the floor at a time; so that the proceedings of the congress will not be mixed, or in any manner confused.

"We wish the representative women of the United States great success in this great meeting. They deserve credit for getting it up, and their humbler sisters, who are not representative women, will, we are sure, take a lively home interest in their deliberations, and await, with the rest of us, with much interest, the results of this national congress of women."

In the light of the fact that the "association for the advancement of women" has held congresses similar to the one proposed annually ever since the winter of 1874–5, these comments are delightfully fresh and new. The remark in regard to the number of delegates who will speak at once is peculiarly naive and witty in view of the fact that women have admittedly mastered parliamentary usages, and that their manner of conducting public meetings is characterized as "admirable" by one of the bitterest enemies of all women who refuse to be "subordinate," and acknowledge men as their rightful lords and masters.

Nevertheless, the world "do move," and if the editors of the *Constitution* will but attend the Woman's Congress to be held in Chicago next May, they may learn several things more.

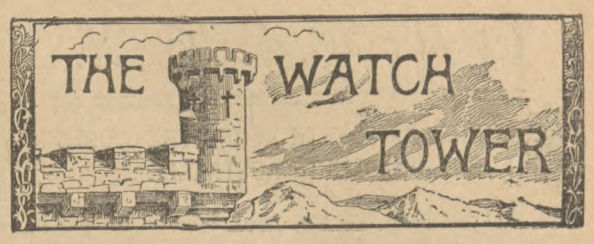
THE statements now going through the press concerning the recent missionary conference in Bombay almost surpass belief. It is declared that a conference of over seven hundred missionaries has solemnly refused to interfere with the drink trade and the opium traffic in India, and strangest of all and most lamentable, has actually declined to condemn the state regulation of vice. Indian missionaries, therefore, have set themselves in direct opposition to the social purity party in England, a circumstance that has aroused the greatest consternation in certain religious circles here. It is an encouraging contrast, and one that should be noted, that the American missionaries of the American church, under the presidency of Bishop Thoburn, met in the same city at a somewhat earlier date and took a decided position against the three abominations with which these missionaries from other countries refused to interfere. A great stir is being made by the Non-Conformist churches in England, and the missionaries in India will be likely to realize the enormity of their error by a tightening of the cords between them and the society that sent them out, which may result in punishment that will asphyxiate their opinions if not themselves. We have from an eye-witness the following statement: "This decennial conference of missionaries was a disgrace to missionary work. It ended in Christian gentlemen calling each other liars, and came as near being a riot as anything I ever saw, and the chief scene occurred when the protest was brought in against the social purity resolution because 'it reflected on the government.' God save India and God give courage to his workers. Miss Jessie Ackermann, the white-ribbon missionary, was present and 'spoke out in the meeting' about this cowardly conduct. Some of the brothers thought she ought to come to England and 'interfere' with foreign affairs."

THE honor paid to M. Pasteur recently on his seventieth birthday by the French people has in it matter for reflection. The *Pall Mall Gazette*, in an editorial on the subject, headed, "Other nations please copy," says that "the Anglo-Saxon race is not inclined to do justice to its leaders until it can cut its eulogy in the marble of their monuments. If posthumous reputation is of any value to the dead and gone, great men and women have that consolation, but there is no reason why they should not receive their deserts while in the flesh. Why should we feel nervous about publishing our admiration and respect? No gaucherie should restrain us, and no ungenerousness. We boast that we are not given to gush, and we might also add that we are not given to the just recognition of greatness in our great. The difference between us and the French lies probably in the fact that the French nation is composed of individuals more delicately poised than we, more capable of extremes, more demonstrative and more ardent, be it for right or be it for wrong, and above all, less trouble with a ridiculous sense of shame. France spares not her criticisms and her counsel in our politics, both home and foreign, but here at least is a lesson we may well afford to take from her." These are just words, and we are glad to pass them along to our constituency, for we are confident they will do good; not that white-ribboners are derelict in this respect, but partly as a defence of the generosity they exhibit one towards the other in word and deed. M. Pasteur deserves the eulogies given him in such unstinted measure. The world has not had a greater benefactor in our century. Christian people will recall with unfeigned pleasure that he said when made a member of the French Academy some years ago, "It is unscientific not to believe in God."

THE Illinois Woman's Alliance has been bending its energies to ascertain the actual proportion existing between the children of the city of Chicago and the provision made for them in the public schools. The figures which are accurate, having been obtained from the records of the Board of Education, are, to say the least, startling. A tabulated statement shows that out of thirty-four wards there are but nine in which the number of school sittings exceed the number of children, and these are the wards where the wealthy live. It shows also, that the total excess of children between six and fourteen years over the school sittings provided for them is 60,000. Attention is called to the fact that no provision has been made for the 10,000 children who will be six years old by the opening of the next school year, September, 1893. These facts show little in the public spirit to correspond with that of the old educator who said, "Come, let us live for our children." Effort is being turned more and more to the prevention of immorality and crime rather than to their correction, but for every child crowded out of the public school, is it not safe to argue that in nine cases out of ten, one is urged into the path that eventually leads to destruction? Are our other large cities less criminal than the one cited?

IN New Orleans recently a thief entered a house and stole some articles of female wearing apparel. His guilt was proved conclusively, but the indictment charged him with stealing property belonging to a woman. The defense showed that the woman in question had a husband living, and therefore, according to the laws of the state, the clothes belonged to a man. Because of this defect in the indictment the judge instructed the jury to acquit the prisoner. The New Orleans *Picayune* comments thus upon the incident: "Truly, it seems that the laws which chain women down to such a disgraceful serfdom might be relaxed a little, so that a woman may be able to hold the clothes on her back against any thief in the city, without bursting up the foundations of the state's jurisprudence and utterly destroying the majesty of the law. When this same law operates to strip a woman of her garments and hands them over to a thief, the robes of its majesty are most decidedly threadbare." To these comments we would only add the further suggestion, that it seems highly improbable, if not indeed impossible, that should women have a voice and a vote in law-making they would do anything more absurd and ridiculous than has already been perpetrated by male legislators.

THE North Georgia conference (white) of the Methodist Episcopal church south voted down a resolution indorsing the W. C. T. U. on the ground that the organization favors woman's suffrage. Twenty years ago a noble woman said to a learned D. D. of the Methodist Episcopal church that she firmly believed that the Woman's Foreign Missionary Society of their common church was doing more for woman's suffrage, though indirectly, than all the woman's suffrage societies in existence. The good doctor replied that if he believed that he should want to see the missionary society abolished. The best comment we can make upon such actions and statements is a quotation from Dr. McLaren's comments upon a recent Sabbath-school lesson. The subject is the apostolic council in which the momentous question was decided whether Gentiles must first become Jews before they could become Christians. Dr. McLaren says, "How much Christian narrowness would be blown to atoms if men would do as James did, and let God's facts teach them the width of God's purposes and the comprehensiveness of Christ's church; we do wisely when we square our theories to facts; but many of us go to work in the opposite way and snip down facts to the dimension of our theories."



SELF-DENIAL WEEK, APRIL 3-10.

Each white-ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's and National W. C. T. U., sending the same, through the authorized channels, to the treasurer of her nation, asking her to send it to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

Lady Battersea, in presiding at a recent meeting addressed by Lady Henry Somerset and Miss Willard, pointedly said to the audience: "If you cannot be torches in our temperance work, let me beg of you that you wil' not be extinguishers."

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A politician thinks of his election, a statesman of the general good. A politician looks for the success of his party, a statesman for that of his country. A statesman wishes to steer while a politician is contented to drift.

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It is well to break upon the living head the alabaster box of ointment rather than to hoard it for the burial.

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By taking the admission of women to the great University of Chicago for granted, the world shows the silent but rapid progress it has made along educational lines; by maintaining the same respectful silence towards the appointment of four women—Alice Freeman Palmer, Marion Talbot, Julia E. Buckley and Martha Foote Crow—in the board of instructors, it testifies that such action is no longer an innovation. Apropos to this, Mrs. Martha Foote Crow remarked recently: "We have had now five thousand years with women lagging behind. I look forward to the five thousand years to come in which women are going to catch up and to walk side by side with men. I believe that the University of Chicago, starting out as it does with these broad views and noble ideals, is going to be a strong working factor in bringing about the new order, and for all this may every woman's heart in the land bless the University of Chicago, and may every man's heart in the land, the heart of every man that is noble enough to sympathize with these aims, bless her, and may God bless her in all her noble career."

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Cæsar had the love of power. Christ had the power of love. Cæsar had as his motto, "Might makes right." Christ had as His, "Right makes might." John the Baptist, in the words, "God is able of these stones to raise up children unto Abraham," struck down aristocracy. Christ, in the words, "Ye shall know the truth and the truth shall make you free," announced the only method of obtaining liberty. In that great phrase "*Our* Father," He declared universal brotherhood. In the words, "The Sabbath was made for man and not man for the Sabbath," He attacked the sanctity of institutions. In dying for all, He announced the equal value of all in God's sight. Every one of these ideas is political and has uprooted thrones and kingdoms. —*Hannah Whitall Smith.*

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One of our Y. W. C. A. women dreamed a dream that she says—and I can quite well believe—dominated her life and turned all its bitter channels into sweetness. She is on the shady side of the hill now, and is a beautiful soul whose very presence is a benediction. She dreamed that, one of a crowd, she stood in an open green, young, joyous. As she looked forth she beheld a way narrow, steep, rugged, hemmed in like a canyon. It led always uphill and was carpeted thick with Scotch thistles and the needles of the thorn-tree. A voice full and imperative said to her, "Yon is your way of life. Walk in it." She cowered and shrank and refused. She said, "No human feet could tread those thistles and not bleed. No human strength can always climb a rugged, thorny path—I should faint and bleed and die." Sternly the voice said, "It is the path marked out for *you*. Go in it." So she went and in a few paces were the stones and briars. But to her, when she put out her foot, a little boy, like an angel, whipped in before her and began to clear away space for one foot,—then for another foot and so on—never more than one step at a time. At last she turned to see how far she had gone, and there, standing at the beginning of the path, was the Saviour, and she saw Him pointing to the boy just where to brush away for her foot.

ON DUTY.

World's W. C. T. U.

OUR THIRD AND FOURTH ROUND-THE-WORLD MISSIONARIES IN AUSTRALIA.

Now that we have left that vast Island-continent of Australia behind us, how crowded are the memories of the beloved leaders and workers; of labors shared for seven months together; of hallowed prayer seasons

"When Heaven came down our souls to greet,
And glory crowned the mercy seat."

How is it possible to tell the story adequately of the growing work of the W. C. T. U. in these lands? It can only be a brief epitome, supplemented, should opportunity be given, by our personal testimony at the World's Convention in June. The record thus far given to THE UNION SIGNAL includes Victoria, South Australia and New South Wales; this will complete the list of colonies visited—Queensland, New Zealand and Tasmania.

In Queensland we held meetings in Stanthorpe, Warwick, Toowoomba, Laidley, Ipswich, Goodna and Brisbane, the last named being the chief city of the colony, where we were met and warmly welcomed on our arrival by Mrs. Brentnall, president of the Queensland W. C. T. U., Mrs. Carvasso, colonial corresponding secretary, and a band of cordial white-ribboners. In making this tour we passed through some magnificent mountain scenery, and in going north to Gympie and Maryborough, we saw for the first time veritable "bush" of which we had heard so much; this view was satisfying to the least degree, in its wild, semi-tropical munificence of trees and plants and blossoms. But best of all was the prosperity of our own organization and we rejoiced in seeing for ourselves the intelligent zeal with which the departments were being developed.

We had the great additional joy of meeting the Queensland women in their annual convention at Brisbane the latter part of September, when one hundred and twelve officers and delegates answered to the roll-call, twenty-eight unions being represented, as against thirteen of last year, and twenty-six departments of work reported. The hall in which the convention was held was crowded from day to day, several members of Parliament being present through even the business sessions. The convention was entertained by the Brisbane Y's, who had decorated the hall appropriately with banners, flags, flowers, mottoes and pictures of Miss Willard, Mrs. Leavitt, Lady Henry Somerset, Miss Ackermann and others, a special feature being the bulletin board, on which were inscribed the names of delegates and hostesses, and places of entertainment, beautifully illuminated, framed, and hung in a convenient place for reference; this was the ingenious device of Miss Flora Brentnall, president of the local Y, and Australasian superintendent of Y work. Luncheon was provided each noontime by these enterprising young women, in a hall near by, and these were delightful seasons.

The Colonial president, Mrs. Elizabeth Brentnall, is a rare leader; so perfect a balance of faculties is seldom found—executive ability, impelling energy, clear, orderly mind, all-conquering love and high spirituality. The hearts of the workers do safely trust in her, and with such harmony between all the forces, it is not strange that Queensland is so far advanced in W. C. T. U. work. In no other colony or country yet visited have we found it the rule, as was the case in all our meetings here, that the chair should be taken by our own white-ribboners. This statement will not, perhaps, be appreciated at its full worth by our American women who are the pioneers in the work and who have largely ceased to shrink from the duty of presiding at our W. C. T. U. public meetings; but our English workers everywhere will give fitting honor to their Queensland sisters for their unusual courage and progress.

Mrs. Brentnall's address was a Miriam-song of gratitude for past victories, and a bugle-call for future effort. These were her closing words: "Do what you can; not what you cannot do; not what you think ought to be done; not what you would like to do if you had more time; not what somebody else thinks you ought to do; but—*do what you can!* taking for your motto, '*I can do all things through Christ, who strengtheneth me.*'"

Would that I could picture the eager, soul-filled faces that met our gaze as we sat on the platform from day to day, and watched the responsive spirit that seemed to sway the whole body of workers at every touch of truth and high endeavor! The picture is engraved on our hearts to remain forever—a noble band of officers and workers with whom one might gladly live and labor until the coming of the heavenly summons.

Dr. Bushnell and I had charge of the question-box alternately, and what keen questions were asked on all the phases of W. C. T. U. work! A good index to the minds of the older women and the Y's alike! Special interest was manifested in dress reform, and many inquiries were dropped into the box; this interest finally culminated in a crowded noon meeting, where all spoke out freely, and practical plans were evolved. In reply to a question placed in the box, we had urged the desirability of comfort in dress during the heavy work of the convention; a note was handed up to the platform: "Would Mrs. Andrew and Dr. Bushnell lead us in the matter of discarding bonnets this afternoon? This would greatly aid the timid ones." As we laid aside our bonnets on taking our places at the next session, a smile rippled over the assemblage, and presto! scores of hats and bonnets were banished from relieved heads, Mrs. Brentnall herself joining the ranks of the revolutionists and substituting a snowy cap for the conventional head-gear. The department of "hygienic dress" now appears in the list of activities for the new year.

A very full and valuable program was strictly carried out, and the alert attention and order were simply perfect. Sixty copies of THE UNION SIGNAL are taken in the colony, and twenty-one copies of the *Oak and Ivy Leaf*. The Y's in Queensland are very active, and much enthusiasm is felt in regard to the furtherance of this most vital branch of our work. Loyal Temperance Legions are also being organized on our own lines. I have special pleasure in recording this, because of the fact that, in most of the countries visited, the juvenile societies are almost entirely denominational, and, in far too many cases, we have found that the children were not receiving the teaching and training needed in order to ground them in the principles of scientific temperance; and many leaders of Bands of Hope have spoken personal words of appreciation regarding the knowledge received of W. C. T. U. methods and manual of instruction. Anna Gordon's invaluable "Questions Answered" was strongly recommended.

Dr. Bushnell's special theme of social purity met with earnest response from ministers and the general public, and several thousand copies of her leaflet, "Cause Jerusalem to know her Abominations," prepared at Mrs. Brentnall's request, were ordered by the unions for distribution; this relates directly to the odious Contagious Diseases Acts, which are in force in the colony. The work of last year undertaken by the W. C. T. U. for obtaining a law raising the age of consent, was a means of enlightenment as to the real sentiments regarding womanhood held by many members of Parliament, and the debate on the question, as reported by official journals, was a shock to all right-minded people in Queensland. The petition work, the later developments in legislative halls and the much-weakened law finally secured, all proved wonderful preparation of spirit for the still more difficult task yet to be achieved. The following resolution was passed by the convention:

"*Resolved:* That we strongly recommend to each local union the necessity for taking up the work of social purity, and urge them to educate and agitate the public mind with a view to the circulation of a petition asking to have the C. D. Acts repealed."

Let ardent supplication be poured out for our sisters in their brave battle against legalized vice!

They are also raising their protest against the barmaid system, the exhibition of immodest pictures as trademarks and advertisements, the distribution of immoral literature, and the report of prize fights and betting transactions in the daily newspapers; also against Sabbath desecration, the Anglo-Asiatic opium traffic, and compensation to publicans, deprived of their licenses on legal or moral grounds. They feel the need of establishing their own depot of literature, and we expect to hear soon of the establishment of their purposed enterprise. Evangelistic work is well carried on in this colony and the spiritual key-note is clear and unmistakable. Bible readings led up to the sacred noon-tide prayer each day, and the influences of the Holy Spirit visited all hearts. Parting with these beloved and honored women was difficult, and never did the prayer of Christ seem more precious, "That they may all be one; as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

ELIZABETH WHEELER ANDREW.

Port Said, Egypt.

THE UNITED STATES OF BRAZIL W. C. T. U.

It will doubtless be interesting to the readers of THE UNION SIGNAL to have a few notes from the W. C. T. U. of the United States of Brazil, S. A., organized by Mrs. Leavitt.

The 22d of February, 1893, was the first anniversary. It will be impossible to have an annual meeting as the organizations are a great distance from each other. There are four unions. One is at Piracicaba, state of Sao Paulo, is prosperous, numbering over thirty members, and increasing in interest when I left. This point is six hundred miles in the interior. The Taubete union is small, but doing as well as could be expected under the circumstances. I am not so well informed in regard to Pernambuco, but think the membership is good and much interest manifested. It lies on the coast some distance from Rio, a beautiful and important city. There is a thriving union at Para, near the mouth of the Amazon river, in charge of Rev. Justin Nelson and his wife. She is a tireless worker and very hopeful of the future.

Communication with each has not been perfected but we hope in time to be in good understanding and planning unitedly. Mrs. Justin H. Nelson, Para, is appointed National secretary; Miss S. M. Phillips, Piracicaba, National treasurer; Miss M. H. Watts, of Sao Paulo, state lecturer; Mrs. Fitzgerald Hohns, Pernambuco, state lecturer. The work is slow and there are many discouragements, but we are hopeful and praying the Lord of the harvest to send more laborers.

MRS. E. E. BRELSFORD,
National President of the Brazil W. C. T. U.
Collegio, Piracicabana, Piracicaba.

THE W. C. T. U. OF FRANCE.

Members of the W. C. T. U. who have visited Paris, and when passing down the Rue St. Honore, have entered Miss de Broen's pleasant temperance and reading-room in No. 205, will be interested in hearing of a series of meetings that are being held there weekly. Miss de Broen, the president of our W. C. T. Union in Paris, was able, after a prolonged stay in England with a sick friend, to preside herself over our gathering last week, when Miss Smedley, of New York, gave an address on temperance. The attendance was very good, and composed of ladies of different nationalities, several being American. We brought forward the women's Petition for prohibition, and various signatures were gladly affixed to it.

The Y Branch, under the presidency of Miss Gibson, held its monthly meetings in our rooms, the headquarters of the white-ribbon movement in France. Any friends coming to Paris will be warmly welcomed here, and every information will be given them.

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Whenever a baking powder or soda and cream of tartar are called for in any receipt for cooking, better results will be obtained by using the Royal Baking Powder. The food will be lighter, sweeter, more palatable and wholesome. Food raised by the Royal Baking Powder may be eaten hot even by dyspeptics, with impunity.

The temperance work in the mission district of Belleville is now linked with the white-ribbon movement. At a meeting held in the iron room, the object of the union was explained to those present; many of them have long been members of the *Ouoroir*. Some who already belong to the *Croix Bleu* gave their names in approval, and signed the petition for prohibition, while some took the pledge for the first time.

The number of women with whom Miss de Broen and her workers come in contact in Belleville is very great, and we trust that by patient and prayerful effort many among them will soon swell the band of women who are combating the evils of intemperance. They have sad experience of the misery caused by strong drink, but the thought of banding together with other women is new to them. Be encouraged, the good example set by America is being followed.

EMMA BALTHASAR,
Sec. W. C. T. U. of France.

205 Rue St. Honore, Paris.

WORLD'S WAVE CRESTS.

MRS. SWEET, Funchal, Madeira, is W. C. T. U. president of the Madeira Islands.

MISS JESSIE A. ACKERMANN'S present address is 301 Pitt street, Sydney, New South Wales.

THE address of Mrs. Elizabeth Selmer, president of Denmark, is Nyhavn 63, Copenhagen.

MRS. MARY CLEMENT LEAVITT'S address is care L. H. Clement, United States mint, San Francisco, Cal.

THE *White Ribbon Signal* is a new journal in our temperance field bearing aloft the motto, "For God, Home and Humanity," and issued by the W. C. T. U. of Victoria, Australia. It is a sixteen page monthly and is brimful of good tidings to the white-ribboners, stimulating them to renewed effort. A "Y page" and an "L. T. L. Corner" are among the departments which, with excellent editorials, news items and temperance tales will make it a powerful weapon to combat "the giant, intemperance."

ON February 8, the first anniversary meeting of the Young Women's Christian Temperance Union was held at the home of Miss de Broen, president of the Paris W. C. T. U., 205 Rue St. Honore. Miss Isabel Gibson, the gifted young English woman who is superintendent of the Y branch, and other speakers addressed the meeting. The white ribbon movement has as yet but small foothold in France, for sufficiently obvious reasons, and this beginning of work among French young women is noteworthy in our annals.

EVERY second house in Johannesburg, South Africa, is a public bar, with barmaids gayly dressed serving men customers and drinking themselves. The need for temperance work there is very great. Dr. Helen Earle, in her leaflet entitled, "A Short Report of Medical and Mission Work at Johannesburg, South Africa," gives harrowing details of the sinful lives led by the erring women there. For the purpose of saving these unfortunates she is desirous of erecting a home, and is now in England endeavoring to raise the necessary funds to carry out her philanthropic project.

Looking Backward.

In the good old days of childhood what splendid hot flaky biscuit and delicious pastry our mothers gave us. You may enjoy as good now. The secret is in using

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News from the Field.

KENTUCKY.

GOOD WORK.

The convention of the W. C. T. U., first district, was held at Barboursville, February 22, and continued two days. The opening meeting was held in the Christian church, which was tastefully decorated with flags, evergreens and appropriate mottoes. The convention was welcomed, on behalf of the churches and Sunday-schools, by Rev. E. B. Hill, pastor of the Methodist church; on behalf of the town, by Dr. D. Stevenson; Miss Nannie Anderson spoke for the local union; Mrs. L. M. Dodge responded, and it was a very delightful occasion to all.

The business sessions were held February 23 and 24, in the Christian church, and in the absence of the president, Mrs. L. M. Dodge presided, displaying much ability in conducting and dispatching the business of the convention. Many good papers were read and discussed, and much interest was manifested by those present.

Miss M. S. Costellow, of Barboursville, was elected president for the ensuing year; Mrs. Brownlie, of East Bernstadt, recording secretary; Mrs. L. M. Dodge, of Berea, corresponding secretary; Mrs. Margaret Stevenson, of Crab Orchard, treasurer.

A mass-meeting was held Thursday evening at the Methodist church. Miss Mildred Johnson recited the "Pictures of Life," and Miss Geneva Bain recited the "Martyred Mother" very effectively. Rev. A. A. Meyers addressed the audience in a thrilling, earnest manner; the applause which was given him showed the appreciation of his hearers.

On Friday evening Mrs. L. M. Dodge entertained a large audience at the Presbyterian church with a lecture replete with wisdom and truth, which will not soon be forgotten. The choirs of the various churches, led by Miss May Costellow, a lovely young white-ribboner, added greatly to the interest and enjoyment of the convention. Mrs. Meyer, of Cumberland Gap, with her charts was very helpful and I do not need to add, so were all, each one contributing her share toward making a good convention.

Lancaster union is wide-awake. A recent letter from Mrs. Stella Hubble, says the ladies of the W. C. T. U. have held an experience meeting lately which was quite novel and by which sixteen dollars was added to their treasury. Each lady came bringing one dollar and told how she earned it. Some had cooked, others sewed, one had blacked boots, and so on, but all showed that "when she wills, she will, and you may depend upon it." After their social, a lunch provided by the ladies, each one bringing something, was served, and it was from beginning to end quite delightful.

This union has, in token of their esteem and appreciation of Elder Frank, of the Christian church, in Lancaster, presented to him a beautiful quilt "from the W. C. T. U." He has been one of their most faithful and fearless allies, and the wish is for more like him. To a young man who has done yeoman service in building fires and showing kindness to them in various ways they gave a watch charm engraved, "W. C. T. U." He says he has done this for the regard he has for temperance and "for love of mother." 'Tis things like this which make us say, "God bless the boys."

At Mayfield there is a union of thirty-five members and a minister who always wears the white ribbon, and at Hopkinsville—a resurrection following in the wake of Sam Jones' meeting—a union of one hundred and sixty-five members.

Louisville unions have done much to aid the poor and suffering this past winter and work among the children by the Loyal Temperance Legion. Reports from Mrs. Young and Mrs. Sue Davis are quite encouraging.

We wish that every child in the state would fall in line with Miss Anna Gordon's plan, and contribute a dime for the children's fountain at the World's Fair. The idea is a beautiful one, a cup of cold water in the hand of a little child, and may there not be in this a prophecy of the coming better day when these children, grown to brave, strong manhood, and gracious, helpful womanhood, may go on giving cups of cold water, even the water of life, to thirsty, suffering souls? More and more clearly does it come to us, this mission of the W. C. T. U. is the mission of helpfulness, and does indeed "mortgage us to all humanity."

Rev. Munnell, the husband of our president, Mrs. N. A. Munnell, has been critically ill but is now recovering. To those who know and love Mrs. Munnell his recovery will be good news. Both in their spheres are working grandly for the King.

Again I ask that the unions throughout the state will write to me and tell me what they are doing. So often it is said, "Why do we hear so little about our state work?" which reminds me of the story of an old negro woman whose highest altitude of religious fervor was always reached when the contribution box was being passed. She would then close her eyes tight and sing loud and clear: "Fly abroad, thou mighty gospel," utterly oblivious to all around; but Brother Amen, being a good collector, stopped her on one occasion by saying: "Look 'ee here, how's she gwine to fly 'less you give her somethin' to fly on." Now how can I chronicle unless you send me something to chronicle?

To the unions I would also say, make use of the columns of your local paper, you will find it pays. Lebanon does this weekly and expects to see good results. Many persons who would not read a temperance paper will read an item in their home paper.

Miss Fannie Harrison, always true, has been doing good work in a country Sunday-school in Marion county. She has induced about forty, mostly men, to sign the pledge, and in her own class has ten young men who have signed. "Blessed are they who sow beside all waters." NELLIE SLOY,

State Reporter, Lebanon.

LOUISIANA.

A TEMPERANCE BOOM.

W. C. T. U. work is on a boom in our state, or rather the fruitage of past work is beginning to ripen and show bloom and flavor. We believe better times for Louisiana are begun.

I have just attended the excellent conventions of the first and second and third districts. The first and second districts held a joint convention in New Orleans, February 22-24, in the Carondelet Street Methodist church. Mrs. F. A. Lyons, president of first district, and Mrs. Mary H. Crouch, president of second district, presided alternately. This joint convention was well attended by delegates and visitors. Many ministers were in attendance, and aided by their presence and prayers and talks.

The meeting was opened by a consecration service, led by Mrs. Mary Read Goodale, state president, and consecration services at noon each day were auspicious openings for the business meetings. Reports from the various superintendents of departments showed the workers to be fully alive to the importance of all the lines of work adopted. Rev. Frank A. Parker gave an interesting address on the first day. Mrs. Goodale and Mrs. M. L. Wells spoke at night to a good audience in the large auditorium of the church. A grand rally of the children was a pleasant feature of this convention.

A spirit of sadness prevailed through all the meetings, for Rev. George S. Inge, the evangelist, was expected to take a prominent part in them. All were looking forward to his coming, when news of his sudden death was telegraphed to Mrs. Lyons. A friend, writing of him, said: "We think he needs rest, but he feels that he cannot take it. Keenly alive to the necessity of work in the Master's vineyard, he could not rest, but worked on till called home to rest in the Saviour's bosom. Asleep in Jesus—blessed sleep! sweet rest!"

Mrs. Lyons and Mrs. Crouch should feel gratified by the work done in their districts and by the success of their convention. Much good will result from such a gathering of the clans.

The first convention of the third district assembled in the Methodist church at Morgan city, on February 24. It was called to order by the district president, Mrs. J. N. Pharr, and devotional exercises were conducted by Mrs. C. M. Atkinson, of Centerville. Twenty-one delegates were present, representing twelve unions, and a number of visitors were present at every meeting. A spirit of cordiality and genuine W. C. T. U. enthusiasm prevailed. The church was beautifully decorated with palms, Spanish moss, potted plants and flags, and significant mottoes were seen on all sides.

A worker writing of this convention says: "We were fortunate in having with us our state president, Mrs. Mary R. Goodale, state organizer, Miss Kearney, state superintendent Y work, Miss Lyons, and National evangelist, Mrs. M. M. Snell." Mrs. Snell conducted a Bible reading each day at noon hour.

The committee on resolutions and plan of work made a strong report. It was especially urged that each union hold gospel temperance meetings and mothers' meetings periodically. The appointment of the local superintendents of scientific temperance work was urged, and every effort to enforce our splendid law on that subject is to be made. It was also resolved that an effort be made by the W. C. T. U. to secure laws making physical education compulsory in our public schools. The importance of holding Demorest medal contests as often as possible, as a means of educating the youth of the land along the lines of prohibition, was emphasized. Addresses of welcome were delivered by the local union, the woman's club, the press, the Israelites and the clergy, and were responded to in a graceful manner by Miss Susie Lyons, state superintendent of Y work.

During the convention, addresses were made by Mrs. Snell, Miss Kearney and Mrs. Goodale. The address of the district president, Mrs. Pharr, was able and well delivered. Sunday morning services were conducted by Mrs. Snell. In the afternoon a children's meeting was conducted by Mrs. Goodale. A rousing meeting for the colored people was held at one of their churches. Twenty-five signed the pledge. Mrs. Goodale conducted the closing exercises of the convention on Monday morning.

After the convention adjourned all the delegates and some invited guests took the train for Berwick, "across the bay," where they were met by Capt. J. N. Pharr with carriages, buggies, hacks and cane carts. A short ride brought them to "Fairview," the lovely and luxurious home of Mrs. Pharr, district president, where a sumptuous and elegant luncheon was spread. More than fifty persons enjoyed this repast. The house was decorated tastefully with flowers and plants, and white ribbons were conspicuous as ornaments.

Music and recitations entertained the guests. Miss Clara Baer gave a most interesting talk on physical culture. Mrs. Pharr is a charming hostess, and every guest felt delighted with the trip to Fairview. On the return of the delegates and visitors to Morgan City, they attended a reception tendered them by Mrs. J. R. Jolly, president of the local union. Her gracious hospitality made a lasting impression upon the many who assembled in response to her invitation. The first convention of the third district will long be remembered by all who were privileged to attend it.

I cannot close this letter without a brief account of a trip I have just made to Lower Coast Mission, as it is called, about sixty miles below New Orleans. On Saturday morning, March 4, in a cold, blustering wind, together with Mrs. Lyons, president of the first district, I left New Orleans on Fort Jackson road. When we reached Gilmore's landing, where we were to cross the Mississippi river in a skiff, the river was raging, lashed into fury by the winds; its white caps and big waves looked like the sea. The waves dashed into the skiff, and wetting our clothes, the spray at times almost blinded the eyes, but we landed safely on the farther side, and found a cordial welcome and a good, warm fire, where we soon made ourselves comfortable. Mr. Roy, the minister on this mission, told us that the people about were anxious to see the "women preachers," and to hear what they had to say. I spoke three times in the neat little mission church to a crowded house, and held one business meeting. I never saw people more hungry for gospel temperance tidings; a large number took the pledge, and a good union was formed.

One dear, innocent old woman came to me before she signed the pledge saying, "I am willing to join the union but I don't believe I can, because I don't know how to go and talk like you do." She was glad to learn that she could be a temperance woman and still live quietly at home. This visit to Lower Coast Mission could be the subject of a long and interesting letter, but it can wait.

Temperance and prohibition sentiment in Louisiana have spread now from the most northern to the southernmost point. Every portion of the state has received the good news of the W. C. T. U., and I find our women ready to take up the new duties and privileges presented to them, and the men chivalrous and ready in helping on with the work. MARY READ GOODALE,

State Reporter, Baton Rouge.

COLORADO.

THE STATE W. C. T. U. IS MOURNING

the loss by death of its esteemed treasurer, Mrs. C. M. Shapleigh, of Denver. Her illness was of short duration, the disease being cancerous affection of the liver, and blood poisoning ensued. The end was painless, occurring on Sunday, March 6, at six o'clock in the evening. During the conscious moments of her last hours the temperance work was in all her thoughts, and she called some of the workers by name. Though death was standing at the gate, thus did she keep her vow of labor and love for His cause.

A memorial service was held on the day of the regular meeting of the Central W. C. T. U., the first meeting in their new headquarters in Denver. Mrs. M. E. Brazee presided, reading appropriate Scripture selections; hymns sung were "Blest be the tie that binds," "Oh, Think of the home over there" and "Nearer, my God, to Thee." Quotations were read by Mrs. Teetor and an extract from one of Phillips Brooks' sermons by Miss Russell, while others mentioned the loving traits and ennobling qualities of the departed one. The vacant chair was tastefully draped, the white ribbon predominat-

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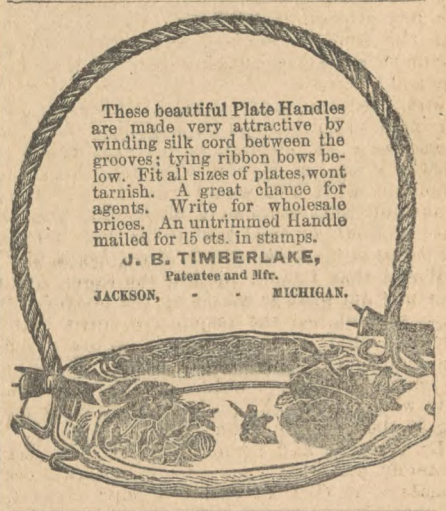

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ing; that was a silent witness and reminder that "our days are passing swiftly by" and one by one we must soon "cross the bar." The following resolutions were adopted:

WHEREAS, The Central W. C. T. U. of Denver having learned with painful emotions of the death of one of its officers, Mrs. Carrie M. Shapleigh, the treasurer for the past six years, holding the same position of trust for three years in the Colorado union and the Woman's Exchange, who was also a faithful and devoted co-worker in the cause "For God and Home and Every Land," the members hereof desire to memorialize her worth and works, while bowing in tearful obedience to the will of the Master, who has thus mysteriously summoned her from earthly labor to heavenly reward. "She hath done what she could," and henceforth her "life is hid with Christ in God." Therefore, in memory of what we tenderly loved in her, and shall evermore miss, the willing, helping hand, and her words of Christian sympathy and counsel, let it be

Resolved, That in the name of all here present we convey to the stricken husband, who sorrows with an immeasurable sense of tribulation, and to the other near and dear relatives, a suitable expression of the sympathies we feel for them,

"'Tis not 'good-by' we whisper soft
To that face beautiful,
Only a lingering, fond 'good-night.'"

and

"Death hath made no breach in love and sympathy, in hope and trust."

Resolved, That while our hearts shall be inwardly clothed with humility and sorrow at our loss, the outward manifestation shall be shown in the draping of our headquarters at Denver for the period of thirty days.

Resolved, That these proceedings be published in THE UNION SIGNAL, State W. C. T. U. Bulletin and other local papers, and presented for record in the minutes, and the several unions of the city attend the funeral of the deceased.

MRS. S. L. TEETOR, } Com.
MRS. F. K. ATKINS, }

At a subsequent meeting of the Equal Suffrage Association suitable resolutions were also passed that were published in the daily papers.

The funeral was held at the spacious and elegant home on Capitol Hill, and more than one hundred members of the W. C. T. U. attended, including a large number of personal friends and acquaintances. The services were most impressive, conducted by Rev. A. M. Houghton, rector of St. Mark's church, and at the grave, by Rev. Mr. Chidester, assistant pastor of the Central Presbyterian church, of which the dear sister was a member, and a quartette from the latter church rendered in an effective manner the hymns, "Blest be the tie that binds," and "Abide with me." The floral tributes were numerous and beautiful. A pillow of white roses, and in purple immortelles the word "mamma" from the two loving children. From the Colorado union, a bow of white ribbon formed of white roses and pale-colored pinks, with the letters W. C. T. U. in delicate purple blossoms, and the Woman's Exchange, a cluster of twenty-five calla lilies, representing the number serving on the board of managers, tied with broad, white satin ribbon. The grave in the cemetery at Fairmount was profusely lined with choice evergreens,

"Love's light illumines the pathway she trod,
Comrade of yesterday, now saint of God."

SARAH LEE TEETOR,
State Reporter, Denver.

NEWS IN A NUTSHELL.

THE W. C. T. U. of Cranbury, N. J., held a week's series of gospel temperance meetings, commencing March 6, which were blessed of the Spirit.

THE appointment of Mary D. Greene, 3 High street, Albany, N. Y., to the position of assistant, is announced by Mrs. S. E. V. Emery, National superintendent of the department of relation of temperance to labor and capital.

MISS EMMA PLAYTER SEABURY, Pittsburg, Kan., an old-time contributor to THE UNION SIGNAL, and Frances Helen Dietrich, of Galesburg, Ill., were the happy winners of the $100 prizes in the late Estabrook pen poem contest.

To narcotic superintendents: The time for the return of the petitions to Webb & Pullman has been extended to March 31, and Mrs. E. B. Ingalls, National superintendent of narcotics, 4119 Westminster Pl., St. Louis, Mo., will be glad to send blank petitions to any one.

THE W. C. T. U. of Colton, Wash., is trying very hard to finish paying for some ground on which a hall, donated to them, is soon to be located. They ask for outside aid in their commendable enterprise as their numbers are small. Contributions should be sent to Mrs. Abigail Smith, treasurer.

ANY one desiring a photograph of Miss Jennie Casseday, taken just immediately before her last illness, can secure it by sending thirty-five cents and postage to Miss Jennie C. Benedict, 1327 Third Avenue. Also an excellent photograph of her grave taken the day she was laid to rest, for twenty-five cents and postage.

TOKENS of tender regard and affection were universally manifested at the death of Mrs. Caroline Wilkinson Allen, the first president of the Frances Harper W. C. T. U. of Peoria, Ill., January 18. A large concourse of both colored and white friends were present at the funeral, and since her death many new members have been added to the union through the interest awakened.

SOUTH DENVER, Col., W. C. T. U. was organized by Mr. John Hipp, of Denver, February 19, with twenty-five active members and twenty honorary members. The officers chosen were, president, Mrs. M. F. S. Callaway, Athens, Colorado; secretary, Mrs. J. F. Wolfenbarger, 1275 South Pennsylvania avenue, South Denver; recording secretary, Mrs. L. J. Gibson, of Athens, and treasurer, Mrs. Fannie Parker, Athens.

MRS. L. D. B. COWAN, Indiana's superintendent of mothers' meetings, in seven weeks visited fourteen towns, traveling five hundred miles, held twenty-seven meetings, besides speaking several times in other meetings, organized one union, held one conference of workers, made three hundred and thirty-five calls in homes, explaining the work of the W. C. T. U. and added eighty-five members to the unions which she visited.

A NOTABLE teachers' reception was that given by the Boston W. C. T. U., March 7, and presided over by Mrs. A. J. Gordon, who was assisted in receiving by Mrs. Mary H. Hunt, Mrs. Joseph Cook, Mrs. Mary A. Livermore, Mrs. O. A. Purington, Mrs. Ellen French and Mrs. Mary E. Cheney. The speakers were Joseph Cook, Mrs. Hunt, Mrs. Livermore and members of the board of education and W. C. T. U. Sweet music and refreshments added to the pleasure of the attractive occasion.

MRS. S. L. OBERHOLTZER has instituted school savings banks in thirty-four schools in the United States during the past year. Several of the schools are graded, so that collections are being regularly taken in one hundred and sixteen rooms or divisions. These schools represent over five thousand pupils, who have to their personal bank credit three thousand one hundred and seventy-four dollars and seventy-four cents. This record is simply of the new work in public schools, and does not include Girard college and other institutions, not under the public school system, that have adopted this popular and simple method of teaching thrift this season.

UNDER the auspices of the W. C. T. U., a series of most profitable Gospel Temperance services were held for two weeks in Owego, N. Y., and vicinity, by Mr. P. A. Burdick, a speaker of wonderful power. Crowded audiences listened attentively each night to his earnest appeals upon different phases of temperance work. The result of his work, and of the untiring labors of others devoted to the cause, was proven, when, at the town election held February 14, the majority vote was given against license. This adds another no-license commissioner to the excise board, and from May 1st banishes the saloons from the town of Owego.

THE death of Miss Lois L. Smith, of Rhode Island, after a period of several years as an invalid, will bring that bright face and sturdy figure back again to the memory of the white-ribbon women who loved "Lois and Cassie," the two evangelists whose presence in any local union was always a benediction. Lois Smith was even more gifted with her pen than as a speaker; her sound good sense and original way of putting things had attracted attention in THE UNION SIGNAL for years in the bits from her private letters. She bore her long transit from health to translation with her accustomed cheerful fortitude, and was devotedly attended by her *alter ego*, Miss Cassie Smith, one of the gentlest and tenderest hearts that beats. "Lovely and pleasant in their lives, in death they were not divided," for to them death is but "a bend in the river of life that sets the current heavenward."

MICHIGAN has lost an able worker from its ranks in the death of Mrs. Harriet B. Jaynes, who passed to her reward from the home of her sister, Mrs. Littlefield, Detroit, February 28. Mrs. Jaynes was successively state superintendent of health, scientific temperance instruction and ethical culture; all these, as well as positions in her local union in Kalamazoo, she filled with great acceptability. She was a woman of broad reading and culture, much of her life having been spent in teaching in some of the high schools and colleges of the state. Her literary productions were always prepared with scrupulous care, and in them she worked for a purpose, either to demonstrate scientific truths or to deepen interest in those things which strengthen and elevate the moral and physical nature. She will long be remembered as a refined, gentle, helpful, Christian lady, making the most of all the opportunities that her heavenly Father opened to her.

Official Communications.

SECURING HOMES FOR HOMELESS CHILDREN.

This work, as department work, is still in its infancy. It had a long period of gestation in the heart and brain of our president before its birth and adoption into our department family at the convention of 1891. The spirit of justice, compassionate love and tender mercy incarnate in our union must breathe upon and brood over its growth. Its necessity was so apparent that notwithstanding its magnitude, a hopeful enthusiasm took the place of self-distrust in presenting it for favorable consideration to the states' unions.

Referring to the summary of the first year's efforts to be found among the recently issued reports of department superintendents, the result appears meagre and unsatisfactory. But reading between the lines, honest encouragement is not found wanting. Renewed efforts are continued with the conviction that the work must be largely educational for the present. Another conviction reluctantly yielded to is that *here* as elsewhere all "best things are of slowest growth."

It has been recommended to organize the department after the usual manner and the plan of work is so simple as to require little explanation.

Our purpose is not only to provide homes for homeless children, but unqualified preference is given to a home into which a child shall be received by foster parents as their own—legally adopted, whenever possible. Cordial relations are to be maintained with all other measures for the relief of dependent children. But it is strenuously urged by those long and intimately conversant with the child-saving problem that "the atmosphere of gladness and freedom, so imperatively needed for the right development of childhood, is not found in institutional care, and can only be supplied by the human relationship of home and family."

The reminder here is that in the endeavor to lay a firm foundation for any department, the affirmative attitude of its officials is important. Recommended by these in executive sessions, conventions and public addresses, the influence is felt from center to circumference of their constituencies and becomes an inspiring incentive to those entrusted with practical details.

Our unions are left in perfect freedom to choose the lines of effort which seem most needed in their localities. In reply to appeals for this later one, it is frequently urged that too many have already been taken up to be thoroughly studied and wrought out. This is a valid reason for rejecting, or holding in abeyance one and another of our departments; but how *can* there be liberty of choice here? In every large town and city, as well as in rural districts, children who need immediate rescue are at our very doors. It is not enough that others are in the field before us, in the way, too, marked out as the wisest by Christian philanthropy.

The reminder is made that these children are largely "the products of the saloon," and the question is asked why they should not be cared for by the voters for the saloon, or by the state that fosters it. The reply must be that such as these with multitudes of other nameless little ones, born into no homes, are recipients of the divine life, no matter how direful the conditions under which that life has been invoked, and that it is not the will of the Heavenly Father that the least of these shall perish. Is there not here sufficient reason for the concerted action, as well as individual effort, of the Woman's Christian Temperance Union?

Eight states are committed to the work, six of these having secured superintendents through whom the department organization will gradually be completed. It may be a help to these and to others now considering it to give some idea of its beginnings in the state of my adoption. Ever since our existence as an auxiliary to the National union, we have been a recognized children's aid society—the most natural outgrowth of our special temperance efforts.

Our state president has long been a wise counsellor and unfailing friend of the industrial school for girls, and interested in the management of the reform school for boys in her immediate neighborhood. The temporary home for women and children, aided by a few other women, was largely secured by her perception of its necessity, and much of her time and thought, with daily visits when at home, are given to its conduct. The result of such effort has been that many children, here a boy and there a girl, have been snatched, the one from the broad road to prison and the gallows, the other from the pathway leading, sometimes *right past the closed church and darkened mission rooms*, through starvation, misery, *to the only welcoming door* of the dread "House of the Dragons." Such has been *her* prepara-

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Put up in yard lengths the same as whalebone, and also muslin covered, 6 to 10 inches long.

Sample dozen for one dress, by mail, 25 cents. Sold by leading merchants.

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Ladies' Featherbone Waist
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Combines Style with Comfort.
Recommended by Physicians.

FEATHERBONE CORSET
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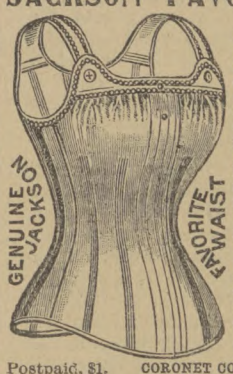

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Lightning Mender Our mending tissue repairs clothing, all kinds, kid gloves, mackintosh, umbrellas, etc., better than needle and thread, in 1-10th the time. Sample package, 10c; per doz. 75c; big money for you; order at once. Address LADIES' ART CO., Box 992, St. Louis, Mo.

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CATARRH
Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

tion for the enthusiastic adoption and prosecution of this department work.

Through the untiring efforts of our state superintendent, herself a foster mother, the department is thoroughly equipped with all the county and many local superintendents. Through their combined efforts thirty-five children have been placed permanently—many legally adopted—in Christian temperance homes. Where can be found a more forcible reason, one, too, more than once admitted on the statement of this fact, for the existence and maintenance of the Woman's Christian Temperance Union?

By special request the state superintendent of purity work has been earnest in bringing the department to notice in the mothers' meetings held for her work. Her appeals have been listened to with marked interest, with the result that in several instances the homes and the children have been brought together. A son adopted fifteen years ago is the source of hope and comfort in her widowed home.

A fact of great satisfaction to our National president and to the superintendent, and one to be of inestimable value in insuring the spread of intelligent comprehension of the department methods, has been reserved to the close of this article. Miss Kimball, the gifted superintendent of Sunday-school work, who has warmly advocated this special work for the children, was Miss Willard's first choice for its superintendent. She could not accept the appointment and retain her own department, but *has* accepted that of department lecturer. She will be able to present most acceptably, through speech and pen, its need and magnitude and our own responsibility in connection with it. Her belief in the possibility of a rescued and redeemed childhood, she has tested by her own works. It cannot be known how much of the success attending her own line of effort has been due to the inspiration of her love for the hapless little innocent taken to her heart in his early infancy. She took no heed of accidents of birth, nor of a dangerous heredity, and she permits me to write that she considers what she has done for her friendless, homeless boy the best work of her life, and by far the most returnful. May the story of endeavor to engraft upon his heart a trust in a loving Saviour's protection and guidance and the quick response obtained thereto, be always told as she is called from time to time to plead with this department of our union.

It is still a question with many whether or not hereditary tendencies to evil can ever be entirely overcome. The experiment has been successfully made in so many instances as to afford a reason why every child should have the chance. The latest word of biology favors the theory of Riis and others that "the child is the creature of environment, of opportunity," and of *habit* he might add, for habits are the homes of the spirit. The good word of Scripture affirms their power, "train up a child in the way he should go," the reason given, "for when he is old he will not depart from it."

A great illumination is shining down upon this and other problems; in its light and warmth may every member of our union feel that her work is incomplete unless, directly or indirectly, the life of some otherwise defenseless child is being made safer, more useful and happy through her protection.

MARGARET T. W. MERRILL,
National Sup't.

THE WOMAN'S LECTURE BUREAU.

Do you not wish to secure talent for summer Chautauquas, Camps, Schools of Method, Lecture Courses, Woman's Christian Temperance Unions, Political Equality Clubs, etc.? If so, you can do no better than apply to the Woman's Lecture Bureau. We are determined that we shall be able to compete with the best and for this reason ask the assistance of all reform movements in carrying on our work. Our lecturers are as good as the nation affords and if you wish others that we do not offer, we will do our best to secure them for you.

The lecturers now under our management:

Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.*

Mary T. Lathrap.* Ohio, Pennsylvania and New Jersey.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman, in Illinois in March, and Michigan in April.

Miss I. C. DeVelling, in California during the coming season.

Clara C. Hoffman, in Illinois and Indiana in April.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture in Michigan during the spring.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, New York, Pennsylvania and Canada in April.

Mary Sparkes Wheeler, in Pennsylvania in April.

Volney B. Cushing, in Pennsylvania and Ohio in April.

Harriet May Mills, in New York in April.

Rev. C. H. St. John, in Indiana in April.

Lou J. Beauchamp, calls for April.

Mary Seymour Howell, in Pennsylvania in April.

Messrs. Wolfenbarger and Huckins.

Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A Bassett.*

Olive Stubblefield.*

Caroline M. Woodward, in Illinois in April.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

M. Naomi Trimmer, vocalist.*

Rev W. C. Weaver.*

Col. George W. Bain.*

We are making many engagements for the fall and winter and will be glad to quote terms at any time for work during the year. We will arrange single lectures; courses distributed through the season, and where so wished, for a week or a month in a vicinity at reduced rates. Let us hear from you and help us make our bureau, which is so great a factor in our work, the power which it should be. For terms, dates, etc., apply to

LUCY E. ANTHONY, *Manager,*
Somerton, Philadelphia.

* By special arrangements.

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

We must have one million names this year. Will not men and women, youths and maidens, boys and girls, who love the great cause of home protection, paste this petition on a nice, white sheet of paper and circulate it to the best of their ability, sending the names to Miss Alice E. Briggs, Rest Cottage, Evanston, Ill.?

ANNOUNCEMENT.

IMPORTANT NOTICE.

The Woman's Lecture Bureau announces with pleasure that Col. Geo. W. Bain is under its management for a few dates in May. He will answer calls in the states of New York, Ohio, Pennsylvania, Delaware, Maryland, for that time. He is a popular orator in the most attractive sense, and probably the most widely known of any lecturer in the temperance and literary fields to-day. Do you not wish to secure him for your union or lecture course at this opportune moment?

For terms, dates, etc., apply to

LUCY E. ANTHONY, *Manager,*
Somerton, Philadelphia.

CALL FOR WISCONSIN W. C. T. U. CONVENTION.

The time for our annual ingathering has been appointed May 23 to 26 inclusive, at Eau Claire. Those who believe that our greatest need is an enlarged faith in God and a stronger love for humanity; that the time has come when there must be a less theoretical and more practical application of Christian principles along all lines; that the time is at hand when there must be a union of all moral and spiritual forces; that we have heard the world's pitiful cry, and with white faces set, and strong hearts are determined to minister unto it, are earnestly entreated to be present at our nineteenth annual convention, with renewed consecration to the cause we have espoused and a faith for larger things than we have ever before seen.

VIE H. CAMPBELL,
Pres. Wis. W. C. T. U.
MARIA F. HANCHETT,
Cor. Sec.

TEMPLE RECEIPTS.

Arkansas—Batesville: W. C. T. U., $21; Augusta: Joseph, Charlie, Preston and Carlile Cook, $4.

California—Stockton: Mrs. C. H. Moore, $1.85; Arcata: Mrs. Nellist, $2.50; Oakland: Silver Star Band of Hope, $3.65; Alameda: W. C. T. U., $6.35.

California, South—San Bernardino: Mrs. Stickney, $4; Los Angeles: Mrs. Case, $3.65.

Carolina, North—Asheville: Mrs. J. C. Bateham, $10.

Colorado—Hygiene: W. C. T. U., $28.75.

Connecticut—Stratford: W. C. T. U., $7; Winsted: Mrs. S. E. Granger, $2; Seymour: Mrs. Wyant, $4; Putnam: Mrs. O. E. Keith, $3.65.

Canada—Dominion W. C. T. U., $50; Amprior: Mrs. S. A. McEwan, $5.

Dakota, North—Tower City: L. T. L., $1.80; Emerado: W. C. T. U., $12; L. T. L., $2; Caledonia: W. C. T. U., $3.40; Ellie Cleveland, 60 cents; Sanborn: Mrs. Pierson, $3.65; Nowesta: Y. W. C. T. U., $6.75.

District of Columbia—Takoma Park: Mrs. and Miss Poler, $8.

Florida—Melbourne: Ethel Stout, $19.10; Harrington: Band of Hope, $2; Tampa: Mrs. N. D. Smith, $1.

Illinois—Hennepin: Olla and Stella Boyle, $7.30; Baby Band, $1.20; Erie: A. E. Hubbart, $1.30; Plano: Mrs. P. C. Latham, $3.65; Englewood; Miss Kolloch, $5; Chicago: Mrs. Carse, $4.50; E. L. Vogel, $1; H. M. Sherwood, $100; Payson: W. C. T. U., $20; Mendon: W. C. T. U., $10; Mrs. A. Chittenden, $5; Van Orin: W. C. T. U., $21; Carlinville: $5; Farmer City: Lydia M. Johnson, $200; Belvidere: W. C. T. U., $38.05; Rockford: A subscriber, $3; Amboy: Beulah Stafford, $3.65; Oak Park: H. W. Austin, $1,030; Cornell: Mrs. C. A. Gourley, $3.93; Jerseyville: W. C. T. U., $25; Sandwich: W. C. T. U.; $37.05; Canton: $4.85; Garland: W. C. T. U., $2; Rock Falls: W. C. T. U., $47.89; Avondale: Mrs. Ellsworth, $1; Evanston: Howard and Annie, $5; Mrs. E. A. Edwards, $25; Galesburg: Mrs. and Miss Kiefer, $9; Mt. Sterling: Mrs. E. F. Crane, $5.

Indiana—Greensburg: H. G. Thompson, $11.75; Lyons: W. C. T. U. and L. T. L., $5; Rushville: W. C. T. U., $3.65; Columbus: G. Spencer, $3.65; Portland: Mrs. Cartwright, $1.25.

Indian Territory—Tahlequah: per Mrs. Stapler, $1.

Iowa—Sioux City: Mrs. J. M. Woodward, $5; Ottumwa: Mrs. S. E. Conn, $1.50; Eleventh District: W. C. T. U., $10; College Springs: Baby Band, $1; Albia: Mrs. A. Haskell, $50; Wilton Junction: Harold and Reina Conn, $2.10.

Kansas—Varck: W. C. T. U., $6.92; Lawrence: W. C. T. U., $10.79; Centralia: Josie Beals, $3.65; Whiting: W. C. T. U., $5; Waterville: Willard W. C. T. U., $4; Goodland: Mrs. Murphy, $3.65; Hoosier Township: W. C. T. U., $10.

Louisiana—New Orleans: Frances Willard W. C. T. U., $41.44; Tickfaw: Mrs. Gratia Morgan, $10.

Maine—Presque Isle: W. C. T. U., $25; Stroudwater: Mrs. L. M. N. Stevens, $5.

Massachusetts — Middleboro: Ellen D. Leonard, $3.71; East Brookfield: W. C. T. U., $3; Cohasset: W. C. T. U., $2; Arlington Heights: E. M. Jackson, $5; Haverhill: W. C. T. U., $16.70; South Royalston: W. C. T. U., $2; Amesbury: W. C. T. U.. $2.25; East Northfield: Mrs. Fanny M. Colton, $4; Vineyard Haven: E. S. C. Olin, $1; Orange: Mrs. A. L. Morse, 50 cts.; Fall River: W. C. T. U.. $24.24; Uxbridge: Mrs. Taft and W. C. T. U., $5; Lee: W. C. T. U., $35.44; Boston: Annie Westgate, $3.65.

Michigan—Montague: E. G. Raby, $3.65; Bancroft: W. C. T. U., $1; Grand Ledge: Y. W. C. T. U., $3.65; Greenville: W. C. T. U., $2; North Muskegon: W. C. T. U., $13-.31; Holly: W. C. T. U., $20; Albion: Mrs. L. A. Ostrom, $5; Menominee: Mrs. Parmenter, $12.34; Mrs. John Wells, $5; Mrs. Boswell, $4; Mrs. Bird, $3.66.

Minnesota—Wilder: Mutual Aid Society Wilder Farm College, $7.32; Pipestone: W. C. T. U. and Y, $2.37; Granite Falls: W. C. T. U., $5; St. Paul: Central W. C. T. U., $20; Glencoe: W. C. T. U., $6.36; Minneapolis: Mary Gaskill, $1.56; Winona: Mrs. A. E. Devoe, $2; Mrs. C. G. Dowd, $6; Oneata and Hazelwood: W. C. T. U., $12; St. Charles: Y. W. C. T. U., $3; Brown's Valley: Mrs. M. E. Roach, $3.65; Money Creek: Mrs. Mary Smith, $3; Le Roy: W. C. T. U., $6.

Mississippi—Pass Christian: Mrs. L. F. Ware, $5.

Nevada—Mottsville: W. C. T. U., $8.

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Treasurer Gift Fund.

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This new Fuchsia is the most fascinatingly beautiful of all new plants. Instead of growing erect, its branches are vine-like and trail down over the sides of the pot or basket to a length of two or three feet. The flowers are of enormous size, buds, tubes and sepals being intense scarlet, while the corolla is a deep rich purple, changing to a fine crimson—flowers of both colors showing on a plant to great advantage. Plants bloom all the time, both summer and winter, and frequently show hundreds of flowers at once in enormous drooping clusters. It is the easiest of all plants to grow, as it thrives in any soil or situation. It is the most beautiful window plant we have. Strong plants for blooming at once, by mail, postpaid, **30c. each, 2 for 50c., 5 for $1.00** Or for only 35c. we will mail one plant each of this Fuchsia and the Charming Mexican Primrose. ORDER NOW. THIS OFFER WILL NOT APPEAR AGAIN. Also, the

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12 Gladioli, all colors mixed, flowering bulbs..10c.
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5 grand flowering Cacti, 5 sorts named.....30c.
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Publisher's Notes.

BRIGHT-EYES.

BRIGHT-EYES; Pleasure and Profit for Sunday Afternoon. Arranged by Alice M. Guernsey. 32 pages. 50 cents. Woman's Temperance Publishing Association, Chicago.

This bright little book speaks for itself upon an opening page.

"Where is the boy who never said, on Sunday afternoon, 'I wish I knew what to do'? For all who have said this, and their sisters as well, this book has been prepared." The book contains a number of suggestive little pictures, under each of which is a title word which is selected from some verse in the Bible. The puzzle then is to find as many verses as possible which have that word in them, and so fit the picture. Then the verses are to be written in an inviting looking place at the side of the picture. The more verses the better, is the pleasant hint given in the introduction.

The idea seems a good one, and it is certainly worked out in a bright and attractive way.—*Sunday Afternoon.*

Address

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

HOURS WITH BIRDS AND FLOWERS.

Guessing games are always popular at social entertainments, and two very pleasant ones can be arranged for by carrying out the bird and flower idea respectively. For the "Vogel Stunde" (Hours with Birds) hang cages of singing birds about the hall or room.

Each guest may be given a beautiful hand-painted favor bearing on one side a quotation referring to birds and on the other an enigma. The latter is called

A Cage of Birds.

1. A place of trade and a preposition. (Mart-in.)
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3. A crowned monarch and one employed in catching fish. (King-fisher.)
4. A man noted for valor and a consonant. (Hero-n.)
5. A bird noted in Egyptian history. (Ibis.)
6. Time of darkness, preposition and a current of air. (Night-in-gale.)
7. The first syllable of a girl's name and type confusedly mixed. (Mag-pie.)
8. A plant and its fruit and a winged animal. (Pea-fowl.)

The bird idea can also be carried out in the serving of refreshments, the dainty sandwiches being cut in bird shape and the ice cream being in the shape of eggs in spun sugar nests.

"A Blumen Stunde" (Hours with Flowers) is equally charming. If you would read of this and many other entertainments of interest, send for the MARCH number of *Oak and Ivy Leaf* (Social Entertainment Number).

Single copies, 10c.

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WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

THE ADVANCE GUARD.

The April number will contain special plans for the Flower Mission work of our young people, together with an article on the life of child-widows in India, written by a native teacher and with full-page illustration. "The Way of the World" will treat the subject of gambling.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

THE YOUNG CRUSADER.

A Flower Mission number in April, with special offers of seeds to members of the L. T. L., or Sunday-schools. An Easter story by Ivan Inkling (Mrs. Maude L. Green), will be a happy prelude to the spring songs and words in the rest of the paper.

Young Crusader Supplement.

The temperance lesson for Sunday, March 19, admirably prepared by Mrs. Helen G. Rice. Also a Sunday evening program.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

TO OUR SUBSCRIBERS.

We infer from letters of inquiry received that subscribers to THE UNION SIGNAL do not examine with care the yellow label which tells the exact date when subscriptions expire. When money is forwarded for a renewal or a new subscription please consider the label a receipt for the same. If the date is not corrected within three weeks after money is sent, kindly notify us.

$3.00 FOR ONLY 50 Cts.

Money must be sent during the Month of March.

The Home Magazine

OF WASHINGTON, D. C.

Conducted by MRS. JOHN A. LOGAN,

FOR ONE YEAR AND THE
White House Dining Room Chart,
Fancy Work Chart,
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Spring Dressmaking Chart,
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For Only Fifty Cents.

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THE HOME MAGAZINE has a circulation of over 375,000 every month. We want a million; hence our great offer.
THE HOME MAGAZINE is handsomely illustrated by most skillful artists. The Best Story-writers contribute to its columns, and every one at home will find something of interest.
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(*Continued from page 5.*)

Woolley for several weeks after his arrival. That was due to some delay in the arrival of the vessel for I went purposely to Liverpool to meet him, but had to return before he landed, on account of pressing engagements. In the interval, however, he and I had become acquainted by correspondence, and, I am glad to avow, had formed a mutually satisfactory estimate of each other. So when the time came for closer intercourse, it seemed that we were old friends. Before I met Mr. Woolley he had held several successful missions, and some equally successful single meetings in various directions. At his very first appearance, at Brecon, South Wales, such success attended his ministrations that any less able advocate would have found it difficult to have sustained the reputation gained there. But John G. Woolley has proved himself equal to the task.

Eloquent in expression as a speaker, bringing to his work all the qualities that made him successful at the bar, drawing his strongest arguments from the Bible, Mr. Woolley at once won a high place in public esteem. At Brecon every night crowds of people were disappointed in being unable to get into the hall. Here he set himself specially the task of winning the women to active participation in temperance work; and one night, in answer to his impassioned appeal for women who would band themselves to join the ranks of Christian women to aid in Lady Henry Somerset's crusade, over a hundred and twenty responded.

It was my privilege to organize a series of meetings marking Mr. Woolley's first appearance in London. They were held in a Wesleyan Methodist church, at Highgate, and inaugurated by a remarkable gathering of over a thousand people who were delighted to have Lady Henry Somerset and Miss Frances E. Willard as speakers. This only gave a memorable "send off" to the Woolley mission, which began on a Sunday night in a sermon by Mr. Woolley, who had previously addressed the Sunday-school. The sermon was one of great force and pathos, as striking for plainness and directness of appeal to Christians to abstain, as for unassailable logic of argument.

A man thoroughly in earnest is Mr. Woolley, one who knows from bitter experience the horror of a drunkard's life, the futility of his unaided struggle for freedom, the apathetic attitude of too many Christian professors; but, happily, also the saving power of Christ. Hence, he leaves no corner of the subject unreached by the searchlight of his keen reasoning, apt illustration, fervent appeals and loving exposition of Scripture and of Christian ethics. The Sunday night congregation was scarcely less large than that of the preceding Friday, and a large proportion remained for the after-meeting. Many, of course, were already total abstainers, but in response to Mr. Woolley's appeal quite fifty people rose in their places to signify thus publicly their determination thenceforward to abstain.

At a children's meeting Mr. Woolley was joined by Miss Helen Hood, of Chicago, and he also addressed a fine meeting of women. It may be said of every one of Mr. Woolley's addresses, as was said by the chairman at the final meeting of the series under notice. it was "powerful, logical, racy, pathetic and loving." Such pleading is too seldom heard and it proved irresistible to many, for though there was not a semblance of excitement or of rush to sign the pledge—and a mere signing was not encouraged, unless as an outward sign one would desire to be wholly clean—yet over a hundred pledges were taken and the active workers say that some are those of individual cases any one of which would be worth the whole cost and effort of the mission.

LATER.—Our dear friends, John G. and Mary Woolley are sailing homeward to-morrow (March 4) and I want to tell you something more of their doings here. They leave this country amid very general regret on the part of a large number of friends, many of whom are already anticipating their return for a further campaign.

The later missions conducted by Mr. Woolley have fully maintained the high standard of the earlier ones. I was privileged to take part in a very remarkable series of meetings at Luton, a town of thirty thousand people, thirty miles from London. On ten consecutive occasions Mr. Woolley spoke with singular force and marked power to fully fifteen hundred people each time. The audiences could not hear enough of Mr. Woolley's logical and eloquent pleading, and on more than one occasion great numbers crowded to the place of meeting, but failed to gain admission. His final address was a fine plea for the abolition of the public liquor-shop, and presented an uncompromising position from which the consciences of Christian people would find it extremely difficult to escape. Indeed, his whole mission has been to awaken the Christian conscience.

Following Luton, Mr. Woolley conducted four meetings at Street, Somersetshire, where he and Mrs. Woolley were the guests of William S. and Helen Bright Clark, son-in-law and daughter of the late John Bright, our erstwhile great "tribune of the people." Both Mr. and Mrs. Clark are among our foremost temperance workers, and they found in our friends most congenial guests, with the result that another valued friendship has been added for the Woolleys, to the many already formed amongst our best people. Bromley, a suburban town in Kent county, was next, and here the largest building in the place was crowded every time. A wonderful and blessed spirit marked the entire mission, and the good done can never be measured this side of eternity. Of the two last meetings in England one was held at Highgate, London, under the auspices of my own local society. It took the form of a special lecture on woman—"A wise woman," and was thoroughly enjoyed by a large audience. For this meeting I had prepared a set of transparencies of views of Rest Island, and these, shown by lime-light and described by Mr. Woolley, greatly added to the interest of the gathering. There were many who regretted to have to say farewell, including some who had come twenty and thirty miles to do so, and no sentiment was so cheered as was the expressed hope of a speedy return visit. The final meeting of all, at Birkenhead, under the appropriate chairmanship of Rev. Charles Garrett, ex-president of the Wesleyan conference and veteran temperance reformer, was a fitting send-off to our friends.

Mr. Woolley's whole mission here has been a great success, but we need his presence and his powerful teaching longer yet. Everywhere he has made troops of friends and won the affections of all to an extent that shows how deeply his simple but Christ-like teaching has sunk into the people's hearts. He has been north to Aberdeen and Edinburgh and Glasgow; to Swansea, Cardiff and Brecon, in South Wales; to Kendal and elsewhere in the lovely lake district; to Luton, Bromley and Highgate, in the neighborhood of the metropolis; to Manchester, Sheffield and numerous other places, for single or consecutive meetings, and everywhere he has made marked and lasting impressions, and everywhere has been importuned to "come again."

A great deal of interest has been taken in Rest Island. On most occasions a night, or part of one, has been given to an explanation of its purpose and methods. And not public audiences alone, but many individuals have become deeply interested in the Rest Island mission. It cannot be invidious to mention Dr. Norman Kerr, the founder and president of the Society for the Study of Inebriety, as one of these. Dr. Kerr has assured Mr. Woolley that when he goes to America he will certainly visit Rest Island. He is very far from alone in the desire to do so, and quite a number here are anticipating the issue of the *Rest Islander*.

Two of our leading Christian newspapers—the *Christian* and the *Methodist Times*—have this week extended notices of Mr. Woolley and his life work. The first named gives a most admirable sketch, which is accompanied by a life-like portrait; and the *Methodist Times*, under the title of "A Certain Lawyer," has an "interview" in which Mr. Woolley's career and aims and aspirations are well set forth, and in most appreciative form. These are somewhat belated notices—they appear on the eve of our friend's departure, but they are not, by far, the only newspaper notices. Extended reports have appeared locally wherever Mr. Woolley has spoken. At one town the leading editor was amongst his converts, and usually the close of each mission has been marked by a chorus of praise. In several cases new and better organization for temperance work has resulted, and in all workers have been stimulated and encouraged. Our government has introduced to Parliament a Direct Veto Bill. If it should pass our people would have the power to prohibit the liquor traffic. If I were asked what one thing would, in that event, best promote the adoption of prohibition under such a law, I should say a well planned and carefully sustained mission by Mr. Woolley throughout this Island.

HENRY J. OSBORN.

London, England.

A CALL FROM CHINA.

DEAR UNION SIGNAL:—In 1890 our Loyal Temperance Legion sent for some of the Temple mite-boxes. We found them unsuited to the climate of China! They were not adapted to a soil producing tenths of cents only, and no small silver coin. In America one of Mrs. Carse's mite-boxes filled with fip-penny-bits would aggregate dollars, but filled with the perforated brass coins of China would aggregate only cents.

A Chinese lady seeing them said: "I will get you some native mite-boxes." She was as good as her word, and one day there arrived two large baskets filled with twenty or more earthen jugs, each with a narrow opening just large enough to admit one *cash* (one-tenth of a cent).

The sight of them was startling. How were we ever to fill those large earthen jugs even when tenths of cents were the coinage to be used? But there is nothing like trying, and though very few were the resources of a majority of the members, the mite-jugs were all appropriated.

Time, self-denial and friendly visitors availed to fill every one of them, and in the month of September the grand "smash-up and counting" began. The president with a dainty little hammer broke them one by one. Each member was assigned a grass-made cord on which she was to string a hundred *cash*, which counted ten cents Mexican currency, between seven and eight cents gold currency. It was a merry time in which old and young took part.

There was not time at the first meeting to open all the mite-jars, so the work was finished at the next meeting. At this time the interest reached a high pitch for then the grand aggregate would be announced. At last $14.55 was written on the bulletin board. Just then an L. T. L. arose and holding up a bright silver dollar explained that said dollar was the gift to her and seven other L. T. L's who had commissioned her to donate it to the mite-jar fund. This announcement was received with applause and the sum now read $15.55. A lady added forty-five cents to make an even $16. Two more contributed fifty cents each, and the sum became $17.

Then followed the discussion as to the disposition of the money. As there were two captains of the Salvation Army present, two dollars were at once devoted to the rescue work for which these ladies were collecting funds.

Some wanted the balance all to go to the Temperance Temple. Others wanted it divided between the traveling expenses of Miss West from Shanghai to Chinkiang (providing we could get her consent to visit us) and the promotion of Mrs. Leavitt's temperance missionary idea.

As much as it was desired by some to send it all to the Temple, it was awkward pleading in view of the recent well-known, unjust anti-Chinese legislation; so this idea was soon dropped and the question now lay between Miss West's coming and Mrs. Leavitt's plan. You remember Mrs. Leavitt, in THE UNION SIGNAL of September 15, urged the need of a temperance missionary to work among foreigners, whose godless example is one of the greatest hindrances to gospel work in heathen lands; the natives judge Christianity by the people of the country from which it comes, even calling the wine they drink "Jesus' wine." Little did we think when advocating Mrs. Leavitt's plea for a missionary with the sole business of preaching gospel temperance to foreign residents, that a striking illustration of the need would occur right in our midst and affecting one of our very own Loyal Leaguers.

At the first monthly meeting a strong preference had been expressed by one girl for the Temple. At the next session this same girl made a motion in favor of Mrs. Leavitt's scheme, and was only willing to withdraw in favor of her former Temple motion when convinced that Mrs. Leavitt's plan was not feasible. The reason was clear when the following facts were made known. During the interval that elapsed between the two meetings, this girl's mother came to seek assistance for her husband who had been thrown into prison and kept there as a hostage for his son. This son was the servant of a foreigner who had ordered him, in a carousal with two other boon companions, to commit an act which brought him, and eventually the whole party, under the eye of the officials. The Chinese officers could only complain of the foreigners, but took good care that the native servant should not go unpunished, but he had fled, and the poor old father was seized in his stead. This, of course, brought the son from his hiding place, and he was soon exchanged for the father. The whole disgraceful affair is well known to the Chinese, and it is not softened by the fact that their fellow-countryman, now languishing in jail—and a *Chinese jail*—is there not for any fault of his own, but for simply carrying out his master's orders.

Thus was explained the girl's "change of heart." It was no longer wondered that from being a strong supporter of Temperance Temple claims, she had become an even stronger advocate for what appeared to her a measure of more immediate necessity. The Chinese president of our society was stirred to give as solemn and impressive an indictment of the godless foreigner as I ever heard. Among other things, she said it was now considered by the official and wealthy classes quite the fashion to drink foreign wines, and the most complimentary present a person could give was a case of champagne. "What the officials do the people will do," she added, "and the use of foreign liquors bids fair to be China's twin evil."

Only to-day I heard another illustration of the readiness of the Chinaman in imitating our foreign vices. The Chinese never swear by their gods, false as they are, but I was told that a boy in my Sunday-school class, meeting a foreigner last week, swore at him in good English. This was all he knew of the language, but he could *swear* by the *true God* in it.

You will see by the above that Mrs. Leavitt's representation is a true one, and that her plea is based on an imperative necessity. If what has been written will help forward the good suggestion to send out a temperance missionary to China, our object will have been attained.

We are glad, indeed, to send our mite to the Temperance Temple, and thereby obtain a still further proprietorship in it by contributing toward its superstructure, as we were privileged formerly to do toward its foundation walls.

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There is a reprint of Haweis article, "Ghosts and Their Photographs," besides notices of National Divorce Reform, Phillips Brooks' Sermons, Satolli's Mission, Ballot Reform, Rumselling at the World's Fair, and Miss Willard in England.

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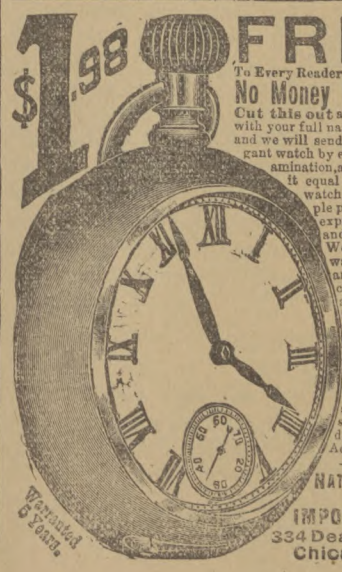


The Union Signal

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX. CHICAGO, March 30, 1893. Number 13

SELF-DENIAL WEEK, APRIL 3-10.

Each white-ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasury of the World's and National W. C. T. U., sending the same through the authorized channels to the treasurer of her nation, asking her to send it to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

SINCE OUR LAST ISSUE.

Anarchists have made three more attempts to blow up palaces in Rome.

The National Sea Fisheries' Protection Society met in London, last week.

Queen Victoria started last week on the royal yacht, Victoria and Albert, for a stay in Italy.

The bill, giving all women twenty-one years of age the right to vote, has passed the Minnesota senate.

King Humbert, of Italy, was the target of a religious fanatic, who threw a stone, barely missing him, March 25.

A dispatch from Washington, March 25, announces that the International Monetary Conference will be called to meet again at Brussels, May 30.

M. Challemel-Lacour, French Senator, and recently elected a member of the French Academy, has been nominated for the presidency of the French Senate.

The attempt to repeal the prohibitory law at Evanston, Ill., called the Lyman bill, was laid on the table in the Illinois legislature, March 24, thus scoring another victory for temperance.

Colonel Elliott Fitch Shepard, widely known as editor of the New York *Mail and Express*, and an advocate of Sabbath observance, died suddenly in New York City, March 24, aged fifty-nine years.

A twenty weeks' strike in the Lancashire mills, England, which affected about one hundred and twenty-five thousand employés and cost them, in loss of wages, ten million dollars, came to a close by compromise, Saturday.

Charles de Lesseps, M. Baihaut, ex-minister of public works, and M. Blondin were last week convicted and sentenced to fines and imprisonment, for fraudulent transactions in connection with the Panama Canal enterprise

A most important decision was rendered Saturday by Judge E. C. Billings, of the United States circuit court, at New Orleans, La., in the case of the United States against the Workingmen's Amalgamated Council of New Orleans, ruling that labor unions cannot interfere with public traffic or commerce.

BOTH houses of the Kansas legislature have voted in favor of an amendment giving full suffrage to women. The majorities in both houses were very large; in the house of representatives the vote was ninety-four to seventeen, in the senate thirty-two to five.

A MISSTATEMENT crept into a recent editorial on "Woman's Magna Charta," to the effect that the recent National Woman's Suffrage Convention passed a resolution favoring Sunday opening of the World's Fair. Such a resolution was introduced but it was not passed, as action was indefinitely postponed, to the credit of this noble association.

THAT earnest exponent of young Christian workers, *The Golden Rule*, is ever at the forefront of commendable journalistic enterprise. Its latest is a gift to new subscribers of a large, half-toned picture consisting of the thirty-two officers and trustees of the United Society of Christian Endeavor, among them the owners of such distinguished names as Rev. John Henry Barrows, D. D., Hon. John Wanamaker, Rev. W. R. Harper, D. D., Rev. P. S. Henson, D. D., President Francis E. Clark, D. D., and Secretary John Willis Baer.

BECAUSE of the unpleasant weather which is almost inevitable in Washington on March 4, Senator Sherman has offered a Constitutional Amendment providing that the terms of office of the President and Vice-President, and of the 54th Congress shall continue until noon April 30, 1897; that Senators' terms which would expire March 4, 1897, shall also be extended to April 30, and that April 30 shall be hereafter substituted for March 4, for the commencement of the official terms of all these persons.

WOMEN are given the first place in the World's Congresses at the Columbian Exposition, holding forth from May 15–21. The outline program, which has just been issued, indicates seven themes for reports and addresses: Education, industry, art and literature, philanthropy and charity, moral and social reform, religion, civil law and government. The prime object of this unprecedented assembly is to chronicle woman's progress in the world since the discovery of America in 1492, and judging from the list of noted names upon the home and foreign advisory council, this symposium will prove a worthy exposition of woman's advancement.

MRS. FANNIE CASSEDAY DUNCAN, who is a well-known and versatile writer, has decided to edit the life and letters of her beloved sister, Miss Jennie Casseday, our lamented flower-mission superintendent. Every white-ribboner will eagerly anticipate and read this volume of choice reading. In a private letter Mrs. Duncan says: "Strange to say, my sister left little material for such a book, other than what lies in my own heart and remembrance. She was singularly modest of her own importance. I used to say to her: "Why are you not spoiled? I am constantly dreading that you will be, but please never be for you are so beautiful thus." She would smile and say: "What have I to spoil me? That other people are so good to me? That is their virtue, not mine."

THE new method of attack upon the saloon which is being pursued by the National Anti-Nuisance League meets the interest and approval of many leading, progressive thinkers as voiced in a recent copy of the *Anti-Nuisance Journal*, the organ of the League. This League, which was first organized in 1888, has resumed activity and proposes, as our readers know, to test the constitutionality of the liquor traffic through the courts. Its headquarters are at 10 E. 14th street, New York City, and it is ably generaled by that prince of Prohibitionists, W. Jennings Demorest, whose name is indissolubly connected with the temperance reform and the admirable plan of Demorest medal contests. Success to this valiant effort to undermine King Alcohol's stronghold, the license law.

MANY inquiries are made in regard to the final disposition of the five thousand dollars offered by Colonel Crittenton to the National W. C. T. U. with the understanding that it should be used towards the establishment of five Florence Crittenton missions. The liberal offer was gratefully accepted by the executive committee, and the disposition of it was left with the general officers. At a meeting held in Chicago, November 10, it was recommended by them that one thousand be given to Denver, one thousand to Norfolk, Va., and one thousand to the Anchorage mission, Chicago, the remaining two thousand to be held for further investigation. A few weeks later it was voted to favor the application from Fargo, North Dak., and still later the request from Portland, Oregon, was considered favorably. There have been numerous applications, all from deserving sources, and it has been hard to refuse the earnest appeals. It is not yet known whether the places favored have acceded to the conditions proposed by Colonel Crittenton, the details of which are in the hands of Mrs. M. G. C. Edholm, Oakland, Cal. In view of the need of assistance in this commendable work, we cannot be too grateful for the generous aid given by our noble brother, Colonel Crittenton.

WE have often referred to the Anchorage Mission of Chicago as one of the commendable enterprises of the Central W. C. T. U. Its object is to provide a temporary home for erring girls who wish to get away from degrading surroundings. The mission has opened an industrial department and is now ready to take orders for all kinds of sewing. Sewing machines have been kindly donated and the proprietor of a large World's Fair hotel has given his entire order for sheets and pillowcases. During the past year the mission has sheltered over six hundred girls. No board is charged, the expenses being met entirely by donations. Larger quarters are imperatively demanded for the coming summer, as the capacity of the institution will be tested to its utmost during the World's Fair, because of the thousands of reckless girls who will flock to our city The address of the Mission is 125 Plymouth Place.

OUR National president and Lady Henry Somerset spoke in the Corporation Hall of the old university town of Cambridge on the evening of March 6, to an immense audience, all of whom were admitted by ticket, as it was "benefit night" for the local branch of the "British Women." Dr. Moulton, one of the most distinguished Wesleyan ministers in England, was the prime mover in arranging for this meeting, and the master of Selwyn College moved the vote of thanks. Our leaders have had no more enthusiastic meeting anywhere, and it seems hardly possible that a few years ago Cardinal Manning, Sir Wilfrid Lawson and Canon Wilberforce were driven from the same platform by lawless publicans and undergraduates of the baser sort. Wonderfully have the times changed in England on the temperance question, and each day witnesses the growing power of the great reform.

REMEMBER Self-denial Week is at hand and this is the last "call." This week is appropriately opened with Easter Sunday, which is also our Sabbath observance day. The magnitude of the Sabbath crisis is scarcely realized by even Christian people. This being World's Exposition year, the proper observance of the Sabbath will be tested as never before. The Exposition gates will be closed, but that very fact precipitates the battle of the general observance of the Lord's day upon the people. The churches alone cannot settle the question. The world has a powerful voice and greed and pleasure are alert foes. Every W. C. T. U. in the land should hold out a helping hand for the education of all classes as to the beneficence of the Sabbath. Our Sabbath observance superintendent, Mrs. J. C. Bateham, Williamsburg, Ky., has a great variety of leaflets for this purpose. Send her a dollar or two for use on April 2.

ALMOST every steamer from far-off Japan brings a letter relating to Miss West's work in that sunrise land. Already the news of the proposed drinking fountain to be erected at the entrance to the Temperance Temple in Chicago is meeting with an enthusiastic reception, and this week's mail contains the contribution of two *yens* (each about eighty cents). One is from Sho Nemoto, and the other from the Methodist girls' school at Tokio. This is a good opportunity to speak further of this memorial fountain for our lamented editor. It was started, as already announced, in THE UNION SIGNAL composing-room, almost immediately after the news of Miss West's death reached us, and the subscriptions thus far have been mainly from W. T. P. A. employés and members of the Illinois Press Association, although a few outside friends have given generously. The number of subscribers at last report is ninety-six, and the amount pledged is $176.70. It is desired to raise at least five hundred dollars, and erect a large substantial iron fountain, painted to resemble bronze, with drinking places for men and horses. It will be placed at the entrance to the Temple, and be just the kind of a *useful* ornament that Miss West would most likely approve. Contributions may be sent to Miss Esther Pugh, room 1115, The Temple.

THE MASTER IS RISEN INDEED.

BY MARY LOWE DICKINSON.

Aye, the lilies *are pure* in their pallor, the roses *are* fragrant and sweet,
The music pours out like a sea-wave, pulsing in praise at His feet;
Pulsing in passionate praises that Jesus has risen again,—
But we look for the signs of His coming in the hearts of the children of men.

Wherever the kind hand of pity falls soft on a wound or a woe,—
Wherever a peace or a pardon springs up to o'ermaster a foe,
Wherever in sight of God's legions the armies of evil recede,
And truth wins a soul or a kingdom, the Master is risen indeed.

New York City.

THE PROPORTIONAL BALLOT.

BY AUVERGN LLANO ASTOR.

The time has arrived to face unpleasant facts, and not to stand staring at them like the bovine at a new gate, but to investigate them and the great remedy that lies at the very door.

Now what are these unpleasant truths? We answer: The Prohibition Party, the women of the W. C. T. U., and all who work to elect temperance men to office are always led to the battle of ballots and "snowed under;" however brave and noble the men who aspire to become law-makers, notwithstanding the amount of ammunition (money) used in the fight, victory seldom or never perches on the banner of temperance; the wanton waste of energy, time, money, prayers and hopes is enormous, while throughout our land, the world for that matter, stalks the rumseller's power and party, and the murder of the innocents, the blasting of homes and the breaking of hearts go on forever.

We can deduce from this that the people have no voice in the choice of their rulers. But you say: "They do. Don't all civilized nations to-day have written constitutions that guarantee the people the right to elect their legislative and municipal law-makers?" Granted, but it is the method of their election, the mode in which candidates are nominated for the office, and the manner in which ballots are counted that destroy the people's power and compel them, under the name of "majority," to accept a "minority rule," in turn ruled by "bosses"—the corrupt, rich and wily politicians that suborn justice and pollute the name of liberty and right in the name of manhood suffrage.

What are the facts in the case? In America, our forefathers gave us a constitution, under which, in their day, all men seemed to have an equal chance in the battle of life; but the suffrage that was put in every man's hand has been so manipulated by "deals and dickers," as the *Century* magazine puts it, that we no longer have a people's government.

We will quote from Secretary Foster's report on the gerrymander. In the state of Indiana, where the vote is about a tie between the Republicans and Democrats, he says: "The Democrats have so gerrymandered it in congressional districts as to give the Republicans but three out of fifteen congressmen.

"In Wisconsin and West Virginia they have made it even worse. In Michigan they have gone further; the gerrymander has been made not only for congressmen and state legislators, but they have provided to elect presidential electors by districts. In Ohio, which is Republican, they have fixed the congressional districts so as to take sixteen congressmen out of twenty-two." This district system scatters the vote of the Prohibitionist and thereby they never have a member in Congress.

The *Boston Globe* has this to say on the Democrat side: "In the county of Suffolk, at the 1890 election, twenty-three thousand eight hundred and fifty Republican votes elected five state Senators, and thirty thousand three hundred and ninety Democratic votes elected four state Senators. In the state Senate the fair proportional representation, based on the *actual* vote, would have been twenty-one Republicans and nineteen Democrats, instead of that we have twenty-nine Republicans and eleven Democrats. In the House it is still worse . . one hundred and seventy-eight thousand eight hundred and eleven Republican votes elected ten congressmen, while one hundred and fifty thousand nine hundred and seven Democratic votes only elected two. That is to say, it requires in this state, Massachusetts, seventy-five thousand four hundred and fifty-eight votes to elect a Democrat to Congress, but only seventeen thousand eight hundred and eighty-one to elect a Republican." In the face of these *facts* can we say any longer: "The people rule"?

Now look at New York City, for a further instance, which rolls up one hundred thousand Republican votes, and not a member in Congress, and seldom or never one in her state legislative bodies. Why? Tammany rules there more surely than did the Georges under whom our forefathers rebelled. In Hudson county, New Jersey, it took only one thousand eight hundred Democratic votes to elect a member to the state legislature, and eleven thousand to elect a Republican, the Democrats sending ten members, polling eighteen thousand votes, and the Republicans eleven thousand votes and sending one member.

In Congress the laborers have no representative, but they number in the country over 5,000,000; the lawyers, who only number 65,000 have 197 members; the farmers, merchants and mechanics have representatives only in name; for instance, a Mr. Brice, a New York banker, is a senator from Ohio; Leland Stanford says he is a farmer, and spends most of his time in Carlsbad and Paris.

With a press subsidized to push interests of one or other nominees of the "bosses," a Congress composed of men who first purchase the "bosses" and pay them to pack the nominating conventions, and the people herded in districts so they are obliged to vote for a set of men they have no voice in nominating, is it any wonder we have class legislation? It is a fact that in 1890, at the election of congressmen in the Northern states, 47 per cent of the vote elected 93 per cent (198) of the Representatives. This 47 per cent made laws for the whole nation. In Illinois this same year may be observed the injustice of the single vote and district system in a state. "The Republicans cast 46½ per cent of the vote and only obtained 25 per cent of the congressmen; the Democrats 51 per cent and obtained 75 per cent of the congressmen. The Republicans in Indiana cast 216,000 votes and elected two congressmen; the Democrats cast 239,000 votes and elected eleven congressmen."

The smoke and din of our last election is just clearing away; the total, including broken heads as well as hopes, amid the shouts of the victors, can be briefly stated without fear of contradiction; viz, the majority perhaps of the state and national law-makers are minority representatives—a proof that our ballot system may force the people to live under a minority representative government in its worst sense.

The St. Louis *Globe-Democrat* says: "The Missouri members come back to Washington this winter and varied are their comments. . . . . Now more than half of them are *minority members*—congressmen by virtue of the fact that the votes against them were divided." It is plain to be seen these minority members do not express the will of the people whose rights are therefore ignored.

One instance will show how state legislatures are packed, and in all states the district plan and single vote act the same. In Pueblo county—one district—4,734 Republican votes elected two state senators, while 5,592 other votes elected nothing; 9,412 Republican votes elected four state assemblymen, while 10,304 other votes elected nothing. From these minority state legislative bodies emanate the laws that govern each state and the choice of United States senators. Is it any wonder that unscrupulous men can buy their seats in the United States Senate?

What remedy will prevent the wholesale steal of the people's will—the real rulers who should be elected by manhood suffrage?

THE HARE BALLOT.

A Mr. Hare, of London, in 1855, invented a ballot, which is called after his name, and it is advocated by Sir John Lubbock, baronet and member of Parliament. His work on the subject ought to be in the hands of every thinking person, as it elucidates the plan to do away with districts and wards, and have all legislative officials, councilmen, school-boards and supervisors run at large, and be voted for by a preferential ballot; that is, the Hare ballot permits, when there are three, five, nine or ten or more men to be elected as law-makers, in the state or city, the voter shall have his first, second, third, fourth and fifth, etc., choice placed before the names upon his ballot, and the total number of votes cast shall be divided by the number of officials to be elected; and when a candidate has received that number of votes, called his quota—found by dividing the sum total of votes by the number to be elected—he is marked elected and his ballots are sealed up for him, and all surplus votes he may have above his quota go to the one who comes the nearest to getting a quota. So on, until all the votes are apportioned and every voter has had his vote counted for some one of the elected candidates.

If there were no district and ward lines, in this manner the Prohibitionists of Illinois or any state could concentrate their strength to elect some of their brainy men as legislators; could get some one of their good men on the boards of supervisors, as school directors, and into the aldermanic chairs.

When district lines no longer fetter the minds of the people and tie their hands in putting the little piece of paper in a box called a ballot-box, then will be seen a nation ruled by its people; as John Stuart Mills has observed: "It will lift the cloud that now hangs over our civilization."

This preferential, or Hare ballot, is not a new or untried thing. The Proportional Representation Society of Great Britain has among its numbers 145 members of Parliament. Three Cantons, Neuchatel, Ticino and Geneva, of Switzerland, have adopted it. Professor Adrian Noville, of Geneva, and member of the Societé Reformation, says: "It will have to become the law that governs the ballot throughout the earth." The Mechanics' Institute of San Francisco, California, has adopted it as the method to elect its trustees. It numbers 1,756 members, and is a society worth millions of dollars. South Australia, the home of the Australian ballot, is awakening, led by Miss Spence, and the attorney-general has said: "A bill allowing a preferential choice, will soon be laid before the Australian Parliament."

Shall prohibition join the ranks battling for proportional representation, in order that temperance and temperate men may come to the front, and be placed by the people's ballot among the rulers of the people?

San Antonio, Tex.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

THE WOMAN'S CONGRESS

is to be more exclusive than most of the great gatherings to be held this summer, as no names of men appear upon the program, while ninety-seven of the one hundred congresses arranged by the World's Congress Auxiliary admit women to their discussions. Its president, Mrs. May Wright Sewall, announces the subjects as including education, philanthropy, charity, social reform, civil law, literature and art, governments and religion, women on the stage, women in literature, music *et al.* Forty-five American organizations will be represented and twelve English. There will also be delegates from three societies in Germany, two in Finland, two in Norway, two in France, the same number in Sweden; while Italy, Spain and other nations will be represented. Mrs. Sewall thinks the only country entirely left out, or staying out, will be Turkey.

The date is May 15–23. It will open the series of strictly World's Fair Congresses, which continue throughout the entire time of the Exposition. The congresses are not to be held in Jackson Park, but in the auditoriums of the new Art Institute on the lake front, in the very heart of Chicago. Beside the main auditoriums, with joint seating capacity of five thousand, the institute has twenty smaller halls, of capacity ranging from three to eight hundred. These will all be at the disposal of the women during their congress. Mrs. Isabella Davis, of King's Daughters' fame, has investigated the expense, and finds that from New York and points at that distance, the railway and hotel expenses for ten days will amount to seventy-seven dollars.

Chicago promises to be a veritable Mecca for women this year, and many things not organically related to the Exposition will be worth their notice. Some are close at hand. Perhaps none will be more instructive than the course of half a dozen lectures to be given in the new Armour Institute, by the Swedish lady, Cecilia Waern, on house decoration and the evolution of the house and home in Western Europe. She begins with the Greco-Roman house, expounding the principles of mural decoration, of which much will be seen at the Fair. The mediæval castle, European home life and dwellings in the middle ages, with the character of decoration, style of furniture and dress of the occupants, are carefully and truthfully drawn by Miss Waern, and their relation to the modern house is skillfully shown. It is unfortunate that these lectures, of so much interest and value to housekeepers everywhere, are of too early date to be available to visitors of the Exposition. The first is announced for March 29.

STUFFED ANIMALS.

The Utah mummies must, of course, be given first notice. They are three, a man five feet ten in stature, a child of ten, and an infant. The forehead of the adult is broad and shapely, but the back of the skull shows a marked depression, probably caused by an ambitious mother's attempt to improve nature. The bodies are wrapped in cloth of feathers, and are in excellent preservation, for mummies. There is some uncertainty about their ages, but Don Maguire, chief of the mining exhibit, believes them to be in the thousands.

The government exhibit, of great value to students of natural history, will have pathetic as well as scientific interest, as it is to consist of stuffed and mounted speci-

mens of species nearly or quite extinct. The Smithsonian Institute contributes the only perfectly preserved sea otter in existence. The Alaska natives who capture these rare creatures and prepare their skins for market have a superstition requiring them to bite off the nose before removing the pelt, which is worth from two hundred and fifty to one thousand dollars. Hence the *papier-maché* nose of the one who represented his race at the Centennial. The now almost extinct manatee, formerly a denizen of the Gulf waters, will be very popular on account of his acquaintance with Christopher Columbus, who was the first to introduce him to scientific circles. His length of thirteen feet and weight of two thousand pounds entitle him to consider himself a big fish. His near neighbors will be a sea elephant, and the only properly dressed—that is, stuffed and mounted—walrus ever seen in polite society; while hard by will pose a specimen of the famous "wooley horse," who was implicated in the "Fremont and Jessie" campaign of 1856.

In order to make her "specimens" appear to best advantage, the state of Pennsylvania will rear a mountain of such component parts as never before entered into any mountain since the primal upheaval. Three thousand feet of lumber, one thousand pounds of building paper, fifteen hundred pounds of paper pulp, seven bales of excelsior, and seven barrels of plaster of Paris, one hundred pounds of nails and two hundred and forty pounds of glue, are among the constituents mentioned in the official report; beside miles of twine, and car-loads of pine knots and natural fungi brought from the forests of the Keystone state. Upon this activity the triumphs of Quaker taxidermy will disport themselves, peering into the lake at the foot, where cat-tails, rhododendrons, ferns, ducks and swans exist in artistic confusion.

PROTECTION AND INFORMATION.

Captain Farnham, recruiting officer for the Columbian guards, is the most sought for man in Jackson Park just now. Before May 1 the guards must number two thousand. They are picked men, indeed, and for every one picked many are plucked. This duty was offered to college men, with the proviso that they be of certain proportions. It is an instance of many called, but few chosen. The captain says: "It is a fact that on an average only one out of every twenty-five college men who come to us for appointment as guards can come up to our standard. The rest are deficient in something that necessitates their rejection. We want the best formed men obtainable, and men strong enough to stand the service required of them." Young men will do well to ponder upon this statement. Something is amiss when but four per cent of college men, presumably of blood and breeding above the average, fail to pass muster for service of the kind required. It may not mean that the young men of to-day are deteriorating, but rather that the standard is advancing. Practically it makes no difference. Success means reaching the highest mark. If present and previous-day habits do not grow men up to that point, habits must change. The first thousand have been found, and it is confidently believed that the remaining number will not be lacking by May. The requirements for guides are not so strict, quick wit to acquire general information, and strong legs being the most desirable talents.

DUST.

The Russian women's exhibit will contain a medical and hospital department to show the position of women in medicine and surgery. They will probably excel, as Russia is the one nation pushing women into military service as army surgeons.

The Smithsonian Institute will furnish the world with information concerning primitive Americans by a large collection of dummy Indians, dressed in the costumes supposed to be worn by them. A large number of tribes are represented, and every pains has been taken to make the costuming and likeness historically accurate.

An exhibit of much interest and use to farmers and teamsters will be the one on the subject of horse-shoeing. Deformities of hoof and diseases of feet, and the relation of shoes to their cause and cure will be shown. Also special styles of shoes calculated to prevent defects of gait and irregularity of movement.

Massachusetts women are collecting some rare historic curios. Among them is a snuff-box formerly owned by Major Pulling, he who hung the lanterns in the steeple of the old North church for Paul Revere, on that night that lives in song and story. Penelope Pelham's exquisitely carved dressing-case, which came over in the Mayflower, is also to be here.

Wellesley, Smith, Mount Holyoke and Harvard Annex will display a large collection of photographs illustrating life and work in those institutions.

Chicago, Ill.

"What will it matter by-and-by?
Nothing but this: that joy or pain
Lifted me skyward, helped to gain,
Whether through rack, or smile, or sigh,
Heaven—home—all in all—by-and-by."

MRS. ALICE J. HARRIS.

BY MARY A. LIVERMORE.

Mrs. Alice J. Harris was born in Marion, Ohio, where she passed the first nineteen years of her life. To a noble mother she is indebted for a careful Christian training, which has carried her unscathed through many of the perils that beset the lives of those who make music a profession.

She received very careful early musical training, also through her mother's wisdom and care, which gave a bent to her life, and determined her future career. She was taken to New York for thorough voice culture and the study of music, under the best English and Italian masters of the day, Rivarde, Manzocchi, Laurence and Madam Rudersdorff. As her voice developed she became especially proficient in operatic music, and was advised most earnestly to fit herself for the operatic stage. Her great master, Mariano Manzocchi, especially urged her to choose an operatic career, and offered, not only to perfect the culture of her voice, but to place her in the care of competent masters for instruction in dramatic art and the Italian language. She should repay him when she had made her *début* in Italian opera and won for herself a place among the *prime donne* of the world.

But Miss Harris, although an ambitious young girl, eager to succeed in the musical world, could not be induced to accept the tempting offer. She was a member of the Christian church, and her religious convictions were unalterably opposed to an operatic or dramatic career. She declined her master's liberal offer although urged with persistence, and notwithstanding she knew she had greater

MRS. ALICE J. HARRIS.

gifts in the line of operatic singing than in any other direction. She has never regretted her decision, although with increased experience and knowledge she is more confident to-day than ever that she should have won triumphs in opera.

Her first public work was in church singing, and her first engagement was with the Hanson Place M. E. church, Brooklyn, N. Y., where she sang six years. Later, she sang in St. John's M. E. church, N. Y., and then in the Madison Avenue Presbyterian church, N. Y., Rev. Dr. Charles Robinson, pastor. She was elected to the chair of voice culture, in the Ohio Wesleyan University, Delaware, Ohio, a position which she held for years, resigning it in 1879 to go abroad for study.

On her return from Europe, refreshed, strengthened and improved, she settled in Boston, where she was elected an instructor in the New England Conservatory of Music. At the same time she occupied a prominent place on the concert platform, filling engagements by the hundred, year after year, in Boston and throughout New England. With the refined manners of a lady, with a voice and a culture that enabled her to render in exquisite style the most popular music of the day, she made hosts of friends wherever she went, who always gave her enthusiastic welcome.

Her duties as instructor interfering with her work on the concert stage, she resigned her position at the Conservatory, and accepted the offer of Tremont Temple Baptist church and was church, soprano for six years. She has made three trips to California in her profession as vocalist, enrapturing thousands by her sympathetic voice and charming rendering of songs and ballads. Chautauqua assemblies, Sunday-school conventions, missionary associations, all have sought her for the inspiration of her beautiful voice, and, again and again, she has reached the hearts closed to argument, and kindled the lips of dull and trite speakers, who have surprised themselves by their own eloquence.

Three years ago she identified herself with the Woman's Christian Temperance Union, and since that day has given herself to its service with beautiful and whole-souled devotion. She has always been in sympathy with temperance work, and was educated by her mother, to whom she owes so much, to stand for the principles of the white-ribbon movement long before it was inaugurated. What added interest she has given to the W. C. T. U. meetings since her identification with the organization! Her voice has winged our aspirations. Her song of victory has stirred us like a trumpet that "never sounds retreat." Her solo, "If I Were a Voice," exalts the highest duty of life, till an angel might covet it.

Her husband, Hon. Wm. G. Harris, one of the good men of the city of Boston, and a prominent business man, is in perfect accord with her, and in complete sympathy with the W. C. T. U. He is a man who has been honored with public office by those who know his worth, and who is the most respected and beloved by those who have known him longest and best. Whenever it is possible for him to accompany his gifted wife to W. C. T. U. conventions, we are sure to see him in the audience, as delighted a listener when she sings, as any of the captivated congregation which applauds tumultuously.

At her husband's request, she now accepts no engagements to sing, except when she can contribute, in some way, to the temperance cause. She was appointed "musical director" at the last annual meeting of the National W. C. T. U., held in Boston, where the vast audiences were thrilled and inspired as never before, by music that upbore them to the very gate of heaven. The younger of Mrs. Harris' two sons, still at home with his mother, is also musically endowed, and sometimes assists her at the piano.

Mrs. Harris is busy with plans to make music a powerful factor in gospel temperance meeting. She has already prepared a vesper temperance service for use in churches and Sunday-schools, which will soon be published. And if her life be spared, and she is in her glorious prime of years, we may expect to be enriched, beyond our expectation, with her contributions of music and song, which will propel our work into desirable popularity and limitless success. For music is God's winged messenger, when married to noble sentiment—and Alice J. Harris is one of its sweetest and truest interpreters.

Melrose, Mass.

TEMPLE AFFAIRS.

BY MATILDA B. CARSE.

The following communication, which I ask you to kindly insert, is in answer to an attack made by Mr. J. B. Hobbs on the Temple management, contained in a six-column article which appeared in the Chicago *Tribune*, February 25. It is with inexpressible pain that I am forced into public print to defend my own integrity, as well as the great enterprise that means so much for humanity, and which has been so near my heart for almost ten years. During the last five years I have devoted to it every power of mind and body, and almost life itself.

If this great undertaking had been assailed by a foe outside the temperance ranks the wound would not be so severe, but to present to the world the abject spectacle of so-called friends of temperance trying to discredit and destroy confidence in the great Temple enterprise, when we should be standing shoulder to shoulder to fight the home's greatest enemy, is indeed a sight to make the very angels weep. I want no newspaper controversy; this article is final. I trust it will make plain all that is necessary to explain to a fair-minded public the safe and sound financial standing of the Temple enterprise, and the perfect integrity of my every act and motive in the discharge of my self-imposed task.

In the first place I want to point out the manner in which this attack was made. Ever since the Temple project has taken tangible shape, I have been subjected to constant misrepresentation in regard to it by a half dozen persons, including Mr. Hobbs. After the building was actually begun their attacks became more severe. They seemed determined to wreck the enterprise by sowing discontent and mistrust in the mind of the public, and especially in the ranks of the W. C. T. U.

Such a great undertaking, in addition to the other philanthropic works with which I am connected, has gradually undermined my health, and my physician informed me before Christmas that unless I had some relief and quiet my nervous system would utterly break down, and advised rest and a change of climate. I did not see my way clear to be out of the city until after February 9, when I left on the evening train for California. In the afternoon of the same day, my secretary sent for me to come to the Trustees' office in the Temple, to meet Mr. Vanderlip, financial editor of the *Tribune*. He handed me

a long document, written by Florence McCarthy, a sensational reporter. Mr. Vanderlip kindly informed me that the *Tribune* wanted to know if the statement set forth in the document he handed me were true, and if not, and I could give him satisfactory proof, the article should not not be published. I had only time to glance over it, and I was simply amazed at the unwarranted charges made. I said: "I will take you to my attorney, who holds all documents in regard to the Temple enterprize, and can show you abundant proof that all these charges are false." I left him with the attorney, the former assuring me I could go on my journey in peace, as the article should not appear. A few moments after this occurred I met the reporter—I was full of indignation—and told him what I thought of him. His reply was, "How do you know what I have written?" I answered him: "I have friends who will not allow my good name to be traduced without giving me a chance to vindicate myself. I have been shown you scurrilous article." He turned and left me without a word, evidently very much chagrined.

I was loth to leave the city, fearing the reporter might get his article into some other of the city papers, but my family and friends, knowing how ill I was, insisted on my leaving, they promising to inform the editors of the city dailies in regard to the malignant plot that was on hand to destroy public confidence in the Temple enterprise.

Let it be borne in mind that while the statements, above referred to, were substantially the same as those which appeared in the *Tribune* sixteen days later, February 25, the latter purported to be an interview with Mr. Hobbs. The former was to have appeared as emanating from the *Tribune*. After my departure from the city, and without my knowledge, the attempt was again made to get the article into the *Tribune*. In the meantime, the financial editor of the *Tribune* had met the Temple trustees, my attorney and Mr. Henry Dibblee, and satisfied himself that the charges were groundless, and the *Tribune* again refused to publish. The reporter, and those in league with him, finding that they could not get the articles printed in the form that it was then in, decided that it must be fathered by a person of wealth and influence in the community, and presented it in the form of an interview. Mr. Hobbs, being the only one of the coterie possessing the desired qualifications, accepted the unenviable position. My friends, knowing what was going on, tried to have the article witheld until my return to the city, and appealed to Mr. Hobbs' honor and chivalry in the following letter:

CHICAGO, Feb. 23, 1893.

Mr. J. B. Hobbs, City:

DEAR SIR:—We, the undersigned, knowing the interest that you have in the W. C. T. U. and its great work, are surprised that you have chosen the public press as a medium through which to attack one of the enterprises that has heretofore been adopted overwhelmingly as one of its legitimate lines of work.

We, the undersigned members of the National W. C. T. U. and Temple Trustees, feeling that such a statement, calling in question the honesty and good faith of one of our honored workers, made in her absence, and while she is ill in California, as you are aware, come to you as a Christian brother to ask that you will order the article, furnished to the *Tribune*, withheld until Mrs. Carse has an opportunity to defend herself.

Very sincerely,

Trustees.
SUSAN S. FESSENDEN, *Pres. Mass. W. C. T. U.*
CLARA C. HOFFMAN, *Pres. Mo. W. C. T. U.*
MARION H. DUNHAM, *Pres. Ia. W. C. T. U.*
HELEN M. BARKER, *ex-Pres. S. Dak. W. C. T. U.*
HARRIET B. KELLS, *Editor* UNION SIGNAL.
MARY A. WOODBRIDGE, *Nat'l Rec. Sec.*

I dwell especially on this point, as Mr. Hobbs, in an article published in the *Inter-Ocean*, February 28, says: "The article was shown Mrs. Carse before she left Chicago, and she read it, flew into a rage, and threatened the reporter and the newspaper without giving a syllable of the desired exculpating information. The subject of the investigation had been for a week before that a matter of almost daily mention to one who stood in the nearest relation to Mrs. Carse; she was virtually warned not to leave the city on account of impending disclosures."

I have already stated how I happened to be shown the article through the kindness of the financial editor of the *Tribune*, on the very eve of my departure, and neither the plotters nor the reporters had any idea I was going to see it until it was in print. As to the last charge made by Mr. Hobbs, it is utter fiction. My secretary must have been meant as the person "who stood nearest to me." She was as much astonished as myself when the article was handed to me. As to disclosures, I had no reason to fear any.

But to return to the interview. Mr. Hobbs says in his first charge: "I am inclined to think this card of the merchants and ministers is subject to a slight discount; they certify that they made a personal examination, and the article in THE UNION SIGNAL says, 'they met together for that purpose.' But I am credibly informed that Messrs. Pullman and Armour and the Rev. Dr. Curts, and perhaps others, were not at the meeting at all, and signed the paper on the verbal assurance of other people. But, however that may be, it is my opinion that the document was not warrented by the facts."

November 12, 1892, the meeting that Mr. Hobbs alludes to, was held in room 1113, in the Temple. It was called hurriedly, in order that Miss Frances E. Willard and Lady Henry Somerset, who both belong to the board of Temple Trustees, might attend it before their departure for England.

All the gentlemen invited could not attend on account of the shortness of the notice—some of them having prior engagements. Mr. Geo. M. Pullman, when invited, said he could not attend the meeting in person, but he would send Hon. J. S. Runnells, general counsel for the Pullman Company, to represent him; even if he were present it would be necessary to have Mr. Runnells attend in order to examine into the legal points, as he never signed a document, involving legal questions, without his counsel first passing upon it. After the meeting, if Mr. Runnells found everything satisfactory he, Mr. Pullman, would be happy to place his signature to the document as indorsement. He therefore was represented at the meeting by his attorney. Mr. P. D. Armour said, when invited to attend the meeting, while he himself never signed a business document without the points first being thoroughly investigated by his tried financial man, Mr. Valentine, he would take pleasure in going to the meeting and introducing him, but he would have to leave to him the investigation, and when Mr. Valentine said it was all right, he would be glad to sign the document. On the day of the meeting Mr. Armour was taken ill and was not at his office again for weeks. Mr. Valentine, however, attended and made an examination into all the financial points, and afterwards took the document for indorsement to Mr. Armour's house, and he signed it.

Rev. Lewis Curts, D. D., was not present, nor had he been invited, but Rev. Watson Tranter, who is now acting as financial agent for the Temple trustees, thought his name should be secured to the document, as he was such a noble friend of the W. C. T. U., and also very prominent in the Methodist denomination. This seemed more especially necessary, as Dr. Edwards, who had been invited, was ill in bed and could not attend. Mr. Tranter, therefore, had an interview, after the meeting, with Dr. Curts, showing him all the legal documents, and explained the matter fully; he seemed perfectly satisfied, and signed.

It is strange that not a word has been said by Mr. Hobbs in regard to the signature of that eminent jurist and practical business man, Hon. Thomas B. Bryan, vice-president of the World's Columbian Exposition. He was present at the meeting, and thoroughly canvassed the whole situation, and gave to it, as the other gentlemen did, several hours' careful consideration. Does Mr. Hobbs pretend to say that these noted business men, eminent lawyers and ministers did not know what they were about? To help them in their investigation, several days before the meeting, all documents pertaining to the Temple were handed over to the well-known firm of corporation lawyers, Moses, Pam & Kennedy, and they were requested to examine the whole enterprise from the beginning, and report to the meeting in what condition they found the affairs of the corporation and trusteeship.

Mr. Henry Dibblee, who is in charge of renting the building, and who is one of the directors of the company, besides being its vice-president, showed all his books to this firm, and Mr. Mannierre, the secretary, turned over his books to them, showing who held the stock and all about it. So also did Mrs. Kells, secretary of the board of Temple Trustees; every facility therefore was accorded the lawyers that they might have a full understanding of the whole case.

Mr. Hobbs says: "It was capitalized (meaning the Temple), at $100,000, the design being at that time to erect a small building containing accomodations for the National W. C. T. U., which would be ample in extent, which it could occupy at once free from debt, and by increasing in value might possibly become the basis of a finer building some years later." In making this statement the gentleman's memory must have failed him. That the capital stock at first was $100,000 is true. It was capitalized for this sum, merely as a matter of convenience, so that the officers might be elected before the entire sum was raised; the files of THE UNION SIGNAL for 1887, which can be found at the editorial office of the above paper in the Temple, will corroborate what I say. It was never comtemplated to erect a National building that would cost less than $800,000, and it was only a part of the plan to have offices to accomodate the National officers; all they required was a reception room with two or three offices attached.

The thought that had been borne in upon me for years was the need of the National and state W. C. T. U's having more money with which to carry on their work, and educate the rising generation in regard to the evils of strong drink and its attendant sins. In the first article I ever wrote in regard to the Temple, which appeared in THE UNION SIGNAL, August 4, 1887, I said: "If rich men combine in stock companies and issue bonds as they do in Chicago to build grand temples to mammon, from which great revenues can be derived, why cannot the wise-hearted women of the white-ribbon army combine to put up a Temple to the honor of God, out of whose treasury shall pour forth a golden stream, that shall help to set His people free? It can be seen, therefore, that an income was the prime object of the building, and not as Mr. Hobbs says "merely headquarters." All business men know it is the sheerest nonsense to talk of putting up a building for $100,000 in the business part of Chicago where ground is so valuable.

It is true that Mr. Hobbs and myself disagreed at once in regard to the kind of building to be erected. In fact I never had an opportunity to explain to him anything in regard to the plan I had in mind, and which had filled my sleeping and waking vision for four years. He only heard of it through others, condemned it and me unstintingly and said he would have nothing further to do with it. I went to see him about it to explain why a large building was necessary. He became very angry, and would not listen to me. Mr. Hobbs says: "Although I had withdrawn from the Temple enterprise few people knew of it, and my name continued for long time to be used over the country as an endorsement of the scheme." This statement must be credited to Mr. Hobbs' egotism. I always took very good care not to mention his name in regard to the Temple enterprise. I felt it was a great detriment to it, since he had seen best to withdraw. I felt the same in regard to Mr. Wm. Deering's withdrawal, although I know no man I have a higher respect for. Mr. Deering, however, was always very magnanimous in the matter, as was plainly shown in the interview with him in regard to the Temple, which was published in the *Tribune* of the 25th ult., in connection with the Hobbs interview. Mr. Hobbs goes on to say the Temple building would have a been profitable venture for a wealthy man like Marshall Field, but it was too large an undertaking for the National W. C. T. U., which had no means and was dependent on the contributions of the public.

What does Mr. Hobbs think of the splendid courage and faith shown by Dr. Harper in securing funds for the great Chicago University? If he had been tinged with Mr. Hobbs' pessimistic views he would never have had the courage to undertake, even with a great Rockefeller to encourage him, the Herculean task, which will involve many more millions before it is completed. I claim that the Woman's Christian Temperance Union holds a warm place in the hearts of the people of this country. They stand for the defense of the home against the saloon, the protection of childhood and womanhood and the elevation of manhood. They must, in order to do effective work, have money to do it with; this can be secured by their becoming possessors of such a splendid piece of property as the Temple. Are good and generous-hearted men going to refuse to give to them for this great enterprise, which has been brought to such a successful termination? Not a bit of it. There is room in Chicago, both for the great University and the Woman's Temple, and there is plenty of money in the land to pay for both.

Mr. Hobbs' next attack is on the manner in which he tried to get possession of the stock. His complaint is that it is too slow I will show later, what was the cause which hindered subscriptions from coming in more rapidly. Mr. Hobbs says: "There was no difficulty in getting gentlemen to subscribe for the stock, Marshall Field and Norman B. Ream taking the most of it." This is a most egregious mistake. The difficulty for a woman to secure $600,000 worth of stock—in an enterprise wherein the stockholders agree to allow her to buy it back within twelve years, by the payment to them of the par value and five per cent for the use of their money—was simply a Herculean undertaking, which required two or three years to accomplish. The assertion that Mr. Field and Mr. Ream subscribed for most of the stock is a mistake. The sum that both subscriptions amounted to was $210,000.

The gentleman goes on to say: "Great progress has been made also in getting the stock out of their hands into the hands of individual members of the National W. C. T. U." This is another assertion which cannot be proved, as all stock—outside of what is held as collateral for the $300,000 Temple trust bonds by the American Trust and Savings Bank, trustee—is in my name, as president of the Temple trustees.

Mr. Hobbs says: "The option which the National W. C. T. U. was supposed to hold for the purchase of the stock from the original subscribers has been found to be of no legal force. There are now supposed to be between two hundred and five hundred stockholders and they are rapidly dying, marrying and selling, six of them having already died." The option referred to was in legal force when the first subscriptions were made, but by the decision of the court since, it has become inoperative. One of the stockholders, holding $20,000 worth of the stock, remarked to me after the court had decided against options: "The point of law involved is of little consequence, as those of us who signed your stock book, knowing for what purpose the building was to be erected, feel that the moral law binding us is stronger than the civil." This noble man, one of Chicago's great merchants and philan-

thropists, I am sure expressed the feeling of all the stockholders; not one of them has refused to sell his stock to us.

The statement by Mr. Hobbs that there is supposed to be from two to five hundred stockholders is very wide of the mark. There are at present twenty-seven; there were originally forty-five. Of this number six have died, and the heirs, all but one, have sold their stock to us. This one is ready to sell any time we have the money to pay her. None of them have married that I have heard of, and even if such had been the case it would not have changed matters.

The next charge Mr. Hobbs makes is what he is pleased to call "the legal difficulties of the plan." As I am not a lawyer I will leave to Mr. Adolph Moses, one of the most eminent lawyers on corporation law in Chicago or the West, the decision of this matter:

CHICAGO, ILL., March 24, 1893.

TO THE BOARD OF TEMPLE TRUSTEES:—We understand from you that prior to the organization of the company known as "The Woman's Temperance Building Association," a corporation organized under the laws of the state of Illinois, your main object was to build a temple building, which should eventually become the property of the National Woman's Christian Temperance Union, a philanthropic organization existing under the laws of the District of Columbia, and devoted to the cause of temperance.

The first medium adopted for this purpose was the organization of the Building Association, with the declared object of building a temple. We understand that said Association is the owner of the leasehold interest in the building erected thereon, and that its property is owned by means of shares in the hands of various shareholders. If the National W. C. T. U. wished to acquire the ownership of the Temple Building, it would be in the power of the Woman's Temperance Building Association (if the shareholders agreed) to sell and convey the Temple directly to the National W. C. T. U., and the latter could own the property for its philanthropic purposes, as defined by law, if organized under the laws of the state of Illinois. For this purpose, notwithstanding its present organization in the District of Columbia, it could procure an additional legal organization under the laws of the state of Illinois.

Another way of acquiring title to the Temple property, would be for the National W. C. T. U. to acquire the shares of stock which constitute the capital and voting power of the Building Association, and under this share ownership it could eventually acquire the title ownership of the building.

Right here we are confronted with the legal proposition, general in its character (subject to exceptions), that one corporation cannot own stock in another corporation for the purpose of controlling it. This principle may be said to be firmly established in American jurisprudence, and while it has been mainly enforced in the case of railway companies and other *quasi* public corporations, such as banking and gas companies, and others, it may be said that it is by no means confined to such companies. In England, however, the authorities hold that a trading corporation may buy stock in other companies, without express legislative authority, and the English rule has been adopted in the state of Maryland. Whether the rule would apply with equal force to a corporation for profit, whose only object is to acquire a piece of property for its purposes, and to a non-profitable organization, organized for the same purpose, remains to be seen.

As to the latter, it readily appears that none of the rules of public policy, which helped to establish the general principle, apply; but as to the former, authorities are at hand which make the general rule inapplicable. The principle was first adopted by the courts in order to prevent monopolies, consolidations of large capitalistic interests, and a centralization of power in corporations which have some relation to the public. The rule also springs out of the fact that a corporation can only exercise such powers as are granted to it by the law, and not otherwise.

Ordinarily, there is nothing immoral or illegal in the fact that one corporation may own stock in another. In fact, the general rule does not apply to the acquisition of stock-shares taken in payment of debts, or by way of compromise of debts. Thus, although dealing in stocks by National banks is not expressly prohibited by the National Banking Act, it was held that such a prohibition is implied by the failure to grant the power.

But the supreme court of the United States in First National Bank *vs.* National Exchange Bank, 92 U. S. Rep., 122, held that a bank, in the honest exercise of the power to compromise a debt owing to the bank, may accept in payment and satisfaction thereof, and with a view to a subsequent sale and conversion into money, the stocks of another corporation, and such a transaction would not amount to a "dealing in stocks" inhibited by the general rule. In fact, many charters and general laws, authorizing charters, grant the power to own and hold stocks of other corporations, or to accept them by way of payment or compromise of debts.

If the National W. C. T. U. had a legal organization in the state of Illinois and would wish to directly acquire the ownership of the shares of the Woman's Temperance Building Association, for the purpose of ultimately acquiring the ownership of the Temple property, it cannot be said that any illegal motive is present in such action, as long as the holding of the shares would only be for a temporary purpose, and with the ultimate object of acquiring the Temple property through the ownership of the stock shares.

If authorities were necessary for so plain a proposition, they are readily at hand. The Supreme Court of Indiana adjudicated upon this question in the case of Hill *vs.* Nisbet, 100 Ind. Rep., 347. The question involved was the purchase by one railroad corporation of the stocks of another.

The legislation of Indiana permits railroad companies to purchase property of another, under certain circumstances. In discussing this question the supreme court of Indiana, while acknowledging the force of the general rule, held that whether the purchase of stock in one corporation by another is *ultra vires* or not, must depend on the *purpose* for which the purchase was made, and whether such purchase was under all the circumstances a necessary or reasonable means of carrying out the objects for which the corporation was created, or one which under the statute it might accomplish. As the Indiana statute authorized the purchase by one railroad of the real and personal property of another, crossing or intersecting its line, if it at any time should appear to be a necessary or reasonable means to that end, no reason was perceived why it might not be accomplished by purchasing the corporate property directly. In short, said the court, the purchase of stock by one railway company in another, will be upheld whenever it is a necessary or reasonable means to the accomplishment of an end proposed, which is within the scope of its statutory powers.

The same proposition was upheld in Ryan *vs.* Lawrence, 21 Kas., 305. Power had been given to one railroad company to buy the real and personal property of another. For the purpose of carrying out this power, the stock of one railroad company was purchased by another, and it was held by the supreme court of Kansas (of which Mr. Justice Brewer, now of the Supreme Court of the United States, was a member) that the stock was properly purchased and held not *ultra vires*, as the purchase was not for investment alone, nor for purposes not directly connected with the use of the railroad.

So, in the case of City of Bridgeport *vs.* Housatonic Ry. Co., 15 Conn., 475, where the City of Bridgeport subscribed for the stock of the railroad company, under a legislative power given to aid the company, it was held by the supreme court of Connecticut many years ago that corporations must have the choice of means adapted to ends, and shall not be confined to any one mode of operation.

You will see from these citations that these rules were announced in reference to railroad companies which bear a relation to the public, and are therefore called "*quasi*-public corporations." You will also observe that no such rules of public policy intervene in reference to private business corporations, or those which are of a non-profitable, charitable or religious character. The well-known maxim applies, that "where the reason of a rule ceases, the rule itself ceases."

Other authorities might be cited, but we forbear.

We also understand from you that this law question was broached and discussed by the Temple trustees in consequence of a legal opinion rendered by a respected member of the Chicago bar, who had given an adverse opinion, although the concession was made therein that there exists an exception to the general rule of law heretofore stated, forbidding one corparation to purchase and own shares in another, in cases where a charitable, religious or educational corporation invests its own funds in the stock of another corporation, without any intention to make such investment for the purpose of directly or indirectly controlling the management of the other corporation.

We understand that it was then thought best, for the purpose of obviating the legal objection then supposed to be controlling, to organize the unincorporated body of ladies now known as "The Board of Temple Trustees," the members of which are to receive donations and gifts of every sort, and use them for the purpose of eventually acquiring the ownership of the Temple Building for the benefit of the National W. C. T. U. through the purchase of the stock-shares in the Woman's Temperance Building Association.

The document which you have submitted to us shows on its face the explicit purpose of creating a trust in the funds collected, for the designated purpose.

The objection has been made against this arrangement that notwithstanding the created trust (to which the donors and donees assent) the money in the hands of the trustees might become their individual property, subject to the rights of creditors in case of insolvency, and to the rights of heirs in case of death of the trustees. We cannot concur in any such view. We assume that these funds are kept together in the name of the Temple trustees, and are unmixed with any other funds, and thus their identity is easily established.

It cannot be doubted for one moment that such funds are free from th attack of creditors, or the possible rights of heirs. Neither a court of law or of equity would ever decree such funds to be the property of creditors, when they are charged with a trust by the donors, and received and held by the trustees for the same purpose; nor can heirs inherit that which does not belong to their decedents.

In our view, unhampered by doubt, it was not necessary to devise the unincorporated body known as the Board of Temple Trustees, but to prevent all doubt and cavil upon the subject, we have heretofore advised you, and do now advise you, that the Board of Temple trustees should organize under the corporation laws of the state of Illinois as a non-profitable corporation.

Under the state laws, a corporation is a "person" in law, capable of suing and being sued, with power to make and enforce contracts in relation to the legitimate business of the corporation, and it, and its successor, by its corporate name, is in law capable of taking, purchasing, holding and disposing of real and personal estate for the purposes of its organization.

The only purpose which the Board of Temple Trustees would have when organized (as they now have as an unincorporated body) is to ultimately acquire the ownership of the Temple building, and not especially to control the management of the Woman's Temperance Building Association. All the funds and property now held and owned by the board of Temple trustees may then be transferred to the proposed legal organization, and it may continue for the purpose of carrying out its original aim, to purchase the shares of the Building Association—not for the purpose of investment, and not for the purpose of controlling the Building Association—but for the purpose of ultimately owning the entire stock-share capital of the Woman's Temperance Building Association. In such case it will for all purposes, through the ownership of the stock-capital, be the owner of the Temple building, and then the praiseworthy object of the board of Temple trustees may be carried to its climax by transferring the property to the ultimate beneficiary, the National Woman's Christian Temperance Union, whenever it shall have acquired a legal organization under the laws of the state of Illinois.

Respectfully submitted,

MOSES, PAM & KENNEDY.

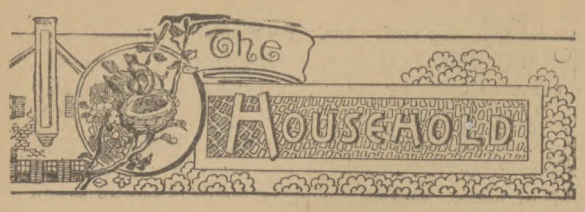
It will be seen by Mr. Moses' decision that there are no legal difficulties in the way of the National W. C. T. U. becoming owner of the Temple, only that it should become incorporated under the laws of Illinois. I should wish to say to the friends of the enterprise, that in every step I have taken in regard to the Temple I have sought legal advice. One legal mistake has been made, but it was under the direction of a lawyer, as I can show.

From Mr. Moses' decision it is evident that the Chicago lawyer mentioned by Mr. Hobbs as the one who gave to the sub-committee—appointed by the Excutive Committee of the National W. C. T. U., in 1891, to examine into the legal status of the Temple enterprise—a decision which will not hold good in law; and furthermore, after his adverse decision was rendered, and he was appealed to by myself, before said committee, to suggest some way whereby, in a legal manner, the Temple should, in case of my death, be held for the benefit of the National W. C. T. U., he said that could be easily done, "that a person or persons, as individuals, can act as trustee or trustees for persons who send money for the purpose of purchasing the building for the National W. C. T. U., and when its stock and bonds were all paid, and it was free from debt, the trustees could deed it over to the National union."

I at once preceeded to act upon his advice, and, with the aid of legal assistance, had such an agreement as Mr. H. H. C. Miller advised drawn up without being incorporated by the state. This is the article of agreement which Mr. Hobbs makes so many objections to. Mr. Moses takes an entirely different view of the matter, and advises the trustees to become incorporated, which we intend to do at once.

(To be continued.)

"THUS she doth equal laws and justice teach
To woman, outraged, and polluted long;
Gathering the sweetest fruit in human reach
For those fair hands now free, while armed wro
Trembles before her look, tho' it be strong—
And homeless orphans find a home near her,
And those poor victims of the proud, no less
Fair wrecks, on whom the smiling world with stir
Thrusts the redemption of its wickedness.
In squalid huts, and in its palaces,
Sits lust alone, while o'er the land is borne
Her voice, whose awful sweetness doth repress
All evil, and her foes, relenting, turn
And cast the vote of love in hope's abandoned urn.'



EASTER BELLS.

Lent was dreary and late that year;
April to May was going;
But the loitering moon refused to round,
And the wild southeast was blowing.

Day by day, from my window high,
I watched, a lonely warder,
For a building bird in the garden trees
Or a flower in the sheltered border.

But I only heard the chilly rain
On the roof of my chamber beating,
Or the wild sea-wind to the tossing boughs
Its wail of wreck repeating;

And said, "Ah, me! 'tis a weary world,
This cheerless April weather;
The beautiful things will droop and die,
Blossom and bird together."

At last the storm was spent. I slept,
Lulled by the tired wind's sighing,—
To wake at morn with the sunshine full
On floor and garden lying;

And lo! the hyacinth buds were blown;
A robin was softly singing;
The cherry blooms by the wall were white,
And the Easter bells were ringing!

It was long ago, but the memory lives;
And in all life's Lenten sorrows,
When tempests of grief and trouble beat,
And I dread the dark to-morrows,

I think of the garden after the rain;
And hope to my heart comes singing,
"At morn the cherry blooms will be white,
And the Easter bells be ringing!"

Framingham, Mass.

—*Edna Dean Proctor.*

HOW THE LIGHT CAME TO HANSEL.

BY CHARLOTTE M. PACKARD.

"No, marm, thank you, *no!*" more decidedly. "Hansel is shy of strangers as a rule, and it's against my nerve to have the religious kind visit him. Perhaps you know I am opposed to Christianity?" drawing the word out to its fullest length.

"I called as a friend," replied the tall young woman whose steady, calm scrutiny was slightly baffling. "I am not sent by any society."

"The plain truth is, two mission schools within a mile of us have been running some of the neighbors' houses for six months past, and I look upon it as sarcy to ask folks if they are bringing up their families right; I mean respectable, clean folks. It's my affair and Hansel's, not the missioners!"

The big door was still held half open by an iron hand, as if the fair enemy were about to storm the fortress. Instead the cover of a wicker basket, carefully held by the unknown, was lifted, displaying a pot of fragrant violets. At this sight the large, hard, florid face took on an expression of pleasure.

"Violets? Why, my Hansel is just wild over 'em. I said I would buy him some the very first chance. I suppose you may as well walk in, if you please," Mrs. Stern added in spite of herself, seeing that it was "a born lady" whose errand she had nearly refused to listen to.

The second floor of the very respectable tenement in Greely's Court was clean and light, for Mrs. Stern was a well-to-do working woman with money in the bank and a fund of strength and energy in herself. Miss Altman exclaimed, as did most persons when first ushered into an odd-shaped room that seemed half window, "How sunny, and cheerful and queer it is!"

"I took the rent because of this corner bedroom; a watchmaker fixed it up for his trade, and my boy lives mostly on light and air. Of course, you have heard about him? That's what brought you, certain." The mother sent a swift glance forward to discover the wish of her Hansel when the strange lady entered.

The cripple, a lad of sixteen, was seated beside a table littered with dainty shavings and the small tools used by him in carving. Nature sometimes atones for the lack of a common gift by the bestowal of an uncommon one, and Hansel's delicate hands wrought magic in wood. The fine head and face rising above his stunted body were fit for an artist's study, and although a world of free delight was shut forever away from him, he watched the school children playing in the small yard opposite with a sigh of wonder and curiosity rather than of pain. He looked up with a gentle movement of welcome as Miss Altman advanced with a courteous and friendly greeting.

"Our Dr. Allen invited me to call upon you, and I have brought—*this*," placing the white jar of English violets before him. Laughingly then she turned to Mrs. Stern: "You are often reminded of violets, are you not, in this room?"

The woman's grim mouth relaxed, and the lines of her rather stolid face were suffused with the expression of her deep mother-love and pride, her one worship. Hansel's wonderful blue eyes, shaded by dark, silken lashes, were a surprise of beauty, day by day, to her. Although the boy smiled with rising color at the implied compliment, vanity was not his temptation; he turned his radiant glance from the delicious blossoms to inquire:

"Is he your doctor as well as mine? I suppose his patients always love him, but I—he first taught me to do something in the world!"

"Ah, yes," Miss Altman said brightly, looking at the white, trembling fingers, absently, however. "Five years ago I was laid on my bed for a year, hopeless, but his skill and his sympathy brought me up and out again. I like now to visit other invalids, and, if I may, encourage them—with violets—possibly. I like new friends, do not you? Dr. Allen mentioned your delight in plants."

"A curious story," the physician had explained to Miss Altman, when by chance he named the cripple to her one day. "The father of Hansel Stern was a German rationalist, an unlucky, fiery, but able man. And the mother, an American, is a tougher heathen than her husband, who got himself blown up on some fête day. Her temper is of the worst when stirred, yet she is all gentleness to her cripple, and is by no means a bad sort to deal with if you start her on the right track. The boy is sweetness and light and pluck."

Mary Altman seldom blundered, thanks to native tact and training, and she had made a good beginning with the Sterns, mother and son. They were keenly attentive, observing her fine, plain, gray suit; the absence of jewelry except one ring on her firm white hand, from which she drew the glove to examine a toy ship, also the womanly power and comeliness of her expressive face. When she fell to talking of a long stay in Switzerland, where she visited and talked with the men whose work is admired the world over, Hansel and his mother exchanged pleased glances. Here was an acquaintance worth having.

"I wasn't for letting her in," Mrs. Stern owned frankly, as they saw their guest turn the corner, where her carriage awaited her. "She is one of the rich Altmans, up town; there are two brothers that live like princes, but then there's a difference in moneyed people, as I tell Heideman when he says it is wicked to be rich."

A troubled frown crept over Hansel's forehead and gave him the look of an old man. "I am tired of that talk, mammy, and she is as sweet as her violets, else why did she fetch them to me? Do you hate everybody that is not poor and hard-worked? Old Heideman is lazy; I will say that for him!"

"Heideman is helping to bring about a new order of things. He has to work in secret, mostly, but never tell of it or the plans will fail. Religion is to blame for half our troubles, making men so unreasonable."

"Aye, aye, I care nothing for it; but one day, just for curiosity, I must read the Bible and see what its fables are like. I have had Grimm and the Arabian Nights."

"Well," answered his mother doubtfully. "They are lively books and the Bible is dull, you quickly tire of it. Miss Altman had no word about it, you see. She is a wise woman."

From this date the visits to Greely's Court interested the heiress whose life flowed in so many channels, scarcely less than the bright-eyed cripple to whom she gave an inspiration unlike any that had preceded it in his life. Mrs. Stern was an adept in doing up fine muslins and laces, and from her rich patrons she caught many ideas of politeness, of what the world expects of the gentleman, always with reference to Hansel, who should have been, she thought, a nobleman's son. She taught the boy better manners than she put into actual practice herself, and by means of circulating libraries secured the books he enjoyed, histories, a little science, a good deal of poetry, and of course much German literature, good and bad. Miss Altman by degrees took the measure of his attainments. When alone together they talked over the great questions of "work and wages," of a "mischievous church" and its influence on society. A living and yearning soul shut within the prison of cold, dark heathenism; such was Hansel Stern's when Providence sent this Christian friend to turn, if possible, his captivity into freedom.

"Anarchist or Christian! Which shall it be?" Mary Altman asked again and again in the months that followed her entrance to Greely's Court. To begin with, Hansel was too old for a lad not seventeen. Mrs. Stern feared the laughter or ridicule of the children she knew best, never having tried to enlist the ready sympathy of even rough boys and girls. Miss Altman judged that near neighbors were to be won over, as it is doubtful policy to import from a higher class occasional visitors only. She visited the public school at hand, and chanced to pick out two good-looking boys who passed the corner overlooked by Hansel each day. At the close of the school they were called up to be introduced to the lady who was "awfully easy to talk to!" as Nick Waters declared.

"Hansel, the cripple" had furnished much conversation to the persons forbidden a closer acquaintance. Mrs. Stern and her odd visitors awoke curiosity so mixed with dread, that a mere breath of the gossip spinning round them reached those most concerned.

With beating hearts the lads, whom Miss Altman left to introduce themselves, while she occupied Hansel's mother one day, entered the bright chamber, but the way was smoothed for their bashfulness and Hansel chatted as fast as any boy of sound body.

"We'd have come sooner, only we thought maybe you liked to study all the time!" explained Jack Hart. "I see you way up here when we play ball over yonder."

"Study!" burst forth his mate; "won't you just look at that apple woman with her basket—two inches high! Old Nance ought to see her figger to the life."

Thus began another chapter of Hansel's new experiences. He had not asked, nor had any one ventured to describe the games in which healthy young creatures delight; but now he listened eagerly when Jack or Nick gave points on their sports, brought school difficulties or puzzling lessons to him, and, by degrees, Hansel came to think of himself as a boy also. Heideman, his father's ally, had taught him to play the flute, and as his interest in others grew, he liked to play with windows open to the court for all who cared to listen.

As yet Mary Altman had not talked religion, as Mrs. Stern at first had expected and prophesied. Often she appeared deaf to the arguments against it; and the arguments for bringing employer and employed to the same level called out as faint a reply as civility required. The subject uppermost in Mrs. Stern's mind had so long been the overthrow of existing institutions, that the woman planted her defences where there was no attack. And she watched more curiously the specimen of that aristocracy which, she told herself, oppressed the laborer without cause. What was Mary Altman's secret purpose?

Very suddenly once, as the experiment of taking Hansel a drive out of city limits was being tried, and from his pile of cushions the brilliant eyes roved here and there over the fresh, lovely scenes on either hand, Miss Altman felt the intense gaze fasten upon her face, and the tired voice demanded:

"*Are you a Christian?*" then quite simply and as a matter of course: "My mother says she never knew one who did not blow people up!"

The merry laugh that met this solemn statement disturbed the cripple; his color rose and his friend hurried to say with much seriousness:

"I call myself a Christian; the disciple of a very gentle Master, why should I be violent? It pains me when I find people ignorant of the dear Lord Jesus; it does not anger me, only I do long to bring them to Him!"

"Heideman stamps his feet and shouts when he is contradicted, and I am not like that," the boy said, as if thinking aloud and contrasting two methods. "He says Christianity is doomed for certain; but Heideman is my father's good friend and he would shoot any one who lorded it over mother or me—if we *asked* him to shoot!"

"You never before saw wild flowers growing as they do in this lane, Hansel, real hedges of asters and golden-rod, and those scarlet berries? The shadows on those blue hills—are they not exquisite? Who made them, do you fancy? I believe in a wonderful Love, beyond all the world's, in and about *us;* and when you ask me why I ever sought you out and learned ways of helping you and others, I tell you, to-day, my religion drove me to it! It will not suffer me to work only for my selfish pleasure; it tells me that I must love the whole world for which the Lord Christ lived and died."

For answer, the lad dropped his head upon the cushions while his eyes took the direction of hers. The rich afternoon was filled with voices that reached farther than that of his kind friend, and the waves of light flowing over the peaceful landscape seemed to flood his inmost heart.

Early in the winter Mary Altman left home for a long absence. Hansel was depressed by her going, and one day said to his mother with an air of decision: "I would like now to read the Bible. Will you buy me one?"

Mrs. Stern went to Heideman with the matter and he answered her with bent brows:

"I tinks, mine good vrend, the fine young lady is truly that vulf in sheep's clodings! She mak' one Christian of your Hansel, and separate moder and shild. I soospec that polite young lady from the very first day."

"You are wrong!" declared Mrs. Stern shortly. "I have watched and I have listened at the doors; trust me for that! But Miss Altman has not talked religion to Hansel. She is a good woman," was added in a lower tone, as if to herself.

Heideman sighed as if her statement had been quite the reverse. "I hev observe, mine vrend Hannah, that dings one must not have is the dings one cannot live widout. So I will bring ze Bible; we must trust Fritz's son, who is no fool, I will confess!" Heideman gave the book into Hansel's eager hold with smiles and an assumed carelessness.

"You will find it to please in places," he pronounced, nodding his great head bristling with stiff, yellow hair, "and many druly good sayings; but it is fable joost the same, remember, and no druth. I will call for the book soon, when you hev toss it aside."

Alone in his room Hansel Stern began the Testament, so familiar to children of Christian training, so entirely new to him. Chapter after chapter his fingers turned while his cheeks flushed and the deep violet eyes shone with strange delight. The key of life was here, and the Master of whom Miss Altman had spoken once to such effect, appeared to this hungry learner as One indeed altogether lovely. The lad's reason had been sharpened; his moral nature was ever sensitive to wrong and right as he spelled them out; but a chord scarcely touched until now, trembled into full harmony.

Mrs. Stern would instantly have noticed her son's excitement if a more serious trouble had not fully occupied her mind, returning at dusk that evening.

"Hansel!" she began, before taking off her bonnet, "there has been a strike on the railroad to F——, and Mr. Altman's grand new summer house was burned at midnight. He is president of the road, you know."

"Mr. Altman's house? Oh, mother!"

"Yes, and Heideman is arrested for complicity in the riot; but—Hansel, he could not have encouraged their starting the fire? *Could* he?"

Hansel was amazed at the question; that noisy German had so controlled their personal affairs, he expected his mother's usual angry defence of his ways. Her voice, however, was almost timid, and she panted for breath. Facts in the German's private history, confided to her at intervals, had shaken her faith in his absolute trustworthiness. He was possibly insane upon the social questions, and Mrs. Stern feared being classed with anarchists, even if her Fritz, himself, sympathized with them.

"Well," she remarked, after a pause, studying her lad's perplexed face, "Miss Altman will not enter our house again if she gets an idea that our friends were mixed up in the matter of burning buildings. She will hate those who harmed her father of ill-will!"

"She does not *hate*, and to-day I have learned the reason why she does not."

Hansel's eyes shone, but his mother took no notice of the remark, nor did she allude to the Bible readings in the weeks succeeding, while Heideman and his companions were under the detaining hand of the law. Mrs. Stern was terribly uneasy until Heideman was discharged, and the day after sailed for Germany, with but hurried good-byes to mother and son.

Miss Altman did not return until Easter was quite near at hand. She had written to Hansel occasionally, and through others sent him tokens of her continued interest. Jack and Nick proved capital mates, with Hansel's leave drawing in two or three other boys, who tried at first to act like girls in the cripple's work-shop, but soon found that a little noise and "a real good time" did not annoy Hansel or his mother, whose harshness was not now a thing to dread. When Miss Altman came at length, bringing another flower pot, containing an Easter lily bursting with buds, she exclaimed, with pleasure:

"You look like another person, Hansel! How much stronger and happier! Why, the knot between your eyes has gone!"

The fine face of the cripple had indeed taken on new brightness and peace. The months of their separation had wrought beneficently for soul and body, as the two react upon one another. Mrs. Stern left the friends alone together without scruple, and when, at the end of an hour, she entered Hansel's room, Miss Altman turned to her quite confidently, remarking:

"I have invited your lad to go to church with me Easter Sunday. Our pew is near one of the doors, so that if he gets weary he can easily be helped out. I notice how much he uses his crutches; that is real gain!"

"Yes, he is gaining steadily. It shall be just as he says about the church; I see that his religion agrees with him, and anyway, he is old enough to decide such matters for himself."

Hansel almost counted the hours from that afternoon, and never was a lily watched with keener satisfaction. It was to be his first offering at the divine altar, when he entered the Lord's house for the first time.

"Afterward, I want the lily to be carried to some hospital for ones like me," the boy said, with moistened eyes, and Mary Altman promised that it should be so disposed of.

The noble old church of St. Peter, where the Altmans for three generations had worshiped, was not too elaborately decorated with the hopeful blossoms of spring. From his appointed corner Hansel Stern took in the solemn beauty and gladness of the occasion,—the organ music swelling up to the arched roof, the melody of unseen singers proclaiming, "Christ, the Lord, is risen today," and the bishop reading and explaining the mystery of our Lord's death, uprising and eternal life among His own.

A stout woman in an obscure place in a gallery also saw and heard. Sunlight streaming through a stained window touched her Hansel's head, and the figure of the Good Shepherd, brought forth in clear relief, seemed standing as silent guard over him.

"If there *is* a blessing to be had, let him have it," she muttered, with a sob in her throat. "Maybe I'd like the feeling of it myself, but I am too old to change."

At that very moment the cripple, with his illuminated face, was telling off upon his fingers the words last committed by him:

"I believe in the Holy Ghost; the Holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting."

Brunswick, Me.

TRAINING OF CHILDREN.

BIBLE CLASS LESSON OF MRS. SARAH B. COOPER.

A very large concourse of parents was present at Mrs. Cooper's Bible class on March 19, and took part in the important discussion in regard to the "Training of Children." If you would have a child avoid evil habits, said Mrs. Cooper, teach him good habits to start with. Work to have the heart right; for out of the heart are the issues of life.

Teach a child self-government at the earliest possible point of time. Teach a child reverence for his superiors. There is too little reverence in these modern days. Teach a child obedience. The first lesson God ever gave to man was a lesson of obedience. Filial, affectionate children are blossoms of joy in the household. There is an excess of hopefulness in early youth that often runs into audacity. The average boy thinks he knows more at eighteen than he will know at sixty.

Great wisdom is needed on the part of parents. Paul was an old bachelor, but he showed an amazing amount of good sense in regard to the training of children. He said: "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Train them! Nurture them! What pains are taken with young trees and young colts. Only little, neglected children are left to "come up" as they will. Christ said: "Take heed that ye offend not one of these little ones." We are to bring them up for citizenship in the heavenly world as well as this world.

A vast number of questions was asked in regard to methods of training. Mr. Cooper said: "All true family government has for its end and aim self-government. The child is an apprentice. He is not born with the trade of conduct learned. Parents wait very patiently for the physical development of their children. The whole family is interested in the baby's first attempt at walking, and all the neighbors are informed of the first successful effort at climbing up stairs. Children must learn to use their faculties as they learn to use their limbs. They must learn to climb the stairs of moral difficulty, as they learn to climb the household stairs."

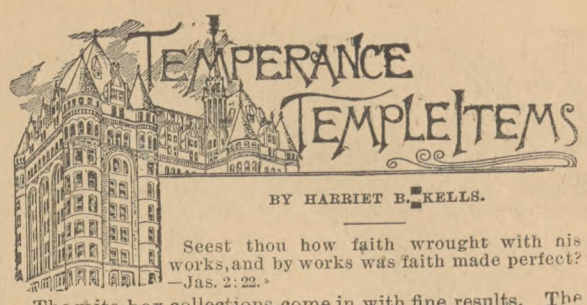
Another question was asked as to children being born totally depraved. Mrs. Cooper replied with much earnestness: "It is an awful doctrine to teach that children are born totally depraved. It is diametrically opposed to the teaching of Christ on the subject. He said: 'Of such is the Kingdom of Heaven.' 'Whosoever receiveth a little child in My name, receiveth Me.' I believe Christ's teachings. Let us receive the little children as Christ received them. Let us *train* them.

"Do not carry your children. Teach them to judge for themselves, else you will make moral cripples of them. Better let them make mistakes under your watchful supervision, and thus their mistakes may be made their helpers. You do not want a child like a machine-doll, that goes all right when it is wound up."

The last part of the lesson was devoted to the choice of associates. It is more dangerous for children to go with moral lunatics than with mental lunatics. A vigorous plea was made for the doing away with the pestilential pools of intemperance, vice and crime, that meet the young at every turn in large cities. Parents should know where their children are. Darkness is danger for the young. Guard the children after the sun goes down with unflinching care. The manliest men I have ever known have been the most tender and reverent to their parents.

San Francisco, Cal.

It is as easy to draw back a stone thrown with force from the hand, as to recall a word once spoken.—*Menander.*



BY HARRIET B. KELLS.

Seest thou how faith wrought with his works, and by works was faith made perfect? —Jas. 2:22.

The mite-box collections come in with fine results. The Philadelphia, Pa., W. C. T. U. sends $70.90 as the sum of its opening. G. W. Barnes, Richville, N. Y., writes: "Enclosed please find $4 from our mite-box. My precious wife went home five months ago and in her purse was found $2, which seems too sacred for common use; so we sent for a mite-box in memory of her love for the white ribbon and the Temple." Mrs. A. S. Miley, of Norfolk, Va., says: "I send herein $17 from Brambleton union; $2.01 is from one member's mite-box, the balance from a ten-cent bank which holds $5, and from my own box. If it were only as many hundred dollars how our hearts would sing! More than a year ago I placed my box on my table, with no idea of the result, and opening it just now I find a $5 gold piece among the pennies. I do not know who put it in, I only know I did my part and God did the balance. Why does not every woman keep a mite-box in sight? It is such a simple thing to do and there is omnipotent power engaged to work with us for its filling." Mrs. C. A. Trego, Warrensburg, Mo., sends $13.65. She writes: "$3.65 comes from my mite-box, the balance for a full Baby Band. How I would love to multiply the sum by one hundred!" Mrs. James Cumming, Jersey City, N. J., sends $4 from her box, with these words: "I wish it were as many thousands. I am growing old and feeble, but have done my best, and soon the dear Master will say: 'It is enough.' I can never see our beautiful Temple with earthly eyes." Mrs. H. A. Stone, Lincoln, Neb., forwards $3.65 from her box, and twenty cents to add two more names to the Baby Band for her state. She is seventy years old and feels that this is her last collection for the Temple. The bank in which she had laid up means for her last expenses has failed, but this faithful saint says: "I am not afraid; the Lord will see to that which is needful." She has been the most enthusiastic worker in her union. Mrs. Josephine F. Montgomery, Jacksonville, Ark., also sends $3.65, contents of her mite-box; fifty cents of the sum being sacred to the memory of a son long since in heaven. She says: "May the altar-fires kindled in Willard Hall grow brighter and brighter unto the perfect day." Mrs. Clara La Fou sends $3.65 from the box of Palmyra, Mo., W. C. T. U. She speaks thus: "I would rather see the Temple than the Columbian Exposition, and I would rather see Mrs. Carse than the president of the United States."

***

A Band of Hope, New Orleans, La., of which Teresa A. Hartman is leader, sends $1.15, a mite-box collection which the children have earned. They are working also for the Children's Fountain and are buying a library. Two L. T. L. members of McDougall's, N. Y., Florence L. and Edith B. Wilcox, send $3.70 from their box; these little girls are only eight and ten years of age. The mite-box of Anita Bailey, a Loyal Temperance Legioner, of Knowlton, P. Q., Can., turns out $3.65 for the Temple. We temperance folks are all for "annexation" of such sterling neighbors as this little Canadian. The Tallahassee, Fla., Loyal Temperance Legion forwards $6 from its mite-box, saying that it is a gift of love. The L. T. L. of Macomb, Kan., sends forty-five cents from its mite-box. The Temperance Builders, a Juvenile society of Washington, R. I., forward $1 for our Temple, and the same amount comes from Co. B, Lathrap Division of L. T. L., of West Salem, Wis.; $2 from L. T. L. of Tiskilwa, Ill., and $4 from Loyal Temperance Legioners of Frankford, Pa. The L. T. L. of Idaho has undertaken to have a tablet, and sends $10 as its first installment on a $100 pledge. They started off on this enterprise with a ten cent tea-party, and cleared more than seventy per cent of total receipts. Heaven bless the dear little midgets, who so early learn to think of others and to work for great causes. A citizenship of such will not only one day find a heavenly country, but will make this old earth a sweeter, safer place to live in—for those who will follow this age of battle for the right.

***

Middleton, R. I., W. C. T. U. contributes $45.75 to complete its $100 pledge. This tablet is largely the result of Demorest medal contests, by which a great educative work was carried on. Mrs. Lydia B. Chace, of Newport, began this work with mite-box and a Baby Band, while she was a suffering invalid. Mrs. Wm. E. Currah, Temple superintendent for the Frances E. Willard W. C. T. U., of Helena, Mont., sends $15, a second payment on its $100 pledge. The following enticing suggestion comes from this ingenious superintendent—that the W. T. P. A. should put out a fan, with the Temple on it, to be sold for the Temple fund during this Fair year. She further suggests that it might be made to fold into shape like a clothes pin, light, easily carried, and cheaply mailed for use anywhere. Mrs. S. W. Fiske, De Ruyter, N. Y., contributes $15 toward a tablet for her county president, Mrs. E. C. Bushnell. This sum seems to have been collected in mite-boxes of the Cazenovia union.

***

All checks, post-office orders, etc., should be made in the name of Wm. D. Preston, Metropolitan National Bank, The Temple, Chicago, Ill. Mr. Preston is the newly-elected treasurer of the Board of Temple Trustees. All letters containing funds should be sent to Miss Sara G. Johnson, financial secretary of the Board of Temple Trustees, The Temple, Chicago, Ill., who will deposit the money with the treasurer.

An extension of time, till May 1, has been granted the mite-box holders. All drafts should be made out in the name of Wm. D. Preston. All matters pertaining to the Temple should be addressed to Mrs. Carse.

The Union Signal AND WORLD'S WHITE RIBBON.

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If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Col. 3:1.

SELF-DENIAL WEEK, APRIL 3-10.

Each white-ribboner the world over is asked to deny herself something to which she is accustomed, and give the money that would have been used in its purchase to the treasuries of the World's and National W. C. T. U., sending the same, through the authorized channels, to the treasurer of her nation, asking her to send it to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada.

JOY TO THE WORLD.

Throughout the Christian world the Easter season is associated with brightness and gladness, with music and flowers and general rejoicing. All nature throbs with awakening life. The springing grass, the birds, the trees, everything around us and above us, stir with the movings of that vivifying spirit which betokens new birth. The human soul—nature in its highest manifestation—attunes itself to the triumphant charms, and the swelling harmony of the grand diapason "closes full in man."

The subtle influences of the manifold resurrections of spring-time renders the heart peculiarly responsive to the Easter spirit and fits it for the reception of the transcendent truth set forth in the resurrection of our Lord. The event we commemorate at Easter is both a fulfillment and a prophecy; a fulfillment as regards the Christ himself, a prophecy as regards the rest of mankind. The resurrection is no longer regarded, even from the standpoint of science, as a mere religious fable. As science advances and the fact of the continuity of law becomes more and more apparent, the scientist recognizes the operation of natural law—"natural" in the sense of being normal or orderly—in spheres beyond those circumscribed by the human mental horizon. Science, as well as religion, bears witness to the divine paradox-life through death; earth, as well as heaven, proclaims the truth of the resurrection.

Nothing more clearly demonstrates the truth of the gospel as taught by Jesus than the wonderful advance of the human race spiritually and materially under its influence. The manner in which Easter, that most significant of all Christian festivals, is celebrated, is an illustration in point. None who is familiar with the story of our Lord's resurrection as related in the gospels can fail to be impressed with the contrast between the "then" and the "now" of its reception by the world. *Then*, for fear of the powerful Jews, the few friends and followers of the despised Nazarene took counsel together behind closed doors, and in awe-struck whispers gave secret expression to a joy that was half terror in its wonder and amazement. *Now*, the event is commemorated by public festival the world over, the religious ceremonies of Easter Sunday being often accompanied with much pomp and ostentation. All round the habitable globe are erected "in His name" churches and chapels where Easter bells ring out in joyous chime, "Christ is risen; He is risen indeed." The ruling nations of the earth are proud to own the sway of the once despised man of Nazareth, while the gospel messengers sent forth in obedience to the command of the risen Lord have carried the holy light into all the dark places of the earth.

To what can this wonderful development Christ-ward be attributed if not to *Christ in man?* And it is the resurrection which has made possible this union of God and man; which has made it possible for Christ to be *in us* "the hope of glory."

During the last few centuries the world has been rapidly gaining a truer conception of Christianity. Mediæval history is a dark record of a most unChrist-like churchanity. Certain Easter customs once prevalent in so-called Christian nations serve to illustrate the growth of the gospel idea. The maltreatment of the Jews was, even later than the period known as the "dark ages," considered an expression of true Christian zeal, and in France a prominent feature of Easter celebration was the stoning of these unfortunates. It is related that upon one occasion a high French official ordered a Jew to be flogged that the spectacle might furnish entertainment for a distinguished guest. The order was so zealously obeyed that the victim expired on the spot. In England it was customary for boys to run through the streets on Easter morning crying:

"Christ is risen, Christ is risen,
All the Jews must go to prison."

And to show their hatred of the Jews, the crucifiers of the Saviour, the English made a point of eating bacon upon Easter day. How different from the true Christ spirit which says, "Forgive them, for they know not what they do"! It is a noteworthy fact that those nations which are the most Christian are the most tolerant of all forms of religious belief.

The Easter festival may be truly regarded as the Christian Passover. The blood of Christ, our paschal Lamb, applied to the soul stays the hand of the destroying angel. Death has no terrors for the soul redeemed. The true child of God views the grave from the vantage ground of a conqueror, and, like Sir Gareth, renowned knight of Arthur's hall, discovers in Death a friend with blooming face and form under the guise of a monster—a friend who helps him to "win the quest." Over the Christian's death-bed it may well be written:

"Is this a death-bed where the Christian lies?
Yes; but not his; 'tis Death itself there dies."

The resurrection of Jesus means for the individual and for the world a passing from old conditions to new. It signifies the soul's exodus, the going out from the bondage of the flesh or material limitations into the freedom of spiritual life. The Christian world as yet but dimly perceives the "power of the resurrection"; the *power* that is the rightful heritage of every child of God by reason of the rising from the dead of Christ our representative. Paul himself, notwithstanding his deep, spiritual insight, did not "attain" unto it. He pressed forward, though, determinedly, toward this highest of all marks, feeling assured that sometime, somewhere, God would "reveal even this" unto him and unto us.

Though we only know in part, we know that the resurrection is the climax of gospel purpose, the keystone of the Christian arch. Take away Easter, and Christmas would have no meaning, no hope for us. Take away the fact of the resurrection and neither the birth nor the death of Jesus would avail, we should "be yet in our sins." The resurrection sets the divine seal upon the man of Nazareth and proclaims Him Christ indeed.

With what peculiar and blessed significance does Eastertide come to woman! To woman the risen Christ first revealed Himself; to woman was given the first command to preach the glad tidings of a risen Saviour. The Marys it was who carried the wonderful news to the sorrowful eleven. "Go, tell my brethren." How full of glorious suggestion are these words to all Christ's followers! Still His brethren, though He had entered upon another and more glorious life! Death and the grave were powerless to sunder the old sweet relationship; it was to stand for all time "even to the end of the world."

And the "go, tell" of Jesus has been echoing and re-echoing in woman's ears all down the ages; she has heard and obeyed, and to-day, with greater power than ever, do we find Christian womanhood proclaiming to the church and to the world a living Christ and a living, practical Christianity.

The resurrection ushered in the age of woman. Ever since that event she has been slowly but surely regaining her rightful place in creation. A living Christ means a redeemed humanity, a lifting of the Edenic curse, and who shall prophesy what that means for woman?

Birth—Death—Resurrection—such is the order of experience of every individual soul traveling God-ward.

EASTER SUNDAY.

For many of our readers, especially our young readers, Easter Sunday is the very brightest Sunday of all the year. To those who have not yet awakened to the higher significance of the day, it is still the Sunday when every altar is piled high with flowers and when every church echoes with the sweetest songs. Blossoms and music are everywhere. In many countries, and in many places in our own country, the Easter is the time for clothing one's self in new garments. The Bible speaks of putting on "the garment of praise" in the place of "the spirit of heaviness," and there is something symbolic in the idea of clothing the body in new and beautiful raiment at this time when all the world seems fresh and new.

To multitudes of our readers the coming Easter will have in it these three things—flowers, music and the new and beautiful raiment, and small as these things seem when compared with the inward beauty and the inward rejoicing, and the being "clothed upon" with new life, yet these outward things alone are enough to make the, Easter Sunday dear. Let us rejoice for the multitudes who get out of the day even the joy of these three things, but let us be a thousand times more grateful that our own eyes have been opened and our own hearts uplifted to see the true meaning of the Easter beauty and to echo the Easter songs of praise.

For those of us who are so blessed as to know the true Easter joy, the Easter Sunday will bring more than a promenade on the avenues, an admiration of the floral decorations in the various churches and a selection of the place where the sweetest anthems can be heard.

If we are so made that our hearts answer to the voices that are murmuring in the tree-tops and in the wind, we shall be watching for the signs in these outward things of the new waking to life in nature, which the Easter symbolized to the ancients in the days before Christianity had begun to appropriate from Paganism the symbolism of an earlier faith.

The true lover of nature cannot fail to be impressed by this harmony between the waking to life of the outward world and the coming forth of spring from the grave of winter, and the immortal life triumphing over the sting of death and the victory of the grave. Human hearts are so made that we scarce need that Christ should have risen from the dead in order to give us our own hope of immortality; yet the thought that He *has* risen makes of our *hope* a *conviction*, and of its *fulfillment* a *certainty*. Since He lives we shall live also; and when we consider that that means that *all that ever made life blessed to us* and worth having to us, is surely waiting for us further on, it gives reason enough for Easter joy.

But in addition to this, we who love the Sabbath and give its sacred thinking to the real things of life, and who love the Easter Sabbath most of all, find a still more solemn significance and a deeper joy in the fact that Christ has risen. The Christ to-day is to us the embodiment of all that we most love, of all that we would like to become, of all that is noblest and holiest, the truest we can be, the bravest we can do. The Christ in us means life stirring in all our best aspirations, all our highest purposes, all our deepest sacrifices, all our holiest joys. We go on sometimes even through years without there being under the surface of our hearts—often as cold and hard as the crust of earth in winter—any throbbing life of God or any quickening of that which is gentlest and truest and best. By and by God sends us an Easter—sends it, perhaps, at the very Easter time, when the whole world remembers that Christ is risen from the grave—and we know by the change in ourselves that He is risen, not only for us but in us. We know that all the good things, like the grass and flowers of spring, are starting into life. We feel the impulse Godward, the desire to be better than we are, and to do better than we have ever done. Christ not only seems alive, but He seems *living*. We see Him in the hearts of the people all around us. He shines through their faces when they smile on us in kindness. We hear Him in their voices when they raise them in prayer or praise. We hear Him in all the pulsing music that throbs through the great churches. We hear Him in the carols of the little children. We feel Him everywhere in the hope and stir, that is like a "going in the trees," and life seems to pervade everything. The soul no longer cares to sleep. It cannot be slothful any more. A new life has come into it. It has practically been brought from the grave, where all its best was sleeping, and is alive in Christ.

In much of our daily association with other human beings the face wears unconsciously a mask. It is like the cold and hard surface of the earth after the winter frosts have chilled it. The earth gives no sign of what is buried beneath. Often the human face, and the voice and the manner give no sign. It would seem as if all the beautiful things that blossomed on the earth were buried under the snow. It would seem as if all the up-reaching aspirations, all the love to God, all the love to men, all the nobler impulses and best purposes were hidden under the wintry aspect that our souls wear most of the time. But at Easter tide the flowers begin to spring through the frost-bound earth. At Easter tide, too, whatever there is of love, of gentleness, of human kindness, of unity, of fellowship, of desire to uplift the lowly, to succor the suffering, awakes again in the heart, and awakes because the Christ Himself is alive, and is beginning to live in us.

With such a view as this, with what wonderful significance echo the words, "Christ is our life." "In Him is life, and the life is the light of men. In Him ye not only have life, but ye have it more abundantly." At this Easter time those who have not yet known the life in Him, and so have known no true living, may awake to the consciousness that ours is not a dead and buried Lord; and those who have in some measure apprehended what a Christ-life in the hearts of men may mean, may enter into the "more abundant life" this glorious Easter morn

ONE OF CHICAGO'S PHILANTHROPIES.

A word about the Children's Aid Society cannot fail to interest our readers in one of the tenderest and divinest charities carried on in the name of Him who took little children in His arms and blessed them. It was chartered in 1890, having the avowed purpose "to improve the condition of poor and destitute children," and to overcome with its own good the ghastly evil of "baby farming"—a death-yielding industry extensively carried on in some quarters of this and every city. Its primogenitor was the late Rev. Glen Wood, whose monument it will be—more enduring than "storied urn or animated bust." Mrs. Wood was associated with her husband in all his work.

Soon the great-hearted pair began to see that often the mother stood as much in need of their beneficent aid as did the child. They began the attempt to place mother and child in the same home, the woman to receive moderate wages for her service. The success of the undertaking was remarkable. In fifteen months the society had found homes for three hundred and fifty-eight children, and in two hundred and twenty-six cases the mother and babe were placed together. The advantages of this plan are twofold. A much larger proportion of children are saved than when reared by artificial nursing.

The other advantage is the salvation of the unfortunate mothers. There are some deserted wives and some widowed in an untimely hour, but the majority of those seeking aid are deceived and deserted girls. Such an one disgraced is disheartened. Separated from the little one which has cost her so dear, and her love quenched, good dies in her and she lends herself easily to temptation from without and within. Often she meets the snare before she leaves the hospital ward. We would cast no slur upon hospital management. The soberly clad, perhaps crape-veiled procuress enters, unobserved, side by side with the city missionary on "visiting day," and it has happened that our missionaries have overheard the conversation in which the young mother is "engaged" for a "situation" at light work and large pay, as soon as she is able to come out and dispose of her babe.

The extreme youth of many of these mothers challenges the pity of womanly hearts, and the protection of Christian homes. It seems incredible, but is a fact, that recently one of the visitors of the Children's Aid Society, found in the Maternity Cottage, at Dunning, a girl of thirteen, mother of twin babies, while the Presbyterian hospital had a sixteen-year-old mother.

If the coming Exposition is like previous ones, there will be a goodly number of babes abandoned on the grounds by faithless mothers. They will be turned over to the Children's Aid Society, and will probably fare better than any preceding set of Fair foundlings. We are sure this society will not ask in vain for the sympathy and coöperation of Christian and philanthropic women. The homes of widows, elderly couples and childless homes should everywhere be open to them, and the blessings of them that are ready to perish will follow.

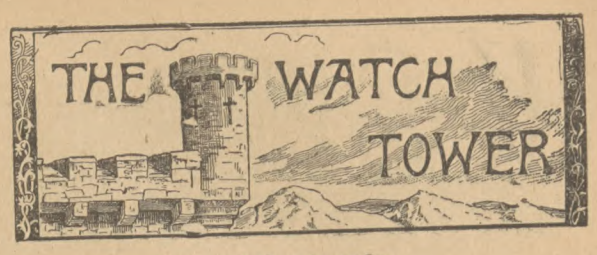
In the name of the most helpless layer of humanity we tug at the latch-strings of W. C. T. U. homes. One child reared in love and righteousness may count for more on life's balance sheet than many speeches made or meetings held. Surely there can be no higher, tenderer object than the "preservation of mother and child, the mother from further degradation, and the child from an early grave, or from evil association, the restoration of the one, and the education of the other to fellowship in the ranks of Christian civilization."

The *Chicago Herald*, in its wrath at the failure of the attempt to open the World's Fair on Sunday, relieves itself as angry children do by calling names and making faces. It says that the result was brought about by "a miserable fraction of the American people, composed in part of rich frauds, in part of honest fanatics, in part of narrow-minded women belonging to the Woman's Christian Temperance Union, and in part of detested politicians of the Quay type." It adds: "The saddest element in this discreditable decision is that women have been so vicious to their own sex. Idle and unreflecting women have been potent in doing a grievous injury to hundreds of thousands of working, thoughtful and virtuous women." Commenting upon this, the *New York Advocate* says, "The Woman's Christian Temperance Union has been subject to considerable criticism for allying itself with a political party and becoming a propagandist of woman suffrage; but this is the first time that we have heard its members called idle and unreflecting women. They are all as far removed from idle as it is possible for human beings to be; and so far from being unreflecting, they give as much thought to their work, and understand as well what they are doing, and do as much work as any association, male or female, in the world." We certainly appreciate these words from a paper which we have had little reason to count among our friends, but there are some lessons which all similar opposers of the W. C. T. U. may learn if they will, from this editorial of the *Herald* and one is that the term Christian in our name stands for a fact. At the first convention in Cleveland, there were those who favored as a matter of expediency the leaving out of that word, but the great majority believed that to leave it out would be to deny their Master. From that day to this the W. C. T. U. has conformed its policy to what it believed to be right, not to do what it thought might be "expedient." Nothing could better disclose the real Christian character of the W. C. T. U. than these bitter words of an unchristian newspaper, and it might be well for the few Christian ministers and editors who antagonize this army of women, to inquire somewhat carefully if they are not firing into the ranks of their friends instead of into those of the enemy. That the W. C. T. U. is thoroughly Christian, only those utterly blinded by prejudice can deny; that the great majority of its members are also woman suffragists no one can deny. Is it not just possible that this army of women may be as safely trusted on the subject of woman suffrage as the liquor army which is openly and avowedly the most bitter enemy of woman suffrage that exists? At all events, would it not be both wiser and more Christian to agree to disagree with these women amicably on this subject and not denounce them with wholesale accusations?

If ever faith and works went hand-in-hand, it was in the days of the Crusade. Some of our sisters who hold their prayer-meeting and then go home, need to be reminded that straight from theirs, the praying-bands of the Crusade marched out into the highways and hedges of sin, and with loving compulsion invited wanderers to the gospel feast. We must measure up more nearly to the Saviour's standard of "going about doing good." Imagine that the hours between Sabbath-school and tea time should be employed by all members of the church in going out, two by two, with earnest invitations into the homes of the non-church-going class, and into the saloons and other haunts of sin, would there be a vacant seat in the Lord's house at evening? Not one. This we firmly believe, because our temperance work has taught us a most hopeful definition of the *genus homo*. Plato said man is a biped without feathers; Hugo calls him the only animal who laughs; but we believe a truer definition is this: Man is the most persuadable of all created beings; with his heart full of aches and his eyes full of tears, he can be won by kindness. Knowing then the terrors of God's broken law and the tenderness of Christ we persuade men. We are going out after the ungospeled masses as never before since the Crusade. Theatre meetings are multiplying; depot meetings and open air gatherings are more frequent; temperance tabernacles are attracting interested attention; visitation of prisons and charitable institutions increases; meetings for sailors are kept up, and the question presses upon us, How shall our women be trained so that they may rightly divide the word of God to these hungry multitudes who come to hear?

John Burns, of England, is described as the Garibaldi of the workingmen's movement, and Tom Mann as its Cavour; one is the inspirer and orator, the other the organizer and statesman. Ben Tillett is an orator and a strong poetic nature. He is a member "in good and regular standing" of the Congregational church. Tom Mann both prays and preaches on occasion, but unhappily John Burns, having lived much on the continent, has come under influences that have made him materialistic in ideas. Leaders in English politics predict that he is almost certain to become a Cabinet minister in ten years. The forecasts in London just now are to the effect that the Gladstone government is not unlikely to go out of power next summer, and the Conservatives to come in; after which within a few years the workingmen's party is sure to come to the top with its ideas of Christian socialism. Fortunately it is the ballot and not the bullet that the English working people rely upon as their source of power and the way out of the wilderness.

The Yankee nation is proverbial for its skill in business advertisement, but the English excel all other nations in their ingenuity as advertisers of charitable enterprises. For instance take the following from the London papers It is signed by Benjamin Waugh, perhaps the nearest friend of the editor of the *Review of Reviews*, and the author of that "Life of William T. Stead" issued from our W. T. P. A. press at the time of the *Pall Mall Gazette* disclosures. Benjamin Waugh is also editor of the *Sunday Magazine* and the chief officer of the national society for the prevention of cruelty to children. This is his advertisement: "The sole object of our society is to secure to every little English child that its life shall be at least endurable. We have stopped or ameliorated the endless pains and tortures of more than 60,000 children. Unhappily, however, we have no less a debt than twenty-five thousand dollars. It is believed that this has only to be known to secure its speedy removal." Here follows the address, 7 Harper street, Bloomsbury, London, W. C.



It is easier to prevent than to undo.

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Strange, isn't it, that so many wise law-makers in our state legislatures are ready to make laws for women's benefit (?) as evidenced by the recent anti-crinoline legislation. One racy speaker in commenting thereon in a recent lecture, remarked: "It takes so much more courage to present a bill against the wearing of crinoline than it does to present one against the hoop around a whisky barrel!"

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True consideration for others, the ready wit and tactful acceptance of circumstances which should be qualities of all who attempt public speaking, was well shown by the Englishman, a temperance lecturer, who was invited to speak on total abstinence at a public gathering. He was placed last on the long list of speakers, and the chairman also introduced several speakers whose names were not on the list. The audience consequently were tired out when the chair announced, "Mr. Bailey will now give us his address," "My address," said Mr. Bailey, rising, "is 45 Loughborough Park, Brixton Road, and I wish you all good-night."

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The collection was being taken in a colored church. While it was in progress a song with the words was sung: "Fly over all the world, thou everlasting gospel.' When the results of the collection were brought to the pulpit, as is the custom in that church, the minister, looking down disgustedly into the hats, said: "Talk of wings to fly with the everlasting gospel when you ain't even put in enough to buy it pin feathers." I asked the colored brother—you know they have the largest collections of anybody—what is the best way to take them and he said, "Ma'am, you can call it what you like, but it is all reduced down to this, take your hat and go out among the congregation."

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Intelligent and consecrated workers are needed in every cause, and never did a work fail which was conducted by such. "If we attempt nothing we can accomplish nothing," said an earnest worker recently in writing Mrs. Carse concerning the efforts of the local union for "Our House Beautiful," which she is resolved shall send its one hundred dollar pledge before April. With such deep interest and determination it will be done. A circular issued by the eleventh district, Iowa, W. C. T. U., is worthy repetition everywhere. They believe one of the very best uses to which their money can be put, this year, is to invest it in the Temperance Temple. "The sooner it is paid for the sooner we will get an annual income for state work," say they. With such applied determination on the part of all our workers, the Temple would soon be ours and realize our fullest expectations.

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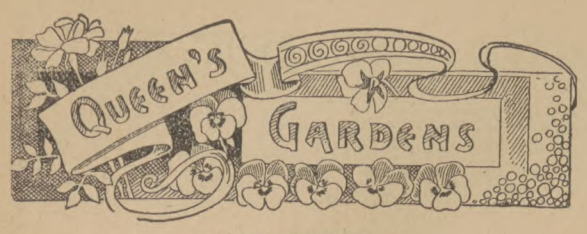
Within the memory of many of us, the advocates of the theory that God *ought* to have made woman essentially different from man and therefore that He *did*, asserted that while woman could make a fair success in literary work she was incapable of anything but the simplest mathematical attainments. The bright girls of the nineteenth century have so completely annihilated this supposition that it is superfluous to attempt any proof of the opposite. It is a matter of interest, however, to note the women who, though such work is not yet as free to women as to men, make exceptional success in mathematical work. One of these women is Mrs. E. P. Brown Davis, who ranks as one of the leading mathematicians of this country. She was educated in the public schools of Washington, D. C. Afterwards she taught there and at the same time attended the night school of the scientific department of Columbian University from which she graduated. Her teacher, Prof. Gore, recognizing her ability, employed her to read the proof-sheets of his work on geodesy. This secured her employment by Prof. Simon Newcombe, whom she assisted in his work in calculus. She read the proofs and verified his calculations. At this time a vacancy occurred in the position of computer for the Nautical Almanac. With twelve young men, Miss Brown took the competitive examination. Her paper was marked one hundred plus, and she secured the position with a salary of twelve hundred dollars. Before her graduation she had discovered and corrected an error in La Place's tables that for years had produced inconsistencies which had puzzled astronomers. When Miss Brown became Mrs. Davis, she resigned her position on the Nautical Almanac but she still continues her mathematical and astronomical work.

On Duty.



EASTER THOUGHTS.

Easter brings to earth reminders of the sweetest hope ever given to humanity—the hope of an everlasting life of perfect happiness. And yet it is not the happiness promised, not the freedom from pain, the exemption faom sorrow, the escape from punishment, that pleases us most in our anticipations of the future, but the new life itself.

Sin has made us weary. We are tired of it. We are tired of the chains of sinful habits that have bound, and are binding us, and tired of the eternal vigilance necessary to keep ourselves from falling into new habits of wrong which would prove as hard to break from as the old ones. To be changed—to rise from the grave with the upward tendency of our lives eternally fixed, so that we need do nothing but grow sweet and beautiful, that is the glorious truth that is contained in that one word—resurrection. No wonder that Easter is full of brightness to the Christian.

Easter reminds us each year of the assurance of our hope. Our hope of a future life is founded on two things, the immutable word of God, and the great historical fact that Jesus Christ, a man on earth, having a body like ours, dependent on material food for its sustenance, arose from the dead and was seen, not by one or two, but by over five hundred witnesses. No fact in history has more complete proof.

And this Christ, who, Himself, arose from the dead and ascended into heaven, promised eternal life to those who believe on His name and follow Him. Can we doubt that He has both the power and the willingness to grant us the great gift He has promised? Sooner would I think of doubting the word of the dearest friend I have on earth than the word of this more than earthly friend—the Saviour of Mankind.

Easter is a good time to begin a new life. It is the time for the Christian to lay aside his besetting sin and spring up into the glad air of a higher spiritual life. It is time for the sinner to leave off sinning, and, looking up to the loving face of the risen Jesus, take the step that shall leave him forever free from the old life of sin and shame with its worry and care and burden. Oh, isn't it grand that the Lord gives us the days of sweet beginnings all along in our life?

The pure, white lily, the gorgeous butterfly coming from his chrysalis, and the innocent chicken peeping from the egg shell, are the symbols of Easter. They each represent the beginning of a higher form of life than the caterpillar, the lily bud or the hen's egg represented. But as the crawling caterpillar contained the soaring butterfly, the bud contained the lily, and the egg contained the chicken in embryo, so do you, dear, vanquished, discouraged soul, contain the possibility of a high and noble spiritual life within you. Why not begin this beautiful Easter day to live it?

No one can look on the symbols of Easter without a sense of joy. Wherever you see the beautiful butterfly, the sweet lily, the downy chicken, you love them and are touched with gladness. Why should not these voices of nature win you to begin the higher, better, sweeter life to-day?

Easter is a day of triumph. In the resurrection Jesus Christ overcame death and the grave for all the world, and made it possible for those who follow Him to do likewise. Ever since He arose from the dead Christians have been enabled to face death with smiles, to sing songs in the midst of the darkest peril, to give up all they held dear in this life for the sake of the hope of the life beyond the grave through Christ, and count it not loss but gain. Faith in the resurrection gives us perfect assurance of the hope of eternal life. This is the victory that overcometh the world.

Easter is a time to help others. Ah, so many are struggling in the bondage of sin. So many are bewildered because they do not know the way out. They are unhappy, but they do not realize that sin has made them so. They do not dream that a glorious new life is possible to them on this earth and a beautiful resurrection in store for them after death. Who will go and tell them?

Go, dear heart, if the Easter brings joy and happiness to you, go and help some one else to be happy. Take a bunch of Easter flowers to the sick one, a word of encouragement to the struggling one, a paper butterfly or a tiny painted egg to the poor child who cannot buy such things, or read a story to the blind one. Do some little thing to make some one's life a little brighter and your Easter will seem all the more glad in consequence.

World's W. C. T. U.

WORLD'S W. C. T. U. DIRECTORY.

Founded 1883.

Motto.—For God and Home and Every Land. Object: To unify the methods of woman's temperance work the world over, and to circulate a petition for the prohibition of the traffic in alcoholic drinks and opium, and other social reforms.

All members wear a little knot of white ribbon, and remember the noon hour of prayer for all temperance work and workers, and for the coming of Christ's kingdom.

Honorary President—Mrs. Mary Clement Leavitt, care of L. H. Clement, U. S. Mint, San Francisco, Cal., U. S. A.
Vice-President-at-Large—Lady Henry Somerset, 47 Victoria St., Westminster, London, S. W., England.
President—Miss Frances E. Willard, Evanston, Ill.
Miss Alice E. Briggs, Office Secretary, The Temple, Chicago, Ill.
Secretary—Mrs. Mary A. Woodbridge, Ravenna, Ohio, U. S. A.
Assistant Secretary—Miss Anna Gordon, Evanston, Illinois, U. S. A.
Treasurer—Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Can.

AUXILIARIES.

Date of Organizat'n.	
1874	*United States*—Miss Frances E. Willard.
1876	*Great Britain*, Lady Henry Somerset.
1882	*Australasia*—Miss Jessie A. Ackermann, 301 Pitt St., Sydney, New South Wales.
1883	*Canada*—Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal.
1884	*Hawaiian Is.*—Mrs. Mary S. Whitney, Honolulu.
1885	*New Zealand*—Mrs. A. J. Schnackenberg, Auckland.
"	*Queensland*—Mrs. Elizabeth Brentnall, Coorparoo, Brisbane.
"	*Victoria*—Mrs. Mary M. Love, Armadale, Melbourne.
"	*South Australia*—Mrs. E. W. Nichols, Prospect, Adelaide.
"	*Tasmania*—Mrs. Grace Soltan, Mildmay Cottage, Launceston.
1886	*Ceylon*—Mrs. Howland, Tillipally, Jaffna.
"	*Sweden*—Madame Andersson-Meijerhelm, 17 Sodra Humlegardsgatan, Stockholm.
"	*Turkey*—Mrs. Eleuka Nicoloff, Philippopolis, Bulgaria.
"	*Japan*—Mrs. Kaji Yajima, Tokio.
"	*China*—Mrs. M. J. Farnham, 18 Peking Road, Shanghai.
1887	*Siam*—Miss Edna S. Cole, Bangkok.
"	*Straits Settlements*—Mrs. R. W. Munson, Anglo-Chinese School, Singapore.
"	*Burmah*—Mrs. Julius Smith, 33 Fraser St., Rangoon.
"	*India*—Mrs. M. D. Macdonald, F. C. M., Calcutta. Nat. Lecturer, Pundita Ramabai, Poona.
"	*Cape Colony*—Miss Virginia C. Pride, Huguenot Seminary, Paarl.
1888	*Mauritius*—
"	*Madagascar*—Mrs. Edith M. Clark, Antananarivo.
"	*France*—Miss de Broen, 205 Rue Honore, Paris.
"	*Denmark*—Mrs. Elisabet Selmer, Nyhavn 63, Copenhagen.
1889	*Chile*—Mrs. Ida A. T. Arms, Colejio Americano, Concepcion.
"	*Natal*—Mrs. Laura Bridgman, Umzumbi.
"	*Orange Free State*—Mrs. Mary W. Gray, Pretoria, South African Republic.
"	*Sierra Leone*—Mrs. Bishop Ingham, Bishop Court, Free Town.
"	*Asia Minor*—Mrs. J. E. Pierce, Bardezag.
1890	*Corea*—Mrs. B. S. Ohlinger, Seoul.
"	*Bahamas*—Mrs. Mary S. Duty, Nassau, New Providence.
"	*Newfoundland*—Mrs. J. E. P. Peters, St. John's.
"	*Egypt*—Mrs. Mary S. Work, American Mission, Cairo.
"	*Madeira Islands*—Mrs. Sweet, Funchal, Madeira.
"	*Spain*—Mrs. Alice Gordon Gulick, San Sebastian.
"	*Russia*—Madame Olga Novikoff, care Wm. T. Stead, Mowbray House, Norfolk St., Strand, W. C., London, England.
"	*Italy*—Mrs. Menricoffre, Naples.
1891	*Greece*—Mrs. Rev. Kalopothakes, Atnens.
"	*South African Republic*—Mrs. Joseph De Koch, Pretoria.
1892	*Argentine*—Miss Mary S. Swaney, 949 Calle Commercio, Rosario.
"	*Uruguay*—Mrs. Marinda Greenman, 242 Calle Facuaramba, Montevideo.
"	*Brazil*—Mrs. E. E. Brelsford, Collegi' Piracicabana, Piracicaba.
"	*Norway*—Ida, Countess Wedel-Jarlsberg, Christiania.

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Press Reporter—Mrs. M. G. C. Edholm, East Oakland, Cal., U. S. A.
Scientific Temperance Instruction—Mrs. Mary H. Hunt, Hyde Park, Massachusetts, U. S. A.
Sunday-school Work—Miss Lucia E. F. Kimball, 644 W. Monroe St., Chicago, U. S. A.
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OUR THIRD AND FOURTH ROUND-THE-WORLD MISSIONARIES IN NEW ZEALAND AND TASMANIA.

We sailed from Sydney, October 20, for Auckland, New Zealand, and after a stormy passage of six days, rejoiced to see its very beautiful harbor, and received hearty welcome from Mrs. Schnackenberg, the colonial W. C. T. U. president, and the Rev. Joseph Berry, a declared supporter of our organization and of woman's suffrage. Strong sentiment in favor of the last named prevails throughout New Zealand; and women have almost reached the goal on several occasions—especially at the last session of Parliament, it being at one time authoritatively stated that the bill had passed—but they have proved for themselves the truth that one voter's influence outweighs thousands of non-voter's demands. As one of the disfranchised remarked, "The women in their hard toil have been like so many chess-pieces to be swept off the board by the political player at any moment that the whim seized him." The suffrage is certain to be gained, however, at no distant day, and what a glorious heritage will be that of the New Zealand women! for their country, in natural conformation, products, climate, and all that delights the taste, or satisfies mental and material needs, is truly an "earthly paradise." The morning after our arrival we accompanied our host and hostess, Mr. and Mrs. Berry, to the top of Mount Eden, overlooking a panorama sixty miles in extent, of wonder and beauty such as I doubt if any other point of vision can reproduce. The old hymn kept singing itself through my brain:

"Lo! On a narrow neck of land,
'Twixt two unbounded seas I stand!"

for the isthmus on which we stood was only eight miles across, and on the north, east and west the sea stretched away illimitably, while an extinct volcano frowned in a southerly direction, and Auckland lay smiling in the midst of rose-gardens and luxuriant greenery, at our feet, as if no angry convulsions of nature had ever disturbed this peaceful scene. We had the honor of paying our respects to Sir William Fox, the veteran temperance leader of all Australia, at his own home, and grieved to see his physical strength so shattered. He spoke with ardent zeal of the cause so dear to him and to us, and gave us a patriarchal benediction at parting.

We had two large meetings in Auckland, one in Mr. Berry's church, Wesleyan, and the second in the Baptist Tabernacle, built by the Rev. Thos. Spurgeon, son of the great preacher whose loss the world mourns—and built after the same style as that of the Metropolitan Tabernacle in London, a delightful place to speak in, especially with so finely responsive an audience. Here we took our first real outing since we left home, visiting the celebrated "Hot Lake District" in company with Mrs. Schnackenberg, who, though a resident of the colony for over thirty years had never seen the wonders of this region. The journey meant a day's travel by railway, and little more than a half day by coach, passing the last few hours through the most magnificent bush scenery that the imagination can picture; a wild and lavish luxuriance of giant tree-ferns, grand forest trees, graceful white creepers and myriad growths, weird and fascinating to our eager eyes; towering heights and somber depths challenged our vision; now and then the notes of a strange bird thrilled out of the impenetrable recesses, or the flash of one of these feathered songsters shot a streak of vivid color athwart the sky. All this was fitting prelude to the mysterious region into which we were about to enter. "Wonderland," indeed, with its boiling geysers of water and of mud, the latter sometimes black as a Stygian pool, and again of white earth, transformed as it bubbled and rose, into countless fantastic shapes, flowers, tools, dishes, and conventional patterns; with its deep, blue pools, its healing springs, its clouds of steam arising in every direction from lakes and fissures, and even amid the current of its rushing streams.

There are great boiling pools, with white, smooth stones at the edge, where the Maoris cook their food without labor or price. We watched them draw out from the water the rude bags containing their pork and potatoes and carry them off to their huts at dinner time, and afterward visited a native house, where we saw the inmates squatting on the ground and eating with their fingers. At a place near one of these boiling pools we found a close, wooden enclosure, placed about a fissure in the rocks, and here certain of the villagers, who preferred the same simple diet steamed instead of boiled, had placed their food, and had thrown an old coffee-sack over the top to shut in the steam; a careless, primitive life they lead. A volcanic eruption occurred here only six years ago, and we

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listened to the thrilling story sitting beside the "brain-pot"—in which the Maori tribes were wont to cook the heads of their enemies in early days, as a cannibal feast—under the purple shadows of the mountains at the sunset hour, as told us, in fairly good English, by "Sophia," the head woman of her tribe. It must have been a strange and awful time, when the frightened natives huddled together for thirty-six hours in the thick darkness, broken only by the falling of lurid fire-balls through the pall of ashes and lava that overspread the sky. It was at this time that the beautiful pink and white terraces, which Mrs. Leavitt had the delight of seeing a short time previous, were destroyed. The earth's surface is a mere shell here, and it is not safe to go anywhere without a guide; as we tapped our umbrellas on the ground a hollow echo responded.

When the great geyser, "Pohuto," is in full action it is a marvelous sight, throwing its boiling waters forty and sometimes sixty feet high, falling into showers of diamonds under the glorifying touch of the sunshine. Sitting near by it, on a pile of rocks, I talked to Sophia of temperance. Poor, untutored Maori woman, with such heroic and generous qualities, as shown by her conduct toward her people at the time of the eruption, with almost unlimited influence over them, yet a slave to the drink! She told us that it all began in the urgency of tourists who often begged her to "take something" after the hardships of her services for them as guide; she told us also of the interest taken in her by some kind American friends a few years ago, who came there for pleasure, but were about the Master's business as well, and persuaded her to sign the pledge, which she kept for nearly a year, but could no longer resist constant temptation. We told her of the One "able to save to the uttermost," and often pray that she may know the fullness of His power. It was delightful to hear Mrs. Schnackenberg talk to the Maoris in their own tongue. She was a missionary among them for many years.

We visited six of the principal places of New Zealand, Auckland, Napier, Wellington, Christchurch, Dunedin and Invercargill. With scarcely an exception we had grand meetings all the way through the colony, crowded and enthusiastic. The short coasted voyages were very rough and exhausted much of our strength, but the kindness of the friends was abounding, and we were shielded to the utmost from unnecessary demands on our slender remnant of physical endurance, and completed our plan of visitation, without a single break, throughout Tasmania and the two islands of New Zealand, although this included five sea voyages, with all the uncertainty that attends this mode of travel, and our engagements were necessarily crowded up as closely as possible, because of the limited time at our disposal.

Of course our opportunities were not as good for seeing the full scope of W. C. T. U. work in this colony as in Queensland, because of visiting a smaller number of unions, and also not having the privilege of meeting the white-ribboners in annual convention; but our acquaintance with them gives us large assurance not only for the present but for the future of our beloved organization in New Zealand. At Christchurch we met the Rev. Mr. Isitt, the leader of prohibition sentiment in the colony, and editor of *The Prohibitionist*. He is going to Chicago in time to attend the World's W. C. T. U. Convention and other temperance assemblies during the World's Fair, and expects to look thoroughly into the workings of legal prohibition while in our country, that he may be more completely armed with arguments against the enemies of such legislation. He is an able, zealous man. New Zealand is undoubtedly much farther advanced in prohibition sentiment than any other colony visited, and great honor must be given to Mr. Isitt's fearless utterances in his paper, which has a very large circulation.

The W. C. T. U. has a page in *The Prohibitionist* regularly, edited with much talent by Mrs. Sheppard, who is also Colonial superintendent of franchise and petition work. I have already referred to the forward state of woman's franchise in the colony. The petition for this measure presented to the last parliament, bore over ten thousand signatures.

Sixteen unions and eight Y's were reported at the annual convention last March. Twenty departments of work are taken up. Through the efforts of the W. C. T. U., scientific temperance instruction is given in some of the public schools, but the law for this is permissive, not obligatory, and therefore unsatisfactory. Temperance booths are carried on, in connection with the agricultural shows every year, by certain unions very successfully, notably by the Christchurch ladies, whose receipts last year were nearly a thousand dollars, which sum was expended in the furtherance of W. C. T. U. activities. The same work was undertaken by the Dunedin union, and much good to the public in general was the result; here our workers maintain a Sailors' Rest, greatly needed places in these seaport towns, and there has been blessed outcome; evangelistic services are also held in different parts of the town. The Napier union distributed last year one thousand copies of *The Prohibitionist* fortnightly, and the Wellington ladies three thousand copies in the same manner. At Invercargill our workers have made a special effort to have temperance items inserted in the weekly papers, paying for the privilege. The C. D. Acts are on the statute books of New Zealand, but are not believed to be in active operation. A few years ago an effort was made in Auckland to enforce them, but through the prompt opposition of the W. C. T. U., this movement was defeated. We found the sentiment in favor of social purity strong and outspoken throughout the colony. Much relief, hospital, pledge and refuge work, distribution of literature, boxes at railway stations, coffee-rooms, and other lines of activity, have been carried on with wise zeal by our faithful sisters. We cannot speak too appreciatively of the generous reception and financial help given us as World's W. C. T. U. missionaries, and pray God to bless them an hundredfold for their large and loving ministry toward us in our necessities.

Five days more of tossing on the deep, and we approached the city of Hobart, Tasmania, "beautiful for situation," the shores of its harbor broken into such lovely curves, and the water studded with charming emerald islands, while back of the city stands a grand old sentry mountain. Here we were most kindly welcomed by Mrs. McLean, a dear friend from Brisbane, Queensland, and Mrs. Ward, our hostess. We had an enthusiastic meeting the same evening, and crossed the island to Launceston the next day by train, passing through interesting and beautiful country, and receiving cordial greetings at the station from Mrs. Soltan, Colonial president, and our hostess, Mrs. Hart. Two meetings were held here, and this completed our work in Tasmania, for we were compelled, in order to catch the steamer at Melbourne for our long voyage to Colombo and onwards, to leave Launceston on the third day after our arrival. Eighteen unions have been formed, and Mrs. Soltan has recently visited nearly all of these, and reports good work being done in well-nigh twenty departments. The C. D. Acts are in operation in the principal cities of this beautiful island, in a modified form. We were treated with great courtesy and fairness by the press and public, however, and have reason to hope that there is a growing sentiment in favor of the abrogation of this infamous law.

We are now on the Red Sea, approaching the spot where it is believed that the Israelites crossed over on dry land. Our God is with us, "our Father and our Friend." May we be more obedient and victorious in faith than were His chosen people! Solemn lessons are borne in upon us as we travel by these ages-old pathways, and remember the history of those who went before us, some to failure and others to heavenly conquest.

Greetings for the New Year to all readers of THE UNION SIGNAL!

ELIZABETH W. ANDREW.

On the Red Sea, Dec. 31, 1892.

News from the Field.

NEW JERSEY.

"HEARTS BOWED DOWN."

Never before have I been ashamed to say to the world at large that New Jersey is my native state—although many times not in accord with its doings—but the acts of our honorable (?) legislature have been of such a disgraceful nature, no decent citizen can help but blush at its proceedings. The race track legislation was not partisan, in the strict sense of the term, but the Democratic party is held responsible because of their large majority in both houses.

The bills were introduced by a Republican, indeed he was sent for that purpose, and from first to last, a few Republicans voted for the bills, as well as a number of Democrats voted against them, and must not be classed with their party's infamy. Introduced and passed in both houses, vetoed by the governor, and passed over his veto in six days, was a piece of fast railroading in legislation never before recorded.

The fact that the governor could have withheld his veto until the following week, and thereby allowed the moral forces time to labor with their constituents, forces us to conclude that if "opposed on constitutional grounds," if no other, he is a very *weak* man. With a speaker in the house, who is a starter at the "Duke of Gloucester's" race course, and the "Duke" himself a leader of the forces, every resolution to hear the people was promptly tabled; and over and over the most outrageous decisions were given by the speaker to carry the bills.

Repealers were introduced, only to be committed to the care of the same committee who reported favorably the "Racers"—where they still slumber. Then came the seeming to hear the "committee of fifty" by the "coöperation committee," because the outraged people *would be heard*, followed by the other side, who spoke against time, adjourned to have time given them another day, and all the while the house and senate were passing bills pell-mell, in order to adjourn *sine die*, which they did. They did not dare to trust the body another Sabbath at their homes; they were elected for a purpose, and faithfully carried it out. The good people didn't wake up until too late, and in consequence must submit to the odium until another year is past.

For once the press seemed to have no power to stop the onward rush of evil, but even when they saw they could not prevent the disgrace of such laws upon our statute books, party lines were laid aside, and they kept up the bombardment. The Citizens' League of the state came down in vast numbers, and some of the most representative men made ringing speeches, and "redress was demanded at the ballot box next fall," for which we are profoundly thankful, and hope their eyes will be kept open in future along that line. One of our editors demanded that the women be allowed the ballot, frankly admitting "that the evil in politics could never be gotten rid of without them." From the complexion of this editor, politically, he, no doubt, means, on Republican lines, they (the women) must vote to purge the nation!

The Methodist conference, on its first day, introduced a resolution, branding the legislators who voted for these vicious laws with infamy and pledging themselves to vote for no candidate in next election who is not openly and expressly pledged to vote for their repeal, also to endeavor to defeat all candidates who are not openly pledged to oppose their repeal.

The State Citizens' League is being thoroughly organized in every county for aggressive work, and we are hopeful that the day of inaction is past—but to accomplish the end desired, all the voters, moral and Christian, whether they be Republicans, Democrats or Prohibitionists, must unite, for it is no baby which confronts us but a giant, who hesitates at nothing to gain his purposes—and while blind eyes are being opened to the evils of racing and gambling, we do pray that voters may see that the same line of action is necessary to render the sale of liquor unlawful. What the women have long known, the men are just beginning to see, that it is not by mass-meetings, resolutions, repealers, etc., when legislators meet, that are most effective, but bullets made of ballots, when legislatures are made up.

Well, the farce is over! The "Duke of Gloucester," who was under indictment for keeping a disorderly house, and whose case was deferred from time to time, has, by the passage of these iniquitous laws, escaped trial, and received sentence at the minimum price, fifty dollars and costs, total sum, ninety-seven dollars. Now let the curtain drop! For a time at least vice, immorality and crime will hold high carnival, for the state seems to be in league with his Satanic majesty.

From all this sickening legislation, we turn to the women, and to our God "who is able to deliver," for I firmly believe that in our affairs, whether for the state or individual communities, God expects every one to do his duty, as if He were not, and when we've done all and can only stand, "He will deliver!" if I did not, I could not lift my eyes nor use my pen longer in the interest of reform—and our women are a unit with me in this thought. While all this evil has been enacted in our midst, for which our women are not responsible, meetings have been held and agitation and education of our future citizens have occupied much time and thought.

Mrs. Clara Hoffman spent a month in the state lecturing to the delight and profit of all who heard her. Mrs. Marion Baxter filled her engagements most acceptably in Burlington county, as well as elsewhere.

Mrs. Ellis spent a week of work in Trenton, under the auspices of the first union, and already the seed is coming into fruitage. Miss Greenwood spent Saturday and Sunday with the same union and drew large audiences. Her Sunday text was, "Why should the church assist in temperance work?" Her arguments were strong; "the church has the numbers; if every one of the 103,000 preachers should preach at least four sermons a year on temperance to the 25,000,000 who attend church, the effect would be marvelous,—and why is it not done? Because the church is not aware of her ability nor responsibility."

As an illustration, she said: "There are 30,000 young men in Washington, D. C., and recently a committee of ten were sent, one each to ten leading prayer-meetings, as many to ten saloons, and to the two lowest theatres. What result? 160 young men at

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the prayer-meetings, 360 at the saloons, 1,813 at the low theaters, besides 150 small boys." When such a state exists in society isn't it time for the church to combat all forms of sin, that the nation may not be destroyed? For Republics do not die for lack of material resources, but from moral impurities in the individuals who make up the nation. A rescue mission is successfully carried on by a reformed man, and Trenton union No. 2 gives financial aid, as well as some business men of the city. No. 3 has had a most encouraging parlor meeting conducted by the associate National superintendent, Mrs. M. D. Tomlinson.

No. 4, the colored union, is bravely trying to keep up, and one dear woman, who is the controlling spirit in their organization, has almost lost heart, the burden of working almost alone being too much. Many are scarcely able to pay their dues. The person of color, as well as of foreign birth, is a factor in our body politic we cannot afford to ignore; it is a problem which faces us at every turn, and if these people are not educated along the lines of temperance and Christianity dire results must follow. The colored child, as well as the foreign, will help control our future, therefore no union should die for want of aid in ways most needed.

Under the fostering care of Miss Eliza Corson, of Trenton, its messenger boys are not forgotten, and when the day of rewards come for this faithful one, many stars will adorn her crown for her thoughtfulness of these boys, who are constantly in the midst of temptation.

The Young Woman's Christian Temperance Unions of the state have just concluded a most profitable conference in Hackettstown, under the leadership of Miss Mary Campbell, state superintendent. Papers on many lines were prepared, and showed marked ability. Some of the subjects were: "Physical culture," "Diligence in business," "Prayer and Bible study," "Why there should be a Y. W. C. T. U. when there is a society for Christian Endeavor, Epworth League and Y. M. C. A." The pastors of the churches, as well as Dr. Whitney, president of the Institute, attended the sessions, and gave words of hearty indorsement and cheer.

In my next I hope to foreshadow the dawning of a better day; for this we hope, work and pray.

N. L. CAMINADE,
State Reporter, Trenton.

OHIO.

MARCH MENTIONS.

"Who saddens at the thought of idleness cannot be idle,
And he's awake who thinks himself asleep."

"It is so hard to be sick when so much in my department needs to be done!" The dear sister who said this, from Crusade days to the present, has wrought most valiantly for the cause we love, much of the time in foremost ranks on the open field. I wish all our shut-in comrades could realize that no "work" is so acceptable to the Master as heart service, without which all our "doing" is nothing. One whose soul is full of loving sympathy, faith and prayer is a *worker* in the truest sense, irrespective of environments.

Ohio unions are arranging for Sabbath observance week, April 2–9. We hope every minister in the state will be asked to preach on this subject. Excellent literature treating many important phases of the work can be obtained at trifling cost, from Mrs. E. J. Gray, Medina, O.

Among reports received too late for my last letter, was the Cuyahago county quarterly convention, an occasion of interest and helpfulness to all present. The parliamentary drills by Mrs. Lillian C. Bethel, Columbus, were very instructive. Mrs. Bethel seems to have met the great need of our organizations in the happiest manner possible by her "Compendium and Question Book of Parliamentary Laws," the second edition of which is already out. In the last issue of the Ohio *W. C. T. U. Messenger* I noticed this question: "How can unions become familiar with parliamentary usages?" The above-mentioned little manual—which costs but twenty-five cents—will make a good parliamentarian of anybody who will study it.

Medina county W. C. T. U. held one of its best conventions at York, February 8. "Exercise and the Muscular System," "Social Purity," "The White Ribbon," "Alcoholics and Narcotics" and "Suffrage" were well represented. Rev. Knowles, of Medina, gave a fine address on "The different stages of temperance reform." The impressive memorial service for Mary Allen West was led by a new member. The superintendent of Temple work reported the one hundred dollars pledged *all paid*, and a small surplus in the treasury. Four new members were received, each being given a white-ribbon pin by the president. Rev. Henrietta Moore, Springfield, delivered the address of the evening. It was full of strong common sense, and much enjoyed by all present. She also addressed a large audience in one of the Medina churches the following Sabbath evening, four churches having joined in a mass-meeting to hear her.

Mrs. Phebe S. Reeves, Frankfort, Ross county, organized a Y in her home with the following officers: President, Mrs. Laura Pancake; secretary, Miss Bell Phillips; treasurer, Miss Jennie Jones. The new society's first parlor meeting was a success. Thirty-five young people were present. A sister writes: "The L. T. L. which Mrs. Hammond went out in a pouring rain to address three years ago is doing good work; they helped to build a new and commodious church, and gave their leader, Mrs. Sadie Crabb, a Christmas present of 'Glimpses of Fifty Years.' The work is growing in Ross county."

Our energetic district president held two meetings at Avon Lake, on which occasion the union was increased by ten members. Avon Lake union has held five Demorest contests, four silver and one gold, has distributed one hundred leaflets. They faithfully circulated literature at all public meetings. This union is right among the vineyards and wine cellars, but its members are intensely in earnest. A distillery "talks of coming"—the local W. C. T. U. will have something to say about it.

There has been a "gathering in" of our dearest and best, which has left vacancies in our ranks hard to fill, and yet the work will go on! We somehow feel, though they have passed

"Beyond the smiling and the weeping,
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,"

that they are in touch with us; Jennie Casseday, our very own, for she lives in hearts the wide world over, who can think of her as other than a co-worker? Mt. Blanchard W. C. T. U. mourns the loss of a beloved sister, Mrs. M. G. Palmer, its late president. Coshocton has lost a most efficient worker, for three years its Y president, Mrs. Mary Crowley Bonnett. In the sudden translation of Rev. and Mrs. G. A. Reeder, the Christian temperance work at Olmsted Falls, suffers untold loss. Ah well, let us so far as we may, pick up the tasks their tired hands laid down.

"Our lamps we'll fill brimfu' o' oil
That's guid and pure, that wadna spoil
And keep them burning a' the while,
To light our way.
Our wark bein' done we'll quit the soil
Maist onie day."

Mrs. Judge Lamson, evangelist of East End W. C. T. U., Cleveland, assisted by Rev. Joseph Smith, Indianapolis, held a ten days' pentacostal meeting in the Baptist church. The meeting was undenominational. Crowds representing many churches pressed forward to the altar, seeking pardon or the higher Christian life. The work is being carried on at the East End W. C. T. U. headquarters. Excellent work is being done by Cleveland Y's and L. T. L's. Parlor meetings, lectures, flower mission, literary circles, distribution of literature with various other lines of work are intelligently and enthusiastically followed.

Ohio white-ribboners are interested in three bills coming before the present legislature; the school franchise for women, the police matron bill to compel all cities having twenty-five thousand population to provide police matrons over thirty years of age, and the bill to raise the age of consent from fourteen to eighteen years of age. By the joint efforts of the state W. S. A. and the W. C. T. U. a bill was passed requiring the appointment of one woman physician in every insane asylum, and making it mandatory upon judges of common pleas to appoint for the public institutions in each county, visiting boards consisting of three men and three women. This has resulted in the appointment of two hundred and sixty-four women. The Ohio W. S. A. has secured the service of Mrs. Sarah C. Schrader, of Chillicothe, to further the interests of the Doty school suffrage bill. Mrs. Schrader rendered efficient aid to this measure last winter, and she will be assisted by Mrs. Alice H. Peters and Mrs. E. Coit, both of Columbus.

BUCKEYE BITS.

Self-denial Week, April 3–10.

Fourteen new unions reported, and one re-organized.

A bequest of five hundred dollars comes to the Ohio W. C. T. U. this year from the estate of Mrs. Katharine Vinal, deceased, of East Toledo.

The Ohio enrollment for full suffrage, 25,000 names, is now beautifully bound at Columbus to back up the school franchise bill, for full suffrage includes that and more.

The Ohio Children's Home Society, an auxiliary to the National Children's Home Society of Chicago, was organized February 23, with headquarters at Columbus, William McKinley, president. The state board of managers is composed of twenty men and five women.

Mother Stewart is happily convalescing from another attack of la grippe.

Huron county has live unions and intelligent workers. Peru, with a membership of sixteen, takes ten copies of the *Messenger*.

Mrs. W. A. Ingham, of Cleveland, a dauntless Crusade leader in those "days to be remembered," is preparing a Columbian record of Cleveland's notable women. The list begins with the century, and names 1,000 women prominent in educational, literary, temperance, missionary, professional and other activities. This book will have more than local interest, and will prove a valuable contribution to woman's corner at the big Fair.

HANNA A. FOSTER,
State Reporter, Berea.

SOUTH DAKOTA.

LEGISLATIVE NOTES.

The South Dakota legislature is of the past. After the smoke of battle passes away, one pauses to take breath and recount the struggles and the victories gained. Resubmission failed, though its friends not daunted by the February victory, brought the bill up again just before the close of the session. Mr. Patten, of Beadle county, changed his vote in accordance with the wishes of his constituents and in his so doing, resubmission was lost and the fair young state of South Dakota once more gained a victory over wrong.

At the time of the conflict, February 2 and 3, the excitement was intense. Visitors filled the hall of representatives to its utmost capacity. Many white-ribboners were on hand with hearts full of faith and prayer. The legislature of '93 deserves great credit for its firmness and honesty in standing up for the people, against the powerful whisky lobby.

Our state president, Mrs. Emma Cramner and her faithful assistant, Mrs. Anna Simmons, were tireless in their efforts. They testify to the fact that they were treated with great respect by the members of the legislature and invited to attend all the meetings of the temperance committee. Mrs. Simmons, in one of her speeches, raised her Bible and said: "Gentlemen, here is a law that will never be repealed," and when she closed she said, "Let us pray." It reminded one of the Crusade. Men bowed their heads that morning, some of whom may not have heard a prayer for years. Seed was sown in that committee—some of which will bear fruit for eternity.

Judge Hooper, of Redfield, Spink county, was presented with a gold-headed cane for the masterly way in which he led the temperance forces. The bill that, at least one woman shall be placed upon the boards of charitable, penal and educational institutions became a law. Women, too, have a voice in school elections, and are eligible to a place on the school boards of the state. A bill has passed making it obligatory upon a sheriff to see that a woman accompany a female patient to and from the insane asylum. Great credit is due to our beloved president for the passage of this bill and for earnest work all along the line.

The ladies of the several unions of Pierre gave the friends of temperance a very pleasant reception, February 10, in one of the rooms of the "Fitch block." Mr. Royal F. King, one of Pierre's stanchest temperance men, kindly gave the use of the room, and the ladies did all in their power to make the occasion a pleasant one for the legislators and their lady friends, many of whom lent the grace of their presence. Pretty souvenirs were prepared and given to each gentleman as he entered. The souvenirs were made of handsome opal-colored paper, and contained the National motto, "For God and Home and Native Land;" the date, and "W. C. T. U. Reception," tied with the traditional white ribbon and folded in an unique way, they were very attractive. Good music lent its own charm. The guests, led by Mrs. King, sang "My country 'tis of Thee," "John Brown's body," etc. Fragrant coffee, and such cake as the Pierre W. C. T. U. ladies know how to make did good service toward the general cheer. The East Pierre union came over twenty-five strong, and added immeasurably to the enjoyment of the occasion.

Some of the local unions of the state pledged themselves to observe the noontide hour of prayer, as suggested by the *White Ribbon Journal*, with the petition, "O Lord, let the cause of temperance prevail, let there be no resubmission of our prohibitory statutes, and let righteousness cover the earth, as the waves cover the sea." The band of white-ribboners gathered at the capitol and having faith in the wonderful power of prayer, believe that this has greatly helped to bring to pass the good results gained by the severe campaign of 1893.

Movements are on foot, now joined in most heartily by the better element of the capital city, to close the saloons and the houses of prostitution. It is believed that this

"White and dazzling
In the moon's fair light she looked."

Nothing remarkable about that! She was fair to look upon, as a matter of course; and the dazzling effect was produced by her white robes—cleansed and brightened by a liberal use of

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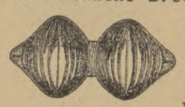

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A Scranton, Pa., Man Says:

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PRECIOUS HERBAL OINTMENT | CURED ME IN A WEEK | OF ITCHING PILES

It is worth $5 per pot to any sufferer." Henry Coles, 1717 Summit Ave., **Scranton, Pa., Dec. 20, '92.** 25&50c. Druggists or by mail. J. Gibson Brown, 47 Grand St., Jersey City, N. J. Send for book on Cure of Disease by Herbal Remedies **FREE!**

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will be accomplished in the near future. Looking back over the events of the past two months, we feel like thanking God and taking courage.

ADA A. ESTABROOKE,
State Reporter, Pierre.

NEWS IN A NUTSHELL.

THE autograph cards for the children's chain should be sent only to Miss Anna A. Gordon, Evanston, Ill.

WARREN county, N. Y., held an especially good all-day convention at Warrensburgh, March 9, attended by a large delegation.

MRS. R. W. MARRIAGE, Iowa's superintendent of peace and arbitration, has changed her home from Iowa Falls to North Market street, Oskaloosa, Iowa.

A CALIFORNIA white-ribboner of many years' standing, asks that the prayers of those who read this item include a dear son who is a victim to the drink habit.

IN the official communication of the World's treasurer, Mrs. Ella F. M. Williams, the types gave the total of thank-offering for the World's treasurer as $122.19 instead of $322.19

OLNEY, Ill., which has always been considered a stronghold of the rum power, testifies to the work and worth of Colonel Holt, the temperance evangelist, recently among them.

MRS. LUCINDA A. PACKER, recently president of the Central W. C. T. U., Cincinnati, O., died February 15, after an illness of three days. A worthy wearer of the white ribbon, her associates bear testimony to her zeal, fidelity and womanly worth, and cherish her memory as one of the few in Cincinnati who dared to avow her hostility to the liquor traffic, and her desire that the state should prohibit it at once and forever.

THE women of California are making strong and determined efforts to secure the right of citizenship. A bill for school and municipal suffrage for women was introduced early in the present session, and from the first has been under the skillful management of Mrs. B. Sturtevant Peet, president of California W. C. T. U. The able superintendent of the franchise department, Miss Sarah E. Severance, is widely and favorably known throughout the state. Success to their efforts.

SOUTH DAKOTA is the first state to introduce in its legislature a bill making physical education compulsory in the public school system. This means without limitation. The bill passed the house 80 to 3, but was lost in the senate through the influence of one or two members, who would naturally oppose a measure supported by the W. C. T. U. Great credit is due Honorable Sheldon, who championed the bill in the house. South Dakota's president, Mrs. Cramner, has made a notable legislative run, during a period of sixty days.

RICHMOND, Va., W. C. T. U. and many other ladies have been much helped by the teachings of Dr. Mary Wood Allen, National superintendent of social purity, during her stay in that city. Her public lectures were listened to by large audiences and a series of health lectures for women and girls, given in the parlors of the Woman's Christian Association were well attended. A White Cross Society and a White Shield Society were formed as the result of her work among the colored people, under the auspices of the colored W. C. T. U. Dr. Allen has since been in Florida, recruiting, but will start northward soon.

MRS. GRUBB, National superintendent of Work Among Foreigners has gotten out an edition in German of Mary Allen West's tract on unfermented wine. It is one of the "Friendly Talk" series and is called "Ought Alcohol to be used at the Lord's Supper?" A new Swedish tract on the same subject, written by Rev. K. A. Ostergren, of Duluth, Minn., a Baptist minister, is now ready. This logical and convincing leaflet has also been published in Norwegian and Danish and ought to be put into the hands of every Swedish and Norwegian minister. Mrs. Grubb has been obliged to be away from home for some time with an invalid daughter, but all orders are filled by her secretary. Address as usual, Mrs. S. F. Grubb, Lawrence, Kansas.

A CALL to the help of unprotected girls in Chicago during the World's Fair has been issued by Mrs. Carse, president of the Chicago Central W. C. T. U., who says that "unless Christian womanhood combine to aid their weaker sisters thousands of innocent girls during the next few months will be swept into the maelstrom of hopeless harlotage." This appalling condition of affairs, and how to meet it, should be thoroughly understood by Christian women. Mrs. Daisy H. Carlock, corresponding secretary of Chicago Central W. C. T. U., who has the Willard Hall daily noon prayer-meetings in charge, will accept invitations to go before any ladies' church or missionary society in the vicinity of Chicago, and present to them, "The duty which Christian women owe to the innocent and unfortunate of their own sex during the World's Columbian Exposition." Address her at Room 1101, The Temple, Chicago, Ill.

TEMPLE RECEIPTS.

Missouri—Jamesport: W. C. T. U., 55 cts.; Excelsior Springs: Mrs. M. A Kilgore, $1.75; Hannibal: W. C. T. U., $1; Louisiana: Mrs. M. J. Smith, $5; Stockton: W. C. T. U., $33.75; St. Louis: Mrs. J. R. Brown, $1; Maryville: Mrs. Bradley, $3.65; Grant City. $3.65.

Montana—White Sulphur Springs: $15; Helena; Frances Willard W. C. T. U., $20.

Nebraska—Glenville: Mrs. Starr, $1; Mrs. Peters, 70 cts.; D. A. Worrick, 80 cts.; Ashland: W. C. T. U., $10; Miss Townsley, $1; Fairbury: W. C. T. U., $22.15.

New Hampshire—Lancaster: Mrs. E. Congdon, $2.75; Epping: Mrs. E. H. Pearson, $4; Cheshire county: W. C. T. U., $25.

New Jersey—Tuckerton: E. P. Price, $2; Montclair: J. R. Anderson, $1; Waldrick: Mrs. Burnham, $1; Cortland: W. C. T. U., $10; Deposit: W. C. T. U., $10; Gouveneur: Mrs. C. B. Austin, $2.80; Port Leyden: W. C. T. U., $2; White Lake: W. C. T. U., $7; Red Creek: W. C. T. U., $25; Coryman's Junction: W. C. T. U., $1; Plattsburg: W. C. T. U., $32.50; Atlanta: Mrs. Juliett Tyler, $3.65; New York: Allis Hascall, $1; Holley: W. C. T. U., $1; Brooklyn: Mary Hartt W. C. T. U., $1; East Shelby: W. C. T. U., $10; Marilla: Maria Dirstine, $3.65; Dickersonville: W. C. T. U., $4.25; Syracuse: Mrs. L. J. Phelps, $1; Chautauqua county: W. C. T. U., $235.11, (for fountain) Utica: Mrs. Jas. Lee, $1; West Galway: W. C. T. U., 50 cts.; White Plains: Minnie and Cassie Trited. 50 cts; Madison: Mrs. C. C. Brown, $3.65; Brigantine: F. Russell and Maurice Y. Smith, $2.10.

New York—Cohoes: W. C. T. U., $2; Newburgh: D. M. Wells, $1; Schoharie county, $3.65; Pleasantville: Mrs. Taylor, $4; Perry: W. C. T. U., $5; Fairport: W. C. T. U., $10; Sherman: Rose Heazlitt, $4.19; Wellsville: W. C. T. U., $49; Olean: 1st W. C. T. U., $100; Pleasant Valley: Mrs. Van Keuren, $1; Plattsburgh: W. C. T. U., $2; Pulaski: W. C. T. U., $5; Levant: Mrs. Hussay, $1; Rushford: Mrs. D. D. Persons, $3.65; Mumford: C. G. and H. D. Hadley, $5; Clyde: W. C. T. U., $8.34; Mechanicsville: Mrs. McGiffert, $3.65; Watertown: W. C. T. U., $66.44; West Galway: W. C. T. U., $2; Reading Center, $1.

Ohio—West Union: W. C. T. U., $1; Medina county: W. C. T. U., $20.02; Lucas county, $20; Rushsylvania: W. C. T. U., $25; Portsmouth: W. C. T. U., $3.50; Wakeman: Mrs. Herslirser, $1; Wooster: Mrs. James Mullins, $10; Oberlin: Mrs. E. Graham, $10; Lakeside: W. C. T. U., $1; Jamestown: W. C. T. U., $25; Logan: N. H. Blosser, $10; Hillsboro: Lizzie Harsha, $2; Columbus: Jane Minor, $3.65; Sardis: L. T. L., $1.75; Toledo: Y. W. C. T. U., $3.65; Edgarton: W. C. T. U., $2; Findlay: Union of unions, $3; Mansfield: Mary Parsons, 50 cts.; Bissells: W. C. T. U., $6.35; Logan: N. H. Blosser, $10; Akron: per Dr. Kate Kurt, $2; Cardington: W. C. T. U. and L. T. L., $3.80; Van Wert: W. C. T. U., $7; Youngstown: W. C. T. U., $2; Dodgeville: W. C. T. U., $1; Cleveland: Miss Palmer and Mrs. Boston, $4; Hartwell: C. P. Harris, $1; St. Clairsville: Mrs. R. P. Rose, $5; Kirtland: W. C. T. U., $10; Gano: Hattie Bates, $3.64; Westerville: Mrs. Custer, 50 cts.; Newark: W. C. T. U., $35.

Oregon—Crystal: W. C. T. U., $10; Pendleton: W. C. T. U., $3.85; State W. C. T. U., $40; Athena: M. L. M. Richards, $7.27; Newberg: W. C. T. U., $1; Wasco: W. C. T. U., $1.

Pennsylvania—Mill Village: Mrs. Mauross, $3.65; W. Philadelphia: W. C. T. U., $1; Philadelphia: J. F. Brobst, $3.65; Slippery Rock: Effie Pearson, $1; Hawley: W. C. T. U., and Y, $1; Wrightstown: First Day School, $3.65; Worth: W. C. T. U., $4; Chandler's Valley: Y. W. C. T. U., $5; Reading: M. E. Boas, $3.65; F. L. Breyfogel, $3.65; Rochester: Mary Reno, $10; Emsworth: W. C. T. U., $5; Pittsburg: Flora Spellman, $5. Altoona: W. C. T. U., $30; Philadelphia: Mrs. J. C. Martin, $100; George Institute W. C. T. U., $70.81; McLeansboro: Baby Band, $6; Harrisburg: Nancy and Frank Freeman, $1 each; Meadville: Mrs. Sanderson and Willie, $5; Lock Run Mills: H. Irwin, $1; Doylestown: Jacob F. Slotter, $5; E. Downingtown: W. C. T. U., $1; Sullivan Co.: W. C. T. U., $20; Warren: Mrs. Babcock, $2; Seelyville: W. C. T. U., $2; Farragut: Mrs. Phebe Tallman, $3.65; W. C. T. U., $2.40; Milton: W. C. T. U., $5; Norristown: Sarah B. Hickey, $3.66; Greenville: Adda Burch, $4; N. Liberty: W. C. T. U., $3.65; Philadelphia: Sixth Y. W. C. T. U., $3.65.

Rhode Island—Mrs. Estin, $1; per Jane Weeden, $7; Newport: per Mrs. Alfred Chase, $31; Middletown: Mrs. Clara Grinnell, $3.67.

Tennessee—Nashville: Dora Scribner, $3.65; Wolf Creek: Eliza Shier, $3.65.

Vermont—St. Johnsbury: Ellen Clement, $2; State W. C. T. U., $50.

Virginia—Berkley: W. C. T. U., $3.65; Lincoln: W, C. T. U., $11.10; A Widow, $5; Lynchburg: Mrs. Moonnan, $1.75.

West Virginia—Prince Station: Sarah Nicholas, $6; St. Albans: Edith Mohler, $3.67.

Washington—Douglas City: Mrs. E. G. Christiansen, $3.65; Pomeroy: Y. W. C. T. U., $1; Latona: W. C. T. U., $3.75; Bucoda: W. C. T. U., $5.

Wisconsin—Hillsboro: Palma Sabbath-school class, $1; Wolf Creek: Eliza Callin, $1; Milton W. C. T. U., 45 cents; Hammond: Mrs. Delia Cooley, D. Wilcox, M. Wilcox, $1 each; Sharon: W. C. T. U., $10; Dartford: Mrs. J. H. Brooks, $3.80; Merrimac: Mrs. E. Nuzum, $1.10; Walworth county W. C. T. U., $25; New London: Mrs. A. R. Starks, $1 Green Bay: W. C. T. U., $7.50; ———$1; Lodi: W. C. T. U., $9; Bangor: W. C. T. U., $3; Janesville: A. D. Hendrickson, $3.65; Milton: W. C. T. U., $20; Wauwatosa: W. C. T. U., $20; Wyocena: Mrs. P. E. Seaver, $3.65; Mukwonago: Mrs. T. P. Field, $1.50; Arena: W. C. T. U., $2.25; Merrill: Senior L. T. L., $26.

Wyoming—State W. C. T. U., $7.50.

Utah—Ogden: V. W. Ludden, $1.

Ontario—Centralia: C. W. Smith, $1; No name, 95 cts.

England—London. Miss Meredith, $1; sales models, etc., $232.85.

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Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman, in Illinois in March, and Michigan in April.

Miss I. C. DeVelling, in California during the coming season.

Clara C. Hoffman, in Illinois and Indiana in April.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture in Michigan during the spring.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, New York, Pennsylvania and Canada in April.

Mary Sparkes Wheeler, in Pennsylvania in April.

Volney B. Cushing, in Pennsylvania and Ohio in April.

Harriet May Mills, in New York in April.

Rev. C. H. St. John, in Indiana in April.

Lou J. Beauchamp, calls for April.

Mary Seymour Howell, in Pennsylvania in April.

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Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A Bassett.*

Olive Stubblefield.*

Caroline M. Woodward, in Illinois in April.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

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AN EASTER OFFERING.

BY EMMA E. VOLENTINE.

Our choicest offerings we bring,
To Thee, this day, O Christ, our King,
And lay them at Thy feet.
Our hands hold lilies fair, to grace
The altars of the holy place,—
Fair lilies, pure and sweet.

Fit types are these, without a stain,
Of that life given once to gain
For us relief from sin.
Glad emblems, too, of life in death;
"The Lord is risen," with joyous breath,
Each pæan shall begin.

A living Christ; a risen Lord;
No terror can the grave afford;
We conquer in his name!
Our hearts to Thee, O Christ, we bring,
Our lives are henceforth Thine, our King,
Or life, or death, the same.

New Douglas, Ill.

EASTER MONDAY AT THE CAPITOL.

BY IDA W. JEROME.

Eggs green, and blue and red! a whole basket full of them. And here another, and there another. And here is a dainty fairy in golden ringlets, carrying her basket of golden eggs. Can it be that very fairy who l›d "Jack" of bean stalk fame to the giant's castle, and are these the eggs laid by the giant's red hen? Or is this the home of King Midas, and has he placed his touch upon the eggs and upon the golden curls?

But we must not stop here, for they are coming all about us more and more, baskets and baskets filled with eggs—red and purple, blue and pink, rose color, and all the varied hues that the dyer's art can give. Baskets, little and big, wo‹en into finest designs, or made up in clumsiest fashions, presided over by beautiful little children, dressed in becoming costumes, in charge of dusky nurses, or by colored children, who come forth unattended, all bent upon the same purpose, to have a joyous holiday.

What a proud day for all the feathered tribe, from the bird of paradise down to the bantam of the hen-yard, if they could but look upon the scene! If only all hendom could be here, what a cackling there would be.

We had come to visit the National Capitol, and had heard that on the Monday following Easter it was the custom of the city for people of all classes, ages and stations to gather on the grounds of the White House and watch the children play at egg-rolling, a day and privilege especially for the amusement of the little ones, but engaged in by many thousands of their elders.

For this occasion the White House grounds are given up to the public from early morning until five in the afternoon. No one is admitted after that hour. Only a small area of a few feet in width immediately adjoining the mansion is reserved and enclosed by a fence.

By nine o'clock crowds of men, women and children were seen on the streets, all going toward the White House grounds, many to engage with the children in their yearly entertainment, and many to witness it for the first time.

As we reached the gateway the crowd was so dense that only by being carried along with it were we able to enter. It was estimated that there were upon the grounds at one time fifteen thousand persons. Large numbers, too, were constantly going and coming. Here and there children and nurses were seated upon the ground playing at egg-rolling, or egg-picking.

The latter game consists in two persons striking together the ends of their eggs, one held in the right hand of each. The broken egg was yielded to the winner, who ate it or threw it upon the ground. And when at evening, the work of the day over, we gazed upon what in the morning was a clean, beautiful lawn of velvety green, we saw only a demented egg salad of huge proportions.

This custom of egg-rolling is a very ancient one, dating back hundreds of years. The pagans worshiped Ostera, the goddess of spring, and the early Christians changed these pagan ceremonies into religious festivals. Eggs were considered symbolic of the revival of nature. This festival is still observed in Scotland, as it has been for centuries. It is believed to have been brought by the Scotch to Washington, where they owned large tracts of land.

The custom in this country is, I think, confined to the city of Washington. It is engaged in there by all classes, but will hardly be adopted elsewhere, as it seems to gain much of its interest and enthusiasm from location.

Minneapolis, Minn.

UNCLE JOHN'S TALKS.

VIII.

MORE PLANE AND THE BOOTJACK.

Morning! But why didn't you come earlier? Breakfast, and chickens to feed, and baby to dress, and half a mile to walk. Well, we must finish up this plane business before we have another play spell in making something. Ground a plane, did you, Tom? And Jimmy has fixed up a chisel. Same way, both of 'em. What's that you're unwrapping so carefully, Helen? A plane-iron, sure enough. Ground it yourself, with Florence to turn? Tom, was yours as well done as this? Clap it under the try-square. Fairly well done, my girl, if you are only thirteen. That corner, you see, is a hair shorter than this one, and the curve is not quite uniform, but it is good enough, and I am much pleased with it.

Now let me tell you how to use a plane,—for it is not exactly an ornamental object. Guess I'll let you learn for yourselves how to plane the side of a board—not often necessary in these days of planing mills,—and I will tell you only about the edge. First, last, midst and always, you must try to hold the plane level, so that the edge of the board will form a right angle with the side. Practice, practice, practice, and use the try-square after every stroke.

Next, make yourselves think that planing is easy work. Don't make a wild dash, like an uninstructed boy with a dull scythe, but hold yourselves under control, like carpenter Brown. He walks the whole length of a long board, planing as he goes, and sometimes stopping and starting without lifting the plane. But you will generally use short boards, and that will bring us to the next difficulty.

When starting a stroke, you will be almost sure to drop the heel of your plane and so round the corner of the board. And about nineteen times in thirteen you will draw the plane farther back than is necessary. Also at the other end you will drop the toe of the plane and so round that corner too. The remedy is first, careful and constant attention; next, do not draw the plane back too far, thus leaving as much as possible on the board, where you can press down with the left hand. Then hold the heel up by the handle. Practice alone can make perfect. At the end of the stroke, reverse the order; that is, bear down on the heel, hold up the toe and do not go too far.

That must suffice about planing. Just a word as to the planes themselves. Get any old thing for rough work, but for regular use get a modern plane if you can. They are called self-setting, but they do not set themselves. There is a screw in front of the handle, to be operated without stopping your work. This is good, but there is a better one which has, in addition to the setting-screw, a lever just over the front part of the handle, which throws the iron from side to side and so adjusts the cutting edge to the face. This is perfection.

When a plane clogs don't try too hard to make it clear itself; it will never do it. Be careful in clearing it not to injure the edge. Better use a thin wedge of soft pine. Clogging comes oftenest from two causes: Wet, splintery wood and too narrow throat. The only cure for the first is to dry the wood. For a narrow throat take a chisel and cut a wide one. I do not know of any objection in common work, to a full quarter inch space in front of the cutting edge, but an eighth will meet all requirements.

Yes, the bootjack at last. Take a piece of clear pine, such as you find in old boxes, 1x6x22. At 11 from one end begin a taper toward the other end, to 4 or less. The wide end is the toe. You needn't look so surprised; just wait. At 12 from the toe put a block a cross, 1½ high at the side, and slanted to let the heel touch the floor. Bore a ½ inch hole in the middle of the board, just at the toe side of the block. Mark a center line to the toe. At 5½ from the toe, measure each way on a cross-line, 2 inches. From these points mark straight to the outside of the hole aforesaid. Going toe-ward—how's that for a word?—you maintain the four-inch width for an inch or more, and then start on a graceful curve with its center, one inch short of the toe. Now saw out this apple-seed and you have a bootjack that will never balk nor kick, with a fine cross-piece to hold the toe of the boot, so you need not use the poker. It will bite anything from the baby's shoe up, and is large enough for a No. 10. Round off the toe corners, and smooth it up generally. No, you don't want a hole to hang it up by. A bootjack's place is on the floor, right back of the neat row of shoes which, of course, you keep, and then it is always ready for use. Off with you now!

Vineland, N. J.

DEAR BOYS AND GIRLS:—Easter greetings to you all! In olden times friends saluted each other on Easter day by saying, "The Lord is risen!" the reply being, "The Lord is risen indeed!" Wasn't that a beautiful way? I wish for the boys and girls in our world wide temperance circle that "The Lord is risen indeed," showing in their actions that His spirit has come to live in their hearts to-day. You cannot show this better than by doing something for some one else, than by being self-denying, thoughtful of others, sunny-tempered, helpful and true—*real* temperance workers.

Did you know that the Easter eggs which are so common a token at this time have a deep and holy meaning? They mean Christ's coming to life again—the resurrection—and they are colored red to represent His blood shed on the cross, when He gave Himself for us.

Let us observe this joyful and holy festival of Easter, remembering these things.

Affectionately,

Aunt Jane

COZY CORNER CIRCLE.

William Noe,	Rae Simpson,
Mary E. Smith,	Elmeda Smith
Ethel Phillips,	Mildred Hone,
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COZY CORNER LETTERS.

I like Uncle John's talks so well, and the stories, and I read Aunt Jane's Cozy Corner. I am a little white-ribboner. EDNA MUNFORD.

Monroe, Iowa.

Uncle John is glad to know you like his talks, and I wish our children would all read and study them carefully.

I want to be one of your self-denial girls. I will do without any bananas and send ten cents for the self-denial fund. FLORENCE D. HETHERINGTON.

Wrightstown, Bucks Co., Pa.

That is real generosity, Florence.

I am a temperance boy nearly six years old. I want to do all I can for temperance. I send a dime to the Children's Fountain in Chicago. WILLIAM NOE.

Calhoun, Ky.

Don't you think, children, that William is starting in well to do all that he can for temperance?

My mamma is dead and I live with my aunt. I am seven years old. I will send ten cents for the Children's Fountain. I earned the money churning for aunt. ETHEL ANDREW.

Redfield, Iowa.

God's blessing on the little industrious temperance girl!

SOFT-SHELLED NUTS.

168.

CHIME.

(A letter from each of the first six lines will form the word omitted in the last line.)

The story of the Saviour dear
Again do we recite;
His resurrection day each year
To us gleams ever bright;
Through grief or gladness, sin or fear
In Christ all hopes unite,—
He is the glorious —— light!

169.

CENTRAL ACROSTIC.

(Words of three letters; the central letters form the name of a church festival.)

A cave; where liquor is sold; a serpent; did eat; a darling; skill.

170.

PI.

A soyjou reaset
Eh si siren.
Het drol theering
Eth scoreturrine dan het file.

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162. George Washington.

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2. A season of the year and to place. (Somerset.)
3. Pierced and a preposition. (Gordon.)
4. To assume a lowly attitude and half of window. (Neal Dow.)
5. A small bird. (Finch.)
6. Like the covering of sheep. (Woolley.)
7. A rule of action and a descendant. (Lawson.)
8. A linen shirt front. (Dickie.)
9. A public treasury. (Fisk.)
10. A foolish clown. (Gough.)
11. One of the apostles and in the same manner. (Lucas.)
12. The abbreviation of a certain political party, an interjection and quiet. (Demorest.)

The company is provided with cards, on which are twelve numbered blanks for the names when guessed. The card itself should also be numbered, or the name of the person written thereon. When all are ready a bell is struck and the leader reads definition number 1. At the end of five minutes the bell is again sounded, and definition number 2 is delivered, the same time for guessing being allowed between each number. At the close the cards are collected and a souvenir is awarded to the successful contestant. The last may be a pretty pledge book, a year's subscription to the *Oak and Ivy Leaf*, or a copy of "A Life of Service," "Thumb Nail Sketches," or "A Young Woman's Notion."

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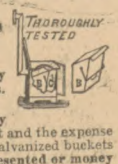

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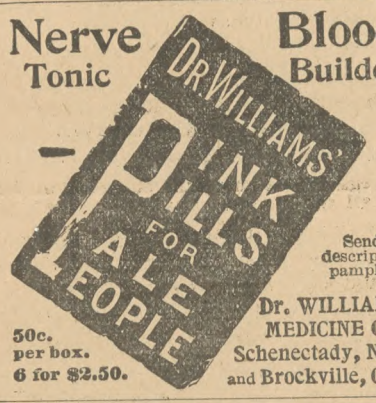

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[The following is from the Chicago *Tribune*, Feb. 14.]

RAILWAY NOTES.

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Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

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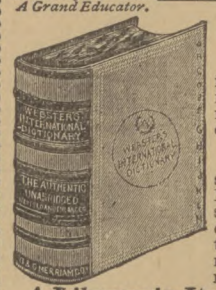

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 14.] CHICAGO, April 6, 1893. [Price $1.00 per Year in Advance.

Mrs. Tessie D. Henrick 111 Murdock St. 8.92

SINCE OUR LAST ISSUE.

Forest fires have been raging in New Jersey.

The churches generally observed Easter Sunday by fitting services, April 2.

Parliament reassembled in London, Tuesday, after a three days' Easter recess.

Four thousand houses were consumed by fire at Manila, Philippine Islands, April 1.

The anti-Pinkerton bill, forbidding police powers to a non-resident of the state, has become a law in Minnesota.

The powerful school book monopoly, called the American Book Company, is being investigated by the Illinois senate committee.

A class of thirty young women medical students graduated from the woman's medical department of the Northwestern University, March 30.

The seventy-eighth birthday of Prince Bismarck, which occurred April 1, was publicly celebrated in Germany last Tuesday with great rejoicing.

Ex-Secretary of State Thomas F. Bayard, of Delaware, has been appointed by President Cleveland as United States ambassador to England.

Following the resignation of the Ribot ministry in Paris last Friday, M. Felix Jules Meline, at the request of President Carnot, formed a new cabinet.

The cases of the United States and Great Britain (Behring Seas fisheries) were sent synchronously to the United States Senate and the British Parliament, March 30, for arbitration.

An excursion train which jumped the track near Leadville, Col., March 31, hurled three hundred passengers down an embankment, killing many and seriously injuring the rest.

The Afro-Americans of Iowa met in convention at Des Moines last week, forming a permanent organization and protesting against the disfranchisement of colored men in the South.

The anti-gambling bill passed the Illinois house by a vote of one hundred and twenty-five to seven last Thursday, its consideration in the senate being postponed until April 6.

The registration of women for the municipal elections in Kansas was very large. These elections were conducted under the new law which provides that liquors, cigars and carriages cannot be used to secure votes.

OUR ever-generous friend, Ferdinand Schumacher, the "oatmeal king," who helped Miss West with her school of methods, has sent fifty dollars to Mrs. A. L. Pease, Asheville, N. C., to help forward the building for the Southern School of Methods, which is to be made a memorial of Miss West.

IF every one of the twenty million Christians in the United States were as energetic, consistent and fearless as our brother, Rev. Wilbur F. Crafts, D. D., of the *Christian Statesman*, evil would be forthwith stamped out of every official and public act. In a recent "open letter to Hon. C. C. Bonney, the president of the World's Fair Congresses," he declines to participate in the World's Congresses on missions, Sabbath and temperance, "unless the conduct of the World's Fair shall be brought into harmony with state and national law," spurred to this action by the efforts of the World's Fair Directory to violate the Sabbath laws and its evident disregard of the local prohibitory enactments in its liquor-selling concessions. The action of the Directory in these matters is certainly of a nature to call forth the unqualified condemnation of all law-loving and law-abiding individuals and organizations. Sunday closing of the Fair seems assured, however, and we have yet to see whether the established prohibition laws of a district can be transgressed with impunity.

A CO-OPERATIVE and social organization of young people, which has been in successful operation in Chicago for several months, is known as the Young Folks' Club and is located at 47–51 University Place. The object of the club is to furnish a comfortable and congenial home-life to young people at a reasonable sum, and at a nominal price to provide reading-rooms and good entertainments for residents of the home and outside members. A Chautauqua circle has been organized with a large membership.

THE bronze Japanese bell, tolled at Miss West's funeral in Tokyo, has arrived in Chicago. The inscription on it in Japanese translates into English as follows: "This bell cast in the city of Tokyo, December 10, 1892, by Tsuda Sen, is made from the metal of tobacco pipes of more than a thousand men, once slaves, now freemen." This inscription will also be engraved in English, French and German, and the bell will receive a prominent position in the World's Fair. Afterward, according to the request of the donor, it will be placed where it can be used as a bell, not merely exhibited as a curiosity. Having no clapper, it will be hung on a hook and struck by a pole.

THE chairman of the California prohibition committee, J. M. Glass, writes: "My knowledge of history, civil government and the rise and fall of political parties convinces me that we are about ready for a union of congenial reform forces upon the four great questions that are crying aloud for settlement, to wit: Prohibition, woman's suffrage, transportation and finance. Women must come to the front in all things and have the ballot before we can attain to a high standard of Christian civilization." These are strong words from this prohibition leader, and we rejoice that they represent the conviction of a large proportion of our brothers-in-law.

OF great interest to active Prohibitionists will be the National Convention of the Inter-Collegiate Prohibition Association to be held at Harvey, Ill., June 28–30. College men will furnish papers and discussions. Gov. St. John, of Kansas, Chairman Dickie, of Michigan, Colonel Ritter, of Indiana, E. J. Wheeler, of New York, and President J. W. Bashford, of Ohio, have promised to give addresses and Miss Willard has also been invited to speak. Strong clubs have been organized in a number of the leading colleges as well as normal schools and smaller institutions, the enrolled membership being 3,500 members, and the convention will doubtless be of great importance and value to our cause.

ONE of the most unique personalities who will be present at the Women's Congress will be Miss Jessie Ackermann, of Sydney, Australia, a young New England woman—by birth a native of Boston—but one who has lived in New Orleans and San Francisco. She is capable and adventurous in spirit, so that we, knowing her to be equal to the occasion, and having high testimonials of her character and ability from our Californian women, sent her out in 1887 to develop the white ribbon movement in the Sandwich Islands, Australia, New Zealand, India, China, Japan and all "along shore." She has never received a penny from us, but her excellent abilities as a speaker have borne her along—the people have rallied to her side, and she may justly be called the mother of the Australian W. C. T. U. of which she is now president. Within a few months she has made a tour of *reconnaissance* for us in India, and will return to her native land via Australia, reaching San Francisco in time, as we hope and expect, to be present at the Women's Congress, May 15. She will speak on her six years observations of women in Asia, Africa and Australia, and will also hold conferences in the interest of the World's W. C. T. U. Miss Ackermann will remain to participate in the World's and National W. C. T. U. Conventions, beginning October 16, in connection with the Columbian Exposition.

"CHAMPAGNE MIST" is the name of a new drink that was introduced into soda fountains last summer and bids fair to be widely used the coming season. It was originally advertised as a non-alcoholic drink, but Uncle Sam discovered that there was enough alcohol in it to justify the government in demanding its license fee of the manufacturer, hence the delusion as to its non-intoxicating qualities is being dispelled. But young people need to be faithfully warned against its seductions and every W. C. T. U. woman should be on the alert to denounce both its use and sale. It will probably be widely used in soda fountains at the World's Fair.

WILLARD HALL has become a Mecca to those seeking a brief respite from the business cares of the day during the noon hour. Within this beautiful cloister embedded among the business blocks of the great city, many hearts are turned toward higher things, and the windows of many a soul are "opened toward Jerusalem." Friends of the white-ribbon army and believers in its great mission, passing through the city, turn aside here for a heart-to-heart communion. Only last Friday, two Daughters of the King, Mrs. Mary Lowe Dickinson, editor, and Mrs. Isabella Davis, publisher of the *Silver Cross*, came in upon us unexpectedly, as also our brother, John G. Woolley, all of whom added by their presence and participation a higher inspiration to the meeting, which was conducted by Dr. J. R. Boynton, of the National Temperance Hospital staff.

MISS HELEN L. HOOD, so long corresponding secretary of Illinois, writes from London as follows: "I wish to say how pained I have been at the attacks made upon the Temple and the integrity of Mrs. Carse, and at a time when she was ill and away from the city. As secretary of the board of the building association, I want to say that all the transactions have been carried on in a business-like and straightforward manner. An examination of the affairs of the Temple will, I know, only demonstrate the honest way in which the work of collecting and distributing the funds for this great enterprise which is ours, has been conducted. Fifteen years of close acquaintance and daily contact with Mrs. Carse make me *know* what a true comrade she is—how loving and sympathetic a woman, and that among us all we have no one more true to principle. My confidence in her business energy and good sense is complete, and I wholly and fully trust her."

A CONTEMPORARY religious paper after making some excellent remarks upon the dishonorable conduct of those who are trying to make it appear that Congress has no right to close the Fair on Sunday, expresses the following strange sentiment: "The antecedent debate on the question has done a wide harm which ten Fairs cannot heal. Hundreds of thousands have been induced to adopt and approve a line of argument that strikes at the vitals both of a Sunday for rest and a Sabbath for worship." If this be true, then agitation on all subjects, except where things are so bad they cannot be made worse, is an evil; for discussions of this kind always confirm some in their wrong ideas and bring to the same view others who were before undecided. To accept this statement would be to admit that it is truth, not error, which suffers by the light. We do not doubt that some are more obstinately wrong than ever and others who before were undecided have now gone hopelessly on to the wrong side of the question; but we also believe that some who were before undecided have now decided for the right and we must believe that it is the majority who have so decided, but, whatever may be the relative numbers, it is certain that people might about as well be wrong as to have no opinion on a subject. Those who are on the fence are of no more benefit to a cause and of not much less injury than those who are outspoken against it. Whatever may be the immediate effects of the discussion on the Sabbath question, we have not the least doubt that the effect in the long future must be wholesome.

MARY MAGDALENE'S EASTER.

BY EMMA PLAYTER SEABURY.

Mary Magdalene, Mary Magdalene;
Hurrying on through the crowded street,
Jostling and jeering, scorning and fearing,
Parted the crowd as she pushed on the faster,
Bent on one purpose, on seeing the Master;
Beautiful, penitent, burdened with sin,
Longing to see Him, to touch Him; within,
Prostrate and tearful she kneels at His feet.

Mary Magdalene, Mary Magdalene,
Shunned and rebuked by His chosen few,
As virtue still turning the weak ones is spurning;
Questioning, pale, would she be disappointed?
Bent her head lower, and sadly anointed.
Scornful the Pharisee: "Lowest and least
Thou art unbidden; unknown at the feast!"
Christ adds: "All sinners are welcome here too."

Mary Magdalene, Mary Magdalene,
Kneeling in prayers and tears at the cross,
Faithful beside Him when others deride Him,
Hoping and fearing, her full heart is rending—
Will He not save Himself? calmly descending
Throw off His mantle of sorrow and shame,
Gather His nations, His kingdom proclaim?
Crushed with a hopelessness born of her loss.

Mary Magdalene, Mary Magdalene,
All thou hadst in His tomb was laid,
The one bright dreaming o'er thy life beaming,
Was in the love that His death had banished:
Out in the night of thy misery vanished,
Never was grieving plunged down so low,
From a heaven of hope to a hell of woe,
Through a mist of shadow, and doubt and pain.

Mary Magdalene, Mary Magdalene,
Last at the cross, at the tomb the first,
Scarcely divining the angel shining.
The glory over the doorway streaming,
Her risen Lord in the morning's gleaming;
Questioning not, as He stood beside,
While the rapturous glow of the Easter-tide
Over her dazzled vision burst.

Mary Magdalene, Mary Magdalene,
The Christ came first to the heart that feared,
Of all that were grieving, the faithful believing,
He chose thee, because thy sorrow was bleeding,
Because of thy sinning the greater thy needing,
Because thou wert weakest His love was so strong,
Because thou wert tempted from anguish to wrong,
Thy trembling soul and its faith He cheered.

Mary Magdalene, Mary Magdalene,
Would we learn from this Easter lesson to-day
What the Christ love brought us, the Christ love taught us?
Charity means more than simply relenting,
Means loving not judging the sinning, repenting,
Helping, uplifting the spirits that plead,
Giving a hand in their bitterest need,—
It were Easter dawn in our hearts alway.

Pittsburg, Kan.

GRAN'SIR SAXTON'S VOTE.

BY MRS. O. W. SCOTT.

"Now, that's outrageous mean!" said Eri Saxton as he finished reading a letter. "I've got to start right away to Windsor on brother Nathan's lawsuit business, and that means losing my vote to-morrow."

"Couldn't the business be postponed?" inquired his wife, pausing on her way to the pantry

"Postponed! why, no. Lawsuit business can't be postponed; I should think you'd know that." A few minutes of quiet followed in which Mr. Saxton busied himself with jamming into an old-fashioned valise a few articles for his hasty trip. Then he called:

"Mirandy, why can't you come and pack this 'ere bag for me? Strange you don't help me get ready."

"Of course I will," responded his wife, "my hands were in my bread." She smiled to see the confused mass of things he needed and things he did not need, and proceeded to smooth, separate, fold and pack, while he counted his money with an eye to probable traveling expenses.

"I'll leave you a dollar, Mirandy, for you might need it," said he. "And there's Gran'sir! you must see that he gets to the village to vote to-morrow. Things'll rub pretty close this year, best we can do, and every man that can hold a ballot has got to be there. You'll have to send word to somebody to come after him. There's enough that'll be glad to do it if they know I'm away."

"Well, Eri, I guess I can take Gran'sir over all right. You talk as if I never harnessed a horse or drove a mile. Gran'sir, you'd rather have me drive you over than send for anybody, wouldn't you? Eri's got to go to Windsor on Nathan's lawsuit business," said Mrs. Saxton, as a large, pleasant-faced old gentleman limped into the room.

"Got to go to Win'sor? Wal, I hope Nathan'll beat—yes, I do. Why, yes, Mirandy can drive me over. I'll risk *her*," said he.

Mrs. Saxton had crowded a nice lunch into the small bag, fastened it securely, and was now rubbing the worn leather with a little shoe-polish, unobserved by her husband. But she suddenly paused and looked toward him.

"By the way, Eri," said she earnestly, "you and father will vote 'no-license,' won't you? That is, you would if you could, wouldn't you? Because Mrs. Danforth says there's danger that the other side will win this year. She says the mill hands will vote for the party that gives them saloons; and that so many Germans have come in, that the party—"

"Mirandy! I do wish you wouldn't undertake to talk about parties," interrupted Mr. Saxton. "Gran'sir and I vote just according as we want to. We have to look at all sides of a question, and Mis' Danforth, and some other women, that don't live a thousand miles from here, can't see but one side any way they can fix it. I know now why Mis' Danforth was out on the back road yesterday. She was trying to get men to promise how they'd vote! I s'pose poor Danforth had to get his own supper." Mr. Saxton had been struggling into his overcoat, and at that moment an inconsiderate button gave way and rolled across the floor.

"There, Mirandy! see what you made me do," he cried. "It's only half an hour before my train starts, and I've got a mile to walk. Hurry up, now, with that button!"

Mrs. Saxton flew for thread, needle and the depraved button, and her liege lord was obliged to stand still while she sewed it on, but this gave him an opportunity to pursue the subject under consideration.

"This license and no-license business don't amount to anything, best you can fix it. Take our town, for example. If Goshen goes 'dry,' and East Goshen goes 'wet,' why them that wants liquor'll go right over there and leave Goshen money circulating round in East Goshen. And if Goshen goes 'wet,' why *vicy versy*, the terms being reversed, and the shoe's on the other foot. Goshen gets East Goshen money, which, if the money must be spent, is better for Goshen. Then, again, Mirandy, you know's well's I do that the stuff's sold on the sly, best you can do. There's a good many holes in a skimmer, and there's just as many on the inside as there is on the outside."

This bit of fine logic came to an end just as the last stitch was taken, and, catching up his bag, Mr. Saxton kissed his wife, shook hands with Gran'sir, and rushed away.

An impressive silence followed. Mrs. Saxton picked up scattered articles and set the chairs straight, while the old father sat gazing into the open fire.

"Eri's kinder uncomfortable to have 'round when he's gettin' ready to go," said he, with the calm deliberation of age. "But he's better than a man that drinks or carries on any way unseemly. He means well."

"Oh, yes! yes!" assented the wife. "I wish he had your disposition, father; but it is only his way."

There were tears in her eyes as she returned to her cooking,—not because of Eri's waspish ways, entirely, for she was used to those, and so long as he kissed her at parting she could "forgive and forget." But she knew very well that his display of temper meant that he would, to help save his party from defeat, vote for license in Goshen where they had had no open saloons for three years. Of party measures she was rather ignorant, as her husband had intimated, but like most New England women she had a wide-awake conscience, and was not entirely deficient in will power. So the tears were soon dried, and she said to herself: "Thank the Lord, Eri can't vote to-morrow, and I'll see what can be done!"

The next morning she woke to hear the wind flinging sheets of rain against her window.

"It rains just like an equinoctial," remarked Gran'sir at the breakfast table, which Mrs. Saxton had made particularly attractive for him.

"Perhaps you better not try to go out in this storm," said she, "one vote won't make much difference."

"Oh, yes, I must go and vote. Eri wouldn't never overlook it if I didn't. Neither would I myself after votin' over fifty years. I guess likely the rain will hold up by-'n'-by," replied the old gentleman.

He was so very lame and clumsy that it was only on pleasant Sundays and other special occasions that his son carried him to the village, a mile distant, and Mrs. Saxton had rarely undertaken the task. But she saw his determination, and quickly said:

"Well, Gran'sir, I'll harness the horse and take you over, if you'll be sure to vote 'no-license.'"

He looked at her a moment, with a puzzled expression.

"Why, yes, I've always been a temperance man, an' I calculated I shouldn't never vote for anything else. But Eri says our party is hard pushed. He says if we can't get our share of the Germans we can't hold our own, an' they have to have their beer. Massy sakes! I don't understand it very well, but Eri was going to see that I voted so's to save Goshen to our party."

"Oh, father!" exclaimed Mrs. Saxton, "are these Germans coming in to run our politics as they run our mills? Eri can't bear your responsibility, and I'm sure he's given wrong advice. Why, Gran'sir, you don't want to see saloons opened here in Goshen again?"

"No, I don't! I don't, Mirandy, that's certain, and if Eri was here I'd talk to him."

Mrs. Saxton saw that he was troubled, and telling him to think and pray over the matter, she hurried through her work, and out to the barn to harness the horse.

The rain was still falling fitfully, and the rain blew it under her umbrella, wetting her arms even with the protection of Eri's old coat. The horse evidently had no interest in "town meeting," and laid his ears back threateningly, making her task one of mingled fear and discomfort.

"Gran'sir, I don't believe we can manage an umbrella anyway in the world. You'll have to wear Eri's storm-coat, and I'll have to pull my gossamer hood over my head," said she, when at length they were ready to start.

"Wal, we ain't neither sugar nor salt," Gran'sir replied, evidently feeling rather pleased with the prospect, and submitting like a little child to the bundling-up process. An old chair was then placed firmly on the ground beside the wagon, and by lifting and steadying, Mrs. Saxton finally succeeded in getting her charge into the vehicle, where she snugly tucked around him blanket and buffalo robe.

"It's too bad, Mirandy, that you have to do this 'ere for me," said Gran'sir, in muffled tones. "Why couldn't you go and throw a ballot for me instid of havin' all this fuss?"

Mrs. Saxton took the wet reins in her chilly fingers and climbed into the wagon, drew the edge of the robe around her and chirruped to the horse before she replied. Then, drawing a long breath she said:

"It never would do, Gran'sir! We women haven't the physical and mental strength that's necessary."

The old gentleman saw something amusing in this and chuckled and shook at intervals for several minutes.

They soon met a carriage dashing along through the mud, and Esquire Paine, one of Goshen's active politicians, drew rein beside them.

"Is that old Mr. Saxton?" he inquired. "Indeed! Well, I was just driving over for you. Some one told me your son was away. Madam, shall I relieve you of your charge?"

"No, thank you," replied Mrs. Saxton, "I can take him over."

"Very well, but, Mr. Saxton, you understand we can't indulge in much sentiment to-day," said Esquire Paine meaningly, as he drove on to look up other weather-bound superannuates.

"Now, Gran'sir, don't let any of these men persuade you to vote for license, will you? What are they thinking of? Why, you've been a temperance man all your life," cried Mrs. Saxton in real alarm.

"I know it. I don't want to go agen it. But they'll get me all worked up, and Eri says it'll be awful if we're beat this year."

They had now reached the graveyard, half way to town. It looked desolate, indeed, with its wind-bent trees, and long grass, soaked and flattened by the rain. Mrs. Saxton's heart always ached when she passed it, for there, years before, her one baby boy had been buried. She could see the tiny mound with its white stone, and, as her eyes rested upon it for a moment, a sudden thought came to her, and she said:

"Gran'sir, if Willie had lived he would be twenty-one this very month, ready to cast his first vote. Would you have advised *him* to vote for saloons because the party was in a tight place? And would you vote for them yourself, knowing that *our boy* might be drawn into them?"

Gran'sir's hearing was good, and he caught the sound of tears in her voice. He saw, too, a sudden vision of the sunny head and blue eyes of the child he had loved so well, and spoke out eagerly: "Why, no, Mirandy! I'd 'a' voted agen 'em, so I would; and that's what I'll do to-day—yes, I will, Eri or no Eri!"

"That's right, father! That's your own self! There are other boys just as dear to their mothers as Willie would have been to me."

Mrs. Saxton said no more, and very soon they reached the court-house. Half a dozen men rushed down the steps to assist the veteran voter to the ground, and he was almost borne to the door in their strong arms.

Mrs. Saxton was left sitting in the rain, for, in their

eagerness, the gentleman did not seem to notice that one of the weaker sex was thus left exposed to the inclemency of the weather. But she only laughed as she waited, saying to herself:

"They'd have laid their overcoats down for me to walk on if I had had Gran'sir's ballot."

He was finally assisted down the steps and into the wagon again, while Mrs. Saxton was complimented for her share in "saving" the town. But that was Eri's word for "party" victory.

"I don't understand what they meant, Gran'sir," said she, as the two jogged homeward. "Didn't you vote against the saloon?"

"Yes, Mirandy! They pulled me one way and the other, tryin' to explain how things was, but I got hold of our minister, and says I, 'I want to vote agen the saloons, for our Willie would have been twenty-one if he'd lived, and I'm castin' his first ballot for him.' So then he read the ballots right straight for me, and I got 'em in—yes, I did! But now, don't you go for to tell Eri. Let's you and me have a secret."

"All right, so we will, Gran'sir," laughed Mrs. Saxton.

About sunset the bells began to ring. Mrs. Saxton heard them as she passed to and fro between house and barn doing the "chores"; and she looked skyward anxiously to see if there were signs of fire. But the only glow was that of the sun shining over the hill-tops after the storm. A neighbor was passing and of him she inquired:

"What are the church bells ringing for?"

"Why, Goshen's gone 'dry' for another year by one majority! Hooray!" he shouted.

Mrs. Saxton clasped her hands. She felt actually faint as she realized what that meant.

"Gran'sir," said she, hurrying into the kitchen, "the saloons are voted down once more, *and your vote did it!*"

"Thank the Lord!" ejaculated the old gentleman. "But I guess He knows it was Willie's vote, and Willie's mother's too."

Norwich, Conn.

BITS ABOUT UTAH—THE NEW CANDIDATE FOR STATEHOOD.

BY ELIZABETH CUMMINGS.

"Yas, sah, in Utah, sah," I heard our porter whisper, as I raised the shade. The sky was an intense luminous blue as if from afar it felt the sun. The train was following a mountain's side. Far below like a thread of silver was a river, beyond which rose a snowy range that melted away into the distance. Above those lofty heights hung the old moon, gibbous and golden. Utah, "a home among the mountains." How appropriate the name! When I again opened my eyes it was to behold orchards, dropping blossoms, lilacs full of purple plumes, daffodilly-edged walks, rows of buffalo currant bushes, yellow as gold, and stretching into the zenith the opalescent heights of the Wasatch mountains.

After breakfast we walked down one of the wide, poplar-shaded streets, and tried to realize that we were in Salt Lake City, and going to a Mormon Sunday-school.

Here tables on either side of the pulpit held baskets full of bread, and flagons of water and large cups. When a blind man, an officer, who seemed to be held in much respect, had made a brief prayer, other functionaries asked a blessing upon the bread and water, and the young men hastened to pass it to all present, even the tiniest, while the choir sang. Gentiles were of course omitted, and if any reverence was felt for the rite it was not apparent. Some of the Sunday-school hymns were from our collections, but many were from Mormon pens, and it was curious to read the imprecations and threatenings breathed out against "the enemies of Zion beyond the eastern mountains." No word of Scripture was read. I did not hear the name of the Redeemer spoken. After the communion, the young men and women separated, and filed down into separate apartments in the basement, where, I was told by friends who remained, they studied the book of Mormon for an hour.

At two o'clock we went to the wonderful tabernacle to hear a discourse by one of the chief speakers of the sect, Counselor C. W. Penrose. The venerable President Woodruff presided. The great organ towered up in two wings. At the left the women, at the right the men singers sat in wing-like galleries. In the center were the crimson-covered seats of the "apostles," and stretching just below them were two other wing-like spaces filled with men. This wing-like effect, suggesting the wings of the cherubim, must be intentional, and conveys something to these people.

The opening hymn made the Gentile part of the congregation gasp, for it was no less than "How firm a foundation, ye saints of the Lord." Utah, and notably Salt Lake City, must produce an exceptional type of voice, for again, as in the Sunday-school, the singing was excellent, and given with an *elan* that would have carried any hymn, and made our old favorite doubly impressive; but in spite of the great number of singers, I heard no lovely, leading female voice, a notable want, since the female voice does not mature till the twenty-fifth year. The women's side seemed filled with very young women, while the men were of all ages. Perhaps at twenty-five the Mormon woman does not feel like singing.

Counselor Penrose said he had made no preparation for his address, but would rely entirely upon the Holy Spirit, and then he proceeded to an hour and a half of exposition of his creed, which was as remarkable for what it did not as for what it did say, for he did not mention the tenets which, clashing against the civil law, have brought upon the Mormons what they call persecution, punishment for polygamy and murder, or as they phrase it "blood atonement." "Our proper name," said he, "is the church of Jesus Christ of Latter-day Saints. We believe that in these days, in the nineteenth century, as in the times of old, God has revealed Himself, and that Jesus Christ has reëstablished His church in the manner in which He established it when He abode on earth in the flesh. We at the same time accord to all persons the right to worship God according to the dictates of their own consciences and to build up their societies according to their best judgment. is about to prepare for the coming of Him whose right it is to reign. And as one of the signs preceding His advent, this gospel of the kingdom is being preached to all the world for a witness unto all nations before the end shall come. This is why we are willing to suffer all things, to endure all things for the gospel's sake. We are getting along to the time when we take joyfully the spoiling of our goods. It has been rather a hard thing to bear, but we are beginning to see the hand of God in it.

"We believe that religion is instituted by God, and that men are amenable to Him, and to Him only. We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies, provided such dealings be for good fellowship and good standing. Now, while we claim these rights for ourselves, we extend like privileges to everybody else. We do not believe that governments, societies or institutions should interfere with religious freedom. People are not kept here by the power of man. They have turned their backs on their native lands, they have left the graves of their fathers, and have forsaken relatives and kindred to come up here, as the prophet said they would in the last days, into the tops of the mountains, where the house of the Lord is being reared in these last days, that they may learn of Him. 'But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the tops of the mountains, it shall be exalted above the hills, and people shall flow unto it.

"We believe that God, the Father, and Jesus Christ, his Son, appeared to Joseph Smith and opened to him the last dispensation, 'the fulness of times.' We believe that Peter, James and John came down and ordained him an apostle of the Lord Jesus Christ, conferring upon him all keys, power and authority which they held while in the flesh. We believe that the same authority is in the priesthood to-day."

"In April, 1893, it will be forty years since that building was begun," said my companion, "and at that date great things are expected to happen. I have been told that the devout expect Brigham Young to return to earth, with Joseph Smith and the rest of the elect, and Salt Lake City, miraculously cleansed from Gentiles, to become the New Jerusalem of Scripture. I take it this is what Mr. Penrose refers to when he says this 'planet is to meet with a great change.'

"As for Mormon liberality toward people of different religious views, those of us who were here before the Gentiles got the upper hand, had enough of it. The improvements in this city have been made by the Gentiles. Before we were in the majority, there was no system of drainage, we had no street cars, and we carried lanterns when the nights were dark. It was not, and it is not Mormon policy to incite what we call public spirit. You have only to compare the Mormon public school with the one built by the Gentiles to be convinced. A quiet, humble-minded people who will pay tithes is what the Mormon leader desires. Tell about disciplining only for good standing and good fellowship! I have been told by men in positions to know, that Mormons who show symptoms of contumacy disappear, and as for punishing men in their property, the Walkers are a case in point. They did not pay what Brigham demanded to the church, and he 'speaking for the Lord of the people,' ordered them boycotted. The Gentiles flocked to their support and saved them."

"How about politics?" I asked.

"No one outside of Utah understands the situation as we do here. A Mormon is first a Mormon, and acts always in the interest of his church, which is knit together in a web even stronger than that which holds the Roman church. There is, you see, the same head, 'speaking for the Lord to the people,' and then there are 'the seventies,' of which watchful bodies there are eighty odd in Utah."

"And what makes the prosperity of Salt Lake City?"

"The mines. The state is full of gold, silver, lead and copper, not to mention other treasures. The smelting works down towards the lake keep the pockets of the saints well lined."

The next day I drove past the building set apart for plural wives by the blind generosity of the United States government. "No plural wife has ever entered it," said the lady whose guest I was. "I wonder if those men fancied one ever would!"

"Polygamy may be suspended, but you cannot change nature," said a Salt Lake City acquaintance. "I've been boarding with a Mormon family. The man married sisters, and the second wife lives on a farm in the country. The present law almost breaks her heart, and she comes in to see her husband twice a week. It is wearing her out that she has to come and stay with him secretly. She was brought up here, and, according to Mormon notions, he *is* her husband, poor thing."

Now, in the various arguments put forward against the admission of Utah to statehood, I note the peculiar tenet on which Mr. Penrose dwelt with such eloquence—the end of the world. I note objections to Mormon judges and juries, and Mormon legislatures, but nowhere do I see any word about a factor which must be reckoned with, if Utah should be permitted to slip into the Union behind the skirts of the territories she is grouped with in the bill to be presented to our next Congress—the plural wife. Unless she is of clay, quite different from that of which women are fashioned this side of the Rockies, she will be heard from the instant Utah obtains autonomy, and all this sad, heart-breaking business will have to be gone over again across the barriers the constitution has set about a state.

Reared to believe polygamy a part of a divine order, the plural wife of Utah wedded her husband with ceremonies; she bore his name, as also did her children, and she enjoyed the consideration of her co-religionists. She was a vital factor in building up Zion and her husband's earthly importance, and even more necessary to his making any appearance in the next world. It was not always possible for her to be quite supported, so she learned to be useful.

"I know an old fellow down the valley who had seven wives," said a Salt Lake City acquaintance, "and I have been told repeatedly that he used to hitch them up and plow with them." This may not be true, but if it is, I believe the seven felt no sense of degradation, for, upborne by a sense of duty, a woman is capable of doing a man's work, and even the work of a mule. When a man washes the dishes he pulls down the blinds and feels that he is doing a great thing for his Mary Ann, even if she be at that moment out washing to buy his dinner. The utter self-sacrifice and self-effacement for the family, which women accept in marriage, has been fully accepted by the plural wife of Utah, and it should be remembered that, as in monogamy, the man will receive all the woman can give. It is just here that the secret strength of polygamy has hidden—in the devotion of women to the family. But when in 1887 the law made secret marriages illegal, and declared that illegitimate children cannot inherit from their father, it struck at women who were, or who would become plural wives, and when it seized the property the Mormons had been hoarding under church charters, and the emigration funds, and made it hotter than ever for bigamous husbands, the men felt something had to be done. No wonder the Divine Command was suspended! But in that bull of suspension, the great primal difference in the sexes disclosed itself. If the plural wives of Utah had been offered crucifixion, or to cast such a shadow over husband and children as that act of suspension really is, I believe that to-day Utah would be white with crosses.

It has been said that the Democratic party looks with complacency upon statehood for Utah. We must then look to the South—that shed of its best blood in defense of the doctrine of state rights and which has shown a notable impatience with Mormon propagandists in her borders—for protection. If Republicans see any plums for them in Utah, let them remember Nauvoo, and that before it could be finally cleaned out and up, the legislature of Illinois had to repeal its charter, and that its cleaning up was due, not to a change in the Mormons, but to their exodus.

I have never seen any tendency among leopards to change their spots in my time, and Utah a state, with Mormon supremacy established over a region which is a perfect treasure-box, means the rehabilitation of the plural wife, if her love, her patience, her sufferings, or her children can touch the husband's heart. Let polygamy die as gentle and speedy a death as possible, and in these busy days, when Hawaii and the great Fair are claiming attention, "I beseech you to remember Utah." The[illegible] that spoke these words, recollect, were Mormon [illegible] Again, and I address myself especially to women, "I beseech you to remember Utah."

S. Evanston, Ill.

TEMPLE AFFAIRS.

BY MATILDA B. CARSE.

(*Concluded.*)

Mr. Hobbs says, speaking of the subcommittee above alluded to, "they took legal advice first in Boston, then in Chicago. In both cities its legal advisers state the law as I have stated it." The gentleman has made another mistake; the counsel he speaks of in Boston was Mr. Francis S. Hasseltine, 10 Tremont street, and I have in my possession the decision he rendered to the committee, signed by his own hand. It reads as follows:

"*To the Executive Committee of the National Woman's Christian Temperance Union:*

"In answer to the question submitted to me, as to whether the National Woman's Christian Temperance Union is legally liable for the bonds issued by Matilda B. Carse, purporting to be in the behalf of the organization, I respectfully reply: I understand that the executive committee of the said National Woman's Christian Temperance Union have never by vote authorized the issuing of these bonds or have made themselves, by vote, liable therefor. A bond being submitted to me, I find that it does not purport to be or declare that it is a bond of the National Woman's Christian Temperance Union; that it reads, 'I promise to pay,' and is signed Matilda B. Carse. Although it states before the said promise to pay that it is in behalf of the National Woman's Christian Temperance Union, it does not make it the obligation or promise of the union. And therefore, the National Woman's Christian Temperance Union is not liable on the said bond."

It will be seen from the foregoing that the question submitted to Mr. Hasseltine was in regard to the Temple Trust bonds only. This point was not submitted to Mr. Miller. Mr. Hobbs says: "The opinion of Mr. Miller was virtually suppressed." The circular sent out, containing his decision to the members of the Executive Committee, was very hurriedly gotten up; by inadvertence some things not correct were said in it prejudicial to the Temple, and the very thing which should have appeared in it, Mr. Miller's verbal opinion in regard to the formation of a board of trustees, was not added to his written opinion nor mentioned by the committee. The circular, therefore, was fitted only to mislead rather than to throw light upon the great enterprise.

The chairman of the committee, Mrs. Dunham, as soon as she realized the mistake which they had made, sent out postals to the Executive Committee asking that they suspend judgment until they heard from the committee again. The Board of Temple Trustees was at once formed, which, in Mr. Miller's opinion, would obviate all the difficulty in the matter.

Mr. Hobbs indulges in his article in a long tirade of my management of Temple affairs. He does not stop at this, but insinuates that I have received money which I have not passed over to the treasurer, Miss Pugh. In one place he says: "Her accounts (the treasurer's) show that the fund has amounted to $85,000, though it is said Mrs. Carse claims it has touched $100,000. A good many people would like to know what has become of that gift fund. If it amounts to $100,000, what has become of the $15,000, if Miss Pugh has not received it? And where has it ever been publicly acknowledged?" I never made such a statement, and he has no grounds for making such a charge. Would Mr. Hobbs have dared make such an assertion, without the slightest proof, had I been a man?

The last public statement I made in regard to the amount received from the gift fund is to be found in my annual report, 1892, delivered at Denver, from which Mr. Hobbs in another part of his article quotes the receipts from the gift fund up to October, 1892, were $77,618. The manner in which the money received has been applied will be seen by Miss Pugh's, the treasurer, report.

MISS PUGH'S REPORT.

Money received to March 12, 1893, from all sources, including sale of models, curios and pictures	$90,677.64
For Miss Willard's bust	500.00
For Mrs. Carse's bust	42.50
Total	$91,220.14
Money paid out: General office expenses, including furniture, clerks, printing, postage, rent, models, telephone, expressage, stationery, laying of corner-stone, typewriter machine, traveling expenses for the month in interest of Temple, janitor service, etc	$11,385.12
Interest on stock	106.75
Furnishing Willard Hall	8,707.93
Loss in Kean's Bank	2,106.22
Stock purchased for N. W. C. T. U.	61,759.71
Paid on Miss Willard's bust	500.00
Paid on Mrs. Carse's bust	42.50
	$84,608.23
Balance	6,611.91
	$91,220.14

In this report Miss Pugh has included $5,000 received from **Mrs. T. W. Palmer, of Detroit, for $5,000 worth of** Temple stock, which was afterwards exchanged for Temple Trust bonds. This $5,000 is included in the item of stock purchased for N. W. C. T. U. ($61,759.71), which, owing to the transfer mentioned, reduces this amount to $56,759.71.

The amounts reported as being received for busts are entirely independent of the gift fund and were the individual subscriptions of friends and sent to Miss Pugh for disbursement.

Therefore, deducting these items, the actual amount received for the gift fund was $85,677.64.

This will answer Mr. Hobbs' questions in regard to the disposition of the gift fund. A word, however, in reply to his anxious inquiries in regard to the $15,000 received from Miss Pugh in two checks. The indorsements on the back of those checks show what the money was used for.

Check No. 31, Metropolitan Bank, order Mrs. M. B. Carse, $5,000. Indorsed, "Pay to the order of H. C. Speer. M. B. Carse. For deposit to credit of H. C. Speer."

Check No. 90 on Metropolitan National Bank, order of Mrs. M. B. Carse, $10,259.71. Indorsed, "Pay to the order of Marshall Field. Mrs. M. B. Carse." "Pay Marshall Field & Co. Marshall Field." Stamped, Marshall Field & Co.

This money was paid for stock as can be seen by Miss Pugh's statement.

"I would like to know," says Mr. Hobbs, "what particular stock has been pledged at the American Trust and Savings Bank for the payment of Mrs. Carse's $300,000 Temple Trust bonds? Is it possible she used the $54,000 worth of stock bought with the gift fund for this purpose?" Most assuredly I did, and the dear women and children with their little gifts, many of them secured through great self-sacrifice, over which Mr. Hobbs wails but I rejoice, helped all they could and knew all about it through the weekly Temple column in THE UNION SIGNAL. Now, does Mr. Hobbs suppose the Temple Trust bonds could have been issued for the purpose of raising money to buy up the stock for the National W. C. T. U. unless the gift money had been used? Mr. Hobbs also objects to having $9,500 paid out for the marble tablets and decorations of Willard Hall. This had been stipulated for five years with those who have contributed to the gift fund and they have known all about it.

The Board of Trustees, January, 1892, voted $10,000 for the decoration of the hall. "Willard Hall," says Mr. Hobbs, "belongs to the Building Association, and has been rented to the Central W. C. T. U., so the Central W. C. T. U. should have finished and decorated it." As the gentleman very well knows, all tenants of banks and other offices in buildings always add all extra decorations themselves. It could not be expected the Building Association would furnish the hall with marble tablets, and other symbolical decorations. In regard to the Chicago W. C. T. U. having rented the hall, they have not yet done so, and if they had, they certainly are not the ones to put in such decorations. However, the Temple trustees, consisting of thirteen ladies in the National W. C. T. U., headed by Frances E. Willard, Lady Henry Somerset, and six state presidents, concurred in the opinion that the hall should be finished with the money from the gift fund. Under the circumstances their judgment in the matter should have some weight.

Mr. Hobbs charges me with usurping the trusteeship of the Temple fund; he says: "It is perfectly evident the trustee of that fund is Miss Pugh." This is like all the other assertions of the gentleman, entirely untenable. At my request, as an individual, but for and on behalf of the National W. C. T. U., Miss Pugh consented to act as treasurer of the gift fund, of which I was then trustee. Her duties were to receive the money, publish its receipts and pay it out on my order. When the board of trustees was selected over a year ago, she accepted the trusteeship under its election. All official requirements were met before she was asked to pay out any money. She was not elected a member of the board of trustees, only its treasurer.

Another reckless assertion of Mr. Hobbs is that he has seen Temple stock quoted at 55, which is a pure fabrication. Mr. Henry Dibblee, vice-president of the Temple Building Association, replies to his assertion as follows: "When Mr. Hobbs says that stock in this Temple concern was quoted at 55 cents on the dollar, he simply talks about something of which he knows absolutely nothing, and if he would only take the trouble to inquire, he would find out that, on the contrary, this stock has never been listed. It has never been dealt in on exchange, and has never been on any market. Every original holder paid par for stock."

Mr. Hobbs demands that I answer the following questions, which, for the sake of friends of the cause I cheerfully do:

1. Who appointed you trustee of the gift fund? My appeal for money for a National W. C. T. U. building, which first appeared in THE UNION SIGNAL of August, 1887, and which brought a hearty response, constituted me **trustee of the fund in fact, if not by legal appointment.** Besides, I was appointed Temple superintendent at the National W. C. T. U. Convention, Nashville, Tenn., in 1887.

2. How much does the gift fund amount to? It amounts, March 12, 1893, to $86,220.14 in cash.

3. How much of it was sent directly to you, and how much to Miss Pugh; and have you turned over to Miss Pugh all that you have received? It is impossible for me to say how much was sent directly to me, as it was passed over immediately to Miss Pugh, the treasurer. In my weekly column of Temple Items in THE UNION SIGNAL I always inserted this clause: "All drafts should be made payable to Esther Pugh, the treasurer." Every cent I have received in gifts I have paid into the hands of the treasurer, and all moneys received have been published, with the name of the donor, in THE UNION SIGNAL.

5. Furnish an itemized list of all the contributions that have been sent to you? They can be found in the files of THE UNION SIGNAL, commencing August, 1887, and can be seen at THE UNION SIGNAL office in the Temple. The treasurer is the proper person to give this information. Ten shares, or one thousand dollars worth of Temple stock was sent me from Mr. Ferdinand Schumacker, of Akron, Ohio. I exchanged it at once for a Temple Trust bond, and made a note of it, both in my last annual report and also in the "Temple Item" column in THE UNION SIGNAL, November 10, 1892. I also received the deed of some lots for the Temple, in Rowland, Alabama, from Mr. John T. Tanner, which was acknowledged in THE UNION SIGNAL, August 25, 1887, and also in my annual report of the same year. I have also received a deed of some lots near Chicago, from Rev. Watson Tranter and his wife, which I acknowledged in THE UNION SIGNAL, February 12, 1893. I also acknowledged at the same time the gift of one share of stock in the Temple from Mrs. Emily Smith, West Haven, Conn.

5. Have you publicly acknowledged receipt of them, and if so of which? The answer to the question above will cover this one.

6. Give an itemized account of the way the gift fund, or any of it, has been expended? The treasurer's report, which accompanies this article, states how the money was expended. The loss noted in her account by the failure of Kean's bank, of $2,109.22, was due to the treasurer returning it to the bank after she had been instructed by me to withdraw it, and had withdrawn it, on account of the shaky condition of the concern.

7. Was the issue of the Temple Trust bonds and the purchase of Field's stock a private enterprise, or did you undertake it as a trustee of the National W. C. T. U.?

8. Did the National W. C. T. U. ever give you authority to do this?

9. Why did you advertise the bonds as "for the National W. C. T. U."? Questions 7, 8 and 9 are so closely allied to each other I will answer them as one. The issue of Temple Trust bonds has no more to do with the purchase of Mr. Field's stock than that of any other person. The bonds had been issued and many of them sold before the contract was made with Mr. Field to purchase his entire stock. The issuing of the bonds could not be classed quite as a private enterprise, as it was "for and on behalf of the National Woman's Christian Temperance Union," as stated on the face of the bond. That they were issued by a private individual is true, as specified on the back of the bond, which reads: "Matilda B. Carse, of Chicago, as an individual, but for and on behalf of the National Woman's Christian Temperance Union, and for its sole benefit, has acquired $100 of the stock of the Woman's Temperance Building Association of the city of Chicago, an organization duly incorporated under the laws of the state of Illinois, and has caused a certificate of stock in said amount to be issued in the name of the American Trust and Savings Bank, trustee, to be held by the said trustee as security for this Temple Trust bond." As stated above, I issued the bonds as an individual because the National W. C. T. U. did not wish to be held financially responsible, but desired me to proceed as an individual. In this way the gain was all theirs, the risk all mine.

10. How much was paid Mr. Field for his stock, and how much of the purchase money, if any, came from the gift fund? Mr. Field was paid par and five per cent interest from the time his money was first invested, the same as all original stockholders were promised, if they would hold their stock until it could be purchased for the W. C. T. U. Fifteen thousand dollars of the money paid to Mr. Field came from the gift fund.

11. Give an itemized statement of the expenses incurred in selling the bonds, and tell out of what fund or funds these expenses were defrayed? It is impossible to make an "itemized" statement of such expenses in such an article. Suffice to say, all expenditures for this account have been accounted for in every item by the financial agent, as Mr. Speer's statement of sales account shows:

Receipts $300,000 for bonds at par and interest	$303,765.78
Expense and commission acct., deducted	10,082.04
Net proceeds of bonds	**$293,683.74**

12. What certificates of stock are pledged for the Temple trust bonds? Give the names of the owners? Marshall Field, Norman B. Ream, L. A. Hagans, Samuel W. Packard, H. W. Austin, Ferdinand Schumacker, E. S. Converse, E. H. Clapp, James B. Potter, J. C. Stevens, Wm. Grover, Thomas Kane, Mrs. Burkhalter, Mrs. H. W. Bailey, Mrs. T. W. Palmer, Matilda B. Carse (representing the gift fund).

13. In whose name did you subscribe for the stock in the Building Association that was paid for out of the gift fund? In the name of Matilda B. Carse.

14. Has this stock ever been transferred or reissued, and if so, when, how and to whom? This stock has been transferred at various times to the American Trust and Savings Bank, trustee, to be held as collateral for the Temple Trust bonds.

15. When Mr. Field was paid for his stock, to whom was it transferred or reissued, and who owns it now, and how? It was transferred and reissued to Matilda B. Carse, and by her transferred to the American Trust and Savings Bank to be held as collateral for Temple Trust bonds.

16. By whose authority was the Board of Temple Trustees appointed; and who gave the board the right to hold the Temple property for twenty-one years; and why have you not transferred to this board the Field stock and all of the stock that you have bought for the National W. C. T. U.? By my own authority, under the advice of attorney H. H. C. Miller. All stock held by me for the National W. C. T. U. up to $300,000 had to be placed in trust in the American Trust and Savings Bank as collateral to the $300,000 Temple Trust bonds issued. The balance of the stock over and above this amount is now held by the newly appointed treasurer of the Temple Trustees, Mr. W. D. Preston, cashier of the Metropolitan National Bank, Chicago.

How do you make out that you now control for the National W. C. T. U. $350,000 worth of stock in the Building Association? I said in my annual report last October that by February 1, "We will then hold the controlling interest of the stock—$301,000 would give us this—but we will have, by that time, somewhere about $350,000," and no doubt we would, if the persistent enmity of the parties whose attack I am now answering, which has followed close upon the heels of this enterprise since its first inception, had not cast its malign influence on every plan I originated.

To properly answer the remaining charges and insinuations made by Mr. Hobbs, it will be necessary for me to give a short review of the Temple since its first inception. In 1879 I became deeply impressed with the conviction that if the Woman's Christian Temperance Union was to be successful, it must have a weekly organ of its own and its own publishing house. This met with Miss Willard's approval, and I had a company incorporated, with a capital stock of $5,000, which has since been increased to $125,000. In January, 1880, the first number of THE UNION SIGNAL was published, and the paper and publishing house proved, as had been anticipated, a great aid in developing the organization.

I felt that the next crying need of the society was an income. Miss Willard, our matchless leader, had planned with the assistance of other broad-minded women a marvelous campaign for the protection of our homes and children against the inroads of the saloon. It contemplated over forty lines of work. Capable and noble women were placed in charge of the different departments, but they were immediately handicapped for lack of funds, the National treasury not being able even to meet their postage bills, or pay their president a salary for her splendid services. About 1884 I began planning for a National building that would be a source of revenue to the society. I saw men combine in stock companies to erect buildings for profit, and they had been successful. Why could not the same be done for a philanthropic purpose? If we could only find men large-hearted enough to subscribe for the stock and give us an option on it for twelve years—by the payment to them of five per cent for the use of their money—the thing, I felt assured, could be done. Our society numbered 200,000 with about 10,000 auxiliary unions; besides we had our own organ, THE UNION SIGNAL, to use as a medium to interest the women in such an undertaking. I felt that with their assistance, and that of the friends of the cause, with the additional help of the rentals, in a dozen years the National society would be entire owners of the property. In order to make the building a thoroughly National one, in which all states would have a joint interest, we promised, when it was all paid for, one half of the income should go to the National society, and the other half to the states, pro rata the amount each state had paid towards the building fund.

For four years the heaven-born impression grew upon me that I was called to undertake the work. I consulted architects, real estate men and builders, and made myself familiar with all the details of great buildings. I consulted with Miss Willard, and she was enthusiastic over it, if the plan could be carried out. She asked Mr. Hobbs and Miss Pugh to be incorporators, and I secured Mr. Wm. Deering, in addition to these Miss Willard and myself.

The Woman's Temperance Building Association was incorporated July 13, 1887. Miss Willard wrote the first article that ever appeared in THE UNION SIGNAL in regard to it July 28, 1887. In this letter she made an appeal for money for the building, and in the same paper, August 11, Miss Willard and myself made a joint appeal with our signatures attached, as committee. The plan was presented to the National Convention for its indorsement in November, 1887. Miss Willard, in her last annual report, speaks of it as follows: "Well do I remember the scene in the Cumberland Presbyterian church, Nashville, Tenn., when, in the Convention of 1887, Mrs. Matilda B. Carse stood forward and gave us an account of what she believed women could do, if they would arise and build a beautiful temple, which should be a source of revenue to the society, besides furnishing it with attractive headquarters of its own, and a hall for gospel temperance meetings. Never has a greater enthusiasm been awakened in our National Convention, and subscriptions were then and there made, representing nearly every state in the Union."

All this enthusiasm was much cooled, when the following resolution was read before the convention and opposed by the wife of a prominent Prohibitionist and wealthy Chicago citizen, Mrs. J. B. Hobbs:

"*Resolved*, That we cordially indorse the plan of the Temperance Temple as presented by its founder, and pledge to this great enterprise our hearty coöperation with money and influence."

On occount of Mrs. Hobbs' opposition, the resolution was referred to the Executive committee, and Mrs. Hobbs and myself appeared before it. She claimed that it was considered by her husband and others a ruinous thing to build on leased ground, no matter if the title was perpetual, and besides this there were too many office buildings in Chicago; that there were then eleven acres of unrented offices around the Board of Trade. After my reply to her argument, the following resolution was passed:

"*Resolved*, That we regard with admiration and amazement the colossal plans of our earnest and devoted sister, Mrs. Matilda B. Carse, of Chicago, for the building of a Temperance Temple in that city, as a home and source of financial revenue to the National W. C. T. U.; that we do give to Mrs. Carse our sympathy, our prayers, and pledge ourselves not to hinder or embarrass her in the prosecution of her plans—provided she shall legally obligate herself not to begin the work until $500,000 shall be secured."

The above actions will be found in the National Minutes, National Convention 1887, pages 39, 41, 45 and 58. This is the resolution Mr. Hobbs boasts I was defeated in at the Nashville Convention,—and I was appointed superintendent of Temple work. In this way the first seeds of mistrust were sown in the minds of the W. C. T. U. women.

In order to allay fears, after my return from the convention, I addressed a circular letter to the following well-known business men of Chicago: Messrs. Lyman J. Gage, William E. Hale, Ferd. W. Peck, William N. Brand and W. R. Nixon, laying before them my plan and asking their opinion, putting special stress on erecting a building on leased ground. Every answer was favorable, if I could succeed in placing the stock. (These letters can be found in the files of THE UNION SIGNAL for December 22 and 29, 1887.) I also published them as a circular letter and sent out to the timid ones.

Mr. Hobbs charges me with never publishing but one side of the Temple affairs. This is entirely unwarranted as the files of THE UNION SIGNAL will prove. The first objections to the plan I published in that paper December 22, 1887. All objections, however, had their start from Mr. Hobbs and his wife, the latter opposing the project at every National Convention, and going before the Executive committee to argue against it. The following resolution was presented in the Convention by the resolution committee: (Page 59 of the annual minutes of the New York convention, held October, 1888.)

"WHEREAS, We believe the Temperance Temple as National headquarters and as a source of permanent revenue to both the National and state unions as an enterprise worthy of our great society:

"*Resolved*, That this convention express its hearty indorsement of the undertaking, and that states pledge their active coöperation to Mrs. M. B. Carse, who is devoting life and strength to this achievement."

Mrs. Hobbs again made a severe attack on the Temple project on the floor of the Convention, and the resolution was referred to the Executive committee, before whom I had to appear. The substance of the resolution was passed: "That we pledge our organized effort for the Temple." (Page 67, National Minutes.)

Mr. Hobbs says I tried to secure the indorsement of the Temple Trust bond scheme at the New York Convention, and failed. I never even dreamed of issuing bonds at that time, so I could not have presented it. The Executive committee at the New York Convention appointed what is known as a committee on the Affiliated Interests of the society, which embraced the Woman's Temperance Publishing Association, the Temperance Hospital and the Temple. This committee was to look thoroughly into the management of these interests, and report the condition they found them in at the next annual convention. Mrs. Helen M. Barker, then president of the South Dakota W. C. T. U., was appointed chairman of the committee. At the annual convention, held in Chicago in 1889, the committee reported in regard to the Temple as follows:

"After a careful examination of everything connected with the Temple enterprise which legitimately comes within our province, we do not hesitate to give the enterprise our unqualified approval. The investment of the money, as soon as received, in securities approved by our National treasurer, Miss Pugh, is a wise measure, and secures our confidence in the wisdom of the management, albeit the chief factor is a woman. If a man had conceived the idea and proceeded to lay plans, financial and otherwise, and if in the process of time the magnificent structure should have, story by story, risen to successful completion, our plaudits of encouragement would have been loud and long. Can we not be as generous toward one of our own sex, who, as a financier, has already proved herself equal to emergencies? Your committee believes you will, and by an increased confidence and more earnest effort, will help forward this magnificent project adopted by the Executive committee." (Pages 77 and 78 National Minutes, 1889.)

At the Convention held at Atlanta, Ga., November, 1890, Mrs. J. H. Jones, chairman of committee on Affiliated Interests, reported the status of the Temple with receipts and expenses. (Pages 80 and 81 of the National Minutes.)

The unrelenting opposition to the Temple project, by the persons I have alluded to, and two or three others high in official position in the W. C. T. U., with such a following as they could influence, I saw was going to defeat my plan for paying for all of the $61,000 worth of stock for which I had subscribed for the National W. C. T. U. The corner-stone of the Temple was laid in November, 1890, and as the building was going forward it was necessary to meet the assessments. I got Mrs. T. W. Palmer, of Detroit, to take $5,000 worth of the stock for which I had subscribed, Mrs. L. A. Burkhalter, of Iowa, $1,000, and H. W. Bailey, of Maine, $500. After the building was fairly begun, the opposition, who had declared that I could never place all the stock, gave this cry up, as they had the one in regard to the leased ground, and started on another track. They admitted it is a splendid piece of property, but said the stockholders would never allow the W. C. T. U. to own it. I got a book and secured the signatures of a large number of stockholders that they would sell their stock within six months, if I desired. The next point was to get money to pay for it. It was at this time I decided to issue $300,000 worth of six per cent ten year collateral Temple Trust bonds.

I reasoned that it was only one per cent more than we had to pay the stockholders for the use of their money. If we could only hold the controlling interest in the stock there certainly could be no more objections urged against the enterprise, and as soon as the building began to pay a dividend, part of it could be applied to paying the interest on the bonds. In the meantime, the interest could be paid from the gift fund. This gained, the satisfactory condition of the whole enterprise would give such confidence to the public that the rich and noble-hearted would, when applied to, give generously to enable us to pay off the entire indebtedness on the building.

In order to issue W. C. T. U. bonds it was necessary that I should be legally authorized by the National W. C. T. U. to act as their trustee. I prepared a circular letter for the National Executive Committee, asking that they empower me to act as their trustee for the Temple. These letters I sent to Miss Willard, who was then in Canada, explaining to her why I wanted the authority, and requesting, if the plan met with her approval, that she would send word to the Executive committee. This is the document Mr. Hobbs speaks of, when he says: "The answers came immediately, sure enough, Miss Willard sending hers by telegraph, but these were all flat refusals to sign the circular, and some of them contained very pointed warnings to let the bond scheme alone. It was under these circumstances that Mrs. Carse then proceeded to issue the Temple Trust bonds, in apparent defiance of the National W. C. T. U." This is like all the other assertions of this gentleman, very wide of the mark.

Miss Willard, in her trip to Canada, was accompanied by Mrs. L. M. N. Stevens, of Portland, Me., assistant recording secretary of the National W. C. T. U. Miss Willard sent no telegram in answer to my letter, but had Mrs. Stevens write me. The following is a copy of the letter:

"ST. JOHNS, N. B., June 23, 1891.

"DEAR MRS. CARSE:—Miss Willard has told me of the step you now wish to take in the interest of the Temple. She feels bad that she cannot see her way clearly to sign the document as you wish. I have no idea that the Executive committee will favor it, and I would advise you not to wait to get any expression from them. You always have gone on and acted independently of them, so far as

financial responsibility is concerned. Why not now do what you think best to raise the money?"

Miss Willard also wrote a few tender lines regretting that she could not sign. These are the only letters I received on the subject, as the circular letter I had prepared was never sent out to the Executive. I found, therefore, that the only way bonds could be issued was for me to assume them as a personal matter. This, as the lawyer very plainly told me, meant staking my own private fortune on the bonds. I had placed my life upon the altar of humanity. My little fortune was but a small consideration, so I ordered the bonds issued. They were secured by an equal amount of paid up stock. Mr. H. C. Speer, 237 La Salle street, Chicago, negotiated the bonds. The entire $300,000 worth was closed out February 1, 1893. The interest upon them will be met as I have stated above. At the Boston Convention, November, 1891, the following resolution was passed. (Page 74, National Minutes.)

"*Resolved*, That we pledge ourselves to use our powers and influence to sell the Temple bonds that have been issued by Mrs. Carse."

When I executed the bond deal, I had a lawyer draw up a document stating the manner in which I hold the stock and bonds for the benefit of the Temple, so that in case of my death there would be no misunderstanding, and my heirs were instructed to deliver the property over to the National W. C. T. U. Mr. Hobbs copies a portion of this document in his article, and in the most cruel manner pretends to misunderstand it, and draws entirely wrong conclusions from it.

The following resolution was also adopted:

"*Resolved*, That the state presidents be requested to set at work systematically to raise funds for the Temple, asking every local union of thirty members or more to contribute $100 by means of mite-boxes, or otherwise, as they choose." (Page 52, National Minutes.)

At the Boston Convention Mrs. Hobbs again bitterly assailed the Temple enterprise; this caused the Executive Committee to pass the following resolution:

"*Resolved*, That a committee, consisting of Mrs. Dunham, Mrs. Woodbridge and Mrs. Lathrap, be appointed to carefully investigate the Temple interests, to report to the General Officers and to each state president not later than four weeks from this date." (Page 74, National Minutes.)

The action of this committee I have already given; the formation of the Board of Temple Trustees followed this meeting, also the contract with Mr. Field to purchase his entire block of stock.

The Temple enterprise was now going on very successfully. Miss Willard said in her annual report at Denver: "The Temple is the most beautiful office building in the world; this fact has already passed into a proverb, and is as freely conceded in London and Paris as it is freely claimed in the Electric City of the West.

"The building does not yet belong to us in fee simple, nor did we in the least expect that it could so belong when we resolved, five years ago, it should be built, but everything looks hopeful. The stock is already controlled by us, and we have ten years in which to raise the money, which will enable us to call this splendid edifice all our own. No office building has ever been more popular among business men, or rented more readily in its first year. We rejoice that this wonderful monument, the greatest in the world, of woman's perseverance, faith and courage, stands on one of the most notable streets in Chicago—the great monument of the modern temperance reform, the mile-post of the century and philanthropy."

This is the building Mr. Hobbs calls "a vain-glorious pile." When I went to the Denver Convention, in October last, I was not prepared for the storm that there swept over me in regard to the Temple from the source I have so often before mentioned. I had, however, the Board of Trustees to stand by me. They knew the accusations made were false, and the following resolution was passed with great enthusiasm in open convention:

"WHEREAS, the financial standing of the Temple has never before been so secure and the outlook so hopeful as now, the report given and accepted here showing that by united effort we can within one year hold a controlling amount of Temple stock, therefore, resolved:

"That we will not cast doubt upon this enterprise; that we will not create distrust; that if any cannot help they shall at least allow those who will do so peace of mind in the doing. Further resolved:

"That it is the sense of this convention that for the sake of the W. C. T. U. and the great work to which it is pledged, and for the sake of the cause of woman's advancement in the world, there is but one just and reasonable course to pursue—that we stand with solid front and united effort until we reach the successful and triumphant completion of this great enterprise; and to this end we urge special and persistent effort for the Temple during this our Columbian year." (Denver National Minutes, pages 59 and 60.)

It would have been thought after this action and the satisfactory condition of the enterprise, the opposition would subside, but instead of this my life since the Denver convention was made miserable and my health began to be undermined by persecutions into which I will not enter.

Mr. Hobbs may find some satisfaction in having his "interview" used by hostile parties, in charge of some paper, assailing the Temple enterprise as a "monstrous fraud upon the Christian women of the United States." This characterization was prefaced by the following: "Mr. Hobbs has ordered a number of these papers for distribution. Send for a copy of the *Tribune* to Mr. Hobbs, at the Chamber of Commerce, Chicago." Is Mr. Hobbs now satisfied? The *Sentinel*, Toledo, Ohio, in its W. C. T. U. department, has the following: "A Mr. Hobbs, of Chicago, has seen fit to attack the management of the Temperance Temple at this late day. He chose, too, as his time when Mrs. Carse has gone to California, seeking restoration from a severe illness. He makes many assertions and asks various questions in a five column article in the Chicago *Tribune*. The paper is being sent to local presidents all over the country, with a view to stampeding the forces."

Immediately after the National Convention at Denver, and before Miss Willard and Lady Somerset left for England, a Temple Trustee meeting was held. One important matter was decided; that the services of the Rev. Watson Tranter should be secured as financial agent for the Temple to raise, if possible, $300,000 by June, 1893, the time that had been set for the formal dedication of the building. No effort had before been made to secure subscriptions for the enterprise, except through the column which I weekly write in THE UNION SIGNAL. Our plan, which appeared in THE UNION SIGNAL, January 12, 1893, was that Mr. Tranter should go to rich men and secure subscriptions. It was at this time we called a meeting of a few leading business men, lawyers and clergy, when the much talked of paper of indorsement was signed about which I have explained. The following extract I take from my own column in THE UNION SIGNAL, of February 2, 1893:

"In order to have our financial agent, Rev. Watson Tranter, fully equipped for his great undertaking of raising the entire indebtedness on the Temple, and also for the purpose of silencing the foolish slanders that have been circulated in regard to its financial standing, by those who should have been its strongest supporters"—and the article goes on to state fully in regard to the meeting and the paper of indorsement.

Mr. Hobbs has very seriously criticised my personal reports, calling them superficial, and that I did not give a statement of receipts and expenses. I was not the person to do this. It was the duty of the treasurer, Miss Pugh, who received all the money and paid it out, and in her annual reports to the National W. C. T. U. it can be found. Mr. Hobbs claims that Miss Pugh did not know when she paid money on my order what it was for; this is another one of his mistakes. I always told Miss Pugh what the money was for.

Mr. Hobbs says: "The National Association is in danger of becoming honeycombed with feuds and dissensions over matters of finance, so that it is a question whether ten years from now there will be any National W. C. T. U. to hold the property. I have never been aware of any feuds and dissensions over matters of finance until they were started by the gentleman who makes the above assertion.

In view of this whole matter I ask a fair-minded public: What is the animus of these relentless attacks year after year upon a great enterprise that is for the furtherance of a noble and holy cause? Is it because I have asked the members of the W. C. T. U. to give a penny a day for a year in the mite-boxes I have sent out for the Temple? Many of them have done this with much self-denial, but self-denial is one of the cardinal virtues of the white ribbon women, and we do all possible to foster it. They do not complain. They delight to deny themselves a little for the beautiful Temple.

Is it because the bondholders are in danger of losing their money? If they are they have made no sign, and thousands of dollars have been invested in the bonds in Chicago. They are perfectly satisfied with the security, and not one of them, I am sure, will exchange a Temple Trust bond for a government bond.

Is it for the peace of the W. C. T. U.? Is it for the suppression of intemperance? Is it for the credit of the cause? Is it in interest of fair play? Why has my name been bandied about for the last four weeks in the papers as though a woman's character was of no account? Why did Mr. Hobbs buy a large issue of the paper in which his article of the 25 ult. appeared and send it broadcast over the land? Why does he follow Mr. Tranter wherever he has applied for money for the Temple with his untruthful attack?

Who is behind the cruel and untruthful articles about myself, the Temple and other things in which I am engaged, which have appeared in a certain Chicago evening paper for eight consecutive nights? Not a bank in this land, however strong, but would have to close its doors, if it had been assailed as the Temple enterprise has been.

Is it manly to try and rob the women of the W. C. T. U. of their beautiful Temple, that is so dear to their hearts, because a woman happens to be the chief factor in its erection?

I request, in the interest of fair play, that all religious and secular papers throughout the country that read this article will publish it, as neither myself nor the gift fund of the Temple can afford to buy a large edition of this paper to send out, as my accuser did of his article.

In conclusion, I beg to say that Mr. Hobbs does not deserve the work and worry incident to this answer. I am answering only for the benefit of a great public, whose fears he may have causelessly excited to the detriment of this enterprise, and to whose continued confidence the Temple Trustees appeal without fear of the final result.

Chicago, Ill., Mar. 25, 1893.

LETTER FROM ENGLAND.

DEAR UNION SIGNAL:—The temperance and prohibition movement has entered upon a new phase in England within the past week. Those who, like myself, were privileged to be in the gallery of our House of Commons, on Monday, February 27, had the gladness of seeing our great and good cause lifted, there and then, to a higher level and placed in a more influential position than ever it had occupied before.

The occasion was unique in the history of this country, for it was one in which a leading member of the national cabinet, Sir William Harcourt, Chancellor of the Exchequer, proposed, not for himself alone, but in the name of the responsible government, a bill, the like of which was never before prepared by a government of England. It was a bill "to establish local control over the traffic in liquor." That is its title, but it means much more than the recited title implies, for the main principle of the bill is to enable the rate-payers in limited areas—parishes—*to prohibit* the liquor traffic.

Prohibitionists in this country have not been thought by some to be very practical people. But they have kept "pegging away," as your immortal Lincoln had it, added precept upon precept, fact to fact, argument to argument, and kept steadily in view in the great mass of temperance work, the great ultimate as aim and goal—prohibition. The liquor traffic affects to think itself entrenched in custom and relies for safety on its boast of three hundred and fifty years establishment. But liquordom received a rude shock, as the temperance party did sensations of delight as the Chancellor of the Exchequer expounded his bill. No more important temperance meeting was ever held than filled St. Stephen's last Monday week. The principles enunciated by Sir William Harcourt were those of the temperance movement, and his arguments might have graced the platform of the United Kingdom Alliance, as he stood for the right of the people to say to the liquor traffic, "You shall not exist here."

A full generation of temperance reformers has pleaded for just such powers as are proposed in this government bill, and it was a great day for temperance reform in this land when Her Majesty's government espoused the chief principle of that reform. They have not done this of their own unaided volition. Previous letters in THE UNION SIGNAL on our late general election have set forth the influences brought to bear by the temperance party, on politicians, on Parliament and on government. Therefore, the government, in introducing its Direct Veto Bill, is but obeying the behest of the best among our people, and fulfilling one of the highest of the pledges by which the government and the party which gives it life and power, attained at the hands of the people to the place it occupies at the head of the nation's affairs.

Thus do temperance reformers reap to-day somewhat of the harvest they have long so toilfully sown, and thus are they amply justified of their principles and of the insistence with which they have pressed them alike on the public mind and on the law-makers of the day. No greater justification, indeed, could be found, for it is no mean thing that a government of such a nation, responsible for the well-being of forty millions of people, should take over and make its own in prospective legislation the great underlying principle of temperance reform—that of prohibition.

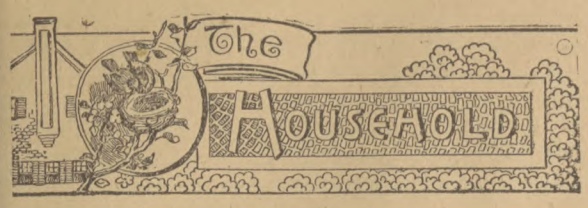
This old country moves slowly in all reforms, but it moves *surely*, and *this* reform can never be degraded from its present position. If the Government Bill passes its law—and there is good ground for hope that it may—then for the first time will our temperance people be able to come to close quarters with their enemy, the liquor traffic, and be so equipped for the fray as to enter the lists on terms of equality and fairness. This will be by means of the power of a Direct Veto which the bill accords to the voters, including women rate-payers—a specially gratifying point—enabling them in their parishes to prohibit liquor-selling.

The liquor sellers, on the other hand, are at no loss to appraise the significance of the bill. They fear nothing so much as the giving of power to the people to suppress drink-selling. They know that means that in a good many places *they* will be suppressed at the first opportunity. So they offer to this bill all the resistance of which they are capable. It is mostly sound and fury, however, and will probably not come to much. The real fight in Parliament will be on the question of compensation, but the country has settled that question long ago, adversely to the liquor party, and is no wise likely to go back upon the record in that matter.

In the meantime the temperance party will meet agitation with agitation, and we are in for a spell—it may be short and sharp—of public propaganda, such as has not been seen in temperance work for some time past. No measure of recent years has excited so much public interest, probably not even excepting the Home Rule Bill now being discussed. The reception of the bill by the newspaper press has been much more favorable than might have been expected, so much more is the world ready to believe in a principle when a *government* has first been converted to it. There are of course some, both writers and speakers, who profess not to believe the bill is meant to pass, but these people greatly underestimate the power and influence in the country and the temperance party and it will be no fault of the latter if, having brought their work to such a position, they fail in the near future to reap legislative fruit of their toil.

HENRY J. OSBORN.

London, Eng.



MAKE CHILDHOOD HAPPY.

BY ANNA M. LLEWELLYN.

Some day the little face so round and fair,
Will be lined by many a care;
Some day the little feet so free and gay,
Will find obstructions in their way;
Then smooth the path,
Speak not in wrath;
Make childhood happy.

Some day the little child will tempted be,
And sinful ways too soon will see.
Some day the little hands, so full of life,
Will be lured surely into strife;
Then guide aright,
Live in His sight,
Make childhood happy.

Oh, mother dear, this gift of thine
Was given thee by one divine.
Some day He'll ask: "What hast thou done
To train for Me thy little one?"
Then, wisdom found,
Let grace abound;
Make childhood happy.

Pennsville, O.

THE REVOLT OF HANNAH DRUDGE.

BY LYDIA HOYT FARMER.

Author of "A Knight of Faith," "A Moral Inheritance," "A Short History of the French Revolution," "Famous Rulers, and Queens," "The Life of La Fayette," etc.

"'Tain't that I'm not willin' to work," soliloquized Hannah Drudge to herself, as she scrubbed her kitchen floor after her Saturday's baking was finished; "there's not a lazy bone in my body," she murmured, throwing the energy of her thought into the muscles of her arms, the result being the cleanest, whitest floor in the village of Dulltown.

"I never did spare elbow grease in doin' my chores, anyhow!" she proudly added, "but,"—and the accustomed gray, tired look settled on her face, "a worm trod on too hard will turn at last. Other folks git some rest in their lives. I reckon I warn't turned out so mighty different in the first place from other folks' natur' as to be ordained by the Almighty for a perpetual workin' machine, instid of a human creatur' with some sort of a soul in one's body.

"Elder Berry talks very exhortin' about cultivatin' one's spiritual natur', and Brother Ebenezer jines in with edifyin' amens, and 'Yes, Lord'! but how is a household drudge ever to git time to cultivate her soul unless she's so powerful built as to be able to scrub kitchen floors, and bake pies, and scour pans and kittles, and darn socks, and polish stoves, and wash dishes, and bile soap, and cook for the farm hands, and milk the cows, and churn the butter, and make apple sass, and do the family wash, and keep her spirits all the time sot on things eternal, and her mind contemplatin' white-robed angels, twangin' harps on cloud-sofys, or studyin' up blood-curdlin' pictur's of hell-sarpents, and undyin' worms, and unquenchin' flames for a warnin' to her neighbor sinners, as Parson Peck says.

"Well, that job's done, and no shirkin' either, leavin' dark corners and grease stains. If I h'aint time to look out for my soul, I don't smudge my floors with shiftless work; but maybe!"—the thought was so tremendous that her watery blue eyes grew suddenly dilated with alarm, as she put her scrubbing pail and brush in their accustomed places, and glanced around her spotless kitchen with a look of awe.

Rows of shining pans glistened in the afternoon sunlight on her snowy shelves. The half-open pantry door disclosed loaves of delicately browned bread and tempting pies, and many dozen glasses of fruit jellies, and jars of savory pickles, while golden pats of butter peeped from muslin-covered crocks in the adjoining dairy, and pans of yellow cream stood waiting skimming, and everywhere was visible the touch of the careful housewife and thrifty labor.

"But maybe!"—still she gave no voice to her startling thought, as she stood and surveyed with critical and piercing gaze the results of her hard months of toil. Her neighbors would hardly have recognized this Hannah Drudge, standing there with quivering frame and horror-stricken countenance.

"Hannah never did have very deep feelin's," said widow Brown to spinster Sharp, who lived over the way.

"Yes! she don't appear to take no interest outside of that kitchen of hern," replied spinster Sharp, who was the walking "Town Topics," and supplied the latest tid-bit of gossip in return for her self-invited presence at her neighbors' tea tables.

"But maybe!" murmured Hannah Drudge, in her well-ordered kitchen, unconscious of the unflattering remarks of her nearest neighbors. But the thought was yet too unfamiliar in the sparsely-stocked brain of Hannah Drudge to find language to give it utterance; but it burnt there in her soul deeper and deeper, until she fled from her kitchen, as though pursued by some invisible presence, up to her comfortless bed-room, hoping in some way to shake off the haunting idea. She hastily opened her window and gazed towards the western horizon, all aglow with the ever miraculous glory of sunset splendor, like a cloud temple—as though a ray from the throne of the Infinite had escaped through the "Gates Ajar."

"But maybe!" whispered the weary woman, with awe-stricken eyes, for the sunset glory only made the thought in her soul knock with more importunate pleading upon the closed doors of her spiritual being. "Oh, maybe!" she gasped, and turned from her window in agony to catch a glimpse of her own worn, faded face in her small cracked mirror.

What was this mysterious arousing within her? Ah! the electric thrill caused by a ray of Infinite truth had touched her dumb soul. The miracle was working, though she knew it not. The universe vibrates with manifestations of Omnipotence, Omniscience and Omnipresence, and every now and then a soul is touched by the thrill of God's presence.

She glanced hurriedly from the faded eyes in the mirror to a picture hanging beside it, a sketch of herself in her youth, made by a traveling artist. It was not high art, but the eyes of the pictured girl spoke volumes to that weary woman.

"Hannah Drudge, that was you once!" she murmured, and she looked back into the mirror with frightened face, dreading and yet impelled to note the appalling indifference in the two countenances.

"Not much alike!" she snapped through her shut teeth, "and maybe!"—but the horror of that thought banished all her petty feelings of wounded vanity, as she whispered: "When that pictur' was painted do you remember your feelin's, Hannah Drudge? Hav' ye forgot how ye made up your mind what ye'd make of yourself? Do ye think on it, how ye planned to live to some purpose above pots and kittles?

"Perhaps ye don't remember that evenin' at the sunset in the meadow when somebody let down the bars for your cows to pass through; and—yes!"—defiantly; "you may as well stand it—that kiss—as the moon rose—and the promise! Much your lips look like kisses now," she harshly chided as she gazed in the cracked mirror in agonizing self-scorn. "Yes, yes! I know all your excuses!" as her self-love arose to defend itself. "You thought you were serving God and your parents by breaking your promise to that faithful young man, and, of course, the breaking of his heart, and—yes!—you may as well own it—this time, Hannah Drudge, you are forced to own up the truth—the breaking of your heart as well.

"What if, maybe, you find, Hannah Drudge, while you've been scrubbin' and washin' and feedin', you've starved your own soul to everlastin' nothin'ness—*a soul skeleton*, Hannah Drudge. Oh, Lord! I was so busy makin' pickles and pies, and so tired with scrubbin' and cleanin' I couldn't take time to think of my soul. Your elbow grease won't count for much of an answer to that, Hannah Drudge.

"'But Ebenezer?' Yes, Ebenezer! remember him, too, Hannah Drudge. Have ye cared for his soul?

"'Why, he's an out an' out exhorter! You're not to blame there,' spoke up self-love.

"Yes, but Hannah Drudge, that don't excuse you. What sign do ye giv' him of watching over his soul food? When ye find ye've left this body behind in the grave, Hannah Drudge, what kind of a soul will you hav' to present as a tenement for a mansion up there?"

The agonized woman buried her gray head in her thin, knotted, wrinkled hands and sobbed in despairing self-disappointment.

. . . . . .

"The crops hav' been middlin' good, Hannah, an' I've sold the ten acre lot with a profit, an' I've 'bout made up my mind to double the farm hands this year and double the plantin'. Of course that will make a little more cookin' and washin' in the house, but in-door work comes so handy to you, I suppose you'd be kinder lonesome without it. I am glad you were never took up with them wimmin's notions 'bout foolin' away their time with books and sich like."

"I can't do it, Ebenezer," replied Hannah with decided tone and quiet, yet determined manner. "I've come to the conclusion that a woman's as worthy of her hire as a man is. If you've laid by enough to do what you say, you can pay me for the twenty years I've slaved for you at the rate of the wages of a common woman help."

"Why, Hannah Drudge, be ye crazy?" cried Ebenezer. in amazement. "Hav' ye took up with the pomps an' the vanities of this here sinful world?"

"No, Ebenezer!" answered his sister, mildly. "Is it any more worldly for a woman to be paid for her labor than for a man? Hav' any of your farm hands worked harder than I hav'?"

"An' because you've lived like a sensible woman all your life, do ye want to live now like a fool, wastin' your substance in riotous livin', puttin' on worldly fixin's and gaddin' 'bout as a busybody, meddlin' in your neighbors' affairs?"

"No, Ebenezer! because I've been livin' like a fool I want to live now like an accountable woman, who has got not only a body, but a mind and a soul to answer for. With the wages I've earned all these years I can hire a young girl to help me, who'd be glad of the home and the trainin'. I shall be independent, which is woman's right as well as a man's, and I shall have leisure to take some thought of the feedin' of my immortal soul. I'm condemned, Ebenezer," she continued, while a flush dyed her thin cheeks and a light flashed in her dull eyes; "I might most as well hav' been a heathen for all the time I've giv' to my soul."

"Why, Hannah! you went regular to meetin', even if ye wasn't gifted to exhort like some of us."

"Yes, Ebenezer! I went to meetin', as ye say, but I was so wore out with cookin' and scrubbin' that I was too tired to think and too beat out to pray. Cookin' and scrubbin's well in their place, I don't say they can be dispensed with, and if ye was poor and strugglin' it would be my duty to slave, though even then, less pickles and pies and more leisure for soul-food and Bible readin' would be accordin' to Scriptur'. I tell ye, 'tain't only the world's folks who make a god of the body. Now, my soul's been starved long enough. I'm goin' to look after my spirit, for there'll come a time, Ebenezer, when crops and cookin' and scrubbin' will be done with forever, and then what?"

"Why, Hannah, I don't deny the good of exhortin' an' warnin' the sinners, an' lookin' after the shortcomin's of your neighbors, an' bein' punctual in class meetin' an' firm in church disciplinin' the weak brethren, an' expellin' the errin' an' denouncin' the backslidin'. You know Parson Peck gives me credit fur bein' a strong supporter in rebukin' the young an' fur picturin' hell-fire."

"But what of your soul, Ebenezer? Does it feed on the Bread of Life as often as your body is nourished with vi't'als? Do ye work as hard at carryin' out the Golden Rule as ye do in plantin' and plowin'?"

"Accordin' to Scriptur', wimmen warn't exhorted to preachin'," replied Ebenezer, as he took his hat from a peg on the wall, and fearing more searching questions, he added: "That's a strange notion of yourn 'bout wages, but sence ye seem to think it's your right, make out the sum ye're entitled to, at the rate ye hav' reckoned on," and he hastily closed the door and went out to his farm work.

"They do say Hannah Drudge has a hired girl!" said spinster Sharp to widow Brown, as she hurried into her neighbor's house one morning with her bonnet strings half tied and her shawl awry in her haste to spread the news. "And they do say Hannah Drudge goes every afternoon to see the sick and take them a glass of jelly or a cup of cream, and they do say," she continued, hardly taking time to catch her breath between her important items of news, "that Hannah Drudge has joined a class for Bible study; and they do say that her brother Ebenezer has paid her wages for these past twenty years all in one lump of money, and Hannah don't even buy herself a new dress, but wears the old alapacy gown she's had these five years; and she's payin' the schoolin' fur two of them children of that worthless drunkard, Ben Burt."

"Lordemassy! to think of Hannah Drudge thinkin' of anything but her pies and pickles!" ejaculated widow Brown.

"And they do say," continued spinster Sharp, "that the hired girl she's took in is that Sal Rivers, what went to the bad, but folks say has reformed. I believe in sendin' money to furrin missions, but I wouldn't help sech truck."

"And they do say," continued spinster Sharp, proud of being the bearer of such momentous gossip, "that Hannah Drudge has took a child out of the poorhouse to bring up; she who could never abide a stray cat in her clean kitchen, havin' a brat from the poorhouse around to meddle and muss; and they do say Ebenezer don't exhort quite so hard on the sinners, but walks quite meechin' like to meetin' with Hannah Drudge and that Sal Rivers and the poorhouse brat, for Hannah insists on the house bein' shut up in meetin' time so they can all git to church."

"Wall, I never!" exclaimed widow Brown. "What in the world has come over that Hannah Drudge?"

"I'm jest on my way over to her house," said spinster Sharp, rising to go, "I'm that curious to find out what Hannah Drudge does about her cookin' and scrubbin'. Wouldn't it be a strange sight to see her settin' in her best front room what has been shut up fur twenty years, instid of on her knees scrubbin' her kitchen floor."

She found Hannah Drudge in her best front room telling the little child from the poorhouse the story of the Babe in Bethlehem, and her curious eyes caught sight of a fine looking girl in the kitchen baking as delicate loaves of bread as were ever turned out by Hannah Drudge herself.

Spinster Sharp made an excuse to leave the house by the back door in order to say to the girl: "How do you like the place?"

"God bless her! Miss Hannah has saved me from despair and from suicide," said the grateful girl with eyes full of tears; "the Lord will reward her!"

Cleveland, O.

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Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.—Matt. 7:1, 2.

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HOW WOMEN REACH THEIR CONCLUSIONS.

"The conclusion which man reaches by a process, woman reaches by intuition." We should as little think of entering into an argument concerning the above statement as of disputing with the man who assured us that in a dense fog he shingled ten feet beyond the roof of his barn on to the fog without discovering his mistake; in either case we should expect our informant to laugh in our face, with no attempt to conceal his scorn at our stupidity in not discerning the joke, were it not that we know for a certainty that it is actually accepted as truth by intelligent people. Our attention has been recently called to it in an emphatic way by finding it in an admirable article on woman's work in the church, which otherwise we heartily indorse. But the very fact that it is in the midst of sound truth, expressed in clear and pithy language, renders the evil of this most venerable superstition the greater.

This popular superstition concerning woman's intuitional powers belongs to what Bacon calls "the idols of the market"; that is, it arises from the careless use of words, for surely no one who really took into account the meaning of "intuition" would ever repeat the statement quoted above. The word is used in two senses. In its lower sense it means all knowledge obtained directly and in this sense is possessed by animals. Its higher meaning is the perceiving of truth directly; by intuition, when used in this latter sense, the human mind, male or female, perceives only those primary, fundamental truths which are so simple that they cannot be explained, as, for example, "things that are equal to the same thing are equal to each other." The sound mind accepts this as truth at once, but will strive in vain to give any reason for it. It is outside the realm of things to be proved by reasoning. If one does not perceive the truth of the statement as soon as uttered, there is no process of reasoning by which he can be made to see it. All truth perceived by intuition is of this character, and its range is very limited. When we go a step beyond this kind of truth we must reach the additional truth by the process of reasoning. To suppose that woman reaches her conclusions by intuition alone logically places her on a level with the brute creation, by confining intuition to its lowest meaning; or, if the word is used in its higher meaning, makes her partake of the divine power of Omniscience. God alone sees all truth directly, *i. e.*, by intuition.

Those who believe in this lack of reasoning power on the part of woman were once consistent enough to hold that it was impossible for woman to master mathematics, but the facts of these last twenty-five years have exploded this idea, as women in our colleges have proved themselves the equal of men in mathematics as well as in literature. Yet while the logical conclusion has been given up, the sex which assumes to monopolize all the reasoning power of the race still clings to the premise from which the conclusion is absolutely inseparable. No one claims that in mathematics woman reaches her conclusions by intuition; the professor of mathematics treats with withering scorn the student, be he male or female, Greek or Jew, bond or free, who gives as a sufficient proof of a problem in geometry that "he can see it is true." He or she must be able to give each successive step from premise to conclusion. Our girls have shown themselves equal to the problems not only of geometry but of all the higher mathematics, and not one of them has asked or received exemption from reaching the desired Q. E. D. (which was to be proved) by the "process" of reasoning on the ground of her peculiar powers of "intuition."

To suppose that woman reaches her conclusions in the field of probable reasoning by any other method than that of the use of her reasoning powers is as absurd as to suppose that she reaches the demonstrations of pure mathematics by intuition. It is true, of course, that many men and many women fail to reason about things, and all their lives are guided by prejudice and superstition, but this is a human failing, not a sex failing, except in so far as woman's environment has tended to aggravate this weakness.

Why this popular superstition concerning woman's reasoning faculties has so generally obtained, may be as difficult to answer as to account for other popular superstitions which calmly hold their ground even after scientific experiments have proved them false; but to our minds there are two reasons which satisfactorily account for the delusion in question. The first is the determination of a large class of people to magnify the difference between the sexes. Parents begin before their babies are able to sit alone to provide girls with dolls and other similar toys, while the boys are given balls, whips, etc. Before the children can understand, they are assured that such and such things are beneath the dignity of boys, and girls are informed that their main business in life is to stay in the house, take care of their complexions and keep their clothes immaculate. Boys are given to understand that "boys will be boys," and they soon learn that they are expected, as a matter of course, to give free vent to the animal life within them, run, shout, develop rugged health; rush into the house with muddy feet, leaving all the doors open behind them, and strew things around for their sisters to pick up, as that is preëminently "girls' work."

Then these same parents in after years tell complacently of the wonderful inborn difference between boys and girls, and how soon the distinctive sex characteristics begin to show themselves. From these differences people reason to other and greater differences of mind and body, and, having made their theory, the facts are forced to fit.

The second cause is to be found in this, that uneducated people are always unable to trace or state the processes by which they reach their conclusions, and up to the present century women have been practically uneducated. The man who can neither read nor write will take a yard-stick, measure a floor and tell you how many yards of carpet are necessary to cover it; yet if you were to question him as to his reasons for being so confident that his method was correct, he would be astonished. He might tell you that "any fool could see it," and yet, no fool would suppose for a moment that he reached his conclusion by intuition. He, as truly as the most learned mathematician, reasoned from the fundamental truth that "things which are equal to the same thing are equal to each other," the floor is equal to a certain multiple of the yard-stick, therefore the carpet which covers it must be equal to the same multiple. So it is in all kinds of reasoning, ignorant and learned alike reason from certain fundamental truths. The fact that the former do not know that they thus reason does not affect the matter at all, nor that they are not able to give the steps of that reasoning.

Men differ as greatly among themselves in this regard as they are supposed to differ from women. The great debater is simply the one who is able to state exactly his premises and then show clearly each successive step by which he has reached his conclusion. Not all men excel in this, yet no one thinks of saying that the man who is unable to give a reason for the faith that is in him, reaches his results not by the process of reasoning, but by intuition. It is quite as absurd to say that women do. Moreover, in these days of educated women, those women who have studied their own mental processes utterly disclaim this false and vicious theory. They know that they reach their conclusions logically, there may sometimes be errors in their premises and mistakes in their logic, there seems sufficient reason to believe that such errors also occur with the masculine mind, but be the process faulty or accurate, the result incorrect or correct, the process is the same, it is the reasoning process.

I have spoken of the opposite theory as vicious and harmful. Falsehood is always harmful and if no evidence of its evil results were to be seen we might yet be sure that sometime the evil would become apparent. There is abundant evidence of the injurious results of this mistaken notion. Girls become in early life possessed of the idea that they have peculiar intuitional but defective reasoning powers. They therefore neglect the training of the one and depend upon an unknown, mysterious something which they know only by name. The result is they mistake their emotions and prejudices for the indiscoverable faculty on which they suppose they are to rely. This is one reason why women as a class are more in bondage to prejudice and their feelings than men are and less susceptible to reason. The theory, therefore, that woman substitutes intuition for reason has become one of the great obstacles to woman's development, and it is time that every woman set herself to dispel the delusion.

THE SNARE OF THE FOWLER.

There is reason to believe that an unusually large number of procurers and procuresses are abroad in the country gathering up young and venturesome girls for the dens of vice in this city. The most attractive palaces of sin will be located as near Jackson Park as property can be rented for such purposes.

A variety of traps are set for the unwary. To expose those that have come to our knowledge is to anticipate the work of protection and rescue which will tax us here to the utmost during the coming summer. The burden may be shared, or at least lightened by our members everywhere, if they understand the situation and are able to intelligently warn self-supporting and unprotected girls, the ones most likely to be approached and ensnared.

Many of these infamous purveyors masquerade as keepers of intelligence offices. Undoubtedly a large number of persons are doing a legitimate business between the "out-of-works" and the "out-of-helps," but it is not easy to identify the honest ones, and the difficulty has become greater since the city does not require the business to be licensed. Now the most unprincipled person can announce an "employment bureau," put advertisements in country papers and lure ambitious young women to their ruin. Sometimes names of parties are given as reference who have no knowledge of the scheme. Domestic labor rarely looks up the references of employers.

All bids from Chicago for help may be looked upon with distrust at this time, for there are more people now seeking work in the city than could find it if the Exposition were running as successfully as the most sanguine stockholder has ever dreamed. We receive letters every day from women offering themselves for every kind of position, from that of dish-washer to that of interpreter of half a dozen languages. The answer is the same to all: We know of no vacancies. If there are any, they are in the field of competent domestic service, where, like the proverbial "top," there is always room.

Women seeking such positions can safely trust the Bureau of the Columbian Association of Housekeepers, the employment agency of the Young Woman's Christian Association, or that of Hull House. The latter is a free bureau. Equally reliable ones there may be, but these are unquestionable. No one should come to the city to "take chances" of getting employment. The chances are against her. Unless she has definite prospects of a position she may be subject to delay until her money is gone, and then, if not before, will she find the net spread that has entangled wiser ones than she. The Woman's Protective agency, the Children's Aid Society, our Anchorage and all kindred institutions are taxed to their utmost in caring for such unfortunate girls, far from home, out of money and unable to get work. A few are sheltered till friends can be communicated with and means obtained to send them home, but many more fall into lives of shame.

A man to be shunned is the "agent of a large concern employing women," who gives a fictitious name, and a fictitious number for "the house," the only real thing about him being the villainy he carefully hides. One of these visited the office of a reliable woman physician in one of our suburban towns, inquiring for "help." She became suspicious of his purpose and character and put the authorities on his track. In his trial it came out that he had an accomplice, and together they were canvassing the town for the purpose of securing girls to recruit a brothel.

The "pleasant lady" appearing, a stranger, in a country town, or on quiet streets in the suburbs, who takes walks and stops to talk with the nurse girls she meets, is another variety of procuress. When sufficiently well acquainted she offers to get the girl a position with a friend of hers

where the work is easier and the pay better. Beware of any one who offers light work and large wages. The middle-aged woman, dressed plainly, often in mourning, spreads the snare for many unprotected girls upon incoming trains. She takes advantage of the loneliness they feel as strangers approaching the great city. She talks with them, and they learn that she lives here and knows all about the city. She offers to tell them just where to go for lodgings or for employment. Later, to their dismay, they find the house they have been in is disreputable, and their prospect of finding respectable positions damaged. Then the luring side of a "gay" life is painted to them, and very few make any effort to escape.

It is not necessary to believe the sensational rumor that "a syndicate of procurers has contracted to furnish the brothels of this city with twenty-five thousand fresh girls this spring." That any concerted or systematic plan exists is highly improbable, but it is probable that evil will quicken its pace, and pay its emissaries well, making it more profitable than ever for individuals to ply their demonish trade. We, too, must be swift to do, to warn, counsel, prevent, protect, finally to rescue.

A most practical measure would be the placing of a matron in each of the city railway stations. While we believe that the larger number of cabmen and policemen are trustworthy, it still remains true that there are many unprincipled ones, and these are alert to serve the young girl, who for any reason is uncertain about where she will go. There is a large opportunity here for any one with means and disposition to support a practical preventive philanthropy.

COMPLETE VINDICATION OF TEMPLE AFFAIRS.

Mrs. Carse's vindication of the Temple enterprise is completed in this issue. Its force, fairness and pertinence are self-evident. While THE UNION SIGNAL deplores the occasion of this defense, it hails the clearing of the atmosphere.

There has been an element of opposition to the Temple since its inception. One member of the W. C. T. U. has steadily opposed it, as she had every right to do, in all National conventions—for reasons frankly stated and carefully weighed by the conventions—but the Temple has steadily grown in the affections of our women and the building has become the admiration and pride of this city of great buildings—waiting, as a thing of life, the day of fulfillment of its endowment mission to every state, and Mrs. Carse's dream of a Temple all our own. This Temple *is built* and by friendly hands; there remains no work to be done but the raising of funds.

If there are any who have doubted, since Mrs. Carse's exhaustive answer to her cruel arraignment, these may now have peace of mind. If there are any who may be shaken they should reflect impartially that Mrs. Carse has had no policy that is not the policy of the Board of Temple Trustees, most of whom are state presidents: Frances E. Willard, Lady Henry Somerset, Mary T. Lathrap, Clara C. Hoffman, Marion H. Dunham, Helen M. Barker, Susan S. Fessenden, Nannie E. Munnell, Mrs. L. M. N. Stevens, Mrs. W. Jennings Demorest, Helen L. Hood, Harriet B. Kells. These trusted leaders know their responsibility, are familiar with every condition, are united in purpose, have a conscientious regard for the manner in which the gift fund is used, have able legal counsel and know what to do and how to do it, to acquire the ownership of the Temple. With such guardianship who shall imply that the smallest contribution intrusted shall be misappropriated or misapplied?

The value of the Temple as an endowment is no longer a question; when broached in 1887, it was properly subject for debate. THE UNION SIGNAL speaks advisedly in stating that it is a better investment than $1,200,000 in cash, or in six per cent first-class bonds, for recent transfer of neighboring property indicates a marked increase of value, and the Temple is worth more to-day than the day it was completed.

The Chicago *Inter-Ocean*, one of the leading journals of the West, says:

When a man makes a public attack upon a woman he must have a strong case, and show that his motive is of the best, or he can create no public sympathy for himself or his cause. The natural inclination of men of true mental timbre is to resent an attack upon a woman without considering the possibility of its justification. Mrs. Carse's answer certainly ought to convince any unprejudiced man or woman, not only of Mrs. Carse's integrity, but of the fact that she is a woman of excellent business ability.

To erect a building, the handsomest in this city of handsome buildings, at a cost of $1,200,000, and retain control of it with only the voluntary contributions which the members of the W. C. T. U. Association might send in as a basis, was a feat which very few business men would undertake and which still fewer would be successful in. But Mrs. Carse undertook just such a feat and accomplished it.

We believe not only that the Temple bonds are good, but that the methods adopted to secure the control of the building company represent financial genius and courage rarely seen. Certainly Mrs. Carse has shown the traits of a successful financier, and if the association will continue to sustain and follow her the Woman's Temple will not only become a monument to the devotion of its members to the cause of temperance, but a paying investment that will be an aid to that cause for many long years to come."

The Chicago *Evening Post*, another most influential daily journal, states:

Despite Mrs. Carse's emphatic denial and her remarkably full and convincing statement of the W. C. T. U. Temple finances, the unmanly attack upon both the lady and the enterprise continues in the public press. The assailants have abandoned (or, more likely, been driven from) the more reputable journals; but in obscure and unscrupulous prints they still find a vehicle for their assaults. It is not to be believed that such attack can be sustained even in its present guerrilla form. The foundation of alleged fact upon which it was based has all been cleared away by the express denial of the bankers whose names were unauthoritatively and untruthfully cited at the beginning. Nothing now remains except the motives of the slanderers, and these are easily recognizable in one of two guises: spleen and blackmail.

The Chicago *Herald*, one of the oldest of the great papers of this great World's Fair City, thus gives its indorsement:

It is impossible for any fair-minded man or woman to understand the attacks made from certain quarters upon Mrs. M. B. Carse in her capacity of manager of the Woman's Temple, of this city. The building itself is a beautiful structure. It is an honor to the city and a splendid monument to the labors of noble and self-sacrificing women in a worthy cause. That Mrs. Carse is an enterprising and clear-headed business woman is shown by the convincing reply which she made to her accusers. Every one of the accusations against her is taken up and answered in such a way as to leave no doubt or question possible. While Mrs. Carse refuses to be drawn into a newspaper controversy, she covers the whole ground in so conclusive a manner that further debate is rendered impossible. The time and manner of bringing the charges against her management of the Temple were in themselves so cowardly as to excite suspicion. Mrs. Carse boldly mentions the names of the prominent gentlemen who indorsed the financial policy of the enterprise and explains their connection with it. She reviews her own association with the undertaking and accounts lucidly for every cent of money that has passed through her hands. She shows the financial standing of the enterprise to be good and improving. The result of her labors and of those of the noble women associated with her shows for itself. It is evident that the management of the Woman's Temple is worthy of continued encouragement on the part of every one interested in the cause of temperance.

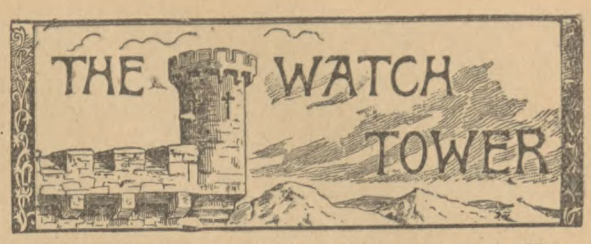
The Convention at Denver in open session, after debate, passed the following resolution:

WHEREAS, The financial standing of the Temple has never before been so secure and the outlook so hopeful as now,

Resolved, That we will not cast doubt upon this enterprise; that we will not create distrust; that if any cannot help they shall at least allow those who will do so, peace of mind in the doing. Further, it is the sense of this convention that for the sake of the W. C. T. U. and the great work to which it is pledged, and for the sake of the cause of woman's advancement in the world, there is but one just and reasonable course to pursue. That we stand with solid front and united effort until we reach the successful and triumphant completion of this great enterprise.

What does this mean if not, "As a convention we have patiently considered all objections, both to the Temple as an endowment scheme and to the processes taken toward its acquirement." As Abraham Lincoln suggested: The wisdom of all is more trustworthy than the wisdom of one; so in the end, as in the beginning, THE UNION SIGNAL reiterates: "*If any can not help they shall at least allow those who will do so, peace of mind in the doing.*"

MRS. IDA H. READ, the new president of Vermont, a most capable and thoughtful woman, has written by request of our National president to leading men and women in the state as to the workings of prohibitory law. She reports that not one has replied unfavorably. The secretary of the state says, "Prohibition is by no means a failure; the law is violated, as a matter of course, but in no greater proportion than many other laws where there is the same degree of temptation both to the seller for gold and the drinker with a depraved appetite." A professor in one of the colleges writes: "Prohibition is a great restraining power in the communities of our state. The drink traffic and drink habits of Vermont, compared with those in the adjoining commonwealth of New York, are vastly in favor of New York. The trade in drink is under ban and reputable people avoid engaging in it. To be sure, many officials are slow in carrying the law into effect, but it is better executed than liquor laws in license states." Mrs. Read says: "The consensus of opinion is that the state is better off than if we had license, high or low. Not one has suggested that a change to high license would be to our advantage. This has pleasantly surprised me, for I took pains to ask not only those who favored prohibition, but men whom I had reason to fear were not strong for our cause. What we need is the ballot of women to help elect officers committed to the enforcement of law. Our suffrage bill passed the House but we lost it in the Senate. This does not, however, one whit discourage us, woman's era has dawned, and through her humanity will reach a higher position than ever before."



It is of little use to say "Our Father who art in Heaven," unless you stretch out a helpful hand to your brother who is upon the earth.

***

It is the pulpit's duty to keep people away from the drink. It is the statesman's duty to keep drink away from the people, but where one of these ends and the other begins is a thing that no one can find out; for which reason it would seem that the two spheres overlap, and that the noblest statesman is largely a divine, and the best Doctor of Divinity something of a statesman.

***

Well understood it is that the real "power behind the throne" in politics is the saloon. Seldom, however, are the eyes of a respectable voter more plainly opened to this fact than were those of a Chicago gentleman, a Presbyterian elder of strong party proclivities, who made up his mind this spring to do his whole duty as a citizen and attend the ward primary. Mistaking the correct precinct at first and being afterward misdirected, he found himself in turn at three saloons and dropped his vote at the last one! Such, however, is his faith in the "party" to which the saloon-elected candidate belongs that he will bestow his suffrage on this nominee. Surely there are "none so blind as those who won't see"!

***

Who can call work for shop-girls irrelevant to the temperance movement? What is it leads them to drink? It is wretched fare, miserable quarters at home, insufficient food and wearying hours of ill-requited toil. If we have any justice it behooves us to look into this cause and not deal forever and a day with the effects of the liquor traffic and with these alone.

***

A lady has just been sent to Honolulu as correspondent for a San Francisco paper, and in case of war she will act as war correspondent. The commission is important only in that it is a new one for a woman.

***

The latest venture in journalism in Paris is the production of "A Beggar's Journal." It is published daily, and gives its subscribers a complete list of baptisms, weddings and funerals to take place the same day, which may be assumed to afford a good "pitch." For the use of begging letter-writers there is a special department giving the arrivals and departures of persons of known charitable tendencies.

***

An Arab once asked the Most High to permit him to train a tree in his own way that he might exhibit his great abilities and show how much better it could be done than is the custom. This permission was granted and he worked a year shielding the little tree from every adverse breeze, tempering the sunshine to its boughs, mellowing the earth about its roots, and caring for it as one cares for a pet child. But when the year was up, behold, the poor little tree was stunted and did not at all compare with its brothers of the wilderness, which under the culture of God, with the winds to buffet, the storms to descend, the floods to come, had grown and flourished, sending their roots deeper down and their branches further out in their reaction on the elements about them. So is every one that is born of the Spirit.—*Hannah Whitall Smith.*

***

Miss Willard has been interviewed in many leading English papers, one of which says: "To English ears it is something quite fresh and novel to hear her talk, and it is equally interesting to read what she says. The fact that Miss Willard gave up a highly paid post, one of great distinction and honor and perfectly congenial, was referred to by her in the following original sentence: 'I sacrificed nothing by turning to temperance work. Then I journeyed on the sidewalk; now I walk in the middle of the highway, taking the dust,' adding in her reference to the work of the active members of the World's Woman's Christian Temperance Union, 'that is what we women are trying to do; we don't ask an easier place, we rather like it. We do not make any martyrdom of it, nor turn up the corners of our eyes.' When one thinks of the various departments of this great organization and what is entailed in the work, which is preventive, educational, evangelistic, social and legal—with its missionaries on their toilsome and responsible journeys round the world, it is easy to understand what 'taking the dust' in the middle of the road means to those who are giving health, talents, name and time to this splendid work for the betterment of the world."

ON DUTY.

KANSAS KERNELS.

Kansas has gotten for herself considerable notoriety this winter through the medium of her legislature, though some of us feel as did the child, who, questioned by her mother on going to bed as to whether or no she had told the Lord in her prayer how naughty she had been, replied that she had not, as she did not think it best to tell of it out of the family! And we feel that if our law-makers, when they assembled, had adopted the method of W. C. T. U. conventions, and united heartily in singing that good old hymn, "Blest be the tie that binds," by the time they had finished singing it they would have been ready to settle down quietly to business. I am thankful, for our credit, that it was not a legislature composed of women instead of men, and that the benefits of our prohibitory law have again been tested, for, had there been as free whisky at Topeka during our "late unpleasantness" as there is in license states, bloodshed would have been the inevitable result. Acts impelled by whisky-crazed brains could not have been kept under the control of reason.

We are certainly thankful that peace reigns once more, and that the interest of woman's advancement, politically, has been considered. A bill to fully enfranchise Kansas women has passed both houses of the legislature, with, I believe, but four dissenting votes in the senate, and in the house it stood, ayes, eighty-four, nays, seventeen. Of the latter, eight were Populists, seven Republicans and two Democrats. The announcement of the result was greeted with hearty applause. The governor will no doubt sign the bill, if he has not already done so, and we shall have a summer's work before us to secure its adoption at the fall election. It will be no child's play, and we shall need the prayers and assistance of all friends of the cause in other states, as all the "powers of darkness" will be invoked by our opponents for its defeat, knowing, as they do, how much it means to all reforms, and particularly to the temperance question. If it does not come now, it must come sooner or later, and I almost feel like calling on "Josiah Allen's wife," with her combined wit, wisdom and invincible arguments, to come to our aid by issuing a leaflet, such as she alone could write, that could be effectively used at public meetings, or distributed among the voters of the state, and of other states in similar campaigns. Her arguments would convince many that public speakers could not affect.

The *Agora*, a Kansas quarterly magazine, devoted a large share of the space in its last number to a symposium, "Do Kansas women want to vote?" There were ten participants, among them our state president, Mrs. Grubb. I wish I could give a synopsis of the arguments advanced, both pro and con. One point that particularly claimed my attention was this: "If all women do not wish to vote neither do all men, as is proven by the urgent annual appeals to the voters to register, register, register!" and the manifest discrepancy between the number of voters and the votes cast at any election. Also the fallacy of the argument that *all* women must want to vote before the privilege be granted us, when this is a country where the "majority rule" is observed in everything else. I may seem to be giving this subject undue attention, but it is of vital moment now to Kansas, and to Kansas women particularly, and one in which the Kansas W. C. T. U. will be an active worker for months to come.

I think that the free text-book bill which I referred to in my last has also been acted upon favorably and Mrs. Hunt and her coadjutors will find a "field ripe for the harvest." The bill authorizes the books to be furnished at the opening of all schools in the fall, hence in order to secure the properly indorsed physiologies in all schools it will require the attention of the W. C. T. U.

Mrs. Mary Graham-Hay says of the Seneca union: "While we now number less than in the earlier days of our organization, still we have 'a name to live' and for the year past at least have been gaining both in numbers and interest. Parlor meetings are receiving a share of attention, and those that we have held were so pleasant, successful and profitable that we commend them to all unions. Several copies of THE UNION SIGNAL and *Our Messenger* are taken, are greatly prized and used to supply wall pockets in the railroad station. We have eight department superintendents, press, THE UNION SIGNAL and *Our Messenger*, mercy, peace, franchise, railroad work, scientific temperance and parlor meetings. We have a column in one paper, children's pledge cards in two Sunday-schools and are circulating the World's Petition. A new union was recently organized in the county."

Mrs. Julia A. Chase, state superintendent of work among soldiers, writes me: "Our state work goes on though I have not been out much this winter. I went to Washington, D. C., in September. While there I was invited to speak at the soldiers' home, and also at Ft. Meyers, which I did. I have since held one meeting at the soldiers' home in Kansas and have visited the United States military prison. The prison union is still flourishing. Many of the discharged members are, to my knowledge, occupying honorable positions in life and doing well. Some of our district and county superintendents are quite active in sending literature to the soldiers' homes at Leavenworth and Ft. Dodge and to the boys in the military prison, all of which is gratefully received. Some report having distributed leaflets at reunions and camp-fires. I am trying to get the district superintendents to introduce Mrs. McClees' quarterly, *America's Defenders*."

The good sisters of Hiawatha desire some notice taken of the visit to that place of Miss Jennie Smith, railroad evangelist, who captured all hearts at her first meeting by the simple narrative of her miraculous restoration to health. A goodly number of "her boys" met with her, by invitation, in the waiting-room of the depot. "Tears coursed down many cheeks as she talked to them of their best interests. She then rode over to the shops, shaking hands with the men there until her own hands looked as if she might have been cleaning engines herself. She attended the W. C. T. U., and urged more active work in her department. Some of the 'boys' called upon her at her place of entertainment. She also addressed a temperance mass-meeting, and at its close organized a Railroad Temperance Association. As we gathered about her for a few last words, before we were aware of it she had us working in a prayer-meeting for the boys, some of whom she held by the hand, while all were on their knees. Could she have remained longer no doubt great good would have been the result. The first work done after her visit was a social for the railroad people, that we might become better acquainted with them, and thereby gain their confidence and respect. For this social two hundred and twenty-five written invitations were sent out to railroad men, their families and friends. Refreshments were provided, consisting of coffee, sandwiches and cake, with also a nice musical program. The social was held at the home of the master workman of the shops, who seemed to heartily indorse the whole undertaking." They hope to have Mrs. Woodward, the National superintendent of railroad work with them ere long, to complete the work so well begun. The papers of Kansas City have been giving illustrated accounts of her meetings in that place this side the state line.

The first district W. C. T. U. held its spring meeting at Holton in the form of a school of methods. Papers were read on health and heredity and non-alcoholic medication, by Mrs. Hattie Cowan, of Valley Falls; Sabbath observance, by Mrs. S. M. Hartough, Leavenworth; Sunday-schools, by Mrs. Rosetta Hastings, of Farmington; narcotics, Mrs. R. M. Monroe, Whiting; scientific temperance instruction, Mrs. Delia H. Littlefield, Holton; social purity and petition work, Mrs. Julia A. Chase, Hiawatha; purity in literature and art, Mrs. L. M. Merrell, Leavenworth; press work, Mrs. G. F. Baron, Horton; fair work, Mrs. Lucy Rainsberger; work among colored people, Miss M. J. Mitchell, Leavenworth; prison work, Mrs. Anna F. Miller, Leavenworth; conference with influential bodies, Mrs. Ruth F. Durgan, Atchison; mercy, Mrs. Eva Odle, Wetmore; railroad work, Mrs. L. C. Stahley, Horton; franchise, Maggie Milligan, Denison; peace, Mrs. Mary Vickers, of Seneca. Each paper was followed by an interesting and profitable discussion of the same topic.

The first evening's program consisted of a parlor meeting, at which time Mrs. Thurston, of Topeka, conducted a question-box. Following this refreshments were served, and a social season was enjoyed by all. On the second evening Miss Maggie Milligan read a paper, and Master Garfield Black delivered his oration, "Young America's War-cry." Following this came a symposium on the duty of citizens with reference to the enforcement of temperance laws, or prohibition, which was participated in by the mayor, county attorney and several prominent citizens.

Miss Amanda Way, the veteran temperance worker of Kansas, was present at the convention and added much to the interest of the different sessions.

On Thursday morning the ladies accepted the invitation of President Hoenshel, of Campbell University, to conduct the chapel service of that institution, after which Miss Way made a powerful appeal to the students to abstain from whisky and tobacco. During the convention Mrs. Ella W. Brown gave parliamentary drills. This district is doing much good work fighting drugstore permits and assisting in prosecutions; eighteen lectures have recently been given and many parlor meetings held.

NOTES.

Mrs. S. F. Grubb, our state president, is still in attendance upon her invalid daughter, now in Tucson, Arizona. Many prayers ascend for the daughter's recovery and the speedy return of the mother to her Kansas W. C. T. U. work.

Mrs. Haines, president of fourth district, is holding medal contests and meets with great success. She recently conducted three in Cheney and will have a gold medal contest for the district convention.

Mrs. Ella W. Brown, the president of first district, has been admitted to practice in the state supreme court.

Burlington union is having great success in its mothers' meetings which it holds each alternate Sabbath afternoon. Women are taking part in them who have never shown any interest in the W. C. T. U. heretofore, and so much interest is manifested as to almost make it necessary to hold them weekly instead of monthly as was at first intended.

MRS. S. S. WEATHERBY,
State Reporter, LeRoy.

NEW YORK STATE NEWS.

Oswego W. C. T. U. has been holding special revival services this winter in the slum part of the city, and with excellent results. Mrs. Mary J. Weaver, of Batavia, state superintendent of evangelistic work, was with them for a time, but as a preparation for her work, meetings were held for nearly three weeks previous to her coming. The management of these meetings was in the hands of Mrs. G. M. Gardenier, our efficient state recording secretary, who looked after the details, secured the help of pastors and other local workers, and when no one else could be had, did the preaching herself. She took charge of every meeting during the four weeks, and as a result was prostrated for three weeks following. During this time she was superintending the publishing of our state report, which owing to her illness was delayed a little, but all orders were filled as promptly as possible, and Mrs. Gardenier is anxious that every union in the state should be supplied with one or two copies of this book which is almost a necessity to an active working union. The price is only fifteen cents per copy. Will not the local unions throughout the state send in their orders at once?

While mentioning the reports I would not forget to speak of our state paper *Woman's Temperance Work*, which ought to be in the hands of every white-ribboner in our state. At a cost of only twenty-five cents a year, surely it is within the reach of all. It is only through such helps as these that we can keep in touch with each other and know of the work which is being done. The paper is published at our state headquarters, No. 30 West Twenty-third street, New York City, where the editor and publisher, Miss J. E. Dailey, is always glad to welcome visitors. It is a light, bright, homelike front room, with a nice carpet, desks, chairs, pictures, etc. The fine picture of Mother Thompson, which was presented at the convention in Broadway Tabernacle, smiles down upon all who enter. It is conveniently located and is just the place to meet a friend, to leave parcels while one is shopping, or to wait for a train or boat. Literature for state work is on sale here and orders taken for anything not kept on hand.

Juvenile work is advancing rapidly in our state under the management of Mrs. Harriet A. Metcalf, state superintendent, and cheering reports of the good work done in this department come to us. Mrs. Metcalf's plan for graduation is working finely. The manual published by the W. T. P. A. is the correct book to use to complete the course and receive a diploma. These manuals are kept on hand at state headquarters.

The L. T. L. of Owego, Tioga Co., recently gave a very delightful entertainment in the opera house under the able management of Mrs. Nellie Hutchinson. The cantata, "How we waited for Santa Claus," was rendered by one hundred children, who were costumed and arranged on elevated seats to represent an American flag of heroic size. Delegates in costume, representing the various nations bringing messages from their respective countries, were introduced and enthusiastically received. A most amusing number on the program was the "anti-gossip sewing circle" composed of little girls, who, while they deprecated gossip, reminded many an older one by significant glances and knowing looks of the irresistible charm of talking about one's neighbors. The proceeds of the entertainment were to defray the expense of a no-license campaign.

Madison county W. C. T. U. held its annual convention in the M. E. church at New Woodstock, with about fifty delegates present. Mrs. Weaver was present, and delivered a grand address, and helped in various ways toward the success of the gathering. The election of officers resulted in a reëlection of all except the treasurer, who had sent in her resignation. A ladies' quartette was one of the pleasing features of the meeting. Good resolutions were adopted, reports read, and much interesting business disposed of. The local union at Hamilton, in this county, reports an increase of interest in the various lines of work. It recently had a unique service, called an "Encouragement Meeting," of which many good words are spoken.

The Canastota union mourns the loss of an honorary member, James McPherson, whose recent death has deprived them of a true and stanch friend and brother. Our cause lay very near his heart, and during his illness he read THE UNION SIGNAL with keenest interest. His wife, whose death preceded his by less than two years, was one of the faithful workers, having carried the juvenile work through many seasons.

Rensselaer county convention was held at Lansingburgh, with a fine attendance. An excellent program was well carried out, which included music, recitations and short talks from the pastors, as well as reports, papers,

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etc. The address of the evening by Rev. W. H. Grote, of Waterford, was an able one, and well received, as was the singing by the Emerson quartette.

Chemung county W. C. T. U. met at Millport for its annual meeting. The county has a membership of three hundred and fifty with new ones being added right along. The annual address of the president, Mrs. S. M. Stoddard, showed a year of well directed effort, and the accomplishment of much good work. Routine business filled the day, and in the evening all listened with pleasure to an address by Frances E. Baldwin, of Elmira, chairman of the state prohibition committee. Mrs. Briggs rendered some excellent music at this meeting which all enjoyed. Another convention of this county is reported at the same time, this one being held at North Chemung, nearly every union being represented. A discussion on suffrage seemed to interest the large audience present, very many taking part, pro and con. A report of state convention was given which was well received, and a paper on "The needs of the local unions," by Mrs. Baldwin, was full of good points and suggestions. Following this came a discussion on license, which was intensely interesting and closed with a rising vote in favor of no-license. The evening address was given by Rev. Dr. Mills, of Elmira, on "Personal Responsibility."

Allegany county held its semi-annual convention at Scio in January. All the general officers and about one hundred delegates were present. A school of methods, taking up parliamentary usage, scientific temperance instruction and franchise, conducted by the different superintendents, was of special interest. An evangelistic service of thirty-five minutes followed, after which the subjects of non-alcoholic medication and physical culture received some attention. Mrs. L. P. Davies, of Utica, made the evening address supplemented by a few words from Mr. Nichols, a Prohibition speaker, who was present.

A glorious temperance revival under the labors of P. A. Burdick, the temperance evangelist, has taken place this winter in Deposit. It was not known until late on the Saturday preceding that the services of Mr. Burdick could be secured, therefore little advertising had been done. Notwithstanding, at the outset he was greeted by a good audience which expanded speedily into an audience beyond church capacities and the meetings were carried to the opera house where they continued during the rest of the week. More than 550 signed the pledge, including men who had been for years in alcoholic bondage. Even better than this, the Holy Spirit witnessed to the divine benediction upon the meetings by convicting of sin and converting to righteousness.

The public sentiment thus created has crystallized in the form of a Gospel Temperance Alliance officered by leading citizens of the community. It can scarcely be known to the reader what this radical change means to Deposit.

In my last letter I referred to the election of Miss Gale as school commissioner in Tompkins county, and stated that she was the first woman elected to fill that office in this state. I have since learned that this is a mistake, and that four others have filled the office,—Miss Mayhew and Mrs. Tibbitts of Oneida county, Mrs. Wilson of Onondaga, and Miss Kingsley, of Clinton county. I gladly make the correction.

The W. C. T. U., of Horseheads, Chemung county, carried on a vigorous warfare against the saloon by securing the services of the Silver Lake quartette for a week, and have reason to feel that good was accomplished. Mr. Mead always strikes telling blows against the liquor traffic. The music of the quartette never fails to reach the hearts of the people. Many regrets were expressed at the illness of Professor Chambers, which prevented his being present during the week. Your correspondent was telegraphed for to take his place, and responded promptly, doing what she could to help them in their time of need. Work is progressing in this county, and the women are alert and wide awake to the need of "keeping at it."

Mrs. Burt, our state president, as is usual at this time of year, is busy with legislative work, and keeps a sharp lookout for our interests. Petitions are being circulated, and sent in to the legislature, undoubtedly making happy (?) the hearts of our senators and assemblymen. We are gratified to learn that our petition for the full enfranchisement of woman is being signed fully and freely, with scarcely a person refusing. "The world do move."

FRANCES W. GRAHAM,
State Reporter, Lockport.

THE "Business Suit" leaflet is now ready. This contains two cuts, direct from photographs, of the suit in which Mrs. Bertha Morris Smith appeared before the Denver Convention, with full description of the same. Send ten cents to Mrs. Frances W. Leiter, Mansfield, O., receiving copy by mail.

PENNSYLVANIA.

NOTES HERE AND THERE.

The Altoona W. C. T. U. and friends of the temperance cause held a most interesting meeting recently in the Lutheran church of that city. An excellent paper, descriptive of the Temple, was read by Mrs. Wharton. A selection, by Miss Mary Kessler, recitations by little girls and an encouraging address by Rev. Spooner, made up the program. A collection was taken up for the Temple.

Miss H. Frances Jones filled appointments at Juniata, Seventh Ward, Altoona and Williamsburg. We find the contest work takes well. Williamsburg and Seventh Ward have held them, and a gold medal contest is to be held at the semi-annual convention.

The Hollidaysburg W. C. T. U. held a Sabbath evening union meeting not long ago, led by Rev. Owen James, at which five hundred dollars were raised for state work. This union has a reading-room in connection with its other work. DeLaney is quite a small place, but gives a good account of work done. Very interesting meetings are held, at which all take a part. There is a Loyal Temperance Legion of thirty members, which is flourishing.

The Tyrone union conducts a woman's exchange, and finds this a most satisfactory way to raise money. Mrs. Vida B. Baer, of Camden, N. J., has helped the union greatly by her addresses and personal work. Ten new members have been added to the Tyrone union. Railroad work has been made a specialty. Eighteen boxes have been filled.

New Wilmington, Lawrence county, union has secured the use of a column in the *New Wilmington Globe*, and will fill it regularly. A very enjoyable temperance tea was given recently by Mrs. Mary H. Jones, at state headquarters, at which about one hundred white-ribboners were present. Arrangements were made by those present to hold a bazaar, in March, to replenish the state treasury.

Chester county will hold a school of methods at West Grove in the near future. The Elizabeth union, Allegheny county, has held a memorial meeting in memory of Madam Willard; also a public meeting which was addressed by Mrs. McFarland, of St. John's, New Brunswick, who gave a very delightful account of the National Convention. A gift social to aid the sick and destitute has been held. About thirty dollars worth of food was contributed. Ten contests have been held. Their third anniversary was celebrated March 10th, by a public meeting at which addresses were made and mite-boxes opened.

Potter county held its semi-annual convention at Ulysses in February. This convention was opened with a parlor meeting, which was a very pleasant feature. Addresses were made by Mrs. Ensworth, county superintendent of parlor meetings, Mrs. Palmatier, Mrs. Cobb, Mrs. Reese and others. Reports from local presidents showed great activity. A very suggestive paper was read by Mrs. Stella Coulson, county treasurer. The second evening of the convention, the exercises were in charge of Miss Jessie Lewis, county superintendent of the Y. W. C. T. U. Mrs. Maggie Chapel recited an original poem; recitations, songs and an exercise, "The Light of the World," made up a very pleasing program. The Ulysses cornet band serenaded the delegates before the evening's entertainment began. Ulysses union has a very fine L. T. L. of eighty active members. The president's address and the reports of all the county superintendents were excellent.

Ellisburg and Andrews Settlement union held interesting health and heredity meetings, at which the subjects considered were "Health and Christian Duty," "Dress Reform," "Physical Training in the Home," and "Alcohol as a Medicine." This union, assisted by the Sons of Temperance, is preparing to send a victim of the morphine habit to a sanitarium. Ulysses union held a parlor meeting February 22, in the interest of the state fund.

Luzerne county is still at work. At Wilkesbarre, a boys' industrial school, under the able and efficient management of Mrs. H. W. Palmer, president of the Wilkesbarre union, is doing a grand work, and is the most popular institution of its kind in the city. The Wilkesbarre Y's have a girls' industrial school. The unions also conducted a very successful series of gospel temperance meetings with Mrs. J. K. Ellis, of Newark, New Jersey, as lecturer. Many signed the pledge and much good was accomplished. Avoca is always wide awake and up to the times. Before the election they secured a speaker and held public meetings once a week. They also held an "Old Folks' Contest," which was novel as well as interesting. The contestants were all old folks, and the prize, Miss Willard's "Glimpses," was awarded to Rev. Mr. Ellis, of Old Forge. They held a baby show and this also was very successful.

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The Luzerne union hold their weekly meetings with the Free to All Temperance Club. They exercise a strong influence over the community which was shown by the increase of votes at the polls. The East and West Pittston unions held a chrysanthemum show, also a baby show, at which forty babies were on exhibition. A series of monthly meetings has been begun, the first being held in memory of Mary Allen West.

The state parlor meeting was held at the residence of Mrs. A. M. Holvey, February 24, at which Tallie Morgan, with a chorus of twenty trained voices, furnished the music. Excellent papers on woman's suffrage, by Mrs. M. W. Vaughn, of Moscow; Mr. E. D. Nichols, of Wilkesbarre, on "What Next"; Ed Griffith, Esq., of Scranton, spoke enthusiastically on "Our Cause," and an original poem, "He Calls," was recited by Mrs. Holvey. One hundred and fifty guests enjoyed the evening's entertainment.

The mid-year convention of Luzerne county W. C. T. U. was held at Avoca, March 2, Mrs. Downing, county president, presiding. Excellent papers were read by Mrs. Johnson on "Temperance Teaching in Sunday-school"; Mrs. Dr. Kesslor on "Unfermented Wine for the Lord's Table"; Mrs. Lance on "Can We be Discouraged"; Mrs. Squier on "Woman Suffrage"; Mrs. H. W. Palmer addressed the convention on "How Can I Find Time for my Work"; and the state president, Mrs. Hammer, gave a very fine lecture on "The Woman's Christian Temperance Union." An original poem by Mrs. Holvey and an address by Mrs. Vaughn on "Parlor Meetings," added interest to the sessions.

The Loyal Temperance Legion of Pennsylvania is in a prosperous condition. By the National report you will see that the "Keystone state" is the banner one for organization. The "Senior Grade" is becoming very popular. One hundred and twenty-nine graduates are now enrolled. Gettysburg Loyal Temperance Legion, which won the diploma prize banner, expects to add twenty more to its list. The Millville company, the first in the state to complete the course, are adding seals to their diplomas rapidly, and a number of new members have been added to the roll. A county L. T. L. has been organized, the first in the state.

Philipsburg, where the second state L. T. L. convention will be held in June, has now ten ready for diplomas and forty-eight studying for them. This company has three hundred enrolled members, and is divided into four divisions. Thousands of autograph cards will be sent to Chicago in a few days. One hundred and fourteen dollars and twenty-nine cents have been paid to the Willard Fountain. The sales tables also are not forgotten.

ADDA BURCH,
State Reporter, Greenville.

MICHIGAN ETCHINGS.

All lines of our work have a definite object, our social side as well as the more serious efforts. Mrs. C. Humphrey, of Adrian, Michigan's superintendent of literature, recently gave a Franco-German *conversazione* at her residence, herself reading *Priere pour le Soir* from a volume by M. Engel, who was a relative. With music, reading and recitation for a program, the remaining time was spent in conversation in three languages.

In the sixth district the Flint north side union gave a "good-by" to Mrs. G. H. Holman, who leaves us for Illinois. She has been an indefatigable local worker and a very efficient state superintendent. From the prettily gotten up invitations by the president, Mrs. Stevenson, at whose home the reception was held, to the gift and word and song, it was a loving tribute to the woman whom we delighted to honor.

Our press superintendent, Mrs. Jennings, is out with her yearly circular. She says, "We are told to 'Set ye up landmarks, make them high,' and one medium for landmarks is the press." Again from Williamston: "Our local union is flourishing. There is larger attendance than ever. Mothers' meetings are very popular. We have succeeded in getting scientific temperance instruction in the schools."

Lansing speaks of the good results of Dr. Tracy's work in increased membership. Dr. Ewing, state Sunday-school superintendent of the Congregational church, has given them a fine lecture. The writer adds, "We have a plan to continue this new work, for through the gospel every other department must depend for success." The president of Lenawee county writes of a new union at Cambridge, and says, "A fine country and intelligent women are here covering quite an extensive neighborhood. The county convention held some time ago was full, busy and successful."

Monroe county convention was held at London, March 22 and 23. Mrs. Benjamin, president of the fifth district, has been caring for her sick son at St. Mark's hospital, Grand Rapids. Speaking of the lovely roses sent her, she says, "The flower-mission department will have a new meaning after this." In the eighth district the Owosso union was entertained by the Vernon union. Among the discussions franchise was given an important place. The notes from the ninth district are too full of good works for our space. Mrs. Magoon has published an excellent leaflet on nicotine and sent copies to every union in the district.

Reed City has had four largely attended Sunday evening meetings, while its column in *The Clarion* excites favorable comment. Big Rapids has had a social at the home of the district president, Mrs. Morehouse, with a literary and musical program, and one hundred guests in attendance. The Shelby women, last month, distributed six hundred pages of our literature. From the eleventh district comes two items, the first of which can be imitated successfully all over the United States. Mrs. Carpenter writes: "I want to tell you how I became interested in W. C. T. U. work. Mrs. Clark, of Cleveland, sent me THE UNION SIGNAL for a year for a Christmas present; I count it the best present I ever received. I had not read THE UNION SIGNAL long, of course, before I wanted to belong to the white ribbon army. We have cottage prayer-meetings and a Bible reading every Wednesday afternoon led by our pastor, Rev. D. A. Green; his wife is also one of our best workers."

From East Gordon comes a card with officers' names, also topics for each meeting. "Temperance Work of the Past," "Of the Present," "Temperance Work Prospectively," "Why we Wear the White Ribbon," are some of the subjects.

I wish I might copy entire the memorial written by our president and sent to our legislature, relative to the liquor traffic, which was read and spread on the journal. The closing words are as follows: "Finally, we record the solemn conviction that the best element of our Christian civilization must soon unite in some effective way to utterly overthrow the liquor power in state and nation, and that you may find it consistent with your sense of duty to deal an effective blow upon this gigantic crime of crimes is and shall be the sincere prayer of your memorialists." Then followed the names of the general officers, and the journal added: "Referred to the committee on liquor traffic."

Our state paper this month is a brainy number. Mrs. Morehouse has a paper, "The Model Union." An editorial by Mrs. Parish, upon "The influence of the World's Fair upon our own and other countries," has this thought: "First, there will be a full exposition of the American drinking custom; second, our Sunday will not be ignored, it seems now, due no doubt to the memorials of the many religious organizations. The foreigners who come here will judge of us by our practices as a people, and they will pronounce upon our skill as workers by our industrial exhibit. The drink and the Sunday question come under legislative action, and therefore they will take on the complexion of legislation, and our country will be colored in the same shade in the eyes of our foreign company. Industrial art, agricultural, commercial, financial, literary and moral exhibits are enterprises, not national but individual or corporate, and they will bring credit to the individual or corporation, not to the government. Mrs. Lathrap's poem is a gem; I will copy three verses for you.

The year with its wonderful mystery of flowers,
Its velvet meadows and bloom-hedged bowers,
Its streams of silver and golden glow
Of marvelous beauty lies under the snow.
Under the glow
And under the gloom,
Of the surrounding snow
And the winter moon.

But whoever dreams it will always be,
That the snow will cover eternally,
Who thinks it, while lily and violet sweet
With promise of spring stir under the feet.
Under the snow
With a meek unrest
And a protest low,
Moves the year to its best.

If under the snow for a brief day lies
All that is good, the great Father is wise.
His summer hastens, a great bird sings
At heaven's lattice with restless wings.
Flowers are growing
God's flowers of truth.
His day is dawning
Upon the earth.

Since last writing, a beloved worker, Mrs. Harriet B. Jaynes, has "crossed over." Already with her it is well. Before I write again, Easter day, with its joy and light and comfort will have come and gone. How many more before our hopes are realized?

MRS. C. H. JOHNSON,
State Reporter, Flint.

Better than Whalebone.
Coraline has stood the test of twelve years in over 20 million corsets and dresses. Though costing more than French horn, and much superior in quality, the corsets boned with it are sold at the same price.

Made in 24 styles to fit every figure. We especially recommend the following styles:
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For sale everywhere.
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359 BROADWAY, N. Y.

ALICE.—Get the light drab, Anna.
ANNA.—And why that?
ALICE.—Oh! so you can dye it over next fall. My olive green was a drab when bought; I first dyed it a beautiful brown with Diamond Dyes, and then this olive green. Diamond Dyes are just lovely,—they save me lots of money.
Diamond Dyes are guaranteed to do more dyeing per package than any other dye made. They are so simple a child can use them. Every one of the 40 colors is true to name, and will not crock or fade. Their special colors for cotton are unequaled.
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There are many Dress Stays that have sprung into existence since the "EVER-READY" were first put upon the market, and we suppose many more will follow. Some last a few weeks, some a few months, and as a cheap article, a few will always find sale, but the "EVER-READY" are used more and more. Why? They are the ONLY Dress Stays having gutta percha on BOTH sides of the steel, and consequently are perspiration proof, and, of course, will not rust. Then, too, they have the metal cap or tip on the ends, which prevent the steel from cutting through. As usual with all first-class articles offered for sale there are imitations. The "EVER-READY" are for sale everywhere and have name on back of each stay. See that you get them and nothing else.

GROWING ROSES.

There is a world of pleasure to be derived from a garden full of roses; even a single flower, in a little red pot, will brighten the home and bring good cheer. With the right kind of plants there is no difficulty in the way of everybody having the choicest roses; a little soil, water and sunshine is the only care they require, and they amply repay for the slight trouble and expense. The best roses for home culture are those grown by the Dingee & Conard Company at West Grove, Pa. For twenty-five years this firm has been propagating roses of every variety on their own roots and sending them by mail to every part of the land. Their method of starting a rose is peculiarly their own. When the plant leaves their hands it is ready to thrive and bloom in pot or garden. This firm publishes an illustrated "Guide to Rose Culture," which contains complete instructions for growing flowers of all kinds, and much other information interesting and valuable to the lover of flowers. They offer to send it Free, and enclose a specimen copy of their floral magazine, "Success With Flowers," to all who make application.

CALIFORNIA.

The fame of the climate of California draws to that charming state new friends every year, particularly from sections where long, severe winters, followed by trying spring seasons, work such disastrous results among the weak and debilitated.

The great improvements in passenger train service, higher degrees of comfort in the cars, and shorter time required on the trip, combined with the cheapness of the excursion tickets now being sold to California and back by the Santa Fé Route, make the journey agreeable and, one can almost say, economical. The many delightful resorts now established in California afford every comfort and luxury desired by the fastidious, and present unique attractions.

The Hotel del Coronado at San Diego, the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.

Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

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Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.*

Mary T. Lathrap.* Ohio, Pennsylvania and New Jersey.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman, Michigan in April.

Miss I. C. DeVelling, in California during the coming season.

Clara C. Hoffman, in Illinois and Indiana in April.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture in Michigan during the spring.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, New York, Pennsylvania and Canada in April.

Mary Sparkes Wheeler, in Pennsylvania in April.

Volney B. Cushing, in Pennsylvania and Ohio in April.

Harriet May Mills, in New York in April.

Rev. C. H. St. John, in Indiana in April.

Lou J. Beauchamp, calls for April.

Mary Seymour Howell, in Pennsylvania in April.

Messrs. Wolfenbarger and Huckins.

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PETITION OF THE
WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION
FOR THE
PROTECTION OF THE HOME
Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Wili not everybody who love the great cause of home protection, paste this petition on a nice, white sheet of paper and circulate it to the best of her ability, sending the names to Miss Alice E. Briggs, Evanston, Ill.?

Our Library Table.

APRIL MAGAZINES.

THE MAGAZINE OF POETRY. This is a quarterly review, published by Charles Wells Moulton, of Buffalo, N. Y. It gathers up in very pleasing shape, poems of all kinds from many authors, giving short, biographical sketches of the writers, with their portraits. A recent number contains excellent portraits of Tennyson and Whittier, Helen Hunt Jackson, Adeline Hohf Beery and others.

April WIDE-AWAKE is a true spring number. M. Carrie Hyde tells modern little folk how they made the Tansy Cake at Easter-tide, long ago in old England. A fair vision called "The April Child" looks out on WIDE-AWAKE friends from a forest of Easter lilies, Theron Brown offsetting the sweet picture by a beautiful poem. "Ebno'l Amed" is a story by Abdel Ardavan, of a truly heroic Arabian boy. In "How the Lilies Work," Kate Chapin relates how an offering of lilies from a sweet-hearted lassie subdues a hard-hearted neighbor to kindness.

D. Lothrop Company, Publishers, Boston.

The April WORTHINGTON'S magazine is an especially fine number. S. G. W. Benjamin has a well-written, finely illustrated article on "American War Ships of To-day." Mary A. Livermore's fourth paper, "In 'Ole Virginny,' —Fifty Years Ago," maintains in full measure the former intense interest of the story. "Phoebe," by Imogene Clark, "A Double Bow-Knot," by Katharine Festetits, and "The Duke's Easter Carol," by Pauline B. Mackie, are three good, short stories. In the department of the magazine headed "Between You and Me," Charlotte Perkins Stetson conducts an amusing chapter showing the various way in which man and woman are "Seen in Proverbs." "His Laddie's Easter Awakening" is an exceptionally touching story, by Emerine Stratton Rees.

A. D. Worthington & Co., publishers, Hartford, Conn.

SCRIBNER'S MAGAZINE for April opens with a breezy article from Robert Blum, "An Artist in Japan." The illustrations, which are many and fine, are by the author, who traveled with diary and sketch book close at hand. "Unpublished Letters of Carlyle" were furnished to the magazine by the daughter of David Hope, a Glasgow merchant, who was one of Carlyle's intimate friends. Frances Hodgson Burnett's delightful "Memory," "The One I Knew Best of All," is continued through chapters eleven and twelve, and all readers of the quaintly humorous and often humorously pathetic narrative will only be regretful when it draws to a close. Stephen T. Aveling is the author of a very interesting description of "The Restoration House." He draws attention to the fact that in "Great Expectations" Charles Dickens describes this old mansion as *Satis House* and as inhabited by Miss Havisham. Also that if the "next" chapter of "Edwin Drood" had been written Restoration House would have been introduced. The old house was recalled from its lapse into disuse and decay in 1876 and the author tells a ghost story in which the moaning troubled spirit was resolved at last into aërated water in pipes hidden under the floors. The above named articles are not half the rich contents of this highly esteemed monthly.

Charles Scribner's Sons, New York City.

In the POPULAR SCIENCE MONTHLY for April, Maud Wilder Goodwin has a strong setting forth of the question touching the "Education of our Colored Citizens." In addition to a general survey of the ground, she gives as illustration of what has been and what can be done, a comprehensive glance at the Hampton school, an outgrowth of General Armstrong's thought for the freedmen. In closing her article the author says: "This is a great national question. It intimately concerns the white population at the South, whose welfare, whether they will or not, is bound up with that of the blacks, so that the sarcastic advice, 'Educate your masters!' becomes literal counsel of the truest and wisest kind, nor are we of the North indifferent observers. So bound together is this nation by the iron bands of railroads and telegraph wires that the issue of affairs in the South is of vital interest to us. Let it not be said of the thinkers of to-day as of those blind ones who watched the condition of France before the Revolution, that the philosophers were duller than fribbles. Let us clearly recognize the difficulty and complexity of the problem with which we have to deal, and then let us address ourselves to its solution soberly, earnestly and unremittingly."

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TONY, THE ARISTOCRAT.

BY HARRIET FRANCENE CROCKER.

A ragged old overcoat, buttoned up closely under a pair of prominent ears, and flapping against a pair of worn-out, cast-off, ill-matched shoes; a raggeder cap, with a stray wisp of reddish hair sticking impertinently out through a rip in the crown; a queer sort of young-old face, dirty, freckled and thin; two eyes of a greenish-gray color, small, squinting and overhung by old-looking eyebrows; an insignificant nose of the pug variety; a pair of puckered-up lips holding between them the stub of some one's cast-away cigarette, behold him—Tony, the Aristocrat!

It was a strange thing, a wonderful thing, how the boy had ever acquired the title. Certainly it was not by reason of any personal beauty he possessed, nor by elegance of attire. There were other ragamuffins in Hoodlum Alley far better dressed than Tony, and, as for looks, any boy in the alley could go ahead of him.

Perhaps it was his majestic way of carrying himself about the streets, the lordly manner of wearing his ragged overcoat, the rakish tip he gave his well-ventilated cap. Perhaps it was the inimitable way in which a discarded cigarette received its second smoking at his hands. At any rate, though no one ever knew just why it was, it was surely the case that Tony, of Hoodlum Alley, was popularly called among the street Arabs, "Tony, the 'Ristercrat."

That Tony liked the title was evident. He had a certain royal way of patronizing the small boys when he chanced to hear them call him that—a fatherly pat on the head, or a friendly kick, or the offer of a "light," which the "little kids" felt honored to receive.

"Tell ye what 'tis, fellers," he would say as a prelude to a dry-goods box lecture such as he was fond of giving to his always attentive and admiring audience, "they ain't no kids nowheres that comes up to the kids in this here alley! As fer *looks—I'm* a specimen o' what this alley kin turn out in that line—an' yer *all* good-lookin' too, every kid of yer—a good lookin' lot o' kids as I ever see in my daily walks, by Jupe!" (The way in which Tony the aristocrat rolled out his favorite "swear word" was the admiration of his friends and the envy of his enemies.)

"They ain't a thing worth knowin' that us fellers ain't up to, you bet. They ain't no smarter or selecter circle in all this here city than we be, an' don't ye forgit it. We're the top o' the heap, an' no one dassent say we ain't, dast they?"

Then would resound excited cries on every side—"*No*, they dassent!" "*Let* 'em if they dast!" "Tony, the Ristercrat, forever!" "Tony's the stuff!" "Long live Tony!"

Tony was very popular. Some aristocrats are not, strange to say, but Tony was. Of course he had enemies. What great man has not? It is a sign of consequence to have them, and Tony, knowing this, would have hung his head in shame had there been no boy whose head he felt he had a just right to punch.

There were newsboys who hated him because of his never-failing "luck." His very impudence and audacity won for him customers who paid and stayed, and friends too, sometimes, among the "big-bugs."

It all served to exalt him in his own opinion, in that of his admirers, and in that even of his enemies though they hated him for it.

"Tony, the 'Ristercrat's, gettin' too flip for any use," Billy Jones remarked one day to a group of cronies. "We'll have to take some o' the starch outen him 'fore long, that's what we will. T'other day down street he come with that slick swagger o' his'n, with a buttonhole bouquet stuck onto his overcoat. Ye'd jest orter seen him—O agony! what a dandy he is, an' what a figger he cuts! Seen him on the Avenoo yes'day. Any one'd thought he was nephy ter Jay Gould, hisself, goin' to his unc' fer his check an' his blessin'! They ain't no use talkin'—us fellers'll have to lay fer him an' take some o' the high tone feelin' outen his hide,—they ain't no other way!"

And they did!

One dark night they waited for Tony, the Aristocrat, in a lonely place where the electric light did not penetrate. Sheltered behind a pile of boards and boxes they watched and waited for their victim.

He came that way at last, seeming to the hating eyes of his enemies more audaciously "flip" than ever. They watched his cigarette light coming down the shadowy street, and caught the peculiar scuff of his feet on the pavement; saw him throw away his stub with a haughty gesture, and heard him begin to whistle in a provokingly clear voice the first few notes of "Little Annie Rooney."

It was too much. They felt his superiority, thought how Hoodlum Alley regarded him as its hero, recalled in a flash the well merited punchings they had received at his fists, and remembered the cutting things he had said to them and the objectionable names he had called them.

Tony, the Aristocrat, never finished "Little Annie Rooney." The whistle stopped short in the middle of a high note. There was a rush, a scuffle, a muffled cry of rage and pain and defiance, a heavy fall, the sound of fast-retreating footsteps down the street,—and Tony, the Aristocrat, lay alone by the board piles, unconscious, his head bleeding, his papers torn and scattered, his piteous, helpless body lying as it had fallen, wrapped round and round in the ragged old overcoat.

At five o'clock the next morning, Dr. Servisse, returning home from a night call in the suburbs, came across the boy lying there.

A quick look, a spring from the carriage, a swift, strong pressure upon the grimy wrist, and Tony, the Aristocrat, was lifted in a pair of muscular arms and laid upon the carriage seat. Then the doctor drove home rapidly.

It was weeks before Tony recovered from the cowardly attack of his enemies. There were days of doubt, when the young doctor looked grave and anxious as he sat beside his charge and listened to his delirium.

"Evenin' papers—evenin' papers? Here you, mister, I know yer jist hankerin' fer the evenin' paper! Hello, there, Nixie, any luck? What's the row here? Moll, you stop lickin' Nelly or I'll—, say, kids, they ain't no alley in town as kin come up to us, by Jupe!"

And then he would moan in pain and look wildly about, and call out for the "feller as hit me to jest come on!"

The doctor's fastidious young wife thought the boy ought to be taken to the hospital—ought to have been taken there at first. Her fine sense of the fitness of things was shocked by this uncouth presence in her well ordered house, but the doctor, though he said little, had his own way in the matter, and Tony stayed.

It was a warm heart, full of a true, honest love for humanity that beat beneath the doctor's vest. This was his way of living the religion he professed. His wife had her ways too. Hers lay in vastly different directions—church-going, foreign-mission work and religious societies of various kinds. Perhaps we need all kinds to make the world go round.

But the doctor and his little daughter were practical. To them it was of vital importance that this little, unknown life should be won back to earth. Afterward—if there should *be* an afterward—it would be time enough to minister to the soul.

One morning, three weeks after Tony, the Aristocrat, had received his almost death blow, he suddenly opened his eyes and looked up into the sweetest child-face he had ever seen—a vision of a forehead pure as snow, a pair of eyes as blue as heaven, a tender little rosy mouth, and softly-rounded cheeks the color of wild roses.

"Be I dead an' gone to heaven?" he asked wonderingly, looking up into that bending face. "Be you an angil?"

The little maid laughed outright, such a sweet laugh; it was like tinkling water-drops falling into a silver basin.

"Why, no, boy!" she answered merrily, "I ain't an angel, and you ain't dead at all. You're 'live, 'cause my doctor-papa cured you. But there!" and she checked herself, laying one dimpled finger upon her lips. "My doctor-papa said I mustn't let you talk if you woke up, so I won't. He'll be here pretty soon. You can watch me dress Arabella if you want to, but you mustn't say one single teeney weeney word!"

So obediently Tony, the Aristocrat, greatly puzzled over his surroundings, but too weak to disobey his little nurse's orders, lay and looked on languidly at the dressing of Arabella. Occasionally Arabella's mamma gave him bits of information regarding this or that article of apparel as she proceeded with the doll's toilet.

He listened wonderingly, and before he knew what he was going to do, fell asleep again and slept peacefully for hours.

When Tony awoke the doctor was at his side. It was a kind face that bent above him—a face like the one he had seen upon first wakening—he knew at once that this was "Doctor-papa."

Day by day strength came back to the weakened, wasted body of Tony, the Aristocrat. Day by day the winsome Edith hovered about like a fairy doing little kindnesses and helping to pass the long hours away. Edith's stately mamma came into the room once in a while too, and looked at him curiously through her rimless eye-glasses. She was kind to him but it was not the kindness of the genial-hearted doctor and his little girl. The street Arab felt the difference and was always relieved when her pretty gown had vanished through the doorway.

(*Concluded next week.*)

EDUCATION is a better safeguard of liberty than a standing army.—*Everett.*

DEAR BOYS AND GIRLS:—A special telegram from Pittsburg, Pa., to a Chicago paper two weeks ago read thus:

Three little boys picked up on the street last night by the police were found to be unconscious and in a dying condition from the effects of liquor. The police patrol was summoned and they were taken to the station-house, where the surgeon worked some time before he was able to bring them to consciousness. One of them nearly died in a spasm before he could be relieved. They gave their names as Willie D——, aged seven years; James D——, aged eleven years, and Willie G——, aged twelve years. They refused to tell where they got the liquor and the police are investigating.

With feelings of sorrow in my heart, I read this over and tried to picture to myself the homes to which these boys belonged. Can you? Do you suppose they had happy homes and that they had been taught the dangers of dri..k? Perhaps they had been so taught and we can imagine the grief of their parents. Perhaps too, they had never heard that alcohol is a deadly poison but had been accustomed to seeing grown people all about them drinking. How did they get the liquor? I wondered, too, if this experience would not prove a lasting lesson to them to avoid all such drinks in future and if other boys and girls could not learn from this story, if in no other way, what dangerous effects are brought about by drinking.

Such sad things as these won't happen when the boys and girls of the great white-ribbon family have their way and alcohol is forever banished!

God speed the time!

Aunt Jane

COZY CORNER LETTERS.

Received this week from

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Fletcher McFadden.
Leroy F. Beers.
Lee Smith.

WISCONSIN.
Verne Smith.

NORTH DAKOTA.
Myrta Claire McKean.

PENNSYLVANIA.
Katie Maitland.

MINNESOTA.
Helen R. Hendrix.
May Whitney.
Effie Billings.
Lulu C. Thompson.

NEBRASKA.
Venus Pool.

OREGON.
Guy Dick.

OHIO.
Marie S. Bishop.

MICHIGAN.
Sydnie Atkinson.
Eva Frarey.

NEW JERSEY.
Nancy Thomas.

I would like very much to join the Cozy Corner. Is there enough room for me? I guess the countersign is "Welcome." Am I right? MARIE S. BISHOP.

Glendale, O.

Guess again, Marie. There's *always* room in our Cozy Corner, and you are welcome.

We are all trying to help the temperance cause. We are filling a Temperance Temple mite box. We just moved to this town. As I go down town I see many saloons. I wish there were none. GUY DICK.

Hillsboro, Ore.

We all say amen to that last sentence, Dick, and some day if we all help, it will come true.

SOFT-SHELLED NUTS.

171.

DOUBLE-WORD ENIGMA.

In "drunkard's way,"
In "woeful days";
In "midnight lays";
The *first* is the color you see on his nose,
Produced by that vile stuff my *two*,
My *whole* causes most of the bitterest woes,
And *whole*, when reversed, makes men do.

SOLON.

172.

NUMERICAL ENIGMA.

I am composed of 16 letters.
My 11, 6, 7, 3, 14 is not fond of work.
My 13, 10, 1 is assembled.
My 4, 12, 8, 9, 2 is the plural of penny.
My 15, 16, 5 is the name of a general.
My whole is a beautiful structure.

HATTIE PAYNE.

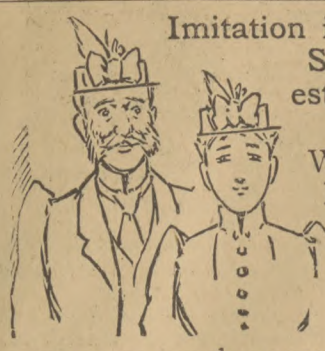
Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MARCH 16.

163. White Ribbon.

164. 1. Lee, leer, least. 2. Bow, bore, boast. 3. Way, ware, waist. 4. Try, trier, tryst. 5. Hoe, hoar, host.

Correct answers: Clare Neill; Lee Smith.



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"Perched on a little plateau under the pine trees was a cabin whose yellow logs, stripped of their bark, shone in the warm sunlight. In front of the cabin were beds of flowers, and climbing over the door and up to the roof, was the mountain clematis. There were rustic seats under the trees, and a spring curbed about with broken quartz. And in this cabin with their mamma lived Robbie and his little sister, Bess." So reads the story. It tells of a glad Easter time, and of the gratitude of rough men for the bit of home life given to them by one "little woman" of whom it could be truly said, "She hath done what she could."

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PATENT VENTILATED CABINET OR BEDROOM COMMODE
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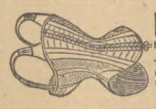
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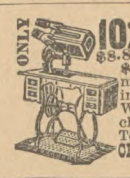
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YOUNG MEN AND WOMEN. Light, honorable employment at home. Will pay $20 to $40 per week. Write us. Correspondence invited from members of W. C. T. U. MATTOON & CO., OSWEGO, N. Y.

Signal Notes.

THE first scientific medical journal ever issued by women will be published in Ohio. All the work will be done by women.

THE total strength of the militia of the United States is one hundred and twelve thousand, four hundred and ninety-six.

IT is said that two thousand Waldensians from the Italian side of the Alps contemplate emigrating to the United States in the spring.

THE birth of a girl is considered such a misfortune among the Sicilian peasantry that a black flag is hung out of the window to announce the sad event.

THE Mohammedan residents of London recently gave a dinner in honor of the birthday of Mohammed, when all the toasts were drunk in temperance drinks.

THE London *Times* has recently enlisted the services of several lady contributors, one of whom is now traveling through Australia as a special correspondent of the paper.

THE German woman's library to be exhibited at the Columbian Exposition, contains three hundred and eleven volumes, representing the most famous works of German women, dead and living.

A "SIGN of the times" was shown at an annual dinner of a New York Republican club when an allusion to woman's suffrage being made, the five hundred leading men of the party present applauded heartily.

JAPANESE audiences are models of politeness. When the lecturer begins to speak he is greeted by a polite obeisance from every one in the audience, and when he concludes, another low bow from every one in the room says silently, "I thank you."

FORTY thousand little children in London go breakfastless to school. Delegates from the idle workingmen have petitioned the school boards to give the children food for the body as well as for the mind. Porridge can be provided at a cost of only a cent for each person.

IT IS a hopeful sign that in Berlin, the center of the military spirit, peace societies are being formed, including prominent people in their membership. Peace pamphlets are also being written and read, and thoughtful men are speaking out against the despotism of war.

WOMEN druggists are creating a discussion in France. The society for the amelioration of the position of women has decided to grant a scholarship annually to a woman student to enable her to pass the examination which would make her competent to dispense drugs.

THE tenth annual report of the Bureau of Statistics of Labor in New York state contains a great deal of original and interesting information. The wages of farm laborers show a steady decline from 1866 to 1879, when a slight advance was made. In the city of New York from 1880 to 1890, the number of employés increased 48.9 per cent, but the amount paid for labor 127.89 per cent, while the average earnings of workers increased 52.93 per cent. The complete prohibition of child labor is recommended and a better regulation of female labor. The total number of strikes in 1892 was 1,768, 596 of which were unsuccessful. The total number of persons involved in them was over twenty-five thousand.

The Mischief of a Name.

There can be scarcely any question but that the flippant name of "the Grip" has kept much deserved sympathy from those attacked with that epidemic, while it has also tended to make the sufferers much less concerned about themselves than they otherwise would be. The truth is that this disease is a most serious one, and many people have died because of their failure to appreciate the fact. Its greatest havoc is made among weak and aged people. For that distressing weakness which characterizes every genuine case of La Grippe, Drs. Starkey & Palen's Compound Oxygen is a specific. It offsets weakness with strength—with strength acquired in a natural way, and not by a temporary stimulant. Letters by the hundred prove this.

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"M. W. HUNTINGTON, Jasper, N. Y."

People who wish to keep out or put out La Grippe, should write for further particulars to Drs. STARKEY & PALEN, 1 29 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

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It is Dongola, Solid Leather, and Perfect-Fitting.

These points we guarantee, and will refund the money to any one who, for any reason, is dissatisfied with any pair that we sell. This Boot is worth **$3.00,** and is in every point superior to the *cheap stock goods* advertised, which are bought from wholesalers and jobbers, *seldom twice alike.* Sent express prepaid. C, D, E, EE widths. Common Sense or Opera Toe. Sizes 1 to 8. Dealers send for special prices.

WE have been advertising in THE YOUTH'S COMPANION for three years, and have on our books thousands of customers, who now buy all of their Boots and Shoes of us (some sending from *China* and *Africa* even), because they have found out that *we do not misrepresent what we advertise.* You can save many dollars by buying your Boots and Shoes of us, and as there is no possible risk to you under our guarantee to refund every cent if anything bought of us is unsatisfactory, why won't you send just your name and address on a postal card for "Shoe Facts" free? Forty illustrations of the very latest styles. **MOOAR BROS., 9016 Washington St., Boston.**

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Painless. Effectual. Covered with a tasteless, soluble coating.
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The Chrysanthemums we offer in this collection are all prize winners. Some of the flowers measure 12 inches in diameter. They embrace a wide range in color and of every shape known in this beautiful flower. This is a wonderful bargain. We guarantee them to reach you safely. **The List:—**

Nymphea, white (water lily fragrance). **Mrs. Levi P. Morton,** silvery pink, whorled. **Mrs. W. Sargeant,** light lemon yellow. **Miss M. E. McCowat,** white striped and tipped rose, elegant. **Jessica,** ivory white, very pure. **Mrs. Irving Clark,** a solid pink. **Louis Boehmer,** The Pink Ostrich Plume, beautiful. **Mrs. Langtry,** large fluffy white. **Robt. S. Brown,** rich royal purple. **W. W. Coles,** bronze color, the largest chrysanthemum grown. **Kioto,** golden yellow, incurved, extra. **Moonlight,** clear white of largest size. **Lillian Bird,** beautiful shrimp pink, quilled. **Aquidneck,** the best of all pinks. **Triumph Marseilles,** old gold and straw color. **Ada Spaulding,** the winner of **Mrs. Harrison's Silver Cup,** white, tipped pink. **Marvel,** white, rich wine colored centre, distinct. **Timbale de Argent,** anemone white. **L. Canning,** the best white grown for all purposes, dwarf growth. **Cullingfordii,** the richest crimson variety, superb.

For $1 we send a sample collection of twenty choice named varieties of **EVER-BLOOMING ROSES.** Suitable for planting in the open ground, or for Winter blooming. They are easily grown, and produce their lovely buds and flowers continually through the Summer and Autumn. No garden can be complete without a few of these "Queen of Flowers." By planting out these Roses in your garden you can have out the season; and if well protected from frost during the Winter they will live and bloom for years. The twenty Ever-blooming Roses offered in this collection are especially adapted for a succession of bloom. Every variety lovely buds and roses throughis distinct and each a gem in its own way. All are of vigorous habit and cannot fail to satisfy and delight all lovers of fine rose buds. Try them and be surprised.

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SCIENTIFIC CONSTRUCTION.
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WHY? Because it Supports Stockings and Underclothes from the SHOULDERS and has no stiff cords; fits with perfect ease and freedom. Elegant, and strictly hygienic. Sold by leading dealers.

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THE FOY, HARMON & CHADWICK CO., Brooklyn, N. Y.

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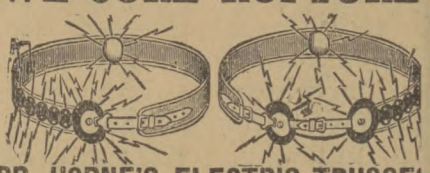

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AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 15.] CHICAGO, April 13, 1893. [Price $1.00 per Year in Advance

THE GREAT PETITION.

Now is the time to agitate the Great Polyglot Petition found on page 13 of this number. Send to Mrs. Mary A. Woodbridge, Ravenna, O., for blank forms and instructions, circulate extensively for signatures and mail, when filled, to Miss Alice E. Briggs, Evanston, Ill.

SINCE OUR LAST ISSUE.

Anarchists are active in Spain.

A new French cabinet has been formed by M. Charles Dupuy, M. Meline having been unsuccessful in the attempt.

Wind and rain storms of great violence were reported from Western New York, Indiana and Michigan last Saturday.

Prince Ferdinand, of Bulgaria, and Princess Marie Louise, of Bourbon, were married at Via Reggio, Italy, April 8.

The great Mormon Temple, which has been forty years in building, was formally dedicated at Salt Lake City, Utah, April 6.

The thermometer in Chicago registered 86 degrees at 3 p. m., April 7, the hottest weather so early in the season for twenty-three years.

A conference of delegates from state boards of health, discussing quarantine regulations, has just closed its sessions in New York City.

Forest fires have been doing great damage in Southern Ohio and Kentucky, and terrible prairie fires have been raging in South Dakota and Nebraska.

Dispatches from Honolulu this week announce the arrival there of the American commissioner, James Blount, and his warm reception by the residents.

The New York Historical Society celebrated April 8, the two hundredth anniversary of the introduction of the printing press into the colony of New York.

By the extension of the Panama concession, which is announced this week, twenty months are allowed for the organization of a new company and the renewal of work on the canal.

Twelve thousand barrels of whisky exploded and burned during a fire at Louisville, Ky., last week, the fumes being so intense that many persons were intoxicated by breathing them.

Reports from Berlin this week presage a cabinet crisis and a dissolution of the Reichstag to follow the second reading of the much discussed army bill, which occurs the middle of May.

The sixty-eighth anniversary of the American Tract society was held at Washington, D. C., April 9, the reports showing receipts from all sources during the past year, $375,000; 186 colporteurs in thirty-six states and territories have made 146,000 family visits and conducted religious services in 100,000 of these families, also circulated 121,452 volumes and addressed 5,419 public religious meetings.

THE regular quarterly meeting of the W. T. P. A. will be held in the manager's office, The Temple, Chicago, at ten o'clock, Wednesday, April 19.

MRS. L. S. ROUNDS, president of Illinois W. C. T. U., returned from Clifton Springs, New York, last week greatly improved in health, and after spending a few days in Chicago went out into her own state to answer many urgent calls.

ANOTHER state W. C. T. U. is in mourning. Miss L. Annette Northup, president of Wyoming, passed away to her heavenly reward, April 4. The state reporter writes: "I know not what we can do without her. We are indeed bereft." THE UNION SIGNAL extends cordial sympathy to the Wyoming sisters.

THE Bible recently went to the press in a new language, that of the Gilbert Islands, which are situated southeast of Asia on the equator. The Rev. and Mrs. Hiram Bingham began the translation in 1859 and have done most of the work. The proof of the last chapter was read on February 4.

THE "whisky crop" in Kentucky is reported to be double that of 1892, up to the present time reaching close to fifty millions of gallons. The amount of taxable spirits in this whisky producing state in 1892 numbered 116,813,364 gallons, paying the United States government $122,654,630.70 revenue. The corn-cracker state still deserves its old Indian appellation of "the dark and bloody ground."

THE Chicago *Tribune* reports that within the last six months 279 buildings, with a total of 33,945 rooms have been erected, or begun, for the accommodation of visitors to the Fair in what is called the World's Fair district, namely, in a district within walking distance of the Fair grounds. To this must be added private houses and hotels already within that region which will accommodate guests. It estimates that 100,000 people will be within walking distance of the grounds.

THE ingenuity of "the trade" has a fresh illustration in the backs of omnibus tickets in London. It is well known that as advertisers the Americans do not approach in constancy the English, which statement must be, we are aware, a heavy tax on the average credulity of the human mind, but turn where you will in England there is a displayed advertisement. An omnibus ticket recently used reads as follows on the back: "Robertson's Scotch Whisky at all Bars and Stores," and then comes with great exactitude the address, which, like all others in London, is somewhat complicated.

THE National-American suffrage headquarters at the World's Fair will be located in the Woman's Building within the Fair grounds. Here, from May to November, some one of a numerous committee will be found in daily attendance, to receive visitors, answer questions, distribute literature and arrange for subscriptions to native and foreign suffrage periodicals. But all meetings of a public character will be held in the new Art Institute, not within the Fair grounds, but on Adams Street and Michigan Avenue, near the center of the city, admission to all congresses, conferences, etc., being free.

THE school of Christian Workers, at Springfield, Mass., is unique in plan and successful in accomplishment. Through the kindness of the department of literature in the National W. C. T. U., an alcove in its library has received its first installment of temperance books. A friend writes: "Please accept our assurance that 'Childhood, Its Care and Culture,' shall be the focus of light for the Mary Allen West memorial temperance alcove." As others may like to join in this memorial, we suggest that any who wish to place temperance books or papers where they will be of service, correspond with the librarian of the school.

IN some particulars our English friends are in advance of us but in others far behind, so that it may be said in general terms as the opinion of experts there, that calling one hundred the desired standard of temperance work, America may be represented on that scale by forty, and England by fifteen; while among the women workers in respect to what they have accomplished, America would be represented by ninety and England by fifteen. In England you will see the driver in his cab drinking a pot of beer handed up to him for that purpose. Christmas and the New Year with the intervening days are given over to such freedom in respect to drinking as is wholly unknown in the United States. As a rule not a drop of water is to be had at the railway stations.

THE Central W. C. T. U. of Chicago is strengthening its forces for preventive and rescue work during this World's Fair summer. Being confident that many young girls will be in danger of falling into evil hands upon arrival in the city, the Central union has decided to station big-hearted, prudent women, decorated with a large metal badge, at the various stations to look after inexperienced women and girls, and direct them to reliable boarding-houses and hotels. It will not be enough to place a white ribbon upon these women as that badge is easily procured and will doubtless be worn to deceive. The metal badge will resemble a policeman's star and will be large and plain enough to attract attention and secure confidence. In order to carry on this preventive work on anything like an adequate scale, large sums of money will be required, and we earnestly entreat every humanity loving man and woman of means to contribute to this noble fund. Mrs. Robert L. Greenlee, treasurer of the Central union, room 1101, The Temple, Chicago, will receive and acknowledge all donations.

CARTER HARRISON was elected mayor of Chicago, April 4. It is a calamity which was not expected, as it was believed that the righteous vote of the city would outweigh the unrighteous. We still believe it would have done so had the righteous all voted. There were nearly fifty thousand less votes than registered names. Had one-half of these voted on the side of municipal reform, Harrison would have been defeated, for he had less than twenty thousand majority. It is safe to assume that all the gamblers and saloon-keepers and proprietors of every vile den in the city voted for the "boss candidate," and the orgies carried on the night after election in the purlieus of South Clark street would have put to shame the denizens of a Hottentot village. And still many "good Republicans" will excuse their failure to vote because there were two "dreadful Democrats" on the Citizens' ticket, and "loyal Democrats" of the better class explain their support of a notoriously evil candidate by saying "he was the regular nominee of *my party!*" Such excuses in the light of decent municipal government for the World's Fair City are contemptible beyond credence. But Chicago has started well on the road to non-partisan politics, and we predict a different result in the election two years hence.

LAST week we gave a few utterances of the secular press of Chicago commending the management of the Temperance Temple. Since then almost every paper in the city, both daily and weekly, has given in no uncertain way, ringing indorsements of this great building and its dauntless builder. We quote here a few sentences from some of the leading religious journals. Says the *Advance*, the great Congregational organ, "One of the noblest buildings in Chicago is the Woman's Temperance Temple. It was a grand idea, that of giving to the great cause of temperance, in the heart of Chicago, a 'local habitation' and a majestic and beautiful outward symbol of its power. It was also a sagacious business idea to have such a structure, the income from which in the years to come should be a perpetual means towards the support of the great publishing and other agencies found to be most efficient in promoting the cause of temperance throughout the world. It was a sublime thought to have so many thousands of the friends of temperance unite in its ownership, as a kind of visible token of their union in the great cause which must more and more enlist the deep devotion of all Christian people." The well-known Presbyterian journal, *The Interior*, says: "If Mr. Hobbs or his friends have any property or other rights in peril, the courts are open to them. If they have not, his attack will naturally lead people to inquire for his motive. What has he to gain by seeking through the newspapers to destroy public confidence in the Temple management?" Such are the editorial sentiments of first-class journals the country over, and such the spoken sentiments of thousands of friends of the cause.

PROGRESS.

BY ARTHUR E. JOHNSON.

The clod said to the mustard seed:
"You cannot, shall not grow;
Your sphere is not in heaven's free air,
But in the earth below."

What did the little mustard seed?
It did the best it knew;
Filled with a consciousness of power,
Made no reply—but *grew*.

So said blind leaders of the blind
To woman. But God rules,
And woman took her rightful place
In social life and schools.

Much yet remains. The mustard seed
Has not yet filled the earth.
But in the coming years I see
The triumph of true worth.

I see the reign of truth and love
Extend from pole to pole;
By woman's hand this standard raised—
Twin purity of soul.

Malta, Ohio.

WIN ONE.

BY MARY LOWE DICKINSON.

Katherine Brooks belonged to the Win One Chapter. She had worn her little silver cross a whole year before she had heard of this branch of the order's work. She was young and so brave and bright that everybody thought her pretty. She was out of school now, and the circle to which she belonged at —— Seminary was scattered. It had been a very lovely tie that bound them, and the little meetings in the upper room of the class building had been very sweet, and the girls had tried more or less earnestly to do the school work In His Name. The teachers would have said the order's influence in the school was good. There was more courtesy, less slang, less snubbing of the poorer and more helpfulness toward the duller girls. Of course, it must have meant that there was more sweetness and patience and tenderness on the *inside*, or these outward signs must have failed, for the spring is no sweeter than its source.

Be that as it might, for good or evil, that life was over now. Kate was "in society," but somehow there had dropped out of its daily round of pleasant occasions the music of His Name. She went faithfully to church—it had been the habit of the family life. She laughed and sang and chatted and flirted through days that were crowded with social pleasures.

She wore the little cross when she did not forget it, or was not too hurried in dressing to remember it, and she still said her prayers—rather sleepy ones, to be sure—before she closed her eyes at night. Everything looked well, and certainly everything would have been well but for an undercurrent of unrest and dissatisfaction beneath all the sparkling surface of her life. She did not know, dear child, that it was the angel of God gently stirring the waters of her soul, and for the same reason that He sent an angel to trouble the pool of Bethesda.

She did not understand yet that the troubling of the waters meant the cleansing of the waters, and that the reason why God could not be content to have them stagnant and impure, was that there were sick souls who needed the healing that pure hearts always bring to those they take into their tenderness, wrapping them round with love as the waters enfolded those who stepped within the pool.

There was a good deal beside that the young wearer of the cross had not yet learned, but her Teacher, who is not impatient, and who is never in a hurry, did not forget her, though He saw her drifting through the pleasures of her New York visit, without very many thoughts of Him.

It was Lent, but Lent is not a very somber time in New York, and the service every day did not shut out the gayety of every night. There was a good deal to enjoy, and Katherine enjoyed it to the full until the angel sent of God stirred to their depths the waters of her life.

It was a breezy March evening and Cousin Tom had promised to take her to the theatre. It was Lent, but then it was early, and, by and by, certainly in Holy Week, she meant to be very strict indeed. Besides she was not often in New York and Tom was so busy with all his clubs and things that he was not always available as an escort, and since Tom was a little inclined to be wild it was only right that she should please him lest she should lose all influence over him for good.

All this went through her mind as she adjusted her hat and drew on her gloves. As she gathered up the lace at her throat and took up the little pin which she usually wore at her throat, her eye caught the flash of its pendant, her little silver cross. For an instant she hesitated, then with an impatient gesture she quickly detached it and dropped it into the little jewel box. "It isn't a bit of use to try to wear it always! It isn't suitable, anyway, when one is dressed; it should be of pearls or something less conspicuous and plain. Besides, Tom hates it. He thinks it is only a fad and I know he wouldn't like to see it to-night," and she ran down to him as fresh and lovely a creature as one could wish to see.

They reached the theatre.

"What's this?" said Tom, observing that as large a throng seemed to be moving away from the place as was moving toward it. "What is the matter?"

"No performance to-night. Leading lady fell down in a faint in the green room. They have found out that she is dead. Heart gave out all in a minute," said another, "and there was no one to take her place."

The crowd increased and before Tom could force his way out, an ambulance rolled slowly away from the side entrance and Kate shuddered at the outline of a human form that filled her vision for a moment as it passed.

"Never mind, Coz," said Tom cheerily. "Let's try another place. We can't have such ghastly luck again. It's very inconsiderate of the woman to choose just the night to make her exit when we wanted to be amused."

"Hush, Tom! How can you joke in sight and sound of such a dreadful thing!"

"I'm not joking; I am only trying to keep my pretty cousin from hysterics over a person not worth a thought."

"She was a woman, Tom."

"Yes, but what a woman! She drank like a fish, and off the stage she smoked and swore. Her pretty daughter is on the stage, too, and I heard Dick Elwood say she was coming on the same way. She was to dance and sing to-night. I wish you had seen her; she looks a little bit like you. But where shall we go, Kate?"

"Nowhere, Tom, thank you. I really don't feel like being amused any more."

They were passing an entrance on Forty-second street. A light streamed out on the pavement, a chorus of many voices, some manly and loud, some womanly, but not very sweet, was singing heartily. The words broke strangely upon Kate's ear, as if from another world—quite unlike this thronged and lighted street. She paused involuntarily.

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave."

"It's Saint B——'s Rescue Mission. Want to go in?"

"No." But as they passed on the words rang after her:

"Care for the erring ones, tenderly lead them.
Jesus is merciful, Jesus will save."

"Yes, Tom, let us go in. I—I want to see what it is like."

And it was like nothing she had ever seen or heard. There were men and women, too, with sin-scarred faces and work-grimed hands speaking with tears of the power to save that was holding them back from the pit. There were young men, even lads, bloated and blear-eyed. There were women and girls, too, whose faces wore the mark of many an evil day; and some of these prayed and praised and pleaded for and with others, coming tremblingly and half blindly to One who was mighty to save.

There were ladies there, gentle of face and voice, and a Great-Heart of a leader, who having been saved from drink and sin himself, seemed to have but one thought, and that how to rescue the perishing. And he talked in the simplest way of the Win One Chapter, of the order to which Kate belonged. The little cross was on his watch-chain.

"It is one of the sweetest privileges Christ gives us," he said, "that of sharing His blessed work. His heart is loving, bent on saving, and He divides up the precious wanderers, as it were, and says to you and to me: 'Find one. Bring one home to my fold and to Me, the Shepherd. Each of you who love Me, prove it by *seeking* and loving and bringing one back to my heart.' There is only one way to win them. Only one road by which they will come. Go into their wilderness after them, and be to them what Christ was to the friend beloved. They may come up out of the wilderness then leaning on your arm and your heart, and so find their way even into His heart which yearns over them, waits for them—waits for us to bring them one by one."

The words were very simple. Kate knew it all before, but this touched her strangely. Life looked so real and so sad from this new outlook that showed her how near to each other walked death and pleasure, how hard life must have been to souls like these gathered in this place; how different from any life she knew about or could share. As she listened her eyes softened with tears, her heart with prayers that seemed to fill it for these, the wretched, the sinning, the weak for whom her Master cared enough to die. If He could die surely she might live to help Him in his His work of saving them. Perhaps she could win one.

And suddenly there rose before her vision a face that Tom had said was a little like her own, the face of the motherless girl who was going, as he said, the same way the mother went. Perhaps—perhaps—who knew? He, the Christ who loved her would let her help win this one, this one, already wandering "Away on the mountains wild and bare, away from the tender Shepherd's care." Her mother was dead, poor child. Perhaps there was no one to care very much. Perhaps God would show her how to let her know *she* cared. It is too long a story to tell the wondrous way He showed her how.

She could not go to seek the child of the dead actress, but she told her story to a woman who went for her, and they came together in that woman's home, the fair "society girl" and the motherless dancer, whose face as it looked out from the black veil was sad and as sweet as Katherine's own.

"This is the young friend who was at the theatre the night your mother died, and whose heart has been so touched by your sorrow that she wants to know you better," said the woman friend, who was wise enough then to go away and leave the two girls alone.

And they became *friends*, and through the dear Lenten days they sat often in some dim church at the vesper service that was at first only a soothing hour in a peaceful spot, whose chief charm to the orphan girl was that she could be there by Katherine's side.

But Katherine's earnest-hearted prayers accompanied as they were with the marks, not of missionary condescension, but of friendliness, real and strong, could not fail to be felt. And by and by the dim church became the place where *two* prayed and where two hearts united in the purpose to go forth and help the Master to bring another and another home to the heart of God.

When Easter morning came and Katherine was ready, radiant as any bright blossom of spring, and cousin Tom waited with his hat to go to church with her, she said:

"Excuse me, Tom, but I want to go with Agnes; it is her first communion, you know."

"No, I didn't know," he answered, thoughtfully, "but I did know how you have been giving yourself to the saving of that girl, and I thought I'd like to tell you, Kate, that watching you and seeing what religion meant to you, although I rebelled a bit at first, has made a new man of me. I have been thinking, too, of that time when I was a Christian, before I went to college. I'd like to help some of the fellows up that are down. I can't talk much about it, Kate, but I suspect that while you thought you were winning one you have been winning two."

Tears of joy watered the lilies on Katherine's breast as she knelt at the altar with Agnes that day, for when his parents moved forward from the old family pew she saw that Tom went too. As he turned away from the table of the Lord, the table neglected since he was a lad, she caught upon his watch-chain the shine of a little cross.

New York City.

PRACTICAL REMEDIES AGAINST INTEMPERANCE.

BY REV. J. H. ECOB. D. D.

[From Address before Congregational Club, New York City.]

There is in that word practical, a covert impeachment of the prevailing doctrines and methods of temperance reformers. It says in effect theories are chimerical, methods ineffectual. What we want is good, plain, hard sense, and methods that rational people can apply at once with directness and vim. The great and good public is like an army in the trenches waiting day after day, till waiting is unbearable, to be "up and at them." Every now and then some would-be leader rushes to the front, waves a brand-new sword aloft and cries, "Forward!" There is a grand rush, and much noise and smoke, and cries all along the line, "The enemy is ours!" But when the noise and smoke drift away you look and behold all things remain as they were, except that a few lose heart and faith and drop to the rear as mere camp followers.

I tell you frankly, friends, I do not rally any more "worth a cent." After twenty years of steady campaigning I am simply "a sadder and a wiser man." I know of no new doctrines, no short-cut methods, nothing which would be called *practical* by the man of hard sense (which, by the way, is about the poorest sense in the world. Hard sense means ossified brain.) My own experience has been, in microcosm, a history of the temperance reform. I began with a set of very respectable notions, and stood in eminently respectable society. I had "calm" views, "good-creature-of-God" views, "temperance-and-not-total-abstinence" views and that sort of thing, you know. This I now regard as the measles and whooping-cough period. Well, I got safely through these infantile diseases, then

came the green period, the gawky, the fresh period. Temperance fads were as irresistible as new neckties to a college freshman. "Restriction, not prohibition." "Reduce the number of saloons *per capita* of the population." "Displace the saloon by the coffee-house and the amusement hall." High license above all the rest, was the practical, hard-sense method. I quoted with gusto Emerson's sounding but delusive words, "Make the backs of your vices bear the burden of your taxes." I should judge by the symptoms that good Dr. Rainsford had just about reached this fresh period. Poor fellow, I know just how he feels. He reminds me of a scene on the campus at Oberlin. A trench was being dug. The calm and self-contained Hibernian was removing the earth with his well-known steady and patient swing, rather more patient than steady. Professor Morgan stopped to contemplate the scene. He gazed till his heart burned within him. Then suddenly leaping into the ditch: "Here, give me that shovel." For a moment the dirt flew as if the well-known "iron-wooden shovel" were after it. Then climbing out in breathless exhaustion: "There, that's the way to shovel!" The philosopher of the trenches eyed him compassionately a moment, then quietly remarked: "Ah, Misther Perfessor, that's momenturry, that's momenturry." So our good rector climbs out of the trenches panting "church saloon." Ah, Brother Rainsford, "that's momenturry, that's momenturry." He has such good stuff in him that this necktie period will not last very long. He will feel better when he gets his second wind. I predict that some of you will yet see him writing fast and furious editorials for *The Voice*.

Well, these childish things being put away, and having become a man, what then? Why, nothing is left but the Prohibitionist, pure and simple. Having worked clear of all these foreign and deleterious substances, behold the residuum—clear crank! "Here I stand, I cannot otherwise. God help me, amen."

Now the question arises, have we any use for this one-horned, uncompromising, cantankerous creature, this moral unicorn, the Prohibitionist. He is evolved, what is to be done with the evolution?

The Prohibitionist is called of God to be the *conscience* of the temperance reform. He bears all the ear-marks of a conscience. He can never be silenced, never convinced. He will have a whole loaf or no bread. His judgment is the same before your argument as after it. He has but one cry and no language but this cry: "Sin, sin, sin."

In every individual, in every institution, in every nation, you can fix the moral status by observing the number and the character of the prohibitions carried and established by conscience. In every case it is simply a question, How large, and what is the nature of your prohibition territory? At first, beginning between savage and savage, it was a question of personal rights, on a purely physical basis. The savage, like the animal, has very little beside the territory of his own body. In that territory conscience staked out its first claim. It was prohibition territory. Thou shalt not kill thy brother.

The savage would first respect the persons of his own family, then of his band, then of his tribe, then of his allies, and then—well, we will tell you what then when the Christian nations disarm. Even this first prohibition state of conscience is not very large nor very secure, when Herr Krupp is about to bring the biggest human slaughtering machine in the world to our Columbian Exposition. Bah, the savagery of Christian nations, and Christ has been in the world two thousand years!

The next prohibition state established by conscience was, Right of Property. Thou shalt not steal, thou shalt not take by violence, or by fraud, that which is thy brother's. This state is the largest, most clearly defined in the world to-day. It lies so close to self-interest, that men have informed their conscience, and made careful definitions, and cut the boundary lines deep. Let a tramp steal from me the value of a copper and I can array against him the whole mechanism of government. If I cry, "Stop thief!" the busiest man on the street is at once a vigilance committee. The huge policeman pacing in innocuous desuetude before saloons and brothels and gambling hells is instanter a "terror to evil-doers," and racing down the street in hot pursuit. The courts are at my disposal. The jails fly open at my command.

Now perhaps you expect me to go on mapping out and naming other prohibition states under conscience. I wish I could. Would to God I could cry: "All the kingdoms of the world have become the kingdoms of our God and of his Christ." But they have not. I say it with an inward groan, the United States of conscience consists this day of two well defined states, viz., Rights of Person and Rights of Property, and round about them a vast, undefined territory, some of which is nearly ready to be admitted to the Union, some of it dotted with here and there a settler, and then the interminable, moral wilderness. This is not saying that in individuals, in communities, in Christian nations even, there is no conscience on other and higher matters. I am only saying that on these other and higher matters conscience has not yet conquered sufficiently large territory, and made so complete a conquest that the moral right is publicly recognized, and expressed in common custom, and in operative laws. Why, even to-day in Christendom, society, trade and the national relations are all based on the animal, savage code of competition, instead of the rational, moral Christ code of coöperation.

Against any great evil in a community the forces are drawn up in this order. Immediately confronting the evil, on the very battle's edge is a comparatively small company of men whose consciences are perfectly clear. With them all doubt and debate are at an end. They have but one cry, so intense and relentless that it falls on duller consciences like a storm of hail: Sin! sin! sin! War to the knife and no quarter. These are the radicals, the fanatics, the cranks, the fools, God's fools, who "turn the world upside down."

Back of these is the great host of the eminently respectables, good souls, well-meaning men with half-informed consciences, timid, conservative, inclined to calmness and particularly given to hard sense. Among them originate all the compromises, the make-shifts, the substitutes, the half measures. They love to pass resolutions, and if they get as far as "ringing resolutions," they seem to think that the walls of Jericho have forgotten their ancient manners if they do not instantly fall flat. Back of this half-converted host stretches the great mass of the indifferent, shading off into the blackness of darkness and the shadow of death. This is the order of battle. Now comes the process. The conscience, that little band of radicals and cranks down at the front, keeps up an incessant racket. They rest not day nor night. They run to and fro discussing, declaring, hurling firebrands of incendiary literature right and left. They hold forlorn little meetings in most unheard-of places, but manage to so stir things up that their little place becomes suddenly interesting as a house afire. They define, explain, teach, exhort. They drag us poor, limp ministers out of our "splendidly null" pulpits, and when we get down into their inflammable atmosphere, before we know it we have used "injudicious language." And when a minister reaches that point his course is rapidly downward. He is soon shouting and waving a torch with the worst of them. He is at last among the prophets. So by degrees the conservatives are won over and catch the divine madness until conscience has an irresistible host under command. It moves steadily on to the occupation of the conquered territory, and then follow the more peaceful tasks of clarifying conviction, establishing customs and framing righteous, efficient laws. What the Abolitionist was to slavery, that the Prohibitionist is to strong drink—a sleepless, remorseless conscience with a naked sword in hand smiting in the name of God.

You need not attempt persuasion with him, saying, Why so radical, so pushing, so obstreperous? You might as well suggest to an intensely interested hornet that he be content with the buzzing of his wings and not fall back upon his other resources. The Prohibitionist knows that the sting of death is sin, if you will forgive this mild wresting of Scripture. When this Prohibition hornet begins to circulate his compliments, "sin, sin," the crowd is bound to take unwonted interest in him.

Here, also, we find the Prohibitionist's inability to join with other reformers in the various movements put forward in the name of temperance. He will accept everything that has prohibition in it *in esse* or *in posse*. But he rejects with righteous scorn any plan which acknowledges even indirectly the right of existence to the liquor traffic. In this position he is as helpless as the ten commandments. Having uttered an eternal "No," he cannot utter a little temporary "Yes," for a consideration. *Thou shalt have no other gods before me* "e-except—a graven image or two at a shekel a head. Try high license and bid two shekels." In this presence license is blasphemy. "Thy money perish with thee."

All schemes of mere mechanical restriction, like the Minneapolis plan, or the Gothenburg scheme of merely shuffling drinks, so to speak, meet the same contemptuous rejection, for the same reason. In all such plans there is no recognition of the essential moral evil of the drink traffic, no movement in the direction of its final extinction. Such methods proceed on the assumption that the saloon and its belongings are an annoyance, a nuisance, and, like slaughter houses, bone bleacheries, and other such unpleasant neighbors, we respectables prefer to have the saloons beyond the reach of our moral olfactories. All such schemes are wanting in the vital element of conscience. We prophesy the day when all this temporizing and playing with this sin of sins will be read by the enlightened conscience of the Christian world as we read the ancient story of the dancing around a golden calf at the foot of Sinai.

The Prohibitionist is also very zealous, intelligent and pushing in the matter of teaching the truth. He knows well that an ignorant conscience is simply a blind Samson. When we are inclined to criticism or despair at the apparently slow progress of the temperance reform we will do well to remember the silent yet potent forces that are at work. The Woman's Christian Temperance Union is filling the land with the outstretching rootlets of its organization. Books, periodicals, papers, tracts, leaflets, mottoes, pictures are multiplied like the leaves of the forest. And every leaf from that organization, thank heaven, bears an echo of the great central conscience, prohibition. Nearly every state in the Union now compels its children to be taught the rudimentary truths respecting intemperance. Our Sunday-school programs are punctuated with temperance lessons. Our religious papers must have their temperance columns.

By no means the least of the unpardonable sins of the Prohibitionist is his institution of the Third Party. But pray, what else could he do? What sort of a conscience would he be to say *No* every day in the year except election day, and then go to the polls and cast a ballot that at one fell swoop wipes out the entire record of the year. The Prohibitionist is nothing if not consistent: "Oh, I know of course that consistency is the bugbear of small souls." I know that consistency is likewise the backbone of the law of gravitation. The stars in their courses fight for it. Four millions of Christian voters is a goodly army. The sight of it should rout pessimism from the faintest heart. But to see that God's host every year in the decisive hour of battle falter and break up, and desert to the enemy is one of the most portentious prophecies of the times. Believe me, the little handful of conscience-votes is not "thrown away," but planted in God's name. "A handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

Last but not least the Prohibitionist believes in, teaches, votes for woman's suffrage. "Yes," exclaims a chorus of voices, "and that is the capsheaf of his absurdities and follies, to load down the temperance cause with so many fanatical notions. That is just why so many strong, intelligent people wash their hands of the whole thing." Very well, as I have told you again and again, he does not ask your approval, he does not notice your censure. He is a conscience. Does your conscience consult with you as to what it shall approve or condemn? I tell you, friends, seriously, I have come to hold in great respect the instincts of a radical, self-denying, God-fearing reformer. I have ceased to desire to lop off his idiosyncracies and make a sleek, tame creature of him just like all his conservative, domesticated neighbors. Let him alone, give him his head. Like the prophets of old, he declares many strong things and does unexpected, peculiar things which need interpretation, but all the time he is driven of the Spirit. We call him insane; but the insanity of the prophets is only the sanity of the gods incarnate.

Why should it be thought a thing incredible that the Prohibitionist should seek woman's suffrage? Like is drawn to like. Being a conscience, he is drawn to that great untainted, unsophisticated woman's conscience, which, after all, is the divine leaven of the nation. He would arm this conscience with that last terrible weapon of Christian citizenship, the ballot. We believe, and all the signs of the times declare, that he is taught of God in this thing. "The foolishness of God is wiser than men."

We will witness many an advance and retreat, alternate victories and defeats, for this is a long and desperate struggle. We shall witness the rise and fall of many devices. New leaders will rush to the front with new and alluring plans of campaign; the multitude will run after them for a day; the love of many will wax cold; iniquitous laws will be passed. But upon one thing we may rest with perfect assurance. The Prohibitionist will be always with us, and what is better, he must, from the nature of the case, be always the same. Not one of his spots will change. While he abounds, this, our great adversary, will not be wanting in a true and stalwart foe. Neither will our stall-fed conventional respectability ever suffer for lack of a thorn in the flesh.

Albany, N. Y.

THE MINISTRY OF SONG.

BY ALICE J. HARRIS.

It may appear at first glance, as we look over the forty different lines of work pursued by the National Woman's Christian Temperance Union, that every possible means for the reformation and uplifting of humanity is being utilized by that comprehensive organization. Yet, from my standpoint, one of the mightiest forces for good, oftentimes more potent than the most eloquent sermon, is being comparatively unused by the great body of workers of the W. C. T. U. I refer to the power of gospel temperance music.

In the use of the phrase "comparatively unused," I do not forget that almost every meeting is opened and closed with congregational singing, or that the programs of our special meetings—anniversaries, conventions, etc., are liberally sprinkled with music of one sort or another; but we have not yet fully comprehended the fact, that truth may reach the hearts of the multitude through the medium of song as readily as that of speech.

From the days of old, when David exhorted all hu-

manity to "sing unto the Lord a new song; sing praises unto Him with the timbrel and harp, praise Him with stringed instruments and organs," when, amid all the directed details of the building of that marvelous sanctuary of God, the Temple of Solomon, we find special provision made for the music thereof (think what a superb choir of male voices, "two hundred and fourscore and eight"), down to the present day music has been a recognized factor in the forces that make for righteousness.

How largely the Gospel Songs, that have been from the first a special feature of Mr. Moody's meetings, have contributed to his unparalleled success in winning souls to Christ, who can say? It is undoubtedly true that there are those—and they are many—who sit unmoved under the most powerful appeals of oratory, but whose hearts yield to the tender influence of song as readily as ice melts before the genial sun.

In the great work done for the Master by the Salvation Army, music, both vocal and instrumental, has had prominent part. As the first Napoleon infused life and hope into his starving, freezing, dying army on the retreat from Moscow by ordering the drums beaten and the trumpets blown, so has this peaceful army aroused the hope of eternal life in the hearts of the downtrodden, the discouraged and the sinful. They have gone into the by-ways and the slums, and by their soul-stirring songs, their hallelujah choruses, their cymbals and tambourines, have awakened, first, curiosity, then attention, and finally, the way having been thus opened to a hearing, they have dispensed Christ's healing truth to the saving of multitudes.

In my own limited experience, I have known a number of individual instances of men brought up into the dignity and nobility of Christian manhood from the depths of sin and debauchery, through the influence of a simple, touching song. I have learned that oftentimes a temperance song has this advantage over an address; the truth in it touches the heart of the hearer unawares, when he is not on the defensive against all argument.

Some one has said: "Songs are the highways of angels to human hearts"; and again: "True song is a gush of feeling, and is, therefore, moral education in its purity." That skillful analyst of human character, Shakespeare, said: "He who has no music in his soul, or is not moved by concord of sweet sounds, is fit for treason, stratagem and spoils; let no such man be trusted." If, then, the human heart is so susceptible to the divine influence of melody, should we not, as an organization, as "we wage our peaceful war," utilize this weapon far more effectively than we have yet done?

Here is an especial field wherein our Y's may render effective aid, for in these days of universal culture the great majority of young women are, in some degree, accomplished in the arts of vocal or instrumental music. How wonderfully helpful in Christian temperance work our young people might be who would combine to form choruses, or single quartets, trios or duets, prepare for good work by frequent rehearsals, then carry the message of gospel temperance on the wings of song to our missions, prisons and hospitals, or infuse new courage into the hearts of our own workers by suitable and soul-stirring numbers in our own meetings.

I wish I might obtain the ear of all such as are moved to lay upon the altar their gift of song, to whisper two suggestions. First, let your selections be *appropriate in sentiment* to the occasion. How often does it occur in our public meetings that a *solo* is rendered as foreign in sentiment to the subject under consideration as "Annie Rooney" or "Sweet Violets"! What sense of the eternal fitness of things must be wanting in the soloist who selects an *aria* from "Carmen" to sing at a temperance meeting, even though given with the wealth of voice and accomplishment of a Patti. Our own Mrs. Barnes tells of one occasion when her address upon "Young Woman's Work," was preceded by a song entitled, "Take Me in Your Arms and Kiss me, Love"!

My second suggestion is, *enunciate distinctly.* How often do we hear it said: "A beautiful voice, a lovely melody, but—she might as well have sung in Greek!" A just criticism. If it be your mission to convey temperance truth through the channel of song, let the sentiment be clearly understood; otherwise your effort goes for naught.

I would by no means confine musical service to the soloist, quartet or chorus, though these may be judiciously introduced at intervals at every meeting; but each union should, as a whole, "make melody with the voice to the Lord." Cultivate this comparatively unused agency of song, which may be as much a means of reform and regeneration as preaching or prayer; provide the union with books; if necessary, pay a competent leader to teach new selections; give an occasional praise service, where music will be the dominant feature of the program; and as music and temperance thus go hand in hand, each strengthening the other, a tremendous quickening of the work will surely follow.

I cannot close this article without a reference to the various excellent temperance song books compiled by Miss Anna A. Gordon, and published by the W. T. P. A. In past years it has been most difficult to obtain good temperance music. In one of the largest music publication houses in the country, I have been repeatedly told: "There is very little *good* temperance music composed; it is mostly trash." Happily, however, we have within our own ranks one who not only understands the musical needs of our work, but is able and willing to supply them to a large extent; and in the "White Ribbon Hymnal," the "Y Song Book," and "Marching Songs," we have a wide range of selections, adapted to temperance workers of all ages from the mother in Israel to the tiniest tot in the Loyal Temperance Legion. Excellent adaptations have been made from the best masters, Mozart, Handel, Mendelssohn and others, while more modern compositions are not only tuneful in melody, but dignified in sentiment. The Hymnal should be our standard singing book and every one of our ten thousand unions should be amply supplied with it, thus "speaking one to another in psalms, hymns and spiritual songs."

"Oh, come, let us sing unto the Lord," while we are here engaged in His work, and when it is complete, and we are called up higher,

"Oh, may we join the choir invisible!"

Boston, Mass.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

THE MODEL SUNDAY-SCHOOL BUILDING.

Last summer the Sixth International Sunday-school convention offered prizes of $500, $250, $150 and $100 for the four best designs for a model Sunday-school building, to be erected in connection with the World's Fair. For two days the offices of B. F. Jacobs, chairman of the International Executive Committee, have been thronged with leading workers in the "nursery of the church." Prominent among them was William Reynolds, of Peoria, whose wife is one of the strong towers of the W. C. T. U., as well as of the church. Mr. Reynolds was a member of the jury having the difficult task of selecting the best to the fourth in merit from thirty-eight designs of great excellence. The first prize goes to Hoffman & Upham, of this city, and the other three are awarded to architects of Akron, Ohio, Denver, Colorado, and Toledo, Ohio. Under the stimulus of the prizes the architecture of Sunday-school buildings has received valuable contributions.

MORE ABOUT THE WOMAN'S CONGRESS.

In order to a perfect understanding of the nature and purpose of the Woman's Congress, and its relation to other congresses, Mesdames Palmer and Henrotin issue a circular letter showing that it is not intended to supersede the proper work of women in any other line of the World's Congress work. Women will have their own place to fill in the great gatherings for temperance, education, science, music, moral and social reform, and other departments of progress. This congress of representative women will show the status of women in all lands, and in all phases of human progress more fully than there could be opportunity to do in the respective departments of the World's Congress. "Here," the circular states, "all organizations of women of whatever name or object, and all distinguished women, whether they belong to any particular organization or not, will meet on absolutely equal terms for the advancement of the common interests of women everywhere." The idea of an Ecumenical Council of women this year, instead of their usual annual gatherings, found favor with many organizations, notably the National and International Councils of Women and the Federation of Women's Clubs, and their united and untiring zeal guarantees the success of the congress.

THE SWORD OF THE SPIRIT.

We shall all want to peer into the eight cases containing the exhibit of the American Bible Society. There we shall see a copy of the original King James edition, published in 1611; also a *fac simile* of the first chapter of the first Bible ever printed, the famous Mazarin of 1450. A copy of the Biblia Pauperum will show the style of printing from wooden blocks, before the invention of movable types. The Good Book will be there in nearly three hundred dialects, of some of which we never before heard, as the Sheetsiva, Mpongwe, Azerbijan and other tongues unpronounceable. A handsome pamphlet will explain the exhibit, and contain specimen verses in two hundred and forty-two foreign languages. Some rare curios are shown, which have been taken in barter for the Scriptures in far-off lands. One of these is a copper coin, minted in China, A. D. 25, which was given one of the society's agents for a copy of the gospels. We shall see a photograph of a Roman manuscript of the Pentateuch that is nine hundred years old. It is the property of a Hebrew synagogue in China, where it is supposed to have been in use for centuries. Best of all, the society is preparing for free distribution of the five-cent edition of the New Testament. A quarter of a million have already been published for that purpose.

"THE WHEEL OF PLEASURE."

Art and architecture must share space and honors with industry and science, even with frolic, as a mammoth merry-go-round is now being planted. This fairy wheel promises to rival the Eiffel tower in novelty and proportions, but it will hardly do so in beauty. It is a sort of cross between the bicycle and the old-fashioned English breast-water wheel, imagining the latter to grow to a diameter of two hundred and fifty feet, and to have each of its boxes occupied with a car capable of seating sixty passengers. This wheel revolves between two towers, the power being furnished by two link-motion, reversible engines of 2,000 horse power. The cars, thirty-six in number, and larger than ordinary railway coaches, are suspended by great steel trunion pins. It takes twenty minutes to make the—literally "round"—trip, up one side and down the other. At the summit the passenger finds himself in a sightly place, two hundred and sixty feet from the ground, with the whole Fair and most of the city in view, beside a goodly portion of Lake Michigan. The entire structure is of steel, the great axle, thirty-three inches in diameter and forty-five feet long, being the largest piece of steel ever forged. The venture is made by a firm of Pittsburg bridge builders, who are very confident of its success. Every precaution is taken to insure safety. The foundations are laid thirty-five feet below the surface, and the engine is duplicated, so if one becomes disabled the other can land the passengers.

THE ARK OF FREEDOM.

Every American heart will quicken its pace as its possessor stands by the steel-clad, fire-proof box in the State Department of the Government Building, which holds the original drafts of the Constitution of the United States, the Declaration of Independence, and the Articles of Confederation. The latter are in perfect preservation. The exquisite engrossing looks as if it might be just completed, and the long roll of fine sheepskin parchment is without blemish. The Declaration of Independence shows the touch of time. Most of the signatures have disappeared under the slow bleach of age, and the text is illegible in many lines. But its principles are written indelibly in the civilization and development which makes Columbia herself the greatest marvel of the Columbian Exposition.

WHAT WILL IT COST?

The most comforting thought that came to the administration in which so much clear thinking has been done, was the one which organized the great rooming scheme managed by the Bureau of Public Comfort, in charge of Major Kassan, whose experience at the Centennial was a kindergarten education for his present office. It has arrested and is sure to defeat the attempt to charge extortionate prices for rooms. Major Kassan announces that if 25,000 persons should apply for lodgings at once he could send them to places which the bureau has investigated and will vouch for, at prices ranging from $1 to $2.50 a day. Of course these figures do not include board. Visitors desiring boarding places will be accommodated, but it will be cheaper and more convenient to get meals wherever the sight-seer chances to be at meal time. As a matter of fact a good deal of anxiety is felt among parties who have invested in hotel and lodging-house enterprises lest they lose money instead of "making a fortune." The Palmer House has set the key for down-town hotels by posting notices that it will not advance rates. The prospect is that the scramble will be for guests rather than for rooms.

Chicago, Ill.

THE NEWS IN GREAT GOTHAM.

DEAR UNION SIGNAL:—A meeting of the Christian League of Social Purity was recently held at the home of Mrs. E. B. Grannis, the president. Rev. A. H. Lewis, of Plainfield, N. Y. (one of the active protestants against the recent race-track bill, of New Jersey), spoke with great earnestness of the injustice of a double standard of morals for men and women, and he urged all women to use their influence, both by pen and tongue, to help create a public opinion, which shall hold licentious men equally in disgrace with women of the same character.

Mrs. M. Louise Thomas gave a graphic sketch of the degraded social condition of the peasant women in Russia, stating facts which had come to her knowledge through her personal observation. "The girls," she said, "marry at the age of twelve; the boys must go into the army at eighteen, and must be married before they go. The poor peasants live in huts, with clay floors, and no chimneys, sometimes fourteen persons occupying a room which

would not hold four comfortably. "Oh," she exclaimed, "the life of these women is something dreadful."

Miss Anna Dickinson having been discovered in a quiet corner of the room was loudly called for. At first she declined, but her intense sympathy with the subject under discussion prevailed, and she took the floor amid great applause. She was most becomingly dressed, and looked very bright and handsome as she told, with her magnetic voice and her old-time courage and eloquence, the story of how she helped to defeat, years ago in St. Louis, the infamous bill to license prostitution. In speaking of her belief that many fallen women realized so keenly their hopeless condition that they would do all in their power to save others from it, she said that at one time, many years ago, to gratify her desire to see for herself the depths to which women could fall, and that she might the more intelligently help them, she one evening joined a slumming party who went without making themselves conspicuous, simply to observe. In one of these haunts of vice a woman came to her, and with eyes full of tears, thrust a dollar bill into her hand, saying, "Here, dear, that is all I have, but take it, do, and go away from here as far as you can, it is no place for you." After that incident, the voice of Anna Dickinson was louder and clearer than ever when pleading for justice and protection for women.

Mrs. E. B. Grannis, that "brave little woman," as Miss Willard calls her, gave a large evening reception at her house, on March 14, in honor of Mrs. May Wright Sewell, president of the National Council of Women, for the purpose of affording an opportunity to interest New Yorkers in the affairs of the Congress of Representative women at the World's Fair. A meeting was also arranged for March 16, at the Fifth Avenue Hotel, with the object of securing contributions, as this body has agreed to be responsible for the entertainment of all the women delegates to the Congress from foreign lands, and this means a large expenditure and the money to meet it.

Kate Field is said to "pooh-pooh" the "No Crinoline League," and advises women "not to be scared until they are hurt." It *is* the time now to be on guard. That mysterious force which makes our fashions, and for purposes of its own would compel us to wear what we do not like, is wary enough to distract our attention from the real evil by threatening us with "*hoop skirts*." The additional fullness now required in dress skirts does not alarm, but it means more material, stiffer and heavier linings, all of which will add very much to the weight women must carry around. It means more petticoats to keep the fullness from interfering with locomotion, and then will come the ungraceful hoop skirt to help carry the burden. Women, not strong, who have found such relief and comfort in wearing the light and sensible clothing for so many years will not willingly go back to the slavery of heavy skirts. In 1849 it was not uncommon for ladies to wear eight and ten stiffly starched petticoats, and it took them a long time to recover from the effects of that fashion. Now it threatens us again! Shall we tamely submit to this diabolical attempt upon our health and happiness?

"Doctor," said a gay young girl to a lady physician, the other day, "what do you think of the new fashion?" "Good for the doctors," was the laconic reply; "I have great confidence in the native good sense of women, and do not believe that they will adopt a fashion so harmful."

Sorosis has just elected its officers for the ensuing year. It is always an interesting day, as it brings to the surface hitherto undiscovered phases of character and new experiences to the observer of human nature. On the morning of election day there is the annual address of the president, and the annual reports of the officers, closing with the report of the nominating committee. After luncheon (during which there is a good deal of electioneering for favorite candidates) the balloting begins. Mrs. Jennie de la Loyier was reëlected president without a dissenting voice. Her popularity is based upon her agreeable manners, her ability to preside intelligently and with gentle justice and good judgment. She is an able writer and a pleasing speaker, and we shall be proud to be represented by her in the Woman's Congress at the coming Exposition.

Many of the older members of Sorosis have long advocated the building of a club house. That object has not yet been attained, but an extract from the president's address will show that Sorosis appreciates and rejoices over the success of other clubs, who are so fortunate as to own their own home.

"The women of Wilmington, Del., chose the finest site in town, and selected a young and beautiful woman as the architect. The building she has erected for woman's work is a symphony of delicate, restful, inspiring color. Soft, jonquil yellow, cream, old-rose and sea-green enchant the eye, while genial curves and colonial festoons gratify equally well the sense of form. We enjoy the prosperity of our children, but we also recognize that to us as a club has been committed the matrix in which these womanly forces crystallized sufficiently to house themselves in splendor, and manifest to the world their coherent strength."

The West End Presbyterian church at 105th street and Columbus avenue is alive and very wide awake in all its departments. Rev. John Balcom Shaw, the pastor, is very popular among his people and is a hard worker. Since its organization, five years ago, the membership of the church has increased from sixty-nine to eight hundred, and the Sunday-school, connected with the church, has nine hundred pupils. It is one of the comparatively few churches in the city using unfermented wine at the communion service. For this, praise the Lord! I have often wondered what will be the feelings of Christian ministers in the other world when brought face to face with the wretchedness of those who have become intemperate through wine at the Lord's table.

On my return from the refreshment room, at an elegant reception not long ago, I was met by the hostess, who said: "Did you notice that no wine was served?" "I did, indeed," I replied, "and I am delighted that you are using your influence upon the right side." And so, little by little the leaven works.

ROMELIA L. CLAPP.

New York City.

A FLYING TRIP FOR SOCIAL PURITY.

DEAR UNION SIGNAL:—It was ten o'clock on a November Saturday night when I drove up to the door of the Revell Cottage, which is a part of the Northfield (Massachusetts) School for Girls. The road was filled with a crowd of girl students, Chinese lanterns illuminated the Cottage and grounds, and I might have imagined that I was receiving an ovation had I not known that Mr. Moody was coming home, after an absence of fourteen months.

Twenty minutes after my arrival his carriage drove up, and the girlish voices broke into the school cheer:

"Hail, Northfield, hail the blue,
Hail, all hail, Northfield!"

This was twice repeated, then followed by a song of welcome to their benefactor. As it died into silence Mr. Moody's voice was heard from the carriage, saying in quiet tones:

"Thank you, girls, for your hearty welcome. When I left home fourteen months ago you sang, 'The Lord bless thee and keep thee.' I should like to hear it again."

The request was granted, and the song was given in voices whose tones bespoke the deep feeling stirred by remembrances. Then again Mr. Moody said gently: "Good-night, girls," and drove on to his home, and the girls quietly dispersed.

The next morning the village church was filled with students and friends of Mr. Moody, all hoping to hear from him an account of his escape from the perils of the deep, and they were not disappointed. The audience in this church is a peculiar one, from the fact that it is largely made up of young men and young women, the students of the two schools under Mr. Moody's care.

The week spent at Northfield in talking to the three hundred school girls concerning themselves, their needs, and their value, was a very satisfactory one. There is nothing pleasanter than to address an audience of bright, alert, responsive girls. They are so eager to learn, so receptive of truth, so appreciative, both of humor and seriousness, that they are a constant source of inspiration. One address was given here to the training-school of sixty young women, who are studying the Bible.

As a marked contrast to these self-reliant girls, who have noble aims and ambitions, may be mentioned the girls in the Florence Rescue Home in New York City, and yet, I think these girls were as interested a class of listeners as any I have ever had. As one of them said to Mrs. Prindle, the matron, who mothers them all so tenderly: "We never had a chance to learn about ourselves before, and we'd have been better girls if we had been taught all about ourselves."

This is, to me, the key-note of the social purity work the teaching of both boys and girls the truths of purity before they fall into sin. For this reason the addresses given to the Working Girls' clubs in New York City were to me of great interest. I had spoken before to several of the clubs and was greeted as if I were an old friend. These girls were as interested and responsive as the girls in Moody's school, but in a different way. They were not so much learning new things, but learning to think of things in a new light. One of them wrote to Miss Dodge, thanking her for her great interest in the girls, and said:

"We girls have often talked among ourselves about these things and wondered about them, but since we heard Dr. Allen's lecture it all seems so different, we feel that we have been helped." Such words of appreciation are an invaluable compensation.

Another important opportunity of presenting truth was given in the invitation to address the young women being trained as teachers at No. 9 University Place, New York. Here the theme was the need of teachers being educated to solve all the moral problems that they will meet in the school-room, and for which many teachers are so unprepared.

In Washington, D. C., the opportunities for educational work presented themselves in an address to an audience of a thousand or more young people of the Christian Endeavor Society, and in addresses to both the white and colored Y. M. C. A. on purity of manhood.

In Richmond, Virginia, besides the lectures to women, and public addresses in the churches, I spoke to the colored people in several gatherings, among the most notable the Theological Seminary for colored men and the Hartshorne Memorial School for colored girls. At the first mentioned, with the aid of our assistant superintendent and Mrs. Pleasants, the local president, I organized a White Cross society with fifty-six members. At the latter a White Shield society was started, which now numbers about eighty-five members.

I should not forget to state that in Lititz, Pennsylvania, a White Shield society was organized with forty-nine members, and left under the fostering care of Miss Kemper and Miss Weitzel. I here met our W. C. T. U. worker in physical culture, Miss Lydia Newcomb, who was arousing much enthusiasm among the girls of Linden Hall Seminary, in regard to healthful dress and physical development.

From Richmond we next went to Norfolk, Va., where we spent several pleasant days. We visited there the colored mission school with several hundred pupils, and have reason to believe that the purity work will be continued by the teachers who were greatly interested. We also had opportunity to see what the benevolence of Mrs. Heminway, of Boston, is doing for white girls and boys in a fine school equipped and maintained by her, and managed most capably by Miss Corinne Harrison, who gives especial attention to physical development by the Ling (Swedish) system of gymnastics, being convinced that health, intellect and morals are all promoted by proper culture of the body. Addresses were made at the Boys' Academy and the college for girls.

The Virginia state Y. M. C. A. was holding its convention at Norfolk in this time, and on Sunday I addressed its woman's meeting on "The Marys and Marthas of the Nineteenth Century," and also the meeting of its men delegates on the subject of purity.

Everywhere we met with a cordial reception, especially from teachers who are beginning to realize most fully that ignorance and innocence are not synonymous, but that true knowledge is the foundation of virtue. Mothers, too, are eagerly asking how they may become the wise counselors and instructors of their children; and I am more and more impressed that this phase of our department work is the broadest and most far-reaching.

MARY WOOD ALLEN, M. D.,
Supt. Social Purity Dept.

1412 Adams St., Toledo, O.

THE SUFFRAGE BADGE.

DEAR UNION SIGNAL:—Kindly state to the friends of woman suffrage, through the columns of your paper, that immediately upon the publication of the minutes of our last convention, the *status* of the suffrage badge (which was adopted at the twenty-fourth annual convention of the N. A. W. S. A.) will be established. As chairman of the committee on badge, appointed at that convention, I have been notified of action taken by individuals and societies relative to the purchase and wearing of our badge.

The object of this letter is to place the matter clearly before the suffragists of our country. These badges will be helpful at all conferences and reunions of the organizations devoted to work for woman suffrage, and their value will be recognized especially at Chicago during the Columbian Exposition. No mere ribbon of a color worn by many colleges and other societies would carry the distinct meaning of a particular badge. Application will be made to the proper authorities to enable the individuals who will manufacture these badges to place them on sale at the Columbian Exposition.

An erroneous idea prevails in regard to this badge; which should be corrected here. The committee on badge was abolished at the last convention, but the badge itself was placed in the hands of private parties for manufacture, in order that no tax might be placed upon the treasury of the National American Woman's Suffrage Association. This action did not affect the position of the badge; it had been adopted at the convention of 1892 as the badge of the suffrage associations, and is the recognized badge, therefore, of the suffragists of America.

Communications received by me in regard to the badge will be forwarded to those having the actual work in charge, and as soon as prices are settled upon and the work begun, the address of the persons manufacturing the badge, with other information, will be sent to all the suffrage papers.

SARA WINTHROP SMITH.

Seymour, Conn.

A WELCOME HOME.

BY MRS. M. O. PAGE.

There is no life too sweet to live,
No day nor hour too rich to give
To winning back from paths of sin
The hearts that sadly tread therein.

Who would not run on willing feet,
Along a hot and dusty street,
To point to some dear soul instead
A cooling path in which to tread?

Who would not place on some far height
The burning splendor of a light,
That shining on—on land and sea—
A welcome home its gleams may be.

Austin, Ill.

SOPHIA'S NERVE.

BY MABEL GIFFORD.

Mr. Josiah Canting was big, broad-shouldered, and a hearty, good-natured man, a prosperous business man, as any one could tell with half a look at him. Mrs. Josiah Canting was a timid little woman with an anxious face.

It was often remarked that Mrs. Josiah Canting had "one of the best husbands in the world, and everything to live for," and yet—and yet—

There was a shadow that marred the Canting sunshine. It was a very timid shadow, and as persistent as timid. It never for a moment left Mrs. Canting's side; it was always at Mr. Canting's elbow, whenever he spoke of his wife, and whenever they appeared together in public, the shadow never failed to accompany them. The shadow was to blame for the wrinkles in Mrs. Canting's forehead. The shadow was to blame for the deprecatory manner that was habitual with this lady, especially when in Mr. Canting's presence. The shadow was to blame for Mr. Canting's apologetic air whenever he mentioned "Sophia, my wife." From his superior height he seemed perpetually to be looking down upon her and saying: "What a pity!"

This imposing gentleman admired "nerve"; he admired the fortunate people who possessed "nerve"; he especially admired women of "nerve." Mrs. Josiah Canting tried very hard to have it, but the more she thought about it and the harder she tried, the more she seemed not to have it. She was very sorry about it, for Josiah's sake, and she wished for her own sake that he might be able to admire her as much as he did some other women.

"What Sophia lacks is nerve," Mr. Canting had been heard to remark on various occasions. "Nerve is what Sophia wants."

But she did not get it, though Josiah took her in hand and gave her a thorough course of society, and followed that up by a year of travel. In the first course she never got beyond devoutly praying that her husband's shoulders might be broad enough to hide her from society's gaze; and for the last, the shadow grew so fast and Sophia grew so thin that Mr. Canting gave up the quest, returned to his home and settled down to make the best of it.

Truth to tell Mrs. Josiah Canting was an uncommonly timid woman. She was afraid of so many things that she was constantly afraid of something. She was always afraid of the weather, and for Josiah's health. In society she was in perpetual fear of saying or doing, or of not saying or not doing, that which would mortify Mr. Canting. Travel, for Sophia, was but a series of fears from beginning to end. On the cars she was afraid the switches would not be turned, that bridges would break, that the engineer was intemperate, that cows and babies were on the track. If she traveled by coach she feared the coach would fall over, that the horses had too heavy a load, that the driver was not reliable, that the passengers were pickpockets, that robbers were in ambush along the highway. On the boat, she feared the smell of cigars and bananas would make her sick, that the sea-breeze would give her neuralgia, that the children would fall overboard. At night the fog-horn was her greatest terror, there was sure to be a collision. She was always prepared to hear the cry of fire; every night she had a presentiment of a fearful storm and a shipwreck.

What wonder this little woman's husband became disheartened! If all this practical training failed to develop "nerve," "nerve" must be an unknown quantity in Mrs. Josiah Canting's constitution. So he settled down to live at home with his nerveless wife and the shadow. But his lot was not as trying as it might have been, for Martha, the housemaid, robust and rosy, hearty and happy, never was known to have a fear, and Harriet, Josiah's brother Sol's wife, often made them a visit, and nothing on earth had been discovered that she was afraid of. It was strange that with these three examples of "nerve" about her, Sophia grew more shrinking and hesitating and seemed to lose what little spirit she had.

There was a severe tempest one night when brother Sol's wife was visiting at Josiah's. He takes great delight in telling about that night. He has told the story times without number, and without a doubt will keep on telling it times without number. On this memorable night he was awakened by what he defined as a "tremendous racket." There was wind and rain and thunder, and a faint little voice whispering, "Josiah! oh, Josiah!"

Now all the tumult of the elements without did not disturb Mr. Josiah Canting as did that faint little voice: "Josiah! oh, Josiah! if you only would light a lamp."

The lightning blazed into the room and seemed to set it on fire, and Sophia was terribly afraid of lightning. Of course he started for a lamp. He groped his way to the parlor and an opportune flash aided him to the mantel; half way to the table where the lamp was, he struck something and almost instantaneously something struck him.

"Sophia!" he did not whisper; "Sophia! Sophia! Oh, ugh! I've broken my leg. Send for a doctor, quick."

There was an exclamation and a soft rustling sound. Sophia was coming. He had rather feared she would not dare.

"Sophia, where are you?"

"I'm trying to find the lamp."

"Don't stop for lamps; go for Harriet, quick. I'm in agony, Sophia. I can't stir until the doctor comes."

The pandemonium without and the terrible accident within completely unnerved the timid little woman. She crept up the stairs, pulling herself up a step at a time by the railing. There was a light in Harriet's room but no Harriet could be found. Calling her name brought no answer. On she want to Martha's room. Martha was standing on a chair in the center of the room, wringing her hands and wailing.

Finding it impossible to get the crazed girl's attention, and her presence seeming only to increase her frenzy, Mrs. Canting made her way back to her own room and heard Josiah groaning. The tempest increased and it seemed as if the whole heavens were crashing down. Sophia threw herself on the bed and tried to shut out lighi and sound; then she arose and tried to find her clothing.

Mr. Josiah Canting was in torment; and added to the pain in his leg was the conviction that every one in the house had deserted him. He felt so ill-treated and grew so angry thinking about it that he vowed he would find those heartless women and give them a piece of his mind. He quite forgot that he could not move, and jerked himself about and pulled himself over the floor until he came to a door. He got the door open and found himself in the hall. A light from an open door above shone out. He called loudly for Harriet, but only the tempest answered.

More slowly and painfully than Sophia had climbed the stairs half an hour before, Josiah climbed them now. No Harriet in Harriet's room, no Martha in Martha's room, no Sophia anywhere.

"I have it!" cried Josiah at last, "the three of them have gone for the doctor."

While waiting for arrivals Mr. Canting amused himself by getting into his clothes. It was an exquisitely painful amusement and it lasted a long time, but still there were no arrivals. He waited an eternity and then he hobbled into the hall and opened the outer door which he found unlocked. He had thought the tempest about over but another cloud seemed to be coming up and coming fast.

While the impatient man peered into the inky blackness without, there came a vivid flash and a tremendous crash, followed by a splintering sound and the swift sweep of branches falling.

"The elm!" exclaimed the man at the door, and forgetting his hurt, he rushed toward the tree. In that instant's flash he had seen something under the elm. A little black shadow it looked to be, and wonderfully familiar.

"Sophia! Sophia! are you there? Are you dead?" shouted the man, as if the dead were in the habit of announcing their exit.

A calm voice behind him inquired: "Josiah, where are you going?"

"Sophia! Soo—phia!" The little woman was seized and carried into the house in a twinkling.

"Where are the others?" said Mr. Canting, as soon as he got his breath, depositing his burden on the sofa.

"I don't know."

"When did you miss them?"

"I did not find them, or one I could not find, and the other I could not make hear."

"And you—"

"I went for the doctor; he's out of town."

"Sophia, do you tell me that you went alone?"

"I had to; there was no one else."

"Soo—phia!"

That was all he said, but he never had said so much to his wife before.

After the tempest was over they found Martha in the cellar and Harriet under the eaves. The latter crawled from her hiding-place looking, as Josiah afterward expressed it, "sheepish."

"Why!" she cried to divert attention from herself. "I thought you were ill."

"You thought—" said Mr. Canting looking at her queerly.

Then Harriet confessed that she had been so frightened that she ran down stairs to be near some one, and had heard Josiah groaning and begging Sophia to send for the doctor.

"I knew you would come for me," she said, "and I ran back and hid. I wouldn't have gone out in that tempest for the President himself," she declared.

. . . . . .

"Sophia is timid, ordinarily," Josiah Canting frequently remarks when speaking of his wife, "but when it comes to anything serious, she has more nerve than any other woman I know."

The little shadow had vanished from the Canting sunshine. Sophia declares that it perished on the night of the memorable tempest, and Josiah is of the same mind, for he saw it under the elm when it fell.

Abington, Mass.

HOW TO LIVE WELL.

Time is a purely relative conception. It has no independent existence. It is nothing but a mode of thought. Our weakness somehow shapes the shadow of time. It is an error altogether to regard time as anything save a condition of existence, and it is folly to try to define eternity either as limited or unlimited, as having either a beginning or an end. Eternity is existence without bound or duration; present, without past or future; to-day, without yesterday or to-morrow. Better still would it be, perhaps, to say: Eternity is inconceivable as succession, only conceivable as a state; or, in other words, eternity is not the extension of time, but the exclusion of time. It does not mean that time shall be forever, but in the words of that great angel in the Apocalypse, who stood with one foot on sea and one on land, and uplifted his hand to heaven with a mighty oath that "Time shall be no more!"

Eternity has nothing to do with time. And we should not be misled by the fact that through all our theology and teaching is woven the error that it has. The slang of newspapers describes a man who is hanged as having been "launched into eternity." The preacher says of one who has just died that he has "passed into eternity." All such language, however common, is quite erroneous. Eternity is not the future, it is now. Death will bring us into contact with many unseen things, but not with eternity, for we are in touch with it now, and woe unto us if we do not live in the sense of that truth. Eternity is the only real element of our present existence, and in it alone we truly live and move and have our being. There is nothing in the Scriptures to lead us into these nonsensical attempts to add up the items of the immeasurable. St. John when speaking of eternal life, never once gives sanction to these unthinkable fantasies. He does not so much as hint that eternal life is akin with time, present or future. He says: "This *is* life eternal"—not this shall be—not that they should live endless billions of ages, but "that they should know Thee, the only God, and Jesus Christ, whom Thou hast sent." And our blessed Lord and Master said: "He that believeth on me *hath* eternal life." Any other reading encourages the fatal error that we are living amongst passing things only, and that not till we reach the hereafter shall we be amongst permanent things. If it were so, life would be futile. But we are among the things unseen yet permanent; and we ought, if we are Christians, to go to heaven and be in heaven every day; as the Bishop of Derry once said, "The path to heaven should lie through heaven, and all the way to heaven be heaven." The unseen does not mean the unreal; the invisible world is about us no less than the visible, and if the senses do not realize it the heart confesses it.

To know God; that is life eternal. We do wrong to brood over memories of the vanished past, or yearnings over the unborn future, or struggles for the fleeting present. "Not in what has been, is, or is to be, the wise soul lives; but in the wider time which is not any, but contains the three." Because God is eternal, all things which partake of Him are eternal also. Man's evilness and pettiness shall be as scum in the burning, but all that is divine in his nature—all love, faith, tenderness, true service—shall be redeemed forever.

Summarizing briefly my points, I would say:

First—The object of all revelation is to teach us that in the midst of time we are children of eternity.

Next—Learn the lesson of the presence of eternity in time; of the fact that eternity is time and time eternity. Live for the things unseen, and yet which are our life.

Lastly—The secret of the saintly life is not in any sense to live in and for the future, but to live in and for the eternal. And that the eternal life is not the future. It *is!*

No man can always be thinking of the future. We have work to do *now*. True, it is often wearisome and discouraging, thankless and distasteful; but if we turn from it simply to brood on heaven, we commit the old error of mediæval monks and ascetics. Our duty is to toil through our tasks, to bear our burdens with a continuous aggressive energy springing out of fellowship with God, and leading to fellowship yet deeper with Him; thus saving ourselves from the servitude of outward circumstances and the curse of chance desires, and leading us to sympathy with toiling, troubled, wicked men, because they are brethren in God.—*Archdeacon Farrar.*

WORDS TO THE WISE.

BY ABBY MORTON DIAZ.

AUNT PHOSIE ON ALIKENESS—CONTINUED.

What it came to my mind to do was to count up all the alikenesses of people, the born alikenesses or whatever comes by nature to all of us. I know what set me thinking of this. It was working among people living in so many different ways; some wealthy and having learning and genteel manners and mansions and costly array, and others in poor circumstances with little or no learning and hard pushed to always get enough to eat and wear.

To-day I have been doing some work on a camel's hair wrapper, every grain wool, for a lady with no end of money—Miss Finissy, I call her, because she is so particular and precise—and she sat by, working her embroidery, and all of a sudden she pricked her finger and squealed out, "*Ew! ew!*" Now, the woman that washes for the woman that I hire my room of pricked her finger this morning with a pin, left in the belt of an apron that was in the suds, and she said "*Ew! ew!*" in the same way, and I put the two things together and they set me to thinking, and when I start off a-thinking it seems as if there was no end to it, and my thoughts kept running on and on.

She has mints of money—I thought—and wears diamond rings and velvet gowns and speaks her words in a fashionable tone of voice, and uses genteel manners, but she feels the prick and starts and squeals, all just the same as the washerwoman. From this I went on to all the various aches and ailments and I perceived that the pain of none of these is helped or hindered by the things that seem to separate people.

All manner of persons like to be comfortably warm and comfortably cool and comfortably fed and clothed—and are loth to die. Fire burns and frost freezes and diseases slay and accidents happen without respect to persons, and "Time cuts down all," both the worldly great and the worldly small. And when death comes can anything then make any difference to the bodies whether the coffins are of mahogany or pine? Arrayed like princes or like paupers dust goes to dust. And the people bereft, not only do they cry with the very same kind of tears, but their hearts ache with the same anguish.

And then memory recalled two scenes I had witnessed. They came up before me as plain as pictures. One was at the washerwoman's—a bare-looking room. Her daughter's little three-year-old boy had just died. The mother throws herself across the foot of the bed and moans softly, oh, such a pitiful moan! The father comes in from his work, a dull looking man, hands and face all grimy from the machine shop. He goes to the bed, glances at the body, sinks down by it, kneeling, buries his face in the bedclothes and groans. The grandmother tries to pacify him. He whispers to her, "Mother, the light of the house has gone."

The other scene was in, oh, such a beautiful apartment! But death knew no difference. There were soft carpets and gilt-edged looking-glasses, and costly furniture and servants to fetch and carry, and expensive nurses and doctors, and all that money could obtain, but the reality was just as real. I remember the mother, how piteously she moaned, and the father, he cried and sobbed like a baby, and he said to me: "Aunt Phosie"—he always calls me "Aunt Phosie,"—he said to me those very same words: "The light of the house has gone."

Some people say that thinking of one kind of thing makes you think of its opposite, and that is the way it is with me. These two sad scenes bring to recollection two happy ones. But I perceive that I have come to another part of the subject. I began with our mere bodily substances and bodily feelings, and perceived these to be naturally about the same in all. But joy and grief are apart from what is felt by the flesh. I will have to keep on, though, all the same. It is always so when a thought takes hold of me. I must let it go its whole length, or else have no peace. I began by noticing that the colonel's wife spoke to a moneyed woman in a tone of voice not like the one she used in speaking to a poor woman; and that set me to questioning what were the real, natural-born differences between the people that are in different stations of society in our town, and I mean to keep on thinking till I either find some or find I cannot find any.

Belmont, Mass.

HOW TO SECURE A PAYING AUDIENCE.

BY F. B. ANDERSON.

1. Build up a *reputation;* never have anything but an entertainment; do not engage speakers just to fill up the time.

2. Let temperance entertainments be *free;* the time has not come when the general public will pay to hear a temperance lecture.

3. If your speaker is not very well known have a specialty in the line of music—even if you have to pay for it.

4. Issue tickets of admission, as for a private entertainment.

5. Have twice as many tickets as the seating capacity of your hall; it is all the better if some persons must be turned away; they will be determined to get in the next time.

6. Let members distribute most of the tickets, exacting from each person a promise to use the ticket or hand it to some one who will. Also appoint a certain place where tickets can be called for.

7. Have as many stirring locals in your papers as possible. Let them appear every other day for ten days before the lecture. Always present the press with tickets, asking for a reporter for the lecture, and see that a table to write upon is ready near or on the platform.

8. Keep on the right side of the press; if anything is reported wrong, do not notice it, but sweetly smile and bow the first time you meet the editor.

9. Send notices to the pulpits, and ask ministers to sit on the platform.

10. Write little notes of invitation to sympathizers and other prominent men, asking them to honor you with their presence upon the platform; a little well-put attention goes a long way with our brothers.

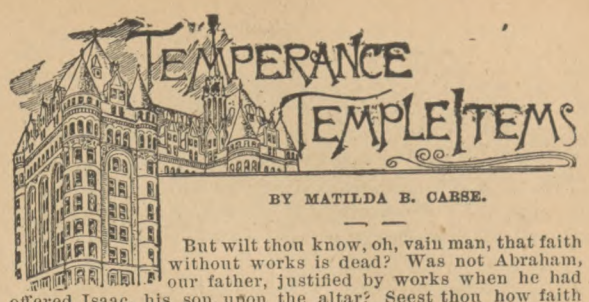
11. Take up a collection at conclusion of address. If possible, get the speaker to ask for it at the close of his remarks. Colonel Bain does this in model style, quietly remarking that a collection is going to be taken, and "if there is any real mean, stingy person present, now is the time for him to go out." Announce that your best music is to come after the collection.

12. Pay for hall, advertising, music, speaker, etc., and put the balance in your treasury. There will be a balance, sure.

Trenton, N. J.

"WORK is development; work is culture. It is the appointed means to the higher end. It is a dignity and not a degradation. It is something to be joyfully and triumphantly accepted, and not deprecated or despised. If the keen spur of necessity impels the individual out into new fields to conquer, then blessed be that necessity. Of course, if the impelling power be inward grace rather than outward necessity; if it be genius that seeks expression rather than capacity that seeks to earn a living, so much the higher; the ideal conditions are where genius and spiritual power are so strong that no surroundings of ease or luxury could stifle them. The great leaders and teachers of the world are independent of poverty or riches. Their expression is not compelled by the one or stifled by the other. Genius, when allied to spiritual energy, is the true aristocracy, and is so far above any mere human conditions as to be unfettered and uninfluenced by them. A woman discovers some latent talent or taste, and then proceeds to develop it; sometimes with success, sometimes without it, but at all events the struggle leaves her somewhat the more invigorated, somewhat the larger for the effort, somewhat nearer the vision than in her previously becalmed existence. Heaven itself can offer nothing to the souls pauperized by inaction, for heaven is a spiritual condition, and can only be enjoyed when the soul is in harmony with the Divine conditions."

"ONE great gain in reading papers that are carried on in the interest of religion and philanthropy, is that our minds are filled with the good news of how Christ's kingdom is spreading in the earth, by the self-denying labors of His faithful followers, and not the world's works of folly and crime, of selfish overreaching for gain and power. We have thus, for our thought-companions, the noble and great of soul, the pure and spiritual, and learn to look upon sin and degradation as linked with the purpose of deliverance. This gives the inspiration of the soldier going hopefully to battle, instead of the discouragement of one surrounded by an army of enemies. Visions of harvest and fruitage make joyous our seed-sowing, for while we know that some will fall on wayside or shallow soil, some will bring forth a hundred fold, for do we not read of such reapings, every week, somewhere in the Lord's world-wide vineyard?"



BY MATILDA B. CARSE.

But wilt thou know, oh, vain man, that faith without works is dead? Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? —James 2:20, 21, 22.

For the first time in five years I have been forced to place the Temple Item column in charge of another. Mrs. Harriet B. Kells, one of the editorial staff of THE UNION SIGNAL, has for the last six weeks, with loving devotion as well as great ability, taken charge of this column for me. I am glad to be able again to take up the work, and through the Temple column once more exchange greetings with my beloved white-ribbon sisters, the dear children, and all others who are interested in building the Temple, or rather in paying for it, and in making it our *very own*. Satan would snatch it from our grasp if he could, as the terrible onslaught that has been made upon it of late has plainly shown. Let us not be fearful, but believing. "Our God shall fight for us." There cannot be anything better said than the following words contained in the resolution passed in behalf of the Temple at the last National Convention: "There is but one just and reasonable course to pursue. That we stand with solid front and united effort until we reach the successful and triumphant completion of this great enterprise." Cannot all help, both young and old? Counting the children, we number about five hundred thousand strong. If this great army could send one dollar each, we would have half a million dollars in a short time. Our little friend, Nettie King, of Oak Park, Ill., a dear girl, nine years old, who is now filling her mite-box for the third time, called with her mother at our office in the Temple the other day. She said to the secretary: "Tell Mrs. Carse I am going to work harder than ever to get my mite-box filled quick, to help pay for the Temple." If all children and adults would make a like decision the scoffers who say the Temple will not be paid for in twenty years would soon be put to shame.

A COLUMBIAN SOUVENIR OF THE TEMPLE.

For months past the Scovill Manufacturing Company, metal manufacturers, have been at work executing a large and beautiful medal of the Temple. The metal in which it is cast is the new and wonderful aluminum, which takes on such a lovely finish, even finer than silver; it far surpasses that metal for the above purpose as it does not tarnish and is lighter. On one side of the medal stands out clear and beautiful the stately Temple in all its noble proportions; around the margin are the words: "National Building of the Woman's Christian Temperance Union, the Temple, Chicago." Underneath in smaller lettering: "Corner-stone laid November 1, 1890. Height, 262 feet. Cost $1,200,000." On the reverse side are medallion heads of Miss Frances E. Willard and the founder of the Temple; around the margin their names and office; underneath the legend, "For God and Home and Every Land." It is considered by connoisseurs the most beautiful medal ever cast in aluminum. Its finish is exquisite; it has the soft silvery sheen of satin. It is gotten up as a Columbian souvenir and will be for sale during the World's Columbian Exposition not only in our own Temple but at the W. C. T. U. booth in the Woman's Building on the Fair grounds. The price of the medal enclosed in a handsome box is fifty cents. All persons who cannot visit the Fair can have one of these lovely medals of our "House Beautiful" by enclosing to our financial secretary, Miss Sara Johnson, the above sum, which includes postage. We have a new offer to make our friends holding mite-boxes, or who desire to send me a two-cent stamp to secure one. From May 1st, 1893, until May 1st, 1894, all persons who collect in their mite-boxes $2.50 will receive one of the above beautiful medals of the Temple. It seems as though the poorest in our ranks might with the help of others raise this amount and secure the medal which should be owned by every white-ribboner as a most cherished souvenir.

***

I want to thank my friends for the beautiful letters of sympathy and confidence I have received from them during the last few weeks of sore trial. The letters have been so numerous it is impossible for me to return personal answers. I therefore take this method to reply. I cannot express in words my deep appreciation of their love and loyalty. These kindly friends may rest assured that my life and services are unalterably laid on the altar of the cause which is so dear to all white-ribboners, and I shall always try to merit the confidence the W. C. T. U. women have placed in my honesty of purpose and integrity of action. The following lines are an extract from one of the above letters, written by Mrs. Munnell, president of the W. C. T. U. of Kentucky: "We will only stand *closer* about you, and weave our arms so firmly together that we will shield you with our hearts." These words express very beautifully the love and loyalty with which I have been surrounded. I can only add that encircling all I have felt the Almighty arm, strong to defend and uphold. Never for one moment has my faith faltered. The Temple project has never been more prosperous. The money has come in more rapidly since this last public onslaught than ever before. To be sure it has for a couple of months upset Rev. Watson Tranter's plans, and we will not be able now to get in all the money with which to purchase the stock by June; but Mr. Tranter is maturing other plans, and is going right to work.

***

All checks, postal or express orders should be made out in the name of the new treasurer, Wm. D. Preston, and sent to Miss Sara G. Johnson, financial secretary of the Board of Temple Trustees, the Temple, Chicago. All other matters pertaining to the Temple should be addressed to Mrs. Matilda B. Carse, the Temple, Chicago.

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Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.—Psalms 146: 5.

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OUR EVOLUTION.

Like the One whose life and teachings are its guide and inspiration, the Woman's Christian Temperance Union had its forerunner. That wonderful movement known as the Temperance Crusade may be called the "John the Baptist" of the W. C. T. U. It marked the close of the old dispensation, the old temperance régime, and prepared the way for a new order of things.

The Woman's Crusade was the opening fusilade which signalized the beginning of actual combat, on the part of the home, against the liquor traffic and its attendant evils. Previous to this time the attitude of temperance people toward the saloon power had been for the most part merely defensive. There had been no organized, aggressive effort to withstand its encroachments. The drink traffic was popularly regarded as an irremediable evil only to be met on moral suasion grounds. Women *endured* because it did not occur to them that it could be *cured.* But little by little the great Leader had been preparing women for the mighty work which lay before them. The hour had come for Christian motherhood to go forth as the divine instrument in turning the "way of the wicked upside down"; the hour had come for woman to become a scourge in the hands of the Master, to drive out the desecrators of the temples of the Holy Ghost. Woman's day had dawned eighteen centuries before, and a great awakening was at hand. The saloon itself was to be a prominent factor in the bringing of woman into her kingdom. It was an evil out of which omnipotent love and wisdom purposed to bring great good.

The liquor traffic stands to-day a forcible illustration of the self-destructive power inherent in all evil. Its own voice sounded the tocsin which startled woman into action, made of her a positive instead of a negative power, and thus put in motion those forces which are daily making for its own extinction. The "home protection" idea was the inevitable outcome of saloon dominancy, which idea let loose upon this planet becomes the *raison d'être* of the W. C. T. U. and the destined executioner of the rum power.

December 23, 1873, is memorable in W. C. T. U. annals as the birthday of the Crusade movement. Commencing at Hillsboro, Ohio, it swept like an electric current through the Middle and Western States, while every part of the nation felt the shock. Dr. Dio Lewis was the messenger whose word vitalized the latent crusade spirit and first gave momentum to the home protection idea. What great events sometimes hinge on the smallest incident! Humanly speaking it was a mere "happen so" that the noted Boston physician and lecturer delivered his now historic temperance lecture in Hillsboro, in which he was led to suggest the crusade method of dealing with the liquor sellers. At the close of his remarks some fifty women signified their willingness to adopt his plan, while sixty or seventy men rose in response to a call for "backers."

Mrs. Eliza J. Thompson, daughter of Governor Trimble, of Ohio, a lady nearly sixty years old, was chosen leader of the first Crusade. The story of her "call," in which her son, her daughter, and the 146th Psalm figure so conspicuously, reveals unmistakably the voice of the God of Jacob. What a gathering was that in the Presbyterian church of Hillsboro on the morning of Dec. 24! How fraught with significance for humanity! After appeals had been duly drawn up for presentation to druggists, hotel and saloon-keepers, the men who were present retired, leaving the matter with God and the women. The leader read the 146th Psalm, commenting upon it in the light of the events of the morning, and every woman knelt in prayer, led by a pastor's wife. Then, singing "Give to the winds thy fears," seventy women formed in line two by two and marched forth into the street, headed for the nearest drug store. How deep must have been the provocation, how high the inspiration, which drew these timid, shrinking women from the seclusion of home to the publicity of a street parade! Women who had never before heard their own voices in prayer, found themselves kneeling in the saloon or on the sidewalk pouring out their hearts without hesitancy of thought or speech; found themselves making eloquent appeals to men on both sides of the saloon bar. Truly, "tongues of fire" had come upon these women, and come to stay.

This work was carried on daily, morning prayer-meetings and evening mass-meetings being held in the churches, until nearly all the drinking places were closed. At Washington, Ohio, where the movement started only twenty-four hours later, the enthusiasm was even more intense than at Hillsboro, other towns caught the infection with amazing rapidity, the ranks of the Crusaders increased daily, and the wildest excitement prevailed. In the words of an eye-witness, "at first men wondered, scoffed, laughed, then criticised, respected, yielded." Sometimes the women were arrested and locked up in jail, but nothing daunted they sang and prayed in the prison corridors, surrounded by the prisoners and officials.

For fifty days the Crusade fire burned fierce and high. In two hundred and fifty towns and villages the liquor traffic was practically driven out, while every state was more or less affected. It leaped the broad Atlantic, carrying inspiration to the women of England and Scotland, and even far-away India. When its intensity abated it was not to leave scattered heaps of whitened ashes to mark its pathway.

The leaping, irregular flame subsided into a steady glow which illumines the world to-day, and which as time goes on becomes more warm and brilliant and diffusive. The Crusade spirit did not die, nor even sleep; it took on new and higher form. It reappeared, a more perfect incarnation, better equipped for the Master's service and for its own further development.

In August, 1874, at Chautauqua (fitly called the birthplace of grand ideas) steps were taken to materialize the crusade thought as a permanent organization. To quote from one who officiated at its nativity, "the Woman's Christian Temperance Union was born, not in a manger, but in a new board shanty on a floor of straw, in an apartment into which the daylight shone through holes and crevices." The women who projected the W. C. T. U. were terribly in earnest. To borrow a homely phrase they allowed no grass to grow under their feet. As a result of the deliberations at Chautauqua, circular letters were issued asking women's temperance societies everywhere to hold conventions and elect one woman from each congressional district as delegate to an organizing convention to be held at Cleveland, Ohio, in November. Right nobly did women respond. The Cleveland convention was in all respects a representative gathering. There the National W. C. T. U. was fully organized, ringing resolutions adopted and a plan of work set on foot out of which has grown the present organization with its forty-one different departments. Mrs. Jennie Fowler Willing presided over this convention. Mrs. Annie Wittenmyer was elected National president, and Miss Frances Willard, corresponding secretary. Five years later at the Indianapolis convention, Miss Willard, representing the "liberal" element of the society, notably on the question of woman's ballot, was elected president.

The W. C. T. U. motto, "For God and Home and Native Land," was adopted first by the Chicago union, later by the Illinois W. C. T. U., and finally, in 1876, by the National. The white-ribbon badge, emblem of purity and peace, and suggestive of the inclusive character of the organization, was adopted in 1877, at the Chicago convention.

The very temporary results of Crusade effort having taught women that the saloon was an effect, not a cause, that it was a symptom of disease, not the disease itself, they began to lay plans accordingly. The new organization adopted both defensive and aggressive measures. It began to devise remedies for prevention as well as remedies for cure—whereupon an unappreciative public immediately bestowed upon them the name of "cranks."

Having learned that the saloon power had adopted a "do-everything" policy, the W. C. T. U. also "resoluted" to that effect. These women resolved to take and to hold every vantage ground; to bombard every fort in possession of the enemy; to invade every realm. Carrying out this policy, they lay claim to the home kingdom by the divine right of motherhood; they preëmpt the school land in the name of science; they take advantage of their moral and numerical standing in the church to array it on the side of home as against the saloon; they are bent on pushing the home protection idea into the social "swim"; while in the political arena this idea is the coming event which has already cast its shadow before. From the Cleveland convention, leading women from eighteen states went out to organize and to spread the glad tidings of the new gospel. Before the National W. C. T. U. had celebrated its tenth birthday every state and territory in the union was organized, and steps taken toward the formation of a World's union.

The first round-the-world missionary was sent out eight years ago, and the first World's convention was held in Boston in 1891. Thirty-four different nations are now federated against the twin evils of alcohol and opium. It may be said of the W. C. T. U. as of Queen Victoria, that the sun never sets upon its dominions.

The banyan tree has been suggested as the emblematic device of the World's W. C. T. U. A more fitting symbol of this anomaly among organizations could hardly be chosen. Like the banyan tree its branches are continually reaching out and taking root in new places; like the banyan tree it grows in every direction, and year by year covers more and more ground; like the banyan tree it is many in one, and the more divisions it has the stronger it becomes. The seed was sown in weeping, but the sowers now come up to the annual conventions with rejoicing, bringing their sheaves with them.

The wonderful growth and development of the W. C. T. U. organization may be summed up in the words of a resolution adopted at its first convention, "trusting in Him who is the Prince of Peace, we will meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer." The future has still more marvelous things in store for the W. C. T. U. Its expectations may be expressed in these words of the Master: "Oh, woman, great is thy faith; be it unto thee even as thou wilt."

CHRISTIAN OR BARBARIAN?

The following is a quotation from a *Christian Union* editorial, commented upon by the *New Nation*, and in turn quoted by the *Dawn:*

"If we cannot have a perfect society, he seems to say, let us at least have an honest one; let us confess that we are not yet Christians. The constant use of the word Christian to characterize a civilization still full of barbarism is misleading and dishonest. When we cease to think of ourselves as Christian, we shall have taken the first step toward becoming, in fact, what we now are only in name. The conflict between Christianity and barbarism is still in full tide of battle; there have been great and noble gains, but the fight is won only in name. The old barbarism of selfishness, lust and cruelty lives under new names. There are thousands of churches, but there are thousands of slums as well; there are armies of professed Christians, but too many act as if there had never been a Christ, and as if the brotherhood of man and the spiritual unity of the race were myths."

"This is an admirable idea. If we cannot be Christians, let us at least be honest enough not to call ourselves such."

The suggestion that we should not call ourselves Christian as individuals or states until "we all attain unto a fullgrown man, unto the measure of the stature of the fulness of Christ" is based upon an utterly false conception, and would be a most dangerous doctrine if there were the slightest probability that it would gain a following of any proportions. Paul did not direct the slaveholder, Phile-

mon, to free his bondman or cease to call himself a Christian. Christ himself did not forbid His disciples to call themselves by His name, because they uttered no protest against the existing social system. There are two facts entirely lost sight of by persons who advocate the above views. One is the difference between pure and applied Christianity, the other is that we cannot refuse to conform somewhat to the existing social system in which we live. In regard to the first point, while there is almost no dispute with regard to the principles of Christianity, there is much and honest disagreement concerning the application of those principles.

Honest people and faithful Christians hold diametrically opposite views concerning the teachings of the Bible upon very many subjects: The observance of the Sabbath, the position of woman, the organization of the state; and neither party in the conflict has any right to denounce as unchristian his opponents. Both sides are earnestly desirous of bringing in the reign of the Prince of Peace when "each man's weal shall be every man's care." When the reign of selfishness shall be superseded by that of love, and the injustice, oppression and suffering of our present system shall cease; they differ as to the means by which the end shall be reached. The difference is one of judgment, not of motive. Seemingly these disputes hinder our progress and yet, because we are not omniscient, they are absolutely necessary to our reaching correct results. But more, as already said, we must, whether we will or not, conform to the existing social system. The editors of the *New Nation* and of the *Dawn* may believe in Bellamy's picture as the social system to which we are surely tending, nevertheless they are as powerless as the rest of us to put it into practice in their own lives. They are obliged to conduct their respective papers, not according to the method represented in "Looking Backward," but according to the business principles of the nineteenth century. And yet we will venture that they do not consider that they thereby forfeit the name of Christian.

For us as a nation or as individuals to disclaim the title "Christian" would be to deny our Master, as Peter did; to deny the power that has brought us as far as we are and that is inspiring every forward movement of the present. We indeed fall unutterably short as a state and as individuals of measuring up to our possibilities in Christ: even the most advanced of us all will never know how far beneath His plan our social system is until Christianity has developed a perfect Christian state. Worst of all, our human weakness and prejudices blind us often to the leadings of the Spirit even as they did the Christians of old who disputed with Peter because he "went in to men uncircumcised and did eat with them." But God who looketh upon the heart does not command us to declare ourselves therefore heathen and barbarians. As honest even though sadly mistaken children, He owns us yet, and we shall best serve His cause not by denying Him but by humbly and earnestly seeking and following to the best of our ability the truth that we may find.

PLEDGE.—*"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same."*

QUERY.—Is any one in Maine liable, who has liquor for his own use, under the Search and Seizure Act?

ANSWER.—He is not. He cannot be convicted unless it is proven that he kept it with intent to sell, or to aid or assist in its sale. However, under the Nuisance Act, if liquors are given away for tippling purposes, they can be seized, but liquor cannot be seized from a private house, kept for private use, unless the "peace" is in some way broken. MRS. L. M. N. STEVENS.

Q.—Please give an exegesis of the following verse found in Habakkuk 2: 15:

"Woe unto him that giveth his neighbor drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!"

An eminent minister in the west has declared in a sermon that it has nothing to do with the traffic in, or use of strong drink, and one of our dear W. C. T. U. women is greatly distressed therefrom.

A.—In reply, let me say that when Habakkuk prophesied, the Chaldeans were in Jerusalem, cruelly trampling down everything with irresistible force—covetousness and rapacity, cruelty and wrong toward the inhabitants of Jerusalem, that they might aggrandize themselves. The conquest and destruction of weaker nations and idolatry, characterized their invasion.

The Prophet, from his watch-tower, utters a weighty oracle concerning the future and the overthrow of the Chaldeans. In five parts he treats and illustrates their five special sins. In speaking of their delight in the conquest and destruction of civilized nations, he compares it to a man who rejoices to make his neighbor drunk with poisoned wine, that he may feast his eyes upon his helplessness and nakedness, but he shall experience the same in his own person, if he thus give the cup of stupefaction and shame. Thus it is *primarily* an *illustration* in this case. But to say it has no allusion to the sin of drinking and offering the cup to others, is surely a wrong exegesis. The very reason this illustration is used is because wine and drunkenness, insolence and pride, are crying sins of the Chaldeans, of whom the prophet is speaking, and hence his illustration is selected in order that this much needed lesson may be enforced. This is not only my view but that of Dr. August Von Ewald, the prince of Expositions and of many others.

ELIZABETH W. GREENWOOD,
National Supt. Evangelistic Work.

Q.—If the president of a local union resigns may the union elect another to fill the vacancy, or must the vice-president serve until the annual meeting?

A.—Most constitutions specify when officers shall be elected. In the absence of such constitutional provision the usual method is for the vice-president to serve till the annual meeting.

Q.—What is the position taken by the National union in regard to the Keeley cure?

A.—It has never taken any action but does not oppose it.

Q.—Do you think a person believing in the Republican party can conscientiously belong to a loyal union?

A.—The very test of loyalty in the W. C. T. U. is belief in total abstinence and prohibition. Every person must decide questions of conscience for themselves.

Q.—Will you please inform us whether if we have ten paying members and five non-paying members we are entitled to more than one delegate?

A.—Non-paying members do not count in any way and therefore do not make a basis for representation in any convention, county, district, state or National.

Q.—Have local unions in any one state a right to send out appeals for aid to other states?

A.—No. At the Minneapolis convention held in 1886, the following resolution was passed: "That no communication from National superintendents relative to finance shall be sent to local unions, unless first approved by the general officers of the state or territory to which sent." The *letter* of this resolution does not apply to other than those mentioned but the *spirit* covers all who would appeal for funds, National and state officers as well as local unions.

Q.—The National Constitution (Art. III, Sec. 2) says: "General officers, superintendents of departments, chairmen of standing committee and *ex-officio* members shall vote in person." Who are *ex-officio* members and what does this mean in view of the first part of Section 4 which reads, "Each delegate may fill its quota by visiting members from its own State, etc?"

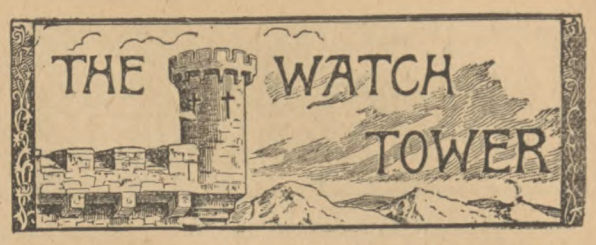
A.—General officers (viz., president, corresponding secretary, recording and assistant recording secretaries and treasurer), superintendents of departments, chairmen of standing committees, are not *ex-officio* members, because they are elected by the National Convention to fill certain offices, and because they are so elected for these offices, which sustain to the National union a certain relation, their places cannot be filled by others not so elected and not filling places so related.

"Each delegation" is elected by "its own state" from among its membership to represent that state in another body, and if one thus elected fails to attend, others, chosen from "the visiting members," may be put in such vacant place. The work which these delegates represent is a varied one, and not *special* as that of general officers, superintendents or chairmen of committee.

Ex-officio members are those who, holding office by election in one body, are therefore constituted officers in another. These in the National W. C. T. U. are state presidents (who are National vice-presidents,) state corresponding and recording secretaries and treasurer, editor, associate editor and publisher of the official organ, editor of books and publications and business manager of the W. T. P. A. and the president's private secretary. These must vote in person, and their places, if vacant, cannot be filled from the general membership.

CAROLINE B. BUELL.

IN a recent letter to Miss Willard, Sho Nemoto says (having in a previous sentence spoken of the significance of the message, "universal sympathy," sent by Minister Coombs), "I know Japan did for her because her work was so great, reaching the hearts of 40,000,000 souls in some way directly or indirectly. *Universal sympathy* are the strongest and most forceful words, and I see it is not nominal but real." A beautiful attestation that Miss West's mission will indeed and in truth prove fruit-bearing is the following statement from the same earnest writer: "Miss Denton, of Kioto, is planning to make a collection of Miss West's work and she is a good temperance worker and I expect to make some arrangement for the work in next summer vacation. She wishes to go to different places and tell more about the work and harvest the seed sown by Miss West."



God did not make the world out of nothing, but He had material beforehand, and He said, "Let there be light."

***

There is a small cloud on the horizon. We read that in the olden time it was not bigger than a man's hand; to day we change the metaphor, and say it is just as large as a woman's hand, which shall grow and gather force until the storm shall burst on the liquor traffic, and great and final shall that storm be!

***

Do what you can being what you are,
Shine like a glow-worm if you cannot like a star.
Work like a pulley if you cannot like a crane,
Be a wheel-greaser if you cannot drive a train.

***

To-day, as of old, it is true that women come to the cross and to the sepulchers, where holy causes are distressed, or dying or entombed, and cry out once more in the abundance of their tender faith, "The Lord is risen, indeed."

***

The upper classes can better abstain than the overworked and often ill-fed lower.

***

Many years ago in a "Ragged School" a clergyman asked: "How many bad boys does it take to make a good one?" A little boy replied at once: "One, sir, if you treat him well." That boy was wise beyond his years.

***

A distinguished clergyman lately said: "The devil is to the clergy what the liver is to the doctor. They have to have him to account for a great many things, but the facts are, he is just under the third button of my waistcoat—and if the truth were told—under that of everybody else. I doubt if he is a being, but I know that he is here from time to time" (pointing his hand to his breast).

***

"Poor suffering mortals," said the pitying spirit,
"Dearly ye pay for your primal fall,
Some flowerets of Eden ye still inherit,
But the trail of the serpent is over them all."
—*Lalla Rookh.*

***

Some workmen recently saw rolling on the waves of the Mersey near Liverpool a human form, which they brought to the shore, and found it to be that of a young man in whose pocket was a letter, saying: "Do not try to find out who I am. Drink has made my life a failure." In the papers next morning there was an item stating these facts, and the coroner received two hundred and forty-six letters from parents who had lost their sons through the trap-door of the public-house.

***

The only public statue erected to a woman in England, excepting Queens Victoria and Anne, is found in a grim, sooty old place, called Walsall. There, in a public square, is the statue of "Sister Dora," built by the countless small contributions from the poor, for whom she spent her life in healing their sick.

***

Philadelphia is the first American city to adopt the pneumatic postal tube, which is used in London and Berlin, and through which parcels are sent with lightning speed. The label on the first one sent from Philadelphia was as follows: "The first use of the first pneumatic postal tube in the United States is to send through it a copy of the Holy Scriptures—the greatest message ever given to the world." Covering the Bible is the American flag—the emblem of freedom of sixty-three millions of happy people.

***

I have no hard words for the saloon-keeper; he is the strap to the razor; he is the wind of the oak; he is the outcome of a bad civilization, and—worst of all—he is born blind. A man came to the ticket window of Barnum's museum and said he thought he ought to be let in free, because he was born blind; another wanted to be admitted at half price, because he had only one eye. In like manner these men (and on no other ground) are pleading with society to-day not to disown them, but to let them into its great museum of civilization. But we must deal with their eyes, do our best to make them see, and if that is impossible, they must be shut up in an asylum, foreordained for the like of them.

ON DUTY.

WISCONSIN WORKERS.

"Live for something! Have a purpose!
And that purpose keep in view;
Drifting like a helmless vessel,
Thou canst ne'er to self be true."

Our state president, Mrs. Vie H. Campbell, keeps a watchful lookout over the fields, attending conventions and giving lectures, thereby engendering continual activity.

Our state organizer, Miss Lois Russell, has been busy through the winter, and we feel as greatly encouraged by the increase of interest and knowledge of the principles championed by the W. C. T. U. as by the additions to our ranks.

Miss Russell also organizes Y's or L. T. L's where possible, visits unions wishing instruction in any of the departments and conducts schools of methods.

The superintendents of the various departments are with few exceptions unusually active and practical. The L. T. L. work prospers wherever a leader can be found; the children are never lacking. A Legion of one hundred members was organized at Stoughton, and two gentlemen of that city immediately offered to pay the expenses to the state L. T. L. convention, held in July, at Ashland, in the northern part of the state, of the two members passing the best examination. An L. T. L. county convention was held in St. Croix county. The subject of one of the graduating essays was "Womanhood," another, "Education."

The Racine L. T. L. reports a "yarn social." Each person upon entering the room was given a card having a number upon it. When a number was called the person who held that number was required to sing a song, tell a story, give a recitation or pay ten cents. It was very enjoyable and was a help financially also. The L. T. L. at Delavan prepared a program on the subject of mercy for a Sunday union meeting of the churches.

Tobacco essay contests are being pushed, meeting with appreciative audiences wherever they are held. In these contests original essays are read in place of selected recitations; a first and second prize is given and the remaining contestants receive a bouquet of flowers or some souvenir.

Our superintendent of scientific temperance instruction, Mrs. Jennie E. Kinmore, has been able, in addition to her correspondence, to lecture in several places and is causing that "arrest of thought" along this line which is sure to lead to action.

The superintendent of Sunday-school work, Mrs. Emma M. Brewster, has made great effort, by her pen and through the columns of *The Motor*, to create enthusiasm in regard to circulating the autograph pledge cards for the World's Fair, with what result a few weeks will tell.

The W. C. T. U., in some parts of the state, has become a power for good at the county fairs, and when we have our new building on the state fair grounds, in Milwaukee, as our superintendent, Mrs. C. S. Langdell, has faith to believe we will, who can estimate the great good that will go out from thence; the leaves (of literature) being "for the healing of the people."

Our lumberman's work also prospers, and this year our missionary has not been compelled to go on foot when he could not "catch a ride," but has had the use of a horse and sleigh, with a man to assist in the song service. This was made possible through the generosity of the King's Daughters of New York. The superintendent, Mrs. Wm. Upham, is very enthusiastic in this work, and indeed, the soil seems to be very fertile, only waiting for the seed to become a productive garden for the Lord.

Our hearts grow warm and tender when we think of the W. C. T. U. home for unfortunate women at Eau Claire. Under the able management of its financial secretary, Mrs. L. A. Doolittle, and Dr. Annette Shaw, chairman of its board of managers, it has become an assured power for good. It stands beyond the reach of calumny for its books show that ninety-five per cent of its beneficiaries have gone back to the world with better ideas of the duties and possibilities of life and are good citizens of our Badger state. A house with several lots has been purchased this year for the home and we are asking contributions toward the purchase money from those outside our unions, who are interested in rescue work.

Mrs. K. S. Lewis, our evangelistic superintendent, although in poor health, has been greatly blessed in her work. This department is the most important one and the less attention we give to it, the farther away we are from our base of supplies. Demorest contests still prove an excellent medium for reaching the people. Several of our unions have had an "old folks" contest and find it a success financially as well as otherwise. Space will not allow further mention of work accomplished.

Mrs. Helen G. Rice, of Boston, gave thirty-five lectures in this state, coming here after the National Convention. Every one is pleased with her, and feel that her lectures have given a great incentive to juvenile work. Mrs. Mary Clement Leavitt also visited us, and, although many unions could not have the great pleasure of hearing her, those who were so fortunate rejoice.

Since my last letter the following unions have mourned the "going on before" of one of their number: Utter's Corners, Mrs. H. U. Waters; Albion, Mrs. Delia Carter; Sparta, Mrs. Z. M. Tyler; La Crosse, Mrs. C. A. Matthews; Stoughton, Miss Caroline Nelson; Baraboo, Mrs. Lucretia Lawson; North Freedom, Mrs. Louisa Starin. "Their works do follow them."

LEGISLATIVE.

Every two years our state is thrown into a turmoil over the election of state officers. The presidential election being added to the ingredients in the pot that is always ready to "boil and bubble," strange was the mixture. At last, however, the Democratic party disengaged itself and came forth triumphant. "Oh," you exclaim, "then the majority of the voters in Wisconsin are Democrats!" By no means. The Democratic party continued in power for the reason that more votes were cast by that party than by any other *one* party among the several into which our voters are divided. Thus we have the spectacle of the minority making laws for the majority. How many states are in the same condition, and is the proverb, "The voice of the people is the voice of God," true in such cases, if ever?

Among the bills introduced of particular interest to us, is one for a woman's reformatory with an appropriation of $50,000. This, as also the anti-tobacco bill and a bill removing the saloons from within one mile of the state university were introduced through the efforts of our legislative superintendent, Dr. Annette J. Shaw, who is also National superintendent of heredity. A bill striking out the prohibitory clause in the law giving state aid to state and county fairs has passed the Assembly, but such a storm of protest has come from all parts of the state that it is thought the senate will not concur in it.

The members of the German Turnverein, of Milwaukee, have sent in a bill giving physical culture to the students in city schools. The bill to establish a hospital for dipsomaniacs (drunkards), and to provide for the care and cure of the same, gives a per cent of the license money for maintaining the hospital. To a practical mind, it seems absurd to give any one the liberty to make drunkards upon the payment of a certain sum, and then use a part of that sum to cure them. It is much to be deplored that some of this sympathy (so-called) for the drunkard could not overflow in the direction of his wife and children, and take into account all the misery they endure during the years of his "cramming" preparatory to his "graduation" from the hospital. The bright spot in the horizon is, that when drunkenness is generally acknowledged to be a disease, the place where it is contracted will soon come under the ban of law.

A joint resolution striking out the word male from the constitution and a bill bringing the question before the people for decision were introduced in the Assembly by men who, without solicitation, decided to do so because they believed in it. When the committee came to consider these bills the room was so crowded that the chairman adjourned the meeting to the Assembly chamber, where an intelligent audience listened to the speeches made by Mrs. Charlton and Mrs. Rose, of Brodhead, Mrs. Nellie Opdale, Racine, Dr. Annette J. Shaw, Eau Claire, and Rev. Ella E. Bartlett, Madison. The ladies were treated with great courtesy and listened to with respect. The committee reported unfavorably upon the bill with one dissenting vote. A motion to adopt the minority vote was made with the request that it be made a special order for the evening. The speaker kindly granted this, at which time three members, Messrs. Tucker, McGillivray and Burdick made speeches in behalf of equal suffrage, which reflected great credit upon themselves, not only as *thinkers* but as speakers, and earned the gratitude of every woman in the land, although some may not realize it.

A bouquet of beautiful roses tied with ribbon was presented by the ladies to each of these gentlemen. On a call for the ayes and nays the vote was lost by a large majority, but that does not discourage us for this movement is right and will succeed.

Rev. Ella E. Bartlett, of this city, acted as chaplain for two weeks in the Senate and Assembly, the resident clergy of the city officiating in turn, a certain sum being appropriated to pay for such services. Miss Bartlett's ministerial services in both houses was praised even by the most conservative. We can all be thankful, for she "is one of us" and what conduces to her merit elevates all womanhood.

MARIA F. HANCHETT,
State Reporter, Madison.

UTAH UNIONS.

Some of our recently organized unions have been doing excellent work this winter. Logan reports a membership of fifty, with a Loyal Temperance Legion numbering 107. The latter is under the able superintendence of Mrs. H. A. Jones, who has been, ever since her coming to Utah, an earnest worker among the children.

The union meetings, under the leadership of the president, Mrs. Eddy, formerly of Salt Lake City, are well attended and full of interest and enthusiasm. One of the members writes: "Our president is surely the right woman in the right place." The ladies have been giving white-ribbon teas, socials, entertainments and public meetings, and have awakened an unusual degree of public interest in their work, and in the W. C. T. U. principles.

Nephi organized in September with a membership of nine, has now twenty-four regular and ten honorary members, and has secured 125 signers to the pledge. The ladies have given receptions and public meetings and a medal contest, and have organized a Loyal Temperance Legion of forty-five members. They are carrying on six branches of work, and entering heartily into the spirit of it. The corresponding secretary, Miss Kate Johnson, writes: "The W. C. T. U. has proved a great blessing to us, bringing us nearer together in this common cause. We are glad we organized. It is doing us all so much good to be in touch with this great movement."

Salt Lake City was the first in the territory to organize a union. It has a membership of fifty, numbering among its workers some of the most devoted souls I have ever known. Every Sunday for five years meetings have been held in the city and county jails, and messages of love and warning carried to those in sorest need. In this way from seventy-five to one hundred are reached every week. Some of them are women. They are provided with respectable clothes in which to appear when their time is out, and are supplied with homes or with work until they can again gain for themselves a place in the world. Nearly every Sunday some sign the pledge, and reports are received from many of these after years of upright, honest living. This work is in charge of Mrs. Sarah Reed and Mrs. Mary Grant Major.

Gospel meetings have been held for a year and a half in the W. C. T. U. coffee house, and the same meetings are now continued in the rescue mission rooms, which are an enlargement of that effort to meet the need of the poor working class. For four months, during which services were held every evening, our evangelistic superintendent, Mrs. E. Griffith, reports an attendance aggregating 5,000, 375 signers to the pledge, and the conversion of seventy. She receives, almost daily, letters from these men, expressing gratitude for what was done for them in these meetings and telling of temptations resisted. The average attendance now in the mission rooms is seventy-five, services being held every evening. Truly, as one of the men writes: "The good of which they are productive can never be estimated in this world." Sunday night is special W. C. T. U. service, and is now in charge of our local president, Miss E. Turner, who, as one of her co-workers writes, is "ever ready to be used by the Lord."

The jail and hospital work is carried on in Ogden under the superintendence of Mrs. Harriet P. Hunter, chaplain of the local union, and Mrs. Day. "Mother" Hunter, as she is known by Ogden white-ribboners, was one of those who helped to "fight the good fight" in Iowa, and brings to her work a clear and cultured mind, great power of speech and devotion of heart and soul.

An important branch of the work in Salt Lake City is that among the soldiers at Fort Douglas. Starting a year ago with one earnest woman and two young men, the Soldiers' Temperance union now has a membership of over forty, and is the center of the best moral and social influence the fort knows. Literary programs are rendered every fortnight in the fort chapel, while on alternate fortnights, receptions are given the "boys in blue" in the homes of some one of the many white-ribbon friends they have won for themselves in the city. The boys are very grateful for the taste of home life, which forms a bright contrast to the somewhat dreary monotony of the camp and barracks, and by their courtesy and gentlemanly bearing render the position of hostess a pleasant one.

For the benefit of many Utah readers of THE UNION SIGNAL who have asked for a list of our officers and superintendents since our printed copies were exhausted, I will ask you to publish the following

DIRECTORY UTAH W. C. T. U.

Officers.

President, Caroline H. Reid, Salt Lake City, 218 South Ninth East Street.

Vice-presidents, Mrs. Alice Burnet, Mt. Pleasant; Mrs. G. W. Martin, Provo; Mrs. A. M. Snow, Park City.

Corresponding secretary, Mrs. Ida Day, Salt Lake City.

Recording secretary, Miss E. Parsons, Provo.

Treasurer, Mrs. E. Griffith, Salt Lake City, corner Third North and P streets.

Superintendents of Departments.

Evangelistic, Mrs. Alice Burnet, Mt. Pleasant.

Prison and hospital, Mrs. Sarah Reid, Salt Lake City, 33 South Ninth East St.

Sunday-school work, Miss Mary Knox, Nephi.

Legislative and petition, Miss Josephine Kellogg, Provo.

Social purity, Mrs. Dunshee, Salt Lake City, 167 Tenth East.

Mothers' meetings, Mrs. G. W. Martin, Manti.

Unfermented wine, Mrs. A. M. Snow, Park City.

Railroad and clerks, Mrs. Gill Peyton, Salt Lake City, 312 Sixth St.

Foreigners, Mrs. Anna Sleeth, Ogden.

Rescue work, Mrs. Sarah Day, Ogden.

Narcotics, Mrs. Mary Grant Major, Salt Lake City, Liberty Park Add.

Literature, Miss M. Fishbach, Mt. Pleasant.

Scientific temperance instruction, Mrs. Frances Smith, Provo.

Loyal Temperance Legion, Miss Louisa Frost, Ephraim. Assistants, Mrs. Jones, Logan; Mrs. Bowdle, Salt Lake City, 1022 East Second South.

Press, Mrs. Ida Day, Salt Lake City.

Flower mission, Miss Addie Sweet, Logan.

Y. W. C. T. U., Mrs. Hattie Knox, Ogden.

Soldiers, Mrs. E. Griffith.

CAROLINE H. REID,
State Reporter, Salt Lake City.

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MASSACHUSETTS.

BY THE WAYSIDE.

The old Bay State has been for so long a time absent from these columns that some word of explanation is due. She has by no means relaxed her zeal and vigilance in the great work, but her reporter has been forced to pass through the experience of a severe illness, which has held her pen in check and forbidden that some of the best of Massachusetts' happenings should find chronicle in THE UNION SIGNAL. With returning strength comes the eager desire to once more sit down with my comrades in the cozy chat of our Field News. How true it is that work never seems so blessed as when one is taking it up after an enforced idleness. Never before have I so fully realized the depth and scope of our mission; never so gladly and triumphantly given myself to its fulfillment. Sisters, it is good to "belong."

Legislative work has claimed preëminence in the state union during the winter months. By the advice of several of our friends in the legislature, we, this year, narrowed our requests to two only, municipal suffrage and that the age of consent be raised from fourteen to eighteen years. It cost quite a struggle to intermit, even for one year, our perennially fresh petition that the prohibitory statute of Massachusetts should be reënacted, but having been assured that the number of petitions presented militated strongly against the granting of any, it was finally decided to give up what was, after all, only a form; realizing that, if municipal suffrage were granted, it would be the surest way to secure a prohibitory statute.

Into our suffrage work this year was put much careful effort. Letters were sent to each local union, giving the names of their senator and representative, and urging that an immediate interview be held, or at least a letter written asking their support of the bill. The majority of the unions complied. Influential men all over the state were also written to and the same request made.

The state union joined with the New England and Massachusetts suffrage societies, with the "Independent Women Voters," and the "Loyal Women of American Liberty," in presenting a uniform bill.

On February 1 a hearing was granted in the historic "Blue Room" of the state house. It was more than filled, every available inch of standing room being occupied. Mr. H. B. Blackwell conducted the hearing, introducing Mrs. Julia Ward Howe as first speaker. The other speakers were Mrs. Livermore, Mrs. A. J. Gordon, Mrs. Stevenson, Mrs. Lucy Stone, Miss Blackwell, Mrs. E. Trask Hill, Rev. Louis A. Banks, a lady from Canada, the mayor of Lynn, one of the representatives, and several others, who made short addresses.

The interest of the day, however, centered not so much in the addresses of the petitioners as in the presence of one lone remonstrant—a Mrs. Farmer, of West Newton,—who came to oppose and who was heard at intervals during the debate. She brought forth the old long answered arguments with a simple faith in their undying forcefulness, which was truly refreshing. It was all so irresistibly funny; one really felt a genuine sympathy for those who could not be there. Nothing else could have added such a piquancy to what is apt, through constant repetition to become a mere form. It was difficult to realize, as one listened, that we were living in the latter years of the nineteenth century. Mrs. Farmer's arguments were marked with the same disregard of fact and dearth of logic, even with the same lack of refinement which characterized the arguments of the opponents of woman's suffrage in the earliest days of the movement.

But it was worth something to see the calm way with which Mrs. Livermore and Miss Blackwell demolished her "facts" (?) while the little ripples of appreciative laughter showed how thoroughly the audience entered into the spirit of the scene. A reporter, not fully converted to woman's suffrage, said to me at the close, "She did you much more good than harm"; while some one else declared that the suffragists could well afford to pay her a salary for speaking against us because of the converts she must, unquestionably, make to the cause.

On February 21 the question came up for discussion in the house. The galleries were packed, and seats were even placed for ladies in front of the speaker's platform. After an animated debate the vote was taken, resulting in 88 yeas and 97 nays, with 18 pairs.

It was the nearest approach to a victory the cause has yet had in Massachusetts, still our hopes were so confidently claiming a full victory that the disappointment is a very keen one. It seems strange that man's injustice can so long bar God's purposes, and yet we know that

"Right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Our work for the advance in the age of consent is not yet completed, and will form the subject matter of the next Massachusetts letter.

In response to Miss Greenwood's appeal several of the Massachusetts unions have asked the pastors to preach upon the subject of temperance, offering to supply lady speakers if wished. The response in some places has been most flattering. In Fall River especially, nine churches asked that speakers be furnished them. Mrs. Abby F. Rolfe spoke there three times on February 19. Mrs. Fessenden, Mrs. McLaughlin, and others, filled other pulpits March 19. Taunton, Attleboro, and several other places have adopted the plan. This is one of the very best suggestions which has come from our National evangelistic superintendent, and ought to become an established feature in each year's work.

Mrs. M. E. A. Gleason gave the month of February to work in Massachusetts, speaking in Barnstable, Plymouth, Bristol and Hampden counties. The weather was, without question, the severest Massachusetts has known for many years; in several places she was unable to fulfill her engagements, owing to the severity of the storm. Nevertheless she made the trip without financial loss to the state, and organized three or four new unions, which seem likely to prove of hardy growth. Mrs. Gleason is a woman of marvelous force and strength of purpose, and the thing she sets out to do is the thing which is more than likely to be accomplished.

The no-license campaign in the towns is drawing heavily upon the forces of our speakers. On a recent Sunday evening we had every woman in the field, and the calls are not likely to diminish until the last No vote is recorded. The prohibition sentiment, as revealed through local option, is more clearly defined than ever this year. Of sixty-six towns recently voting, forty-nine went No. Our unions are taking a brave part in the fight. Westfield, which has never had a No vote under the new law, rejoices in one now, and a Boston daily paper states that a large share of the praise is due to the women of the town. South Framingham did valiant work, but lost the vote by a majority of about fifty. Natick, an adjoining town, is carrying the battle to the gates. The recent convention of Middlesex county was held there, and a large part of the program was given up to a no-license symposium. Now mass-meetings are being held, and literature distributed broadcast.

After one year of license *régime* the town feels that no price is too great to pay for a rousing No vote. The returns will all be in before my next letter, and I hope to be able to show by the unanswerable logic of figures, an advance in prohibitory sentiment throughout the state.

When Miss Fessenden was forced to lay down her work through ill-health, there was a general feeling among our women, "How *can* her place be supplied?" She combined so many rare gifts that one might well be excused for trembling for the welfare of the work she abandoned. It is therefore with special delight that the fitness of the new state Y secretary, Mrs. Myra L. Higgins, is being recognized. Coming into the position under especially trying circumstances she is proving her choice to have been a providential one, and is rapidly showing to the girls that they can make room in their hearts for a new leader without in any way surrendering their allegiance to the old. Four new Y's have been organized since state convention: Florence, Osterville, Brookton and Adams, while Salisbury, New Bedford, Provincetown and Westfield are on the eve of organization.

Another feature of this year's work has been the organization of Somerset Y's in seminaries and colleges. The branch at Wellesley College has existed for several years and has done good work. Recently Mrs. Fessenden organized another at Mt. Holyoke College; while Lasell Seminary, at Auburndale, has just swung into line with thirty-three members. Efforts are now to be made to effect an entrance into Smith College and Boston University. A college Y column is to be started in *Our Message*, and much is hoped for from this new phase of our work.

Indeed, Miss Willard's pet scheme of a Somerset union in America, to correspond with the Willard union in England, bids fair to have so favorable a trial in Massachusetts as to win its way into the next National Convention without opposition. Special envelopes of invitation have been printed, which are distributed in public meetings, and quite often those who would not think they could join a working union are drawn into the ranks and don the white ribbon in this way, "That by all means I may win some."

The Mary A. Livermore bust fund is another matter which is never forgotten by our state president, and which is growing slowly, but surely, to some adequate proportion of the necessary amount. To say that Miss Anne Whitney is the sculptor is to insure satisfaction, even to those who most love and admire her great subject. It has occurred to me that there may be Massachusetts men and women living in other states who would esteem it a great privilege to help in this enterprise. If so, if they will forward all contributions to Mrs. Susan S. Fessenden, 171 Tremont St., Boston, Mass., they will be duly and gratefully acknowledged.

The possession in which state headquarters feels most pride—and with reason—is a new crayon portrait of Miss Willard, life size, of exquisite tone and finish. It is the work of one of our own women, Miss M. A. Gregory, of the Boston union, an artist of great ability, who has put into this work not only skill, but love. It were almost worth a journey to Boston to see this pictured face of our chieftain. But we rejoice in the hope that we shall soon see herself in the flesh, rested and refreshed, we trust, and not in the least spoiled by all this ovation the mother country has been making in her honor. By the way, when we thus honored Lady Henry Somerset, we were said by certain kindly newspapers to be "toadying to the British aristocracy." To what aristocracy is England "toadying" in doing Miss Willard an even greater honor? Thank God that both countries are coming to recognize the aristocracy of heart and brain and God-inspired purpose!

KATHERINE LENTE STEVENSON,
State Reporter, Boston.

CONNECTICUT.

AN L. T. L. SLEIGHRIDE AND OTHER NEWS.

The Loyal Temperance Legion of Portland enjoyed a pleasant sleighride this winter. The members who were regular attendants at the meetings were given tickets and were conveyed in a large bus which bore on one side the motto, "Tremble, King Alcohol, we shall grow up," and on the other the legend, "Co. K., L. T. L." The sleigh was drawn by four horses and was decorated with flags.

Portland union had a very full attendance at its Sunday evening meeting in Temple of Honor hall not long ago, which was addressed by Mr. Swan, city missionary of Norwich, Conn. The union is in a flourishing condition, just having added several members to its list.

Mrs. Marvin, president of Middlesex county W. C. T. U., has instituted a series of interesting gatherings called "group meetings." The first one was held in Middlefield, Wednesday, March 1. Portland, Rockfall and Durham unions, Portland, Middlefield and Rockfall Y sent delegates, and a most delightful time was enjoyed. The Methodist church was prettily decorated for the occasion with flowers and banners and the following short program was carried out:

Anthem by choir, "Wine is a mocker."
Reading, Psalm 69, by Mrs. Marvin.
Prayer by Rev. W. Warden, pastor of the church.
Song by choir, "Forth to the rescue."
Welcome, Mrs. Marvin, for the union.
Welcome, Rev. Warden, for the church.
Responses, Mrs. O. A. Smith, for Rockfall, Miss Culver, for Portland, Mrs. Peck, for Middletown.
Recitation, Miss Ivy Terrill, of Middlefield Y.
Solo, Mrs. Marvin.
Recitation, Miss Etta Asten, of Rockfall Y.
Collection for free-will offering.

The company was then invited down stairs where a bountiful tea had been prepared and the rest of the afternoon was devoted to sociability. The ladies united in declaring it a very pleasant occasion.

The Rockfall Y held its free-will offering meeting recently in the Union chapel and prepared a short program, consisting of singing and recitations by members and an excellent address by Rev. W. Warden, of the Middlefield M. E. church. Later the W. C. T. U. held a pleasant service in the same place. Several hymns were sung, a Psalm was read by Rev. J. Nott of the Congregational church. He made an earnest prayer and then introduced Deacon Edwin Augur, of Middletown, who is by no means a stranger in Rockfall. His statements were convincing and sincere. Temperance always has an earnest advocate, not only in word but in deed in Brother Augur. When this good friend was kind enough to walk six miles for the purpose of helping in this meeting, no doubt can exist in a reasonable mind as to his interest in the subject.

Rev. Nott supplemented the address of Mr. Augur by a short talk regarding the effect of drinking habits on a man's external appearance showing pictures of the "sober" and "drinking" hat, coat and boots and closing by showing pictures of a bottle of old rye and an ice-water tank and asking the audience to choose the more desirable. A vote of thanks was tendered Mr. Augur, and the meeting was closed by singing the W. C. T. U. parting hymn, "God be with you till we meet again."

M. BELLE SMITH,
State Reporter, Rockfall.

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WESTERN WASHINGTON.

BUSY BUILDERS.

We are busily holding our county conventions, getting ready for the state convention, which meets in June, at Puyallup. Pierce county held its annual convention in the parlors of the First Presbyterian church, Tacoma, March 8 and 9. Twenty-six delegates were in attendance, representing all the unions in the county, excepting two. The convention opened with devotional exercises, conducted by Mrs. D. S. Garlick, of Tacoma, and were of a character to put all present in the best possible frame of mind for the work which was to follow.

In a few well-chosen words, Mrs. M. Brown, of Tacoma union, gave the visiting delegates a cordial welcome. Mrs. N. J. Caskin, of Puyallup, responded by saying that while the delegates were quite indifferent as to the entertainment of their bodies, they did crave a feast of good things for their hearts and minds that would make them wiser, stronger and better able to carry on the work of the W. C. T. U. throughout the county, and trusted that this convention might be a stepping-stone toward a higher plane of thought and work. Mrs. J. W. Lee, county president, then gave her annual address, which briefly reviewed the work of the past year, and gave helpful suggestions for the work of the future.

The report of the corresponding secretary, Mrs. E. P. Spinning, gave items of information concerning the different unions, and stated that a new union had recently been organized at Edison. Mrs. Mary F. Beaver, of Lynden, state superintendent of evangelistic work, was present during the whole of the convention, and by her earnest words made the fact impressive that the whole structure of this great work is built upon a gospel foundation. Mrs. M. A. Shaffer, state president, was also present during the convention, and gave efficient aid in many ways. At the close of the first session the convention adjourned for the noon hour and repaired to an adjoining room where a bountiful lunch, prepared by the members of the Tacoma union, was served.

The afternoon session opened with devotional exercises by Mrs. Brown, of Tacoma, after which reports of committees and vice-presidents were heard. The department of suffrage was given particular attention and the convention was nearly a unit in the resolve never to cease working for the right to the ballot until it was obtained. Reports from the various unions showed that most of them were wide awake, and working at whatsoever their hands find to do. Miss F. Bunnell, of Puyallup, gave a bright and interesting chalk talk to the children who gathered for the purpose. The feature of the evening session was a spirited address by Rev. W. J. Barger, pastor of the Old Tacoma M. E. Church, and a staunch Prohibitionist. A pleasing part of the evening program was the music, which was in charge of Mrs. Eva R. Hunt, and consisted of a quartet, from "White Ribbon Vibrations," sung with spirit and expression, two very charming solos by Miss Jennie McGinness, and instrumental duets by Mrs. D. S. Garlick and Prof. Davenport. Mrs. Beaver recited an original poem which was well received, and Mrs. Nickerson gave a pithy little poem entitled the "Two Ballots," one being the ballot of a jolly old brewer, the other of a Sunday-school man, and we wish all Sunday-school men could learn the lesson conveyed, as the close association of the two ballots was depicted.

Thursday morning preparation was made for the day's duties by devotional exercises led by Mrs. Talmadge, after which the time was devoted to reports of superintendents, which showed increasing interest in several departments, and much work done. Mrs. A. E. Saunders, of Tacoma, presented the subject of property rights of women, which elicited quite a discussion and suggestions for efforts to improve existing state laws in this respect. The first hour of the afternoon session was devoted to a service in memory of those so recently gathered home, Miss Mary Allen West and Jennie Casseday. A brief address in memory of Miss West was made by Rev. B. F. Rattray, who had been her friend for many years, and he paid a tender tribute to her work and worth since early womanhood. He was followed in his remarks by others who had known her personally and loved her dearly. Tender words were also spoken of the saintly life of Jennie Casseday, and we could well imagine that the time foretold in a poem in THE UNION SIGNAL a few months ago, dedicated to Miss Casseday, was now to her a glad reality, and that

"She beheld with wonder
As they entered the sunset gate
Her name on sheaves rich and golden
That were gathered early and late.
And the Master smiled approval
And He said, when she meekly came,
'Thine is the crown of the toilers
Who gathered for me in thy name.'
And the bells of heaven were ringing
While the angel choir was singing
'He has come.'"

Thi sservice closed with a beautiful solo, sweetly sung by Mrs. Cozine, "He gives his loved ones sleep."

The business of the convention was then resumed. A paper on the work of the White Shield Home was read by Mrs. M. E. Turrell, president of the board of managers of that institution, which is a home for tempted and fallen women and girls, and it is under the auspices of the W. C. T. U. of Western Washington. Mrs. Turrell made an especial plea that Christian women take greater interest in girls with whom they are brought in contact, and that a constant and determined effort be made to reach those who are in danger or have fallen into sin. The treasurer's report showed funds on hand to pay all bills and leave a balance in the treasury. The election of officers resulted in the choice of Mrs. Croake, of Tacoma, for president; Miss Cole, of Sumner, for recording secretary; Mrs. E. P. Spinning, of Puyallup, corresponding secretary, and Miss Putnam, of Steilacoom, treasurer. After adopting resolutions expressing pronounced views on the suffrage question, the purity of the press and other subjects, the convention joined in singing the temperance doxology, and was declared adjourned.

The semi-annual convention of Chehalis county was held at Elma in the M. E. church February 1. The afternoon session was opened by Mrs. O. M. Murphy, county president, who called upon Mrs. Dr. Coleman to conduct the devotional exercises. Then followed the appointing of the various committees. The address of welcome was given by Mrs. D. F. Byles, of Elma, and the response by Mrs. Simpson, of Montesano. There were delegates representing six unions in the county. Hoquiam reported fifteen members at the beginning of the year and have added eight since. They have held twenty regular meetings, with an average attendance of ten, and one gospel temperance meeting. They gave three socials which netted over sixty dollars, the last one being a "spelling" social. A reading-room is kept open at an expense of six dollars per month. Two sermons on Sabbath observance have been preached, holding union services on both occasions; literature on the subject being distributed at the close of the services. Literature was distributed also among the Chinese. The L. T. L. numbers one hundred and ten, mostly girls; boys over twelve or fourteen they find hard to hold and interest.

Their superintendent of flower mission reports flowers sent to the hospital and to all the sick in town, not neglecting the children. She wrote to Miss Casseday who replied in a beautiful letter containing specimen cards. They are preparing to begin work by Easter. Many ladies send in flowers. Many thanks are due Mrs. McGregor for sending regularly from her home in Melbourne such lovely flowers. It was most gratifying to note the expressions of the patients as their eyes feasted on these bright messengers from God's beautiful world outside. One man in particular, a victim of consumption, seemed especially delighted, but ere many visits of the flower committee had gladdened his weary life here, the death angel came and bore his freed spirit away to roam at will the regions of perennial sunshine and glory in full communion with Him who "so clothed the grass of the field." From the hospital to heaven, what a glorious change! Mrs. Chamberlain, Mrs. Haynes and other ladies have undertaken to supply all ships leaving the docks with good literature to be distributed among the sailors, and it is received joyfully.

Cosmopolis reported thirteen regular meetings, four gospel meetings and two *indignation* meetings; as a result of the latter, women of questionable reputation were prevented from taking up their abode in the town. Montesano union has distributed 1,578 pages of literature in five months, also ninety-six pages song leaflets and twenty-five UNION SIGNALS. Hoquiam union has sent a bundle of literature each week to logging camps. Oakville reported a Loyal Temperance Legion with a membership of forty-one, which meets the first and third Sundays of each month.

After these various reports were read and discussed, the convention adjourned until evening. The evening session was opened with singing by the male quartette of Elma. Rev. A. Anderson delivered a very able address which was followed with singing by the children and a recitation by Miss Nellie Eckart. Mesdames Murphy, Coleman, Burch, Criss and Miss France made short addresses. Thursday morning the devotional exercises were conducted by Mrs. Gillies, of Elma. After hearing several papers written by the delegates from local unions, the resolution committee reported the usual number of good resolutions which we are happy to say the W. C. T. U. is usually faithful in putting into practice. Mrs. Emma Barrett, an evangelist, and a dear white-ribboner, is holding revival meetings in various sections with wonderful success. She spent some weeks in Seattle, then at Kent and soon she will go to Olympia. Her home is Port Townsend.

The Prohibitionists of King county celebrated Washington's birthday by holding a banquet and jubilee in the afternoon, in the parlors of the Methodist Protestant church. The W. C. T. U. of Seattle provided and served the refreshments. Plates were laid for one hundred and twenty-five guests, but many more were present. Speeches and music were the order of the day. Mrs. Franc Lee, president of Seattle W. C. T. U., responded to the toast, "Our Allies," and was especially complimented by the daily press.

The reports from Clark county are not all they could wish, but two unions and a Y are holding the fort. The La Camas union through their energy and influence have kept saloons from their town.

"'Tis weary watching wave on wave.
And yet the tide heaves onward;
We climb like corals, grain on grain,
And build a path that's sunward.
We're beaten back in many a fray,
Yet newer strength we borrow;
And where the vanguard rests to-day
The rear shall rest to-morrow."

MRS. ETTA JONES,
State Reporter, Kent.

NEWS IN A NUTSHELL.

A WHITE Shield Home is reported from Tacoma, West Washington.

ARKANSAS annual W. C. T. U. Convention occurs April 25 to 27, at Little Rock.

MRS. EVA HIGGINS, Colorado's president, is slowly convalescing and hopes soon to be in the field.

THE nineteenth annual ingathering of Wisconsin W. C. T. U. has been appointed for May 23 at Eau Claire.

JENNIE SMITH'S meetings at Springfield, Mo., last month were so crowded that standing room was not available.

THE Y's of Corvallis, Ore., are organizing an associate or Junior Y to take in young people from fifteen to eighteen years of age.

MRS. MARY T. LATHRAP, of Mich., goes to New Jersey for two weeks from the 15th of April. She will deliver twenty-two addresses in the two weeks.

CARPENTERVILLE, Ill., W. C. T. U. has been much pleased by a lecture on the all-important theme, "The Saloon must go," by Mr. J. H. Berkey, of Monticello, Wis.

OUR subscribers who have no other use for the back numbers of THE UNION SIGNAL will do much good by mailing them postpaid to Jefferson Barracks, or to Missouri Hospital, St. Louis.

MRS. MARY C. WOODY, North Carolina's W. C. T. U. president, is now president of the Southern assembly and school of methods at Waynesville, N. C. Her address is Guilford College, not New Garden.

MRS. ELIZA WHITMORE ROBERTS, active in every good work, and a member of the Illinois W. C. T. U., passed away in midwinter at her home in Chicago Lawn, Ill., aged fifty-six years.

THE Y. W. C. T. U. Song Book is much in favor for W. C. T. U. and Y meetings. Miss Anna Gordon kindly gives the proceeds of the copyright to the National Y Branch for the furtherance of its work.

MRS. CLARA HOFFMAN, Missouri's president, delivered thirty-four addresses in the state of New Jersey during the month of February. The enthusiasm created by these lectures has spread throughout the entire state.

IN consequence of the sermon preached by the Rev. G. F. Plummer, at the Episcopal church, Corvallis, Ore. (at the request of the evangelistic department), and a subsequent home canvass, every lady of the church has come into the W. C. T. U.

MRS. MARY MCGEE SNELL is working at present in southwest Louisiana. She will be in Beardstown, Ill., and vicinity the last week in April and the first two in May. Illinois workers will please note this fact. By addressing her at Columbus, Miss., engagements can be made with this eloquent speaker.

CHICAGO Central W. C. T. U. celebrated its nineteenth anniversary, Thursday, April 6, morning and afternoon, in Willard Hall. Reports of the various missions and departments of work were presented. Mrs. R. S. Felton, of the Georgia W. C. T. U., gave an address. The meeting was presided over by Mrs. Carse who was reëlected president for the ensuing year.

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A CHEERING union county convention planned for and presided over by Mrs. A. R. Riggs, Oregon's W. C. T. U. president, was held at Ashland, Ore., recently. The devotional exercises were conducted by Mrs. A. P. Mead, state evangelist; helpful papers were read and stirring addresses were delivered each evening, the convention proving a mutual benefit to the local workers and delegates.

THE records of the work of Col. James Holt, temperance revivalist, during three months' labors in Illinois show that 352 members have been added through his instrumentality to the Illinois W. C. T. U., not less than 2,500 have signed the pledge, one W. C. T. U., three Y's, and two Home Protection Clubs have been organized and the children drilled and trained. After the close of a fortnight's meetings at Springfield, Mo., in April, he will be ready again for work in Illinois for the summer and fall months.

THE New York State Woman Suffrage Association is making an effort to secure an enrollment of the citizens of the state, men and women, who believe in the principle of woman suffrage and asks that local W. C. T. U's of that state, whether they have franchise superintendents or not, take this up as a part of their work. Where lecturers are hard to get, there is no better way to agitate the subject than circulating the enrollment and much good missionary work may be done by means of it. Once secured, the names will make a most convincing argument with the legislators at Albany, when woman suffrage measures come up for consideration.

Official Communications.

MARY ALLEN WEST SCHOOL OF METHODS.

No better thought has come to any of our workers in relation to our beloved editor, Miss Mary Allen West, than that the school of methods founded by our Southern sisters in Asheville, North Carolina, should bear her honored name. The women of the South are full of enthusiasm and earnestness, but like ourselves they need special drill in the methods that have developed in the last twenty years. Miss West was, more than any other one among us, the chief in setting forth these methods to the great army of American womanhood. She went to Asheville to conduct the school in 1889, and made a strong impression on the women of the South. Shall we not each and all send either from our own resources or those of our friends a gift, no matter how small, in token of our loving appreciation and remembrance of our promoted comrade? I am quite sure we shall respond with a hearty good will.

As president of the W. W. C. T. U., I will set the example herewith by subscribing twenty-five dollars to the Mary Allen West school of methods in Asheville, North Carolina, in token of love and good-will toward our white ribbon sisters in the South.

Please let all who will subscribe, send the money to that veteran in our ranks, Mrs. L. M. Pease, Asheville, North Carolina, or to Mrs. Mary C. Woody, Guilford College, North Carolina, the valiant president of the W. C. T. U. in that state.

FRANCES E. WILLARD,
Pres. World's W. C. T. U.

London, March 10, 1893.

NATIONAL TEMPERANCE HOSPITAL NOTES.

Miss S. Merrill, a member of the Clara Barton Training School class of '92, is now head nurse in the Baptist Hospital of this city. Miss Merrill thoroughly understands the care of the sick, and, more, she understands her work from a temperance standpoint. This is making practical a principle that pleads for the good of all.

The little eight year old girl who came to the hospital several weeks ago suffering from a severe attack of *chorea* has so much improved that her friends scarcely know her. She occupies Mrs. Hobbs' bed. "Little Emma," who occupies the Illinois state bed is also much improved. With her sunny face and cheerful ways she has won the hearts of all. "To know her is to love her."

The matron, Mrs. S. M. Hornby, begs leave to say that she has a number of empty jelly glasses and cans, and those desiring to donate fruit to the hospital can have the empty cans sent to them by sending order for the number required.

Miss Walker, of New York, while in the hospital was confirmed by Bishop Seymour, of the Episcopal church of this city. The services were beautiful and touched the hearts of all those present.

Among the patients at the hospital is a little one year old babe, left there by the mother who thus hopes to have her little one restored to health.

Looking at it from our standpoint we are glad to say that all of the furnished rooms at the hospital are occupied. Glad because we know that the sick and suffering will be cared for under principles that administer no alcohol in the treatment of disease; glad because so many friends believe so fully in the cause and the scientific principle contained therein, that they are willing to put their lives in the hands of the practical temperance doctor and the temperance nurse. Strange that custom should have made it otherwise, and that we are just awakening to the fact that alcohol is not needed in medicine. However, this is a practical age, and temperance is in the vanguard and is demonstrating to the satisfaction of the inquiring physician that alcoholic medication is not a necessity. Well I meant to say that all the furnished rooms are filled, and there are still unfurnished rooms to be fitted up. Who, out of the abundance with which he has been blessed, will assist in making ready for those who would like the care of the hospital, but cannot gain entrance?

We have the rooms but not the furniture. Besides unfurnished rooms, the ward has still space for five beds. Forty dollars will furnish a bed, and if the ward was furnished we could accommodate five more patients, and that means five more demonstrations of the principle of non-alcoholic medication.

Contributions received by the matron during March, 1893:

March: Unknown, 9 cans fruit, 4 glasses jelly, old papers and magazines; unknown, old books, 2 glasses jelly, 1 peck dried corn. Shelbyville, Ill., W. C. T. U., 15 cans fruit, 8 glasses jelly, 2 bottles of honey, 3 pounds of prunes, one-half pound tea, 3 pounds dried apples, 6 towels. Mrs. Young, 1 comfort, 4 cans fruit, 18 glasses jelly. Unknown, 6 pounds dried fruit, 2 glasses jelly, old cotton. Oswego, Ill., W. C. T. U. 1 quilt, 6 cans fruit, 6 glasses jelly, 4 pounds butter, old cotton. Mansfield, Ill., W. C. T. U., 12 cans fruit, 12 glasses jelly, 2 comforts, old cotton, 2 bottles grape juice, 4 towels.

ELLEN SNYDER, *Sec.*

ANNOUNCEMENTS.

MICHIGAN ITEMS.

The contract for the Michigan W. C. T. U. building at Hackley Park, near Muskegon, has been let. The work upon it will begin in two weeks, and the Hall and Home will be ready for the school of methods which opens July 27 with the Assembly. Our unions and friends in Michigan who are willing to help this enterprise are asked to send in their gifts at once, as they are now needed.

Hackley Park is a spot of uncommon natural beauty, and with the money invested in it, success is assured. The gift to the state W. C. T. U. of a fine site and one thousand dollars toward the building should move the white-ribboners of Michigan to build in a way worthy of themselves and their cause.

The Michigan state W. C. T. U. convention will be held at Muskegon, May 9 to 12, inclusive. The very best plans are being laid for the entertainment and pleasure of the delegates. By that time the Home and Hall at Hackley Park will be more than a plan on paper, and the convention will have a chance to see the reality.

A fine program is being prepared.

MARY T. LATHRAP, *Pres.*

MISSISSIPPI CONVENTION.

The annual convention of the W. C. T. U. of Mississippi will be held in Greenville, May 5 to 8. Reduction to a one and a third fare is expected from the railroads. The president of each union and one delegate to twenty paying members constitute the basis of representation.

MRS. L. S. MOUNT, *Pres.*
MISS M. L. MONTGOMERY, *Rec. Sec.*

CALL FOR INDIAN TERRITORY W. C. T. U. CONVENTION.

The annual convention of the Indian Territory W. C. T. U. will be held in Vinita, May 24, 25 and 26. All friends are cordially invited to attend, give us their encouragement and help us to plan our campaign for another year.

MRS. L. JANE STAPLER, *Pres.*
MRS. T. M. FULLER, *Cor. Sec.*

THE WOMAN'S LECTURE BUREAU.

Do you not wish to secure talent for summer Chautauquas, Camps, Schools of Method, Lecture Courses, Woman's Christian Temperance Unions, Political Equality Clubs, etc.? If so, you can do no better than apply to the Woman's Lecture Bureau. We are determined that we shall be able to compete with the best and for this reason ask the assistance of all reform movements in carrying on our work. Our lecturers are as good as the nation affords and if you wish others that we do not offer, we will do our best to secure them for you.

The lecturers now under our management:

Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.*

Mary T. Lathrap.* Ohio, Pennsylvania and New Jersey.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman, Michigan in April.

Miss I. C. DeVelling, in California during the coming season.

Clara C. Hoffman, in Illinois and Indiana in April.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture in Michigan during the spring.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, New York, Pennsylvania and Canada in April.

Mary Sparkes Wheeler, in Pennsylvania in April.

Volney B. Cushing, in Pennsylvania and Ohio in April.

Harriet May Mills, in New York in April.

Rev. C. H. St. John, in Indiana in April.

Lou J. Beauchamp, calls for April.

Mary Seymour Howell, in Pennsylvania in April.

Messrs. Wolfenbarger and Huckins.

Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A. Bassett.

Olive Stubblefield.*

Caroline M. Woodward, in Illinois in April.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

M. Naomi Trimmer, vocalist.*

Rev W. C. Weaver.*

Col. George W. Bain.*

We are making many engagements for the fall and winter and will be glad to quote terms at any time for work during the year. We will arrange single lectures; courses distributed through the season, and where so wished, for a week or a month in a vicinity at reduced rates. Let us hear from you and help us make our bureau, which is so great a factor in our work, the power which it should be.

Will all friends of woman's progress who see this notice and who are interested in the success of the undertakings of women, kindly comply with the following request: Please send to the undersigned a list of all Chautauquas, lecture courses, summer schools of methods and camp-meetings, together with the name of the person conducting each. This will greatly facilitate the work of the Woman's Lecture Bureau and be greatly appreciated by

LUCY E. ANTHONY, *Manager,*
Somerton, Philadelphia.

* By special arrangements.

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Mrs. Mary A. Woodbridge, Ravenna, O., for the regular form and circulate it to the best of her ability, sending the names to Alice E. Briggs, Evanston, Ill.?

An Indian Outbreak

is a dreadful thing—undoubtedly caused by the irritating effects of dirt.

Outbreaks, and crime generally, are never possible among people who are addicted to the use of

KIRK'S AMERICAN FAMILY SOAP

The great soother of angry passions—the promoter of health and good-feeling. Cleans everything—injures nothing—don't be afraid to use KIRK'S Soap on the most delicate fabrics.

JAS. S. KIRK & CO., Chicago.

Dusky Diamond Tar Soap A Superb Complexion Soap.

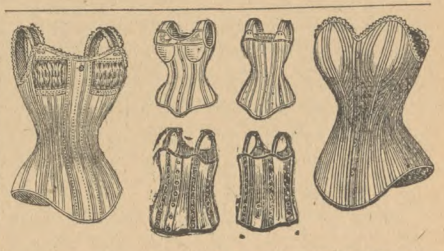
HAPPY AS A CLAM

Is the man who for years perhaps has been suffering from weak stomach, indigestion, dyspepsia and general debility, when he discovers the curative properties of **Burnham's Clam Bouillon.** There is no case where it will not be retained by the stomach and prove grateful and comforting. In all gastric troubles it affords immediate relief. Phosphorus, lime and sodium are the tonic constituents of clams.

BURNHAM'S CLAM BOUILLON.

Never Buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists. 25c., 50c and $1.00 sizes.



These Health Reform Garments made in Jean, Sateen and Lace, together with other specialties, comprise one of the finest outfits in the world for Lady Canvassers. Agents wanted everywhere. Write for terms, Catalogue and price lists. It will pay you to investigate. Mention Union Signal. RELIANCE CORSET CO. Jackson, Mich.

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Goodrich's Lamp Light Heater, a labor and money-saving invention. Heats water for every conceivable purpose, and curling iron in one minute. No household utensil so convenient. **25cts.**, prepaid; money returned if not satisfactory.

H. C. GOODRICH, 739 Washington St., CHICAGO.

TOKOLOGY A COMPLETE LADIES' GUIDE In Health and Disease. By ALICE B. STOCKHAM, M. D., OVER 25 YEARS PRACTICE.

Mrs. A. H. McW. writes: "Baby came June 10th. Needed no doctor, and had none. Sold a TOKOLOGY to each of the two women who waited upon me. Have taken 5 orders, and have not been from home. Prepaid, $2.75. Sample pages free. Best terms to agents. ALICE B. STOCKHAM & CO., 277 Madison-st. Chicago

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Fit all ages and shapes—infants to adults.

COMPLEXION PRESERVED. DR. HEBRA'S

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DRESS REFORM.

If interested send for my free illustrated booklet describing **Healthful Dress** for women and children. MRS. S. W. PIKE, 73 Madison Street, Chicago.

ROASTER & BAKER

HOUSEHOLD ARTICLES. Agents wanted. Catalogue free. Cline Mfg. Co., 68 W Wash'ton-st, Chicago

TONY, THE ARISTOCRAT.

BY HARRIET FRANCENE CROCKER.

(*Concluded.*)

In Hoodlum Alley great had been the wonder and mystery about the disappearance of Tony, the Aristocrat. The set of boys in the next street who had assaulted him became frightened at his non-appearance and kept silent as the grave. They were terrified at the possible results if their night's work should be discovered.

Tony's admirers were greatly mystified over the case. They had found some of his scattered papers near the board-pile and there was blood on one of them. That was their only clue and that was a weak one. It was hopeless to try to trace the affair out. He had not a relative in the world. Homeless, orphaned and alone in life, he had lived here and there in Hoodlum Alley, the most desolate and yet the cheeriest newsboy in the whole city. After awhile they gave it up as an unsoluble mystery, but they often spoke of Tony, the Aristocrat, in tones of respect and words of praise. He was not forgotten.

One day there was a sensation in Hoodlum Alley. Down its well-known street sauntered a familiar figure, familiar not by means of clothes, for the ragged overcoat and rakish cap were missing. But that snub-nosed, freckled face with its green-gray eyes was the same except that it was marvelously clean.

Immediately a cry arose. "Tony, the 'Ristercrat! It's Tony! It's Tony! Ain't yer dead, Tony? Where yer been, Tony?" And they crowded around him in true gamin style, hanging over each other's shoulders for a look at him, "downing" his shining new shoes in that ridiculous way all boys know about, hitting him with hearty familiarity upon the well-fitting back of his new coat, giving an inquiring twist to the new neck-tie and rolling their eyes at the glossy collar around his neck.

Multitudinous were the questions and comments addressed to the hero of the day as he stood, the center of his admiring audience and condescendingly explained to them the good luck that had come across his path, good-humoredly setting forth his experiences for their amusement.

Tony, the Aristocrat, was not above going from house to house for a hand-shake and a word with all the neighbors. The boys escorted him about and looked on in delighted approval. His good fortune had not made him feel above his former friends.

When he turned at last to go, a howl arose.

"Yer ain't goin', Tony! Hi, Tony, hain't yer come back fer good? Ain't yer goin' ter sell papers no more, Tony?"

Tony had not yet told them that he was the doctor's office-boy. When he told them they let him go, bidding him "come ag'in an' never forgit the kids!"

The boys in the next street had been envious witnesses of the open-air reception, and all the glories and honors attending the triumphant return of Tony, the Aristocrat. They were as jealous and as humiliated at the result of their attack as even Tony himself could have desired.

Civilization agreed with Tony. By slow degrees his uncouth manners dropped off, influenced in part by the sweet, natural grace of Edith Servisse, and in part by the true, honest, unpretentious gentlemanliness of the doctor himself. He broke off his cigarette habit, seeing the undisguised disgust in Edith's blue eyes one day when she surprised him enjoying a smoke. It was wonderful how the dainty little lady came to be the ruler of his life and habits—how every barbaric trait of his gradually gave way before her gentle refinement. It was wonderful how the silent influence of good clothes, good food, and warmth and shelter transformed the street Arab into a brisk, bright, alert boy, active and stirring and eager to help in a hundred different ways.

He was very useful to the doctor's wife. It was Tony who was entrusted with the escort of her little daughter when she went to parties and matinees. It was Tony who ran willingly upon her errands to the ladies of the church societies, Tony who was always ready to do her bidding in a certain condescending kind of way which was as natural to him as his green-gray eyes or his snub nose. It was impossible for Tony to appear humble. It could not be. He might feel humility but he could not show it. There was no unpleasantness in that condescension of his because it was so simply natural.

One night, when Tony had been the doctor's office-boy a year, fire broke out in the second story of the doctor's house. It was late when Tony discovered it—too late to save anything. In an incredibly short time, it seemed to him, the house was filled with smoke and hot, stifling air while flames crept and ran here and there catching at this and that to devour.

The doctor was away from home. He had been called out in the early part of the night and Tony had been sleeping in the office when the smell of smoke aroused him. He alarmed the two servants who hastily seized their few treasures and ran out of the house. Up the stairs Tony ran, scarcely seeing where he was going because of the blinding smoke. Into room after room in search of Edith the boy stumbled on, groping here and there with outstretched hands and face ashy white.

He called her name, "Edith—Edith!" but there was no response. He grew half-wild with fear. At last he found her in her little white bed sleeping heavily. He seized her in his arms and ran with her as well as he could, his thin, wiry little frame staggering under the dead weight of the child's plump body.

When he reached the street he gave her into the arms of one of the terrified servants standing distractedly about, too frightened to give an alarm—then ran again into the blazing building. He must arouse the doctor's wife! He must save her! What would the doctor say if he returned and found—

He found her, half suffocated by the smoke and unconscious. He called to her, shook her, seized her inert, drooping hand and tried to arouse her but it was of no use—he must carry her himself—there was no one else to do it. He shrank from this new strain. Already his whole frame trembled like a wind-shaken bough and he felt weak and exhausted. But it must be done. He saw it was useless to waste the precious time trying to arouse her, he must take her as she was.

He pulled her from the bed and seizing her two wrists in his firm grasp, drew her into the passage and stopped a moment to get his breath. She was a tall woman and largely built. It was a terrible exertion for the boy How it was accomplished no one ever knew, but at last he staggered through the door, half dragging, half carrying the insensible form and fell upon the door-step in the very moment of his triumph—dead.

It was a pitiful, bruised and broken little body over which the doctor and his little daughter bent tearfully the next day. The doctor uncovered the poor brave hands and kissed them tenderly, and Edith kissed them too.

"He saved your mother's life, Edith—always remember that!" he said between his sobs.

"Mine too, papa," Edith said softly; "he saved mine too."

"Yes, darling," he answered gently, "dear little Tony!"

One of the city reporters got hold of the affair and wrote it up for the papers. With a city reporter's indefatigable zeal and patience, he sought out the boy's history—as much as could be known—interviewed the doctor and visited Hoodlum Alley in search of information. It was a well-written article, dramatic in its intensity and illustrated with a cut of Tony, the Aristocrat.

The boys in Hoodlum Alley for years carried about in their dirty pockets the precious scraps and clippings they had cut from the papers concerning their favorite. He was for evermore raised in their loving hearts to the highest ranks of heroism, and the half-civilized ragamuffins worshiped his memory. Surely it is a noble thing to leave behind a memory like this.

Tony was laid to rest in the doctor's own handsome lot in beautiful Greenwood cemetery. The boys of Hoodlum Alley sent a committee to beg the doctor to let them buy the headstone. The doctor was touched by their simple earnestness and loyalty to their dead friend.

"Tony wa'n't never too good fer us kids," they said. "He wa'n't never above them as used to be his chums. He come to see us, he did—Tony did. We want to chip in an' buy him a stone an' have this onto it—'Tony, the 'Ristercrat,' 'cause that's what we allers called him. That's all we want onto it. We don't know how old he was nor what his hull name was,—no more did he,—so 'Tony, the 'Ristercrat's' 'nough."

Pennies, nickels, dimes and quarters, patiently hoarded by the newsboys and bootblacks in Hoodlum Alley, bought at last a simple white marble slab. The boys in the next street,—the boys who had been his enemies,—came with their small offerings and wanted to help too. Such heroism as he had shown could not but appeal to the noblest that was in their natures, such self-sacrifice as that could not but wipe the hatred and envy and jealousy from their hearts and make them better, nobler, truer boys than they had been before.

To-day, with Edith Servisse, now a sweet-faced girl in the early bloom of maidenhood, I visited that little grave. It was covered with flowers and looked bright and cheery. Somehow it reminded me of the boy as he used to look with a buttonhole bouquet pinned to his ragged overcoat,

But all that is past now. Edith and I believe that Tony, the Aristocrat, is happy to-day in a lovelier home than any on this earth and that the nameless waif has entered that grand and glorious Aristocracy which belongs to the children of the Heavenly King.

Santa Paula, Cal.

DEAR BOYS AND GIRLS:—The following rhymes come from a delightful "cozy corner" in a prohibition home, where the children are much interested in temperance. They have sent them for the entertainment of the big UNION SIGNAL temperance family:

JUDGE PROHIBITION'S SENTENCE.

The temperance navy's brave lads in blue
Went out to battle the whole liquor crew.
They captured them all,
Both great ones and small,
And brought them for sentence when through.

Now fetch me the prisoners, binding them fast,
And blow on the trumpet a loud, ringing blast,
These captives must sup
From dark poison's cup,
For righteousness now is triumphant at last.

Pluck the laurel from that brow;
"Fine old wine," no longer now
Kings and princes to you bow.
"Dandy brandy" and "bum rum,"
Reckoning for you has come.
"Frisky whisky," you must go
To the deepest shades below.
"Pale ale," the day is won,
Henceforth you all men will shun.
Here, beer, you, too, must skip,
Cold water rules aboard this ship!
Derider, cider, cease to fight,
What's partly wrong can ne'er be right.
Oh, wicked gin, not all your kin
Can save you from the home of sin.
Punch, your lunch will now consist
Of tears and groans, a grewsome grist.

Now, taking the convicts and chaining them tight
Throw them right overboard, way out of sight.
Saved souls is the gain
When alcohol's slain,
And this you can do if you work with your might.

Lillie, Penn. "EFFIE EMSIE."

We all thank this temperance family for remembering our Cozy Corner, and are glad to number them among us.

Your

Aunt Jane

SOFT-SHELLED NUTS.

173.

CROSSWORD ENIGMA.

In ant but not in bee,
In plant but not in tree,
In nut but not in burr,
In cat but not in purr,
In pay but not in give,
In girl but not in live,
In oil but not in can.
In curse but not in ban,
In den but not in bear,
In lion but not in lair,
In pigeon but not in dove.
My whole is one whom the children love.

174.

ANOTHER ENIGMA.

In fall, not in spring.
In feather, not in wing.
In slow, not in quick.
In Sam, not in Dick.
In you, not in me.
In pond, not in sea.
My whole is what we all have to learn.

RENA.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MARCH 23.

165. 1, Tyler. 2, Arthur. 3, Fillmore. 4, Hayes. 5, Adams.

166. 1, Commander-in-chief. 2, General. 3, Aide de-camp. 4, Major.

167. 1, Perch. 2, Carp. 3, Salmon. 4, Sturgeon.

Correct answers: Fletcher McFadden; LeRoy F. Beers; Myrta McKean; Frank McKean; Eva B. Frarey; Venus Pool; Newman W. Adsit; Helen R. Hendrix; May Whitney; Effie Billings; Anna M. Belknap; Nancy Thomas; Robert J. Graves; Katie Maitland; Stella Bullard; Willie Aldrich; Grace Farnsworth; Mabel Davis; Clara Lambert; Harry Davis; Cecil Lambert; May Hussong; Ben Bastall.

Our Library Table.

The April number of LIPPINCOTT'S contains the second of "Lippincott's Notable Stories," a series published monthly on a competitive plan. The story is entitled "Abraham's Mother," and can most emphatically lay claim to the merit of high originality. The novelette of this issue is a seasonable one, "Columbus in Love," by George Alfred Townsend. Julian Hawthorne falls into line with "A Description of the Inexpressible," *i. e.*, a description of the World's Fair, and Frederic M. Bird contributes a brief but pithy article on "The Religion of 1492."

J. B. Lippincott Co., Philadelphia.

Very widely known is Tello d' Apery, the boy editor and publisher of THE SUNNY HOUR. The April number of this earnest and wide-awake little magazine contains an editorial account of "The opening of the William F. Miller Library" in the SUNNY HOUR building. "All that the boys have to do is to have clean faces and hands, and behave, and they are welcome to come and make friends with these delightful books." Arrangements are to be made for the admission of girls also—a very wise thought. Tello d' Apery, who has been too busy in helping his little barefoot friends to take care of his own health, is forced to go abroad for rest and change. He leaves Jack Bristol to fill the editorial chair and wield the editorial pen, which the young gentleman does well, as all will agree who read the editorial pages of this month.

59 W. 24th street, New York City.

The ARENA, which gives itself to the fearless discussion of those perplexing social problems which at times present a threatening mien to the peace and safety of our country, embraces in its April issue a fine article by Alfred Russel Wallace, D. C. L., entitled "The Social Quagmire and the Way Out." It is the second in the series of papers on wage-workers, and should be widely quoted by the press. A few sentences given right here will be the best presentation the article can possibly have: "After a century of unprecedented growth and the utilization of the natural riches of a great continent, we find to-day in all the great cities of the United States thousands and tens of thousands who, by constant toil, cannot secure necessaries and comforts for their children or make any provision for an old age of peaceful repose. One great object of republican institutions has, it is clear, not been attained. . . . . Let it be clearly understood that I do not in any way imply that republicanism is itself the cause of this state of things. It simply exists in spite of republicanism . . . . is common alike to republic, constitutional monarchy and despotism, and we are thus taught where not to look for the remedy. . . . . The one thing that it always accompanies is CAPITALISM. . . . Great wealth is obtained by individuals in two ways, either by speculation, which is but a form of gambling, and perhaps the very worst form, since it impoverishes not a few fellow gamblers only, but the whole community; or by large industrial enterprises, and these depend for their success on the existence of great bodies of laborers, who have no means of living except by wage labor, and are thus absolutely dependent on employment by capitalists in order to sustain life, and are compelled in the last resort to accept such wages as the capitalists choose to give." In the same plain, logical manner the author goes to the root of the difficulty, discussing the land question, the difference between the actual profits made respectively by the small land owners in cultivation and the profits made by large farmers, and in turn those accruing to the land owners leasing these farms for heavy rents. The article closes: "The system which permits and even encourages land monopoly and land speculation inevitably brings about another form of slavery, more far-reaching, more terrible in its results than the chattel slavery you have abolished. . . . . This system needs no gigantic war to overthrow it; it can be destroyed without really injuring a single human being. Only you must not waste your time and strength in the advocacy of half-measures and petty palliatives, which will leave the system itself to produce ever a fresh crop of evil. The voice of the working and suffering millions must give out no uncertain sound, but must declare unmistakably to those who claim to represent them: "Our land system is the fundamental cause of the persistent misery and poverty of the workers; root and branch it is wholly evil; its fruits are deadly poison; cut it down. Why cumbereth it the ground?"

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Publisher's Notes.

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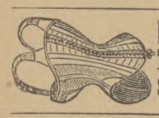
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Our Message, the official organ of the Massachusetts W. C. T. U., in its February issue makes an earnest appeal for THE UNION SIGNAL and its own paper, "not to find fault with what any union is doing for these publications, but rather to stir up your minds by way of remembrance that one and all may attempt greater things for them."

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Third. That she, or some person whom she may select, attend all meetings of the local union in order that these papers be constantly brought to the notice of those present.

Fourth. Use every means possible to increase the circulation of THE UNION SIGNAL outside the ranks of the W. C. T. U. This can be furthered by securing trial subscriptions, sending out sample copies, etc.

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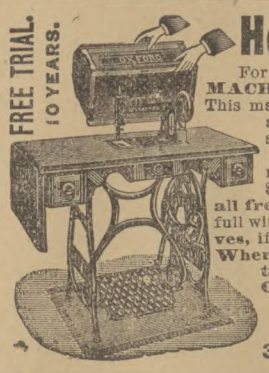
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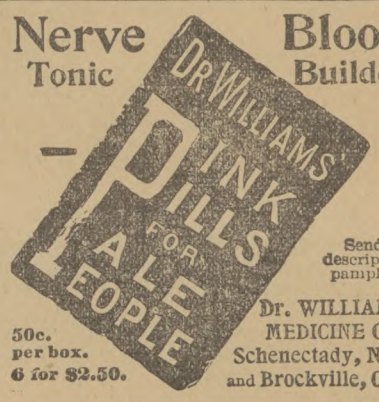

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The Union Signal

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 16.] CHICAGO, April 20, 1893. [Price $1.00 per Year in Advance

Mrs. Ursula D. Herrick 111 Murdock St. 1893

SINCE OUR LAST ISSUE.

The Bering sea court of arbitration is still in session at Paris.

Carpenters at the World's Fair are on the verge of a strike.

The anniversary of Grecian independence was celebrated in Athens, April 13.

At the school elections held in Illinois last Saturday, women were chosen for directors in several districts.

A total eclipse of the sun, visible to the southern hemisphere, was observed April 16 by astronomers, at various stations.

King Humbert and his retinue paid a visit to Queen Victoria, at Villa Palmieri, near Florence, Italy, last Thursday.

The state temperance meeting at Huron, South Dak., closed April 14, after formulating plans for a vigorous summer campaign to enforce the state prohibitory law.

Seventeen foreign men-of-war are in harbor at Hampton Roads, Virginia, to participate in the international naval review, planned by the United States government.

The governors of thirteen of the southern states met in convention at Richmond, Va., April 13, to consider measures for the advancement of the industrial interests of their states.

The crown prince of Servia, seventeen years of age, seized the throne, April 14, and proclaimed himself King Alexander I. He will probably recall his mother, the banished Queen Natalie. The populace approves the young king's act.

Belgian workingmen are on a general strike, caused by the rejection of the universal suffrage bill, by the Chamber of Deputies. On Saturday the riotous disturbances in Brussels were so great that the streets were deserted by all save the rioters and the police.

A dispatch from San Francisco, April 13, announces that the American protectorate over the Hawaiian Islands has been dissolved by order of Commissioner Blount, the Hawaiian flag being returned to its place and the United States marines ordered back to their boats.

The report of the Minnesota senate investigating committee, April 13, in regard to the extortions of the coal trust in that state, testifies to the existence of a harmful combination among the shippers and wholesale dealers in coal, detrimental to the interests of the state and the welfare of the people.

THE fourth biennial convention of the Young Women's Christian Associations of the United States and British Provinces meets at Toledo, Ohio, April 27-30. This International Association includes three hundred city and college Young Women's Christian Associations in thirty-seven states and provinces. There are sixteen state organizations holding annual conventions, most of them employing state secretaries. The headquarters of the International Association are in Chicago.

IT will be remembered that the suggestion for Miss Willard's bust, described in another paragraph, was made by Mrs. Carse at the Boston Convention, and Lady Henry Somerset was the first contributor, giving generously one-half of the supposed cost. Since then the expenses have been somewhat increased, and several contributions made at that time have not been paid in, owing, doubtless, to the uncertainty as to when they would be required. If all such friends and others who would like to have an ownership in this wonderful portrait bust of our cherished chieftain would send gifts, large or small, to Mrs. M. B. Carse, the Temple, Chicago, they will be thankfully received and promptly acknowledged. The bust will occupy a prominent position in the Woman's Building, at the Columbian Exposition this summer, and afterwards be given appropriate place in Willard Hall, of the Temple.

THE first World's Sunday-school convention ever held in America, will convene in St. Louis, Mo., September 4–6, at the close of the international gathering of Sunday-school workers. The number of delegates from America will be limited to four times the representation in Congress, or one delegate to thirty-seven thousand, five hundred of the population. The delegation from foreign lands is unlimited, but restricted to such as bear credentials from national Sunday-school organizations, and to well-known Christian workers and missionaries. Entertainment will be furnished all delegates.

WE have received a private circular of the Columbia Casino company, which will operate on the grounds of the Columbian Exposition, the only building to be used exclusively as a restaurant. It is situated at the entrance from the pier, where all boat passengers will be obliged to either pass through it or along the side of it. Estimates are made for forty thousand meals a day at one dollar per meal, or forty thousand dollars and for "extras,—wine, beer and cigars," ten thousand dollars. Does this look like a safe place for young men to dine? An interesting fact in connection with this company is that one of its directors is a well-known Chicago brewer.

SOME of our *clientelle* want to know why Miss Willard's Catskill cottage is called "Eagle's Nest," Miss Lathbury explains thus: "On page 41 of 'Glimpses of Fifty Years' is the following: 'I had a seat in the tall black oak near the front gate, where I could read and write quite hidden from view. I had a box with lid and hinges fastened beside me, where I kept my sketches, and books, whence the "general public" was warned off by the words painted in large, black letters on a board nailed to the tree below: "THE EAGLE'S NEST, BEWARE!" Mary had her own smaller tree, near by, similarly fitted up.'" Our generous New York comrades very tenderly thus bind the early and the later life of the "Chieftain" in the name of the mountain eyrie.

BISHOP JOHN H. VINCENT, than whom none is better known in religious and literary circles, has the following to say of our far-reaching organization and ts leader in a recent letter: "I am a hearty believer in the W. C. T. U. I do not indorse every move it has made nor everything said by all of its representatives, but there are spots on the sun. Possibly where I differ from some of the leaders of the W. C. T. U., they are right and I am wrong. As for the work as a whole accomplished by the union, it is beyond praise. I believe in it and advocate it. As for its president, Miss Willard, I regard her as the best illustration of the famous thirteenth chapter of Paul's first letter to the Corinthians I ever knew. I am a total abstainer and a Prohibitionist, and have been both for years." We are glad to publish the above from this noted leader and Christian worker, because honest praise from such a source has its attendant inspiration.

MR. EDWIN H. STOUT, associate editor with Lady Henry Somerset, of the *Woman's Herald*, has just brought out a valuable brochure containing a characteristic biographical sketch of Mr. W. T. Stead, with letters and essays on journalism. To any one intending to follow that profession this book will be of incalculable value, as it is written in the "off-hand," incisive style for which Mr. Stead has become famous, and is full of practical hints and helps. Mr. Stead believes the mission of the journalist to be unequaled in these days of rapid transit, and we think he makes out a remarkably good case. Mr. Stout's characterisms are of exceptional value from his sympathetic record with Mr. Stead and his close connection with him for the last seven years. He truly says that "while some men only write to live, Mr. Stead lives to write." He is the modern Sir Galahad, whose broad sword is the pen, whose holy grail is the sacrament of humanity's release from superstition, tradition and artificial bondage of every kind and class.

IT sounded whimsical enough to hear a leading member of Parliament say from his place in that famous assembly that "it is not a law against the liquor traffic but free education which will save us from drink." We in America have had free education for a couple of centuries, but the tide of drink has steadily increased. It is easy to make a fetish of education or of any other line of progress. Our white-ribboners tell us that in South Africa, among the Boers in the Transvaal, they make a fetish of the Bible, insisting with great vehemence upon their orthodoxy, but they wallow in drink and are amongst the most immoral white people that can be found. God has not left Himself without a witness, and in vain do we seek to mollify the wrath of nature's broken law by incantations and prayers based on the lie of a false life.

RARELY has THE UNION SIGNAL force realized a happier time than last Saturday morning, when the box containing the marble bust of Miss Frances E. Willard was unpacked. We gathered around it in gleeful expectation, for the Boston papers had already characterized it "one of the most interesting works in modern sculpture and an admirable likeness." We were not disappointed. As the beautiful marble portrait was carefully lifted from the box and placed on a temporary pedestal, every voice exclaimed, "Miss Willard!" The likeness was perfectly completed when a pair of eye-glasses were placed upon the nose. Miss Anne Whitney, the sculptress, has immortalized herself as well as Miss Willard in this work. It is a creation worthy to live forever. Says Miss Lillian Whiting, of Boston, "As one studies the countenance he feels that inscrutable expression that so preëminently characterizes Miss Willard in her highest moments. It is the reflection of spiritualization of thought, of a certain uplifting of feeling, and yet blended with it (so delicately that words are coarse to describe it) is a certain sagacity and definiteness of purpose. It is, indeed, as if she were receiving light from heaven, not to absorb it into her own soul, not merely as an experience of spiritual ecstacy, but to relate it to very present and practical needs. The expression thus caught and chiseled by Miss Whitney, is a very remarkable physcological effect in sculpture. It defies analysis and still more does it defy description."

IT will hardly be believed that the chief electrician of the London post-office has recently conveyed a message by electricity from Cardiff to a little island three miles off in the Bristol Channel, without the intervention of a wire. What he did was to put a long wire on the shore and a shorter one on the island, fitting the latter wire with a "sounder" to receive the message, and sending the message by a powerful telephonic generator. That message from the mainland was distinctly heard on the island. The message did not travel through earth or water or even air, but was transmitted through ether by means of waves of a certain and probably unusual magnitude; or to put it differently, as the London *Spectator* says: "It flew through a medium independent not only of human volition or energy, but of this planet, the medium which fills, so far as we know, all space, the medium through which light reaches us from the star Sirius." The principle being established, it is quite possible that if we had a generator strong enough we could send a wave of electricity to the planet Mars, where if a "sounder" was ready and human beings were there to hear, it would be audible; or to come nearer home, if we cannot some day communicate by telephone through the ether to New York or Melbourne without cables, the fault will be with our generators and sounders, for there is no natural law against it. Who shall say that beings may not exist who can in thinking a thought make that thought audible to finer ears than ours? The only person in these days likely to make mistakes is the one who says that this or anything else is impossible, for it seems as if we have come to the period when it is the impossible that happens.

REMEMBER—AND FORGET.

BY HARRIET NEWELL SWANWICK.

FIRST VOICE.

Oh! for a potent charm—a spell
To throw across the years;
Hiding the scars life's thorns have made
The furrows plowed by tears.

What Alchemist can separate
The bitter from the sweet;
In Lethe's stream sink pain and loss,
Leaving our joys complete?

SECOND VOICE.

Love only hath the power to break
The chain of memory;
And from it drop each baser link,
The golden hold for aye.

Then seek for this divinest gift
Nor cherish vain regret;
Both rose and thorn by One were sent,—
Remember and forget.

Chicago, Ill.

TRIUMVIRI.

Woman Suffrage.

BY O. B. BIRD, M. D.

[The Triumviri are three young men, former school and college mates, a doctor, a lawyer and a clergyman, who spent a vacation in the summer of 1891, without their wives and children, camping in the Adirondacs, after ten years of work in their several professions. Their situation will account for their freedom of speech. They called each other Doc, Judge and Dominie. Previous numbers June 30, 1892, and January 19, 1893.]

JUDGE.—Doc, do you believe in woman's rights?

DOCTOR.—Of course I do. I believe in everybody's rights and nobody's wrongs.

JUDGE.—I mean, do you believe in having women vote?

DOCTOR.—My wife always votes when it is time for the boy to go to bed or for me to have a new coat.

JUDGE.—I think I can shape my question so you will not dodge. Do you wish to have the women of the United States exercise the elective franchise on equal terms with the men of the United States?

DOCTOR.—I gather an inkling of your meaning; but as neither yes nor no will cover all my answer, I shall be obliged to specify a little.

JUDGE.—All right, your highness. There's an hour before bedtime. Proceed.

DOCTOR.—If matters were adjusted as they should be, so that party questions were always between right and wrong, and if there are as many men as women, then woman's vote would not change the result, because they would vote with their husbands.

JUDGE.—Yes; and if there were no sin and sickness in the world, there would be no need for such creatures as you and Dominie.

DOCTOR.—Precisely; but since both do exist, we are endured as antidotes. And my attitude as to a number of things that women do is somewhat similar.

JUDGE.—Endure them, eh, just as we do you and Dominie?

DOCTOR.—I spoke of the things that women do, not the women themselves. Theoretically, a woman should be the queen of a home, the mother and trainer of children for lives of usefulness, the ever-loved and loving better-half of the family, the—

JUDGE.—My wife to a T! But go on.

DOCTOR.—Theoretically, a man should be the strong half, carrying the others in his arms, as it were, providing for their needs and giving manliness for womanliness.

JUDGE.—That must mean—but modesty forbids. Next.

DOCTOR.—Neither is complete without the other. No question of superiority or rights should ever arise, since their interests are identical. Thus the theoretical unit in a theoretically perfect state of affairs would be the family, not the individual.

JUDGE.—Doc, are you building on your own experience?

DOCTOR.—Yes, my wife and I stand together on all important questions. This Utopian theory might be realized but for the existence of some form of evil in the world. Husbands and wives do not always agree, and since there is but one right side to any question, it follows that one of them is wrong. And then there are unmarried men and women who do not think alike, either. In short, somebody is in the wrong; and the question is, Who is right, and how shall the others be set right?

JUDGE.—Ask Dominie. He is trying to set people right.

DOMINIE.—Yes, but how long do you suppose I should hold my present position if I tried to influence votes?

DOCTOR.—Not long; for in politics and religion the other fellow is always wrong. I actually believe I should receive less annoyance, not to say open persecution among avowed infidels than I do in what was my own church, for daring to think for myself and trying to be reasonable.

JUDGE.—Ought to have kept your thoughts to yourself. But how about this voting business?

DOCTOR.—If all men and women were agreed as to questions requiring votes, there would be no need for women to vote, and I should not—

JUDGE.—Well, stop theory, and come down to facts.

DOCTOR.—Just what I am coming to. Is scientific temperance instruction a good thing?

JUDGE.—How big is it?

DOCTOR.—In nearly every state there is a law requiring that all pupils learn the general effects of alcohol and narcotics.

JUDGE.—A good thing, yes, the best in the century.

DOCTOR.—Whose work is it?

JUDGE.—The work of legislatures, of course. You said state law, didn't you?

DOCTOR.—Yes, but who influenced the legislators to pass such laws?

JUDGE.—You tell.

DOCTOR.—The women of the W. C. T. U.

JUDGE.—Did they vote?

DOCTOR.—No, but they did far more than vote. They labored with the men to an extent not dreamed of outside their circles. Even yet a few states have resisted them. They do ten thousand times more work than it would be to vote, and often for ten thousand times smaller results.

JUDGE.—I see the drift of your reasoning.

DOCTOR.—Who put the white shield of law around our girls, saving the ten-year-old babies from human beasts, and giving them fourteen, sixteen or eighteen years of safety? Who are trying now to snatch Delaware's seven-year-old girls from merciless designers and give them a taste of the protection to which they are entitled?

JUDGE.—Heavens! Doctor, do you know what figures you are using? Why, my Mabel is eight years old, and can it be that she—strange I never examined these laws!

DOCTOR.—Yes, and if you lived in Delaware you could have no legal redress. Those who abused Stead for turning England upside down soon found cause to blush for themselves.

JUDGE.—What were you saying about the women?

DOCTOR.—That they secured new laws by visiting legislatures, interviewing legislators, canvassing whole counties and states, and otherwise doing mountains of work compared with which voting would be mere atoms.

JUDGE.—And doing it for the men themselves, at that.

DOCTOR.—Certainly, pleading with men to come out of the rapids before they are drawn over the falls.

JUDGE.—Are the men duly grateful?

DOCTOR.—Most of those who pass the laws are. The others as a rule are not.

JUDGE.—Of course. Now, what next have the women done?

DOCTOR.—Too many things to specify. I mentioned these two as illustrations. The point I want to make is that women are already doing work that is open to every objection that can be urged against voting and many more; while men oppose until convinced and then yield, more or less gracefully and with varying majorities. The public applauds the women and welcomes the work and then shuts its eyes to the idea of other work still necessary, and says the women must not go into politics. It is as if they should let them work all day in a drenching rain and then pretend to shudder at the thought of seeing them step to the front gate in fair weather.

JUDGE.—I think you have answered the original question as to whether you favor woman suffrage.

DOCTOR.—Of course I favor it, but I am trying to show you the reason for my attitude, or rather my attitude itself, for I have not done that yet.

JUDGE.—Sail on, Doc. My ears are open.

DOCTOR.—Well, there's a tremendous amount of wrong in the world.

JUDGE.—Granted; your hat is wrong side before.

DOCTOR.—Hang it on that bush. The wrongs I have just mentioned were not righted until the women took them up. And it is but a short step to the idea that there are other wrongs in the same condition. The women have helped us out in a number of cases; and it would be but right to ask them if they see any other blots on our escutcheons.

JUDGE.—Dominie, would that be a safe experiment?

DOMINIE.—Not with a majority of the men I know; but I believe Doc is on the right track, whatever he is coming to.

JUDGE.—Easy to see his drift. He is coming to his favorite theme, liquor business.

DOCTOR.—Yes, and lotteries and bad pictures and low theaters, and unorganized charity and corners on sugar and coal and grain, and voting for our highest officers by foreign scum and illiterate criminals, and any other form of evil that shows its head. My attitude is simply this: Just as men alone could not get out of the slums mentioned, men alone cannot get out of the chains of the liquor power; and just as the women put us on our feet in those cases, so the women can help us out of the gutter and give us temperance. In other words, men are helpless and the women can help them. But as history repeats itself, the men refuse help, and will continue to refuse until the women do a million times more work than voting. Instead of this we ought to welcome them as angels of light, to save us from ourselves, and to look upon their voting as the greatest possible favor to us.

JUDGE.—You seem to put it on the ground of necessity rather than right.

DOCTOR.—Because it is of first importance. I acknowledge the right, however, but think that part of the question is swallowed up in the other.

JUDGE.—And so you think men ought to be willing to let women vote, if the women are willing to waive the question of right, and do it from motives of philanthropic expediency.

DOCTOR.—Yes, assuredly; but I believe the public acknowledgment of the legal right would immediately follow the fact, however that came about.

JUDGE.—Dominie, aren't you glad you never opposed woman suffrage?

DOMINIE.—Change line five, page four, so as to read: Should be glad if I never had opposed woman suffrage.

DOCTOR.—Judge, give us the old college song about Mary's lamb.

JUDGE.—Which one, and what words?

DOCTOR.—Number three with improvised words. I'll give the first verse:

Fair Mary's lamb, it ate a clam,
And set the people thinking;
Then turned a goat and with a vote,
Soon stopped all liquor drinking.

Vineland, N. J.

REFORMERS.

Plain Truths, with Crumbs of Comfort and Advice for Them.

BY REV. HENRY A. DELANO, D. D.

The world needs every man and woman in order to save it. Every blessed soul in whom the Christly spirit is incarnate gives an upward push or pull to everything around him. Altruism—that heaven-born spirit that cares for one other, or many others—unselfishly finds its life one long, hard lift and tug at the indifferent and inert mass surrounding it.

Cold, pessimistic philosophy meets the spirit of reform, however, with the old oft-recurrent cry: "I don't believe in you; there is no such thing as disinterested affection in this world, never has been." And this, despite the fact that since the death on Calvary's tree, probably not less than fifty millions of earnest hearts in battle, by martyrdom, and otherwise, have died to make men free, life better and love more real. Fifty millions, who "loved not their own lives even unto death."

If men called the Master, Jesus of Nazareth, who heads this glorious company, a "devil," is it a wonder or surprise that they should still echo such diatribe in the face of all deliverers, emancipators, evangels? The dog, maddened by pain, in the trap that has caught his paw, will often turn and bite the friendly hand that ventures to release him. It is the world's old way.

But the strong seem destined to carry, not only their own burdens, but the burdens of the weak. Chivalry must not only bear its rescued ones, but take along for a time all their doubtful impedimenta. "Whoso touches the leper runs his risk." "He who tries to repair an old gun may find it loaded, to his harm." No wonder the reformer is misunderstood. His ideal is far removed and remote from the average. The mighty thunder of the rhythmic, uniform march of the selfish millions, in quest of pleasure and search for gold, drowns ever the lighter footfalls of those who follow as the good angels of the camp. The deafening roar of the multitude and mob, "appeals to Cæsar," the cry of "important issue," the "tax," the "duties upon 'sugar,' 'tea,' 'twine'" blending harmoniously with "me and mine," the plea for "national honor" in dealing with a war question, all these make faint and scarce audible the "voice of one crying in the wilderness."

No loneliness, then, is more lonely, no separation more absolute, no tears more hot and bitter than experienced in the lot of those who would change the world's destiny, heal its sores and quiet its pain. Nothing in God Almighty's world is more disagreeable to a generous, large-souled man or woman than the task of upbraiding the

world's phariseeism, pointing out its defects, or sometimes scourging its money-changers from holy temples where they have no rightful place. And yet, however high his instincts, however pure, æsthetic, or spiritual even, the aspirations of woman, the culture of pulpit, the wisdom of the press and the virtue of the home must relate themselves in some way to the hard, uncongenial problems of the day. But not by compromise.

The reformer must bear one thing everlastingly in mind. He cannot lift a world full of selfishness, sensuous appetite, passion and indulgence higher than himself, until he gets a perch for the moral foot upon high rock, and far above the plain of the "tramping multitude." "Aloft on the throne of God are the principles which no majorities can defeat or overthrow." Sumner felt that, and Garrison, and Lovejoy, and Phillips. Hence, the groundling's taunt. "You are impracticable, you are disintegrating things, a fanatic, a fool, dreamer, *crank*."

'Tis sad enough to throw the strength of one's life against the drink curse and be compensated by being called "a wine-bibber." To be prudent and dainty even, amid the world's viands and luxuries and be called "a glutton." To keep close company with the rare fellowship of the saints, but have it said, "thou hast a devil." To spend one's years in trying to learn the exact truth, height, length, depth, and breadth, and be rewarded by this, only: "Much learning hath made thee mad." To try to preserve one's judgment and "philosophic heights of calm," yet to be accused, at last, of "sentimentality, ignorance, wilfulness, conceit" and selfish motive.

But universal lot this of all who in ages past have startled the slumbers of a selfish world, whose thunderbolts have cleared the deadly atmosphere, or whose shafts of red-hot truth have pierced and awakened the calloused consciences of men. Paul, Polycarp, Ignatius, Pothinius, Olympia Morata, Felicitas—apostles, martyrs, philosophers, explorers, bishops, old men, maidens, soldiers, those who "*would do the thing* and scorn the consequences,"—they are gone, but their shoes are here full of red hot coals and their wreaths "with thorns which drip of blood,"—and those who choose, may wear them now.

If vanity, avarice, intemperance and misrule are to feel again the flail of the saints' courage, the reformer's indignation and the hero's purpose, then somebody must accept the situation. All free thought, liberty of person and speech, protected privilege, the spread of intelligence, the rights of conscience, a thousand nameless, blood-bought blessings have come to us through the hardihood, patience, sacrifice of those rare, unique, sturdy souls who dared to think and act ahead of the times.

You may choose. Build thou some pleasant cot for thyself, guard thine own home, shelter and preserve thine own selfish ideal; and, it will not tax or task thee other than a day. But to build a cathedral, to press the aspiration of an age, the longings of a century, the prayers, the efforts, the intelligence, the hopes of an era, into some great Milan, or Temple, will cost, oh, how much of the best! It will be delayed too. The patronage of a visconte, Amadeo, was there, to complete the "octagon cupola," a Fiboldi to ornament and beautify, but it was completed.

Longer work, truer, involving the loftier effort and sacrifice of wider centuries and deeper, belongs to that divine cathedral which God is fashioning through human hands and prayers. Help, if you will, but keep this in mind, you must not enlist in reform work as a *business*. "The laborer is worthy" but this work will never pay in dollars and cents. The merely professional reformer? Society has not a place for him as large as the cavity of a lady's thimble.

Do not think, either, that the lame side of the Body Politic is ever cured by turning over in bed. "Behold, the axe is laid at the root of the tree." License may be "restriction," but never reform. Slavery, mormonism, mammonism, lust, the saloon, etc., are not things to be restricted in God's kingdom, but to be *killed*. All that religion can do inwardly, all that the state can do outwardly, must be done, not so much to mitigate, palliate, check as to kill utterly. Do not postpone. Work to relieve, educate, ripen and intensify public sentiment, to encourage the feeblest plants of reform, but work steadily to the one end, RE-FORM, out and out. "Behold, I make all things new." The "new heavens," however, can only smile in Apocalyptic splendor over the "new earth."

Evolutions are not down; they are forever upward, from less to greater. And this, because God, the greater, is beneath and in the less. We must go slow, patiently, lovingly, but *go*. Never mind misjudgment. The Samaritans refused Christ hospitality, "because his face was as though he would go to Jerusalem." Never mind. The true reformer, heaven-sent and heaven-girded, is the wedge that will not out, until the huge rock of wrong is split in twain. The ghost, indeed, that will not down, so long as host and hostess at the nation's banquet have encrimsoned and unwashed hands—not until the *Lamia* of vice, intemperance and crime shrivels and shrinks and glides way, a loathsome serpent, to its native hell.

Evanston, Ill.

THE CONDITIONS OF SOLDIER LIFE IN THE UNITED STATES ARMY.

BY A UNITED STATES SOLDIER.

My attention was called a short time since to an article in your valuable paper on the subject of the post exchange in the United States Army. The system of recruiting for the army has undergone a great change in the last year or two, and, as a result, a better class of young men have, as a rule, been obtained, as evidenced not only by personal observation, but by the report of the Adjutant-general of the army.

Now, what do these young men find when they join the various organizations to which they are assigned? Open invitations to indulge in drinking, gambling, lewd and profane language. The article in your paper to which I have referred was mild in comparison with the description that could be given of the frightful state of affairs that does really exist. The old post-trader system is called everything that is bad by those in authority, and there is no doubt that it was a vile one; but so is the present one, in spite of the fatherly care bestowed upon it by the government, and the frantic efforts made by the War department, and others connected with them, to scatter false and misleading statements as to its nature. Why was the "canteen" changed recently to the "post-exchange"? If the truth be told, because the people were getting to know too much about the real state of affairs, and it was hoped that under the new name the matter would drop.

After every pay-day the men give themselves up to a drunken orgie, and nothing is thought of but drinking and gambling. And this is recognized by the officers as an established fact, nor is any effort made to check it. Why should there be? Is not the canteen distinctly sanctioned as a regular military institution; is it not superintended by an officer, who carefully estimates the requirements of the men so there shall be no fear of a failure in the supply; are not enlisted men detailed to attend to the bar, just as they are warned for guard; and do not the regulations state that all these details are to be looked on as a part of military duty? Further, do not the authorities invite the men to drink, bribing them with the statement that all the "profits" will be divided amongst the various organizations to help better the supply of food at their mess tables; and what is this but saying, "The more you drink the better you shall eat"?

Do all the recruits who have lately joined fall into these habits at once? No. A large proportion do not. Great care is taken, as the authorities state, in the enlistment of these young men, and a large number of them come from country districts, where home influences have been strong, where they have been taught to abhor the liquor traffic, and where all the bettering influences have had full sway.

Then why, it may be asked, all this outcry? If the authorities are getting better men into the army, these things that are so much complained of will shortly cease, and a much improved state of affairs come about as a natural consequence. Unfortunately, daily experience and personal contact with these men prove the contrary.

The *Army and Navy Register* of October 22 reports General Merritt as saying: "There is much complaint, however, among line officers, because of a lack of good material for non-commissioned officers. Many of the best men leave the army after a short service, under recent regulations"; and many other officers have reported the same thing in different phraseology. This is actually the case. The better material, on which the heads of the army are congratulating themselves as joining the same in large numbers. will not remain in it. Men are thoroughly sickened at the sights they see and the filthy language they hear, and, as a result, purchase their discharge under recent regulations, or take advantage of the "three years' act" to claim their discharge. And this is causing the authorities alarm, as it well may. No more friendly act can be done the government than the pointing out the fact that as long as they go down on their knees to the old drunkards, and do all in their power to propitiate that class of men, so long will all the better and more self-respecting element decline to have anything to do with them.

It is bad enough to see drunkenness, but when it must be encountered as a part of everyday association, when a man must have daily intercourse with it, sleep with it, dwell with it in barracks, then is he justified in asking the public to judge whether the army that sanctions and encourages such a thing is a fit place for respectable young men?

It may be said by some: "Why not make a firm stand against such a state of things?" No one, unless he has proved it by actual experience, can imagine what the result would be. But it may be sufficient for the purpose to say that the very fact a man does not join with the drinkers is enough to set every one against him. He is told: "You are no good; such as you are not required in the army," and in truth he is made to feel very much "not at home" in it. The better and wiser plan, as things are, is to keep silent and aloof from it all, as far as may be, and patiently abide the time to purchase or claim discharge, and then shake the dust off one's feet, and thank God for liberty to lead a decent life.

But of this new element that is joining the army there are some who are weaker than others, some who are perhaps not altogether unwilling, now that they are under no restraint, to be called a "good fellow"; these are soon spotted by the older hands and introduced to the canteen. Drunkenness follows, trial by Summary Court, and a fine. Then see the new victim's "*friends*"(?) How they surround him and cheer him up, leading him as a first step towards the very canteen that has been the cause of his disgrace, and then, after he has had a drink, telling him that "drunkenness is no crime"; that now he "is a soldier." What can but follow? In the army one's hands are tied, and it is a very risky thing to appeal to the papers, but it is a duty, and furthermore, it behooves all who have the welfare of the country at heart to stir this matter.

The *Army and Navy Register* of November 5, 1892, contains the report of the Inspector General of the army, and he is quoted as saying: "The nlistment of younger and better men is a matter not only of feasibility, but of absolute necessity, if our army is to be placed and maintained upon a par in point of quality and material with the armies of the great powers of the world. The law allows us to accept boys of sixteen and train them as they should be, and each congressman could certainly name several bright boys from his district who would be glad to derive all the benefits a careful military training gives."

Now, parents and guardians of "bright boys" and "boys of sixteen," pause and consider well before you allow any of your own kin, or any of your young friends who come under these headings to so much as think of entering the army. Do all you can to discourage the idea, until the government is made to see the folly of its course in willfully and systematically catering to drunkards. If, with these warnings, you neglect your duty you will be held responsible for giving your boy over, body and soul, to a life of sin. Drunkenness, gambling, and debauchery, such are the leading features of the American army as it exists to-day.

In Barracks.

WORLD'S CONGRESS OF REPRESENTATIVE WOMEN.

BY RACHEL FOSTER AVERY.

Secretary of Committee of World's Congress of Representative Women.

The unique feature of the coming World's Fair, that which chiefly distinguishes it from all its predecessors, is the arrangement for a series of congresses in which the moral and intellectual side of the world's progress may be set forth in conjunction with the exposition of its material advance.

Near the center of the city, conveniently close to the principal hotels, a beautiful building has been erected by the coöperation of the directory of the World's Fair, the city of Chicago and the Chicago Art Institute, for the express purpose of providing suitable quarters for these congresses, but which is also planned to remain as a permanent, memorial art palace for the city. This building, with an entrance on Michigan Avenue and Adams Street, comprises two large halls, each with a seating capacity of twenty-five hundred, and twenty smaller halls, seating from two hundred to seven hundred each, which together furnish perfect appointments for the conduct of the various congresses and conferences to be convened between May 15 and November 1.

While in each of these more than one hundred congresses (devoted to the discussion of education, industry, art and literature, philanthropy and charity, moral and social reform, religion, science and philosophy, civil law and government) women will participate, according to the degree in which they have taken part in the interest or activity indicated by the title of the congress, one special congress has been arranged, to be called the World's Congress of Representative Women, in which these great subjects will be viewed from a different standpoint, its object being to discuss, not the subject in itself, but the relation of the women of the world to the subject.

With this object in view, invitations have been sent to every national association of women in the United States, Canada, England, Ireland, Scotland, France, Germany, Belgium, Norway, Sweden, Denmark, and Finland, and to individual women of eminence in Italy, Greece, Spain, Poland, Russia, China, Japan, South America, New Zealand, Austria, Holland, Turkey, Iceland, Mexico, Switzerland and India to send representatives to this special congress.

Two kinds of programs have been planned, one presenting the topics to be considered in a method calculated to interest general audiences, the other arranged with reference to specialists who wish to consider the same topics with greater detail than would be possible for large

miscellaneous gatherings. The intention is to make this (which is the first of the series, opening May 15, and continuing one week) a memorial congress, and to have its papers and addresses chronicle what the congress itself will celebrate, namely, the progress of woman since the discovery of this continent in 1492. Each country represented in the congress is expected to send reports showing woman's advance in that country along the various lines above mentioned, setting forth her present educational opportunities, and the agencies through which these opportunities have been received, also the objects now sought in each country by its leaders.

Eight rooms in the Art Palace will be set aside for the use of the eight general departments into which the work of the congress is divided (one room being assigned to each department), and in these rooms will be conducted a constant series of special conferences of an informal character, which will enable women engaged in the same work to become acquainted with one another, and also with the various methods by which the work is prosecuted in different parts of the world.

In the other seven halls meetings of the various associations represented in the advisory council of the congress will be held, each association to have one day for its own special use, arranging its own program, providing its own speakers, and with its own officers presiding. Those who have already completed their preparations and requested the use of the hall are as follows: The Woman's National Indian Association, Association of Collegiate Alumnæ, American Society of Authors, Woman's Baptist Home Mission Society, General Federation of Women's Clubs, National Woman's Christian Temperance Union, Woman's Republican Association of the United States, National Council of Women, Woman's Western Unitarian Conference, Columbian Housekeepers' Association, National American Woman Suffrage Association, Woman's Foreign Missionary Society of the Reformed Church in the United States, International Council of Women, Non-Partisan National Women's Christian Temperance Union, Young Ladies' National Mutual Improvement Association, Wimodaughsis, International Kindergarten Union, Woman's National Relief Corps, Daughters of the American Revolution, Order of the Eastern Star, Loyal Women of American Liberty, National Alliance of Unitarian and other Liberal Christian Women, International Young Woman's Christian Association, National Woman's Relief Society, National Christian League for the Promotion of Social Purity, Woman's Centenary Association of the Universalist Church and the Woman's National Alliance.

One hall will be used each day of the week for the especial purpose of hearing and discussing reports of organizations. Nine meetings may thus be in progress simultaneously, two in main halls and seven in the department halls, giving a wide variety of choice to the thousands who will assemble in Chicago during this most interesting week.

Monday will be devoted principally to the opening of the congress, the addresses of welcome, introduction of foreign delegates and their responses in behalf of their respective countries. Tuesday, the morning addresses in the large halls will be on the Civil and Social Evolution of Woman and the Administrative Ability of Woman; in the evening, on Woman, the New Factor in Economics, the Industrial Position of Woman in Germany and the Industrial Position of Woman in France; Wednesday, the Ethics of Dress, Woman on the Stage, the New Womanhood of Italy, Our Debt to Zurich and to Brussels, and Woman in the Pulpit; Thursday, Woman as a Financier, Women in Municipal Government, the Political Future of Woman; the Solidarity of Human Interests; Friday, Woman's War for Peace, Woman as a Social Leader, the Professions and Trades Underlying the Home, Woman in Science, Woman's Place in the Republic of Letters; Saturday, both sessions will be devoted to the presentation of the work of women in organizations, considered in respect to Religion, Philanthropy, Education, Moral Reform and Political Liberty, with a general discussion of the economy of woman's forces through organization. Sunday morning there will be a religious service, entirely conducted by women ordained as ministers, representing every denomination which has admitted women to the ministry, and the congress will close Sunday night with a sacred concert, with music composed, rendered and conducted by women, and a closing address on the Influence of the Columbian Exposition in Woman's Development.

Somerton, Pa.

CHRIST conquered everything which is adverse to the race, and His victory was its triumph. He uncovered the "image of God," which had been buried by traditional rubbish and sensuous materialism. . . . The great human campaign will not be ended until every member of the race has been translated into a "son of God." . . . "Sons of God" are those who are crucified in the lower self, and from the high altitude of their resurrection are able to draw men unto them.—*Henry Wood.*

REV. HUGH PRICE HUGHES ON THE GOOD SAMARITAN.

BY FRANCES E. WILLARD.

St. James' Hall, London, is a great popular resort for men and women of more than average opportunity and culture, who are drawn there by the polished eloquence of the Rev. Mark Guy Pearce, and the impetuous ardor and practical sagacity of the Rev. Hugh Price Hughes. Morning, afternoon and evening services are held in this immense and admirably located hall at the West End. We have been there repeatedly, and some notes of things said and done may be of interest to readers of THE UNION SIGNAL.

The great choir, seated in a rising amphitheatre behind the speaker's stand, has in addition to the organ, men playing the big bass viol, women discoursing on gentle violins, and a clear-voiced precentor who leads the anthem and the congregational singing. Music is a prominent feature in all the services, and at the many meetings held on week days. In giving out these sociables and concerts, Mr. Hughes smilingly said: "Pray take advantage of these delightful opportunities to enjoy yourselves innocently."

Prince's Hall is a dependency of St. James' Hall, and on the evening that we spoke in the latter, which is the larger in reality, for the cause was being addressed by leading speakers at the former, Mr. Hugh Price Hughes gave a brief temperance sermon on the good Samaritan, of which we made the following notes:

"The universal instinct of mankind gave to this brotherly being whose name has not come down to us, the prefix, 'Good Samaritan.' The lawyer standing by to tempt, or more correctly, to test, though all temptations are really only tests, did good and not evil to his kind, because his question: 'Who is my neighbor?' brought from the lips of divine wisdom this pearl of parables. Tenderheartedness is the saving salt and vital element of all true goodness, and tenderness of heart will always instinctively find expression in a thousand friendly deeds.

"We all know that 'Thou shalt love,' was the sententious application of the parable. There are many tests of a Christian life, but there is one that under all skies remains the same. Without it you may have religiosity but you cannot have religion, and this test, as I have said, is tenderness of heart.

"The priest and Levite who passed by on the other side no doubt attended diligently morning and evening prayers in the great Temple. For seventeen centuries the church has largely forgotten that a compassionate heart is the one true sign of the imitation of Christ. The one need of London to-day is not money—there is plenty of that; not talent—we have it in sufficient measure; not Bibles, for any one can obtain them who will, but it is compassion. Judge Telford said: 'The great want of English society is sympathy.'

"There is such an ocean of misery in London while I am speaking to-night, for the single reason that men and women are walking about with hearts of stone in their breasts; could these but turn to hearts of flesh, in one year London would become the City of God. My friends, the devil rejoices in you if you have no heart. The heretic and schismatic with a heart is a thousand times dearer to God and man than the most orthodox church member without.

"The temperance reform is so great that all other reforms in comparison to it are not worth naming. So says the *Speaker*, edited by men who spend their time in London clubs. The government commissions have given us abundant evidence of the misery in the midst of which we dwell, and which is the outcome of the liquor traffic, but as we have not a superabundance of heart among us we go our way and forget all about this testimony. The *Speaker* says there are 600,000 drunkards in England. Three-fourths of the prisoners were pushed into their narrow cells with the hot hand of alcohol as the moving force behind them. If you were to make a procession across this stage in which the victims of the curse are passed before us in review, every debased woman in the land would come, for without liquor these women could not endure the horrors of their daily life. The curse is as great in Christian England to-day as was the last and greatest plague in Egypt, and I challenge any one in this great audience to rise and say: 'No friend or relation of mine has ever died of drink.' But these who die a death so dreary do not come from the ranks of the total abstainers. Where did they come from? Will you contribute your example to swell the total of their temptation? Will you act out the Golden Rule in your own city and your own century? Do not think your hymns and prayers amount to anything if you have not a compassionate heart.

"Now to return. The priest had five reasons why he should not help the poor fellow who had fallen among thieves. 'In the first place,' said the priest to himself, 'this is his own fault; if he had watched out as I had done, he never would have been assaulted. Why should I make this sacrifice and take the risk of danger? It would do him no good, he has fallen by the way, I cannot remove his wounds, they have been inflicted already and there they must stay. I am expected home by my wife and family, I have duties to them; besides I have set the right way before this man, if he had done as I did he never would have been in this unhappy case.'

"But while the priest had five reasons the Levite had a sixth; for he could say to himself: 'The priest did not stop, and yet he is an example to the flock. Who am I to imitate if not my superior? Shall I profess to be actuated by higher principles than my betters? Nay, this would ill become me.' And so these two men passed on to condemnation. But do not you think it will count to them at the great assize when they rehearse their diligence in church attendance and psalm singing? I tell you nay. The helpful deed they might have done, but did not do, shall rise up against them as a swift witness. Their own memories will be their Nemesis, and this is no more true of them than it will be of us who walk these London streets but do not play the part of the Good Samaritan to our brothers drowning in drink. We have tried all other ways to help. This one remains and for its fullest possibilities we are responsible to God and man."

Canon Leigh, a man of tender and benign presence, concerning whom some one whispered to me as he rose: "He is a member of the aristocracy" (whatever that may be), exhorted after the brief and pungent sermon of the Rev. Hugh Price Hughes. He said: "It is the heavy mediocrity that blocks the way in all good work; their inertia and conservatism are like a boulder on the path of progress. Why is the audience smaller on temperance Sunday in our churches? Why is the collection less? It is the heavy mediocrity who stay at home before their pleasant firesides and let the temperance cause take care of itself." The Canon instanced John Howard, who began his work in 1773 and died in 1805, who declined to go to dinner with the Czar of Russia because he had an engagement to visit the dungeon of a convict, and William Wilberforce, who headed the movement that wrought out the freedom of the slave. These two men showed the government and people that the condition of things with respect to prisoners and slaves could not and should not be endured. Lord Shaftesbury was the great defender of the weak, both in and out of Parliament, and by his influence and vote helped beyond any other man of his generation to rescue the poor of every degree and class.

"Though oft depressed and lonely, all my fears are laid aside,
If I but remember only such as these have lived and died."

London, England.

MISS ACKERMANN IN INDIA.

DEAR UNION SIGNAL:—I reached Calcutta on November 7, after a few days of rough sailing and all the misery one could experience on a stormy sea, ready to begin work on the following day. We commenced a mission on Sunday night in the M. E. church, which is the second largest church in the Southern Hemisphere; it was packed with an English-speaking audience.

Calcutta is a very hard place to work in, and some of the great speakers from England have completely failed in reaching the people; these meetings were considered well attended, continuing through the week in that church; women's drawing-room meetings and gatherings for the young people and the natives were held in the afternoon. A number of new workers joined the union. New officers and superintendents were elected, among them a superintendent for the press, who secured a column in one of the leading daily papers. A large number of natives signed the pledge to abstain from opium and strong drink and united with the I. O. G. T.

Calcutta is not in the least oriental in appearance, but a city of great beauty. The houses are large, with great pillars supporting heavy archways, the rooms lofty and well arranged, and most are surrounded by lovely gardens. The avenues and streets are very wide and well kept, and its fashionable drive about five o'clock in the afternoon is one of the sights of the city. The native city is densely populated, and the natives bathing in the Hoogly, burning their dead, sacrificing their goats and worshiping before their idols, fill one's heart with real sorrow.

I visited the birthplace of Thackeray and Carey's old church; stood in the pulpit where he preached a hundred years ago, and went down in the baptistry where Judson was baptized. Lingering around this spot of so much interest, recalling the life of that wonderful man, it seemed

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to me I received a new inspiration to go on in the Master's work.

Late one night I started for the "Holy City of the Hindus," Benaras, which I reached about noon next day. Nothing can compare with the darkness and idolatry I witnessed in this sacred city. It is situated on one side of the river Ganges, and as seen from the great bridge stretches along the bank of the river for three miles; the houses are very high, with stone steps leading down to the water. A mosque, with two high minarets, forms a striking part of the scene.

The highest hope of every Hindu is to die on these shores or in sight of the stream; so the side of the river on which the city is built is filled with the dead and dying, as well as with pilgrims who have come to bathe in its waters that they may be cleansed. I never saw so many dead and dying together in my life; and because this is a sacred city the women, even of the higher caste, are allowed to go out to bathe. I saw these poor creatures in great numbers down in the stream bathing and praying. Higher up I saw numbers dying. Some of them are set down just as they breathe their last.

Here also are the burning ghats where a number of the dead were being disposed of. As soon as any die they are brought down to the river on a bamboo stretcher, carried on the heads of coolies; this is placed at the water's edge with the feet in the river while the pyre is prepared. The remains are then placed on the pyre and the nearest relative applies the torch; one widow was burning her husband, a son a father and parents their children—it was an awful sight. In less than an hour the whole pile, bones and all, is consumed and the ashes scattered on the river. Here and there are small stones that mark the places where widows threw themselves into the fire, preferring this to the awful brand of widowhood. There has never been a law or even a custom of the land that compelled the widows to be burned, but many of them prefer this death to the living death of the disgrace of widowhood. A widow's hair is cut, her head shaved, all her jewelry and good clothes are taken away, and she sinks to a place far worse than a servant. One poor creature who had just burned her husband wailed and shrieked horribly.

As we moved past the dead and dying, we saw the awful and sickening sight of the fakirs crawling through dust for miles, till it had settled in the hair, face, ears and eyes and they looked more like beasts than human beings, their flesh torn on the sharp stones. Another one had been lying for three weeks on three large spikes, driven into a board and all this is done to "work out their own salvation." One had died and he was set up against a brick wall, tailor fashion, and decorated with sacred flowers, and many had fallen upon their faces to worship him.

In this same city is the well of knowledge; an old priest sits at its mouth, draws up a pail of water and those wishing a fresh stock of wisdom pay a price and drink. Many throw in sacred flowers, and looking down the eye rests on floating and decaying matter, quite enough to produce cholera.

Here, too, I visited the cow and monkey temple; in one were a number of sacred cows, and hundreds had come into this place of indescribable filth to make some sacrifice to the sacred animal. The upper part of the temple is occupied by women of the lowest type and most depraved character; these are regarded as the special property of the priests—and this hotbed of sin is a temple. All the other heathenism my eyes have seen cannot compare with the degradation of this so-called "Holy City."

At the monkey temple where these creatures run about at will, the scene was even more sickening. Among their gods is one who is ever crying out for blood, so goats are brought in numbers and sacrificed before this image; the goat's head is cut off, the blood sprinkled on the altar and the flesh sold. Here we see the monkey in numbers, goats alive, dead and half-dead, the head in one place and the body in another, some kicking and others crying out in almost human tones; it beggars description.

Temperance sentiment among the natives, who have a society, is very strong, though there is no temperance association among the Europeans. The union was dead past all hope of life and as I could not find a woman to take it up, outside of the missionaries, I did not revive it, for it is quite useless to depend on missionaries to carry it on; they are already overworked and nearly every station is under-manned. In Calcutta we found an outside woman, so we reorganized, but I have only started unions where I could find such a woman. The union at Lucknow has lived; so have those at Madras and Calcutta, but aside from these they have had to give up, and the work can never go on till we have temperance missionaries to live in this land. We need and must have five, or our work can never take root and I do not see why some of the good people are not willing to supply W. C. T. U. missionaries just as others are supported. It is no use to expect *any* support in this land for the very conditions prevent the collection of a single penny here. I think it is a serious reflection on our organization to expect such a thing as self-support of our missionaries, and I am sure we can never make our influence felt in this land till we send five or six good women here and support them in the field.

(*To be continued.*)

Cawnpore, India.

OUR WASHINGTON LETTER.

DEAR UNION SIGNAL:—Since writing my last letter to THE UNION SIGNAL the National government has passed under a new administration. One of the saddest features of the inauguration was the amount of liquor drinking and intoxication.

The Woman's Christian Temperance Union of the District held a praise service on Sunday afternoon, March 5, to express thanksgiving that the proposed Sunday concert at the Pension building had been prohibited by the administration, and for the Sunday closing of the World's Fair. The meeting was at the Congregational church, Mrs. Sarah D. LaFetra, presiding, and the late Col. Elliott Shepard, president of the American Sabbath Union, and who was its real support, delivered an interesting address. Mrs. Catlin, superintendent of Sabbath observance, and several others made appropriate remarks.

The fact that both the outgoing and the incoming administrations expressed disapprobation of the Sunday concert was a great victory for the American Sabbath, and one which will have an extended influence. If the Pension building had been used for a Sunday concert other places would in all probability have been opened for Sunday amusement and the continental Sabbath on American soil would have gained a new footing.

The writer did not attend the inaugural ball, but understands that intoxicating liquors were sold without regard to the laws of the District of Columbia. At the east side of the Pension building was a room where liquors were on sale and any one could buy a bottle of champagne or whisky, and I am informed that the room was laden with tobacco smoke and fumes of liquors—a regular bar-room atmosphere. Three kinds of wines were printed upon the supper *menu*. It is an outrage that a government building should be used for the sale of liquor and especially on the occasion of a presidential inauguration.

The last Congress enacted a new license law for the District of Columbia, which has several restrictive features. One paragraph, which may enable the courts to secure some control over liquor dealers, provides that no person who has been convicted of a violation of the liquor laws shall be granted a license. The new law also provides that no minor under sixteen years of age shall be allowed to enter any place where liquors are sold, other than a hotel, without the consent of the parents or guardian of such minor.

Druggists or apothecaries are not required to obtain license under the provisions of the act, but are not allowed to sell intoxicating liquors except upon the written prescription of a reputable physician.

The license for retail dealers is fixed at $400, and for wholesale dealers at $200. The penalty for selling without license from $250 to $800 and imprisonment in the jail from two to six months.

The law prohibits saloons from selling on Sunday or after twelve o'clock at night, but allows the excise board to issue special permit to clubs to sell to members and guests between such hours as they may deem fit. The Woman's Christian Temperance Union made a fight against this feature of the bill, and presented a petition to the Senate, praying that clubs should not be favored, but all to no purpose.

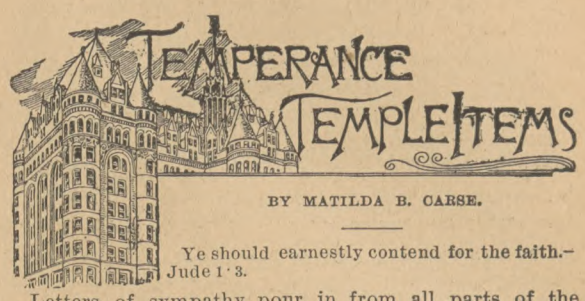
Under the old law the liquor dealer was obliged to secure the signature of the majority of property owners near his place of business each time he applied for a license. Under the new law this is required but once. This is regarded by the temperance advocates as one of the worst features of the bill, and they fought it, but the liquor dealers contended strenuously, and were more influential with Congress, so this clause of the bill passed at their dictation. It certainly is an unwarranted privilege for a liquor dealer to have perpetual right to secure a license. Suppose the property owners in the vicinity should change; surely the new owners should have the right to say that they do not want a saloon in their neighborhood. The new law does not permit a saloon to be opened near a church or schoolhouse, but, if the church or schoolhouse is erected after the saloon has been opened the saloon may not be removed,—the saloon has right of way over religion and education. The one feature of the measure that gives some hope to the temperance element here, is that which provides that no person who has been convicted of violating the liquor law shall be given a license.

There is to be an organization formed whose object shall be to apprehend and prosecute dealers who violate the law and prevent the renewal of a license. The leaders of this movement expect that some ten thousand law and order loving people will join this organization. An effort will be made to begin the much needed work at once. There are hundreds of liquor dealers, it is said, who have violated the law.

On the Sunday following the inauguration liquor selling was very general in Washington. One hotel, the Arlington, showed enough respect for law to close its bar, but many sold without regard to the laws of God or man. It may be said truthfully that the liquor dealers of the District are not entirely pleased with the new law as it passed Congress. They would have preferred fewer restrictions.

IDA HINMAN.

Washington, D. C.



BY MATILDA B. CARSE.

Ye should earnestly contend for the faith.—Jude 1·3.

Letters of sympathy pour in from all parts of the country; not a single letter of an opposite character has been received. These not alone from our white-ribboners, but from men in all walks of life, clergymen, lawyers and doctors. Hot indignation is expressed by all against the attempt to deliberately wreck a great enterprise which is for the benefit of a holy cause. It pains me to again allude to this matter, but a certain sensational Chicago evening paper that has no regard for the truth, has been made the vehicle of continued assaults since the more reputable papers have closed their columns to such attacks. The fusilade has been kept up with but two or three days intermission since my return from California a month ago. And this is not all; the paper above referred to has been sent all over the country. Its utterances have no weight in Chicago, but out of the city where its character is unknown it cannot but work mischief to our cause. Letters come to me from different states, charging that the enemies of the Temple must have in possession a copy of THE UNION SIGNAL mailing list, as it is impossible in any other way to account for persons receiving so generally the papers containing the untruthful charges made against the Temple management. Neal Dow, the honored and revered father of prohibition, sends a letter, a few of the mildest lines being given with our only object the vindication of the truth. The "grand old man" says: "I have this morning read your admirable reply in the *Inter-Ocean*, and in THE UNION SIGNAL. It is a great joy to me to see how thoroughly you use up the man to whose attack your reply was addressed. I have no words which can give expression to the feeling caused by the attempt to injure, if not ruin, the Temple scheme and to smirch your character." The following circular letter has been sent out by Mr. H. C. Speer, the banker who negotiated our Temple Trust bonds:

Sensational telegrams, which you will observe are "special telegrams," not through the reliable medium of the Associated Press, have recently gone out from this city reflecting upon the management of Mrs. M. B. Carse, and necessarily the Board of Temple Trustees. This vicious onslaught upon a Board of women, composed of Mrs. Susan S Fessenden, of Massachusetts; Mrs. Clara C. Hoffman, of Missouri; Mrs. Marion H. Dunham, of Iowa; Mrs. Helen M. Barker, of South Dakota; Mrs. Harriet B. Kells, one of the editors of THE UNION SIGNAL; Mrs. Mary A. Woodbridge, of Ohio; Mrs. L. M. N. Stevens, of Maine; Mrs. Mary T. Lathrap, of Michigan; Lady Henry Somerset, of England, and Miss Frances E. Willard, is cowardly, mendacious and cruel. It apparently hesitates at nothing in its evident object of breaking down the contributions of women and their friends to the Temple, (1) by asserting the moneys are ill spent, (2) by asserting the Temple of little value, (3) that the W. C. T. U. can never hold it if offered to them, (4) that these associates of Mrs. Carse are "a set of dupes and dummies!" Doubtless all readers of THE UNION SIGNAL will see Mrs. Carse's reply to the most important of these attacks. Its publication in the newspapers of Chicago has redoubled the great local interest in this movement to endow the National W. C. T. U. and doubly impresses this community with the fact that the management is not only scrupulously honest, but clear in its plans and safe in their accomplishment. This controversy was started by Mr. Hobbs in a six column "interview" in the "Chicago Tribune," and on that side followed by a sensational report of a so-called "interview" with E. G. Keith, President of the Metropolitan National Bank, pronouncing the bonds worthless. The substance of this last was telegraphed boldly to the "Boston Journal" of March 22. As to the merits of the general controversy, Mrs. Carse's reply being published, and both sides judged, I cannot serve you better, perhaps, than to quote editorial expressions from leading Chicago journals that have so far noticed the matter editorially.

Then follows four able editorials, all giving most hearty approval of the Temple enterprise. I append an exact copy of a letter from E. G. Keith, denouncing the "fake" interview with him:

MRS. M. B. CARSE, March 25, 1893.

DEAR MADAM:—My attention has been called to a dispatch in the "Boston Journal," of March 22, in which I am quoted as saying that certain Temple Trust bonds are, in my opinion, utterly worthless, etc. I desire to say that I never made such a statement, and that there is no foundation for such a report.

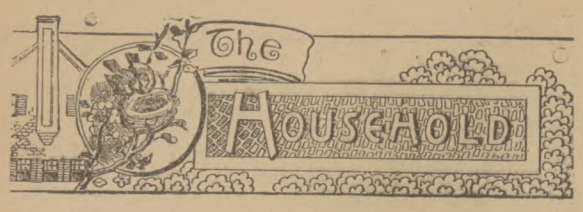
My remembrance of a private conversation had with regard to this matter was that I agreed with an assertion made that the bonds were as good as the Temple stock. That stock is, I am sure, worth as much or more than when the bonds were issued, and from reports which I believe to be reliable should regard the security as in a fair way to be dividend paying, and if so the stock should be valued at par. I sincerely regret that any one should misconstrue my language, and I am unable to explain how any one could honestly misrepresent me in this manner.

Yours truly, E. G. KEITH.

I send this circular letter to all customers holding Temple Trust bonds to allay causeless fears as to their investment, which was represented to them as good. Bondholders are in perfectly safe position in any event, protected by the collateral stock. This vile attack is intended to undermine the contributions; had it been successful the misfortune would have been to the National W. C. T. U., and the supposed gain to such designing persons as would be able to buy bonds of panic-stricken holders at a sacrifice, and thus succeed to this valuable stock or the par value of the bonds! Fortunately the scheme falls flat, promptly understood by an indignant public.

Yours truly, H. C. SPEER.

I am glad to say that not a bondholder has been stampeded. The following letter to Mr. Speer from Mrs. E. B. Murdock, Baltimore, Md., one of the largest holders of bonds, expresses the feeling of all bondholders yet heard from: "Thanks for the circular received in relation to Mrs. Carse and the Temple. With the fullest confidence in her management and without a shadow of distrust in the value of the investment, I am glad to have at hand such a clear and compact statement of the matter for the sake of others. I believe the attack and its triumphant refutation will only serve to quicken interest in this great enterprise and stimulate the gifts of its friends." Mrs. Murdock is right in her conclusion; Already thousands have been pledged since this attack towards the purchase of the entire capital stock, and this, too, outside of temperance ranks. *Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain.*



IN THE "NINETIES" WE SHALL WIN.

Long centuries have rolled away
While strong drink reigned supreme;
The promise of a brighter day
Seemed but a poet's dream.
Brave souls toiled on 'neath midnight skies,
And watched for morning star;
A land redeemed from drink—the prize—
Lay hopelessly afar.

Chorus:—

In the "nineties" we shall win
In the "nineties" we shall win!
When the people have the power
Will the golden age begin;
Prohibition angel, hail!
Each slave of drink release,
And sheltered neath thy pure white wings,
Our land shall rest in peace.

The long night-watch is over now,
With raptured eyes we see
There sparkles on the mountain-brow
The dawn of Jubilee!
Soon, soon shall close each tempter's door,
And end the reign of wrong,
The drunkard's child will sob no more,
And sighing change to song.

Our banner proudly floats above
Crusaders true and brave,
And sisters' messages of love
Thrill o'er Atlantia's wave;
The path of triumph still we tread,
God's earth shall soon be fair,
While giant evils bow their head,
Our cause wins everywhere!

Brecon, Wales. —*David Devoir.*

A PAIR OF KIDS.

How Two Children Turned the Tide of Battle on Election Day.

The excitement was intense.

The contest had been a long and a fierce one.

The liquor men had confidently predicted a victory of two to one for "license."

The liquor league had never been so thoroughly organized, and it was well known that an unlimited amount of money had been at its command.

It had carried on a vigorous war of falsehood and intimidation. Business men had been coerced into silence or open advocacy of license.

The day of battle had arrived.

"License or no-license," was the question.

Bands of children paraded the streets, singing gospel songs. Women were at work at the polls, pleading with the voters to vote for no-license.

Mothers entreated for the sake of their wayward boys.

Wives implored for the sake of desolate homes and starving children.

Daughters labored for the sake of once loving, but now cruel fathers.

A little after the noon hour a great crowd was gathered around the polling place.

The manager of the liquor forces was heard to say:

"Boys, we're all right. There ain't enough temperance people in this whole town to defeat us now. We have the 'stuff,' an' money goes; see? Prayin' an' preachin' is all right in church, but when it comes to votin', it's business. See that fellow over there? Well, he is a big gun down in that there church, but to-day he voted for license. Why? Business, of course. The business men of this town dare not oppose us, fer they know that we'd turn on the screws; see?"

The speech was received with manifestations of approval by those who heard it, for they well knew that a "license" victory meant an open bar and free beer for some days to come.

Just at this point two little children, a boy and girl, were crowding their way up to the voting booth.

The boy was about nine years old, barefooted, and with ragged clothes. The little girl was about six years old, thinly clad, with little toes peeping out through well-worn shoes. The boy had a firm hold of the little girl's hand, and they seemed determined to reach the voting booth.

As they persistently pushed their way through the crowd, a great, big-fisted, rough looking fellow called out in a rasping voice:

"What do you want!"

"We want to vote," firmly answered the boy.

"Oh, ha, ha, ha, ha, ha-a-a-h! Ho, boys, see here; here's two kids that wants to vote! Oh, ha, ha, ha, ha, hah!"

"Who are they? Put them on that box," shouted a voice.

Instantly the two children were lifted on to the box so that they were in full view of the crowd.

"What do you want to vote for, young uns?" asked the big-fisted fellow.

"We want to vote to close the drunk shops," said the little girl. "Mamma said if there was more votes for local—local—local—"

"Option," added the boy.

"Yes, local option, the drunk shops would be shut up and papa would not get drunk any more, an' never whip mamma an' me an' Jack, but bring all his money home, an' we would get lots of new clothes."

"And," added the little fellow, "we'd have new things in the house; carpets an' chairs an' dishes an' a rocking horse, an' I would get a new suit of clothes an' shoes an' lots of things, so's I could go to school."

"Yes," broke in the little girl, "an' mamma said if there was no drunk shops, Santa Claus would come to our house and bring Jack books and toys, and me a big doll, like the saloon man's little girl has!" And the bright eyes of the little tot fairly sparkled as she drew the picture.

"And," she continued, "me an' Jack come here to vote. Can we?"

What's the matter with the crowd? Why so many handkerchiefs out so suddenly, and why the snuffling and coughing and wiping of eyes? The big-fisted fellow is actually crying! Great big tears are coursing down his cheeks!

"Jerusalem, boys," said he, "I'm going to vote for the boy; who'll vote for the girl?"

From scores of throats came the prompt reply, "I will!"

"Well, then, get in line here, and we'll vote out the 'drunk shops' yet. These kids are goin' to vote a good many times to-day."

How quickly "the boys" got in line. The news of the sudden change spread through the town like wildfire.

Easy-going and faint-hearted temperance and Christian men, whose cry of "You can't do it," had discouraged many a worker, fully expected a liquor victory, and therefore did not consider it worth while to go to the polls, heard the story of "the kids," and were at once aroused.

Business men, who from various reasons had decided not to commit themselves either way, were moved to action, and there was a great flocking to the polls. As every voter arrived, he was at once taken possession of by the boys and asked to "vote for the kids," who were now sitting on a box watching with wonder the long line of voters.

The liquor managers tried to turn back the tide, but without avail. The little children's pathetic appeal had gone down deep into the hearts of that crowd, and no power on earth could induce any of them to vote for the "drunk shops," that had made life so dark and miserable and wretched for those innocent children.

When the result was made known, "No-license" had carried the day by a big majority. The church bells rang out their notes of joy and thankfulness. Bonfires were kindled in the public streets. That night a grand union meeting was held in one of the largest churches. The "kids" were on the platform and the story of the day's battle, and how the victory had been won was again related. Every heart was touched.

A great revival of religion was started and the big-fisted fellow and the father of the two little children were among the first to confess their sins and start on a new life. Hundreds of others were converted.

"The kids" realized, under the "no-license" system, the predictions of their mother, for their home was transformed into a little paradise.

No man who voted for "the kids" that day ever regretted his action.—*Tallie Morgan.*

New York City.

PHYSICAL TRAINING FOR WOMEN.

BY C. C. B.

A back number of the *Independent* has so pertinent an introduction to this subject that I quote it verbatim:

"The time is, or ought to be, past when it is necessary to write essays on the importance of physical education and of a knowledge of the laws of hygiene. In fact, to those who admit that it is necessary to train the mind or the moral nature, it ought never to have been necessary to make argument in favor of a corresponding training of the body. It has only been done because, in our material tendencies, we take it for granted that the body will, as we say, take care of itself naturally, while it is assumed that the intellect and the soul are so far dependent and without instinct as to need the special intervention of human drill. The real fact is, that the natural laws of these are oftenest disobeyed through the body and its failure to obey the laws of its being.

"The great question of the present is how hygiene is to be taught and how physical education is to be secured. Thus far the prominent method has been that of good advice. We are told what to do, and what not to do. A lecture with no recitation on it, a talk with no comparison of views after it—these have been, and even yet are too much the cheap stock in trade."

To Dr. Nathan Allen, of Lowell, as chairman of the Gymnasium Committee of Amherst College, belongs largely the credit of having first given an enduring basis to physical education in American colleges. In 1861, Amherst made this branch a compulsory part of the college course, and called Dr. Hitchcock to its charge. To-day all first-class colleges require it, provide a professor and adequate apparatus for it, and give it a curriculum of its own. There are three systems of which all others are variations. The first is usually named after its chief originator and apostle, perhaps I should say elaborator, Dr. Sargent, of Harvard. The second is the Swedish, the third, the German system. The Sargent system makes prominent individual work upon machines adapted to individual needs as determined by careful and full diagnosis of each separate body. From his own wide experience, and by his graduate teachers scattered through many schools, Dr. Sargent has gathered a large number of physical statistics and from these has determined the perfect body. His system of measurements is his "pet patent." To remedy the variations in each case from this ideal body is the purpose of his prescription of individual exercises.

The Swedish system makes measurements somewhat less than the Sargent), and has many machines for correcting faults. But, as applied in this country, the machines are used only for and by a small fraction of the students, the main work being done in classes. The Sargent system is used in Smith, Vassar, Wellesley, Bryn Mawr, Oberlin, Lasell and the Boston Normal School of Gymnastics; the Swedish system somewhat in Boston and vicinity, in Baltimore College and Bryn Mawr Preparatory School in Baltimore. The latter has the handsomest gymnasium I have seen in any school in this country, Lasell's ranking next. The German system is used principally in the German Turn Halles and societies throughout the country, and (as modified by Carl Betz) in Kansas City, Cleveland, Toledo and a few western cities. A great deal of the class work that Dr. Sargent uses, as well as the work on the heavy apparatus—parallel bars, vaulting horse, ladders, etc., has been highly developed by the Germans, and he has drawn largely upon their experience for a good deal of his school work.

Dr. Anderson, of Brooklyn, has what he calls an American system, which, so far as a non-expert can see, is a mixture of the first two, having more of the Swedish than the Sargent in its practice—more class than personal work. The gymnasiums of the Y. M. C. Associations, so far as I have observed them, follow mainly the Sargent system. Indeed, over five hundred school, college, Y. M. C. Associations and athletic club gymnasiums are using his apparatus.

The importance of a regular training adapted to each pupil's needs has gone beyond discussion. Experiment and careful research are adding daily to the appliances for reaching this. If I could not do both together for a pupil under my care I would let the studies go by the board and give her first the physical training. I said to the doctor in charge, the other day, speaking of a puny girl: "She needs a body more than anything else. Give her a body, and let everything else be subordinated to that." Such cases are rare. Usually the physical training and mental go most happily hand in hand, each helping the other.

The sanitary knowledge necessary to the intelligent care of the plumbing of a house, etc., should go with the gymnastics. Lasell Seminary was the first school to give practical teaching, illustrated by all sorts of object lessons, in this branch of sanitary science. Wellesley College has taken up the matter, and is giving it some good attention as an optional. Other schools will see the need of it, and follow suit. Dr. Sargent says: "I fully indorse what you say as to the importance of teaching something of sanitary science in connection with the physical training."

The importance of practical teaching in the preparation of food has also been recognized as an essential part of the curriculum of a practical school for young women. The former president of one of the largest colleges for women in this country recently said, upon Tremont Temple platform: "Teach a girl to make a breakfast for papa; that will be as good an education as she can have." That sentence was rank heresy in the minds of so-called "college" men and women fifteen years ago, when Lasell Seminary boldly began to teach cooking to its pupils.

On the whole, we ought to thank God, who has revealed these needs to teachers, and take courage, especially for our young women. It is her own fault now if every girl is not "thoroughly furnished unto every good word and work."

Auburndale, Mass.

THE CHILDREN'S FOUNTAIN.

BY MARY E. H. EVERHART.

Grown people bring their treasures rare,
To grace our great Columbian Fair;
Their contributions, wondrous, grand,
Are pouring in on every hand.

Columbia's friends (the children), too,
Desired that they might something do,
To represent them at her Fair
And have their work recorded there.

Miss Gordon, who so nobly stands,
World's leader of our temperance bands,
Decided that their gift should be
Something to help humanity.

A fountain, sparkling, cool and bright,
(Emblem of purity and light)
By which a little child shall stand,
A cup o'erflowing in her hand,

And as its contents plashing fall,
The little one will seem to call,
"Come all who thirst and take a draught,
Nothing so cooling can be quaffed!"

Now temperance children in all lands
Are reaching out their little hands
For dimes and pennies, which shall be
This offering to humanity.

Baltimore, Md.

UNCLE JOHN'S TALKS.

IX.

CLOCKS.

No, I haven't told you about half the tools, yet, but here you see I have this old clock which is needing some attention, and I thought I would use it as a text, this time, while we have the opportunity. Matter with it? Not much, as you will soon see; but the little which it needs is of vital importance. In fact, it will not run at all, now, but will, when I have devoted about five minutes to it. All it wants is a little oil in two places. No use to oil anything else than the escapement wheel and the anchor-pin,—using a broom-corn. While doing so take off the anchor and let the wheels fly for a minute or two. Yes, the place that ticks; but let us come at it semi-scientifically.

The pendulum does not make the clock go, but the clock makes the pendulum go, and the pendulum holds the clock from running away. Imagine yourself standing in the middle of a level piece of ground, with a pole in your hands, say fifty feet long. Hold it by one end and swing the other end around in a large circle. Imagine a railing for the outer end to rest on. Now see how important a little oil would be on this railing. A little friction there would prevent you from moving the pole. A child could hold it with one finger.

Now let my little three-year-old Bessie, bless her heart, here she comes just as I was speaking of her, let her take hold of the end of the pole and toddle along by the railing so that you cannot move the pole any faster than she walks; yes, that is the machinery of a clock. You are the spring or weight; the pole is a long lever for reducing the power to a point where it can be easily handled, just as the wheels are, and Bessie is the pendulum. Here you see the spring.

Let us assume some figures for easy reckoning. Say that this spring exerts a force at the edge of this large wheel to which it is fastened of ten pounds, and that each little wheel is one-tenth the size of the large ones. Then the force of the second wheel would be only one pound; the third, one-tenth of a pound; the fourth, one-hundredth; and the fifth, one-thousandth, and this is our escapement wheel, the one that ticks. And as the power decreases, of course the speed increases; that is, this wheel must turn one thousand times around while the spring wheel turns once. Now you see the importance of oil on the axle of this wheel. The others turn so slowly that they do not need it. Still, I never can resist the temptation to oil at least one more.

Now comes the pendulum. It swings by its own weight and would soon stop if it did not have help. No, that thin end is not a spring. It is made thin so that it will not be a spring, and of metal so that it will not vary with temperature and moisture, as a string would. This anchor, you see, swings on a pin at its center, so that the hooks at the ends just reach well into the teeth of the escapement-wheel. A wire from the anchor connects with the pendulum-wire, and gives it a little push with every movement. To understand this, take the pendulum in your hand and move it slowly back and forth, watching the escapement, and remembering that the wheel is trying to go faster, and the anchor is holding it back. Do not oil the anchor. If you do anything, you may polish the surfaces where the points touch. The weight of a pendulum has but little to do with the rapidity of its beats, while the length has everything to do with it; hence the variation in length used to regulate the clock.

The five-minute warning? Well, suppose the striking-machinery to be held by a wire between the teeth of a wheel. Now, when the minute-hand comes along and lifts it out, the wheel turns and the clock strikes. And it will go on striking until the hand has moved along far enough to let go of that wire so that it may drop into its notch. It would be impossible to adjust this to anything moving as slowly as the hand of a clock. It would either fail to strike or fail to stop striking. So this long wire, operated by the minute-hand, lifts the hook out of its notch, and the wheel starts, but is caught by the long wire itself, which has been lifted up for the purpose. Now, when the hand reaches twelve, it drops the long wire, which then falls out of the way, leaving the wheel free to turn, and the hook free to stop it whenever the counting-wheel gives its permission.

With this hint of explanation of the principle, you can understand a clock by a little examination. No oil needed for the striking-machinery, except for the fan and one other wheel, just as we did on the other side.

Look here, chicks, never bet on anything that has an element of uncertainty in it; but if any one else dares bet against your certain knowledge, I think you may venture to "take him up" for a little sport. For example, you may undertake, on a wager of two good apples, to make a clock strike without touching the hammer, or the wire, or moving the hand past twelve, and you will not change the hand on its post, either. To do it, you move the hand up until you hear the warning, and then turn it back toward nine.

For three apples you may undertake to make the clock run 65 minutes without striking. Simply turn the hand backwards to 11, or as far as it will go. No harm to turn a clock backwards unless you try to pass the point, generally between 11 and 10, where the arm on the shaft of the minute-hand strikes that long wire. A non-striking clock may be turned either way. When a clock stands on a permanent shelf, or is attached to the wall, and *limps*, do not wedge it up or loosen the screws, but bend the pendulum wire. Say it limps to the right, make an elbow to the left, at any point of the wire, but if possible up out of sight. It will run just as well, and you save a great deal of trouble.

Here's a little mental arithmetic for you: Have a person think of a number, twelve or less. Tell him to start with that number and count to twenty, while you mark time on the table, he to speak the word twenty aloud. Then you will tell him the number he thought of. You do it by starting on 8, and following the figures of the clock backwards. When he says twenty, you will be on the number he started with. Vary by using pieces of paper, figures turned down, and tapping here and there with your pencil while keeping your place mentally, and then turning up the proper figure.

When will the hands be together after 12? Sixty is 11-12ths of the time after 12. When after 3? Fifteen is 11-12ths of the time after 3. When after 10? Fifty is 11-12ths, etc.

Now skip. This old clock will not miss a tick for three months.

Vineland, N. J.

THE BOY THAT LAUGHS.

I know a funny little boy—
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny-bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The school-room for a joke he takes—
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout and mope and sigh.

—*Wide Awake.*

DEAR BOYS AND GIRLS:—Such a variety of ways the Cozy Corner letters are addressed! Here is one to "Aunt Jane's Cozy Corner, Temperance Temple, Chicago, Ill.," which, in spite of the fact that the Temple is thirteen stories high and full of nooks and corners, came right up to Aunt Jane's den on the eleventh floor. The little nephew who wrote on his envelope,

CHICAGO, ILL.,
COR. MONROE AND LASALLE STS.,
THE TEMPLE,
AUNT JANE'S COZY CORNER.

did get "the cart before the horse," but his letter reached me just the same. And when I received a nice letter addressed to "THE UNION SIGNAL, Chicago, in care of Aunt Jane," I laughed most heartily. If you want to be sure, however, that your letter reaches me safely and want to please the busy post-office clerks who handle, stamp and deliver it, just remember to address it thus:

EDITOR, THE UNION SIGNAL,
THE TEMPLE,
CHICAGO,
AUNT JANE'S COZY CORNER. ILL.

Isn't your Uncle John's "clock" talk a good one? I understand clock works much better since reading it, don't you?

Affectionately,

Aunt Jane

COZY CORNER CIRCLE.

Letters have been received this week from

May Hussong, ILLINOIS.
Bessie H. Tucker. } MASS.
Emma G. Tucker. } MASS.
Harry Clifford Crowell. } MASS.
Daisy Vail, MINNESOTA.
Millie Crow, MISSOURI.
Alice Plough, NEW YORK.
Guy Bervig, NORTH DAKOTA.
Willie Aldrich, OHIO.
Lena Stubblefield, OKLAHOMA.
Mabel Davis. } OREGON.
Clara Lambert. } OREGON.
Harry Davis. } OREGON.
Cecil Lambert. } OREGON.
Grace M. Kerr, PENNSYLVANIA.
Katie Joyce, WISCONSIN.

COZY CORNER LETTERS.

I was a member of the Juvenile Temple as long as we had one, but now all the temperance boys and girls have moved away except me. I am the only one in our little town of about five hundred inhabitants. I am going to send ten cents for the children's fountain.

GEORGE J. EARL NORTHROP.

Norwood, Minn.

One is a very good beginning for an L. T. L., isn't it? Won't you try to get others, George? That will be doing *something* for temperance.

I am twelve years old. I watch and wish for THE UNION SIGNAL'S coming each week. I live on a farm, six miles from town.

I take THE UNION SIGNAL,
Because I think 'tis bright,
To read the cousin's letters
It is my chief delight.

Yours for temperance,
KATIE HUNTER.

Coultersville, Ill.

You are the first Cozy Corner poet, Katie, dear. I wonder if we haven't others?

SOFT-SHELLED NUTS.

175.

BEHEADINGS.

Behead an article of furniture having that which covers the head.
Again and have that which surrounds us.
Behead a spring festival and have a fall flower.
Behead flushed with success and have behind time.
Behead great anger and have a word meaning old.
Behead a ship's small boat and have a shoemaker's tool.
The beheaded letters placed in order will spell what we should try to be. C. L. H.

176.

WORD SQUARES.

1, A valley. 2, A son of Adam. 3, A piece of glass. 4, Others.
1, Manner. 2, Is indebted. 3, Extending far below the surface. 4, To discover. ROYAL J. DAVIS.

177.

Pi.

Od tno ookl orf gnwor nda vlei,
Uyo lwli nfdi hmte fi ouy od,
Sa yuo seamreu ot uroy bhgrnioe,
Eh lliw rsmaeue kbca ot uoy.

FANNIE E. COBB.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MARCH 30.

168. EASTER.

169. dEn, bAt, aSp, aTe, pEt, aRt. EASTER.

170. A joyous Easter. He is risen. The Lord reigneth. The resurrection and the life.

Correct answers: Katie Maitland, Bettie S. Hutchins, H. R. Kinsley, Ben Rastall, Mabel Eldred, Helen R. Hendrix.

The Union Signal AND WORLD'S WHITE RIBBON.

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Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory shall come in.—Ps. 24·7.

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THE GREAT MISSION.

This is, preëminently, the age of missions. The evangelizing spirit is abroad in the earth. Men are drawing nearer to each other in heart as the inventions of man's brain and the work of his hands are annihilating space and bringing widely separated nations together. By the very spirit of the age, the man to whom has come the possession of "good tidings," finds himself impelled to make known those tidings to others.

This is true, not in the Christian church alone; it is becoming true of those *isms* which claim for themselves an altitude far above Christianity. Witness the aggressive missionary efforts of Theosophy as embodied in Madam Blavatsky and her school, especially in her who has become the Elisha to this modern prophet, Mrs. Besant.

The same fact may be observed in the non-Christian religions of to-day. Buddhism and Mahometanism especially are passing through an epoch of missionary zeal, which, if it continue, will make the visit of Mahomet Webb to this country only a prophecy of what may be expected in days to come.

So far from looking with apprehension upon this phase of the subject, it seems to us a hopeful indication of the coming universal recognition of the brotherhood of man, that nation should reach out hands to nation, and even heathen lands should seek to give to others of that which, to them, is best.

In religion, more fully than in anything else, it can only be the fittest which shall survive; therefore we need not fear the comparison of Christianity with any other system. Indeed, it needs only this comparison to prove that. Whatever may have been the truths embodied in other religions, Christianity alone can claim a universal adaptation to the needs of humanity.

But it is upon the missionary spirit as manifested in Christianity itself that our interest must center. Believing, as we do most absolutely, that the fullest revelation of truth the world can ever know was shown forth eighteen hundred years ago in Galilee; realizing that, while

> "God may have other words for other worlds,
> But, for this world, the word of God is Christ,"

it becomes the chief concern of each genuine Christian that that "word of God," with its utmost possible meaning, should be fully made manifest.

At no other period since the days of the early church have the missionary spirit and the missionary zeal so permeated Christendom. One wonders, indeed, in looking back, that, with Christ's "Go ye into all the world" standing out so clearly from the record of His life, there should have intervened so long an era in which those words were known, but not obeyed.

A Christian church without missionary zeal, must be, upon the very face, a contradiction of terms. The very essence of Christianity is the spirit of giving, and that men should rejoice in the revelation of God through Jesus Christ, without seeking to give to others this revelation, is unthinkable.

Those to whom our missionaries go realize this truth, if the church in the main does not. "If Jesus died for us so many years ago, why have you not come to tell us before?" is asked again and again in China.

Since the measure of the love of God for the world must lie in the fact that He "gave his only begotten Son for its redemption," so the measure of the God-likeness begotten in His children, through the spirit of Christ, must lie in the degree to which they are willing to give of time, strength, treasure, life itself for others. "Herein perceive we the love of God, in that he laid down his life for us, and we ought also to lay down our lives for the brethren," when widened to God's measure to embrace a universal humanity, becomes the final test of the follower of Jesus Christ.

Poorly do we meet this test, and yet no previous age has met it so fully. The missionary movements of to-day, both at home and abroad, while wholly inadequate to the demand, are still on a gigantic scale, as compared with anything which has preceded them. The most conservative churches, those which have, hitherto, held aloof from missionary work, are awakening to its necessity.

More money is being contributed each year through the regularly authorized channels, while the number of individuals giving themselves to the work through the media of self-supporting missions is well-nigh incalculable.

The missionary propaganda, as carried on in the colleges of our own country and of Great Britain, has awakened in the minds of many who were standing with questioning step upon the threshold of life such a sense of the needs of the world and the blessedness of Christly giving as has turned their feet into the stormy but glorious path of a life poured out for others. The China Inland Mission is one of the latest and noblest answers to the oft-recurring problem, "How can we reach the masses?" The college settlement idea is answering the same question in our own land.

The Salvation Army is the great divinely appointed missionary agency of modern times. The roll of its drum beat and the flash of its colors are making their way into all lands, and everywhere they tell the same story of an absolute self-abnegation; a giving up, even to the death, that others may know the power of an eternal life.

Bishop Taylor in Africa and Bishop Thoburn in India, with the long roll of illustrious boards, agencies and mystic letters which go to the making up of each denomination's peculiar shibboleth, all, to a greater or less degree, tell the same story; and we feel that we are in no sense encroaching upon the prophetic function when we claim that this zeal will increase rather than diminish in the years just before us, and that the next decade will witness such an advance along mission lines, the world over, as our fathers never dreamed of.

Small wonder that the W. C. T. U. has taken upon itself missionary work. It would have proven itself lacking the vital principle of life if it had failed to do so. Mary Clement Leavitt setting sail on that memorable journey was the sign and seal of our own fitness to survive. Those who have succeeded her (Jessie A. Ackermann, Mrs. Elizabeth Wheeler Andrew, Dr. Kate Bushnell, Miss Alice Palmer and the late Mary Allen West) have made assurance doubly sure, while the tens and hundreds who shall speedily follow, will not only "wreathe the white ribbon around the world," but will also prove to that world how divine is the origin of our work, and how necessary in order that the kingdoms of this world may become the kingdoms of our Lord.

We are confronted again and again by the question, "Why send out special W. C. T. U. missionaries? Why multiply agencies in lands where multiplication of numbers too frequently means reduction of force? Why not trust to the agencies already in the field, to the simple gospel methods of bringing the individual sinner to the Saviour for personal salvation, and leave all mere matters of reform to work out their own solution?"

These objections have so plausible a sound that, at the first, one is inclined to question if they be not valid. It is only as we look beneath the surface and see how these "mere matters of reform" stand related to missionary effort, that we see their utter futility.

The truth is that the evils against which the W. C. T. U. has arrayed itself, stand as the mightiest of barriers against the success of Christian missions in any land. Ask your zealous, true-hearted missionary from China, India, Africa, the isles of the sea—from whatever quarter of the globe he may come, what he has found to be the greatest obstacle in the way of the success of his work, and he will answer one or another of the three kindred evils—rum, opium or social impurity. To bring the poor darkened minds to the light of the gospel truth is not so difficult a matter as the making it possible in a land deluged with impurity, reeking with the corruption of ages, for a man to live a follower of Jesus Christ.

For, most pitiful of all, not only have these lands to contend with their own indigenous vices, they have also the vices of civilization superadded. Their knowledge of Christianity frequently consists in the ability to drink and swear. Men who would consider it monstrous to take lightly the names of their own gods use the name of Jehovah as an idle expletive, because they constantly hear it thus used. How then can they be brought to reverence Him?

The drunken and profligate foreigner, whether seen in the person of the sailor, army officer, government official or tradesman, forms, too frequently, the only ideal of a Christian.

The extortion of money at any cost is the practical working out which they have constantly before their eyes, of Christ's law of love. England forcing the opium trade upon China at the cannon's mouth is an object lesson in Christianity which that country is not likely soon to forget.

America—Christian America—sending its hundreds of thousands of gallons of rum annually to heathen Africa, is another object lesson of the same type, and of what avail is it that we send missionaries to China to preach the gospel of brotherly love, and then, by our infamous anti-Chinese legislation, give the lie to all our teaching?

Remember that these people know nothing of the difference which we recognize between Christians in name and Christians in character. To them the white face is the sign of the "God men," and the "Jesus religion." Alas! what has not that religion been made to cover of crime and barbarity and cruel atrocities in heathen lands! The figures adduced in Mr. Hornaday's pamphlet, "Rum on the Congo," are of a startling nature. We append a few: "In 1886, five nominally Christian nations sent into Africa a total of 10,377,166 gallons of intoxicating liquors. Of this amount 1,099,146 gallons went from the Netherlands; 737,650 gallons from the port of Boston, U. S. A., (it is not stated whether the United States sent from other ports or not); 311,384 gallons from Great Britain; 405,944 gallons from France; and 7,823,042 gallons from Germany."

Mrs. Leavitt says it is impossible to know the amount of liquor sent into Africa. The traders use it as their one medium of exchange. "Drink is the small coin of Africa." She, herself, heard one trader say to another: "Down my way the 'niggers' are getting so impudent they don't want to take what you offer them in trade; they want to choose." "What do they want?" asked the other. "Oh, cloth, salt and money. Think of that! They want *money*, and they don't want rum!" "That will never do," said number two, "there is nothing we can make so much on as rum!" "They get these notions from the missionaries," said number one. "Yes," said number two, "the missionaries spoil the country for trade!"

We all know that other story Mrs. Leavitt tells of the African chief who, when talking with the missionary, said piteously: "Yes, it all sounds very good. I'd like to have my people embrace this new religion. But they haven't brains enough to do it; the *fire water men* have burned out their brains and they cannot think now. *Why didn't the God men come before the drink men?*" Aye! Why did they not; or why, having gone, are they to find their work continually thwarted by this damnable drink traffic foisted upon a weak people by a people that is strong—sent out upon the same vessel which bears the missionary—coming to these darkened minds as being equally with the missionary, the product of Christianity!

Not long ago a white ribbon sister told us that her daughter—a missionary in Africa—in her last letter said that, as she looked from her window while writing, she saw *nine men lying upon the street dead drunk from New England rum.* She had inclosed ten dollars in the letter, saying: "Mother, use it in missionary work at home—you need it more than we." Was she not right?

Why, if rum could but have been kept from the Congo, we should long ago have witnessed there the mighty phenomenon of a nation born to God in a day. What more pathetic thing in the annals of history than the letter

which reached Bishop Crowther from one of the most powerful Emirs in the west of Africa, in which he besought him to intercede with the great home government that *barasá* (drink) might be kept from his people? Nothing unless it be Dr. Paten's journey to this country on the same mission. Here is a man who, more than a quarter of a century ago, went out to take the truth of Jesus Christ, the Saviour, to the naked cannibals of the New Hebrides. He has met, faced and conquered death in almost every form of terror; he has won this people to God, and now he sees the awful danger staring him in the face that his work is to be overthrown through the greed of a Christian (?) nation which is pouring liquid damnation into the midst of the land he has so painfully purchased for truth.

"Mere matters of reform"? Who that has eyes can fail to see that the temperance question with all it involves to-day, is the key to the problem of all missionary effort! Never, until this be solved, can the work of God in foreign lands take on its proper proportions. Never, until this be solved, can we intelligently and consistently pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

The woman who, in answer to the question why she does not join the W. C. T. U., answers that she is not interested in temperance work, her interest all centers in missions, either has not looked into the matter or else lacks entirely the logical mind which should show her that temperance work as embodied in the W. C. T. U. is mission work *par excellence;* that never till the one becomes an integral part of the other can victory be assured.

If every Woman's Foreign Missionary Society, aye, and every Woman's Home Missionary Society were affiliated with the W. C. T. U., if every missionary at home and abroad but wore the white ribbon and disseminated white ribbon light, we should find the millennium advancing upon us with strides which would gladden both earth and heaven.

But alas! that day is yet to come. Many missionaries themselves need white ribbon light not less than those to whom they minister. That Bombay conference, reported in THE UNION SIGNAL, will yet come to be regarded by the entire world as one of the most disgraceful blots upon the history of the Christian church. Think of seven hundred Christian missionaries refusing to condemn, by even so small a measure as a resolution, the triple evils of the drink trade, the opium traffic and the state regulation of vice! It is good to know that the American missionaries, under the leadership of Bishop Thoburn, took radical ground against these evils, but the disgrace is to the church of Christ, which knows no bound of nature.

May God forgive those who thus parody the name of Him who came to "save His people *from* their sins"; who came to make of this world, not the next, a clean, true place, and who never hesitated to condemn any evil because of its entrenchment behind custom or its hold upon popular prejudice!

AN OUTRAGEOUS CHARGE.

Several weeks ago a certain Chicago paper, whose title shall be nameless, because its contents are a disgrace to journalism, contained a false and cowardly charge against the bindery of the Woman's Temperance Publishing Association. The article was instigated by a discharged employé and written by a sensational reporter for a sensational newspaper. The statements were at such utter variance with the truth and published in such an unscrupulous paper that we decided to take no notice of them. Our silence was distressing to the editors. They sent numerous reporters to the business manager and others, endeavoring to obtain a retraction for their disreputable columns which they could have the pleasure of attacking editorially. We refused to be interviewed by any such medium. The result is a casting abroad of the false statements all over the country. The article has come to us through friendly hands from Pennsylvania, Ohio, New York, New Jersey and Canada and it is safe to surmise that it has been republished wherever an editor could be found who is unfriendly to the W. C. T. U. and doubtless many have been deceived into believing it true. Because of this we must here deny each and every statement contained in the charge and brand it the work of an enemy.

The article states that the bindery "is a filthy little room about 12 by 12 feet, filled with "huge crates of worthless paper." By actual measurement it is 25 by 27 feet and is kept in good order and as clean as any such a room can be. There are "crates of paper" in the room, to be sure, for our business requires such material, but it is not "worthless."

The malicious reporter continues: "Going down a loose, board stairway into the basement of the Mercantile building the reporter found himself in a long, narrow hallway. To the left was a saloon and to the right a small hole in the wall which led to a stuffy pressroom. Passing through this apartment the visitor at last found himself fairly in the pest-hole." There is one good elevator and two substantial stairways, not "loose boards." We cannot dispute the presence of the "saloon" in this building any more than we can in hundreds of similar buildings in this rum-cursed city. The door into the bindery is full standard in size, and not "a small hole in the wall." There is no necessity of passing through the pressroom (which is no more "stuffy" than all pressrooms) to reach the bindery, as it opens directly from the hall.

"And it was a sight, indeed," he continues. "Crowded closely around half a dozen worn out incandescent globes were twelve girls, whose pinched features told only too plainly of the want of fresh air. Not a gleam of daylight ever reaches the little hole, though there are three windows opening on the alley. These, however, are below the level of the ground and serve only one purpose—the admitting of a current of foul air from the filthy passage." This is another paragraph containing positive falsehoods. The floor of this basement story is about three feet below the sidewalk, but the windows are large, and over one-half of them extends above the surface of the ground. The air is just such as is found in all places of this kind, and while the smell of paste and melting glue is not pleasant to uninitiated nostrils, it is not death-dealing in its effects.

The reporter's imagination and malice finally run riot and he discourses pathetically on "rats," "pinched faces," and "prayers for alleviation of suffering," all of which were in his own lively brain.

Other charges are of "low pay, much sickness," etc. The present quarters have been occupied over five years for this purpose; the pay-rolls show that no unusual amount of sickness has prevailed, no more than in the other department of the business, or in other shops.

That Mrs. Carse and the W. T. P. A. have made every effort to have the best place attainable for their employés is shown by the fact that they sacrificed several thousand dollars rather than put the mechanical department into a building where an undesirable industry was brought next door, after taking a nine-year lease.

The reporter's statement of ex-employés' stories really shows the whole animus of the attack; that such statements should have been given the dignity of a newspaper article is strange, when one remembers that ex-employés are usually biased as to the places they have been forced to leave.

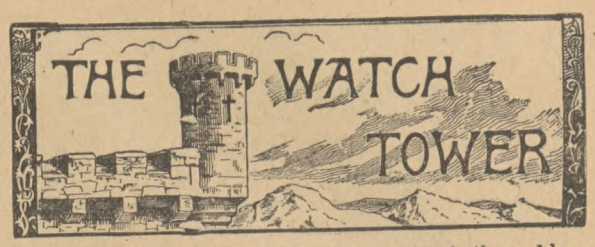
THE UNION SIGNAL does not fear a comparison with the pay or the treatment of employés of any similar or other institution where so large a number of women is employed. All piece work, whether in the bindery or the composing room, is paid full union scale. In the bindery the minimum week's wages are $7.00 per week and from that up, in the other departments full union scale is paid, further than this every salaried employé, including those in the bindery, who has been with the firm one year or more, receives a week's vacation with full pay.

The owners of the building have an efficient force that looks after the building and keeps it in repair. Mrs. Carse and the women who are associated with her are in close touch with their employés, and any suggestion or complaint from any one receives prompt and careful consideration.

We trust that interested friends will secure the publication of this editorial in every paper that has printed the charges, and if possible have it emphasized by editorial mention. This is due us, for we have been fearfully maligned.

DISCIPLINE in the army has been defined as "that which makes it more dangerous for the soldier to go back than to go on." It is that sort of discipline which must be applied to the present political parties in England and America, that they may stand by such temperance legislation as we have secured and go on to give us that which shall be better still.

THE man who deliberately goes where he knows he will be tempted, unless he has a call of God to go there, virtually makes an appointment with the devil. The Arabs have a proverb: "To think about vice is vicious." There is a great deal said in the newspapers about the fool who blows in the muzzle of a loaded gun, or attempts to light a fire with a kerosene oil can, but neither of these is to be compared in folly with the young man who makes and keeps an appointment with wild and dissolute companions, whom he knows will go to places, and deal with forms of sin, which he has always been taught to shun as he would a reptile. He cannot even plead the excuse of the man who thought the gun was not loaded. Everybody knows that intoxicating drinks are loaded. Every sensible person knows that bad company is loaded. Yet there are hundreds of boys who have been taught from their youth up that the billiard saloon is loaded, that the knot of street-corner loafers and the village owl gang are loaded, that the novel which they read under their desk at school is loaded, and that the cigar and pipe and barrel of hard cider are loaded; yet they persist in blowing down the muzzle of the gun.



Canon Wilberforce says that "the crucifix is the emblem of humanity nailed to the cross of circumstance."

***

"This is a great disappointment," groaned a temperance worker in presence of a "set-back." "No, I do not look upon it in that light," responded a cheery-voiced white-ribboner. "Take off the 'dis' and you have a word that ought to make us calm under all circumstances—'appointment' not 'disappointment.'"

***

"This world's no blot for us, nor blank; it means intensely, and means good; to find its meaning is my meat and drink."—*R. Browning.*

***

In this world we have a right to judge of outward acts but not of inward motives. Aggregates of persons we have a right to condemn as aggregates, but not as individuals; and yet no phrase is more apt to be flung from our lips at any with whom we are not of accord than, "*I* should not have done that." But wherever we use these words we are scrambling into Christ's judgment seat, where setting ourselves up as universal standards we lift our sceptres and proceed to pronounce sentence. Let us remember that none are more likely to err in judgment than ourselves. A more egotistical phrase than, "I should not have done that," was never coined as a counterfeit of holiness. May we strive to replace it in our mint of speech by this, "Had I been in my neighbor's place should I have done as well?"

***

The popular notion that Lord Beaconsfield was fond of primroses grew out of the fact that at his funeral Queen Victoria sent a beautiful wreath of primroses with the inscription, "His favorite flower," but all the time she meant Prince Albert.

***

Conundrum—What is the best way to handle a gin palace? Put the gin in one place and the palace in another.

***

A few years ago a Chinaman who had married an Irish girl in New York willed his unborn child to his relatives in China. The child was born after the death of the father and the barbarous laws of that Christian state permitted the Chinese relatives to take the child from its mother. Perhaps this and other occurrences of like character have awakened the sense of justice in the legislators of New York. Certain it is that both houses have now unanimously repealed the statute and made the mother joint guardian with the father. This is now the sixth state in the union where this simplest principle of justice is recognized. The others are Iowa, Nebraska, Kansas, Oregon and Washington. The unaccountable wonder is that it is not so in forty-four instead of six.

***

"Whisky is your greatest enemy," said a pastor to an intemperate man.

"Well, doesn't the Bible tell us to love our enemies?"

"Yes," said the pastor gravely, "but it doesn't tell us to *swallow* them."

***

The Bible is the most political of books because it recognizes more clearly than any other that God must rule in politics else the devil surely will. We firmly believe that the patient work of Christian women will so react upon politics within the next generation that the party of God will be at the forefront, and Christian men will be as much ashamed to say that they never go to the political meeting or the polls as they would be to use profane language or to defame character; for there is just one question that every Christian patriot is bound to ask: "What is the relation of this party, this platform, this candidate to the setting up of Christ's kingdom on the earth? How does my vote relate to the Lord's prayer?"

***

General Booth's method of raising money is one that might well be taken up in the white ribbon societies of the world. He forwards from headquarters a little box which is to be kept on the table at home and money is to be placed there on Sunday morning at the breakfast table as a thanksgiving offering. This would cost very little trouble and the boxes should be examined once a month or once a quarter, by women appointed for the purpose in each local society; indeed, the entire work should be done by the local societies and in my judgment they ought to have a percentage of the total for their trouble. This is simple and effective machinery but it requires the systematic enthusiasm of our workers in the localities to put steam into it.

ON DUTY.

NEWS FROM THE FIELD

SOUTHERN CALIFORNIA.

OUR WINTER'S WORK.

The hardest work these past six months has been our effort to raise our temple debt of twenty-five thousand dollars. Almost everybody, when we started out to do it said, "It cannot be done these hard times, money is too scarce;" but a few of us had the courage and the faith to make the effort spite of all discouraging words.

The unions as unions and members as individuals rallied in a most enthusiastic manner to our call for help. They worked heroically soliciting subscriptions, and they gave small and large sums even to the point of self-sacrifice and hard work to earn the money. They prayed the prayer of faith, many of them daily; indeed, some of us learned as never before to pray without ceasing, and to-day we are singing glad hallelujahs, for our prayers have been answered, and the whole amount of our debt has been subscribed. We are at work now collecting, and we hope in the near future to have the entire indebtedness liquidated and the income from our building used to extend our work.

While time and strength have been given largely to this one object, the legitimate work of the unions has not been neglected. I think on the whole our work is more prosperous and our unions are more active than they have been for the past four years.

Mrs. Bullock, our National organizer, began work in our state, November 20 and continued until March 13. She went through every county but one, speaking, organizing new unions and strengthening those already organized. Despite many drawbacks in the way of an unusually rainy season, her work was very satisfactory. We can sum up her work in a few figures as follows: Number of meetings held, one hundred and ten; new unions organized, eleven; membership of unions increased by active members, five hundred, honorary members, two hundred and sixty-five.

The good results, however, of her work cannot be estimated in numbers. Her large-hearted sympathy with our workers, her quiet but genuine enthusiasm, her interest in our temple, in our Ransom Home and all other lines of work, her words of encouragement to some of the heavy burden-bearers—we cannot work out the results of such beneficent influences by any rule of arithmetic.

One Sunday afternoon while in Los Angeles, Mrs. Bullock spoke in the interest of the Ransom Home upon the subject, "Whose Girls?" Through her plea for help, eleven dollars per month was pledged to help carry on the work, and forty dollars in cash raised. Pasadena and Santa Ana each gave Mrs. Bullock a reception in appreciation of her work and herself. God bless Mrs. Bullock, say all the white-ribboners of Southern California.

Kern county, our last county organized, held its second annual meeting this winter at Delano. The program showed an innovation by the omission of all addresses of welcome and proceeding at once to regular work. The session was one day and evening. Aside from the usual reports of officers and superintendents, there were read an original poem by Mrs. Reynolds, of Delano, and a paper on fiction and its abuse by Mrs. Stockton, president of Bakersfield union; these were followed by a discussion on the relation of the W. C. T. U. work to the church, opened by Mrs. Yancey, of Bakersfield, a paper on sisterhood by Mrs. Wright, of Rondale, and an address in the evening by Rev. J. E. Fischer, of Delano, a staunch brother of the W. C. T. U.

One of the most satisfactory exercises was a question-box. Mrs. S. S. Hunter, the former president, was unanimously reëlected, while the count of the ballots made Mrs. Wright, of Rondale, recording secretary, and Mrs. J. O. Sidener, treasurer for the ensuing year.

The county president of Kern county, writing of the presentation of scientific temperance instruction before the county teachers' institute, says: "I did the best I could in a short paper, and opened the hour, and the teachers followed in quite an animated discussion. Most of them were aroused by the condition in which they found their schoolhouses on the morning after the general election, and I venture to say more instruction has been given since that time than ever before. The county superintendent complimented us on the interest of the hour, and said to me, privately, that he was more than willing to assist us in pushing this matter in the schools."

Memorial services for Miss West have been held by a number of the unions. Those of Pasadena union were especially interesting. The tabernacle, where the services were held, was beautifully decorated with white roses and calla lilies, and although it was a stormy day, there was a good attendance. After singing one verse of "Jesus, Lover of my Soul," Rev. J. P. Phelps led in a most touching prayer. The fourteenth chapter of John, which Miss West asked to have read to her just before her death, was read by the president of the union.

Then Rev. Conger, of Pasadena, an own cousin of Miss West, was presented, and gave a deeply interesting account of her early life and the formative influences that made her the woman she was. Mrs. Bailey, of New York, reviewed her work in Japan. Mrs. St. John spoke briefly, but touchingly, and Governor St. John spoke of her work in general and the lesson to be drawn from it. He said that but for his faith in God, who orders all things right, he could not be reconciled to her death. She never seemed to consider herself by word or act. What Horace Greeley was to the New York *Tribune*, Mary Allen West was to THE UNION SIGNAL.

Mrs. Bailey, who for the past year has been speaking in the interests of the Prohibition party in New York state, has been with us this winter. She has visited a number of unions and helped them by her practical talk and evening addresses, and organized one union at Clearwater. She is still at work in San Bernardino county. Mrs. Blair, National W. C. T. U. chalk talker, spoke one evening last month to the Pasadena Loyal Temperance Legion.

Major E. T. Scott and wife came to us from Northern California the latter part of February. They have held highly satisfactory meetings at Redondo, Pomona, Ontario, Redlands and South Riverside. At the last mentioned place they organized a union of thirty-two active and thirteen honorary members, which promises to be a strong one. These excellent workers are now in Kern county for a ten days' engagement, when they will return to Los Angeles probably for a month's work and from there to other points in our state further south.

The central union of Los Angeles held its tenth anniversary the 5th of April. It celebrated with an all-day meeting, basket lunch between and a jubilee meeting in the evening for the successful close of the temple canvass, at which Mrs. Leavitt and several of the ministers of the city spoke.

Our legislative work this winter has been largely for equal suffrage. Three bills were introduced into the legislature, one for general, one for municipal, and one for school suffrage. A petition of twenty-three thousand signers was presented and numerous letters were sent. The result was another defeat. The school suffrage bill passed both Houses and received a pocket veto from our governor. In the Senate, which was Republican, there were only six votes against the bill. In the Assembly the best element was for it. The Populists to a man voted for us and saved the bill from defeat. We are not discouraged, but shall go right on making sentiment, for as one judge said to me when I asked him to sign a personal letter to each of the Assemblymen from our district, "We men might as well surrender first as last, for woman suffrage is inevitable."

I understand a law forbidding the manufacture and sale of cigarettes passed, and the attempt of the liquor men of the state to secure a uniform low license law failed, so we have something to be thankful for.

MARY E. GARBUTT,
State Reporter, Temperance Temple, Los Angeles.

MAINE.

LEGISLATIVE AND OTHER NEWS.

In the last letter from Maine reference was made to the hearing before the judiciary committee of the legislature on behalf of municipal suffrage for women. The committee presented two reports, the majority unfavorable to the bill, which was defeated in the House by a majority of nine votes. On March 23, however, the Senate passed the bill 16 to 13. The next day it came up in the House only to be again defeated after a lively discussion of about two hours. Many spectators were present and the speakers were loudly applauded both from the floor and galleries. Mr. Powers, of Houlton, Aroostook County, headed the suffragists, while Mr. Brown, of Waterville, led the opposition. One man paid a fine compliment (?) to the men of his state by giving as his argument against the bill, "It is uncertain whether the women would lift us up or we should drag them down." Although more time was devoted to the preservation of the moose, caribou and lobster than to taxation without representation, the suffragists realize that the action of the Senate was a long step forward and that the day of justice to women cannot be far distant.

Apropos to the suffrage question one can but notice how the attitude of the more conservative women is slowly but surely changing. Thus at a recent meeting of the Woman's Literary Union of Lewiston and Auburn, composed of the woman's literary clubs of the two cities, papers were read by four club presidents on the following subjects: "What education best fits a woman for domestic life?" "For literary and professional life?" "For religious and philanthropic life?" "For business and political life?" The last was by Mrs. Peaslee, former president of Auburn W. C. T. U., and one of our state organizers. Though she stated the progress which suffrage has already made in this country, and paid a graceful tribute to Miss Willard and Lady Somerset as noble type of the women who are prominent in political movements, no one seemed in the least shocked.

AMONG THE UNIONS.

Houlton has had its third Demorest medal contest under W. C. T. U. auspices. The seven contestants, three boys and four girls, were pupils of the grammar school. The medal was awarded Miss Beatrice Beam. Fine music was interspersed during the exercises. Much credit is due the local superintendent of contests, Mrs. Wither, and the union is very grateful to Miss A. F. Carson, the contestants' teacher, and to Miss Jennie Snow, of the intermediate grade, who arranged a pleasing tambourine drill for twelve of her pupils. Forty-four dollars and ninety cents were taken in admission fees, though the sum charged was only ten cents, as the object of the contest was not to make money, but to let people hear the truth from winsome boys and girls. Professor Thomas, of Ricker Classical Institute, has another class in training and another contest will soon be given. The Houlton white-ribboners feel that they are very fortunate in having teachers so ready to aid in training these young temperance orators.

The unions of the "twin cities," Lewiston and Auburn, are as usual full of work. Mrs. Wyman, whose special province it is to secure homes for homeless children, has brought her practice into harmony with her preaching by adopting a four-year-old girl. A superintendents' conference was recently held at Main Street Free Baptist church, at which Mrs. Emeline Burlingame Cheney gave an interesting talk on the growth of the W. C. T. U. The Lewiston clergymen have preached able temperance sermons at the request of the union, paying the highest compliments to the organization and especially to our National president.

A few days ago the county sheriff and fourteen deputies descended upon the suspected places and seized in all about five thousand dollars worth of liquor. This act was truly refreshing to the temperance people of the community who had noted the inertia of officials during the past few months.

Dr. Elizabeth Horr, one of our most successful physicians, read a paper on "Woman's Work" not long ago, before the Auburn union, and at the last meeting Mr. Dean, an evangelist who is conducting a rescue mission in Lewiston, while taking a course of study at Cobb Divinity School, presented the needs of the work, especially the need of a rescue home for women and girls located in one of the two cities, in order that they may be offered temporary shelter, and the opportunity to lead different lives. Mr. Dean presented some startling facts in regard to the moral condition of the community, and it is hoped that the matter may rest so heavily upon the hearts of the Christian people of the two cities that such a home may be provided in the near future. At this meeting the union was glad to welcome the presidents of the Lewiston and Greene societies.

As Maine's reporter is not possessed of clairvoyant powers, she trusts that those white-ribboners who have permitted their ink to congeal during the past cold winter, will thaw it out now that milder days have come, and keep her a little better informed of the bright things they are doing.

MARY L. FRENCH,
State Reporter, Auburn.

MARYLAND.

AN INTERESTING BUDGET.

Interesting reports from many sources are at hand. The first in order was inadvertently omitted from my last state letter. This was a reception at the Memorial Building, Baltimore, given to the members of the union, by the officers of the Baltimore City union. The hours were from 3 to 8 p. m. Tea was served at 6:30, and pertinent addresses made at 4 and at 8 p. m. The occasion was unique, profitable and enjoyable.

The Baltimore City union, which comprises twenty-five local unions, is always active, alert and progressive, and renders invaluable aid to the general work of the state in addition to the work in the city proper. The president of this union, Mrs. A. C. Robinson, a birthright member of the Society of Friends, is most admirably adapted to the leadership of this important work.

The Baltimore union, one of the twenty-five locals in the city organization, has accomplished much recently in house-to-house visitation for the purpose of obtaining statistics regarding self-supporting women to send to the Columbian Exposition with other reports of woman's work in Maryland. Evangelistic work, work among colored people and for purity, are also reported of this union.

Other recent notable events in the city work are a "musical tea," given by the Whatsoever Circle of the King's Daughters, for the benefit of the free kindergarten of the union; the fifth annual meeting of the Hampden union; the third annual of the Memorial union, and the quarterly meeting of the city union. The principal work of the Memorial union is to look after homeless girls, and twenty were thus aided by the union during the past year

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The most important proceedings at the city meeting were the consideration of a proposal to establish an industrial home in connection with the work, and the publicity given to the statement made by a public school teacher, that large sales of brandy or whisky candy drops are made continually to school children by confectioners or small dealers. Mrs. Robinson stated that, through her visits to the city police stations, she had been impressed with the need of furnishing industrial work for the women found there and with the importance of teaching in this direction. Mrs. Robinson said also, that while working a year ago to secure from the state legislature a bill requiring matrons at the police stations, she thought she realized the full importance of this measure, but that since her familiarity with the work, she finds she had not then begun to realize its importance. She gave also in this connection an incident similar to a pathetic one told by Mrs. Barney, in which a woman of notoriously violent character and behavior was calmed and quieted through the gentle influences of the matron, and to the great astonishment of the officers, who were only too well accustomed to the outrageous scenes attending the woman's arrest and ride to the city jail. Surely, every station in the land that has female prisoners within its walls, should have them in a woman's care, and Baltimore's splendid success in this direction is most encouraging.

The statement in regard to the alcoholic candy drops was subsequently corroborated through the efforts, I judge, of the city press, and several articles on this "nefarious trade" have been published in the large dailies. The existence of a turn-table, run on the principle of a wheel of fortune, for the allurement of money from the children, was also discovered by one of the press reporters, but since the published reports of the discussion of the subject at this meeting, the dealers are both shy and wary. The press makes the assertion that "any dealer found selling these drops will be reported to the grand jury by the ladies of the association." Behold, how great a matter a little fire kindleth!

Mrs. Mary Marriage Allen, the well-known worker among colored people, was present at this meeting, and spoke briefly of her work. Mrs. Allen has spent three months recently in North Carolina and Virginia, and 1,506 temperance pledges are among the results of her work. Mrs. Allen said that the work in North Carolina, as she has seen it, is the best of any of which she knows.

Kent county reports an important meeting of the county union in March. The proposition of the county superintendent of scientific temperance instruction to supply the teachers of the public schools with the "Helps" for oral instruction was approved, and the necessary funds voted for the purpose. The discussion of the value of leagues in securing the enforcement of law and order occupied considerable time and attention. The main feature of the evening meeting was an address by Miss Elizabeth Yates, of Maine, National lecturer in the department of franchise. The address of Miss Yates met with such favor that she was induced to remain for the public church services on Sunday evening.

The Loyal Temperance Legion of Kennedyville, this county, gave a memorable evening recently to a large number of the citizens of that locality. With the first notes of an inspiring march, fifty-two girls and boys formed into line, marched to positions on the stage in the town hall, forming a charming picture, as with blithe voices they sang, "Happy, Hopeful Children We." Recitations, choruses, solos, instrumental music, a doll drill, and a Japanese fan drill made up the delightful program. Among the songs were, "Temperance Boys and Girls are We," "The Golden Chariot," "Pitcher or Jug," and others of like appropriate character, and among the recitations, "A Little Boy's Speech," "What I Like," "What I Think," and "Boys' Rights." The whole entertainment was a complete success, and the little folk were greatly encouraged by the warm appreciation shown them.

A sunflower tea, given by the Y's of Chestertown, this county, must also be noted. This was also "a thing of beauty and joy," and a great success. About one hundred and fifty persons participated in the pleasures of the occasion.

The United Y, of Fairlee, also in this county, is composed of young people of the village and surrounding country, and is a most popular organization. It is said of it that, "This society is hard to be outdone in numbers, good results or wise management, and its leaders are equally successful in arranging for amusements for its membership." Among the works of this union is the study of the state minutes, an admirable plan most worthy of a large following by our unions. At a recent meeting, scientific temperance instruction was among the topics considered. It was ably explained by the county superintendent of the department, who gave also many timely suggestions as to work in this line. The World's Petition was circulated and signed, and committees were appointed to arrange for temperance services in churches near, after the plan presented by the National superintendent of evangelistic work. Instruction in music, with "White Ribbon Vibrations" to select from, was given recently to the members. A most valuable feature in connection with the work of this union is the interesting reports of its meetings published by a popular newspaper of the county, *The Kent News*.

Baltimore county reports excellent work at Warren, through the instrumentality mainly of a good worker from Baltimore, who has made her home in the village for some months. This place is peopled principally by the employés of the cotton mills located here, and the residence of this consecrated woman in the place is due primarily to the foresight and wisdom of Mrs. Baldwin, the president of the state union. Mrs. Haslup, state organizer, addressed a meeting here, a short time since.

The Y's of Mt. Washington, this county, have held two notable meetings recently. One at the home of the president of the union, at which the state secretary of Y's and the state corresponding secretary were present, and the other a large public meeting in the M. E. church on "Temperance Sunday" afternoon. The last was held at this time in place of the regular Sunday-school exercises, through the kindly courtesy of the pastor and the superintendent of the school.

The first state conference of the Young Woman's Christian Temperance Union was held in Baltimore, March 24. Miss Anne R. Stewart, state secretary of Y's, presided well, wisely and effectively. The attendance was excellent, a good indication of the interest taken by the girls in the work and a most hopeful promise for the future. Reports from the unions were read, showing the work throughout the state to be in a healthful and progressive condition. Three sessions were held. Miss Clara Parrish, of Illinois, National organizer, was present, and greatly assisted in many ways, giving also the address of the evening. Her subject on this occasion was "The Possibilities and the Responsibilities of the Young Woman," and these were forcibly and graphically delineated. The state officers, Mrs. Baldwin, Mrs. Lake, Miss Small and Miss Cathcart, Mrs. Robison, president of the City union, and various members of the older unions, were among the visitors to the conference. The arrangements for the meeting were admirably made and conducted, and the conference throughout was a decided success.

Washington's birthday, as celebrated at the free kindergarten of the union, must be mentioned here, as the exercises were of deep interest from their connection with some of the social problems of the day. American flags abounded in the room, and American national airs were sung by the children, each waving a small American flag. Stories of Columbus and his great discovery and of Washington and his unselfish patriotism, were told, the little ones assisting with their childish words and ways and every possible effort was made to impress upon their susceptible minds the fact of their being American citizens. As the majority are of foreign parentage, Poles and Italians predominating, the value of these teachings cannot be overestimated. A little feast in place of the usual simple dinner, helped, undoubtedly, to deepen the impressions of the day.

The annual meeting of the state temperance alliance will be held in Baltimore, May 2, 3, and 4. M. A. L.

State Reporter, Mt. Washington.

MINNESOTA.

LEGISLATIVE NOTES.

Probably it has been many years since the Minnesota legislature had a session more interesting to W. C. T. U. people than this winter, if, indeed, it ever had. Several bills have been introduced of great interest to persons of our way of thinking; but alas! the introduction was, in some cases, as far as they got. The anti pool room bill, intended to do away with much gambling, was introduced in the House and passed there, only to fail of any success in the Senate. But the better class of newspapers advocated it, and thus their readers were made alive on the issue as never before.

A cigarette bill, to make it an offense for minors to buy, sell or use these detestable things, was introduced into the House by Hon. P. H. Kelly, of St. Paul. This provoked much merriment, and some papers more than hinted that Mr. Kelly was wasting the valuable time of the House in joking, but he succeeded in convincing his fellow lawmakers that he was in earnest, and secured its passage in the House, but after going to the Senate it was lost to the public view, and is probably doomed to indefinite postponement, or is hidden away to die a lingering death in some committee, unless, indeed, some of our women who are interesting themselves in the matter succeed in reviving it.

But the suffrage bill has been the one attraction of most interest. Hon. John Day Smith, of Minneapolis, introduced the bill into the Senate, asking for municipal suffrage for women, with an educational qualification. The judiciary committee to which it was referred, accorded a hearing to Mrs. Julia B. Nelson, president of Minnesota Suffrage Association, and state franchise superintendent of the W. C. T. U., and Mrs. A. B. Turley, of Minneapolis. Hon. Ignatius Donnelly, who was a member of the committee, also spoke in favor of the bill. This committee decided that the bill must take the form of a constitutional amendment, and a substitute for the original bill was therefore reported back to the Senate and made the special order of the afternoon of February 15, on which occasion Senators Smith, Donnelly, Leavitt and Lommen stood as valiant champions of equal suffrage, and the senate chamber rang with dignified, eloquent and truthful speeches. Only Senator Mayo made special opposition to it, quoting statistics of crime, deducing therefrom dark reflections upon the training of children, for all of which of course only mothers are to blame, and concluding—logical man! that only old maids and divorced women were advocating the bill.

It was found that the bill had some inconsistencies, and in its final form it was amended so that the right of franchise and also the right to hold office shall be extended to all women, or in other terms the word "male" shall be stricken out of the constitution and the words "such person" be substituted for the word "he" wherever it occurs. As thus amended and accepted by the committee, the passage of the bill was recommended and the report adopted by a vote of 26 to 14. The third hearing was on March 21. The call of the Senate showed a very large attendance, and the roll-call of the vote on this bill was frequently interrupted by explanations of the voters. Two senators voted in the affirmative because the people of their respective districts had bombarded them *with petitions* to that effect. Two or three tried to be funny—their votes were in the negative. Others explained affirmative votes by saying they believed it *right*. The bill passed by a vote of 31 to 19. Before the session closes (April 10), it has twenty days in which to run the gauntlet of the house three times.

Mrs. Julia B. Nelson has been at the capitol much of the time, using her utmost endeavors to secure the passage of the bill. She has spoken several times in the city, and on the evening of March 13, lectured in the Senate chamber, which was very graciously tendered for the occasion. She also took care to have suffrage leaflets laid on the desks of the legislators, including a copy of the resolutions of the legislature of Wyoming on the question.

OTHER NOTES.

Although Mrs. Russell has gone to another state, she is still held in loving remembrance here, and every large fire emphasizes the usefulness of the coffee cart, which originated with her. One cold morning recently the firemen were called out between five and six o'clock in the morning, before any of them had had time for breakfast, and it was nine o'clock ere they could leave their posts. It was then that the coffee cart was most appreciated, as one or two at a time, the fire laddies stepped up to it and hastily swallowed a cup of the steaming coffee and ate the genuine home-made doughnuts. Their appreciation of this care for their comfort was shown by the three hearty cheers for Mrs. Russell, as, their work finally done, they drove away. And who can say how many nickels and dimes the adjacent saloons lost?

The last number of the *Minnesota White-Ribboner* contained a copy of a letter from Mrs. Hobart to Mrs. Grover Cleveland, welcoming her, in the name of Minnesota's six thousand white-ribboners, back to the responsible position she holds. *The White-Ribboner*, by the way, is constantly gaining ground in the regard of our women. No worker can afford to be without it. The last number contains a special offer which local unions will do well to heed. The paper is offered in packages of twenty-five for distribution for three months at two dollars and fifty cents; for six months, five dollars; or one year, ten dollars. Surely every union can take hold of this, and thus aid in distributing temperance literature.

The Waterville W. C. T. U. held a special meeting recently for the purpose of opening their mite-boxes, and received the neat sum of fourteen dollars and one cent; and the Band of Hope donated a box containing four dollars and three cents, making a total of eighteen dollars and four cents. Three ladies had filled their boxes. The union is not strong, except in hope and faith, the very best capital they could have.

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The Mills meetings now in progress in this city are of great interest. Nothing like it has ever been known here. Some of the city unions have not held their usual meetings, to give opportunity for members to attend the afternoon Mills meetings. This cannot fail to be beneficial to the unions, for no Christian can listen to the earnest expositions of the gospel without receiving new impetus and a fresh consecration of all her powers is sure to follow. Many hundreds are seeking Christ; and in the after-work of looking after these converts the unions must be ready to bear their part.

MRS. AMY A. GREEN,
State Reporter, Minneapolis.

ARKANSAS.

GENERAL STATE ITEMS.

The annual state W. C. T. U. convention for 1893 will be held at Little Rock, opening Tuesday, April 25, and closing April 27. Miss Frances Griffin, of Alabama, is to be the lecturer of the occasion. Mrs. F. L. Sutton, the W. C. T. U. corresponding secretary and state reporter for THE UNION SIGNAL, had the misfortune to lose her lovely home in Hope by fire a few months since, and now is suffering severely with her eyes. She being prohibited from writing, this report will lack much of interesting work done throughout the state. Nobly has she given her time, strength and talents to the cause in Arkansas. Well beloved, she sits enthroned in our hearts.

The most telling work during the year will be the passage of the scientific instruction bill. It has passed the Senate with little or no opposition, has passed the first reading in the House, and will undoubtedly become a law. Mrs. Harris, police matron, also superintendent of legislation, is at the fore; during the introduction of the bill, Mrs. Dunlop, state president, spent two weeks at the capitol. The present assembly have struck some good blows for the temperance cause. The state has a number of special acts prohibiting the sale of liquor within three to six miles of a church or school. Several towns sustained their special act in defiance of the combined force of the liquor power. Yet the entire vote against license was smaller than for the past several years, owing to the fact of the people being engaged on issues—as they thought—of more importance.

Hot Springs county voted against license for the first time, while White county, which had been dry for ten years, voted it in. The new unions at Newport, Cotton Plant and Redfield are doing well. From lack of funds there has been no lecturer steadily in the field, in lieu of which the Demorest medal contests have taken hold with good effect. A gold medal contest will be held at Little Rock the last night of the convention. The L. T. Legions, under the able leadership of Mrs. Yantis, are doing the work, from which shall be reaped a bountiful harvest "bye and bye."

The World's Petition has been circulated in all parts of the state. The exhibit for the World's Fair is now ready. It is the old state shield, with Hot Springs crystals for lettering. The state banner will also be sent. The unions have contributed liberally to this object.

The *Woman's Chronicle* is not being published now, the editor being quite ill. The women of the state feel this to be a blow to the cause of temperance and equal rights, and are endeavoring to have the paper started again by forming a stock company.

The state has been bereaved indeed since the beginning of the new year, in the deaths of Mrs. R. L. Dodge and Mrs. Jenkins, both of Little Rock, Ark. Mrs. Dodge was for two years, 1881 and 1882, president of the state W. C. T. U. "A woman of influence, culture and conservatism, she was eminently qualified for the position she so graciously filled." Her life was full of charity and Christian work.

Mrs. Jenkins was at the time of her death vice-president of the Woman's Suffrage Society. A life-long helper of the oppressed, she went about doing the bidding of her Master. Now she is at rest, and the world is better and happier that she lived.

MRS. ERVIE ETHRIDGE, *Gurdon.*
For State Reporter.

NEWS IN A NUTSHELL.

THE Georgia state convention will be held April 25-29, at Macon.

THE seventh district Kentucky W. C. T. U. will hold their annual convention in Midway, May 3 and 4.

MRS. W. P. KUHL, president of the twelfth district, Illinois W. C. T. U., will soon remove to Champaign.

ENCOURAGING reports come from Beardstown, Ill. Thirty-eight members have been added to the W. C. T. U. and a Y of forty-six members has been organized. Col. Charles Holt was with the people of Beardstown and was eminently successful.

THE National minutes and annual leaflet both give a wrong address for the superintendent of Sabbath observance. It should be Mrs. Josephine C. Bateham, Williamsburg, Ky.

THE seventeenth annual convention of the second district of Michigan will convene in the M. E. church, Dundee, April 26 and 27. Entertainment will be furnished to those whose names are sent to the chairman of the entertainment committee, Mrs. Mattie Gainsley, Dundee, and department superintendents are expected to give a five-minute report of the year's work.

GOVERNOR LEWELLING, of Kansas, signed the equal suffrage bill in the presence of a number of ladies and gave the pen used to Mrs. Laura M. Johns, president Kansas E. S. A., who presented it to the state Historical society. The amendment will be voted upon at the general election in 1894, which leaves a year and a half to work for its adoption. If carried it will be two years before women will have an opportunity to exercise their new right of franchise.

MRS. DR. H. H. GEORGE winged her flight from earth to heaven on February 28. She was an active and earnest worker in the W. C. T. U. of College Hill, Beaver Falls, of which she was president for several years. She was also county superintendent of the department of social purity; and this not in name merely—for whatever work she undertook she performed with faithfulness. Whether in efforts to suppress offensive open air dances or to cleanse the streets from obscene advertisements, in distributing pure literature, in securing petitions to congressmen, for the passing of bills to protect the youth of our land and to World Fair commissioners to exclude evil from the art galleries of the Exposition, in every direction, her quiet, unostentatious, persevering efforts were on behalf of all that was pure and against all that was evil.

THE following resolution was most heartily indorsed by the Chicago Central W. C. T. U. at its annual meeting in Willard Hall, April 6:

"In view of the unwarranted and malicious attacks which have been so persistently made upon our honored and beloved President, Mrs. Matilda B. Carse;

"*Resolved*, That we, the members of the Central W. C. T. U., declare our unshaken confidence in her integrity, our unwavering faith in her honesty of purpose, our admiration for her disinterested devotion to the interests of the Woman's Christian Temperance Union, and we herewith extend to her our warmest sympathy and love, and pledge to her our cordial support in the future as in the past.

"*Resolved*, That a copy of these resolutions be sent to Mrs. Carse, to our official organ, THE UNION SIGNAL, and to the press of this city."

Official Communications.

THE PURITY DEPARTMENT.

Many letters of inquiry are coming to us in regard to the organization of White Shield societies, and the procuring of White Shield pledges. These letters show a wide-spread interest in this phase of our work, and suggest the thought that many are ready to take up the work but are deterred by lack of knowledge of methods. As neither pledges nor manuals of instruction can be procured of the W. T. P. A., we have arranged to furnish them ourselves. Orders, or letters of inquiry can be addressed to Lydia A. Prescott, 1412 Adams street, Toledo, Ohio.

The pledges will not cost more than fifty cents per hundred. The manual will soon be ready and the price announced at the earliest possible moment.

There is no better way to enthuse people in any matter than to show them that success has followed like efforts, therefore a report of a successful White Shield society will be of especial interest at this time. Some four or five years ago Dr. Mary Wood Allen organized a White Shield society in the state normal school at West Chester, Pa. A letter just received from the school says: "I am glad to have the opportunity to tell you that the work you started here has made progress. As near as I can now recall about four hundred and seventy-five girls have taken the pledge in the years of the existence of the society. At first it was a separate society, being virtually merely mothered by the temperance society. It has seemed best of late not to emphasize it as a separate organization, as there are so many societies to join; so now we have meetings at various times and get signers to the pledge without emphasizing that they are joining another society. Our constitution is very simple, merely stating name, object, officers, conditions of membership, etc. Recitations, talks, music, essays, etc., make up our programs. The successive clauses of the pledge taken as subjects of discussion for successive meetings we have found a good method."

The practical workings of this organization will be suggestive to those who are anxious to begin work at once. The power of this organization is not in aggressive methods but in a quiet, pervasive, personal influence. As the above letter indicates, it can become an accessory to societies already existing, increasing their range of usefulness while not cumbering them with burdensome machinery.

In Lititz, Pa., Dr. Allen organized a White Shield Society with forty-nine members as a separate organization, and in the same town the pledge cards were given to the pupils in the Linden Hall Seminary with the intent to make it a part of the work of the Students' Christian Association.

We should be glad to have a report from all societies that are organized either distinct, or as parts of other associations. By this means we can become sympathetically united and be able to help and encourage each other. Letters of inquiry will be most cordially answered by your deeply interested co-worker,

LYDIA A. PRESCOTT,
Asst. Supt. Nat. Dept. S. P.

THE WOMAN'S LECTURE BUREAU.

Do you not wish to secure talent for summer Chautauquas, Camps, Schools of Method, Lecture Courses, Woman's Christian Temperance Unions, Political Equality Clubs, etc.? If so, you can do no better than apply to the Woman's Lecture Bureau. We are determined that we shall be able to compete with the best and for this reason ask the assistance of all reform movements in carrying on our work. Our lecturers are as good as the nation affords and if you wish others that we do not offer, we will do our best to secure them for you.

The lecturers now under our management:

Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.*

Mary T. Lathrap.* Ohio, Pennsylvania and New Jersey.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman, Michigan in April.

Miss I. C. DeVelling, in California during the coming season.

Clara C. Hoffman, in Illinois and Indiana in April.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture in Michigan during the spring.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, New York, Pennsylvania and Canada in April.

Mary Sparkes Wheeler, in Pennsylvania in April.

Volney B. Cushing, in Pennsylvania and Ohio in April.

Harriet May Mills, in New York in April.

Rev. C. H. St. John, in Indiana in April.

Lou J. Beauchamp, calls for April.

Mary Seymour Howell, in Pennsylvania in April.

Messrs. Wolfenbarger and Huckins.

Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A. Bassett.

Olive Stubblefield.*

Caroline M. Woodward, in Illinois in April.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

M. Naomi Trimmer, vocalist.*

Rev W. C. Weaver.*

Col. George W. Bain.*

We are making many engagements for the fall and winter and will be glad to quote terms at any time for work during the year. We will arrange single lectures; courses distributed through the season, and where so wished, for a week or a month in a vicinity at reduced rates. Let us hear from you and help us make our bureau, which is so great a factor in our work, the power which it should be.

Will all friends of woman's progress who see this notice and who are interested in the success of the undertakings of women, kindly comply with the following request: Please send to the undersigned a list of all Chautauquas, lecture courses, summer schools of methods and camp-meetings, together with the name of the person conducting each. This will greatly facilitate the work of the Woman's Lecture Bureau and be greatly appreciated by

LUCY E. ANTHONY, *Manager,*
Somerton, Philadelphia.

* By special arrangements.

Simply Perfect.

DR. WARNER'S PERFECTION WAISTS for Ladies, Misses, Children and Infants.

The perfection of ease and comfort. The perfection of style and fit. The perfection of workmanship and material.

No stiff, uncomfortable bones or reeds; front and sides steels removable if desired; patent flexible tape buttons and adjustable shoulder straps.

Prices: Ladies', $1; Young Ladies', 85c; Misses', 75c.; Children's, 65c.; Infants', 50c. By mail 10c. extra. For sale by leading merchants.

WARNER BROS., 359 BROADWAY, N.Y.

FEED THE BABY

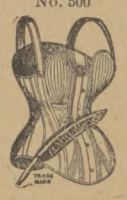
In cases of diarrhœa, dysentery and cholera infantum, on **Burnham's Clam Bouillon.** There is nothing like it for ailing children. It is far superior to any of the so-called infant foods, and is as nutritious as mother's milk. We receive letters of commendation daily from mothers and physicians recommending it as an infant food. Take two teaspoonfuls of Bouillon, add two tablespoonfuls of soft water, and a half pint of milk, boil, serve moderately warm, using an ordinary nursing bottle.

BURNHAM'S CLAM BOUILLON.

Never Buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists, 25c., 50c and $1.00 sizes.

No. 500



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Extra Quality Sateens. Very Popular Patent Forms give free expansion. Combines Style with Comfort. Recommended by Physicians.

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Extra long Waist. Form is Perfect. Best material Very rich

18 to 36. White, Drab, Ecru or Black

Price of either, $1.00.

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"SCENES FROM EVERY LAND,"

THE BOOK OF THE CENTURY; over 500 Magnificent Photographic Views, size 11½ by 14½ inches. Introduction by **GEN. LEW. WALLACE, Author of "Ben-Hur."** Descriptions by Edward Everett Hale, D.D., Russell Conwell, D.D., LL.D., Hon. Wm. C. P. Breckinridge, Henry Watterson and other talented writers. *Ahead of all competitors*, larger views, finer photographs, *twice as many of them*, more handsomely bound, and lower in price; sells at sight to people who never bought a book in their lives; agents of other books throwing their outfits away and begging for territory; beautiful sample views free; absolute control of field; goods on credit; $6.00 to $20.00 a day readily earned; success guaranteed.

MAST, CROWELL & KIRKPATRICK, Springfield, Ohio, Sole Publishers.

Enameline THE MODERN STOVE POLISH

Ready for use. Applied with a Cloth. LITTLE Labor, NO Dust, NO Odor. The BEST and MOST ECONOMICAL Stove Polish in the World. Sold everywhere. Sample mailed FREE. J. L. Prescott & Co., Box B, No. Berwick, Me.

FERRIS' GOOD SENSE WAISTS

Are made in A VARIETY OF SHAPES—to fit SHORT, MEDIUM, and LONG Waists.

ANNOUNCEMENT.

Inquiries for White Shield pledges, etc., having come to the W. T. P. A., a statement in regard to the matter seems necessary. With the expressed approval of Miss Willard, then Supt. of the Purity Department, the W. T. P. A. decided in Jan., 1891, not to issue White Shield literature. This action was taken for the following reasons, among others: As the term, "White Shield" was used by the originator of the title, it was restricted in its meaning, and failed to cover some important lines of work which the Department wished to take up; the resultant confusion was best avoided by dropping the title, and substituting for the White Shield pledge one which corresponds with our standard of equal purity by being suitable for use by both sexes, and which includes, also, personal purity and the lending of a helping hand to others. This is known as the Purity Pledge.

ALICE M. GUERNSEY,
Ed. Books and Leaflets, W. T. P. A.

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Mrs. Mary A. Woodbridge, Ravenna, O., for the regular form and circulate it to the best of her ability, mailing the names to Miss Alice E. Briggs, Evanston, Ill.?

TEMPLE RECEIPTS.

TO MARCH 12.

Arkansas— Cotton Plant: Mrs. M. E. Locke, $3.65; Jacksonville: J. T. Montgomery, $3.65.

Carolina, North—Raleigh: W. C. T. U., $5.

Colorado—Denver: A. D. Watson, $5; Hygiene: W. C. T. U., $25.

Dakota, North—Ellendale: W. C. T. U., $23.57; Lisbon: Blanche Nelson, $1; Weible: Mrs. Mitchell and Mrs. McSparrow, $7.30; Mitchell: Ruth Wilson, $1; Firesteel: Sunday-school, $2.65.

Dakota, South—Wolsey: W. C. T. U., $5.25; Hecla: Mrs. Colestock, $3.65; Wilmot: L. T. L., $1.82.

District of Columbia—Washington: Mrs. E. V. Thomas, $1.

Florida—Jacksonville: L. T. L., $1; Tallahassee: L. T. L., $6; Melbourne: Ethel Stout, $10.

Illinois—Humboldt Park: W. C. T. U., $7.10; Mt. Morris: W. C. T. U., $5; Hinckley: Y. W. C. T. U., $15; Summerhill: Mary Burgan, $3.65; Pittsfield: Mrs. L. B. Noyes, $1; Amboy: W. C. T. U., $4.35; Terre Haute: Mrs. M. L. Trask, $3.65; Vandalia: Mrs. L. R. Haller, $3.65; Mason City: Mary Appleman, $3.65; Alexis: Mrs. Perry Anderson, $3.65; Payson: W. C. T. U., $10; Pesotum: Mrs. Moncriff, $3.65; Windsor: W. C. T. U., $25; Gilman: W. C. T. U., $3.65; Penrose: W. C. T. U., $29.58.

Indiana—Brazil: A friend, $15; La Porte: W. C. T. U., $5.67; Mulberry: H. F. Steckel, $3.65; Milan: Sarah, Olive and W. Willson, $1 each; Emma Parsons, $3.65.

Iowa—Harlan township: W. C. T. U., $8; Doon: W. C. T. U., $3; Eighth district: W. C. T. U., $6; Eleventh district: W. C. T. U., $5; Scotch Grove: W. C. T. U., $19.32; Plainfield: W. C. T. U., $3.66.

Kansas—Wichita: per Mary Fellows, $10; Mitchell county: W. C. T. U., $5; Girard: Mrs. M. Robinson, $3.65; Topeka: Mrs. M. L. Wright and Mrs. N. W. Lyon, $7.30; Garden City: W. C. T. U., $20; Naron: N. J. Gilbert, $3.65; Washington: Ernest E. Jackson, 10 cts.; Lakin: W. C. T. U., $6.60; Hoyt: W. C. T. U., $7.52; Blue Rapids: W. C. T. U., $15.

Kentucky—Berea: Tillie Adams, $2; Mayfield: Mrs. Fitzgerald, $2; Winchester: W. C. T. U., $1.

Louisiana—New Orleans: Band of Hope, $1.15.

Massachusetts—Holyoke: M. F. Waite, $1; Whitman: W. C. T. U., $3.77; Newtonville: Sarah Roberts, $3.65; Northboro: Anna Johnson, $1.40; East Somerville: A. M. Canfield, $3.65; North Adams: W. C. T. U., $3.65; Great Barrington: W. C. T. U., $5.

Michigan—Hudson: E. L. D. Woodworth, $1; Parma: Mrs. C. T. Colby, $2; Mrs. Winslow, $4; Lansing: per Miss Keene, 50 cts.; Olivet: Mrs. J. I. Crippen, $3.65; Lamont: Matilda Blakeny, $2.65.

Minnesota—Caledonia; Mrs. Lucy Pope, $3.65; Wood Lake: Eliza Ferguson, $3.65; Rochester: W. C. T. U., $30; Minneapolis: Mrs. Phoenix, $5; Employés W. C. T. U., Coffee House, $100; Winnebago: per Ellen Winship, $7.30; Red Wing: Mrs. E. S. Wright, $3; L. T. L. $3.50; Northfield: Frances Willard Y. W. C. T. U., $3.50; Mrs. J. A. Clifford, $5; Warsaw: Clifford Y. W. C. T. U., $5; Rosemount: Ida Gibbs, $4.

Missouri—Stockton: W. C. T. U., $33.75; Warrensburg: W. C. T. U., $5; Per Mrs. Trego, $13.65; Miss Wheeler, $1; Raymore: W. C. T. U., $14; Ford: Mrs. Sutton, $3.69; Miss Sutton, $5.76; Greene Corner: $3.65; Bolivar: W. C. T. U., $20; Palmyra: Mrs. La Fow, $3.65.

Montana—Billings: Mrs. J. H. Calhoun, $5; Helena: Frances Willard W. C. T. U., $15.

Nebraska—Danbury: Alice Hayes, $3.65; Ord: Mrs. C. A. Miller, $3.65; Rising: W. C. T. U., $65; Madison: Mrs. J. R. Thomas, $3.65; Mrs. H. A. Stoner, $3.85.

New Hampshire—Deerfield: Ollie Freese, $1; Penacook: Julia Abbott, $1.

New Jersey—Middletown::H. K. Pattersen, $4; Plainfield: Miss Lugar $3.65; Blairstown: W. H. Vail, $5.

New York—Buffalo: J. W. Grosvenor, $4.75; Windsor: Mrs. Brownell, $4; Johnsonburg: a friend, $1.50; Brooklyn: Mrs. Thayer, $3.65; Waverly: L. T. L., $1; Esperance: W. C. T. U., $1; Pine Bush: W. C. T. U., $100; Tioga Co.: W. C. T. U. $10.25; Belmont: W. C. T. U., $10; Richville: G. W. Barnes, $4; Irondequoit: W. C. T. U., $2.50; McDougall's: E. A. Wilcox, $3.70; Madison Co.: W. C. T. U., $15; Black River: W. C. T. U., $18.25; Cayuga: Mrs. Travis, $5; Niagara Co.: W. C. T. U., $9.70; Steuben: W. C. T. U., $10; Kinderbrook: Miss Van Schaack, $4.

Ohio—South Charleston: W. C. T. U., $1; Belmont county: W. C. T. U., $13.12; Mt. Vernon: A few friends, $5; Pagetown: Emma Benedict, $1; Columbus: North Side and Central W. C. T. U., $30; Athens: W. C. T. U., $25; North Springfield: Mrs. Jane Ellet, $3.65; Zanesville: Estelle McFarland, $3.65; Brownsville: R. J. Orr, $1; Eagleville: W. C. T. U., $1; Isabel Kirtland, Poland, $3.65; Germantown: Mrs. L. A. Macklin, $4.60.

Oregon—Philomath: Mrs. Snelling, $1; Heppner: Mrs. M. J. Mallory, $3.65; Astoria: Mrs. M. A. Brown, $3.65; Oswego: A friend, $1.50.

Pennsylvania—N. Alexandria: Mrs. Anna Rugh, $18; Philadelphia: Ida Tucker, $10; Lake Coma: Mrs. Lakin, $3.65; Wyoming county: W. C. T. U., $6.46; Per state treasurer, $21.42; Pardoe: Miss Hustin, $4; Connellsville: W. C. T. U., $10.95; Philadelphia: W. C. T. U., $70.90; Parnassus: Mrs. Euwer, $3.65; Seal: B. F. Leeds, $100; Belleview: L. T. L., $9.70; New Castle: W. C. T. U., $3; Y. W. C. T. U., $5; Edenburg: Flora Robison, $4; Hydetown: Miss Schreiner, $3.65; Lititz: Miss Huber, $3.65; Katherine Haisch, $1; Hillsgrove: W. C. T. U., $1; Mrs. Sedler, $1; Mrs. Hull, $1.

Rhode Island—Providence: Y. W. C. T. U., $62; Allenton: Ruth Reynolds, $3.65; Middletown: W. C. T. U., $48.73.

Tennessee—McMinnville: Jennie Jolly, $5; Grand View: A friend, $5.

Texas—Indian Gap: Albert Staton, $3.65; Pliny Gerrels, $1.60; McKinney: Mary Wilson, $3.65; Fort Worth: Mrs. Phenix, $3.65; Mexia: Martha Biddle, $5; McGregor: Miss C. Harrison, $3.65.

Vermont—East Johnson: Flora Hooper, $3.65.

Virginia—Lincoln: W. C. T. U., $4.46; Branchtown: W. C. T. U., $17.

West Virginia—Per state president, $13.

Wisconsin—Hudson: W. C. T. U., $12.35; Kansasville: Mrs. Leach, $3.65; Superior: W. C. T. U., $6.36; Bloomington: Mrs. Beardsley, $3.65; Verona: Mrs. J. H. Higby, $3.65; Chester Higby, $1.

Washington—Latona: Mrs. Willis, $3.65; Olympia: Mrs. Brown, $15.

Japan—Tokio: Dr. Whitney, $2.

Nova Scotia—Selma; Mrs. Prestwood, 50 cents; Unknown, $2.86.

Canada—Knowlton: Anita Baily: $3.65.

Sales, $6.75. ESTHER PUGH.

Our Library Table.

The NEW ENGLAND MAGAZINE for the present month contains two articles that will be widely read. They are "Trinity Church, Boston," by the late Phillips Brooks, selections from an historical sermon preached at the dedication of the new church, February 11, 1877; "Description of Trinity Church," by H. H. Richardson, architect. The accompanying illustrations are exceptionally fine, among them a portrait of the recently deceased rector and one of Rev. E. Winchester Donald, D. D., the present rector.

Chicago being the "observed of all observers," the leading magazines unite in pointing their best efforts to awake interest in "The City by the Lake" and THE CENTURY opens its April number with a minute review of not very far past troubles in an article by Joseph E. Gary, entitled "The Chicago Anarchist of 1886; the Crime, the Trial and the Punishment." The article, coming from the source it does, is historically valuable and will serve to clear up lingering doubts and perplexities in not a few honest minds.

The Century Co., Union Square, New York.

A very beautiful issue is the Easter number of THE SILVER CROSS, published by the International Order of the King's Daughters and Sons. Mary Lowe Dickinson contributes a poem, "The Easter Guest" and a freshly suggestive Easter story, "Miss Margaret." Some one under the *nom de plume* of "Ettrick" is the author of an article about Jennie Casseday, who has learned at last all that Easter means. The magazine contains over thirty pages of choice matter, including an Indian department, a department of foreign missions, Canadian department, "Our Bible Study," children's department, the King's Sons' department, etc.

158 West 23d street, New York City.

The April ATLANTIC MONTHLY draws to a close Mary Hartwell Catherwood's most successful story of "Old Kaskaskia." A paper of interest contains the "Unpublished Correspondence of William Hazlitt, the distinguished English essayist." Edward Everett Hale contributes the second and concluding paper on "My College Days," which is doubtless serving to awaken proud and pleasant memories in many who shared with the now distinguished writer those days of mingled work and amusement. "Miss Tom and Peepsie" is a story by A. M. Ewell, as unusual in plot as its title is odd. The sketch of Phillips Brooks, by Alexander V. G. Allen, goes beyond detail, and enters into an analysis of his character and work.

The QUARTERLY ILLUSTRATOR this month greets its many and admiring patrons only for the second time, but its first appearance three months ago insured its hearty reception at this time. It has no competitor in the long list of periodicals offered for public favor and it is safe to assert would easily distance any that might appear. Its province is to gather the cream of the illustrations that have appeared in the great magazines during the quarter preceding each issue and present them, in the most perfect mechanical dress obtainable, together with "special articles, biographical sketches and clever *critiques* by well known writers profusely illustrated with original drawings by the foremost artists of the country." The issue in hand contains illustrations by fifty different artists and is in truth a "thing of beauty."

Pub. by Harry C. Jones, 92-94 Fifth Ave., New York City.

THE MAGAZINE OF POETRY makes its quarterly visit to the Library Table at a very auspicious time this spring month, when poetry comes as easily to the spirit as breathing. One lingers long over the portrait of Lucy Larcom, whose name has become a tender household world. The strong, grave face, full of rest and sweetness, is a fitting outward and visible sign of the inward and spiritual grace which has been the fountain head of her beautiful writings. Of the selections from her poems, made by the MAGAZINE OF POETRY, we choose one gem entitled, "Aspiration":

"Thou mayst not rest in any lovely thing,
Thou who wert formed to seek and to aspire;
For no fulfillment of thy dreams can bring
The answer to thy measureless desire.
The beauty of the round, green world is not
Of the world's essence; for within the sky
The tints which make this bubble bright are wrought;
The bubble bursts; the light can never die."

The magazine has reviews of the life and work of thirty poets with portraits, and is a valuable acquisition.

Charles Wells Moulton, Buffalo, N. Y.

"White and dazzling
In the moon's fair light she looked."

Nothing remarkable about that! She was fair to look upon, as a matter of course; and the dazzling effect was produced by her white robes—cleansed and brightened by a liberal use of

KIRK'S
AMERICAN FAMILY
SOAP

That's one of the peculiarities of KIRK'S Soaps. Clothes washed by them always attract attention by their purity and brightness.

JAS. S. KIRK & CO., Chicago.

Dusky Diamond Tar Soap The Soap for Cuts Wounds and Bruises

A FAMILY NECESSITY.

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H. C. GOODRICH, 739 Washington St., **CHICAGO.**

You have read of the little book, Dainty Desserts, which we will send you for a 2-cent stamp.

Now we will tell you of KNOX'S SPARKLING GELATINE. It's the purest made; has no odor or taste; it dissolves the quickest, and sets up into a Jelly in half an hour, ready to serve. Has no acid in it, and you don't want any; make your own acid with lemons, then you know what you are eating. Ask your Doctor about this, and see if I am not right. Our new package has both Rose and White Gelatine in, so you can make Fancy Desserts at no extra cost.

CHARLES B. KNOX,
Johnstown, N. Y.

Your Grocer should keep it.

Spray your Fruit Trees and Vines

Wormy Fruit and Leaf Blight of Apples, Pears, Cherries and Plums prevented; also Grape and Potato Rot—by spraying with **Stahl's** Double Acting Excelsior Spraying Outfits. Best in the market. Thousands in use. Catalogue, describing all insects injurious to fruit, mailed **Free.** Address

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FAT PEOPLE YOU can reduce your weight **permanently** from 10 to 15 lbs. a month at home, secretly, without **starving, sickness** or **injury,** by the use of **Dr. Clarke's Home Treatment.** Perfected in many years' practice. Causes no **wrinkles** or flabbiness. **Stout abdomens,** difficult breathing, relieved by sure scientific methods. No experiments. Guaranteed. **Best references.** Price within reach of all. Write today. Positive proofs and testimonials free.

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Beware of Imitations.
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200 pages, octavo, with organ score. Sample copy, 90 cents. Returnable.
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A Book that will delight Sunday Schools.
192 pages. Sample copy, 35 cents. Returnable.
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A Concert Exercise for Children's Day.
Price, 5 cents.
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DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE
Send for descriptive pamphlet.
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Business Men
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M. ODESSA, the first native Mahometan woman who has been admitted to practice medicine among Mahometan ladies, passed a brilliant examination.

THE Ragged school union in England has been instrumental in sending five thousand one hundred children, factory girls and boys, to the holiday homes in the country and by the seaside.

AN English paper draws the following contrast: James Sumner, charged with beating his wife, kicking her and otherwise abusing her, is fined twenty shilling and costs. Thomas Swift, charged with stealing two fowls, sentenced to three years imprisonment and two years supervision.

ST. JOHN'S GUILD, of New York City, has for its special work, providing the poor and sick with a summer outing. Last year the Floating Hospital, under its charge, cared for almost fifty thousand patients. Their Seaside Hospital has been so successful that an addition is to be built.

CERTAIN regiments in India were kept under strict observation. The five thousand six hundred soldiers were divided into three classes, free and moderate drinkers and total abstainers. The death rate of the free drinkers was four times and the death rate of the moderate drinkers twice that of the abstainers.

THE Royal Commission on prohibition in Canada brought to light the fact that the great Hudson Bay company has gone into the liquor business extensively, much to its disgrace. The desire of this company has heretofore been to restrict the alcohol traffic and preserve a high, moral tone among its employés.

THE managers of a Brussels workingmen's union have printed circulars giving a *résumé* of the increase in the consumption of liquor and the consequent increase of poverty and crime. The support of the poor has become an almost intolerable burden and yet the country permits 83,800 rum shops to rob the laborers.

PHILLIPS BROOKS' class at Harvard, the class of 1855, proposes to erect at the seat of the university a suitable memorial to his memory. It is to be a building worth $300,000 for religious services and is to be made the center of the religious life of the school. The class intends to give one-tenth of the amount if the whole is raised before commencement.

"THE temperance movement," says the *Glasgow Herald*, "is spreading rapidly among railroad men. Already ten thousand white buttons, stamped with initials signifying the Railroad Temperance Association, have been distributed among engineers and trainmen, and the demand for them has been so great that fifty thousand more have been ordered."

THE *New York Medical Times* gives the following temperance or *in*temperance statistics: "In Great Britain and Ireland 145,000 persons are every year committed to prison as drunkards; 112,000 of these are men, the rest women. Three thousand and four women were murdered in the United Kingdom from January 1, 1889, to January 1, 1891, by drunken husbands. There are 30,000 criminals in German prisons, 14,000 of whom were arrested for crimes committed while intoxicated.

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ELEVENTH PRIZE.

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Ivory Soap has bid its beauties
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Silver spoons, my souvenirs,
Vie with windows, in their gleam
Owing to the magic influence
Of the Ivory's power to clean.
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And left the tub like Alpine snow:
Laces, in their gauzy whiteness,
Still another laurel throw.
From fine bric-a-brac poetic,
To prosaic washing dishes,
It is peerless in its action
And obedient to our wishes.
And the hands that labor with it
Gain in softness, day by day.
Ivory Soap be ever with us,
Faithful servant, true alway.

FLORENCE DUNREATH BREWER, Portland Me.

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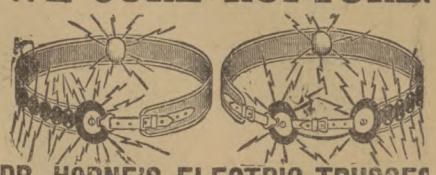

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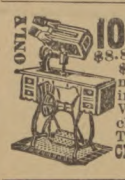

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The Union Signal

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION — FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 17.] CHICAGO, April 27, 1893. [Price $1.00 per Year in Advance

Mrs Ursula D Hettrick
1114 Mulbock St 8593

THE GREAT PETITION.

Now is the time to agitate the Great Polyglot Petition found on page 13 of this number. Send to Mrs. Mary A. Woodbridge, Ravenna, O., for blank forms and instructions, circulate extensively for signatures and mail, when filled, to Miss Alice E. Briggs, Evanston, Ill.

SINCE OUR LAST ISSUE.

Zante has again been shaken by a violent earthquake.

Fifty-four carloads of Italian exhibits have reached Jackson Park.

Edwin Booth has suffered another stroke of paralysis and his life is in the balance.

The Home Rule Bill passed its second reading in the British House of Commons, April 20.

Severe gales and a return of winter was the weather program in the northern states last week.

The Earl of Derby, an eminent English politician, sixty-three years of age, died at London, April 21.

Chicago is cleaning up and donning her best clothes for the opening of the Columbian Exposition next Monday.

A rousing mass-meeting was held in Chicago Sunday night to protest against the extradition treaty with Russia.

Invitations to the May-day opening of the Woman's Building have been issued by the Board of Lady Managers this week.

The Australian Joint Stock bank, with two hundred branches, failed last week, the liabilities amounting to sixty-five millions.

Gambling houses are reported as being closed in Louisville, Ky., and city officials are being examined by the grand jury, as a result of the recent developments in wickedness.

To prohibit combinations formed to advance the prices of the necessaries of life is the text of a bill passed by the New York legislature and sent to the governor for his signature last week.

Among the arrivals at Hampton Roads, Va., this week to join the World's Fair naval fleet were three Spanish caravels, representations of the fleet of Columbus, the Pinta, Nina and Santa Maria.

The statue of Christopher Columbus has arrived in Chicago, and will be placed in a commanding position on the lake front this week, ready to greet the millions of World's Fair visitors.

The annual report of the civil service commission urges the extension of the service to other departments of the government, and shows that the whole number of places now subject to competitive examination is 42,928.

IN view of the fact that THE UNION SIGNAL has in the past published favorable notices in relation to Miss Kate Marsden, popularly known as "the Siberian Lepers' Friend," we feel constrained to state to our white-ribbon constituency that credible reports from ministers, editors, philanthropic workers and other reputable men and women in various countries, have caused us to feel that we can no longer indorse Miss Marsden and her work.

READ carefully the short article from Miss Elizabeth U. Yates on page 6. The bad will be mixed so largely with the good in Chicago this summer that it behooves every one to be on his guard. "Wolves in sheep's clothing" will abound, for they always follow the crowd. It is a very easy thing to pin on a white ribbon, and by so doing many a scheming woman will doubtless attempt to gain the confidence of the unwary. Young girls should intrust themselves and their interests with no stranger and should not come to the city alone unless they can take care of themselves.

PRESIDENT CLEVELAND, Vice-president Stevenson, the Duke of Veragua, Washington officials and all other special guests of the Exposition will be received in Chicago with military honors, and escorted to the Fair grounds by a platoon of mounted policemen and the Chicago Hussars.

ALL white-ribboners should rejoice over the nomination of Hon. L. C. Hughes, by President Cleveland, for governor of Arizona. Governor Hughes is the husband of the president of Arizona W. C. T. U. and is a staunch woman suffragist and Prohibitionist. He does not conceal his unpopular principles but fought for and won his victory on those lines. All honor to the new governor.

THAT was a very exceptional local superintendent, we hope, who announced that only boys should take part in her Demorest contest, because she wanted a boy to be sure to receive the medal for oratory, which she knew would not be the case if girls competed because one of them was always successful. We know that our good brother Demorest, who founded these contests, would not approve of such an absurd method, and we disclaim it strongly in the name of all white-ribboners.

"THE policy of allying Christian effort with Prohibition politics has done the W. C. T. U. vastly more harm than good in this country," says Rev. Dr. Theodore Cuyler. To this the New York *Voice* replies: "A comparison of the relative strength and importance of the W. C. T. Union and the National Temperance Society, of which Dr. Cuyler is president, does not seem to us to indicate that the Doctor's advice on matters of policy is altogether infallible. He would do better to seek advice of the W. C. T. U. than to give it."

THE people of this country will have an opportunity this year such as the world never saw before, for the preaching of the gospel of Christ to all people. There should be no failure in establishing the great Auditorium, which has been spoken of, in which Mr. Moody and other evangelists, together with the famous preachers of the world, shall proclaim the glad tidings of the gospel of Christ. Especially will this be needed upon the Sabbath, when the gates of many places of amusement will be open, even if those of the Exposition are closed.

THE *Christian Advocate*, Leesburg, Fla., says: "The South cannot accept woman's suffrage, for it would carry every colored woman to the polls while the better class would stay at home as a general thing." The absolute confidence in certain quarters that good and intelligent women will refuse to vote and bad and ignorant women flock to the polls, would lead us to think that such a general conviction must be based upon truth, were it not for the fact that thus far wherever women have had the suffrage, it has been the intelligent and good, not the opposite class, whose votes have cut an important figure in the election.

PUNDITA RAMABAI writes us that her school is rapidly outgrowing its new quarters, and that the former schoolrooms must shortly be converted into dormitories. She has now fifty-two boarders, forty of whom are widows, and the other twelve non-widows. These are all young girls of good character. Most of them have been deprived of a home and protection, and are entirely dependent upon Pundita Ramabai. The foundations of a new schoolhouse have been laid, and the building is begun. Meanwhile the building fund raised in America is exhausted, and it will take five thousand *rupees* more to complete the building. Any one who feels led to help the Pundita in this difficult work would, we need hardly say, be helping a worthy cause. Her work has been described so often in our columns that we need add no more at this time to recommend it. Pundita Ramabai, Poona, India, is the address to which money should be sent. She also needs books, papers and toys for her "child widows."

ANOTHER bright spirit has left earth for heaven, and a thousand lips have uttered in the language of mortals the brief story, "Lucy Larcom is dead." Born in Beverly, Mass., in 1826, she "passed over" from her home in Boston, April 17, 1893, her threescore years and ten not yet complete. When only seven years of age the poetic spirit within her strove for utterance, and her maturer years have given to the world both prose and poetry, the rare spiritual tone of which is but the outbreathing of a soul in close communion with the Master. An estimate of her character may be gathered from the fact that two of her dearest friends were John G. Whittier and Phillips Brooks. Her last published poem appeared recently in the *Independent*. Its words are strangely prophetic:

"Beside the road I dreamed of heaven;
I dreamed I saw an angel come
Down from those heights to lead me home."

She was laid to rest on the 20th inst., at Mt. Epiphany, and for her heaven is no more a dream.

THE number of deaths in New York City during Easter week was so great that one paper declares it unprecedented in that city. Those from pneumonia alone were three hundred and four. One paper explains this by laying it to the insane mania for appearing on Easter Sunday in spring attire, regardless of weather. New York is not the only city guilty of this wicked foolishness. All over the land, men, women and helpless children were recklessly exposed to the dangers of an inclement season, in apparel utterly unsuited for the day. Nothing more anomalous than this manner of observing Easter was ever evolved out of the depths of human inconsistency. Where in the life, teachings and death of our Lord do people find the basis for celebrating His resurrection by the custom of arraying themselves in gold and costly apparel? And yet, worse things even than this blot the pages of history. Its record compels us to cry with the poet:

"Bear witness, O Thou wronged and crucified one,
That earth's most hateful crimes have in Thy name been done."

MONDAY morning, April 10, four thousand men left their work on the World's Fair grounds. Consultation between them and their employers settled the difficulty and the strikers returned to their work the next morning. It is well to note such hopeful signs in the midst of much that is discouraging in the labor problem. This much we can feel is assured. Our republican faith in the ultimate benefits of free discussion has been confirmed by the results thus far. In the beginnings of any such agitation, it often seems that the only outcome is distress and ruin. Violent things are said and done, still more violent things are threatened; but as the agitation goes on, the cooler, better judgment of the best element gains the ascendency and in the end "the sword" of progress brings peace. Thus it will surely be in the troubles between capital and labor. While laborers have very serious grievances, the wrong has not all been upon one side. Uncalled-for strikes have undoubtedly been precipitated and inexcusable violence resorted to in more than one instance; but the laborers have learned by experience that such methods will only injure their cause. Laborers are not anxious to be out of employment for weeks and months while their families suffer for the necessaries of life, and the events of the past few years have done much to teach them not to inaugurate a strike without first being very sure that they have real grievances and that no other method will redress them. In conflicts of all kinds in which personal animosity is excited, the trouble is often wholly or in part due to a misunderstanding, as was the case in this strike at the Fair grounds. The laborers have learned a valuable lesson if they have learned to believe nothing that they hear concerning their opponents, except what they learn directly from those opponents themselves. We believe the day of strikes and lockouts is near its close and that they will be superseded by arbitration.

THE CHAMBER OF PEACE.

BY DWIGHT WILLIAMS.

I find it by a narrow stair,
And oft I enter there,
A cleft of that dear Rock of song
Which followed Israel long—
Through desert bare.

A little sanctuary found,
And walled with strength around;
And there I find a sweet divide
From all the world outside
Of sight or sound.

A little table spread, my King
Himself the door doth swing,
And condescends to be my guest.
With purple clusters pressed
Which He doth bring.

The chamber of my peace is He;
And where my path may be,
If I but lift to Him my prayer
He canopies the air
With rest for me.

Cazenovia, N. Y.

SOME NEW IRONCLADS NEEDED.

BY JONATHAN HAYSEEDS, C. E.

I was readin' the Hardpan County *Spread Eagle* the other evenin' promiscuous when I happened tew light on a piece that the editor, Napoleon P. Bunkum, had edited into his paper by snippin' an' pastin' from what Jerushy calls the Associated Wine-press dispatches of some other paper, 'bout testin' armor plates for the new ironclads Uncle Sam is buildin' for tew pertect the sea-coasts of this nation from furrin foes.

I was powerful pleased the way that there armor plate was reported by the reportin' an' dispatchin' of the Associated Wine-press; two of them flattened out them there steel cannon balls like a soft paper wad throwed against the skewl-house wall; an' pursooantly, I got tew chucklin' over it in mirthful axents, thinkin' how fooled them furrin foes would be if they was tew git tew belchin' their shot an' shells at one of Uncle Sam's bran new ironclads, dressed up in that there armor plate, so tough that nothin' could faze it, an' see that they mought as well hev belched wind—and I had tew chuckle right out loud over it. I did, forsooth.

Jerushy, my better half, was a-sittin' by a-knittin' a pair of double-heeled and toed all sheep's wool sox for my wearin' next winter. She looks up from her knittin' needles, which were a-jumpin' acrost one another an' a-flashin' lettle flashes of glimmer like as if they was full of lightnin', she was a-makin' them fly that fast. And sez she tew me:

"What be you a-readin' now, I'd like tew know? Some more of them there silly joax that the editor edits into his paper from the almanac by snippin' and pastin', I'll be bound."

Sez I, "Jerushy, don't go tew bein' rash an' oncharitable in your jedgin'. An' if you can't help jedgin', which is against the Scripter, don't jedge any more unjuster than you have tew."

Jerushy she looks up at me, calm as a cowcumber, an' sez she tew me: "Jonathan, if you have tew be a dunce, don't be no more of a dunce than you can help. Tell me what you are a-readin'."

Then I explained tew her. An' I jist had tew rub my hands when I got through, an' chuckle another one of them there mirthful chuckles of mine, an sez I fluent: "I vow it won't be any use for any furrin foe tew come a-galavantin' 'round Uncle Sam's shores, for if they do there'll be Uncle Sam's ironclads ready tew tell 'em tew halt. An' he'll shoot 'em with thunderin' big guns an' pointed steel shot that'll go right through their ironclads like hailstones through a cornfield. But when they git tew shootin' back at Uncle Sam's ironclads, the thunderin'est guns they have an' the sharpest pointed steel balls won't never faze Uncle Sam's ironclads, no more'n a flea a-bumpin' his head against a winder glass. I vum they won't."

Jist as I had finished speakin' fluent, pursooantly Jerushy give her head a tost an' turned up her nose, which she needn't tew have done bein's she was a Hoskins before I married her, an' sez she tew me, scornful:

"Shucks! Mebbe it's all right tew build them there kind of ironclads, though, so's tew be good an' ready; but there's another kind of ironclads that's a-needin' a heap worse jist now."

"What kind be you a-meanin?" sez I to my better half.

"Why," sez she, "if you wouldn't read your paper so promiscuous, you'd a-found out before this. There's Si Persimmon, over on the aige of Pertater Bottom, that was shot day before yesterday by a couple of drunk fellers he was a-tryin' to keep apart from fightin'."

"The land sakes!" sez I. "You don't say so."

"Yes," says she, "that is, the paper says so; the editor, Napoleon P. Bunkum, the same man that edited a piece 'bout the ironclads by snippin' and pastin' from the Associated Wine-press dispatches in the other papers. I 'lowed you'd say 'for the water sakes,' though."

"Why, forsooth?" sez I.

"Cause you're goin' on so 'bout them ironclads defendin' us agin furrin foes on the water. Has Great Britain, or Chilly, or Italy, or Mexico, or Germany killed ary man of Uncle Sam's yet?"

"Why, no," sez I, "not as I'm beknownst of, 'cept it was Chilly, an' they had tew pay for 'em right away."

"Eggsacktly," sez Jerushy a-givin' her head another tost an' turnin' up her nose which she needn't a-minded doin'. "But here's a foe right into our midst that has killed one man that belongs to Uncle Sam tew pertect jist as much as them sailors of his'n that was killed in Chilly. Whose a-goin' tew be made tew pay for Si Persimmons, or when'll any of Uncle Sam's ironclads be down this way tew bullyrag this here enemy, so's't he won't dasst tew kill any more of Uncle Sam's citizens?"

"What enemy be you alludin' tew?" sez I.

"Why," sez my better half, sez she, "whisky, of course. Wa'n't that what killed Si Persimmons?"

"I 'low it was," sez I, "an' I'm as much ag'in whisky as anybody. But how in the nation could an ironclad hev kep whisky from bein' the cause of Si Persimmons gittin' shot?"

"Not the kind of ironclads you've been a-readin' 'bout," sez Jerushy. "We want a new kind of ironclads," sez Jerushy. "Ironclads tew defend us ag'in the deadliest foe the nation has, that ain't a-threatenin' war only, but is a-carryin' it on day an' night; an' this, too, in almost every town an' village in the hull country."

"Why," sez I, "ain't we got somethin' tew defend us against that there? We've got laws, I guess, an' constables an' courts an' state prisons. An' if men don't keep the law the civil authorities can attend to 'em without any armies or navies."

"Then, I wish you'd jist tell me," sez my better half, "why the law don't close up that there whisky shop down tew Pertater Bottom, that's a-doin' so much mischief an' was the cause of Si Persimmons gittin' killed?"

"Why," sez I, "the grand jury did bring an indictment ag'in Bob Ginn for keepin' sech a place. That there is the defense of the country ag'in that there kind of a foe."

"Yes," sez Jerushy, "but that there indictment wa'n't ironclad, or if it was, it wa'n't the kind of armor plate that you was a-readin' 'bout in the paper. What became of it in the court, I'd like to know? Why, Bob Ginn's lawyer got up an' fired a shot at it, an' the jedge declared it was squashed, an' that was the end of it. Bob Ginn went away grinnin' over that there squash more'n you ever did over the biggest one you ever tuck to the county fair, though they do say it cost him a hundred dollars; an' it has been reported by the reportin' of some ten or eleven reporters that Rufus Shoat Blackstun Redtape, the prosecutin' attorney, got a twenty dollar slice of that there one hundred dollars for drawin' up the indictment so's't it could be squashed. What's the ust tew have defenses that ain't ironclad; or if they be, that the iron on 'em is so soft an' squashin' like that any snipe of a lawyer can jist poke his wits right through it, an' they soft 'nuff for buckwheat batter? What's the ust tew be a-defendin' the sea coast ag'in the furrin foe, that like as not won't never swoop down upon us, with ironclads dressed in armor plate that no steel-pointed ball can't punctuate, an' defendin' the land coasts of the nation, where a foe has swooped down an' is a-killin' men already, with defenses that ain't no better than a boy's snow fort?"

An' Jerushy give her head another tost an' turned up her nose, jist as if she had asked a question that was goin' tew be purty tough to wrestle with in the way of answerin'. An' I vum it was.

Seein' that I wa'n't makin' any motion toward answerin', Jerushy commenced ag'in. "That there ain't the only place where we're a-needin' a new kind of ironclads. I was a-readin' somethin' in the paper t'other day, that wa'n't edited like Napoleon P. Bunkum's is by snippin' an' pastin' from Associated Wine-press dispatches in other papers of the same kind, but finds out the truth and tells it whether any other papers tell it or not. An' in that paper it told 'bout some jedge—where the people had gone and voted that there shouldn't be no saloons nor whisky made or sold in the state—that had decided that there kind of defense wa'n't worth a pile of rotten logs, an' had fired a shot into it from off the bench that made a hole big 'nuff tew let all the railroad companies a-comin into that state from other states, ship all the beer an' whisky, an' intoxicatin' drinks they wanted to; an' the state couldn't stop 'em, no more'n a rabbit, provided it was sold and drunk in original packages."

I didn't say nothin' very fluent after them there tountin' an' ironikal remarks of Jerushy's 'bout the country needin' a new kind of ironclads. I jist remarked, "Ahem!" tew sort of clear my throat. But I got tew thinkin' tew myself, an' the more I thought 'bout it, the more it 'peared tew me that my better half was right. An' that while it might be good 'nuff to put three or four million dollars apiece into a lot of ironclads with armor plate, that the sharpest pointed steel balls couldn't faze, tew defend the sea-coast of the nation, we was a-needin' rale bad some different kind of ironclads that could defend the people on the land coast of the nation from a foe that was already in an' a-doin' its deadly work every hour an' minute of the day. I kep' a-thinkin' 'bout it all the time I was a-doin' up the chores 'round the barn that evenin', an' whilst I was a-drawin' off my boots a-gettin' ready tew go to bed, an' while I was a-tuckin' myself under the kivers, I was still a-thinkin' of that there new kind of ironclads, an' tryin' to conjure up what in Sam Hill it would be like.

After I got tew sleep that night, I had one of the quarest dreams that I ever knowed a man tew have. I dreamed that I see a lot of fellers with blue coats an' caps, like they mought hev been from Uncle Sam's navy, out in my south paster lot. They had a piece of somethin' square tacked onto a tree, but when I come tew look at it clost, from behind the tree, where I had hid myself tew peek out tew see whether they was for war or for peace, it wa'n't nothin' but a piece of paper; an' off, a leetle risin' of a hundred rods, they was a-loadin' big guns an' gittin' ready tew fire at that there mark.

Purty soon the gun went off with a bang that must have rattled the winders in all the houses for a mile 'round. An' sech quar things as did come out of the muzzle of that there gun an' go pell-mell through the air a-drivin' ag'in that there paper like a flock of dux ag'in a lighthouse winder! The first shot looked like a man flyin' head foremost. An' I swan to guinea, when I come tew examine the linaments of his features, if it war'n't Rufus Shoat Blackstun Redtape, the prosecutin' attorney. He went kerthump ag'in that there piece of paper, an' I 'lowed tew see his brains butted out ag'in the tree an' the paper ground tew fragments. But when he struck the tree, he jist collapsed like a bag of wind. An' all I ever see of him ag'in was a leetle pinched up piece of skin a-bouncin' back from the tree, follered by four or five law books that he had had in his coat tail pockets; an' there stood the paper as firm an' as sound as though it had never been fired at.

Whilst they was a-loadin' the gun, I crep' up to spy into the thing. When I got near 'nuff tew see what it was, it wa'n't nothin' under the sun but the law that the legislature had made ag'in sellin' whisky without a license, or sellin' tew anybody under age, or a-sellin' it to a drunken man, or sellin' it after twelve o'clock at night, or on Sunday, or a holiday, or on election day. An' underneath it, on the same paper, was an indictment ag'in every whisky seller in Hardpan county; for every one of 'em, it 'peared, had broke the law in some way, shape or form.

I scooted back an' watched 'em till they had fired the gun as much as a dozen times at that there paper. Every time they fired a lawyer, an' sometimes, jist for a change, they would ram in a hull passel of 'em tew onct with three or four law libraries into the bargain; but every time that there paper come out unfazed.

Onct they loaded the gun with bribes, an' a jedge with a red nose an' two or three jurors with bulges on the sides of their coats like there was bottles in their pockets, but it didn't do 'em a mite of good. That there law an' them there indictments 'peared tew be the toughest kind of ironclads, that no shot couldn't faze 'em.

By an' by, when they'd give up a-tryin' tew crack it or punch a hole through it, one of the men with a blue coat an' cap come an' tuck it down off the tree, an' handed it tew another man, a-tackin' up another one in its place.

"Here," sez he, "that armor plate is all right. I'll give you a certificate that it's stood the test, an' it's tew be shipped right away tew where it was made, an' three million square feet of it made tew fill a contract with Uncle Sam tew be nailed onto the land coast defenses of this country ag'in the inside foes. Tell 'em tew hurry up an' fill their contract, 'cause there is great need of it in all them states that ain't got anything better."

Whilst he was a-sayin' this, an' a-tackin' up the other piece of paper, the other blue-coated men with blue caps on was a-gittin' ready tew shoot ag'in, an' I dodged behind the tree an' waited tew see what was a-goin' tew come out of it. They loaded up a bigger gun this time, an' when they teched her off it 'peared like as if the shot was a man with a long, black gown on. He went a-scootin' through the air like a comick an' butted his head ag'in that there tree, kerthrash like a runaway hoss a-jumpin' into the front of a crockery store.

It flattened him out like a pancake, an' he lay there a-writhin' on the grass like a tumblebug that a two-hundred pound man had stepped on. I hurried over tew spy what it was, an' I see a piece of paper a-stickin' out of his coat-tail pocket a-readin' "Supreme Court Decisions." An' I swan to guinea, if the man didn't look 'bout as flat as the paper an' the decisions looked 'bout as thick as the man! But that there sheet of paper tacked onto the tree wa'n't fazed a mite. Every dot was over the i's an' every cross on the t's.

Then they wheeled out a bigger gun an' loaded it up heavier than ever, an' I scooted back an' got behind the biggest tree in the lot, for fear they was a-goin' tew bust the piece, an' I was wonderin' what was goin' tew become of my stock an' fences an' my widder, if I was tew be killed. When they fired the shot it didn't 'pear tew be one solid shot, but more like a flock of blackbirds. The air was jist full of 'em, only they wa'n't blackbirds nuther, but men shootin' like greased lightnin' toward that there piece of paper on that tree. An' it 'peared tew me as I looked at 'em that I knowed some of their faces, or I had seen 'em somewhere in the newspapers, an' I began to git scared for fear some of my friends an' relations might be in that crowd, and hurried back tew one of the men in blue coat an' cap that was a-loadin' an' firin' the gun, an' pullin' him by the skirt of his coat, sez:

"Mister, for the land's sakes! what was that there last shot you fired?"

"Why," sez he, "that there is the Republican party. You see they're all standin' on a board. That there is the 're-submission plank' in the party platform, an' we're firin' it as a test shot at that there statuatory Prohighbishun piece of armor plate, 'tew see if the land coast defenses of the people from inside foes are strong 'nuff tew be trusted. An' if this here shot don't knock a hole in it or crack it we will certify to Uncle Sam, an' he'll order a lot more of this here kind of armor plate for other states that want it."

So I stood an' watched while that there shot went hum. I didn't 'low ever tew see root or branch of that there tree ag'in, let alone the piece of paper. But when that shot struck it like a swarm of locusts ag'in the side of a barn, I swan tew guinea, if the ground under the tree wa'n't strewed thick with corpses. That there "re-submission plank" that they stood up on was knocked into splinters fine 'nuff for tooth-picks—but the tree nor the piece of paper on the tree wa'n't fazed nor scratched.

An' when I stepped up an' commenced tew read that there paper, I found it was the Prohighbishun law that the legislature had passed. Then the head man in the blue coat an' cap says tew one of the others, sez he:

"I will certify that this armor plate is all right. I think we have got somethin' that is invulnerable."

Then all the other fellers tuck off their blue caps an' threw 'em up in the air an' hoorayed. An', I vum, I did tew, but stid of my cap I throwed up the bed kivers an' waked up.

I was put out powerful that I hadn't had time tew ask one of them fellers what the secret of that there land coast defense armor plate was; but when I mentioned it tew Jerushy regretful, she up an' sez:

"Shucks, Jonathan! that ain't no secret. It's nothin' but sure 'nough temperance backbone they put into it."

Pittsburgh, Pa.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

What plums shall I pluck for my readers from the rich loaf of Columbian news this week? is the perplexing question before me. How shall I coax space from the crowded columns of THE UNION SIGNAL to give a glimpse of the ravishing beauties coming forth from their chrysalis packing boxes to deck Jackson Park as no spot on earth was ever bedecked before? I want to tell you of the many things, "too sweet for any use," that delight our eyes and hearts—else were we not women. I want to describe the cunning little soup plate of Chinese design, in blue and gold, invoiced at sixty dollars, and the one hundred and twenty dollar platter that no one would ever want to serve a sirloin on, or do anything with but select a bracket to support it at the most sightly point in the dining-room. Some day I shall suppress all other news, if necessary, in order to tell you about the wonderful china stoves from Holland.

After this letter the great Exposition will be a present reality instead of a charming prospect. All who can come will be here to see for themselves. But I am to be eyes for the great host of ministering angels, who for reasons innumerable are unable to leave their charges, and I am going to see for them what they would choose to see for themselves, if I can guess their choice aright.

The material exhibits, attractive as they are sure to prove, will be rivaled by the great convocations in which the intellectual progress and status of the age will be measured. A system of

WORLD'S CONGRESSES

is a new feature of International Exposition. Perhaps there is no greater evidence of progress than the fact that the Woman's Congress leads in these world gatherings. *Faire place aux dames* might be anticipated in a movement presided over by gallant Judge Bonney. The choicest date of the entire season—June 5 to 12—will be given to temperance organizations. All divisions of the cold water army, without distinction of sex or sect, are invited to delegate their most gifted and persuasive to set forth their respective methods. Vegetarian societies will give their ideas of diet and its bearing upon temperance reform.

It will be followed by the closely allied department of moral and social reform. The subjects treated here cover great scope, including the care of neglected, abandoned and dependent children; the care of juvenile delinquents; the public treatment of pauperism; the hospital care of the sick, training of nurses, dispensary work, and first aid to the injured; general treatment of the insane; training and development of feeble-minded children; prevention of crime and the punishment and reformation of criminals; preventive work among the poor, and the organization and affiliation of charities in cities, towns and villages. The work of orders and associations of all kinds whose object is the amelioration of social conditions, will be considered. Among them are the Salvation Army, the King's Daughters, and Humane societies. The sessions of these two departments will be rich in interesting facts and profitable suggestions for all who are trying to make the world a better place to live in. The swelling heart of humanity is no longer content with caring for "God's poor," as is shown by a glance at the topics for discussion. Not only the oppressed of poverty, ignorance and idiocy, but the farthest strayed and deepest lost in vice and crime are subjects of these latter-day vice-shepherd's care. Future students of the history of civilization will find a milestone of philanthropy set at this point. Every effort is made to get brief, pithy presentation of subjects, believing it better in a given hour to have two or three compact papers from as many different leaders, than to have the time occupied by a long discourse from one. The object desired is statement of results, presentation of existing problems, and suggestion of remedies. The debates will not be submitted to the vote of the audience present. The most remarkable and unprecedented scheme is that of arranging a

WORLD'S PARLIAMENT OF RELIGIONS,

commencing September 11, and continuing seventeen days. Preceding, leading up to and overlapping it will be a consessional series of denominational congresses occupying a hundred of Chicago's largest churches. Almost every sect in the United States has prepared to hold a separate congress, and the grand finalé is to be an ecumenical religious gathering of the representative faiths of the race. Dr. John Henry Barrows, of Chicago, a member of the conservative Presbyterian denomination, is at the head of this gigantic moral enterprise. Associated with him is an advisory council numbering nearly two thousand members, representing not only the gifted of Christendom, but the stars of Buddhism, Shintoism, and followers of Confucius, Zoroaster and Mohammed. It is remarkable that some of the strongest indorsement of the parliament has come from men whose lives have been spent in trying to introduce Christianity to the very "heathen" for whom we are now building a rostrum upon which to exhibit their cults. Rev. T. J. Scott, for years a missionary in India, believes the effort will do much to deepen the spirit of human brotherhood among men of diverse faith, and expresses the opinion that too many religious teachers hold narrow and ungenerous views of God's mercy and providence in dealing with non-Christian peoples. He raises the question of probability that the immense majorities outside Bible lands are wholly without God's grace, and asks: "Can it be that they have had no available dispensation of salvation? Have their great teachers rendered no service to the race? Has their literature and science and philosophy had no mission in the progress of mankind?"

Even more enthusiastic is Rev. James H. Pettee, of Okayama, Japan, who hopes something may really be achieved toward bridging the chasm between Occident and Orient, not merely by a display of courtesies, but by the actual mingling of fundamental ideas of the East and the West. He says: "In my thought there is a mutual lesson to be learned. The West with all her wonderful progress has something to learn from the East. In these days of free reign to competition, when business has become war, when the relation between classes and masses are strained to their utmost, when nations would be hermits in coin and commerce—it is time to ask whether the ideals of the practical do not need retouching as well as the practices of the theorists. . . . Certain it is that if the West cannot cope with the East in faith and in reason as well as in works, she must yield the palm. Has the time not come when a truer understanding may be reached between the real and the unreal, the substantial and the trans-substantial? One side seems made of airy nothings, the other when alone is a simple though powerful unit. Together they sum up the countless worth of the world that now is, and the world that is to come. Chicago honors herself and her civilization by attempting the solution of this problem of the ages." This is undoubtedly the all-around view of one who is acquainted with both sides of the world. Let the wise and mighty of conservative Christendom grapple with and solve the problem of joining reflection with action, and human achievement will mount higher than the Brahmin's dream or the Saxon's reach.

Buddhism is to be represented by men of high position and great learning in the lore of the Orient. Among them is a brother of the king of Siam; the noted Japanese writer Ashitsu, whose volumes are counted by the thousand. Hon. Dhadabai Naoroji, who stood for the Liberal interests in a London borough during the administration of Lord Salisbury, and was stigmatized by him as the "black man," represents the Parsees—a people allied to us by their loyalty to total abstinence. It may be recalled that a few years ago a Parsee writer made a strong appeal for the elimination of what is distinctively Christian in the ritual of Good Templary, that being the only drawback to its wide indorsement by Parsees.

Hinduism comes in the person of a hereditary high priest, whose family patent of priesthood bears date of 1299 and is still on record in the Persian language. Shintoism is represented by the president of the Fuji sect, who has now under him 3,000 teachers and 500,000 students. Among Mohammedans will be Mr. Ali, author of that remarkable English work, "The Spirit of Islam"; also Kazi Ismail, of an old and honored family of Bombay, who has done the practical work of preparing an exhaustive volume upon the origin, cure and prevention of cholera.

From Rev. Jon A. Hjattalin of Iceland comes the acceptance of his appointment to the council, and the happy "hope that the great work of the Parliament of Religions will dwell more nearly upon what is really good in all religions, rather than what is the difference between them." Let us say Amen!

Chicago, Ill.

GENERAL BOOTH IN ACTION.

BY FRANCES E. WILLARD.

On March 27, 1893, in a Union church, which I suppose means a Congregational in London, spacious and on the amphitheater plan, I first saw and heard the man whom I have long been wont to call the "old war eagle" of the Salvation Army. It was eleven o'clock on a bright spring morning when we entered, and the church was nearly full. A brass band was stationed at the right of the pulpit, and the bonnets of the sisterhood were a marked feature not only on the platform where one of the General's daughters was seated, but throughout the audience, while the Garibaldi shirts of the brotherhood lighted up the scene on every hand. One of the officers, who has a bassoon voice, was singing as we entered, and this was the refrain, "He saves to the uttermost"; his voice was mellow and immense. The General put an arm over the huge shoulders of the singer, and said, "You shan't sing it unless you mean it," upon which the gentle giant smiled, nodded his shaggy head and all the people shouted "*Amen!*"

Having been escorted to the platform by one of the officers, I had a good opportunity to study the leader. He is, I should think, over six feet in height, and has an "off-hand" manner in the presence of an audience such as he probably used when disporting himself at home with his children in earlier days. He has a remarkably fine large head, well poised; keen, dark brown eyes; an eagle beak like the Duke of Wellington, and a long, gray beard worthy of St. Gerome. He has a fine, delicately made hand with the wedding ring on his finger that reminds one of that great woman—"the mother" of the Salvation Army. In her going the light of this world went out from the life of this great leader, for no two were ever more devotedly attached. He walks up and down the platform, advances with the Bible extended in both hands; pounds the pulpit; thrusts his hands through his abundant dark locks now turning to gray; and gestures with shoulders as well as head and hands. He was talking to the officers who had assembled to celebrate what was announced as a "day with God," which means a day given up to the endeavor to realize more thoroughly the personal relations of the Salvation soldier to the Captain of the salvation of us all.

The General said eagerly: "Some people quarrel with us; they say you can be saved too far according to our plan—further than is contemplated by the plan in the Book, but I suppose we who are here to-day think that we could be a bit gooder than we are; we could be a bit cleaner perhaps and sweeter than we are. The saints are very much like the workingman of the present day—he wants to get all he can out of his employer and I like him all the bet-

ter for that, but what I want is that we should get all out of God we can, and however often anybody may say that we 'go too far,' still everybody will admit that he may be a little more like Christ in this doomed, dying, half-damned world." (This was uttered with tremendous force and fervor.) "Now I do not ask you to take the uttermost salvation that I desire but take your own. If I could only think that you would set to work to get *your* 'uttermost,' I would lock the doors of this church and keep you here until you had it." Here he paused a moment, and the band, made up of young men with very bright, pure faces, struck up, and the great audience sang with enkindling earnestness, "To the uttermost He saves."

"I am not very well," resumed the General, "you see I have a cold and cannot talk to you as I should like, but I am hoping for a Turkish or a celestial perspiration! Salvation has put me right many a time when I have been just this way." He then began reading from the Second Epistle of Paul to the Corinthians, seventh chapter. "'Oh, ye Corinthians, [Oh, ye Londoners] our mouth is open unto you, our heart is enlarged. We want you to be bigger, we want you to be better. You are straitened—God is not straitened, but you are straitened in your affections, you are beggars. Oh, my God, make us all beggars for bigger hearts to-day [a loud amen]. If a man wanted to run a race he would not put stones in his pockets, and if you want to spin along the heavenly highway you must not unequally yoke yourselves together with unbelievers. Be among them as Christ was, and separate from them as He was separate, for He was thoroughly in the world and yet He was thoroughly not of the world.

"We can be so if we will only fasten on to the power He had and is pressing forward to bestow. It is easy to be saved from sins you have no mind to—it is easy to be saved from the sins of somebody else. You perhaps don't want to drink, but you want to do something that is just as bad. What does the book say? 'Cleansed from all defilement of flesh and spirit!' But you say, 'That is a very large order.' I admit it; but not one jot or tittle will I abate from the gospel proclamation of our freedom; you can be freed if you will from all sins of the flesh and spirit. If you are not striving for this liberty everybody knows your weakness who sees your life. It is no use for you to go on quoting poetry and getting your children to go and hear somebody preach because you hope that it will do them good. It is no use giving backhanded raps about religion to your children. If you don't live right yourselves you may be sure they are silently saying and seeing for themselves the way you spend your life, and they despise what you are pleased to call religion. What you have to do is to come straight to the altar without waiting to be better and give to God your hard, bitter gooseberry of a heart." At this there was a Salvation Army smile, whereupon the General said: "If we did not laugh in church we should not laugh at all, we Salvationers, for we are always in church, seven hours a day, and seven days a week.

"Now, as I understand it, this is the way you are to do, just like a workingman of my acquaintance. For seventeen weeks he had had no work, and he has a wife and four children to support; he had borrowed from his relations, but they had little to give; he had begged from the Salvation Army, but we had not much money to bestow; he had pawned every article in the house that he could. Behold him! there he sits. What is there in this world more pitiful than to hear the wailing of one's own children who cry for bread? That is the only sound that fills his ears. But, see, the postman enters, bringing a letter. The workingman wonders and says: 'Why will anybody pay a penny for me.' He breaks the seal in haste; he reads—it is from his late master who has just returned from the continent and says: 'Dear Tom:—I hear you have not had work for a long time and I am afraid you are in trouble. I enclose you £5 and if you will come around in a day or so I think I can find you something to do.'

"Look at the workingman. He executes a dance right then and there," and the General imitates this action in a mild manner but wonderfully droll, so that everybody laughs. "£5!" cries the wife. And now the children wonder, for they see nothing but a piece of paper in their father's hand; they see no food, no money; but what does the poor fellow do with that most precious promise? Does he act as the people of God do with the promises of this book? Does he get down the Bible and pin the £5 note to the fly-leaf? Does he send the letter to a preacher? Does he ask a poet to sing him a song about it? No, he is a downright practical fellow. He tells the children to bring a basket and come along. He walks into a bank, holding his head up as if he owns the place. He draws his money and puts aside five shillings to give at the next Barracks Meeting of the Army!" At this everybody laughs and cries: "Amen!" "Having then these promises, dearly beloved, what shall we do with them? for every promise has a condition either implied or declared, and the one we have to-day is expressed in plain words, and I want to be a witness of its truth. *I want to stand here as a witness.*" This he said five times over with constantly increased ardor and great impressiveness. "God never yet discounted a note or dishonored his own paper: He pays full value for them every time. 'Dearly beloved,' let us say to each other," (and the friendly word was echoed throughout the church,) "dearly beloved officers, soldiers, strangers, let us be cleansed this day; let us get rid of that devilish temper; that nagging appetite. Shall we be cleansed one-half, three-fourths, seven-eighths? No, no, that is not what the check in that bank of God calls for. We are to be '*cleansed from all defilement of flesh and spirit, perfecting holiness in the fear of God.*'

"Before you were converted you ran after sin; after you were converted sin ran after you. That is a wonderful difference, but it is not a difference as great as we want to see and feel in our own hearts to-day. 'From all filthiness of the flesh,' that means to subordinate all impure appetites to reason and grace. 'From all filthiness of the mind'—that means doing away with malice, envy and pride. Sin is filthy. You may excuse and paint and disguise it as much as you please. You may talk about your temperament and circumstances. Sin is of the devil—*it is a curse.*" This he repeated seven times with constantly enkindled countenance and more powerful emphasis.

"One of the conundrums of the sky is why God should have taken a fancy to us. We wonder at it and we never get over wondering, and at *that* I do not wonder! Suppose the queen should send word to you or me in our humble homes that she was coming to see us and all she wanted was that the place should be clean. We could not make it look handsome or luxurious, but we could make it clean by putting in plenty of elbow grease and sunlight soap! Now, that is just what God wants with us. He wants a clean habitation when He comes into our hearts. You can make your humble little tenement or garret as clean as Buckingham Palace, and your hearts can be just so, for our blessed Redeemer is clever enough and wise enough and great enough to make something even out of poor fellows like you and like me.

"Now I am going to give you something to do. We will clear the front row and ask you to come to the penitent's form—not because God is any nearer here than He is where you are seated, but because it strengthens your purpose if you once let everybody know that you want more religion. Oh, my God, London is a hard nut; there is no more trying place to work in on the face of the whole earth. I am glad, dearly beloved, that you are not in your coffins; I am glad that you are not cursing in the house of some publican; I am glad you are here in the house of God. No matter what you have been, *let the past go.*" Three times he uttered this. "God comes to you walking over the wall; he comes to you over the mountains of unbelief and the dreary desert of sin." Then the band and the Army struck up:

"Take my poor heart and let it be,
Forever closed to all but Thee."

It was a moving scene, as rough men came forward crying to the altar, women with their little children, girls with worn, wan faces, which told of harder lives than they ought ever to have known. "Thirty-four are in the gospel net!" called out one of the brethren, going down among them to help, and we noticed that men talked with men, women with women; there was no exception to this rule, which seems worthy of imitation in all revival meetings. Among those who superintended this solemn altar service was a grandniece of Sir Fowell Buxton, the anti-slavery reformer, and a cousin of Elizabeth Fry.

"You want white robes," cried out the General. "They are not the fashion now; they're scarce down here; the smoke of London seems to soil them, but they will be the fashion yonder, and God will help us carry them white and clean into the promised land."

It was a scene that recalled the old-time camp-meetings in the far West. It had all their simplicity of heart, earnestness and devotion. Again and again the band led the great assembly as it sang: "He Saves to the Uttermost." The effect was indescribable, and moved to tears eyes not used to weeping; the pure faces of the Salvation women as they knelt beside the hapless, friendless young girls who came forward, the brotherly tones of the men as they knelt beside the horny-handed, hard-faced offenders, who were crying for deliverance; and while they prayed, the General turned to Lady Henry Somerset and me, and showed us a handful of stub pipes already given up by the men, and said: "We get these, and lots of whisky flasks, too, and so we work for temperance."

A cultivated woman handed me these words, hastily written, as she looked on the scene I have described: "In spite of all criticisms, and after all is done and said, I always ask myself, 'What other organization brings the people out of the abysses of sin better than the Salvation Army?' I have seen it in nearly all countries of the world, and it stops my mouth when I hear something said by the Salvationists which may be true or not, for the one thing needful always remains, that the Salvation Army men and women are at it, all at it, and always at it to save the world." She who wrote these lines was Elizabeth Wheeler Andrew, so long one of the editors of THE UNION SIGNAL, a woman beloved in every part of Christendom, and so quiet in her manner, speech and life, that if any one could be repulsed by the pronounced methods of the Army it would be herself.

One thing I know, that this weary scribe went out thence with tearful eyes and a more mellow mind, singing in tones unheard except in heaven:

"Take my poor heart and let it be
Forever closed to all but Thee."

Doubtless this did not come to pass, but I drew a hair's-breadth "Nearer, my God, to Thee," because of that strange morning with the old war eagle and his devoted brood.

London, 1st day of Self-denial Week, April 3, 1893.

MY ASCENDED COMRADE, LOIS L. SMITH.

DEAR UNION SIGNAL:—

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.—2 Timothy 4:7, 8.

In a daily text-book, the first we had seen, arranged with the birthday spaces, I find this record, made by her own dear hand: "Converted December 1, 1853, evening. Reckoned to be dead indeed unto sin. At the school-house at Union Corners, Illinois, Oct. 7, 1866." These dates tell the story of her putting on the armor, and the *whole* armor of God.

Though naturally unobtrusive and shrinking, she "obtained help from God" at the time of her conversion to take her position among her associates, at school and everywhere, as positively on the Lord's side. She was recognized by her pastors, and Christian people generally as a girl of rare intellectual endowments and sterling principle, and all agreed that she was an accession indeed to the "army of the living God." On account of her superior judgment, she was depended upon oftentimes as the counselor of Christians who were much older than herself. And yet she was by no means independent of their influence which was, in very many things, helpful to her. But she failed to receive the encouragement in her church associations, through the word of God and the facts of Christian experience, that opened her eyes to her privilege to be freed from inbred sin, and "filled with the Holy Spirit."

After she had been eleven years a professed Christian, a newly baptized disciple of the Lord, who had been her guest, sent her "Wesley's Plain Account of Christian Perfection." Of the impression made by this means she testifies in her own quaint way: "When I finished reading it, I felt smaller than the period at the end of the book, because after the strictest sect of our religion I had lived a Methodist Pharisee, and yet through prejudice, had been in complete ignorance of the distinguishing doctrine of my own beloved church." She became at once a bold defender, and an earnest seeker of the precious grace the little book described, obtaining light and help through Bible study, correspondence, etc., until October, '66, when she received the testimony of the Spirit in these words, "Now are ye dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The usually bright face had an unusual illumination, as she now witnessed for Jesus, speaking with the "other tongue," and she went forth to "the battle between the two kingdoms," equipped as never before. When using the weapon of prayer a few days after she received this precious testimony, the Pentecostal power fell upon all assembled and she received then and there her commission as a gospel evangelist.

About the seals of her ministry we shall know much more on the other side of the river. But many recognized in her an able minister of the New Testament, of the Pauline order. A pastor, upon whose charges she labored as an evangelist, says: "It has been but seldom that I have listened to the preaching of divine truth from the lips of an anointed preacher which so moved the congregation. I have seen crowded houses swayed by her words and thrilled by her utterances, as they are moved by few public speakers." One of "our women," of whom she often spoke as being with us, marked for "the tribulation company," writes of her: "Lois was a genuine, faithful, common sense, practical Christian. God gave her great insight into the blessed word, and wondrously helped her to unfold the truth to her hearers."

The one who was privileged in hearing her more frequently than any other, often listened with the mental comment, "*An oracle of God.*" Her place in every reform movement, and especially that carried on by the white ribbon army, was among the *advance guard*, for she was emphatically progressive in thought and aggressive in

method. She not only held a position in the W. C. T. U. from the beginning, but wherever we went as evangelists, she was an inspiration to the union, and sometimes organized a W. C. T. U. at the close of a series of revival services.

Some who have missed Lois from the pulpit and convention platform, and upon inquiry have learned that she was an asthmatic invalid, have supposed she had left the field of contest and had laid down her work. But "if you want a field of labor you can find it anywhere," and without doubt the years of her invalidism will be found to have been among the most fruitful of her whole life. She avoided attracting unnecessary attention to her suffering condition, but was ready to cheer on the workers, who would return to the white fields after an interview with her, with a fresh inspiration. One of the busiest, bravest and most successful of the workers in the church and the W. C. T. U. voices the testimony of many others when she says: "Her life and triumph in her shut-in experience have been a constant blessing. I loved her. I love her. I am a better woman for her, have done better work for our Master because of her."

She was not only generally "full of sweet content," as an invalid, but was often full of holy triumph as well, and would delight to express her faith and joy in the Lord in some of the grand old hymns which were her special delight. Of these, the one beginning, "Peace, doubting heart, my God's I am," etc., was one of her favorites.

Oh, those wearisome nights, struggling for breath, continued for more than nine years! No wonder that sympathizing friends sighed at the thought of them. And yet these were sometimes her chariot in which she went up to the mount of vision. There was something peculiar about the atmosphere of the room which reminded one of the "Holy of Holies." When she recovered sufficient breath to admit of conversation, there was something about the tone of her voice that affected one strangely, and an unusual radiance was seen on the dear face, as she said: "I was just thinking that the Lord had done a great deal more for us during these long years than if He had suddenly healed me, when I first had the asthma, and you and so many people prayed for me to get well. Do you see it?"

And this was but one of the many wonderful talks, the record of one of those "wearisome nights" when "our heart burned within us," because "Jesus himself drew near." In spite of her limitations she was also an active worker. Her fertile brain, her gifted pen, her earnest heart, were on the alert to accomplish her part in "the program of Christianity." She sent to her W. C. T. U. comrades this message: "Tell them I am not willing to be cried over, or counted out." She put herself on record in an article that was being "set up," when the dear hand was growing too weary ever to hold the pen again. She began by referring to her last report as evangelistic superintendent in the Rhode Island W. C. T. U., the closing verse of which is from Whittier's "Adapted":

"While here we stand with planted feet,
Steadfast where loyal souls have stood,
Upon us let the tempest beat,
Around us swell and surge the flood,
We fail or triumph on that spot,
God helping us, we falter not."

She said: "As I read the lines, an impulse seized me to send my next report, if it be no more than to reiterate, I am still standing on that spot of total abstinence and prohibition; prohibition with an executive force—that is, an organized political force behind it. I never had the slightest symptom of non-partisanism about me, and I am intensely now, as ever, interested in all movements and maneuvers of the white ribbon army. . . If it were my privilege to march, I should walk by the same rule of principles, and mind the same things as to ultimate purposes, as formerly. In my present condition, I watch the battle with eager, prayerful interest, and the thoughts I think about the departmental and general work would make a big book if I could catch them as they fly."

From a letter lying on her desk ready for the mail, we find one of her last messages to "our women": "If God should give me any more health, it sometimes seems to me that I would use my life to preach a continual sermon from the text, 'It is not by might, nor by power.' This world will not be wrenched from Satan by the most enthusiastic assaults of Christian workers, but it may be saved as it has been redeemed by Jesus Christ. What we need, to use our vitality to best advantage, is to 'be filled with the Spirit'; then our weakest efforts become mighty through God."

She labored fervently in prayer for the success of every good cause. A godly minister writes: "Her prayers, the memory of some of them linger in my mind to this moment, and shall to the end of life. To have been the subject of them is a reason for devout gratitude." A dear white-ribbon woman who knows the Lord, exclaims: "How wonderful she was in prayer. She prayed in the Holy Ghost. I cannot forget the last time I heard her. It was at Ocean Grove in your own cottage. I was to leave in a few moments. We, you and I, Cassie, knelt at the bedside on which she sat, too sick to kneel with us, and after we had prayed, commending each to God, our hearts already feeling His divine presence, dear Lois began to talk with God and pour out her great soul into His ear for such things as she saw we stood in need of for our eternal salvation. The presence of God was so manifest that I looked to see, and such a halo of glory rested upon her countenance as I never saw. Her head, instead of being bowed down, was lifted up, and it seemed to me she looked into the face of God, and His smile made the shine on the face." Another dear worker writes: "I feel sore bereft. When I received the telegram, I thought, What shall I do without her prayers? I realized often that our Father was giving me special help and strength and success, because of her prayers, then I remembered Rev. 8:4, that they are *being* answered, for they are going up as 'incense,' and they certainly will not lose their power because she is face to face with Jesus, our High Priest. Bless God 'their works do follow them.'"

Although there had been the usual failing of strength and aggravation of the symptoms of her disease, which attended her visits to her dear ones in New England and we were solicitous that she should soon have relief through a change of climate, in mind and soul she seemed to triumph over the difficulties in her condition as never before. In hoping she would endure the strain without complete prostration, and shortly get on the road to health again, we hoped against hope. And she literally laid down her precious life in her interest and care and self-sacrifice for others. She was decidedly worse only three days, and then, suddenly at day-dawn, on February 3, 1893, "the silver cord was loosed and the golden bowl broken."

My broken heart took up David's lament for Jonathan, 2 Samuel 1: 25, 26, 27: "How are the mighty fallen in the midst of the battle! Oh, Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. How are the mighty fallen and the weapons of war perished."

But while I was wailing, it was easy for those who knew her to realize that she is one of the most radiant of the "shining throng" in Immanuel's land. One of her brother ministers writes: "Great soul, so full of original thought, so genuinely sincere, so transparent, so discriminating, so thoroughly consecrated and so uncompromising in her religious methods, beloved and loving, gentle as a zephyr, and when duty aroused her as rugged and strong as Elijah. Glorious Lois! from Manheim to the present I have looked upon her as a crown jewel." Another: "I could congratulate the angels,-and 'the blood besprinkled band' on the addition to their exalted society."

Mrs. Barney, National W. C. T. U. prison evangelist, formerly our state president, with whom Lois served as evangelistic superintendent, occupying the relation of an "Aaron" or a "Hur" in her loyalty and helpfulness to our chosen leader, sent to her casket a lovely harp of ivy and violets with palms attached tied with white ribbon. Among other choice floral offerings was a beautiful harp with the word "Victory," which bore silent testimony to the assurance of her dearest friends concerning her final triumph.

When her hands were folded and her eyes closed in her last sleep, she still wore the air of a conqueror, so that we exclaimed: "Was ever death so robbed of his terrors?" Four ministers and five white-ribbon messengers took part in the services upon which God set his seal, as we dwelt on the memories of her happy, useful and victorious life.

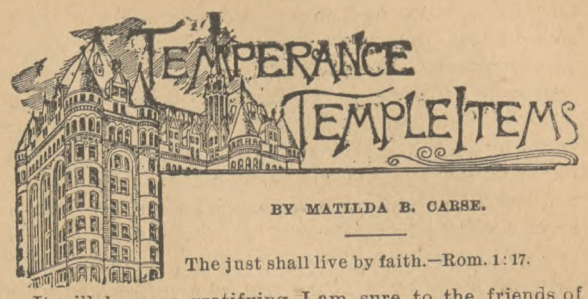
Our own Frances Willard speaks from over the sea: "Our Lois, what a great, free spirit she is in the heavens. I feel sure she has found my beloved one, and they have talked over many things. They were victorious spirits here, and how full of triumph must have been their entrance upon the higher life. How our beautiful white-ribbon flock is growing in the heavens, so rich are we in saints, so hallowed by promoted comrades. May we move onward, without haste, without rest, to the beautiful goal."

CASSIE L. SMITH.

Pawtucket, R. I.

I SHOULD like to ask our friends who think it would be such a boon to have one hundred and twenty public-houses cut down to eighty, whether they are of opinion that if eighty out of one hundred and twenty bakeries were closed in any city, less bread would be bought or eaten? —*F. E. W.*

PAUL, in speaking of his tribulations, affirms that he was being "baptized for the dead." We suffer from limitations and burdens which past generations, through the channel of ancestral life, have imposed upon us. In a like manner the present generation is engaged in a hand-to-hand conflict, not merely for itself, but for a coming brotherhood.—*Henry Wood.*



BY MATILDA B. CARSE.

The just shall live by faith.—Rom. 1:17.

It will be very gratifying, I am sure, to the friends of the Temple to know that the opinions of three of the ablest lawyers of Chicago coincide with that of Mr. Adolph Moses, whose decision on these points was in the article I wrote in answer to Mr. Hobbs' attack.

Mr. John P. Wilson stands at the head of his profession in Chicago as a corporation lawyer. Such men as Mr. Marshall Field will not sign any lease of importance, purchase any property or put money into any corporation until all papers pertaining thereto have been examined by Mr. Wilson. Hon. J. S. Runnells is the attorney for the great Pullman Company; unless his qualifications were of the highest order he could not fill this very responsible position. Hon. Mason B. Loomis is one of Chicago's ablest lawyers, and has been one of our most honored judges.

CHICAGO, ILL., April 13, 1893.

Mrs. Matilda B. Carse:

DEAR MADAM:—I have considered the three questions submitted by you for answer by me, namely:

"1. Can a corporation, *not* for pecuniary profit, that has in view acquiring certain property for the purpose of its organization, own stock in a corportaion *for* pecuniary profit?"

"2. When moneys are placed in the hands of trustees by donors for a specified purpose, do these funds become their individual property, subject to the rights of creditors in case of insolvency, or the rights of heirs in case of the death of the trustee?"

"3. Can the $300,000 of Temple Trust bonds issued 'for and on behalf of the National W. C. T. U.' and signed by Matilda B. Carse as an individual, in case of her death revert to her heirs?"

I beg leave to submit herewith my answer to said questions as follows:

1. To the first question I answer, yes.
2. To the second question, no.
3. I have examined one of the bonds referred to in the third question, and find that said bonds are signed by yourself; that they purport to be issued on behalf of the National W. C. T. U.; that by an order on the back it is stated that the certificate of stock deposited as collateral security to secure the payment thereof, was acquired by you for and on behalf of the National W. C. T. U., and for its sole benefit.

Neither you nor your heirs could acquire any interest through these bonds or in the stock pledged for their payment, except through the purchase or payment of the bonds with your or their own individual funds, in which case you or they might have the same rights under said bonds that any other *bona fide* purchaser or holder thereof would have.

Yours very truly,

JOHN P. WILSON.

CHICAGO, April 17, 1893.

Mrs. Matilda B. Carse, The Temple, Chicago:

"1. Can a corporation, *not* for pecuniary profit, that has in view acquiring certain property for the purpose of its organization, own stock in a corporation *for* pecuniary profit?"

To this question I answer, yes.

"2. When moneys are placed in the hands of trustees by donors for a specified purpose, do these funds become their individual property, subject to the rights of creditors in case of insolvency, or the rights of heirs in case of the death of the trustees?"

To this question I answer, no.

"3. Can the $300,000 of Temple Trust bonds issued 'for and on behalf of the National W. C. T. U.,' and signed by Matilda B. Carse as an individual, in case of her death revert to her heirs?"

To this question I would answer that I have no doubt, under the facts of the case as stated by you, that in case of your death, the bonds would *not* revert to your heirs. Neither you nor they could acquire any interest in them except by purchase and payment for them with your own individual funds.

Yours very truly,

J. S. RUNNELLS.

CHICAGO, April 12, 1893.

Mrs. Matilda B. Carse, The Temple, Chicago:

DEAR MADAM:—In answer to the foregoing questions submitted by you to me I have to say:

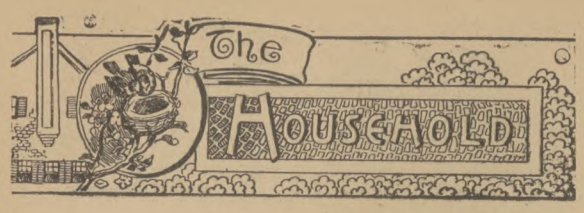
As to the first question, Whether the purchase of stock in one corporation by another is legal or not, depends largely on the purpose for which the purchase was made. If such purpose is made by a corporation for the legitimate purposes of its organization, and is a proper and necessary means of carrying out the objects of that organization, it is not illegal and will be sustained by the court.

As to the second question: I have no doubt that moneys placed in the hands of trustees by donors for a specific purpose are trust funds not subject to the rights of creditors or of heirs, in case of the insolvency or death of the trustees; and, so long as the fund can be followed as a separate and independent fund, distinguishable from any other fund, it may be pursued and reclaimed by the *cestui que trust*, or person or corporation for whom the fund is held.

In answer to the third question, will say: I have been shown one of the Temple Trust bonds referred to in the question, which shows plainly on its face the purpose of creating a trust in the funds collected for the purpose therein named; from which I think there can be no doubt that in case of your death the same will *not* revert to your heirs, as they are charged with the trust and held by you as trustee for the purposes herein named.

Respectfully submitted,

MASON B. LOOMIS.



FOR GOD AND HOME.

BY E. H. CHACE.

Behind were rent hearts steeped in tears;
  Around the day grown black with woe;
Before them lay the curse of years,
  Feeding on all they loved below.
And what were they? A feeble band
  Of women weak, their loved ones gone!
They breathed a prayer, they heard a voice:
  "Strike for thy loved! Press on, press on!"

For God they raised their standard high;
  For home they pressed against the foe;
The curse sent out its horrid cry,
  And raised its head as for a blow.
What could these fragile women then?
  The hope from them was well-nigh torn;
They knelt and prayed; again the voice:
  "Press on, press on, press on, and on!"

The world aloof—now here, now there,
  One joined with them for Native Land;
The curse was troubled in its lair,
  And roused to swallow up this band;
Like bold Goliah on Elah's plain
  It boasted loud at eve, at morn;
The women prayed: "Be Thou our strength!"
  "I still am God! Press on and on!"

Their numbers grew; brave leaders came,
  Sent by their Lord whose flag they bore.
The world is now their battle-field,
  Their courage ever more and more.
Adown the ranks, from file to file,
  Goes up the prayer, goes out the song—
God their commander, and His word:
  "Fight on, fight on, and right this wrong!"

Minneapolis, Minn.

A FOND ILLUSION DISPELLED.

A Pre-Raphaelite Sketch.

BY ANNA M. VAIL.

The farm-house kitchen door opened to admit a little, oent old man with wrinkled, weather-beaten face, tobacco-stained at the corners of the mouth. The housewife cast an apprehensive glance toward her shining "cook-stove" as she exclaimed: "Why, how do you do, Mr. Downing! Come right in."

It was old Phil Downing, but there was an unwonted smartness about him; he wore a new cheap suit, and carried an ancient, rather "lanky" satchel.

"Could he be a widower again? I hadn't heard Mis' Downing was even sick," cogitated Mistress Hale.

"How ar' ye, Mr. Downing? Travelin' fur?"

This greeting was from the farmer, coming in with the milk pails at the other door.

"Wal, considable fur," answered the old man, moving the offered chair to a spot where he could balance on its back legs.

There was a good deal of bustling about just now at the sink, to and fro between the kitchen and the milk house, placing chairs to the table and dishing up a steaming supper, so the old gentleman deferred his announcement until a more favorable moment for producing its due sensation.

"Set up an' have some supper with us, Mr. Downing."

"Don't care if I do," said the visitor, "an' I reckon I'll stay all night with ye, if ye've got a bunk fur me; I calkilate to take the cars in the mornin'."

"Wal, I guess we've got room fur ye. Going to the city, Mr. Downing?"

"Jest passin' through," replied the old man, slowly, in anticipated enjoyment of their surprise. "I'm a-goin' to visit my folks down East."

"That *so?*"

"Wal, wal! you *have* taken a start!"

"Wisht I was goin' along!"

"Wisht ye was, too, Mis' Hale; they'd take us fer a new married couple, wouldn't they?"

"Like as not if ye was comin' t'other way," returned the farmer, in full enjoyment of the personal allusion to his own experience.

"Specially if ye *told* everybody all about it," added his wife.

"How long's it ben since you was back there?"

"Nigh on to forty year."

"You'll find some changes, Mr. Downing."

"Wher'abouts in the East do your folks live?"

"Wal, I have to go a little furder'n old Varmount, Mis' Hale; I come from 'way down in Maine."

"You'll need to fill your flask before you get into the state of Maine, Mr. Downing," said the farmer's son jocosely.

"Ho! not much!" said the old man loftily; "you must be green! Why, *any*body ken git sperits down there whenever they want to; no trouble 'tall about *that*."

"Then what's the use of that Maine law they seem bound to hang on to?"

"No use 'tall, 'n they hain't got no license money to fix up their towns; they hain't got enterprise like the West or they wouldn't stan' it; they're shiffless."

"I've heard say that their prohibition law was a complete failure," said farmer Hale.

"'Tis; 't'aint nothin' else; jest a perfick farce; an' they don't *git* nothin' fer 't."

"Maybe they'll do differently after you've been down there, Mr. Downing," joked the farmer's son. "Perhaps they haven't heard how much better we manage matters out here."

The old man sniffed contempt but otherwise ignored this pleasantry; "An' 'taint no such pizen stuff's ye git here, nuther, it's the giniwine article, an' it wouldn't harm a baby."

Supper over, Mr. Downing poised his chair as usual against the corner of the sink within long expectorating range of the open stove hearth; long practice had only made his aim from fair to middling.

The evening passed pleasantly enough with the exception of some natural disgust on the part of the housewife; her men folks didn't use tobacco. Conversation ranged from crops, the weather and the new railroad to reminiscences of "down East," with an occasional refrain from the visitor, as he glanced over at the young man studiously bent over a book, of—

"Maine law! pshaw! don't ye fool yerself, young man; an' what ye git down there is the pure quill."

"Call again when ye come back, Mr. Downing," said farmer Hale hospitably, when his guest set out betimes on his half-mile walk to the station. "How long d'ye 'xpeck to be gone?"

"O, I calkilate to spend the summer 'mongst 'em—don't want to go so fur 'n jist turn roun' 'n come back."

* * * * * * *

The season was about three weeks older when farmer Hale's wife caught sight of a familiar figure plodding along in the light of the setting sun. "I believe in my soul that's old man Downing!" she exclaimed, and opened the door to make assurance doubly sure.

"Why, good land, Mr. Downing! you ain't back from the East!"

"Yes, I be," he answered, setting his satchel down by the well while he helped himself to a drink of water. "It's good *sometimes* to wash the dust out o' yer throat," he allowed.

"Wal, Mr. Downing, how's the East?" inquired farmer Hale at the supper table.

"Ther' ain't no place like home," returned the traveler. "I don't want to live in no sech pesky country."

"Everything all run down, I s'pose—look's pretty desolate?"

"Wal, no—things looks mighty slick—folks seems to be makin' a livin'."

"Wa'n't the folks glad to see ye?" queried farmer Hale, who never hesitated on delicate ground.

"Land, yes! they was tickled enough—no—they didn't like it—I didn't so much's stay over night with some on 'em; couldn't stan' no sech country!"

"Why, Mr. Downing, I shouldn't think you stayed long enough to get the 'pizen' out of your system," said young Hale, with a sly twinkle of the eye as he noted the conscious look on the old man's countenance.

"You don't mean to say you couldn't get likker?" exclaimed the farmer.

"Pshaw, Mr. Downing," said the young man, "that was because you didn't half try. I guess you didn't want it much."

"Guess I'd a-choked to death 'f I'd a-stayed much longer!—couldn't git it for the cramp—couldn't git it fer a *sick hoss*, fer I tried it; no, sir! not a darned smell."

And the old man sighed and changed the subject.

Momence, Ill.

LIGHT WINES.

A True Story.

BY S. K. C.

Some ten years ago, while visiting in a distant city, I had several opportunities of seeing the workings of a state inebriate asylum, where several hundred women were serving terms of imprisonment, according to the sentences that had been passed upon them.

The friend who introduced me conducted me to a handsome building, with well-kept grounds. We were ushered into a pretty little library, from whose open door we could see, across the hall, a spacious and cheerful office. Upstairs was a large and elegant parlor, dining-room and other apartments for the use of the officers, all giving the impression of comfort, convenience and beauty.

But how changed was the scene when we passed through the great door, which our conductor locked behind us. Everything was clean and neat, but cold, cheerless, prison-like. The brick walls were whitewashed and void of ornament, the staircases iron, the windows heavily barred. We passed through the different departments—the dining-room, with its long tables; the kitchen, with its ranges and great vessels, constantly filled with tea and coffee, to quench the unnatural thirst of these poor creatures; the sewing-room, where they were taught to sew and knit; the laundry and chapel. Everywhere were women in gowns of coarse blue denim, some with faces bloated and brutalized, some youthful, with a wild, fierce beauty in them, almost all bearing cruel traces of their past lives. Among them was one sweet, fair, refined face, and it is her story that I tell you.

A few years before, in an English home, one of its young daughters was educated as an artist. In course of time she went to the south of France, and while there a great sorrow came upon her. Accustomed to the use of wine from her childhood, why should she fear the light wines of sunny France? How could she dream, as she sought relief from her depression, that she was fastening upon herself the chains of a terrible appetite? Yet so it was. Her friends, too late, awoke to her danger, took her home, and after months of loving care hoped that she was cured. To enable her to begin life afresh, under new conditions, remote from all who knew her weakness, a position was obtained for her in a college on this side the Atlantic. She was successful and happy in her work, but as she became known, and began to move in society, she entered homes where her entertainers served wine at their tables, and the fatal appetite reasserted itself. At last she fell so publicly that she was arraigned in a police court and sentenced to a term in the institution of which I have spoken.

At the expiration of her time, a brother, who had journeyed from England for the purpose, was there to receive and help her; but the saloon beckoned on every side, polluting the air with its odors, and in three days she was lying dead drunk on the streets of the city, and was sentenced to a second six months imprisonment.

Her term of confinement was now nearing its end, and the matron felt much anxiety for her future. She showed me beautiful fancy work, wrought by her fingers, spoke of her fine literary tastes and musical ability, of the sweet disposition that had endeared her to them all, and then added: "My poor Mabel; if I only had some place to send her where she would not be constantly exposed to temptation."

Alas! that such places should be so rare. But ever since, when I hear people advocate the use of light wines as the solution of the drink problem, I think of this young woman, twenty-two years of age only, who, despite education and social position, had been brought low.

Denver, Col.

A WORD OF CAUTION!

BY ELIZABETH U. YATES.

"Wolves in sheep's clothing" is a common figure of speech to express one of the most frequent forms of hypocrisy—the assumption of religious garb for evil purposes. The Quaker bonnet and nun's veil are often the guise of disreputable characters.

The fact that the white ribbon has been chosen as the badge of an organization whose object is purity and right purpose has caused it in many instances to be worn by the vicious to allure confidence to its betrayal. At our National and state conventions some of our over-trustful sisters have suffered materially by their confidence in women wearing the white ribbon, whose offers of timely assistance they received as disinterested kindness.

At the World's Fair it will be assumed by the pick-pocket and procuress, by whom the unsuspecting may be easily duped and serious consequences follow. Especially will the daughters of white-ribbon mothers from country homes, believing every heart beneath that badge to be true and kind, naturally seek guidance and counsel from such in preference to others, amid the confusion and bewilderment of the great crowds. With special reference to such innocent, unwary ones, this word of warning is written.

No confidence should be placed in a stranger, *because* she wears the badge of the W. C. T. U., Y. P. S. C. E., or that of any other organization that is the exponent of purity and charity. These may be worn by the most disreputable persons to allure the innocent to dens of vice and infamy.

Directions and other information should be sought of representative officials.

Round Pond, Me.

"IS IT I?"

Matt. xxvi. 22.

BY J. W. BURNS.

GOOD CHARACTER.

This is the **Young Man** that God made.

STRONG DRINK.

This is the **Liquor** that was legally bought, and deliberately drank by this **Young Man** that God made.

MURDER.

This is the **Crime,** that was then committed on account of the **Liquor,** that was legally bought, and deliberately drank by this **Young Man** that God made.

S. KEEPER.

This is the **Man,** that legally sold the aforesaid liquor that caused the **Crime,** that was then committed on account of the **Liquor,** that was legally bought, and deliberately drank by this **Young Man** that God made.

$ LICENSE. $

This is the **"Permit"** that was granted the **Man,** that legally sold the aforesaid liquor, that caused the **Crime,** that was then committed on account of the **Liquor,** that was legally bought, and deliberately drank by this **Young Man** that God made.

AN ACT, ENTITLED AN ACT.

This is the **Law,** that made it legal to issue the **License,** that was granted the **Man,** that legally sold the aforesaid liquor, that caused the **Crime,** that was then committed on account of the **Liquor,** that was legally bought, and deliberately drank by this **Young Man** that God made.

"M. Y. CONSTITUENCY."

This is the **Legislator,** that enacted the **Law,** that made it legal to issue the **License,** that was granted the **Man,** that legally sold the aforesaid liquor, that caused the **Crime,** that was then committed on account of the **Liquor,** that was legally bought, and deliberately drank by this **Young Man** that God made.

PROF. CHRISTIAN.

This is the **Voter,** that elected the **Legislator,** that enacted the **Law,** that made it legal to issue the **License,** that was granted the **Man,** that legally sold the aforesaid liquor, that caused the **Crime,** that was then committed on account of the **Liquor,** that was legally bought, and deliberately drank by this **Young Man** that God made.

NO TRESPASSING!
Ezekiel iii., 17-18.

This is the **Warning,** to **P. C. Voter,** that elected the **Legislator,** that enacted the **Law,** that made it legal to issue the **License,** that was granted the **Man,** that legally sold the aforesaid liquor, that caused the **Crime,** that was then committed on account of the **Liquor,** that was legally bought, and deliberately drank by this **Young Man** that God made.

Fort Wayne, Ind.

THE COLD WATER CLUB.

BY MABEL S. MERRILL.

"Attention!" said the chairman, balancing himself on the limb of a low-branching apple tree. "We propose, ladies and gentlemen, to form a cold water club in the interests of temperance. Jim French, come to order and face the chair," this to an unruly member who was surreptitiously angling for "minnies" in a convenient brook.

Jim turned with a start and fixed his eyes in some confusion on the dangling legs of the "chair" who continued, "Nominations for president are in order."

"I nominate Jim," said a small voice.

"My goodness!" exclaimed a blue-eyed mischievous morsel of a girl. "I—"

"That's very unparliamentary, Elsie Vernon," interrupted the "chair" with great severity. "You ought to say Mr. Chairman."

"Well, then, Mr. Chairman," said Elsie. "I think we ought to have Lily Sheldon for president, because this is a temperance club and her father drinks wine and she cries and cries about it and so does her mamma—and I know she'd like to come—do have her!"

Elsie ended her logical argument with a little quiver in her merry voice that produced a silence till the recreant Jim said scornfully, "Who ever heard of a girl for a president."

Elsie wheeled round on one small foot, with most unparliamentary suddenness. "A girl president wouldn't go fishing in meeting, anyway, Jim French," she said, and Jim subsided, crushed, while the despairing chairman rapped on the trunk of the apple tree, and Eddie Willis said, thoughtfully: "I think we ought to have Ned for president (Ned was the dignified chairman), because he has been to the debating club and knows the rules, but we might have Lil for secretary, she writes so plain."

Great applause greeted this happy solution of the difficulty, for both Ned and the absent Lily were great favorites with the small people.

As soon as the meeting adjourned Elsie ran off to find Lily Sheldon and tell her of the new plan.

"Oh, how lovely!" said Lily, her rather sad, brown eyes beginning to sparkle. "I'll work every one of us a beautiful badge and we'll meet in the big garret at home, and we'll have a pledge and get names; perhaps papa'll sign—poor papa!"

That was the burden of Lily's childish thoughts—"poor papa," such a handsome, brave, kind man, whom everybody referred to as "Colonel Sheldon, one of our most influential citizens," but who was slowly but surely slipping into the abyss where little Lily's tears and her mother's agonized prayers were powerless to save him.

The Cold Water Club prospered finely, for Miss Ellsworth, the popular village school teacher, who had suggested the idea, befriended it generously and interested older hearts and hands in behalf of the children.

But Colonel Sheldon, absorbed in his business, knew nothing of the matter, so it was with some perplexity that he said to his wife one day, "My dear, can you tell me what is going on in the garret?"

He might well ask, for an uproar that would have done credit to a band of Comanches on the warpath had just been succeeded by pin-drop silence.

"Lily and her little friends have got up some sort of a club and they have their meetings up there," said Mrs. Sheldon, wisely refraining from a full explanation.

The colonel's eyes twinkled. He was as much a boy as ever under his soldierly exterior.

"I think I'll go up and take a survey," he said and stole upstairs on tiptoe. Just outside the half-open door where he could see without being seen he stopped.

President Ned was sitting as straight as a knitting-needle in a chair that would have accommodated half the club and every member was in a like attitude listening attentively to little Elsie Vernon, who was reciting something. The colonel's eye swept over the room with an amused smile and alighted on a gorgeous motto on the wall, "Long live the Cold Water Club!"

Something in the words arrested the colonel and suddenly the whole meaning of the scene came over him as he looked. A temperance pledge hung at the president's right hand, badges of white ribbon adorned each member, and Elsie was reciting a pathetic temperance poem—the old, sad story of the lost father, the broken-hearted wife, and the dying child. Elsie was a remarkably good speaker for her age and she had hushed her audience into perfect stillness.

The colonel looked at the group of earnest little faces, like so many flowers, he thought, some of them already bedewed with bright drops—yes, here was his own white blossom, his Lily, leaning forward from the secretary's chair with lips slightly parted and soft eyes growing larger and brighter with gathering tears.

A feeling he never forgot stirred the colonel's warm heart as he looked, and something wrought so powerfully within him that when the recitation was ended he walked in at the open door saying, with a strange tremor in his voice, "God bless you, children! Let me put my name on your pledge, and please God I'll keep it this time."

The small president sat confounded at this unexpected and unparliamentary move, but the little secretary settled matters by running across the room and throwing herself into her father's arms with a wild sobbing cry of joy, "O papa, papa, I knew you would—sometime!"

There was no use trying to restore order after that. The warm-hearted children crowded about Lily and the colonel who hastened to put his name on the pledge—a great gain for the Cold Water Club, for who could refuse to sign when Colonel Sheldon headed the list?

"A little seed, dear, but a golden harvest," said Mrs. Sheldon to Miss Ellsworth weeks afterward as they talked together of the wonderful fulfilling of many hopes.

"A little seed," answered Miss Ellsworth, "but sown in the best of soil—the hearts of the children."

Lewiston, Me.

DEAR BOYS AND GIRLS:—A letter came from a little nephew a few weeks ago which pleased me greatly. It was not intended for publication and did not contain much besides the answers to some puzzles, but there was a great deal in it, after all. This is what he wrote, "I send the answer to —— but it is not all my own. I could not get one of the words, but at last mamma guessed it. I did not think it right to send my name alone, and so put mamma's with it. Please put the name in the paper that way or else not at all."

What do you call that, children,—honesty? Yes, and F— is one of the boys you'd trust, isn't he? And I think, too, there are many more like him in our temperance family. God bless them all!

Affectionately,

Aunt Jane

COZY CORNER CIRCLE.

Letters have been received this week from Agnes Hammer, Vera M. Kern, Oregon; Wm. Selden, Jr., Michigan; N. Marion Irwin, Pennsylvania; Helen Hill, Kansas.

COZY CORNER LETTERS.

I live on a large farm, eleven miles from town. We have a nice country W. C. T. U., and my mamma is the president. We have an L. T. L. of forty-five members, and my sister and I belong. I like to read the Cozy Corner letters, and hope they will never stop. My big sister is an evangelist under the auspices of the W. C. T. U. of Kansas. HELEN HILL.

Emporia, Kan.

You must surely be an earnest temperance lassie, Helen, in such good surroundings. I think our Cozy Corner budget will never stop for lack of letters, and am glad you like to read them.

Mamma and us and all our house 'cept Cousin Waite are temperance, and we are trying to get him to give up smoking and join. My temperance pin I put on Katherine sometimes, on her shoulder, and she likes to wear it. Katherine is going to be a temperance girl when she grows as big as I am. She is two years in June and I am seven now. We have almost a hundred children in our Legion. I would like to see the Children's Fountain at the World's Fair when I go with papa.

WILLIAM SELDEN, JR.

Clovernook, Stambaugh, Mich.

I hope "Cousin Waite" will soon give up smoking (such a useless habit!) and join the great home protection army too. Next week we will have a picture of the Children's Fountain on this page, and you can all get an idea of what it is like.

SOFT-SHELLED NUTS.

178.

CHARADE.

My first is a month loved by young and old,
My second is sometimes warm and sometimes cold,
My whole is looked for by the children dear,
For it brings the first flowers of the year.

LAURA B. GATES.

179.

NUMERICAL ENIGMA.

My 11, 17, 19, 2, 15, 4, 12, is a poisonous drink.
My 20, 7, 22, 3, 24, is to swallow.
My 23, 14, is what to say if asked to drink.
My 25, 19, 16, 12, 6, we should never do.
My 10, 8, 1, is a kind of glove.
My 13, 18, 5, 21, 4, 9, is a candied fruit.
My whole, composed of 25 letters, is good advice for boys and girls. RALPH C. F.

180.

COMPARISONS.

[Example.—Positive, to cut down; comparative, one who uses the scythe; superlative, the greatest. Answer, mow, mower, most.]

1. Pos., a pronoun; comp., a division of time; super., a ferment.
2. Pos., an English author; comp., to flow in a stream; super., a conveyance for letters.
3. Pos., to bark; comp., naked; super., to beat with a stick.
4. Pos., to behold; comp., a prophet; super., stopped.
5. Pos., a river of Scotland; comp., a weed; super., one of the senses. J. A. S.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED APRIL 6.

171. Red-rum; murder.
172. Temperance Temple.

Correct answers: Genevieve Brown; Frank H. Hobson; Harry Clifford Crowell; Emma G. Tucker; N. Marion Irwin; Jessie Sherman.

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Let every one that nameth the name of Christ depart from iniquity.—II. Tim. 2:19.

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THE EVOLUTION OF REFORM.

The objective points which must first be reached by the reformer are to get people to see that there are evils which need righting, and, second, to show that they can be righted. The Anglo Saxon, more than any other race, has always persistently refused to become convulsed over mere abstract principles of right. "If a man has a wrong, let him state it, and it shall be redressed, but as for mere theories, we will have nothing to do with them," has been the unchanging attitude of our race throughout the centuries, in marked contrast to the French, whose attempt to reorganize society from the foundation, in accordance with the general principles laid down in the declaration of the rights of man, convulsed the nation with a revolution, whose very name is suggestive of untold horrors and which ended in a despotism as absolute as any that had preceded it.

Nor will our people attempt the overthrow of an evil until they see some reasonable prospect of effecting a permanent remedy. It is not because men and women are heartless and hopelessly selfish that the miseries of their fellows arouse them to no effort in their behalf; it is because they see no possibility of making things better, and, rather than have their sympathies lacerated to no purpose, they shut their eyes and ears, as far as may be, to the sufferings around them.

In these two facts lie the explanation of the relation of the cause of woman's suffrage to the W. C. T. U. movement. Prejudiced enemies of woman's suffrage have said that the W. C. T. U. is little more than a woman's suffrage society. The charge is false, and those who make it might know that it is if they chose to examine the facts which are easily within their reach. Nevertheless, at the risk of incurring the displeasure of our sisters, who have labored long and faithfully in behalf of woman's suffrage, and whom we hold as trusted friends, we venture the statement that the W. C. T. U. has done more for their cause than all the woman's suffrage associations in existence.

So long as woman's suffrage was advocated upon mere principles of right, it made little progress; unless it was very clear that women were suffering real evils from the leprivation of the right no one cared very much about it. Even the instances of women wrongfully robbed of children or property made little impression. The cases were comparatively isolated and people were slow to see the connection between these and similar wrongs of women with disfranchisement. It seemed easier to make new laws in these particulars than to inaugurate so great a change as the enfranchisement of women concerning which prejudice foretold new and greater evils than any now endured. Women themselves, like all subject classes, believed their bondage a necessity and were incapable of comprehending freedom.

That the pioneers in the suffrage cause did noble and effective work, no one can doubt. They deserve and will receive the lasting gratitude and honor of their sex, yes, of humanity, for the uplift of woman means the uplift of the race, but they could do little more than prepare the way; not until, in the evolution of Christian civilization, women should be brought to realize their need of freedom and to chafe under the injustice of their bondage was it possible for any marked advance in the great cause of the emancipation of woman. The temperance work to which God called the Christian women of the world has been the great school in which women have been trained to demand their rights, not for their own sakes but "for God and Home and Native Land."

The vast majority of white ribbon women entered upon their work, thoroughly believing in the subjection of women. "You can't vote, ladies," was the response of legislators as they presented modest petitions to the legislatures of the states and the nation. "You can't vote, ladies," was the refrain of political conventions when entreated to recognize temperance in their platforms. "You can't vote, ladies," shouted the liquor dealers in derisive triumph as they chained legislatures and political parties to their chariot wheels. What wonder if these women who sought only the protection of their homes and loved ones from the trail of the serpent who had wrought such devastation and ruin, lifted their standards and declared, "We must vote and by the help of God we *will* vote." The conditions which have converted women have also converted men, and thus the W. C. T. U. has become a powerful agency convincing men and women alike of the necessity of woman's suffrage.

Similarly, the woman's missionary societies of the various denominations have wrought more for the elevation of woman to her true place in the church than years of argument upon the abstract right of women to preach and pray and share in the councils of the church. In heathen lands Christian men found their own theories of the subjection of woman carried to their consistent, logical conclusion. Try to evade it as they may, it remains true that the theories of those who argue that "wives be in subjection," "I suffer not a woman to speak," etc., were meant for all time, if followed to their logical conclusion, shut women in zenanas, and made them the merest slaves of men. Christian missionaries had no access to heathen women; they soonfound that converting the sons and leaving the mothers in heathen ignorance was like trying to purify a polluted stream by pouring in fresh water at its mouth. There was only one resort, Christian women must be called to the rescue. How nobly they responded, let the great woman's missionary societies of every denomination witness. In these organizations, women soon proved themselves the peers of their brothers in organization, in the conduct of deliberative bodies, in the management of finance, in short, in various capacities for which men had modestly assumed that the Creator had specially and exclusively endowed them. The old jokes, which used to be so very funny, of woman's incapacity for all matters of business and her utter ignorance concerning parliamentary usages, etc., have grown hopelessly stale since women have undertaken this kind of work.

But these missionary societies have done more; since women have become initiated into these matters, they have learned to scan closely and not always approvingly the methods and work of the brethren in the highest councils of the church. They have whispered among themselves that a few women in the general assemblies, conferences, conventions or councils would have had an excellent effect upon some things done there.

More than all, in their work for the heathen, women have found that the cause of Christ demanded that they be endued with the highest prerogatives in the gift of the church. When a poor heathen convert is dragged off to a life of shame because her Christian sisters are unable to perform the rite of baptism, and in many other cases heathen women must be deprived of the consolations of gospel rites because Christian women, though higher up in the scale, are yet under the limitations of a bondage precisely similar in character and spirit to their own, these same Christian women and their brothers at their side are convinced that these are "God's" facts and that in their light the interpretation of God's word concerning the position of woman becomes very clear. Thus through God's wonderful, overruling Providence, human error is made to defeat itself and the wrath of man is converted to His praise.

These things are true of the woman movement, only because they are true of all forward movements of humanity. Human society will yet be organized upon the principles which Christ taught, but it is folly to attempt to raze our social structure to the ground and begin *de novo* to erect it upon right principles. Because of the limitations of human nature, we are forced to reach the end by meeting each evil as it presents itself. In the development of our civilization, the wheat and the tares grow together; when the evil matures, it is cut down and destroyed. From the necessities of the case, this is God's method of developing humanity and perfecting our social structure. It therefore becomes of the greatest moment that we note carefully the trend of events. We may not lightly oppose this onward sweep nor bitterly denounce honest men and women engaged in the social movements of our time; "for," concerning each of them, "if this counsel or this work be of men, it will be overthrown, but if it is of God, ye will not be able to overthrow them, lest haply ye be found even to be fighting against God."

WILLING OFFERINGS.

We are too apt to forget in our "offerings" to God that all we have and hold already belongs to Him. We can call nothing our own, not even ourselves, for "the earth is the Lord's and the fullness thereof, the world and *they that dwell therein.*"

The custom adopted by many Christians, and which is borrowed from the old Mosaic law—that of giving one-tenth of one's income to the Lord—does not in its original meaning indicate the right of God to one-tenth, and the right of ourselves to nine-tenths. The true significance of the "offering," its value as a religious observance, lies in the recognition of the truth that all things are God's. ',The silver is mine, and the gold is mine, saith the Lord of hosts." "Every beast of the field is mine and the cattle upon a thousand hills—the *world* is mine, and the *fullness* thereof."

In the offering of the first-fruits of all his increase, the devout Israelite perceived the true symbolism of the ceremonial observance, and acknowledged Jehovah as the owner and dispenser of earthly, as well as of heavenly bounties. So in the systematic giving of one-tenth (or of any part) of that which is "ours" to the special service of God, we likewise recognize—or should do so—His prior claim to the whole.

Some sort of system in giving proves the sincerity of our purpose concerning the earthly substance God has entrusted us with. It calls down the blessing of heaven upon our basket and our store; it "establishes the work of our hands." Material blessings in abundance—riches, honor, length of days—are promised to those who honor the Lord with the first-fruits.

As the tribute money paid to Cæsar by the Jews in the days of Christ was a token of their subjection to the Roman power, so the Christian's offering of a certain proportion of his possessions is a token of subjection—of a willing and entire surrender of all he has and holds to his King.

Ruskin says that, "there is always a good deal of self-pride in giving one's self to God. As if we ever belonged to any one else!" And thus we might say of the giving of silver and gold. Let us beware of self-congratulation in our offerings! The most we can do as regards the giving of ourselves and what we term "our possessions" is to recognize that everything in heaven and upon earth truly belongs to the Creator of all; that our souls, our bodies, and all that we have of this world's goods are His endowment, and are to be held in trust "till He come." This is consecration—true surrender. There is nothing meritorious about it. It is simply an act of acknowledgment, and in most cases a very tardy one.

If we were continually to bear in mind that the silver and the gold, the houses and the lands, by courtesy called "ours" are *only* ours because we are God's, we should, no doubt, make better use of the means at our disposal. Regarding ourselves simply as agents or stewards, we should naturally look for some sort of guidance or instruction from the Master as to the best use to make of our working capital. This would result in more profitable investments, even from a worldly point of view. It would bring about "better times" generally. It would show to the world a higher and broader conception of the idea, "live and let live." It would, without doubt, promote a higher order of material progress and prosperity, to say nothing of the spiritual side.

Godliness is not only profitable for the life to come, but it is in every sense profitable, right here and now. True godlikeness—a living in harmony, as far as we know how, with God's plan for us, brings peace and plenty and prosperity to nations and to individuals.

If there is one thing more than another which we mortals are prone to imagine belongs to us, it is time. Now time, like everything else bestowed upon us by the Father, is a factor in our lives for good or evil according to the use we make of it. There is a right way and a wrong way to use everything. Money rightly used carries with it a blessing; wrongly used it as surely entails a curse.

CANON WILBERFORCE.

Canon Wilberforce is a most uncommon character. He bears a name celebrated in the annals of reform during three luminous generations. His grandfather, William Wilberforce, was the central figure of the anti-slavery movement in Great Britain. His father, Bishop Wilberforce, was the leading son of the church, and Canon Wilberforce is to-day the most eloquent exponent in the mother country of the temperance reform. He lives at Southampton, in a beautiful house called The Deanery, and has a parish of twelve thousand souls. Adjoining his library is an oratory, where he gathers the family for worship and often bows alone before the altar, for the little chapel, with its mellow light, is fitted up like a "High Church" in miniature.

The entrance door to this beautiful home has on the stained glass the words: "Adam's house was Paradise; to his sons the true Paradise is home." Photographs of our own leading temperance workers, Gen. Neal Dow, Joseph Cook and many others, illustrate the comradeships to which the Canon is always loyal. Great characters in church and state speak from the walls to the thoughtful visitor of ideas the highest and most helpful to humanity. The sweet note of a bullfinch in its cage by a window looking on the conservatory and garden causes Canon Wilberforce to say, in his impetuous manner: "That bird knows a sweet little German song, '*Ich liebe Dich*,' 'I love you,' but I can only get him to sing it by standing before his cage, whistling the tune myself, turning my head from side to side, smiling upon him, and in every way making myself as much at one with him as possible. Doing this, I often think it is just the way that God gets a song out of my heart; he could crush me in His hand, just as I could crush the little bird, but what good would that do? It would be spoiling a beautiful organism, and not getting the song after all. The bird is like me; neither of us can sing to God, 'I love Thee,' except we see that which is so true in nature and in grace—'He first loved us.' Freewill must always go with love."

Having heard the fiery utterances of Canon Wilberforce on the temperance platform, it was a great contrast to see him enter the church with the white-robed procession of priests and choir boys, going through the intoned service, praying with his face to the altar where a crucifix and burning candles were set out in full array, besides seven branched candlesticks on either side of the altar. When he entered the pulpit, however, he spoke with the individuality that is inseparable from his utterances, both public and in the social circle. He inveighed against the efforts now being made by the Established Church to prevent the people of Wales, who are nearly all Dissenters, from securing the liberty they seek from the oppressive rates they are obliged to keep up with the church they have no sympathy with. He said with great earnestness: "Well might the prelates, who are now so active to prevent the passage of this bill, say with the great dramatist: 'He who steals my purse steals trash; but he who filches from me my good name takes that which, while it cannot him enrich, renders me poor indeed.' The good name of the State Church would be brightly burnished by its participation in the great fight that is now going on against the dramshops."

Canon Wilberforce gives this definition of theosophy: "It is a modern substitute for Christianity; this is its true status, for the old sages would not know their creed as developed by the modern Christianity who have taken in hand to teach us what Oriental religions are and who cannot separate themselves from their environment, saturated as it is with Christianity."

"WHY ARE THESE THINGS SO?"

Two items have been recently reported in the daily papers which are of interest not so much because of their rare and unusual occurrence as, alas! because, though perhaps somewhat extreme, they are yet characteristic events of our civilization. The first is that of a scoundrel who called himself "Black John," and who recently committed suicide in California. According to his own written confession he has been "married" thirteen times in twenty-one years. Every time except the first, his object was money. He would marry a rich woman, obtain possession of her money, and then leave for parts unknown to play the same trick upon some other victim. The other case is that of a young man, who, after paying devoted attentions to two girls at once, chose between them by having each cook a dinner and the one whose cooking pleased him best obtained the high honor (?) of becoming his wife.

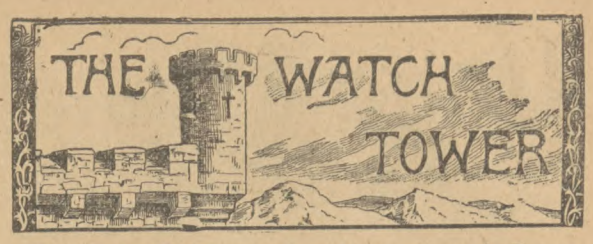
We do not vouch for the truth of either of these stories. But we do know that there is nothing inherently improbable in either one of them. We also know that both of them in milder form are enacted very often, and that both are intolerable insults to womanhood. Thoughtful women are becoming alive to the fact that, as a rule, men choose their wives from whom they will, women their husbands from whom they can; that it is infinitely more rare for great and good men to marry bad women, than for great and good women to marry bad men; and, that while the world is loud in its lamentations over the one, it has comparatively little regret or surprise for the other.

And what is more, these same thoughtful women are beginning to ask with an emphasis which demands an answer, "Why are these things so?" The answer is not far to seek. It lies wholly in the abominable doctrine of woman's subjection. So long as woman is financially and politically dependent upon man, so long will this state of things continue. The remedy lies in a complete reconstruction of the popular view of woman's sphere. The view which makes her sole place in the universe that of wife and mother and looks with scorn upon the unmarried woman as one who has failed to reach her vocation, will result forever in the wholesale sacrifice of noble women. The true Christian view, the only one which can give woman her rightful place in the world, the place where alone she can do the work which God intended her to do, is that which makes not "motherhood" but "womanhood" the crowning glory of woman; the view which gives her for her sphere not, as is sometimes prettily said, "a hemisphere," but half the world, and that an undivided half.

Let no one take this as an undervaluing of wifehood and motherhood. It is only by the exaltation of womanhood that wifehood and motherhood are ever sufficiently honored. We have before our eyes the results of the attempt to exalt wifehood and motherhood at the expense of womanhood. It is the degradation of all. In spite of all the pretty talk, it is a deep-seated belief in the mental inferiority of woman which shuts her out of the institutions of higher education. It was a contempt for the holy office of motherhood which denied that woman needed the education of her powers which man claimed for himself. It is the same supercilious spirit which shuts her out of her proper share in the councils of church and state, and classes her with idiots, lunatics, criminals and minors. The common expressions which we meet everywhere of this character, "Religion is very good for women and children, but is not fitted for men," "that the character of the legislative body of a great church will be lowered by the admission of women," "that painting on china and similar work is appropriate enough for women, but contemptible for men," etc., *ad infinitum*, are not mere surface pleasantries. They show an underlying contempt for womanhood, which has reacted upon wifehood and motherhood.

The logical inference from all this is, that if woman is incapable of doing the work of man, the work for which she is fitted must necessarily be of inferior character, and such, indeed, is the very general view. Laud wifehood and motherhood as much as the opposers of woman's advancement may, they cannot counteract the effect of their own deeds, and it is a fact that motherhood wears very generally the badge of contempt. Can you deny it, in face of the dreadful prevalence of infanticide practiced not merely, nor even chiefly, by the lower, but by all classes of society? Its cause is to be found in the contempt for womanhood engendered by those who profess to so highly exalt wifehood and motherhood that they dare not trust *womanhood* out of the rule of a strong master. Not until womanhood is exalted to its rightful place can wifehood and motherhood be truly honored.

THE Baltimore conference of the Methodist Episcopal church has passed a resolution practically refusing to vote at its session in 1895 upon what is known as the Hamilton resolution. Our readers will remember that the Hamilton amendment requires a majority of three-fourths of the annual conferences and two-thirds of the general conference in favor of inserting the words "and said delegates must be male delegates" into the second restrictive rule in order to prevent women being received as delegates. The Baltimore conference voted also to pass the question around again in the original form, by which this large majority is required to seat the women. The *Western Christian Advocate* says that the Baltimore conference is powerless to take any such action; that no bishop can refuse to put to vote before the conference the amendment demanded by the general conference, and that if a single member of said conference desires to vote upon the question the conference is obliged to allow him the privilege. This paper also clearly states the position taken last summer in a contributed article in THE UNION SIGNAL, viz., that the Hamilton amendment assumes the interpretation of the constitution held by the majority of the general conference when the amendment was voted, and that the majority of the general conference of 1892 had precisely the same right to assume its interpretation that the majority of the general conference of 1888 had.



The Sunday Rest League is making progress in France. One of the largest dry-goods establishments, "Le Louvre," recently sent out ten thousand circulars to as many lady customers, asking if they would consent to *not* receiving goods on Sunday. The answer, "Yes," was almost unanimous. Other business houses are following the example.

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An examination was made of the two hundred and eighty inmates in the girls' department of a House of Correction, in New England. All were under eighteen, and but two could make a dress and only three a loaf of bread. Can any one doubt the necessity of industrial schools in all our cities? What better field for work could young women, college graduates, find than in lending a hand to such girls?

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A white-ribboner writes to a friend: "My 'exercises of mind' are:

"1. Forget thyself, but never forget that Christ is in thee.

"2. Obey His every word in sincere and childlike humility.

"3. Because it is He that lives and not you, believe that others are to be blessed by every act and word, and be restful about it.

"4. See in others what Christ sees in them, the gold that is to shine some day just as He perhaps sees how He can make me shine when He has me as trustful and pliable as a child!"

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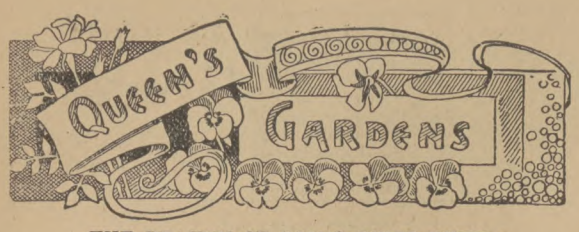
Verily "the world do move," when a great paper like the *Inter Ocean*, of Chicago, sends a woman to Hawaii to report war news. This lady is Miss Mary H. Krout, so long editor of the woman's department of the above paper. Miss Krout has furnished excellent accounts of the Hawaiian situation, despite the fact that she has a lame foot and is unable to walk. She writes from Honolulu to Miss Willard under date of April 8: "I must tell you that I came all that long journey of five thousand miles on a pair of crutches, and with my lame foot in a cast. I am still entirely unable to walk, but my sight, hearing and other senses are in perfect working order, so that a foot, more or less, of activity, does not matter. I have been through some stirring scenes, watching the various phases of this national crisis."

***

Everything which concerns the life and death of the Woman's Laureate, John G. Whittier, will be read with deepest interest. The poet had a cousin like unto himself in Mrs. Gertrude Cartland, and a beloved brother in her husband, Joseph, who were much with him. Mrs. Cartland writes to our editor-in-chief: "I have longed to tell thee some particulars, which I was sure thee would like to know, of our last restful, happy summer at Hampton Falls with dear Cousin Greenleaf. After his recovery in the spring from his severe illness in the winter, he expressed a desire to go early in the summer with us to one of our favorite haunts near Centre Harbor, N. H., where he had been for many years. But fearing the journey would be too much for him, as it had proved several times, we proposed accepting the invitation of a friend at Hampton Falls, seven miles from home, for a few weeks, and take Centre Harbor later if he should feel able. This proposition seemed to exactly suit him. We had lovely rooms in one of the old colonial houses, in the second story, overlooking the beautiful Hampton meadows with a distant view of the sea. We had our own carriage, and he drove with me twice to some localities familiar to him in his mother's and sister's days, but he usually preferred walking, and every pleasant day he would go to the post-office, near by, or stroll about the grounds and sit under the trees. When we had been there about a month my husband spoke to him of Centre Harbor, asking if he still wished to pass a little while there, to which he replied, 'We are finding everything so enjoyable here that I think we might as well give up Centre Harbor.' This was entirely our choice also; he really seemed to be gaining strength all the time, sometimes saying that he had not known such a rest for forty years. The last day of summer he was taken sick and soon after had a stroke of paralysis. He failed steadily until just a week from his first attack he passed peacefully away. His right side was the part most affected, and he had difficulty in speaking and taking food and medicine. One physician was with him all the time, the three in attendance taking turns. He was perfectly conscious until within a few hours of his death, and spoke connectedly though slowly, thanking the doctors, saying they had done all that human skill could do but it would not avail, he was worn out. 'All right,' and 'I love all the world,' were frequent utterances. I cannot describe to thee the overshadowing of the Infinite Peace which we all felt as we watched the closing hours of the beautiful life."

ON DUTY.



THE BEAUTY OF DOING ONE'S DUTY.

BY HESTER M. POOLE.

There comes a time in every youthful life when our footsteps reach the parting of the ways. On one hand the roadway seems so inviting and delightful. There is sunshine and beauty, easy ascents and declivities, the song of birds and the fragrance of flowers. Bewitching pleasures invite and few clouds obscure the sky. Surely we have the right to choose so easy a path.

On the other hand the way is rugged and uninviting. Perhaps it may be positively repulsive to our pleasure-loving temperaments. There are obstructions in the scarcely trodden way. Why should we essay it at all?

If there are no reasons why one should be traversed rather than another, then it is in human nature to take the easier. Except one delights in trying her strength and battling with adverse conditions, no one is perverse enough to choose the unpleasant things of life.

But few are so situated that there is no choice. At the parting of the ways stands a figure stern and grim. Her limbs are strong, her pace is steady, her face resolute, pure, simple, majestic, yet not unsympathetic in mien; one glance upon her calm face convinces us of her truthfulness, her judicial spirit. She wears no trailing robes, but the simple folds of her classic gown leave free her arms for active service. Her low-heeled sandals are sufficiently strong to withstand the stones and briars she may encounter. Evidently she is equipped for active work.

As we look more closely the figure is not so unattractive as we thought. The sincerity of her expression wins upon us until we recognize its utter sweetness. The firm mouth grows gentle; the impression, after all, is one of tender womanliness. At last, upon the fillet bound around her shapely head, we read the word, "Duty."

Is this, then, our leader? May we not follow Pleasure instead? See, there she beckons, that seductive creature with trailing garments, crowned with roses, and dancing to the sound of her own zither! Every line is graceful, voluptuous, beautiful. So far as we can discern, her way lies along a gentle descent bordered by babbling brooks and blossoms. Who can turn from this merry, laughing creature to her staid and quiet neighbor?

Ah! there is a to-morrow and to-morrow, and then a to-morrow. Over the path of pleasure storms will arise. Flowers wither, birds are songless, all decay that grow not from roots planted deep in the very subsoil of rectitude. Pleasure is the queen of a brief summer's day; Duty the empress of the livelong year.

Strange as it may seem to the inexperienced, only in following the lead of the latter is there lasting good or happiness. The symbol of the one might be the butterfly, of the other the century-living oak.

Under the simple folds of Duty may be found the lines of perfect beauty. Yet will she never disclose her glorious proportions until we walk with her, sup with her, sleep by her side, and gaze, under her tutelage, upon the theater of human life.

The daughter, emancipated from the restraints of school, seeks the companionship of Pleasure. The mother, bending under many burdens, craves help and sympathy. Yet, with a mother's unselfishness, she hesitates to impose cares upon the gay child-woman, who looks, with shining eyes, upon her future. The latter, thoughtless and inexperienced, fails to see how much that mother might be relieved, if she should take upon herself a few of the daily cares that are weaving a network of wrinkles upon the loving brow. She might keep in order her brother's rooms, look after their clothing and mending, take care of the parlor, watch for the father's return at nightfall and bestow on him that service which would be so grateful to a parent. She might even see that her mother's gloves are smoothed and straightened, her outer clothing brushed, her various belongings kept in nice order, the table laid neatly and the daily service well performed, and be the better and the happier for all this doing.

The keynote of character is usefulness, and usefulness is the handmaid of Duty. To live for one's self alone is the meanest of all things. What, are we brought into this wonderful world, which is developing day by day, merely to selfishly seek our own ease and good? We may be certain, if we do so live, we shall miss both.

None of us live alone. In a thousand ways are we connected with individuals, families, society. Whatever helps others in our association, helps ourselves. "Chickens always come home to roost."

One of the great truths which, among much rubbish, has been emphasized by mental and Christian scientists, is the fact that our thoughts are not only potent to others toward whom they are directed, but they are all-powerful upon the thinker herself. They are boomerangs, which return to the individual who sent them forth. Thoughts of love, of kindness and helpfulness are the thoughts of Duty. They strengthen her arm; they make smooth the rough places we tread if we walk beside her. To do right, because it is right, without regard to consequences, to return good for evil, to champion an unpopular cause, like dress reform or equal rights, is not only a mental, but a physical tonic to the champion. To retain good health, bright eyes, energy, vigor and real solid happiness, there is no medicine like doing one's duty.

There is something in a serene, positive stand for duty, which gives buoyancy and youthfulness of feeling. What is it that keeps Mary Livermore bright, elastic and forceful, at an age that to many would indicate it was "time to retire, to take in sail"? What keeps Susan Anthony at the age of seventy-three as full of interest, as ready to enter upon a new occupation as man ager of an industrial school, as if she were barely twenty? What keeps the pen of Elizabeth Cady Stanton and Lucy Stone as brilliant as ever, though they are both on the farther side of three score and ten? What has given to Frances E. Willard and her secretary, Anna Gordon, younger though they are, the strength to traverse thousands of miles every year of their lives for many years, speaking, writing, going through countless trying experiences in all sorts of weather and in adverse conditions?

The secret of this sustained power, this prolonged season of usefulness under trying circumstances is the same in all the cases mentioned and many another. These women faithfully, courageously, nobly, followed that hard and rugged pathway in which Duty led the way. Pleasure they ignored. In so ignoring her they have gained such happiness as Pleasure could never bestow.

Sweetest and deepest by far are the hidden treasures of life. All superficial things are only symbols. If we take these for realities, if we mistake the road and follow Pleasure merrily, we shall surely miss whatever is worthiest, best and happiest.

Whatever is really beautiful, it follows, must be sought as intrinsically good. That which endures is elusive, coy, shy. It is veiled and walks abroad unseen of the ordinary eye. Only the eye of the spirit looks beneath the symbol in which it is hidden.

Such women as these whom we have quoted never thought of retaining youth and freshness when they chose their pathways. They never asked of Duty, "Have you a cosmetic? Do you know where is the spring of eternal youth? Through toil and perplexity and weariness of the flesh, will you assure me of unabated interest in all things that affect humanity? Will you help me to thoroughly enjoy this life and to prepare for that other which the idle and the vain view with so much dread?"

They never considered the effects upon themselves. They simply asked, "Where is Duty? Whither leads she?" and placing their hands in hers, followed her behest. Think you that, however toilsome the path, they have not had heavenly comfort on the way?

There are compensations such as the merely rich, the beautiful or even the learned, have never known. There is the satisfaction of righting wrongs, overthrowing evils, instructing the thoughtless and misinformed, of making it easier and better for women to live their truest lives, of helping men to nobler manhood, which such as these can only know.

Conscience is the parent of Duty, and conscience must be intelligent. That which leads to flagellations and asceticism, is, we all know, merely a superstition born of ignorance. Of that we must have a care. It is the strife of the spirit warring with the flesh, of the higher over the lower. But, if unenlightened, it becomes fanaticism.

Hence Reason is also to be the handmaid of Duty. To unenlightened conscience the world owes its greatest cruelties. Most of the wars of the past have grown out of a wrong conception of Duty. If we look at the persecutions in England and Scotland, of Smithfield, with its burning of protestants and witches, of the executions in the times of bloody Queen Mary, of Charles II., and James II., of the thirty years war in the Low countries, besides other dark days too numerous to mention, we shall understand the necessity of a reasoning conscience.

There are those yet living who would condemn every innocent and artless amusement. They would close every natural avenue of enjoyment. Happily, the number of such narrow souls is growing less. It takes a level head always to choose between what is right and its reverse. The woman who trusts always to feeling, who yields to her emotions, will often be misled.

True, a woman's intuitions, when unbiased by prejudice can generally be trusted. But how can they be unbiased unless she has developed powers of reason and then absolutely determines to abide by their decision? Hence the unreasonable person is unsafe. If she be well-developed in conscience, she is still as liable to go wrong as right. With the best intention in the world, she may spend her substance in sending dressing sacques to Booriboola Gha while her children are going to ruin at home, or in condemning her neighbor for petty faults while she herself is committing the greatest injustice.

Metuchen, N. J.

SOME RACY SAYINGS OF SPURGEON.

"Grin and bear it" is the old-fashioned advice, but sing and bear it is a great deal better.

A little sprig of the herb called content put into the poorest soup will make it taste as rich as the king's turtle.

Poverty is no shame, but being discontented with it is. In some things the poor are better off than the rich; for if a poor man has to seek meal for his stomach, he is more likely to get what he is after than the rich man who seeks a stomach for his meal.

The New Bread.

ROYAL unfermented bread, made without yeast, avoiding the decomposition produced in the flour by yeast or other baking powder; peptic, palatable and most healthful; may be eaten warm and fresh without discomfort, which is not true of bread made in any other way.

Can be made only with Royal Baking Powder.

Receipt for Making One Loaf.

ONE quart flour, 1 teaspoonful salt, half a teaspoonful sugar, 2 heaping teaspoonfuls Royal Baking Powder, half medium-sized cold boiled potato, and water. Sift together thoroughly flour, salt, sugar, and baking powder; rub in the potato; add sufficient water to mix smoothly and rapidly into a stiff batter, about as soft as for pound-cake; about a pint of water to a quart of flour will be required—more or less according to the brand and quality of the flour used. Do not make a stiff dough, like yeast bread. Pour the batter into a greased pan, 4½x8 inches, and 4 inches deep, filling about half full. The loaf will rise to fill the pan when baked. Bake in very hot oven 45 minutes, placing paper over first 15 minutes baking, to prevent crusting too soon on top. Bake at once. *Don't mix with milk.*

NOTE.—It is necessary to follow, precisely, the above directions, even to the size of the pan. Observe that water should never be added until the powder has been thoroughly mixed with the flour in a dry state.

Perfect success can be had only with the Royal Baking Powder, because it is the only powder in which the ingredients are prepared so as to give that continuous action necessary to raise the larger bread loaf.

The nutty flavor noticeable in this bread is due to the fact that no acid except that derived from the grape is used in the Royal Baking Powder.

Breadmakers using this receipt who will write us the result of their experience will receive, free, the most practical cook book published, containing 1000 receipts for all kinds of cooking. Address Royal Baking Powder Co., 106 Wall Street, New York.

DR. PRICE'S Cream Baking Powder.

MOST PERFECT MADE.

In all the great Hotels, the leading Clubs and the homes, Dr. Price's Cream Baking Powder holds its supremacy.

Dr. Price's Contains No Ammonia, No Alum, Or any other Adulterant.

The only Pure Cream of Tartar Baking Powder. Its Purity Has never been Questioned.

40 Years the Standard.

News from the Field.

INDIANA JOTTINGS.

"From Afric's sunny fountains" comes a long, cheerful, happy letter from our own Alice Palmer. Although out on the "world-wide mission," we claim a special interest in all she does. For five years Miss Palmer toiled for the upbuilding of the Indiana W. C. T. U., untiringly, unselfishly. The results for us were many, and her letter received this morning contains the well-known ring, "It must be done." Miss Palmer reports herself in excellent health, but acknowledges the continued heat to be trying. She is now in the South African Republic, and will remain there until May. Thence she goes to Natal, to remain until after their annual meeting in July; thence back to Cape Colony until October. God keep her safe, and bring her home to us and her dear mother.

Friday, February 3, Miss Palmer addressed all the schools at Wellington in the morning, and spoke before the Y's in the evening. Saturday, the 4th, she went to Stellenbosch, and spoke that evening, and on Sunday to the children. Tuesday she organized a union of eleven members. The wives of three theological professors of the Dutch Reform College and three of Professor Hoffmeyer's daughters are among the membership of this union. Tuesday evening she went to Paarl, to meet with the Y Branch Tuesday night and the executive committee Wednesday morning; thence on to Johannesberg, etc. This shows that our Alice has lost none of her characteristic activity.

THE Y'S GIRLS.

E. Emma Echols, president of the Ft. Wayne Y, writes of the activity of her union. Their work is along the kitchen-garden, literary, flower mission and social lines. The kitchengarden is directed by Miss McLachlan and is in session every Saturday morning. Miss Dickson visited them recently, and shortly after a reception was held at the Y. M. C. A. hall, at which a musical and literary program was given and many new names were added to their roll.

Mrs. W. F. Sult writes on behalf of the Plymouth Y, which now numbers twenty active workers. A press committee has been appointed and the union contemplates taking up flower mission, Sabbath observance and narcotics. The program committee have enlisted the services of two of the city schools. Professor Reed instructs in political ethics and Professor Martin conducts exercises in current events.

The Akron Y has just begun a new year's work with a competent corps of officers. Miss Gertrude Cook writes of their determination to make this a good year's work. This Y gave a Martha Washington supper, February 22.

Anderson Y, by their president, Ida C. Alldredge, reports the work done by them. Miss Pearl Patterson, an elocutionist of reputation, from Muncie, recently gave an entertainment for them by which they realized a nice sum for their treasury. Their next attempt was an oratorical contest given by a class of high school girls who had been trained by Rev. C. W. Gordon, the Congregational minister. Miss Nix Taylor won the medal. This young lady is preparing to enter upon the study of law. The door receipts were twenty-two dollars.

Nora Miller, press superintendent of the Frankford Y, writes of a valentine social. About sixty persons attended and six dollars were cleared for their work. This Y is an expert in the way of socials.

The Martinsville Y carries on the following lines of work: Press, scientific temperance instruction, literature, juvenile work and flower mission. These girls push their work in the daily papers. A load of coal for a poor widow is only one of their many kind deeds.

The Wabash Y have for their president, Rose G. Smith, and secretary, Hattie R. Benham. We predict success for them. At a social recently given they cleared twelve dollars for their work.

Mother Wallace and Mrs. S. C. Harrel spent some time at Indianapolis doing legislative work. Mrs. Trish is occupied in the northern part of the state doing excellent evangelistic work. Mrs. Fields and Miss Farley are busy all the time. Miss Mary Monroe Dennis, daughter of Margaret R. Dennis, of Richmond, began a series of evangelistic services in Asbury M. E. church, Sunday, March 19. Miss Dennis is an excellent preacher and has won quite a reputation in her church. Your correspondent began a series of gospel services at Saline City, April 7, and goes from thence to Centreville.

There will be no strikes, at least not of any serious prolongation among the Indiana coal miners. Thomas McQuade, of Brazil, has been reappointed state mine inspector, and I am sure he will, so far as I know, look after the miners' interests. The United Mine Workers of this district were in session in Terre Haute. Michael Cummesky was reëlected president.

Monroe county convention was held at Bloomington this winter. Mrs. Thompson, state evangelist, gave the Bible readings. Mrs. L. M. Beck, state president, made an address upon "Benefits derived from the state W. C. T. U." Ellettsville, Stinesville and Bloomington unions reported, and officers were elected for the ensuing year.

At the La Porte county annual convention, Mrs. Baldwin reported excellent work done in our northern prison. She gave sixty Bibles of large print to aged prisoners, and is now anxious to place a Bible in every cell. Allen county annual convention was held at Maysville. Eighty-four members and total receipts, $97.63, were reported. Each union in the county sent a delegate and Miss Mildred Winchs' report of the Ft. Wayne Y. W. C. T. U. was excellent. The annual meeting of Wayne county was held at Economy; Mrs. Fields made the address of the evening. Steuben county held her annual convention at Orland, Angola, Ray, Clear Lake and Orland unions being represented. Papers upon various lines of work were read. Mrs. J. R. Nichols gave the address of the evening.

The annual convention of White county was held at Brookston. Reports of county officers, local unions, and some excellent papers were read, and Mrs. Calkins, of South Bend, made the address of the evening. Amboy was the scene of Miami county convention. The president's address and several papers were of excellent merit. Mrs. Fields addressed Lake county annual convention which was held at Hammond. She also addressed the Prohibition club of Hammond. The convention of Elkhart county was held at Nappanee, Mrs. Tompkins, county president, in the chair. Mrs. Hume, president of Marshall county, was present and spoke upon the W. C. T. U. as an educator of women. The annual address of the president was excellent. Mrs. Trish was present at this convention and conducted a mothers' meeting.

Johnson county's meeting was held in Crowell Hall, Franklin, and was a good convention. The following resolution was passed at this convention:

Resolved, That we ask God's blessing to rest upon her who has labored so faithfully among us, and has now dedicated her life more unreservedly to work in a foreign land, Miss Alice R. Palmer.

The Y's gave an excellent evening program.

At Mooresville, Morgan county annual convention was held. Mrs. L. M. Beck, state president, made the address. Mrs. S. C. Harrel met with the officers of the local unions of Franklin county at Brookville. We are glad to welcome this new county into the sisterhood.

As time moves on apace, I sometimes wonder what next? The depth of this great reform cannot just yet be fathomed, but as God rules, right yet shall triumph.

SADIE B. WHISTLER,
State Reporter, Terre Haute.

MISSOURI.

AUSPICIOUS LABORS.

The first three months of the new year has seemed to open auspiciously for W. C. T. U. work in Springfield. The good seed sown by our state convention is bringing forth fruit in many directions. The last time Mrs. Hoffman spoke in this city she brought out prominently the benefits of scientific temperance instruction. By the constant and persistent efforts of our state superintendent of this department, Mrs. Neva Thomas, the school board has embodied in their curriculum for the coming year's course of study, scientific temperance instruction, from the lowest to the highest grade.

There is probably not a more active and efficient body of Y's organized within the same length of time in the state than Springfield contains. Beginning in October with a mere handful, they have now a strong union of fifty members and twenty honoraries. They assist the W's in every way possible, managing and executing the esthetical part of the W. C. T. U. household, besides taking exclusive charge of the musical programs on every occasion. Verily, they are daughters of a King.

One of the most gratifying circumstances connected with the Springfield union is the perfect harmony in which they work with the ministers of the city. They and the Y. M. C. A. are constant allies, lending their aid and council upon every needed occasion. The ministerial alliance appointed a committee to confer with the board of finance for the industrial home, and after investigating, each pastor pledged for his church a pro rata of the indebtedness of the Home, thus placing this bark of social purity on smooth waters. Since the opening of this life-saving station, seventy-five friendless, homeless and unfortunate creatures have found shelter, and friends ready to show them a better way; very few have returned to their former life.

This union greatly regrets the removal from their ranks of Mrs. Stella Brubaker, who has gone to Peoria, Ill. The Illinois W. C. T. U. will find in Mrs. Brubaker a capable worker in every department, being one of the few women who can be called upon to work in any department, and do it well.

The greatest interest in temperance affairs which has moved Springfield for years was the series of meetings just held by Miss Jennie Smith, our National superintendent of railroad work; coming for three days she stayed ten, and her stay was one continual round of success. The two Sabbaths she was in the city the people gave her regular ovations, the Grand Opera House being filled to its utmost capacity twice a day. Four hundred and fifty railroad men put on the white button, and two large railroad temperance associations were organized in the respective shops located here; besides these, numerous additions were made to the two unions, and the white and blue ribbon upon the coats of these loyal men is no unfrequent sight upon the streets. A most delightful reception was tendered Miss Smith and the members of the South Side union by the North Side W. C. T. U. The hours from two to five were most happily and profitably spent in listening to a Bible reading given by Miss Smith in her own inimitable style.

Many lines of work have been made prominent by the coming of National officers and superintendents, five of which have visited the city within the past year, and have brought prominently before the public their respective lines of work, thus manifesting to the people that the W. C. T. U. is an organization of wonderful capacity, and as broad as the universe itself, and this the good people of Springfield appreciate and understand.

Bethany enjoyed a visit from the district president, who spoke words of comfort and encouragement to them and secured two subscribers for the *Missouri Home Guard.* Many medal contests are being held in this district, as they should be in all our districts.

The L. T. T. L. of Canton has sixty-five members and is a thrifty band of workers. A delightful musical was held at the home of Mrs. L. R. Brook, which netted ten dollars for the union. A gospel temperance meeting was held and a collection taken for district work. Why cannot such an arrangement be made in every locality having a good program first prepared and well announced, and ask the people to generously contribute to district work? Many of the new districts are much in need of money to carry on the work. Let's try this plan.

At Eldorado Springs two of the druggists have been arrested for the illicit selling of "wet goods" and it is hoped justice will be dealt out generously to them. The energetic president, Mrs. Phipps, is planning for much work this year and the numbers are constantly increasing. Letters from this union have been sent to many of the legislators, and protest after protest has been sent against the social evil bill which proposed to license houses of ill repute and thereby make the state or city a partner in the traffic in human souls. Shame! shame! It will never pass in Missouri. Our state superintendent of this work has done noble work for purity and has hurled petition after petition to the legislators, and throughout the state hundreds of signatures have been secured urging the honorables to stand by the womanhood of the state and not sell the virtue of their fair daughters for a mess of pottage.

Excellent educational work has been done in almost every union along the suffrage lines. Petitions, numerous and lengthy, were sent to our legislature. Hon. J. E. Carter, the champion of our cause in the legislature, says these numerous letters had a good effect, and were well received. Missouri women are indeed very grateful to Hon. J. E. Carter for the interest taken in our behalf, and while victory is not ours, we are encouraged. Our untiring state superintendent, Mrs. Hedges, says: "Next time more of our husbands, fathers and brothers will vote for those candidates who favor equal rights. Interview the candidates, and commit them. If woman's influence can be brought to bear in the next election let us use it for our cause. In the meantime, we will teach suffrage and preach it, work for it and pray for it, and keep sweet till it comes, for come it must and will."

Our new state superintendent of narcotics, Mrs. Isa Hall Elder, of Harrisonville has lost no time in placing petitions and letters before our legislature, asking for legislation against the liquor traffic's twin brother, the tobacco habit, and if nothing else is accomplished, much educational work has been done that cannot be undone.

Harrisonville W. C. T. U. has been much

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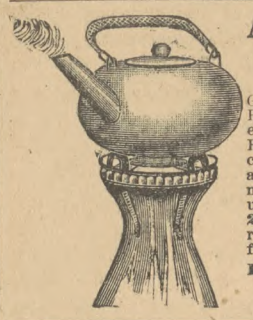

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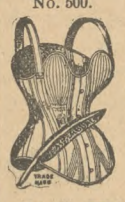

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discouraged from the fact that two saloons have obtained license and heretofore respectable men have gone into the saloon business. For how much better is the man who signs the petition than the saloon-keeper? This is truly a time for faith and works, for verily the Lord reigneth.

The W. C. T. U. at Webster Groves has had some delightful parlor meetings. Mrs. A. S. Benjamin gave two of her parliamentary drills to the members and their friends, at the home of one of the white-ribboners. A third drill was given at night in the Congregational church, to which the public was invited. Much amusement and some astonishment was created when it was found that ignorance regarding parliamentary law was not wholly confined to the ladies. Mrs. Benjamin delivered an able discourse and we hope she will come to this state often to teach us *what's what.*

An elegant reception was tendered Mrs. L. Lake, of St. Louis, organizer of the Catholic Women's Temperance Union. Mrs. Lake addressed the audience in her motherly manner and urged every mother present to ally herself with this reform for her children's sake. At the close of the address excellent refresqments were served and the remainder of the afternoon was spent in social intercourse. As each went to her own home they could but think that Catholic and Protestant sisters had much in common in putting down the saloon and working for purity and sobriety.

Bonne Terre enjoyed a lecture given by Col. John Sobieski. He also addressed the L. T. L. and ten members were added to the union. Bonne Terre union have had excellent attendance at their regular meeting recently; have had two gospel temperance meetings which are always uplifting and inspiring. A Martha Washington Tea Party this winter was an enjoyable occasion and the net receipts were twenty-four dollars. Mrs. Maud Greene, National chalk talker, gave an interesting and instructive entertainment under the auspices of the L. T. L.

At Bolivar, the W. C. T. U. have formed a club for Bible study. Two hours each week are given to this spiritual work as the outlines given in the *Oak and Ivy Leaf* are systematically followed. This club has been joined by many ladies not connected with the union and has large and profitable meetings. The Hoo Nan Tea was a unique entertainment and netted the union thirty-eight dollars. This union has paid five dollars to the state and forty-five dollars have been sent on their $100 pledge for the Temple to have the name of our self-sacrificing state secretary, Miss Ellen D. Morris, placed in Willard Hall.

MRS. MARY E. JONES,
State Reporter, Humansville.

NEWS IN A NUTSHELL.

A TOWN convention was held at De Ruyter, N. Y., this winter, in which the union at New Woodstock also participated.

MRS. IZA HALL ELDER, of Harrisonville, Mo., has been appointed state superintendent of narcotics for Missouri, in place of Miss Emma Mekeel, resigned.

GOOD literature for distribution, where it will be of benefit may be sent to Frances Liter, field matron, Friends' Mission, Douglas, Alaska, and Mrs. Rebecca Stallard, Dryden, Va.

MRS. S. E. V. EMERY, National superintendent of relation of temperance to labor and capital, is suffering from a serious though not dangerous illness at her home in Lansing, Mich. All unite in the earnest hope that she will soon rejoice in renewed health and activity.

MR. DAVID H. BURWELL, of Zanesville, Ohio, has closed his second series of gospel temperance meetings under the auspices of the W. C. T. U. at York, Pa. Two L. T. L's, numbering over two hundred members, were organized, and a large number of young men signed the pledge.

REV. L. G. JORDAN, now of Philadelphia, is associated in the publication there of the only Afro-American prohibition paper published in America, called *The Christian Banner.* Sample copies of these to send to negro voters can be procured by sending to 1327 Rodman St., Philadelphia, Pa.

WITHIN the last few weeks, Corvallis, Ore., has doubled its membership from twenty-five to fifty. The tide turned at the time of Mrs. Helen B. Harford's visit, which was followed by children's meetings addressed by Mrs. Ellen Blair, National chalk-talker, and Mrs. Ada Unruh. An L. T. L. has resulted.

REV. Z. M. WILLIAMS, A. M., the efficient secretary of the Cross-bearers' Missionary Reading Circle, is a Missourian by birth and a graduate of Central College. He is an enthusiastic advocate of missions. Six cents in stamps inclosed to his address, St. Joseph, Mo., will bring you a fifty page C. M. R. C. Hand-Book.

ANY one desiring a photograph of Miss Jennie Casseday, taken just immediately before her last illness, can secure it by sending thirty-five cents and postage to Miss Jennie C. Benedict, 1327 Third Avenue. Also an excellent photograph of her grave taken the day she was laid to rest, for twenty-five cents and postage.

THE North Capitol W. C. T. U. of Washington, D. C., has held two meetings at the district headquarters this winter, at both of which Mrs. Ruth G. Havens gave a paper on suffrage. The president of this union, Mrs. Margaret B. Platt read a stirring paper on tobacco before the ministers at the Baltimore M. E. conference at Hagerstown, not long ago.

As the result of a visit and address from Mrs. M. J. Borden, territorial president, the ladies of White Oaks, Lincoln County, N. M., rejoice in the organization of a W. C. T. U. which numbers nearly fifty members, active and honorary. Arrangements are already being made to open a public reading-room with an enthusiasm which bespeaks success for the undertaking.

MRS. DORA A. EVANS conducted several Demorest medal contests in San Diego, Cal., as a result of which a permanent organization, called the Demorest Club, of San Diego, has been formed, the members being the contestants whom she so carefully trained. They have voiced their appreciation of her untiring energy and faithful work in fitting resolutions.

THE second conference of the second district Illinois W. C. T. U. was held at Douglas Park, March 16, Mrs. Mary A. Gordon, district president, in the chair. The Temperance Hospital, L. T. L., and evangelistic work were all ably presented; an address was given by Mrs. Daisy H. Carlock, state vice-president, and a silver medal contest occupied the evening hours.

ONE of the best musical and literary events enjoyed by the colored W. C. T. U., of Paola, Kansas, was the Demorest medal contest participated in by a class of nine intelligent young contestants, and held in the opera house. This is probably the first medal won by our colored members, who should find this a peculiarly fitting means of forwarding their temperance work.

"WILL you please ask through THE UNION SIGNAL that any parties who desire to subscribe for the paper for friends in Utah to write me? Literature is so badly needed there and no workers anywhere are more worthy of help than the splendid workers of that territory, laboring at such a disadvantage." Thus writes Mrs. M. B. Reese, National W. C. T. U. organizer, Chautauqua, Washington.

MRS. HELEN L. BULLOCK has recently organized a W. C. T. U. at Pasadena, California, and there gave the white ribbon badge of membership to Mrs. ex-Governor Beveridge, of Illinois. Mrs. Bullock states that South California has a union which consists of one brave woman only, who is president, secretary, treasurer and superintendent of literature, scientific temperance tnstruction and petition work, filling all ihese offices well.

MRS. ELIZABETH ROWE JOHNSTON, of Akron, O., passed away this winter at the ripe age of seventy-two. Possessing a strong character, her opinions were ever of a decided nature, and in the cause of temperance her convictions were so strong that for many years she was a fearless and outspoken advocate of total abstinence and prohibition. She never missed an opportunity to do good and to instil in the hearts of all, especially the young, a love for temperance and hatred for strong drink.

MRS. MARRIAGE-ALLEN, of London, has had four months' work among the colored people, holding gospel temperance meetings, visiting the public schools, impressing the importance of scientific temperance instruction, taking total abstinence pledges and introducing Bible study among the colored people. She has added to her work in former years by taking 1,511 total abstinence pledges, and more than one thousand persons were added to the Scripture Reader's Union. Owing to the illness of one of her helpers in the Charles Square Mission, London, Mrs. Allen has returned to England.

"PROHIBITION sentiment is very strong in South Dakota and we do not intend to go back to the old saloon system," says a correspondent. "A reception was tendered our returned legislators, Hon. John T. Belk and G. H. Stuvernd, of Codington county, for the honorable stand they took and the gallant fight they made against resubmission in our recently adjourned legislature. The very best class of our people were represented and they were thoroughly aroused on the subject of better enforcement of the prohibition law and to the necessity of nominating a straight temperance ticket for our city election."

THE many friends of Mrs. Grubb, our National superintendent of foreign work and president of Kansas W. C. T. U., will be pained to learn that she and her husband have met a second great bereavement within a year, in the death of their lovely daughter, Edith, eighteen years of age. She died of La Grippe, contracted a year ago. Mrs. Grubb has been with her in Texas and Arizona for nearly four months, endeavoring by every means love could command to ward off fatal results, without avail. The fair, young life went out full of trust in God, but she left breaking hearts to mourn her loss. She was a white-ribbon girl, consecrated to all good purposes.

MRS. DR. JOHN DAVIS, of Cincinnati, president of the Women's Home Missionary Society of the Methodist Episcopal church, passed away recently to her heavenly home. Mrs. Davis was a rare woman, and one of the most refined and cultured that Christianity has produced in our times. Happily, she had a husband worthy of her, as rare and choice a spirit as she was herself. They lived together for forty years and she survived him but two. Mrs. Davis was the most intimate friend, as well as the biographer of Mrs. Lucy Webb Hayes. It is good to think of the reunions on the other side, for the recent translation of ex-President Hayes makes their circle complete; four such minds and hearts as these have seldom been enriched by mutual appreciation, or left upon the world a choicer blessing by reason of character and deeds.

AT a recent memorial meeting for Miss Mary Allen West, held by the Freeport, Ill., W. C. T. U., the church was simply decorated with "bands of ribbon white" and an evergreen globe encircled by the white ribbon. "Memories of Miss West" were given by Mrs. Adeline Goodrich Soulé, former president of the sixth district. Mrs. Catharine Marsh told personal reminiscences of Miss West's early life. A paper on "Characteristics of Miss West" was read by Mrs. Emily Keever. Mrs. Wesley Snyder read a selection from THE UNION SIGNAL'S memorial supplement. Sketches of other workers who have been called home, under the title of "Our Own" were given by Mrs. Hea. The choir sang beautiful selections, among them, "We'll never say good-bye in Heaven," and the impressive services were concluded by prayer.

MRS. G. WITHYCOMBE, of St. John's, Newfoundland, during an address at a public meeting, held March 2, gave the following answers to the question, "Why I am a member of the W. C. T. U."

"First, because I believe it to be one of the best organizations in the world for the promotion of temperance and every other kindred virtue. Second, because it has done more for woman in educating her and elevating her to her true position, than any other organization could possibly have done. Third, because it is a Christian union having for its foundation the Word of God. Fourth, because I love it. I say in all sincerity that the W. C. T. U. has done more good for me than anything else outside the Gospel. I have been benefited by it in every way. Oh, that each of us realized our individual responsibility and were found doing all in our power to advance the cause of God and humanity."

MANY requests come to THE UNION SIGNAL for a list of the articles suitable to be donated to the National Temperance Hospital. The following list has been prepared by Mrs. Hornby, the matron: "Money is always in order; towels, napkins, tablecloths, dresser and table scarfs, splashers, blankets (white, all wool), bed-spreads, nice feather pillows, fruits, vegetables, butter, eggs, poultry, canned fruits, jellies and grape juice, are some things needed every day. Then we hope the states will feel like assisting in furnishing the ward, it will contain five beds; if they could do no more than furnish one bed that would be a great help. Each bed complete will cost forty dollars. Then if others would send rugs, easy chairs, dresser, stands, how soon we would have the much needed ward! There are but twenty beds at present; many are promised but they are slow in coming; twenty more should be furnished at once, for we can easily fill them. We are trying to raise money (three hundred and fifty dollars) to endow a bed for poor children and working girls; every week we have calls for such but must turn them away for lack of means to keep them. It makes my heart ache to have to say, 'We cannot take you.' How pitiful they look. This should not be; a little from each one would soon raise the amount, and the good it would do no one can tell. At present every bed in the house is filled. We have men, women and children, rich and poor; one judge's wife, one minister's wife, the wife of a policeman and many others, with four charity patients, which is all we can take. I wish half the beds were endowed so that we could do more for the very poor."

You have read of the little book, Dainty Desserts, which we will send you for a 2-cent stamp.

Now we will tell you of KNOX'S SPARKLING GELATINE. It's the purest made; has no odor or taste; it dissolves the quickest, and sets up into a Jelly in half an hour, ready to serve. Has no acid in it, and you don't want any; make your own acid with lemons, then you know what you are eating. Ask your Doctor about this, and see if I am not right. Our new package has both Rose and White Gelatine in, so you can make Fancy Desserts at no extra cost.

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Johnstown, N. Y.

Your Grocer should keep it.

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For Sunday Schools.
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A Book that will delight Sunday Schools.
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A Concert Exercise for Children's Day.
Price, 5 cents.

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THE BOOK OF THE CENTURY; over 500 Magnificent Photographic Views, size 11½ by 14½ inches. Introduction by **GEN. LEW. WALLACE, Author of "Ben-Hur."** Descriptions by Edward Everett Hale, D.D., Russell Conwell, D.D., LL.D., Hon. Wm. C. P. Breckinridge, Henry Watterson and other talented writers. *Ahead of all competitors*, larger views, finer photographs, *twice as many of them*, more handsomely bound, and lower in price; sells at sight to people who never bought a book in their lives; agents of other books throwing their outfits away and begging for territory; beautiful sample views free; absolute control of field; goods on credit; $6.00 to $20.00 a day readily earned; success guaranteed.
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FRIENDS AND TEMPERANCE PEOPLE
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$3 to $5 per day.
Club rates for any term made on application.
Rates to Families, Parties, Clubs, on application. Half our rooms are full for Entire Term. $2 advance now secures a room. Your advance credited to you on certificate, which will be sent on at once. **SECURE A ROOM.** Address
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If interested send for my free illustrated booklet describing **Healthful Dress** for women and children. MRS. S. W. PIKE, 73 Madison Street, Chicago.

ANNOUNCEMENT.

AN EXPLANATION.

Because of the introduction of a special Sunday-school pledge, as authorized by the National Convention, the L. T. L. pledge containing the words, "as a beverage" will no longer be kept in stock by the W. T. P. A. It was intended for Sunday-schools, and hence is superseded by the new issue. The regular L. T. L. pledge corresponds with the pledge of the National W. C. T. U., and omits the words "as a beverage."

It is not intended thereby to teach the children in our Legions to take the matter of alcoholic medicines into their own hands in defiance of parental authority. The pledge is to be interpreted according to the conscience of each signer, as is the case in the W. C. T. U. But it is entirely in the province of the leaders of the Legion to teach the fact of efficient substitutes for alcoholic medicines, and to lead the children to influence their parents to provide and require them.

The new Roll of Honor, or Wall-Roll pledge, corresponds with the two forms named—one for the Loyal Temperance Legion, the other for the Sunday-school.

ALICE M. GUERNSEY,
Editor Books and Leaflets, W. T. P. A.

THE WOMAN'S LECTURE BUREAU.

Do you not wish to secure talent for summer Chautauquas, Camps, Schools of Method, Lecture Courses, Woman's Christian Temperance Unions, Political Equality Clubs, etc.? If so, you can do no better than apply to the Woman's Lecture Bureau. We are determined that we shall be able to compete with the best and for this reason ask the assistance of all reform movements in carrying on our work. Our lecturers are as good as the nation affords and if you wish others that we do not offer, we will do our best to secure them for you.

The lecturers now under our management:

Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.*

Mary T. Lathrap.* Ohio, Pennsylvania and New Jersey.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman, Michigan in April.

Miss I. C. DeVelling, in California during the coming season.

Clara C. Hoffman, in Illinois and Indiana in April.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture in Michigan during the spring.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, New York, Pennsylvania and Canada in April.

Mary Sparkes Wheeler, in Pennsylvania in April.

Volney B. Cushing, in Pennsylvania and Ohio in April.

Harriet May Mills, in New York in April.

Rev. C. H. St. John, in Indiana in April.

Lou J. Beauchamp, calls for April.

Mary Seymour Howell, in Pennsylvania in April.

Messrs. Wolfenbarger and Huckins.

Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A. Bassett.

Olive Stubblefield.*

Caroline M. Woodward, in Illinois in April.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

M. Naomi Trimmer, vocalist.*

Rev W. C. Weaver.*

Col. George W. Bain.*

We are making many engagements for the fall and winter and will be glad to quote terms at any time for work during the year. We will arrange single lectures; courses distributed through the season, and where so wished, for a week or a month in a vicinity at reduced rates. Let us hear from you and help us make our bureau, which is so great a factor in our work, the power which it should be.

Will all friends of woman's progress who see this notice and who are interested in the success of the undertakings of women, kindly comply with the following request: Please send to the undersigned a list of all Chautauquas, lecture courses, summer schools of methods and camp-meetings, together with the name of the person conducting each. This will greatly facilitate the work of the Woman's Lecture Bureau and be greatly appreciated by

LUCY E. ANTHONY, *Manager,*
Somerton, Philadelphia.

* By special arrangements.

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Mrs. Mary A. Woodbridge, Ravenna, O., for the regular form and circulate it to the best of her ability, mailing the names to Miss Alice E. Briggs, Evanston, Ill.?

TEMPLE RECEIPTS.

TO APRIL 1, 1893.

California—Escondido: Mrs. A. Steadman, $3.65; Perris: Mrs. Hannah W. Green, $3.65; San Jose: Maggie J. Armstrong, $3.65; Calistoya: Mrs. Mary A. Cochrane, $3.65; Berkeley: Mrs. Alice F. Munroe, $3.65; Pasadena: Mrs. L. C. Nelson, $3.65; Relief Hill: Mrs. Anna Laudsburg, $5; San Francisco: L. S. Templeton, $5; Albion: Mrs. E. R. Hickey, $4; Pacific Grove: Annie Ryan, $3.65; Yuba City: Mrs. J. H. Kimball, $3.65; Spottiswood: Mrs. J. E. Anderson, $3.65; Coronado: Mrs. J. L. Freeland, $7; Peralto: Miss Percy R. Dillon, $4; Sacramento: W. C. T. U., $3.65.

Colorado—Denver: Miss L. H. Greely, $3.75; Greeley: Mrs. Lottie E. Bickley, $3.75.

Connecticut—Stafford Springs: W. C. T. U., $13.80; Plymouth: W. C. T. U., $10; Old Mystic: Mrs. J. A. Dean, $2; Lebanon: Mrs. Susan Armstrong, $3.65; New London: Mrs. Annie C. S. Fenner, $3.65; Southbury: Amelia Harris, $3.65; Abington: Mrs. Wm. Ingalls, $3.65; Middlefield: Nellie Augur, $2; Hartford: No name, $3.65.

Carolina South—Beaufort: Mary S. Hamilton, $3.80.

Dist. Columbia—Washington: Maggie Gittinger, $4.

Dakotas—Grandin: Jessie Swartwood, $3.65; Brookings: Mrs. Clara S. Harza, $5; Parker: Mrs. F. B. Smith, 50 cts.; Crary: Mrs. H. E. Stevens, $3.65; Hudson: Mrs. Cecelia Winette, $3.65; Canton: Mrs. I. H. Russell, $3.65; Burch: Mrs. Mary A. Richardson, $1; Rapid City: W. C. T. U., $10; Oakes: W. C. T. U., $2; Pierpont: L. T. L's, $11.43.

Florida—Fernandino: Mrs. C. N. Lyons, $1, Mrs. B. C. Sayre, $1, Emily B. Blackman, $1.65; Ormond: Mrs. H. J. Andrews, $1; Jacksonville: Mrs. S. P. Bird, $5.

Indiana—New Marion: Henrietta Strickland, $2; Crawfordsville: Master A. Harter Walter and Mary E. Walter, $3.65; Angola: Mrs. P. C. Goodrich, $33; Fountain City: Nancy Moorman, $1.85; Otterbein: W. C. T. U., $45.

Iowa—Muchakinock: Mrs. E. M. Watkins, $1; Charles City: Anna Patten, $1; Lamont: Miss Kate Hawley, $3.65; Kendallville: Lizzie Kersel, $3.65, Miss Ella Todd, $1.35; Mt. Hamill: Zelma and D. Zentemie, $3.70; Eldora: Mrs. Evarts Kent, $3.65; Hesper: Mrs. Mary E. Updegraff, $3.65; Denison: Laura Brink, $3.65; Wyman: Daisy Bell Carson, $3.65; Des Moines county: W. C. T. U., $25; Wyman: W. C. T. U., $11; Harlan: W. C. T. U., $5; Eleventh District: W. C. T. U., $10; Eighth District: W. C. T. U., $5; Iowa: W. C. T. U. per Mrs. S. S. Harrington, $10.

SARA G. JOHNSON,
Financial Secretary.

THE Y. W. C. T. U. of the south side, St. Louis, Mo., organized with sixteen members, has doubled its numbers in less than two months by personal work, having adopted the excellent plan of sending written invitations and National Y leaflets to all the young women near them.

Our Library Table.

PEBBLES FROM THE PATH OF A PILGRIM, by Mrs. H. L. Hastings, wife of Rev. H. L. Hastings, editor of *The Christian.* This book in pamphlet form consists of stories—true stories—of personal reminiscences, answers to prayers, providential guidance, rescue work and mission work among the freedmen of the South after the war.

Published by H. L. Hastings' Scriptural Tract Repository, 49 Cornhill, Boston.

SOUVENIR, MONTREAL '93. The Endeavor Herald Publishing Co., of Toronto, Canada, are issuing this beautiful little booklet descriptive of Montreal and vicinity, to be illustrated with about forty handsome half-tone engravings. It will also contain portraits of the members of the Montreal Committee, and of the Officers and the Trustees of the United Society. This will be the only official book of the kind published, and the only one which will be for sale in the Convention buildings. Every American Endeavorer should procure one of these Souvenirs. The price is placed at such a low figure that the souvenir is within reach of all.

ART IN A NUTSHELL is the title of a remarkably well arranged little volume by Mrs. Mary Thompson Tuttle, daughter of Mrs. Judge Thompson, which will be useful to the Crusade Army and white-ribboners in all parts of the world. Mrs. Tuttle is an accomplished art student, having studied on both sides of the sea, and she has in this tasteful, handy volume "boiled down" the results of her long observations and experience. Any person of average intelligence could learn the book by heart in a few weeks, and will thereafter feel that he knows who are the painters of the world in all ages and nations including our own as well as something about their great works and the characteristics of their style.

PHILLIPS BROOKS, THE MAN, THE PREACHER AND THE AUTHOR. The Christian public have united in declaring that in the death of Phillips Brooks, America has lost her greatest pulpit orator. J. K. Hastings, 47 and 49 Cornhill, Boston, is the first to announce a life of Bishop Brooks. It is from the pen of Newell Dunbar, who is in every way fitted to prepare such a work as this. It presents a fine account of the Bishop's life and labors, as a pastor, preacher and philanthropist, together with choicest gems from his sayings and writings. The introduction to the work is written by Joseph Cook, while Archdeacon Farrar, Canon of Westminster, is the writer of a chapter presenting an able estimate of the dead preacher. The publisher designs this as a beautiful memorial volume. It is printed in two colors from clear, handsome type on a fine quality of paper. It contains numerous fine half-tone illustrations, including several specially engraved for this work. The book will not be found in the stores, but is sold only by subscription.

THE EVOLUTION OF IMMORTALITY, OR SUGGESTIONS OF AN INDIVIDUAL IMMORTALITY BASED UPON OUR ORGANIC AND LIFE HISTORY, by Dr. C. T. Stockwell. This little book of but one hundred pages ranks as one of the best correctives of the materialism of the time. It meets scientists on their own plane, and handles their weapons with as much skill as any of them is able to command. The lowest of embryological and cell life are invoked to illustrate the statement that Nature follows one method and movement throughout and that by the process of development familiarly met with in all organic forms either we are to live on continuously beyond death, or else Nature at this point suddenly deserts the line and method followed in the other states and changes as far back as we can go. Law is simply continuity of form in the exercise of force. If any one makes a point that the analogy that claims immortality for man requires it also for animate life generally, the author does not fear to say with a great thinker whom he quotes in the following anecdote:

"But," said an objector, "we find no stopping place anywhere." "And I want none," said a philosopher. "But," persisted the objector, "we shall have then to include the oyster." "Well," replied the philosopher with a warm and peaceful smile, "I like the oyster."

Whatever may, or may not be true, this most thought-provoking book will help any who read. For those who accept revelation it is less needed, but it will do them good, as well as the agnostics and the materialists.

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In the April number of *The Advance Guard*, Miss Alice Guernsey with her concise and explicit directions makes it possible for every boy and girl to see the great Columbian Exposition safely and profitably.

Among other excellent things to be found in the April issue is a story upon Hindu child slavery which is both instructive and pitifully interesting. The faces in the picture of four Hindu child widows emphasizes the sad truths of the story. Price one copy per annum, $.50.

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DANESBURY HOUSE.

Our attention has been called to a recent publication of Rand, McNally & Co., of Chicago—"Danesbury House," which obtained the $500 prize of the Scottish Temperance League, and has been called the "Uncle Tom's Cabin" of the Temperance party, 305,000 copies being sold in England. The American edition has an introduction by Miss Willard and Lady Henry Somerset, who most heartily indorse the work. It may be obtained of the Woman's Temperance Publishing Association, The Temple, in cloth, $1; paper, 50 cents.

NEW LEAFLETS.

We have just published three new total abstinence leaflets, by Josephine R. Nichols. Numbers eleven, twelve and thirteen all upon the subject of "Beer," "Is Beer a Temperance Drink?" "Beer versus Food," "A Crusade against Beer," are the three titles. Give number eleven to your friend who claims "If we would have the country temperate we must make it a universal beer consuming country." Root out the superstition that there is nutriment in beer, with number twelve, and you will have inaugurated a crusade against the beer traffic which will be still more effective by a careful perusal of number thirteen.

Dr. Cushman is the superintendent of the Bethesda Mission, which is located in one of the worst sections of Chicago. If you want to know how to help just such people as she is helping there every day, send to the Woman's Temperance Publishing Association for a copy of the Bible reading for March, 1893, on "Convalescence."

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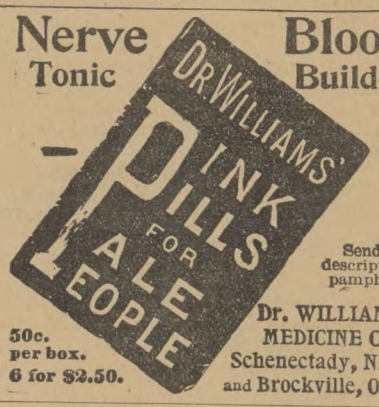

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Read Knox Gelatine advertisement. It speaks of the new package with both Rose and White Gelatine in same package for making Fancy Desserts.

ELECTION AT HARVEY.

The election at Harvey Tuesday passed off very quietly. There had been no excitement previous to the election from the fact that both tickets were representative men of the very best element in the village of Harvey, and the question of prohibition was not raised, although the successful ticket, headed by Mr. P. B. Lamb (which was called the Harvey Land Association ticket) was pledged to prohibition so far as the town of Harvey was concerned, and against the saloon. The fact is that a very large majority of the citizens of Harvey are against the saloon, but the question of prohibition as a political factor, so far as Harvey is concerned, is of very small moment, from the fact that it is impossible for saloons to get into the town, as all deeds for lots sold by the Harvey Land Association contain a covenant that no saloon shall ever be erected upon or occupy the property, and is made a condition of the sale.

CHICAGO TO-DAY, NEW YORK TO-MORROW.

Fast through trains via Pennsylvania Short Lines daily offer excellent facilities for rapid transit East from Chicago. Accommodations are first-class. If your ticket reads via this direct route you are sure of a pleasant trip. Address DERING, 248 Clark street, Chicago.

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The fame of the climate of California draws to that charming state new friends every year, particularly from sections where long, severe winters, followed by trying spring seasons, work such disastrous results among the weak and debilitated.

The great improvements in passenger train service, higher degrees of comfort in the cars, and shorter time required on the trip, combined with the cheapness of the excursion tickets now being sold to California and back by the Santa Fé Route, make the journey agreeable and, one can almost say, economical. The many delightful resorts now established in California afford every comfort and luxury desired by the fastidious, and present unique attractions.

The Hotel del Coronado at San Diego, the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.

Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

Publisher's Notes.

OUR DAY,

A Record and Review of Current Reform.

JOSEPH COOK, EDITOR.

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WHY?

National Leaflet No. 60, by Mrs. E. C. Read, answers the question, "Why you should be a W. C. T. U. woman." It will enable you to fortify yourself with arguments against the flimsy excuses of weak women, who are not members of this grand organization.

The new leaflet, No. 62, by Josephine R. Nichols, upon "Beer and the Brain," clearly demonstrates that beer influences the cerebral centers, even more than the stronger liquors, and that its claim to be a "promoter of good fellowship" is unfounded; its effect on rich and poor, cultured and ignorant, being "to make men vicious, arousing man's lower and more brutal nature, so that he often becomes a dangerous foe to his best friends."

THE WORLD'S FAIR

Will be open May 1, are you coming? What do you know about it? For 35 cents we will send you a book containing the History of America: Its Discovery, Settlement, Wars, Independence, Constitution, Dissensions, Secessions, Peace, Illustrations and Descriptions of the Buildings in the "White City," Official Plat of Grounds, Maps of Chicago and valuable information in keeping with the times for the people.

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Part V. The children's chain; recitation, singing and marches.

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Those attending the General Assembly of the Presbyterian Church at Washington, D. C., May 17th to June 2d, can see more of this country, can view the most picturesque scenery in America, and, if traveling from the West to the East, can cross the Alleghany Mountains, 2,000 feet above the sea level, and can traverse the historic Potomac Valley, which was the theater of the war between the states, by traveling via the Baltimore and Ohio Railroad. This company operates vestibuled express trains, to Washington from Chicago, St. Louis, Cincinnati, Cleveland and Pittsburgh in the West, and from New York, Philadelphia, Wilmington and Baltimore in the East. All express trains of the Baltimore and Ohio Company run via Washington, and carry Pullman sleeping and parlor cars. The rate to the General Assembly will be a fare and a third for the round trip on the certificate plan. For more detailed information as to rates, time of trains, and sleeping-car accommodations, apply to Chas. O. Scull, General Passenger Agent, Baltimore, Md.; L. S. Allan, Assistant General Passenger Agent, the Rookery, Chicago; O. P. McCarty, Assistant General Passenger Agent, Cincinnati, Ohio; C. P. Craig, General Eastern Passenger Agent, 415 Broadway, New York, or James Potter, District Passenger Agent, 833 Chestnut St., Philadelphia, Pa.

The following letter was written by the business manager of "The Christian at Work," a well-known New York religious weekly, of large influence and circulation, after visiting the Sterlingworth Sanitarium and personally investigating the wonderful cures there being effected.

NEW YORK, N. Y., Mch. 21, '93.

MY DEAR MR. FRISBEE:—

My departure the other day was so hurried that I fear I expressed very inadequately my appreciation of all the courtesy extended to me during my visit. I am sure that the pleasure it afforded me, and the number of interesting features brought to my attention will be matters of delightful recollection for some time to come.

I had the good fortune to fall in with Mr. Fred. Clark, one of your patients, on the train going to Buffalo, and from his remarks I was able to verify fully much of the matter contained in your "Clinical Report." It was a source of much gratification to find that your work in many of the cases had been *under* rather than *over*-estimated, and Mr. Clark's whole report was creditable to you in every sense of the word. (He made his statements absolutely without any knowledge of my purpose in talking with him; in fact, I rather encouraged any confidences he might have had that would have been against the institution, and I was delighted to find how fully he sustained the excellent impression I had received of your work.)

I had an interview with Dr. Hallock this morning in relation to your affairs, and have succeeded in interesting him so far that he is already anxious to proceed to Lakewood, if he can possibly arrange to give his time to the investigation at this season. I have great hopes that he will be able to do so, and shall advise you in a day or two as to the decision. He has very carefully perused your literature, and can hardly credit the fact that such wonderful cures can be effected. I am satisfied that if he is once convinced, as he certainly must be if he visits you, he will prove a firm and useful friend to "Humanitas."

You can rely upon the fact that I shall use every effort to get him started in the course of a few days, and look forward to his conversion to our way of thinking.

Very truly yours,
HARRY HALL.

A FINE ROSE SURE to Grow, Sure to Bloom—and a packet of *Beautiful Flower Seed*, With Catalogue for 10c, WM. B. REED, Box 60, Chambersburg, Pa.

Signal Notes.

THE last of the Russian serfs have been freed from serfdom, the Kalmucks of Astrakhan.

THERE are men who would be willing to go on a mission to China who let their wives carry in all the stove wood.—*Ram's Horn.*

THE highest honor ever won by a woman as a medical student has been awarded to Miss Blake at the London University. She was "double first" in the examinations.

"IF you Christians were as good as your Book you would in five years conquer India for Christ," said a Brahmin recently to a Christian. Forcing opium and liquors upon them is not being "as good as one's book."

OH! Lord, Thou hast made me for Thyself, and my heart is restless till it rests on Thee. Take my heart for I cannot give it. Keep it for I cannot keep it, for Jesus Christ's sake. Amen.—*St. Augustine's Prayer.*

THE privilege of retailing liquor seems to be a profitable one even at the rate of $100 for a license, judging by Philadelphia, where three thousand three hundred and ninety applications have been filed for licenses.

THE new department in the McCall Missions in France is arousing great interest, namely the mission boat. France is intersected by canals and rivers, and a large part of the interior can be reached by means of the boats.

THE University of St. Andrews not only admits women as students at all classes including medicine, theology and sciences, but offers them a share in the pecuniary benefits, the women studying medicine even having the prior claim to the scholarships.

THE *St. James Gazette* is not a friend of prohibition, but it recently gave unimpeachable testimony to the fact that prohibition does prohibit. It spoke of America as being the land of the free according to our own testimony, but there are corners here where a man cannot do as he pleases. For instance, in the state of Maine, "You need to be as expert as a pickpocket and as wily as a company promoter before you can get a glass of beer."

IN Boston, England, one of the public-houses has an ancient sign representing two men smoking and drinking together, with the words: "We three were at loggerheads." A bright little Boston girl mentioned to her father that she had often wondered who was the third man, as there were but two figures in the picture. "Why, my child," he answered, "the third is the person who reads the inscription under the sign, and the intention is that he shall come in and be a 'jolly good fellow' with the rest." Moral:—The social feature of the saloon is its greatest fascination, and must be "offset" by the church. What better could the church do than to open its closed doors to the people all the year round; establish reading and assembly rooms in its lower story and have religious services, praise meetings and lectures every night in the week?

Naaman the Leper

whose strange cure is related in the Bible, is a type of many sick people to-day. They have naturally thought much of their case, and suffered much from its progress, and, therefore, feel that it will require some great thing to restore them—something not only great in power, but great in visible proportions also. This idea manifests itself in the desire for very strong and unpleasant medicine which many people express. It needs, however, but the recollection of the rough and tumble treatment of past years to convince one that the whole trend of medical progress is in line with the claim that the mild power subdues, and that natural rather than unnatural remedies restore.

What the sick person most needs is a cure; and he is indeed foolish and short-sighted who suffers any preconceived notions of the means to interfere with this much needed result.

Drs. Starkey & Palen's Compound Oxygen belongs to the class of natural remedies. It is not a pill, pellet or powder to rack the system, but on the contrary, only the air we breathe, enriched with more oxygen, (its life-giving element) and then magnetized. The method of its administration is natural also. It is not poured into the stomach, but inhaled into the lungs, and then taken with and by the blood to every needy part.

If there is anything in the world capable of proof, it is that this simple means and method has cured thousands of desperately sick people, and made thousands of weak and run-down people strong.

Yet not one of these had the discomfort in its use that would come with a single old-fashioned dose of castor oil. But one thing is certain, they were helped and cured.

If any sick or run-down person who cares more for restoration than heavy doctoring, will write us, they can learn who these people are, what they suffered from and how they were relieved; having free consultation on their own case, if desired. Address Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

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It may save you a great deal of trouble in cooking. Try it. We refer to the Gail Borden Eagle Brand Condensed Milk, regarded by most housekeepers as absolutely essential in culinary uses, and unsurpassed in coffee. All Grocers and Druggists sell the Eagle Brand.

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Pure spring or filtered water used internally, and

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The Toiler's Toilet Tonic; KIRK'S DUSKY DIAMOND TAR SOAP.

A WORD TO THE WISE.
CERTAIN ADVERTISEMENTS FROM TRADE RIVALS,
who fear the phenomenal success of

Van Houten's Cocoa

in America, contain innuendoes against it, and appeal to the authority of Dr. SYDNEY RINGER, *Professor of Medicine at University College, London. Author of the Standard "Handbook of Therapeutics."*

This eminent physician ACTUALLY writes as follows:—

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The quotations in certain advertisements from my book on Therapeutics are quite misleading and cannot possibly apply to VAN HOUTEN'S COCOA."

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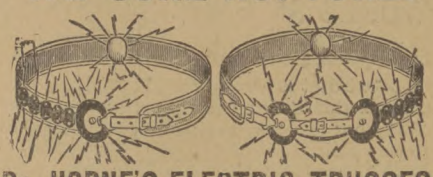

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Gives perfect ease and comfort in all positions, and does not interfere with work or business.

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Dr. Sir:—Nine years ago I was ruptured on my left side; for eight years I suffered, trying all kinds of steel and rigid Trusses, and until about a year ago the undue pressure of a steel Truss forced a rupture on the other side. Five months ago I sent to you for one of your Electro-Magnetic Trusses. Before putting on your Truss, I was so weak I could scarcely sit up. A few days' use of your Truss enabled me to go to work. Now my rupture does not come down any more, and I believe I am cured.
J. G. UPTHEGROVE, Manistee, Mich.

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Dr. Sir:—After meeting with such good success by the use of your Electro-Magnetic Truss on Mr. W. J. Calhoun, prompts me to use one on a patient of mine here. He has worn the old kind of spring Trusses, but they do no good. I think yours will do the work.
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Dr. Sir:—It is with great pleasure that I inform you that the Electric Truss bought of you a short time ago is giving entire satisfaction. 'Tis worn with so much ease, and its effects seem to be wonderful. Within a short time I will be entirely well.
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Agent & Operator, Kansas City, Ft. Scott & Gulf R. R.

From Missouri.

Dr. Sir:—The eighteenth of March last I bought one of your Electric Trusses. It is helping me nicely, and will cure me by wearing it a little longer.
S. C. POUSH, Andover, Mo.

'I Consider it the Best Retainer I Ever Had.'

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C. M. HAIGHT, Medford, Wis.

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I have worn Dr. W. J. Horne's Electro-Magnetic Truss since the middle of March, 1885. Although not perfectly cured yet, still I can say the Electric Truss has helped me greatly, and I firmly believe it will cure me. I would recommend its use to all who are afflicted with Hernia, believing it a God-send to the suffering.
REV. THOMAS SWAIN, Sodom, O.

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Dr. Sir:—Your Electric Truss is the best I have ever tried. I have less headache and less pain in my back since I wore the Truss than I have had in a long time. I will speak well of your Truss to every one.
MONROE HOTT, Somerset, Ind.

A Stationer Benefited.

Dr. Sir:—The Electric Truss purchased of you some time since has done me much good.
SAM C. WESTCOTT, Bookseller, Keokuk, Ia.

Our 60-page pamphlet, with full information and hundreds of testimonials from people who have been cured, prices, &c., is sent to any address in plain, sealed envelope.

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THE UNION SIGNAL

AND WORLD'S WHITE RIBBON.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 18.] CHICAGO, May 4, 1893. [Price $1.00 per Year in Advance

SINCE OUR LAST ISSUE.

The World's Columbian Exposition was formally opened at Chicago last Monday.

News of a terrific cyclone, doing great damage to life and property, came from Oklahoma last week.

The Mississippi river and its tributaries have commenced their annual inundations, doing great damage.

The Young Woman's Christian Association met in fourth biennial convention at Toledo, Ohio, April 27-30.

May Day was observed by labor organizations in various cities of Europe; with few exceptions, order prevailed.

The whisky trust, which is said to be entering on a struggle for existence, has just reduced the price of spirits one cent a gallon.

Two statues have been unveiled in New York, one of Ericsson, the illustrious Swede, the other of John Jay Audubon, the great naturalist.

At a meeting of the national commission last week, the question of Sunday opening of the Fair was freely discussed and referred to the judiciary committee.

A new national holiday, the birthday of General Ulysses S. Grant, which occurred seventy-one years ago, was celebrated at his birthplace, Galena, Ill., April 27.

Another great Australian bank, having one hundred and fifty branches in Australia and agencies in many cities of Great Britain, the Continent and the United States, has failed.

The Woman's Presbyterian Board of Foreign Missions of the Northwest met last week in Burlington, Ia., with several hundred members in attendance, for its twenty-second annual convention.

The great naval review in connection with the World's Columbian Exposition took place at New York last Thursday, President Cleveland reviewing the fleet from the deck of the steamer Dolphin.

The office of the committee on awards for the World's Columbian Exposition was opened in the Administration Building last week, Hon. John Boyd Thacher, a national commissioner from New York, chairman.

THE act of Congress authorizing the formation of the World's Columbian Exposition with a local Directory, a National Commission composed of two representatives from each state and territory, and a Board of Lady Managers was passed April 25, 1890.

THE "round-up" of the Great Petition is near at hand. It will be on exhibition at the Columbian Exposition, during which names will be added, and will be afterwards presented as a gigantic object lesson to the rulers of the world. The need of influence to counteract the iniquitous traffic in rum and opium by the civilized governments of the earth is hourly growing. Let the prayers of every lover of mankind ascend for the downfall of this traffic and for an especial blessing on this Petition.

THE charter of the South Park commissioners contains some ordinances, which are a curious commentary upon the determination of the Columbian Exposition Company to sell liquor on the Fair grounds. Paragraph 72, Chapter VIII, forbids any person "being drunk in the park." Paragraph 84, Chapter IX, places the penalty for this offense "at not less than five nor more than one hundred dollars." Paragraph 34, Chapter V, declares "the police shall have power to arrest any person found in the act of violating such laws and ordinances, or *aiding* or *abetting* any such violation."

CONSIDERATION for our great *clientelle* compels us to declare that the Columbian Exposition is not ready for the inspection of visitors. We advise every reader to stay away at least one month. The tremendous and frequent storms of the past month and indeed the past winter have delayed the work of installation to such a degree that nothing but keen disappointment awaits the eager and studious visitor. The grounds are in fairly good condition and the buildings exteriorly, are finished, and beautiful enough to repay a journey across the continent, but more than this we cannot truthfully say. No building was entirely ready for visitors on opening day and everywhere were evidences of hurried and temporary preparations. If you must come in May or not at all, we say, come, but if possible, defer your visit until June or even until October rather than suffer the disappointment and inconvenience of half installed exhibits and poorly provided transportation and restaurant accommodations.

"SMOKING Prohibited" is a frequent sign on the Exposition and Plaisance grounds, but "Smoking Permitted" is the recognized though unwritten code of the dining halls of the Exposition. With the nauseating smoke curling up in great clouds around one's head and the popping of corks everywhere in the blackened air, as was the case in the Wellington restaurant of Horticultural Hall on opening day, one could easily locate himself in the beer-gardens of Germany or the *Wein-staube* of Austria, with the less satisfactory substitution of glass ceiling for blue sky and board wall for green trees. On the whole we believe we prefer (on the ground "of two evils choose the less") the open beer-garden. Have America and American restaurants come to this? We protested to the manager of the above restaurant, and he replied coolly, "There has been no objection so far." We then and there registered objection number one, and here give the facts to our great constituency, that they may register objections enough to show that American women will not meekly submit to such a foreign innovation as beer-garden manners in a dining hall for men and women. *Object*, OBJECT, OBJECT!

NO POINT in the Woman's Building will be visited by our white-ribboners with greater interest than the World's and National W. C. T. U. exhibit in the north pavilion. This is under the able supervision of Mrs. Josephine R. Nichols, World's W. C. T. U. superintendent of fairs and expositions, who had in charge our exhibits at the Paris Exposition and at New Orleans. In the World's department, beautiful banners from various countries are displayed, and groups of the World's W. C. T. U. workers, in photographs and large framed portraits. Histories of the W. C. T. U. in different lands, and temperance literature of all kinds are exhibited. The National W. C. T. U. and the Y Branch are well represented, the former by banners, large framed pictures of the National officers and photographs of the National superintendents and organizers, and by bound volumes containing the history of W. C. T. U. work in the various states, as well as other literature. The Y's have a large framed portrait of their General Secretary, a finely bound volume containing the annual reports and Y. W. C. T. U. manual, and a pretty literature souvenir in the form of a Y—a pledge card for free distribution. The exhibit will be the pride of visiting white-ribboners, and as much of "the wherewithal" to defray needed expense is still lacking, we feel sure that our state unions will respond promptly to the call and send ten or twenty dollars for this fund to Mrs. Josephine Nichols at the exhibit or to Mme. E. L. Demorest, 21 E. 57th St., New York City.

DESPITE the fact that the Exposition directors have announced that liquor would be sold only in connection with restaurants, where meals are served, the Pabst Milwaukee Beer Company have issued a diagram of the Exposition, marking with red ink the buildings in which its beer will be sold, and declares, "as our product is to be sold in *all exhibition buildings*, it is probable our friends will have no difficulty in finding us." Fifteen buildings are thus marked! Is it possible that this brazen company will be permitted to sell its soul and body destroyer in buildings erected to testify to the glory of man's achievement and the prosperity of a God-fearing people!

PHILADELPHIA holds in high estimate the historic Liberty Bell, which is one of the few precious historic relics of our country. Great wonder it was then to the waiting populace in Chicago's busy streets last Saturday to see this silver tongued memento of revolutionary days borne to its place of exhibition in the Pennsylvania Building with honors perhaps never before accorded a piece of inanimate metal. A mounted guard of forty-four policemen attended it, representing the states and territories; preceding it was a body of cavalrymen, thirteen in number on black horses, symbolizing the thirteen original states. Philadelphia's municipal escort, with state and local dignitaries, followed in carriages. The vehicle containing the bell was beautifully trimmed with a canopy of natural flowers surmounted by the "bird of freedom," and several custodians stood within it, carefully guarding the precious property, which was carried along amid the shouts and hurrahs of the people. Patriotic demonstrations greeted the old Liberty Bell at every station on the route and rightly, too, for never again, say the zealous Philadelphians, will the precious relic be taken from its niche in old Independence Hall. Surely we can rejoice and be filled with hope at such evidence of genuine patriotism!

PROHIBITION around the World's Fair grounds is just now a topic of absorbing interest to every public-spirited citizen of Chicago as well as to every opposer of the drink traffic. There is a clean spot in this city of seven thousand and fifty-three saloons, and that, fortunately, is in the immediate vicinity of Jackson Park, the site of the Fair, in the former village of Hyde Park. When this village was annexed to the city in 1889, it was agreed that the prohibitory laws of the district should remain inviolate. But very soon the insatiate greed of the liquor-seller manifested itself in a suit brought by a restaurant proprietor against the mayor to compel him to issue a liquor license. This litigation was carried to the supreme court of the state and resulted in victory for prohibition. Two years later a petition, signed by the necessary number of names, one-fourth of the entire voting population, was presented to the city council for the submission of license to the voters of the district. By a fortunate discovery, more than one-half the names on this petition were proved to be fraudulent. The timely exposure of the infamous fraud killed the wicked attempt and registered victory number two. The present form of attack is to invade the prohibitory district by a secret and reckless sale of intoxicants in the myriads of restaurants, hotels and boarding houses that crowd the region of the Fair grounds. There will probably be no attempt to secure a license, so that "eternal vigilance" will be the "price of liberty" from the death-dealing beverage. The Hyde Park Protective Association, whose spokesman is Rev. Arthur Skeele, has entered vigorously upon the campaign for the third victory.

FOUR HUNDRED YEARS AGO—AND NOW.

BY KATHARINE LENTE STEVENSON.

White sails sped swift o'er unknown seas
West bound, four hundred years ago;
Glad sails that caught each favoring breeze,
That laughed, though winds blew high or low;
For Hope and Courage led that fleet,
And Faith sublime, and Purpose grand;
The fiercest storm could but repeat
To such an one the pledge of land.

Storm-tossed and harborless they sailed
Where ne'er before had ventured prow:
The stoutest heart might well have quailed:—
His lordly courage did not bow.
The God above who honors faith
Such faith divine could ne'er withstand;
"Believe and ye shall have"—He saith;—
Columbus' self was pledge of land.

If need were, God's creative word
Had called new shores to being there
Ere he had suffered, as unheard,
To rise to heaven such faith-filled prayer.
Long ere the vision crossed his ken
Its substance God held safe in store;
His own as fully then, as when
He knelt to kiss the new-found shore.

To-day a new ship sails God's deep:
God's deepest deep of purpose true;
About her prow mad billows leap,
Above her soars the fadeless blue;
Against the sky her white sails gleam,
Her tall masts tower to stateliest height;
Almost she seems a beauteous dream
As on she sweeps in radiant might.

And Hope and Courage lead her, too,
And Faith sublime, and Purpose grand;
No coward heart in all her crew,
Not one who doubts we'll find the land.
The land where right shall wed with might,
Where God's will shall be fully done;
Where shines undimmed truth's glorious light,
Where each bears likeness to the Son.

A land where wrongs are crushed for aye,
Where courage fills each fainting heart;
Where all the children of the day
Shall dare to act the Christ-like part;
A land of peace, a land of song,
A land of gladness full and free;
That land for which all true hearts long,
The land God wills each land to be.

What though the storm beat mad about?
What though the forkéd lightnings play?
Our ship, God-built, is staunch and stout,
She sails straight on, by night, by day.
On through the maddened billows' foam,
On, past each rock and treacherous sand;
She laughs to scorn the storm's wild moan,
While rent sails shout the pledge of—land.

We shall find land: let doubters doubt,
Let sneering scoffers still gainsay;
Our faith puts each dark fear to rout;
We know Who guides our onward way.
Our being is glad earnest still
That what we seek God holds in store:
Look, yonder gleam the future's hills;
Courage, our bark shall touch the shore.

Boston, Mass.

A HIGH IDEAL.

BY MRS. O. W. SCOTT.

Paul Lockhart was walking rapidly toward the station, where he was to take his train for B——.

A representative gathering was to be held in the city that evening—a patriotic, high-toned affair—and he was to be one of the speakers. This was a great honor for so young a man, and he felt it all through his finely strung organism. How he had worked over his speech! He had condensed years of history into terse sentences, had culled from the critical epochs of many nations their heroic elements, and combined poetic imagery with practical argument that he might exalt America—*his* America—to the pinnacle of national perfection. It was a beautiful enthusiasm because it was real.

During his college course, Paul had been known as "The American Ideal" because of his tendency to make national questions his theme for oration and essay. His discussions of civil service, tariff and kindred topics were considered "standard" by the men of his class and society, while older men in scholastic circles were accustomed to look at him with that half-envious, half-pitying expression with which experienced age surveys impetuous and optimistic youth. Sometimes they nodded wisely and said: "Wait a few years!"

But thus far Paul had not been greatly affected by the "cooling-off" process, supposed to indicate a hardening of material and immaterial substances. He was the same enthusiastic, hopeful, loyal soul as when, years before, he began to receive "rewards of merit" for "conduct good and lessons learned."

So, as he walked down Euclid avenue, his hands were vibrant with suppressed emotion and his lips moved from very excess of imprisoned thought—thought, concentrated, just now, upon his speech.

It was one of those balmy spring afternoons when one is glad to be alive, and his quick eye noted every green lawn and every brilliant tulip bed. He was conscious, too, of the perfume from flowering shrubs and opening buds, and enjoyed it all, as only those can who are "born into" the kingdom of beauty.

Turning at length from the street of lovely homes, Paul gradually neared the station. It is a curious fact that in many towns that important public building called the depot is located amid most unpleasant surroundings, as though for some reason the beauty of the place must be completely disguised and hidden from the traveling public. They look out upon dirty streets, dingy tenement houses and saloons and ask: "Is *this* Arcadia?" Ah! no! it is Arcadia's catch-all, rag-bag and "dump." Paul had a sense of this needless incongruity as he hastened past a row of grocery saloons, where barrels and unappetizing fruit stands encroached upon the sidewalk.

He was within a few rods of his destination when a little girl with tangled hair blowing over her eyes, and a tin pail held aloft, darted across the street directly in front of a hack which was rapidly nearing the station. The driver pulled his horses back upon their haunches and Paul sprang forward to catch the child who fell heavily against the curbing at his feet. The pail cover flew off at that instant, drenching the sleeves of his new spring overcoat, his immaculate cuffs and gloves with foaming beer.

"Hi! look at 'im now," cried a street urchin. "Look at the beer wasted on them fine clothes!"

"Nothin's too good fer him," drawled another. "He's one of the fellers that wants the world with a gold fence 'round it."

Paul tried to help the little girl to her feet but it was evident that she was badly hurt.

"Come, now, won't you take her home?" he asked turning toward the boys.

"She don't belong to us," they replied, edging farther away.

The train came thundering in. Our friend saw that in his present plight a later train was inevitable; and, yielding to the force of circumstances and a tender heart, he picked up the crying child and inquired of the little knot of idlers that had collected, where her home was.

"Right up over that s'loon," replied one of the sidewalk statues, advancing with unsteady footsteps, and pointing down an alley near by.

Seeing an acquaintance across the street, Paul asked him to send a physician, and then climbed the narrow outer staircase which led to the home "over the s'loon."

A woman opened the door in response to the child's cries. "Your little girl fell on the pavement and has hurt herself badly, I am afraid," explained Paul. "A doctor will be here soon; where shall I lay her?"

The woman shuffled toward a bed, exclaiming as she did so, "Katie, stop your noise or I'll slap ye! Where's that tin pail?"

The bed was already occupied by the father who appeared to be in a drunken stupor, and Katie clung to her new friend in evident terror of the insensible form. Her mother saw it and jerked her from his arms, administering as she did so the threatened "slap."

"Don't cry, little girl," said Paul kindly, "the doctor will be here soon."

"Who's goin' to pay doctor's bills?" said the dreadful woman standing before him with arms akimbo.

"I'll see to that; good-day!" and Paul turned away, but did not escape the torrent of profane and abominable language which was hurled after him. Almost choked with the odors of that close, filthy room, he hurried into the region of fresh air and sunshine. Less than ten minutes had been consumed by this wayside happening, but Paul felt as though he had had a glimpse of another world.

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In the parlor at home his sister Claudia and her dearest friend, Sibyl, had remained after he left them, discussing, as women will, their hero's prospect of surpassing all other speech-makers that evening, and deciding unanimously in his favor. They had hardly finished this congenial topic when they saw him hurriedly crossing the lawn, and both sprang to the door.

"Why, Paul, what is the matter? Look at his cuffs, Sibyl—and his coat! And what do I *smell?*" cried Claudia, elevating her delicate nose.

"Let me get these wet things off and I'll give you all the particulars," he replied.

Fifteen minutes later he was satisfying their curiosity, while they sat near, each mending a glove to take the place of the beer-soaked, ruined pair.

"What a shame to have such an interruption just now!" exclaimed Sibyl, sympathetically. "Such striking contrasts destroy the symmetrical adjustment of things cruelly, don't they?"

"But the worst feature of it, in my opinion, is the knowledge that such degradation exists; that, however 'symmetrical' our 'adjustments' may be, we know and cannot forget that just around the corner or on the next street there are such wicked, wretched people. I have thought of it more this year than ever before. I think I know how the mother of a large family feels when she expects company. She wants her children to do uncommonly well, but feels sure they will be horrid. So this year when Mother Columbia wants everybody on good behavior, it seems as though they were getting into all sorts of trouble," said Claudia, who was very apt to use special cases to illustrate something she had already "thought out" on general lines.

Paul was gazing thoughtfully into space, but replied with assumed carelessness: "If 'Mother Columbia' could decapitate a few thousand of her graceless children I think she could play the hostess' part to better advantage."

"Why, Paul Lockhart!" cried Claudia. "Do I live to hear such sentiments from your lips? Do you take the ground that our boasted civilization has got no farther than taking off people's heads by way of reform?"

"Reform a jelly fish!" exclaimed Paul, emphatically. "What I mean is that there are people with so little brain, with such weak wills and flabby muscles that there is nothing to reform. I tell you, Claudia, I can't forget how that woman looked. Faugh! what kind of a mother is she? And it flashed upon me after I left that corner of Gehenna, that thousands and thousands of children are born in such places—born to drink and lie, and swear and —drink. I didn't want to think of such things. I didn't want to believe they actually existed. It made me feel that my speech would be sounding brass and tinkling cymbal."

Claudia was a little older than Paul, and, being differently constituted, had seen the shadows as well as the sunshine of life. But this mood, so strange in him, troubled her. She spoke cautiously, after a little silence. "Isn't it just possible that you have shut your eyes to what was distasteful and wrong? The patriot isn't a man who simply admires his country, is he? And a statesman, of course you know more about it than I do, but it seems to me our great statesmen were those who recognized and admitted that there were evils, and so sympathized with the people whose cause they pleaded."

"I know, I know, Claudia, but this is a special occasion; and I wouldn't have been so thrown off my base for a hundred dollars. You know there are to be several distinguished gentlemen from abroad at the meeting to-night. You wouldn't wish me to enumerate our imperfections in their hearing, would you?" and Paul, splendid fellow that he was, spoke as petulantly as any other man, because he could not banish from his mind a child's face wet with tears, nor forget the clinging arms, helpless in their misery, which represented to him the Appeal of the Helpless.

"No," said Claudia slowly, as though searching for words. "I would not wish you to reveal family failings, but won't they see for themselves that we are not an absolutely perfect people? Won't they see that intemperance and Sabbath breaking and other evils are actually flourishing here? It does seem to me, Paul, that it is better to honestly admit that we have not yet fully attained unto our high ideal. And I think, too, if they could see that the success we have won has sprung from the Gospel of Christ, and could understand that our failures are simply failures to apply the principles of that gospel to every problem—yes, to *every* problem—if you could just make them see that one fact in our national life, you would give them a higher inspiration than all your eloquence can suggest."

Claudia's eyes were very bright, and they were looking bravely into her brother's as she closed. Paul glanced at Sibyl. Her face was tenderly responsive, and she bowed gravely in answer to his mute question.

"Come, Claudia, go down and make my speech for me to-night," said he, covering her hand with his as he took his glove. "Between that little beggar on the street and you two girls I'm completely shattered. What! the six o'clock train due in twenty minutes? Well, here goes for a failure! Good-bye," and again Paul started for the station.

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The morning papers gave very full reports of the great meeting, and our friend's speech was called "truly eloquent," "magnetic" and "wonderfully suggestive." But perhaps we can get a better idea of what it really was from the conversation of two white-haired men, who belonged to the rapidly decreasing number of old-time philanthropists.

Before Paul was born and during his very early youth they had been in honorable public service. Their memories were of days historic, when great moral questions developed a statesmanship now admired as among the things that were, and they longed to see once more leaders wise, unselfish, heroic—true lovers of their country.

"Columbian year means more to us than I thought it would," said Mr. Percival, his hands crossed upon his gold-headed cane. "Our young folks are learning more history than they would in five ordinary years."

"Yes, yes," responded his friend Dillingham, "and they are taking part in a momentous bit of history themselves. That the older nations are coming to this new world as *friends*, to consider matters which concern the entire human race, is truly wonderful. It is reversing the Tower of Babel scene and restoring the old family ties. I tell you, Percival, that young Lockhart gave us some new ideas along this line, last night."

"Indeed he did," was the hearty response. "I couldn't help calling him a prophet when he reached that climax, and repeated: '*Prepare ye the way of the Lord, make His paths straight.*' I came pretty near saying, 'Why, bless your heart, young man, that's just what we want, *straight paths!*' Then as he went on sketching the ideal national life, I concluded the time had come when old men should see visions, for I am sure I had a vision of what this land might be with Christ as King."

"It was rather unusual to hear so young a man as Lockhart advocating a political righteousness founded on the Golden Rule, wasn't it?"

"Yes, but you and I know it is the true philosophy and I only hope he will be able to live up to it."

"If he does," said Mr. Dillingham, "I congratulate the future." And his friend added:

"If he does," with a half skeptical shake of his white head.

The face of the young man who had taken a seat just behind them flushed hotly as he gazed steadily at his morning paper, but there was a responsive thrill of heart and lip which said: "By the grace of God, he will."

Willimantic, Conn.

WANTED, OTHER COLUMBUSES!

BY AMOS R. WELLS.

In a dull and stagnant age, anniversaries, those "years of turning," set men to regarding wistfully the splendid past. In times of eager progress, on the contrary, an anniversary either affords leisure and occasion for boasting of the present, or prompts men to speculate on the promise of the future.

Much has been written, during these last two years, about the doughty Admiral. Historians, philosophers, magazine editors, and other folk of serious minds have appealed most urgently to our historic consciousness, but, alas! we are too much interested in 1893 to have a historic consciousness. What do we care about the Cabots and the Drakes,—nay, about Columbus himself,—while Edison works at Menlo Park?

Spain's reproduction of those fateful, history-making caravels we'll look at with delight,—they make such a fine foil to our new navy! The Duke of Veragua, in whose veins flows the very blood of the great discoverer, we receive with high honors; we are glad to have the chance of showing off America to this descendant of Columbus. We ransack the past for illustrations of petty beginnings in order that the present may look bigger to us.

And all this, while it may raise a smile among our old world visitors who *have* a historic consciousness, and celebrate anniversaries that really look backward, yet it is, after all, precisely the finest, and brightest, and most hopeful part of this great Exposition. The manufacture of noble history is better even than the noblest historic consciousness, provided we cannot have both at once.

If we are loth to devote our anniversary enthusiasm to nosing around the dark galleries of the past, let us utilize it in blazing new paths, looking back on our outworn palaces only to sight from them. Let the thought of the Columbus whose year this is, set us to thinking of the greater Columbuses whose the coming century may be.

Oh, that some Lick telescope could disclose them, coming toward us down the shining years—men of might, women of strength, discoverers of the new worlds yet to be! There is Columbus Secundus, who will pilot a greater *Santa Maria* to the land of the Golden Rule, where men will not ask, "For how little will you do it?" but, "How much is it right to pay?" where the rich man will be his poor brother's keeper, and the poor man his rich brother's keeper; where men will be ashamed not to labor and the state ashamed not to give them work; where caste will hide his head, and all our social problems be solved by love. Oh, for a sight of Columbus Secundus! Where does he hide—or she?

There is Columbus Tertius, the light of heaven in his eyes: who will follow His star in the East until it stands over the One Church—Christ's "many in one" for which He prayed. There will be different members, but one body; different sects, but no schism; different denominations, but one domination; many forms, as the leaves and branches vary on the one tree, but no ambitions save for the single Lord, and no duplications or clashings of effort. Where is this Columbus, verily Christ-ofer, "Christ-bearing"? Where is he—or she?

There is Columbus Quartus, robed in dazzling white, whose heaven-directed rudder will drive straight, some glad day, into the haven of purity, with all our sons and daughters on board. He will have tossed overboard the last whisky bottle, the last opium box, the last quivering, reeking story, the last cigarette, the last instrument of unmentionable vice. And his beautiful passengers will step on shore with white, pure, strong bodies, wherein can dwell the glorious Spirit of God. Where waits Columbus Quartus? Who will bring him forth—or her?

Ah, they press more closely, a crowd of eager Columbuses! One has found the New Education, that will teach men wisdom as well as knowledge, and educate for the next century in heaven as well as for the next decade on earth. One has discovered the New Literature, wherein nothing is for show, nothing for fashion, nothing for hire, nothing for passion, but every word as sincere, as life-disclosing and life-giving as the words of Christ. One has fallen upon the New Wealth that can be stored up in heaven. One has found the New Civilization, based, not on competition, but on compassion. One has discovered the New Government, which is not a Republic, but the Kingdom for whose coming we daily pray.

My masters, Columbuses of the age to come, could you visit the World's Fair with the Duke of Veragua, who, I wonder, would receive most honor from the crowd? Or, would we all run off to see what Edison had to show us?

Boston, Mass.

HILLSBORO CRUSADE SKETCHES.

BY MRS. ELIZA J. THOMPSON.

I.

Volumes have been written, and speeches without number made, setting forth most graphically the "Crusade of woman against rum." Yet strange to say the call comes with greater and still greater earnestness to the leader of the little "band of seventy," "Tell us more about the beginning of the Crusade in Hillsboro, and give us all the incidents connected with it, for the story must not die with the veterans of 1873 and 1874." As the shadows lengthen, and the number of that band counts fewer, we are reminded that what we do, we must do quickly.

Many years ago a friend wrote to me for a brief but plain account of the facts in connection with the starting of the Crusade in our town, and of my connection with it. Supposing at the time that it was for her own personal interest merely, I wrote freely, withholding no part of the truth, as it occurred.

That narrative was adopted by Miss Willard in her work,—"Woman and Temperance"—and has become the "old, old story." After all these years I could not change the "facts and figures," and might not change the diction to profit, therefore with slight additions will furnish it as the first of the promised series of Crusade sketches from the "Old Fort."

On the evening of December 22, 1873, Dio Lewis, a Boston physician and lyceum lecturer, delivered in Music Hall, Hillsboro, Ohio, a lecture on "Our Girls." He had been engaged by the Lecture Association some months before to fill one place in the winter course of lectures, merely for the entertainment of the people, but finding that he could remain another evening and still reach his next appointment (Washington Court-house) he consented to give another lecture on the evening of the 23d. At the suggestion of Judge Albert Matthews, an old-line temperance man and Democrat, a free lecture on temperance became the order of the evening.

Dr. Lewis was our guest until the morning of the 23d, when my brother, Col. Wm. H. Trimble, took him to his beautiful "Woodland" home, intending to send him across the country to Washington Court-house in his own carriage on the morning of the 24th.

I did not hear Dio Lewis lecture because of home cares that required my presence, but my son, a youth of seventeen, was there, and he came to me upon his return home and in a most earnest manner related the thrilling incidents of the evening, how Dr. Lewis told of his own mother and several of her good Christian friends uniting in prayer with and for the liquor sellers of his native town until they gave up their soul-destroying business, and said: "Ladies, you might do the same thing in Hillsboro, if you had the same faith," and then, turning to the ministers and temperance men who were upon the platform, added: "Suppose I ask the ladies of this audience to signify their opinions upon the subject?" They all bowed their consent, and fifty or more women stood up in token of approval. He then asked the gentlemen how many of them would stand as "backers," should the ladies undertake the work, and sixty or seventy arose. "And, now, mother," said my boy, "they have got you into business, for you are on some committee to do work at the Presbyterian church in the morning, and then the ladies expect you to go out with them to the saloons."

My husband, who had returned from Adams county court that evening, and was feeling very tired, seemed asleep as he rested upon the couch, while my son, in an undertone, had given me all the above facts; but as the last sentence was uttered, he raised himself up upon his elbow and said: "What tomfoolery is all that?" My dear boy slipped out of the room quietly, and I betook myself to the task of consoling his father with the promise that I should not be led into any foolish act by Dio Lewis or any association of human beings, but added: "If the *Lord* should show me that it was *His will* for the women to visit places where liquors were sold and drank, I should not shrink from it."

After some time my husband relaxed into a milder mood, continuing to call the whole plan, as he understood it, "tomfoolery." I ventured to remind him that the men had been in the "tomfoolery" business a long time, and suggested that it might be God's will that the women should now take their part. After this the poor man fell asleep quietly and I resumed my Bible reading.

Nothing further was said upon the subject that had created such interest the night before, until after breakfast, when we gathered in the "family room." First, my son approached me and gently placing his hand upon my shoulder in a very subdued tone said, "Mother, are you not going over to the church this morning?" As I hesitated, and doubtless showed in my countenance the burden upon my spirit, he emphatically said, "But, my dear mother, you know you *have* to go." Then my daughter who was sitting on a stool by my side, leaning over in a most tender manner, and looking up in my face, said, "Don't you think you will go?" All this time my husband had been walking the floor, uttering not a word. He stopped, and placing his hand upon the family Bible that lay upon my work-table, said with emphasis, "Children, you know where your mother goes to settle all vexed questions. Let us leave her alone," withdrawing as he spoke and the dear children following him.

I turned the key and was in the act of kneeling before God and His holy word, to see what would be sent me, when I heard a gentle tap at my door; upon opening it, I saw my dear daughter with her little Bible open, and the tears coursing down her young cheeks, as she said, "I opened to this, mother. It must be for you." She immediately left the room, and I sat down to read the wonderful message of the great "I am" contained in the 146th Psalm.

And as I read, new meaning seemed to attach to those promises (so often read before) and the Spirit said, "This is the way, walk ye in it." No longer doubting I quickly repaired to the Presbyterian church, and took my seat near the door. Several of my lady friends came and urged me to go up to the front. While hesitating, I was unanimously chosen as president or leader, Mrs. Gen. McDowell, vice-president, and Mrs. D. K. Fenner, secretary of the strange work that was to follow.

Appeals were drawn up to druggists, saloon-keepers and hotel proprietors. Then the Presbyterian minister (Dr. McSurely) who had up to this time occupied the chair, called upon the chairman-elect to "come forward to the post of honor." But your humble servant could not; her limbs refused to bear her. The dear ladies offered me assistance, but it was not *God's time*. My brother, Colonel Trimble, observing my embarrassed situation, said to Dr. McSurely, "I believe the ladies will do nothing until the gentlemen of the audience leave the house!"

After some moments Dr. McSurely said, "I believe Col Trimble is right; brethren, let us adjourn and leave this work with God and the women."

As the last man closed the door after him, strength before unknown came to me, and without any hesitation or consultation I walked forward to the minister's table, took the large Bible, and, opening it, explained the incidents of the morning; then read, and briefly (as my tears would allow) commented upon its new meaning to me.

I then called upon Mrs. McDowell to lead in prayer, and such a prayer! It seemed as though the angel had brought down "live coals" from off the altar and touched her lips; she who, by her own confession, had never before heard her own voice in prayer!

As we rose from our knees (for all were kneeling that morning) I asked Mrs. Cowden, our M. E. minister's wife, a grand, good singer of the "olden style," to start the favorite hymn, "Give to the Winds thy Fears," to the familiar tune of St. Thomas, and turning to the dear women, I said: "As we all join in singing this hymn, let us

form in line, two and two, the small women in front leaving the tall ones to bring up the rear, and let us at once proceed to our sacred mission, trusting alone in the 'God of Jacob.'"

It was all done in less time than it takes to write it; every heart was throbbing and every woman's countenance betrayed her solemn realization of the fact that she was "going about her Father's business."

As this band of "mysterious beings" first encountered the outside gaze, and as they passed from the door of the old church and reached the street beyond the large churchyard, they were singing these prophetic words:

"Far, far above thy thought,
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear."

On we marched in solemn silence, looking neither to the right nor left until we arrived at the drug store of Dr. William Smith, on East Main Street. Mrs. Milton Boyd had been appointed to read "the appeal" on that morning and proceeded to do so.

From the minutes so carefully kept by our secretary, Mrs. D. K. Fenner, we extract the following:

"Dr. Wm. Smith, after much persuasion, signed the druggist's pledge, with the understanding that he, as a physician, had a right to prescribe liquor and sell on his own prescription.

"Seybert and Isamen signed very willingly and assured the ladies of their good wishes.

"Mr. James Brown, (Sr.) signed also willingly.

"Mr. Wm. H. H. Dunn postponed his decision."

("December 24, 1873.")

Before entering upon the visitations that followed with our readers,—we yield to the wishes of many friends, and (at the risk of seeming tedious and personal) in our next chapter will give the story of the "Crusade Hymn"—and why it was chosen as the marching song of the women on that memorable morning.

Hillsboro, O.

TWO WONDERFUL EPOCHS.

BY B. O. FLOWER.

The discovery of America which we are now celebrating suggests two wonderful epochs in the world's history, epochs abounding in striking parallels and rich in suggestive hints.

The century commencing with 1450 and extending to 1550 was one of the most memorable, and in many respects the most important hundred years in the history of European civilization. It was an epoch of intellectual, social and religious unrest, much like the present day. The fall of Constantinople before the victorious advance of the Mohammedans had led to the establishment of great schools of learning in Florence, whence numbers of Greek scholars had taken refuge when the Crescent floated over the Bosporus. These schools revived interest in Grecian thought and philosophy; indeed, they gave to the hungry mind of Western Europe a new world of intellectual health.

Then arose what is termed the New Learning, which fired many of the best brains of Continental Europe and spread to England, finding a hospitable reception at Oxford. Colet, Erasmus, Sir Thomas Moore, and scores of others were, through its magical power, spiritually awakened. To these wonderfully receptive natures it was like the light which overcame Paul on his way to Damascus. It touched and illumined their souls. Thenceforth they became consecrated to truth. A higher and truer realization of Christianity was the dream which filled their souls. A pure and united church and an educated and enlightened people was the ideal which haunted them, leading Colet to establish the first grammar school in England; Erasmus to wander far and near to teach the new truth; while from Sir Thomas Moore's luminous brain leaped "Utopia."

Ten years before (1440) this wonderful century of which I write opened, Gutenburg invented printing. Thirty years later it became possible for others than the very rich to have books and thus learn to read. Here again we had a power which quickened the thought of the world. In this century Columbus gave to Europe a new world and Copernicus a new heaven. The church was never so rich and perhaps never so corrupt; pomp, show, ceremonials—these characterized the dominant religion—it was at this time that St. Peter's began to rear her mighty walls, and it was also in this wonderful century that Genius kissed the brow of a Michael Angelo and a Raphael. It was during this period that a Luther spoke and the reformation was born. Nor was Luther alone in his protest: Zwingli, Calvin and Knox electrified the multitude by a sincerity and nobleness of thought which if sometimes severely austere was little less than sublime when seen in the light of the wanton licentiousness and vice which then paraded under the gorgeous mantle of Rome. Truly this was a marvelous epoch. An age of unrest, of discontent, of growth. Moreover, it seems especially interesting to us, for we seem to be passing, though on a higher ground, over the same part of the circle traversed by this epoch.

If of Columbus we can say,

"Toward the west he cast his longing view,
As with his chart and astralobe in hand,
He mused upon that undiscovered land.
Then spake: 'Here is one world,—let there be two.'"

Of our own Cyrus Field we can also say,

"Toward the east, beneath the kindly sun,
Gazed one in after years whom science taught.
He mused upon a thing his brain had wrought,
Then spake: 'Here are two worlds,—let there be one.'"

If Copernicus gave us a new heaven or changed the conception of the civilized world in regard to the universe, Darwin has given the world a new theory of the development of life which is rapidly being accepted by leading thinkers in every walk in life. If Gutenburg stimulated thought and shed abroad knowledge by his printing press, the great steam press, the railroad and the telegraph wire of our age are diffusing knowledge all over the face of the globe. In education Colet's grammar school was little less of an innovation than was our kindergarten for the young when first introduced, and paralleling the New Learning of that century we find in our day on every hand a wonderful quickening in spiritual thought.

The Altruistic spirit was never so strong in the hearts of the noble, the earnest and the true. In place of the austere and often severe and repulsive conception of Calvin, such men as Drummond, Farrar and Abbott are preaching a gospel of love, and as yet the period which parallels the century of which I have spoken has not half elapsed. What will the next fifty years bring forth? Another Reformation? I believe it will. The hour is ripe for a holy new crusade for human brotherhood and a higher civilization; a battle for JUSTICE, PURITY and LOVE.

1. For *justice* for all mankind. We must wage a determined warfare for the oppressed millions who are now in retreat or we will have to face a cataclysm, and this truth cannot be too impressively brought home to the conscience of the people. The slums or cellars of our cities are swarming with civilization's miserables. Our great farming regions are the scenes of a ceaseless grind and struggle for a foothold, while through class laws and special legislation a few are growing so rich that they can paralyze trade at will, influence legislation, and indulge in wanton dissipation and extravagance. If the money thus spent had been earned the case would not be so glaringly offensive, but the fact remains that almost every great fortune of our land to-day is the result of, first, unearned increment; second, speculation, or some form of gambling; or, third, special privileges made possible by class legislation or resulting from monopolies, trusts and combines. The vast fortunes of our money kings have been chiefly acquired, rather than earned, and the serious fact must be faced. The contention of the struggling toilers under the wheel is *just*, and, as true men and women, we must make their cause ours.

2. For *purity*. Again we are everywhere confronted by that most fatal of all poisons to individuals, nations, or civilizations—immorality. It always flourishes where great wealth enervates manhood, leads to criminal ostentation and unhealthy extravagance, as well as at the other social extreme where dire poverty forces our fellow men to herd in close quarters. Such conditions exist in our land to-day, and the attending impurity is constantly coming to the surface.

All who are in touch with the fashionable and frivolous in our great cities know how low is the standard of purity which satisfies many who pride themselves on being eminently respectable, especially among the men of "high society." In the terrible revelations in the divorce courts we also not infrequently catch glimpses of conditions which are ominous. The extent of this most dangerous evil is further seen in the startling exhibitions of low ideals among college youths, which from time to time come to the surface, as on Thanksgiving night in New York last year, when hundreds of Princeton and Yale students indulged in the most disgraceful debauchery, trailing every sentiment of true manhood and honor in the mire of drunken, sensual abandon.

These facts which constantly come to light reveal conditions the gravity of which it would be difficult to overestimate. In the slums, there is less opportunity and less desire to cover up impurity, and the social student is constantly horrified by sickening scenes of degradation. No civilization can long live when the spiritual is dethroned by the sensual, and immorality once tolerated by a society rapidly infects a people. When the higher aspirations succumb before the passional instincts of a civilization, its very soul flies from the polluted sanctuary. This is one of the most impressive lessons of history.

Now we have in our midst this element of decay; but it is not too late to save the Republic if we consecrate our lives to the great labor of awakening the conscience of our people. The spiritual perception must be quickened, and this work requires pure lives consecrated to one of the noblest crusades ever waged for the highest civilization. And in order to accomplish the best results we must go to the fountain-head, find the primal causes and then direct our best efforts for purity. Heretofore, far too little thought has been given to hereditary and prenatal influences and early environment, while the wife has not enjoyed rights of supreme importance if we are to have a race well-born.

Then there are the elements of artificiality; the sacrifice of reason to the animal nature by the stimulating of feeding of passion, alcoholic intoxicants being the chief curse of our civilization as opium is of many of the nations of the Orient. Alcohol and opium, while by no means the only elements which come under this general head, are the most important, not only because their influence for vice and crime is greater than other like agencies, but also because nothing so obliterates the moral ideal as do these feeders of the passional nature. The battle for higher morals calls for the best efforts of brain and heart from our people. We must touch the spiritual springs in man's nature, and fire souls with a passion for the noble, pure and true.

3. For *love*. The age which is pressing upon us demands the enthronement of love in the heart of man. There was a time when man's chief glory belonged to the realm of physical force. The strongest and most masterful individuals were the acknowledged leaders. But the age of brawn at length gave way to an age of intellectual prowess, and the brain became the master motor of life. The man who possessed the most luminous intellect was most esteemed, or he who possessed most intellectual shrewdness and cunning succeeded in becoming the master of the multitude.

The century in the midst of which we are living will witness a struggle for a still higher estate. The coming crusade will be for the supremacy of the spiritual over the physical and intellectual. It will be a battle for the ascendency of all that is best in the human soul. During the age of brawn some men thought and others dreamed. But intellect and soul were small factors in the aggregate of life. During the intellectual ages many souls have been made luminous by the awakening of the spiritual, but it has not yet dominated the soul of the masses. Man has talked much of spiritual development, but comparatively few hearts have been so touched by the higher life that passion became a slave and the luminous teachings of the Sermon on the Mount became a living actuality. Now this spiritual awakening of the people with love as the overmastering thought will blot out intolerance and bigotry and shrink from persecuting one who differs from the soul illumined by love as man shrinks from an adder. Love flies not to law to make man see his way, but says rather with Gamaliel of old: "If it be of man it will come to naught, but if it be of God ye cannot overthrow it."

In the dawning era the persecuting spirit which has so darkened and cursed the ages will be overpowered. For all who persecute, or who would persecute, are still in the bondage of the lower realm of being. The child of Love will first call into the citadel of his brain the Golden Rule, and act according as he would have others act toward him. He will call to mind the rebuke which Jesus gave His officious disciples for forbidding one who did good, but who followed not Jesus.

And just here I would cite a final parallel, to be noted in the happenings in the centuries of which I have written. After the era of the New Learning, and the noblest men dreamed of a purified church and an educated populace; after the printing press began to make books comparatively common; after Copernicus had given the world his revolutionary discovery; after Moore had written "Utopia"; after Luther, Zwingli and Calvin, there came suddenly over the civilized world a darkness more terrible than the history of civilization had ever known, and it lasted long. Then it was that Europe became a slaughter-house, and thousands of men became mad with religious frenzy. Then it was that the dominant church sanctioned the Inquisition, and for the glory of God unnumbered thousands of the noblest souls of Europe died at the stake or in the torture chamber. Then it was that Hugh Latimer and Cranmer perished in England. France was bathed in blood. The Netherlands were a vast burial ground, and Spain, opulent and powerful Spain, opened her veins and let forth her life blood. Spain has been dead since that awful age, and in proportion as the spirit of persecution triumphed, civilization was checked. There is no doubt of the sincerity of most of the insane fanatics who burned and racked their fellowmen at this time. They believed that they were carrying out the will of God, when in reality they were turning back the dial of civilization on the face of the ages.

Now at the present day, in the midst of the wonderful awakening which is seen on every hand as the horizon is broadening and the souls of the best in the world thrill with new hope, conservatism and bigotry are arming for the inevitable struggle, and the spirit of

persecution is again seen lifting its head as of old, for the glory of God. Thus, in Tennessee, numbers of poor men who are profoundly religious, God-fearing men, are being persecuted by those who claim to be God's children. Persecuted for conscience sake. Oh, friends, he who persecutes is the child of darkness. The Golden Rule is not his guide. Let us steadfastly oppose the baleful spirit of intolerance and shrink from anything which savors of persecution. Let us welcome love, that perfect love which feels for every child of earth, and expresses that feeling in doing deeds of kindness; which believes in appeals to reason, but that abhors persecution as an assault upon the Golden Rule which is the foundation stone upon which Jesus built His ethical structure—a love which finds expression in the life of a Florence Nightingale or a Dorothea Dix.

Here, then, I think we may find the supreme demand of the present in this three-fold battle for light—this crusade for the enthronement of justice, purity and love in the hearts of the people.

The conflict, however, will not be won without a struggle, for the animal is still strongly entrenched in man, and the fleshpots are dear to the multitude. Moreover, selfishness and prejudice enthrall the thought of millions; but there is in man that which is divine. When a Luther, a Wesley or a Channing speaks, this higher life responds. Moreover, the conscience of the world is becoming awakened. The clarion voice of duty is speaking to millions of souls. The forces of the new day are being marshaled. The conflict is even now upon us. Progress and civilization wait upon the issue, for victory will usher in a new day and a transformed humanity.

New York City.

THAT FLAG.

Can't We Do Something About It?

DEAR UNION SIGNAL:—I suppose I'm a rabid patriot. Our blessed work would not so completely commend itself to me if the motto did not say, "And Native Land."

The articles THE UNION SIGNAL has published relating to the above subject only blew a little white ashes off the fires that burn sacred in my heart, sacred and steady. And I ask in all earnestness: Can't we do something about it? Wouldn't this discovery year be a good time to begin? If the trade of drunkard-making is not more "national" in character than shoe-making or book-making, the world ought to know it. If the business of liquor-selling has practical sanction from our government which drygoods cannot boast, may we not at least be allowed to take down the token that this is true?

As *the* banner floats over our schools this year, shall it not be hauled down from seminaries of vice, ignorance and anarchy known as saloons? Every Memorial Day "the colors" are paraded above a hundred thousand of these places, and "Welcome, veterans" is flaunted to men who cower before a beer glass as they never did before a cannon. Independence Day tells a blacker tale of enslavement than any other of the year.

Half a million children and half as many foreigners now for the first time ask the meaning of the Stars and Stripes. The fox-eyed dealer, with his blear-eyed customer, sits beneath the flag of the free and makes them answer: "It means to kill, to steal, to debauch for gain."

Oh, patriots, are you dead? Or is this a horrible nightmare?

By all means use these sweet Columbian days for "Native Land." The Boston Central W. C. T. U. gives us fine example. Next, may not flags be "assisted" down from all liquor-selling places? I know what this is asking. It asks that some other rag float over the dome of our national Capitol building, since two teeming bar-rooms are essential to the perfection of law inside the people's *sanctum sanctorum.* But memorials, petitions, protests, asking protection for our flag upon our own grounds, would they not bring another of those arrests of thought for which our society is so deservedly noted?

"This work would be relegated to the Northern sisters"? Oh, no. I saw our Lide Meriwether in a Rochester audience not long ago where they closed a white-ribboner's talk upon "Christian Patriotism" with "America." In that full church none sang it more heartily and soulfully than she, and there are thousands of other Southern women with just her spirit. That war is over, and this is on. This, too, means America full, clean, free. And the old army nurse who writes this is not the only American who, with a hope in the heart where the ache used to be, calls out, "Patriots to the front!" M. J. T.

Washington, D. C.

MISS ACKERMANN IN INDIA.

DEAR UNION SIGNAL:—I had several evening meetings at Benares where numbers signed the pledge and a society was formed among the native Christians, after which I left for Allahabad.

The weather was cool, much more so than I expected; it was necessary to wear heavy wraps morning and evening, so the journey made in the cool of the morning was a pleasant one, but the landscape was both barren and desolate looking.

I reached the city to find there was no one to meet me, so I had to drive over town to find a place to stop and the gentleman with whom I had communicated. I wrote to him because he was president of a temperance society, but to my surprise I found he was not an abstainer and had written me to say they did not need a temperance mission. I thought that conclusive evidence that they did, so I drove about to find those who would help. I found the M. E. minister who was an American, and we arranged for meetings. A union was formed and several hundred natives joined the temperance societies.

Here I met the Mahant of Benares, a Hindu priest who has done a mighty work; he is an interesting character and a fine scholar, educated in a Christian school though he never became a Christian, but he knows the Bible far better than most of our own people. After he became Mahant, which is a very high religious office, he retired to a cave to devote the rest of his life to religious offices. Coming from seclusion one day he chanced to hear of a temperance lecture to be given by a Mr. Caine, of England, and the awful pictures the speaker presented of the misery and want caused by the opium trade and the liquor traffic, so stirred his heart, he decided to give the rest of his life to the cause of his own people. He is a grand old man, and much above the average Indian, both in height and breadth. He wears the native dress, the flowing white garment of the Hindu instead of trousers, a long white flannel tunic, sandals on his feet and a bright pink turban twisted about his head with a grace that only these natives seem to know; long white beard and gold spectacles make a striking appearance on the platform. I wish he could go to America, and tell you, as he tells here, about the wrongs of his people.

We had crowded meetings; the first night he put a garland of jasmine about my neck, just as I rose to speak; this is done as a mark of special respect. Then followed one of the most enthusiastic meetings I have ever held, and during the mission several hundred signed the pledge. This old man traveled with me for ten days, in one place *twenty-five hundred* natives came out for temperance; he had with him a native gentleman as secretary and we had some alive times. As an outgrowth of the visit to Allahabad a native temperance paper was started, the only one in India, and I expect a copy of it this week.

The next visit was to Cawnpore where I held ten meetings in four days. The M. E. minister here and his wife are wide-awake Christians. While I was working among the English-speaking people the Mahant was holding forth in the market places; and the last night we had a meeting together among the natives. Many joined the society. A Band of Hope and a union were formed, forty members to begin with and a number of honorary members; it was a blessed time.

Cawnpore is very beautiful but at every turn one sees traces of the mutiny; going into one church I read: "Sacred to the memory of a thousand Christian people, men, women and children who were murdered in Cawnpore during the struggle." In one of the gardens is a sealed wall, into which some five hundred dead, dying and living were thrown. The queen has erected a monument over it to their memory; it is in the form of an angel with spread wings, holding palm branches. A recital of those awful days by some old veteran who suffered, is most stirring; one very old man tells how his wife and ten little innocent children were slaughtered.

My next place was Lucknow, where we have a good union, which has done much work. Some of the meetings were held in the grounds that belonged to the late king and in what was once his pleasure hall. The meetings were well attended, and the work strengthened. Lucknow is full of interest, with its ruined palaces, great tombs of the kings, large boys' and girls' schools, remains of the places laid waste during those same stormy, dark days, beautiful parks, long drives; one could well spend a week with it all. I visited many places of interest, including the zenana of the late king's daughter. I found her most intelligent, and she talked of the days of her father's reign, showing the paintings and photographs of her ancestors. The king, who lived in great splendor at Lucknow, with three hundred wives, was banished to a portion of an island near Calcutta, and he took two hundred of these wives with him.

Four o'clock in the morning, a day or two later, found me in Delhi. I was met at the depot, and driven to the Baptist Mission, while the Mahant went to his friends.

Delhi is a hard place for work, and it was next to impossible to do anything among the English-speaking people. There is a very strong feeling that "women should be at home," and one dear, good brother seemed very much worried because I was not there, and all agreed that I was quite out of my sphere. But the Lord was with us, and we had some grand meetings among the natives and a Sunday service with the English, which was well attended, and an after-meeting to pray that the Christians of the place might all join in this movement.

Delhi is one of the most noted cities of India, chiefly because it has fallen so many times and has risen again. It is completely surrounded with the remains of past glory, as well as the result of modern enterprise, the former of far greater interest.

I visited the fort where sixty thousand sepoys held possession for three months during the mutiny; the ancient palace is within its walls and stands in almost a perfect state of preservation as does the Pearl mosque. Both are built of pure white marble and the arched passages of the palaces are inlaid with agate, gum-stone and many other valuable stones; the palace was defaced during the struggle, but the government has restored it at great expense.

About fourteen miles out of town is one of the old Delhis. This presents a scene of desolation that would be difficult to describe. On a cold, frosty morning I started out about daylight; after the heat of the south and a touch of the fever, I was glad of this bracing morning. After an hour and a half's drive I reached the ruins and climbed to the top of the Kootul Minar—the largest shaft, the grandest pillar and the most costly column the world has ever seen. It is divided into sections around each of which extends an iron balcony reached by a flight of steps within; it is two hundred and fifty feet high, forty-eight feet at the base, and was erected in 1190 by the first Mohammedan king of Delhi, but looks as fresh as if but just completed; its endless carvings stand out as clearly as on the day they were cut. Scrolls or inscriptions, in that most tasteful looking of all writing, the Arabic character, appear at intervals, and the guide told us that the Koran is pretty well reproduced in stone lettering around this astonishing column.

On the way back to the city we visited the tombs of the kings. The carving in marble looks like heavy lace work; thousands of dollars were spent to mark the resting place of the early kings, now only cherished as a place of show to foreigners. Going up two marble steps I found myself in an enclosure as large as a good sized room; the floor was of diamond shaped marble mosaic, the whole enclosed by what might be called a marble fence about five feet high, pure white and deeply carved; as the sun shone through it seemed waxen in texture. Pointing to the flat stone in the center our guide said: "Here sleeps the noblest of our kings who died at thirty-six from strong drink."

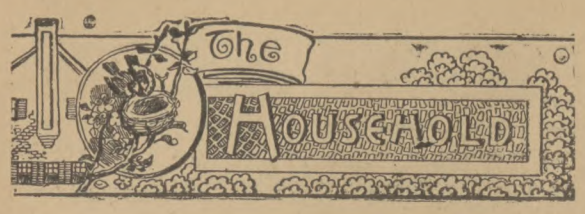
One of the greatest mosques in the world is in the new city of Delhi built of red stone, with two minarets and the dome always found on Moslem places of prayer. A square of marble marks the place for each worshiper, who puts down his own mat, and with face toward Mecca prays to Allah. At one side is a small shelter where a man is stationed guarding a box within a shrine; this contains the footprint of Mohammed; it is the size of the foot of a large man, and looks just like a footprint in snow about an inch thick; the outline of each toe is perfect. As a native pressed his lips to it he said: "It is a miracle." He also showed one hair of the beard of Mohammed, and a shoe in a glass case said to be his.

Early in the morning I left for Umballa, a day's journey. This is one of the largest military stations in India, where several thousand troops are stationed. An old friend from Australia, now a chaplain, invited me there, and several hundred of the soldiers, who were Good Templars, gave me a welcome tea; about three hundred were seated at the table, and as I entered they rose and sang a song of greeting. There are about eighteen thousand abstainers in the army of seventy thousand; some belong to the I. O. G. T. and others to the T. A. A. We had very large meetings, and one afternoon all went out and were photographed. The last meeting was held in the old city among the natives; there are not more than half a dozen missionaries in the place, but the house was packed with natives, and I tried to tell them how deeply interested we are in them; while I was speaking a gentleman brought in a very large tray of marigold leaves; the flowers (a sacred blossom) had been picked to pieces, and he took the leaves in both hands and showered them upon me; it was so unexpected that it quite startled me.

At eleven o'clock that night I went on to Lahore, reaching there early next morning. Some Americans met me and took me to their home. There are a number of Americans in this place, whom it was so delightful to meet, and here we had one of the finest audiences I have found in India—many of them students of the Christian College. JESSIE A. ACKERMANN.

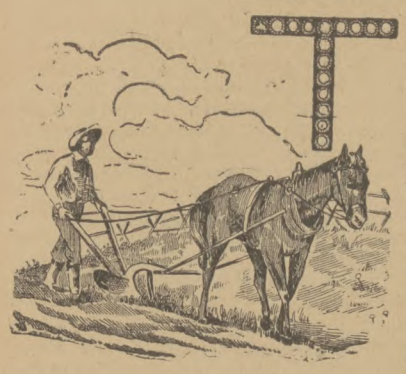
Bombay, India.

(To be continued.)



COLUMBIA'S EMBLEM.

BY EDNA DEAN PROCTOR.



THROUGHOUT the length and breadth of the land in these sunny days of May, thousands are busy turning up the mellow soil with the plow and planting the corn. They are planting it on the broad central prairies and plains where the fields reach as far as eye can see and every mechanical appliance is brought to bear upon its culture. They are planting it on the smaller farms of the Atlantic slope with a few acres devoted to the maize; and by the remote homesteads of the North and East, where the children drop the golden kernels into the hardly warm earth, while the father or brother laboriously covers them with the hoe. They are planting it in the far West, where the settler and the emigrant give the seed to the newly broken land with the hope that the cyclone and the grasshopper will spare the crop. And on the reservations, and around the pueblos of New Mexico and Arizona, the Indians are planting it with prayers and ceremonies which their race has practiced for unknown ages.

And what is this "corn" to whose planting the month of May is consecrate? Is it a grain the Spaniards or the English brought to the new world for their sustenance and pleasure? Was it known and valued in Europe? Nay, it astonished the first comers here and they called it the corn (grain) of the Indians; from whence our name, Indian corn. The books and letters of that period, the "Adventures" of Captain John Smith of Pocahontas fame, and the records of the New England Colonies abound in wondering references to its cultivation and use. The other cereals—wheat, rice, rye, barley, oats—are similar to each other in appearance; but the corn is as unlike them all as the majestic elm is unlike the alders and hazels growing at its foot. It is indigenous to the western continent and peculiar to it. The primitive inhabitants here had their fields and gardens of maize—its native name; and they tended the precious grain from the covered seed to the ripened ears, with petitions and thanksgivings to their gods. In our own civilization its culture is a vast industry, and its harvests nearly equal in value those of all the other cereals combined. There is no more eloquent description of the beauty of the corn than is given in this paragraph from Edward Everett:

"Drop a grain of California gold into the ground, and there it will lie unchanged to the end of time, the clods on which it falls not more cold and lifeless. Drop a grain of our gold, of our blessed gold, into the ground, and lo, a mystery. In a few days it softens, it swells, it shoots upwards; it is a living thing. It is yellow itself but it sends up a delicate spire which comes peeping, emerald green, through the soil; it expands to a vigorous stalk; revels in the air and sunshine; arrays itself more glorious than Solomon in its broad, fluttering, leafy robes, whose sound, as the west wind whispers through them, falls as pleasantly on the husbandman's ear as the rustle of his sweetheart's garment; still towers aloft, spins its verdant skeins of vegetable floss, displays its dancing tassels, surcharged with fertilizing dust, and at last ripens into two or three magnificent batons like this (an ear of Indian corn), each of which is studded with a hundred grains of gold, every one possessing the same wonderful properties as the parent grain; every one instinct with the same marvelous reproductive powers."

We have long been seeking a national floral emblem, and various blooms that we all love have been named as worthy of our choice. But let us leave to each state its favorite flower; and in this grand Columbian year, and to represent the wide republic, let us take the stately, unique, American grain, let us give our shield the dignity and wealth and beauty of the maize—the corn!

Framingham, Mass.

NINETEENTH CENTURY RULES FOR HOLY LIVING: WORK AS YOU PRAY.

BY MRS. C. F. WILDER.

"Can the crushed grape foresee the wine?
Can wheat between the mill-stones tell
All it will be?"

All the world is hunting for happiness; hunting for it with back turned toward it; rushing away pell-mell, in an entirely different direction from where it lies, waiting to be taken up and nestled in the human breast.

A few years ago Polly Winner, a burdened, weary, lonely woman saw duty. It was a cold, stormy New England Sunday, and duty's face was as forbidding, as depressing as the day, but Polly arose and followed her. She was happiness disguised; she was joy masked.

How? Ask the Great Chemist how it is that in seeking life we lose life. Eternal life is *to know;* to know duty, to know "Thee, the true God, and Jesus Christ, whom Thou hast sent." The great mass of humanity does not really want to know, so it sits down on the outermost edge of religion and pretends it must take its shoes from off its feet.

To know duty means self-denial; means self-sacrifice, self-abnegation; duty means devotion, martyrdom and religion; religion means to "bind fast." The world does not like duty, *so* it misses happiness. "Can the crushed grape foresee the wine?"

When Polly started to follow duty she followed with cheerfulness on the battlefield with her Lord, not knowing for what service the next duties were preparing her. She prayed for work to do for her Lord, and then she answered her own prayers as far as she was able.

When she was a girl in the common school, among the miscellaneous books given the children from that "district library," was a little book written and compiled by Hannah More; a quaint book to be in a school library, but Polly read and re-read it until it became a part of herself.

In the closing pages of the book were "Rules for Holy Living," and this young girl copied them, and for years used to test herself by the fifty questions there asked, trying to stretch her spiritual life, by much anxious thought, into the image of Christ. Though doubtless, she, with a vast multitude of other young, earnest, devout Christians, dealt in a most unspiritual manner with the simplest spiritual things, yet this manual of devotion read, and the complicated rules for living followed, were a help to her in all her after life. To be sure, her early struggles after Christian growth seemed only efforts and failures, and the daily life one of heart-break and humiliation, yet the manual and rules were conducive to thought and work in the right direction; and when she did learn of the mysteriousness and spontaneousness of growth, she grew all the faster because she was so well prepared to grow.

In her middle life—when she learned that Christ asks for a social conquest, and it must, as Frederick Maurice says, "begin with one and double with two"—she made for herself rules of holy living, that not only have helped her, but have gone out into all the world, helping other women who truly and honestly desire to live as they pray.

When she first went to her new home and saw how the drink habit cursed the land, she followed up her main desire to organize the children into a Loyal Legion. She met with them week after week, month after month and year after year. They sang gospel temperance songs; they learned the Scripture texts that were connected with the songs; they spoke the temperance pieces, and now and then had public meetings, where, as many as would, took a temperance pledge.

The bright, intellectual, earnest women of the neighboring towns—women who wished to so live that the world would be better because they had come into it—came to Mrs. Winner's help, as she at first planned. They organized a "Domestic Science Club," where, among the departments for work, domestic, scientific, art, education, literature, was one on temperance, and every week, when they met and the public came in to hear the papers and the discussions, these ladies could see, as the weeks went by, that public sentiment was changing, through the influence of these intellectual women and through the efforts of the children.

Polly found if she should answer her own prayers, as far as she was able, that she could not spend her time in rapturous ecstasy on the Mount of Transfiguration. Her time must be spent among the needy, thronging multitude at the foot of the mount. The Lord, who left in the hands of His followers the work of uplifting mankind, never comes and sits beside them on cushions of ease when they are able to go out into the heat, the cold, the storm or darkness. Yet, when their feet are planted where His feet have trod, they will always find that He carries the heavier end of the load and smiles on the self-denying one every step of the way.

The world might look upon Polly Winner and think that if, instead of the work she was doing, she led society and its follies; spent her time in fashion's giddy throng, filled her home with luxuries such as her husband's wealth might command, wore the raiment and jewels of the woman of wealth—if she did all these things, then the world might think her a happy woman.

Socrates, wise as he was, was puzzled in his age because the world had these same thoughts. He found one of the most difficult lessons he had to teach and impress upon his hearers was the fact that the prosperous, idle, pleasure-loving were not happy. The fact that dark discontent, like a worm in ripe fruit, is hidden from the world, still makes the unthinking believe that happiness is found where it is not.

Polly knew that the life of ease, of luxury, could never bring the peace, the perfect repose, the quietness of conscience, the harmony, tranquillity and perfect serenity of life that came from walking and talking with her Lord and obeying Him who had become her soul's most intimate Friend.

She had learned that the only way to have heaven enter the soul on earth was to *stoop low.*

"Everything within us rebels, but we must *stoop low.*" This she did, day by day, as in His strength she followed her own

RULES FOR HOLY LIVING.

1. When about my work or riding alone, think, plan, pray.
2. In town, in passing a saloon where sin prevails, ask God to save sinners and to help His people to do all they can to hasten the coming of His kingdom. Then remember to work as I pray.
3. Never fail at twelve o'clock each day to pray for the workers and the work in God's vineyard all over the wide world.
4. Give half an hour each day to the study of God's word.
5. Every morning ask God to send me, that day, some soul I can help.
6. Watch for opportunities to do something whereby I can glorify my Lord.
7. In times of depression, go to God's Word for comfort; also pray for others.
8. Never go to sleep at night until sure it is all right between God and my own soul.

In following these nineteenth century rules, Polly followed duty—as is shown in the Sermon on the Mount, and, by following she gained a clue to the true meaning and business of life. In going after God and duty, happiness came unsought.

Manhattan, Kan.

WHAT NEXT?

BY M. A. L.

What next in the work for God and home and humanity? The answer that presses for expression here has assumed many forms and phases, but always it is built upon the same foundation.

The great need of to-day, the next step in this great work is—that believers in it claim this world for God in everything, His power, His presence, His wisdom here; mankind as saved, redeemed, God's power as already in possession of His disciples. "Thine is the kingdom and the power." "It is finished." "As Thou hast sent me into the world, even so have I also sent them into the world." "Greater things than these shall ye do."

But, it will be said at once, we are doing this, we have been doing this for years. Are we? Have we? Read over with this thought in mind some issues of this, our invaluable organ of communication with one another and with the world, the editors powerless in some respects in our hands, and what do we find permeating everything? Acknowledgments and bewailments of the power of the saloon, over individuals, in politics, in government, in the visible church; the power of tobacco and opium and evil in every shape and form—the Amalekites and the Hittites and the Jebusites and the Amorites, the giants, the sons of Anak, which come of the giants and dwell here! These statements are not always boldly made, perhaps, but tucked away somewhere they are sure to be found.

Surely we do not need at this day to dwell on these things! Surely Jericho and Ai, the earth is ours. The Lord God Omnipotent reigneth; the living God is in the midst thereof. The belief grows with what it feeds upon. Why dwell upon the power of evil, the enemies in the land? Are these claims to power on a solid foundation if God is Omnipotent and Omnipresent, or are they in line with Satan's claims of power in the wilderness? Is it not still, "O ye of little faith"? Is not this belief in a power apart from God the "accursed thing" in the midst of God's people that must be taken away before His kingdom can

be manifested to men? Was it not this that first closed the gates of Paradise? Why place for a moment the seen temporalities against the unseen eternal things of God? Jesus spent neither time nor power in contemplating the claims of Satan, but met each with assertions of truth, the truth that makes men free. *Greater things than these shall ye do.*

But, it will be said, "Look at our religious services, our prayer-meetings; we claim God's power; this world for Him there." Do we? Listen, with these thoughts in mind, to the prayers at the average prayer-meeting and in many church services; ponder carefully the hymns that are sung, dear though some of them be through use and association. Do all ring in harmony, with an intense, earnest, immovable belief in the Omnipotence, the Omnipresence, the Omniscience of God—the living God, the loving Heavenly Father, whom Christ revealed?

We are told that in pagan temples a bass-drum and a heavy bell are used to wake the god, or call his attention when worshipers are present. Is there nothing, at times, to remind one of this in the Christian's worship; nothing of an apparent attempt to conquer reluctance in God to be with His people and answer their prayers? Is He honored with our wailing prayers and songs over sin and failure and doubt and coldness; our pleadings for His presence and His help; our attitudes as prodigals and beggars, continually, this God who promises a pledge of all He has and is to those that *believe?* I have come to understand well of recent years why the Society of Friends did away with outward forms of worship, and it is my deliberate conviction that God would be honored and the growth of His people promoted by a thorough weeding from religious services of much prayer and song that now dishonor His character and name.

And, are we claiming God's presence and power and salvation, in the ranks of our so-called enemies? Are our thoughts towards them marked by that deep faith in the divine element in men that characterized Phillips Brooks and Frederick Robertson and made them such forces among men? Are we doing as we would be done by in thought towards them, our brothers, for whom Christ died? Is there nothing of the Pharisee in our hearts? Are we expecting God's power to be made manifest among them because of our prayers for the manifestation of His kingdom—these prayers in which the two or three that are agreed are multiplied indefinitely and to which wonderful answers are promised.

One said recently in these columns: "Something must come to us from somewhere, out of heaven, from Nazareth, from the east, or west, the north or south, for the tribes of the earth mourn." Was not this lament answered more than eighteen hundred years ago? *But I say unto you that Elias is come already and they knew him not; likewise shall also the Son of Man suffer of them.*

Is not the next step for believers in this work for God and home and humanity, the next "ground for the sole of their feet" the direct and faithful claiming of this world for God in everything and for every one, His power, His presence, His wisdom here, mankind already redeemed, God's power already theirs—and then preach this gospel to every creature?

Mt. Washington, Md.

THE LESSONS OF 1492 FOR US OF TO-DAY.

BY ABBY MORTON DIAZ.

Lesson 1.—Independence of thought, courage, persistent endeavor, faith, hope, earnestness, endurance, consecration to a high purpose.

Lesson 2.—A new idea or proposition has rights we are bound to respect; one of these is, that it should not be rejected or ridiculed until it has had a thoughtful investigation, regardless of opinions, our own included, or of any human authority, and regardless of existing conditions. The new and unaccustomed are not on that account to be rejected, neither the improbable, because of its improbability. In 1492, what seemed more improbable than all that came from the sailing forth of the three adventurous ships from their safe harbors?

And when the small boy, Watt, sat watching the tea-kettle cover, what could have seemed more improbable than all that was to come from a recognition of the power of steam to move solid bodies? In 1576 a Normandy scholar, who "made an invention" which "can make ships go over the ocean and carriages travel by land," "by the use of the steam of boiling water," was placed in a madhouse.

Lesson 3.—Do not fear to be called singular. People in general think they must generally do as people in general do. Strange this should be so, for the natural order of things is differentiation. No two faces are alike, no two forms, no two voices, no two dispositions, no two characters, though resemblances are everywhere. The same is true of the lower creation. A birch in company with trees of another kind is not afraid of being singular. Neither is a clover, blooming by itself among the grass, should a bee from the daisy grounds close by buzz to it—yellow and white are all the fashion; they don't wear pink much; the clover would reply in actions,—yes, they do—and array itself accordingly; while a listening dandelion would proceed to carry out its own preference and declare that they're going to wear plain yellow! So with the trees in their different growths and varied leaf shapes. Everywhere the universal law of life acts by individual expression; thus it is natural to be singular and law-enjoined; but people in general are unnatural, are outlaws, inasmuch as they aim at living out other people's patterns rather than their own.

Columbus was singular. People in general were not in agreement with him and this fact was of itself considered a valid argument against him. It was not customary, it was rank crankiness, to go lugging maps and charts about, and reeling off the kind of talk he did. A mere visionary sort of person. Such conceit, to take views so different from the views entertained by people of the highest standing! Such persistency, to refuse to accept their opinions! Was not the wisdom sanctioned by past ages good enough for this fellow? How irrational and visionary and how unheard-of, the idea of fitting out vessels and sailing away to unknown lands over unknown seas! What a singular person!

But we see that singularity is the world-plan as revealed in the outward, and in regard to the inner realm. "Why not judge ye of yourselves what is right?" is the Scriptural injunction; also, "Why is my liberty judged of another man's conscience?" And yet, we mortals, how we do grovel in the humbleness of self-abnegation, ever anxious to do as certain others do, to think and believe what certain others think and believe, to observe such forms as certain others observe, to wear what certain others wear, to accept ideas which certain others accept concerning God, heaven, futurity. Any marked deviation from the ordinary course of things brings censure and often contempt and derision. It is just a game of "Simon says, Wigwag, thumbs up, over, way up, down, way down, stop, wigwag." "Says Aaron to Moses, 'Let's cut off our noses.' Says Moses to Aaron, ''Tis the fashion to wear 'em.' "

Luckily, some impassable limits do exist which prevent absolute mutilation, though damage and disfigurement from compression are commonly looked upon with approval as necessary to elegance. But think of the loss to the world from this universal repression of individual tastes, preferences, ideas, opinions. How refreshing if we could have the outcome of all these alive with originality! And as to women, what a boon if the Juggernaut of fashion might roll itself away forever, leaving them free to put to higher uses the time and mind thus rescued! Numbers would now emancipate themselves from these bonds, and from the much more harmful ones which fetter mind, but for the dreaded word, *singular*. Oh, for a new Declaration of Independence! But who would sign *in toto?* And when the day shall arrive, who of this present age will be alive to ring the bells which shall ring out conformity and ring in liberty?

"Free space for every human doubt
That the whole soul may orb about."

Before that time, even, people in general may have come to see that a conscientious doubt is more divinely reverential than unquestioning acceptance. Also, that even in the matter of costuming there will be great gain when conformity shall give place to originality of design.

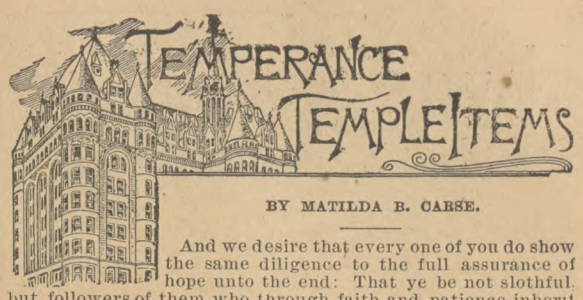
Lesson 4.—Disturb the prevailing satisfaction with present conditions, that is, with present acquirements, present aims, present standards, present methods of world betterment and with present boundary lines of human possibilities, mental, moral, spiritual, physical. But as generations pass, each recognizes its own advancement, looking complacently back, yet shrinking from further progress, as if to say, "Just about where this generation is, is just about right." Our gaze should not be thus turned backward. It should be fixed ever forward into the dim unknown, where humanity's vast future possessions lie.

How small our present conceptions of the wealth these may yield us!—wealth of ideas, wealth of appliances, wealth of inspiration, wealth of knowledge in various directions, wealth of human possibilities, which are now unrecognized. Note well this last, for with our belief in what the future has for us of power and blessedness must be joined the conviction that this is to result from the more and more complete unfolding of the human faculties, especially the higher ones, and above all from the recognition of the divinity working in and by humanity—man being the kingdom and habitation of the highest—and of all this implies of privilege and obligation. Visionary? But that term is not a stigma. The vision or conception of glories in store for us here is of itself a prophecy of fulfillment. First the ideal, then its realization.

Thus it is comforting to know that many, yes, very many, have even now a conception of the world of mankind living as "members one of another," all one family; of the time when it shall be seen that the good of the whole does actually demand the good of each and that the good of each makes the good of the whole; that the commercial and political rule of selfhood will have to be discarded on account of its impracticability in building up a nation, self-interest pulling from the center being disintegrating, while the interest of each in and for all working toward the center, integrates, makes whole. We must extend and perfect our vision so as to foresee the reign of selfishness giving way to the higher Rule of Love, just as hand work and material implements have given way to the more immaterial forces of steam and electricity. We must see that this higher Rule of Love will really be the "fulfilling of the law," making other laws needless, and will thus become a true political economy.

And this vision-promised Land of Hope, with its vast expanse, its wealth, its opportunities for gain, its grandeur, its loveliness, its singing birds and blooming flowers, is—our possible self, fulfilling its divine possibilities. "It doth not yet *appear* what we shall be," but let us get ready our maps and charts and lay our course, and steer for the undiscovered country.

Belmont, Mass.



BY MATILDA B. CARSE.

And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises.—Heb. 6: 11, 12.

Our friends must be very patient with us during these stormy times. We have been diverted in a measure from reporting in this column the gifts to the Temple. They will all, however, appear in our financial secretary's report.

Miss Cornelia M. Dow, daughter of the venerated Neal Dow, of Portland, Me., writes: "Enclosed is a check for $24.32, the first installment on a pledge of $100, from the Portland W. C. T. U. for the Temple. We don't want our name left out of the roll of honor." The Tidioute, Pa., W. C. T. U. sends $50; this completes its $100 gift. "We are glad," the treasurer writes, "that we have it to send *just now*." Mrs. Henrietta C. Pharr sends $60, which completes a $100 gift from the Morgan City, La., W. C. T. U. The money was accompanied by a beautiful letter from Mrs. Pharr. The following is an extract from it: "We, the white-ribbon women of Morgan City, La., will rally around you and help you by our prayers as well as with material things." The West Toledo, O., W. C. T. U. sends $21.50, which completes the $100 pledge for Monroe county. Windsor, Ill., W. C. T. U. sends $25, which completes a $100 pledge. From Niagara County, N. Y., comes $9.70, which completes its pledge. The W. C. T. U. of Lake, Ill., sends $32.50, which completes its pledge. There has just come $29.50 from the Jordan, Ill., W. C. T. U. completing a $100 pledge, and $38.10 from the W. C. T. U. of Strasburg, Pa., which completes its pledge. The Newark, O., W. C. T. U. has honored itself in honoring its noble president by naming the union after her, Evelyn Graham, and $35 has been received from this union as a last installment on a $100 pledge. Most of this money has been raised through the efforts of Mrs. Graham. The Temple has no warmer friend than she, this making $400 she has secured for it. The Rising City, Neb., W. C. T. U. sends $10, which completes a $100 pledge.

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The following unions have sent the amounts credited to them on $100 pledges: New Windsor, Ill., $35.70; New Alexandria, Pa., $14; Belmond, Ia., $10.95; Fall River, Mass., $27; Rising, Neb., $65; Hygiene, Col., $25; North Side Central union, Columbus, O., $30; Athens, O., $25; Des Moines, Ia., $25; Winfield, Kan., $18; Blue Rapids, Kan., $15, to be credited to Marshall county pledge; Ellendale, N. Dak., $23.57; Frances E. Willard W. C. T. U., Helena, Mont., $15; Black River, N. Y., $18.25; Center Moreland, Pa., toward the Wyoming county pledge, $10.20; Payson, Ill., $10; Y's of Norfolk City, Va., $10; from two friends, to be credited to Cadiz, O., W. C. T. U., $7.40; Dunellen, N. J., $14.60. From the above showing it does not look as though the attempt to stampede the fund of the Temple has been very successful. Mrs. Annie P. Westgate, Boston, Mass., in sending some money for a friend, says: "What I read these days about the opposition but makes me more eager to help along the Temple, and I only wish I could send a generous sum to show my sympathy, interest and confidence. If I live and am prospered you shall receive $100 from me." This is the sentiment expressed in hundreds of letters. Mrs. Emma Clift, secretary of the W. C. T. U. of Rapid City, S. Dak., writes: "Since such a war of words has been waged against our Temple builder we feel especially gratified to contribute $10 to the Temple fund." Mrs. Nettie Kelly, Huntingdale, Mo., lives ten miles from any union. She encloses the contents of her mite-box and writes: "I expect to keep my mite-box on my sitting-room table until the Temple is all paid for, even if 'it takes twenty years,' as Mr. Hobbs says."

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Miss Anna Williams, Chicago, sends $25 as an Easter offering. Mrs. J. Beatson, Rockford, Ill., sends $15 on her $100 pledge. J. S. Pingery, Cherokee, Ia., sends $25, making $60 he has sent on a $100 pledge; this money he has secured through Demorest contests. Mrs. L. M. Young, Denison, Tex., sends $26.50, the balance due on the tablet in honor of that noble woman, Mrs. Sara Achison, who has done so much for the W. C. T. U. in that state. The W. C. T. U. of the eighth district of Iowa sends $5, and the eleventh district Iowa W. C. T. U. sends $10 for a tablet in honor of Mrs. Henrietta Skelton, and $10 comes from Iowa unions for Mrs. Dunham's tablet; also $17 from Nebraska unions for a tablet in honor of Mrs. Caroline M. Woodward, the loved and revered vice-president of Nebraska. The following sums are for the Elizabeth Tobey tablet: $5 from the W. C. T. U. of Great Barrington, Mass.; $3.65 from the W. C. T. U. of North Adams, Mass., and $1 from Mrs. C. H. Baxter, West Dennis, Mass.

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From the Bolivar, Mo., W. C. T. U. comes $20 for the Miss Ellen Morris tablet, and $10.50 from Texas unions for Mrs. Stoddard's tablet; also $10 from the W. C. T. U. of St. Mary's, W. Va., towards the West Virginia tablet; $13 from the W. C. T. U. of Sugar Grove, Pa., for the Whittier clock; $1 from C. Allen, Middleport, N. Y., and $1 from Anna Patten, Charles City, Ia., for Whittier clock.

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A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box. Remember any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, **Miss Sara Johnson, the Temple, Chicago, Ill.**

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.—Psa. 24: 1.

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COLUMBIAN EXPOSITION OPENED.

The long-awaited event arrived with the first day of May, according to promise. So long had access been granted to the grounds and so glorious was the dedication last October that it did not seem possible to carry out a formal opening with the freshness that is the chief charm of all new things. But we were happily disappointed. Three powerful attractions were added to these unique May-day exercises—the President of the United States, the Duke of Veragua (lineal descendant of Columbus) and the dear old Liberty bell, of Philadelphia.

Despite the unseasonable atmosphere, a magnificent company of four hundred thousand people attended the exercises, which were held in the open air. The parade that escorted President Cleveland and the Duke of Veragua to the grounds was one not soon forgotten, with its gorgeous retinue and enthusiastic reception all along the seven-mile march.

Arriving at the grounds, the distinguished guests found their immense audience in waiting. The exercises were brief, opened fittingly by orchestral music and prayer by Dr. Milburn, the blind chaplain of Congress. Then followed the reading of W. A. Croffut's ode, "The Prophecy," by Miss Jessie Couthoui. The noble tone of this fine production may be inferred by these three lines:

"He (Columbus) saw an empire, radiant as the day,
Harnessed to law, but under freedom's sway,
Proudly arise, resplendent in array."

Director-General Davis' address was so replete with Exposition history that we here quote a few paragraphs:

This Exposition is not the conception of any single mind; it is not the result of any single effort, but it is the grandest conception of all the minds and the best attainable result of all the efforts put forth by all the people who have in any manner contributed to its creation.

The great commanding agencies through which the government has authorized this work to proceed are: The National Commission, consisting of one hundred and eight men and their alternates—selected from the various states and territories—presided over by the Hon. Thomas W. Palmer, of Michigan; the corporation of the state of Illinois, known as the World's Columbian Exposition, consisting of forty-five directors, presided over by Mr. H. N. Higinbotham, of Chicago, and the Board of Lady Managers, consisting of one hundred and fifteen women and their alternates—selected from the several states—presided over by Mrs. Potter Palmer, of Chicago. To these great agencies, wisely selected by Congress, each performing its special function, the gratitude of the people of this country and the cordial recognition of all these friendly foreign representatives are due.

To perfect from these agencies an efficient organization was our first duty and it was successfully accomplished at the outset through committees, subsequently by great executive departments, and through these departments the systematic, vigorous and effective work has progressed. Through the department of administration, the department of finance, the department of works and the great exhibit departments, the plan and scope of a grand international Exposition have been worked out.

The department of finance, composed of members of the Illinois corporation, has, with a disinterestedness remarkable, with courage undaunted, successfully financiered the Exposition and has provided for the great work upward of twenty million dollars. The department of works and its many bureaus of artists, architects, engineers and builders have transformed these grounds, which, twenty-one months ago were an unsightly, uninviting and unoccupied stretch of landscape into the beauty and splendor of to-day. They have conspicuously performed their functions, and these grand avenues, these Venetian waterways, the finished landscape, the fountain and sculptures and colonnades and these grand palaces stand out as a monument to their genius and their skill, supplemented by the labor of that great army of skilled artisans and workmen, all citizens of this republic.

The chiefs of the great departments who have exploited this mighty enterprise and gathered here the exhibits forming the picture that is set in this magnificent frame have confirmed the wisdom of their selection. No state or territory in the Union has escaped their voice; no land on the globe that has a language but has been visited and the invitation of the President of the United States personally presented. Fortunately, at the inception of this enterprise our government was and still is at peace with the whole world. Commissioners were sent to Europe, to Asia, to Australia, British North America and to the islands of the seas, so that to-day the whole world knows and is familiar with the significance of the great peace festival we are about to inaugurate upon this campus and all the nations join in celebrating the event which it commemorates.

President Cleveland's speech was brief but pointed. Here are a few representative sentences: "We stand to-day in the presence of the oldest nations of the world and point to the great achievements we here exhibit, asking no allowance on the score of youth.

"It is an exalted mission in which we and our guests from other lands are engaged, as we coöperate in the inauguration of an enterprise devoted to human enlightenment; and in the undertaking we here enter upon we exemplify in the noblest sense the brotherhood of nations.

"Let us hold fast to the meaning that underlies this ceremony and let us not lose the impressiveness of this moment. As by a touch the machinery that gives life to this vast Exposition is now set in motion, so at the same instant let our hopes and aspirations awaken forces which in all time to come shall influence the welfare, the dignity and the freedom of mankind."

The applause that greeted the President's remarks was tremendous, but subsided as quickly as it began when the crowd realized the import of the next order of exercises—the touching of the electric button. By pressing this gold and ivory button an electric current was transmitted which set in operation the wheels of the great World's Fair. A solemn hush, almost as of death, prevailed for a moment. Then enraptured human voices joined the din and clamor of booming cannon, shrieking whistle, leaping fountain and roaring machinery. Simultaneously the flags of every nation were swung from the poles and flung to the breeze, the stars and stripes fittingly overriding all, while the great audience heartily sang "America." The Exposition was opened and at work. The great event was handsomely commemorated.

THE DEDICATION OF THE WOMAN'S BUILDING.

The twentieth century dawned at two p. m., May 1. It *had* to dawn, for the swift movement of woman had outstripped the laggard years and set forward the hand on the dial-plate. The light gavel of Mrs. Bertha Honoré Palmer tapped the first hour of the new century as she opened the dedication ceremonies of the Woman's Building at the World's Columbian Exposition.

The noble women of all lands must have felt an electric thrill of sympathy with these representative women of the world who assisted to register an event in history as new as the creation—the consecration of a building, planned and decorated by women, to the arts, industries and literature of women; and, greater still, to chronicle the first setting of its women by a government, in a great national and international enterprise, in a position independent of and coördinate with the men of the nation.

The platform was gaily ruffled in yellow and red on background of cream white. The American flag twine with the Spanish colors, orange and red, guarded eac side of the speaker's stand, and above it, in the rea floated the brilliant standards of Germany, Russia, Spai and Italy. Theodore Thomas' matchless orchestra occu pied the extensive rostrum on the north, and all the in terims and interstices of the occasion were symphonie of sound and color and perfume of flowers.

Near Mrs. Palmer on the grand stand were our guests the Duchess de Veragua, of Spain, Lady Aberdeen, representing Scotland and Ireland, Princess Mary A Schahovskoy, of Russia, Madame Mariotti, of Italy, Mrs Bedford Fenwick, of England, and Frau Professorin Kasetowsky, of Germany; and close at hand was a pretty littl Syrian woman, Mrs. Korany, representing the press o her country. To the inquiry, Who are the distinguished ladies on the platform? some one replied: They all look distinguished; and so any one would have said who turned the eye upon the well-known American women on the stand, the one hundred lady managers who occupied the front seats, the dense crowd of handsome faces which filled the body of the building and the arched peristyle on four sides overhanging the whole. White-ribboners missed the best known and best loved face in America—our chieftain's—not often wanting where noble women gather this side the water.

The exercises opened with a most eloquent and suitable prayer by Miss Ida Hultin, and after an Ode rendered by Miss Florence Wilkinson, Mrs. Palmer amid enthusiastic applause rose to speak on behalf of the lady managers. She spoke with marked ease, tact and judgment, dwelling chiefly on the industrial and economic problems of women. She said with much else that was fine:

Of all existing forms of injustice there is none so cruel and inconsistent as is the position in which women are placed with regard to self-maintenance; the calm ignoring of their rights and responsibilities which has gone on for centuries.

"Would you have women step down from their pedestals?" some men ask. Yes, if we can find any women mounted on pedestals, let them step down. Freedom and justice for all are infinitely better than pedestals for a few. I always suspect the motives of any one advancing the pedestal theory. It is not the natural and fine relation between husband and wife, or between friends. They should stand side by side, the fine qualities of each supplementing and assisting those of the other.

The women of to-day have no desire to be helpless and dependent. Having the full use of their faculties, they rejoice in exercising them. Ignorance is too expensive and wasteful to be tolerated. We cannot afford to lose a reserve power of any individual.

An impressive part of the ceremonies was the presentation, by Mr. George S. Knapp, to the Board of Lady Managers, of the standard flag of America and the World's Columbian Exposition. This flag was carried at the head of the dedicatory procession, October 12, 1892, and escorted the Liberty Bell of Philadelphia, April 29, 1893. The silk for this flag was spun by "lady" American silkworms in twenty-five states, was woven of the best quality of silk by the Woman's Silk Union of America, and was made every stitch by women. Mrs. Palmer received it for the Board, saying: "Though we shall carry it to bloodless victories we honor it none the less."

It would be very pleasant to touch upon the magnificent lace, of just the dark cream color that labels it properly "old," which covered the flowered silk that enveloped the stately form of the handsome Duchess de Veragua who speaks very little English; to mention in full the sensible address of charming Mrs. Bedford Fenwick who, in noting English women and the industries and achievements which have made them famous, spoke especially of the extensive and skillful training of English women as scientific nurses and the elevation of this occupation to the rank of a profession. Mrs. Fenwick is herself a trained nurse.

Frau Professorin Kasetowsky spoke for her countrywomen with an honest German homeliness and heart that were especially attractive. Lady Aberdeen dwelt mainly upon the value of home industries which shall make the peasant women useful and independent citizens; Madame Mariotti interestingly called for Italy's recognition in the place of Countess de Brazza, neé Slocum of New Orleans, who was kept from the dedication by a sick child. Nothing could have been more winsome than the manner in which the Princess May Schahovskoy told of Russia's peasant women and the efforts of Russian women of rank for their elevation.

The closing act of the day was the driving of the far-famed "last nail"—more famous than any since Jael's—made from all the precious metals of Montana, and presented to Mrs. Palmer, who "drove" it with an equally famous hammer made in Nevada, and—if she mashed her finger she made no sign according to the ways of women.

Never before has the world gathered a body of women so representative of its best in mind, manners and morals, or prophetic of so much for the coming race in a true brotherhood of social, industrial and universal equality. In this light every woman should check off on her calendar the dedication of the Woman's Building as the birthday of her independence.

COLUMBIAN DOLLAR-GETTING.

There are seven thousand and fifty-three licensed, saloons in Chicago, and behind them, as staying power, fifty-one breweries, three distilleries and one hundred rectifiers. Behind this local strength rises the national associations, and be it always remembered that however much temperance people may differ and quibble, the rum power has always one mind.

About the first thing the Columbian Directory corporation did after securing their site was to give the rum power a hearing, and take into consideration its immense faculty for dollar-getting. Congress had provided by act that "the United States shall not in any manner nor under any circumstances be liable for any of the acts, doings, proceedings or representations of the said corporation organized *under the laws of the state of Illinois*," but advisory power was given the National Commission later, in Section 7, as follows: "That after the plans of said Exposition shall be prepared by said Commission, the rules and regulations of said corporation governing rules for entrance and admission fees or otherwise affecting the rights, privileges, or interests of the exhibitors or of the public shall be fixed or established by said corporation, subject, however, to such modification, if any, as may be imposed by a majority of said Commissioners."

The specification against liquor had been dropped out of the Sunday closing act, and with the twinkle of dollars afore their eyes and the tinkle of dollars in their ears the Directory straightway began granting concessions involving the sale of "stimulating beverages." "Not spirituous liquors," said one in authority, "but beers, wines and after-dinner liquors, including *brandy*. I do not think the word spirituous is in the contracts." Not only were these concessions granted for the limits of Jackson Park, but for the Midway Plaisance, a strip of land six hundred feet wide, seven-eighths of a mile long, and containing eighty acres, unquestionably within the "dry district" of Hyde Park. These transactions had a dubious side to some eyes belonging to the National Commission, and the newspapers report hot debate when a year ago the Directory conferred with the Commission "for the adoption of rules for the administration of the Exposition," and the crowning and final argument urged in behalf of the liquor privileges was, "They have already been granted."

We quote Commissioner Massey's resolution:

WHEREAS, This Commission has already taken action as authorized by section 7 of the act of Congress, touching rules and regulations governing rates for entrance and admission fees, and otherwise affecting the rights, privileges or interests of the exhibitors or the public; and whereas, while none of the said rules and regulations relative to the sale of intoxicating liquors within the Exposition grounds *have been submitted*, it is known to be the policy of the Directory that intoxicants shall be sold within said grounds in connection with, and as a part of restaurant privileges, and not by means of saloons or open bars and that in all concessions for such privileges appropriate restrictions in this behalf have invariably been incorporated in the contract granting the same, so that any declarative action on this subject would apparently involve an unjust and unwarranted reflection upon the *bona fides* of said Directory; therefore,

Resolved, That in view of these circumstances and conditions stated in the preamble, this Commission does not deem it either judicious or expedient at this time to make any deliverance on this question, nor to assume any responsibility touching the same, otherwise than to declare it to be the sense of this Commission that no intoxicating liquors should be sold at saloons or open bars within said grounds.

"It is too late," argued Commissioners St. Clair and Massey, "to overturn the Directory's rules," and this resolution, which, in effect, if it means anything, means "Go ahead and do what you please and can, but we wash our hands of responsibility," was passed, after much higgling by some Commissioners who probably felt that "intoxicating liquors" do not become innocuous by being sold under a restaurant license.

In May of last year the Directory had another set of rapids to run. Their attorney, W. H. Carlisle, submitted his carefully prepared opinion of their rights under the laws of the state of Illinois, and it was not all that hearts inclined toward the rewards of granting restaurant privileges could wish. They had not asked his opinion because they cared a farthing for the temperance sentiment of the country or for that sentiment close to the hearts of all good citizens, viz.: that defiance of law strikes at the very life of our republic. No, our Directory wanted to know if having granted concessions involving the sale of liquor, they would be financially responsible to the grantees, if they (the grantees) were prevented by law from carrying out such sale. The laws feared were, the prohibition ordinances of Hyde Park, and the state law regarding fairs, the latter of which is as follows: (Revised Statutes of Illinois of 1883.)

CHAP. V, Sec. 12.—Whoever shall keep any shop, booth, tent, wagon, vessel, boat or other place for the sale of spirituous liquors, or expose for sale, or sell, or give away, or otherwise dispose of any spirituous liquors . . . at, or within, two miles of the place where any agricultural, horticultural, or mechanical fair is being held, shall for each offense be fined not less than five, nor more than one hundred dollars. **Provided this section shall not affect** tavern-keepers, distillers or others exercising their calling at their usual place of business.

SEC. 13 gives penalties for the above.

SEC. 14, *Meaning of the word fair.*—Wherever the word fair occurs in this act, it shall be held to mean a *bona fide* exhibition of the principal classes of live stock, together with general agricultural and horticultural products and mechanical arts.

Mr. Carlisle's opinion is given in the *Times* of May 7, 1892, as follows: "In obedience to the resolution of the committee on ways and means requesting an opinion as to the effect of the prohibition ordinance of the village of Hyde Park upon the sale of liquor in Jackson Park and the Midway Plaisance, I submit the following [here follows provision 21, of the municipal code of Hyde Park, revision of 1887, which forbids the issuance of licenses within limits specified]. The territory here described *includes* Midway Plaisance, but does not include Jackson Park. . . The statutes of Illinois, Chap. 43, Par. 1, contains the following definition of a dram-shop: SEC. 1. That a dram-shop is a place where spirituous, or vinous, or malt liquors are retailed by less quantity than one gallon, and intoxicating liquors shall be deemed to include all such liquors within the meaning of this act." (We quote this to show that the sale of liquors in connection with food would *not* prevent the place where the sale is made from being classed as a dram-shop.) After a résumé of the legal reasons why the claims of Hyde Park would be paramount over Midway Plaisance, he sums up, "I therefore conclude that no license can be obtained for a dram-shop to be kept on the Midway Plaisance so long as the prohibition ordinances ARE ENFORCED."

He then gives in part the state law we have given in full, and adds, "Those members of the committee who were present at the time will remember that before the concession for the German village or the Moorish palace (concessions on the Midway Plaisance), were given, I called the attention of the committee to the law on the statute book, and stated my opinion to be, that this law, *if enforced*, would prevent the sale of liquor in Jackson Park or Midway Plaisance. *I am still of this opinion.* The prohibition ordinances of the village of Hyde Park, so far as the Plaisance is concerned, go a step further, and would prevent the issue of a license."

In conclusion, this Mephistophelian counselor says, "I do not think the two mile limit law will interfere with liquor selling in the park proper. But the law is on the books and may be appealed to by some of the more ardent Prohibitionists!" Plain people must read this counsel as, "Here is the *law*, but I believe *you* can break it with impunity."

We copy the following from a paper of later date: "The Fair directors have determined to have a bill presented at the next session of the legislature in January, asking that the Exposition company be given full control of Jackson Park and Midway Plaisance during the period of the Fair. C. B. Schmidt, representing Dr. Jahn, who secured the concession for a German village on the Midway Plaisance, where he desired to sell beer and Rhine wines, was told yesterday by the committee on grounds and buildings to go on perfecting his scheme and the board of directors would do the rest. This they will do by appealing to the state legislature for a temporary enactment covering the case."

Relying upon the slowness of movement in our Republic, and the personal and aggregate importance they have acquired as a corporation running "the biggest show on earth," they with brazen effrontery defy the law as expounded by their own attorney, and the national prohibition sentiment expressed in the 264,066 votes cast for Bidwell.

Outside the ranks of the Prohibition party is a great army of total abstainers who will feel that the sale of "beers, wines, and after-dinner liquors, including brandy" at the Exposition is an affront to every tradition Americans of the best stamp hold dear. If this affront were given according to law it would be bad enough, but in defiance of law it is worse. Though they on occasion glibly affirm they are a private corporation, from one point of view the Columbian Exposition Company certainly represent the whole country, and that they with deliberate intention will break the laws of Illinois under which they are incorporated, relying with supreme insolence upon the might of the rum dollars behind them is a public disgrace. "Were proceedings begun to-morrow," said one legal Worldly Wiseman, "I doubt," and he smiled cynically, "if a judge could be found who would be able to arrive at an opinion until long after the Fair is closed."

"The highest form of education is required to create that virtue which is love of country and its laws," says Montesquieu. And again, "Virtue is the vital principle of a republic." For our part, we believe virtue is a burning force in these United States. It is the first step that counts. Who will call, "Halt!" to these notable law-defiers, the Columbian Exposition Company, that this year of self-gratulation shall not establish the precedent that neither Congress nor state assemblies make laws for citizens rich **enough in place and pelf-power to make their own?**

"On Duty" at the Exposition.

"Seven hundred women doctors in Russia," one of the most conservative countries of the globe! "A new link has been woven between you and us," said Princess Schahovskoy, of the Russian committee, referring to the donations from our country during the Russian famine of last year. She gave many incidents of the advancement of women in Russia, which illustrate anew the physical law that "water will find its level."

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The *melange* of names upon the cornice of the Assembly hall in the Woman's Building contains such noted and inspiring cognomens as Pocahontas, Washington, Stowe, Barton, Cushman, Nightingale, Ingelow and Edwards.

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For highest scenic effect and beauty, the great basin fronting the Administration Building is deserving of warmest praise. It lies between some of the handsomest of the beautiful palaces, and is bordered by stone parapets and staircases on three sides. The lake entrance is shut in by the peristyle, a beautiful colonnade which connects the Music Hall with the Casino.

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A number of interested auditors at the opening exercises in the Woman's Building were gentlemen who showed by their keen pleasure and appreciation their sympathy and coöperation in the work of their wives, mothers, daughters and sisters.

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The Liberty Bell was cast in England, and brought to this country, where its first notes were for severance from the mother land, and to

"Ring in the valiant man and free."

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Our own "Liberty bell," which has just rung the emancipation of two thousand opium smokers in Japan, being cast from the metal of their discarded pipes, has received the English inscription on the blank left for that purpose by the Japanese donors. This is the inscription: "This bell, cast in the city of Tokyo, December 10, 1892, by Tsuda Sen, is made from the metal of tobacco pipes of more than a thousand men, once slaves, now freemen." This bell will be a magnet to visitors at the World's W. C. T. U. exhibit in the Woman's Building. When struck with a piece of metal it gives forth a deep-toned toll, charming to the ear.

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The wooded island, a parklike area reached by the ornamental bridges over the lagoon, bids fair to rival the enchanted islands of fairy tales. Here one may sit and with the magical palaces reaching to the zenith on either hand, muse on the great achievements of this golden age of man and what they portend.

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Among the familiar faces upon the benches reserved for the Board of Lady Managers, I noticed our staunch friend and the indefatigable worker for woman's advance, Susan B. Anthony, whose intent expression and glistening eyes were signs of the joy which the occasion, as a landmark of woman's progress, afforded her. Mrs. R. S. Felton, our Georgia white-ribboner, was also an interested listener.

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Mrs. Bertha Palmer is a type of what the educated American woman with her native wit, tact and common sense can accomplish. She made an excellent and charming presiding officer, gave an address replete with vigorous and liberal thought, showing a complete comprehension of woman's situation and relation to society, and setting it forth with touches of alternate wit and pathos. Mrs. Palmer was deservedly and repeatedly applauded by the representative women whose sentiments she was voicing so admirably. Mrs. Palmer and the Board of Lady Managers have blazed a broad path toward the much talked-of "discovery of woman."

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The welcome sign, "Smoking Prohibited," was among the first to greet the eyes on entering that cosmopolitan avenue, or boulevard of "sideshows," which occupies the Midway Plaisance, a strip of land covering an area of eighty acres, and connecting Jackson Park with Washington Park. A faithful guard espies a violator of the ordinance, who is straightway urged to extinguish the air-defiling combustible. We breathe freely, and congratulate ourselves that there is at least one public spot on earth where the pure air of God can be inhaled without nicotine tainted concomitants. The ordinance being so very new and novel, there were not enough guards, however, to look after the numerous smokers who persisted in violating the regulation on opening day.

ON DUTY.

World's W. C. T. U.

WEST INDIES.

GREAT AND GROWING INTEREST.

It cannot be denied that there is a great and growing interest in the temperance cause, not only in Kingston, but throughout the Island of Jamaica, especially since our union was started. A little over a month ago we rented a room in a central locality, where we have been holding gospel temperance meetings twice a week. As we greatly need more helpers and besides wish to add a mothers' meeting and perhaps something else, we are making a special appeal this week through the press and pulpit which, we trust, will have more effect than those made at each of our public meetings. I have sent for the Petition four hundred and thirty-seven names. Mr. Hopkins gave some help in the matter. He is a good man and a warm friend of temperance. The Methodists had a great temperance demonstration recently in a large hall of their own, to which they invited all the ladies of our union and asked me as president to take a seat on the platform and make a short address, which I did. The speeches were all excellent.

CONSTANTIA MADDIX.

Kingston, Jamaica.

WEST AUSTRALIA.

We cannot tell you how grieved we were to learn, only last night, that one of our dearest workers, Miss Mary Allen West (we say "our" because we realize that it is not a West Australian union, or an American union that we belong to, but a World's union) had passed away. Although we have never beheld her, yet her writings had endeared her to us considerably.

We feel so thankful for having had Miss Ackermann in our land, and that we have been led to take part in such a grand and noble organization. It seems as if the work had taken a very firm root in West Australia, and the Sailors' Rest which our union organized has already been productive of much good. There are several departments of work we are interested in, and our prison work has also been successful. When Miss Ackermann left us, and we began to work, we hardly knew which way to turn, for we were all novices, but God gives us the wisdom as we require it.

One of us went for a trip to the eastern colonies and seized the opportunity to learn as much about the work as possible. The exceedingly energetic South Australian colonial president, Mrs. Nicholls, and the secretary, Miss George, spared neither pains nor time to make the visit as profitable as possible. In Victoria they are doing a splendid work also.

It does so lift one up to think that our union encircles the globe, and that we all meet at one mercy seat. May many of us in Western Australia and other lands be led to renew our consecration vows.

FLORENCE J. ADOLPHUS-MURCULT,
Colonial Cor. Sec.

Fremantle, W. A.

FROM THE PRESIDENT OF DENMARK W. C. T. U.

Some weeks ago I received Miss Willard's Christmas letter and immediately I translated it and sent it to the Danish temperance papers and the organ of the Methodists, which has already once printed the World's Petition. Last year I sent one thousand six hundred signatures. I have since that time received a large number, and I hope that my last effort will bring some more also from Germany and Switzerland where I have sent the Petition through my Good Templar friends. Unhappily illness has prevented me from going out lecturing both last winter and this winter, but I hope that God will permit me to take up my work within half a year.

I shall, unhappily, be prevented from going to the World's convention in June. I have also been elected representative for the Danish society for the enfranchisement of women, and from all my heart, I regret this changing of plans which were all laid for going to the U. S. A., in 1893, to learn from my American sisters in reform work.

Though the Danish branch of the World's W. C. T. U. is so very small, and of course has only very small results, I see the necessity of awakening the Danish women and moderate drinking men as well as the drunkards to reform, and I see that my poor native country will go to ruin from drink, impurity and infidelity, if God does not help us to introduce temperance, purity and faith.

If the Alcohol Congress, which was lost last September on account of cholera, will be held this year, I hope to be there.

ELISABET SELMER,
President Denmark W. C. T. U.

Copenhagen, Den.

CHILE.

TEMPERANCE NEWS.

A letter from Mrs. Leavitt, saying that she could not now think of taking the trip to South America, has been received since my last word to you. We are disappointed but must wait, believing that Chile is not yet prepared for such a reform as she would hope to inaugurate. Truly, I believe temperance work and workers are nowhere held in lighter esteem than in this country, while there can nowhere be greater need of such work.

Our W. C. T. U. proper, I am quite sure, can be reorganized at our next meeting. Our members are almost entirely from our mission. Every merchant here sells liquor and nearly every family serves it at table. I have not yet much hope of reaching those outside, but *we* do not wish to lose our own connection with the world's band of white-ribbon women. We are already overtaxed with the work of the mission. Some one fresh, bright and *rested* could do something more than we have done, I am sure. Our leading daily promised us space for a weekly article. That was months ago and the article was duly sent but has never appeared. We shall try again.

The new temperance law, of which I wrote you, is in actual operation and it does prove a great restraint. In country places this is most apparent. We rejoice, because any law concerning the matter is a step in the right direction. I am to have charge of our girls' college the coming year (D. V.) and I am quite sure I can do something with them in the line of temperance instruction. I will report to you later. I have done all with the Petition that I could and the list of names has been forwarded. I think at other points there are now ladies at work. A native worker of whom I wrote you some time ago, Dr. J. Count de Bon, has come to labor in Concepcion this year. I was privileged to explain to him concerning our society four years ago. He readily donned the white ribbon which he asked me to untie from my own dress for him and he is quite proud of it.

I will mail to Miss Willard a photograph of our first Chilean honorary member. It may be of interest in her collection of photographs.

Remember us in your prayers and we in turn will ask the loving Father's blessings on all our loyal white-ribboners in whatever land or of whatever tongue.

IDA A. T. ARMS.

Colegio, Americano, Concepcion de Chile.

THE NETHERLANDS.

GROWTH AND PROSPECTS.

Gospel temperance is growing in our country. We have now forty local unions. Most are weak, by the unwillingness of the better class and the ladies to join us, but where ladies are fellow-workers the cause is gaining power. My peculiar mission work from the beginning, on the do-all principle, is ever before, and in a most flourishing condition. In our infant and other schools we have two thousand four hundred children, and our union in Amsterdam and the port, Ijmuiden, numbers between six and seven hundred members. We are building a new school for four hundred of our children, and this spring we will begin to build the Sailors' Rest, at Ijmuiden. Now sailors and fishermen meet at the house of one of the pilots.

C. S. ADAMA VON SCHELTEMA.

Arnheim, Netherlands.

WORLD'S WAVE CRESTS.

THE New Zealand W. C. T. U. convention met at Napier, in March.

THE latest contribution to the Great Petition is a list of names from Kusaie, Micronesian Islands, sent by American missionaries there.

MISS SMEDLEY, an earnest and accomplished Christian worker in Paris, has been appointed organizer of the World's W. C. T. U. for France.

MADAME ANDERSSON-MEIJERHELM is no longer president of the W. C. T. U. of Sweden, nor connected with Woman's Christian Temperance Union work.

MRS. A. J. SCHNACKENBERG, of Auckland, president New Zealand W. C. T. U., was reëlected president of the Auckland union at its recent annual meeting.

A PACKAGE, containing a copy of the World's Petition, with two thousand, three hundred and nine signatures, has been received from Mrs. Eliza Arbo, honorable vice-secretary of the Norwegian W. C. T. U. Miss Charlotte A. Gray had previously collected nearly a thousand names in Norway.

AN instalment of one hundred and fifty-nine signatures to the World's Petition is received from Spain, and the Petition is still in circulation. Mrs. Alice Gordon Gulick, who forwards the names, writes: "In this land we go slowly, and these new ideas must be explained and argued and impressed upon people."

MRS. ANNIE RIDDELL, of Napier, has been reëlected corresponding secretary of New Zealand W. C. T. U., and also has been elected to the same office for the World's W. C. T. U. Dues to the World's W. C. T. U. by vote of the late New Zealand convention have been fixed at the uniform rate of one penny per member.

MRS. HULDAH S. ROCKWELL, of Kingston, Canada, Dominion superintendent of petition work, has just sent in a list of two thousand, two hundred and seventy-four names. Mrs. Rockwell has been at the head of this work in her country for about eight years, and in that time has forwarded about sixty thousand signatures.

THE annual meeting of the Tokio, Japan, Temperance society was held March 11, and the officers reëlected, Mr. Taro Ando, president, and Mr. Sho Nemoto, vice-president. Five councillors were elected and other officers were appointed by the president. The society now numbers 1,200 and is in very good condition.

INVITATIONS were sent out by the Tokio W. C. T. U. to other unions for a meeting April 1, 2 and 3, to organize a National W. C. T. U. in Japan. "This act is simply caused by the loving work of Miss West. This little beginning will, I hope, grow into the power to move the mountains of drunkards into the fertile lands," says Sho Nemoto, the faithful worker.

"THE impression given by Mrs. Andrew and Dr. Kate Bushnell of our white-ribboners in Australia is that they bid fair to lead the van, for they have the 'grit, grace and gumption' of which dear Mary Allen West was wont to speak, in a measure not exceeded by any other group that can be found upon the footstool," says Miss Willard in a recent letter.

MRS. EDITH J. ARCHIBALD, of Cape Breton, N. S., president Maritime W. C. T. U., is a World's Fair commissioner for that locality, and will attend the great Exposition in June. She has recently prepared an article on the Dominion W. C. T. U., for the *Dominion Illustrated Magazine*, and is always ready with her pen and voice to defend the cause of women.

THERE are at present five round-the-world W. C. T. U. missionaries: Mrs. Mary Clement Leavitt, for seven years in foreign lands, now in California; Miss Jessie A. Ackermann, for nearly six years in Japan, China, India and Australia, now in San Francisco for a few months' rest; Mrs. Elizabeth Wheeler Andrew and Dr. Kate C. Bushnell, over two years in Africa, India and Australia, now in London, and Miss Alice Palmer, who went to South Africa nearly a year ago. Miss Mary Allen West was the sixth missionary. Her field was Japan, and from that eastern land she went to Heaven. There is a loud cry from that country for some one to take up Miss West's work, which is now ripe for the harvest. Who will be the gleaner?

THE Woman's Christian Temperance Union of Pietermaritzburg, Natal, have long felt that their work would be more effectually carried on if they had a home which could be utilized for the many good works it is in their hearts to do, as: Gospel temperance meetings, Loyal Temperance Legion drills, mothers' meetings, social meetings, and Bible classes. It is also proposed to have bed-rooms for women and girls who for various reasons may need the protection of a Christian home, such a home is a pressing need in the city. The members of the union have collected nearly one hundred pounds, but much more will be needed and donations will be thankfully received by Mrs. S. M. Varley, 20 Prince Street, Pietermaritzburg.

THE following earnest words are from Mrs. Harrison Lee, an organizer in Australia: "I am visiting the eastern colonies and helping the W. C. T. T. branches in each place. With tongue and pen am trying to bring about prohibition for the new century. When the colonies federate, and form United Australia, we women are praying that a prohibition plank may be in the national platform. I had intended to go round the world, starting last year, but my country needed me here. I trust the day may come when England, America and Australia shall stand together against a common foe. And may we then, who belong to, and represent the temperance women of these lands, love much, work much, and pray much, that our Father may be glorified, and His kingdom brought to earth."

MRS. ELIZABETH WHEELER ANDREW and Dr. Kate Bushnell, our third and fourth round-the-world missionaries, will return to the United States in time to attend the congresses and conventions connected with the Columbian Exposition in Chicago. Mrs. Andrew is a well-known journalist having been connected with THE UNION SIGNAL and the publications of the Woman's Temperance Publishing Ass'n for many years. Dr. Kate Bushnell is a thoroughly well-educated physician and successful worker in the cause of social purity. Both ladies are earnest and instructive speakers. On their embassy of the white ribbon they have been absent something over two years, in which time they have traveled eighty-seven thousand miles, making sixteen sea voyages on twenty-six different bodies of water, and crossing the equator four times. During this period they have given six hundred and seventy addresses to forty-five thousand people, speaking in England, Wales, Cape Colony, Natal, Orange Free State, The Transvaal, India, Ceylon, Victoria, South Australia, Queensland, New South Wales, New Zealand, Tasmania, Egypt and Palestine.

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News from the Field.

NEW YORK STATE NEWS.

Dutchess County W. C. T. U. held their annual meeting in Poughkeepsie recently. Our beloved state president was with them the first day, the guest of Mrs. Homer A. Nelson, and my correspondent tells me "her very presence was an inspiration, while her bright, encouraging words helped and cheered all hearts." The annual address of the county president, Mrs. Nelson, was full of thought and power, and delivered with the earnestness which characterizes all of her utterances. At the close of the address, Miss Barmore, in behalf of the twenty-three unions in the county, presented Mrs. Nelson with a beautiful album containing the photographs of the county officers, superintendents and presidents of the local unions. On the front cover is a silver plate, bearing a suitable inscription. Mrs. Nelson responded in a feeling and touching manner.

A tender memorial service was held in which all the dear ones who have crossed the river, were remembered, Mrs. Burt speaking in remembrance of Mary Allen West. All departments of work are prospering; evangelistic work has been pushed, many meetings held, and souls saved for the Master; $167.37 has been expended in temperance literature; fair work brought in a profit of $417.98, besides doing much good in other ways. No branch of the Lord's work is neglected in this county, and much is reported, which I have not space for. Rev. Dr. Burrill delivered a fine address at the evening meeting.

Cattaraugus county workers met at Gowanda. Fifty-six delegates were present and great interest manifested. Miss Lillian Phelps addressed the convention the first evening, and Miss A. E. Hufstader, a for mer worker in this county, gave an interesting talk on Y evening. Several visitors from Erie county were present, and the clergy of Gowanda took an active part. This county is rapidly advancing in white-ribbon work. They recently made their corresponding secretary, Mrs. Darte, a life member of the state W. C. T. U.

The mid-winter convention of Orleans county was held in the Baptist church at Holley, the home of the county president, Mrs. J. H. Ruggles, who faithfully watches over the interests of her flock. Mrs. Anna E. Rice, of Batavia, state superintendent of mothers' meetings and social purity, conducted a most helpful consecration service, and later on read a grand paper on her department work, relating, among other things, some very pathetic and interesting incidents of work in the Florence Night mission in New York City.

A memorial service was conducted by Mrs. E. A. Bowen, the record showing that seven beloved sisters had passed from death to life. "Blessed are the dead who die in the Lord."

The "Congress of Nations" was a beautiful portrayal by ten young ladies, representing the Goddess of Prohibition, a representative from China, India, Persia, Egypt, Greece, Rome, Germany, England and the United States, each telling their needs to the beautiful goddess, clothed in white seated on her throne, and to each she presented the white ribbon from the bolt of ribbon in her hand until they had formed a circle around the fair goddess belted by the white ribbon, while the solo, "There are Bands of Ribbon White," was beautifully sung by Mrs. Housel.

Mrs. Metcalf, of Brockport, spoke for a few moments on juvenile work of which she is state superintendent. Mrs. Hewitt read an interesting paper on parliamentary practice. This was followed by an interesting workers' conference at which time the gentlemen were allowed to speak. At the evening meeting, after devotional exercises, and some choice music by the choir, Mrs. Mary H. Hunt, of Boston, was introduced and gave such an address as she alone can give. She also opened the question-box and the hour spent in this exercise was most helpful.

Niagara county held its quarterly convention about the same time as Orleans, which is "next door neighbor," so Niagara also enjoyed the privilege of hearing Mrs. Mary H. Hunt. This meeting was held at Sanborn, where everything that could be done for the success of such a gathering, was done. Mrs. Hunt was fully up to the expectations of all, and renewed interest in scientific temperance instruction was the result, of course. The convention was well attended and the reports and papers were gratifying in the extreme. This county has held a series of conferences during the winter, which have been wonderfully effective. They only last one day—no evening session, but during that one day an interchange of thoughts, plans and methods is effected which brings new enthusiasm into the work, and each union represented gets the benefit. Four or five unions unite in each conference, meeting at the most convenient point, and the latent talent is developing grandly in these meetings. One held at Pekin was reported some time ago. Since then two more have been held, one at Ransomville and one at Wright's Corners. The county president, Mrs. Frost, is always in attendance and presides over the conference, which she says, "is just as good as any convention so far as it goes."

Clinton county met at Morrisonville and reports a splendid meeting. Mrs. Mary J. Weaver, of Batavia, was with them and her Bible reading was an inspiration to every heart; it will long be remembered. Mrs. Rist gave an excellent article on "High License," and a paper on "Our Boys," by Mrs. Andrew Williams, contained much that will not soon be forgotten. Reports of different departments and committees contained much interesting matter. Miss Kingsley, who is school commissioner, gave some stirring words, and the new law which gives women the right to *vote* for school commissioners was discussed.

Action was taken in regard to leaflets for teachers, in reference to the scientific temperance instruction law, and the convention unanimously voted that Mrs. Mary H. Hunt's "Scientific Temperance Advices" should be sent to every teacher in Clinton county, the expense to be met by county funds, and this has already been done. This county deserves credit for this action, and I trust other counties will follow suit. Previous to the convention, Plattsburgh union, of which the county president, Mrs. Frances D. Hall, is a member, had voted to send this monthly of Mrs. Hunt's to all the Plattsburgh teachers, and at the convention they took the entire county.

At the evening meeting Mrs. Weaver addressed a large audience, taking for the theme of her address the ten commandments, arraigning the liquor traffic as leading to a violation of each one. Mrs. Weaver brings to her work a consecrated life and conscientious devotion to total abstinence principles. She spoke in a strong and convincing manner. The next convention is to be held at Saranac Lake in June.

Ulster county held a most profitable and interesting semi-annual meeting at High Falls, with fifty-nine delegates present. Mrs. Burgess, the county president, with timely wit and wisdom, kept all matters well in hand, and everything moved harmoniously. A workers' conference, conducted by Mrs. Low, of Kingston, was most helpful. Grand work is being done in the departments. Mrs. Lathrap has done some efficient work in the county, the beneficent effects of which are far reaching. The Y's, too, have been active, and the results are seen in the Loyal Temperance Legion work.

The local L. T. L., a large band of sturdy boys and girls, were an inspiration to the older workers as they marched in, singing "Onward we are marching, Alcohol to fight." Miss E. U. Yates, of Maine, addressed the children, cautioning them against the use of beer and cider in words earnest and true, and which even the youngest child could understand. She also conducted a parliamentary drill, and delivered a fine address at the evening meeting, her subject being, "What we are coming to." Two poems, by Mrs. Lucy H. Washington, president of Orange county, contributed to the pleasure of the audience, as did the excellent music by local talent. Reports were heard, petitions signed, and other important work done, and the convention closed to meet again in September.

Fulton county reports a good meeting at Johnstown, held in temperance hall and presided over by the county president, Mrs. Frances G. Bentley, who, though in ill health, still faithfully performs her part. Forty-seven delegates and a number of visitors were present. Reports of officers were very satisfactory, that of the treasurer showing a balance of $59.61. Each superintendent presented a paper on her department work which was followed by a discussion. Two of the papers, by vote of the convention, will be published.

Among the visitors were the captain and lieutenant of the Salvation Army of Gloversville, who gave short but stirring speeches. Mrs. Goodwin, of Stratford, also addressed the meeting briefly, and Mrs. Werner, of Johnstown, conducted a parliamentary drill. In the evening an address was given by the pastor of the M. E. church of Johnstown, Rev. W. H. Washburn, and in addition to this a fine program, consisting of recitations and music, was listened to with pleasure. A quartette from the Prohibition club gave some especially fine music. Mrs. George Clark, vice president, occupied the chair during the evening.

A handsome souvenir program of Seneca county convention has been sent me. The meeting was held at Seneca Falls, with Mrs. Blonda B. Colborn as speaker. A school of methods was held in connection with it. Genesee county held its semi-annual convention at Byron Center, all but two of the unions being represented by delegates. Notwithstanding a severe storm, nearly two hundred delegates and members were present and were royally provided for by the good people of Byron. Discussions of unusual interest were carried on, and the business of the convention was carefully guided by the county president, Mrs. Anna E. Rice.

Mrs. Williams, of Le Roy, presented a very able paper on "Inebriety as a Disease," and Mrs. Whitney, of Pavilion, read an interesting paper entitled, "The Relation of the W. C. T. U. to Society, Wine and Beer Drinking." They also have a very ably edited county paper styled *The Palladium*, its motto, "According to your faith be it unto you." Mabel R. Winter and Nettie B. McKercher, editors.

In the evening Dr. Sarah Morris, of Buffalo, delivered a telling address which received the most marked attention. Her subject was, "Woman's Power in Forming Public Opinion." The convention closed with regret, all wishing to stay longer, and feeling that much good had been done.

The semi-annual convention of Cayuga county was made doubly interesting by the holding of a school of methods in connection with it, conducted by Mrs. Ella A. Boole, our state vice-president. The meeting was held at Moravia, and was presided over by Mrs. P. J. Adams, their newly-elected president, who filled the position most acceptably. The county was well represented, and this proved to be one of the most helpful and instructive gatherings in the history of the organization. Several excellent papers were presented and two parliamentary drills given. Mrs. Hutchinson, of Owego, addressed the L. T. L. and rendered valuable assistance during the session. Mrs. Boole delivered an address at the close on "The Drink Traffic, the Arch Deceiver."

FRANCES W. GRAHAM,
State Reporter, Lockport.

WYOMING.

BEREFT.

Our state has lost one of its very best workers in the temperance cause, our beloved state president, Miss L. Annette Northup, who died at Saratoga, April 5, after an illness of only four days. Messages were immediately sent to her relatives in the east, and to the state officers of the W. C. T. U. Miss Ege, the recording secretary, started immediately by stage to Saratoga, where she arrived just in time to attend the funeral services, which were conducted by the Episcopal minister, Rev. Porter C. McDonald.

The sermon was very impressive, and deep sorrow was shown by all. As there were no relatives present, the casket was followed by Miss Ege and Mrs. Jennings, the superintendent of scientific instruction, who went over in the stage from Rawlins. Next followed Miss Northup's Sunday-school class of girls, dressed in white, with crape on their arms, and then a long line of townspeople. The public schools were dismissed for the time.

The songs sung were "Safe in the arms of Jesus" and "Rock of Ages." The church was crowded and even those who have bitterly opposed our work showed her the deepest respect and were heard to say: "She was a very good woman." The casket was covered with flowers, Miss Ege presenting a handsome bunch tied with white ribbon, and another dear sister made a cross on which the letters W. C. T. U. and the word "president" were traced with small white flowers.

Our departed sister although she had no idea of dying so soon, was prepared for death, being one of the most practical Christians I have ever known. Her troubles and those of her friends who confided in her were always taken to Jesus and she had faith that He would help. Our state will feel her loss in the temperance work, and we pray that the hands of the remaining officers may be upheld.

The unions in the state have been requested to hold memorial services for our president some time this month.

The *Saratoga Daily* says, "Miss Northup was much esteemed here, and her death will be a shock to the community. She was kind-hearted, generous and faithful. No needy person ever sought her aid in vain, and she never missed an opportunity to say a kind work or do a kind deed. But her life's work is done; the book is complete, and all that was mortal of our friend has passed from our sight and out of our lives forever. While the body clung to life and longed to live, who shall say that for the spirit, death was not a glad and welcome deliverance from bondage."

FRANCES A. JONES,
State Reporter, Green River.

EXCELLENT photographs of Miss Jennie Casseday can be procured of Miss Jennie C. Benedict, 1327 3d avenue, Louisville, Ky. The management there is about to make an addition to the Jennie Casseday free infirmary for women which affords a splendid opportunity for white-ribboners to contribute a memorial or assist the work in some practical way. Address Miss Benedict for particulars.

Driving the Brain

at the expense of the Body. While we drive the brain we must build up the body. Exercise, pure air—foods that make healthy flesh—refreshing sleep—such are methods. When loss of flesh, strength and nerve become apparent your physician will doubtless tell you that the quickest builder of all three is

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of Cod Liver Oil, which not only creates flesh of and in itself, but stimulates the appetite for other foods.

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You have read of the little book, Dainty Desserts, which we will send you for a 2-cent stamp.

Now we will tell you of KNOX'S SPARKLING GELATINE. It's the purest made; has no odor or taste; it dissolves the quickest, and sets up into a Jelly in half an hour, ready to serve. Has no acid in it, and you don't want any; make your own acid with lemons, then you know what you are eating. Ask your Doctor about this, and see if I am not right. Our new package has both Rose and White Gelatine in, so you can make Fancy Desserts at no extra cost

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Johnstown, N. Y.

Knox's Gelatine is never *peddled* from house to house.

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Is the man who for years perhaps has been suffering from weak stomach, indigestion, dyspepsia and general debility, when he discovers the curative properties of **Burnham's Clam Bouillon.** There is no case where it will not be retained by the stomach and prove grateful and comforting. In all gastric troubles it affords immediate relief. Phosphorus, lime and sodium are the tonic constituents of clams

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Never Buy Clam Bouillon for the sick, except in Glass Bottles.

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appears in a sense of propriety—the fitness of things; it shuns display and extravagance; practices economy as "good form." Think how a trivial accident adds to the expense of a hundred-dollar watch! Wouldn't it be good sense to substitute during busy hours—and on your journeyings—an accurate, tasteful, low-priced timepiece?—Your jeweler will show you the advantage of the new, **quick-winding** Waterbury over others.

For yourself, or "better self," child, or friend, you can find nothing more appropriate.---Every jeweler sells it in styles for all tastes---but no mean styles; filled gold, coin-silver, etc. $15 down to $4.

SEND TO GOOD & REESE, SPRINGFIELD, OHIO for their beautiful catalogue of roses and seeds.

OHIO.

FORWARD MOVEMENTS.

The W. C. T. U. work in Ohio moves steadily forward. The midyear meeting of the state executive board was held at Hamilton, in March. Mrs. Henrietta L. Monroe, our state president, presided. The four general officers and eighteen other members were in attendance. It was a meeting of unusual profit. A large amount of business was rapidly dispatched, and from the beginning to the close great spiritual power was manifest. Three public evening meetings were held. The program of the first consisted of five minute speeches by the state superintendents and a talk on parliamentary usage. Rev. Henrietta G. Moore gave an able address the second evening, and the address of the third evening was given by Miss Frances H. Ensign, of Madison, the state superintendent of the Y Branch. Each meeting was instructive and interesting. Bible readings of great power were given each day from eleven to twelve o'clock and were open to the public. At the close of the reading the second day, Rev. Henrietta G. Moore offered the noontide prayer, which lifted all present up to the top of the mountain of spiritual exaltation.

Since our last executive meeting the state union has received five hundred dollars by the will of Mrs. Katharine Vinal, of East Toledo; a share in the Proctor & Gamble Co., of Cincinnati, which with its premium amounted to one hundred and six dollars, the gift of Miss S. M. Sturges, of Mansfield; and has been tendered the W. C. T. U. cottage at Lakeside, valued at three thousand dollars, and a farm in Ashtabula county on which to establish an industrial school for girls. Five hundred dollars of a former bequest has also been paid.

Our state evangelist, Mrs. R. J. Trego, who is also a National evangelist, has met with marked success in her work. She recently held a series of meetings at Good Hope, during which, in a little over two weeks, there were eighty conversions and accessions to the church. Some of these persons had been long addicted to drink. In her meetings at Oxford a goodly number were converted. At West Elkton the union had arranged for three evening and two day services. The interest was so great that the church was filled in the afternoons and literally packed in the evenings. Her work at Rawson was greatly blessed of the Lord, many souls finding Christ. She will give three weeks to Pennsylvania in April, and goes to Iowa for work in May.

A delightful reception was given in the interest of scientific temperance instruction by the union of Rushsylvania, recently, at the home of their district president, Mrs. J. R. Day. Invitations written on dainty white cards, tied with white ribbon, were sent to each teacher and member of the school board and their wives, also to the ministers and their wives. The ladies of the union served a nice lunch, after which Mrs. Day spoke briefly of the object of the meeting and read our state law requiring this teaching in the public schools. The local superintendent of the department read an excellent paper on the duties of the school board and teachers toward the children. Brief speeches were made by some members of the board and the ministers. Music was a charming feature of the program. A most profitable hour was thus spent, and all present expressed their enjoyment of the occasion.

The glad news comes from Toledo that they are doing more work for the cause this spring than ever before in the same length of time. Mrs. S. E. Bartlett, of this city, our state superintendent of narcotics, has just issued a most practical and helpful leaflet upon the enforcement of our state law regarding the sale of tobacco to minors.

The W. C. T. U. of Delaware will entertain the state woman's suffrage association, May 9 to 11.

Ross county union held a successful annual convention a few days since. Many interesting features marked the program, which concluded with one of Col. George W. Bain's stirring lectures.

Physical education is receiving much attention in our state this spring. Mrs. Bertha Morris Smith, of Elmira, N. Y., will meet eight or ten engagements in Ohio, in May, giving her illustrated lecture.

Mrs. Lydia A. Irons, National organizer of the mercy department, has been doing effective work in that line in Clinton, Greene and Allen counties, having made a tour of the unions of those counties in its interests, holding mothers' and children's meetings and giving an evening address in each place.

A NOON REST.

A Noon Rest for working girls and women is open at 210 Market street, Akron, under the auspices of the W. C. T. U. A donation party was held in its interest not long since which brought the union two hundred and thirty-six dollars in cash, a large supply of provisions and a pleasant time. After remembering the state union liberally and the department of scientific temperance instruction, they arranged for a class in physical culture for the working girls of the "Rest," engaged Dr. Mary Wood Allen for a lecture on social purity, and sent to all Akron teachers Mrs. Hunt's "Monthly Advices." Akron union celebrated its nineteenth crusade anniversary, by a meeting of great interest. It was a representative assembly of the town's best citizens. Mrs. G. C. Berry, their president, presided. After a fine organ voluntary, "Give to the winds thy fears" was sung, a fervent prayer was offered, a beautiful solo sung, the Crusade psalm (the 146th) was read, and was followed by the singing of "How firm a foundation." Mrs. Berry spoke briefly of the character and results of the Crusade, and then introduced Rev. H. W. Bennett, D. D., pastor of the First M. E. church, who gave a masterly discourse fairly bristling with facts and statistics, in regard to the temperance question. Abundant seed thoughts were sown which must in time bring forth a rich harvest.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

NEWS IN A NUTSHELL.

THE eleventh annual convention of the eleventh district, Iowa W. C. T. U., was held at Rock Valley, April 19 and 20, Mrs. J. B. Shesler, of Spencer, district president, in the chair. An excellent program was carried out.

SUBSCRIBERS to the *Oak and Ivy Leaf* and *The Young Crusader*, who wish to pass on their copies after reading, can have them placed where they will do much good by sending them to Miss L. A. Coles, East Windsor, N. Y.

THE Central W. C. T. U. of Nashville, Tenn., at their meeting April 12, passed stirring resolutions indorsing the Temple, commending the zeal and perseverance of Mrs. Carse and voicing their faith and confidence in her and the Temple project.

MRS. ANNA M. PALMER has just closed a three months' series of evangelistic meetings in Illinois, largely in the tenth district under the supervision of Mrs. E. G. Hibben, district president. The meetings have been fruitful of much good. Mrs. Palmer left for the Black Hills, April 20, to remain from four to six weeks.

UPON invitation of a number of temperance citizens of Washburn, Ill., Mr. J. M. Dunn, of Milwaukee, Wis., conducted a series of ten temperance meetings there during the early spring. As a result, a surprisingly large majority was given to temperance candidates at the spring election, and now, as the majority of the village board are temperance men, "saloons must go."

MRS. E. N. LAW, of Michigan, one of our National organizers, has the fortunate ability to sing as well as to speak to "edification." She has now been hard at work all the winter, and has not fewer than six months' calls ahead. She holds schools of method in Minnesota, in May and June, and goes to Manitoba in June to address the provincial W. C. T. U. meetings there.

REV. V. K. F. ELDRIDGE who passed from labor to reward during last winter at the allotted age of human life, had been a Christian worker from early childhood. In later years she became an evangelist, and organizer of church and temperance societies, being ordained to the ministry in Oct., 1890. At her funeral which was held at her home in Needham, Mass., the W. C. T. U. attended in a body.

"TEMPERANCE WIDEAWAKES" is the local name of the Shoshone, Idaho, company of the Loyal Temperance Legion, and right well do they deserve the title with their splendid corps of officers, teachers and "privates." Their first public entertainment, given recently, was received with marked favor, the program consisting of a march, songs, recitations, dialogues and the presentation of the "Prohibition Shoe." Twenty dollars in the collection boxes testified to the appreciation of the audience.

A CORRESPONDENT at Adrian, Mich., tells of the admirable way in which gospel temperance and social work are conducted by their W. C. T. U. To carry on the gospel temperance meetings in the opera-house, the churches take turns in providing the preacher, choir, ushers and collectors. One church remains open, all the others uniting in the opera-house meeting. In this way many are reached who would not enter a church, and pledge signers are secured. The churches also take turns in conducting the socials, to which an admission fee of ten cents is charged. A pleasant program of song and recitations with light refreshments and a *conversazione* are provided. The Adrian W. C. T. U. Band is composed of twenty young men who wear the white ribbon.

WHEN Mississippi's new dramshop law was enacted there were forty-one dry and thirty-four wet counties in the state. Since the law went into effect, six counties have held elections and voted dry; two others, Lauderdale and Lowndes, have gone dry through the fact that the petition feature of the law was utilized in Meridian and Columbus, which places are not quite dry but will be as soon as existing licenses expire. Only one county in Mississippi (Wilkinson) has voted for license since the new constitution.

FOR years the W. C. T. U. at Port Deposit, Md., has had the subject of starting a reading room for the young people before them, hoping by this means to counteract the bad influence of the saloons. This hope is now realized. They started on faith, securing an old church which they had remodeled and made tenable by suitable furniture. At the opening, recently, some of the principal men of the town made speeches, and an enjoyable time was had. All indications bespeak success for the good work thus started.

MANY Bible students, young and old, in W. C. T. U. ranks have been profiting by the suggestive outlines on the Scripture covered by this year's Sunday-school lessons published monthly in the *Oak and Ivy Leaf*. These studies have been furnished by the American Institute of Sacred Literature of which Prof. Wm. R. Harper, the well-known Biblicist, is president. To reap the best results, students should enroll for the examination by writing to the institute, at its address, Hyde Park, Chicago, Ill., enclosing fifty cents.

IT is the custom of the Moorestown, New Jersey, W. C. T. U. to conduct each year a W. C. T. U. lecture course. The second speaker failing them this year, they were face to face with the necessity of filling the vacancy at short notice. Fortunately they wrote to the Woman's Lecture Bureau in care of Miss Lucy Anthony, Somerton, Philadelphia, who supplied the appointment for them most promptly and satisfactorily. Unions desiring eloquent and able speakers would do well to consult Miss Anthony, who is both business-like and reliable.

THREE counties of California, San Benito, Monterey and Santa Cruz have sent a beautiful piece of woodwork to the W. C. T. U. exhibit at the World's Fair. It is a large panel made from twelve varieties of California wood, in a mosaic of one hundred and twenty-six pieces. In the center are painted representative views from each of the three counties. On it are painted two knots of ribbon, the white one bears the letters W. C. T. U., the yellow one the names of the counties. The design reflects great credit on the artist, Mrs. E. J. Cone, of Hollister.

WORD has reached us through Mrs. Sallie Chapin, South Carolina's W. C. T. U. president, of the death of Mrs. Sarah Amelia Gause, April 13, at her home in Aiken, S. C. Mrs. Gause was a veteran temperance worker, her name being among those appended to the call for the first National W. C. T. U. Convention (that at Cleveland, Ohio, in 1874). She has been a faithful worker, both at the North and in the Southland, where failing health took her a few years ago. Mrs. Gause's noble Christian character won for her the love of all. The unfortunate and sinning did not fear to go to her for sympathy and assistance. Her life work was

"Not to build for ambition or power;
Sainted and blest, she lived but to fill
Her mission of love, unobtrusive and still."

ANNOUNCEMENTS.

The eleventh annual state convention of the Woman's Christian Temperance Union of Southern California will be held in Temperance Temple, Los Angeles, May 23, 24, 25, 26, 1893, closing at 12:30, of the 26th. The state executive committee meets May 26, at 10 a. m. A full attendance is desired. We trust this convention will be full of rejoicing and praise to God, because in His mercy since our last state convention enough money ($25,000) has been pledged to free our beautiful Temple of its burden of debt. May God bless temperance work and temperance workers in Southern California more abundantly in the future than ever before.

N. P. J. BUTTON, *Pres.*
M. E. GARBUTT, *Cor. Sec.*

The eleventh annual convention of the W. C. T. U. of Texas will convene in Paris, Tex., June 1 to 4, inclusive. The executive committee will meet May 31. All members are earnestly requested to be present. Paris union is making preparation to entertain a large delegation. All friends will be cordially welcomed.

MRS. HELEN M. STODDARD, *Pres.*
MISS HATTIE L. HENDERSON, *Cor. Sec.*

Merit and Enterprise are sure to win.

Dr. WARNER'S CORALINE CORSETS lead the world in amount of sales, in perfection of shape, and in their high standard of excellence. The coraline used for boning them is superior to whalebone, and is absolutely unbreakable.

The corsets are light in weight, and are made in 24 styles to fit every form, long waists, short waists, slim figures and stout figures.

Price, from one to five dollars each. Sold everywhere.

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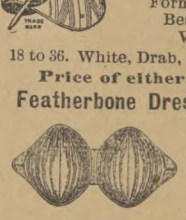

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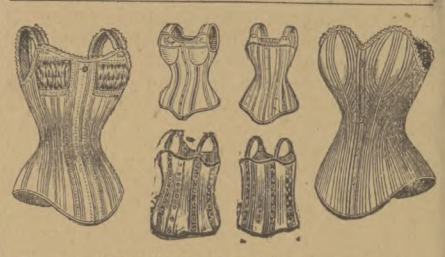

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VIOLA CREAM

Removes **Freckles, Pimples Liver-Moles, Blackheads, Sunburn** and **Tan**, and restores the skin to its original freshness, producing a clear and healthy complexion. Superior to all face preparations and perfectly harmless. At all druggists or mailed for **50** cts. Send for circular.

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BARRY'S TRICOPHEROUS FOR THE HAIR AND SKIN.

An elegant dressing, Prevents baldness, gray hair, and dandruff. Makes the hair grow thick and soft. Cures eruptions and diseases of the skin. Heals cuts, burns, bruises and sprains. All druggists or by mail 50 cts. 44 Stone St. N.Y.

ACME CORSET & DRESS PROTECTOR

A complete garment, worn under the corset or flannels, protecting the clothing from perspiration. Cheaper than dress shields, one pair doing the work of six.
Misses', bust measure 28-33, $.8
Ladies', bust measure 34-39, 1.0
Ladies', " " 40-46, 1.2

AGENTS WANTED.
H. DEWEY, Manufacturer, 1397 WEST MONROE ST., CHICAGO
Send money by Post Office Order. Catalogue Free.

LADY AGENTS wanted for **Thomas** well known **Healt Corsets.** Hand corded. **BIG** inducements. Thou sands annually sold. Experience unnecessary. Fo terms write **H. A. Thomas & Co., Niles, Mich**

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BABY'S HEALTH WARDROBE. Complete outfit infant's clothes, 26 pat. 50c. Short clothes 26 pat. 50c. Full directions, kind material required. Patterns improved 1892. Mrs. F. E. Phillips, Keene, N. Y.

IMPORTANT TO PARENTS.

We, the members of the societies of Chicago, interested in the welfare of women, who are in a position to know the dangers here threatening young, inexperienced or thoughtless girls, give this warning to mothers and guardians of such young persons as may visit Chicago during the World's Fair.

Care should be taken lest the young visitor be exposed to evil influences. The worst as well as the best of man and womankind will be in Chicago during the next six months. Unfortunately it is true that the worst often are more active than the best. The moralist walks the streets quietly and passively, the procurer, the seducer, the fast man and the intriguing woman are aggressive. Like Satan, they continually are "going about seeking whom they may devour." There is no doubt that thousands of girls are seduced yearly in Chicago. We are making an effort to prevent, so far as possible, an appalling increase in the number and urge upon parents the following suggestions for their daughters:

1. If possible accompany your daughters on their visit to the World's Fair, but under no consideration permit them to leave home without the escort and supervision of a trustworthy person of mature age and experience.

2. If you have no relatives or friends with whom you can stay while in the city, or if you are unable to put up at a first-class hotel, be careful in your selection of a boarding house. Beware of the "nice, quiet resort for ladies" recommended by some dashing stranger. Some of these places are in fact assignation houses. If you are without acquaintances in Chicago, address the Woman's and Children's Protective Agency, Room 828, Opera House building, Chicago, Ill., who will refer you to some person who has decent rooms to rent. If you should arrive in the city after business hours alone and friendless it would be wise to ask information from the janitress in the ladies' waiting-room at any depot and to remain under her protection during the remaining hours of the night.

3. Make no hasty acquaintances on the cars. A friendly acquaintance may be a procurer who has taken a train out of the city an hour before to reach the incoming trains and gather in a few evidently inexperienced girls. Girls should accept no invitation from a stranger to visit theaters or concerts and should especially beware of late suppers in so-called restaurants which really are wine rooms in which young girls are excited by music and intoxicants to their ultimate ruin.

4. The newspapers will be full of advertisements of "light work and good wages for young girls." Agents are going through the country districts with the same suggestions. Accept no offer until after thorough investigation of the nature of the work and of the character of the persons advertising.

We send this note of warning because of rumors continually coming to our ears founded on authority we cannot disregard that thousands of young girls are wanted for the brothels during the Fair period and that public schools, lying-in-hospitals, employment agencies, workshops, boarding-houses, the ranks of domestic service and even seminaries are canvassed for new recruits to take the places of the invalids, the suicides, the diseased, the dying and the dead.

Your young, healthy, beautiful daughters may be decoyed to supply and stimulate the expected demand for a means of indulgence in vice which the votaries hope will be less dangerous to themselves than indulgence with those who are "worn out" by previous lives of vice. Who has daughters to spare for such a purpose?

We will redouble our energies in the home field, but it lies with you to prevent the importation of a new supply. Help us—help yourselves.

THE WOMAN'S AND CHILDREN'S PROTECTIVE AGENCY,
CHICAGO RELIEF AND AID SOCIETY,
CHICAGO WOMAN'S CLUB,
ILLINOIS WOMAN'S ALLIANCE,
HOME OF THE FRIENDLESS,
DEACONESS' HOME,
S. DIVISION CHICAGO CHRISTIAN ENDEAVOR UNION,
KING'S DAUGHTERS,
CENTRAL W. C. T. U.
EPWORTH LEAGUE,
WORKING WOMAN'S HOME,
ANCHORAGE MISSION,
CHILDREN'S AID SOCIETY,
ADELPHIA SOCIETY,
ILLINOIS HUMANE SOCIETY.

"TEMPERANCE is gradually gaining ground in our state, and I hope something for our city of saloons in the not far distant future, though the sentiment is against us now." Thus writes a W. C. T. U. worker of Vicksburg, Miss., enclosing some names for the World's Petition.

THE WOMAN'S LECTURE BUREAU.

Do you not wish to secure talent for summer Chautauquas, Camps, Schools of Method, Lecture Courses, Woman's Christian Temperance Unions, Political Equality Clubs, etc.? If so, you can do no better than apply to the Woman's Lecture Bureau. We are determined that we shall be able to compete with the best and for this reason ask the assistance of all reform movements in carrying on our work. Our lecturers are as good as the nation affords and if you wish others that we do not offer, we will do our best to secure them for you.

The lecturers now under our management:

Frances E. Willard, on her return home.
Lady Henry Somerset, while visiting this country.
Rev. Anna H. Shaw.*
Mary T. Lathrap.* New Jersey.
Helen M. Gougar.*
Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.
Carrie Lane Chapman, Ohio first of May.
Miss I. C. DeVelling, in California during the coming season.
Clara C. Hoffman, Michigan first of May.
Lydia J. Newcomb, lecturer and instructor in vocal and physical culture at schools of methods during the summer.
Lillie Devereux Blake, calls in the vicinity of New York City.
Elizabeth U. Yates, Pennsylvania first of May.
Mary Sparkes Wheeler, in Pennsylvania.
Volney B. Cushing, in Pennsylvania.
Harriet May Mills, in New York.
Rev. C. H. St. John.
Lou J. Beauchamp, time filled to July. Open for summer assemblies.
Mary Seymour Howell.
Messrs. Wolfenbarger and Huckins.
Ellen M. Bolles.*
Laura DeForce Gordon.*
Rev. Caroline A. Bassett.
Olive Stubblefield.*
Caroline M. Woodward, in Illinois in April.*
Eva M. Shontz, elocutionist.*
Wm. G. Hubbard.*
Mrs. Emily Pitt Stevens.*
Elizabeth M. Boyd, evangelist.*
Yates Hickey.*
M. Naomi Trimmer, vocalist.*
Rev W. C. Weaver.*
Col. George W. Bain.*

We are making many engagements for the fall and winter and will be glad to quote terms at any time for work during the year. We will arrange single lectures; courses distributed through the season, and where so wished, for a week or a month in a vicinity at reduced rates. Let us hear from you and help us make our bureau, which is so great a factor in our work, the power which it should be.

For terms, dates, etc., apply to
LUCY E. ANTHONY, *Manager,*
Somerton, Philadelphia.

* By special arrangements.

PETITION OF THE

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION

FOR THE

PROTECTION OF THE HOME

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Mrs. Mary A. Woodbridge, Ravenna, O., for the regular form and circulate it to the best of her ability, mailing the names to Miss Alice E. Briggs, Evanston, Ill.?

Our Library Table.

TEETOTALER AND TRAVELER is an English publication detailing the interesting life and journeyings of the late John Ripley, a most earnest temperance worker. Edited by his wife, M. A. Paull Ripley. Published by the National Temperance Publication Depot, 33 Paternoster Row, London.

IDEALS OF LIFE. HUMAN PERFECTION. HOW TO ATTAIN IT. A SYMPOSIUM ON THE COMING MAN. Edited by Wallace Wood, M. D. This is a cumbersome book, but the great mass of reading it contains has in it much that is rich in thought and valuable for reference. Copies of a circular letter were sent to distinguished men and women—clergymen, poets, novelists, anthropologists, philosophers, psychologists, reform leaders—embodying the question, "What is your ideal of human perfection, and how may it be obtained?" A large number of responses are given, and the known opinions and life-ideals of many who have long since passed away, with the addition of photographs, biographical data of writers, brief extracts from writings, with mottoes and maxims, held in esteem by them. Among the well-known persons quoted are Archdeacon Farrar, Taine and Ruskin, Julian Hawthorne, Theo. L. Cuyler, T. DeWitt Talmage, J. Russell Lowell, George Wm. Curtis, Henry Drummond, C. H. Spurgeon, O. W. Holmes, Björnstjerne Björnson, Edward Everett Hale, Chauncey M. Depew, Frances E. Willard, Julia Ward Howe, Elizabeth Cady Stanton, etc.

Edited by Wallace Wood, M. D., professor of History of Art, University of the City of New York. Published by E. B. Treat, 5 Cooper Union, New York City.

SOME PASSAGES IN THE PRACTICE OF DR. MARTHA SCARBOROUGH. Many of the readers of Our Library Table are familiar with this story from the masterful pen of Helen Campbell, as its first appearance was in the form of a serial in THE UNION SIGNAL. It is distinctively a temperance story, dealing more particularly with the redemptive phase of the question. Dr. Martha Scarborough is a winsome little maid, who, being motherless, grows up under the care of her doctor-father, driving about with him on the long jaunts of his country practice, learning lessons in "reading, 'riting and 'rithmetic" in her low seat in her father's buggy, while he, within doors, listens to and prescribes for the ills of his patients. She is her father's confidante and "partner," and with an intelligence beyond her years—she is only "going on nine" when the story opens—gathers from her father's conversations, which are often more his "thoughts aloud" than words directed especially to her, a store of wisdom touching the use and abuse of the body. In his "rounds" Doctor Martha's father becomes aroused over the condition of those suffering from the ills of inebriety, yet anxious to escape therefrom, and the outgrowth of it all is a home—*not* spelled with a capital and not a "cure"—but a beautiful *home*, where diseased bodies made more miserable by agonized souls, find rest,—pure, healthful helpful surroundings. In all this Dr. Martha plays a sweet part. Mrs. Campbell has put into the dress of a beautiful story a whole gospel of means for the redemption of the drink-enslaved and drink-cursed. The book is published in attractive form by Roberts Brothers of Boston.

SCENES FROM EVERY LAND. This elegant volume, edited by Thomas Lowell Knox, contains over five hundred photographic views, in size 8 by 10 inches. These views which are perfect in mechanical finish, embrace the most beautiful and famous palaces, cathedrals, churches, monuments and statues of the Old World; feudal castles, heathen temples and the classic ruins of Italy, Egypt, Sinai and the Holy Land, together with the masterpieces of sculpture and painting in the art galleries of Europe, also representations of the most famous scenes and objects of interest in our own home land. Lew Wallace has written an enthusiastic introduction to this valuable work, closing with these words in regard to the pictorial method of "seeing the whole world": "It has advantages to be taken into account. See what you escape by accepting it—the discomforts of a passage of the ocean, not to speak of its perils, seasickness, confinement in cabins which are little more than exaggerated coffins, head-winds, storms and soulless stewards. . . . . In view of all which I say unto you, verily, verily, there is no labor like the labor of travel." Accompanying each portrait is a brief but comprehensive description of the subject thereof, making the book a veritable encyclopedia of reliable information as well as a source of well-nigh inexhaustible pleasure, for the range embraced by the photographs is so wide as to include that which will meet the liking of all classes of examiners.

Published by Mast, Crowell & Kirkpatrick, Springfield, Ohio.

An Indian Outbreak

is a dreadful thing—undoubtedly caused by the irritating effects of dirt.

Outbreaks, and crime generally, are never possible among people who are addicted to the use of

KIRK'S AMERICAN FAMILY SOAP

The great soother of angry passions—the promoter of health and good-feeling. Cleans everything—injures nothing—don't be afraid to use KIRK'S Soap on the most delicate fabrics.

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Dusky Diamond Tar Soap A Superb Complexion Soap.

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This guide book is especially designed for those who are not able to visit our building in person, but it will aid others to thread their way intelligently through the maze of our 80 Departments.

If in need of a dress we will gladly mail you samples of wool dress goods, cotton wash goods, or silks, at the same time we send our Guide Book.

WORLD'S FAIR and CHICAGO DIRECTORY and GUIDE, written by the official compiler of the Columbian Exposition Department of Publicity. All about Chicago and the Fair freely illustrated and described. All points of interest and how to reach them. Over 100 beautiful half-tone cuts of prominent buildings, streets, parks, etc., with large map of the city and elaborated bird's-eye view of the Fair Grounds. Much more authentic, valuable, and concise information than in many of the 50c and 75c Guides.

JAS. H. WALKER CO., DRY GOODS, CHICAGO.

To prevent an indiscriminate distribution we require a remittance of 20c, and with this book we send a 20-cent coupon which will be received the same as cash in payment for anything in our Great Dry Goods establishment, practically making these valuable **GUIDES FREE**

VOSE & SON'S PIANOS
EXCEL IN BEAUTY, TONE AND TOUCH.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

AT THE WORLD'S FAIR.

BY ADA M. MELVILLE.

"Well, here we are at last," and Mother Bell heaved a deep sigh that was half a laugh, as she wheeled about to see if all her family were safe. There were so many of them that if she had lost a few on the way there would still have been a good number left to love and care for.

Father Bell stood beside his wife and together they overlooked the little regiment of young folks. There was the baby and five year old Edna with Puggles, the very tiniest of all tiny pug dogs held tightly in her arms. Next came Rosalie and Lillian, twins so much alike that even their mother had to be very careful or she made mistakes as to which was which. Blue-eyed Bradford followed them, a brave, merry-hearted little fellow. Just a year older than Bradford was Bessie, better known as Sunshine. Then came Maurice, the lame lad, who could not walk a step without crutches. Edwin was the oldest of all; he was Mother Bell's "right hand," and Father Bell's "junior partner."

"All here?" said Mother Bell.

"All here!" answered Edna, dropping Puggles in her anxiety to look several ways at once, for this great White City by the Lake was very different from the quiet country town surrounded by hills where she had lived all her little life.

"Now where shall we go first?" asked Edwin looking to his father and mother for direction. Edwin was to be the guide, subject to the direction of his parents. Expressions of opinion were called for, but as each one of the nine wanted to see something different "right straight off" it was very plain that eight would have to be very generous and give up to one.

"I move," said Mother Bell, "that as it is Maurice's birthday, we all do as he would like." Every one thought that would be just the thing.

"Where to, then, Maurice?"

"I believe I want to see Willard Fountain first. We all helped in that, you know."

"Course we did!" cried the twins, who were jumping lightly up and down, holding on to each other for fear something might separate them for a minute. "We every one of us put a dime into it and it's—*ours!*"

Edwin knew the guide-book pretty well, and it did not take long to find their way to the Children's Building in front of which the fountain stood.

"There it is! There it is! Oh, you little darling!" So saying the twins dashed forward toward the little girl who held out her overflowing cup of clear water to the people.

It was a very merry party that a minute later thronged about the fountain, all talking at once, very much to the amusement of a boy of some fifteen years, who was watching them. He held a half-smoked cigar between his fingers, and had altogether the air of a city boy—a boy who would be an old man before he had lived all the years of a young one. He did not seem to have any one else with him, so addressing himself to Maurice, who was the quietest of the group, he asked what there was about this fountain which interested them all so particularly.

"It is the Willard Fountain and ——"

"*We* helped pay for it," chimed in the twins.

The young man stared at them. "Two of a kind, eh?" he said. "How can you tell yourselves apart? Excuse me" (to Maurice), "your sisters?"

"Yes; we have a special interest in Willard Fountain because we all belong to the L. T. L., and each one of us subscribed ten cents toward it; not much to give, but it makes the children feel as if they had a share in it, as they have."

"I should say so. Do you live in the city?"

"Chicago? Oh, no! We are what you call country folk."

"Well, you are posted on one thing I had never even heard of," responded the stranger. Just at this point Edna attracted attention to herself by her evident desire to say something. She was a well-behaved lassie and waited her turn to speak.

"Well, missie, did *you* help to put this young lady here, too? What is your name? Mine is George Saunders."

"I'm Edna Danforth Bell. Please, could you throw that away?" pointing to the cigar held all this time lightly between his fingers.

"Why, Edna!" gasped Bradford, who had had some hopes of impressing this young man that if they did not live in Chicago they at least knew how to behave as well as he did.

"Pardon our little girl," said Mr. Bell, lifting his hat, "she is a radical Prohibitionist along some lines, and very outspoken."

"So I see. It is all right. Why should I throw away my cigar, Miss Edna? I like reasons for doing such a rash deed."

They all waited breathlessly for her reply.

"'Cause—'cause—why, it's bad, and gentlemen don't smoke, do they, papa?" Papa had said this to his children so often that she felt sure he would support her. It was a bit embarrassing, but Puggles came to the rescue in a very novel way. He had been lapping the water at the base of the fountain, but now came up to the young man with the cigar, and sniffing a minute in the air began barking as hard as he could.

"Hullo, Atom, what's the matter with you? Do *you* object to cigars also?"

"Yes, he does," said Edna, and stooping down she called the dog to her. "See, Puggles! go get it!"

The little fellow made a dash at the hand of the young man, and before he could be stopped had possession of the objectionable cigar. With a great many wrinkles on his small black nose, and a great deal of growl in his small throat, as if he were worrying an enemy, he carried the cigar off to a bit of soft ground and quickly proceeded to bury it in the earth. Then he returned, took a long drink of clean water, and going to Edna whimpered to be taken up in her arms. Every one laughed, and George patted the little fellow approvingly.

"Who did you say built this fountain?" he asked, turning to Mrs. Bell, and very glad to change the subject.

WILLARD FOUNTAIN.

"The children of the Loyal Temperance Legion—the children's department of the Woman's Christian Temperance Union."

"Oh, I see; that accounts for the name 'Willard.' Are all these your children, and all as radical as Miss Edna and the pug?"

"Indeed we are," spoke up Edward for the first time. "Don't you think King Alcohol ought to tremble at sight of us?"

"'King Alcohol'? I had a little brother about his size"—pointing to Bradford—"who used to talk a great deal about King Alcohol not long before he was taken sick. He used to wear a badge, and he was so fond of it that we left it on him when we buried him."

"Was it like this?" asked Bessie, pointing to the Maltese cross she wore.

"Why, yes, I believe it was. Now, isn't that queer? I knew he belonged to some society or other, but we none of us paid much attention to it. It must have been the same as this. What did you call it?"

"The L. T. L.—Loyal Temperance Legion," answered the twins in concert.

Chicago, Ill.

(*Concluded next week.*)

PRAISE to the cup of refreshing, sparkling and bright as the sun;
Richer than trophy or jewel, ever by conqueror won,
Water! cold water! we quaff thee! Tuning our lips to thy praise,
Pledging our lives to thy service, shunning the drink that slays.

—*From Marching Songs for Young Crusaders.*

DEAR BOYS AND GIRLS:—Before this paper reaches any of you, the great Columbian Exposition, which has been talked about so much, will have been formally opened to the world. You are all interested in this important event because you are temperance boys and girls, who are proud of living in such a land as ours and are anxious for its honor and glory.

I wish I could tell you that the prohibition laws of the district on which the World's Fair is built were not to be broken, and that liquor would not be sold within the grounds or in the vicinity. Although the regular "saloon" will not be there, it is pretty certain that alcoholic drinks will be on sale in many of the restaurants unless something is done to prevent the violation of the law. When the Loyal Temperance Legion comes out to battle in the world, it will enforce the prohibition laws, will it not?

You will be glad to know that smoking is prohibited within the buildings. True, it is on account of the danger from fire, but we know many other good reasons why people should not smoke, do we not?

Another fact which rejoices all good people and those who observe the Lord's day is that the Fair gates will be closed on Sunday.

In your letters to the Cozy Corner tell me what you think of these things.

Yours affectionately,

Aunt Jane

Letters have been received this week from

Esmeralda Milligan, Ohio.
Alma Pickerill, California.
Bessie Hall, Florida.
Harry Smith, Kansas.
Helen Moody, Illinois.
Edna Woodruff, New York.
Lois Curtis, North Dakota.
Marie Barton, Dixie, Bertha, Max, Carl, Pauline — Texas.

COZY CORNER LETTERS.

Mamma was reading the Cozy Corner letters and when I heard William Noe had sent ten cents to the Children's Fountain I wanted to send a dime. I'm a little temperance boy, too, not quite five years old.

GUY BERVIG.

Hillsboro, N. D.

The boys and girls are sending in their dimes rapidly, and you'll always be glad that you have "stock" in the beautiful fountain, Guy. How do you like the picture?

I would like very much to join the Cozy Corner. Is there enough room for me? I belong to the L. T. L. and will do all I can for temperance. I will send ten cents to Miss Gordon for the Willard Fountain. I have written to you two or three times before, but I am afraid you did not get the letters, as I did not see them in print. With love to the Cozy Corner.

HELEN MOODY.

Springfield, Ill.

You are very welcome in our Corner, Helen, dear. Your letters have been among those which have been "crowded out" from week to week, but have been much appreciated by Aunt Jane.

Mamma takes THE UNION SIGNAL and I like to read it. I will send ten cents to the Children's Fountain. I earned it by packing eggs for papa. I am going to be one of the self-denial girls. I will do without ice cream and send fifteen cents to the self-denial fund. I would like to join the Cozy Corner.

GRACE M. KERR.

Cross Creek Villa, Pa.

I think you are made of the right material, Grace; come right in to our circle.

SOFT-SHELLED NUTS.

181.

CHARADE.

My *first* suggests a file of troops—
A pillar tall and straight,
'Tis on this page you're reading now,
You add it on your slate.

My *second* is a little word
In olden times meant kiss;
But when a vehicle is named,
Two syllables you miss.

And now what further need I say,
Right well you know my *whole;*
Four hundred years ago he sailed
To make our land his goal.

182.

ACROSTIC.

[Words of six letters.]

1, not concave; 2, to overtop; 3, a musical term meaning to tie one note to another; 4, your parents' brothers; 5, a province in Ecuador, South America; 6, a vote; 7, is mentioned in 1 Chron. 7:30; 8, the heathen god of music; 9, a people. The first and last letters of these words, read downward, form a great event in the history of the United States.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

BUY THE BEST.

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Flavoring Extracts.
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SEELY'S have stood the test for 30 years.
Ask your grocer for them.
SEELY MANUFACTURING CO.
DETROIT, MICH.

WORLD'S FAIR VISITORS...

All our readers of THE UNION SIGNAL will be glad to know, especially those who have purchased lots in the temperance town of Harvey, who will no doubt pay it a visit as they come to the World's Fair, that The Harvey Land Association have opened a Reception Room with private boxes for mail for all who have their letters directed to Harvey, Ill., care of The Harvey Land Association, where they will find them on arrival, and pleasant rooms with lady and gentleman in attendance who will answer all questions, furnish writing materials and all information with reference to hotel accommodations and private houses, without charge, to their customers and reader, of THE UNION SIGNAL.

Harvey is on the Illinois Central R. R., 25 minutes' ride south of the World's Fair. Visitors coming into town on the Illinois Central, Big Four or Grand Trunk Railroads, may stop off at Harvey. If you come into Chicago on any other road take the Illinois Central at Van Buren Street (Lake Front), or the World's Fair Ground Stations, or, if you will call in at the office, 825 The Rookery, free transportation to Harvey will be given, and full instructions.

If you prefer, have your mail directed care THE HARVEY LAND ASSOCIATION, 819 The Rookery Building, 217 La Salle Street, Chicago.

JACKSON FAVORITE WAIST.
Ladies who attend the World's Fair should wear this Waist. Stylish, becoming, affording excellent support without fatiguing pressure, it contributes materially to ease and endurance in work, walking and travel. White, drab, gold, fast black, summer net. *Warranted.* Sold everywhere. Postpaid $1. Attention is invited to our Waist and La Crossine French Fibrone exhibit. It is a revelation.
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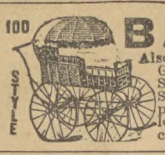
FREE. TRIAL.
OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.

100  BABY CARRIAGES Sent C. O. D.
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On the 16th page of this issue will be found some splendid indorsements of Ramey's Medicator. This treatment is becoming very popular, and the Ramey Medicator Co. guarantee a cure or refund the money.

CONSUMPTION CURED.
An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions, for preparing and using. Sent by mail, by addressing, with stamp naming this paper, W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

Publisher's Notes.

THE UNION SIGNAL

Subscription Rates for 1893.

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One copy per year in advance	$1.00
" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

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Young Crusader, monthly, one copy, (12 Nos.) per annum	.15

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You are coming to the World's Fair, and of course you will need an abundant supply of cards. Why not give your order to the Woman's Temperance Publishing Association, and thus secure excellent work at reasonable rates? For thirty days we will name the special price of $2 for plate and 100 cards, name only; or we will print 100 cards from old plate for $1.

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IMPORTANT.

We desire to call the attention of our readers to the importance of addressing their letters correctly. It is not sufficient to write Mrs. C. F. Grow, Chicago. Please add the words "The Temple" to insure promptness of delivery.

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We want to see *The Young Crusader* in more of the Sunday-schools. If you are a W. C. T. U. woman and an active worker in the Sunday-school why not urge your Sunday-school committee to send for 100 sample copies? Price $1. 100 copies one year to one address $12.

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OUR COLUMBIAN SOUVENIR NUMBER.

We have published 90,000 of this special issue, that every reader of THE UNION SIGNAL may supply her friends. Single copies, five cents; twenty-five copies for fifty cents.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

OUR LEAFLETS.

Have you read our Helps for Mothers? These are leaflets for mothers' meetings. They will impress you with your responsibilities; they will aid you in guarding your girls and protecting your boys. We can supply you also with home leaflets on subjects that touch home life and the training of children. Price two cents each; $1.50 per 100. Bound sets of home leaflets (in paper covers) for reference, twenty-five cents.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

A RATHER unusual freak of journalistic generosity was exhibited in the *Christian at Work* for April 13. This paper has long been noted for its fearless position on any subject it chooses to discuss. Its temperance editorials ring the most musical of Prohibition bells, and whatever its editor, Joseph Newton Hallock, wishes to say, he says. In the issue referred to, Mr. Hallock contributes, gratuitously, an illustrated article on the Sterlingworth Sanitarium at Lakewood, N. Y., which seems to possess a sensible as well as a renowned cure for consumption. Mr. Hallock writes in the interests of humanity, and is willing to give many references for the statements he makes. Copies of the paper can be had upon application to Sanitarium office. We also publish their advertisement on second cover page of this issue.

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For the Complexion
For Keeping the Skin Soft
For Making the Skin White
For its Soothing Effect and Beneficial Feeling
...It is the GRANDEST SOAP IN THE WORLD
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IF YOUR DEALER DOES NOT KEEP IT, Send 12 Cents for Full Size SAMPLE CAKE
COSMO BUTTERMILK SOAP CO., 84 Adams St., CHICAGO

ARE YOU Sterilizing Baby's Milk?

How many mothers there are who would use a Sterilizer if they but understood its utility.
"It is probably not too much to say," writes Walter Mendelson, M. D., of New York, in *Babyhood*, "that the process known as Sterilizing milk has done more towards lessening infant mortality and illness than any other invention of the past fifty years. By far the best process that has come under my observation, and the one that I recommend above all others is the
Arnold Steam Sterilizer.
It is simple and inexpensive; anyone can use it."
For sale by druggists. We will send you our Nursery Hand-book for Mothers free, if you mention paper.
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Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."
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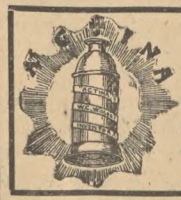
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A Very Satisfactory Garment.
WHY? Because it Supports Stockings and Underclothes from the SHOULDERS and has no stiff cords; fits with perfect ease and freedom. Elegant, and strictly hygienic. Sold by leading dealers.
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Signal Notes.

GERMANY has recently adopted by law a uniform standard of time for the whole country.

THE president of the United Carpenters gives as the only solution to the labor problem, compulsory education.

A PROMINENT household scientist states that she can feed people at the rate of nine cents a meal and guarantee that they shall grow fat on the diet.

A PROMINENT business man in New York state gives away four copies of the New Testament each day,—the cost of the four cigars he used to smoke per day.

To counteract the increasing tendency to vulgarity and coarseness of language among a certain class of young workingmen, a "Brotherhood of Clean Lips" has been formed in England.

ESTIMATE that man's faith who says, "I believe in God," and sits down in despair before two hundred and forty thousand saloon-keepers and says, "You can't do anything against them."

THE school board penny banks in England are a success, and the question is asked, "Why not combine these penny banks with Bands of Hope, teaching economy and temperance?"

IT would seem that better times are coming when we read of classes in London public schools passing examinations in housewifery. Ventilation, hygiene and sanitation were included in the course.

ON the principle that every little helps, there may be some encouragement in the statement that the national drink bill of England decreased about three hundred and fifty thousand pounds last year over the year before.

WHEN cholera raged in Hamburg the middle class practically stopped all drinking, except of light wine, but the poor unheeded the warnings given and drank more than ever of beer, and paid the penalty in disease and death.

THE Cape Breton coal mines, involving seven collieries and the support of many poor people have been purchased this winter by a Boston syndicate for seven million dollars. In this way the necessaries of life are being held "in trust" by the rich few.

A WONDERFUL exhibit from the patent office for the Columbian Fair will consist of two thousand, five hundred models and forms a complete history of inventions. The harvester exhibit, for instance, begins with a rude model used in the first century.

THE annual cost of street cleaning in Paris is $1,750,000, part of which is paid by house owners and part from the city funds. A staff of three thousand, two hundred men and women are employed; the streets are washed and swept and disinfectants scattered around liberally.

THE Gymnastic Society of Rome, Italy, have been making interesting experiments with cycles and carrier pigeons in the interest of the army. The cyclers carry small cages, with several trained birds. Important observations are made, written down and attached to a bird, who is liberated, and invariably carries the message to headquarters.

TWENTY islands of the New Hebrides group in the South Seas have been conquered for Christ and contain fourteen thousand Christian converts. The work of the Christian missionaries is being undone and hindered by rum brought by traders. Great Britain has forbidden her traders to give the natives liquor and fire-arms. France and Germany stand ready to do the same if America will concur, but Christian America hesitates.

What the Doctors Themselves Take.

It is the most natural thing in the world that a physician should be slow and reluctant to prescribe an excl sive remedy like Compound Oxygen, of which he has, perhaps, little knowledge and less interest. To do this, always means to him a loss of more or less patronage and a corresponding reduction of his income. This natural feeling of self interest is one of the constant forces of opposition against which Drs. Starkey & Palen's Compound Oxygen has to contend; but this very fact makes the indorsement and recommendation of Compound Oxygen by good physicians, all the more valuable when received. In the more than 23 years in which Compound Oxygen has been making its wonderful record in the cure of such diseases as Consumption, Catarrh, Asthma, Neuralgia, Dyspepsia and Nervous Prostration, more than 1,000 physicians have been led to see its great value, prescribe it for their patients or families, or use it themselves. An interesting history of the discovery of Compound Oxygen, its mode of action, and the record of many surprising cures, will be sent free to any one interested, by Drs. Starkey & Palen, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont

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This is NOT a cheap stock boot, bought anywhere and everywhere, to do a "mail order" business. WE own and run the largest retail Boot and Shoe store in New England, and this boot is made exclusively for us, and cannot be bought at *any* price of *any* one else *anywhere.*

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It is Dongola, Solid Leather, and Perfect-Fitting.

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Catarrhal Deafness, Headache, Neuralgia, Coughs, Colds, Bronchitis, Asthma, Hay Fever, LaGrippe, Etc., or Money Refunded. Price complete with four months' treatment by mail $2. The medicine is put on a sponge in enlarged part of medicator. Insert twin tubes in nostrils, single tube in mouth, then blow; thus your lungs force highly medicated air into all parts of the head and throat. **Send for terms, testimonials, and further particulars.** RAMEY MEDICATOR CO., 85 Dearborn St., Chicago.

Clears the Head. Cures Offensive Breath.

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THE GOVERNOR OF INDIANA SAYS:

EXECUTIVE DEPT., INDIANAPOLIS, Ind., Dec. 22, '92.

RAMEY MEDICATOR CO.—*Gentlemen:* I have used your Medicator with entire satisfaction for colds and slight catarrhal troubles. When used according to directions its effect is immediate, and a cure seems certain. I shall not travel without it. Very respectfully yours, IRA J. CHASE, Governor.

A PHYSICIAN OF 26 YEARS EXPERIENCE SAYS.

RAMEY MEDICATOR CO. AURORA, ILL., Dec. 31, '91.

I have used your Medicator in my practice, and I know of no instrument so good for the introduction of Inhalent Medicines to the nose, throat and lungs. By your instrument the patient can send the medicine to the lungs, throat and all parts of the head. It is very useful in the treatment of Catarrh, La Grippe and kindred troubles. T. M. TRIPLETT, M. D.

WHAT A PROMINENT CLERGYMAN SAYS.

CHICAGO, Jan. 14, '92.

I have used Ramey's Medicator and Compound Inhalent for Hay Fever, and found relief. I should think such a remedy would be valuable for colds and catarrh. REV. H. W. THOMAS, People's Church.

ASTHMA.

UNITED STATES INDIAN SERVICE, ROSEBUD AGENCY, S. D., Aug., '92.

RAMEY MEDICATOR CO.

Some few weeks ago I ordered two of your Pocket Medicators. I desire to say that they have given most excellent satisfaction, relieving the paroxysms of Asthma in a very few minutes.

Inclosed please find postal note, for which please send me two (2) of the Medicators and Medicine, and oblige. Yours truly, A. J. MORRIS, M. D., Agency Physician.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating. "Worth a guinea a box."—Price only 25 cents. Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York. 27

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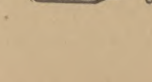

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We make this boot ourselves, therefore we *guarantee* the *fit, style and wear,* and if any one is not satisfied we will refund the money or send another pair. Opera Toe or Common Sense, widths C, D, E, & EE, sizes 1 to 8, and half sizes. *Send your size; we will fit you.* Illustrated Catalogue FREE.

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A DAINTY FOOT.

Yours can look as well. On receipt of **$1.39** we will send you, by mail, a pair of **Fine French Finish Dongola Boots,** with Tips, or without perfect in style, fit, and wear; a better boot than you ever wore for **$2.50.** The good qualities of this boot will be a genuine surprise to you; an absolute warrant with every pair. Sizes run fro 1 to 8, widths C. D. E. and EE. Send postal or e press money order, cashier's check or cash to **Th Bigelow Co., No. 54 Lincoln St., Boston, Mas**

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Club rates for any term made on application.

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A private family having made preparation to ac commodate a large number of their friends during the World's Fair, could accommodate a limited numbe of other visitors in parties of four or eight by making arrangements ahead. Residence located in quie neighborhood, near 3 lines of street cars; 15 minutes walk from Ct. House; near the following churches: D. L. Moody, Ind.; Grace Methodist; New England Congregational; Fourth Presbyterian; St. James Episcopal. The pulpits will be occupied during the World's Fair by the most noted pastors in this country and England. Address, for rates,

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References exchanged.

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THE UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 19.] CHICAGO, May 11, 1893. [Price $1.00 per Year in Advance.

SINCE OUR LAST ISSUE.

The river floods in the Mississippi and Ohio Valleys have receded.

The betrothal of the Princess May to the Duke of York is announced.

Seventy-two students graduated from McCormick Theological Seminary (Presbyterian) last Thursday.

A panic in Wall street last Friday caused a decline in stocks and much excitement among that class of financiers.

A dispatch, May 4, announces the triumph of the government troops, under General Vasquez, over the revolutionists in Honduras.

The big reservoir at Lewiston, O., gave way, letting the water out in a stream three miles wide and ten feet deep, doing much damage to life and property.

Mrs. Chauncey M. Depew, of New York, president of the woman's auxiliary for the Hahnemann Hospital and noted for her work in many charities, died May 7.

The famous army bill, for five months under discussion, was finally rejected in the German Reichstag Saturday, by an overwhelming vote and followed by the dissolution of that body on order of the Emperor.

Through the failure of the air-brakes to work, an engine jumped the track at Lafayette, Ind., Saturday night, and crashed into the depot, killing and injuring waiting passengers and employés at the depot and on the train.

"No admission," was the edict at the gates of the Columbian Exposition last Sunday, the National Commission and local Directory thus fulfilling the condition of the Congressional gift, that the Fair be closed on the Sabbath.

The semi-annual meeting of the board of bishops of the M. E. church was in session at Evanston, Ill., May 3–7, with fifteen in attendance, the absent members being Bishop John P. Newman, who is now in South America making a tour of the mission stations there; Bishop William Taylor, who is stationed in Africa; and Bishop Thoburn, whose post is in India.

THE appropriations of the fifty-five foreign nations and colonies exhibiting at the Fair amount to $6,589,779. The total amount raised in the United States is $20,000,000.

MISS JESSIE ACKERMANN, our second self-sacrificing round-the-world missionary, who arrived in San Francisco recently, will remain in California during the summer. She will visit Chicago and the World's Columbian Exposition in the fall, and attend the conventions of the World's and National W. C. T. U. in October, where she will be a highly honored and inspiring participant.

THE Board of Lady Managers which has done so much to represent women at the Fair is composed of eight members nominated by the commissioners-at-large; of two women from each state and territory, and the District of Columbia, nominated by the World's Columbian commission and of eight women residents of Chicago, appointed by the president of the World's Columbian Commission.

THE following ladies have been chosen by the National Woman's Christian Temperance Union to represent our organization at a joint conference of all the National temperance associations in the United States: Mrs. Woodbridge, Mrs. Stevens, Mrs. Fessenden, Mrs. Hoffman and Mrs. Lathrap. It is expected that a preliminary meeting of this conference will be held at the time of the International Temperance Congress in Chicago, June 5–9.

OUR note of exultation last week over the prohibition of smoking at the World's Fair grounds was premature. We saw the signs with our own eyes and heard the guards enforcing the order on opening day, but one week's test was sufficient to persuade the money-making directory that a few half dollars might be lost because of the "discomfort that the prohibition would occasion those gentlemen who were accustomed to smoke their cigars during a large part of the day." No thought, apparently, is given that large class of clean men who object to cigar smoke in their faces as much as the majority of women do. Well, we must look elsewhere for the millennial sign, "Smoking prohibited."

A GREAT victory for purity in the art exhibit at the Columbian Exposition has been gained. Dr. Selina H. Peabody, chief of one of the departments of liberal arts and one of the managers of the Exposition, has issued an order excluding all nude studies from the art galleries which he controls. The superintendent of the department of purity in literature and art in the National W. C. T. U., Mrs. Emilie D. Martin, has been for two years and a half actively engaged in arousing public sentiment for a pure art exhibit at the Exposition. The Protestant church, the Roman Catholic church, the Y. M. C. A. and the Christian Endeavor organizations have stood shoulder to shoulder with the W. C. T. U. in this commendable effort, and now the crown of victory appears, in part, at least. Morality has won.

"LADY HENRY SOMERSET victorious" were the words of a welcome cablegram from Miss Willard last Thursday. Then we knew that the important election in the annual convention, or council, of the British Women's Temperance Association had resulted in the retention of Lady Henry Somerset as president. As our readers know, Lady Henry has had opposers in her ranks this past year, because of her liberal generalship. The conservative element wished to confine the association to the narrow policy of one plank, temperance, throwing out all correlated interests, such as suffrage, labor, etc., even refusing to pass resolutions of sympathy with such reforms, thus showing their dislike to the "do-everything policy of the American union." Hence the reëlection of Lady Henry Somerset means not only a personal victory for a gifted and magnetic leader, but the focusing of many aggressive reforms by the British Women's Temperance Association, of which temperance, of course, will ever be the goal.

THE underhanded attempt to wreck the Total Abstinence Life Association, of which our honored friend, Gen. Singleton, is president, is happily proving to be a failure. A Chicago paper, a few weeks ago, published a purported interview with the Illinois state's attorney, in which he was represented as making grave charges against this association. This gentleman has authorized Gen. Singleton to state that he had never been interviewed by any reporter on the subject and had not indorsed the charges made in the Chicago newspaper. Of course the whole force of the attack is removed when the attorney general's statement is thus made public. There stand at the head of this insurance association, names long known and highly respected in Chicago's business and philanthropic circles as well as in the National Prohibition party, and that they are made a target for this persecution is in keeping with the history of all reform movements. According to the statements of the officers, whose word we respect, the association is in a prosperous condition, the assets being eighty-four thousand, four hundred dollars in excess of liabilities.

IT is with keen regret that we announce a necessary change in Miss Willard's plans for the summer. She had fully expected to return in May in time for the Woman's Congresses and to take part in many other important congresses connected with the Columbian Exposition. Miss Willard writes concerning this: "In the sense of an opportunity for expression and influence, this is the greatest disappointment of my life, but in another sense I believe that great good will come of the totality of my efforts from this period of enforced quiet. I shall expect to be with you in good time for our World's and National conventions in October, meanwhile you may think of me as keeping so far as possible in quiet country places, dictating, if I am able, a part of every day and spending much time in the open air. With God's blessing on these efforts of recuperation, I hope to return to you as well as usual." As is well known, Miss Willard's health has not been up to grade for a year or more, but the exaggerated accounts of her present condition as found in some of the daily papers should not for a moment be credited. It is time that we gave our great leader a rest, and it delights her associates in office to know that Lady Henry Somerset and Miss Gordon will accompany her to the Engadine in Switzerland where the warmest summer months will be passed. The National union has twice voted her a year's vacation; let us see that she has half of it now and send her no letters except an occasional note of loving good-will. Absolutely necessary business letters should be addressed to Mrs. Hannah Whitall Smith or Miss Anna Gordon, 57 Gordon Square, London, N. W., England. With hope strong in our hearts and words of cheer on our lips, let us go forward believing that our beloved chieftain will be spared to us many years.

ON another page will be found an arousing article by Mrs. Elizabeth Wheeler Andrew, one of our best known round-the-world missionaries. Our readers have followed her work in connection with that of Dr. Kate Bushnell with keen interest, doubtless desiring much more information than her necessarily infrequent letters and the delicate character of her mission afforded. These two consecrated workers went to India nearly two years ago, commissioned by Parliament with the very important and secret task of investigating the enforcement of the English purity laws in the British cantonments. They have recently been recalled to England to testify before a Parliamentary committee as to the social condition of these military stations. While awaiting more particulars we extract a few sentences from Mrs. Andrew's last letter: "The Lord wonderfully helped me all the three days of witnessing before the committee from Parliament. I cannot praise God sufficiently for all His manifested presence and power in my soul during these days. We have had a vast mass of evidence to go through, but none too much to conquer this stupendous system of iniquity (C. D. Acts.)" Mrs. Andrew's article was written many months ago, but it was found to be necessary for the success of the undertaking to withhold the publication until now. This is undoubtedly one of the most important and unique Christian commissions ever granted to man or woman, and we do not wonder that Mrs. Andrew exclaims: "It all seems like a dream that *little I* could have been so honored of the Lord as to have been one of the two agents in this work for Him," and that William T. Stead commands, "Go forth, nothing doubting, rejoice exceedingly that this honor has fallen to your share." THE UNION SIGNAL is proud to claim Mrs. Andrew as one of its old-time and highly-prized editors, and Dr. Bushnell as a frequent contributor. May the God of all peace and strength be with them.

MEASUREMENTS.

BY LUCY H. WASHINGTON.

Were distance measured by the heart,
Then chasms long and wide
May hold ten thousand miles apart,
Those living side by side;

While sundered far, by land and sea,
Still, loving hearts draw near;
Desolate, quite, they cannot be
Who hold each other dear.

If time is measured by delight,
They live a thousand years
Who ne'er have known a weary night—
Told prayers on beads of tears.

While those who toil through ceaseless pain,
May ne'er be said to live—
Our length of days shall be made plain,
When we life's record give.

If friendship's measure is by word,
And not proclaiming deed,
Loudest professions may be heard
When there is least of need.

If wealth is measured by its use,
Oft so-called rich are poor;
The widow with unfailing cruse,
Possessed a boundless store.

By leagues at sea, by miles on land
We measure earth, yet say
Heaven, which no human rule hath spanned,
Cannot be far away.

If space is compassed by our thought,
Then let us onward press;
Then earth and sea and sky are nought,
But kingdoms to possess.

Port Jervis, N. Y.

THE TRUTH OF IT.

BY HELEN CAMPBELL.

That is to say such portion of the truth as one woman's brain could seize upon and assimilate, said brain owning to its own streaks of obtuseness, well-rooted prejudices, warranted to interfere with the growth of the most promising truth, and empty corners unoccupied from the beginning, but on the whole claiming there was honest material in the makeup of which its owner had always sought to make the most.

It was the country aunt who, as one means of entertainment, had been taken to a studio reception, and whose face in the midst of it had worn its most inscrutable expression. And when I say "country aunt," it does not include any of the invidiousness attached to that title. This aunt had known cities, and though she regarded them as in most points unfit for the habitation of rational beings, still came to them at intervals for that stir of thought and change of routine that she knew as one of the essentials of healthy living. This pretty niece had grown up under her wing, and married one of the boys, who had come next door to it, since he had spent half his time with the small and adoring playmate, still small and still adoring, and with excellent reason. "Young John," called so to distinguish him from a series of other Johns in the way of uncles and grandfathers, had studied medicine, and was a rising physician in the city of his choice, wedded to its newest hospital, of which Mrs. John pronounced herself profoundly jealous, and of which she was certainly profoundly proud. Aunt Ruth loved art in her quiet way, and from her childhood Mrs. John had been taught some of its meanings and studied photographs and fine engravings and etchings, waiting for the day when great galleries might be nearer and give at last the enchantment of color.

It was natural then that with the new life, into which came at once, as household friends, two or three artists, known to Dr. John in his student days, Mrs. John should revel in the new possibilities, and never lose a "studio day." This land of Bohemia, in which the younger ones lived in strange ways unknown to decorous New England households, had unending charm, though her own dainty housekeeping kept to the old ways, in which Aunt Ruth had trained her and in which Dr. John found entire content.

Into the pretty house near the river on an up-town street, Aunt Ruth had come for her first visit, and as the highest reward for leaving her own nest behind, found herself in the midst of a crowd of people, who all said the same things, and then hastened on to say them somewhere else. Here and there as they had made their round through the great building given over to artists chiefly, she had seen a room or two of almost monastic bareness, the easel and its picture the only point of color, but the crowd paused longest in one where a charming mother and two daughters, all three artists, had brought together the collected treasures of long life abroad, from Spanish leather hangings down to Chinese dragons and a mass of bric-a-brac, before each and all of which the guests said, "How charming!" and "How lovely!" and then departed to duplicate these emotions at another shrine.

Aunt Ruth, a little bewildered, seated herself at last, and while Mrs. John talked gave herself to observation. She faced a corner cupboard filled with airy porcelain and bits of Venetian glass, but aside from these saw nothing that indicated everyday living, though it was true these articles might be pressed into service at an impromptu lunch. The broad divan on which she sat had its pile of cushions, and in a mere cubby-hole of a room at the back of the great one used as a studio and divided into two by a tall screen, was a very small and knobby lounge supposed to be invisible to the public. They lived here, she had been told, this mother and her two tall and blonde daughters, dressed picturesquely and making part of the general effect. How did they live? where did they live, for the carved sideboard was big but not big enough for habitation; the cabinets were out of the question, and even the great Norwegian chest, black with age and covered with carving, could not well hold more than one. Perhaps that was the solution, for the divan was broad and could easily hold two, but though this might settle the sleeping question, there was another no less vital phase of living—eating. Not one hint of the inevitable pots and pans appeared, nor was it certain as her eyes again searched every corner, that room remained for a loaf of bread, much less its usual accompaniments.

Aunt Ruth drew a long breath. Perhaps Mrs. John would make things plain, and as this thought came she looked up to find the eyes of the younger daughter full upon her and in them a queer look; a look—yes—of comprehension at which Aunt Ruth first blushed a fiery red, and then at the dawning smile in the girl's eyes burst into a laugh in which Mrs. John instantly joined.

"I don't know what it is about," she said, as she hastily crossed the room, "but I have laughed all my life whenever you did, Aunt Ruth, just because every note of it is so infectious. But why you laugh too, Eleanor, unless for the same reason, I do not see."

"Because we are detected, tried and convicted as frauds and this is the judge, jury and executioner," Eleanor answered, pausing by them and looking half relieved, half apologetic. "She wonders how we can endure it. So do I. I have always wondered. We sit up nights to produce effects. We are all, they say, so ideal, so unconventional, so picturesque, so—in short, artistic. We are sacrificed to effects. We can't afford a studio and a home too. New York doesn't allow anybody homes but the rich and the poor. The great in-betweenity has to manage as it can. And we do. I will reveal the whole. You shall see that there is a streak of honesty left in the family. In that sideboard is an oil stove and its most sacred niches hold paper bags of groceries, taken out as required. In that cabinet is the washing apparatus, for our water is in the hall only, and I was in terror lest that prying Miss Anderson should turn the key and disclose the mysteries. Coal has to be bought by the barrel, and where do you suppose we keep it?"

Aunt Ruth looked helplessly about.

"It can't be in one of the cabinets," she said, "and you surely wouldn't cover it with an India shawl, though, really,—"

"Go on," Eleanor said. "You are ready to believe even that. We don't exactly and yet we do. It's in the chest under it, and every time we take out enough for the grate fire I have to devote myself to getting the thing back into just those folds. It's part of the background, you know."

"Wouldn't you rather," said Aunt Ruth mildly, "have a little less background and a little more of the ordinary kind of foreground?"

"Impossible under the present system," returned Eleanor gravely. "This is all part of our capital, you see, and we are the victims of capital. Now I am a Philistine. I admit it boldly. I love the common and the comfortable and would like to knock all this into a cocked hat,—at minutes, you know. I hate a fusty divan and blankets smelling of old wood and paint and immortal mustiness. I am tired to death of coffee in a mug and tea in a tumbler. I want a dining-room and dishes. I want a regular bedroom and a dear white bed and pillows. I am sick of everything being something else, and nothing what I want it to be. But I suppose it is a question of the kind of slavery you choose. Artists are bond slaves to effects, and the good housekeeper is to things, and if you try to live in your studio you must take the consequences. But if I were more comfortable instead of being only 'deliciously decorative,' I am certain I should paint a better picture, and some of these days I shall try it."

"You'll soon have the chance," Mrs. John said with a laugh as she turned away. "Aunt Ruth always did in some way compel everybody to tell the truth, and I should never have known your real mind if she had not come today."

"What I think is," said Aunt Ruth as they made their way toward home, "that it must be demoralizing to always pretend. And then the wear and tear of it! Are there others like them?"

The question answered itself not only that day but on others in which Mrs. John led the investigator into the dark corners of many a studio given over also to "effects," and indifferent as to who knew it. But when another year the visit was repeated and Aunt Ruth asked with interest how her first acquaintances fared, Mrs. John laughed.

"There are some makeshifts yet," she said, "but Eleanor has painted, in a wreath of her loveliest flowers, 'Things are not what they seem,' just over the coal box which was her wedding dowry. I wrote you, you know, that she had married the young marine painter who had the studio opposite theirs, but he is very prosperous, relatively, and they have two big rooms and with screens you can make as many as you like. But his last picture sold for so much they will soon have a house, or certainly a flat."

"A flat is only another means for the abolition of homes," said Aunt Ruth seriously, "for nobody ever has any privacy in one, and Howells is right when he says that a moral human being cannot grow up in one. Give me an old-fashioned New England country house. The best things in this republic have come out of just such houses. Shams kill honesty, and a flat is a sham, or at any rate a partial one."

"Wait till I have shown you an ideal one," said Mrs. John, but Aunt Ruth shook her head.

"The one want of this generation is honest living," she said, "and while I admit that a flat may hold honest people, I consider the system that necessitates them a false one, and I protest."

"You are a Socialist," said Mrs. John, "and I shall tell John," and here the talk ended till Dr. John appeared, announced himself as entirely of Aunt Ruth's opinion, and then by way of tonic, carried her off to look at some "improved dwellings" in a remote street, in which honesty was said to have ruled from foundation up to the last sheet of tin.

New York City.

A WINTER'S PURITY CAMPAIGN IN INDIA.

BY ELIZABETH WHEELER ANDREW.

We landed in Calcutta December 21, 1891, and called the same afternoon on Mr. Madge, to whom we had been directed by Mrs. Josephine Butler, Mr. Stansfeld, Professor Stewart and other purity workers in England as a trusted adviser and friend of our cause. We found him loyal, kind and helpful to the last degree during the heavy strain of the months that followed.

God had so guided our ways that we came into port on a vessel so small that no passenger list was published. Dr. Bushnell and I were the only passengers and therefore we arrived unannounced, which was just what we desired, as we were obliged to make our inquiries in the most careful manner in order to get at the truth of the accusation that India was secretly acting in defiance of the home government by maintaining a system of laws in military cantonments for the regulation of vice.

Christmas Day was spent in Calcutta, amid the strange scenes of this truly oriental city. Much of the day we were on our knees, crying to God for help in our great undertaking. A few days later we started northward strangers in a strange land. We felt indeed that God had called on the "worm" to "thresh the mountains," but He comforted and strengthened our hearts by His mighty promises, and by the constant presence of the Holy Spirit. We were led, providentially, to an American friend, to whom we gave our full confidence, and through whom we obtained our interpreter, a consecrated woman, who proved to be the very gift of God to us in the difficult work that followed. To no others did we reveal our undertaking, save to a noble missionary in the far north, until our task was finished and our report forwarded to England.

The following general statement will give some idea of the work accomplished: (*Dhai* means the nurse in a Lock Hospital; *mahaldarni*, the woman in charge of the degraded women in the military *chakla*, or brothel; *Lock Hospital*, in this connection, means the place where the women go for inspection, and in which they are compelled to remain for treatment, if diseased.)

Number of miles traveled in India, 3,697; military stations visited, 10; (five visited the second time, on return journey); studied cases of degraded women in canton-

ment stations, 637; interviewed personally, 395; interviewed hospital *dhais*, 11; interviewed *mahaldarnis*, 18; interviewed native physicians of Lock Hospitals, 6; interviewed patients in Lock Hospitals, 34; interviewed law pleaders, 2; interviewed various other persons.

In these Lock Hospitals we studied the annual reports for 1891, and books and records as far as possible, taking careful notes of everything important in interviews, records, etc., and drawing plans of several government houses of shame and Lock Hospitals.

We worked incessantly for four months; toward the last as the dreaded hot season came on apace, often traveling at night, and out all day under the burning sun, holding meetings with the women and gathering evidence. What scenes pass before my mind and thrill my heart as I recall any one of the military stations visited! I can reproduce only a few of these for the great host of UNION SIGNAL readers, but these will be typical of the whole. Come with me into these scenes, and I pray as I write that the loving Father of us all may fill the soul of every white-ribboner with yearning sympathy toward these, her sisters in India, and with burning indignation against the cruelty and oppression under which they groan to-day—heathen women enslaved by so-called Christians!

We pass through the gateway of a mud wall into a court-yard, around which are the rooms for the inmates of this *chakla*, set apart for the artillery regiment of this large cantonment. We were here yesterday, and the women eagerly received our news of a Redeemer for them, and entreated us to come again, saying that they would invite all the women in the neighborhood; so we find a large group on entering.

Let me describe their strange costumes, as they sit on the light native beds which they have drawn up close to us, or oftener still on the ground, and I think you will see what a motley scene they present. (These notes of their dress I penciled as they sat around us). One near me wears a bright yellow *chaddar* over her head and shoulders, red jacket and full white *pyjamas* or trousers; another, a dark blue jacket over a thin, long yellow garment with yellow sleeves, full red skirt and pale pink *pyjamas;* a girl with intense face and burning dark eyes, who hangs on every word we utter, has thrown over her smooth, black hair a deep pink *chaddar*, tinsel-edged and wears a purple jacket trimmed heavily in gold-lace embroidery, green *pyjamas*, many silver and gold ornaments, necklace, ear-rings hanging around the complete rim of both ears and weighing them down, nose jewels, bracelets, anklets and silver thumb-rings with tiny mirrors set within. This list of ornaments might be added as accessory to nearly every woman's dress, with slight variations as to value and number. The bare feet are thrust into embroidered sandals turned up at the toes! A very pretty girl, extremely young, is all in white save a changeable silk jacket of red and purple, thin white *chaddar* edged with silver tinsel; another, with black *chaddar*, embroidered in gay colors, red jacket, full white trousers; another, deep crimson *chaddar*, edged with gold tinsel, yellow silk *pyjamas*, and jacket of the same; another with pale yellow *chaddar*, white jacket, and black silk *pyjamas*.

This was a representative scene. At first the strangeness of our surroundings and the barbaric appearance of the degraded women distracted our attention to a degree, but we soon became so accustomed to all these things and so intensely absorbed in our sacred work and in the histories, thoughts and feelings of these poor enslaved creatures that we moved as freely and unconsciously among them as if in our own native land. Our interpreter was gifted with a wondrously sweet voice, and she usually began our meetings, either in the *chaklas* or Lock Hospitals, after cordial greetings on our part, and equally cordial welcomes on theirs, by singing a plaintive hymn in their own language. Many times they were sobbing before the strain was finished. Then how they would pour out their pitiful stories! and we would weep and talk and pray with them. Usually, they followed us to the carriage, or to the gateway, if patients in the Lock Hospital, blessing us and showering their tender gratitude upon us for coming to them and caring for them. I well remember how, on one occasion, the women ran from room to room of the Lock Hospital, waving their hands to us through the bars, as we walked along the street outside, after saying good-bye, and begging us to come again.

At the close of the meeting which I began to describe a paragraph or two farther back, a woman who had formerly been a *dhai* in the Lock Hospital, and who spoke fair English, broke out into a vehement denunciation of the governmental regulation of vice. She exclaimed: "Oh, what a shame that the government does these things!" She pictured vividly the degrading scene in the examination room, stamping her foot as she spoke, her whole delicate frame quivering with indignation against the wrongs of her countrywomen. We asked: "And do the other women hate these things also?" They all joined as one voice in expressions of loathing against the system that enslaved them. The first woman exclaimed again bitterly: "Oh, shame! Very shame! It is very disgusting. The commander-in-chief, the colonel and all of them all the way down—*your Christian men*—they all favor these things. The Queen does not countenance it, for she has daughters, and she cares for her daughters in India also; it is the commander-in-chief." The girl with the burning dark eyes said earnestly: "I would go with you anywhere if I might but have my food and clothing, that I might be saved from this exposure."

They pleaded with us to do what we could to have these hated inspections done away with. Then they put their hands together and looked upward, praying God to bless us and help us to help them in this matter. One of the degraded women present at this meeting was so moved that she placed her two little children—the father a sergeant gone home to England—in a mission to be brought up as Christians. We saw many children of tender years being reared in these dreadful surroundings; a large proportion of these with fair Anglo-Saxon features. Is not this a harvest of woe?

Another scene comes vividly to my mind. Away up on the Northwestern frontier, in one of the regimental *chaklas*, we sat far into the deepening darkness, talking with the old *mahaldarni* and five women, in a little room to which one of the girls had invited us on entering the court-yard. They said there were so few women here because they were afraid; there had been so much ill-usage; the men of the regiment were very bad, and often being drunk, beat them and robbed them, not only refusing the few *pice* they claimed, but even taking away their cotton quilts, and selling these to their own cooks to get more money with which to buy the drink. They described one woman, who was beaten terribly and cut in her arms and breast; after this, several ran away to another regiment. They told us these things in a quiet, hopeless way, stretching their thin fingers by turns over a wretched charcoal fire, the only warmth they had, though the winter wind swept in unhindered through the opening—for door there was none—piercing through the cotton garments in which they shivered. By and by one of the number lighted the rude lamp, a bit of wick in an earthen dish of oil, and set in a niche in the mud wall; its flickering flame served only to deepen the gloom.

Our hearts bled for them. What could we do? They were in the power of a relentless system. Registered, compelled to go on and on regularly as ordered, or be expelled from the cantonment, which literally meant beggary and starvation; for there is scarcely an industrial opening for respectable women in India, much less for those who have become outcasts; their friends would never take them back; their caste is broken, and they are regarded as social pariahs.

Still farther north, near the gateway of India, through which marched the conquering armies of Alexander the Great, we found a large bazar, into which all the women of the cantonment were gathered. Their houses were twice numbered; one, in small figures, was the house number, while the huge figures on a circular piece of tin, fifteen inches in diameter, represented the registered number of the girl, and corresponded to the number enrolled in the cantonment magistrate's office. As we entered the street a woman called to us, warning us not to come there, that none but wicked women lived in that street. But when we answered that we were missionaries and were seeking them, she invited us into her house, and ran to call others. Six women came. A mother and two daughters lived here. The women spoke with deep disgust of the examinations. They said if they did not obey the regulations they would be expelled from the cantonment. We asked, "Is that a hardship?" They answered, "It is great hardship—starvation! No one would give us work."

Calcutta, India.

(*To be continued.*)

MY IDEAL MAN.

[Some notable women herein draw their picture of the man "that wert never matched of earthly knight's hand, the fairest person and the goodliest of any" that ride in the world's press for place and power. It is evident the old image of Sir Launcelot is not dimmed in the modern woman's vision—"the truest friend to thy sworn brother of any that ever bestrode horse, most courteous and gentle of all that sat in hall among dames, and sternest knight to thy sworn foe that ever laid spear in rest." But it is worth notice that the matchless man of the old crusades is transmuted and translated by the spiritual forces which wage battle to-day for dominion of the earth, the release of the oppressed and the cause of the weak. Some day soon the brother knight will be asked to picture "the saint of his deepest devotions" in the fair dames who ought to grace the world he walks. *Au revoir!*—EDS.]

"*I want to help you to grow as beautiful as God meant you to be when He thought of you first.*"

My ideal man is the man Christ Jesus and any other man that unites the two natures of man and woman as the man Christ Jesus did. MARGARET BOTTOME.

New York City.

My ideal man is the one whose life best embodies and illustrates: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."—Phil. 4:8.

MARY LOWE DICKINSON.

New York City.

As to the ideal man, I know of no human words that better describe him than the line of the old song, "Douglas, tender and true," for to be "tender" is to be loving and sympathetic, and to be "true," in the best sense, is to be loyal and courageous and unselfish, ready to sacrifice the less for the greater and to seek always the noblest things—in a word, to exemplify Christian manhood.

EDNA DEAN PROCTOR.

Framingham, Mass.

My ideal man is as pure in word, thought and deed as he expects me to be. He is as strong as an angel in the cause of truth, and as tender as a mother in his treatment of the weak and the erring. He has the courage of his own convictions, and never hides behind a mere expedient. In short, he is a *Christian*, which means a Christ-man, and that means a man like Jesus Christ—bold to denounce wrong in highest places, but swift to forgive the wrong-doer; one who, like the apostle, "counts not his life dear unto himself," and who, like the Master, "came not to be ministered unto, but to minister." There are such men. In the days to come there shall be many more.

KATHARINE LENTE STEVENSON.

Boston, Mass.

My ideal man is not of so perfect a type as to be discouraging; he may evolute from finite humanity. He belongs to no particular type, race or nation. He may be blonde or brunette, Caucasian or Ethiopian; he may be "five feet eleven, or eleven feet five," as the Irishman dubiously described himself; he may be muscular and ponderous, or small and lithe with muscles quickly responsive; but one thing is a *sine qua non*, and that is a sound constitution by inheritance and good health maintained by right living. He will therefore be neither glutton nor epicure. His tastes will be simple and natural and he will indulge neither in stimulants nor narcotics. He will take pride in being the master of his body and will create for himself no false necessities. In him "good digestion will wait on appetite." He will be a man of nerve, but not of nerves, and he will have no consciousness of the body except in the very joy of living.

He will be a competent business man whether statesman, scientist, clergyman, merchant or artisan. He will be a philanthropist, that is, a lover of his kind, and will thus have a general interest in the affairs of all nations and a particular, helpful interest in the needs of his own country and more minutely of his immediate neighborhood. Another man's necessity will never be his opportunity for self-aggrandizement; he will be too proud to elevate himself on the prostrate body of friend or foe.

My ideal will be self-reliant, but not self-confident. He will accept no standard that lessens the dignity of manhood or accounts man weaker in self-governing power than woman. He will have a reverential nature and believe that obedience to the great Jehovah is more dignified and manly than obedience to the desires of the flesh. He will follow in the footsteps of the Master and pattern his life after that of the spotless One.

MARY WOOD ALLEN, M. D.

Toledo, O.

My ideal man cannot be done in three or four lines; he is too varied and delightful for that—may his numbers increase!

"My ideal man" is the flower of humanity, and a sufficient end in himself for the existence of this toiling, moiling planet. He has both physical and moral courage. He is honorable, truthful, reverent, pure, generous, kind. But he is more than the sum of these virtues. He has other and adorable qualities and graces.

He has health and the sense to guard it well. He is good to look upon, for a chivalrous soul shines through his face, and he has that most excellent beauty which comes from a fastidious care of the body and its apparel.

He has a cultured mind and is not so enslaved by business or professional cares as to be out of sympathy with what is best and highest in the world of letters, of music and of art. These are his recreation and his delight, and he is ten times more interesting because of the broader outlook they give him.

Religion and philanthropy are of deep, personal interest to him, not alone for the uplift they give his own soul, but that they seem to point the way to an uplift for all humanity.

My ideal man is masterful. He knows his own mind, what he wants and how to get it, and he generally succeeds in getting what he wants. His affairs run smoothly because well planned. He is strong and quiet and always to be depended upon. But he is possessed of a delightfu

humility which is irresistible, and with all his strength he is full of tenderness, and of delicate feeling for others. Hence he has fascinating manners and might have been the man of whom Shakespeare wrote: "In action, how like an angel."

He has time for friendship, and his friendship is above all price. A peculiar grace attunes his life to his environment. He is, indeed, a man with a soul, and he does not keep it under lock and key for fear some one may discern it.

EMMA WINNES ROGERS.

Evanston, Ill.

Happy the man that woman trusts and little children praise! The ideal man is a "Brother of Girls," as the choice Arab proverb phrases it. He must be as pure and true as he requires woman to be. He must help on the age of brotherhood, that shall kill out this age of gold, prophesied in the increasing community of thought and works between the world's manhood and its womanhood.

FRANCES E. WILLARD.

MY IDEAL MAN?

No hero formed of wisdom and of power,
Endowed with virtues boundless and untold;
But one whose love can sweeten every hour,
And turn the clods of common earth to gold.

No visionary sage whose will unerring
Can guide my own in rapturous trust intense;
But one, by turns deferred to and deferring,
Who simply follows honest, common sense.

No dreamer vowed to theory and beauty,
With aims so glorious, none their heights may ken;
But one who faithfully just does his duty,
And fears no man amongst his fellowmen.

No lordly leader I must follow after,
In meek devotion pampering every whim;
But one who, hand in hand, come tears, come laughter,
Is all to me as I am all to him.

With faults may be—faults fall to all things human—
But one who, leading an unspotted life,
Holds first the sex equality of woman,
And next—all women sacred as his wife.

. . . . . .

Ideal, did I say? Nay, that's all over!
My dream has stood rough wedlock's sternest test,
And since my husband took the place of lover,
"Ideal" is a portrait at the best.

MRS. WARNER SNOAD.

London, Eng.

My ideal man, you ask for? It is at least a comfort to know that there are women in these latter days who feel that they may demand the existence of such beings. and who also feel that they themselves may possess the penetration that will enable them to distinguish the ideal man when he shall appear.

All definitions and descriptions have two sides—the positive and negative. I fancy it is more important to state what the ideal man is not, than what he is. First, the man who to my mind seems worthy of this epithet "ideal" is not to his own consciousness a lord of creation, but in his own esteem is simply an equal heir to creation with the woman who stands at his side. In spite of all the efforts made by theology, by political discriminations, by society, to enable him to hold himself as superior by his birthright of sex to his sister, my ideal man is not thus arrogant.

He must, I fancy, be a combination of qualities apparently contradictory, but really not contradictory, only complementary. He must be modest and yet confident. He must hold himself willingly, nay gladly, with a secret joy rather than open boastfulness, to the same standard of personal purity to which he would hold his daughter or his wife. He must possess in high degree the "three I's," which have been called the constituents of the successful ego, namely, Industry, Intelligence and Industry. He must be gentle, and this is to say, he must be strong, for only the strong man can afford to be gentle; a weakling fears to be gentle, lest gentleness be interpreted weakness.

My ideal man scorns the world's custom of claiming for man superior advantages for education, superior payment for service, superior freedom for the development and the expression of his own individuality. My ideal man exacts *from* himself all that he demands *for* himself. My ideal man should be successful, even by the world's measures of success. He should possess competence and influence, and should possess them as the natural fruit of his own abilities keyed to high endeavor; but he should hold it the highest privilege of success that it enables him to bear the burdens of the weak. This implies that all the other qualities of my ideal man are mixed by the solvent of that human sympathy which puts him in touch with the human being at every age, in every condition and under all circumstances: so that he unconsciously carries warmth, light, gladness and power wherever he goes. In him capacity of heart and brain are held in perfect equipoise, so that one who feels for him affection, must give an equal measure of respect. In him health is fundamental, the result of moral cleanliness. Purity is the atmosphere which, emanating from his own spirit, protects him from vulgarity and baseness.

My ideal man is willing to follow truth to its issue; not fearing that as a result of its pursuit he must lose something more precious than itself, because to him truth is precious above all other possible possessions. He discriminates between liberty and license, between progress and precipitancy, between courage and aggressiveness.

My ideal man is a patriot, yielding a loyal love to his country, whatever that country may be; but he realizes always that, as his country, however large, is smaller than the world, so patriotism is a sentiment inferior to the sentiment of humanity.

My ideal man is open-minded, and he has no fear for the world's bugaboo, consistency. Being open-minded, his opinions may change as his intelligence grows, as light pours in upon the subjects of his contemplation, and as circumstances and his own advancement shift his point of view. He has the courage of to-day's opinions; he dares to say that to-day has thrown new light upon the problems of yesterday; and dares to anticipate that to-morrow may reverse the decisions of to-day. Dominated by this aspiration after truth, and that teachableness of spirit which alone will make it possible to find it, his manners are marked by a high and gentle courtesy; and, as the ideal woman must be mentally what the world, in its poor, inadequate language calls "masculine" (a very different thing from mannish), so the ideal man is in marked degree feminine, but in nothing effeminate.

Not only is man molded by his mother's teachings in his infancy, but throughout life he grows in the direction of the expectations and the demands that society puts upon him; and society is molded by the thought of women not less than by the thought of men. So the ideal man will become the real man, our everyday acquaintance in the home, in the school, in the church, in the busy marts of trade, at the ballot-box and in legislative halls so soon as the expectations, the demands of womanhood shall compel him to the culture and the manifestation of ideal qualities.

MAY WRIGHT SEWALL.

Indianapolis, Ind.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

An event of deep and wide significance has occurred since my last basket of Exposition fragments was gathered. I refer to the journey of the old Liberty Bell from its secure place in Independence Hall to the Pennsylvania Building in Jackson Park. Ex-President Harrison happily termed it in his welcoming speech at Indianapolis

A RENAISSANCE OF PATRIOTISM.

There is genuine brotherly love for their Western sister, and keen interest in the great Exposition on the part of Philadelphians or they would not have consented to loan this priceless relic of American history. An escort of prominent citizens, headed by the mayor, accompanied it; four policemen, every one a son of American born parents, and every one above six feet in stature, constitute the permanent guard undertaking to see Old Liberty finally restored to its glass case in Independence Hall. The journey was a triumphal procession. It was a difficult matter to get it through the Keystone state. School children carrying flags thronged the stations. The good people really felt that it was going on a mission. Governor Pattison who welcomed it at Harrisburg gave his opinion that it "was a wise and patriotic thing to exhibit the bell in the West as a needed stimulus." To the astonishment of the escorting committee, Indiana spread her mantle in the way with as much enthusiasm as Pennsylvania. Reaching Chicago late in the evening, and in the rain, at a depot surrounded by slums, there was still a great crowd awaiting its arrival. Members of the committee frankly acknowledge that the journey has opened their eyes to the grand spirit of nationality which possesses the West as fully as the East. Chairman Smithers says: "The sight of the bell seems to stir the spark of patriotism which is in the breast of every American into a flame." It has proved a touchstone of national feeling, and its reverent guardians hope that its influence may be extended even farther: "It may inspire the people of other countries, not so blessed as ours, to work for enlarged privileges of national life," said Mr. Smithers.

The children have claimed it as their very own, turning out by thousands to cheer it on its way. Every schoolhouse in sight of a railroad crossing where the train passed furnished its quota. At the few points where stops were made they loaded the special car with flowers. They sang around it; they climbed up and touched it, some even sat upon it, and the good-natured committee-men were sore in the shoulders when they reached Chicago from lifting babies to a point of contact with the sacred relic. Most touching of all was the coming of the pupils from the institute for the blind in Indianapolis, to "see" the bell. They were assisted upon the car and allowed to pass their hands over it. May the reverence awakened in all these young hearts at sight of the symbol, deepen and broaden and tower at thought of the freedom it stands for, and may they infuse into the blessed word higher meanings than the framers of the Declaration of Independence knew. As the fathers of these children decreed in voice of their cannon, from henceforth freedom should mean every man's ownership of his own person, so may they—in peaceful tones—God grant—proclaim moral freedom and man's right to the best conditions of moral and spiritual unfoldment.

All this, and much more than THE UNION SIGNAL will let me tell, I felt as I sat by my window and watched the crowd gathered at the corner of Michigan avenue and Thirty-fifth street, patiently waiting for two hours in the indiscriminating drizzle of rain—men, women and children—to see the bell pass on its way to the Fair grounds. Finally it appeared upon a triumphal car, with framework hidden by flowers, and drawn by eight coal-black horses, in gold trappings and flags. I read on the frame from which it was suspended: "Proclaim Liberty Throughout the Land." Faithfully and forcefully did the now silent trumpeter fulfill its mission. May the echoes of its clarion voice reverberate and swel till the whole human race shall rise into the full liberty wherewith Christ sets men free.

OPENING DAY CAKE.

Of course, to our notion, the real bride's loaf was cut, not in the Administration Building, by President Cleveland, but in the Woman's Building, by Mrs. Palmer. Things did seem a bit mixed, though, considering that he performed his *chef d'ouvre* with his thumb and a button, while her part was done with a nail and hammer. Strange things happen every day now, and we must not be surprised by anything we see at the Fair. A member of my party declared that she turned the hammer sidewise for the finishing blow, but I didn't see her do so and I don't believe everything I hear, particularly when a man is telling how a woman drives a nail.

Her address drove the nail straight home to the vital issues of the hour, showing how earnestly she has striven to put herself in the place of wage-earning women. She has come near enough to them to understand their difficulties, at all events. Her position for two and a half years past has been sightly, and her vision has proved equal to the width of the horizon. From that outlook she sees "the people of all civilized lands studying the same problems," and realizes "the unity of human interests, notwithstanding differences of race and external conditions." She also recognizes the supremacy of social and industrial questions, and stoutly demands equal rights in the realm of industry for the three-fourths of womandom who are obliged to be entirely, or to some degree, self-supporting.

Mrs. Palmer is a remarkable leader, in that she seems to have kept the attention of her colleagues off herself and riveted upon their common task. Notwithstanding her great beauty, she is a singularly unobtrusive personality, and as a speaker, manages to be forgotten, while her subject gains heartiest hearing. In no way does she invite notice of her own part of the work, and a fine reserve and delicacy of manner warns her most enthusiastic admirer that she is not pleased to have any one else do so.

The foreign women have come among us with an air that says: "We understand that all American women are of royal blood." It rests with us to confirm their opinion, and one of the ways of doing so is to meet them cordially as comrades, and with the least possible notice of their "rank." I pray earnestly—as for myself—that we be enlarged in our borders to recognize brain when it exists under a gold laced hat, and heart when it beats behind "orders."

I am consumed with curiosity to know how—for example—the "duke" of some province smaller than an *ante bellum* sugar plantation feels, in his glory of uniform and decorations, when he shakes hands with the ruler of this great country in a plain black coat. The Duke of Veragua, however, is excusable for all the pride and pomp he can possibly assume. That was a great "find" of Gran-'ther Columbo's, and not so very long ago, either.

For general reasons the Russian lady was especially interesting, her country being farthest removed from us, both geographically and politically. A rare type comes from the land of the Czar. Grace and humor, amiability and intellectuality blend in the delicate face of the slender woman introduced as Princess Mary Schahowskoy. Her dress was of green velvet, and her mantle—no one knows how ancient and costly—was of white and pale gold. But her bonnet was surely an American creation, making her look as if she really and truly belongs to us. Getting that dainty little spring bonnet on these shores is a touch of nature showing kinship that no title has power to cancel. She told in excellent English, that charity had always been the Russian woman's sphere, but in 1872 medical

colleges were opened to her, and now "seven hundred women doctors are doing their loving mission," as showing the great need of it she cited the seven and a half millions of Mohammedan women in the empire who are dependent upon their sex for medical advice. She closed her sparkling little speech, in which she had not forgotten to speak of our relief ships sent to them in time of famine, with a Russian proverb: "Woman must be queen to her husband, queen to her lover, queen"—here she hesitated, finally saying: "The rest of it I cannot remember, and there is no one here to tell me," and she retreated under cover of hearty applause.

PRAYERS FOR THE EXPOSITION.

It was most fitting that Dr. Milburn, the blind chaplain of the United States Senate, should invoke Divine presence at the opening. In his prayer he gave thanks that "woman, the shackles falling from her hands and estate, throbbing with the pulse of a new time, joyously treading the paths of larger freedom, responsibility and self-help opening before her; woman, nearer to God by the intuitions of the heart and the grandeur of her self-sacrifice, brings the inspiration of her genius, the product of her hand, brain, and sensibility to shed a grace and loveliness upon the place, thus making the house beautiful." Rev. Ida Hultin in the opening prayer at the Woman's Building made deep offering of devotion and consecration in the name of women, recognizing that "Thy Spirit through all creation thrilleth to larger and finer issues," and that the material surroundings are "but symbols and outer manifestations of the inner spirit that shall be more apparent in years to come." No remotest allusion was made to the president of the Board or to the magnificence of the structure.

Chicago, Ill., May 2.

THE ATLANTIC CABLE; THE TEMPLE.

BY CLARA C. HOFFMAN.

God inspired Cyrus W. Field to lay the Atlantic cable. He knew neither rest nor comfort until the thought that burned within his brain and the desire that filled his heart could materialize into tangible form.

In 1853 the first company, consisting of Peter Cooper and other rich men, was organized with a capital of $1,500,000. Then commenced the Herculean task of telegraph line and road through four hundred miles of Newfoundland wilderness, climbing mountains, bridging chasms, fording swamps and streams, around and across deep inlets and over rocky headlands—a task demanding a genius that could have handled an immense army.

This preliminary work cost all the money advanced by these rich men. Mr. Field then went to England for aid. He asked for $1,750,000. Both England and the United States furnished money and each gave a ship for the work. Laying the cable began but almost immediately it parted. Machinery was found inadequate. Friends who had aided abandoned the project.

Mr. Field could not give up, because still the fire burned within. Another effort and the cable was completed. Messages began to fly; when all at once the current refused to work. Public journals and reputable men wondered if the messages received were not all forgeries. Mr. Field was reviled and denounced. He was accused of dishonesty and mismanagement, and misappropriation of funds. He was charged with an unholy ambition, and the whole scheme was denominated a vain-glorious effort to perpetuate his own name and fame.

Human nature does not materially change as the years come and go! Mr. Field had this work laid on his heart and he bent every energy to its fulfillment. He thought and dreamed and talked "cable" until his wife in a burst of impatience said: "I wish that old cable was at the bottom of the sea!" "I would God it were," replied her husband.

The Civil War intervened and not until 1864 was another attempt made. A new company was formed, and $3,000,000 subscribed. New cable and new machinery were ordered and the Great Eastern was given the company to carry the coil and lay the electric pathway under the sea.

Again the cable parted! Again the croakers croaked! Again Mr. Field ran the whole gauntlet of criticism, misrepresentation and calumny! Again three million dollars were subscribed. Again the coil was made ready, and the Great Eastern steamed out for another attempt, and in July of 1866 a shout of victory went up from her decks. Since then civilization has worn many-leagued boots, and nations have talked one with another, as neighbors over the garden fence.

Stupendous undertaking! Beside it, viewed from one point only, the building of the Temple may seem small; viewed from another, it stands above and beyond Mr. Field's magnificent work. To the Atlantic cable Mr. Field brought genius, time, strength, faith, hope, determination, but all these had not availed but for the millions upon millions put into his hand wherewith he made his dream a splendid reality, after thirteen long years of anxious struggle.

Mrs. Carse brought to the Temple genius, time, strength, faith, hope, determination, but no rich syndicates stood ready to place within her hands millions upon millions to make her dream a splendid reality. With a faith that has few parallels, she asked only the confidence and coöperation of women, known not by wealth possessed, but by good works performed.

Like Mr. Field, Mrs. Carse has run the whole gauntlet of criticism and calumny. Whispered mistrust laid the foundation whereon was reared a giant structure of doubt and misrepresentation. Mr. Field invested life and fortune in the Atlantic cable. If it failed, he lost all. If it succeeded, he won fame and fortune. Mrs. Carse invested as much in the Temple. If it fails, she loses all. If it succeeds, she secures to the National W. C. T. U. a fine revenue, and to each state *pro rata* as it has contributed, but personally, she profits not one penny.

The Atlantic cable and the Temple afford parallel and contrast.

Leesburg, O.

MISS ACKERMANN IN INDIA.

DEAR UNION SIGNAL:—India is a great country, and it is very like trying to organize the United States to try to start our work here, and it is far more difficult; but I pressed on toward the north, stopping at Rawlapinda. My letter had miscarried, and there was no one to meet me. I could not get a carriage, but some one who could speak English directed my coolie to a place; he took me to a dak bungalow, where no one could speak a word of English; I had an awful time trying to make him understand I wanted to remain all night, and after all failed, I had to start out to find some one who could comprehend me. It was late, places very far apart, and I wandered around through the dark with only a coolie, who might have been a dummy as far as power of speech went, but after an hour I found some one who directed me to the hotel. Tired, hungry, cold, completely covered with dust, too sick at heart to eat, there was but one thing to do—go to a cold, cheerless room, for it was bitterly cold, throw myself on the bed, and weep dismally. I had shed a few tears on several occasions, but this was "a good cry," just the kind a woman *must have* when driven to the last extremity. But I was doomed not even to enjoy a good cry in peace. A knock at the door at that late hour brought me to my feet. I asked through the door what was wanted, and learned that some one, hearing of my arrival, had searched every lodging in the city, but here I remained for the night, and after being assured of the regrets on hand, I went back and finished my cry. It was only a part of the "all things" that go to make up this tramping life, and the people who afterward took me home were so kind, such good W. C. T. U. women, that I forgot my heartaches in their care; we had a meeting, too, so it was not so bad as it might have been.

I had heard that in the most northerly city, Pershawer, there was no temperance work, so I started there; it was a long, cold journey, but I was repaid for the fatigue by the glimpses of the snow-capped mountains that can be seen for some hundreds of miles. Pershawer is just on the frontier of Afghanistan and a very curious old place: the city, in the middle of a great plain, is surrounded by a high wall with sixteen gates; these are closed every night and no one is admitted without giving a countersign. The plain is surrounded by ranges of hills and snow-capped mountains with only one natural pass in the range which forms the highway of trade between Afghan and India. The city is very unlike in appearance any other city of India; here I saw the hill tribes, Afghans, Kishimirs and numerous other tribes of people.

I took a trip into Kyber Pass and it was necessary to go under protection of troops. I suppose the highway "from Jerusalem to Jericho" was never more thoroughly infested with outlaws and robbers than is this pass, even the caravans must be thus protected. The men look very wild and live in caverns in the rocks and holes in the earth. There seems to be a feeling of unrest and everything is in readiness for an outbreak; telegraph poles are planted, railway ties and rails are stacked and thousands of troops are stationed on and near the frontier.

In this old city of Pershawer I stopped with four lady missionaries who live by themselves, trying to do the Master's work; their house is surrounded by a wall forty feet high and the entrance is guarded day and night by sepoy soldiers. When the ladies walk or ride out they always take men servants with them.

I have been to many places which did not believe in women speaking, but this is the only time I have not been *allowed* to speak. The Church of England chaplain refused to let me have the prayer room, the only building where a meeting could be held. It was such a pity, for there were so many troops among whom a fever was raging, though it was so cold. Fifty had just died in one regiment and seventy were taken to the hospital the day of my arrival, and yet with all the pressing needs of Christian work, I was not allowed to open my mouth to tell of a Saviour's love, after going that great distance, so I left for Sialkot on the borders of Kashimir.

At this place I found the first and only Y in India. They were union girls at home and were able to organize themselves. They had a fine opportunity, while studying in the hills, to work in the army and made the young men honorary members and have done grand work. Most of them are young and new in the field; one of them is a sister to our own Narcissa White Kinney.

It seems to me it would be a good thing for some of the home Y to write to these girls and express their sympathy and send any helps for Y work they may have. I am very proud of our young sisters, holding up our banner in this distant place, away on the very borders of Kashimir, such a strange wild place, purely Oriental, where people take their beds on the house-tops to rest in the cool of the evening, and women have their spinning wheels whirring while they chat. Address Miss Parks, Sialkot, India, and I hope one Y will write them a line of cheer—it will be a sort of a "life line" to those shut-off sisters.

From Sialkot I went to Jumma, the winter capital of Kashimir. We went by train part way and at the depot took a two-wheeled conveyance called an *ekka*. It was very small and two of us beside the driver had to ride in it. This was never intended for any one but the natives; the seat is like an elevated floor and the only way to ride is to sit tailor fashion. It did not make so much difference to Miss Young, but I am so very *long* it took considerable "folding up" before I was able to adjust myself to the limits of that small floor seat; but off we started, and I assure you it was worse than riding on a wheelbarrow in China.

Kashimir is a native province under British protection, ruled by a rajah and a representative of the English government. The people are a shade or two lighter than Indians in complexion, and their dress is very different. At this time of the year it is intensely cold and these people wear cone-shaped fur caps with the fur side in; the edge of the fur hangs down like "bangs." The coats are made also of skins and worn with fur inside; these are long and loose, tied in at the waist with a knitted scarf; the boots are very large with wide tops and bag about the ankles, and on the whole these men look more like Icelanders than Indians.

Returning over the same road I stopped at another large military station, the headquarters of the I. O. G. T. where we also have a union. The members of both societies met me and we had one of the best missions held in India; it was a time of special power, and a number of additions were made to the union. After leaving Mereut I hastened to Bombay to attend the Decennial Conference of Missionaries. My stop at Agra was just long enough to see that wonder of wonders, the Taj Mahal; I did as hundreds have done before me—sat speechless before such wondrous beauty. This was built in memory of the favorite wife of Shah Jehan, whose dying request was that her tomb should surpass in beauty anything ever built. It is a fact worthy of note that the two greatest palaces in the world are the abiding-places of two women—the great palace occupied by a living queen and a palace tomb where sleeps in peace a queen of a great past.

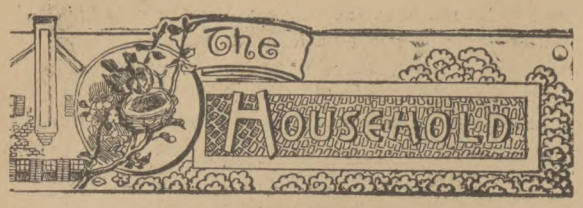
I held one meeting among the soldiers, and left by train for Jeypore, the most interesting, by far, of any of the cities of India. I went by invitation of the natives, and first, with a native Bible woman, visited a large number of zenanas, where I spoke to the women; some of them were Christians, and some were not.

This is a native province, with coins, and, I believe, stamps of its own, ruled by a maharajah, who lives in great state. He was away, but I visited his palace, where he lives with seven queens. These wives were going home to see their fathers; they went one at a time, the chief queen leaving first. She always goes out in great state. The palace is furnished in foreign style; the billiard rooms where the prince entertains foreigners is very handsome. I noted the side room was the only place in the palace where the decanter and wine-glass graced (?) the board. The grounds are spacious, including a banana grove and cocoanut grove. I noticed a fine monument, much more beautiful than anything usually seen in our cemeteries. I asked who was buried there, and the guide read the inscription; it was the tomb of his favorite dog. I went through the counting house, where I saw fifteen treasurers counting the maharajah's money and keeping his accounts. As I came out another of the queens was just leaving; she went forth in like manner as the first, only she was carried in a palanquin, instead of driving.

JESSIE A. ACKERMANN.

Jeypore, Ind.

(To be continued.)



LEAVE THE WOMEN ALONE.

Respectfully submitted to the opponents of the Woman's Temple at Chicago.]

BY REV. J. P. HUTCHINSON.

It seems pretty hard when the women are trying
To do all they can for the right and the true,
That any one should in a rage be found flying,
And the best of their efforts should try to undo;
Far better 'twould be—even if they are wrong—
To be gentle and quiet until it is shown,
And if you can't help the good women along,
For pity's sake, let the good women alone.

Temples abound in the city of revel—
Temples of trade, fair, lofty and broad;
Temples devoted to sin and the devil,
One surely may rise for the women and God.
Come, let us help them—we that are strong—
A spirit of gallantry grandly be shown;
But if we can't help the good women along
At least let us leave the good women alone.

Come, brothers, come, help our sisters and wives
Their dream of the general weal to fulfill,
Uprear the fair temple for beautiful lives,
Let there arise from Chicago, "I WILL."
And her tone will rouse echoes, rich, varied and strong,
And our women will have the fair home as their own;
Yes, brothers, we'll help the good women along,
We never can leave the good women alone.

Clinton, Ind. —*Inter-Ocean.*

BAKED TIPSYFY.

BY MABEL GIFFORD.

A pretty picture Mrs. Allston made, with her fresh face and neat gown, standing by the kitchen table, holding a pie in the palm of her hand and deftly "trimming" it, but the woman sitting by the kitchen window watched her with troubled eyes.

"I always let my mince stand over night," said Mrs. Allston, still trimming, "and touch it up in the morning."

"Pamelia," said the woman by the window, "don't you feel a little doubtful about using brandy in your pies?"

Mrs. Allston replied smiling, and still trimming, "Oh, not in the least. There's no tipsyfy left in a pie after it's baked. Baked brandy never harmed any one." She set the pie aside and began filling more plates.

"Fred is so fond of mince pies—and *my* mince pies, he says they can't be beat."

"I use vinegar and grape jell in my pies," said the visitor, "and Charles and the children seem to relish them as well as when I used spirits and cider."

"I tried it that time there was such an excitement over Mrs. R——'s temperance lectures," said Mrs. Allston with a shrug of her plump shoulders. "Fred called them 'flat'; the children found no fault. Children have such appetites!"

"Was your husband one of those who signed the pledge at that time?"

"No. Fred does not need a pledge; he is not one of the weak kind; he has a will of his own. But he is a strict temperance man, he even gave up beer and cider after those lectures."

"Of course," said the visitor thoughtfully, "the brandy pies could not 'tipsyfy,' as you call it, but are you not afraid the flavor and the smell might arouse the old appetite?"

"Nonsense!" was all the answer, and the visitor departed with the troubled look still in her eyes.

. . . . . .

At noon there is a sound of childish voices and hurrying feet, and then a rush of cold air and cries of "mince pies, oh!" as two rosy-cheeked children eagerly enter the pleasant kitchen. Then firmer steps are heard.

"Here we are, mother; grand day! Ah, mince pies," and Mr. Allston pauses midway of the room to throw back his head and draw a long breath of satisfaction.

Mrs. Allston had an unusual realization of her blessings on this day. Later, when the children had rushed off again, she repeated the conversation of the morning, with many smiles and exclamations at the absurdity of it.

"I do not believe my pies would harm any one, and certainly not a man like *you*," she said, proudly, resting a hand on his shoulder and looking into her husband's face with confidence.

She could not see how he shrank from that look or know that at that very moment he was fighting his old enemy. This was the first day, and there would be mince pies all winter.

How could he tell her that he was just such a weak man as could be thrown into torment by the aroma of her "harmless" pies? He would not own it, even to himself; he despised the thought; nevertheless, the battle had begun, and every day waxed hotter, and it was not long before the enemy conquered.

His wife did not know. She knew that he often went to the city for a few days on "business"; she knew that he left the firm where he had expected to one day become a partner, because he could not "get on" with them; she knew that he did not keep any place long after that; she knew that they grew poorer every day and that it was hard work to keep the interest on the mortgage on their little home paid. She did not wonder that in the face of all this misfortune her husband lost his bright, hearty manner, and became morose and irritable.

Two young men came home with Mr. Allston to dinner one day. Mrs. Allston knew they had been recently saved from the saloons and welcomed into the white-ribbon ranks. Many tears had been shed for them, many prayers sent up, many a battle fought.

"Don't refuse to try my mince pie," said Mrs. Allston, "nobody ever refuses *my* mince pie."

A moment later one young man with an abrupt "Excuse me, I am not feeling well," hastily left the table and the house.

"He looked very pale," said Mrs. Allston.

The other young man so far from looking pale was much flushed. He ate the pie with great relish and praised it, and did not refuse the second piece.

The first young man went from his friend's table to his own chamber and locked himself in. Perhaps if Mrs. Allston had seen the struggle that went on there against the fierce enemy that had roused up at her table, she would never again have called her pies "harmless."

The other young man left the house to go by a back entrance into another house where the old enemy was kept bottled, and came out with a small package in his coat pocket. Mrs. Allston would have gone down on her knees to that young man and prayed him to destroy that package, and yet her hand had undone the work of weeks and months, and cast this soul into toils, dire danger and darkest despair. But she did not know. She only knew that neither of her husband's friends ever came to the house again.

Fred Allston came home very slowly one day. His head dropped, his face was dark. He lingered at the door. He had lost another situation, he had lost their little home, he had lost everything, even the furniture, and he had come to tell her.

He had not thought to tell her what a weak man he was; that the drink appetite scents alcohol as the war-horse scents battle smoke, when it is so faint no one else can name it; he had not meant to upbraid her as his tempter, but when he entered the kitchen Mrs. Allston was just coming from the oven with a newly-baked pie in her hand. She knew how pleased he would be; she held it out to him, smiling, and he struck it from her hand.

Then she knew, and it was such a terrible revelation that she dropped to the floor as heavily as if he had struck her.

The Allstons moved to the city. He could get work there, he said, and she tried to reclaim him. But all her pleadings and tears and prayers could not undo the evil she had wrought. The one chance he had, was a life in the country amid wholesome and cheerful surroundings, and *she* had wrecked his one chance. Here in the city the enemy met him at every step, leered at him from every window, breathed out its poisonous fumes from every doorway.

And here we find them at last in a wretched tenement house attic. It is cold there, so cold. The two children have crept close to each other, and hold each other's hands for warmth and comfort, and the mother, bowed with sorrow and remorse, tries to sew by the poor light, and vaguely wonders when they will have anything to eat again. The boy has a sprained ankle, so his small earnings have ceased.

She glances from time to time toward an indistinct form stretched on a heap of rags in the corner of the room, from whence come indistinct mutterings.

There came a knock at the door and an old woman hobbled in, bearing in her hand—a pie.

"Mrs. Voce, bless her, sent me a basket to-day. I can't eat all the stuff nohow, and I thought maybe you'd like to try some of her cooking. It's mince, I know by the smell."

Just as Fred Allston had struck the plate from his wife's hand on that darkest day of her life, so now she struck this poor offering, while the dazed soul looked on aghast, and nearly lost her equilibrium at the unexpected onset. The fire that blazed up in Mrs. Allston's eyes died out as quickly as it had kindled.

"Sit down," she said, "and hear me tell you how I ruined my husband. To begin with, when I went to housekeeping Mrs. Voce gave me her recipes. I know what she puts in her mince pies."

"I will tell her," said the old woman after the sad story had been told; "she will not do that any more."

"She will say it is nonsense, and keep right on, just as I did," said Mrs. Allston.

. . . . . .

The Allstons do not live in the tenement house attic now, and the boy has a situation in Mr. Voce's office, the mother has all the sewing she can do, the father has been placed in an asylum, the daughter goes to school.

Perhaps a poor old soul who went on an errand of mercy one cold winter night could tell how it came about. Mrs. Voce has a new recipe for mince pies.

"It seems absurd," she says, "that there is any harm in the old recipe, but for my conscience's sake I prefer to be on the safe side."

Abington, Mass.

THE GOSPEL THE BASIS OF THE TEMPERANCE REFORM.

[From an address by Frances E. Willard.]

I ask you to look with me upon two scenes, in two great amphitheatres, widely separated by time and space. The first is the Colosseum of ancient Rome; eighty thousand men and women are seated within this vast enclosure; they are ranged in great circles, tier upon tier. Below, next the huge sand-sprinkled arena, sit the sturdy plebeians; next them, gazing haughtily down, are the patricians; higher up, the Vestal virgins; opposite the entrance is the emperor seated in purple robes upon his golden throne. In this vast auditorium are gathered senators, poets, philosophers, beautiful women and brave men—the flower of the most magnificent empire of antiquity. Theirs by inheritance the age of Pericles and of Augustus; theirs the poetry of Homer and of Virgil; theirs the philosophy of Aristotle and of Plato, the statesmanship of Solon and of Cincinnatus, the statues of Phidias, the oratory of Demosthenes and of Cicero. All that art yields and nature can decree have been lavished on their lives, but the question, "What think ye of Christ?" they have answered with curses and scoffs.

But listen! There is growling of wild beasts in the dungeons under the amphitheatre! Look! From his noisome prison slaves have brought forth a victim, who in a moment will be "butchered, to make a Roman holiday." Gaze on that group in the arena; every eye of all that immeasurable host is fixed upon its central figure. A calm, benignant, gray-haired man stands there between his jailers; it is Saint Ignatius, the disciple of St. John, the friend of Polycarp, a man of such sweet soul that it is said the angels deigned to talk with him. He looks around and murmurs these memorable words: "I am as grain of God, but it must first be ground by teeth of lions that I may become bread meet for His table." Scowls distort the faces of cultured man and lady fair. "Bring on the lions," is their angry cry. We turn our heads away, we cannot look upon that scene, as with deep growls the hungry brutes leap into the circle where the dear saint stands alone, but stately Roman matrons and sweet-singing poets bend their dark brows to watch the lions as they glut their fury in the martyr's blood.

Look now upon another scene in the great amphitheatre. It is the Moody Tabernacle in Chicago, and nine thousand men are gathered there on Sunday night, men whose ancestors had nothing classic back of them, men whose more immediate progenitors knew little of the schools and still less of the fine arts, men who did not themselves belong to the New World's "best society," to say nothing of the old. Listen to the deep, earnest voice in which they sing a favorite hymn of the reformed men:

"The mistakes of my life have been many,
The sins of my heart have been more,
I scarce can see for weeping,
But I will enter the open door."

See their heads humbly bowed in prayer and note the burly figure that stands forward on the platform with a well-worn Bible in his hand. It is Dwight L. Moody, who knows little of the classic languages but is well versed in the language of Canaan. Listen to the sermon full of tender invitations from a man who would not be admitted to the freshmen's class of a Freshwater University, but whose wisdom well replaces the knowledge of the schools. See these marred faces brighten as in an earnest voice Mr. Moody announces his favorite text, "God so loved the world."

You may have settled the question of miracles in the four gospels to your satisfaction, dear doubting friend, but will you explain to me the contrast between these scenes in the Roman Colosseum and the Chicago Tabernacle on any other basis than that the gospel is divine? Out of these gospels the temperance reform has had its birth and being, this Bible is the medicine chest of our prescriptions, the arsenal of our weapons, the man of our council. The temperance reform radiates from the heart of Christ as beams of light shine from the sun. Christianity must reign in the customs of society and the laws of the land. His kingdom must come, His will be done on earth, and His will was never yet done in distillery, brewery, or dram-shop. His will was never done in gambling-house or haunt of shame.

London, Eng.

AT THE WORLD'S FAIR.

BY ADA M. MELVILLE.

(*Concluded.*)

All this time people had been coming and going, but the Bell family and their new friend had practically taken possession of Willard Fountain.

"Well, you youngsters have a pretty nice fountain; what are you going to do with it after the Fair?"

"It's going to be in Chicago somewhere and the little girl will always be giving people clean water to drink when they are thirsty, instead of nasty old poison," said Edna.

"What do you L. T. L's call poison?" asked George, looking round him into the earnest faces.

"Beer." "And whisky." "And cider." "And gin." "And wine."

"Wine?" George drank wine at his father's table, and this was the first time he had ever heard it called poison. "What do *you* know about wine being poison, Miss Edna?" he asked, to whom he had taken a great fancy.

"I can say my pledge," and letting Puggles drop to the ground she folded her dimpled hands, and looking up steadily into his face repeated slowly:

"'*Trusting in God's help, I solemnly promise to abstain from the use of alcoholic drinks, including wine, beer and cider; from the use of tobacco in any form and from profanity. Edna Danforth Bell.*'"

As she finished, George impulsively bent down and kissed her white forehead, and then turned to leave them, but Mrs. Bell put out her hand and detained him.

"Will you not join our party, if you are alone? We would like to have you. I assure you this temperance meeting has been unpremeditated. Do not be offended."

"Offended? No, indeed. I wish there were more of your sort in the world. Yes, I'll come with you, gladly. I have been about the Exposition and may be of some help."

They then arranged to move on. "Two by two!" commanded Edwin. "There are ten of us now, unless you count the pug. But we'll throw him in as a bargain."

Bradford quickly took his stand by Bessie. Of course the twins could not be separated. George was standing beside Maurice and glancing up, said: "Will you put up with the stranger?"

"Gladly," was the reply, "if you will walk beside my crutches." Edna seized her father's hand and Mrs. Bell led off with Edwin.

"Carried these long?" asked George, touching one of the crutches which his companion guided so skillfully.

"Ever since I was ten years old."

"How was it?"

"Run over by a drunken teamster."

"Ah!" The reply seemed to touch George in some way and his face saddened for a few minutes.

"How long are you going to stay?"

"In Chicago? Oh, three or four weeks. Father says we will learn more here, if we use our eyes well, than we would at home in two months. There's the machinery and the animals and plants and all this statuary and exhibits from everywhere."

"What are you going to do to-morrow?"

"To-morrow's Sunday, isn't it? Why, go to church—three or four times if we can."

"I'll take you driving over the city. It will be my only day off for some weeks."

"Thanks, but it's Sunday."

"Well, what of that?"

Maurice shot a quick glance into his new friend's face. He was not used to the carelessness of many city people regarding God's rest day.

"What of it? Why, we *keep* Sunday."

They walked along in silence a little way and then George said, "You're a new kind of a fellow to me. You don't believe in smoking nor drinking and you seem to be—religious. Are you?"

"Yes, sir!" The answer was most emphatic.

"My little brother," George continued, "was lame like you. That's what made me take a notion to you at first. And what's queer about it is, it was a drunken servant who caused it—let him fall out of his carriage when he was little. So we always petted him and let him do as he pleased. He went to Sunday-school and I told you about his badge and all that. I have no other brothers or sisters and I miss the little chap. I wish—"

"You'll have to follow him, that's all," said Maurice, in a gentle voice.

"Follow him?"

"Yes. Be good and go where he is now."

"Oh, as to that—"

"Maurice!" It was his father who called, for the two boys in their earnest talk had unconsciously stopped and thus fallen behind the others. "Are you tired?"

"A little, sir, not much."

"Edna is tired and your mother is going to take her to the Children's Building. How would you like to go with them? She will not be fretting if you are near."

"Go along, George?" asked Maurice.

"Yes, I'd just as soon. I like to watch children and they've got everything fixed up splendid at the crèche in the Children's Building. They'll think Edna and her temperance pug quite an acquisition."

So it was arranged and as the child was very tired she consented to be carried in George's strong arms, while she clung faithfully to Puggles.

Once fairly inside the Children's Palace, Edna forgot her weariness at the sight of other tots like herself playing about, safe and happy, and it was not very long before she had made friends with the others.

"She's happy," said George, after they had rested a while; "suppose we step over to the Horticultural Building and see the flowers? We'll come back before the others turn up."

Kissing Edna good-bye the two boys went off together. As they were admiring some curiosities in the plant-world a cry of dismay attracted their attention and they hurried forward to a group of young ladies who were in evident distress. In the center of the group was a young man acting most strangely, for with his light cane he was striking at and ruining all the plants he could reach.

"He's drunk," said George to his companion as they both pressed forward. "Why doesn't some one stop him?" and pushing through the crowd, Maurice managing to keep close by him, he laid a strong hand on the young man's arm.

"Don't you know what you are doing?" he said. "You'll be arrested."

At these words the cane was very suddenly directed another way and came full across George's cheek. The young man who had struck him acted as if he were crazy. Catching sight of Maurice he hit at him and then before any one realized what he was about, had drawn a pistol and leveled it full at Maurice's breast. George gave one spring forward to disarm the fellow and in the scuffle the two went down, the pistol going off harmlessly in the air. The whole affair happened in far less time than it takes to tell of it, and before ten minutes had elapsed the young man, who was indeed crazy from drink, was in safe hands and George and Maurice were making their way out of the crowd back to the Children's Building. There they found the rest of the family awaiting them, and related their adventure.

"If he had not been quick," said Maurice, "the fellow would have shot me. I may owe him my life."

"Nonsense. If it hadn't been for me you never would have got into the scrape."

There was a great deal more said about it, for there were no less than nine people to crowd about George and love him for his brave act.

As they left the Children's Building they gathered by common consent about the Fountain, and Maurice said suddenly, as a thought brightened up his face:

"George, this has been a sort of temperance meeting, from first to last, in spite of everything. Supposing we give it a grand finish up—it was nearly a climax in there," pointing toward the Horticultural Building. "It is my birthday. Won't you take the pledge right now and fight King Alcohol with us?"

"Oh, do!" said the twins, one on each side of him, clasping his arms eagerly. "Do, do!" echoed Edna, looking up into his face with a lovely smile. "He will," said Maurice, quietly, reading the resolve in his friend's eyes. "Come on (this to his brothers and sisters), join hands. Take hold, George. Now we'll say the pledge together—you heard Edna say it before—and you repeat it after us. Then we'll finish up with water from our Willard Fountain, and if anything could be more appropriate all around I'd like to know it! Take hold! All ready?"

Quite a little crowd had gathered, but the Bell family and George were too intent on what they had in hand to mind any one but themselves. The pledge was slowly repeated, Puggles sitting solemnly in the middle of the little circle, as if he knew exactly what was going on. George's voice never faltered. One or two gentlemen, watching, quietly bared their heads.

Then Edna filled a cup with water and handed it to the new member of the Temperance Army, and after he had drank the others refreshed themselves at the clear stream, Puggles included. But only Maurice heard George's low words: "Guess I'll follow my little brother, after all, thanks to you!"

Chicago, Ill.

A TEACHER was explaining to a little girl how the trees developed their foliage in spring-time. "Ah, yes," said she, "I understand; they keep their summer clothes in their trunks."—*Exchange.*

DEAR BOYS AND GIRLS:—Our country has so few historic relics that we wisely guard and tenderly cherish those that we have. Therefore when the "Old Liberty Bell" last week left its home in "the city of brotherly love," (where is that and why is it so called?) to form a part of the Pennsylvania exhibit at the World's Fair, it was handled with the utmost care, guarded from accident and a special committee attended it.

Perhaps some of you were among the children who lined the tracks, waved American flags and cheered the dear old bell. I am sure you all would have been if you had had the opportunity. It is only an ordinary looking metal bell, but it proclaimed liberty to a whole people one day over a hundred years ago, and so we honor it and love it.

May your lives, each and all, be of enduring metal and have the true ring, is the desire of your

Aunt Jane

NEPHEWS AND NIECES.

Cora M. Bull, Ruth E. Bull, Myrtle Bull, } Colorado.
Vada Hott, Maryland.
Lulu Brown, Michigan.
Clara F. Braman, Massachusetts.
Eva Ratekin, Dale Ratekin, } Illinois.
Fannie McCutchen, Missouri.
Marion Irwin, Pennsylvania.
Charles L. Harman, Indiana.

Salem went no-license this year, the first time since 1883, May 1st the saloons were all closed. We are all glad, aren't you? Now, if we can keep them closed it will be still better. Fast Day I heard a minister from Boston say that in twenty-five years every saloon in the country would be closed by law. Three cheers for the day!

HARRY CLIFFORD CROWELL.

Salem, Mass.

The Cozy Corner hurrah, children. We thank you, Harry, for the good temperance news.

I am a temperance girl and I would like to belong to the Cozy Corner. I belong to the Christian Endeavor, and I read a chapter in the Bible every day. I will send one penny to the Cozy Corner. LENA STUBBLEFIELD.

Patridge, Oklahoma.

Come right into the Corner, little temperance endeavorer, and see, I put your penny into our Temple mite-box.

In my physiology I learn of the bad effects of alcohol. I am a great temperance girl. MARIE S. BISHOP.

Glendale, O.

Remember what you learn, Marie, and tell others.

SOFT-SHELLED NUTS.

183.

NUMERICAL ENIGMA.

My whole is composed of 15 letters and is the name of a lady of world-wide reputation.

2, 3, 4, I did when in a hurry and together with my 1, 5, 6, form a country of Europe; 7, 8, 9, we now do by machines, and when there is a 9, 10, 11, 12, there is a way; my 12, 13, 14, 15 is a useful substance.

MARION MOORE.

184.

ENIGMATICAL BIRDS.

[Example: First syllable of a girl's name and a toothsome article. Answer, Mag-pie.]

1. A color and a letter.
2. A ruler and an angler.
3. To bow quickly, a vowel and a connection.
4. A color and an animal.
5. To fold and part of a bird.

SAPPHIRE.

185.

WORD SQUARES.

1. The end. 2. A girl's name. 3. Small industrious insects. 4. A rough file. C. L. H.

1. Taken separately. 2. A girl's name. 3. A garment. 4. Intense dislike. JUNE PARSONS.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED APRIL 6.

173. Anna A. Gordon.
174. Lesson.
Correct answers: N. Marion Irwin; Anna M. Belknap.

ANSWERS TO PUZZLES PUBLISHED APRIL 13.

175. C-hair, H-air, E-aster, E-late, R-age, Y-awl, Cheery.

176.

DALE	MODE
ABEL	OWES
LENS	DEEP
ELSE	ESPY

177. Do not look for wrong and evil,
You will find them if you do.
As you measure to your neighbor,
He will measure back to you.

Correct answers: Ethel E. Bird; Fannie McCutchen Marion Irwin.

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The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him.—Nahum 1:7.

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"FOR GOD AND HOME AND NATIVE LAND."

Under the above caption, the motto to which the hearts of white-ribbon women the world over respond, and to which they have always been true, Dr. W. A. Candler, of the M. E. Church South president of Emory College, and considered one of the most progressive young men of his church, makes a bitter attack upon the W. C. T. U. in the columns of the *Wesleyan Christian Advocate*, of Atlanta, Ga. He strongly advises the Georgia state union to secede from the National and, in the meantime, urges the M. E. Church South, to "withdraw the support of its pulpits, churches and conferences from the organization."

So serious an action as this toward an organization of Christian women who have banded themselves against the greatest foe of our American home, surely should have adequate cause. The supposed cause is found in the attitude of the National on the question of woman's suffrage. The good doctor devotes a column to proving that the National and THE UNION SIGNAL, as its organ, inculcates the doctrine of woman's suffrage. This part of his article strikes us as very amusing. The National speaks in no uncertain tones on this question, and we had always supposed that we had expressed ourselves with sufficient clearness, so that no one would feel the need of an elaborate argument to prove our position. We have not the slightest objection to any one's disseminating good suffrage doctrine by such full quotations from our columns as are to be found in Dr. Candler's article, nevertheless we consider it unnecessary, as we are perfectly willing to say once for all that we earnestly advocate suffrage for woman,

Dr. Candler especially fears woman's suffrage for the South because, he claims, it would greatly increase the ignorant vote. "With negro women voting," he asks, "what would not come to pass?" It is the old, familiar cry, "the votes of the bad and ignorant women will ruin us." It is nevertheless true that thus far wherever women have voted, it has been the intelligent and the good, not the ignorant and bad, who have been the determining factor in the election. We appreciate that an ignorant vote, whether cast by a white hand or a black one, is a dangerous vote; but in this matter we believe the South has far less to fear from ignorant women, black or white, than from ignorant men. It is not an overestimate to say that there are tens of thousands of colored men in the South naturally well-intentioned and industrious who have become the victims of strong drink. The wives of these men have to provide the family support and endure the untold anguish of the drunkard's wife. Think you, such women cannot be trusted to vote on the question of prohibition? White-ribboners have proved that, while there are exceptions, even ignorant women are true to the home as against the saloon.

The Doctor says that Wyoming, which has had woman's suffrage for years, has never put a prohibitory law upon its statute books, and from this he argues that if woman's suffrage were once gained all over the nation, prohibition would be "irretrievably lost." This seems to us a very palpable case of the fallacy known to logicians as *post hoc, ergo propter hoc* (after this, therefore because of it). When we consider that the women of the world have risen in revolt against the liquor traffic, that in this cause they have endured persecution, made untold sacrifices of time, strength and money, and that everywhere else their vote has been the bulwark of prohibition, it would seem that any reasonable being would look a long time for some other reason for Wyoming's failure to introduce prohibition than the mere fact that women have the suffrage there. The true reasons for this failure were given in Miss Willard's last annual address; the population of the state is scattered and transient and therefore, as every one knows, the very worst kind of a population for reform movements to spread among, hence the W. C. T. U. has not pushed its work in Wyoming as it has elsewhere. But beyond and above all else, and that which makes Dr. Candler's insinuation peculiarly unfair, the trouble with Wyoming is it hasn't enough woman's suffrage, its woman's vote is not large enough. *Women in Wyoming form only one-third of the population.*

The writer greatly fears that "evil communications will corrupt good manners," and that Southern women will, in the end, be moved to accept the suffrage views of their Northern sisters. Even if they do not he sees only trouble ahead. "But," he says, "suppose the best, that the state unions in the South steadily refuse to indorse woman's suffrage, while the National union, with which they are vitally connected, stands for it and continues to propagate the doctrine; and suppose woman's suffrage is finally adopted by the Northern states, what will be the relation of the Southern states to the case? Will they not be forced to adopt it or suffer from it when it is adopted? The constitution of the United States, in defining national citizenship says, 'The electors in each state shall have the qualifications requisite for electors of the most numerous branch of the state legislature.' If the Northern states should enfranchise women, their women would vote in national elections, and we should therefore have a congress before very long in which there would be a majority of woman suffragists. Suppose they should begin to conjure with these vague but inflammable terms, 'freedom,' 'emancipation,' etc. (always captivating to the ears of Northern fanatics), and in order to secure a party advantage through the votes of negro women in the South, suppose they should adopt an amendment to the constitution providing that 'the right to vote shall not be denied or abridged by the United States or by any state on account of sex,' what would be our condition? Let no one imagine this supposition is far fetched, or this possibility remote. This very amendment has been introduced in every one of the last half-dozen Congresses and in the Senate of the United States. There are open and ardent advocates of it, and there is a standing committee on woman's suffrage.

"Most of our good women who have coöperated with the W. C. T. U. have no sympathy with the doctrine, but they are being misled by plausible women and a few ambitious men. Let them awake to the peril with which our church and the temperance cause and society in the South is threatened, and resist this subtle movement before it goes further and becomes more powerful for evil. Let them separate from the National union and organize their own Christian Temperance Unions, local, state and interstate, if such a connectional union is necessary."

We confess that to our minds the above appears like a *non sequitor*. In other words, we cannot see how the secession of the Southern unions from the National would at all affect the issue. If woman's suffrage is gaining ground in the North, steadily and rapidly, all these things will just as surely happen if the Southern unions secede as if they do not. We cannot see that the South can save itself by anything short of the secession of the states themselves, and even then we fear that this would not avail unless they could put an ocean between themselves and their offending brothers of the North. Still, this does not give promise of ultimate success, for electricity and steam have well-nigh blotted out this once effectual gulf of separation.

"The simple truth is that the leaving of the woman's suffrage feature of the W. C. T. U. to the determination of the state unions is a skillful method to spread the doctrine without incurring the opposition which otherwise it would provoke."

To the implication in the above paragraph that the W. C. T. U. uses underhanded means to propagate its doctrines, we protest. If our advocacy of woman's suffrage has not been open and above board, then we do not know of any doctrine which has been thus advocated. It is, indeed, true that we fully believe that in the end all of our sisters will come to see this matter as we do and that every Southern state union will adopt the franchise department of the National. We are so sure we are right that we are willing to leave it to the logic of events and the test of open discussion. Is not Dr. Candler willing to let the matter be decided in that way? Is he afraid that his view cannot stand the light? For our part, we only wish that this great question should be decided aright. We pray that if we are wrong, God may defeat us and we believe that He will direct us, and that the surest and the quickest way to find out what is right is to leave every one free to come to his own conclusion and to encourage the freest discussion of the question.

"Let our pulpits, our churches, our conferences withdraw support from an organization, the further indorsement of which weakens our force in behalf of temperance and endangers the peace and power of Methodism. This we should do for 'God and Home and Native Land.'"

Alas, alas! Does not Dr. Candler know that such an action would be greeted with cheers and rejoicing on the part of the liquor host? Does he have more confidence in this enemy of the home than he has in 100,000 Christian women? None but the ignorant or the hopelessly prejudiced can deny that there are no better Christian women in this world than those who have declared that the protection of our homes demands woman's ballot. More than this, the liquor host has declared more than once that woman's ballot is the greatest foe the liquor traffic has to fear. Does not this united testimony of friends and foes deserve serious consideration, in the name of "God and Home and Native Land"?

WORLD'S CONGRESS OF WOMEN.

There is so much said of the World's Congress of Representative Women, so many organizations coöperating with it, so many different departments, so much machinery which is really necessary to the smooth running of such a gigantic meeting, that the outside public, not in the ranks of the workers for the congress, is somewhat mystified by it all.

A few words, however, will serve to give careful readers a clear idea of the general outline of the plan, which includes more than one hundred and fifty separate sessions in the Art Palace, during the week beginning May 15, and each of them a part of the Woman's Congress, without which it would not and could not be the grand setting forth of woman's efforts along all lines which it is the hope of those planning this meeting, to make it.

These are the main divisions of the congress: First, the general program, which will be given in the two large auditoriums of the Art Palace, the Hall of Washington and the Hall of Columbus. This will open in the Hall of Washington alone, Monday, May 15, with the introduction of the foreign representatives, who are coming from every European country except Turkey, and from a number of countries of South America, from Mexico, from Canada, from Iceland and from distant Australia.

The introduction and responses of the foreign delegations will occupy both morning and evening of the first day of the congress, and, although it is greatly to be feared that the one hall in which these welcoming ceremonies will be held, will not hold one-half the people who will wish to see and hear, yet, in deference to our sisters from abroad, no other meetings will be in session that day.

Beginning with Tuesday, there will be a double series of meetings in the two large auditoriums, extending till Saturday evening. Sunday will witness the union service, by ordained women from *all* the denominations which ordain women, a significant object lesson to all the witnesses who belong to the churches whose doors are still closed to this acknowledgment of the right of women to the laying of holy hands upon her head when she goes forth to preach the gospel to all peoples.

Sunday evening the great hall of Washington will echo to the strains of sacred music, composed and rendered by women, except for the four highly favored representatives of the other sex who shall be selected to sing tenor and bass in the double quartette.

Thus endeth the general program!

But this, with all its attractions of great names and interesting topics, is but a part of the good things in store for those attending the congress.

There are, second, the Department Congresses in long array; these are congresses, each lasting one day, held by the national organizations of women in the numerous department halls of the great Art Palace, to set forth their work and topics kindred to it.

Then, third, there are the sessions of the Report Congress, meeting from Tuesday to Friday in two of the department halls, for the purpose of hearing the interesting reports of all the foreign associations and of such American associations as do not hold Department Congresses. A long array of brilliant names will form a great attraction in this department.

Finally there is, fourth, one of the most interesting and valuable departments of the congress,—the conferences upon all the eight lines of division of the congress—education, industry, literature and art, moral and social reform, philanthropy and charity, civil law and government, religion.

To each of these subjects has been allotted a department hall which is to be in charge of a committee of not less than twenty members, sub-committees of which will be in charge daily (except during the hours of the sessions from 10 to 12:30 and 7:45 to 10:30) to receive all visitors and to arrange informal conferences of those especially interested in particular subjects, which they desire to hear discussed more exhaustively than is possible upon the general program. Many conferences are to be expected in the afternoons, which are also to be given largely to social receptions, both in the Art Palace and outside of it. As the conferences are arranged from day to day, they will be announced from the platforms of all the halls.

Among the attractive speakers to be heard in all these various departments of this many-sided congress are, Mrs. Jane Cobden Unwin, of England, daughter of Richard Cobden, of Corn Law fame; Miss Meri Toppelius and Mrs. Ebba Nordqvist, of Finland; Madame Quesada, of Peru; Frau Hedwig Heyl and Frau Elizabeth Kazelowsky, of Germany; Froken Kirstine Frederiksen, of Denmark; Sleona Karla Machova and Josepha Humpal-Zeman, of Bohemia; Calleroe Parran, of Greece; the Countess of Aberdeen of Scotland; Mrs. Florence Fenwick Miller, of England; Mlle. Rhea and Mme. Isabel Bogelot, of France; Signora Fanny Zampini Salazar, of Italy; Dr. Marie Popelin, of Belgium; Senorita C. de Alcala, of Spain; and of our own country, Augusta Cooper Bristol, Rev. Ida C. Hultin, Dr. Anna H. Shaw, Susan B. Anthony, Sara L. Oberholtzer, Clara Hoffman, Annie Jenness Miller, Miss Georgia Cayvan, Julia Marlow, Madame Janauschek, Madame Helena Modjeska, Julia Ward Howe, Helen H. Gardener, Professor Ellen Hays, of Wellesley, J. Ellen Foster and a host of others.

THE ADMISSION OF UTAH AS A STATE.

We regard with grave apprehension the suggestions from various quarters favoring the admission of Utah to the sisterhood of states. Few more serious problems have confronted us as a nation than Mormonism, the anomalous, hideous excrescence upon our Christian civilization.

What is Mormonism? First, it is an institution devoted to the propagation of polygamy and in that character is the direst foe of woman. Let polygamy once be adopted in any state of our nation and every hard-won forward step of woman would be by so much imperiled. For polygamy relegates woman to the zenana and harem. And the degradation of woman involves the corresponding degradation of man.

It may seem that in this age of Christian civilization polygamy could be nothing more than a ghost of the past, to be feared only as other ghosts for its effects upon the timid and weak-nerved. But the hold which this monstrosity of heathenism has already gained in our land of education and Christian influence warns us that we dare not ignore it as an evil of the past.

In addition to this, Mormonism is a political institution and the utterances of its leaders within recent years brand it as thoroughly treasonable to our institutions and our flag. Until threatened by the national government, it openly avowed that allegiance to the Mormon church took precedence of allegiance to the stars and stripes, and no more open contempt and treason were ever expressed that can be found in the utterances of these same leaders. The dedication of the great temple, noticed in one of our recent issues, included ten days of secret ceremonies. No greater menace to our free institutions can be named than a secret religious or political society, and the Mormon church is both.

It is claimed by admissionists that the rigid measures of the last few years have crushed polygamy and deprived Mormonism of its fangs. From what we can learn, we judge that outwardly polygamists have yielded, and that open treason has been suppressed. There are those, however, who aver that even now there is secret evasion of the law which only awaits opportunity to become outbroken and rampant. And, without evidence, we well know that these people are as much polygamists at heart as ever they were. We have a more or less complete history of the human race dating back nearly six thousand years, and, unless human nature has, within the period of a very few years, entirely changed its character, there is not the slightest reason to hope that Mormons have become at heart monogamists, and loyal to our institutions.

If polygamy and openly avowed treason have been suppressed, it is cause for rejoicing; but it is no reason for us to relax our vigilance. Still less is it a reason for at once trusting these people, who were but a few years ago the undoubted enemies of our nation and our civilization, with additional political power. To admit Utah to statehood gives the Mormon church at once great political power. With Utah as a territory, Mormonism has few political favors to bestow; as a state, the Mormon vote becomes at once a most important factor, for which unscrupulous politicians will bid with regard for nothing but their own personal ambitions. Unless, too, Mormons have lost their craftiness, they will at once concentrate all their forces in Utah, and the Mormon problem will assume at a bound terrific proportions. We have already one of the hosts of Satan "entrenched behind the solid walls of legislation." Let us beware how we permit another host, not less diabolical in character than the liquor traffic, to find lodgment behind the same stronghold.

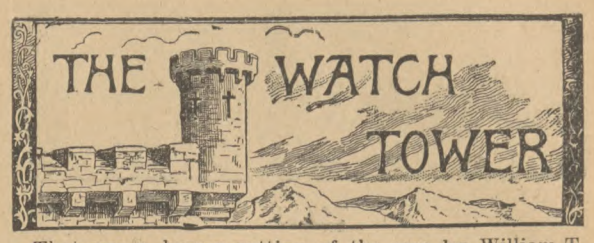
It is true that the most we can hope from legislation is to "render men harmless"; but it is also true that when an evil has been rigidly suppressed for a generation, the new generation which takes the place of the old will be largely, if not wholly, emancipated from the errors of their fathers. There is reason to believe that if the present rigid suppression of Mormonism is continued for a generation, the next generation of the citizens of Utah may be safely trusted with the privileges of statehood, but, in our judgment, if we risk the experiment sooner, we shall lay up for ourselves "wrath against the day of wrath."

Dr. John Henry Barrows, of Chicago, chairman of the committee on religious congresses, has issued a second report, which is intensely interesting reading. These meetings are a part of the World's Congress Auxiliary, and comprise the first world's parliament of religions. The sessions of the parliament will be held in the hall of Columbus, in the new Art Palace of Chicago, during the month of September. Says Dr. Barrows:

"The plan of holding a parliament of religions, at which the representatives of the great historic faiths shall sit together in frank and friendly conference over the great things of our common, spiritual and moral life, is no longer a dream. The religious world in its great branches will be represented in this truly ecumenical conference. There will be Buddhist scholars, both from Japan and India, and probably also from Siam. One of the high priests of Shintoism is expected to be present. Two Moslem scholars, eminent in India, have accepted invitations. The eloquent Mozoomdar will speak for progressive Hinduism. Arrangements are being made to secure papers from orthodox Hindus. The Chinese government has commissioned a scholar to represent Confucianism. It is expected that Parsis, from Bombay, will speak of their ancient faith. Jewish Rabbis of Europe and America are in earnest sympathy with this movement. The interest in the Exposition and in this approaching congress will draw to Chicago numerous representatives of the historic religions. Leading Christian missionaries and native Christians of many lands will be present, including some of the foremost men of India. Prominent scholars in America, England and Germany have already accepted invitations to address the parliament. We are encouraged to hope that the Russian, Armenian and Bulgarian churches will have representation in the parliament.

"The committee having the parliament in charge fully appreciate the immense task committed to them. They are pioneers entering a new country; they seek light and wisdom from every source. They desire to accomplish the greatest possible good and to unite all those who believe that such a Congress as has been outlined will promote the best interests of mankind. They desire to deepen the spirit of human brotherhood among religious men of diverse faiths, to set forth what are deemed the important distinctive truths taught by each religion; to indicate the impregnable foundations of theism and the reasons for man's faith in immortality; to strengthen the forces adverse to materialism; to inquire what light each religion may afford to the others; to furnish an accurate account of the present outlook of religion; to throw all possible light on the solemn problems of the present age, and to bring the nations of the earth into more friendly fellowship. They invite the coöperation of all who are favorable to their plan in its great outlines, and the suggestions of all who believe that it may be improved in its minor details."

England is to send a commission to this country to inquire into our experience with the Russian Jews. It is claimed that Jews are chiefly responsible for the sweating system and that most of the Jewish ready-made clothing houses of the better class employ sweaters.



That was a happy putting of the case by William T. Stead when he remarked that the theory of life for women is to feed them on the plum pudding of Chivalry, but that all thoughtful women desired instead the coarse but nutritious brown loaf of Justice.

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A gifted woman who has recently written a book entitled "Woman Free," explains the reason for it thus: "I had a dear mother who was ill-treated (through man-made laws) and a noble sister to whom were closed the avenues of usefulness which would have lain open to her had she been a man. I felt the position keenly, and that, while it injured woman, it in no way helped man, but far the contrary. How could it but be the dearest hope of my life to help to remove from humanity such injustice, such shackles, and to see man rising with woman to that higher life even on earth itself to which the finer spirit and faculties of women can alone lead the way?"

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At one of the meetings of our leaders an old man who had been forty years a total abstainer, came twenty miles in his farm cart to hear, but mistaking the day was obliged to go home disappointed. Each week he is accustomed to put half a crown in a box kept for charity, this being the amount he was wont to spend for tobacco before he reformed from the use of any narcotics. Passing a saloon he was often heard to say in his slow country speech: "When I went inside your doors I did not have a house of my own, but now I have; I did not ride in a cart, but now I own one, and I have laid up money for my old age." This is one of those valuable stories that does not need a moral tacked on at the end.

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It was a curious commentary on the average life of good people the advertisement that recently appeared in a London paper, viz.: "Wanted, a companion, a Christian but cheerful."

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In the great hall in the Mile End Road where Mr. Charrington, the son of the great brewer, invests money and time to help the most tempted classes in London, and the most distressed, Lady Henry and Miss Willard spoke recently, and in the second gallery of that great hall were one hundred and twenty very poor women to whom the considerate care of the managers had given passes to attend, so that for once in their lives they should have a temperance treat and a real "outing."

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In the course of the correspondence carried on by officers of the National Council of Women in their efforts to learn what has been accomplished, they have already lists of leaders in women's societies to the number of eight hundred and fifty.

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Those who wish to destroy all mystery in those they love, to have everything revealed, are unconsciously killing their own happiness. It is much to be with those who have many things to say to us which we cannot bear now. It is much to live with those who sometimes speak to us in parables—if we love them. Love needs some indefiniteness in order to keep its charm. Respect, which saves love from the familiarity which degrades it, is kept vivid when we feel that there is a mystery in those we love which comes of depth of character. Remember, that in violating your own reserve, or that of another, you destroy that sensitiveness of character which makes so much of the beauty of character; and beauty of character is not so common as not to make it a cruel thing to spoil it.—*Rev. Stafford Brooks.*

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Speaking of the reasons why so many attractive girls find a difficulty in obtaining husbands, the English periodical, *Woman*, says: "The mistake partly lies in the fact that men will fall in love with and marry exceedingly young girls, who possess all that nameless charm of youth which exercises such an extraordinary fascination over the male sex, without having yet acquired the common sense, experience and force of character needed to make them become good wives and mothers, all of which they would probably gain in a few years' time. Almost every girl knows from her own personal experience that for one admirer or proposal she may have after three or four and twenty, she had five or six before that time; though she may know herself to have improved in every way, in character, intellect, manner, even in looks—for an English girl seldom deteriorates till after thirty—yet she feels that much of her power of attraction has forsaken her, even though every other power has increased tenfold. A raw boy does not possess any of this charm for women. Heaven forbid that he should!"

On Duty.

TEXAS.

NEWS FROM THE LONE STAR STATE.

The Houston W. C. T. U., through the former state reporter, Mrs. Tracy, announces progress in our great work. At a recent election of officers, Mrs. Tracy was elected president; Mrs. Grant was made vice-president at large, Mrs. Jennie Rue, recording secretary, Mrs. Hattie Breeding, corresponding secretary, and Mrs. Jennie Lucas, treasurer. The lecture on "The Moral Reforms of the Day," by the Rev. Dr. Rodgers, of the Episcopal church, was highly appreciated by all. Mrs. Sam Hain now resides in San Antonio, where she will prove a valuable addition to the white ribbon army.

The Dallas union is steadily at work. They have furnished a room in a new home for fallen women opened by the King's Daughters. The eleventh anniversary of the union was held on April 6. The following officers were elected: Mrs. A. T. Canfield, president, Mrs. George Merry, recording secretary, Mrs. W. D. Knowles, corresponding secretary and Mrs. Martha Orr, treasurer. After the election the Temple mite-boxes were opened. The contents of thirteen boxes, amounting to twenty dollars and twelve cents, was unanimously voted to be applied to the Beauchamp tablet. The next day the union gave an ice cream and strawberry supper to finish raising the money pledged on their president's salary.

The W. C. T. U. of Corpus Christi have had a successful entertainment for increasing their Temple fund. It consisted of recitations and music, with an address by Mr. Wilkie. They realized $18.65, which goes to the Temple. The union has received in Mrs. and Miss Hardwicke, the Baptist minister's wife and daughter, two valuable members. Mrs. Hardwicke was president of the Luling union.

Denison women rejoice that they have sent the remainder due on the Acheson tablet, $26.50. They have been holding a series of monthly teas, also one mothers' meeting and two business meetings during the month. Taylor L. T. L. held an interesting medal contest. Miss Nellie Brown won the silver medal. They are preparing for another contest. The L. T. L. numbers one hundred and fifty-six earnest workers. The W. C. T. U. has forty members. Mrs. McLain was elected president, in place of Mrs. Smith, who was compelled to resign.

Dublin L. T. L. has one hundred and fifty pledged members. They have had several parlor socials, with temperance readings, recitations and songs, to raise money for their work. Tyler L. T. L. has also held a medal contest. The medal was won by Miss Annie Leggatt, who recited "The Deacon's Watch."

Paris union is busy preparing to entertain the state convention. They promise us a royal welcome from mayor, clergy, press and the W. C. T. U. In their work they miss the presence and counsel of Mrs. Rosa Johnson, one of the most faithful of Texas W. C. T. U. women, who "crossed over the river" in the early spring.

Fort Worth Y at its annual meeting elected the following officers: Mrs. L. Calhoun, president; Mrs. Ida Hamilton, vice-president; Mrs. Robert Morehouse, secretary, and Miss Emma Pearcy, treasurer. The "Temple Tea" given by the Fort Worth W. C. T. U. was a decided success both socially and financially. Eleven dollars were added to the Key memorial fund. Mrs. Stoddard spent Easter Sunday at Burnet. A church full of children gathered to welcome her in the afternoon. A large company was added to our Texas L. T. L. Monday afternoon a W. C. T. U. was organized with Mrs. Morton as president.

San Antonio unions are much gratified to see the influence they have set in motion. A letter was sent to each minister in the city asking him to preach on Sunday closing of business houses, also to meet with the W. C. T. U. presidents to formulate some plan of aggressive work. These requests were readily complied with and the city has been stirred mightily. The Y. M. C. A. then took it up and it has been entirely taken out of our hands, some not even crediting us with originating the movement, but we do not care for that so that the disgrace of our city is removed. A large mass-meeting at the opera house was called by the citizens' committee. Judge J. R. Fleming, a noble Christian layman, was elected chairman and made a magnificent speech which aroused the entire audience. A committee was sent the next day to Austin to have certain changes made in the liquor license. The saloon men tried to capture the mass-meeting but fortunately it was found out in time to be prevented. They then assembled in front of the opera house and tried by noise and confusion to draw the crowd outside. One feature of the mass-meeting the W. C. T. U. brothers-in-law were heard to object to was that the ladies were not invited to be present, or if so, only to sit in the gallery. It was not very gallant, but we forgave them as they were so anxious to reach the voters, and we are not citizens!

Mrs. Elizabeth A. Fry, who for so many years has stood faithfully at the helm of the Central union, even when it seemed that it would sink beneath the waves of indifference, has resigned her position and, it is said, will give her entire time to the suffrage work, as an equal suffrage association is to be organized soon. Mrs. M. C. Hearon, who has recently come to San Antonio from Denver, was elected president in Mrs. Fry's place. Mrs. Dr. Minnette has resigned the presidency of the Prospect Hill W. C. T. U., and Mrs. Daniels succeeds her.

West End union gave a most interesting medal contest. Miss Eva Mullehan, who recited "The Wolf and the Hound," by Miss Willard, won the silver medal. All did so well that the wish was expressed that each could have a medal. Miss Baker has been appointed superintendent of Temple work and has ordered mite-boxes for the union.

Perhaps we should not record our disappointments, but as this was referred to in my last letter, I will do so. We were so sure the legislature would appropriate fifteen thousand dollars for a rescue home for fallen women in Fort Worth. The bill had passed in the senate and was up for its third reading in the house; there were fifteen majority in its favor. Just at this juncture a most remarkable thing occurred. The chaplain prayed for the economical members, that God would "open the eyes of those who have allowed the love of money to balance against virtue." Instead of opening their eyes it shut many generous ones and the bill was lost by a large majority. Mrs. Collins, our superintendent of social purity, won golden opinions from the legislators by the dignified and able manner in which she spoke of the whole sad business. At any rate, attention was called to the subject as never before.

A bill allowing Dallas to license houses of prostitution was lobbied through the legislature, but we are proud to say Governor Hogg promptly vetoed it. Our scientific temperance instruction bill passed both house and senate, but just as we hoped to report a glorious victory an important trial of an official has come up and everything else is deferred. We feel like exclaiming with Solomon, "Hope deferred maketh the heart sick."

Like Dorothea Dix, our noble president has stood faithfully at her post, working quietly, not doing a thing of a public nature, but never forgetting the little knot of white ribbon that speaks for temperance and purity.

CORNELIA KEITH CARTER,
State Reporter, San Antonio.

OREGON.

THE SHOWERS OF SPRING.

I hoped by waiting to have had a digest of the bills of our late legislature prepared for me; but I must, after all, depend upon my own gleanings from the papers day by day. In the first place we hoped to have had our scientific instruction bill amended (or "hygienic physiology," which from constant contact with the public school, I am more in the habit of calling it). In fact, I think it a better name, "scientific instruction" alone (for the whole sentence is too long for common parlance) has too wide a signification. The teacher's phrase narrows it down to what the teaching really is.

But about our would-be amendment. There was so little petition work done, and our state superintendent, Mrs. Narcissa White Kinney, found it impossible to visit the legislature, consequently we must wait in patience for another two years, and make up our minds to do better work. However we have obtained a penalty clause to our tobacco law, which will affect the "minor" in question as well as the dealer. Hitherto, as of course the truth could never be wormed out of a boy, how he came by his cigarettes—never a dealer had his right to sell questioned! Having heard of the cigarette raid in San Francisco last year, we did our best to accomplish something in Corvallis, but in vain. We tried to induce the dealers (by carrying them a long petition) to agree not to sell to minors. The best natured of them signed willingly, but the worst delinquent of the whole could not be persuaded. I, for one, however, am getting tired of state laws; excepting for criminal offences of a direr sort, each chartered city rides defiantly over them. I notice in Miss Willard's last letter that she remarks upon the contrast between the enforcement of law in England and in this country.

Although there were no less than seventeen bills for the protection of game and twelve for that of fish, yet our legislators had time to consider some on more important subjects. Amongst those on education, there was one to provide a school in the penitentiary; another concerning the reformation, as well as the punishment of convicts, and yet another, favorable to the school for deaf mutes; two or three, protective of the rights of married women; one to prevent abusive language in public places; to prevent prize fighting; to fine the inmates of bawdy houses; to punish, with twenty years' imprisonment, the crime of rape on a woman under eighteen. But as I said before, what do state laws amount to unless public sentiment is at high water-mark? I feel very strongly how much work the women have to do in order to create this sentiment, and in such a way that the men may think they have done it all themselves. This idea has been lately borne out in the little town of Amity, where the W. C. T. U. has kept the fire smouldering for years, till a warm wind came in the shape of Colonel Stevenson's lectures, which fanned it into a sudden flame, and many men left their evil courses and became Christian citizens.

A change in the chief of police has produced an improvement in Portland, for thirty-one saloons have been closed; there remain, however, some three hundred and fifty as centers of corruption to our metropolis. Forest Grove has just passed through its biennial fight to keep clear of the saloon, when one thousand two hundred dollars were pledged for the expense of bringing an illicit whisky seller before the court. The W. C. T. U. of Gardiner is circulating a remonstrance against the further granting a liquor license, which has been well signed. The Monroe case, mentioned in my last, has not yet been heard. The county judge reckoned the names on the saloon petition, that were afterwards canceled by being placed on the remonstrance. In the meantime the year's license is almost expired, and it is time to begin again with a remonstrance petition that it may be the first in the field.

Another county has fallen into line this winter with a full organization—Jackson county—with Mesdames Hyde, Carter, De Groot and Eddings as officers. That county with Douglas and Josephine, held on February 1, a mass convention at Ashland, when able papers were read by several ladies. "The mother in the temperance work," by Mrs. N. A. Eddings was specially captivating. Our state president conducted a school of methods aided by Mrs. S. H. Spangler, Washington county's president.

The Royal Baking Powder is indispensable to progress in cookery and to the comfort and convenience of modern housekeeping.

Royal is undoubtedly the purest and most reliable baking powder offered to the public.—*U. S. Gov't Chemist's Report.*

For finest food I can use none but Royal.—A. FORTIN, *Chef, White House, for Presidents Cleveland and Arthur.*

Our dear Mrs. Riggs has been instant in season and out of season, although the winter and late spring have been less adapted for traveling work than usual. After the district convention in Southern Oregon, she visited Medford, accompanied by Mrs. Mead, our state evangelist. They spoke at the Y. M. C. A. meeting on the Sunday, holding a mothers' meeting next day. They laid over, too, at Salem for work, in which place during January Mrs. Riggs gave two addresses. With the help of friends, Mrs. Riggs obtained from the legislature the usual appropriation for the refuge home, Portland. This home, notwithstanding its scanty space, is doing good work among unfortunate girls and women. Two pretty patchwork quilts have been finished this winter, all the work being done by the girls, so neatly and tastefully as to give much pleasure to those who have their best interests at heart. When we remember that girls of this stamp seldom know how to handle a needle, their having made this progress in industrial capacity is indeed most satisfactory.

Our superintendent for the mercy department, Mrs. Louise Round, made a two weeks' tour through Yamhill and Washington counties, speaking in forty-eight different school-rooms, besides five private schools and colleges, and forming almost as many bands with an average of forty signatures to each.

Our Y superintendent reports with a facile and piquant pen, the organization of nine unions. Of the Y at LaGrande, she writes: "It occurred to the young ladies that the best way to interest the honorary members and to keep them out of mischief, was to make them active members, which they immediately did, and appointed one of them vice-president." It came about that in consequence of the resignation of their president and their "vice" filling the office so well, that this Y is now presided over by Mr. Wm. Kuhn, and has thirty five members. The banner Y for the state is that of Forest Grove which has seventy-two members, of which one-third are young men. Miss Trumbull rejoices, and naturally so, that in one season three hundred new members have been added to Oregon's list. The new unions are at Forest Grove, LaGrande, Sellwood, St. John, Cornelius, McMinnville, Monmouth, Union and Elgin.

Two National workers have been in the state besides our own resident one, Mrs. Cox. Mrs. Pitt Stevens spoke three times in Southern Oregon, and Mrs. Blair had five appointments—at Portland, Oregon City, Forest Grove, McMinnville and Corvallis. We hailed her advent in Corvallis as a stepping-stone to the L. T. L., which had been in abeyance ever since Mrs. Spangler left us, I am ashamed to think how many years ago! I had resolved to release myself from the president's chair and go back to my early love should no Legion worker be found by the time of our annual meeting. But Mrs. Blair's captivating chalk talk, followed by a second visit from Mrs. Ada Unruh, our state superintendent, resulted in an L. T. L., made up of two divisions, an afternoon one, with Delsarte drill as a *délassement*, and an evening one for boys over ten, with military drill, kindly given by one of our college students. I shall not rest until I see two more branches at work, one with kindergarten accompaniments and another to play band music for our little army.

But instead of building castles in the air I must tell you of two more conventions. One, that of Linn county, was held at Scio, February 2 and 3, and presided over by Mrs.

DR. PRICE'S Cream Baking Powder.

MOST PERFECT MADE.

In all the great Hotels, the leading Clubs and the homes, Dr. Price's Cream Baking Powder holds its supremacy.

Dr. Price's Contains No Ammonia, No Alum, Or any other Adulterant.

The only Pure Cream of Tartar Baking Powder. Its Purity Has never been Questioned.

40 Years the Standard.

L. E. Blain, of Albany. Reports came in goodly numbers and showed steady and increased work in eight different departments. Mrs. Harford was there to help and held, as is her wont, when so desired, a special meeting for men on the subject of influence and purity.

The other convention was the quarterly one of Multnomah county which serves to keep the interest warm and the zeal of the workers steady. An interesting discussion, "How shall we hold fathers' meetings?" led by Mrs. Mead, was a new and useful feature.

Shortly after this meeting Mrs. Harford filled seven appointments in the county with great acceptance. She has since spoken in Linn county and at Amity, of which place I have already spoken. Prior to a trip south she visited Corvallis and held a drawing-room mothers' meeting before speaking in the evening. In the afternoon five new members joined us—the first droppings of a temperance shower.

These drops gathered force under the series of sermons (according to request of the National evangelistic department) and urged by our earnest local superintendent, Mrs. Woodward. The first was preached in the Episcopal church, and was a strong, impassioned call to arms against the spoliations of the liquor traffic. The immediate result of this "call" was the entrance into the W. C. T. U. ranks of every woman in the church, either as active or honorary members, and of several gentlemen. By this time the men are "shouldering their muskets"—to quote the advice of our clergyman—for they are incensed by the decoys of the saloons to entrap our students of the State Agricultural College. Called to an "alliance in arms" by our W. C. T. U., they are now planning for a citizens' temperance ticket, which we pray may be elected at the city polls the second Monday in May.

Eugene has just been through the same fight for the sake of the youth at the state university in her midst. I grieve to say, that although thoroughly aroused, the enemy was too strong for them, and beat at the election. We have a detachment of three from the Salvation Army working in our town, and they count for "great guns." Our tri-weekly mothers' meetings are well attended, almost filling the little church in which we meet. Some weekly house-to-house mothers' classes, and Bible meetings on the Sunday at the homes of some shut-in ones, are being well appreciated.

Our Y's too, are keeping up—beside their socials—open monthly meetings in the different churches, and they are helping us as good daughters always do. In fact, I feel inclined to sing with the saintly Keble of my own old Church of England—with but a slight change of word

"Rejoice, my soul, mount up, and sing,
Mount, but be sober on the wing.
Rejoice, for victory's won by prayer,
Be sober, for thou art not there."

L. A. Nash,
State Reporter, Corvallis.

TENNESSEE.

HOW THE BATTLE WAS WON.

My last letter gave some account of the fight in our legislature to raise the "age of consent" to eighteen years, and promised a fuller account later. We have been trying to get this bill for years. At our last state convention your reporter was made state superintendent of the social purity department, and at once resolved that the first work of the department would be to try to raise the legal age of protection to girls.

I wrote to all the unions in the state, asking them, among other things, to see or write their representatives at Nashville, urging them to vote for any measure that might come before the legislature for the better protection of girls. An ably written article from the pen of Mrs. Mary Bang, our state vice-president, appeared in the *Banner*, a Nashville daily of wide circulation and a broad influence for good. Following this, two bills were introduced, one by Mr. Babb, of Shelby, I think, raising the age of consent to sixteen years, and one by Mr. Milburn, of Greene, raising the age to eighteen years. I at once wrote both gentlemen, thanking them, as state superintendent of social purity department, and in the name of the W. C. T. U. for what they had done, and offering our services. Mr. Milburn replied, giving the provisions of the bill, and asking that petitions be sent in for its passage by those interested. The response was prompt, as might have been expected from devoted W. C. T. U. women.

Just before the legislative recess, Mr. Milburn wrote me that his bill had been recommended for rejection by the judiciary committee, to whom it had been referred, and a similar one of Mr. Babb's had been recommended for passage, raising "age of consent" to twelve years. I at once sent word along the line, in advance of the official announcement; and then did the storm rise and rage all through the legislative recess of four weeks. It began with the mothers, but soon the "constituents" began to protest. Then the state press took up the cry and called shame on those who were opposed to protecting girls until they are eighteen years of age. Strong editorial articles appeared in the *Banner*.

When the legislature came together again, the petitions that had been sent in for the passage of the bill were presented by Mr. Milburn as they came in. A few days later at the instance of Rev. H. H. Wright of the Fisk University, Dr. D. C. Kelly called a meeting of the ministers of Nashville to protest against the action of the judiciary committee. The White Cross League of Nashville also sent in petitions for its passage. The *Nashville Christian Advocate*, organ of the M. E. Church south, said the recommendation of the judiciary committee (twelve years) would "disgrace a parliament of Hottentots." The *Banner*, answering the objections to the bill, closed by saying that a man who, under the guise of love, ruins a maiden's confidence and even with her consent, ruins her life, ought to go to the penitentiary.

In the meantime, Mrs. Meriwether, hearing the date was set for third reading of the bill, went to Nashville, where she spoke there to a good crowd, in her best style, the message in her heart. She was followed by Mr. Milburn and other members of the legislature. At the close of the meeting a resolution was unanimously adopted, urging the passage of the bill, raising "age of consent" to eighteen years. On March 16, the bill came before the house. For hours it was argued for and against. The galleries were full of people, prominent ministers, white-ribboners and others interested. The bill finally passed the house fixing the age at sixteen years and one day, by a vote of sixty-six to twenty-nine.

Mrs. Meriwether, on her way home, stopped at Huntingdon and spoke to a crowded house. Mrs. Roach met her there and they circulated a petition for its passage through the senate and sent it up to Nashville Monday. Mrs. Roach took the petitions to McKenzie and circulated them in like manner there. Mrs. Meriwether stirred up Memphis, as that city has seldom been stirred on a like question, and sent in a petition to the senate 987 strong, signed by the best men in the city. She was working up a meeting among the working men in the interest of the bill, when she was called to New York by the sickness of her daughter. In the meantime the names of those senators known to be opposed to the bill were sent out, and urgent appeals "from home" begged them not to vote against a measure so near the hearts of Tennessee mothers, and we prevailed. While there were some speeches on the floor of the senate against the bill, it did not develop into votes, for the bill passed without a dissenting vote; though it was not nearly so good a bill as was Mr. Milburn's original one.

Another bill, making it a felony to seduce a woman under twenty-one years of age, was introduced into the senate, and passed that body by a good majority. It did not pass the house, for lack of time before adjournment, a matter of much regret, as this bill was of scarcely less importance than the other.

Seeing that a bill had been introduced into the house "to prevent the spread of contagious diseases" and knowing that bills enabling towns and cities to license prostitution were usually passed under some such title, I wrote Mr. Milburn, stating my suspicions, and asking him to look into the matter. He did so, and found the bill on its third reading in the house, just in time to get in an amendment excepting venereal diseases from the provisions of the bill. The amendment was promptly adopted. But he writes me that next morning the lobby was full of men, many of them abusing him and his amendment, and he is sure that I was right, as to what was the object of the bill.

Dr. Mary Wood Allen and Mrs. Prescott passed through our state in the interest of the National social purity department, when the fight was at its highest over the bills. Dr. Allen spoke acceptably at several places, and I think did much to convince people of the importance of the work.

Our scientific temperance instruction bill failed of passage, I am sorry to say, and Tennessee, for two years, at least, remains on the black list of states which will not allow children in the public schools to be taught the pernicious effects of alcoholics and narcotics on the human system. In truth, no bill whatever, of a temperance nature, was passed. Though, on the other hand, so far as I know, no bill was passed favoring the liquor traffic in any way.

Some of our unions report themselves as still very much alive, and are moving quietly on their way doing good in every way they can. Jonesboro union never miss a meeting. They have wide-awake superintendents of thirteen different departments of work. They hold a mothers' meeting the last Thursday in every month, which interests many who can be interested in no other way. They sent petitions to the legislature for the passage of our bills. They keep a weekly column in their town paper, have pockets filled with literature in the depot and post-office, and many other good things.

The Harriman L. T. L. gave an entertainment this winter which was well arranged and nicely executed, but as the weather was unfavorable, the proceeds were less than expected. They also had a song service, which suffered from the same cause.

At the regular meeting of the W. C. T. U. in March, they were favored with an interesting Bible reading by Mrs. McDowell, called "A Swarm of Be's"—a collection of exhortatory texts, beginning with the little word "be." A chicken pie social added a little to their finances. Miss House, president of the Y's and teacher of the kindergarten, gave an address replete with wise thoughts on the education and treatment of children. They have had a parliamentary drill by Mrs. Thayer. Their last meeting was an interesting juvenile entertainment by the L. T. L., presided over nicely by a boy of eleven. A chalk talk was given by Mrs. Karr, which was both suggestive and entertaining.

East Nashville sent in report too late for my last letter. They did earnest, faithful work for the scientific temperance instruction bill, but to no purpose. They could not get it. Mrs. Dale, a member of their union and a worker in the Salvation Army, died recently. The union attended the funeral in a body; the services were conducted by the Salvation Army and were very impressive. The East Nashville and Central Nashville unions united in holding a memorial service in memory of Miss Jennie Casseday, which was largely attended by members of the two unions. The Y. W. C. T. U. gave a very nice reception recently, at which one hundred and fifty young ladies and gentlemen were present. It was a great success.

Winchester has recently reorganized for effective work. Mrs. R. C. Handly is president, and Miss Mary Young, a live, wide-awake young lady, a teacher in the Winchester normal, is corresponding secretary. With such leaders, I am sure Winchester will soon become one of the best working unions in the state. They sent in petitions for the passage of our bills through the legislature. They had Dr. Mary Wood Allen with them one night, who did them good service. Dr. Allen also spoke at Chattanooga and Knoxville. It is much to be regretted that more appointments could not have been made for Dr. Allen in this state. But it could not be this time.

Jackson union is struggling along under adverse circumstances, trying to move things as well as they can. They report having distributed much social purity literature. They are begging earnestly for the state convention this fall, believing it will do them much good to have it.

Silena Moore Holman,
State Reporter, Fayetteville.

FLORIDA.

TENTH ANNUAL CONVENTION.

Last year, while in the W. C. T. U. convention at Winter Park, we welcomed Mrs. Mary A. Spencer, president of a new and large union just organized at Pensacola, largely due to the efforts of Rev. Wm. Culpepper, of that city. The new-comer came bearing "good tidings" from what seemed, to the already organized part of the state, far-away Pensacola, and an urgent invitation to come to their city for convention the following year. This we desired to do; not without serious misgivings, however, for the way was long, and the W. C. T. U. purse is seldom plethoric.

When on Friday morning, March 24, the tenth annual meeting of the Florida W. C. T. U. was called to order by our president, Mrs. E. A. Hill, of Orange City, with the four state officers, a number of superintendents, delegates, and a fair showing of visitors, we "thanked God and took courage." Our veteran sister, Mrs. E. L. Goodhue, of Jacksonville, who has missed but one Florida convention, conducted the devotional exercises. Mrs. E. Springer Oliver, evangelist, cheered us by her faith and presence. Rev. W. P. Hurt, pastor of the church in which we were convened, and his excellent wife, with proverbial Southern hospitality, threw wide open the doors of their pleasant home. A spirit of welcome was awarded us by all, for which we were thankful.

The decorations in our place of meeting spoke to us of the love and thought of our Pensacola sisters. Their leader, Mrs. John Eagen, was preparing for our coming, and in the midst of a buoyant and busy life, when the order came for her promotion. Her sad and sudden removal threw her comrades into dismay for a season, yet they gathered up the broken threads, and bravely finished the work she had begun. Her death caused an undertone of sadness throughout all the proceedings.

The address of welcome, which was to

Scott's Emulsion

of cod-liver oil presents a perfect food—palatable, easy of assimilation, and an appetizer; these are everything to those who are losing flesh and strength. The combination of pure cod-liver oil, the greatest of all fat producing foods, with Hypophosphites, provides a remarkable agent for *Quick Flesh Building* in all ailments that are associated with loss of flesh.

Prepared by Scott & Bowne, Chemists, New York. Sold by all druggists.

You have read of the little book, Dainty Desserts, which we will send you for a 2-cent stamp.

Now we will tell you of KNOX'S SPARKLING GELATINE. It's the purest made; has no odor or taste; it dissolves the quickest, and sets up into a Jelly in half an hour, ready to serve. Has no acid in it, and you don't want any; make your own acid with lemons, then you know what you are eating. Ask your Doctor about this, and see if I am not right. Our new package has both Rose and White Gelatine in, so you can make Fancy Desserts at no extra cost.

Charles B. Knox,
Johnstown, N. Y.

Knox's Gelatine is never *peddled* from house to house.

Ask questions:

"Is it handsome, genuine, accurate?

Is it modern, with all the improvements? In all sizes and styles for everybody; the new, **quick-winding** Waterbury?"

Yes—to everything. A prominent publisher writes:

"You made one additional customer, and my **quick-winding** Waterbury is a better time-keeper than a hundred-dollar watch a friend of mine bought some months ago."

Yet the cost ranges from $15 down to $4. It has a jeweled movement, and is cased in dainty chatelaines, hunting-cases, open-faces, filled gold, coin-silver, etc. Every jeweler sells it. 38

NURSING MOTHERS

Will find **Burnham's Clam Bouillon** better than any tonic made. It will build up the tissues far better than extract of beef, or any other known remedy. It has been in use in the Maternity Hospitals of New York City and Brooklyn for years and we have testimonials from the resident physicians of those institutions commending it in the highest terms.

BURNHAM'S CLAM BOUILLON.

Never Buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists 25c., 50c and $1.00 sizes.

have been given by Mrs. Eagen, was read by an intimate friend Miss Sue P. Simpson, and responded to by Mrs. Glenn, of Tampa. The president's address was not given on the first evening, as the rain kept many from coming. Not being able to carry out the regular program, an impromptu one, a kind of "experience meeting," participated in by delegates and visitors, as the "spirit moved," filled the hour with interest, and, we trust, with profit.

On Saturday, Mrs. Caroline B. Buell, National corresponding secretary, was presented by the president. Mrs. Buell spoke in the evening to a well filled house; her views, clearly and logically expressed, were sound and comprehensive.

The election of officers occurred on Saturday afternoon, and resulted in the reëlection of most of the old officers, there being little variation from last year. One new department of work was created, that of "purity in art and literature," Mrs. Isabella Driffenderfer, of Winter Park, superintendent.

Mrs. E. Springer Oliver conducted a Bible reading on Sunday afternoon, and at night delivered an able address on "Character Building," to which an appreciative audience listened attentively.

A pleasing little episode on Saturday morning was the presentation of Rev. and Mrs. Hurts' twin baby girls, Lena and Lola, to the convention. Mrs. Buell and Mrs. Hill tied the emblematic white ribbon on an arm of each, while they were voted honorary members of the Florida union, and becomingly received.

Mrs. Hill made a formal statement regarding the gift of land to the state W. C. T. U. and which in her official capacity she had accepted for the union. The gift has been christened Somerset Park in honor of Lady Henry Somerset, and great things are expected to be done there as the months go by; notably the building of an auditorium and the establishing a school of methods there. In order to accomplish this, the Florida workers are admonished that they will need to stand shoulder to shoulder, letting no opportunity pass for gaining means to carry out our design.

The president explained further that since the last annual meeting the Florida W. C. T. U. had been incorporated, under the name of the Woman's Christian Temperance Union Association of Florida. The names of the four state officers, together with three of the superintendents, are affixed as trustees of the property.

The crowning event of Pensacola's courtesy came to us on Monday afternoon in the shape of a most enjoyable excursion on the blue waters of the bay, and beyond into the green depths of the gulf; we could distinctly see the dividing line that separates the waters, and we were told that they never mix. We were indebted to the Pensacola union and friendly citizens for this delightful excursion. Lunch was eaten on board the Nellie. The afternoon was fine, and Captain Flinn afforded us every opportunity for "sight seeing." We were landed at old Fort Pickens, on Santa Rosa Island, and wandered over the old ramparts for a half hour, then on to Fort Barancas, where we interviewed the soldier boys, and to the navy yard at Warrington, returning to the city in time for tea. Having had our holiday, we devoted ourselves assiduously to the finishing up of the business of the convention.

Our president's address was full of practical suggestions, abounding also in pathos, our only regret being that the time was limited so that the address had to be cut off prematurely.

The reports of the plan of work and resolutions committees were read and adopted, after which the tenth annual meeting of the Florida W. C. T. U. adjourned, to meet in Kissimmee February, 1894.

Since convention Mrs. Buell has visited several of the unions. In Tampa five hundred cards of invitation were issued by the local union to ladies of the town, to meet Mrs. Buell at the Congregational Church. Quite a number came, and an interest was awakened in the minds of many which, we fondly hope, may result in good. At St. Petersburg a large audience showed their appreciation of her most excellent lecture. Mrs. Buell visited Somerset Park in company with Mrs. Hill and other friends, and, after "viewing the landscape o'er," expressed herself as highly pleased with the prospect of establishing the state school of methods at Lake Helen.

Altogether we have great cause for thankfulness for the labors of the past and for hope of good to come, and we have only to look "unto the hills from whence cometh our help," and go forward.

SALLIE J. GLENN,
State Reporter, Tampa.

THE Honolulu Y's, of the Hawaiian Islands, through their president, Mrs. Alice Jordan, have sent a carefully assorted collection of land shells for the Y part of the World's W. C. T. U. exhibit at the Columbian Exposition.

NEWS IN A NUTSHELL.

THREE Demorest medal contests have been held in Tryon, N. C., recently, the first in that part of the state. More will follow.

"UNCLE SAM and his Family" is the name of a successful entertainment given by the Onarga, Ill., W. C. T. U., assisted by the young people of the town, April 27.

MRS. KATE GOLDMAN, president of the fifteenth district, Illinois, who has resigned her position on account of ill-health, is succeeded by Miss Nannie Want, of Hume.

A CIRCULATOR of the World's Petition in New Mexico remarks on sending in her list of names: "I am proud to be able to say I got every American voter in our town to sign."

MRS. CHARLTON, who had been an active member of the W. C. T. U. in Omaha, Neb., and Oakland, Cal., and a highly esteemed Christian worker, passed away in St. Louis, April 5.

DETROIT Central W. C. T. U. at its annual meeting, April 3, reëlected Mrs. Lilian Hollister president for the tenth time, presenting her with a handsomely engrossed set of resolutions.

"ONE hundred and sixteen members have recently been added to the Augusta, Ga., W. C. T. U. in spite of our 'attendance at the polls' and 'the outcry against suffrage,'" writes Mrs. W. C. Sibley, Georgia's president.

A NEW union of forty members, with Mrs. (Rev.) A. B. Reed as president, was organized, April 25, at Teeswater, Bruce county, Ontario. This is a very promising union, full of enthusiastic interest and influential members.

MARY C. GREGORY, state corresponding secretary of Illinois, was summoned to the bedside of her brother, a faithful supporter of the cause, who died April 14. He leaves a wife and two noble sons who wear the white ribbon.

RENSSELAER county, N. Y., W. C. T. U. held its eleventh annual convention at Hoosick Falls, April 21. The reports showed progressive work, and the county unions were represented by seventy-two delegates, who all contributed to the pleasure and profit of the day.

THE West Side union temperance committee of the Christian Endeavor and Epworth League societies in Chicago, have secured the services of Mr. John G. Woolley for a series of temperance revival meetings, to begin at the Western Avenue M. E. Church, May 21.

THE Beardstown, Ill., union and Y's, about one hundred and fifty strong, called on Mrs. W. P. Kuhl, the retiring president of the twelfth district, and presented her with a handsome set of silver orange spoons, the bowl lined with gold. Mrs. Kuhl leaves the work of her district in excellent condition, and bears with her the love of the women with whom she has labored.

ELIZABETH S. OLIVER, state evangelist of Florida, comes of a race of preachers, married a preacher, and has been preaching herself for thirty years. She is one of the charter members of the Ohio W. C. T. U., and was president of the Zanesville union. Her health requires that her residence be in the Southland, where her winters have been spent since 1883, and the W. C. T. U. there thus gains the advantage of her consecrated talents in its evangelistic department.

ONE of the true friends of the W. C. T. U., Mr. Thomas Burgess of Highlands, N. Y., passed to the higher life this spring after a brief illness. He was the husband of Mrs. Emilie U. Burgess, W. C. T. U. associate superintendent and lecturer of the department of peace and international arbitration. Mr. Burgess was an educator and philanthropist, a man of broad views and benevolent spirit, and from its inception the W. C. T. U. has received his sympathy and support.

THE Woman's Christian Temperance Union of Peoria, Ill., is sorely bereaved in the sudden promotion of one of its best beloved and faithful workers, Miss Sara Perkins Grier, sister of Mrs. E. G. Hibben, one of the powerful and unseen tributaries to the growth, vigor and permanence of the work. Gentle, lovable, but strong and steadfast, she was one to be relied upon and whose counsel was always trusted. None better exemplified "the mind that was in Christ Jesus" in that "He came not to be ministered unto but to minister." The central figure in a large family of relations, she was, as has been well expressed, "their household saint." She wore the mantle of faithful and loving service, doing without fail whatsoever the Master placed before her. "He is not unrighteous to forget her work and labor of love, in that she has ministered to the saints," and to all who needed her ministry "In His Name."

Official Communications.

DEVOTIONAL HOUR.

It is very desirable that the devotional hour from eleven till twelve should be observed in all county, district, state and National conventions of the white-ribbon women. This helpful custom is now becoming general, and I send this suggestion only to emphasize it still more deeply in the minds and hearts of our readers throughout the world. Believe me,

Yours in the hope of the gospel,
FRANCES E. WILLARD.
London, Eng., April, 1893.

NARCOTICS.

The Columbian World's Fair number of *The Anti-Tobacco Gem* is ready for distribution. It has been specially prepared for the opening month of the World's Fair at the very low price of 140 copies for $1. Send in your orders before the issue is exhausted, and circulate this good paper among the young people. More names must be secured before I can present the petitions to Webb and Pullman. Please send to me for petitions.

MRS. E. B. INGALLS.
4119 Westminster Place, St. Louis, Mo.

WHITE SHIELD LITERATURE.

The White Shield Manual is now ready. It has been prepared by the National and associate superintendents of the purity department for the purpose of answering all queries as to methods of organizing and conducting White Shield societies. It contains pledges, form of constitution, plans of work and general suggestions, together with a list of books and leaflets, a number of appropriate Scripture readings, and a selection of suitable hymns and tunes for use at White Shield meetings.

Send 5c. per copy to

DR. MARY WOOD ALLEN.
1412 Adams St., Toledo, O.

ANNOUNCEMENTS.

LOCAL UNIONS PLEASE TAKE NOTICE.

Many local unions are arranging to have lecture courses this coming winter. The manager of the Lecture Bureau strongly urges against this, particularly in towns where there is already a popular course. It is suggested instead of trying to arrange separate courses, the local union would be wise in bending its energies toward endeavoring to secure a place for one good temperance lecturer on the popular course.

Thus the lecturer may have the benefit of an audience gathered by the attractiveness of all lecturers in the popular course. The temperance question is such a vital one that few managers of courses can afford to refuse to grant a request from their patrons that it be presented. The advantages are obvious and the local union then has the pleasure of knowing that its town has heard the good tidings and the "other folks" have paid the bills. See? Whenever this has been tried, the success has been most gratifying.

Now of course when the manager grants your courteous request, he will naturally ask you to recommend some one, and I hope and trust that you will either refer him to the Woman's Lecture Bureau, where all of the best lecturers may be obtained, or else ask him to leave the choice to your union, and you write to the Bureau immediately for the best lecturer it can give you on a certain date. It will be well to have the refusal of several dates, and then do the work so promptly that he will be glad enough that he granted your request.

But be sure and obtain your speaker from the Woman's Lecture Bureau, and make your application AT ONCE. Be sure and note that courses for next winter are being made up now.

For dates, terms, etc., for speakers, elocutionists, address

LUCY E. ANTHONY, Manager,
Somerton, Philadelphia.

The eleventh state convention of the Texas W. C. T. U. will convene in Paris, Texas, from June 2-5 inclusive. In this city eleven years ago our state was organized by Miss Willard. Many of the original white-ribboners are still active in the work.

HELEN M. STODDARD,
President.

IMPORTANT NOTICE.

All friends of the Temperance Hospital are requested to notice that all *money* for the hospital should be sent to Mrs. C. E. Bigelow, 639 W. Adams Street, and all *supplies* of any kind to the hospital matron, Mrs. S. B. Hornby, 1619 Diversey Ave.

By Order of the Board.

Correct Formula for preparing CHOCOLAT-MENIER.

Take one of the six sticks (in each half-pound package), dissolve in 3 table-spoonsful of water, over a hot fire, stir briskly till completely dissolved, then add sufficient milk for 2 cups and boil for about five minutes.

Water may be used in place of milk.

Nothing more Simple.
Nothing so Refreshing.

Of all the Chocolates manufactured to-day, **Chocolat-Menier** admittedly ranks first. There is no alimentary substance which has acquired a greater or more thoroughly merited reputation.

The ignorance of Dyspepsia and the healthful Complexion of Parisian ladies are due to the use of CHOCOLAT-MENIER universally. Its superior quality and low price have placed it within reach of all.

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PRECIOUS HERBAL OINTMENT | CURED ME IN A WEEK | OF ITCHING PILES

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Pinless Clothes Line

WANTED—Salesmen to whom we will give EXCLUSIVE TERRITORY to sell our celebrated PINLESS CLOTHES LINE, the only line ever invented that holds clothes WITHOUT PINS—a wonderful success; or our famous FOUNTAIN INK ERASER which will erase ink instantly, and has NO EQUAL. The success of our salesmen shows the great demand for these articles, many making $20 to $50 per day. On receipt of 50c. will mail sample of either, or sample of both for $1, with price-lists and terms. PINLESS CLOTHES LINE CO., No. 184 Hermon Street, Worcester, Mass.

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THE WOMAN'S LECTURE BUREAU.

Do you not wish to secure a speaker through the Woman's Lecture Bureau for your conventions this spring or fall? We take pleasure in serving all reform movements and will be pleased to hear from them in regard to their work. The very best lecturers can be obtained through the Bureau, and though we wish to be helpful to all interested in reform work, especially do we ask the coöperation of all W. C. T. unions. We are very anxious to arrange for summer assemblies, Chautauquas, schools of methods and camps. Many lecturers not on our published list can be secured through us and we take pleasure in answering as far as possible all inquiries concerning speakers whether under our management or not.

Below we give a list of lecturers for any of whom we will gladly quote terms and arrange meetings:

Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.* Pennsylvania and Ohio early fall.

Mary T. Lathrap.* New York after August 8.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman.

Miss I. C. DeVelling, in Arizona during the coming season.

Clara C. Hoffman.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture at schools of methods during the summer.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, Pennsylvania last of May.

Mary Sparkes Wheeler, in Pennsylvania.

Volney B. Cushing.

Harriet May Mills, in New York first of June.

Rev. C. H. St. John.

Lou J. Beauchamp, Iowa from June 20 to July 10.

Open for summer assemblies:

Mary Seymour Howell.

Messrs. Wolfenbarger and Huckins.

Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A. Bassett.*

Olive Stubblefield.*

Caroline M. Woodward.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

M. Naomi Trimmer, vocalist.*

Rev W. C. Weaver.*

Col. George W. Bain.* Calls for Iowa and Wisconsin, first of July.

Josephine R. Nichols.* Calls for the fall.

We are making many engagements for the fall and winter and will be glad to quote terms at any time for work during the year. We will arrange single lectures; courses distributed through the season, and where so wished, for a week or a month in a vicinity at reduced rates. Let us hear from you and help us make our bureau, which is so great a factor in our work, the power which it should be.

For terms, dates, etc., apply to

LUCY E. ANTHONY, *Manager*,
Somerton, Philadelphia.

*By special arrangements.

PETITION OF THE

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION

FOR THE

PROTECTION OF THE HOME

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Mrs. Mary A. Woodbridge, Ravenna, O., for the regular form and circulate it to the best of her ability, mailing the names to Miss Alice E. Briggs, Evanston, Ill.?

TEMPLE RECEIPTS.

Illinois.—Emery: Mrs. W. O. Williams, $3.65; Latham, S. E. Kretzinger, $3.65; Rockford, Mrs. J. Beatson, $15; Savoy: C. Percival, $3.65; Gillespie: Neonetta Rhoads, $1; Plano: Mrs. M. H. Estep, $1; Springfield: Miss O. D. Herndon, $3.65; Mt. Pulaski: Mrs. George Briggs, $3.65; Dover: Mrs. H. N. Wood, $3.65; Metamora: Miss Nettie Barton and friends, $3.65; Chicago: Mrs. Mary Williams Tyrell, $25, Miss Anna Williams, $25, Mrs. Henry R. Smith, $3.75; Petersburg: Mrs. Rachel Frackelton and Miss M. C. Beers, $30; Naperville: Mrs. H. H. Rassweiler, $5; Chicago: Mrs. Julia A. Dawson, $3.65; Central Park: Mrs. Mary E. Post, $3.65; Wheaton: Mrs. M. A. Wakelee, $3.65; Chicago: Mrs. J. A. Mosher, $3.64; Bartlett: Mary J. Carrs and Amanda M. Schultz, $10; Bernadotte: Mrs. Alice Overton, $3.70, Miss Lois Sloan and mother, $7.50; Atkinson: Mrs. Jennie Emmons, $4.28, Mrs. Anna Hern and a friend, $6.65; Milmine: Mrs. T. O. Holcomb, $3.78; Chicago: Mrs. E. M. Van Osdel, $2; Wyanet: Mrs. D. A. Jones, $3.65; Greenfield: Mrs. S. A. Wilhite, $3.65; Pana: Miss Nettie Irwin, $3.65; Glenarm: Eliza H. Headly, $3.65; Piasa: Mattie A. Trotter, $3.65; Chicago: Abbie L. Jones, $3.65; Elmhurst: Miss Mary E. Webb, $3.65; Pana: Dora B. Hobson, $3.65; Paw Paw: Deonia E. Brownlow, $3; Grand Ridge: Miss Ellen Dickson, $4.65, Plainfield: Mrs. H. A. Wood, $10; Somonauk: W. C. T. U., $6.01; Greenville: W. C. T. U.; $7.30; Davis Junction: W. C. T. U., $3.65; Knoxville: W. C. T. U., $3.65; New Salem: W. C. T. U., $5; Lake; W. C. T. U., $32.50; "In the name of the L. T. L. of Carthage," $1; Sunday-school of the 13th district, $3.65.

Idaho.—Boise City: Mabel Goodwin, $5; Birch Creek: Mrs. L. Tyler and children, $6.20; Idaho Falls: L. T. L., $10 and $2.60.

Kansas—Emporia: Miss Bertha Dunlap, $5; Salem: Mrs. Alice Rabb, $3.65; Mankato: Ada R. Livers, $3.65; Padonia: No name, $4; Manhattan: Carrie E. Fletcher, $3.65; Mrs. Gist, 50 cents; Stafford: Lila M. Selfridge, $3.65; Sabetha: Mamie Everett, $3.65; Wellington: Emma and Cree Morse, $3.65; Westmoreland: Mrs. Mary R. Gause, $3.65; Morrill: Lizzie Bockes, $5.05; Nashville: Mrs. C. J. Mateer, $3.65; Winfield: W. C. T. U., $18; Wichita: W. C. T. U., $10; Garden City: W. C. T. U., $12.80 and $1.75; Lecompton: W. C. T. U., $11; Clyde: Mrs. E. E. Frye, $1; Augusta: Mrs. Geo. W. Brown, $15; Fort Scott: Mrs. M. A. Tetro, $5.15; Republic City: Maud Hutchinson, $3.65.

Louisiana—Columbia: L. T. L., $9.30; Morgan City: W. C. T. U., $60.

Kentucky—Grant's Lick: Mrs. J. E. Darlington, $3.65.

Minnesota—Minneapolis: Mrs. S. S. Sickels, $3.65; Crystal: Burrel C. Burgess, $3.65; Melrose: Lizzie Nelson, $3; Lake Burton: W. C. T. U., $5; West Winona: W. C. T. U., $10; Brooklyn: W. C. T. U., $5; Minneapolis: Central W. C. T. U. coffee house employés, $5; Western: Mrs. F. Symonds, $3.75; Waterville: Band of Hope, $4.03; Mrs. Buell, $3.66; Mrs. Davis. $3.65; Miss Richter, $3.65; W. C. T. U., $3.05; Tyler: Mrs. Eliza Sloan, $3.65; Cannon Falls: Jennie Season, $3.65; Freeborn: W. C. T. U., $3.05; Almon: W. C. T. U., $1.15; Utica: Mrs. M. Stebbins, $1; Mrs. J. H. Perry, $1; Emma Woodworth, $1; Glencoe: W. C. T. U., $53.05; Springfield: W. C. T. U., $3.75; Selma: Mrs. Agnes Blackman, $3.60.

Massachusetts—Fall River: W. C. T. U., $27; Williamstown: Mrs. Chas. G. Sanford, $3.65; Enfield: Clara H. Causey, $3.65; Boston: Mrs. A. L. Joslin, $3.65; Wellesley: Ralph W. Tucker, $3.65; North Adams: Mrs. Jane P. Drysdale, $3.65; Lowell: Mrs. Imogene Higgins, $5; Waltham: Mrs. Buckley, $3.65; Miss Emma Jennings, $3.65; Hadley: Mrs. Geo. B. Smith, $2; Chicopee Falls: Miss Harriet M. Fisk, $3.65: South Sherborn: Mrs. Emma G. Chaffin, $4; Peabody: Miss Mary J. Floyd, $4; Whitinsville: Mary C. Loyd, $2.10; Upton: Mr. and Mrs. Elisha C. Wood, $200; West Newton: L. T. L's, $3.65; Boston: Mary B. Fox, $4; West Dennis: Mrs. Olive H. Baxter, $3.65; Fitchburg: Mrs. Mary B. Spaulding, $3.65.

Maryland: Baltimore: Mrs. Jessie L. Cook, $3.65; Royal Oak: L. T. L., $3.65; Browningsville: Mrs. G. W. Walker, $10.

To April 1, 1893.

SARA G. JOHNSON,
Financial Secretary.

Our Library Table.

SUGGESTIONS TO THE GOOD LITERATURE COMMITTEE, a booklet recently issued by the United Society of Christian, Endeavor gives many pointed and valuable hints on the distribution and use of literature which could well be applied by workers in our own ranks. Ways and means are indicated for opening up before starved minds the treasures of good reading, and for furthering the advance of Christ's Kingdom by the dissemination of the printed leaves.

646 Washington St., Boston.

WOMEN WEALTH-WINNERS, OR HOW WOMEN CAN EARN MONEY, is the very suggestive title of a book by Edna C. Jackson. It is suitably introduced by Helen M. Gougar, who is well known in W. C. T. U. circles. Mrs. Gougar gives most sensible hints to girls who would be wealth-winners. The author has evidently taken pains to inform herself thoroughly concerning the vocations that are or may be followed by women, and has presented the matter in an engaging style. It is a book that should be read, if not for self-help, then that one may know how and what to suggest in answer to the oft-heard wail: "What *shall* I do to earn some money? I *must* do something!"

For sale at A. C. McClurg's and Brentano's, 204 Wabash Ave., Chicago.

PECULIAR PEOPLE, by Samuel Phelps Leland, Ph. D. This book sets forth in interesting style "something of the history and spirit of communistic doctrines prevalent, in various forms, in our country." There is a thread of romance which holds well together the more serious portions of the book. It tears aside with a steady hand the veil of enchantment which, in many instances, covers the truth of communism, but, as the author says for himself, "I have made the friends of the doctrines speak for them, and they have spoken in charity, and have 'set naught down in malice.'"

Woman's Temperance Publishing Association, The Temple, Chicago.

HIRAM GOLF'S RELIGION OR THE "SHOEMAKER BY THE GRACE OF GOD." No serious reader can take up this book and lay it down again untouched for the better. Hiram Golf was a shoemaker in a little village near the Cheroquee river. John Jessig was a pastor—a young man—in the village. The story opens as John Jessig comes to the new appointment and his predecessor, Robert Flood, is leaving it. The latter introduces Hiram Golf in these words: "It sometimes happens that a minister's brain runs fallow as the ground does. . . . . If you are ever at a loss for a Sunday topic, the shoemaker will give you one. He thinks with one lobe of his brain while he makes shoes with the other." And all through the book Hiram Golf's religion is a bright light shining upon the commonplaces of life until they shine as if glorified by the radiance. Strong and straight to the point as his shoemaker's hammer driven by an earnest hand, his quaint utterances sent forth from an earnest, loving heart, drive straight home, in truest helpfulness. John Jessig sits at his feet and learns lessons deep and high; narrow-minded Deacon Tubbs is forced to listen to a broad theology touching sectarianism; Farmer Kinch, who had only one string to his harp, "what the neighbors called 'the fear and tremblin' string,'" listens to a song of courage, couched in homely words, it is true, but attuned to the very harp of Gabriel; Cynthia Griffin who had a "saturnine temperament" and saw shadows in the broadest sunbeams, catches the infection of his cheer and involuntarily breaks into song; and so on. But the end came. The end? The Great Beginning: "It's not fur now, dear wife, not fur. I am pretty well tired out, but I'm happy and expectin'. My Father's mansion! They're openin' the gates! Jest a little while and you'll come too, Marthy. Don't be nervous when you hear 'em call. . . . When you come, don't be in the leastwise timid. Some of us will be right there to meet you and I guess the Lord'll let me be among them that says good-mornin'. . . . This pain ain't easy to bear, because I'm growin' weaker, but it can't last much longer. My soul is loosenin' its chains. I can hear 'em as they drop, one by one. Then I shall be free, free! . . . . Is that you, parson? And that is my Marthy? I thought I was in heaven! I was among the angels! I saw—I saw—and now I am here again. Ah, they're comin' once more! Can't you see 'em? How many, many there be! The bells is ringin.' And those voices! They are callin', callin'. Good-bye, good—" "He was a priest without the robes of office, a humble laborer in the vineyard, an honest creature, a true friend. His life was incarnate Christianity. His death—well, my dear boy, such as he never die. . . . . He is of the few who enjoy two immortalities, one there and one here. Would there were more like him."

E. P. Dutton & Company, 31 W. 23d St., New York City.

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is a dreadful thing—

undoubtedly caused by the irritating effects of dirt.

Outbreaks, and crime generally, are never possible among people who are addicted to the use of

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The great soother of angry passions—the promoter of health and good-feeling. Cleans everything—injures nothing—don't be afraid to use KIRK'S Soap on the most delicate fabrics.

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Extra Quality Sateens. Very Popular Patent Forms give free expansion. Combines Style with Comfort. Recommended by Physicians.

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Extra long Waist, Form is Perfect. Best material. Very rich.

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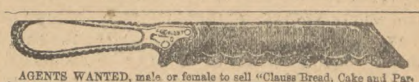
Colored Illustrations, **Artistic and Interesting.** It delights and pleases the little ones. **Get one and make your child HAPPY**

The "New Model First Reader," 35 cents. Address, **GEO. SHERWOOD & CO., 307-309 Wabash Avenue, Chicago, Ills.**

A SUGGESTION.

Among men and women in various avocations who will read this suggestion are many who see no chance for advancement in their present calling. Many of these are among the brightest and most capable persons in their several communities. Because they do not know where to turn for a larger income, they continue in a helpless way on very low salaries. In another circle where they could use and improve their talents, they could command two or three times their present income. Confined to their every-day routine they have no chance to mingle with the world, and the opportunities that come to others never come to them. Any such person, who is willing to lay aside all prejudices, may become prosperous in the same way that thousands of others have succeeded, if they will write for "An Opportunity" to

T. M. WILLIAMS, 67 Fifth Ave., N. Y.



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THE BABY will be given a beautiful birthday card if the mother will send baby's name and age to Wells, Richardson & Co., Burlington, Vt. This is done to advertise **LACTATED FOOD.** The food that **SAVES BABIES' LIVES.**

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Beware of imitations. Notice autograph of STEWART HARTSHORN on label and get the genuine Hartshorn.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

Absolutely free from all injurious substances.

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FOR THE **TEETH.**

Cleanses, Preserves, Beautifies.

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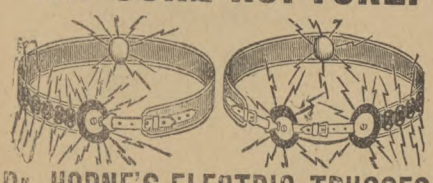

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Have Relieved and Cured Over 10,000 Cases of Rupture in the Past Ten Years.

Gives perfect ease and comfort in all positions, and does not interfere with work or business.

A Merchant Recommends Them.

Dr. Sir:—The Electric Truss that I got of you has almost cured me of my rupture. I am still wearing it, and am well pleased. I shall recommend your Electric Truss to my friends. J. A. BUCK, Montevallo, Mo.

"I Believe I am Cured of Double Rupture."

Dr. Sir:—Nine years ago I was ruptured on my left side; for eight years I suffered, trying all kinds of steel and rigid Trusses, and until about a year ago the undue pressure of a steel Truss forced a rupture on the other side. Five months ago I sent to you for one of your Electro-Magnetic Trusses. Before putting on your Truss, I was so weak I could scarcely sit up. A few days' use of your Truss enabled me to go to work. Now my rupture does not come down any more, and I believe I am cured.

J. G. UPTHEGROVE, Manistee, Mich.

A Physician Says.

Dr. Sir:—After meeting with such good success by the use of your Electro-Magnetic Truss on Mr. W. J. Calhoun, prompts me to use one on a patient of mine here. He has worn the old kind of spring Trusses, but they do no good. I think yours will do the work.

NORTON BROKAW, M. D., St. Joseph, Mo.

"Its Effects are Wonderful."

Dr. Sir:—It is with great pleasure that I inform you that the Electric Truss bought of you a short time ago is giving entire satisfaction. 'Tis worn with so much ease, and its effects seem to be wonderful. Within a short time I will be entirely well.

W. A. KING, S. Greenfield, Mo.
Agent & Operator, Kansas City, Ft. Scott & Gulf R. R.

From Missouri.

Dr. Sir:—The eighteenth of March last I bought one of your Electric Trusses. It is helping me nicely, and will cure me by wearing it a little longer.

S. C. POUSH, Andover, Mo.

'I Consider it the Best Retainer I Ever Had.'

Dr. Sir:—The Truss you sold me some time ago gives me perfect satisfaction. I take pleasure in recommending it to all who suffer from rupture. I consider it the best retainer I ever had.

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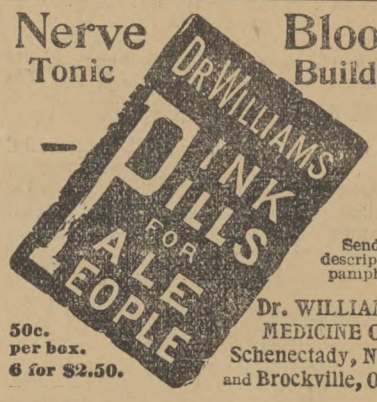

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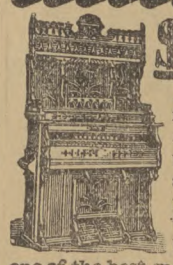

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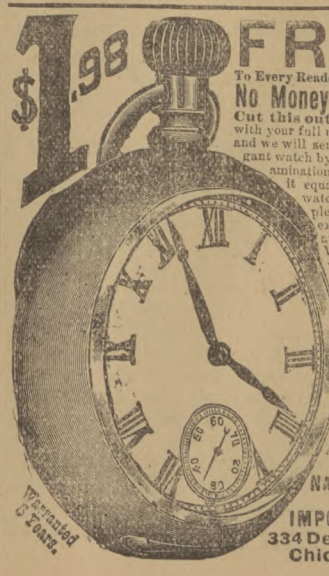

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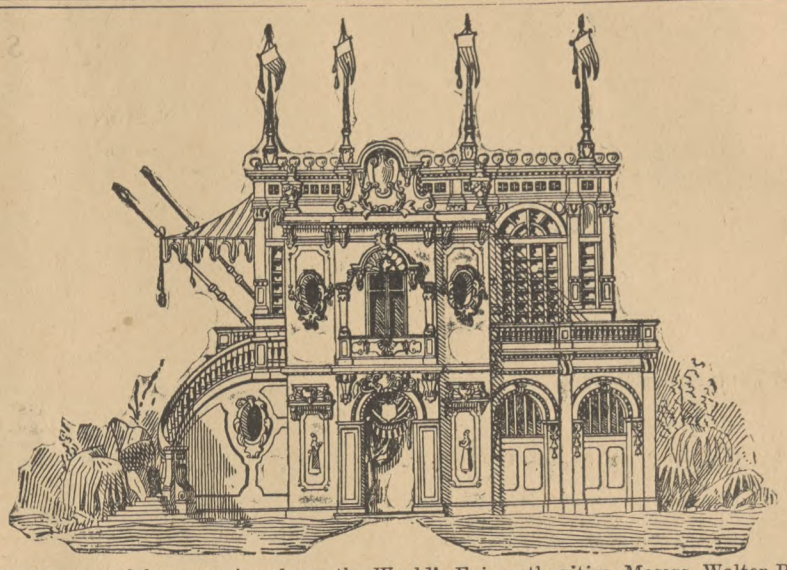

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Signal Notes.

STILL another society with a long name. S. U. P. A., which being interpreted is Society for United Prayer for Animals, which has for its immediate object the suppression of vivisection. It already numbers over one thousand members, among them two prominent English physicians.

HOWELLS, the American novelist, is often criticized for his portrayal of women and gives as his excuse that he is waiting for the Almighty to make grand, noble and perfect women. While he believes women to be far superior to men, he is sure that the portrayal of ideal characters is mischievous in its results.

A REPUBLICAN paper, of Boston, asks the question, "What effective temperance legislation stands to-day in the Massachusetts statutes as the work of Republican legislators? We answer, *practically none!*" And still it is insisted upon that whatever temperance legislation has been enacted has been through the grand old party.

A LITTLE girl in Manchester, England, attended a Band of Hope meeting and when the speaker said that the drink stripped home of furniture, and women and children of clothes, she exclaimed, "That's what it does at my home." The next time she was sent to the public house for drink she asked for three pennyworth of "stripped homes."

THE demand for schools to educate the children of Christians in India is so great that the Methodist conferences there have recommended that no more schools for Hindus and Mohammedans be opened for the present. Five hundred Christian children educated for Christian work would do a vast amount of missionary work in the future.

JOHN RUSKIN has never been ranked among the so-called "temperance fanatics," but few have ever used stronger language than he in the following: "Drunkenness is not only the cause of crime, but it is crime; and if any encourage drunkenness for the sake of the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has been practiced by the bravos of any country or any age."

AN interesting village is that of Fort Mardyck, near Dunkirk, where, since the year 1670 a syndicate has been in existence and where, as a birthright, an equal share of land is conferred on each inhabitant. The village numbers 1,706 inhabitants. They have no paupers and have never cost the state one cent, even building their own public schools by subscription. It would be interesting to know their attitude on the liquor question.

AN English paper commenting on the recent action of the Indian Decennial Missionary Conference in Bombay, when the resolutions condemning the trade in liquor and opium, as well as state regulation of vice, were withdrawn, says: "Never in our gloomiest moments have we hitherto believed that the influence of corrupt Anglo-Indian society could go so far as to be able to silence the representatives of Jesus Christ in the presence of gigantic moral evils."

A SALOON-KEEPER'S journal, in an editorial, gives voice to good prohibition doctrine. It objects to the sale of a villainous compound, which it calls burning fluid, demands that its sale be stopped and tramples on all the "personal rights" doctrines. It says: "No man engaged in the remotest degree in such a traffic in the ruination of his fellow humans of men and women has the right to any consideration, either legal or moral. They should be side-tracked, where they can do no harm, or railroaded to safe places behind the bars of our penal institutions. The *brave, honest* dealers of New York should take the matter into their own hands, and stamp out this crime against themselves."

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Volume XIX.—No. 20.] CHICAGO, May 18, 1893. [Price $1.00 per Year in Advance

SINCE OUR LAST ISSUE.

John Ruskin has been made poet-laureate of England.

Unusual excitement prevails in Germany over the election contests.

Commissioner Blount is appointed United States ambassador to the Hawaiian Islands.

Chinamen are on trial in Washington, D. C., for violation of the Geary Chinese exclusion act.

Queen Victoria opened the British Imperial Institute in London last week with brilliant ceremonies.

Editors are arriving in Chicago this week to attend the National and International Congress of Editors.

The congresses of the World's Congress Auxiliary were inaugurated in the Memorial Art Palace, Lake Front Park, Chicago, last Monday.

The Berings Sea tribunal is still in session at Paris, many heated arguments having characterized its deliberations during the past week.

Nicaraguan revolutionists are in possession of the canal, and United States war ships have been ordered there to protect American interests.

The International Y. M. C. A. Convention met at Indianapolis last week, ex-President Benjamin Harrison and Mr. John Wanamaker being present.

The failure of two large banks in Chicago has caused much financial difficulty among small country banks and business firms in the vicinity during the week.

The Earl of Aberdeen has been appointed to fill the office of governor-general of Canada, made vacant by the resignation of Lord Stanley of Preston, now Earl of Derby.

Representative women of the world, under the auspices of the woman's branch of the World's Congress Auxiliary, Columbian Exposition, opened their meetings in Memorial Art Palace, Chicago, on Monday.

In the name of the general quadrennial conference of the United Brethren in session at Dayton, O., May 12, a message was sent to the President protesting against Sunday opening of the World's Fair and requesting that the United States Attorney General secure an injunction to prevent the violation of the law.

Despite protests, petitions, congressional laws and all the efforts brought to bear upon them for the preservation of the Sabbath day, the World's Fair directory in its meeting, May 12, passed an order to throw the Exposition grounds open to the public, at an admission fee of twenty-five cents, the exhibits proper only to be closed.

IN reply to many inquiries we are pleased to announce that the Woman's Dormitory of Chicago is finished and running in good shape, with four hundred guests during the past week. One thousand are registered for June.

MR. DWIGHT L. MOODY will have the superintendence of the Willard Hall noon meetings, beginning with Thursday of this week. He will be assisted by well known English and American evangelists and the Oberlin College quartette. Doubtless the beautiful little auditorium will be crowded and many souls saved.

MISSIONARIES have been most efficient helpers in securing signatures to the Great Petition. Mrs. Bridgman, of Natal, South Africa, has secured many signatures, native and English, and through Mrs. Hepburn, has obtained those of the Christianized chief, Khama, of his wife, three grown daughters and a number of his leading men. His town, Palapye, is on the borders of Matchulilands. For many years Chief Khama has valiantly withstood the entrance into his kingdom of every form of liquor, sometimes forcibly expelling the white traders therein.

MISS GORDON cannot make use of any more children's pledge cards, as the exhibit at the Exposition is now finished and all the space filled. Says one who knows: "Bless the children's hearts, Rest Cottage is filled with pledge cards and we know not what to do with them."

A MEMBER of the Chicago liquor fraternity is authority for the statement that the sale of liquor in the saloons of this city was more than quadrupled last Sunday. And yet the newspapers bewailed the fact that tens of thousands of people hung around the closed gates of the Fair all day or wandered into the theatres and side shows of the immediate vicinity!

IMMEDIATELY following the Women's Congresses, the Press Congress will convene for a week, the last three days being devoted to the religious press. THE UNION SIGNAL will be represented at this congress, so we naturally feel a particular interest in these three days—May 26, 27 and 28. While we have not seen a completed program, we are confident from the make-up of the program committee, with Dr. Simeon Gilbert, editor of *The Advance*, as chairman, that profitable exercises may be expected.

ONE of the most permanent and beneficial results of Miss West's visit to Japan is the organization of a National Japanese W. C. T. U. which was effected in Tokio, April 3. Five out of the thirty-five unions have already joined this new national union, and it is hoped that all will unite when the object is better understood. The departments of organization, education, reformation, health, literature and law were adopted and the meeting was conducted in the most approved style, with the reading of the Crusade psalm, prayer, and singing of gospel hymns. Mrs. Kaji Tajima is president and Mrs. Sho Nemoto, corresponding secretary. The headquarters are 33 Kaminiban street, Tokio. THE UNION SIGNAL welcomes this new world's auxiliary and opens its columns to a report of its work.

BY an inadvertence we have not previously noticed the charges made against the officers of the Iowa State Temperance Alliance and the report of the committee appointed to investigate these charges. This report is now printed, and fully exonerates the officers, declaring that the "charges are false, groundless and malicious, and were fabricated for the purpose of influencing votes." As a consequence of this malicious attack, temperance people have suspended their contributions, and the Alliance finds itself in debt. Now that all suspicions are removed, friends of the cause should rally around the treasury and supply it with the indispensable means of warfare. Prohibition has made Iowa one of the leading commonwealths of America, and the Alliance is one of the strongest friends of the prohibitory law.

PERSECUTION is never an unmixed evil and frequently it is a disguised blessing. Such we verily believe will be the legitimate consequence of the atrocious attempt, by the use of dynamite, to wreck three beautiful homes and destroy fifteen valuable lives in Muscatine, Ia., last Thursday, May 11, because the heads of these homes were outspoken in their demands for the closing of the saloons, according to the statutes of the state and municipality. That not one of the fifteen lives was destroyed is proof of a Providential care, for the houses were completely ruined, their contents being thrown into the cellar and walls contorted into awful shape. Not one of these men, whose lives were thus thrown into jeopardy, was a "third party Prohibitionist," but merely seeking to enforce the laws of his commonwealth. If for no higher motive than that of personal safety, is it not time that citizens were aroused to the malevolence of the liquor traffic? To arms! ye lovers of law and order.

MANY interesting incidents are connected with the history and signing of the Petition. The first organized effort in regard to a world-signed petition was in August, 1885, when the general officers of the National W. C. T. U. forwarded to their missionary-at-large, Mrs. Leavitt, then in a foreign land, the form of petition substantially as it reads at present. This was also presented by Mrs. Mary B. Willard, Sept. 12, 1885, to the International Temperance Convention then assembled in Brussels, Belgium. It has since been circulated around the globe, and its millions of signatures are written in the characters of forty languages. Many of these signatures have been obtained by invalids, and women past sixty years of age. Sometimes there is appended to a name a touching or stirring comment. "Homeless through drink," "Heartbroken because of this traffic," "Ruined in heart and home and hope." Especially is it the petition of the poor and lowly and the tears and agony it embodies rise up like a mighty cry which enters into the ears of the Lord God of Sabaoth.

THE Chicago Directory last Friday decided to open the World's Fair on Sundays, beginning May 21. The vote stood twenty-two for and seven against opening. The action was based upon the opinion of the directors' attorney, Edwin Walker, who, Portia like, decided that the act of Congress, conditioning the gift of $2,500,000 upon the closing of the gates on Sunday, referred to the exhibits inside the buildings, and not to the grounds and state buildings. Accordingly the decree has gone forth that the grounds *surrounding* the buildings will be open to the public, Sunday, for the sum of twenty-five cents. This act is not surprising to those familiar with the covetousness of the local directory, but friends of fairness and honor, not to speak of Sabbath observance, now look to the National Commission to veto this action and carry out in spirit as well as letter the edict of our highest lawmaking body—United States Congress. This act is a mere subterfuge and is destined to be the entering wedge to a complete opening of exhibits and a reckless disregard of congressional authority and the purest public sentiment. Will Christians submit tamely? We prophesy otherwise.

THE state committee of the New York Prohibition party, representing forty thousand voters, has memorialized the Hon. Daniel S. Lamont, Secretary of War, on the subject of the sale of liquors at the post-exchanges of the army. After quoting the opinions of such men as Major-General O. O. Howard, Paymaster-General Smith and General T. J. Morgan, the protest says: "There have been, in the army journals and generally in the daily papers, complaints about the deterioration of the army both in quantity and in quality. There is a disposition to attribute it to the privilege accorded the soldiers to purchase their discharge, by reason of which, it is stated, 'the withdrawals from the service amount to more than the enlistments,' and 'to more than the worst record of desertions with which the army has ever been confronted.' If the best men in the ranks are purchasing their discharge in such numbers, may it not be, in large part, because of the *intolerable conditions* created by the present operation of the post-exchange, in which drunken rows and murderous assaults are frequent, especially just after pay-day? The moral condition of the army is bringing forth earnest and frequent protests from the press. As the condition becomes better known to the public the difficulty of securing a desirable class of recruits will grow greater. Chaplains in the army have received notice to make no complaints concerning these matters to headquarters, but the real results of the canteen cannot be concealed much longer. The efficiency of the army is being seriously impaired, its future standing jeopardized and public sentiment outraged. We appeal to you to remove the cause by ordering the sales of liquor at the post-exchanges discontinued."

I AM BUT ONE.

BY MRS. EMILY P. WILLIAMS.

"I am but one; but I am one.
Not all things can I do,
Yet some things I can do,
And what I can, I know
I truly ought to do,
And by the help of God
These things I will to do."

A lonely cabin in the wood
In perfect desolation stood.
No footprint on the sill or hearth,
To mark it as the place of birth
Of human joy, or human woe,
As on the silent moments go.

But on the rough-hewn walls were found,
In letters legible and round,
The quoted words above. The hand
Of one afar from native land,
Had lightly traced, and left them there—
It may have been with faith and prayer.

It must have been a noble mind
Found here a refuge from mankind.
When, crossed in high ambition's aim,
Dark disappointment to him came.
But rest in nature's solitude
Brought to his soul its needed food.

And if the wrongs of earth e'er cease,
If ever comes the reign of peace,
'Twill be because each soul will say,
"I *will do* what I can and may."
Nor waste the grand, God-given powers
In vain regrets, through idle hours.

Appleton City, Mo.

A BUNCH OF ARBUTUS.

BY ALICE PERRY.

"Wouldn't you like to buy this sweet pea basket, Miss Janet?"

Pretty Greta Hollis was the speaker, and she invitingly balanced on one outstretched forefinger the daintiest of May baskets, woven of pale green and coral pink crêpe paper, with a handful of sweet peas, almost natural enough to smell, fastened on one side.

"Humph! Buy it! I should think not!" ejaculated Miss Janet, turning her back on the table of crêpe paper novelties, and stalking over to the other side of the hall, where more substantial articles of the same class were for sale, in the shape of clothes and market baskets, with a liberal sprinkling of fancy shapes in bright colored, sweet grass. These last, however, Miss Janet tossed aside with a contemptuous sniff. She tossed aside all sweet and pretty things that crossed her pathway with the same scornful demonstration. Finally she selected and paid for the strongest and ugliest market basket she could find, and marched out of the hall with it, ruthlessly scattering the happy little boys and girls skipping round the flower-wreathed May pole, and closed the door after her with a resounding bang.

"Cross old thing! I'm glad she's gone," muttered injured Greta, prinking up the sweet pea petals that Miss Janet's ruthless clutch had well-nigh demolished. "What did she come to our Basket Bazaar for, anyway? Nobody wanted her, I am sure."

"Greta! Greta, my dear," said Miss Marbury, her Sunday-school teacher, stroking the flushed cheek with a gentle gesture of reproof.

"Then why does Miss Janet act so?" continued Greta excitedly. "She won't *let* anybody be friends with her, and she came here to-night just to pick our poor little bazaar to pieces. She said the ice cream was as gritty as sand, the cake heavy as lead, the lemonade sour as vinegar—"

"Or herself, she should have remarked," broke in Sue Ryder, with a merry laugh, joining the group around the May basket booth, in which the others joined.

"Never mind, Greta," said she, putting her arm affectionately around her friend's waist, "Miss Janet is just so to everybody. I never heard her make a remark that did not begin or end with a 'pshaw!'"

"What kind of a girl must she have been?" inquired Ada Mellen, thrusting her roguish face into their midst. "How did she ever happen to be named Flower? Janet is just like her—short and snappy—but Flower! I wonder if she ever smelled one," and plucking an imaginary blossom, Ada cautiously approached to her turned-up nose, then straightway propelled it an arm's length away from that disgusted feature, with an explosive "pooh!"

"Do you suppose she ever hung a May basket, girls?"

Such a shout of laughter greeted this performance and subsequent supposition, that the young people on the other side of the hall flocked with wondering smiles in the direction of Greta Hollis' booth to discover what the joke could be.

"Imagine Miss Janet *running*," gasped Greta, holding her sides in an ecstasy of mirth.

"Climbing fences," put in Ada.

"Dodging behind stone walls," added Sue Ryder. "Oh! ho! ho!"

Even Miss Marbury could not repress a fleeting smile at the comical image conjured up by the girls' remarks, but it was quickly replaced with a glance full of pain.

"She needn't be so cross," began one of the dissenting voices again.

"Sh! Emma, we've said enough," declared one of the others, and the unpleasant subject was dropped.

Eleanor Lindsay, out of all the others, had remained silent during this discussion. Eleanor never talked much, but there was very little her quiet blue eyes failed to see. They saw a soft look creep into Miss Janet's hard, gray ones, as they alighted on a tiny bunch of arbutus, skillfully fashioned from pink and white paper, nestling on the handle of a pure white basket. She saw Miss Janet's long, knotty fingers fumble involuntarily in the pocket of her dress when Greta's innocently-meant query seemed to break the spell, and the old woman answered even more gruffly than her wont.

"Crusty Janet," as she was known to the town folk far and near, had lived in a little brown cottage under the hill all her sixty-five years of existence. She had seen most of her neighbors move away to other and more flourishing townships, till hardly one remained who remembered anything about her early life. Her father and mother had died when she was a young girl and there had been a little crippled sister named Mary. That was all people knew or cared to know about her, for she met all kind advances with the same repellant diffidence exhibited towards old and young alike. Latterly, people had remarked that Miss Janet was growing old fast. Rheumatism had bowed her once tall, erect figure and given her a painful limp. It was too funny to the thoughtless girls, the imaginary spectacle of Miss Janet hanging a May basket, though she had really often done such a thing in her nimble-footed youth.

Less than a quarter of a mile away from the foot of the hill, where stood the brown cottage, lay the village cemetery, white in May time with the snow of drifting blossom petals from orchards on either side.

It happened that Eleanor Lindsay had an errand at the cemetery one bright May afternoon, not long after the Basket Bazaar. The child of a poor woman had died a few days previous, and been laid to rest in the old part of the cemetery, where few people went. Eleanor had a nosegay of field violets to put on the new-made grave, and carefully picked her way among half-forgotten mounds in search of it. Suddenly a low moaning sound reached her ear from a neighboring lot thickly hedged with evergreen, startling her so that she paused involuntarily to listen.

"Little May!—little May!" a choked, harsh voice, softened to infinite tenderness, was repeating over and over. "Do you miss your posy, my darlin'? The woods have got too fur away for poor, lame, old Jinny to get there any longer. It's the fust May-time I've ever missed it sence you was laid away, my baby,—the fust time—the fust—time—" and the broken voice died away in a few long drawn sobs that were quickly hushed into silence.

Eleanor shrank hastily back into the shadow of a clump of trees, a moment later, as a tall, stooping form came slowly out at the narrow inclosure, and limped past, so near she could have touched it with her outstretched hand. It was Miss Janet. When she had gone out of sight, Eleanor timidly ventured within the inclosure, to find two moss-grown tombstones, bearing the names of Miss Janet's father and mother, and, at the foot of a white lilac shrub, a small marble slab upon which was simply inscribed, "Mary Flower: Aged 11 Years." The little mound was completely covered from sight with a great branch of beautiful pink and white apple blooms freshly plucked.

It told a story of its own to Eleanor. She stood there looking at it a long time, then she went home, and, filling a slender glass vase with the sweetest clusters of arbutus she could find among those gathered the day before, carried it back to the cemetery and left it beneath the white lilac, not without sundry secret misgivings.

A few days later she ventured to that part of the burial ground again with a fresh cluster of flowers, and was encouraged to find her tiny vase and its contents undisturbed. As she refilled it with water and arranged her blossoms within, a low, sullen voice suddenly asked, "What be you a-doin' that fur?" and Eleanor looked up with a start, to behold Miss Janet standing a few feet away from her, her heavy brows drawn together in an angry frown of resentment.

Eleanor's clear blue eyes did not waver nor her voice tremble, as she answered gently: "For Jesus' sake—and yours—Miss Janet."

The grim features worked painfully for a long moment or two of silence; then Miss Janet reached forward and caught hold of Eleanor's hand.

"You come home with me," she said shortly and led the way across the meadow path whence she had come, with Eleanor following in the rear. When they entered the brown cottage, Miss Janet produced a key and fitting it in the lock of a sunny south room with shaking fingers, pushed the door wide open. It contained a little bed covered with smooth fair drapery, an invalid's chair, bright pictures on the walls, flowers blooming on the window ledge, and books and games on the round table near the bed.

"I had a little sister once," said she, stroking the white counterpane with tender fingers. "That was her grave you see up in the buryin' ground, yonder. She set a heap by all kinds of flowers, but she loved May flowers the best of any, though she couldn't go arter 'em with her twisted leg. I used to go an' git 'em fur her every spring. Arter she died, I went and got 'em just the same an' put 'em over her, till this spring I couldn't git there—I tried to but I couldn't, an' you—" Miss Janet suddenly dropped on her knees by the little white bed and hid her face in the pillows. Sobs shook the bent shoulders, so full of agony, and Eleanor softly stroked the gray hair above the wrinkled forehead, but uttered not a word.

"I ain't makin' no excuse fur myself," halted the broken voice. "I'm a miserable, wicked, old woman, despised by everybody. I've hardened my heart ag'in my Lord and Saviour all my life because He took away my little May and left me all alone. I wouldn't hearken to Him when He called, but now He's spoke to me through them little posies o' your'n, an' told me poor, cross, old Janet Flower ain't cast out o' His love and forgiveness yet, though she be out o' everybody's else."

Her voice ceased, and her gray head sank lower on the pillow she had clasped in both arms.

Eleanor trod softly across the cottage floor, and stealing out into the spring twilight, closed the door behind her, leaving Miss Janet alone and uncared for no longer.

The next Sabbath morning great was the amazement of the congregation gathered in church to behold Miss Janet sitting in the corner of one of the side pews, clad in a quiet gray gown, shawl and bonnet, with a soft white ruche resting against the silvery hair beneath. The old, hard look had forsaken her really fine features, and a placid one of deep rejoicing reigned there instead.

"Is the world coming to an end,—or Miss Janet?" whispered Ada Mellen nudging Greta Hollis, with a half-ashamed giggle.

"Hush, Ada!" answered Greta. "Don't you see how happy the poor old soul looks?"

There were no giggles that afternoon, and tears glistened in many a thoughtless eye, when, at the Y meeting, Eleanor told her young friends the story of the tiny bunch of arbutus, and the miracle it had wrought.

"We can never tell how far a good deed of ours will reach," said Miss Marbury, her kind face beaming with joy, "when even a little flower, in our hands, may become a missionary."

So. Dartmouth, Mass.

WHAT IS THE RELATION OF THE W. C. T. U. TO THE CHURCH?

BY KATHARINE LENTE STEVENSON.

A short time ago one of our most valued Massachusetts workers was asked by a clergyman why she did not "give to God" the time she was giving to the Woman's Christian Temperance Union. Upon her quiet suggestion that she considered she was doing just that in giving time to the W. C. T. U., the answer came—"Impossible; there is no avenue for growth in grace except through the church."

This somewhat high-churchly sentiment—though uttered by a follower of John Wesley and not, as might be supposed, by an archbishop, coupled with the remark we not infrequently hear from clerical lips when pressing the claims of our organization, "there are so many societies; they take all the time, strength and money of my people; they have nothing left for *church work*," has caused me to wonder, whether in reality or in seeming, the work of the Woman's Christian Temperance Union stands as opposed to "church work." If it does so in reality it is a most serious charge against our organization, and an argument not easily met why it should no longer exist. For, whatever may be our individual opinion as to the manner in which the church has fulfilled its mission in the past, or is fulfilling it to-day, there can be no question that to the church belongs the highest and holiest of missions; therefore, whatever hinders her in its performance, whether

by interposing direct obstacles, or weakening her force, should meet with reprobation rather than encouragement and support from all true friends of the church of Christ. But, if this opposition exists in seeming only, then it is time the apparent antagonism was removed, and the real relation between the church and the W. C. T. U. made manifest.

It is undoubtedly true that the multiplication of societies is a thing to be deprecated. It is undoubtedly true that there are many societies which hinder the church in its highest workings—societies organized for an obviously trivial end,—but it is also true that there are societies which prove the most powerful of allies to the church in all its aggressive movements, without the coöperation of which the church of to-day feels that it cannot do its best and highest work. In proof of this assertion witness the cordial welcome the church is according to missionary societies, to the Y. P. S. C. E., the Epworth League, King's Daughters, etc.

But is the Woman's Christian Temperance Union such an ally? Most heartily do we of the white-ribbon army believe that it is. So far from its existence in any community jeopardizing the work of the church, we believe that it is a necessary factor to the highest efficiency of any church. So far from being a something apart from the church, opposed to the church, it is the vital principle of the church itself, brought to its highest potentiality.

And this brings us to two questions:

1. What is the work of the church?

2. What is the work of the Woman's Christian Temperance Union?

What is "church work"? The Master, the great founder of the church, said to His disciples: "The works that I do shall ye do also." What were those works? The angel who foretold His birth declared: "Thou shalt call his name Jesus, for he shall save his people from their sins." When He began His public ministry and declared in that synagogue of Nazareth: "To-day hath this scripture been fulfilled in your ears," what were the words to which He referred? What, indeed, but those clarion-like utterances of Isaiah? "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Did ever the founder of a new *régime* set before himself a more comprehensive program, or one that involved more absolute destruction of existing forms, before he could hope to compass the construction of new?—opening of prison doors to the captive; giving of sight to the blind and liberty to the bruised; bearing good tidings to the poor, and, if we turn back to Isaiah for the full text, we find it carries with it also the binding up of the broken-hearted, the comforting of all who mourn, the giving of "beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness."

We, in this age of the world, looking at this declaration, see how absolutely impossible it would be for us to carry such a program into full effect without striking at the very foundations of many of the most cherished structures of our social and political life. How must it have seemed in a society eighteen hundred years ago, where not a ray of the Christ principle had as yet shone? How it seemed let the priests and the pharisees, by their treatment of Him, answer. They knew that the program of His kingdom meant the absolute subversion of their own, and therefore they hated Him. Not because He claimed to be king of the Jews—they would have flocked to a king like Cæsar who should have borne the Jewish standard—but because He was such a king in such a kingdom—a kingdom whose absolute righteousness could mean only the overthrow of their own unrighteousness.

And yet men tell us to-day that "Jesus Christ was a Saviour and not a reformer"; and, in the calm repetition of this statement, they seem to consider that they have effectually settled the claims of all reform work. A Saviour and not a reformer! Can the terms, in their truest meaning, be divorced? What made Him a Saviour? Because He saved. From what? "Thou shalt call his name Jesus, for he shall save his people from their sins." How? By a twofold operation; through putting a new life-principle into the heart, and then causing that life-principle to work out through the destruction of all the old death-dealing systems.

A Saviour and not a reformer! One must blot out from the record of Christ's life all mention of that visit to the temple, when, with a whip of small cords, he drove out the buyers and sellers; one must forget the many times when, face to face with the pharisees and the priests, He denounced their self-righteousness and hypocrisy, calling them "whited sepulchers" and "blind leaders of the blind"; one must forget the heroic zeal with which He overthrew their own petty interpretations of the divine word and the divine purpose; one must forget the blow He struck at that most cherished Jewish institution when He declared: "The Son of Man is Lord, even of the Sabbath day"; aye, and one must close one's eyes to the record of the Christ-spirit in all the ages since, if he is to believe that Jesus Christ was a Saviour and not *also* a reformer. He was a reformer *because* He was a Saviour, but He was a Saviour "to the uttermost," because He was to the uttermost a reformer, one in whose hands the axe was always "laid at the root of the tree."

Granted that in the ages since the two characters have not always been combined in the one personality. There have been many reformers who have lacked the vital life-principle, and there have been many more Christians who have emphasized the necessity of eternal life in the individual soul, and have, nevertheless, failed to see that the logical outgrowth of that eternal life must be the destruction of all evil, everywhere. There have been Boanerges, who tore down where they could not build up, and there have been rapt saints, so lost in the contemplation of the heavenly Jerusalem, that they have failed to see that the first business of a Christ-follower is to make this earth ready for the descent of that city. But the ideal is still the Master, who tore down only that He might build up, but who never for one moment questioned that the tearing down was as much the Divine province as the building up.

Oh, if but His church, through all the ages, had literally "followed" Him what sad anomalies, what hideous contradictions we should be spared the sight of to-day! The church and slavery side by side! The church and the saloon side by side! The church and social impurity side by side! The church and political corruption side by side! The church and poverty; the church and misery; the church and wrong; the church and oppression; the church and greed of gain; the church and monopolies; the church and red-throated war; the church and the subjection of the weak to the strong. How one's soul sickens at the record! Do we not recognize in each, and in countless other things tolerated as necessary evils in the world to-day, the implacable foes of the Church of Christ, and is it not directly contrary to the Divine purpose that the lion and the lamb should *thus* lie down in peace together, the lion still the ravening beast of prey, and the lamb only escaping its fate as his victim, through a meek acknowledgment of his necessary supremacy, not as "king of beasts," but as king, in the sense of having superior power, of the children of the Heavenly King?

Or when a church is found, which ventures to deny, in word and deed, this necessary supremacy of evil over good, is it not met with a wail of horror over its degeneracy and a repetition of the old, threadbare assertion that "Jesus Christ was a Saviour and not a reformer"?

Not long since I clipped the following from the columns of *The Wine and Spirit Gazette:*

"These blatherskite preachers are noticeably men of one idea. They are wrapped up in the sacredness of the Sabbath, the evils of rum drinking or some other hobby, radically distinct from, or but distantly related to the legitimate work of the pulpit—the preaching of the gospel. These pulpit shriekers make religion a farce in the eyes of the irreligious, by representing it as something concerning men's lives and habits and pursuits."

Somehow the Master seemed to have an idea that religion was a *"something concerning men's lives and habits and pursuits"*; but it must be extremely gratifying to the constituency of *The Wine and Spirit Gazette* that comparatively few of His followers agree with their Lord in this view of Christianity.

The "work of the church"? Whatever affects humanity for weal or for woe is the work of the Christian church. Whatever hinders the coming of that day when "the earth shall be filled with the knowledge of the Lord as the waters cover the sea" is the work of the church to remove. Whatever helps any human being towards goodness, towards purity, towards uprightness, towards happiness, that is the work of the church. Nothing is too trivial for its work. Nothing can be too great. There is no avenue through which it must not work. It cannot claim a monopoly of the prayer-meeting to the exclusion of the ballot box. Its mission is not alone to sing God's praises, nor to raise the individual soul to an ecstasy of devotion and introspection, but to bring about such life-conditions as shall make it possible for universal humanity to live God's praises in upright, happy lives. Its ideal accomplishment is nothing less than absolute conformity, in inward spirit and in outward life, to the "image of the Son."

Now what is the work of the Woman's Christian Temperance Union? Its name in part answers the question, but its record gives a fuller revelation. It is the identical work which Christ left to His church. Seeing the world a prisoner in the bonds of sin, it seeks to break the chain; recognizing that there are everywhere blind eyes, it seeks to carry to them sight; with a heart aching for those who have been bruised by sin, it hastens to carry to them healing. It sees that the beauty of holy living can alone replace the ashes of the unholy; that the oil of joy is the only cure for mourning, and the garment of praise can alone displace the spirit of heaviness. It realizes that the one need of humanity is to know God, but it likewise recognizes that, before such knowledge can be perfected, there must be taken out of the way "whatsoever worketh abomination." It believes in the experience of the "indwelling Christ," but it believes equally in the experience of the out-reaching Christ—the Christ whose spirit inspires His followers to make straight paths for other's feet, "lest that which is lame be turned out of the way."

Not only to make the individual man good, but to bring about conditions which shall make it possible for the largest number of men both to become good and to continue so, this is the work of the Woman's Christian Temperance Union.

To this end its forty-three departments were born; to this end it has adopted the "do-everything policy"; to this end, wherever it sees a wrong, whether enthroned in law, as the liquor traffic; or in a perverted nature, as social impurity; or in selfishness, as oppression and monopoly; wherever it finds wrong of any kind, it recognizes its own implacable foe and is in turn thus recognized. Because of its fearlessness, because of its breadth of purpose, because of its determination to hasten that day when God's kingdom shall come and His will be done in earth as it is in heaven, therefore is it the natural ally of the Church of Christ.

Its ally? It is the church itself. Where does there exist a dividing line? Why should there be the slightest feeling of difference? Who are the members of the W. C. T. U.? In ninety-nine cases out of each hundred they are members and for the greater part active members of some one of the many branches of the Christian church. "Why, then, do we need an individual existence and a separate organization?" Why do we need the Sunday-school? Why missionary societies? Why the Christian Endeavor? "But these are branches of the church," you say? So is the Woman's Christian Temperance Union. It is a part of the great whole, but a part which has its own special province as truly as any of these enumerated, and which believes its recognition as an individual part to be essential to its best working. It is composed of the chosen few from all churches who have been baptized into a knowledge of the world's needs and a longing to consecrate themselves to the meeting of those needs through the surrender of self and ease, and life itself, if need be.

When there is an antagonism between the heart and the hand, between the will that moves and the organ which responds to its power, then there can be a genuine antagonism between the church and the W. C. T. U. It is true, if one means by "the church" his individual forty-foot lot in the great city of God, he may find decided proof of this antagonism. Our organization is too great to be contained by any one denomination, nor can it consent to subordinate the universal to the individual, the greater to the less. But, if a man be himself broad enough to grasp any true conception of the scope of the kingdom of heaven, then must he recognize the Woman's Christian Temperance Union as a vital part of that kingdom, and rejoice in that it is so gloriously aiding in hastening its universal dawning. Then must he recognize it as an integral part of the larger "Church of God"; and not only cease to repudiate it as the foe to that church, but welcome its entrance into every community, as another and a mighty link in the great chain of agencies through which this world is, some day, to be won to righteousness. My brother, my sister, followers with us of the Lord Jesus help, not hinder, these women who "labor with you" in "the glorious gospel of the blessed God."

Boston, Mass.

A WINTER'S PURITY CAMPAIGN IN INDIA.

BY ELIZABETH WHEELER ANDREW.

(*Concluded.*)

One woman in a Lock Hospital visited by us told the following in a most simple, yet eloquent manner: "Some time ago a lady in Calcutta saw a woman weeping, and there were others going with her to the Hospital. The lady asked her why she wept. She said she had to go to the Hospital to be inspected and she dreaded it, for the doctor was very cruel. The lady could not understand her, so she explained to her how they were exposed. She took the native woman home with her and questioned her closely, and she told her all the painful details.

"The lady said: 'This ought not to be,' and promised that she would do all she could for them. Then she went home to England and talked to the queen and she talked with wonderful power on behalf of the poor women of India. She said to the queen that she (the queen) was a woman, and these were women, and their shame was the queen's shame; and for them to be exposed was as though she (the queen) were exposed; that it was a shame for women to be so treated when a *woman* was queen. Then the queen ordered that this should stop; but the officers do these things now." The other women agreed to all she said. The confidence of all the women, wherever we talked with them, in the queen's regard for them in this matter was most touching.

They asked if we were like that lady in Calcutta, going to try to do something to help them. They said no mis-

sionaries had ever come to them before. We told them we would pray and work that help might come to them, and homes be furnished for them, so that they could leave and go to a good life whenever they should choose to do this. Then we asked how they thought we could help them, and they exclaimed, "Is it not enough that you pray for us, and will do all you can to get homes provided for us?" They blessed and thanked us over and over. We told them we looked upon them as our sisters; they answered, "We are your slaves." Our interpreter sang, and the poor women wept, several sobbing aloud. When she finished, one of the daughters made a most solemn oath that she would give up her life of shame, adding: "Four months ago I told my mother I must give it up." The old mother sobbed aloud while her daughter was talking. The latter went on, "If death comes while I am in this life, I could not appear before my God; so that I am resolved to give it up."

We called at this same house the next morning. The girl who had taken the solemn vow the day before met us with a sad face, but they all welcomed us earnestly. They said they had been unable to sleep during the night, because they were thinking and talking of us, and that they were sure that God had sent us to tell them of our religion; we told them that we, too, were awake at midnight talking of and praying for them. They poured out blessings upon us, clasping their hands together in prayer, and the old mother cried out: "I am a sinner! I am a sinner!" confessing with broken words and tears that she had led a life of shame for twenty-five years, and they all, as with one voice, begged us to pray for them. The daughter who had been most deeply moved the day before, now came forward and half knelt beside me, taking my hand and whispering a request. Our interpreter said, "Put your hand on her head; she wants your blessing." I did so, and the tears streamed down her face as I implored the Lord Jesus to deliver her from the power of sin, and from her awful surroundings. The other two looked so sad and pleading that I prayed for them in like manner. The poor old mother humbled herself to the earth, laying her aged hands on my feet, and crying bitterly while I prayed for her. Then we took their names carefully, that we might bear them before the throne daily, and promised them that we would not forget to do this.

Let me tell a few short histories out of the hundreds given us by the women in different places. One was married at eleven years of age; her husband died almost immediately; she remained three years in his family, then she was so utterly miserable that she ran away and wandered in the bazaar; was taken up by the police at fourteen, registered, and brought into a life of shame.

Another said her husband was beating her and she ran away when fourteen years old; was wandering in the bazaar and the policeman took her to the Lock Hospital; she was registered and has been with the soldiers ten years; (this girl was greatly emaciated, and suffered with a racking cough.) Another said her husband ran away and left her. A sahib (European) took her by force at eleven years of age and kept her. When he deserted her, her family would not receive her. She added that she was then "taken by the government." A Christian soldier told us that in former days if the native policemen saw young girls talking indiscreetly with any one on the street, even though it might be in perfect innocence and ignorance, they often declared them to be of bad character and arrested them. He said he had seen them many times brought thus into court, and then they were registered and delivered over into a life of shame. He exclaimed: "Poor little girls! Only twelve and thirteen years old."

A Hill girl told us that she belonged to a respectable family. Her father and mother both died and she was left a widow at eleven years of age. A wicked woman came and talked with her saying, "Your father and mother are dead, and now your husband also," and expressed deep sympathy for her. She told the girl it would do her good to travel and have a change of scene. She asked her to go with her, promising to show her beautiful cities and to pay all her expenses. The girl said: "But you are a Mohammedan and I am a Hindu; and how could we go together?" The woman replied: "That makes no difference, I will be as a mother to you." The girl still pleaded that she could not leave home and friends; but the woman said she would bring her back within a month. The poor, fluttering dove was caught, and this fiend in woman's form took her far away and sold her to an English commissioner, taking the money he gave and stealing her jewels. The officer dying soon after, she became an inmate of the regimental brothel. She had been in this life four years. She "did not know what she was coming to when brought away," she said, adding in an inexpressibly hopeless tone, "*It is a bitter life.*" She remains to our thought one of the most innocent and deeply wronged of the many victims we saw during these months when we met and talked with them daily; and her delicate, beautiful face, so intensely sad, often passes before us in memory.

It has been argued by many advocates of the regulation of vice that a woman's whole nature was changed by her sinful life and that she had no sensitiveness in regard to the examinations, and no deep sense of the degradation of her position. We utterly deny this, on behalf of the scores of women with whom we have talked in India, whether of high or low caste, Hindu or Mohammedan, of whatever nationality, brought up in virtue and betrayed, or reared from infancy in vicious surroundings; we deny it, even in the cases of the *dhais* and *mahaldarnis* over them, whom avarice might blind or the ordinary routine of their duties in these positions might harden; yet when their womanly feelings were appealed to they always responded, and felt the shame with and for the women under their care.

In all our conversations with these poor degraded women there was shown the most remarkable patience in regard to the various material inconveniences which the regulations entailed upon them; the fire of their indignation and hatred all centered upon the heart of the regulations—the examinations, and the violation of womanhood, which these were felt to be. It is of no use that any one deny to us that these outcasts from society have deep feelings in regard to their wrongs and their shame; we have felt the beating of their aching hearts against our own; we have heard histories that throbbed with the strong agony of betrayed innocence, and have seen a hopeless woe in eyes that will haunt us forever.

A girl at Umballa spoke feelingly of our coming to them as an honor, saying that most European women would not speak to them, and that European men often forbade the women even to look at them. She also said that missionaries used to come to them at Cawnpore, and that, for days after their visits "her heart was so sore that it seemed as if it would burst."

At Benares a woman told us that some time before a missionary lady had begun visiting the *chakla* to try to help them, but she had been warned not to do it, as it would injure her influence as a missionary, so she had felt compelled to cease coming, and the women grieved that she could visit them no more.

A woman at Sitapur told us that on account of a famine a sepoy's daughter took her and reared her. The sepoy sold her when eleven years old to the *mahaldarni* to live in the *chakla*. He took the money; she did not know for how much she was sold. She said, with tears rolling down her face: "In all the years of my life, I have not known one day's happiness. *My heart is full of wounds.*"

A group of women in the far north said, when speaking of the great hardship of being expelled from the cantonment: "What would we go to? *We are outcasts.* No one would give us work." And again: "Every one under this government is treated well but ourselves; *we only are despised.*"

Dear white-ribbon sisters, my heart is too full of sorrowful thoughts and memories to write more. Deliverance will never come to these poor native women of India and of other countries until the Christian women of the world come to their relief. Ask on your knees what part *you* have in this deliverance; ask as did Saul in the mid-day vision: "Lord, what wilt Thou have *me* to do?" I make my appeal to you through a recent utterance, surcharged with love and pity and spiritual power, of that great-souled woman, Josephine Butler:

I have vowed afresh that this image of outraged and enslaved girlhood shall never be absent from my mind. I am determined that the image of this poor residuary legatee of life's deepest horrors shall remain before me, shall be with me in the seclusion of my chamber, in social life, in public, and above all when I kneel before God to ask that His kingdom may come upon earth. I appeal to you especially, my women friends, not to let anything, joyful or sad, blot out the image of this enslaved figure which surely calls for our utmost pity, and for our deepest indignation against the wrong that continues in the midst of our reforms to be done to her. She, above all others may say, "No man careth for my soul." In spite of all the beautiful rescue and preventive and vigilance work that is being done in many countries, there is still this last victim, this human creature left out of account, so to speak, this refuse of humanity, which even the Christian dares to allow to be swept out of sight and tortured to death.

May God arise in defense of this last portion of His redeemed ones! For "vain is the help of man."

Melbourne, Australia.

HILLSBORO CRUSADE SKETCHES.

II.

Story of the "Crusade Hymn."

BY ELIZA J. THOMPSON.

When David, "the stripling," essayed to go out against the vaunting "Goliath of Gath" his only reason for so daring a feat was that the God of Israel had in the past enabled him to kill both a lion and a bear. "And David said to Saul, the king of Israel," (whose approval he must have,) "the Lord that delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine. . . . And Saul said unto David, Go, and the Lord be with thee."

Thus the inspiration of past experiences aided the earnest women in their new departure, and gave to their untrained leader fresh courage and faith, as she remembered how, in the "long ago," her heart had been taught to sing:

"Give to the winds thy fears."

Early in the winter of 1852, when our children numbered six, the eldest son away from home at school, and the youngest an infant of a few months, the scarlet fever became an epidemic in our little town and three of our dear children became victims of it.

About the same time a valued young woman who had been in the family for some years was taken with quinsy, and was removed by her parents to their home, two miles in the country. Thus I was left with an infant, three sick children, and no assistance save a little colored girl about ten years of age, and a stable boy, who, by the way, knew everybody, and was able to serve us a good purpose in searching for needed help. In the evening, however, he returned after a fruitless quest, and reported: "Can't get nobody—all fear'd of dat 'zease." So I nursed on, and provided for the various needs of my family as best I could until my husband, who always had a very tender feeling for ladies who were oppressed with work (yet had no native tact to aid) devised a plan by which he might do me essential service; he mounted his horse and started to the farm, three miles from town, trusting that the wife of the tenant might be induced to come to our rescue in such an emergency, as she had no children, and had once lived with us. But there was a stream to cross before reaching the farm, and it was frozen over; regardless of the smooth shoes of his horse, he ventured, and lo! the noble horse fell, crushing the right leg of the rider so that he could not walk. The sufferer was gently lifted by a stalwart farmer passing with his sled—laid upon the straw, the poor, limping horse tied to the hinder part; and so he was safely, but painfully brought to our door.

The sight and the history would have done for me what "the last pound" did for the camel's back, but for the gratitude that came welling up in my heart that my poor husband's limb was not broken, neither was our noble family horse killed!

With such addition to my cares, however, it can well be supposed, after nine days and nights of weary, sleepless nursing and toiling, with no change for the better, my heart and strength began to fail, and I reasoned thus with myself about midnight: I have tried since a child to love the Saviour; I have denied myself, taken up my cross and made an honest effort to follow Him—and now I am deserted, and in the town of my nativity, I am forsaken! Quick as thought the enemy said, "I'll tell you what to do, leave the church, for you are a hypocrite if you keep your name there, feeling as you do."

I at once laid my sleeping infant in its cradle, determined to act promptly and write a note to our M. E. minister. As I arose to do so an inward voice seemed to say, "Open that hymn book first," and as I looked around, the old book of songs was taken from its place, and carelessly opened without design or hope on my part, showing that it was all of love and pity that John Wesley's hymn, "Give to the winds thy fears," was the one that first met my gaze and caused the instant and complete transformation that followed. Taking a seat by the cradle the emotions of my heart found utterance in the song of songs, "How firm a foundation, ye saints of the Lord," and forgetting that the poor patients might be aroused, one verse after another was sung, sweeter than ever before it seemed, until from the adjoining room my husband called out, "Eliza, what do you find to sing about?"

I said: "I am singing about our holy religion." He reached out his hands to me:

"Wife, I know you are an honest woman; now, tell me, do you find anything in your religion to comfort you—situated as you now are?"

I answered him honestly that I had never felt happier in my life! With a firm grasp of my hand he said emphatically: "Then I must seek it!"

Thus had the "Comforter" not only enabled me to "Give to the winds my fears," but had taught my anxious heart to

"Leave to His sov'reign sway
To choose and to command,"

in the work, which had hitherto caused my greatest care. Can it be wondered that this blessed hymn, with all its sacred influences, should come to my mind when we were about to step out upon an untried way, and venture across the line of public sentiment—all helpless, save in the strength which God supplies?

But this is not all. No one could be found who was willing, for "love or money," to risk the plague and do a day's washing; therefore an airy place had been prepared, our unwashed clothes had been assorted and disinfected, and we were trusting and waiting. Good Katharine had recovered and had come, as an angel of mercy, to sit with the children and thus relieve me for other work.

The crisis of the disease had passed safely with our dear

little ones and our hearts were full of gratitude. The winter seemed gone, for "the singing of birds had come and the voice of the turtle was heard in the land." New courage took possession of our souls, and although the last word of "kindly command" from my husband—recovered from his lameness and on the way to county court—as he drove off was, "See that a bonfire is made of the soiled clothes, below the barn," other plans were in the head of the one who had put so many careful stitches into those little garments; therefore, "with malice toward none" as soon as he was out of sight, "John, the faithful," was quietly directed to make a fire in the laundry furnace and fill the boilers. Then as poor blind Samson cried to God for strength "this once," before taking hold of the pillars, so did I implore the evidence of strength before acting upon my own judgment.

Well, the answer of approval came, and by two o'clock my clothes lines in the back lawn were filled with snowy garments and household linen, and I felt none the worse! While poor John, with few words but a fixed expression of amazement, put all things in order for me. A nice appetizing dinner was then prepared for the delicate part of the family and a hearty one for the laborers. Surely, *I* could never doubt the promise: "As thy days, so shall thy strength be."

In all this I feared nothing so much as the criticism of my dear father who came over each day to inquire for the sick and to care for our temporal wants—my good mother being quite unable to leave her room. As the dear old gentleman rode up, I cautioned the grown ones of the nursery to keep quiet, but his keen eye spied the large washing upon the lines, and at once congratulated me upon having found a laundress; the smiles that passed told the tale, and with a most reproving look at his only daughter he said, "My child, I am surprised at you." But with a forgiving kiss he only added: "It is useless to ask you to take care of yourself." And surely he would have been confirmed in his opinion had he lived to witness the Crusade of '73 and '74, but his noble heart would have been with us.

Hillsboro, O.

THE WORLD ABROAD, OR TEMPERANCE NOTES FROM FOREIGN LANDS.

BY FELIX L. OSWALD, M. D.
Author of "Physical Education," "The Bible of Nature," "International Health Studies," etc.

HOME ARGUMENTS.

During a recent visit of the Czar at Oranienbaum, the Russian Versailles, a detachment of the Finnish Guards became so noisy under the influence of *vodka* as to seriously alarm the guests of the Imperial family, who at first ascribed the disturbance to an outbreak of Nihilist malcontents. As a consequence, the commanding general of the military district of St. Petersburg has received instructions to appoint a commission for the purpose of purging the Garde du Corps regiments of habitual drunkards.

LAW'S LABOR LOST.

Near Marienburg, in the Austrian province of Transylvania, a detachment of gensdarmes, a few weeks ago, captured three Bulgarian robbers who had taken refuge in the mountains, and who, after a preliminary trial, were escorted across the frontier and turned over to the proper authorities. Thus far, the prisoners had seemed resigned to their fate, but on the very first night after their transfer to the Bulgarian representatives of the law, they succeeded in getting their guards drunk and effected their escape to the highlands of Tarnogra.

PERILS OF THE RAIL.

So many disasters on the Trans-Andes line of the Chilian railways have been traced to the inebriety of employés that the directors have decided to discharge every conductor, engineer or telegraph operator who, after this, shall be caught under the influence of liquor.

DOUBTFUL MORALISTS.

During a recent meeting of a temperance association of Lausanne, Switzerland, the Syndic Romelin stated that he could mention by name quite a number of almost total abstainers engaged in the manufacture or sale of intoxicating liquors. Personal temperance, the speaker said, should always be respected, but under the circumstances named, it rather reminded him of the self-control of egotists, who break the law in cold blood, and contrive to save themselves, though not others, from the consequences of their transgressions.

ASSISTED IMMIGRANTS.

The Brazilian government has spent millions for the promotion of immigration, both by land grants and the direct subvention of indigent settlers, but the commissioners complain that only a small percentage of the alleged colonists can be induced to stay. An American humorist suggests that the new Republic ought to try its luck with a cargo of English sparrows, but it could do no harm to admit the fact that a good deal of the discontent is due to the drunken brawls and the consequent shiftlessness of the colonists, whose idea of liberty is the repudiation of all restraints upon the use of alcoholic beverages.

EXPENSIVE BOARDERS.

A citizen of Groningen, Holland, had two of his boarders arrested for coming home howling drunk night after night, and soon after was awakened by a midnight cry of fire. Lurid flames burst from the bedroom of his lodgers, who answered the reproaches of the enraged landlord with complaint that his severity had obliged them to purchase a ten gallon keg of alcohol for the private manufacture of Schiedam Schnapps.

A TARDY CONFESSION.

The medical association of Verviers, Belgium, indorses the theory of their president who ascribes the prevalence of pulmonary complaints largely to the immoderate use of intoxicating drinks, including wine. "The steady increase in the death rate from consumption," he says, "has long been attributed to the development of textile industries" (woolen mills and the lung affecting dust of the spinning room), "but that cause of disease is fairly offset by the improvement of domestic hygiene, and in a large plurality of cases lung complaints can be traced to the direct influence of intemperance or to the pathological tendencies inherited from intemperate parents."

EFFECTIVE SIMILE.

A temperance agitator of Odessa, whom the Russian police came near imprisoning for his trouble, made a strong appeal for the suppression of the liquor traffic during the crisis of the cholera panic. "In the naphtha districts," he said, "they have a custom of soaking wooden shingles in petroleum, and it is really a cheap way to make a roof weather tight. But now suppose our government should go into partnership with a naphtha dealer and permit him to drench our roof with coal oil, at the very time when a conflagration is known to approach on the wings of the storm."

WASTED ADVANTAGES.

A delegate from Reynosa, in the province of Aragon, calls attention to the fact that in spite of a genial climate, cheap food and good harbors, the percentage of mendicants is more outrageous in the wine-growing districts of Southern Spain than in any other part of the monarchy—nearly four times larger, for instance, than among the rockbound, but sober and thrifty population of the Catalonian highlands.

THE PROPHET OF THE UKRAINE.

The peasants of Russian Poland still cherish the memory of Ivan Wernyhora, a rural reformer and clairvoyant of the eighteenth century, who twenty years before the political crime of the allied despots, predicted the fate of his native land in all details, and who according to tradition foretold a time when his countrymen would regain their independence and resume their rank among the great nations of Europe. He used to travel incognito from village to village in order to study the habits of the rural population under various conditions of servitude, and it is a significant fact that he was a consistent abstainer from strong drink and ascribed the degradation of his countrymen chiefly to this habitual intemperance. Some of his predictions have been recorded in writing, and printed copies are still smuggled from cottage to cottage, in spite of the vigilance of the Russian police.

FILIAL PIETY.

A country gentleman of the Silesian district of Ohlan a few months ago offered a reward for the identification of the poachers who had repeatedly invaded his game-preserves. A young fellow of the neighborhood at last did denounce the trespasser, and claimed the promised reward, but subsequent investigations established the fact that the informer was the son of the alleged poacher, and had perjured himself in the hope of increasing his allowance of beer-money.

SANITARY SELF-HELP.

In several cities of northern Germany there are now private associations for the mitigation of the tobacco nuisance (especially in railway depots, libraries, and other places of public resort), and the peasants of Olmütz, Moravia, have devised a method of their own for curing the bibulous propensities of the rising generation. If a youth under twenty gets disorderly drunk, he is confined a day or two in the *Buettel Haus*—a sort of toper's pound, for the first offence, and every following time has to purchase his release by chopping a cord of oak wood for the benefit of the village school.

Cincinnati, O.

WE are instructed to love our neighbor as ourselves, but the Christly standard is yet higher. "Love your enemies." But there are no "enemies," for they have been transformed. As our eyes are opened the divine image shines through all human wrappings. This makes the lowest semblance of humanity lovely. Though yet unmanifested, he is a son of God.—*Henry Wood.*

LETTER FROM ENGLAND.

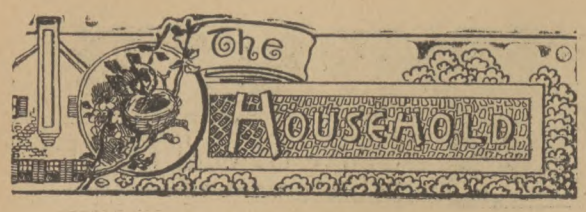
DEAR UNION SIGNAL:—Probably no temperance organization which has ever been formed in this country has done more toward the accomplishment of its main object than has the Anglo-Indian Temperance Association during the five years of its existence. As its name implies, it is a society which comprises English people and Indians—natives of the vast Eastern dependency of the British Empire, and its purpose is the promotion of temperance in India, and the rescue of that land and its countless population from the triple curse of drink, opium and Indian hemp drugs.

India contains two hundred and fifty millions of people but it has little or no self-government, and no direct representation in the British Parliament save one member of the Parsee race (Mr. Dadabhi Naovoji) who sits in the present House of Commons for a division of London. India, therefore, is governed by Englishmen who hold official stations under the Home Executive, and are only amenable to public opinion through the "India Office." Public opinion in England, especially if expressed through the House of Commons, is the one effective engine by which the rights of the natives of India can be safeguarded. The tremendous importance of this fact from a temperance point of view is obvious when it is remembered that it has passed into a current phrase that England found India a sober country and has made her drunken; that to many of the natives to drink is the symbol of so-called Christianity; and that this state of things has been brought about by the Anglo-Indian government, not only countenancing and fostering the liquor traffic, but by actually forcing the liquor traffic upon an unwilling people, raising revenue from their vices, and practically monopolizing both the drink and the opium traffic for the sake of monetary gain.

Moved by these considerations, and fired by the result of personal investigations in India, Mr. W. S. Caine, M. P., perhaps our most robust and stalwart parliamentary temperance reformer, originated the Anglo-Indian Temperance Association. It was formed at a private meeting held in the drawing-room of the wife of another reformer, M. P., Mr. Samuel Smith, who has throughout been, and still is, president of the association. Mr. Caine has paid two visits to India in furtherance of the work, and exercises as honorary secretary a ceaseless vigilance in the interest of the society, by a most voluminous correspondence with secretaries and other leaders in India, through the daily and other press of this country, and in Parliament, where, with the aid and support of other members of Indian sympathies, he and the president have achieved some marked and salutary successes, brought about some great changes in administration, and on several points compelled reforms, in spite of strenuous opposition from prominent officials, who, however much they may resist what they call Mr. Caine's "meddling," yet find themselves compelled to shape their conduct in accordance with the expressed views of Parliament. The association has in India over one hundred and thirty branches and many thousands of members, all of whom are pledged against both drink and opium, and against the many varieties of hemp drugs, *bhang*, *gauga*, etc., etc. Among the numerous agencies in India which have contributed to this excellent result, two in particular stand out with preëminence; first, the self-denying work of the Rev. Thomas Evans, a retired missionary who, without fee or reward, acts as the resident agent of the association in India, travels every year thousands of miles in its work, delivers many lectures, visits and encourages the branch societies, and forms new ones wherever the opportunity can be found. More of this good friend of humanity and of his work may, perhaps, be given in another letter, as also of the second agency referred to, the very special work of the Mahunt of Benares, Kesho Ram Roy, a Hindu of the highest caste, who, having abandoned a prosperous career as a tutor for the life of a religious recluse, has been drawn from that by an awakened interest in the temperance cause, and now preaches total abstinence with great eloquence and power in the name of the Anglo-Indian Temperance Association not only to thousands upon thousands of pilgrims to the Holy City, but in other parts of India, and with the most remarkable success.

The annual meetings of the association have just been held in London, and they were rendered picturesque and of practical interest by the presence of a number of dusky-visaged visitors from India. Conspicuous among them was His Highness Shrimant Sampatra Gaekwar—the brother of the reigning Maharaja of Baroda—one of the best governed of the native states of India. He gave striking tes-

(Continue on page 15.)



WHAT THE WOMEN WANT.

BY F. E. S.

"Whatever do the women want?" we hear the scornful cry.
To you, oh, "Christian Commonwealth!" we women make reply.
We *want* a "Christian Commonwealth," where just and equal laws
Shall make a needless mission ours, who plead the woman's cause.

It was a wholesome lesson we were taught as girls at school,
That our vaunted Constitution has a fundamental rule,
That whosoever hath no voice in voting or debate
Is free from obligation to contribute to the state.

When we women claim the franchise, men have one answering note—
"By reason of your womanhood we do refuse the vote."
But when the tax collector calls, 'tis not enough to say,
'By reason of our womanhood, we do refuse to pay."

Oh, wise and prudent rulers! we are women, it is true,
But we are fellow-citizens and fellow-subjects, too,
We have hearts and brains and voices, have we no right to say
By what laws we will be governed—whose the sceptre we obey?

There are wrongs that must be righted—bitter woes that seek redress,
We can hear our sisters calling in their weakness and distress.
We need the power to lift them from their sad and evil plight,
'Tis for *this* we want the franchise—and we claim it as our right.

—*Christian Commonwealth.*

HOW ONE WOMAN STAYED AT HOME FROM CONVENTION.

BY EVA JONES.

"It seems so strange, mother, such a puzzling providence, that I should have to stay at home this time. I have wanted to go so much and planned so carefully for it. John is as much disappointed as I am. Sister Alice was coming to mother Baby Rob and see to John's comfort. The twenty-five dollars for my trip were all laid by, and now this visit comes right across the path of my going. Not but that I want to see Aunt Caroline and Tom—if their visit could only have been a week earlier or later, so that I could have had my convention! And you know the selfish pleasure is not the deepest motive, mother. I so long to gather help and inspiration to bring into our own union. I meant it should be such an aid in our temperance work. I feel incompetent as president, though John tries to cheer me by saying that I have zeal and earnestness enough to preside over a state or a nation. It would be such a treat and education to meet our splendid state workers, and to hear them tell all about the work. It seems as if I should not feel lonely in the uphill struggle here for five years after I had once spent a week with them," and tears stood in the eyes of disappointed Mrs. Truman.

"But, dear, perhaps you can go to the state convention next year, and for this time the visit will be compensation."

"Why, mother, I don't mean to be wicked or cross. It is hardly likely, though, that things will all arrange themselves so that I can go another year. But I mean to make the best blessing out of this visit I can. It is ten years since I saw them and I am so glad they are coming. Aunt Carrie writes that Tom has weak eyes at present, and is taking this trip as a rest from business and to renew his health. If he is something of an invalid I shall have the better chance to know him."

"Couldn't you get some of the other women to go, daughter, to represent the union?"

"If I only could! but Mrs. Judge Lawler says the weather is too warm; it is apt to be too cold or warm or wet or dry for her even to come to the meetings. Several of them cannot well afford it; some have little children, some might and would go if their husbands were as willing to furnish the money as they were to treat themselves to their party state convention last June. Those women never have twenty dollars to spend on their own independent judgment. John says he wants me to be as independent and individual in my judgment in spending my share of our money as if I were an old bachelor; he wants a wife with some financial common sense of her own. Isn't that a speech for a man to make, and a married man at that? No, not a woman of them will go this year, and not one of our union has ever been."

Mrs. Truman was out on her vine-shaded piazza with her guests four days later. A tall, fine-faced but tired-looking fellow lay stretched in the hammock, laughing just then to see small Rob chase the kitten.

"Rob is not big enough yet to go to school," Aunt Carrie was saying, "and you have no kindergarten in this small town. Is there anything for him to go to but Sunday-school?"

"The Sunday-school and the L. T. L. are all," replied Mrs. Truman. "He enjoys them both immensely."

"The Elteeyell?" queried Cousin Tom; "some kind of a gymnastic school, is it?" as Rob executed a somersault on the grass.

"Not exactly," smiled Mrs. Truman. "It is the juvenile work of the W. C. T. U., you know."

"Oh, yes," a vague expression coming over his face. Scholarly Tom Hemingway did not care to say immediately how little he did know about it. "Just what does the Elteeyell do with such a little chap as that, and how came it to adopt such a queer name? It isn't Greek, is it?" And then he laughed at her astonished face and said: "You must know, Cousin Elsie, that my education has been a good deal neglected about that society,—W. U. T. C., is it? Please tell me a little about it."

Mrs. Truman's face brightened but she turned to Aunt Caroline. "Haven't you ever told him all about it, auntie? You surely have kept in touch with it somehow."

"No, I really know no more of it than Tom. Before going abroad with him for two years, I was in society a good deal, and since returning, I have devoted myself to art studies so deeply as to absorb my whole attention. But tell us. I am sure I shall be interested."

"But where shall I begin," sighed this lonely W. C. T. U. president. "There is so much to tell."

"Begin at the beginning," commanded the invalid, "and tell it all. I am so uncommonly comfortable, I would like to make the afternoon as long as possible."

So Mrs. Truman, obeying literally, began with that wonderful story of the Crusade of '74. She was a good talker and this was a well-loved theme. She had gone without fresh gloves and had retrimmed last year's bonnets that she might have plenty of W. C. T. U. papers and books. She had that summer read Miss Willard's "Glimpses" and her UNION SIGNALS were to her a perennial fountain. Tom soon shifted his easy position to better watch her glowing, earnest face, and to interrupt her with his quick, searching questions and comments.

"Well, I remember, in my school days there was such an enthusiastic,—or perhaps some called it 'fanatical' uprising of women that soon spent itself. I'm surprised to learn that it had any sort of relation to a ladies' existing society. That Crusade did scare the saloons out, hundreds of them, for a time. But what is the—what do you call it—W. T. U. C. succeeding in now?"

Mrs. Truman was methodical in her knowledge of the W. C. T. U., as was her habit in everything. "Just let me show a little, Cousin Tom." And she brought from her "W. C. T. U. shelf" of the book-case, as John called it, the National W. C. T. U. minutes of the year before. "Don't try your eyes now and consume the afternoon trying to read it all, but just notice these few first pages that give the outline of the departments of work. I'll read you a little of the constitution, etc., if you care to have me."

Aunt Carrie leaned over to examine it with him. Questions and explanations followed thick and fast, and soon they were completely absorbed in Elsie Truman's story of the heroic order which was daring to undertake to sweep the liquor curse with its attendant evils from the earth.

"And it would seem," observed Tom, "that they know no weariness or discouragement as the decades of years go by, and the liquor power each day seems more strong and triumphant, more securely possessed of the control of government and the consciences of men."

It was a favorite theme to which mother and son often recurred during the warm, hazy afternoon reunions on the cool piazza. The "W. C. T. U. shelf" was thoroughly overhauled by Mrs. Hemingway and Tom in the mornings while Elsie was busy housekeeping. Her file of UNION SIGNALS, complete for several years, was brought down from the hall cupboard upstairs where they had steadily accumulated.

"I know it seems almost foolish and wicked for me to keep them all to myself, and store them away as I do," Mrs. Truman said.

But Tom was delighted with them. "You ought to have them bound. They are splendid reading. We must have them at home after this, mother. It would be worth while to know some of these brainy women, as keen as they are plucky, upon my word. Was ever anything more noble and thrilling than the mission of that first lone woman, going with this unheard-of message to the women of a nation, preaching a crusade for total abstinence and the destruction of the liquor traffic to a Christendom which is a little more heathenish than Africa or China in this work of ruin! You don't know how it thrills a fellow, Cousin Elsie, that has never before heard much of it. I've hated the liquor, every form of it, always, and some way considered it about as I did China's opium curse, with about as much notion of undertaking its overthrow as a mouse would have of leveling Mount Vesuvius. And do you know what I thought of this W. C. T. U., from the depths of my ignorance of it? I had a vague notion that it was a well-meaning set of enthusiastic women whose chief progress consisted in admiring procession of yourselves around a goddess leader."

"Why, Tom Hemingway! I—"

"Don't, please. I beg your most humble pardon for such abominable ignorance of the most potent society the world of reform has ever known. I had no idea of the 'round ups' these state conventions seem to be. I knew there were conventions but I had a vague notion that they were not very orderly, and that there were squabblings about politics; and politics, as such, I've never had much relish for. I'd rather study theology in Sanskrit than dabble in the mess. You don't think me much of a patriot from your noble, self-denying, white-ribbon level, do you?"

"It is too bad," said Aunt Carrie, "that our coming spoiled your plan for your own attendance at the state convention this week. I found it out, by-the-by, though you never breathed a word of your disappointment."

"Oh," said Mrs. Truman, a little tremble in her laugh, "I built a beautiful air-castle of that kind, but I will have my castle on hand to live in until some time when I do go. Oh, yes, I'll own I did care a great deal, but your visit has more than repaid for postponing that pleasure, and especially your interest in this dear white-ribbon cause."

"We should not have been much interested if you had been like the two or three W. C. T. U. women I have met before. They just belonged in a disinterested sort of a way, I suppose, did not read its literature or have it to show as you do. I should not have learned much about the work from them in a month. But your exhibition of it is a revelation and an inspiration. I shall find out if there is a union for me to join in Clayton as soon as I get home from the coast; and I shall watch to see whether women are as alive west of the Rockies as they are in these breezy prairie states. As for Tom,"—with a mischievous glance at that gentleman, who was half listening to them and half reading "Thumb-nail Sketches"—"I don't know what will become of him. He seems to be deeply enough infatuated to do anything."

"That I am," promptly answered Tom. "I'll go half across the continent to see and hear these people, the honored ladies and elect this little book tells of. I'm in love with them all collectively, I'm proud to say."

"Well, why don't you?" was Mrs. Truman's quick suggestion. "The National Convention meets this fall at Chicago during the great Columbian Fair. That will be just on your way to California."

"I've seen mountains," said the stalwart traveler, "but I've never seen the W. C. T. U., except in the small edition I find here,"—with a low bow to Mrs. Truman, "and I shall not miss the opportunity, you may be sure. Of course you will want to go, Cousin Elsie?"

"To the National? Oh, no, that is far beyond my dreams or my ability. I shall be perfectly satisfied with one of our own state conventions some of these days. Every one cannot go to the National Convention, you know, but every one can work in her own corner of the vineyard, and know that the glory of the great convention belongs to her, too, for it is just a summing up of all the little corners."

"Well, my brave little cousin, you *shall* go, you are going with mother and me. You shall be our guide and guest, and give us a sort of right, through virtue of your white ribbon, to sit within that charmed circle and hear those noble souls discourse of saving this old planet. I declare, if it doesn't seem the only thing worth talking of or working for—if one could only believe it possible. Let's go, mother, and see if this is only a dream of the millennium."

There is a plain but handsome wool suit and bonnet and a new cloak, made and sprinkled with camphor, waiting for October in Mrs. Truman's lock closet.

"Why, that is a beautiful and unusual story," said her district president—hearing the news in a call—"that your loss of the state convention should have secured you so great a treat. I congratulate you most sincerely."

"Let me tell you the true reason," said Cousin Tom. "She was thoroughly well read and well posted on the W. C. T. U., and knowing all about it, she could not help making the story charming. She had the W. C. T. U. in all its fullness *at home*, and it is just another illustration of the promise, 'To him that hath shall be given.'"

Humansville, Mo.

THE TEMPERANCE GIRL.

BY H. M. NOYES.

A jolly temp'rance girl am I,
With honest heart and true;
Striving to do with all my might
Whate'er I find to do.

No wine or brandy e'er I'll put
In pudding, sauce or pie;
Ah, no, indeed! that's 'gainst my rule,
For a temp'rance girl am I.

No whisky pickles will I taste,
Nor set before a guest;
But in the temp'rance cause I'll work,
And do my very best.

No brandy peaches, or homemade wine,
Shall on my table find a place;
Tho' the President should with me dine,
I would not thus our cause disgrace.

For, am I not a temp'rance girl,
Pledged honest heart and hand?
Yes! I'll fight for right with all my might!
For God and Home and Native Land.

Francis, Pa.

OUR HEROES.

Here's a hand to the boy who has courage
To do what he knows to be right.
When he falls in the way of temptation,
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout,
And he who fights single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers arms in the fray.

Be steadfast, my boy, when you're tempted
To do what you know is not right;
Stand firm by the colors of manhood,
And you will o'ercome in the fight.
"The right!" be your battle-cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

—*Eben E. Rexford.*

YOU'LL HAVE TO AVOID THE SALOON.

BY LAURA C. GIBBONS.

You stand on the threshold of youth, boys,
Your future lies out in the years;
You're learning your parts for life's work, boys,
You're planning your future careers.
You'll have to fill places of trust, boys,
Your fathers will pass away soon;
And if you'd be trustworthy men, boys,
You'll have to avoid the saloon.

If you would be honored in life, boys,
If joy and contentment you'd know;
If you would have plenty of cash, boys,
And bask in prosperity's glow;
If you would enjoy robust health, boys,
That priceless, but much abused boon;
If God's benediction you'd have, boys,
You'll have to avoid the saloon.

You'll have to avoid the saloon, boys,
Or sorrow and shame you will share.
And poverty's crust you will eat, boys,
And poverty's rags you will wear.
Your future will end in disgrace, boys,
Your life be cut off at its noon,
Both body and soul will be lost, boys,
Unless you avoid the saloon.

—*Our Companion.*

UNCLE JOHN'S TALKS.

X.

TOOLS.

Come in, dears. Matter with me? Oh, nothing much, only Aunt Mary wanted me to lie down, to-day, because I—no, Jimmy, I didn't fall down cellar nor up stairs, and my head is on and my bones whole; but I did catch a runaway horse, yesterday, when I saw a boy in the wagon, and so that arm and some other places seem to want a rest.

But I can give you what I have for to-day from here as well as in the shop. I want to tell you about more tools. Not at length, as public speakers say, but in brief. We might spend our whole half-hour over almost any one of the fifty things you need for such work as always comes to willing hands. But I will only give you a list of the more common ones and a few directions for two or three.

We have talked about saws, hammers, hatchets, squares, planes, nails and vises. Besides these you will want chisels, gauges, files, drills, screwdrivers, compasses, awls, shears, sandpaper, oil can, brace and bits, and by all means a broom. Then if you can afford it, have a lathe and learn to turn—little goblets, vases, etc.—but this is ornamental rather than necessary. If you do have a lathe, it will serve for the drills. If not, try to get a jigsaw, like mine, you remember. And if that fails, perhaps you can rig up an old sewing machine to hold the drills, for you will often want to use them.

As to the tools just mentioned, get one or more of different sizes. Be sure to get compasses that have the curved arm and set-screw. And the awl I must mention. Don't get the hollow handle, cap going on with a screw; first, because you cannot hammer on it, and second, because of the trouble of changing tools. This second objection is not so great where the clamp can be turned without a wrench. But get the kind that has a solid handle, with a separate hole for each awl, and all pointing the same way as the one which is in use, so that when you hold it up and take off the cap, you have a neat little circle of tools that do not fall out of place nor get mixed up.

Yes, you must have a glue-pot right away. Ought to have had it long ago. Never nail chair-rounds, because, when the glue cracks loose you cannot get them out. No need of a fancy combination of lamp and pail-holder and pail and glue-pot. Take a tomato can, cut out the end and hammer the edges down smooth and put in a wire bail, turning the hooks inward. Now get a corn can, fix it the same way all but the bail. Then punch two holes, one inch from the top, and about two-fifths of the circumference apart. Put a straight wire through and hook the ends. This wire is to wipe the brush on, so as not to spread glue over the sides. Now put glue and water in the small can and water in the large one, and set the combination on the stove. If you can get one of these little hand kerosene stoves, do so, as they are perfection for heating soldering-irons, as I will explain, sometime.

I have for a long time been wanting to tell you what a comfort I take with—that clock! Be off!

TWO BRAVE BOYS.

Two young boys, sons of a clergyman, living in Cincinnati, O., went not long ago with their father to visit the Soldiers' Home in Dayton. After awhile the clergyman left his sons in charge of an officer, who was to show them the sights. Presently the soldier began:

"Now that the old man has—"

"We do not know any 'old man,'" interrupted the elder of the boys.

"Now that the old gentleman—" said the soldier.

"We do not know any old gentleman," once more interrupted the boy; "he is our father."

A little while afterward the soldier began to swear. The younger brother looked up into his face and said:

"Please don't use such words."

"Why not?"

"Because we do not like to hear them; we are church folks."

"Oh!" said the soldier, as he gave a whistle.

But he did not swear any more and he guided those boys around the grounds as respectfully and attentively as if they had been the sons of Queen Victoria.—*Selected.*

Vineland, N. J.

A WISE little boy whose Sunday-school teacher distributed slips of paper to her scholars and asked each to write thereon a New Year's resolution, decided to make a resolve which he would be able to keep, and to secure the prize offered to the boy who, at the beginning of another year, should have come the nearest to keeping it. He wrote: "REEsoLVE. That i wil tri too bee a yeer older by nex noo yeers."—*Exchange.*

THAT is a treacherous friend against whom you must always be on your guard. Such a friend is wine.—*Bovee.*

DEAR BOYS AND GIRLS:—How many of you have a scrapbook? I see lots of hands waving in the air. But wait—how many have a temperance scrapbook? Ah, not so many. Why not have one, or devote a part of your regular scrapbook to temperance selections? Then whenever a good poem, short selection, or especially interesting story is printed upon the children's page in THE UNION SIGNAL you could preserve it and have it ready when needed. The poems and selections are nice to learn for recitation, and the story your teacher will be glad to read out loud to the whole school, if you request it. Let us have lots of temperance scrapbooks in the Cozy Corner.

Your

Aunt Jane

NEPHEWS AND NIECES.

Mary Holland, Genie Findlay, Nina L. Maley, } Iowa.
Leland Smith, Illinois.
Josie May Bird, New Jersey.
Wynona Wynne, Texas.
Royal W. Lesher, California.
Elsie W. Rupp, Kansas.
Florence P. Butler, Delaware.
Pearl Perkins, Massachusetts.
Myrtle E. Williams, Ohio.

Our whole family are temperance people. I enjoy reading the stories on the children's page, especially the letters. I was very glad to see the picture of Willard Fountain. The picture and the story are very nice. I am sorry we have no temperance meetings here; only once in a while we have a temperance lesson at Sunday-school.

Arlington Heights, Mass. PEARL PERKINS.

The picture of the fountain *was* very pretty, wasn't it, children? And the story was one of Miss Melville's best. Can't you coax somebody to help you start an L. T. L. or Junior Y, Pearl?

Mamma takes THE UNION SIGNAL,
I think it's very nice,
I read it every week it comes,
And sometimes read it twice.

I am eleven years old. I live on a farm two and one-half miles from town. My mother is a great worker in the W. C. T. U. NINA L. MALEY.

Stanwood, Ia.

Another Cozy Corner poet! Next?

I am a boy nine years old. I like to read Aunt Jane's Cozy Corner. There are four in our family, and we all expect to go to the World's Fair, and would like to take a drink from the Children's Fountain.

Carpenteria, Cal. ROYAL W. LESHER.

I expect many temperance families will gather round the Willard Fountain this summer. You will find it, Royal, between the Woman's and the Children's Building, where it will be placed as soon as it arrives from England.

I am a temperance girl and would like to join your Cozy Corner. HELEN SMITH.

Tyrone, N. Y.

Those words are your admission fee, Helen.

SOFT-SHELLED NUTS.

186.

CROSSWORD ENIGMA.

In wheat not in rye.
In earth not in sky.
In grist not in hopper.
In tin not in copper.
In eel not in fish.
In fork not in dish.
In high not in low.
In bread not in dough.
In bird not in sing.
In toll not in ring,
In new not in rare.
My whole what everybody ought to wear.

HARRY M. CRAIG.

187.

HIDDEN BIRDS.

1. His mind is wandering.
2. He could see a glen full of soldiers.
3. Pshaw! keep still about it.
4. He tumbled over a stone in the road.
5. She is called "Popular Kate."
6. Please show Lulu the way.

ROBT. J. HAMILTON.

188.

TEMPERANCE PI.

Rfo dgo nda ohme dan tanvie nlad.
Llarwid tanounfi. MABEL ELDRED.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED APRIL 27.

178. May-day.

179. Do not drink alcoholic drinks.

180. 1. Ye, year, yeast. 2. Poe, pour, post. 3. Bay, bare, baste. 4. See, seer, ceased. 5. Tay, tare, taste.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.—John 16:24.

OUR "DO-EVERYTHING" POLICY OUTLINED.

W. C. T. U. work is divided into six main branches: Organization, preventive, educational, evangelistic, social, legal. Each branch is subdivided, making in all forty-one separate departments, each being presided over by a superintendent who is a specialist in her particular line. Indeed, the reason for many of the departments lies in the fact that when the W. C. T. U. discovers a helpful specialty anywhere it has a habit of reaching out and attaching that specialty, specialist and all, to its own organization, giving it a local habitation and a name. As our president expresses it, "We find a woman with a *mission* and we give her a *commission.*"

The advantages of this method are twofold. On the one hand it brings into the organization women of capability and enthusiasm, and on the other hand it furnishes valuable aid to the specialist by reason of the superior facilities possessed by the W. C. T. U. for extending its propaganda. Each department is duplicated wherever practicable in the local union, thus making every individual society a copy of the great whole.

We outline briefly the plan and general scope of the six main divisions:

1. *Organization.* Every thoroughly organized state has its district and county unions, thus forming an unbroken chain from the National to the local. There are fifteen National organizers now in the field. Of the ten thousand or more local unions in the United States, 964 are Young Woman's branches. "Our girls" take up the work of the various departments with enthusiasm, and are proving a tower of strength to the parent society all along the line. The oak and ivy leaf is their National emblem, and each state has its emblematic flower. In the words of the National superintendent, the mission of the Y union is "to keep in solid, unbroken phalanx the ranks between the W. C. T. Unions and the juvenile organization, thus preventing the loss of a decade of years in obtaining consecrated, efficient members."

In the Loyal Temperance Legions the boys and girls are systematically instructed in the principles of prohibition and total abstinence, and childish lips are carrying the temperance gospel into thousands of homes which could be reached in no other way. The number of L. T. L's is now estimated at 4,380, of which 694 were organized last year. Well may their motto be, "Tremble, King Alcohol, for we shall grow up!" The organization of Bands of Mercy, and the establishment of School Savings Banks are also efforts in line of the "do-everything" policy, and are specially helpful in the development of juvenile work.

2. *Preventive.* It is sometimes said that the W. C. T. U. fails to strike at the root of the liquor evil—the "appetite." Even if appetite were the root of the evil, which we are not prepared to admit, its preventive lines of work would conclusively refute this assertion. The W. C. T. U. believes with the Autocrat of the Breakfast Table that the remedies for some diseases must be applied a hundred years or so before the patient is born. Hence it has its departments of heredity and of health, through which it teaches the relation of diseased physical conditions to the drink habit. It has even a department of sanitary and economic cookery, which aims to show that not only *what* we cook but *how* we cook, is of the highest importance in the healthy development of mind and body. To the work of the unions in this direction is largely due the changing status of the drunkard. To the physician and to the philanthropist he is now the "dipsomaniac," and drunkenness is viewed as a form of insanity.

3. *Educational.* "The masses of to-morrow are in the schools of to-day." So says our superintendent of scientific temperance instruction. This being true, the public school is the most valuable vantage ground yet won by W. C. T. U. forces. In thirty-six states, in all the territories, including the District of Columbia, in the military and naval academies, and in Indian and colored schools, temperance instruction is now compulsory. More than twelve million children of the United States are being taught the nature and effects of alcohol and narcotics upon the human system. Legislation to that effect in the remaining eight states is only a question of time.

The Sunday-school is another stronghold won for temperance. The perseverance of our specialist in this department has been rewarded, and the international lesson series now provides each quarter a temperance lesson.

When we remember that two million voters in this country cannot read their ballots, we are impressed with the importance of work among foreigners. This department circulates literature in seventeen different languages, from Castle Garden to the Golden Gate.

Recognizing the fact that while the voice from the platform reaches hundreds, the voice of the press reaches tens of thousands, the W. C. T. U. does not fail to utilize that greatest of all educators, the newspaper. The growing respect and friendliness shown by the public press for our work is a welcome indication of the beneficent results of Christian temperance methods.

The department of narcotics has succeeded in securing in thirty-six states laws prohibiting the sale of cigarettes to minors under a certain age, and a petition is now before Congress asking for a law forbidding the manufacture of cigarettes, which petition was very properly referred to the committee on epidemic diseases.

The educational work also includes the presentation of our cause to influential bodies; bringing to the notice of employers and employés the relation existing between the temperance and labor questions; the circulation of literature; the study of parliamentary law; W. C. T. U. schools of methods; kindergartens, and last but not least, physical culture.

4. *Evangelistic.* Gospel work is the backbone of all W. C. T. U. effort, the *Alpha* and *Omega* of all Christian temperance methods. This department plans to carry the gospel cure to all classes of men and women, more especially to those not reached by the churches.

The flower mission is one of the many beautiful forms in which is embodied gospel teaching. To combine the message of flowers with the message of the written Word was a thought worthy the heart of our Jennie Casseday, so lately called "up higher" from the sick bed where she had lain for thirty years "doing good."

The department of purity is an outgrowth of disclosures made some years ago in the *Pall Mall Gazette* in which Mr. Stead vividly pictured the rottenness of London society. It aims to emphasize the relation between the drink habit and social crimes, and by means of mothers' meetings and the circulation of literature to impress upon men and women the truth that the laws of purity are equally binding upon both sexes; also to secure laws for the better protection of women and girls. It endeavors also to create a public sentiment in favor of purity in literature and art, and special effort is being made to secure a pure exhibit at the Columbian Exhibition, which has, in large measure, succeeded.

The evangelistic department embraces, further, efforts for Sabbath observance and for the use of unfermented wine at the Sacrament of the Lord's Supper. A course of study has been prepared for women who desire special training as evangelists.

5. *Social.* This branch is designed to reach the more conservative classes of society by means of parlor meetings, autograph pledge books, and other conservative methods, while the department of state and county fairs endeavors to make the W. C. T. U. a power in the management of fairs and other holiday gatherings.

6. *Legal.* Under this head we have legislation and petitions, and franchise work. State legislatures, and Congress itself, can testify to the thoroughness of our specialists along these lines. Much valuable legislation has been secured through this truly educative department, and still there's more to follow. Believing firmly in the ballot as a means of protection against the organized saloon power, the W. C. T. U. endeavors through various methods to secure that weapon for woman.

Experience having taught our women their own power in directing the trend of public opinion, they declare for a peace policy between nations and between classes. The W. C. T. U. aims to cultivate, by means of a department created for that purpose, an anti-war sentiment, which shall substitute arbitration for wholesale manslaughter.

It may be asked, How is all this vast amount of machinery to be kept moving without a correspondingly vast amount of money? We answer, by determined pluck and skillful management. The salaries of the general officers and the various appropriations for department work are paid from membership fees and dues. A department for "proportionate giving" recommends the tithe system as the best means of securing ample funds for carrying on the work.

A word concerning the three affiliated interests of our organization will not be out of place in this outline.

The Woman's Temperance Publishing Association has been designated as the strong right arm of the W. C. T. U. It publishes THE UNION SIGNAL, which reaches half a million readers weekly; the *Oak and Ivy Leaf*, National organ of the Y's, and *The Young Crusader* and *Advance Guard*, for juvenile readers, besides books and leaflets and many outside publications. The number of pages of temperance literature sent out last year amounted to two hundred and thirty-five million.

The National Temperance Hospital for the non-alcoholic treatment of disease is meeting with deserved success. In connection with it is a training school for nurses. It is the desire of the Hospital Board to erect a suitable building at no distant day, and contributions for this worthy object may be sent to the treasurer, Mrs. C. E. Bigelow, 539 W. Adams St., Chicago, Ill.

The Temple, our National headquarters, is, architecturally, "a thing of beauty and a joy forever," and from a business standpoint, beautiful for situation also. Thirteen stories high, costing $1,200,000, it stands upon *the* business corner of *the* business city of this nation. With the exception of one other building (which in this respect is its equal, not its superior) its offices command the highest rents in the city.

The Temple idea originated with Mrs. Carse in 1883, when from the shelter of the Y. M. C. A. rooms the W. C. T. U. was told, like little Joe, to "move on." To her came the command, "Arise and build," and though we expected much, the result has been far beyond our most sanguine hopes. The net income from the Temple rent-roll will, when the W. C. T. U. enters into full possession, be divided as follows: One-half to the National society, the other half among the different states in proportion to the amount contributed by each.

This array of departments may look appalling to an outsider, but the initiated know that "I in my small corner and you in yours," is the secret of our great organization's marvelous success. By the widening of our scope and the centralizing of all departments upon temperance, each member easily fits her special attainments into a special place and gives an impetus, otherwise unobtainable, to the great prohibition ball.

SABBATH OBSERVANCE CRISIS.

The true Christian consecrates all time to God. Every day is to him a Lord's day. But in the same spirit that he sets apart one dollar in every ten as specially the Lord's, he also sets apart one day in every seven as specially the Lord's Day.

In the outward act of Sabbath day observance the Christian world symbolizes an ideal truth; in the ceremonial consecration of one day in seven, it typifies the consecration of all days; in remembering the Sabbath day to keep it holy we invoke the promised blessing upon our labor of the six days.

The observance of a "Lord's Day" does not merely signify obedience to an arbitrary law enacted by a despotic ruler. None of God's laws are arbitrary. There is a divine philosophy underlying all our Father's commands. Blessed are they who accord unquestioning obedience! But if the why and the wherefore is sought, as it often is, it may be found. God will show us wondrous things out of His law if we only seek for them.

But before we can approach to a right understanding of God and His dealings with the world, we must first understand man. Before we can sound the heights and depths of divine wisdom as set forth in the "shalt" and "shalt not" of Sinai, we must realize something of the heights and depths of human nature. All the tedious details in the ordering of the Hebrew economy, all the minute particulars concerning the civil and religious life of the twelve tribes given in the Books of the Law, we find to be part of a most wonderful system for an all-around education of mankind—a system which could only have originated with One who thoroughly understood man's complex make-up. In the Mosaic law, with its harmonious blending of the threefold nature of man, we discern the work of the Supreme mind—the Creator of man.

The spiritual and material, the mental and the physical organism demands a rest day. Not of "idle rest" by any means, but the rest which can only come through a turning of the whole being toward God. To remember that

"God's in His heaven,
All's right with the world"—

the very thought is restful to soul and body. It brings strength and peace. This is what we would seek to gain in keeping hold of the Sabbath day, and if the people generally are not awake to the importance of obeying the Fourth Commandment, the few who *are* awake must endeavor to secure Sabbath observance by the enforcement of civil statute.

The Mosaic law, with its detailed instructions concerning duties toward God and duties toward our neighbor, concentrated in the Ten Commandments, is a divinely appointed schoolmaster. When all men shall have grown up into Christ, the Decalogue will no longer be needed. But so long as men and nations are in danger of "forgetting God," as the Hebrews were so prone to do, surrounded as they were by heathen nations—it is clear that the letter of the law must still be observed. The world to-day still needs the schoolmaster. America to-day has not risen to such spiritual heights as to have outgrown the Ten Commandments. Chicago, to-day, may boast, as she has a right to do, of her progressive civilization, but she cannot yet say that the millennial day has dawned.

The United States of America can ill afford at this critical time to throw aside any part of the Christian economy which has contributed so largely towards making the nation what it is to-day.

The city of Chicago, now the hostess of nations, cannot afford to ignore the sacredness of the Christian Sabbath by opening the Fair gates upon that day.

Let us be true to our colors! Let the Christian church move forward in solid phalanx against the desecrator of the Lord's Day! Let its voice be heard in halls of Congress and in council chambers! Let it see to it that Chicago shall fitly represent a Christian civilization in the matter of Sabbath observance! So shall "peace be within her walls and prosperity within her palaces."

REVEALING CHRIST.

The great mission of the church to the world to-day is to reveal Jesus Christ; to reveal Him in His entirety as the ideal man as well as the manifested Redeemer. To reveal Him in deed as well as word; in lives as well as creeds; in Christlike characters and Christlike customs as well as in pomp and liturgy. This cannot be done in the prayer-meeting alone, it is not confined to psalm singing or testimony as a means of expression; it must find other and wider fields of operation than the altar or inquiry room; the manifestation must appear wherever there is a sin to be overcome, a wrong to be made right, a darkened work to be illumined by the rays of the Sun of righteousness. God has anointed the church militant "to wrestle, not to reign," and that point where the conflict wages fiercest and there seems least hope of victory, is the very strategic point where the hosts of God should form their strength and demand victory in the name of the Most High. *Because* the liquor traffic is the great barrier to the success of Christ's kingdom on earth, *because* it is debauching men, our brothers; *because* its overthrow seems well-nigh hopeless, is the very reason why it should be the pivotal point of every scheme of reform, of every plan for the evangelization of the nations. That missionary society which ignores its claims, that individual worker who refuses to admit them, fails to meet the demands of the age and of God, who ever speaks through the need of the age.

Not in the ancient temple alone must the Christ with the whip of small cords, who shall drive out the buyers and sellers, precede the Christ who could declare, "Come unto me all ye that labor and are heavy laden and I will give you rest." Too long have we been pressing upon a sinful world the compassionate Christ alone and ignoring the Christ whose divine indignation blazed out against every form of wrong, injustice, cruelty, greed and oppression; whose one mission was to make wrong right, whether that wrong were enshrined in church or state, or in the heart of the individual man. When His followers shall recognize the full scope of their Master's mission for "the life that now is" as well as for that which is "to come," then and then only can the Church of Christ arise and shine—her light being come and the glory of the Lord God having risen upon her.

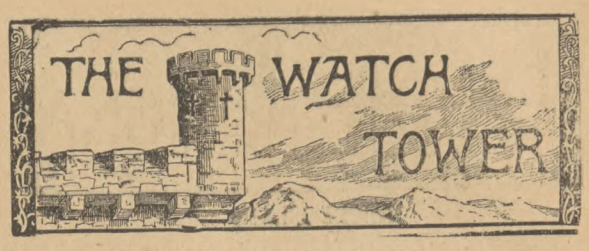
THE report that our National president did not uphold Mrs. Carse's management of Temple affairs having reached Miss Willard, she hastened to send the following unqualified indorsement for publication in THE UNION SIGNAL:

Perhaps I have not duly estimated the importance of the attacks made upon Mrs. Carse and our enterprises in my absence. We have become so accustomed to criticism and contradiction, not to say contumely, that we do not feel about it all as we once did. That is a part of the compensation that comes to those who participate in great enterprises and espouse unpopular reforms. We have learned that attacks are made not only from those who represent the interests against which we feel called upon to fight, but that in all organized movements there will be those who take up the cudgels against their fellow-workers and do them more damage than the powers to which reformers are opposed can possibly receive from those whom they are obliged to antagonize, for it is harder to be "wounded in the house of one's friends" than to meet the weapons of one's opponents upon the open field. The only sufficient shield that we can carry is our character and record. I have known Mrs. Carse now nearly twenty years and have found her always faithful and devoted as a friend and equally devoted and faithful as a temperance worker. I am fully persuaded that when all these bickerings and jealousies, criticisms and combinations are forgotten she will be remembered in the history of our country as one of its bravest and most capable defenders, and that her Christian character will shine out more resplendent as the years pass on. It has pained me greatly that one who might have lived a life of ease and self-indulgence, but who chose to devote her remarkable talents to the building up of great public interests, should have been accused of motives to which I know her to be infinitely superior and should have had her good so evil spoken of. I do not need to say that I believe she has conducted the enterprises entrusted to her care with honesty, fidelity and in a most unselfish spirit. I am not a business woman and my opinion concerning the details of any business transaction is not that of an expert, but I know that men and women who are experts hold concerning Mrs. Carse and the details of the various great enterprises she has conducted, the same opinion that I have always maintained, that I now hold and that I expect always to cherish. FRANCES E. WILLARD.

IT is probable that no citizen of Kansas is better qualified to give intelligent testimony concerning the prohibitory law of that great state than ex-Senator Ingalls and we are delighted to publish his statement as follows:

The curse and bane of frontier life is drunkenness. The literature of the mining camp, the cross-roads, and the cattle ranch reeks with whisky. In every new settlement the saloon precedes the school-house and the church, is the rendezvous of ruffians, the harbor of criminals, the recruiting station of the murderer, the gambler, the harlot, and the thief; a perpetual menace to social order, intelligence, and morality, above whose portal should be inscribed the legend engraved on the lintel of the infernal gates, "Who enters here leaves hope behind." Agitation against the evils of intemperance was contemporary with the political organization of the Territory [of Kansas]. The founders of Topeka and Lawrence forbade the sale of intoxicating beverages within their corporate limits, and the debate continued until 1881, when a constitutional amendment was adopted forever prohibiting the manufacture and sale of intoxicating liquors, except for medicinal, mechanical and scientific purposes. This was enforced by appropriate legislation, and the validity of the amendment and of the statutes was sustained by the supreme courts of the state and of the nation. After futile and costly resistance, the dram-shop traffic has disappeared from the state. Surreptitious sales continue, club drinking and "joints" are not unknown, but the saloon has vanished, and the law has been better enforced than similar legislation elsewhere. In the larger towns, prohibition is not so strictly observed as in the rural districts, where public opinion is more rigid; but in all localities the beneficent results are apparent in the diminution of crime, poverty and disorder. Banned by law, the occupation is stigmatized and becomes disreputable. If the offender avoids punishment, he does not escape contempt. Drinking being in secret, temptation is diminished, the weak are protected from their infirmities, and the young from their appetites and passions.

WE quote the following extract from a leading London paper: "The strike of ladies' tailors and mantle makers in the East End was caused by a firm having reduced the price paid to the extent of two pence and three pence per garment. Even under the old conditions it was necessary to work from 6:30 a. m. till midnight in order to gain a livelihood. The men have struck against the reduction, and the employers are seeking to obtain women to take their places." These poor toilers are indeed "living in a daily circulation of sorrow—living but to work, and working but to live, with daily bread the only end of a wearisome life, and a wearisome life the only occasion for daily bread."



"Oh, women! Do what you can,
Not what you cannot;
Not what you think might be done,
Not what you would like to do;
Not what you would do if you had more time,
Not what somebody else thinks you ought to do
But what you can."

***

Edison employs two hundred women machinists in the work of his electrical inventions. He is credited with saying that women have more fine sense about machinery in one minute than most men have in their whole lifetime.

***

Mrs. Ebba Nordqvist, of Helsingfors, Finland, a delegate to the World's Congresses of women in Chicago from the *Unionen* (a woman's suffrage society), is a member not only of many temperance and charitable societies, but of the press in that north country, whose women already have many suffrage privileges. She is accompanied on her trip to this land by her husband, who is commissioner of fisheries, and whom I greeted as an "honorary member" of the Finnish temperance societies. "Oh, no," said he, with a roguish smile, "I am a *real* member. We have *men* suffrage in Finland!" I hope, through these good friends of temperance, that an auxiliary to the World's W.C. T. U. will be formed in Finland.

***

Some one has said that the forty departments of the white-ribbon army are like a river broken up into many channels, thus interfering with its progress, but to white-ribboners this seems an illustration entirely to the advantage of their methods, for these many channels make a river fertilize the land so that it brings forth harvest. No river is so helpful as the Nile, which by means of many outlets is made to pour its riches on the soil.

***

The English are great readers. Much as we hear about American newspapers, and though it is claimed by some that newspapers are sold in but ten per cent larger numbers than before the system of popular education was devised, it remains true that America has no such variety of newspapers, daily and weekly, magazines, *brochures*, pamphlets and cheap books as one finds on the news stands of Great Britain, and these are at almost every railway station, even though you penetrate the rural districts. The English are also insatiable novel readers, but they have this advantage, that to a great extent their greatest novelists have wrought good to the people in the correcting of abuses. Everybody knows that Dickens' and Thackeray's, Charles Reade's and Charles Kingsley's, Walter Besant's and a score of lesser lights' "epoch making" books have widened the horizon of the people and lifted them to higher outlooks.

***

The Y. W. C. T. U. might well emulate the Christian Endeavor Society of Baltimore in organizing a "surprise committee," whose duty it is to play what might be termed Christian practical jokes. This committee does little things that most people would overlook, but that please and astonish everybody when done. For instance they make pleasant surprise calls on old ladies; they unexpectedly bring out an edition of their pastor's last sermon; they astonish the church prayer-meeting with a sudden flood of young faces; they get up a picnic for the waifs and strays; they buy a tricycle and take some lonesome little people out to ride on Saturday afternoons; in short they introduce the small, sweet courtesies of life in nooks and corners that are not wont to know their influence.

***

Mrs. Hemmenway, of Boston, one of its richest women, illustrates beyond most others the value of applying brains as well as good will in the use of that concerning which she evidently feels herself only the almoner of heaven's bounty. She does not give to the first comer, does not take up individual cases, but has established a normal training school for physical education, so that the people may have a better chance to start right in habits, physical, mental and moral. While we believe greatly in kindness to the individual—and there is certainly no end to gospel effort—we still think that "sober second thought" applied to the use of one's money would often do far more good than the haphazard methods by which we give to the first comer, often as much to relieve our own minds as for any other reason. What is most needed in philanthropy is minds; we mean especially among women. Their hearts are enlisted; there is no doubt about that. We now wish to get their minds.

ON DUTY.

NEWS FROM THE FIELD

RHODE ISLAND.

"Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation."

The W. C. T. U. of Rhode Island has so much to be thankful for, both as an organization in the work that it is permitted to do, and as individuals with their personal blessings, both temporal and spiritual, that it must needs keep a holy day all its own. So on the day of our last executive meeting, representatives from our workers throughout the state came together again to offer the sacrifice of praise to God, by the fruit of their lips giving thanks to His name, and with their substance honoring Him from whom cometh every good and every perfect gift.

Mrs. A. M. Paine happily illustrated the thought of the unions by a reference to the chest which Joash had placed by the temple gate to receive the freewill offerings of the Jews. In our W. C. T. U. the Lord's work is hindered for lack of funds, so all the members were invited to help. But instead of one big chest by the table at headquarters, it was thought better to have little paper chests sent out to all the unions. And now the time had come to empty these that they might be taken back and refilled.

As each was brought forward and presented with a choice gem of Scripture and some incident or experience connected with the offering, the verification of God's promise was apparent: "He that watereth shall be watered also himself." Earnest testimony was given to blessings received from giving freely, and some have come to feel that they have been robbing God in withholding their tithes. One gave in gratitude that her son, through temperance teaching in the public school, has become strong in principle. One poor woman, who takes in washing, brought more than some who gave of their abundance. And many another incident, too sacred for speech, has consecrated these gifts. The amount of the offering exceeded $500.

Fourteen towns have made a strong effort to gain no-license. That some failed in the immediate result does not prove that their work was in vain. But in such towns as East Greenwich and Coventry, which were "rum towns," a large majority for no-license does prove that the leaven is working and that the better classes of citizens are not willing to be ruled by the lowest elements.

One of the results of the union revival services at Pawtucket is a man turned from a destroyer of men to one who would uplift and save. Last Easter he gave twenty dollars for the beautiful emblems of life and purity to decorate a gateway to death. This Easter his little chapel was fragrant with the same emblems made beautifully true in a soul dead to sin but alive in Christ Jesus.

Woonsocket has a rescue mission right next to a saloon and the keeper complains that it robs him of a hundred dollars a week. The missions at Providence and Westerly are doing grand work. The unions at all these places actively coöperate and many are the brands plucked from the burning. Homes are blessed and employment is found for those who are capable of doing good work when sober.

Providence Y's are holding daily services, under the leadership of Miss Gordon. Of her work in Newport, the Y's can speak for themselves.

The Newport, R. I., Y. W. C. T. U. want to tell the other unions of the wonderful blessings which have come into their lives, individually and collectively, in a series of evangelistic services held at their mission room, the "Beacon," during the past two months by Miss Mattie Gordon, of Nashville, Tenn. Miss Gordon also spoke twice at Fort Adams, twice to the Y. M. C. A. and held eight services in various churches. Her presentation of truth was so simple, so direct, so gentle, so loving and so full of the Holy Spirit that it came home to the hearts of the listeners with great power. The hearts of sinners were melted with the love and tenderness of the message, and as they saw their helplessness, they also saw the One who is "mighty to save" and accepted Him.

The prohibitory campaign has been a great success. The total vote shows a gain of from one hundred to one hundred and fifty per cent all over the state. The grand rallies have wakened the sleepers and many are arousing to take their places next time. One of our W. C. T. U. women raised the money by solicitation to carry on a public meeting, pay for advertising, etc. It is needless to add that the meeting was a great success.

The bill asking for police matrons in the cities of our state, which was presented by Mrs. J. K. Barney, has passed the committee and the senate without an opposing vote and we hope that it will soon become a law. A bill asking for factory inspectors is also before the senate committee, and many of our W. C. T. U. are helping the Woman's Council to encourage the passage of the proposed measure. Two hearings have already been given and a third will soon be held.

Two of our unions have completed their pledges of one hundred dollars for the Temple. Demorest contests have proved very helpful in building prohibition sentiment in three towns, and other places will continue the work. Four new unions have been organized, and all are working in good order, growing in power and influence.

A state conference of the Y's, just held in Providence, brought together the earnest young women workers, and several excellent papers were presented by their members.

A meeting of the superintendents of scientific temperance instruction, under the leadership of Mrs. A. W. Chase, was held in connection with the thank-offering service. They reported good work accomplished. Many unions are placing Mrs. Hunt's *Monthly Advices* in the hands of teachers.

And so the work grows, and so the workers grow. We are glad that it is our privilege to learn God's ways by working with Him as He establishes His Kingdom in the earth.

MIRIAM EARLE,
State Reporter, Valley Falls.

MISSOURI.

FORWARD MARCH.

The president of the twenty-first district is arranging work in her district and hopes, ere summer arrives, to have her work reach fever heat in all lines and departments.

Appleton city union has accomplished much in the way of holding Demorest medal contests and social entertainments. An "old maids' and bachelors'" entertainment was recently held by this union which netted them forty-seven dollars. Mrs. M. M. Gibson will give information necessary concerning this unique entertainment to those desiring it. Petitions were circulated asking that the business men of the town refuse to rent buildings to any person who would use said building for the sale of intoxicating drinks. Nearly all their business men signed this petition which was the means of driving out one illegal business (?) firm.

Our thoughts are now turning to the delightful city of Sedalia as this is the place where our state convention expects to meet the first week in October. The union in this city extended its hospitality by giving a reception to their district president, Mrs. M. E. Golliday, who spoke at the Central Presbyterian church. Six new members were added to their union. Gospel temperance meetings are held in the various churches on Sunday afternoons. Mrs. Lenora Lake held meetings for one week here and organized a Catholic Woman's Temperance union of forty members, besides adding several new members to the old union. The superintendent of jail and prison work holds services every Sunday afternoon at the jail and in many of our departments excellent work is being done. Our state superintendent of fair work has sent out petitions to all the districts and urges that work be done now, before privileges are granted, hoping thereby to prevent the sale of intoxicants and prohibit gambling on the fair grounds in our state.

The Thayer L. T. L. gave an interesting entertainment which netted them five dollars. The church was beautifully decorated, and how well we know "a little child can lead them." The Thayer Y is doing excellent educational work by way of social entertainments which are well attended by the honoraries, some of whom have taken the pledge against tobacco.

Our state president is doing telling work as only she can do, organizing and adding new recruits to our white ribbon army. At Jamesport, ten new members were added to their union; after leaving this point she went to Gallatin and there organized a union of about forty members. At Maryville, where she addressed another immense audience, nineteen honorary members and eleven regular members were gained. In the afternoon a reception was given by the union at which Mrs. Hoffman explained the aims and work of the W. C. T. U., and seven more new members were added to their ranks, making thirty-seven new members. At Seneca she also spoke to a large audience and wherever her lectures have been well advertised large numbers have greeted her and great have been the results.

Seneca has held another Demorest medal contest, having now the required number of silver medals to form a class for the gold medal. The president of the union took the young ladies who recited in their last contest out to a country church and they gave the same recitations there to a large and delighted audience. This may be the means of forming a new union out in the country. This union has circulated petitions against the social evil bill and many letters were written to members of our legislature. A committee was sent to confer with the county court asking that they refuse to grant license in Seneca. This request was not heeded as these women were "not their constituency," and one of the members of the court was not *compos mentis*. Two very interesting lectures were delivered here by Mr. E. H. Benham, who is an earnest advocate of prohibition and a friend to the W. C. T. U.

In the twenty-third district work is progressing and Mrs. Cushing, their president, hopes to bring their membership up to five hundred before our state convention meets. The public school of Marionville gave a Demorest medal contest in connection with their closing exercises, which was a new feature and was well received. Mrs. Mary L. Woods, county president of Lawrence county, together with the Marionville local union, sent requests to the presbytery of the Cumberland Presbyterian church (which recently met) that they approve of granting equal church privileges to men and women; of Mrs. Ingalls' anti-tobacco petition, and that they disapprove of ministers and laymen using tobacco in churches, which is so common in country places. All these requests were granted, recommended and signed officially.

A W. C. T. U. reunion was held at Verona, with cheering results. The mayor, clergy and citizens were in attendance, and gave warm words of welcome and good cheer. A contest was held, with excellent results. The question-box was also a source of information. "How to rid the county of the illegal sale of intoxicants?" was discussed at length, and the people are saying, "Saloons must go." Five minute speeches from the local presidents were eagerly listened to. This was, indeed, an excellent meeting. Mr. M. Edward Clark gave a dramatic recital for the benefit of the Marionville W. C. T. U., which was highly entertaining and instructive. Edgewood enjoyed the silver medal contest, which was well attended.

Lamar is doing energetic, systematic work, and as the state superintendent of flower-mission work resides here, this department is receiving its due attention. The Craig union has given two very entertaining parlor socials, about fifty guests being present at each. Programs, consisting of papers, recitations and excellent music, were rendered, and delicious refreshments served; twelve new members were gained. Many petitions have been circulated. This union sewed one afternoon for the benefit of a widow with four small children. They also sewed two other afternoons, for the benefit of the Christian Home, at Council Bluffs, Iowa, which is in charge of Rev. Lemon, son of our beloved Mother Lemon, late of Neosho. About fifty garments were made, besides some money collected. Items are kept in the local papers; scientific temperance instruction is taught thoroughly in the public schools. Temperance is taught in the Sunday-schools, and where can any other union in a town of less than five hundred inhabitants show a better record?

Stockton held a very enjoyable mite-box social, and when the boxes were opened they were found to contain over thirty dollars. This more than finished paying their one hundred dollar pledge for the Temple. The monthly district meeting held at St. Louis W. C. T. U. headquarters reports excellent work done. They were enthused by having with them Rev. Mr. McElhenny, of Rochester, N. Y., who was traveling in the interest of the National Sunday-school union, and conducted the opening devotional exercises. They were also highly favored by having at this meeting the National lecturer of narcotics Mrs. Bullock, of New York. She urged that the white-ribboners put forth their best efforts for the cause during the World's Fair, and encouraged the workers by saying there was an increased enthusiasm in our work all through the country. Presidents of local unions and superintendents reported gain in membership and work done showing good results. A special committee had done nobly in securing needed legislation for social purity. Hundreds of pledge cards had been signed by the children and sent to Miss Gordon to be used in decorating this department at the World's Fair. These unions all promised to keep self-denial week. L. T. L. work is being carried on with good results. The departments of health and heredity have made unusual progress, and suffrage work has been strengthened. Mrs. A. S. Benjamin has given instruction in parliamentary law, as only she can. Several of the notable housekeepers of St. Louis have spoken on food adulteration and healthful cookery, the Aladdin oven and other similar subjects. Miss Ida Clothier organized a Y which promises to be a very efficient addition to our ranks, and much interest was awakened by her coming.

The meeting of our state executive committee in Kansas City, recently held, was a very instructive business meeting and much was accomplished for the good of our work. Mrs. E. B. Eversol, of 614 Campbell St., Springfield, was appointed state superintendent of railroad work. Our state paper, the *Missouri Home Guard*, will be published for the remainder of the year by Mrs. Lucy M. Wisker, of Sedalia. A vote of thanks was sent the former editor, Mrs. Sarah H. King, for her efforts and hard work in making it possible for us to have a state paper at all. The central union entertained the members of this committee and our beloved state president entertained us all for lunch. All these kindnesses are the oasis in the desert of action. A W. C. T. U. woman's life is a busy one.

MRS. MARY E. JONES,
State Reporter, Humansville.

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When Flaky White Biscuit, Pastry of surpassing delicacy and flavor, or Cake that is moist and sweet are desired . . .

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IS INDISPENSABLE.

KANSAS CULLINGS.

The "angel of death" has again spread its wings over the home of our state president, who was so recently bereft in one short day of son and grandson. This time a beloved daughter "entered into rest," April 5. Mrs. Grubb has been constant in attendance at her daughter's bedside for several months past, going from state to state with faint hopes of the beneficial effects of change of climate. Words of sympathy are of little avail at such a time, but our prayers are with her, that she may be sustained and comforted in this sad trial, and strengthened to go on in her life work for God and humanity.

Mrs. L. B. Smith, the efficient president of the second district, sends the following interesting report: "There has not been so much interest and enthusiasm among the unions of the second district along all lines of work for a long time, as thus far in 1893. The 'Denver Convention,' as it is now called, brought to us both Eastern and Western workers. Miss Jennie Smith, National railroad evangelist, with her zeal for saving souls, produced a stimulating desire to come into closer touch with *all* the needs of poor humanity. Miss Emma E. Page, of Wyoming, state superintendent of juvenile and mercy departments, also chairman of the state prohibition central committee by her broad and liberal views, and winning address, captured the hearts of our people.

"Miss Lydia A. Irons, of Lima, Ohio, National organizer for the mercy department, won for herself the just praise of the workers and the public in general. J. Howard Moore spoke with acceptance to the students of our schools of higher education, and further, our district is being stimulated by the prospect of a visit from another Western worker, Mrs. Ada W. Unruh, of Oregon, really a Kansas white-ribboner, only loaned for a season, to add 'grit and gumption' to our councils, and gifts and graces to our platform.

"The Demorest medal contests have proved another important factor. A matron's contest, under the direction of Miss Page, was held in Pomona, Franklin county, which can bring only good to every union who may try it both in interest, and 'sinews of war.' The orations were selected from the Demorest books, and the prize awarded—Miss West's book—'Childhood, its Care and Culture.' Mrs. Clara Parker was the successful competitor. The county presidents arranged county schools of methods during the months of April and May. This work has inspired the best thought and closer study of methods, by our county and local leaders, and is probably one of the leading causes of increasing interest in details of work not known before."

The fourth district held its semi-annual meeting at Douglas, Butler county, but on account of its being on the extreme southern boundary of the district and also of the variableness of March weather but few delegates were in attendance. The W. C. T. U., the I. O. G. T. and the churches bade them a hearty welcome which was responded to by Mrs. Flenner of El Dorado, following which were addresses by Miss E. May Jaquith, Mrs. Hazelrigg, and Mrs. Ella Brown. The county president's reports were presented, and Miss O. P. Bray conducted a school of methods. A parliamentary drill was given by Mrs. Ella Brown of the first district, who also gave an able address in the evening on "Broaden the Outlook," followed by Rev. Rice of Augusta, who gave cordial words of encouragement to the W. C. T. U., and by Miss Bray with a short and pointed collection speech.

The plan of work committee urged increased activity in holding temperance mass meetings, and working up a suffrage sentiment favorable to the equal suffrage amendment to be voted upon at our next general election, which will be November, 1894. A gold medal contest occupied the last evening, Miss Adams of El Dorado winning the prize, but as a part of the class were not present, a "Cooper" gold medal was awarded instead of a "Demorest," the medal being purchased by the district W. C. T. U. The holder can compete again for a Demorest prize should she so desire.

The Wichita union reports attendance regular, new names being constantly added, and increased interest in all that pertains to the work. It meets regularly and has special days each month, assigned topics with appointed leaders. Miss Jennie Smith was with them in March. Under the inspiration of the W. C. T. U. a "Wayside Home" has been started with regularly arranged boards and workers for the rescue of all women who wish to turn from the paths of sin to those of virtue. Through the combined efforts of the "Woman's Council" of this place, in which the W. C. T. U. is represented, the bill requiring police matrons became a law. Colonel Bain, of Kentucky, gave one of his effective lectures. The county convention is to be held in May with the Maize union. A general feeling of encouragement prevails.

Mrs. Woodward, of Nebraska, National railroad evangelist, delivered five lectures in Hiawatha, recently, in the interest of her work, giving general satisfaction. Since Jennie Smith's visit to the place, the Hiawatha union has been agitating the subject of a reading room and lunch house for railroad men. At Mrs. Woodward's instigation a conference was held with railroad officials and others. After much discussion it was decided to take steps toward this end, and a committee was appointed to work among the railroad men, and one to work among the citizens to solicit funds for the construction of a suitable building.

Lyon county convention was held in Emporia. In the absence of the president, Mrs. Dr. Irvine conducted the sessions. Eleven delegates were present. Fremont is the banner union for juvenile work, and members of its L. T. L. came ten miles and gave some very fine recitations and songs. Mrs. Coman and Mrs. Ruggles were chosen to represent the county at the World's Temperance Convention in Chicago. Dr. Kirkwood delivered a fine address in the evening. The primary class of the state normal school, led by Miss Harris, sang several enjoyable songs.

NOTES.

State executive meeting was held at Leavenworth, April 6 and 7.

The colored union of Paola recently held a medal contest, eight contestants. Miss Mossie Ellison received the medal, and Miss Nellie Thomas a book. This is the third or fourth contest held in the state among the colored people.

Lawrence union has sent one hundred dollars to the Temple.

At the third district convention one hundred subscriptions were taken for *Our Messenger*, and about forty for THE UNION SIGNAL.

The protective home, which is under the wing of the North Leavenworth colored union, received an appropriation of $1,800 from the recent legislature. This amount will be a great help to the work which they are so creditably carrying on.

Marion union not long since held a "souvenir social," the "souvenir" being a card tied with the white ribbon, and bearing diagonally across its face the letters W. C. T. U., also the date, in fancy type.

The state W. C. T. U. and the state temperance union recommended that the people of Kansas celebrate May 1, the anniversary of our prohibitory law, by appropriate exercises.

Burlington union have had two lectures from Rev. C. H. St. John, and are assisting in conducting a girls' industrial school in that place.

Mrs. Ella W. Brown, our W. C. T. U. lawyer, who is also president of the first district, has issued a pamphlet on parliamentary rules, of which it would be well for all unions to have a copy. Mrs. Brown was assistant counsel for county attorney in a recent liquor trial, and, though ruled out of court, went to the supreme court with the case.

Cedar Grove union holds monthly gospel temperance meetings, alternately between the Presbyterian and Methodist churches, with large and attentive audiences, distributing literature at the close of the meetings. The young people assist by songs and recitations. The ministers are in thorough sympathy, and have delivered several good temperance addresses.

Emporia worked heroically in circulating petitions to the city council, asking for the suppression of illegal liquor selling. Would it not be wiser to work as heroically to elect a council that will suppress such places without being petitioned to do their duty?

The result of the spring housecleaning, politically speaking, was highly satisfactory to all friends of equal suffrage in the state, and won even from its opponents the general verdict that "Kansas women want to vote." In some towns more women voted than men, and in many places a much larger per cent of those who registered. The terrible scarecrow of the "bad women" who would flock to the polls, was blown down by the spring cyclone of good women's ballots, and in all places the presence of so many women at the polling precincts was acknowledged to have resulted in a most orderly conducted election, and none were molested when they exercised the privilege of citizenship. Country women like myself cannot vote. It is probable that all the "danger" to women voters would now center in the rural districts should the amendment pass, and all the "bad women" of the country would turn out and carry the elections. Alas! What dangers now threaten our commonwealth from the prospective country woman voter.

MRS. S. S. WEATHERBY,
State Reporter, LeRoy.

THE second district Wisconsin W. C. T. U., May 4, passed glowing resolutions condemning any attempt to ignore the law and the will of the people as expressed through Congress, by opening the World's Fair on the Sabbath.

LOUISIANA STATE CONVENTION.

The Louisiana W. C. T. U. was well represented in the women who met at Lake Charles, April 20, to attend to the work of the year in this most southern of the Southern states. The call was responded to by eighty-eight delegates of the unions along the great lines of our railroads from New Orleans and the northern towns of Alexandria, Shreveport, Monroe, etc.

A noble looking band of earnest workers was present to respond to roll-call when our president, Mrs. M. R. Goodale, took the chair and all the deliberations of the whole convention were of the faithful, firm and fitting type. Never has it been my pleasure to attend a convention where business of moment and interest was so rapidly and systematically dispatched. Mrs. Goodale, the untiring head of the W. C. T. U. work of Louisiana, is a woman of quick perception and executive ability. Her address on Thursday evening was a résumé of the work of the past year. Laborers in the old fields have revived the work; in new fields good beginnings have been made. Much of this actual labor has been done by such women as Mrs. H. C. Pharr, Mrs. Kate Wilkins, Mrs. E. A. White and others of the district vice-presidents who have coöperated with Miss Bell Kearney and Mrs. Snell, in spreading the work of temperance in our fair state. The report on the work done in the legislature was appreciated. Three bills were carried through and that fact will give greater help and strength to woman and her cause. Mrs. Goodale's address will be printed in full in the minutes of the convention.

The secretaries, Mrs. Alice M. Zable and Mrs. E. A. White, were present at every meeting and did good and faithful service in making the meeting a success and also in preparing the reports of the convention's work. Mrs. M. L. Wells, National organizer, was present during the entire session and took the evangelistic work in Mrs. M. M. Snell's absence, with great acceptability, speaking twice to large audiences. Miss Myrtle Shively of the Y's is full of enthusiasm in the work and will do all possible to lead the young women of Louisiana to a higher plane.

This company of representative women was entertained with commendable success by the Lake Charles union assisted by many of the ladies of the city who, while not claiming affiliation with the temperance union, *do* sympathize with the organization that has for its object the welfare of womankind. The hall in the new court-house was decorated with bunting and flags and Southland roses, and every day the president had on her desk a fresh bouquet of her favorite star jessamine. The excursions given to the delegates were resting places of enjoyment and sociability. On the belt line, Mr. Watkins' road, they were escorted to the sugar factory and rice mill at Gossport. On the steamer Hazel they had a lovely afternoon trip down the winding, charming Calcasean as far as Prian's Lake.

No convention would be perfect without a presentation, so this could not pass without one, but in place of one came a shower. A gavel made of Southern woods was presented by Miss Della Neal to the state union; a bed-quilt made by the ladies of Bayou Sara was presented to the Lake Charles union; a souvenir spoon was given by the delegates to Mrs. Alice M. Zable, and a jeweled pin to Miss Della Neal. Life memberships were presented to twelve worthy ladies by private parties or by unions or delegates at large.

The officers for the coming year are: President, Mrs. M. R. Goodale; vice-president, Mrs. H. C. Pharr; secretary, Mrs. Emma A. White; treasurer, Mrs. S. A. Knapp; corresponding secretary, Mrs. A. M. Zable; superintendent of Y's, Miss Myrtle Shively; state organizer, Miss Della A. Neal. Five directors were elected, with Mrs. F. A. Lyons as president. Eighteen superintendents of the different departments of work were also elected.

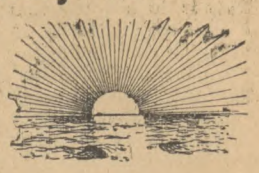
Saturday evening was given to the Young Woman's Christian Temperance Union. The exercises were conducted in a manner which reflects credit on the Y delegates and also the Y's of Lake Charles. It would take too long to tell all the good things of the evening, but "Sam's Letter" drew many "audible smiles" from the large audience there assembled. A children's meeting was held in the court-house on Sunday afternoon.

The convention adjourned feeling confident that the temperance fire was still burning, and that He who rules the winds will send showers of blessing over all our state from the meeting of eighty strong-hearted, firm-minded, God-fearing women, in the little city of Lake Charles on the Calcasean.

MRS. S. A. KNAPP,
State Reporter, Lake Charles.

GOOD work for the Temple is being done by the New Orleans, La., Central W. C. T. U. A delightful entertainment and opening of mite-boxes was held by them last month.

A Ruddy Glow



on cheek and brow is evidence that the body is getting proper nourishment. When this glow of health is absent assimilation is wrong, and health is letting down.

Scott's Emulsion

taken immediately arrests waste, regardless of the cause. Consumption must yield to treatment that stops waste and builds flesh anew. *Almost as palatable as milk.*

Prepared by Scott & Bowne, N. Y. All druggists.

You have read of the little book, Dainty Desserts, which we will send you for a 2-cent stamp.

Now we will tell you of KNOX'S SPARKLING GELATINE. It's the purest made; has no odor or taste; it dissolves the quickest, and sets up into a Jelly in half an hour, ready to serve. Has no acid in it, and you don't want any; make your own acid with lemons, then you know what you are eating. Ask your Doctor about this, and see if I am not right. Our new package has both Rose and White Gelatine in, so you can make Fancy Desserts at no extra cost.

CHARLES B. KNOX,
Johnstown, N. Y.

Knox's Gelatine is never *peddled* from house to house.

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MINNESOTA.

"THOSE EYOTA Y'S"

This is the heading that has appeared in some newspapers lately, some of the notices concerning them being very complimentary, and some rather inclined to make fun of the bright girls who did a deed that has made themselves and their little town famous in temperance circles. Seeing the above heading in one of our city dailies, I wrote to the corresponding secretary of the Y's in Eyota for the real facts of the matter. Two replies came, one from the secretary, the other from the president, giving the true version in a simple, unaffected manner, the writers seeming to have no thought of having done anything remarkable at all. They simply saw an opportunity to do some practical temperance work, and did it.

The circumstances were these: Last year the town voted no-license. The advocates of the liquor traffic, including some of the most influential citizens, declared that without the license fees the town could not afford to keep the street lamps lighted. Surely such men must be those who "loved darkness rather than light, because their deeds were evil." When this decision became known, the members of the Young Woman's Christian Temperance Union took it upon themselves to keep the lamps trimmed and burning. The necessary funds were raised by popular subscription, and each lamp was given into the care of a young lady, who is responsible for it. By this volunteer work on their part, they not only keep the town lighted, but have dealt a telling blow at alcohol. Are they not girls to be proud of? I wish the whole 200,000 members of our National union might give them, unitedly, a hearty three cheers. But, better than that, we can give them our united prayers, that they may ever be thus earnest for the right, and may God bless them.

The last temperance Sunday of the international lessons was a red-letter day in St. Paul. Never before had such concerted work for temperance been done. It was all planned, work begun and everything arranged a month before the day came. The state superintendent of Sunday-school work, Mrs. L. W. Irvine, began by calling a conference of the superintendents from the local city unions, and it was there decided to make a vigorous effort to have the day observed in all the churches as temperance Sunday. In order that there might be a general coöperation of all the churches, a printed call was issued for a larger conference of pastors, Sabbath-school superintendents and members of all the young people's societies. The result was a large gathering of representatives from nearly every denomination, including Scandinavian and German churches.

The plan presented and adopted was to have each pastor preach a temperance sermon in the morning. In the Sunday-schools the lesson was to be carefully taught, and some special exercises, including pledge signing. In the young people's societies, also, there should be special temperance programs, and wherever it was thought best a union evening service in the interests of temperance. A committee was appointed to see every pastor and request that, if possible, work be done along these lines.

The result was most encouraging. From almost every pulpit in the city on that day sounded forth the truths of righteousness and temperance, including prohibition. Morning service, Sabbath-school and evening young people's gatherings were all given over for the once to this especial topic, while in many localities several churches united in one grand service. The conference of unions, at Mrs. Irvine's request, held a gospel temperance mass-meeting in the afternoon, which was not least among the meetings of the day, Central Park M. E. church being crowded. Here the W. C. T. U. women naturally led the service, Mrs. Irvine presiding, and Mrs. Julia B. Nelson and Mrs. F. L. Ames giving short addresses. Why cannot all the unions follow out the same thought when the next temperance Sunday rolls round, and "make a chain" throughout the land?

Paynesville union has been hard at work. The state organizer, Mrs. Fannie L. Ames, was with them just before election, and as she says, the ladies had planned to "make the most of her." She gave three addresses to large audiences—they know how to advertise their meetings in Paynesville. The last lecture was in the German Evangelical church on Sunday evening. Several new members were added to the union, including several honorary members, among whom were the pastors of the three leading churches. The Germans took a decided interest and expressed a willingness to help the cause of temperance. Despite all these efforts both Paynesville and New Paynesville carried license at the election, but the ladies of the union are not discouraged. On the contrary their president writes, "We have great reason to be thankful. Mrs. Ames did us much good and our ministers stand by us and help us in every possible way." One member of this union deserves especial mention. Although she has a large family and is never strong, yet she went around during the winter with the World's Petition, and secured seventy names thereto. The children of the L. T. L. recently gave a Willard Fountain entertainment and raised over five dollars.

AFTERMATH FROM THE LEGISLATURE.

The cigarette bill passed both houses and received the governor's signature, but whether it will be really effectual remains to be seen. A reporter who claims to have made a tour of this city since the passage of the bill, states that cigarettes are being sold as indiscriminately as ever, and that as a rule boys can still smoke if they have the money to pay for cigarettes (parents, please take notice of that last clause). But the reporter admits that there is one way in which the new law may become helpful. If any one wishes to institute a campaign against the sale of cigarettes to minors under sixteen, such a person has the law behind him, or more likely her.

The Woman's Improvement League of this city has already taken the matter up and appointed a committee to look into it. This committee at the last meeting reported that the new law was practically void. If this be true, it is another proof of the necessity of women in politics. Men have fooled at law-making long enough, but when they come to fool with laws to protect our children, we shall be hardly less criminal if we do not demand the right to protect the helpless little ones ourselves. I confess that just now I need some one to remind me of Miss Willard's motto, "Keep sweet." But there is such a thing as righteous indignation, and looking into the clear eyes of my own boy and the bright faces of my neighbors' boys, it makes me quiver with indignation to think that they can't have as much protection as the birds of our fields, and then to think of a whole legislature spending its time making a law that does not amount to anything!

The woman's suffrage bill did not pass. But probably its passing the senate has been a great help educationally, and we will hope for better things next time, not forgetting through the two years that must intervene before another legislature to improve every opportunity to—sweetly—carry on this warfare, for it is more and more apparent that in the suffrage question lies the solution to very many other questions.

MRS. AMY A. GREEN,
State Reporter, Minneapolis.

NEWS IN A NUTSHELL.

AFTER spending four months among the W. C. T. unions of Southern California, Mrs. L. E. Bailey is filling a course of fourteen lectures in New Mexico, following which she goes to North Dakota to work six months under the direction of the state prohibition party.

THE police matron bill for which Mrs. J. K. Barney petitioned, has become a law in Rhode Island. It provides for a police matron in every city in that state and two in the city of Providence, and that they must each be recommended by twenty women before their appointment.

MRS. EVA C. HIGGINS, Colorado's W. C. T. U. president, writes: "The last legislature of Colorado submitted the question of woman's suffrage to the people to be voted upon at the next general election. If carried, we will stand with our sister state, Wyoming, the second true republic. The outlook is favorable."

AN "old folks' contest," conducted on the same plan as the Demorest medal contests, with young folks as judges, was given by the Tekamah, Neb., W. C. T. U. recently. A ten cent admission fee was charged, the only work required being that of securing speakers, and eleven dollars in the treasury was the result.

THE Marquette, Mich., Loyal Temperance Legion, organized three months ago, is in active service. Thirty pledge cards have been sent for the World's Fair chain, and $20.20 have been collected for the Willard Fountain. An unused school room on a principal street has been fitted up as headquarters for the W. C. T. U. and Young Woman's Branch through the energy of the members and the kindness of friends.

A PRIZE prohibition oratorical contest will take place at Evanston, Friday evening, May 19, under the auspices of the Prohibition Club of the College of Liberal Arts, Northwestern University, and is preliminary to the succeeding state and national contests. These are organized and managed by the College Prohibition Club which has chapters in all leading colleges and universities of America. The winner of the preliminary contest will compete for a prize with representatives from all the leading colleges of Illinois, and the winner of the state contest with representatives of each of the other states.

AN editorial from THE UNION SIGNAL entitled, "Conclusions of Women," was thought so good by a subscriber that she clipped and sent it to the *Locomotive Engineer's Monthly Journal* which printed it by a mistake without due credit to THE UNION SIGNAL. Instead the sender's initials were given and she now writes to give this explanation.

MRS. MARY C. UPHAM, Marshfield, Wisconsin, National superintendent and Wisconsin superintendent W. C. T. U. camp work, in her annual printed report of work done in Wisconsin gives an excellent showing of the effort to interest and help the lumbermen in isolated camps by supplying them with good literature in pleasing variety and abundance, and in sending gospel temperance missionaries into their midst.

AN active, consecrated and zealous spirit and faultless weather characterized the annual convention of Monterey, Santa Cruz and San Benito, California counties, April 12-14. There are fourteen unions with a membership of over 300 and nearly as many in the L. T. L. of the tri-county union. Three reading-rooms are supported and another one is under way. Excellent work is being done in press, Sabbath observance, scientific temperance instruction, closing saloons on Sunday, and in many other lines.

SIX counties in the southeastern part of the state comprise the fifth district of Nebraska W. C. T. U., which held a convention at Hebron, April 25. Thirty officers and delegates were present, beside a number of visitors. A good number of towns in the district have declared for prohibition, and it contains forty-four unions, numbering 578 active, and 111 associate and honorary members. The reports were all good, the workers in the district having taken hold of all the departments of work adopted by the National W. C. T. U. A pleasing episode was the presentation of a purse containing fifty dollars from the district unions to the veteran district superintendent, Mrs. Putnam, who is seventy-two years old.

REV. S. H. POTTER, a well-known Methodist preacher of western New York, and a warm friend of the W. C. T. U., recently preached a very earnest sermon from the text, "I will pour out my spirit upon all flesh," Acts 2:17. He proceeded to show that "the last days," referred to the present dispensation, that now Jew and Gentile, bond and free, male and female were to ask for, expect, and receive the Holy Spirit, to fully fit them for their work. He wittily said, "I suppose if my friend and brother, Dr. Buckley, had been present when this promise was made, he no doubt would have moved to amend, by inserting the word *male* in our text so that it would read, 'I will pour out my spirit upon all *male* flesh.'"

A CORRESPONDENT sends the following suggestion to housekeepers: "I have just used the last of the fruit that I put up last summer. I did not heat or seal the fruit, just put it up cold. Get fresh fruit, wash it clean, put it in three or four gallon common earthen jars and press it down as much as you can without injuring it. Take two ounces of powdered comp. extract of salix, (you can get it at any drug store) dissolve it in four gallons of boiling water, and when cool pour on enough to cover the fruit. The salix prevents fermentation and the water keeps the air from the fruit. Every jar kept perfectly fresh. The fruit looked and tasted just as it did when picked. I think it strange that everybody does not put up fruit in this way as it is certainly elegant and so cheap and healthy."

Official Communications.

HISTORY OF WILLARD FOUNTAIN.

A number of letters have reached me, expressing surprise that the commission for the L. T. L. Willard fountain was not placed with an American sculptor, and I should be grateful for the publication of the following explanation. While it seems altogether appropriate that the mother country should furnish the artist for this gift from the little people of the *World's* W. C. T. U., it was my full intention from the first to secure the work of an American, and a woman sculptor. Miss Anne Whitney, of Boston, was asked to accept the commission when the plan was first projected; she declined to furnish a special model as desired, but made us a generous offer of a figure already in clay which she thought would answer our purpose. Some months then intervened before I saw the figure in Miss Whitney's studio. Like all this celebrated sculptor's work the design was unique in conception and exquisite in finish, representing a boy cupid, rising from a base of lily leaves and holding above his head a broad leaf from which the water fell in fine spray into the basin below. My earnest wish had been to

Count Up the number of times you have to rub a garment to get it clean; multiply it by the number of garments washed in a year. Then you'll see how many **back-breaking** rubs **Pearline** saves you. Don't do the washing yourself? You still need **Pearline**. Every one of these rubs is wearing the things washed. **They** suffer, if **you** don't. Millions now use **Pearline**. Think of the useless and harmful rubs that have been saved to the women of America.
Beware of imitations. 364 JAMES PYLE, N. Y

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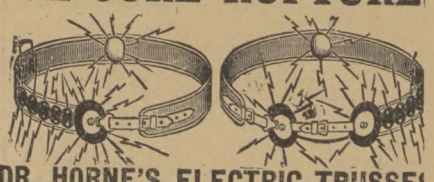

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make our proposed fountain an expression of the temperance reform, and if possible to have it represent a child in the attitude of offering a cup of water to the passers-by. As a matter of course, Miss Whitney's model had not been made with any such thought in mind, and yet it was so beautiful, and was the work of an artist so justly renowned, that for a long time I hoped we might become its happy possessor. Later it grew more evident that the delicate beauty of the statue made it less suitable for a street fountain than for a park or some indoor location, and it was suggested that it might be placed in the rotunda of the Temple. In that case a bronze basin was necessary, which would have made the financial outlay beyond our means, for the children's enthusiasm centered around an *outdoor* fountain where animals as well as "humans" could find refreshment, and it was feared that they would not work with the same interest if the plans were changed.

Just at this time came the great sorrow in Miss Willard's home, and the necessity for change of scene, which led us to accept Lady Henry Somerset's generous invitation to visit her in England. On our second trip across the sea after returning to the Denver Convention, I felt obliged, with sincere reluctance, to relinquish Miss Whitney's fountain, and as we were to spend the winter in and near London, it was decided to give the order to a well-known sculptor there. By this means it has been possible to carry out our original thought in the design, and the sturdy little figure of a girl with her brimming cup will be loved by all who see it. Mr. George E. Wade, of London, is a distinguished young sculptor, and deserves all praise for the earnestness with which he has sought to realize, not only his own ideal, but ours, in this significant gift from the world's children to the city entertaining the Columbian Exposition.

ANNA A. GORDON,
Supt. Juvenile Dept. of World's W. C. T. U.

UNFERMENTED WINE.

To State Superintendents:

MY DEAR CO-WORKERS:—I feel that I must ask your patient forbearance with my long silence and failure to communicate with you upon the work of our department. Unusual circumstances controlled my movements during the earlier part of the year, and the past two months I have been watching by the bedside of my beloved sister (now translated into the larger life and more glorious service of heaven). Other duties have arisen, which now demand my time and strength, so that I may still farther claim your patience—but I am trusting ere long I shall be able to give to this important work the attention which it demands. In the meantime, I beg that my co-laborers, who have the care of this department in the various states, will earnestly pursue their work, as heretofore. I will gladly answer all communications, and especially desire to hear from all superintendents who have been but recently appointed. Praying that God's richest blessing may rest upon all your labors, I am, most sincerely yours,

ELIZABETH GRIER HIBBEN,
National Superintendent.

Peoria, Ill.

PRISONERS' MEMORIAL TO THE FLOWER MISSION.

Dear Superintendents Flower Mission Department:—A few weeks ago I wrote letters to each state flower mission superintendent in regard to a request made by the prisoners in our Kentucky penitentiary that they be permitted to contribute toward erecting a monument in Cave Hill Cemetery to the memory of Miss Jennie Casseday, and in order that prisoners in every state be accorded the same privilege, an opportunity be afforded them not later than June 9, this being the day set apart by our beloved National superintendent for prison visitation, we deem it the most appropriate time. We feel assured, dear sisters, you are deeply interested in this matter. Please forward any contribution you receive from prisoners or any of our workers, (for we desire to give all an opportunity or part in this testimonial of love), to Mrs. Susan Warner, President Louisville Flower Mission, 503 W. Chestnut St., Louisville, Ky.

GERTRUDE FERGUSON,
Dept. Sec. Natl. F. M. Dept.
3208 Rudd Ave., Louisville, Ky.

THE WOMAN'S LECTURE BUREAU.

Do you not wish to secure a speaker through the Woman's Lecture Bureau for your conventions this spring or fall? We take pleasure in serving all reform movements and will be pleased to hear from them in regard to their work. The very best lecturers can be obtained through the Bureau, and though we wish to be helpful to all interested in reform work, especially do we ask the coöperation of all W. C. T. unions. We are very anxious to arrange for summer assemblies, Chautauquas, schools of methods and camps. Many lecturers not on our published list can be secured through us and we take pleasure in answering as far as possible all inquiries concerning speakers whether under our management or not.

Below we give a list of lecturers for any of whom we will gladly quote terms and arrange meetings:

Frances E. Willard, on her return home.
Lady Henry Somerset, while visiting this country.
Rev. Anna H. Shaw.* Pennsylvania and Ohio early fall.
Mary T. Lathrap.* New York after August 8.
Helen M. Gougar.*
Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.
Carrie Lane Chapman.
Miss I. C. DeVelling, in Arizona during the coming season.
Clara C. Hoffman.
Lydia J. Newcomb, lecturer and instructor in vocal and physical culture at schools of methods during the summer.
Lillie Devereux Blake, calls in the vicinity of New York City.
Elizabeth U. Yates, Pennsylvania last of May.
Mary Sparkes Wheeler, in Pennsylvania.
Volney B. Cushing.
Harriet May Mills, in New York first of June.
Rev. C. H. St. John.
Lou J. Beauchamp, Iowa from June 20 to July 10.

Open for summer assemblies:
Mary Seymour Howell.
Messrs. Wolfenbarger and Huckins.
Ellen M. Bolles.*
Laura DeForce Gordon.*
Rev. Caroline A. Bassett.*
Olive Stubblefield.*
Caroline M. Woodward.*
Eva M. Shontz, elocutionist.*
Wm. G. Hubbard.*
Mrs. Emily Pitt Stevens.*
Elizabeth M. Boyd, evangelist.*
Yates Hickey.*
M. Naomi Trimmer, vocalist.*
Rev W. C. Weaver.*
Col. George W. Bain.* Calls for Iowa and Wisconsin, first of July.
Josephine R. Nichols.* Calls for the fall.

We are making many engagements for the fall and winter and will be glad to quote terms at any time for work during the year. We will arrange single lectures; courses distributed through the season, and where so wished, for a week or a month in a vicinity at reduced rates. Let us hear from you and help us make our bureau, which is so great a factor in our work, the power which it should be.

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Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Mrs. Mary A. Woodbridge, Ravenna, O., for the regular form and circulate it to the best of her ability, mailing the names to Miss Alice E. Briggs, Evanston, Ill.?

Our Library Table.

The May PANSY is bright as the spring it heralds in. The seventh chapter of Pansy's story, "Only Ten Cents," is one of thrilling interest. "Transplanted Blossoms" by Myra Spafford, is a strong temperance tale. In "American Literature Papers," Elizabeth Abbott talks charmingly about William Cullen Bryant and James Russell Lowell.

D. Lothrop Co., Boston, Mass.

In the May issue of the REVIEW of REVIEWS appears a lengthy summary of Eugen Richter's "Pictures of the Future," bearing the title, "How a Socialist Millennium would Work." The summary has been prepared by Miss Werner, hitherto the reviewer of the German periodicals for the magazine in question. "Pictures of the Future" is compared to "Looking Backward," but Richter's delineations are as intensely gloomy and full of despair as Bellamy's are brilliant and surcharged with hope. Families are broken up, personal rights set rudely aside, sacred institutions violated —everything sacrificed for the "state"; doubt grows into misery, misery into insanity, death, suicide.

13 Astor Place, New York City.

The May issue of the CALIFORNIAN ILLUSTRATED MAGAZINE bears upon its cover the magic legend of the times, *The Columbian Exposition*, in accordance with which J. J. Peatfield contributes a beautifully illustrated article, giving a brief history of fairs in general and descriptive of the World's Fair in particular. The illustrators are F. R. Standish, A. P. Niles, W. K. Briggs, Paul Tillaux, Harry K. Hopps, N. A. S. Goodloe, H. J. Breuer and J. W. Cantrell. An article of very special interest to Californians is by "An Amiable Critic" and entitled "Some California Writers." Portraits are given of Ambrose Bierce, "a perfect master of the technique of style"; Gertrude Atherton, who "ought to make important additions to California literature"; John Vance Cheney, "a New Englander who excels in lyrics of the woods and the field"; Mrs. Sarah B. Cooper, the friend of the children of the poor, etc., etc.

The Californian Publishing Co., San Francisco, Cal.

In the May number of OUR DAY appears the reprint of an article by Hugh Price Hughes, from the *London Methodist Times*, entitled "India's Three Moral Cancers." A few sentences may be quoted that will give in brief the central thoughts of this article: "Let us go to Lucknow. . . . . We enter the Serai—a barracks for fallen women, containing nearly a hundred one-room dwellings, *built, owned and maintained by our representatives in India.* Each room in that British barracks of shame is numbered and occupied by a registered native woman. . . . . These are obtained principally from the large class of child-widows. There is also an official tariff for sin. Such places exist in nearly every military quarter in India. Every year ten thousand soldiers, or 'mere boys,' as Lord Wolseley calls them, are sent out to India for five years, and there by the English government are drawn into vice by a system which the British nation has refused to tolerate at home, and which was utterly unknown in India until we introduced it." "Our opium traffic is a triple infamy. It curses India, Burma and China. . . . . One point to which our attention is particularly called is this: The Roman Catholic, the German, the Swiss, the Scandinavian, the American and British churches of China and Japan, without one exception, exclude the opium smoker, grower and seller from church membership. For the sake of revenue we tempt men with that *the ordinary use of which will debar them from becoming members of the different Christian churches.*" "The evils of the liquor traffic in India, as of the opium trade, are due to frantic efforts to raise the revenue. The drink traffic in India is managed by the government, and the root of the evil is in the central distillery system. By it the government owns and runs great gin distilleries, which are managed from top to bottom by government officials. At these distilleries a burning, fiery, poisonous liquor is made. . . . *English soldiers are not allowed to touch it.* . . . . On the natives, however, it is forced at every turn," etc., etc. "The unsophisticated Christian public at home will now be able to judge for themselves the moral significance of the fact that a Decennial Conference of Christian missionaries in India, face to face with the awful evils we have partially disclosed, refused to condemn them lightly dismissing the whole subject as 'a point of procedure.'" In connection with these articles appears the protest forwarded to Bishop Thoburn on behalf of the World's W. C. T. U. signed by Frances E. Willard, Lady Henry Somerset and others.

Published by Woman's Temperance Publishing Association, The Temple, Chicago.

"White and dazzling
In the moon's fair light she looked."

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No ruined stockings; no embarrassing break-downs; no metal in contact with the flesh, as all parts except the loop are inclosed in the webbing.

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Removes **Freckles, Pimples Liver-Moles, Blackheads, Sunburn** and **Tan,** and restores the skin to its original freshness, producing a clear and healthy complexion. Superior to all face preparations and perfectly harmless. At all druggists or mailed for 50 cts. Send for circular.

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BARRY'S TRICOPHEROUS FOR THE HAIR AND SKIN.

An elegant dressing. Prevents baldness, gray hair, and dandruff. Makes the hair grow thick and soft. Cures eruptions and diseases of the skin. Heals cuts, burns, bruises and sprains. All druggists or by mail 50 cts. 44 Stone St. N.Y.

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Work that is pleasant and profitable send us your address immediately. We teach men and women how to earn from $5 per day to $3,000 per year without having had previous experience, and furnish the employment at which they can make that amount, capital unnecessary. A trial will cost you nothing. Write to-day and address

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Publisher's Notes.

THE UNION SIGNAL

Subscription Rates for 1893.

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" " " " 3 months	.25
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WOMAN'S TEMP PUB. ASS'N,
The Temple, Chicago, Ill.

QUARTERLY TEMPERANCE LESSON.

The Quarterly Temperance Lesson for Sunday, May 21, has been carefully prepared by Mrs. Helen G. Rice, superintendent of Loyal Temperance Legion work.

The topic is "A Warning Against Strong Drink," with the Golden Text: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

The striking picture of the drunkard as shown in the Word of God (Prov. 29:33-35) though not pleasant to contemplate, is hideously true. An analysis of the portrait discloses six of its saddest features: Woe and sorrow; contentions; babbling; wounds without cause; redness of eyes. In verse 31 is revealed God's sure remedy for drunkenness, which is obedience to the strongest possible command, "*Look not.*" In the following verse is the reason for this remedy.

For primary classes verse 31 suggests an object lesson for blackboard illustrations, from which a tactful teacher may evolve many impressive truths, and may emphasize the insidious and evil effects of the poison of alcohol. Pictures of insects which bite or sting may be drawn, and the fact developed that while some bites or stings, though painful, are not lasting in effect, other poisons will kill quickly, and that the poison of alcohol, which biteth like a serpent and stingeth like an adder, will kill if a man drinks it.

The lesson closes with a story for the L. T. L's upon the words: "Thou shalt not take the name of the Lord thy God in vain."

The Quarterly Lesson is issued, as usual, as a supplement to the May number of *The Young Crusader.*

TERMS:

For 100, 65 cents; 500, $2.75; 1,000, $5; *The Young Crusader* and the lesson will be sent on the following terms: For 100, $1; 500, $4.75; 1,000, $9; 2,000, $15; 5,000, $35; 8,000, $48. All orders between numbers named at the rate immediately preceding.

N. B.—Send for sample copies and ALL ORDERS to

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We will send the above book and THE UNION SIGNAL one year for $2.75, or the book alone to present subscribers for $2, charges prepaid.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

In the *White Ribbon Banner*, the official organ of the W. C. T. U. of Connecticut, a plan was recently presented for a special series of temperance meetings in the churches, with a view to a concerted presentation of gospel truth. It was suggested that at the conclusion of these services temperance leaflets should be distributed. We publish a series of leaflets called "Timely Talks," which are designed for this especial object. This series covers a great range of topics, aiming to touch all phases of the temperance question. We will send the entire set, 40 in number, for 15 cents. From these samples you can order especial numbers at the rate of 30 cents a hundred; $2.50 per thousand.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
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Buffalo Lithia Water

In Rheumatic Gout---Cold Water Against Hot Water in this Malady.

General Colton Greene, President of the State Savings Bank of Memphis, Tenn., Leaves His Crutches at Buffalo Lithia Springs---Value of this Water in Gout, Uric-Acid Diathesis, Etc., Etc.

BUFFALO LITHIA SPRINGS, VA., September 29, 1892.

Colonel Thomas F. Goode:

Dear Sir:—It is now four weeks since I reached Buffalo Lithia Springs, suffering from the effects of recurrent attacks of acute articular gout in both feet, which had lasted and confined me to bed for two months. Though I had biennally, sometimes annually, suffered for short periods, the malady on this last occasion was more violent than before, and threatened to take a chronic form. My digestive organs were impaired, my health was shattered, I was crippled, and calcareous deposits were appearing on both feet. Directly on my arrival I copiously used the water of Spring No. 2 conjointly with daily hot baths. A fortnight later I was in condition to walk without the use of crutches, the swelling and inflammation of the parts had measurably subsided, and my health improved. To-day my general health is better than it has been in twelve months, the deposition of uric-acid sediment is dissipated, and my feet, though sensitive to pressure, are restored to their normal condition.

Respectfully yours, COLTON GREENE.

BUFFALO LITHIA WATER.
Its Great Triumph in Rheumatic Gout.

Statement of Mr. Charles Bernaschina, of Hot Springs, Ark.

Proprietor of Buffalo Lithia Springs, Va.:

Dear Sir:—I cheerfully place at your disposal the following statement, showing the remarkable benefit which I have derived from the Buffalo Lithia Waters in a case of Gout. I am a resident of the Hot Springs, Ark. In October, 1885, I was attacked with Rheumatic Gout in a very severe form, being confined to my bed until the April following. For fourteen consecutive months I used the hot baths, and visited many of the noted mineral resorts of the country, and from time to time since have made use of the hot baths, but without finding any relief. Chalky deposits formed in most of my joints; I was unable to walk or to use my hands. Four months ago to-day I arrived at these Springs, and was for some time after confined to my bed. At the expiration of six weeks slight improvement was perceptible, the chalky deposits began to disappear, and I have continued to improve to the present time, and to an extent that I consider, under the circumstances, almost marvelous, the chalky deposits having almost disappeared. I am now in vigorous general health, and walk readily and actively, walking often several miles over the surrounding hills, and am able to use my hands in dressing myself and at the table, which I was not able to do previous to coming to the Springs.

You are doubtless aware of the fact that my case has attracted unusual attention among your many guests from all parts of the country.

Yours very respectfully,
August 6th, 1892. CHAS. BERNASCHINA.

Water in cases of 1 Dozen Half Gallon Bottles, $5 f. o. b. here

THOMAS F. GOODE,
Buffalo Lithia Springs, Va.

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is absolutely odorless, and can be set up in any room having a chimney or stove pipe, by anyone. Needs no expensive plumbing. Costs nothing to keep in order. Endorsed by doctors.

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YOUNG MEN AND WOMEN. Light, honorable employment at home. Will pay $20 to $40 per week. Write us. Correspondence invited from members of W. C. T. U. MATTOON & CO., OSWEGO, N. Y.

(*Continued from page 5.*)

timony to the good effected by the association, and of the deep interest in its work felt by his brother, the Gaekwar of Baroda. Two returned missionaries expressed like views, and most encouraging reports were presented on the different phases of the society's operations. Last year forty-five new branches were formed, bringing the total number to one hundred and thirty-one. The list of these societies is deeply interesting, showing as it does the great preponderance of native Indians who fill the offices. The reports of their meetings are no less striking, and evidence frequently a most intelligent grasp of the great principles of the temperance reformation. Among resolutions passed by the annual council was one sending to these one hundred and thirty-one societies warm fraternal greetings, and urging them to constant and increasing efforts in the direction of temperance, and to unsleeping vigilance over the administration of the excise laws in their respective provinces. Three members of Parliament spoke to this resolution. Sir Wilfrid Lawson, Baronet, as representing the great body of temperance reformers, Mr. J. Herbert Roberts, one of the "young Wales" party in Parliament, and Sir William Wedderburn, Baronet, once a high placed Indian official, but whose sympathies are all with the people, and whose recent return to the House of Commons is a signal gain to the cause of India. Another resolution passed was congratulatory upon a Parliamentary success recently achieved by means of judicious pressure—the appointment of a commission of experts to inquire into the cultivation of and trade in *gauga* and other deleterious hemp drugs, their effects upon the social and moral well-being of the people, and the desirability of prohibiting their growth, manufacture and sale. This commission is to comprise a due proportion of non-official natives of India, and the subject of the inquiry will prove to be one of vast importance, and of wide reaching influence on the welfare of India. The association issues a quarterly magazine, *Abkari*, so named from the Indian word, signifying excise system. Every issue testifies to the great interest involved, to the beneficent effect of the temperance work led by the association, and to the salutary progress which follows its labors.

London, Eng. HENRY J. OSBORN.

THE WOMAN VOTE IN WASHINGTON.

DEAR UNION SIGNAL:—The women of the state of Washington have been quite aroused over the statement recently made by Dr. Buckley, that woman suffrage was tried in the territory of Washington and there was no particular interest taken in it, and that the female vote was very light. I am in receipt of several letters from that state, the testimony of which is quite contrary.

Mrs. Stella W. Traver, ex-secretary of East Washington W. C. T. U., now secretary of the state Baptist Board of Women's Missions, says: "My first vote was cast at Spokane in 1884. Although the day was unpleasant and the polling place unpleasant, quite a large number of the ladies voted. The following spring I was clerk in one of the wards in the city election, one of the judges being also a lady. The day passed very quietly and pleasantly and the representation of ladies was good. In June, 1886, I again acted as a clerk and by actual count one-third of the voters were ladies and to them was ascribed the victory on the local option fight. Depriving women of their ballot was shutting out much of the sunlight of prosperity in our young, growing state."

Mrs. Hattie Hill, superintendent of work in penal institutions in Eastern Washington, and president of Walla Walla county W. C. T. U. says: "As far as my knowledge goes, Dr. Buckley's statements are not true. The greater part of the women vote and take a lively interest in political matters. Some of us are still at it and will continue to be until the end comes. My motto is, 'Nothing is settled until it is settled right.' "

Miss H. Maria Peet, who has held many prominent offices in local, county and state unions, says: "I know that the women of Washington seemed to enjoy the liberty granted, and deplore the robbery of their rights. The intelligent felt it thoroughly, and expressed themselves as being wronged."

J. D. McIntyre, treasurer of the Central committee of the Prohibition party of Washington, states: "Any one who makes an assertion that the women's vote in Washington was light, does it either with the intention to falsify or from ignorance. Suffrage was taken from the women by the action of the liquor dealers of this state. I believe there are very few women who would not use the ballot if they had it, and consider it a great boon."

Mrs. H. Cowley, president of Spokane union, testifies: "I know that the women voted. There were fewer women than men who failed to vote. I was one of the clerks at one election and judge at another. I know women will vote, if they have the opportunity, and that intemperance would suffer from their voice had they a share in legislation."

Residents of Klickitat county, Washington, say: "We know that the Rev. Buckley's statements that no particular interest was taken in suffrage, and that the female vote was light, are utterly false. A deep interest was manifested, and the greater part of the women voted. Our women not only voted, but sat as jurors and clerks of election. The ends of justice were never arrived at with speedier precision." This was signed by thirty persons, representing all the different precincts of Klickitat county.

Other leaders, like J. W. Rouge, Judge Dunbar, Judge Strong and Rev. Bisbee, have written letters with similar sentiments to some of the daily and weekly papers. With so many loyal suffragists in the state of Washington, it will not be long before their women will again be enfranchised. CATHARINE WAUGH MCCULLOCH.

Chicago, Ill.

MISS ACKERMANN IN INDIA

(*Concluded.*)

DEAR UNION SIGNAL:—The vehicles of Jeypore are unlike anything I have seen; they are two-wheeled, with a dome-shaped canopy, an opening on either side, and are covered with bright colored cloth like heavy felt. The driver sits on the pole between two beautiful bullocks—the kind with a large hump on their necks; they are gaily decorated, their horns sawed off about half their length and painted bright green; most of them have a string of sleigh-bells around their neck and these creatures can be driven as fast as a horse usually travels.

With a native Christian and Bible woman I had a ride on an elephant. The driver sat on his neck just back of his ears. When all were seated the creature moved off, *slow* but *sure;* he took us up great hills and around curved places dangerous for a horse.

Five hours on an elephant proved very trying, the motion is even worse than a camel; and much the worse for wear I had tea in time to catch the eleven o'clock train for Bombay. Two nights and days by rail without a sleeper, after about eight weeks of heavy travel and constant speaking made it necessary to seek rest at once I had been invited to the home of the editor of the *Bombay Guardian*, Mr. A. S. Dyer, that fearless, brave man who tells the truth at any cost. I could not have come to a more delightful place or among more restful, helpful people. I had met Mr. Dyer in China with his great anti-opium petition, so it was a double pleasure to be with them. Mrs. Dyer is a wonderful woman with more energy and "go" than any woman I have met out of America. Sometimes her husband is called from home for months, but everything goes on just the same, the paper comes out on time, the editorials are just as fearless and clear-cut, and "shady" things in high places are denounced as sin in capital letters. The housekeeping goes on with perfect system; twenty-two guests were being entertained and no one perceived but it was the usual family; everything moved on without a jar during the days of their visit. It was a treat to "go marketing" with Mrs. Dyer; she knew the best of everything and the price. Who can say that business unfits woman for domestic duties?

I came to attend the Decennial Conference, and was invited to speak on opium and on temperance. I was very sorry to hear some of the workers say they did not require their native Christians to become abstainers. When the native Christian church opens its doors to the whisky bottle, they open to the darkest agency of hell, and deepest danger to this country. When some of the workers told how much they had been helped by government grants for their mission schools, it really seemed too bad that the Lord's work should be carried on by blood money, for English revenue here is from opium and rum largely. It is no wonder there are few conversions in the Christian colleges. The blessing of Heaven can never rest upon the educational work in this land until the missionaries are awakened to the evil of opium and drink.

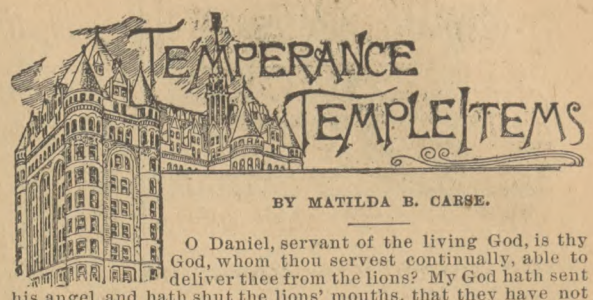
The burning question of the conference was education, or I should say, "higher education as a missionary agency"; there were many objectors though these were not allowed full expression. If from that body of near five hundred missionaries there had gone forth an appeal to the Christian world for help a response in the form of thousands of dollars would have poured into this land for missionary work.

The papers just now have much to say about missionaries who are not abstainers, and a strong expression of opinion on the part of some has given rise to much "feeling" among workers. I have stopped in many missionary homes in this land and have met a number who could not see as I do. I always ask this question of such: "Brother, have you prayed about it? Sister, have you prayed about it?" and I have never yet found any one who had.

Now a word about this field; it is the needy field of the world for our W. C. T. U. work, and it can never stand till we have workers located here and literature for India. I wish the women would pray for India, that good women, well informed in the work, may be sent there. We have sent out enough women to promote other interests; those who come now must come commissioned to do *our* work, and I wish a cry from India could reach your ears. I wish I could come home and look into your faces to tell you what I have seen. I am sure India would then have a larger share of your prayers and energy than ever before. Our own people have need to be saved; there are seventy thousand men in the army alone.

JESSIE ACKERMANN.

Bombay, India.



BY MATILDA B. CARSE.

O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me.—Daniel 6:20, 22.

On account of the ill health of our beloved president, Miss Frances E. Willard—who will not be able to return to this country until October—the dedication of the Temple will be postponed until her return. We hope that all unions and individuals who have pledged to raise $100 will use most strenuous efforts to have the sum paid up by that time. Let not our friends think from this announcement that it will be too late to send money after October. It will always be in order to send money until the last cent of indebtedness on the Temple is paid.

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When the waves of sorrow break over the soul from whatever source, how sweet human sympathy is! To be the recipient of so many loving and sympathetic letters, as have been my portion of late, is almost worth going through purgatorial fires to secure. I wish to again assure my dear white-ribbon sisters how deeply I appreciate them. I read most of the letters with eyes dim with tears. I am especially grateful for the resolutions of love and confidence which have been forwarded to me from local unions, county, district, and even state W. C. T. U. conventions, and more than all am I gratified at the responses in money and pledges; never before has money come in so freely and rapidly. Readers can judge for themselves from a few of the gifts given below.

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The employés of the W. C. T. U. coffee house, Minneapolis, Minn., show their love and appreciation by sending $100 for a tablet in Willard Hall, in honor of that noble white-ribboner, Mrs. E. A. Russell, who, for several years, has conducted the above institution with such marked success. Mrs. S. G. McFarland, from the Franklin union, Philadelphia, sends $100, and writes: "Our name is a good old name in Philadelphia, and worthy of the honor of being perpetuated. The money is the result of a mite-box social." Mrs. Abele J. Barker sends $100 from South Dakota. She writes: "The name of our union is the Ispwich W. C. T. U. We take much pleasure in having a share in this great enterprise; we feel very proud, indeed, of the beautiful Temple." In this amount is included a full Baby Band. Mrs. J. M. Waters forwards $100 from the Bozeman, Mont., W. C. T. U. This makes $125 this union has sent; besides, they have just ordered a new relay of mite-boxes. Mrs. Waters says: "The union voted at the last meeting to continue the Temple work as one of our departments, and I hope we shall keep it up until it is fully owned by the National. The wicked and cruel attacks on yourself have aroused hot indignation here in far-away Montana. . . . I believe it will rouse our women to come more generally and enthusiastically to the support of this great and holy cause." Mrs. Delle F. Evans, Temple superintendent, ninth district, Michigan, sends a check for $100 to place the name of Lucy F. Morehouse, Ludington, Mich., the loved president of the ninth district, Michigan W. C. T. U., on a tablet in Willard Hall. This is the second hundred dollars this district has sent. Mrs. Evans writes: "I should have been very indignant at the attack made on you, had I not known it was for some good purpose. I believe it was permitted by the Lord, in order that our women might be stirred to do more for the Temple. I am sure it will have that effect." The Y's of Charlestown, Mass., send $81, and promise to send the balance of their $100 pledge before the first of June. The W. C. T. U. of De Soto, Mo., send $50 on their pledge. The Green Bay, Wis., union sends a check for $45.50, which completes its $100 pledge. This money was secured through the mite-box system.

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The New Orleans, La., W. C. T. U. sends $43 on its pledge. Mrs. Shove writes: "$8.90 of this amount was raised by Mrs. Walton, an aged lady and blind. She has more than filled her second mite-box, and says she can still do a little more." The Lucy Hayes W. C. T. U., Mt. Vernon, Ia., sends $43.40, which completes a $100 gift. From Cortland county, N. Y., comes $40 on a $100 pledge. Mrs. H. E. Harmon sends $25, the last payment on $100 pledged by the Livingston, Mont., W. C. T. U. The Watertown, N. Y., union sends $28.56 which completes its pledge for $100. In the letter containing the check was a set of resolutions passed by the union of confidence in the Temple enterprise and its founder. Granville, O., W. C. T. U., sends $18 on its $100 pledge. Mrs. P. J. Howard sends $15, the last payment on the same amount by the eleventh district, Mich., W. C. T. U. The women of the district fully appreciate the noble qualities of their president and now insist that the $100 they have sent shall go towards having Mrs. Howard's name on a tablet in Willard Hall. Mrs. Howard writes: "If we had not raised one hundred dollars, I think we could do so now in short order, for we are all so indignant at the attack on you and our beautiful Temple." The Shadyside union of Pittsburgh, Pa., has recently been formed. One of their first acts, due no doubt to Mrs. S. D. Hathaway, was to pledge $100 to the Temple of which $15 has just been received.

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara Johnson, the Temple, Chicago, Ill.

Signal Notes.

THE average weekly wages for women in Boston is $5.64, in New York, $5.85 and in Chicago $5.74.

IT has been stated that there are five thousand women engaged in the liquor business in Chicago.

LONDON is the largest brewing center in Great Britain, having one hundred and thirty-nine breweries.

IN Ceylon the percentage of those who live by agriculture is seventy, while in Great Britain it is but 15.44.

IT has been estimated that youthful consumers contribute one million dollars to the tobacco revenue of Great Britain.

THE *Lancet* is responsible for a comparison of beef and wine, which shows that the former has 207½ grains of nourishment in every 1,000 while in wine there is but 1⅓.

THE Church of England Temperance Society offered prizes to the Band of Hope children for the best essays on temperance and thrift. Nearly two thousand took part.

THE average number of divorces in the United States is 88.71 in every 100,000. France has only one-third as many. Ireland has the lowest number of any country, .28 in every 100,000.

THE cocoanut tree is a general utility kind of a plant as its wood, bark, fruit, shells and fibres are all used for practical purposes with one exception, viz, the fruit from which an intoxicating drink is made.

SAN FRANCISCO leads the van of saloon-cursed cities, having one saloon to every ninety-three persons. Albany and New Orleans follow with one to every one hundred and ten and one hundred and twenty-one persons respectively.

FIFTY thousand children in one hundred American schools have been examined, and the result is rather sad, for six thousand exhibited bodily defects, three thousand were dull minded and a large number showed abnormal nervous development.

THE Free Church of Italy recently held its nineteenth annual general assembly. Twenty-six regularly constituted churches were represented and fifty-one groups dependent on them as well as eighty places which come under the influence of Bible and tract distribution. Two Bible women are employed.

SOME practical suggestions as well as illustrations were given recently by an eminent English archdeacon to the question, "How do you encourage temperance and total abstinence?" He gave as an illustration, the plan adopted in a large parish in Cambridge, where the society is divided into classes, something on the Methodist principle. Each class has a name, a leader, a banner and a strong *esprit de corps*. This plan is a great moral support to the converts who are constantly visited by their leaders and comrades.

A Novel Treatment for Asthma

has been offered in the application of bags of ice to the spine. This is made on the theory that Asthma is a purely nervous disease. So distressing is this disease that use of this most severe means for even temporary relief, is not to be wondered at. It is well, however, to know that there is a pleasant, convenient and sure cure for Asthma, which has behind it the accumulated proof of twenty-three years. We refer to the Compound Oxygen treatment of Drs. Starkey & Palen, of Philadelphia. The high standing of these physicians, and the wonderful value of their common sense Home Treatment, is as easy of demonstration as the multiplication table itself. Read a specimen letter:

Compound Oxygen has done everything for me as a sufferer from Asthma. My children would have been without a mother if I had not used Compound Oxygen, as my physician said it was the last resort for me, my lungs were in such a state from repeated congestion; left lung was of little use; so many air-cells closed. I have gained thirty-five pounds since its use. My physician recommended it, or I should now have been in my grave.

MRS E. N. HUNT, New Rochelle, N. Y.

My wife has suffered for *ten years from Asthma*, and each spell was gradually getting worse. I had tried, it looked to me, every remedy in the world, but it continued to get worse. I saw your advertisement, and sent for a Home Treatment of your Compound Oxygen. When it came my wife did not like to try it, having been deceived so often, but finally she agreed to try it. From the first she began to improve. In less than two weeks she was able to run from the dining-room to our room, which is about twenty steps—a thing she had not been able to do for ten years. *Now she is as free from Asthma as any person in the world, and it is all due to your Compound Oxygen Treatment.*

Accept heartfelt thanks,

G. W. BOOTH, Guntown, Miss.

Every Asthma sufferer should investigate this remedy and avail themselves of this cure. Write to-day. Address Drs. STARKEY & PALEN, 1529 Arch Street, Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

Young Mothers

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years. Your Grocer and Druggist sell it.

Desiring to give the admirers of Ivory Soap an opportunity to contribute to its literature, the manufacturers offered prizes for the best twelve verses suitable for use as advertisements. 27,388 contributions were received. To the following was awarded the

TENTH PRIZE.

The play that evening was Macbeth,
And Uncle Josh with bated breath,
Had watched with eyes amazed and keen
Until the famed Sleep-walking Scene;

When Lady Macbeth strives to blot
From her stained hands the damned spot,
And as she washed them in the air,
And cried out at the blood still there;

Then Uncle Josh asked one near by,
"What makes that woman swear and cry,
An' wring her hands an' go on so?
What's on 'em I'd jes' like to know?"

"It's Duncan's blood," the man replied,
"She strives the fearful stains to hide."
"Why don't she wash her hands, b'gosh!
With Ivory Soap?" cried Uncle Josh.

HENRY C. WOOD, Harrodsburg, Ky.

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The World's Fair

Temperance Encampment Association

Offices are now at the grounds. The Secretary's Office at the M. E. Church Block has been abolished. Address all letters and make all remittances to the Association exactly as given below. We are now ready for you and can offer you

THE WORLD'S FAIR WITH A PICNIC THROWN IN.

The Encampment

situated on a sandy ridge in a beautiful grove, will furnish the most convenient, delightful and economical place to stay during the Fair. Within easy walking distance of the Fair gates; or the Elevated Railroad, only one block away, will take you either to the Fair or down town for only 5 cts.

Engage a tent at once before they are all spoken for, or you may have to pay several times the price for much poorer accommodations.

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A Tent, 10x14 ft., with double or fly roof $10 per week. One of these tents will accommodate a family of from four to six persons easily or eight if they are all good natured. Send one dollar when you engage the tent, one-half the balance when you set your date for coming and the balance when you take possession. Each tent will be supplied with wash basin, slop pail and water bucket free. Additional furniture may be brought from home, or will be supplied by the week as follows: Woven wire beds comfortable for two, $1.00; mattress, 60c; single mattress, 30c; single cots, 50c; double-deck cots, $1.00; camp-chairs, each, 15c; pillows, each, 15c; sheets, each, 10c; pillow-slips, each, 10c; comforts, each, 25c; blankets, each, 35c; mirrors, 15c; towels, 1 each day, 50c. A woven wire cot for single individual with all necessary bedding **one full week for $3.50.** Payable one dollar now and the balance when you take possession.

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HARVEY, ILL.

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Give a few days' notice of your intended visit and we will reserve you a room, meet you at the station and guarantee satisfaction. Parties of four or six can have suite connecting if desired.

CHARLES G. FRENCH, Harvey, Ill.

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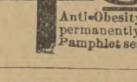

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WORLD'S

FOR GOD AND HOME AND EVERY LAND. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 21.] CHICAGO, May 25, 1893. [Price $1.00 per Year in Advance

Mrs Ursula D Hetrick
111 Maplock St
Sep 93

THE GREAT PETITION.

Now is the time to agitate the Great Polyglot Petition found on page 13 of this number. Send to Mrs. Mary A. Woodbridge, Ravenna, O., for blank forms and instructions, circulate extensively for signatures and mail, when filled, to Miss Alice E. Briggs, Evanston, Ill.

SINCE OUR LAST ISSUE.

The Italian ministry has resigned.

The Presbyterian General Assembly is in session at Washington, D. C.

The World's Press Congresses opened at Memorial Art Palace, Chicago, on Monday last.

The ninth annual session of the National Editorial Association closed its meeting in Chicago last week.

Queen Victoria's birthday, May 24, was celebrated with the usual festivities throughout the British Empire.

A woman suffrage bill, granting women the privilege to vote at school, village, and city elections passed the Michigan house, May 19.

The Spanish Infanta Eulalie, representing the Queen Regent of Spain, arrived in New York last Friday, the guest of the United States government.

The national meeting of the Dunkards, or German Baptists, occurred at Muncie, Ind., last week. Twenty thousand people were in attendance last Sabbath.

Believing that the gates of the Fair were to be opened Sunday contrary to law, the Baptist Church Union has withdrawn from its part in the World's Fair Congresses.

The Cumberland Presbyterian General Assembly, convening at Little Rock, Ark., last week passed a resolution without a dissenting vote, protesting against the opening of the World's Fair Sunday.

The World's Columbian Exposition kept its gates closed last Sunday, pending the action of the National Commission on the resolution of the Chicago Directory to refund the gift of Congress and open the Fair.

Action was commenced last week by the state of Illinois against the Distilling and Cattle-feeding Company, known as the "whisky trust," and capitalized for fifty million dollars, for the purpose of destroying the monopoly.

The new officers of the International Council of Women elected last week are Countess of Aberdeen, England, president; Mrs. May Wright Sewall, United States, vice-president; Madame Marie Marten, of France, recording secretary; Mrs. Eva McLaren, England, corresponding secretary; Baroness of Gripenberg, Finland, treasurer.

THE W. C. T. U. lecture bureau is to be located at National Headquarters this summer, and the secretary, Miss Lucy Anthony, should be addressed at room 1115, the Temple, Chicago. Miss Anthony is delighted with the prospects that are opening up before the bureau and with the impetus that has been gained from the Woman's Congresses. Mrs. Fenwick Miller and Mrs. Ormiston Chant, of England, are the latest accessories to the bureau.

THE headquarters of the W. C. T. U. in South Africa is the Huguenot Seminary, Wellington, Cape Colony, started nearly twenty years ago by two graduates of Mt. Holyoke. More than a thousand young women have attended the school, which the Rev. Arthur Pierson calls one of the miracles of missions and the light of Cape Colony. The colonial secretary also bore similar testimony to this institution saying in Parliament that no institution had done more for South Africa. The colonial government has offered the school twenty-five thousand dollars on condition that an equal amount be raised from other sources. To raise the conditional twenty-five thousand dollars, Miss Bliss, one of the founders of the seminary, is now in this country.

THE young people's societies of the West Side of Chicago are again strengthening their borders against the foe of rum. They held one crusade of a month early in the spring and last week another well-planned campaign was opened under their auspices, led by John G. Woolley, the eloquent and effective orator. These meetings will continue a month, the first two weeks in the Western Avenue M. E. Church. Mr. Woolley will also conduct the noon prayer-meetings in Willard Hall.

MRS. SIBLEY, president of the Georgia state W. C. T. U., has an admirable reply in the *Wesleyan Christian Advocate*, Atlanta, to Dr. Candler's article which was the subject of one of our editorials last week. It is dignified in tone, disclaims that the W. C. T. U. is a supplicant for indorsement, and protests against the injustice which condemns as an unpardonable sin the discussion of woman's suffrage as a possible way out of the toils of the liquor traffic. At the same time, it is thoroughly Christlike in spirit; it does not return railing for railing, but is the "soft answer" which should "turn away wrath."

THE fifth annual report of the Bureau of Justice of Chicago bears witness to a most noteworthy effort to aid the "fatherless and the widow" and any who are oppressed by injustice and selfishness. It has among its main objects "to assist in securing legal protection against injustice for those who are unable to protect themselves; to take cognizance of the workings of existing laws and methods of procedure and to suggest improvements; to propose new and better laws and to make efforts towards securing their enactment." There is sad need for such work as this, and where it is worthily carried forward, as in this case, should have not only the indorsement but the pocket sympathy of law-abiding and law-protected citizens.

IT MAY be a surprise to some of our readers to know that even if the Fair be opened on Sunday, one exhibit, and that a German, will be closed. This is the gold and silver exhibit in the Manufactures Building and represents fifty-two German factories. The exhibit is in charge of a young German Methodist, a man only twenty-two years of age, but who was selected for the position, as would naturally be supposed, because of his preëminent fitness for it. He is a man of great ability, unquestionable integrity and speaks seven languages. The only condition on which he would accept the position was that in case the Fair was open on Sunday he should have the right to close his department on that day. He insisted that the condition should be in writing and acknowledged before a notary public.

JUNE 9 is the W. C. T. U. day of the week of the Temperance Congress of the World's Exposition. Earnest efforts are put forth to make it a day of interest and of blessing to all who may attend, and it is hoped that a white-ribbon host of magnificent numbers will choose that date for their Chicago visit. Our beloved leader cannot be with us! The Father has called her aside, to tarry awhile with Him, and lays upon us the faithful performance of duty not lessened, but the rather increased by her absence, and in her disappointment nothing can more cheer than the knowledge that the clans are aroused to new activity and are "in one place of one accord," gathering inspiration from the Great Leader who through the Spirit will make us mightier in His service, while we wait His loving will. Please remember, *June 9, 1893*, every W. C. T. U. woman is specially invited to the gathering which will be held in the Halls, "Columbus" and "Washington" at the Memorial Art Palace. Our best speakers and singers and poets will be there. Daughters of the King from the wide world over, with their Mother of the Crusade whom they love (Mrs. Eliza J. Thompson, Hillsboro, O.), and brothers, too, honored and kind, will joy together for the victory the Lord hath promised and *will give* to His own.

CHICAGO is verily the center of the universe just now, at least intellectually and socially; we are not so certain about the moral focus. Congresses and receptions are so abundant that attractions often prove distractions because of their overwhelming number and variety. It is hard to "hold the even tenor of one's way" in the midst of so much excitement and so many rare opportunities. Hardest of all is it to edit a "World's and National official organ" in the very heart of this great stir and not fill its pages with matter pertaining to the Exposition and its wonderful Congresses. It will be very difficult to please all our readers this summer. Some desire that for the next five months we shall publish full proceedings of the Congresses and descriptions of the Exposition; others prefer that our paper be filled only with W. C. T. U. and other temperance matter. It will be our endeavor to compromise these two desires by noting briefly each week the meetings of special interest to women and the chief events on the Exposition grounds, devoting the majority of our space, as usual, to the almost boundless concerns of our own great organization.

DR. KATE BUSHNELL and Mrs. Elizabeth Wheeler Andrew were the chief speakers at the World's W. C. T. U. meeting which closed and crowned the three days' session of the B. W. T. A. Council, May 2–5. Lady Henry Somerset presided and Miss Willard sat at her right, but having been forbidden to make a formal address for some months to come did not participate in the proceedings. Exquisite baskets of flowers were presented to the two leaders "from the provincial delegates." The "stand-by" hymns of the World's W. C. T. U. were sung: "There are bands of ribbon white around the world," "Some glad day," "We all belong," and "How firm a foundation, ye saints of the Lord," closing with the parting hymn, "God be with you." Representatives were on the platform from Canada, France, South Africa and Syria, besides Mrs. Barnes, of New York, Miss Gordon, of Boston, Miss Hood, of Chicago, and British women from every leading city of the Kingdom. The meeting was organized by Mr. H. J. Osborn, who has not his peer in that most important line of temperance work. Our British friends understand more perfectly than any other people that a meeting if it is to be a good one does not "happen" but is "caused" to come to pass.

ONE of the most far-reaching and important congresses of the World's Congress Auxiliary is the one to be held June 2-3, to which "all European societies for abolition and state regulation of vice, all Social Purity and White Cross organizations of all countries, and all churches, philanthropic and rescue associations in sympathy with its objects, are invited to send five or more representatives." The second day of the congress will be occupied by the National W. C. T. U. Social Purity department, of which Dr. Mary Wood Allen, Toledo, O., is superintendent and to whom all correspondence respecting this day's program should be addressed. Other social purity societies will affiliate and some of the subjects under discussion will be: Children's Rights and Teachers' Duties; What shall be taught and who shall do it? The Mother's Privilege; Causes which lead to Immoral Lives; Heredity in its Relation to Immorality; Marriage and Divorce; Reception-Homes for ex-convicts. These and kindred topics will be presented and discussed by such world-known reformers as B. O. Flower, editor of *Arena;* C. M. Woodward, St. Louis University; Elizabeth Cady Stanton; Anthony Comstock; Chas. Crittenton; Elizabeth B. Grannis; Earl Barnes, of Leland Stanford University; Rev. B. F. De Costa, Mary A. Livermore and others. Mrs. Helen G. Ecob, of Albany, N. Y., will present a paper on "Morals in Dress." Much interest has been created in reformed dress by the Women's Congresses just closed, at which a number of prominent women appeared in sensible costumes of attractive devices.

OUR SOLDIER DEAD.

BY HARRIET FRANCENE CROCKER.

There are no flowers too sweet to strew above them—
Brave hearts that lie in silent, dreamless sleep,
No garlands bright enough for us who love them
To lay with reverent hands at head and feet.
There are no songs too solemn or too tender
For us to sing above their graves to-day.
Oh, could they only know that we remember
The brave, brave boys who proudly marched away!
Oh, could they only know that ever brighter
As years roll by, their heroism shines;
Oh, could they know that all the world is lighter
Because of them for whom the laurel twines!

We who are left—how do we do *our* duty?
As well as they—our valiant soldier dead?
To *us* the symmetry and perfect beauty
Of our dear land is given to guard instead.
Ours now to shape the course our ship is steering,
Ours now to watch with ever earnest gaze,
Our privilege to see our nation nearing
The glad good times that wait the coming days!

Haymaker, Pa.

ROSES FROM POPLAR PLACE.

A Decoration Day Story.

BY ELIZABETH CUMINGS.

"Ma, Grandpa Emmet's had a stroke."

"Who told you so?"

"Phebe Martin. She said Katie Emmet told her last night grandpa fell down cellar, and they can't make out whether he had a stroke and fell down stairs, or whether he fell down stairs and so had a stroke. But he can't move his laigs." Janey Doty's serious gray eyes rested lovingly on the withered old face on the pillow near by. She had spoken low not to disturb the sleeper.

Mrs. Doty craned her neck and peered out through the closed blinds at the little brown house next door. Yes, there was Dr. Tuttle's chaise at the Emmet gate. "Don't speak of it so your grandpa'll hear you," she cautioned. "He's mighty weak. 'Pears like his breath ain't more'n an inch long, and you know his deefness is jes' like Grandpa Emmet's. He allus hears what you don't calculate to have him."

It was early May and even Poplar Place was beautiful. Of course I mean what there was of it. The Mud Valley railroad shifting yards shut it in at the south. At the north rose the vast expanse of the Pawpaw distillery, owned by Schmactenberger, Preuckler & Klemm. There were the two brown houses facing the east, and before them stood four rugged poplars, or cottonwoods, ragged and shabby in summer, but now beautiful in exquisite tints, and misty with cotton fleece, their spotted boles gleaming in lavender and fawn tints. Over the way was the bare, cinder-paved expanse, behind the Fifth Ward public school. Dogfennel and pepper weed thrust itself up along the fence, and pusley gathered about the telegraph poles, but nothing could live in the school yard proper. In such a neighborhood you can easily see that the people in the two brown houses must be a great deal to each other one way or another. Grandma Emmet and Grandma Doty had been stepsisters, and though not related by blood, so very fond of each other their sons had been like brothers. But one day there had been a terrible explosion in the big distillery, and the two sons had been almost instantly killed. The boys' granmothers had died soon after, and now in each brown house was a grandpa, and all day long the sewing machines buzzed and hummed, for the two mothers eked out their incomes by making overalls.

One day, Mrs. Emmet, coming home from the overall factory, passed the Schmactenberger place, and Mrs. Schmactenberger obligingly gave her a handful of flower bulbs the gardener was about to cast on the ash pile. "Dey wass nottin'," said the good-humored distiller's wife, as she passed them over the fence. The Schmactenberger house was spacious, and of gray stone, with a fine stretch of lawn on either side of it, the distilling business being one which employs few men, and while paying out little, save to the United States government, returns two hundred per cent for the money invested. Of Mrs. Schmactenberger, who was an ignorant, pretentious Hessian peasant, Mrs. Emmet did not think, but of the fine home and its belongings she thought much, and the bulbs had in her eyes an extrinsic as well as an intrinsic value, and when directly after Grandpa Emmet had set them out, she saw Buster, the Doty rooster, scratching them up with his big yellow claws, she rushed at him with far more vim than she would have shown in protecting common bulbs.

"That rooster's a perfect nuisance," she declared to Janey Doty, who happened to be shelling peas on the Doty back steps. "If I kep' fowls I'd keep 'em at home."

Now Grandpa Emmet had a mongrel little dog named Pink, who barked in season and out of it, and buried bones and tracked up the respective verandas of the two brown houses with perfect impartiality, believing them both under his protection. Joe Doty loved Buster, who was a game cock, and though he was secretly fond of Pink, he revenged disrespect to Buster upon the dog, and after a little a chilliness, and then a coldness, that became more and more wintry, grew up between the little brown houses. Tho two mothers no longer exchanged cookery receipts and Butterick patterns. The two grandfathers no longer spent the evenings side by side, shouting reminiscences at each other, and Joe Doty and Sam Emmet openly quarreled, till one day Grandpa Doty told Grandpa Emmet he was going to have a line fence. "I'll have it bull high and pig tight," he said, tartly, "and we'll see if we can't have a little peace."

"If you and Joe'll mind your own business and keep with your fowls on your own side of the line there'll be no trouble, fence or no fence," retorted Grandpa Emmet, hotly.

Of course the fence went up, and it was close and high. The pity of it was it cut straight through a perfect thicket of roses. Pawpaw is a bower of roses in May, and in all the city none were more lush and healthy than those about the two brown houses. Those on the Emmet side were for the most part pink or red, and those on the Doty side were yellow or white, and the offering the two grandfathers had been able to make to the Grand Army Post Decoration Day had been among the finest. At one time during the war Pawpaw had a camp, and among the evergreens of Graceland lay many soldiers. The two grandfathers had served in the same regiment, and as we grow older we cling more and more closely to those who remember the same past we do, so the more and more they missed each other, the more and more cold the old fellows became till they scarcely spoke, and passed each other with curt little bows.

The fence, perhaps, disturbed the rose roots. The first year the grandfathers took separate baskets of roses to the armory the blossoms were imperfect and stunted. The second year an army of worms and bugs appeared, and perhaps because the north wind did not have its way on one side, nor the sun have its way on the other, many of the rose canes died. The next spring care was taken to preserve the bushes which of old had taken care of themselves and given lavishly. Mrs. Doty bought whale-oil soap and Mrs. Emmet bought tobacco soap and white hellebore and as yet the leaves were fair and green. But there were no signs of buds, and the children were watching their tulips and lilies when Grandpa Doty, from wetting his feet doctoring the rose bushes in the dew, was taken with pneumonia, and Grandpa Emmet, coming in with wet slippers after putting hellebore on his bushes, slipped on the cellar stairs and fell against the stones, striking the back of his head a tremendous blow. For two anxious weeks the worms and bugs thought the coast was clear for them. Then Joe Doty, feeling that much rested on him, rose at four o'clock and went out to make war upon them. After him went Janey, and Sammy Emmet hearing them, got up and went out with his sprinkling pot.

"I'm dreadful sorry about Grandpa Emmet," said Janey, for an instant forgetting bygones. She was near a big knothole and could see Sammy very well. "Grandpa Doty is very sick, too, but the doctor thought last night he was some better. It hurts him mighty bad to breathe."

"I know," said Sammy, who was croupy. "I'm glad he's better. The doctor says Grandpa Emmet was hit awful. It isn't a stroke. Lots o' bugs your side?"

"Plenty hanging around," said Joe, applying his eye to the knothole. "If 'twas burdocks they were after I'd understand it, but roses don't need to be killed."

"That's so," said Sammy cordially, and the next minute Katie, who had come out and had been listening, thrust two hyacinths through the convenient hole. One was pink, one cream colored.

"They are Grandpa Doty's favorites," said she. "Put 'em in a glass by his bed."

"Who spoke first?" asked Mrs. Doty when she saw the flowers.

"I don't know," said Joe, "I guess it happened."

The comrades at Post Kearney missed the two old fellows greatly. No one could tell a story better than Grandpa Emmet. No one could sing a song with better effect than Grandpa Doty, and as for speechifying and retrospectively "giving it" to the enemy, they had no equals. Each had a brother-in-law lying in the Pawpaw burying-ground who had served under Stonewall Jackson. Their wives had always decorated those lonely soldier graves, but the wives were gone and the two old fellows had felt very virtuous when they had carried their roses past the dust that had worn the gray, and heaped them upon dust that had worn the blue. To praise the valor of one's foes is indirectly to praise one's self, but to heap roses on his grave, to the neglect of our virtuous friend, is to give the reward of merit to the wrong man.

Many were the inquiries at the two brown houses, and when it was known that the old gentlemen hoped to be out on Decoration Day, Captain Jenkins proposed that the post hire a barouche and two white horses to convey them.

"Don't believe 'twill work," said second lieutenant Stark. "Last year, you remember, they didn't march together, nor the year before that. Brought their posies separate, too. Guess there's a coldness 'tween 'em."

"Shucks!" said the captain.

No one stays within doors in southern Indiana from the first of May to the last of October, who is not kept there by some absorbing avocation. It is too pleasant to sit in the sun or in the shade with the soft, sweet wind lapping your cheeks, and the instant Grandpa Emmet could stand on his feet and get into his clothes, he was out on the porch. When the sunshine had heartened him up a bit he went feebly down the steps and around to the gate where he could command the Doty door. Grandpa Doty was not there and he hurried as fast as he could back to his daughter-in-law's sitting-room.

"Where's Roger Doty?" he demanded. "Why isn't he a-sitting out a-reading the *Herald?* He allus has read it just this time goin' on fifteen year."

"Well, he's been pretty sick," said Mrs. Emmet. "I didn't tell you, father, on account of not knowing what was the matter of your head. We was afraid it would stir you up, and—"

"Ummmm!" was the old man's comment. "Guess I'll go out and see how the roses are a-comin' on."

Meanwhile almost the same dialogue was in progress at the next house, and when Mr. Emmet bent to examine the pink or crimson buds on his side of the high fence who did he see through the big knothole but his old crony bending over his white and yellow favorites. Grandpa Doty hadn't on his farsighted glasses, and his ears were dull, but he heard a step, and remembering the hyacinths he called out, "Mighty pretty mawnin', Janey, honey, and a mighty fine crop o' roses in prospect this a-way. What's over that a-way?"

"Tom Emmet and a right smart of rose buds," replied Grandpa Emmet applying his eyes to the knothole, and then, because they could not wait to go around to the gate the two old fellows put two fingers each through that hole and shook hands as they could, the tall fence between them.

Decoration Day dawned cloudless and never had the rose bushes done so well. One reason was that the tall fence had been carefully removed from that part of the yard, and the sun and north wind had it all their way. The barouche and white horses came, and it was a sight to see the roses heaped about the two old comrades who sat up very straight and stiff, and with an air that would have become two generals.

"Roger," said Grandpa Doty, bending just the width of a hair, "this is a day to let bygones be bygones, 'pears to me, and you were allus more forgiviner'n me at bottom."

"Not a bit, Tom, not a bit," dissented Grandpa Emmet, putting out his under lip. "But as you say about bygones, why, let 'em go. A man can't be forever thinkin' o' what happened yesterday, if he's to get any sort o' a squint on to-day."

"Just so," assented Grandpa Doty, cocking his head on one side, "and I will say, Tom, you've allus worded my thoughts better'n I could myself; and some circumstances and matters, human nature bein' what it is, and we bein', as you may say, poor worms of the dust—the best on us—have taught me to feel that when things is past they are past, and this day bein' a day when a man ought to feel himself a sojourner and a pilgrim a-needin' a mighty deal of consideration for his own faults an' failin's, it's been borne in on me that we'd ought, for the sake of Jane and Maria, our departed companions, if not for the sake of being fair to other folks' idees of what's duty and so forth, to de-corate—that is—to—"

"Jus' my thought, Roger. Jus' exac'ly my thought," interposed Grandpa Emmet with emphasis; and while the comrades were busy among the flag-hung graves, the two old friends bent above two mounds marked only by very simple stones.

"Say a prayer, Roger," commanded Grandpa Emmet, "you are a church member."

Grandpa Doty's face flushed. "We don't pray out of our own heads, Tom," he said deprecatingly, "and I have a mighty poor memory."

He took off his hat. Above him a tulip tree rustled softly. "Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. . . .Forgive us our trespasses as we forgive those who trespass against us."

"Amen!" exclaimed Grandpa Emmet who had been reared in the Methodist connection. "Amen," echoed Grandpa Doty and then above each quiet sleeper's heart they laid roses white and red.

"Whyee!" exclaimed Lieutenant Stark who had come up, "them's rebs."

"That's all right," said Grandpa Emmet pulling himself up. "We're de-corating them as brave men and brothers."

"And in memory of bygones as is bygones," added Grandpa Doty. "Private bygones atween Tom an' me, as is to-day forever buried."

South Evanston, Ill.

HILLSBORO CRUSADE SKETCHES.

III.

Story of Saloon Visitation.

BY ELIZA J. THOMPSON.

At the time of the "new departure" on the part of the ladies of Hillsboro, there were four hotels, four drug-stores and thirteen saloons where intoxicating liquors could be obtained, there being little hindrance save the conscientious scruples of individual cases!

When the "Praying Band," as it was called in ridicule, first started out upon its divinely appointed mission, as the procession of somber looking beings passed up High street, from the church where their first meeting of consecration had just been held, Dr. Dio Lewis was driven slowly by on his way from Colonel Trimble's home to Washington Courthouse, as the ladies afterward heard, for it is a noticeable fact that he passed unobserved by the women whose hearts and thoughts were upon the work before them, and upon the only Friend whose power could make that work available.

On the following morning, the 25th, many of the earnest women and quite a goodly number of zealous brethren assembled promptly at nine o'clock in the Presbyterian church to renew their consecration vows; after a season of fervent prayer, song and testimony, it was voted to respect a previous appointment for religious services in the Episcopal church—quite a number of our band being members of that church, and their rector, Rev. John Ely, one of our loyal supporters. It was also thought wise to give to our families the attention due the established usage of Christmas Day. Therefore, after adjournment, an informal prayer-meeting was held which strengthened the hearts of all greatly and better prepared the women for the services of the following morning.

The cold, clear, crisp morning of the 26th dawned upon us with a deep, sparkling snow upon the ground, but paths were shoveled and swept by new hands that morning, and as we passed, heads were uncovered and earnest benedictions showered upon us by many a manly heart, which dared to be on the right side. The nine o'clock prayer-meeting was opened by Scripture reading, prayer and song; earnest exhortations and words of hearty support and encouragement were offered by Dr. McSurely and others.

The committee of visitation, after singing a hymn, adjourned to meet at the same time and place the next morning; then forming in procession it visited hotels and saloons in the following order. Quoting from minutes:

"Mrs. Thompson was appointed to present appeal at hotels and saloons." "The first call was made at the Uhrig saloon on East High street. There we were met by smooth words and fair promises, but no signatures." "Kramer House, proprietor—*not at home.*" "Ellicot House—the polite landlord said he did hope we would succeed, but could not close his bar, unless the others would." "The kind proprietor of the Woodrow House half agreed to give up the miserable business, and said he certainly would if the other hotels of the town would close up."

It was quite evident to the minds of the ladies that the question with these gentlemen, turned upon the pivot of popularity and financial success and not upon any innate love of the curse, for the fact was too apparent that the effects of liquor-drinking had proven the hardest part of a landlord's office.

Fortified with hope in the evident unrest of these men, who were building upon sandy foundations—their hope of gain—our next call was at the saloon of John Bales. He was cool and polite, treated the subject matter of our visit in a purely business way, proposed selling out his entire stock, billiard tables and all at two-thirds of invoiced value, and—*sell no more liquor!* As this was quite out of the line of our warfare against spiritual wickedness in high places, we turned our faces towards the first-class saloon (as it was called) kept by Robert Ward on High street, a resort made famous by deeds, the memory of which nerved the heart and paled the cheek of some among us, as the seventy entered the open door of the "witty Englishman" (as his patrons were wont to call the popular Ward). Doubtless he had learned of our approach as he not only propped the heavy door open, but with the most perfect suavity of manner held it until the ladies all passed in; then closing it, walked to his accustomed stand behind the bar.

Seizing the strange opportunity, the leader addressed him as follows: "Well, Mr. Ward, this must seem to you a strange audience! I suppose, however, that you understand the object of our visit." "Robert" by this time began to perspire freely, and remarked that he would like to have a talk with Dio Lewis. Mrs. T— said: "Dr. Lewis has nothing whatever to do with the subject of our mission. As you look upon some of the faces before you, and observe the marks of sorrow, caused by the unholy business that you ply, you will find that it is no wonder we are here. We have come, however, not to threaten, not even to upbraid, but in the name of our divine Friend and Saviour, and in His spirit to forgive, and to commend you to His pardon, if you will but agree to abandon a business that is so damaging to our hearts and to the peace of our homes!"

The hesitation and embarrassment of the famous saloon-keeper seemed to afford (as the leader thought) an opportunity for prayer; so, casting her eye around upon that never-to-be-forgotten group of earnest faces, she said, *very softly*, "Let us pray." Instantly, all, even the poor liquor-seller himself, were upon their knees. Mrs. McSurely, wife of the Presbyterian minister, was asked by Mrs. Thompson to lead in prayer, but she declined. The spirit of utterance then came upon the latter, and, as a seal of God's approval upon the self-sacrificing work there inaugurated, the Holy Spirit touched all hearts. As we arose from our knees, dear Mrs. Doggett (now in heaven) broke forth in her sweet, pathetic notes, and all joined with her in

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

The scene that followed, in a most remarkable manner, portrayed the spirit of our holy religion; poor wives and mothers, who the day before would have crossed the street to avoid passing by a place so identified with their heartaches, their woes and their deepest humiliation, in tearful pathos, were now pleading with this deluded brother to accept the world's Redeemer as his own. Surely, "God is Love!"

Shortly after the ladies retired from this their first saloon prayer-meeting, a message from Dr. Lewis, at Washington Courthouse, was received by Col. Wm. H. Trimble to this effect: "The women over here are terribly in earnest." As the report of union in this strange work first greeted our ears and strengthened our hearts, "Praise ye the Lord" seemed more and more a fitting prelude to our "Magna Charta"—the 146th Psalm—and we entered upon the Saturday morning prayer service with renewed faith and courage.

Dr. Mathews, president of the Hillsboro Female College, the renowned and venerated educator of woman in our community for so many years, presided over the meeting, and spoke to our hearts such words of earnest commendation and sympathy that the "doubting ones" could but have exclaimed, with Thomas of old, "My Lord and my God."

Wm. H. H. Dunn, the druggist, who was not at his place of business on the morning of the visit by the "band of ladies," sent in his reply to their "appeal." It read as follows:

LADIES:—In compliance with my agreement I given by this promise, that I will carry on my business in the future as I have in the past; that is to say, that in the sale of intoxicating liquors I will comply with the law, nor will I sell to any person whose father, mother, wife or daughter send me a written request not to make such sale.

There was some discussion as to whether Mr. Dunn's pledge should be received as satisfactory. Remarks were made by the gentlemen as well as the ladies, but it was soon apparent that there were mothers in that audience who could never vote to have "his business" carried on "in the future as in the past." Action was therefore deferred.

Next in order came a message from Mr. Bennet, the Master of the Hillsboro Grange: "Say to the ladies for me, *God bless them*, and poor man that I am, I will back them with fifty dollars if it is needed."

It was resolved at this Saturday morning meeting to hold a mass temperance meeting in the M. E. church on Sunday evening, December 28, and a committee of three ministers, Rev. Dr. McSurely, of the Presbyterian church, Rev. Cowden, of the Methodist, and Rev. John Ely, of the Episcopal church, were chosen to take charge of said meeting, inviting both ladies and gentlemen to speak. Rev. Ely was also requested to invite Father Donahue, of the Catholic church, and his temperance society to join us in our work.

After uniting in a fervent prayer and singing part of a favorite hymn, the committee adjourned to meet on Monday morning, at the same time and place. Procession then formed, and visits were made at two hotels, and three saloons. One of the saloon-keepers expressed a great desire to *get out of the business.* With this encouraging prospect we ended the first week of the "Crusade" in Hillsboro.

Hillsboro, O.

LUCY LARCOM.

BY ESTHER T. HOUSH.

It is the lives like the stars, which simply pour down upon us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—*Phillips Brooks.*

When the sad tidings came that dear Lucy Larcom had gone away from human life, those beautiful words of Phillips Brooks repeated themselves over and over to our consciousness. Was it not a striking coincidence that upon opening "A New England Girlhood," the first sentence that met our eyes was this: "We cannot look honestly into ourselves, without acknowledging with humility our debt to the lives around us for whatever of power or beauty has been poured into ours"? Debtor the world is to-day to these royal souls who have literally strewn the earth-way and the heaven-way with light and beauty.

There is something entrancing as well as absorbing about the study of Lucy Larcom's life. You are filled with wonder, delight, gratitude and love. It was a high privilege to know her and a blessing all womanhood may have to know about her.

The Beverly home had welcomed eight children before Lucy came, in 1826. The family name was traced back to Britain and thence to the La Combes of France, but of heritage she boasted not, save that her ancestors were honest, hard-working, God-fearing people.

She was born a poet. This is proved by her memory of baby thoughts: "Sitting on the floor in a square of sunshine made by an open window, the leaf shadows from great boughs outside dancing and wavering around me, I seemed to be talking to them and they to me in unknown tongues, that left within me an ecstasy yet unforgotten. Those shadows had brought a message to me, from an unseen somewhere, which my baby heart was to keep forever. The wonder of that moment often returns. Shadow traceries of bough and leaf still seem to me like the hieroglyphics of a lost language."

And this was almost before she could walk. There is no explanation to give of such experiences, except the soul is the "breath of God."

Lucy was sent to school when two years of age. "Aunt Hannah" was the household guardian angel of the neighborhood, coddling the babies, and teaching them to spell and read in the New Testament, and keeping them safe while the overtaxed mothers performed their domestic duties. Lucy's "first verse"—and that was considered a great acquisition—was, "Let not your heart be troubled. In my Father's house are many mansions." Her thoughts about it were wise beyond her two and a half years: "The Voice in the Book seemed so tender. Somebody was speaking who had a heart, and who knew that even a little child's heart was sometimes troubled. And it was a Voice that called us somewhere; to the Father's house, with its many mansions, so sunshiny and so large. It was a beautiful vision that came to me with the words, I could see it with my eyes shut. . . . The vision gave me a sense of freedom, fearless and infinite. What was there to be afraid of anywhere? Even we little children could see the open door of our Father's house. . . . . The spacious mansions were not far away. They were my home. I had known them, and should return to them again." Thus was established in her soul a faith in the Unseen that never was dimmed.

Miss Larcom says the "must have" of her life was poetry. She meant by that the spiritual conception of the higher life that always surrounds the lower. Other people might see only the prose; Lucy saw that none the less that she saw the poetry the more, for she thus defines herself: "To me the reverent faith of the people I lived among, and their faithful, everyday living, was poetry: blossoms and trees and blue skies were poetry. God himself was poetry. As I grew up and lived on, friendship became to me the deepest and sweetest ideal of poetry. To live in other lives, to take their power and beauty into our own, that is poetry *experienced*, the most inspiring of all. . . To care for poetry in this way does not make one a poet, but it does make one feel blessedly rich."

It is remarkable that among her first formed sentences were these lines:

"My father and mother
Shall come unto the land."

She hummed them so constantly that her brother wrote them down with chalk on the underside of a table, where they remained for years. None knew where she heard them, but they seemed a prophecy of her life, her latest poem containing the sure hope of heaven, and her last book being fitly called, "At the Beautiful Gate."

She was fond of hymns, the rhythm, the pictures and suggestions, and learned many in church when too young to understand the large words the minister used. She

liked "the climbing and flying hymns," the glad hymns, the hallelujahs, and those that had mountains or seas or flowers in.

Lucy did not love to work. She went with the rest of the children to weed the garden, but soon slipped away under the apple trees "to hear the birds sing." She did not care that she had only "a tarnished copper cent," while her sister had two or three bright ones. She had what she wanted most, a nearness to the heart of nature. Blessed child! She was a very little girl then.

But she knew girls must learn to work, and as her older sisters had learned almost the only trade open to women at that time, tailor's work, she thought "the chief end of woman was to make clothing for mankind," and when only six years old, led along by her sister as they went to church, she looked at her father from heels to head, and thought, "How tall he is! and how long his coat looks! and how many thousand stitches there must be in his coat and pantaloons! I suppose I have got to grow up and have a husband, and put all those stitches into *his* coat and pantaloons. Oh, I never, never can do it."

And she never did, but she was as useful in other ways. She loved to knit, because she could read, except "when there was widening or narrowing to be done."

Lucy made her first rhymes at seven, and afterward wrote little books of ballads illustrated with colors which she "squeezed down into the cracks of the garret floor."

There was one little sister born after Lucy, making ten "blue-eyed babies" that blessed the Beverly home. "None too many," the mother declared, even when compelled by the father's death to leave the sacred home and take her little ones to Lowell, that she might earn their living by keeping a boarding home for mill girls. Lucy attended school for a while, but in 1835 began her work in the mill, glad to help earn money. It was such a little—only a dollar a week besides her board, but it helped mother.

Writing verses was her pastime. She made small account of it, thinking "they were in everybody's mind and anybody could write them who chose." She began while in the mill to fit herself for a teacher "or to write, as the way opened." Her sister Emilie worked also in the mill, and was a great help to Lucy, as she was a close student, always having a book about her. She suggested the little fortnightly paper, "*The Diving Bell*," to be made up of mill girl contributions, all without name. It was soon understood who wrote the verses.

Two magazines published by the girls at the mill were the outgrowth of literary societies in the churches. The *Operative's Magazine* was finally merged in *The Lowell Offering*. This continued until about 1846. Emilie and Lucy both wrote acceptably for these magazines. In later years Lucy was assistant editor of *Our Young Folks*, and for a year or more its editor-in-chief. Probably it was there that she wrote,

"And I, for one, would much rather,
Could I merit so sweet a thing,
Be the poet of little children,
Than the laureate of a king."

The years between 1835 and 1845, spent at Lowell, had been improved in reading and study in every moment of leisure, and at twenty, Lucy must have been a cultivated and capable young woman, fitted by discipline and overcoming for the larger life that soon opened before her. No better proof is there of God's plan for His children than the ordering that came to Lucy. Her sister Emilie had married and her husband's health failing, they removed West, asking Lucy to accompany them. The mother had broken up the home and gone to Beverly to live with her older daughters, so there was no reason why she should not go.

Here, at Monticello Seminary, she was a student three years, defraying her expenses at first by helping in the domestic work, and afterwards, as teacher in the preparatory department. What she wrote was published with grateful thanks, that a writer does appreciate, no matter how great the need. Her first remuneration was five dollars for a poem in *Sartain's Magazine*.

Miss Larcom was too truly a New Englander to be at home in the West. She returned in 1852, enriched by her improved opportunities and prepared for the ten years of successful teaching that followed. She wrote "Hannah Binding Shoes" soon after her return, and by a singular circumstance became known through it to the reading public. The note to the editor was lost, the poem was published over a *nom de plume* of his choosing, and when she claimed its authorship she was denounced as a "literary thiefess," and had to come to her own defense. The curious incident gave the song a wide circulation.

The war won from her many patriotic poems, that ranked well with those of Whittier. The "Loyal Woman's No" has the ring of courage that would brave a battlefield.

"Not yours—because you are not man enough
To grasp your country's measure of a man.
If such as you, when freedom's ways are rough,
Cannot walk in them, learn that women can!"

During these years of the war she met her "first success." The *Atlantic Monthly*, James Russell Lowell, editor, accepted and published "The Rose Enthroned," which though without name, gave her a firm hold as a writer. It is a proof of the excellence of her work that the publishers of the *Atlantic* have issued her books from time to time, and consider them of lasting value. Besides her poems, which are variously and beautifully published, there is "The Unseen Friend," "As it is in Heaven," "An Idyl of Work," "Breathings of the Better Life," "A New England Girlhood," and choice books, selected and compiled by Miss Larcom, "Roadside Poems for Summer Travelers," "Hillside and Seaside in Poetry" and "Beckonings for Every Day."

Very precious seems the last book we can ever have from that careful and loving hand, "At the Beautiful Gate," containing her religious hymns and poems. The poems of Lucy Larcom! shall we not read them with increased interest now that the beautiful secret of her life is known to us? So many are joyous, like condensed sunshine and breezes:

"Have you ever heard of the Sing-away bird,
That sings where the Runaway river
Runs down with its rills from the bald-headed hills
That stand in the sunshine and shiver?
Oh, sing! Sing-away! Sing-away!
How the pines and the birches are stirred
By the trill of the Sing-away bird!"

Miss Larcom understood the prose as well as poetry of life. "Sylvia" is exquisite in word painting. The lover and the young husband called the fair girl, "Sylvia—my own magnolia flower," but as the years went on,

"Furrowed his brow became, and stern,
As his own farm-lands rough.
He called her 'wife,' in accents gruff.
Why should she for her girl-name yearn?
Was she not his? Enough.

"Enough! enough to fill the bound
Of woman's heart is he,
Who leaves no heaven-growth in her free,
Who guards not for her what he found
Her life of life to be?"

And not till "an early sleep came death, life's ache to drown," did he realize how he had defrauded his wife of the one thing she craved, his love—then he searched the sweet New England woods for the magnolia flowers and placed them in the dear, dead hands, with the cry of "Sylvia." "Her soul smiled back, she heard."

Miss Larcom's sister Emilie passed away before her last book was published—in the fall of 1892. "It has just missed her earthly approval," she wrote in dedication, and missed also "the personal word of benediction from our beloved poet Whittier," who had been her steadfast friend through all the years.

The mystery of life is solved for all these, the faithful sister, the sweet singer, Whittier, and for dear Lucy Larcom, who entered the "Beautiful Gate," April 17, 1893. Earth is richer for her life; heaven is nearer; life itself is dearer. What more fitting expression of our share in her *now*, than her own words to "Elizabeth":

"I cannot think that any change
Could ever thy sweet soul estrange
From the familiar human ties;
Thou art the same, though inmost heaven
Its wisdom to thy thought has given,
Its beauty kindled in thine eyes.

"The same to us, as warm, as true,
Whatever beautiful or new
With thy unhindered growth may blend;
Here as life broadens, love expands;
How must it bloom in those free lands,
Where thou dost walk, beloved friend."

Brattleboro, Vt.

COLUMBIAN CRUMBS.

The Woman's Congresses.

BY B. V. CUSHMAN, M. D.

Magnificent and unique as is the architecture of the World's Fair buildings, outstripping in size and beauty those of any former Exposition, as do these housings of industrial triumph, they are not the distinguishing feature of our great Fair. Heretofore progress has paraded solely upon the feet of material achievements, but now the world gathers to see her try her wings of spiritual and intellectual growth. The

OPENING OF THE WORLD'S CONGRESSES

was signalized in the Hall of Columbus the morning of May 15. President Bonney "touched the button," the roar of oratory began, and the machinery of the World's Congresses was in motion. The polished rafters of the Halls of Columbus and Washington—for both had to be opened to accommodate the great gathering—were aflutter with the flags of many nations. Spanish and American colors predominated, although others were well represented. A gorgeous banner of gold-colored silk, upon which the Chinese dragon—a dangerous looking beast, with back like a saw, belly of flaming red and tail of bright green, was pictured as tossing the globe upon his "smellers"—hung in a conspicuous place in the Hall of Washington, confronting a shield, from which the British lion, rampant, glared defiantly. In the midst of these emblems of war there was peace, the keynote of the occasion being the unity of the spirit and the oneness of the race in Him who is Father of us all.

President Bonney, in his address, announced a new age and a new leader. His name is Peace. "Henceforth, excepting only the names by which the Prince of Peace is invoked, the mightiest word in all the languages is peace. In the name of this new commander we proclaim a universal fraternity of learning and virtue as the best means by which ignorance, misunderstanding, prejudice and animosity can be removed." The powers of evil may take alarm, for their downfall is at hand in the day when the good people of the world in large numbers espouse the positive side of reform and undertake to capture the kingdom of darkness, not by the sword of denunciation, but by steady shining. "Overcome evil with good," said the Conqueror Has it ever been overcome by any other means?

Many names mentioned of those who had helped on the plans for the congresses were living blossoms, but there was one rich sheaf of gathered grain. James G. Blaine's influence in the Department of State secured for the Congress Auxiliary its official recognition by the government. Cardinal Manning set his seal upon it by promising two papers, one for the Labor Congress and one for the Catholic. Lord Tennyson sent greetings, sympathy and the promise of a song for the Authors' Congress. A hymn was expected from Whittier. Ex-President Hayes had accepted the chairmanship of the Congress of Charities and Philanthropy; Phillips Brooks and George William Curtis were to have given of their respective treasures of thought and oratory. Turning from the glance backward and upward toward these glorified generals in the army of peace, President Bonney looks forward with prophetic vision, and sees the hosts of earth in finer armor fighting on moral fields and charging up the heights of intellectual achievement: "The piercing bayonet of perception and the conquering sword of truth will take the place of weapons of steel, and the artillery of argument will supersede the shot and shell hurled by the mighty guns of modern war." He sees a mighty pageant coming into view, "at its head a golden banner, bearing the golden legend of woman's progress." It has been Judge Bonney's pride to have the Woman's Congress lead all the rest in brilliancy and interest as well as in point of time. I must not forget to tell you that in his dream of fair women and brave men he saw "Temperance, greatest of mundane physicians, appealing to all mankind to shun the appalling miseries which intemperance entails."

After the president's address the platform was given to the ladies and the

WOMAN'S CONGRESS

was inaugurated. Mrs. Palmer in a few well-chosen words—her speeches are always like "apples of gold"—welcomed the earth and all that dwell therein, and made way for the energetic vice-president, Mrs. Charles Henrotin. That lady is the embodiment of brightness and womanly force, and in a few minutes told the strangers assembled all about the initiation and growth of "the Congress idea" of which I have told you before.

Mrs. May Wright Sewall delivered a finished address upon the "Solidarity of Human Interests," citing this occasion as an illustration of her theme. She linked together the "leaders of the woman movement"—Miriam, teaching Moses and training the world's greatest lawgiver, Sappho surrounded by her students, and the legion of modern women who are shaping public opinion, by their influence upon individual minds, into a golden chain of power.

The array of "foreign delegates" was extremely interesting. These women from over sea are just like us. The surprising thing about it is that in the upper air of high thinking so much of race characteristics drop away. Mrs. Nico Beck-Meyer declares that American women and Danish women have their eyes upon a common object, giving several illustrations of this community of thought and action, attributing it to "the One Spirit, that blows where it wants to." (Why don't we freshen our Scripture by interpreting it so simply?) None seem more "like ours" than the slender, vivacious, eagle-eyed Finnish women, of names unpronounceable by American tongue.

DRESS IMPROVEMENT.

No department conference was so jammed as was that of the National Council of women of the United States the morning they considered wherewithal shall we be clothed. Lucy Stone, her sweet face and shapely head set off by the characteristic white lace cap, that looks like the materialization of a halo, told of the early struggle, when women cast off their shackles altogether, adopting

the hermaphrodite costume of Mrs. Bloomer. For three years she wore it, and then laid it aside because she suffered in spirit though enjoying great freedom in body. Experience has proven that woman can never be happy and hideous at the same time. Appropriately enough she was followed by Mrs. Frances Russell who explained that "beauty makes reform possible." Her own costuming that morning vindicated all she claimed. But she is statuesque in height and proportion. Given, Mrs. Russell's figure and we would all put on the toga. She dwelt in glowing terms upon the beauty of the body, when it is lithe, and its curves tender and delicate, indicating spirituality. "Only one thing is more important than a woman's clothes, and that is the woman," affirmed the lady. "Art means putting on something to make you look better." Mrs. Russell was especially severe toward the belt. "You can't have a complexion if you have a belt," was her terse way of saying that the color and texture of the skin depends upon free circulation of the blood. Then Mrs. Jenness Miller hopped upon the table which served to elevate the platform, looking like a robin after a shower. She was in rainy day dress, a tidy costume of dark blue cloth with Eton jacket and fluffy blue silk shirt. The distinguishing feature was the shortness of the skirt which just cleared the top of the high gaiter. She thinks this might be initiated as a storm costume. It does seem highly probable that if one of a hundred women would put on this dress for rainy days the ninety-and-nine might follow, when we remember the awkwardness of holding up umbrella and skirts at the same time, and there is no greater delusion than "skirts clearing the ground." Every one of us knows that four inches is the very lowest watermark in a heavy shower. Mrs. Miller also revels in a coat with pockets. "The inequality of the sexes begins in the pocket. The little boy has pockets. He fills them with things 'to trade off'—has possessions, and with them power."

Octavia Bates calls upon man to study women's dress from the hygienic standpoint—he has long studied it from the financial point of view—and aid in the evolution of styles that will not tend to nervousness and ill temper.

WOMEN IN MUNICIPAL GOVERNMENT, LITERATURE, ET AL.

I cannot give a flash apiece of all the gems of thought that have dazzled me in these days of the great Congress passing at the time of this writing. Mrs. Lindon Bates said: "Woman in the past *lived* the sentiments and ideals that literature expressed. To-day, a triumphant press crowns in her the symbol of its highest. Henceforth she shall both live and speak."

Ida A. Harper urged women to press to their proper place in city government. "Call on the great reserve force of women representing the elements now conspicuously lacking in municipal government, recognize their rights as citizens, let the best forces counteract the worst, and then we shall have a government by the people that will not be a failure."

Mrs. Lozier, in the same vein, said: "If political life and political privilege cannot be forced upon the unready woman we must exercise the divine patience of the true evolutionist, and work upon her will and her desire by the slow process of education."

Some delightful social functions have accompanied the congress. First, a large and formal reception in the halls of the Art Institute, where one thousand guests were introduced to the officers of the Auxiliary; on the following day at the West Side Woman's Club two hundred ladies "received" the distinguished guests. The reception given by the Woman's Press Association to the National Editorial Society and by the Woman's Club to the Congresses, were delightful, as the women had by this time come to know each other in the flesh, who heretofore had only "met in the ink," as one of them said.

Chicago, Ill.

EDITORIAL CORRESPONDENCE.

"It was a Famous Victory."

DEAR UNION SIGNAL:—First of all, how did the "British Women" (as the society is called in common parlance) "come about"?

In the spring of 1876 Mother Stewart, of Crusade fame, visited England, and as the outcome of meetings held in her honor, and urgent exhortations made by her and Mrs. Margaret Parker (who had led the Crusade in Dundee, Scotland,) the First British Women's Temperance Council was held at Newcastle-upon-Tyne. This call began as follows: "At the earnest request of the Women's Christian Temperance Union of America, conveyed to us by Mrs. Annie M. Wittenmeyer, its esteemed president, Miss Frances E. Willard, its corresponding secretary, and others, we hereby convene a meeting of women connected with the various temperance organizations in the United Kingdom." At this convention a constitution was adopted, officers elected, and the good ship "B. W. T. A." was bravely launched. From that time to the present there has been frequent interchange of letters, documents, and occasional visits from leaders.

In 1891 Lady Henry Somerset, accompanied by our own Mrs. Hannah Whitall Smith, came to us as delegates to the first Convention of the World's Women's Christian Temperance Union, which up to that time had been conducted by committees. In 1885 the British Women's Temperance Association by a vote at its annual meeting became affiliated with the World's Women's Christian Temperance Union; but from the first its executive committee, composed of women whose temperament and experience rendered them unsuited for so large an undertaking as was entrusted to their hands, has steadily antagonized the progressive ideas of their two leaders, first, Mrs. Margaret Bright Lucas and later Lady Henry Somerset, who came to her kingdom in May, 1890, a few months after the translation of Mrs. Lucas to a better world.

The foregoing statements are merely by way of explanation, my purpose being to give some account of the remarkable annual meeting that has just closed, by which Lady Henry Somerset has been triumphantly vindicated and reëlected to the office of president, carrying every point she made before the Council, and being fitted out with an executive committee, representative of the entire country instead of confined to the metropolis. The new members of this committee are, like their leader, women of progressive intellect and purpose.

With the considerateness which is a marked trait of her character, Lady Henry did not ask for the retirement of a single member of the committee by which she had been so heavily handicapped during the three years of her administration, but simply proposed a large addition of new members so as to make it more practically representative of the provincial branches as well as London, and to secure a wider outlook. She did not ask the Conference to take advanced positions but confined her efforts to improving the machinery with which they were to work. The last year has been most trying because the relations of the two parties in the B. W. T. A. were greatly strained. This situation was the more grievous because the temperance agitation in England has now culminated in politics and the government has made local prohibition a feature of its program; but no matter how golden may be the waving harvest if the reaper breaks down there is nothing so important to be done as to mend the machine and set it once more in motion. This is what occurred on May 4 and 5 in Memorial Hall, London.

A breakfast had been given on the day previous by Lady Henry to about two hundred of her supporters, at which her health was proposed by Mrs. Massingberd, a prominent member of the executive committee, who has warmly supported the policy of the "Young Chief," as English women love to call their leader. To show the spirit of Lady Henry's adherents I insert the little off-hand speech of Mrs. Massingberd, which was received with demonstrations of approval and delight:

MY DEAR FRIENDS:—I have the great honor of rising to propose the health, prosperity and success of our beloved president. I say "beloved" advisedly, because if she is not beloved she is nothing at all. None but those who have worked with her, day after day, week after week, month after month, on this terribly up-hill executive can know what she is and what she can be and what she has been to all of us; in no other way can they understand the tremendous work that she has done and is doing for her association. No, they must sit there with us, for only those of us who are on the executive can understand what she has gone through, what she has suffered, because she loves you, because she carries you in her heart, and because she will go on working at whatever she has set her hand to do. She has poured out her talents, her time, her money, everything, and the majority expects all this and a great deal more, for it requires that Lady Henry Somerset should be a wooden lay-figure, a puppet, that is pulled by a string whichever way one wishes. That is the sort of president the majority want to have, and that is the president we will not have. There are thousands (millions, may I not say, thank heaven!) who are perfectly fitted for that sort of task, but if you want a born leader, a God-inspired orator, then elect her, and elect her by a thundering majority! Let us carry her in on our shoulders; let us show men that women can be loyal to their leader; they say that loyalty has passed away with men; let us show that it is not so with women. Let us carry her in with an overwhelming majority. Let us, if need be, fight for her, but happily, that is not needed, but let us go down into the melee to-morrow, and drawing our swords of fact, argument and enthusiasm, let us cry, "A Somerset! A Somerset!"

Next morning came the "tug of war." The convention opened at ten o'clock and its doors had been so guarded by the executive committee (fifteen of whose twenty-six members have strenuously opposed Lady Henry), that even their president could not enter until she had presented a ticket duly sent her, to which her signature had to be affixed, and counterfoils also signed by her had to be torn off by the stewards, of which each entrance door had two! A journalist playfully paragraphing these facts declared that they should have required a photograph of Lady Henry to make the identification complete. It should be mentioned that until this year no such extreme caution has ever been exercised. Under the circumstances I would not embarrass Lady Henry by accompanying her to the platform and so quietly occupied a seat in the gallery to which I was admitted with other spectators by a ticket.

As all the arrangements were made by those who opposed Lady Henry, her brightening touch was nowhere visible, and to the eye of a white-ribboner the large hall looked barren, not a flower or a motto, not a banner or shield; everything was as unadorned as are the usual meeting places of men "in convention assembled," but one thing was evident, the meeting had well nigh doubled its numbers since last year. There is nothing that furnishes such an "arousement" as the prospect of debate and the opportunity of rallying around a leader who is worthy of our loyalty. I venture to say there has been more awakened thought, intelligent purpose and warmth of affection among the "British women," in this last year than during all the preceding years of their somewhat moderate history.

The first day was entirely devoted to the great debate. Mrs. Lloyd Jones, of Rhyl, Wales, wife of a Wesleyan minister, and a leading woman in the Liberal Federation that supports Mr. Gladstone and his politics, had been invited by Lady Henry to take the chair in her place. The choice of Mrs. Jones was acceptable to both sides, as she knew nothing, in detail, of the controversy.

The case was stated by the majority in the executive committee who brought forward five women whom they considered their best speakers. Their statements were in writing, and were given in a manner creditable to those who made them. Their points may be thus briefly summarized:

1. Lady Henry Somerset desired to introduce into the program of the society subjects which the majority of the executive committee did not consider germane to temperance work, which, according to their interpretation of their constitution, should be confined to the total abstinence propaganda; to the "one plank" theory they were devoted, and the "do-everything" policy was detested by them. American methods were not adapted to Great Britain

2. Lady Henry had shown more interest in the World's Women's Christian Temperance Union in England than in her own society.

3. She had communicated directly with the local branches (or unions, as we should say), rather than through the executive committee.

4. She had declined their offers of conciliation.

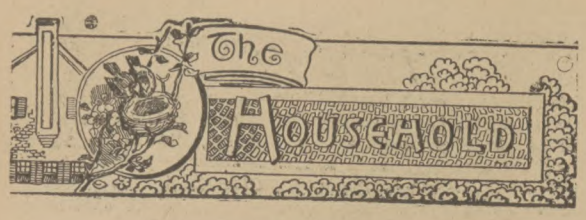
During this presentation of their case (which occupied two hours, and was listened to with the closest attention), the speakers were frequently interrupted by cries of "Hear, hear," from one side, and "No, no," from the other, besides receiving much applause according to the opinions of the different factions. Meanwhile, Lady Henry Somerset sat quietly at her desk beside the chairman, making swift notes of all the points brought forward, and when her hour arrived and she stood forward to reply, the scene was memorable. The galleries were packed with women representing both sides, and the floor was filled with delegates, while those on the platform were mostly her opponents, her ever faithful coadjutors on the committee being seated beside her, the entire number, including the president, being but seven. Women rose, staid British women, let it be remembered, who had never before made such a demonstration in any audience, waved their handkerchiefs and cheered—actually hurrahed—for their president. It was a scene long to be remembered, and one that must have put fresh heart into the weary, patient leader who was its inspiration.

One of the best philanthropic workers in England recently said to me when I was speaking of Lady Henry's power: "Why, did you not know that she is regarded as the pluckiest woman in England?" That plucky woman now stood forward with a pamphlet in her hand entitled: "Our Position and Our Policy, a Reply to charges made against a minority of the Executive Committee of the British Women's Temperance Association, by its President, Lady Henry Somerset, at the Annual Council Meeting, 1893." This pamphlet has 152 pages, of which 61 form an appendix for reference; the others contain her speech which is annotated after the manner of law books, every topic of which she treats being clearly shown in the index. This pamphlet was placed in the hands of the delegates, indeed of every person in the hall just before Lady Henry began. I epitomize the index of marginal notes:

1. Reasosn for the positions maintained in this "Reply"; 2. A divergence from strictly constitutional methods warranted in extreme crisis; 3. Motives for accepting the presidency; 4. The system of titled or monied figureheads degrading to philanthropy; 5. Record of work for the past year to indicate the President's purpose not to be a figurehead; 6. Opposition rightly maintained a sign of healthful life; 7. Unauthorized suppression of the official organ and its one-sided character: 8. Direct communication with local societies rendered necessary by impossibility of obtaining fair dealings from that organ; 9. Efforts of prominent members of Executive Committee to prejudice local unions and the public against the president; 10. Documents sent from the office of the British Women's Temperance Association without authorization and anonymously; 11. Mrs. Stewart's attack on the president of the World's Women's Christian Temperance Union in which she accused her of attempting through her "ambushed American emissaries" to capture the British Women's Temperance Association; 12. The Executive Committee decline to apologize for this letter or to censure its author; 13. Mrs. Foster takes a hand and in our official organ endeavors to undermine the National Women's Christian Temperance Union and its president; 14. Mrs. L. M. N. Stevens, one of the secretaries of the National W. C. T. U., General Neal Dow and Rev. Joseph Cook send testimony in rebuttal; 15. The Executive Committee suspend the affiliation fee of the British Women to the World's Women's Christian Temperance Union without cause; 16. Full history of the origin of the British Women's Temperance Association showing that the cry against Americans comes with poor grace from British women; 17. The Executive Committee refuse to permit the World's Women's Christian Temperance Union to take offices in the same building with themselves; other offices are engaged on account of this opposition; 18. Why the president's engagements are made from her own office; 19. The Executive Committee open a private office; 20. England's duty to the wider movement; 21. Omission in delegate's copy of annual report of president's work in America; 22. Our want of courtesy in return for American hospitality; 23. Efforts made to defeat the organization and work of the Departmental Committee; 24. The "Conciliatory Conference" held in March does not conciliate because unfairly called and packed against the president; 25. Absurdity of sending a deputation to the president asking for conciliation when the conference had just adopted by unanimous vote a resolution upholding the majority of the Executive Committee which is equivalent to a censure on the minority and the president; 26. The president declines a conference over which a man is asked to preside for the reason that she thinks it would hurt the cause of women if they were not capable of presiding over their own conferences; 27. Misrepresentation of President by members of Executive Committee in communications with leading religious and philanthropic papers; 28. Misrepresentation in the official organ intended to make out that the president speaks lightly of the Total Abstinence Pledge; 29. Is the president an autocrat?

Lady Henry proves that although the executive claims that she is doing great harm to the society by advocating the ballot for women as one of its planks, insisting that the temperance movement to be successful must stand by the party that takes up our cause, that same executive had, as far back as 1887, published a suffrage leaflet in the official organ and kept it on sale, entitled, "The Women's Franchise Bill." Another was issued in 1892 wherein occurred such passages as these: "Surely, friends, a new motive force is wanted to urge forward our movement; that force must be the power of the women's vote; it is woman who must settle the drink question. One vote has more effect in Parliament than a thousand signatures to petitions. Let the temperance women of the country unite to obtain the franchise as the quickest way to gain their end. The leaders of the temperance cause are all in favor of woman's suffrage. Mrs. Margaret Bright Lucas declared a good many years ago that until women have votes for members of Parliament we shall never get the temperance question properly settled." Lady Henry also proved that the opposing majority of the executive committee had sent out to electors and taken sides with the Liberal party against the compensation clauses and on other occasions. She then asked, "Why did the executive drop politics and suffrage?" and answered it by saying that she could not but believe this was done in order to have a "cause of war" with her and to minimize her influence with conservative women. But the chief bone of contention was, perhaps, the World's Women's Christian Temperance Union of which a committee had long existed in connection with the British Women's Temperance Association, but which under the present controversy has expanded into a more thoroughly organized form and put forth more aggressive efforts. This would never have occurred if the executive committee had coöperated with Lady Henry in her enlarged outlook for the society

(*Continued on page 13.*)



HEROES.

BY HELEN M. COOKE.

They are the heroes on life's field of battle
Who march with hearts unflinching to Death's gate,
Bearing their weight of suffering uncomplaining,
Life's greatest lesson learned—*to watch and wait.*

They are the righteous whose brief lives are counted
Not by professions, but by thoughts and deeds,
That have no selfhood save their joy of loving,
That have no fear of priestcraft and of creeds.

They are the victors who themselves have conquered
And grasped the fullness of self crucified;
Whose wounded feet have pressed the sacred olives
And found new hopes in sweetest hopes that died.

They are the saviours who lift off the crosses
From human shoulders weaker than their own.
Who bear unmurmuringly their pains and losses—
With lives unsung and brows without a crown.

They are life's blessing, the great wondrous army
Of patient mothers! reaching through all time
With steadfast love so tender and so saintly,
Unreached by human words or poet's rhyme!

Will they be crowned sometime, somewhere I wonder,
These kingly ones, the sainted and the true,
That pass into the solemn vale of silence,
Beyond the darkness of our shadowed view?

TEASING.

BY MRS. G. S. BARNES.

The other day I overheard a black-eyed woman lecturing her husband as follows:

"My dear, I don't see how you can think it right to tease children as you do. You have made that child believe it is her duty to come and live with you because her father has two little girls and you none. No doubt she is having a real struggle between a sense of duty and love of home. It is a shame to torment children that way."

"Oh, fudge," interrupted her husband, "children are not so easily tormented."

"I remember how I used to suffer when I was a child. There was a young Irishman living near us who was the terror of my life. I suppose he was a fine fellow, but I would go a mile out of my way, any time, to avoid meeting him. He probably never dreamed of the dread his teasing inspired in me. I had been very fond of playing with his brother's little girls; but after he came to live in the family I couldn't be induced to go near the Maguires, unless I knew Jim was away from home.

"On one of those happy occasions I went there to spend the day, but just as we were in the midst of our first game of pullaway, he suddenly appeared. 'Hello, sis!' he called out to me. He was several rods away, but without waiting to snatch up my sunbonnet, I scrambled over the back fence and ran home at my highest speed. I feel sorry for myself yet, whenever I think how I was made to suffer by almost every grown person of my acquaintance."

"But you were a peculiar child," remonstrated her husband; "everything you have ever told me about yourself goes to prove it."

"No, I was not peculiar. There are thousands of little children that suffer as intensely as I did, just because people like to amuse themselves. Mrs. Grayson told me she didn't know what to do with Roy any more; the men on the street had called him a girl, and made fun of him because he wore kilts instead of trousers, till he was afraid to leave the house. She bought him a beautiful cloak, and he had cried himself sick because it was not a coat such as men wear. He said the men would call him a girl more than ever. Think of beings calling themselves men taking pleasure in tormenting a little child! 'It is a shame and a sin,' as grandma used to say.

"I always had a great love for music, and when I was a child enjoyed singing at my work or play; or I would have enjoyed it if I had been let alone, but I seldom tried it without some one saying, 'What is that strange noise I hear?' or 'What are you groaning about; are you sick?' till I grew to think I couldn't sing, and mustn't try. At the Normal, pupils were obliged to take vocal music, but though I did well in all my other studies, in music I was a total failure. The minute I was called up to sing an exercise, my confidence all left me, and my wits took flight. Prof. P— was one of the best instructors I ever knew, and I now know that I might have sung well if all hope and confidence hadn't been ridiculed out of me. I consider that a great wrong was done me."

"'Alas, for him who cannot sing,
But dies with all his music in him,'"

quoted the husband with mock solemnity.

"Miss Willard says of her childhood," she continued without appearing to notice the interruption, 'that no right effort was ever discouraged, and no bud of aspiration ever chilled.' That is the kind of encouragement children should have.

"The first time I ever left home, for any length of time, my Aunt Janette invited me to spend a year with her, and attend school. To go away to school seemed to me the height of bliss, and I should have been supremely happy in my new school life if it had not been that Uncle George was an incorrigible tease. He was very dignified and grave looking, so I walked without suspicion into the snares that he set for me. He really made my life miserable.

"One day he asked me if I knew that spotted cows never have teeth in the upper jaw in front. I couldn't see the relation between spots and teeth, and told him I didn't believe it. It didn't occur to me to ask whether that were not true of all cows. He urged me to interview 'Old Spot' on the subject, and this I made several attempts to do, but her cowship didn't propose to be fooled with. Then he advised me to write to my father, who was a farmer, to see what he said about it. I was just simple enough to fall into that trap, too. Every day uncle would ask whether I had heard from my father, and would laugh till his sides shook. The story got out, and everybody had fun about it; it was even in the papers, and to this day I can't go to G—— but some one will grin at me and say, 'What about those teeth?'

"Just before going to aunt's I united with the Baptist church, and was very happy in my Christian life. Having been brought up among Baptists, I naturally thought all right-minded people belonged to that church. But Uncle George began at once to tease me about my church. I suppose he had no idea that I would take in earnest all he said. I was completely unsettled and very unhappy. I reasoned with myself that if the Baptist church was not the right church it was my immediate duty to find which was right and unite with it. While my mind should have been free and calm for study, I was worrying over doctrine, and full of distress lest I must leave my own, dear church.

"One night I dreamed that I went to heaven. The Saviour himself met me at the pearly gate, and as we walked toward the throne, I said to myself: 'Now is my time to settle this church question,' and I said: 'Lord, there are some questions I have long wished to have settled, and first of all, what church on earth is nearest right?' I waited breathless for the answer. He gave me a kindly, quizzical look and said:

"'Not the Baptist, by any means.'

"I was so startled I awoke in a cold perspiration,—oh, you needn't laugh; it is no laughing matter to me. You and Uncle George and others like you will have to repent of the sin of 'hectoring' little children, and simple-minded people like me. It *is* a sin, a 'mighty' mean one, too. The savage tortures his unhappy victim, and teasing is a relic of that same barbarism. I say it is a sin that you'll have to repent of before you die, or you'll hear the Lord say to you at heaven's gate what I dreamed He said of the Baptist church: 'Not right, by any means.'"

Bay View, Mich.

PROFESSOR DRUMMOND AND THE COACHMAN.

BY M. J. MIDDLETON.

On one occasion while he was in this country the Professor related a story which teaches the frequent opportunity of speaking words of suggestion and encouragement to persons who, although desirous to do right, are perhaps too weak to be firm and faithful to resolutions. And as we think of the good we may have the opportunity of doing by improving every occasion, we feel that all these instances are incentives to Christian work everywhere.

Professor Drummond was staying with a lady whose coachman had signed the pledge, but afterward had yielded to the temptation to drink again. As the Professor was about to be taken to the depot by the coachman the lady said to him:

"Now this man will drive you to the train; say a word to him if you can. He is a good sort of a fellow, and really wants to reform, but is weak."

While they were driving along the Professor tried to think how he could introduce the subject, when suddenly the horses bolted. The driver held onto the reins and manipulated them well. The carriage swayed about and the Professor expected every moment to be upset, but presently the man drew the horses up, steaming with perspiration, and said:

"I say, that was a close shave. Our trap might have been smashed into matenwood, and you wouldn't have given any more addresses."

"Well," said Professor Drummond, "how was it that it didn't happen?"

"Why," was the reply, "because I knew how to manage the horses."

"Now," said the Professor, "look here, my friend, I will give you a bit of advice. Here's my train coming; I hear you have been *signing* the pledge and breaking it again. Now I want to give you this bit of advice: throw the reins of your life to Jesus Christ." And he jumped down and got into the train.

The driver told afterwards that it came upon him like a flash of lightning. He saw where he had made a mistake, and from that day he ceased to try to manipulate his own life, but gave the reins to Jesus Christ. There are many of us who can take the Professor's advice and also learn the same lesson.

New Concord, Ohio.

MENTAL SHORT-SIGHT.

BY ELIZABETH CUMINGS.

If I fail to nod at my next door neighbor when he has nodded at me, he is wont to bring me up with the question, "Why, what's the matter with you?" though he knows full well I see my nearest and dearest but as shadows without my spectacles. But when I have attacks of the insidious mental infirmity which corresponds to my physical defect, alas, no one warns me that I am enwrapt in the trifles in my hand, and am not seeing the blue heights upon my horizon, and as I look about my neighborhood and my town, I note that short-sight of the mind is almost endemic, as the doctors say, among women.

When the average man has been given all the credit he deserves, and some he does not, the fact remains that the income which he receives for his labor and which supports his family he considers peculiarly his own. Whether he be right or wrong is outside the present question, but the effect of this notion of his is to make the average woman, his wife, have a one-sided notion of values, and to hold dimes over-precious and her own labor at nothing. So we have the spectacle of women sewing themselves ill making over their old gowns, and spending nearly the price of new material in rubbishy trimmings to cover the marks of piecing and old stitches, and the still more trying spectacle of women using three or four dollars worth of groceries and coal, plus no end of muscle and nerve-force, to earn a dollar and seventy-five cents for a church or a cause. In their blind struggle for financial freedom, to give as heart and head prompt, women have saddled themselves with the church kitchen, a contrivance admirably adapted to give the minimum of return for a maximum of effort, and which should receive the name it deserves, "drudgery extension."

The result of this mistake is not alone backache and vexation of spirit. Out of it has sprung a false idea of the real function of the church. The education of the spirit in spiritual things and organized labor for souls runs the danger of exhaling in a restless activity after pennies, and a church work, falsely so called, which is but another name for church entertainments, which convert that organization into a social club, with attendant heartburnings, envyings and ambitions. Dr. Holland used to say that women stand between men and God; they seem just now content to stand between men and the church range. We women need to study arithmetic, especially profit and loss, and we need, I say it with humility, far-sighted spectacles of the sort Sam Weller called "double hextra magnifiers."

So. Evanston, Ill.

POSSIBLE AND COMING.

BY FRANCES E. WILLARD.

I believe the core and centre of the dress question in our day to be purely commercial. In other ages there were other reasons for our bondage; but in this money-loving age, great manufacturers and merchants put their heads together to widen the market for fabrics of all kinds, and they change "the fashion" that clothes may sooner become out of date so that new ones must be bought. This is at the basis of the cry that crinoline is to be re-introduced. It is for this reason that bustles go out and come in, and that bonnets change their periphery from the size of a coffee-cup to that of a cart-wheel. It would be greatly to the advantage of women if they were permitted to pay a tax to the manufacturers, merchants and modistes, and then go on and dress themselves comformably to reason. "Some sweet day, by and by," when there are enough women who do reason, the merchants and manufacturers will in vain seek to hold them under the present bondage of false hygiene, false taste and false morals in dress. Some day every child that is born will find not only that its coming has been prepared for by its mother, but by that greater mother now so severe, but then to be so reasonable and kind—society; food, clothing, shelter will be assured to every human being in exchange for a few hours' work each day. We shall then be able to give our attention to the higher development of mind and body, to ethics, esthetics and religion; to nature, invention, and the amenities of life; to the uplift of the races that have not yet reached our level; and to the study of animals, so that they will be developed, and very likely the more intelligent among them will learn to speak, and to be vastly happier and more rational than they have ever been. At least I like to think about these things and help them to become, "so far as in me lies."

A SPRING SONG.

LD Mother Earth woke up from her sleep,
And found she was cold and bare:
The winter was over, the spring was near,
And she had not a dress to wear.
"Alas!" she sighed, with great dismay,
"Oh, where shall I get my clothes?
There's not a place to buy a suit,
And a dressmaker no one knows."

"I'll make you a dress," said the springing grass,
Just looking above the ground;
"A dress of green of the loveliest sheen,
To cover you all around."
"And we," said the dandelions gay,
"Will dot it with yellow bright."
"I'll make it a fringe," said forget-me-not,
"Of blue, very soft and light."

"We'll embroider the front," said the violets,
"With a lovely purple hue."
"And we," said the roses, "will make you a crown
Of red, jeweled over with dew."
"And we'll be your gems," said a voice from the shade
Where the ladies' ear-drops live—
"Orange is the color for any queen,
And the best that we have to give."

Old Mother Earth was thankful and glad,
As she put on her dress so gay;
And that is the reason, my little ones,
She is looking so lovely to-day.

—*Children's Friend and Kindergarten.*

A DECORATION DAY AT HOME.

BY ADA M. MELVILLE.

"Oh, *hum!* I don't want to stay here—I don't! I don't! I want to go with the rest, I do! Just see that blue sky, and the bluffs are *covered* with flowers—and—and— Well, what's the use of fussing? The blue sky isn't *all* over at the cemetery, and I'll see if I can't act more like a fifteen-year-old girl than a five-year-old baby, so there, now!" and pretty Jessie Armstrong stamped one foot so emphatically that she scared the white kitten lying asleep in her lap.

"Talking to yourself, Jessie?" asked her mother, coming out on to the wide veranda and sitting down on the step beside her daughter.

"Yes'm; sputtering a little because I cannot go over there," waving her hand to the green hills in the distance, on whose sides, among the shadows, rested those who had gone home to God. "The soldiers' graves will be beautiful to-day," continued the girl. "Every one I know is taking flowers, and there never were quite so many flowers before as there are this year. Oh, why *did* I sprain my ankle just now? I don't believe even you can find any good in such a catastrophe as that. But I'll 'be a dood dirl,' as Baby Bell says. Where is she? Asleep? I can take care of her, anyhow, these days, when I can't hobble around much, so my pain will mean some rest for you, motherdie!"

Just then pattering feet were heard in the hall behind them, and Baby Bell, fresh from her nap, ran with outstretched hands and gurgling laugh to throw herself pell-mell against mother and sister.

Decoration Day was always a happy time in the pretty little town where Jessie and Baby Bell had always lived —a happy time, and yet a tenderly sad one, for there were a great many graves where boys in blue and boys in gray were laid. People will never forget how bravely soldiers fought, North and South, so many years ago, and every one loves to help to cover the quiet graves with beautiful flowers.

Mrs. Armstrong went back to the work that was awaiting her, while Baby Bell and Jessie sat together. Pretty soon a little boy about Bell's size peered through the fence palings, and said in a timid voice, "H'lo!" "Hullo!" answered Bell, "what you want, little boy?" "Nothin'."

"Run down to the gate, dearie, and let the little boy in."

"All right!" answered Baby Bell in her sweetest voice and went down to let in the little visitor. He had a tiny wooden sword in his hand and a bit of bunting floated from his cap.

"Don't you want some flowers, little man? Are you going over to the cemetery to-day with all the rest?"

All her answer was a shake of the boy's head, which set his curls dancing in the breeze.

"You've got a sword—are you going to be a soldier?"

His blue eyes danced. "Yes," he said, "grand-dad was a soldier and so was Uncle Jack, and I'm goin' to be one, too!"

"Good for you. Whom will you fight, my man?"

"Bad men—I don't know—" swinging his sword in the air, "every one what ain't good. Say!"

"Say on."

"Can I have some of them?" pointing to some nodding rosebuds on a beautiful plant Mrs. Armstrong brought out into the sunshine. It was Jessie's one pet plant and had "wintered" so well that it was rewarding her with clusters of pink-touched buds.

"What do you want them for?"

"Mother likes them for grand-dad's picture and Uncle Jack's. They're dead."

"And they were soldiers?"

"Yes'm."

"And hasn't mother any flowers for their graves?"

"They're buried far away—I don't know where, but she puts flowers on their pictures."

"Mother!" called Jessie, "I believe I can hobble over to Mrs. Stone's—she lives across the way, you know. I want to help her have a little bit of Decoration Day at home," she added, in a lower tone, as her mother came to the door. "I think she's real poor, and I'm sure she's lonesome to-day. Will you lend me your strong arm? I'll take her some roses and some of those wild flowers the boys gave me yesterday. Get me the scissors, will you, Bell, dear, and we'll give the soldier's boy some lovely roses."

And that was how it happened that Jessie sat in Mrs. Stone's little parlor, with Baby Bell beside her, while the tired woman sat down to talk to her bright-faced visitors.

"I couldn't go to the cemetery to-day with the others," explained Jessie, "and Bobbie was telling me that you are an old soldier's daughter."

"Yes'm. I lost my father and my eldest brother in the war. There they are," pointing to two pictures that hung on the wall, with some dried ferns from the year before still clinging to them. "They went away, and never came back; we don't even know where they are buried. But I know they died fighting and with their faces to the front!" and her eyes flashed, even while the tears came into them.

"Ma! ma!" shouted Bobbie, dashing in just then—for Mrs. Armstrong had kept him behind to fill his hands with flowers and ferns that had been given to Jessie the day before—"here's some flowers for grand-dad and Uncle Jack's pictures! My! don't I wish *I* was a soldier? Put 'em up, ma, quick! Do you s'pose they *know* you're decoratin' 'em?"

Bobbie's mother looked very happy as she put the flowers in place. When they were all arranged Jessie said: "Please do not let me keep you from your work. Baby Bell and Bobbie and I will sit here and tell stories, seeing we can't go out on the hills with the others. What stories do you like best?"

"Fightin' kind," said Bobbie.

"*Nice* kind," said Baby Bell. Jessie laughed and then she said gently, "Well, I can please you both, I think." So she began. It must have been a beautiful story, for when it was finished Bobbie clapped his hands and jumping up and down, cried, "Goodie, goodie, goodie! I just *knew* the bad old king would get killed. I'm going to fight *all* the bad kings when I'm a man. What was that feller's name?"

"I know," said Baby Bell softly. "He was old King Alcohol. He's just *dreadful!*"

"Who's King Alcohol?" said Bobbie, for he did not understand. You see, Jessie had a white ribbon in her buttonhole, and Baby Bell wore an L. T. L. badge. *They* knew about King Alcohol, and Baby Bell helped tell Bobbie. He listened very hard and when the story was ended he looked up at the pictures of "Grand-dad" and Uncle Jack and said, "*Now* I know what I'm going to do. I'll be a soldier and help *kill* that wicked king. Will you help?" looking at Baby Bell.

"'Course I will!"

Then Mrs. Stone came in and Jessie and the two children listened to the story of the two who went off to the war "and never came back."

"You've made the day brighter for me, miss, and I heard you telling the children about the whisky business. I'm glad to have Bobbie know it from the right side. He must grow up to be a temperance man."

"And I'm goin' to fight, mother, and *she's* going to help."

After a little longer visit Jessie went back to her own veranda feeling that Decoration Day spent at home was not so bad after all, especially when she had won such a stout-hearted little recruit for the Army of the Right as Bobbie was sure to be. May he grow up into a real soldier fighting in the army of the Lord, against *all* the wrong things in our beautiful world! And may Bell always help him to be brave and true.

Chicago, Ill.

DEAR BOYS AND GIRLS:—Here is a sweet little flower poem sent by a little Cozy Cornerer, Delight Mellowsweet, of Thomaston, Me. She calls it

CONTENT.

Checkerberry bright and red,
Nestling in your mossy bed,
Among your leaves so green.
Aren't you lonely in the forest drear?
You need sunshine warm and clear
To make you grow.

Spoke the berry from its bed,
"I am quite as large and red,
As my sisters in the clearing,
And no softer bed, I ween,
Than my mossy one of green,
Can be found.
My Father placed me here
To comfort and to cheer
All I can,
So I'll not complain.
But come sunshine or come rain,
I'll be content."

It is well named, is it not? Yours, to learn lessons from the flowers,

Aunt Jane

NEPHEWS AND NIECES.

Bertha Thornley, Harry Thornley, } Canada.
Ethel E. Bird, Illinois.
A. Edina Wilson, Scotland.
F. Russell Smith, New Jersey.
Otis Yarnell, Arkansas.
Catherine Maitland, Pennsylvania.
Frances A. DeCoudres, Mary DeCoudres, } Tenn.

When I get to be a big man I will make the saloons stop making beer and whisky. I voted for Mr. Bidwell. I am six years old. WALTER U. HOWE.

Franklin, Pa.

When you "get to be a big man," and cast a "truly" vote, I shall expect it to be against the saloons, Walter.

I would like to be one of your nieces if there is room for me. MAY HUSSONG.

Alhambra, Ill.

There's always room in the Cozy Corner, dear little niece.

When I get old enough I am going to be an honorary member and work for temperance. We are filling a mite-box for the Temple. HARRY SMITH.

Haven, Kan.

That's right, Harry, we want not only honorary members, but active temperance workers.

I have learned from what I have heard and read, that intemperance makes an unhappy home for little children. FLORENCE P. BUTLER.

Newark, Del.

It is too true, and we are working to rid the world of these unhappy homes.

I got another boy to join the Band of Hope, and I do wish there was a place in the United States where the river of rum could not flow. LELAND SMITH.

Aurora, Ill.

If each temperance boy and girl got one other to join how long would it take to stop that "river of rum," children?

SOFT-SHELLED NUTS

189.

NUMERICAL ENIGMA.

My 3, 8, 11, 2, 5 we do not drink.
My 1, 6, 13 is a division of time.
My 9, 12, 7 is a grain.
My 10, 4 is what we should say when tempted to do wrong,
My whole is observed this month.

190.

PI.

A tarrque tenycur fo aceep.
Ash reddoob ero' rou danl, dan vero lal—
Eth usnyn husot nda coderl, ristring trohn—
Losfat dourp eno nommoc, carsed aglf.

191.

ANAGRAM.

Have Grace D. to steer.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MAY 4.

181. COLUMBUS. (Colum) (bus.)

182. ConveX, OuttoP, LegatO, UncleS, ManabI, BalloT, IshuaI, ApollO, NatioN. COLUMBIAN EXPOSITION.

Correct answers: Catherine Maitland.

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For with Thee is the fountain of life: in thy light shall we see light.—Ps. 36: 9.

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WHAT SHALL WE DO WITH OUR CITIES?

That our great and ever-growing cities, with their abject poverty and fabulous wealth, their vast criminal classes, their corrupt government in the hands of the worst political "rings," are a growing menace to our national life and to our civilization is a generally acknowledged and widely deplored fact.

It has been shown that almost none of our great men have been born and reared in cities. Almost without exception they have come from the country. To the country alone must we look for the supply of our best brain and heart. But this hope is threatened, for the cities, like a great maelstrom, are sucking everything into their vortex. More and more our people are deserting the country for town and city. The time is not far distant when, if the present tendency continues, our rural population will consist entirely of foreigners. What then? Is there nothing before us but swift and sure destruction? Is our nation and our civilization doomed to death? We do not believe it. There are those who think that as the nations of old rose, fulfilled their purpose and died, so our own nation is going the way of all the earth. How, then, are God's purposes for the race to be accomplished?

The decay of civilizations involves long periods of degeneracy, of moral, intellectual and spiritual death. In them the race loses most that it had gained, and goes back to its primitive conditions to begin over again. The death of nations and civilizations has been indeed a terrible necessity to make way for a newer and a fresher life, but if God's plan for the race, as revealed in Christianity, is ever to be accomplished, decay and death cannot be perpetually recurring features.

Those who see the future in the past, forget entirely that the present has an element which the old civilizations had not; that into it has been injected "the power of an endless life"; that behind and beneath it stands the one who said, "I came that they might have life, and that they might have it more abundantly." How, then, are we to read the signs of the times? What is their portent? That the facts are threatening, the dangers real, we cannot doubt.

What shall we do with our cities? is a question which we must answer. We do not hope in one article to solve what thus far has baffled the best thought of the world but only to add our little to what must at last swell the sum total of the triumphant reply.

It is well to note, first, what we can not do. If the trend of events teaches anything, it teaches unmistakably that we can not eliminate the cities. We must purify them or die, for cities, good or bad, we are bound to have. Our civilization is a civilization of cities and such, in the nature of the case, it must continue to be. The movement of our people towards the cities bespeaks the genius of our civilization and it is as idle to urge them to betake themselves to rural life as it would be to undertake a revival of the feudal system, or preach a new crusade for the capture of the holy sepulchre.

The causes of this irresistible tendency of the times are not far to seek. The development of literature and art and the discoveries of science have sent a thrill of intellectual life to the lowest depths of society, and humanity is awakening to the truth that "man shall not live by bread alone." Moreover, man is regaining his long-lost rightful authority over nature and all of the resulting privileges can be fully enjoyed only when men are associated together. There are those who see nothing but hopeless degeneracy in the fact that our young people are no longer satisfied to live the lives of ceaseless toil for mere physical existence which their fathers and mothers lived before them; and that they desert the farm for the town and city. We do not so regard it. They often fail utterly of the ends they seek but the impulse which drives them forth is the demand of the famished intellect for food. It is not so much the revolt of the physical against the excessive burdens laid upon it as it is the revolt of the higher nature—the divine in man.

Much is rightly said of the mad race for gold, characteristic of city life, but the same spirit manifests itself in the country in a different but scarcely less harmful guise. The scarcity of money in most farming communities and the meager returns received for farm produce, have made life, too generally, in our rural districts, one hard struggle for existence. Out of this condition has grown inevitably the habit of saving for the mere sake of saving, even when the necessity has been removed. And where this spirit rules, the intellectual and esthetic natures die of starvation. How often we find even wealthy farmers who cannot be induced to go to the expense of giving their children a college education, who spare grudgingly, if at all, four cents a week for a religious newspaper, who give the merest pittance to the support of the gospel and towards benevolent objects, who regard books and pictures as superfluous extravagancies not to be thought of. This condition of things is not a cause for censure, much less for contempt, but for pity. It results necessarily from causes for which the victims are not in the least responsible. Nevertheless *these things are so* and it is because they are so that the young people of the present generation are forsaking the farm. If we would remedy the evil, we must look the cause squarely in the face.

Cities must continue to exist. Paradoxical as it may seem, it is nevertheless true that they are both a menace and a necessity to our civilization. The problem before us is not how to eliminate them but how to neutralize their evils. But neither can we dispense with the country. The broad fields of grain must grow broader, the cattle upon a thousand hills must become more numerous, for, though the physical must abdicate its supreme place, it must still exist. In some way the country and the town must be elevated together. In a new sense, we must attain that ideal existence which unites "the advantages of both city and country."

A movement has been very generally advocated of late, and here and there experiments have been made of farm villages. The purpose is to gather into one community the scattered farm populations while at the same time they are within easy reach of their farms. We believe this is a step in the right direction and will so greatly improve the conditions and tendencies of rural life that much of the cause which has driven young people from the country will be removed, but something more than this is needed to bring about the other necessary element which shall render farm life more attractive and secure to farmers their rightful proportion of the results of their labor.

As to the problem of the cities, we believe that more even than in that of farm life, the experiments have thus far been only tentative. The missions, the college settlements, etc., will have their part in the solution, but it is in the cities that the great battle for prohibition is to be fought. It is comparatively easy to pass and enforce prohibition laws in rural districts but in the cities the hosts of Satan make their desperate stand. Thus far they have triumphantly held their own, and great cities ruled by the liquor traffic will forever be the open mouths of hell.

Nor is this all, radical changes will have to be made in our social system itself before great cities can be other than centers of corruption. A system whose corner-stone is selfishness, in which each man's loss is every other man's gain, and vice versa, is not a system which will endure the massing together of hundreds of thousands of human beings. In the problem of the cities as in the problem of capital and labor we see the handwriting on the wall declaring to our existing social system, "Thou art weighed in the balances and art found wanting."

"REFORM" THE DRINK TRAFFIC.

In an article in the *North American Review* for May, entitled, "The Possible Reform of the Drink Traffic," the Rev. W. S. Rainsford says: "Temperance agitators fail because they attempt the impossible. They seek to root out alcohol;" and again, "I do not know of any temperance movement that meets the inevitableness of the use of alcohol squarely. The Prohibitionist refuses to draw any distinction between the moderate and the immoderate drinker."

Admitting all that the "learned doctor" says, the difficulty with the "temperance agitator" and "Prohibitionist" is solely in his bringing up, and is so bred in his bone that he is as unable to free himself from his fanatical views as Dr. Rainsford thinks modern civilization is unable to tear itself away from alcohol. These temperance people have been brought up in the doctrines of Christianity, and notoriously the difficulty with that system, the reason why it fails in its conquest of the world is that it attempts the impossible.

Had its Founder only had the wisdom not to seek to "root out" all evil from the human race, but simply to "reform" it, had He but taken a "common-sense view" of the situation, and made a compromise with the devil, perhaps His system might have been before this accepted over the whole world, but, like the Prohibitionist, He refused to draw any distinction between "moderate and immoderate" sinning; He even went so far as to class the hater of his brother along with all murderers, "moderate and immoderate."

Like the Prohibitionist again, He "ignored the past of the race, history with Him counted for nothing," and calmly saying, "the things that are impossible with men are possible with God," He kept steadily on His way, holding His "position of fanatical hatred" toward sin to the last. What wonder that He met an ignominious death on the cross and that His gospel has not yet, after nearly two thousand years, conquered half the world? It is useless to hope that the followers of such a Leader can be induced to take a "moderate view" of the liquor curse or of any other crime against God and man.

But there is one point which might comfort the doctor a little if he would consider it. It is this, that these fanatics are the only ones who are ever willing to do anything. Dr. Rainsford thinks that if we could but "once move" the "moderate-minded men who deplore drunkenness, but who know that for generations to come we cannot eliminate it," who "cannot consistently support any of the present temperance movements, for they themselves are not prepared to banish alcohol in all shapes from their lives," if we could but get these people started, then he thinks we should be on the way to accomplish some permanent temperance reform.

Perhaps so, but just here the doctor's own knowledge of history is deficient. If he will but search the records, he will find that this class of persons has never been started in the whole history of the race; that always it has been the "fanatics," the people who attempted the "impossible" and who obstinately persisted in the determination to "root out" the evil instead of making terms with it, who have turned the world upside down and brought about its great revolutions.

We cannot but think that Dr. Rainsford is making the very common mistake of being too impatient for results. Jesus Christ never told His disciples to accomplish anything. He did give them some very clear and specific directions as to the lives they should live and the kind of men they were to be, and He bade them go into all the world and preach the gospel to every creature. But the results were to be left to Him. Looking back over two thousand years of history we can see that, though their task looked like a hopeless one utterly without promise of results, nevertheless the preaching of that gospel has "lifted empires off their hinges and turned the stream of centuries out of its channel." But had the disciples started out with the definite plan to accomplish just those results, and unless they could see the objects accomplished in their own day felt that their work was a failure; had they, in order to reach their ends, changed the message delivered them by the Master and compromised with the prince of this world, they had utterly failed of their purpose.

In his anxiety to reap the harvest at once, Dr. Rainsford

is making the fatal mistake of letting the end justify the means. If it is right for churches and church members to establish eating houses in which wines and other "light" drinks are dispensed, then the question of their doing so becomes a mere matter of expediency; but if, as the temperance agitator believes, alcoholic beverages of every kind are a snare of Satan and all traffic in them evil and only evil, then the only attitude for the Christian reformer to take is that of "destroying the trade, root and branch." He has no more right to open such a "public house" in order to draw men from the worse grog-shops than he has to take the life of his neighbor by administering chloroform in order to save him from the brutal knife of another class of murderers.

"The ordinary temperance reformer and temperance politician cannot be induced to look favorably on any scheme of reform," for to his view the means proposed by these "reformers," respectable wine shops run by "moderate-minded" people, are but feeders to the saloons. We may not succeed in our day in "rooting out" alcohol, but we shall continue to fight the battle out on that line, and that victory overwhelming will be ours in the end, we doubt no more than we doubt that "God is God."

THE WOMEN'S FORUM.

We question if the famous Roman Forum, in all its centuries of eloquent expression, ever discussed themes more vital or varied than did the Woman's International Congress in Chicago during the seven days of its forum, May 15–21, 1893.

The entire compass of THE UNION SIGNAL would fail to contain the formal addresses of this momentous meeting, not to speak of the scores of unwritten addresses and interesting impromptus. Even a list of the names of those in attendance would occupy a half dozen of our pages, for it was estimated that ten thousand women made up the average audiences. Two large halls, seating three thousand each, eight smaller halls, holding four hundred each, and numerous spacious corridors comprised the audience rooms of this unique gathering. Evidently, the powers in authority had not anticipated such an enormous attendance at the opening Congress, particularly as it was a "woman's meeting." The provision for doorkeepers and ushers was very inadequate at first, but some improvement in that direction was noticed towards the end of the week. But we marvel that everything worked so well when we consider the *newness* of it all. The Art Memorial building, in which the meetings were held, had never before sheltered an audience, and the large body of workmen had scarcely left its halls when the ladies walked in. Indeed, some of them did not leave at all, much to the regret of speaker and would-be listener, for the sound of the hammer, the dragging of ladders and tramp of feet on the tin-covered roof was slightly distracting. But the earnestness and eloquence of the speakers and the patience and good-nature of the audience overcame all these small (?) disadvantages. The women had the place of honor in the opening of the Congresses, but it is one that cost them dear in the loss of golden thoughts and nerve force.

The formal opening of the World's Congress Auxiliary occurred at ten o'clock Monday morning, with its president, Charles C. Bonney, presiding. After delivering his notable address President Bonney introduced Mrs. Potter Palmer, president of the Woman's Branch of the Congresses, who spoke brief but beautiful words of welcome and announced the opening of the Woman's Congresses. Mrs. Palmer was followed by Mrs. Charles Henrotin, who delivered an elaborate address and introduced Mrs. May Wright Sewall, chairman of the Congress committee as well as president of the National Woman's Council. At the conclusion of Mrs. Sewall's comprehensive review of the work of the Congresses, a large number of distinguished foreign representatives were presented. A public reception was held in the afternoon and the evening session was devoted to the further introduction of foreign guests. At this remarkable assembly were represented, by well-known women's names, the following countries: England, Germany, Belgium, Denmark, Scotland, Sweden, Switzerland, Austria, Finland, Greece, Spain and Bohemia.

On Tuesday, the complicated and well-managed machinery of the great Congress was set in motion and for five consecutive days, "mind not matter" was the practical motto, on some days twenty sessions being held. The societies represented and the topics discussed were as wide in range as the diversity of women's interests and opinions. A partial list of subjects will best illustrate this: The Civil and Social Evolution of Woman, The Evolution of the Business Woman, Woman as a Political Leader, The Moral Initiative as Related to Woman, Ethical Influence of Woman in Education, Woman in Municipal Government, Position of Woman in Civil Law, Woman in Science, Woman the New Factor in Industrial Economics, The Solidarity of Human Interests, Women in Spain for the last Four Hundred Years, Woman's Position in South American States, Woman's Place in the Legitimate Drama, Woman in the Stock Company, A Century of Progress in Canada, Women in Bohemia, Woman's Marriage Prospects, Kindergarten Progress, Woman as a Religious Teacher, Woman's Place in Hebrew Thought, Woman in the Pulpit, Club Life Among Women, Inalienable Rights of Authors, Commercial Value of Literary Work, The Catholic Woman in Temperance, Woman's War for Peace, Woman as an Explorer, Status of Utah Women, Woman's Trades Unions, Domestic Service, The Family Claim, Coöperative Housekeeping, Progress of Education, The Wage Question, Ethics of Dress, Necessity of Dress Reform, Physical Culture a Necessary Preparation for Correct Dress, The Economy of Woman's Forces Through Organization.

We suggest to "sweet girl graduates" that a selection from the above list of subjects would be equally as profitable to themselves and pleasing to their fond audiences as the abstruse and well-worn themes, "Beyond the Alps lieth thy Italy," and "The Night Brings out the Stars."

Among the societies represented were the National Council of Women, Woman's Christian Temperance Union, Women's Christian Association, Order of the Eastern Star, Woman's Press Association, Woman's Physician Association, Woman's Suffrage Association, Sorosis, Wimodaughsis, Woman's Relief Society, Kindergarten Union, Loyal Women of America, Baptist Missionary Society, Centenary Association, Young Ladies Mutual Improvement Association, Universal Peace Union, Woman's Indian Association, Protective Society of Authors, Association of Collegiate Alumnæ, and Columbian Household Economic Association.

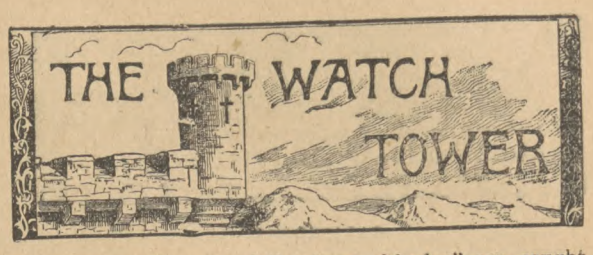
While the W. C. T. U. was well represented, the absence of Miss Willard was a cause of keenest regret, and many an auditor outside as well as inside of W. C. T. U. ranks felt that the most magnetic presence among American women was missing. Miss Willard's name was frequently mentioned and none other received such spontaneous and hearty applause. "Our women" were in attendance in large numbers, and such leaders as Mrs. Lathrap, Mrs. Hoffman, Mrs. Stevens, Mrs. Woodbridge, Mrs. Leiter, Mrs. Ormiston Chant, Mrs. Margaret Parker, Mrs. Buell, Mrs. Carse, Mrs. Nichols and Miss McDonell were prominent among the speakers of the week-day sessions.

It may be a partial view but it was shared by hundreds that the W. C. T. U. mass-meeting Sunday afternoon was the best of all the Congresses. Eleven speakers of renown contributed to this "feast of reason." They were Mrs. Chant and Mrs. Parker of England, Mrs. Hoffman, Mrs. Dickinson, Mrs. Nichols, Mr. Woolley, and Mrs. Barker, Mrs. Foster and Miss McDonell of Canada, Miss Yates and Dr. Anna Shaw. These speeches were all "off-hand," and we regret that a lack of a stenographer as well as lack of space prevents a full report of this electric and inspiring program, which was truly spontaneous, having been arranged only the day previous. But white-ribbon women are always ready and generally at their best in impromptu. Mrs. Woodbridge presided with a grace all her own, Mrs. Stevens read the Scriptures and Mrs. Carse led in prayer.

The enfranchisement of woman was the most popular theme of the Congress, and naturally Miss Susan B. Anthony and Lucy Stone led the discussions. Aside from several addresses in different sessions Miss Anthony was frequently called for, and once even addressed an immense crowd on the stairs which was unable to gain admission. Her reception was an ovation, and she must have felt that after forty years of pioneering, her hour of recognition and triumph had tardily arrived. "We have tried repeatedly," she said, "to keep the woman's rights question in the background, but we can't succeed; the women will talk about it. Of course I am delighted. This Congress will advance woman's cause one hundred years, because it will impart learning in every department of life in which man has always reigned, but to which woman is and always has been eligible. I cannot evince by any words the satisfaction I feel in seeing such an admirably officered organization as ours claiming the attention of the civilized world as it is now doing."

The closing sessions of the general Congress on Sunday were, of course, religious in character,—a regular service was held in the morning, Rev. Anna Shaw preaching the sermon. In the evening a sacred concert was given, the composition and execution of the music, both vocal and instrumental, being entirely by women, and including the first large harp orchestra ever presented in America.

We cannot forbear a word of praise to the general committee in charge of this wonderful Congress. Mrs. May Wright Sewall, president; Mrs. Rachel Foster Avery, secretary, assisted by Mrs. Potter Palmer, Mrs. Charles Henrotin, Mrs. Isabella Charles Davis, Miss Lucy Anthony and a score of others. The two first mentioned ladies have devoted nearly a year's time to the enlisting of foreign delegates and the public press, and to the working out of the voluminous programs. The successful completion of this vast undertaking is a monument to their mental comprehension and executive ability. In the name of women, THE UNION SIGNAL extends profound thanks and earnest congratulations.



Frequent glimpses of the "new chivalry" are caught from correspondents' letters. Here is one: "I go this afternoon as a delegate to our state convention. I suppose some would think me a fair sample of the woman's rights woman, leaving five children to go to conventions, but I have strictly obeyed the Bible injunction in this case, 'wives, be in subjection to your husbands.' This is the third consecutive year that I have been urged to go as a delegate and this year, in advance, my husband said to me, 'If they want you to go this year, you go; I will see to the children.' So I meekly 'obeyed.'" Are there not more such husbands in white ribbon homes than in any other?

***

They built a church at his very door—
He wasn't in it.
They brought him a scheme for relieving the poor—
He wasn't in it.
Let them work for themselves as he had done,a
They wouldn't ask help of any one
If they hadn't wasted each golden minute—
He wasn't in it.

So he passed the poor with haughty tread—
He wasn't in it.
And he scorned the good with averted head
He wasn't in it.
When men in the halls of virtue met
He saw their goodness without regret;
Too high the mark for him to win it—
He wasn't in it.

A carriage crept down the street one day—
He was in it,
The funeral trappings made a display—
He was in it!
St. Peter received him with book and bell;
"My friend, you have purchased a ticket to—well
Your elevator goes down in a minute."
He was in it.

***

Such an "eruption" of woman has not been known in the annals of time as the Art Building of Chicago witnessed last week. The suffrage congresses were the most popular. Policemen had to be stationed at the doors of their halls to keep the crowds back. "We didn't need policemen once to keep the women out of a suffrage meeting," somebody said on a platform the other day, while hundreds were being turned away. "Anthony! Anthony!" was the cry, and as soon as "Susan B." stopped speaking she adjourned with the overflow to another hall. She deserves this "bread . . . . after many days." The suffragists certainly "worked up" their program with splendid zeal and effect. It is said Miss Anthony, Mrs. Rachel Foster Avery and Mrs. Carrie Lane Chapman were the prime movers. The women are *come*—not "coming."

***

One of the finest tributes ever paid to our organization was that of Mrs. Mary Lowe Dickinson's at the mass-meeting of the W. C. T. U. Sunday afternoon in connection with the Woman's Congress. It was this: "That the Woman's Christian Temperance Union sits to-day, sceptered and throned and crowned at the center of the world's encircling organizations of women, is not so much because its battle is against the foe of childhood and motherhood and the home; not because its grand crusade is one of rescue to lost manhood; not because of its hundreds of thousands in numbers, or the multiplied agencies of its numerous departments of human helpfulness, as it is because it has struck this *one* chord to which the hearts of women answer. It made a *Union.* That was great. It made a *Temperance* union. That was greater. It made a *Woman's* Temperance Union, and that was greatest. But it made a Woman's *Christian* Temperance Union, and that, and that alone, made greatness in *any* degree possible to all the rest. Nay, I dare go even further (loyal subject though I am and not unmindful of the royal presence) I venture to say that not even such masterly and magnificent leadership as this white ribbon army has known, could have borne its victorious banner to the gate of every welcoming nation, or have lifted the towers of yon fair Temple to the sky, had not the hearts of the women of the world been already the temples of the living God. It was the voice of Christ that called together the white-haired and white-souled women of that first crusade, and it is the Christ in the union, the Christ in the temperance and the Christ in the woman that has been, in all this movement, the secret and source of its success and power."

ON DUTY.

CALIFORNIA.

BEARING HARD ON THE LIQUOR TRAFFIC.

California is pushing forward the temperance battle most valiantly, and the 4,700 members of northern California, with the hosts in the South, with prohibition as their shibboleth, are pressing on to victory.

Mrs. B. Sturtevant-Peet, called by the "bear state" women "Our Saint Peet-er," labored indefatigably at Sacramento, the state capital, for the bill for school suffrage for women, assisted by Miss Sarah Severance, Dr. Lomax, Mrs. Van Pelt, Rev. Ada Bowles, of Boston, Jennie Phelps Purvis and others, and at last it was passed, but alas, was vetoed by Governor Markham. The women, while sorely disappointed, will press right on, and the next legislature will see a bill for full suffrage. The liquor dealers tried also to pass a uniform license bill, which would force saloons on every locality in the state, entirely doing away with all local option. But the Woman's Christian Temperance Union were on the alert, and by their splendid organization were able to muster up an immense petition against it and it was voted down by a big majority. Miss Willard has truly said that "organization makes the difference between a mob and an army."

Mrs. Mary Clement Leavitt, honorary president of the World's Woman's Christian Temperance Union, is arousing great enthusiasm throughout the state by her masterly arraignment of the liquor traffic and the Christian voters who uphold it. Possessing a polished and cultured mind she brings argument, science, observation, wit and pathos to bear, and thus touches every intellect before her in some vulnerable spot. As the first round-the-world missionary of the white-ribbon movement, she holds a high place in the hearts of all.

California seems specially blest, for on April 17, Miss Jessie Ackermann, the second round-the-world missionary, returned to her home in the Golden State after an absence of seven years. Intrepid, patient, plucky, this young woman went out like the disciples of Christ with "neither purse nor scrip," and without any cost to the National or World's treasury has achieved wonders in temperance work. She has given lectures on oriental women, herself appearing in native costume while abroad, and will continue the same kind of work in America. She especially requested that no reception should be tendered her, much to the disappointment of her friends, who wished to show marked attention to this comrade whom they "delight to honor," but as the last memory she had of her native land was a prayer-meeting at temperance headquarters, 132 McAllister St., Mrs. D. J. Spencer and Mrs. Henrietta Brown, state secretaries, arranged an impromptu prayer-meeting as her initial greeting, and a large number of W. C. T. U. friends were present, among them Mrs. General Bidwell, who came from Chico to welcome the wanderer home. Miss Ackermann, by invitation of Mrs. Anna Riggs, president of Oregon, is lecturing in that state and will labor on the Pacific coast till time to go to National and World's W. C. T. U. conventions in Chicago in October.

Major and Mrs. Scott are still "holding the fort" for temperance and also moving on the enemy's works and wherever they go new unions spring up and new members join the Grand Army of Reform, the temperance G. A. R. Both of them are well informed on every phase of the temperance question.

Mrs. Emily Pitt Stevens, National organizer, has recovered from the nervous prostration, occasioned by her hard organizing trip last fall, and has been lecturing in Tulare county with her usual success. She always arouses enthusiasm as she portrays the tragedy of drink, and every word and gesture become unconsciously dramatic from intense feeling.

Mrs. Henrietta Skelton, our temperance Chancellor Bismarck, also a National organizer, is working with accustomed vigor and success and her wit is a mighty force for our struggling cause. Mrs. Emma Pow Smith, state organizer and author of the temperance story, "Chrysolite," has succumbed to nervous prostration. Too much admiration cannot be bestowed on these patient organizers, who go out into the most discouraging fields "for collections" which often means money out of their own pockets instead of in it, and yet they bring in hundreds of new members annually.

Mrs. Nellie B. Eyster, the scientific temperance lecturer, wins golden plaudits from every tour in the state, and so bright are her physiological dissertations and so winsome her manners that the little folks swear eternal hatred to cigarettes, opium and drink. The Demorest medal contests are being pushed most vigorously, and Miss Helen McLain, state superintendent, and Miss Winnie Morris, state superintendent of Y work, are doing wonders along this line. Little folks by the score are winning the dainty souvenirs. Among "the signs of the times" are the numerous votes being polled for women school directors.

As the evangelistic department is the corner-stone of temperance work, all the W. C. T. U. fraternity will rejoice at the great success attending the revival meetings of evangelist Charles N. Crittenton, whose generous offer of founding five Florence Crittenton homes under W. C. T. U. auspices, was greeted with such enthusiasm by the Denver Convention. God is using him wonderfully, and thousands are won to Christ by his loving appeals. The Oakland W. C. T. U. gave a delightful recital, with Miss Sylvia Chapman, reader, which netted a goodly sum for the San Francisco Florence Crittenton Home. A book, being prepared by M. G. C. Edholm, on Florence Crittenton missions, is to be published by the W. T. P. A. Mr. Crittenton is deeply interested, not only in saving the drunkard, by moral suasion and by legal prohibition, but he is vice-president of the California Beneficent Home for the cure of the liquor and opium habits, which is located at W. C. T. U. state headquarters. Mrs. James A. Jordan, of Boston, is president, and is a most liberal giver to this form of temperance work.

Mrs. Mary E. Teats, state superintendent of social purity, formerly National superintendent of prison work, is arranging a state social purity convention to be held in Oakland. Her great experience in this line of work renders her services invaluable. Jennie Smith, railroad evangelist, paid a flying visit in the state and received a warm welcome. She held several very enthusiastic meetings among the railroad men. The Southern Pacific is specially careful of the sobriety of their employés, themselves providing a delicious noon-day meal in order to combat the free lunch of the saloon.

Among the resolutions passed at the last state executive meeting was one of confidence and love to Mrs. Matilda B. Carse, who may feel that she has the unswerving loyalty of the California chapter. Dr. Carrie F. Young, one of the veteran anti-slavery and temperance agitators was recommended to white-ribboners everywhere, and as she is especially fine in the physiological aspects of the drink habit, unions wherever she travels should avail themselves of her lectures. The press leaflets from Miss Lodie Reed, National superintendent of press, and Miss Irene Fockler, associate, will surely bring forth grand results.

Santa Clara county won a great temperance victory when they carried the day for the saloons to be closed on Sunday. That is a half loaf with no poison in it. Mr. Edward Evans, well known as the reformer who is engaged in the laudable work of uniting all reformers in one party, held an interesting meeting along that line recently in Oakland.

Before closing this letter a little tribute of praise must be paid to my mother, Mrs. Lucy Gow Charlton, who passed from earth to heaven April 5. For years she had been an ardent member of the Woman's Christian Temperance Union of Omaha, Nebraska, Oakland, California, and St. Louis, Missouri, being a member at the latter place at the time of her death. The greatest cross of her life was the being laid aside from active temperance work by nervous prostration, and yet she always could cheerfully say "He doeth all things well."

Earth seems very lonely without the inspiration of her loving presence, but heaven seems very near and very bright because she is "over there." Thank God! for a religion that through our blinding tears, we can sing, "O grave, where is thy victory? O death, where is thy sting?"

M. G. C. Edholm,
State Reporter, Oakland.

GEORGIA STATE CONVENTION.

The state convention held in Macon, April 25–28, was a success, and inspired the faithful workers to more devoted service than ever. The persecution to which our organization has been subjected in this section recently has not harmed us. On the contrary, our loyal women have been led to feel that they must put forth the more strenuous exertions because of attacks from the outside. As trained veterans on a long march, who have been going in disorderly fashion along the road, when a sudden fire from an unexpected enemy breaks upon them, instinctively close ranks and fall into step, so our white-ribbon division in Georgia has closed its ranks under the uncalled-for attack which has been made upon it. Several members testified that they should not have felt they could attend the convention had not this persecution made them feel that they must be present.

One of these sisters told an amusing anecdote, which she said illustrated the W. C. T. U. A farmer had an old blind mule, which fell into a pit. Thinking the animal not worth the trouble of getting out, the owner decided to bury it where it was. Accordingly, load after load of dirt was hauled and dumped onto the mule, but every time he shook it off and tramped it under foot, until at last, when the pit was filled, the mule walked out in triumph.

Mrs. Sibley, our wise, far-seeing state president, presided with the dignity and the unfailing good temper characteristic of her. Led by a leader so generous in her treatment of opponents, so appreciative of the good qualities of both friends and foes, so considerate of the views of all, so wise and moderate in all her measures, the Georgia state union has nothing to fear from any quarter.

Progress along all lines of work was reported, though in some sections of the state cyclones have for the time put an end to philanthropic work of every kind except that of caring for those left destitute by these terrible visitations.

The good people of Macon opened their hearts and homes to the convention with true southern hospitality.

It was expected that the convention would be held in the Mulberry Street Methodist Episcopal Church South, but as revival meetings were in progress there the convention met in the First Baptist church. The last night of the convention, however, the Methodist church adjourned its services in order to attend the convention, thus showing their good will and proving that the W. C. T. U. has still staunch friends in the Methodist Episcopal Church South.

Among the many interesting incidents of the convention none surpassed Mrs. Sibley's graphic account of the struggle for prohibition in her own city of Augusta. The members of the union there determined to spend election day in prayer, some of them at the polls and others in the church. When their purpose became known, threats of all kinds came to their ears. Among them that one saloon-keeper had said he would egg them. The day before the election, however, this saloon-keeper, who had been the jailer, went to Mrs. Sibley's son and said he understood that this report was around and added: "I never made such a threat and I would thrash any man who attempted it. I know your mother's work in the jail and I have too high a respect for her to do anything of the kind. I have said though, that I will use the brass band to defeat the women." No better illustration can be found of the way in which our many-sided work wins us friends from every quarter.

When election day came, Mrs. Sibley was astonished at the number of women who dared to face the contempt and insult which they had every reason to suppose awaited them, and march to the polls. When they got there, the crowds of men, friends and foes, made way for them and stood with uncovered heads while they passed to their places. Soon after the women began their prayers, the brass band marched over and struck up its din. The sheriff, however, obliged them to stop, but all day long the band drowned out the hymns. There throughout the day, these faithful women stayed praying and singing, while on the other side of the building, money bags were shaken in the faces of voters. There they stayed, while Christian men walked by them in sound of their prayers and songs and voted that the whisky curse should remain in their town. Is it any wonder that Mrs. Sibley said that whatever doubts she had felt before about the wisdom of woman's suffrage were put to flight by that day's experience?

When the election was over and good men and bad had united in fastening the liquor curse upon the city of Augusta, all gathered around and joined with the women in the closing hymns. The secular papers of the city said afterwards that it seemed more like a camp-meeting than an election. Not a demonstration followed the victory. Not a shout was heard, no drunken carousal disgraced the city, but quiet and order prevailed as if the victors were ashamed of their success and did not wish to declare the side on which they voted. The like of this election, we venture to say, this nation has never seen.

When our convention adjourned, the W. C. T. U. of Georgia could repeat the words of the apostle, "We are pressed on every side, yet not straitened; perplexed, yet not unto despair;" and "Though sorrowful we are alway rejoicing."

Isabella Webb Parks,
Atlanta.

Do You Wish the Finest Bread and Cake?

It is conceded that the Royal Baking Powder is the purest and strongest of all the baking powders.

The purest baking powder makes the finest, sweetest, most delicious food.

The strongest baking powder makes the lightest food.

That baking powder which is both purest and strongest makes the most digestible and wholesome food.

Why should not every housekeeper avail herself of the baking powder which will give her the best food with the least trouble?

Dr. Haines, of Rush Medical College, Consulting Chemist of the Chicago Board of Health, says: "Royal is not only the purest, but the strongest baking powder with which I am acquainted."

DR. PRICE'S Cream Baking Powder.

MOST PERFECT MADE.

In all the great Hotels, the leading Clubs and the homes, Dr. Price's Cream Baking Powder holds its supremacy.

Dr. Price's Contains No Ammonia, No Alum, Or any other Adulterant.

The only Pure Cream of Tartar Baking Powder. Its Purity Has never been Questioned.

40 Years the Standard.

OKLAHOMA.

WHITE-RIBBON NEWS.

Cyclones have swept through portions of our territory, leaving ruin and devastation in their path. In contrast, Mrs. S. M. I. Henry, one of the brightest stars in the W. C. T. U. galaxy, has flitted through our fair land, leaving "our cause" uplifted and advanced. We regret that we have no data from which to particularize concerning her campaign.

Our territorial president, Mrs. Nellie Sheplor, has been busy in the field. She visited the union at Jukor, and gave a public lecture to the representative people of the town; ten new members were added as a result. She also lectured at Choctaw City, forming a union of nineteen members, ten women and nine men. At Frisco, our banner temperance town, a large audience greeted her Saturday night; on Sabbath morning she occupied the M. E. pulpit, and on Sabbath evening held a children's meeting. She has also given W. C. T. U. talks at country school-houses. Mrs. Sheplor has a license from her quarterly conference to exhort. We wonder what the grave heads of the general conference will think of our young territory Methodists taking such advanced steps upon the "woman question"?

Mrs. Emma Miller, our territorial organizer, has been busy in her department, having organized unions at Perkins and Evansville, both of which are officered by bright, progressive women, who are creating prohibition sentiment by their works. Mrs. Miller has also had opportunities to address a number of Sabbath-schools upon temperance work. In one place a large list of names was secured to our Great Petition. The Stillwater union is making prominent its jail and L. T. L. work.

The Guthrie union has added a number of names to its membership, some of them were secured by house-to-house visitation. The Guthrie union is fortunate in having the ministers of its various pulpits pronounced temperance workers. Rev. Bosworth, of the Congregational church, gave for the benefit of the union a stereopticon entertainment entitled the "Bottle Nymph" in which the different stages of the drunkard life are portrayed, a talk being given on each scene. Rev. E. F. Boggers, of the Christian church, is strongly allied to our cause; recently a stirring temperance program was rendered in his church on Sabbath evening.

The Willard L. T. L. of Guthrie is increasing both in numbers and interest under the management of its efficient superintendent, Mrs. Nellie Swan. They are taking up medal contest work, have raised two dollars for the Willard fountain and have $3.66 from their Temple mite-box, which is a beginning for Oklahoma for $100 for the Temple. We are anxious to do something for that temperance Mecca, especially since its noble founder has been so maliciously maligned.

The legislative committee under the leadership of Mrs. M. A. Copland did earnest and faithful work the past winter during the term of the legislature, for temperance and suffrage. They did not succeed in getting what they asked for, but rejoice that the gambling bill was passed.

The Oklahoma city union has taken upon itself a new lease of life, having elected Mrs. W. W. Storm, an earnest white-ribboner, its president, and voted to meet one hour each week. A contest for a Demorest silver medal, in charge of your correspondent, was held in a country school-house this winter. Miss Myrtle Meloy won the medal, reciting in an impressive manner "Parallel Parables," by John G. Woolley. The presentation speech was made by Mrs. Sheplor. The class was composed of five girls and one boy; each one received a beautiful bouquet tied with white ribbon.

MRS. SUE UHL BROWN,
Territorial Reporter, Oklahoma City.

MICHIGAN ETCHINGS.

The year rounds up to full completeness, and this month, April, sees the last of the twelve district conventions (second, fifth and sixth) being held these last days. Their programs were received several days ago, and were very full of material for good conventions.

The following items have been furnished me from the sixth district by their recording secretary, Mrs. Van Every: The meeting was at Pontiac, in rooms made beautiful by the superintendent of flower mission who lives there. The meetings were helped by the attendance of Dr. and Mrs. Reynolds and several clergymen. Disappointed in outside talent on account of sickness, the evening was acceptably filled by Mrs. Garner, the president, and an original poem by the secretary with music by local talent of a high order. Ingham is the banner county, the president writing: Four hundred and thirty-one members in county, moneys raised, for all calls, four hundred and forty-six dollars. The banner union in this county is Lathrap, at North Lansing. Among the superintendents the report on franchise, by Miss Sayles, was said to be the most condensed and yet told it all. Sisters, aim for this power in all lines of our work, *multum in parvo*. The papers were all good and bristled with thought and argument. "Our Ideals," by Mrs. Giles; "Why We Work," by Mrs. Aldrich, and "Evangelistic Lines," by Mrs. Shepherd. The Bible reading, "Satisfied," by Mrs. Andrews, was highly commended. Mrs. A. J. Shepherd, Commerce, is the newly elected president. Twenty copies of THE UNION SIGNAL are taken.

The Monroe county convention in the second district was a success. They have raised their one hundred dollars pledged for the Temple. The report from ten unions showed good work done. A medal contest occupied the evening.

From Lansing comes report of their central union, which gave a reception to new members with light refreshments served. They tied on the white ribbon and signed the pledge. They hold gospel meetings on Sundays and voted to again publish names of saloon-keepers and their bondsmen, "with a view to keeping the names of self-respecting men off saloon bonds."

From Wyandotte, first district, comes word of "holding the fort" under adverse circumstances. They have eight subscribesrs to THE UNION SIGNAL; organized an L. T. L. of one hundred and fifty members; had two medal contests and proved on all lines "God helps those who help themselves."

From Detroit comes the word that Mrs. Lillian Hollister has been elected president for the tenth time of Detroit Central. One of the Y's writes from Laingsburg: "We have held a successful 'indigo social.' Now what is that? Well, after the program which contained a 'Blue essay,' the guests contested to see who could form the most words in five minutes out of 'indigo social.' The prize was a bottle of blueing. The highest number of words was forty."

Morehouse union of Muskegon, ninth district, has opened a coffee house. The women at Evart, distributed one hundred and fifty copies of *The Young Crusader*. The witty superintendent of press work in this district writes: "Several new local superintendents have been appointed, no 'nervous prostration' to speak of and the work is progressing in a healthy manner."

Kalamazoo county convention held at Cooper "was a grand good one." A paper was read, "Why am I in the W. C. T. U.?" which is to be published in our state paper. The response to the address of welcome was given by a Y worker. The second evening a lecture was given by Prof. Dickie, a ringing, clear-cut prohibition talk that the people who heard will not soon forget. These dear women showed their appreciation of their efficient county president by reëlecting her and pledged her one hundred dollars for services the coming year. I close my letter with text on sixth district program: "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely and my people love to have it so, and what will ye do in the end thereof?"

MRS. C. H. JOHNSON,
State Reporter, Flint.

WEST VIRGINIA.

INTERESTING REPORTS

Are at hand from the different places visited by Miss Vandelia Varnum, of New York. When the question came up before the state officers, about engaging her services for work in West Virginia, it seemed like a big undertaking considering it from a financial standpoint. This state has very few unions which can raise the required funds for good speakers before they begin their work. Most of them have to depend on the collections and the generous contributions of friends. But our state president's faith is such that she will go ahead, even if alone, in her undertakings.

Miss Varnum had been in the state before, and needed no introduction. Engagements were made for her at Fairmont, Ritchie county, New Martinsville and other points. Unions whose enthusiasm had waned, were revived and new ones organized, both in W's and Y's, and the report of West Virginia at the next National convention will show a decided increase in membership.

A report from New Martinville says that they have held their second Demorest medal contest and the union is increasing in membership and interest. The late election there resulted in a victory for the "drys."

Wheeling union held a contest at Thompson M. E. church, Island. A good audience and much interest was manifested. This union is contemplating permanent headquarters. During this month the different pastors have promised to preach temperance sermons. W. C. T. U. meetings are held weekly in the evenings at the different homes of the members. Refreshments are served and good interest kept up. Miss Varnum has been engaged to speak in the opera house.

Mannington, which was reorganized by Miss Varnum, is doing good work.

Our state superintendent of Y work has been wisely selected as editor of the new prohibition paper, *The Corner Stone*. Mrs. Morrow was formerly president of the normal at Fairmont and is eminently fitted for this new position. She is now filling a week's engagement in state W. C. T. U. work. *The Corner Stone*, with Capt. Frank Burt, as proprietor, will be located at Wheeling and from present indications will be one of the best prohibition papers published. Miss Varnum will have charge of the W. C. T. U. department.

Mrs. Jennie Sisson, state president, is filling engagements at Littleton, Palatine, Fairmont and Headsville. The district conventions are being held and preparations made for the state convention which will be held at Grafton, June 21–23.

Mrs. Helen G. Rice, who is well known in this state, has been engaged by the W. C. T. U. for the Prohibition assembly meetings at Moundsville. The directors of the assembly have given the W. C. T. U. the forenoons of the ten days' meetings and a good program has been arranged, with Miss Lydia J. Newcomb, Miss Varnum, Mrs. Hoffman, Mrs. Rice and other prominent W. C. T. U. ladies to take part. A gold medal contest will be one of the features.

A petition was presented to the legislature by our state superintendent of that department, Mrs. J. M. Lee, asking for a reform school for girls. The state, some time ago, provided one for the boys. The bill was introduced by Senator Gall, and despite the good efforts made for its passage, it failed.

A better report could have been made of work done during the winter, but the very severe cold weather we had, and the recent rains, seemed to have had bad effect on the ink of our reporters from the different unions, and I have not had reports from some of the unions which have been doing excellent work.

MRS. MARY CARTWRIGHT,
State Reporter, Wheeling.

NEBRASKA.

STATE EXECUTIVE MEETING.

The executive committee of our state W. C. T. U. met at Omaha, April 27 and 28, and were most delightfully entertained by the Buckingham union of that city. The meetings were held in the First Baptist Church, lunch being served by the ladies of the union each day. A spirit of earnestness and energy characterized the work of the committee, and a large amount of needed business was happily disposed of.

The report of Miss Kearney's work in the southwestern part of the state proved so acceptable that a motion was promptly made to continue her, if possible, in the field, working in the thirteenth, fourteenth and fifteenth districts. Miss Kearney has been at work but a few months, but is greatly liked as a speaker and has organized many unions and L. T. L's.

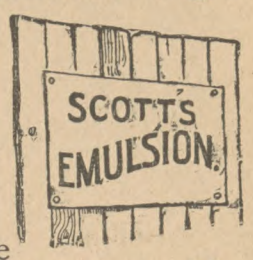
The subject of furnishing a room in the Temperance Hospital was discussed. Several dollars in money were raised on the spot with the promise of furnishings of various kinds, books, pictures, etc. Let all Nebraskans take note. In case of sickness or accident at the Exposition, you may find a place of refuge in the Nebraska room of the National Temperance Hospital. But that you may be sure not to be disappointed, send immediately one dollar—or more—to Mrs. O. H. Jones, Hastings, Neb., and any other donations you may wish to give.

Mrs. Bittenbender's resignation as state commissioner W. C. T. U. exhibit was tendered the committee. Mrs. Bittenbender has been laboring for the past year in this department, with the result that a W. C. T. U. exhibit will be seen in the Nebraska Building, of which we shall not be ashamed. Before retiring she made a gift to the W. C. T. U. exhibit of a pamphlet of thirty-two pages, "The History of the Nebraska W. C. T. U. Department of Legislation and Petitions," which is comprehensive and instructive, as well as interesting, and should be in the hands of every wide-awake W. C. T. U. woman. They may be obtained of Mrs. Bittenbender, Lincoln, Neb., at fifteen cents each, two copies for twenty-five cents, or ten copies to one address for one dollar. The net proceeds on all sales are given to the fund for the exhibit.

Mrs. G. W. Clark, of Omaha, reported that the Open Door, of which she has been for so long a time superintendent, had passed from the supervision of Buckingham union into the hands of an incorporated body of Omaha citizens. A board of managers has been elected, consisting of eight women and seven men, the mayor of the city being one of them. Five ladies are members of the W. C. T. U., Mrs. Clark being one of them, and retaining her active in-

Signs of Health.

You don't have to look twice to detect them—bright eyes, bright color, bright smiles, bright in every action.



Disease is overcome only when weak tissue is replaced by the healthy kind. Scott's Emulsion of cod liver oil effects cure by building up sound flesh. It is agreeable to taste and easy of assimilation.

Prepared by Scott & Bowne, N. Y. All druggists.

You have read of the little book, Dainty Desserts, which we will send you for a 2-cent stamp.

Now we will tell you of KNOX'S SPARKLING GELATINE. It's the purest made; has no odor or taste; it dissolves the quickest, and sets up into a Jelly in half an hour, ready to serve. Has no acid in it, and you don't want any; make your own acid with lemons, then you know what you are eating. Ask your Doctor about this, and see if I am not right. Our new package has both Rose and White Gelatine in, so you can make Fancy Desserts at no extra cost.

CHARLES B. KNOX,
Johnstown, N. Y.

Knox's Gelatine is never *peddled* from house to house.

A Candy Whale

may be hugely sweet, and very expensive; but it really isn't a practical sort of a fish. The marvelous things of life have their place; but not in the front file of every day business.

A Maine man says: "I keep my hundred dollar watch at home to look at, and carry a new **quick-winding** Waterbury, which keeps just as good time."

Wise man. He knows what it costs to keep a fancy watch in repairs; so do you; if you own one. LEAVE IT AT HOME.

Your jeweler sells the new **quick-winding** Waterbury; all styles and cases; jeweled works, stem-winding. $4 to $15. 40

FEED THE BABY

In cases of diarrhœa, dysentery and cholera infantum, on **Burnham's Clam Bouillon.** There is nothing like it for ailing children. It is far superior to any of the so-called infant foods, and is as nutritious as mother's milk. We receive letters of commendation daily from mothers and physicians recommending it as an infant food. Take two teaspoonfuls of Bouillon, add two tablespoonfuls of soft water, and a half pint of milk, boil, serve moderately warm, using an ordinary nursing bottle.

BURNHAM'S CLAM BOUILLON.

Never Buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists 25c., 50c., and $1.00 sizes.

terest while being greatly relieved of much of the burden of care which has heretofore rested upon her, and which came so near overwhelming her the past winter.

The great need of a better state of finances was so apparent that the finance committee reported a recommendation that unions sending delegates to the next annual convention be instructed to increase the state dues from thirty-five cents to fifty cents per annum. The twenty-five cents per member free-will offering was also urged upon unions.

Many good words of praise were given the state paper, *The Union Worker*, and to advance its interests in a practical way, Mrs. Susie Knotts Dailey was appointed as special representative to canvass for subscriptions and advertising. The aim is to reach a circulation of 2,000 before next fall.

A most delightful reception was given the executive committee and all the unions of Omaha and South Omaha by the Buckingham union, at the home of our beloved state treasurer, Mrs. M. M. Lantry. A genial hostess, lovely flowers, beautiful music, and a large gathering of W. C. T. U. sisters made the evening too pleasant to be soon forgotten.

The Sunday-school department under the superintendency of Mrs. Luella P. Hartley, of Lincoln, has been doing active work. The recent temperance Sunday was very generally observed. Many ringing temperance sermons were given the people. A Congregational minister in Hastings declared that any member of his church who signed a saloon petition for license must remove his name within ten days from the petition or the church roll, or he would no longer remain pastor. Much strong temperance sentiment has been created and strengthened by this grand rally of the churches.

The fourth district held its convention in David City, with fifty delegates and visitors present, the state president and treasurer being among the number, also Mrs. C. E. Howe, of Missouri, who is doing some good work in this state. The convention assumed somewhat a suffrage tone, there being a paper by Mrs. M. E. Reynolds, of Fremont, giving her experience as a member of the school board of that city; a paper by Mrs. D. P. Austin, "The Duty of Women Relative to Franchise," and one by Miss Mary Watson, "The Ballot for Women," which was followed by an interesting discussion, the whole proving so satisfactory that it is the decision of the fourth district that they will always have a "suffrage evening" at their future conventions.

Mrs. M. S. Putnam, our veteran white-ribboner, has been "riding the circuit," holding conventions in the district and counties over which she presides. Chester county had a very profitable convention, having also the presence of Mrs. Hitchcock, who gave two excellent addresses and a parliamentary drill. Eleven new members were added, eight of them honorary. Mrs. Putnam was also present at the Saline county convention, giving an address. This was a most stirring and helpful convention, held at Tobias, Mrs. Miller presiding. The *Tobias American*, with rare courtesy, had a reporter present, and, on the last evening, as the session closed, distributed copies of its paper to the ladies. Mrs. Miller was re elected president.

Clay and Adams counties have held their annual institutes. These differ from conventions in that no business is done, but our work in its various phases is taken up and discussed, after the manner of a school institute. Mrs. Putnam was present at the Clay county institute, which was held in Harvard. Mrs. Howe, of Missouri, delivered a lecture on the "Duty of Christian Voters," the keynote of the exercises being "Souls for Christ." Mrs. Gill, the county president, was presented with a gold watch and chain, as a token of the appreciation of her untiring efforts for the W. C. T. U. of Clay county. The Adams county institute was held at Juniata, a recently reorganized union. Great interest was manifested by the members; the audience was large, with a good proportion of men, who came out to hear the state president, Mrs. Hitchcock, and were well pleased. Mrs. Jones, editor of *The Union Worker*, was also present, and Mrs. L. E. Bailey, president of Webster county.

An unusual interest in suffrage work seems to be manifested among the unions this spring, perhaps because of the defeat of our suffrage bills in the legislature. It is a good omen, for equal suffrage must come before we can have prohibition. We are glad to work with our sisters of the suffrage societies.

DORA V. WHEELOCK,
State Reporter, Beatrice.

MISS MARY MCDOWELL, of Evanston, Ill., formerly a Y organizer and at present National superintendent of W. C. T. U. kindergartens, will conduct a private class in kindergarten instruction this summer at her home.

NEWS IN A NUTSHELL.

MT. CARMEL, Pa., has an active W. C. T. U. whose labors are largely due to the energies of its president, Mrs. E. C. Tier.

THE address of Mrs. C. E. Bigelow, treasurer of the National Temperance Hospital, is 539 W. Adams St., Chicago, instead of 639 as printed.

EL RENO, Okla., W. C. T. U., at a recent meeting, passed resolutions of respect to the memory of Mrs. Sophia L. Sharpe, their late president.

THE Junior Y's—a maiden swarm lately thrown off by the Y's of Corvallis, Ore.,—are sending a delegate to the state convention at Astoria, Ore.

A MEMBER of the "veteran band" was Mrs. C. T. Meiggs Reed, of Fulton, Ill., whose life went out May 2, at the advanced age of ninety-two years.

LOUISIANA W. C. T. U., at its recent state convention, sent the following telegram to Mrs. Carse: "Louisiana W. C. T. U. send greetings, entire confidence and indorsement."

AN exemplary Christian and an active member of the W. C. T. U. and other societies, Mrs. Sallie W. Clouser, passed away April 4, at her home in Mansfield, Ill., aged fifty-two years.

THE W. C. T. U. of Corvallis, Ore., have been lately coöperating with a salvationist and his wife. Six weeks' evangelistic services have been held, with upwards of a hundred conversions.

MRS. AMANDA STRONG, president of East Washington W. C. T. U., has resigned her position on account of her removal to another state. After June 1 her address will be Philipsburg, Kan.

OSWEGO county's semi-annual convention was held in Hannibal, N. Y., May 4 and 5. In spite of rainy weather a good delegation of loyal women workers were present. Mrs. Susan S. Fessenden, of Boston, spoke on the "Government responsible for the Liquor Traffic," and her address was enjoyed by all.

MRS. L. E. BAILEY closed a course of fifteen lectures at Raton, in New Mexico, Sunday, May 15. Good houses and interested workers greeted her all along the line. Mrs. M. J. Borden, the Territorial president, is doing her utmost to build up the work in this mission field. Mrs. Bailey goes to North Dakota to fill a six months' engagement.

AT the meeting of the Board of Home Missions of the Methodist Protestant Church, at Pittsburgh, May 10, Mrs. Rev. Eugenia St. John, of Kansas, was elected to fill a vacancy in the board. This is probably the first instance in the history of this country where a woman has been made a member of any National board of a Methodist church.

MRS. L. E. BAILEY has organized a W. C. T. U. with ten members, at San Marcial, New Mexico, with the following officers: Mrs. J. N. Broylo, president; Mrs. A. M. Hunt, vice-president; Mrs. J. F. Sweeney, recording secretary; Mrs. O. G. King, corresponding secretary; Mrs. G. Anderson, treasurer. There are sixteen unions now in the territory.

PRIZES for the best essay on the "Effects of alcohol and tobacco on the human system," were recently offered by the Winnipeg W. C. T. U. to the school children of the middle grades. Over four hundred essays were handed in, so excellent that it was thought necessary to increase the number of prizes from two to twenty-two, the winners of the first two each receiving in addition a year's subscription to the THE UNION SIGNAL.

THE ordination of Mrs. Emily C. Woodruff to the ministry occurred this spring at the Congregational church in Little Valley, N. Y., where she had been doing the work of a pastor since last November. Mrs. Woodruff has been a very active and earnest worker in the W. C. T. U. of Tioga county, N. Y., doing very efficient work in the evangelistic and Sunday-school departments, as well as occupying the position of local president for the past two years. She is peculiarly fitted for the great service to which she has been called.

THE W. C. T. U. of Rapid City, S. D., are rejoicing over the good work accomplished during the two weeks' series of gospel temperance meetings conducted by National evangelist, Mrs. Anna M. Palmer. Three souls have declared for Christ, thirteen members were added to our union, and many Christians have been revived. Her Bible readings were considered by the pastors the best ever held there. Mrs. Palmer will remain in the Black Hills several weeks, Deadwood, Lead Hill City, Custer, Hot Springs, Sturgis and Hermosa having engaged her services.

A TEMPERANCE crusade has been organized at Owensboro, Ky., one thousand women having united in the movement. They will adopt the plan followed in the famous temperance crusade fifteen years ago, singing, praying and exhorting in front of the saloons. Owensboro has sixty saloons, and manufactures more whisky than any city of its size in the world.

LINCOLN'S favorite poem, "Oh, why should the spirit of mortal be proud?" has just been effectively set to music by Mrs. Eva Munson Smith, of Springfield, Ill., a well-known composer and superintendent of equal franchise for the thirteenth district. This song has been most appropriately dedicated to the old friends of the martyred president, Col. and Mrs. O. H. Oldroyd, until recently custodians of the Lincoln homestead.

"THIRTEEN bills prohibiting the sale of liquor in as many localities have been introduced in the Arkansas legislature. Should all the local option laws now pending become a part of the statutes, which they undoubtedly will, the territory in Arkansas in which the sale of whisky is prohibited by special acts would extend over an area aggregating about 3,927 square miles. There are 53,850 square miles in Arkansas, of which 22,877 are under prohibition rule, or if absolutely correct figures could be obtained they would show one half of Arkansas under prohibition rule. More bills affecting the liquor interests were introduced in this legislature than on any other subject. The dealers, both wholesale and retail, are much alarmed over the drift of legislation, and during the coming two years they propose to organize, and have something to say as to who shall be members of the next legislature in order to stem the tide which threatens to engulf their interests," writes an Arkansas correspondent.

MRS. SALLIE F. CHAPIN writes: "The South Carolina W. C. T. U. convention adjourned May 5, after a very delightful session. Mrs. M. L. Wells, our National organizer, who came to us fresh from working at the Louisiana and Georgia conventions, was right in the spirit and at her very best, which means a great deal. She is a great favorite, and at a convention a host in herself. She has promised both Georgia and South Carolina to come back for a month. My health being so poor, I felt sure another president was a necessity, and positively refused a re-election, but my resignation was rejected, and all discussion cut short by voting me back by acclamation. The corresponding secretary they left entirely to my choosing. The recording secretary is Miss Nettie Tarrow, Spartanburg, and the treasurer is Mrs. Julia H. Traxler. The superintendent of Y work is Miss Ellen Traxler, and our vice-president, Mrs. Wm. K. Blake, Spartanburg. We missed our dear Mrs. Gause more than my pen can tell. Resolutions expressing our deep sorrow were passed."

PETITION OF THE
WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION
FOR THE
PROTECTION OF THE HOME.
Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Mrs. Mary A. Woodbridge, Ravenna, O., for the regular form and circulate it to the best of her ability, mailing the names to Miss Alice E. Briggs, Evanston, Ill.?

Correct Formula for preparing CHOCOLAT-MENIER.

Take one of the six sticks (in each half-pound package), dissolve in 3 table-spoonsful of water, over a hot fire, stir briskly till completely dissolved, then add sufficient milk for 2 cups and boil for about five minutes.

Water may be used in place of milk.

Nothing more Simple.
Nothing so Refreshing.

Of all the Chocolates manufactured to-day, **Chocolat-Menier** admittedly ranks first. There is no alimentary substance which has acquired a greater or more thoroughly merited reputation.

The ignorance of Dyspepsia and the healthful Complexion of Parisian ladies are due to the use of CHOCOLAT-MENIER universally. Its superior quality and low price have placed it within reach of all.

Cocoa and Chocolate can no more be compared to each other than

Skimmed Milk to Pure Cream.

Sample free by sending your address to MENIER, 86 W. Broadway N. Y. City.

ASK YOUR GROCER FOR **CHOCOLAT MENIER** Annual Sales Exceed 33 MILLION LBS. SAMPLES SENT FREE. MENIER, N. Y.

No. 500.

Ladies' Featherbone Waist

Extra Quality Sateens. Very Popular Patent Forms give free expansion. Combines Style with Comfort. Recommended by Physicians.

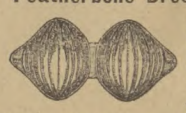
FEATHERBONE CORSET

Extra long Waist, Form is Perfect. Best material. Very rich. F. B. 250

18 to 36. White, Drab, Ecru or Black

Price of either, $1.00.

Featherbone Dress Forms.



Adjustable. Light. Comfortable. May be washed Give perfect form. White only. **Price, 40 Cts.**

For sale by retailers, or postpaid on receipt of price

FEATHERBONE CORSET CO., Sole Manufacturers, KALAMAZOO, MICHIGAN.

PURITY

BOTH PHYSICALLY AND MORALLY SECURED BY USING THE

MODERN BATH..

...The Latest and Best

Quick Self-Heating; or Toilet Cabinet in place of Heater. No bath-room required. Ornamental, inexpensive, complete, practical. Desirable for either city or town. Send 2c. for catalogue illustrating 18 styles.

Mosely Folding Bath Tub Co., 181 K. So. Canal St., Chicago

VOSE & SONS PIANOS. ESTABLISHED IN 1851.

Celebrated for their **Pure Tone, Elegant Designs, Superior Workmanship, and Great Durability.** Old instruments taken in exchange. Write for catalogue.

170 Tremont Street, Boston, Mass., OR LYON POTTER & CO., 176 WABASH AVE., CHICAGO, ILL

A Scranton, Pa., Man Says:

1850 "DR. O. P. BROWN'S 1893

PRECIOUS HERBAL OINTMENT | CURED ME IN A WEEK | OF ITCHING PILES

It is worth $5 per pot to any sufferer." Henry Coles, 1717 Summit Ave., **Scranton, Pa. Dec. 20, '92.** 25&50c. Druggists or by mail. J. Gibson Brown, 47 Grand St., Jersey City, N. J. Send for book on Cure of Disease by Herbal Remedies. **FREE!**

Pinless Clothes Line

WANTED—Salesmen to whom we will give EXCLUSIVE TERRITORY to sell our celebrated PINLESS CLOTHES LINE, the only line ever invented that holds clothes WITHOUT PINS—a wonderful success; or our famous FOUNTAIN INK ERASER which willerase ink instantly, and has NO EQUAL. The success of our salesmen shows the great demand for these articles, many making $20 to $50 per day. On receipt of 50c. will mail sample of either, or sample of both for $1, with price-lists and terms. PINLESS CLOTHES LINE CO., No. 184 Hermon Street, Worcester, Mass.

Fountain Ink Eraser

DRESS REFORM.

If interested send for my free illustrated booklet describing **Healthful Dress** for women and children. MRS. S. W. PIKE, 73 Madison Street, Chicago

(*Continued from page 5,*)

It is evident that when in any country the methods of the white ribbon women are adopted by the great National society of women in that country, that society should affiliate directly with the World's Women's Christian Temperance Union which in itself is nothing more nor less than a federation of National temperance societies of women.

I ought to say that it is believed by all those who favor Lady Henry that the real reason of the difficulty is that having for many years controlled the forces of the society themselves, the majority of the executive could not brook the presence and work of one so earnest and determined as "her ladyship." They thought they were electing a titled leader who would simply preside after the English fashion at their great public meetings, leaving them to carry on the affairs of the society as seemed good in their own sight. On finding themselves mistaken in this they naturally resented her presence and interference, for it is a well-nigh universal law that no class of men or women part with power without a struggle to retain or regain it.

At the close of Lady Henry's address, which occupied two hours and sustained the earnest attention of an audience that had listened for two hours previously, there was another rousing cheer for Lady Henry, immediately followed by adjournment, and if ever a set of women went out from a meeting with "bees in their bonnets" it was our British sisters on this occasion!

After lunch there was another session of two hours or more, in which the debate was limited to five minutes and later to three minutes to each speaker, Mrs. Jones, the chairman, recognizing those who favored the different factions, and holding the reins of the Council with great intelligence and skill. The brief, epigrammatic speeches of a variety of women with a broad, Scotch accent; the quick, clipping style of the Welsh women; the deep tones of Cornwall; the burr of the North; the soft tones of the South, were all brought into the chorus of debate. It was most pleasant to one who for nearly twenty years had been in the forefront of women's conventions in every part of America and Canada, to note the self-possession and good temper manifested by these many disputants. Finally they adjourned to the voting-room, where three tellers from each side guarded the ballot box. Not a woman was allowed to enter who did not display credentials of the most undoubted character. Women went in six at a time, and the voting, which began at eight o'clock, was not over until well-nigh half-past ten. Meanwhile Lady Henry and I, fatigued with the day's doings, slipped away to her home, but we soon heard the roll of wheels, and such laughing, crowing and rejoicing at the front door and in the hall as showed plainly enough which side had won the day. Mrs. Hugh Price Hughes, Mrs. Walter Maclaren, Miss Florence Balgarnie, and many other leaders on Lady Henry's side, came to bring their greetings and congratulations. They said we had missed a great deal in being absent when the voting was announced, for such a glorification was never seen outside an American convention. The women clapped their hands, waved their handkerchiefs, pirouetted, embraced, cheered again and yet again, and ended, as all Women's Temperance Conventions do, by singing the doxology.

I ought to mention that during the entire proceedings not a reporter was anywhere to be seen, and he could no more have run the gauntlet of the custodians, the stewards and other good women on guard than he could have hoped to "climb the golden stair." It should also be said in justice to both sides that before the morning session was over I was, by unanimous consent, invited to the platform and received with the kindest cordiality.

The second day of the Conference settled down to business; it was perfectly evident that two-thirds of the convention were now Lady Henry's adherents, determined upon enlarging the executive committee by the election of such officers and members as she desired, and the appointment of a sub-committee of thirteen that should carry out the detail work. They also put into their constitution the words: "Federated to the World's Women's Christian Temperance Union" that there might never again be any doubt as to their relationship with us, and took a long step forward on the road toward the cosmopolitan spirit of solidarity among women and world-wide coöperation and good will. Every new departure is to be indorsed before it can be taken by the annual meeting which is, of course, the final depository of power. The executive committee consisting of about eighty leading women of the United Kingdom is to meet six times a year and to it the sub-committee, consisting of the five officers and eight members of the executive elected, must report.

It is my belief that the British Women's Temperance Association has entered on a great career of beneficent work, and that between the B. W. T. A. and the W. C. T. U. in all the English colonies and in America there will be henceforth the same warm and cordial bond that has from the first been cherished among all our societies, excepting the majority of the executive committee of the English society as it was made up until yesterday. It is pathetic to remember that in all ages different types of mind have seemed to be obliged to go different ways, but this has really been the foundation of civil and religious freedom, and doubtless to the end of the world it will remain true that "man's extremity" (owing to his limitation of thought, feeling and purpose) becomes "God's opportunity."

Frances E. Willard.

London, England.

TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

By faith he (Moses) forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible.—Heb. 11: 27.

The following letter from Mrs. Livermore is like all her writing, clear-cut and to the point, full of broad magnanimity, worthy of emulation. She says: "The assault upon you has hardly created a ripple of excitement among us in the East, notwithstanding our papers abounded in 'specials from Chicago,' jeremiads concerning 'the disintegration of the W. C. T. U.' and lachrymal regrets that Mrs. Carse had undertaken to 'emulate great capitalists in the magnitude of her operations, when she had neither money nor financial backing.' I think the reporters who hurried round among the prominent W. C. T. U. people were a little surprised that they 'didn't scare worth a cent.' 'One story is good till another story is told' is the old axiom, and one of the reporters informed me that the one unvarying answer he received was: 'We are waiting Mrs. Carse's reply, she will make everything clear.' And it is the general verdict that you have done so.

"It amused me that any one was in such a state of mind over the 'gift fund.' What a hungry, unclothed, butterless, sugarless, tatterdemalion crowd the contributors to the 'gift fund' are, according to your defamer. I carried the heartrending description of them in my pocket for a few days, that I might show it to the handsomely dressed women and men whom I knew had contributed to the 'gift fund,' Mr. Faxon being one of them. It always caused a good laugh. There is one point concerning that 'gift fund' that I have never seen alluded to. I have never known a person who gave money for it who affixed a condition to its use, other than this: *It was to be used for the Temple*, and no one, to my knowledge, has stipulated how it should be used. If the gift fund has been used to pay interest, to buy up the stock, or to decorate Willard Hall, I doubt if there is a contributor who would object. I have asked scores of contributors, who, like myself, gave $100 to the fund, if they had dictated to Mrs. Carse, at the time of their donation, to what especial use their money should be put, and the unvarying answer has been in the negative. They were content to have you use it as you needed it. The people who contributed the money to the gift fund had the right to direct its disposal, and as they have left you to employ it as your needs and your judgment dictate, interference in the matter is wholly gratuitous.

"The attack gave you an opportunity to make a thorough exposition of your work, to submit it to the criticism of the public, and has done you good service. May you now be left in peace to carry out your great ambition of giving a million of property, clear and unincumbered, to the W. C. T. U. I was averse to the undertaking, in the beginning, as you may remember, but now that you are in it, I am doing what I can by buying the bonds, adding to the gift fund, and defending the enterprise to help you through. And it seems to me we must all do the same loyally and persistently—and if we cannot, then we must hold our peace, and not sow suspicion. And you will then carry your great enterprise safely through."

***

The following extracts from letters received in regard to the above subject from two of our great leaders will, we are sure, be read with interest by all friends of the Temple. Miss F. E. Willard writes: "I wish to say to you that your statement seems to me complete and will serve to put the Temple on a firmer basis than ever. How glad I am that all this difficulty did not occur until the Temple was solidly wrought into brick, stone and marble that nobody can controvert. This 'tug of war' had to come, and it enables us to know who are our friends and who are not. The good temper of your reply and its clear statements will have tremendous effect." Mrs. Mary T. Lathrap writes: "There is something electric about Mrs. Carse's reply; it lives and breathes and settles the whole matter with any one who wants the truth. Tell her that the effect of her answer is the same over the country as in Chicago, the guns are spiked and she may rest in joy and strength."

Our Library Table.

ERNA STARK is a translation from the German of Elise von Fernhain, by Mary E. Ireland, author of "The Block House on the Shore." It is an attractive story of German life, with bright, descriptive passages of Swiss scenery.

Published by the American Baptist Publication Society, Philadelphia.

MUSICAL CHART OF SCALES AND CHORDS FOR BEGINNERS, by M. Anna McPherson, 1315 Capitol Avenue, Des Moines, Iowa. This chart, in size, 12x17 inches, handsomely printed on heavy paper, contains seven pages of matter for musical instruction. This matter includes over one hundred definitions fully illustrated, representation of piano key-board with explanations, the major and minor scales with their corresponding chords, giving the fingering, and a study in major chords arranged for accompaniments. The chart will, without doubt, prove helpful to those using it. Address communications to author as above.

SEED NUMBER ONE HARD is the title of a book containing six of John G. Woolley's speeches. Mr. Woolley stands among the few who can put old truths into such terse and striking form as to arrest and hold those whose ears have become hardened to the truth they have so often heard and as often rejected. SEED is bristling with good things. The author is *broad*. He deals sledge hammer blows right and left, afraid of none, calling things by their right names. He carries Christ into politics and politics to Christ. Every one who is on the Lord's side (and that is always on the temperance side) ought to know who John G. Woolley is and what he is doing. It may be news even to some who claim relationship to the W. C. T. U. that this good soldier of the Cross has a beautiful nook on this beautiful globe, called "Rest Island"—not a "cure" nor a "home," but, as the founder himself calls it, "another chance"; a place where sin-sick, drink-enslaved souls can go for rest; can go to get another and a better grip on life; and best of all a hold on *Christ*. Funk & Wagnalls have made a gift *in toto* of SEED, of which they are the publishers, to the Rest Island Mission, and every one who invests a dollar in one of the books, gives a dollar to a work that is patterned after the works of Him who came not to receive ministrations, but to minister.

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Houghton, Mifflin & Company have issued together in book form, two charming stories by Kate Douglas Wiggin, which have been running as magazine serials. These are, A CATHEDRAL COURTSHIP and PENELOPE'S ENGLISH EXPERIENCES, written in the author's quaintest style, with unexpected flashes of wit and humor that play over the commonplaces as summer lightning glorifies the most severe landscape. The CATHEDRAL COURTSHIP is indeed a courtship under difficulties. A Boston girl with an aunt as chaperon, sets out to "do" the English cathedrals. A very adroit young lover—lover at "first sight"—captures their written itinery which an ill wind blows beyond their reach, and shadows them from shrine to shrine, until fair and fickle fortune smiles on him and "forever after" Kitty and Jack make up their itineries together. Penelope's experiences are somewhat more staid. She is an artist who proclaims in the opening chapter that she is "short of thirty" and never to "be in love." In this strict temper she "does" England. The author knows of what she writes, for she draws faithful pictures of the inhabitants of the proud sea-island, pictures which when looked at through American eyes are often full of amusement. There is not much "love" in the story, but one spies the golden thread here and there until at last it forms a dainty loop and two more victims are ensnared for the remainder of their days.

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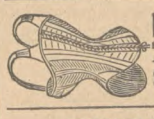

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The Quarterly Temperance Lesson for Sunday, May 21, has been carefully prepared by Mrs. Helen G. Rice, superintendent of Loyal Temperance Legion work.

The topic is "A Warning Against Strong Drink," with the Golden Text: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

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Flower Mission Day this year will be one of unusual tenderness and sacredness, for the sweet spirit of the "gentle superintendent" of Flower Mission Work has entered into the highest ministry of the unseen world, and this will be the first memorial day of the many to follow which shall proclaim through the delicate fragrance of flowers her loving mission to the sick, the poor and the helpless. Surely in no more fitting manner can the memory of the beautiful life of Jennie Casseday be perpetuated. The papers on Flower Mission day for distribution at jails, almshouses and general meetings are now ready. Price $2.50 per thousand, $1.75 for 500, 50c per hundred.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

THE EDGE MAKES THE CHRISTY BREAD KNIFE.

Size, 14 3-4 in. long, 1 1-2 in. wide.

SELLERS OF IMITATIONS WILL BE PROSECUTED.

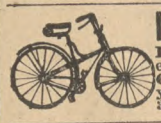
THE Wonderful Christy Knife

Is in a class by itself.
Nothing approaches it in points of efficacy, durability and simplicity.
It is indispensable to good housekeeping.
From tip to tip it is solid steel of finest quality, beautifully finished.
It is not a machine but a knife.

Sharpened exactly like any other knife on a whetstone or steel.
Cuts thick or thin slices, hot or cold.
Shall we send you one at our expense by express or mail for seventy-five cents?
You can return it the same way and get your money if you don't want it.

(Mention this Publication.)

There are Imitations. CHRISTY KNIFE CO., FREMONT, OHIO.



Don't Cost You a Cent!
BOYS AND GIRLS who want an elegant high grade SAFETY BICYCLE FOR NOTHING, send your name and address to H. M. CO., 358 DEARBORN ST., CHICAGO, ILL.

RHEUMATISM ECZEMA If you suffer it is your own fault. Address Dr. W. H. ROSS, Grand Rapids, Mich.

CARDS FOR 1893. 50 SAMPLE STYLES AND LIST OF 300 PREMIUM ARTICLES FREE. HAVERFIELD PUB. CO, CADIZ, OHIO.

Barry's Tricopherous for the hair and skin Druggists or by mail 50 cents. 44 Stone St., N. Y.

SEND TO GOOD & REESE, SPRINGFIELD, OHIO for their beautiful catalogue of roses and seeds.

Publisher's Notes.

WHAT MEANS THIS STONE.

A most beautiful booklet with cover having these words entwined with delicately tinted apple-blossoms, has just been issued.

The illustrations of the poem written by Mrs. Mary T. Lathrap on the laying of the corner-stone of the Temple were designed in Germany and lend an added beauty to the words, bringing out more vividly the prophetic vision expressed in the lines,

"We give thee to thy mission sweet,
With lavish wealth of love complete,
Nor count the sum.
Who knows but on the altar place
May shine the glory of His face
When Jesus comes!"

Visitors will find it very desirable to take home as a souvenir of the Temple. Mailed to any address, nicely boxed, for 60c.

A WONDER-TALE.

"Columbus: and What He Found," by Mrs. Mary H. Hull, is a wonder-tale filled with all the romance and truth of the great event of America's discovery, and told for young readers in a pure yet thrilling manner. There is already a large demand for this unique child's history among parents and teachers who desire to answer authentically all questions and controversies which come to the ears of children. Columbus will be always with us as much a feature in the future as Washington, being the step beyond Washington and the home-nation into the great mother, Europe, and the beginnings of the child Columbia. This book is filled with patriotic enthusiasm. Price $1.

Address
WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

ENLIST THE YOUNG WOMEN.

One of the readiest means of doing so is by distribution of the

Oak and Ivy Leaf

The National organ of the YOUNG WOMAN'S CHRISTIAN TEMPERANCE UNION.

A quarter thus invested will send it for a year and will pay ample return in interest. 150 single copies for one dollar.

Is There a Young Woman

Whom you wish to reach? Send her the *Oak and Ivy Leaf* for a year. This is an excellent way to sow temperance seed, and the higher thoughts.

That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace!

The *Oak and Ivy Leaf*, published by the
WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

Y. W. C. T. U. PLEDGE BOOK

Something New!!

Send for One!!

Contains coupon pledges, so that record of signatures may be easily kept by secretary. They are printed on heavy paper, and are intended to take the place of the Y pledge card. **Sixteen in each book. Price 10c.**

FREE To Every Reader of This Paper

No Money Required.

Cut this out and send it to us with your full name and address and we will send you this elegant watch by express for examination, and if you think it equal to any $10.00 watch, pay our sample price, $1.98, and express charges, and it is yours. We send with the watch our guarantee that you can return it at any time within one year if not satisfactory, and if you sell six we will give you one free. Write at once as we shall send out samples for 60 days only. Address

—THE—
NATIONAL MFG. AND IMPORTING CO.
334 Dearborn St.
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CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions, for preparing and using. Sent by mail, by addressing, with stamp naming this paper, W. A. NOYES, 820 *Powers Block, Rochester, N. Y.*

INDEPENDENT ORDER OF GOOD TEMPLARS.

If you contemplate attending the meeting of the Right Worthy Grand Lodge of the World's Independent Order of Good Templars at Des Moines, Iowa, June 13th to 23d, and if you desire to visit Washington and the World's Fair at the same time, you should by all means travel via the Baltimore and Ohio Railroad. It is the only direct line to Chicago from New York, Philadelphia and Baltimore via Washington. All of its through trains from New York pass through that city and carry Pullman sleeping cars. For detailed information as to rates, time of trains and sleeping-car accommodations, apply to nearest B. & O. R. R., or to Chas. O. Scull, General Passenger Agent, Baltimore, Md.

CALIFORNIA.

The fame of the climate of California draws to that charming state new friends every year, particularly from sections where long, severe winters, followed by trying spring seasons, work such disastrous results among the weak and debilitated.

The great improvements in passenger train service, higher degrees of comfort in the cars, and shorter time required on the trip, combined with the cheapness of the excursion tickets now being sold to California and back by the Santa Fé Route make the journey agreeable and, one can almost say, economical. The many delightful resorts now established in California afford every comfort and luxury desired by the fastidious, and present unique attractions.

The Hotel del Coronado at San Diego, the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.

Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

Flower mission day will soon be here. Send for cards bearing selections from the Scriptures.

Perforated for tying, 10 cents per package of 33; three packages for 25 cents.

Address
WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago Ill.

Signal Notes.

THE governor of Missouri has appointed thirteen women as notaries public.

THERE are two hundred and forty-two life-saving stations on the coasts of this country.

A MISSION among the Jews of Paris has been started and an interesting work is being done.

THE value of real estate owned by religious bodies in Boston is over fourteen million dollars.

A GLASGOW girl says that Y. W. C. A. means that no girl in Glasgow need ever be without a friend.

IT is said that forty-five thousand scholars from the Sunday-schools of the old country drift into intemperance every year.

THE Association of Economic Entomologists estimates that $380,000,000 per year is the amount lost from insect ravages.

ABOUT forty-five thousand men and women in Paris live on what others throw away, by collecting rags, paper, bones, etc., from the streets and dust boxes.

CONNECTED with the Y. W. C. A. of London are twenty-five institutes and evening rooms, twenty homes and restaurants and ninety-one other branches, making a total of one hundred and thirty-six, with a membership of fourteen thousand.

IT is encouraging to know that a Christian Endeavor society has been organized among the policemen in New York City. The movement originated with an English lady who has organized similar societies among policemen in Australia, Africa, India, Canada and England.

A WOMAN, a compositor on the *New Albany Ledger*, has recently been appointed state organizer of the Federation of Labor in Indiana. Her duty will be to travel about the state, address mass-meetings and organize associations of working people. She has supported herself since she was but a mere girl.

A SOCIALIST, in replying to Dr. Rainsford's church saloon scheme, said, among other things, that it would simply be the rich men of the city giving the poor man a better saloon than he now had to spend his wages and to become a slave to his appetites. First care for his intellect and morals, and then a man will find other things to do than to spend money on cards and liquors.

INQUIRIES were made of the tax collectors in five hundred towns in Maine as to the number of women tax payers and the amount for which they were assessed. The report showed seven thousand nine hundred and fifty-six women taxed, and the value of the property was over four million five hundred thousand dollars. One hundred and forty-six of the collectors saw no reason why these women should not have the privilege of voting at municipal elections.

THE Young Women's Christian Associations of the United States and Canada held their Fourth International Convention at Toledo, O., April 27-30. Two hundred and seventeen delegates represented sixteen states and provinces. In the report of the international committee it was shown that in the past two years, the time elapsing since the previous convention, associations had been organized in Harlem, Pittsburgh, Lowell, Minneapolis, Milwaukee, Detroit, Los Angeles, Indianapolis, Chicago University, Northfield Seminary, Leland Stanford, Jr., University, the state universities of Indiana, Texas and Kansas and many other important colleges and cities. The convention decided to accept the proposition of the British associations to unite with them in forming a World's Association.

While the Doctors are Doubting.

Scientists have discovered the germs of many diseases, but, unfortunately, not as yet the means of their destruction.

At present the culture and not the destruction of the deadly bacteria seems to absorb most of their attention.

However, they all agree that a well-nourished body and plenty of ozone offer decidedly unfavorable conditions to germ development.

While the doctors are in this state of uncertainty, and even longer, would it not be well for the patient to have recourse to the well tried Compound Oxygen, which is both germicide and revitalizer.

During the last twenty-three years it has cured cases pronounced incurable, and this statement is substantiated by the testimony of those who have tried it. It has witnessed the failure of "lymph" and "life elixir."

At any rate investigate the matter for yourself. Send for our book of 200 pages. It will tell you about this remedy, how it acts, and furnish you with many testimonals and records of surprising cures. We are permitted to refer you to the patients themselves. Book sent free. Address DRS. STARKEY & PALEN, 1529 Arch street, Philadelphia, or Chicago, San Francisco, New York and Toronto, Ont.

A Sensational Story

has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial, judging by the unprecedented sales of the Gail Borden Eagle Brand Condensed Milk. Unequaled as a food for infants. Sold by Grocers and Druggists.

Convention of Women's Progress Adjourns.

Deacon Wonder: "Where's all the wimmen folks goin' now?"
Columbian Guard: "Over to the Manufacturers' Building to see the exhibit of

Kirk's American Family Soap

One of the interesting features of this exhibit will be a model of the Brooklyn Bridge made from this PURE SOAP.--Come and see it.--This is the soap that will sweeten--brighten--and freshen your clothes.--It is a Sanitary Soap--use it to keep articles in the sick-room clean and wholesome--Use it in the Laundry, the Kitchen, the Dairy, the Workshop--everywhere that cleanliness should be.--No other soap so pure.

47,000,000 pounds sold in 1892.

"A Sure Thing"--Clean hands, if washed with KIRK'S DUSKY DIAMOND TAR SOAP.

A WORD TO THE WISE.
CERTAIN ADVERTISEMENTS FROM TRADE RIVALS,
who fear the phenomenal success of

Van Houten's Cocoa

in America, contain innuendoes against it, and appeal to the authority of Dr. SYDNEY RINGER, *Professor of Medicine at University College, London. Author of the Standard "Handbook of Therapeutics."*

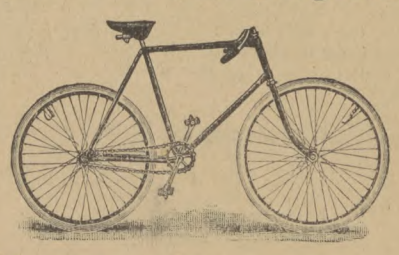
This eminent physician ACTUALLY writes as follows:—

"From the careful analyses of Professor ATTFIELD and others, I am satisfied that Messrs. VAN HOUTEN'S COCOA is in no way injurious to health, and that it is decidedly more nutritious than other Cocoas.—It is certainly "Pure" and highly digestible.

The quotations in certain advertisements from my book on Therapeutics are quite misleading and cannot possibly apply to VAN HOUTEN'S COCOA."

The false reflection on VAN HOUTEN'S COCOA *is thus effectually repelled and the very authority cited to injure it, has thereby been prompted to give it a very handsome testimonial.*

Can You Sell Bicycles?



Remington Bicycles

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Up to Date.

Six patterns. Weights, 20 to 44 pounds. Prices, $100 to $145.
Responsible agents wanted.

SEND FOR CATALOGUE.

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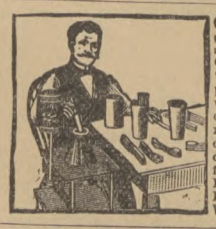
313-315 Broadway, - New York City.



$25 to $50 per week, to Agents, Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. P. Harrison & Co. Columbus, O.

RUPTURE CURED Right at home to stay cured. Illustrated book with hundreds of testimonials sent free (sealed). DR. HORNE ELECTRIC TRUSS CO., Chicago, Ill.

Silver Ware

OF THE HIGHEST GRADE.
THE QUESTION: "WILL IT WEAR" need never be asked if your Goods bear the TRADE MARK 1847 ROGERS BROS as this in itself guarantees THE QUALITY.
BE SURE THE PREFIX •1847 IS STAMPED ON EVERY ARTICLE.
THESE GOODS HAVE STOOD THE TEST FOR NEARLY •HALF A CENTURY•
SOLD BY FIRST CLASS DEALERS
IF YOU ARE NOT SURE WHERE THE GENUINE 1847 ROGERS GOODS CAN BE OBTAINED ADDRESS
THE MERIDEN BRITANNIA Co MERIDEN CONN.
ILLUSTRATIONS OF LATEST DESIGNS AND VALUABLE INFORMATION WILL BE MAILED YOU (MENTION THIS PAPER)

Bickford Family Knitter.
Knits everything required by the household, of any quality, texture and weight desired. A. M. LAWSON, 783 Broadway, N. Y.
Beware of cheap and worthless knitters.

YOUNG MEN AND WOMEN. Light, honorable employment at home. Will pay $20 to $40 per week. Write us. Correspondence invited from members of W. C. T. U. MATTOON & CO., OSWEGO, N. Y.

Agent sold **$154** in **4 days** my ELECTRIC Corsets Belts, Brushes, Rings, 100 per cent **profit**. Sample free. **Dr. Bridgman, N. Y.**

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

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HOTEL FRENCH,
HARVEY, ILL.

FURNISHED HOUSE CAN BE SECURED FOR THIRTY DAYS.

Situated on the Grand Trunk and Illinois Central R. R., being convenient to stop without going into the City, and more accessible to the Fair Grounds than the City itself.

This is a three-story brick building, cool and airy rooms, with first-class table.

Give a few days' notice of your intended visit and we will reserve you a room, meet you at the station and guarantee satisfaction. Parties of four or six can have suite connecting if desired

CHARLES G. FRENCH, Harvey, Ill.

IN MONTHLY PARTS, 2s. 6d.—BY POST, 2s. 9d.

MEN and WOMEN of the DAY,

A magazine of contemporary portraiture with biographies. January issue, 1893, contains portraits and biographies of

LORD HOUGHTON,
LADY HENRY SOMERSET,
MR. R. BUCHANAN.

May, 1893:

MR. RITCHIE,
MISS WILLARD,
MR. HERKOMER, R. A.

EGLINGTON & CO., Ltd.,
78 and 79 Qt. Queen St., W. C.,
LONDON, ENGLAND.

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A DAY OF RESTFUL RIDING,

in luxurious ease, is all that is required to make the trip from Chicago to New York via Pennsylvania Short Lines. The journey by this direct route is a pleasure such as only elegantly equipped vestibule trains afford. Address DERING, 248 Clark street, Chicago.

FOR YOUR CONVENIENCE.

Trains from Chicago East over the Pennsylvania Short Lines depart daily at 8:10 A. M., 12:30 P. M., 3:15 P. M., 5:00 P. M. and 11:30 P. M., and will carry you through to Pittsburgh, Baltimore, Washington, Philadelphia, New York and other Eastern cities without change. Pullman's latest design Vestibule, Sleeping, Dining, and Parlor Cars, constitute the train service. Address DERING, 248 Clark street, Chicago.

A VERY POPULAR TRAIN

on the CHICAGO, ROCK ISLAND & PACIFIC RAILWAY leaves Chicago, daily, at 10 P. M. It is called

"THE BIG FIVE"

is only one day out, and passengers arrive at Denver, Pueblo or Colorado Springs early the second morning.

The "ROCK ISLAND" has become a popular Colorado Line, and the train above referred to is Vestibuled, and carries the "ROCK ISLAND'S" excellent Dining Car Service.

JNO. SEBASTIAN, G. T. & P. A., CHICAGO, ILL.

WORLD'S TEMPERANCE CONGRESS.

Those from the East attending the World's Temperance Congress at Chicago, on June 5th, can see more of this country, can travel amid more historical associations, and can gaze upon more picturesque scenery by coming by the Baltimore and Ohio Railroad than by any other route. All of its trains between New York and the West pass through Washington, traverse the famous Potomac Valley, the theater of the war between the states, and cross the Alleghanies, nearly 3,000 feet above the sea level, and stop at Deer Park and Oakland, the world-famed resorts. All B. & O. express trains are vestibuled and carry Pullman sleeping cars. For detailed information as to rates, time of trains, apply to nearest B. & O. agent, or to Chas. O. Scull, General Passenger Agent, Baltimore, Md.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 22.] CHICAGO, June 1, 1893. [Price $1.00 per Year in Advance

SINCE OUR LAST ISSUE.

Memorial day was observed last Tuesday.

Parliament reassembled in London, Monday.

Drought has caused much suffering in Germany.

Cyclones swept over central Missouri last week.

Horticultural Hall, in Philadelphia, was destroyed by fire Saturday.

The American Baptist Missionary Union has been in session at Denver, Col.

The monument of Alexander Stephens has been unveiled at Crawfordsville, Ga.

The first secular and religious world's press congresses closed at Chicago, May 28.

Dr. Briggs' trial before the Presbyterian General Assembly at Washington, D. C., began last Monday.

Commander and Mrs. Ballington Booth received an enthusiastic welcome from the Salvation Army in Chicago, last week.

Dr. James Bruce, of New York, was made moderator of the United Presbyterian General Assembly at Monmouth, Ill., May 25.

The yacht Valkyrie, built to compete for the American cup, was defeated at Gravesend, England, May 25, by the yacht Britannia.

Last Sunday was "Veterans' Sunday," the pastors in many churches preaching sermons to the Grand Army posts who attended generally in a body.

A dispatch from San Salvador, May 27, announces that the Nicaraguans are talking of annexation with the United States as a relief from their difficulties.

The Pennsylvania World's Fair Executive committee at Harrisburg last Thursday passed a resolution that the Pennsylvania building be closed on Sunday.

The county whisky board at Charlestown, S. C., decided May 25 that petitions for a "state bar" must be signed by a majority of freehold voters of the city.

The government bill for an injunction to close the World's Columbian Exposition on the Sabbath was filed Saturday morning in the federal court at Chicago, by the United States district attorney.

At the session of the American Baptist Publication Society, May 25, the report of the special committee on Sunday-school lessons, doing away with the International system, was adopted after a warm discussion.

Woman suffrage has been indorsed in Michigan by a bill which has passed both houses and will receive the governor's approval, granting suffrage at all municipal and school elections, the sole qualification being ability to read the English language.

Secretary Hoke Smith passed an order Saturday which renders an applicant for a pension ineligible unless unable to perform manual labor or if the disability is not the result of actual army service. This ruling, it is estimated, will reduce the pension list about twenty million dollars.

WE desire to call especial attention to the article on page 15, headed "A Statement," and signed by Mrs. Mary A. Woodbridge and Mrs. Clara C. Hoffman.

OUR flower mission work is an embodiment of three distinct ideas, each one of which has its own place in W. C. T. U. economy, but which are in no other department so perfectly blended into an harmonious whole. There is, first, the recognition of the beautiful as a part of God's purpose for the world; second, the recognition of pain and suffering as having also a place in His economy, and third, the blending of the two with the thought of a willing service of the strong and the beautiful to the needs of sorrow and pain.

MR. JOHN G. WOOLLEY'S leadership of the Willard Hall noon meetings is most acceptable to white-ribboners as well as to the large company of other Christian workers who gather in this already highly prized and beautiful little sanctuary.

A TELEGRAM from Mrs. Mary H. Hunt, received just as we close our forms, contains this bit of good news: "Governor of Connecticut has just signed a strong temperance educational law that can be enforced, which repeals the weak law of 1885, and retires its poor little state text-book that made the old law a dead letter."

THE text-card attached to the bouquet is the outward expression of His great "Word"; but "the word of God is not bound" even to the letter of the Scripture; and His Spirit speaks also through the flowers themselves, through the knot of white ribbon which binds them, and through the glad light in your eyes as you bear them to the suffering ones.

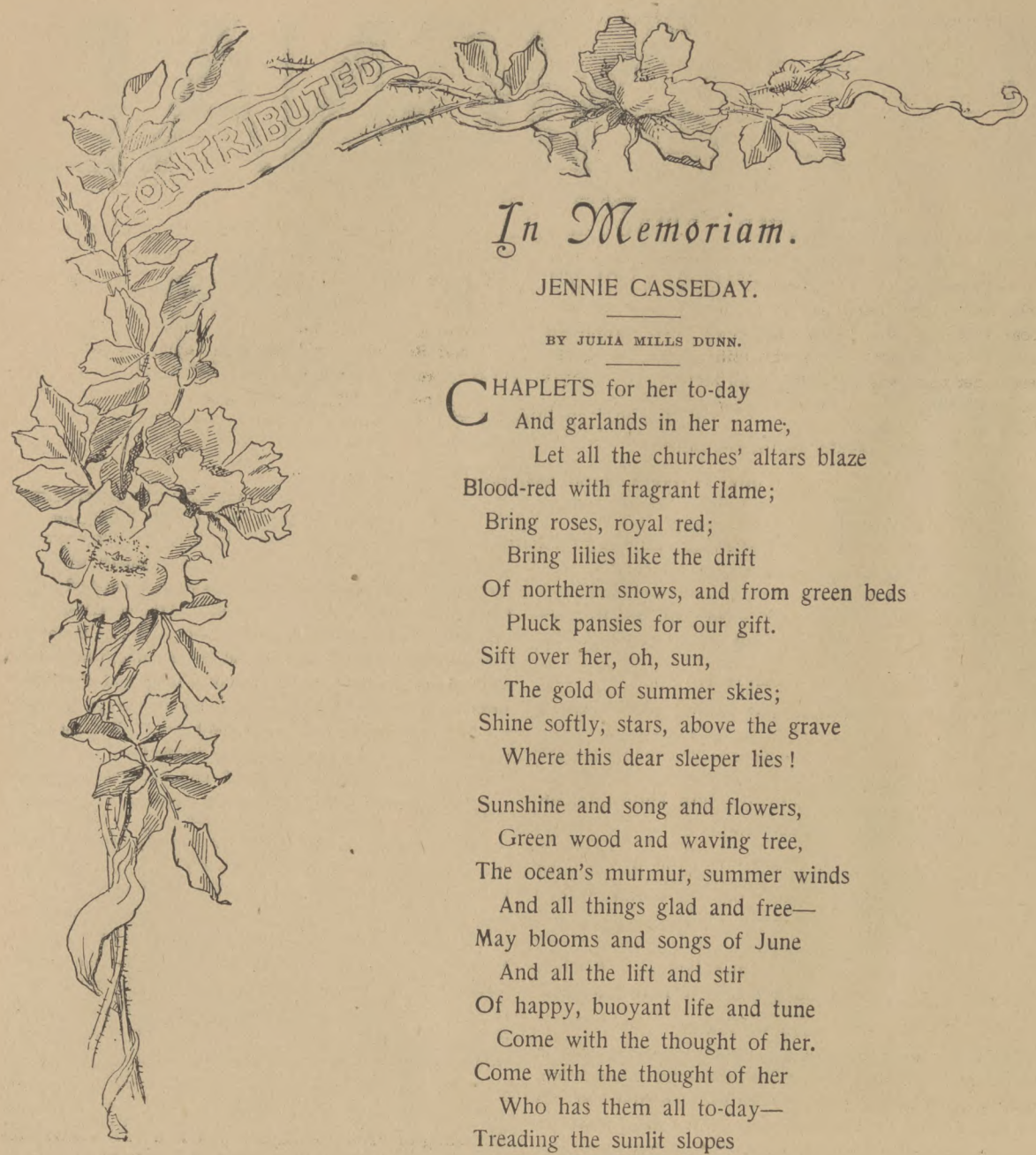
IT having been currently reported that there was a "split" in the British Women's Temperance Association, after the reëlection of Lady Henry Somerset, we are pleased to be able to refute the statement *in toto*. About eighty left the convention to consult about future action, but all returned and there was no "split" whatever. Lady Henry has created more enthusiasm than any other temperance leader on the British islands since the time of Father Mathew, and her work is but begun.

MRS. ELLA F. M. WILLIAMS, of Montreal, Canada, has issued her report as treasurer of the World's W. C. T. U. The report extends from November 11, 1891 (the date of the Boston convention) to November 11, 1892, and has been delayed because it was supposed, until our World's Convention was postponed from June to October this year, that the "Financial Letter" published last summer would suffice. It shows receipts to have been from all sources (dues, donations and Miss Willard's personal appeal) to have been four thousand, seven hundred and seventy-five dollars, and disbursements, three thousand five hundred and ten dollars, leaving a balance last November of one thousand, two hundred and sixty-five dollars. Mrs. Williams states: "Now that this fund is exhausted we are depending upon and confidently hoping for generous contributions from unions and individuals to take its place and enable us to send out more missionaries."

THE fact that Mr. Gladstone was received with cat-calls and hissing at a great reception at the Imperial Institute on May 17th is almost incredible to Americans. In the bitterest days of the Civil War, an armistice of politeness would have been declared at the doors of a social reception, no matter how large, and foes would have grasped hands as a token that they were at least human and well-mannered. It is probably true that in no other civilized country could such a scene have been witnessed. Like all other nations the English have the defects of their qualities, and their most pronounced quality is a certain sturdy, stolid, self-assertive pugnacity. This is a good backbone for a character that shall dominate, and insures what Tennyson calls "the wrestling thews that throw the world." An island people in the perpetual struggle to survive must become aggressive in brain and eye, in hand and foot, or it would never have arrived at empire as the British have done; but the small, sweet courtesies of life must, in the nature of things, be disregarded by such a race. We do not refer to individuals, but give this as a study of race character. There are no more considerate, tender-hearted, gracious-mannered people living than one finds in Great Britain; but it is not the national character. However, we must modify our criticism concerning the "ladies" (?) who ran up and "hissed" Mr. Gladstone, and the "gentlemen" (?) who "hooted" him in "polite" society, when we remember that liquors of all kinds were furnished to the thirty thousand guests, and that behind the scarlet counter there were four hundred attendants (women, be it noted), that the bar at which they served was divided into sixteen sections, and was nine hundred feet long, and that there were forty thousand wine-glasses, all well supplied with the beverages that "steal away the brain." But then, the pity of it, and the spectacle of it to heathen nations, the shame of it to Christian England, and to all who proudly call themselves a part of "the great Anglo-Saxon race"!

EACH flower-missioner who finds her way into the wards of a hospital, or who, with basket on her arm, penetrates, half tremblingly, some by-way of a great city; each one who takes of the outward gladness of nature to minister to the inward sorrow of soul, is learning these three lessons, which sum up the whole of God's teaching for humanity: First, God is gladness, and all real gladness is of God. Not alone that which the rapt saint recognizes as spiritual ecstasy, but the gladness of the great outward world—all innocent joy and beauty, whether it well up from the throat of a bird, the perfume of a flower, or the heart of a human being. Second, pain is only inverse gladness, the other side of the tapestry of life, the pause in the music which is necessary to the harmony, the minor chord without which all music would lose its charm. Third, the perfect flower of earth's and heaven's gladness is the ability to minister to others; that only is a real joy which is a shared joy; giving alone can link us to God whose gladness is an eternal giving. Therefore go forth in great joy, ye to whom has been committed this ideal mission. It is not a little thing you are doing. It is the "cup of cold water" spiritualized; the ministering to unseen, but none the less real, needs. Some disciples of stern utility may reproach you that you bear nothing more substantial in your ministry; they may suggest broth and flannels as the only real help. Another may reproach you that you deal not exclusively in "spiritual truths"; but He who said, "Consider the lilies how they grow" will not scorn your effort to bear the beauty and the gladness of the lilies into darkened lives.

THE more we reflect upon the magnitude and marvelous success of the woman's congresses, held in Chicago, May 15–22, the more pronounced is our admiration for the women's brains which planned and executed them. The wonder of it all grows as we look back to that great Art Palace, filled with thousands of brilliant, purposeful women, and resounding with sentiments ennobling and prophetic. The men's congresses which followed have fallen so far behind in point of attendance and enthusiasm, that the Art Palace is as dreary a place as Goldsmith's deserted village, and bears none of the signs of life and energy with which it vibrated during the initial week of the congresses. Hundreds attend its meetings now, where thousands attended then. What is the secret? We think twofold, first, the careful and prolonged preparation and thoughtfulness for details, so prominent in the women's meetings, have not characterized the subsequent gatherings, but second, and more vital than that, even, is the character of the subjects discussed. The woman's programs teemed with topics of *current* interest and the discussions were practical and vivacious, all leading towards a prompt and permanent solution. Yes, those women's congresses were wonderful and the wonder of them grows upon us. Six months hence we will write a more appreciative and appropriate paragraph about them than we can to-day. If the planet Mars were suddenly dropped at our feet, we would wonder and admire, but so small a proportion of it could we see at one time, that not until we could remove ourselves to a sufficient distance to look at it through a telescope could we rightly judge its dimensions and calculate its importance. The women have come to the front and they have come to stay



In Memoriam.

JENNIE CASSEDAY.

BY JULIA MILLS DUNN.

CHAPLETS for her to-day
And garlands in her name,
Let all the churches' altars blaze
Blood-red with fragrant flame;
Bring roses, royal red;
Bring lilies like the drift
Of northern snows, and from green beds
Pluck pansies for our gift.
Sift over her, oh, sun,
The gold of summer skies;
Shine softly, stars, above the grave
Where this dear sleeper lies!

Sunshine and song and flowers,
Green wood and waving tree,
The ocean's murmur, summer winds
And all things glad and free—
May blooms and songs of June
And all the lift and stir
Of happy, buoyant life and tune
Come with the thought of her.
Come with the thought of her
Who has them all to-day—
Treading the sunlit slopes
Of God's eternal day.

SCARLET GERANIUMS.

BY ELIZABETH CUMINGS.

"Throw 'em away, Hobbs. No, burn 'em up in the alley. No one I know wants slips, and we have all we want," and Mrs. Jobbley waddled up the broad stone steps to her great house as fast as her short legs would let her. She turned about when she had reached the top and added: "I guess burning is best. I don't want any trash about."

There were no flowers in the big round bed on the Jobbley lawn save geraniums of various tints of scarlet. They were Mrs. Jobbley's favorite flower, but old Jerry Hobbs snored with mingled scorn, stoutness and shortness of breath as he bent over them. "'Ateful things," he said to himself grumly. "Loud lookin' an' loud smellin'. Never seed nobody as liked 'em as want jes' like 'em."

Like all positive people Mr. Hobbs ran the risk of contradiction, and this assertion of his was immediately refuted, for as he flung a heap of the obnoxious plants into his wheelbarrow, a piping voice accosted him, "Say, mister," it said, "you ain't a-goin' to throw 'em away, be you?"

"Yes I be," he replied, shaking his head with an obstinate movement.

"Wouldn't any of 'em grow?" demanded the voice.

"All the sprouts would."

Two blue eyes gleamed at him through the hedge, and he could see a ridiculous brown straw hat and a cloud of brown curls. "Oh!" sighed the voice. "Oh, if they would, and they are to be thrown away—" It was evident courage was not equal to desire.

Old Jerry went to the hedge and bent far over it. "A little gel like you ought 'o 'ave 'art's-h'ease and the like on 'em, but them as likes g'raniums, likes 'em, an' that's all to it. You can 'ave all, or ary part o' the lot you like. Come in." He patiently cut the best young sprouts off the old plants and told his guest how to prepare the earth for them. "Wentilate th' bottom," he said, "an' don't flatter yourself you love flowers, if you won't take care for 'em. Love as won't take trouble ain't worth a bob."

In all Dobb's Court there was not so happy a child as Dilly Parker was that night. Her home was not what you and I would find cheerful or comfortable. Sun, rain and snow had stained the ramshackle house, and the clouds of sooty smoke drifting down upon it all day from Noxon's box factory, the Prairie leather works, and the Pawpaw rolling mills had combined with them to make it just the color of an old soap barrel. It was a miracle the chimney did not tumble down, and that the roof, the shingles stood up like scales on a fish after a knife had been drawn against them, did not blow away. But in certain ways it was the best house in the Court. If it was little, it had a bit of yard which not only held a clothes wheel, but a roomy coop in which lived at present a loquacious duck. Then, it was a very neat house. The windows shone, and so did the steps, and the poor curtains were as white as hands could make them. Better yet, only one family lived in it. Most of the houses in the Court held two or more. The widow Parker kept the wolf from the door by sewing, and it must be admitted he was kept much further away than when Mr. Parker was alive, though he had earned good wages when he chose to work. Grandpa Parker was able to do a little for the household, for he was an old-fashioned cobbler, who could put a patch on a shoe that would give it a new lease of life. As for Grandma Parker, there never was any one like her to make a little go a long way, but if it had not been for Dilly they would have had a dull, grumbly time of it in the clean, weather-beaten house. Grandpa had the rheumatism, and grandma the asthma, and Dilly's mamma had many headaches from staying in the house and sewing so much. As it was, they grumbled some.

"Plants are messy things," said grandma, when she saw how full Dilly's apron was of the slips, "and it looks to me 'sif them was all alike."

"The more bushes I have, the more flowers," said Dilly, "but they are not all alike."

"I should desire to know what you'll put 'em in," said her mother, "and where?"

"My goodness tur me!" snapped grandpa who dearly loved the off side of everything, "there's somethin' like a wagon load of tins on the Simmonses' ash pile, and I can melt off the cut-into end, and make holes with a nail in the bottom of 'em, an Dilly can scour 'em up; an' as for puttin' 'em, she can put 'em up chawmber where I work. Fus' in the north winder till they root, an' then in the south winder. I on'y wish't I was as sure o' gittin' rid o' the rheumatiz as them plants is of a place."

"And I won't let 'em make a mess," promised Dilly.

Geraniums are generous plants. Not a slip died, and soon grandpa's south window was a secret pleasure to all Dobb's Court. It was a sorry, shabby street closed in by the great box factory at one end, and lost at the other in a wider thoroughfare which crossed it at an obtuse angle. No one lived there who was not obliged to. The only sign of prosperity was about the brick block just at the turn, and that bore in its jug-trimmed windows the legend, "Rivenbecker's Place." A great round sign looked down the Court from the angle of its wall like a cyclopean eye, and announced that Milwaukee beer was for sale. It seemed to have a more winning power than the lamps twinkling in the poor homes—that sign, and the men who worked in the rolling mills in the next square, and the box makers and leather workers, and men who worked nowhere, patronized Rivenbecker to such good purpose he was able to set up a beautifully carved screen just inside his door to keep out inquisitive eyes.

The first plant that blossomed Dilly set beside her mother's window. Soon there were spikes of bloom to give away, and one went to Biddy O'Dowd who had something wrong with her back, and one to Tim McShane, who had been vaccinated, and one to Mrs. Griggsby who was slowly fading away with consumption. Mrs. Parker was a generous woman at heart, and her childhood had been spent upon a farm where there was always something to give away. Dilly's flowers began to have an odd effect upon her. She brightened up, not only because of them, but because they were a source of pleasure to all the Court. She felt a larger self-esteem.

Spring was coming. The maples far away up town were putting forth the points of their leaves, and the daffodillies were coming up. Down in Dobb's Court an occasional dandelion struggled into bloom. Perhaps the bursting of the box factory boiler was no worse then than it would have been at any time, but somehow in the spring the heart is more full of hope than at any other, and when Pat O'Dowd and Daniel Cox and John Griggsby were borne away to the hospital because too sorely burned to be attended to at home, and Peter Flynn was dug out of the *debris* quite dead, a gloom that could not find words settled down in the place. Dilly's flower-decked windows were the only bright spots there, and how glad she was to cut the best of the flowers for the sorrowing ones, and to send to the men in the hospital. Pat O'Dowd did not look a bit as if he cared for flowers, for he was a giant of a man, with a broad, coarse face. John Griggsby was lean as a wire, and had been one of Rivenbeck's best customers, and Grandma Parker sniffed at the notion that either of them would care for a bouquet. "Well," said Dilly, "it 'll show good-will, grandma, and perhaps for a few seconds it will keep them from thinking how smarty their burns are." So the flowers went.

"Houly Virgin! they pleased all who could see 'em!" cried Mrs. O'Dowd when she returned weary and flushed from her Sunday visit to her husband. "Ivery poor felley had his head twisted to look at 'em whin I wint away, an' I sez to Pat kind o' loud loike fur 'em all to hear, jist your very words, me dear, may th' heavens be your bed! an' sez I, 'They mane good-will, an' remimbrance from thim as is comfortable whilst yees are suff'rin,' sez I. An' whin I was fur goin', an auld mon wid a square jaw an' a twist av one eye, as was laid oop wid a laig twice broke from fallin' aff a ladder, the nurse woman said, an' some hurted in th' back beside, stopped me, an' sez he, 'Did ye say thim fluors came from Dobb's Coort?' An' sez I, 'Yis, please yer honor, ivery stitch av 'em from a neighbor's chile, a bit av a girl for whom they grow like pusley in the wrang place,' sez I. An' sez he, 'Has she big blue eyes that shine, an' brown curls?' An' sez I, 'True for yer she has.' 'Well,' sez he, 'thim there sprouts I give her from plants as was to be throwed away. Go and tell somebody what pleasure you've seed,' sez he, 'from things that are growed off leavin's. Tell somebody as 'll remimber,' an' thin he dozed aff loike for he was that wake a feather'd blow him over; an' whin I came home I stopped at Mrs. Whittemore's, one of me ladies as I wash for, to tell her av Pat, for she axed, an' whin I tauld her th' story, if ye'll belave it, sez she, a makin' much av what th' auld mon said to me, an' he most dead too with th' back av him, an' not quite right in his moind, sez she, 'Mis' O'Dowd,' sez she, 'ivery day I have a fluor to cut, I'll see to it it gives somebody pleasure, an' I'll not forgit thim as is sick, or poor,' sez she, 'an' me husband bein' Sunday-school superintindint 'll spake av it to his school,' sez she; an' noow ye can see whut a power av a way thim red posies av your have traveled, me dear, wid theer inflooance, for Mis' Whittemore has a gayrdin bigger thin this whole Coort, an' as fur kapin' her word, she's good as th' praste himself, though a Protestant, which to be sure you are, more's th' pity. Thanks to you, there'll be fluors all summer to th' hospital, which the Lord above knows needs 'em."

Dilly gave a little skip of happiness. "I thought I was happy when I came home with my plants," she said, "but it's pleasanter to give 'em away. I'm saving up slips to give now. Everybody'd give flowers who has 'em to give, if only the joy they bring was thought of."

"True for you, me little darlin'," said Mrs. O'Dowd, and leaning her hands upon her knees she rose heavily. "Sure whin I woke this marnin' I says to mysilf, 'tis a hard warld, an' I wish barin' th' sin av it, I was through wid it; but whin ye gave me th' pot for Biddy, an' thin th' foine bunch for th' byes at the hospital, an' I fin's 'em mendin,' an' all, an' I heard Mis' Whittemore talk, I sez to mysilf, 'Nora, 'tis no sinse ye 'av o' yer marcies.' Sure a body'd not belave the coorage there can be in th' remimbrance an' good-will av a fluor. Whut a warld 'twould be if thim as has would allays reach down pleasant like to thim as haven't."

So. Evanston, Ill.

LOST OPPORTUNITY.*

BY JENNIE CASSEDAY.

But yesterday, but yesterday,
She stood beside our dusty way,
Outreaching for one moment's space
The key to Blessing's hiding-place.

With wistful meaning in her eyes,
With radiance veiled in dull disguise,
A moment paused, then turned and fled,
Bearing her message still unsaid.

And we? Our eyes were on the dust,
Still faring on as fare all must,
In the hot glare of mid-day sun,
Until the weary way be done.

So fast and far she sped and flew
Into the depths of ether blue;
And we, *too late*, make bitter cry,
"Come back, dear Opportunity!"

In vain. The fleet, unpausing wings
Stay not in their bright journeyings;
And sadly sweet as funeral bell,
The answer drops, "Farewell, farewell!"

*This poem closed one of the last letters written by Jennie Casseday, sent to a Christian Endeavor Society. It will have all the preciousness of last words for all who loved her.

THE EVOLUTION OF THE NATIONAL W. C. T. U. FLOWER MISSION.

BY FANNIE CASSEDAY DUNCAN.

Did you ever think how long nature takes to round her creations to perfection, or through what painful stages her ripened fruits have passed on their way to maturity? Is it then a wonder that spiritual results must so often come through much travail?

I want to tell you to-day of the birth of the World's Flower Mission whose chief has lately passed beyond our touch, at least as far as her mortal body is concerned. It happened on this wise:

June 9, 1840, was Jennie Casseday's birthday—the day when, a wee infant, she first took on the outward form of that mystery which we call life. My fancy often travels back to that day and that wee babe whose future no one then divined. Then I think of her early years, happy years so soon shadowed, and then of her shut-in life with pain for a constant companion. "Not much of a boon, such a life as that, either to mother or child," says Ignorance looking on. "Talk to me of the fatherhood of God," says hopeless Unbelief; "what good could possibly come of tying a happy young thing like that to a couch?"

I remember her as a little child. She was so round and ruddy and sturdy that her big brothers called her "Dutch." That was her family name until she was nearly grown—until, in fact, it seemed pitiless to call her so. When she was well in her teens, her maiden aunt called her "Miss Gadabout," because she so loved to go into the world among her own kind and be a glad partaker in all the good times going. One thing I especially remember was her beautiful feet. They were exceptionally beautiful and she was very proud of them and loved to dress them beautifully. I often think of those feet—those plump, snowy, blue-veined feet that trod the earth so airily; those poor, twisted, patient feet that lay quite quiet on the bed for so many years, aching with pain; those, thin, homely feet, dumbly crossed in rest; aye, those transfigured feet floating upward to the golden streets of the beautiful city.

I knew her as a young woman, when she went in and out at her own sweet will; a trifle haughty she was in those days, perhaps, for she was young and life had then few reserves from her, but with a great fund of sympathy and kindliness deep down in her nature. Then came the sculptor with his mallet and chisel, sent to hew out of this fine marble the image of God, an image that was to be so noble and heroic, so clear cut and fine, so ideally beautiful, that it should stand as a model to all generations for all time. The sculptor's name was Pain. She told me long years after that he really was an angel, but that she did not then recognize him as such. Into a little corner of a little room he thrust her, and darkened the windows, and the work of transformation began.

Then came another period in this child's life, a period of adjusting. Such are critical periods. We never come out of them the same beings. When they are passed, something has gone out of us, or something has come into us, that has made us over again, or has made a new us. After a time even our faces have changed. A new light has come into them, or an old light has gone out of them; bitterness and cynicism have settled over them; or age and care have withered them; or sweetness and light have transfigured them so that they are like faces of angels. "The test of greatness," says one, "lies not so much with those after all who, being highly endowed, accomplish great things, as with those who still retain their greatness under narrowing conditions and influences." I think Jennie Casseday, honored, wept after, sung in two continents, was not greater, not so great perhaps, as Jennie Casseday under the anvil, shut out, shut in, in those years of pauseless torture and slow transformation. I was with her through that long dark night during which none of us could understand, and I was witness to the heroism with which she fought, for us as well as for herself, the battle with doubt and despair and black unbelief. Many and many a time arguments failed her own soul as well as mine, and then she would lay back exhausted with the double battle, the spiritual and the physical, and say only these words: "What I do Thou knowest not now, but Thou shalt know hereafter." Sometimes she would fortify us both thus: "If I knew, Fan, as well as God does, and as far, either I would be God, or He would not be God. Take my hand in yours and let us trust Him wholly." And thus the little grain rooted itself in the firm soil and prepared us both to withstand many a shock of the tempest.

A very favorite hymn of hers in those days was this, written by Cowper in the twilight of a departing reason.

"God moves in a mysterious way
His wonders to perform."

And especially the verse

"Deep in unfathomable mines
Of never failing skill,
He treasures up His vast designs
And works His sovereign will."

And so, trusting Jesus with all her might, she held on with a determination that knew no faltering, praying constantly and with every fibre of her soul, until out of that darkened chamber of travail there came a new being.

. . . . . .

Then, thus, in "the mysterious way" of God, she was ready to begin her life work for she had been "anointed with His odorous oil" to understand the mystery of sorrow and was thenceforth ready to teach. But how could she teach? She, "a little figure almost pitiful in its helplessness," and tied to a single corner in a room. What could she do to help in this great, busy, bustling world that rolls like a modern juggernaut, crushing out human lives with utter indifference? I will tell you what she did do, and there is no one of you that may not do the same. She did the thing that lay nearest her hand; she did it thoroughly and waited for the next thing to come along. In the first place she forgot self or put it away out of sight so that her room was a center of brightness where one and another grew to love to come. More and more she became an inspiration in the household. She rose above pain and weariness and mental depression, and gave to each one who came a ray of brightness, suiting, with fine insight, the gift to the need—to one a smile, because smiles were fitting; to one a tear, because tears were uppermost; for one an uplift, because burdens were weighty and few understood. And so, little by little, people grew to come to her and to go and tell others to come, Andrew telling Simon, and Simon, Philip, and Philip, Nathaniel, until the multitude thronged. But those who came were mostly of her own easy class and her heart yearned after the poor, whose burdens she knew were heavier, more real, more oppressive. Morning and evening she prayed for them, but that was all she could do—all, I think that she at first thought of being able to do.

And now, by these connecting stages we come to

THE STORY OF THE FLOWER MISSION.

Every week from its initial number, the *New York Observer* had come to our house, and Jennie Casseday loved to read it. Late in 1869 that paper was full of the story of a young girl, a Boston girl teaching at Roxbury, who, as she passed to and fro, noticed the great waste of flowers and fruits in the gardens of the rich, especially in summer when the owners were absent, and at a time of year when the sight of anything green and fresh, or the perfume of any flower that had survived the heat and dust, is so welcome to the inhabitants of a crowded city. This sweet young teacher fell into the habit, when she went home to Boston every Saturday, of carrying from Roxbury a basket of flowers and giving them out to the ragged children whom she met, and who always begged for "just one flower, lady, please." It was a simple act, simply done. Any one might do it.

This story fired the great heart of Jennie Casseday as she lay there shut out from flowers and freedom. She loved flowers with a love that never failed. Day and night she thought of the flower teacher of Roxbury; day and night, in thought, she followed her footsteps and the feet of those ragged waifs, and each day the mission seemed to her more beautiful, more useful, more feasible. She saw in it the quality that is twice blessed, blessing him who gives and him who takes. She saw that this was a form of ministry into which young ladies might enter—to their own everlasting good. She foresaw how it could and would penetrate every form of sorrow and poverty and uncleanness.

Thinking much of the Boston teacher as she went to and from Roxbury, the longing in Jennie Casseday's soul grew more and more intense to see such a work established in her own city, and she began to plan for it. When once the case was presented, there were found ready helpers, for the time was ripe in other hearts, too. Mrs. Wm. Warner came to the front as one specially gifted for this work, and together these brave and loving souls organized the Louisville Flower Mission, out of which has sprung the great body of flower missions that now girdle the world.

HOW THIS FLOWER MISSION BECAME A PART OF THE W. C. T. U.

I will tell in Jennie Casseday's own words. They are part of a letter written by her at the request of Rev. John Collins, secretary of the Society of Christian workers, this letter to be read at the national convention of that body in 1889. There was large demand for the letter and it was afterwards printed in a booklet.

"It was four years after the Louisville Flower Mission was organized that Miss Frances E. Willard was in Louisville attending a National Convention of the W. C. T. U. She was my sister's guest, and during the latter part of her visit—the very last morning—she asked me to tell her of my work. With that quick perception and ready insight for which she is so remarkable, she saw how it might be grafted on to temperance work and bring forth rich harvests of good. She rose to her feet exclaiming, '*I have an inspiration*—it is to establish a Flower Mission Department of the W. C. T. U., and put you at its head as National Superintendent.' The very idea appalled me, and I felt that it was impossible for me either to take on more work, or to think of undertaking, from my little corner, a National Flower Mission. But it was another unfolding of 'God's thoughts,' and in a few months He opened my eyes to see *His will* for me. It has grown to large proportions as does all work that has *God's call* behind it. I have long since been taught of God to know that *the very weakness* which I believed would prevent is my *greatest strength*. 'And He said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness, *most gladly*, therefore, will I rather glory in my *infirmities*, that *the power of Christ* may rest upon me.'"

This closes my tale of the Flower Mission, from its beginnings, away back in its formative stages in the life of a young woman. She herself said, in late years, that each sorrow and denial that had come to her was a link in a chain that brought her nearer to Christ and in more intimate communion with the suffering of mankind; and she rejoiced in each because it was this.

Louisville, Ky.

OUR FLOWER SAINT.

BY FRANCES E. WILLARD.

So the unresting year has swung us round again to the soft season of the flowers.

"Like the swell of some sweet tune
Morning rises into noon,
May glides onward into June."

How much has come and gone since last we celebrated the earthly birth of her who was more fair of heart than any flower she loved! How glad I am that her beautiful soul has been

Born into beauty and born into bloom;
Victor immortal o'er terror and tomb!

For the only changeless thing is change; "we are pilgrims and sojourners as all our fathers were;" the hymn that suits our circumstances best is "I can tarry, I can tarry but a night." Day is at hand and our chastened Evangel of Flowers has but passed onward into the heavenly sunshine. She is

"Forever and forever
With those just souls and true;
And what is Life that we should moan,
Why make so much ado?"

I never think except with "pure delight" of that great life so gently lived, that strong and saintly soul who found so heavenly sweet "the uses of adversity." To her all life was one to be lived out, in whatsoever world, with fervent faith, with restful reverence and loyal love toward God and man. She preached sermons more eloquent, from that little white bed, than bishops do in great cathe

drals. Her psalm of praise was tuneful beyond the notes of orchestra or organ. Blessed "little sister," sweet "household saint" with smiling face and tender tones, you stand there beckoning with a lily in the little hand that used to ache as you wrote letters to us all dated "sick-bed."

The days drive on; the battle deepens; we have our work to do, but shadows as they lengthen point toward the growing brightness of the skies. "We follow that way" and it will not be long till we shall see how "fair against the sunset stands the figure with its beckoning hands" of our beloved and sacred queen of human flowers.

HER OWN PLEA FOR THE FLOWER MISSION.

Jennie Casseday once said to a doubting Thomas, who could see in a flower mission only a sickly sentimentality:

"I am one of those who believe that the ministry of flowers may lead to material improvement, to a higher civilization; that a bright, potted flower may demand of the most degraded woman a cleaner pane; the cleaner pane reveal the dirty surroundings, and so on to the use of the broom and the scrub-brush, until a new sanitation takes place and from this grow happier homes and improved lives. But after all, if permanent good is to be done, it must reach the inner life, the soul, and that can be accomplished only by personal consecration. The flowers are to be used merely as a wedge, the gift of them implies a compliment which the recipient is quick to recognize; and that creates self-respect which is the first step toward betterment.

"Think of one lying shut in with pain, surrounded with all the ill conditions of poverty, nothing to brighten or alleviate lonely hours, and of what it would be to have a tender-hearted woman or a bright-faced young girl come with a little knot of 'something white, something bright, and something sweet,' (my rule for making bouquets), and lay it on the pillow or in the hand. Imagine a hospital, with row after row of beds filled with sufferers. Fancy the flower-missioners entering the ward with baskets of heliotrope, rose-buds, sweet violets, lilies, many-hued and fragrant, fresh and cool with the dew of the day. See how eagerly pale hands are outstretched to receive them, with what glad delight they clutch the beautiful blossoms and press them to their faces, as if to drink in the message they carry.

"'They that can wander at will
Where the works of the Lord are revealed,
Little guess what joy can be found
From a cowslip out of the field.
Flowers, to these spirits imprisoned,
Are all they can know of the spring;
They brighten and sweeten the ward
Like the waft of an angel's wing.'

"Can you not see now where their ministry begins? Think, again, of the jail and penitentiary prisoners, forsaken, disgraced, disowned—what, dear, doubting Thomas, can you fancy must it be to these poor creatures, by the outer world neglected, to have gentle women come to them with flowers, and with words like Christ's? The subtle fragrance of the flowers brings to them tender associations of the old home garden, of mother and grandmother and days agone when all the world was fair to their innocent youth. Be sure the heart, in this softened mood, is ready to receive the words of God which are printed on text-cards attached to every bouquet or single flower. We do, and trust to the Holy Ghost to carry the message to the heart. *Doing* is *our* part."

THE JENNIE CASSEDAY FREE INFIRMARY FOR WOMEN.

BY JENNIE C. BENEDICT.

On the 17th of March, 1891, at a meeting of King's Daughters, held in the Warren Memorial church, the initial steps were taken toward founding a hospital for women, which should fittingly perpetuate the memory of Miss Jennie Casseday, to whom the city of Louisville owes so many noble charities and the King's Daughters their existence.

Nothing can better express Miss Casseday's appreciation of this movement than her letter written at that time:

"No words have ever been coined that half express my feeling for such an honor and token of your love for me. It is the most beautiful thing that has ever come into my life. I want to come to you to-day with an expression of the faith that is in me, concerning the infirmary. Because I believe that you are called of God to this work, and that the power of God is behind the call, 'I am persuaded that He is able to keep that which you have committed to Him against that day.' I pray more and more for the growth of your work, and the speedy accomplishment of your designs. 'In quietness and confidence shall be your strength,'—the quietness linked with no anxiety, no fear, no unbelief, but with uplifted faith, steadily marching on to the goal—

"'Remember that Omnipotence
Hath servants everywhere,
His methods are sublime;
His ways profoundly kind.
God never is before His time
And never is behind.'

It does look to me as if this is His time, and I believe with my whole heart in your success. I *know* 'our God will supply all your need, according to His riches in glory in Christ Jesus.' Just think of that 'according to,' and of 'His riches in glory.' There is no uncertain ring to that promise, for it is not *probably* will supply, or even may supply, but an absolute '*shall* supply.' What? '*All* your needs.' 'The earth is the Lord's and the fullness thereof . . . . the gold and silver are mine, saith the Lord, and the lot is cast into the lap, but the whole disposing thereof is of the Lord;' for—'Your Heavenly Father knoweth what things ye have need of before you ask Him.'"

With such words courage strengthened and faith increased, too much cannot be said of the earnest, faithful work done by the King's Daughters, undismayed by the many discouragements on every hand, until God crowned efforts with success. In less than a year thirty-five hundred dollars had been raised and the first payment made on the property, situated on Sixth street, a lot, 140x200 feet, on which stood a beautiful three-story double house, surrounded by large trees. Carpenters, painters, plumbers and paper-hangers soon made it one of the most complete and admirably adapted infirmaries in the South.

On the 12th of April, 1892, the Jennie Casseday Free Infirmary was formally dedicated and opened, fully equipped for the work it was destined to perform, with seven private rooms, beautifully furnished, and eight beds in the free department, where poor suffering women may have every attention free of charge. The best surgical skill and careful nursing, with well prepared food and comfortable clothing have been given to the patients in this department, and all have gone home to work with renewed strength and energy, and hearts full of appreciation and gratitude.

The Master has called Jennie Casseday to higher service in the King's palace, and her life and labors shall be perpetuated in this work she so loved and of which she was the guide and inspiration.

During the past year, ninety-eight patients have been admitted, thirty of these to the free department. As there is no endowment fund, the income from the private department has supported the institution entirely. There is a small debt on the property, and the building is not nearly large enough to supply the demand for room.

As soon as the necessary funds can be raised, comfortable rooms will be added for nurses and more rooms for free patients. The institution is too crowded now to afford a much needed reception room or a comfortable dining-room. The severe weather during last winter fully demonstrated the necessity for a furnace. The 9th of June brings to the minds and hearts of thousands of the readers of THE UNION SIGNAL, the one whose birth it registers, and whose beautiful life has been a benediction to so many. Will those who knew and loved Jennie Casseday and who feel an interest in perpetuating her memory, send a love token (however small) on the 9th of June, to the Jennie Casseday Free Infirmary for women, 1912 Sixth street, Louisville, Ky.?

Louisville, Ky.

FORM OF MEMORIAL SERVICE, JUNE 9.

For Unions or Flower Mission Visitation.

Opening Hymn.—"When peace like a river attendeth my way."

Prayer.

Scripture Reading.—Matt. 25: 31–40; Rev. 7: 11–17.

Singing.—"My Jesus as Thou wilt."

Remarks.—The Life and Work of Miss Casseday, Superintendent of National W. C. T. U. Flower Mission Department.

Responsive Readings.—John 14: 2, 3; II Cor. 5: 1; John 11: 25; Psalm 17: 15; I Cor. 15: 53, 54; Rev. 22: 1–5.

Repeat in Unison.—Rev. 1: 5, 6. "Unto Him that loved us," etc.

Singing.—"Low in the grave He lay."

Distribution of Flowers.

(Songs from No. 5 Gospel Hymns.)

FORM OF RELIGIOUS EXERCISES FOR PRISON-DAY VISITATION.*

Hymn.—"Jesus, lover of my soul." (*Sung to old tune.*)

Prayer.—Closing with the Lord's Prayer, repeated in unison, in which ask all to join.

Scripture Reading.—Texts prepared by the National superintendent.

Address—to the assembled prisoners.

Distribution of flowers and reading matter.

Singing.—Long metre Doxology, by the visiting committee and prisoners.

* Prepared by Jennie Casseday.

IF a man conquer in battle a thousand times a thousand, and another conquer himself, he who conquers himself is the greatest of conquerors.—*Buddhist text.*

HILLSBORO CRUSADE SKETCHES.

IV.

BY ELIZA J. THOMPSON.

December 27, 1873, we find recorded on the minutes of our "Woman's Temperance League," the first desire expressed on the part of a liquor dealer of Hillsboro "to quit the business." In a few days after that, two others manifested a willingness to *be relieved!* The ways and means were under consideration and well chosen committees were quietly entrusted with the cases.

In the meantime, the morning prayer-meetings were continued with increasing interest. The daily visitations of the band, now numbering over eighty, to "all places where liquors were sold and drank on the premises" were faithfully kept up. The mass-meeting in Music Hall, or in the M. E. church, several evenings of each week, were always well attended and of great interest to the public, as reports were made there by the zealous workers of incidents "along the weary way," and the speeches, prayers, and songs were of that enthusiastic order peculiar to the times.

January 3:—The morning prayer service was of a most impressive nature, and many reports from committees gave promise of good things to come. The committee which had been appointed to present the "Physician's Pledge"—Mrs. McSurely, Mrs. Thomas Barry, Mrs. Jessie K. Pickering, Mrs. James Patterson, Mrs. Wm. Barry, reported as follows: "Found the county medical convention in session, were presented to the convention and politely received." The object of the visit being made known, the physicians there present signed an approved physician's pledge to the number of seventeen of Highland county's most distinguished and useful physicians.

This was received with thanksgiving as those intrusted with the care of families know too well the fearful risk of intoxicating prescriptions from the family doctor, not to appreciate the value of such a victory.

When the hour for business had passed, and the usual visiting ordeal was in order, the ladies were most agreeably surprised by the announcement that they would be expected to call upon Col. Cook to express their thanks that he had closed the bar of the Ellicott House. After singing with an unusual amount of zeal, "Praise God, from whom all blessings flow," the procession formed, and at once proceeded to make this visit. The ladies were politely met by the genial landlord and his kindly wife, and ushered into the spacious parlor of this old and popular hotel.

During the conversation that followed, the Colonel complained that the temperance public had not stood by him, when, on a former occasion he had closed his bar, but patronized hotels where liquors were sold.

The leader of the band feeling the embarrassment of the situation, proposed that all should unite in prayer that the temperance people "stand by their colors" and with heart and soul sustain their brother in his effort for the right. It was most natural that an earnest petition should be added for the proprietor, who was bravely facing the losses, as well as the crosses of the situation. Blessings from full hearts were invoked upon the Colonel, his wife and his house, and, as that honest prayer was ended, all joined in a sweet song of thanksgiving and parted with the most cordial good feeling.

The Visiting Committee proceeded to call upon the other hotels that morning to secure, if possible, the consent of the proprietors to close their bars on the approaching Stock Sale-day, saloons were also appealed to upon the subject; some consented, others promised to *be very careful* in their sales! Our secretary furnished the following facts, after the Sale-day was over:

"The result of the day's work was most satisfactory; there was less drunkenness on the streets than had ever before been known on a Stock Sale-day, indeed, almost *none at all!*"

While all this was going on in Hillsboro, more pronounced victories were being achieved at Washington Courthouse, for news came to us about this time, January 3, that two of their saloon-keepers had made public and unconditional surrenders, and had confirmed their honesty by filling the gutters of that favored city with a mingled oblation of beer, ale, wine and whisky, and "Mother Earth" saved her sons many poisonous draughts by opening her own mouth for its engulfment. This report from Washington Courthouse filled the hearts of the patient toilers of the Hillsboro League with thanksgiving and renewed courage in the conflict, although circumstances by which the work in this community was surrounded, made it a regular siege—and further on a well-developed legal battle. Messages of congratulation were sent to our friends at Washington Courthouse and an invitation was moved and carried that some of them come over to Hillsboro while their laurels were fresh upon them, and give us the benefit of their victories.

Some matters of business were looked into pertaining to the charitable feature of our work; then it was deter-

mined to appoint a committee of three ladies to report to Mr. Dunn that the Woman's Temperance Association could not conscientiously agree to his last proposed "druggist's pledge," but instructions were given to this committee of Christian ladies, Mrs. Judge Evans, Mrs. Pickering and Mrs. Nelson, to convey to Mr. Dunn the good wishes of our society, with the sincere desire that he would agree to the *uniform* druggist pledge and thus remove one of the greatest stumbling blocks out of the way of our success in this community.

The band after singing most feelingly the hymn so expressive of their convictions that morning,

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me,"—

took up with renewed courage the sacred cross and proceeded to their work of visitation.

Passing along Main street, west of High, on that cold, snowy January morning, a sign, hitherto unobserved by the band appeared in view; it read: The Lava Bed; it was in the basement of a large business house; the proprietor's name was Joseph Lance. It only required a moment's reflection, and led by the regular officers of the band they descended the steep, snowy, stone steps to hold a prayer and song service on the saw-dust floor of that low down saloon! It was literally a low-down saloon, but the women recognized the fact that Joe Lance had a soul to be saved from the woe of making his neighbor drunken; so they felt constrained to give him their prayers and songs, their Scripture readings and their persuasion just as they had given them to those nearer the light of heaven, who were engaged in the same business. The poor fellow was taken by surprise, but was kind and respectful, and after the ladies left, had "strange thoughts" as he afterwards confessed.

Reports were now coming in from many quarters of the wonderful success of this "woman's movement" as it was called, and many who had been faithless were now saying: "It must be of God!" Messages from our association to Wilmington, New Vienna, Greenfield, and other places, were sent, and from them to us in return, until it really did seem that a chain of love for God and humanity was about to bind the hearts of Christians together for royal service for the Master! And although after twenty years we may well sing:

"It may not be my way,
It may not be thy way,
And yet, in His own way,
The Lord will provide"—

to-day witnesses:

"Bands of ribbon white,
Around the world!"

Hillsboro, Ohio.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

As might be expected, one of the most remarkable productions presented to the Woman's Congress was from the ripe brain of Elizabeth Cady Stanton, her topic

THE ANTAGONISM OF SEX.

Mrs. Stanton accepts as authentic—and declares herself justified by careful historians in doing so—the accounts of the Matriarchate which have generally been regarded as myth. Standing at her point of view we look back into the dawn of the age and dare to believe that our eyes behold actual conditions rather than inverted mirage. We see woman reigning supreme, deciding not only the limitations of her own rights and duties but of man's also, and treating him with all the tyranny that the customs of the times warrant. This period lasted through many centuries, being traceable in the history of Aryans, Germans and Persians. In the fresh air and freedom of those times women were the embodiment of physical and mental vigor, while their affections were fed at the fountains of motherhood. Along the pathway of natural development, the supreme civilizing power has been centered in the wisdom and tenderness of motherhood. All the earliest attempts at civilization grew out of its necessities. The first homes were in the caves of the earth where women sought shelter for themselves and their children. Afterward they felled trees and piled them into huts in the sunshine. Woman applied her strength to agriculture, raising fruit and grains for her children, from whom she learned the use of milk, hence domesticated the cow and goat.

What was man doing all this time? Taking care of himself, a calling he has always industriously followed! He fought for food with his fellows and with wild beasts. Mrs. Stanton says: "He simply invented weapons of slaughter and warfare, while woman, handicapped as she seemed to be by child-bearing, became on this very account the main factor in human progress. The man's contributions at this early period are nothing as compared with the woman's. Her varied responsibilities as mother, bread-winner, protector, defender of helpless children raised her to intellectual and inventive supremacy, and made her the teacher and ruler of men."

Now I am sure you are "dying to ask," as I was, how did the world ever get so turned upside down as we find it in these later years? Well, in time as women added to the comfort and attractiveness of home, the better feelings of warrior and hunter were stirred; the mother naturally died before the son, the old home was broken up, and man found himself weary of battle and chase, and without a home at the age when most he needs its tender ministries. (For philosophy of this "yearning" consult the works of Samantha Allen.) He decided that he had better get a foothold in some family beside the one in which he was born. There sprang up in the male breast an unrest which is now correlated by the desire agitating the feminine bosom as woman contemplates the triumphs in legislative halls from which she is debarred. Men saw the good times women had and decided that they ought to be "in it." They wooed and of course won. Men and women exchanged vows of constancy and exclusiveness. The result was monogamic marriage. With the permanency of sex relations, the acquisition of property, and especially the possession of territory, it became necessary for groups of families to organize in defense of their property, and the male members of the community could best be spared. Little by little they encroached upon the domain of women until, at last, through many and protracted struggles they gained supremacy. Mrs. Stanton believes that the most dangerous and demoralizing, as well as the most bitter and invidious of influences tending to check human development has been this antagonism of the sexes. She believes it to be the "chief cause of the present chaotic condition of society. If the masculine and feminine elements are not evenly balanced we have just that disturbance in the world of thought that we should have in the material world, if it were possible to disturb the equilibrium of centripetal and centrifugal forces." Since each has known what it is to be sovereign and to be subject, both seem to be ready for the experiment of joint rule, and there is reason for believing that "as their interests are identical, their highest happiness is in their perfect union with each other, no longer rivals striving for supremacy, but mutual helpers to higher development, co-workers for a purer civilization."

This fine address closed with Wendell Phillips' prophecy: "The first glimpse we get of Saxonhood in history is that line of 'Tacitus in Germany' which reads, 'In all grave matters they consult their women.' Years hence, when robust Saxon sense has flung away Jewish superstition and eastern prejudice, some second Tacitus from the valley of the Mississippi will answer to him of the Seven Hills, 'In all grave questions we consult our women.'"

In direct line with the foregoing was the delightfully informal, but most instructive "talk" of Mrs. Helen M. Gardner in the rooms of the Committee of Science and Philosophy. This woman is "blooded" in every vein of her slender, finely built little body, being descended through her father from Oliver Cromwell, and through her mother from the Peels of England. Brain like hers is not grown in one lifetime. It is the product of generations of disciplined activity and adherence to right standards of thinking. Further she has the symmetrical development and balance resulting from years of conjugal happiness. I mention these facts not at all by way of personal glorification, but to give my reasons for counting her as capable of arriving at conclusions which may be accepted as authoritative, when she sets out upon a journey of investigation. Her topic was

SEX IN BRAIN.

She told us how she ran down Dr. Hammond's claim that in adults there are nineteen marks of difference between the male and female brain. She was acquainted with a prominent brain anatomist to whom she hied for facts. She asked him if any one had compared the brains of infants, suggesting that training might account for differences in the adult organ. To her surprise her friend knew nothing of these "marks" save by hearsay. They were not his specialty. Spitzka was the great authority in America: "He knows all about it and the rest of us take his word." She was again surprised that her friend declined to give her letters of introduction to Dr. Spitzka. He however introduced her to another brain anatomist. She passed from one to another until she had interviewed twenty of these anatomists, each telling her substantially the same thing, and each declining to introduce her to the famous Spitzka. Finally she determined to approach him alone and without credentials. She told him her experience. He insisted upon knowing what reason his confreres had given for not giving her letters of introduction. At last she told him they had said he was intolerant of ignorance; "and I am just as ignorant as I can be—and they are too," the little woman said.

"That's it!" he roared. "They don't want me to find out how ignorant they are. I *am* intolerant of ignorance that pretends to know; but what do you want to ask me?" She offered the slip of paper upon which she had written her questions.

"Who wrote these questions?"

"I did."

"Come back to-morrow at —o'clock."

She went, and continued going for fourteen months; during that time she did her sex incalculable good by demonstrating the fallacy of Dr. Hammond's argument which had so disturbed school boards and regents of colleges who were considering whether to open the schools of learning to women on equal footing with men.

The great anatomist told her that the "marks" were mainly assumptions, that no man could tell the male from the female brain, by inspection alone, that the assumed points of difference did not necessarily indicate inferiority in the female, and that as a matter of fact no man living could locate sex peculiarities in the human brain. Dr. Spitzka acknowledged that great inequalities exist however in the treatment of the subject, inasmuch as the brain of a prominent woman has never been submitted to test. We are pitting the contents of Webster's mighty cranium against the brain of the female tramp whose body remains unclaimed in the charity hospital. Even then the average difference in weight between male and female brain is but one hundred grammes. Weight, however does not figure, as the difference between Gambetta and Cromwell, both statesmen, was nine hundred grammes. One of the things claimed by Dr. Hammond is that the specific gravity of the feminine brain is less. Dr. Spitzka thought that not a strong bulwark for him, as it is known that in old age and dementia the specific gravity of the brain increases. Mrs. Gardner attacked Dr. Hammond's position opposing co-education in the leading magazines of the day, and finally challenged him to debate in Chickering Hall, the case to be left with a jury of experts of whom he should choose five and she five. He did not accept, but his "opinion" which had threatened to extinguish educational lights for ambitious young women was lost in "innocuous desuetude," while girls catching college step with their brothers, went forward to laboratory and observatory in the safest and quickest march human progress has ever seen, for I take it that not all other agitations combined have done so much for womanhood and humanhood as the co-education of the sexes.

Chicago, Ill.

SOUTH AFRICA AND TEMPERANCE.

DEAR UNION SIGNAL:—There have been so many good times and busy times in this country of late months, and I have "been in them" to such an extent there has been no time to stop and tell about it. This morning, however, with the boxes all packed and the last things ready to go to Johannesberg, "the mightiest city in South Africa," I sit down in the vine-covered veranda of my kind hostess for a mental recapitulation of the days since last I wrote you.

The southwestern section of the Cape Colony was visited in December. Your correspondent passed over some most picturesque country, ascending what seemed to be an almost vertical plane, and again descending mountains by the most zig-zag course. The road was often built through solid walls of rock and across sandy plateaus.

The warm weather had set in, and even the varied and unusual scenery could not recompense for the weary hours of travel in the jolting post-carts; but the kindly welcome and hospitable treatment at the end of every stage more than made up for the troubles *en route*. The meetings were chiefly held in connection with the Good Templar lodges, and the most that could be expected was to get the leading temperance workers to see that the W. C. T. U. would be an absolute benefit to all faithful temperance effort in every community. This was almost invariably accomplished, so that constitutions and directions for forming W. C. T. unions were requested, and the matter left "in soak." That is the best way to do things here. The people are quite intelligent enough to organize unions when they see the good of them, but if there is anything they dislike it is to be hurried, to be obliged to think or to work rapidly. Well, some of the most thorough work is that done most deliberately and calmly. It is simply impossible to hold meetings in the Colony during January. Indeed, I should advise that no attempt be made in that direction till the close of February. Of course for a stationed worker that does not mean idleness at all, and we can even record one W. C. T. U. and two total abstinence societies for men and women organized within this month.

The first visit to Bluemfontein was made the last week of February and a Y. W. C. T. U. was organized; also held a drawing-room meeting at the home of the president, Mrs. Reitz, and made a public address in the Council

Chamber. I then went on, leaving membership rolls and some literature in the hands of ladies who had signified a wish, resolving to return this month to the meeting of the Grand Lodge of I. O. G. T. of Central South Africa and secure their indorsement to our Petition.

Pretoria is the capital city of the "Zuid Afrekan Republick" and contains about seven thousand white inhabitants. Mrs. Gray has organized a W. C. T. U. which has taken up several departments of work, most important of which is the evangelistic, services being held at the prison and among the poor of the city. Several successful socials and entertainments have been given. There is a fine "boys' brigade" in existence, the members of which subscribe to the terms of the Loyal Temperance Legion triple pledge. Among the girls is a society called "The Ministering League," which seems to have been organized from the different churches, but specially for mission work. I addressed the young people of both bands and also the Band of Hope in connection with the Presbyterian church of which Mr. Gray is pastor.

The W. C. T. U. arrranged for four afternoons, one of which was a "welcome meeting." Then there was a Bible reading, a method meeting and a drawing-room meeting. I count that these will all bear fruit. Then I spoke eight evenings, presenting on three of them the great Petition. Two of them were open lodge meetings and the membership indorsed gladly the request thus coming from the W. W. C. T. U.

It is twenty-four hours from Pretoria to Bloemfontein, and leaving the former early on the morning of the 13th of March I found myself in company with the Grand Chief Templar and other delegates to this meeting and preferred my request to be received as a fraternal delegate. This was most graciously and promptly granted and I attended most of the sessions, having the advantage of being also "a member of the order." It is certainly favorable to the temperance sentiment of the Orange Free State that the chief executive, President Reitz, took the chair at the mass-meeting conducted by the Grand Lodge and thus signed the statement setting forth the fact that the audience rose almost unanimously to support the Petition of the W. W. C. T. U.

The union organized at Bloemfontein the following Saturday, makes the third in this little republic extending over an area of 41,500 square miles and containing not more than 70,000 white inhabitants. The "Transvaal," as it was first called because settled by Dutch Boers, who "trekked" over the "Vaal River" to escape British rule, has two chief cities Pretoria and Johannesberg, the latter containing a population of some twenty thousand. This republic is about the size of the British Isles but the population all told is only 800,000, more than *ninety* per cent of which are blacks.

It has come to me as an absolute necessity that a W. C. T. U. training school be founded from which workers may be able to teach in English, Dutch, French and Kaffir, who shall be sent out, pushing right on up from Cape Town to Egypt, following the trend of civilization the moment the door is open. We must have men and women for this work, men and women who believe in the "doing-something policy." And we must have tons of literature in all these languages turned out rapidly on the field, just soon as these missionaries and organizers find out what is adapted. This will evangelize South Africa. No half, intermittent efforts will answer.

Some of the people say: "Civilization is making the world worse." What sort of a civilization is this? The W. C. T. U. is working with the power of God to take away the disgrace of such civilization. What are you doing to help? Is this a time to tear down your barns to build greater, when millions of souls are perishing and Christian law-makers are in conspiracy with the greatest liquor traffic there is? We have laborers, or can secure them, but lack funds. When our Lord commanded that the poor have the gospel preached to them He did not exclude the rich. He meant to honor this rich man by using his money and so make him "partner in the riches of his grace." The poor we have with us. For Christ's sake, do this work.

It will be reasonable. Five thousand pounds, only *twenty-thousand dollars* out of all the wealth of the United States would give this work such an impetus that the few white population who are in sympathy with us could continue its support. Two rescue homes could be founded and this training school supported in connection with a printing office, while a general secretary could be kept in the field. One man or woman could do this and be richer for the outlay.

Yours for the speedy coming of His kingdom,

ALICE R. PALMER.

Bloemfontein, O. F. S.

[P. S.—A letter has just been received from Miss Palmer, stating that she was holding a joint W. C. T. U. convention of the South African Republic and Orange Free State. Miss Palmer sent more than one thousand signatures and the indorsement of the Good Templars of South Africa for the Great Petition.—EDS.]

ORIGIN OF THE PEACE DEPARTMENT IN THE W. C. T. U.

DEAR UNION SIGNAL:—To correct a misunderstanding as to the origin of the peace department of the W. C. T. U. the following history is given.

At the Ohio Woman's Christian Temperance Union held in Kenton, O., June 10, 11 and 12, 1885, the subject of peace was added to the list of departments of work, as will be seen, page 54 of the minutes of that convention, Mrs. M. A. Woodbridge being president at that time.

Hannah W. Blackburn, of Zanesfield, O., at whose request the department was created, was appointed superintendent; her work was to place the cause before the unions of the state—to enlist an interest in the department which shall aid in hastening the day when there may be established a Congress of Nations and Courts of Arbitration, whereby international and national differences may be adjusted without resort to arms.

After carrying on the work for two years the superintendent by resolution asked the state union, which was held at Springfield, O., October 4-7, 1887, to request the ensuing National Convention to add a peace department to its lines of work. This was granted and the president, Mrs. H. L. Monroe, was commissioned to bear the request to the National Convention.

The National president, Frances E. Willard, was present when the resolution relative to the peace department was read and adopted in the convention of the *Ohio W. C. T. U.* Therefore when preparing her annual address she gave the kindest indorsement to the cause in the following words:

A PEACE DEPARTMENT.

"Twenty-five years ago, when Mr. Alfred Love first advocated the principles of arbitration, it was said: 'As well might one attempt to drive a span of fiery horses with white ribbons.' But happily since then white ribbons have ceased to be the emblems of weakness.

"The W. C. T. U. of Ohio, foremost in all good works, has already arranged for a new department in the interest of peace. This is strictly germane to our work, for nothing increases intemperance like war, and nothing tends toward war like intemperance. "Rebellious liquor in the blood" poisons its peace. Nothing would to-day set back the temperance cause like the outbreak of a war. Women mold temperament from the dawn of childish life, and, more than all others, determine the proclivities of boyhood. Women must organize for peace ere the nations will learn war no more. Here is the place to lay broad and firm foundations for this Christlike work. I have invited that good man, William Jones, of London, Secretary of the British Peace Society, to help us in this undertaking, which I know, from conference with our women, will meet their wishes. Mr. Jones is in America with the Parliamentary Peace Commission, that brings a memorial to our government asking for a permanent arbitration treaty between England and America, as an example to all nations of the Christian method for the settlement of differences. Happy are we who see these days of gentleness begin to dawn, and who may ourselves, in steady and practical fashion, help on the time when the Prince of Peace shall reign in government and the flags of war

"———shall all be furled
In the Parliament of Man.
The Federation of the World."

The *time* for the prosecution of the business of the National Convention was necessarily so fully occupied that when William Jones was present, only a few moments could be allotted him to present the cause of peace. But the work had been so well planned by Hannah W. Blackburn and other members of the Ohio W. C. T. U., that when Mrs. H. L. Monroe presented the request to the executive committee for a peace department, it was readily granted, and on November 22, 1887, a department was created by the National W. C. T. U., at Nashville, Tenn., called "The Department of Peace and Arbitration." Hannah J. Bailey, of Winthrop Centre, Me., was elected superintendent and has nobly carried on the work of the department ever since. In 1889 she was appointed superintendent of the "World's W. C. T. U. Department of Peace and Arbitration"—which was also created at the request of the superintendent of the Peace department of the Crusade State.

In this movement, the women reformers of the different nations of the world are uniting in a protest against all war and strife and their attendant evils; and are promulgating those principles which promote that peace and purity of which the white ribbon is a symbol. It is designed to bring the women of the whole world "together into a universal sisterhood, and so help to prepare the way for that federation of all nations and all peoples, of which the philanthropist dreams and toward which he is working."

HENRIETTA L. MONROE, *Pres. Ohio W. C. T. U.*
ESTHER PUGH, *Treas. Nat. W. C. T. U.*
MARY A. WOODBRIDGE, *Sec'y World's W. C. T. U.*

BY MATILDA B. CARSE.

We thy people and the sheep of thy pasture will give thee thanks forever; we will show forth praise to all generations.—Psalm 79: 13.

This column frequently records the gifts of those who report to us in three figures—and we love these generous souls for their deeds of love. But this time the mites that gather pennywise shall tell their sweet, pathetic story, and we have the Word for it that these have "cast in more than they all."

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Nothing is sweeter in the history of the Temple than the remembrance and work of dear little children. When their gifts come tears fill my eyes as I am sure is the case of those who read here of what they do. A tiny "birth announcement" card comes from Ethel Stout, the stirring little editor of the *Midget* who has sent so many dollars to the Temple. The card says: "Stewart Merlin . . . born Good Friday, 1893." Dear little "heir to the kingdom," you are welcome in this great spinning world, and I prophesy that you have not come into it to "wail," since your birthday is the day of our great redemption. A young mother, Mrs. Fred Tyrrell, Chicago, who has been lately blessed with the gift of her first, sweet babe, acknowledges it in the following beautiful words: "I want to send to the Temple, through you, a little thank-offering gift. I wish it were as large as my gratitude for the new joy that has come to me." Mrs. J. Beatson, Rockford, Ill., sends $15 on a personal pledge of one hundred dollars.

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The Pierpont South Dakota L. T. L. sends $11.43 as the contents of its mite-boxes; the three members giving the largest amounts are Esther and Chester Lovell and Sadie Roberts, busy little workers who know how to conjure pennies out of anybody's pocket however tightly buttoned up. Mrs. Lewis Tyler, of Birk Creek, Idaho, forwards $8.80; of this sum $6.20 was "gathered with the assistance of her children, by faith and perseverance in the Temple plan, from comers and goers in a country place." The L. T. L. of Idaho Falls sends the balance, $2.60, and both amounts are to be applied on a $100 tablet for the L. T. L. of Idaho. Miss E. E. Cunningham, of New York City, sends $5.75 from her mite-box which was partly filled by the work of her tiny niece and nephew, Gladys and Wallace Erskine, loyal little temperance people who love to gather the pennies for "the grand signal-light which is destined to do so much good in our land and every other." Much of the contents was dropped in as *fines* by a friend who fined herself for every mistake she made, which is a good example for everybody to follow. How rich we would grow—on the days we follow our own wills and plans instead of taking hold of Christ's safe hand! Such a plan might make sweeter, finer women out of any of us. From Columbia, La., comes $9.30, proceeds of the L. T. L. mite-boxes. Of this amount little H. Wayne Blanks, whose mother is a most stirring W. C. T. U. worker, sends $3.65 and wants his pictures of our leaders. A dear little girl of Grandin, N. Dak., had two teeth pulled for which bravery she was given twenty-five cents. Hearing the story of the Temple she offered all for the mite-box which Mrs. Jessie Swartwood sends with $3.65 in it. Harter and Mary Walter, of Crawfordsville, Ind., send a full mite-box, $3.65—blessed babes, eight and three years of age.

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Three generations are represented in the $3.65 of the mite-box sent by Mrs. S. F. Crawford. She says: "One dollar is from my mother, Mary Clayton, who is seventy-two years old, and will never see the Temple, for she is blind and an invalid; the balance is from my daughter and myself." Blessed household, with one heart and mind! May our Father more than make up in spiritual vision to the aged saint for her great loss. Mrs. S. A. Rathburn, of Northeast, Tennessee, sends the contents of her mite-box, $3.65. This dear soul is in her eightieth year, the oldest member of her union, and every dollar is given by self-sacrifice. This amount comes with the words: "'Blessed are ye when men shall revile you and shall say all manner of evil against you falsely for my sake.' What wonderful experiences come into our lives, and how much stronger we are made by them. in this work our Father has given us." Mrs. M. J. Maynard, of Tullahoma, Tenn., sends $3.65 from her mite-box saying, "I want to tell you I have not lost my faith in you. I believe God will keep you in His strong power. I would rather see the Temple than the Exposition, and long to attend the meetings in Willard Hall. I am sixty-two years old and for five years have helped my son in his store. I keep my mite-box there and only one drummer I have ever asked has refused to drop something in it. I recently asked a gentleman for a contribution. When I told him the Temple story he said: 'Oh, if there is a woman at the head of it, I'll give you something, for she won't be squandering the money.'" A saintly sister of Chicago, who will not permit the use of her name, sends $2, saying: "Can't you cluster together the few remaining Crusaders, that we may so look into each others' faces? I have wondered you do not form a Crusaders' Band. God gave you faith to believe 'things are accomplished when well begun,' and so our Temple has arisen 'a crystallized answer to prayer.' 'Sing ye to the Lord for he hath triumphed gloriously.'"

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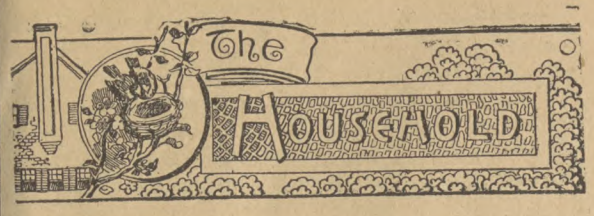
A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara Johnson, The Temple, Chicago, Ill.



FLOWER-BEDS.

BY ADALINE HOHF BEERY.

CLOD after clod I turned up
with my spade,
And every one a burrow
black and damp,
Of wriggling earth worms,
squirming in the sun,
And twisting downwards
toward the dark again.
I put some brown, hard
seeds in those same
clods,
And said, "Be still, until the
morrow break."
'Twas dawn, and day, and
dusk; 'twas dawn again,
And sheaves of warm May light lay on the soil;
And there were quiet whispers 'mong the seeds:
"Let's up and take a survey by the sun;
This blanket's most too warm to stay in bed."
And presently there was a noiseless stir,
And soon a dozen dots of delicate green
Broidered the plain, black bed. They climbed and
spread,
And, like a maiden just from childhood stept,
Began to blush, like virgin snowdrifts brushed
With rosy dawn, and hid all sign of mold.
All summer long they nodded toward the road,
And shook their fragrance out, and many a foot
Would linger at the paling, to absorb
A share of beautiful blessing from my flowers.

Some men but burrow in the dens of self;
From black design hatch blacker progeny,
And all their thrift for sensuous ends but leaves
The earth a planet sunless, bare and dead.
But some—my soul springs up to wing the thought—
Some draw from soil of circumstance and time,
The elements of life, and strength, and grace,
That top their manhood with a coronet
Of sweet-breathed blooms, that win all lookers-on
To reverent worship of their beauty, caught
From upper skies where August Goodness sits
In August loveliness. So bloomed a soul
Close-ranked with us till yesterday—a clear,
White lily, of a rarer strain than most
Who grow in corner-beds—now growing on,
More white, more pure, on God's own river-banks.
How much we joy in blossoms! and the earth
Might be a rose-field everywhere, if—*if*
We'd make it so. Like her that went away,
Do you, my comrade, steadily bloom, though tried?

Huntingdon, Pa.

HINTS FOR MOTHERS.

BY HANNA A. FOSTER.

A large proportion of white-ribboners employ neither nurses nor domestics; they do their own housework and care for their families, in many instances assisting in their support. Some of our very best workers are found in this class—women who never stop to rest. But they are wearing out! He who said, "Let nothing be lost" cannot be pleased with the reckless expenditure of vital forces which, if judiciously husbanded and directed, would accomplish more and better for God and humanity.

April movings and house-cleanings are happily over, but the good housewife who neither works on a salary nor takes a vacation is still on duty, for settling the home and keeping it in order are peculiar to no season. Every available minute is needed in planning, making up, and making over summer suits for the children who, these bright, breezy days, are running wild with fun and frolic, and can be kept indoors hardly long enough to eat and sleep. As the light wind which stirs the lilac branches floats through the open window and fans her flushed cheeks, she feels an almost irresistible longing to get out into the enchanted realm of sunshine, song and beauty, but she can only follow the children into the porch, and linger long enough to readjust Paul's disabled elastic, and tie a dainty muffler round Susie's neck despite the protestations of the little miss that she is quite "roasted."

With an indescribable feeling of discouragement which she attributes to the "spring weather" she reënters the sitting-room. How duties of all sorts crowd to the front, each clamorous for immediate attention! No wonder the poor, bewildered woman drops into the nearest rocker with the exclamation, "Really, I do not know what to do first!" If she is a wise wife and mother she *ought* to know that her first duty is to herself. If overworked, she should *rest*, however much in the home remains undone. Better let the scrubbing, sweeping and dusting go, the making and mending bide their time; better have a "picked-up" dinner, or no dinner at all, than to make further drafts upon her already wasted resources of brain, nerve and muscle.

For her children's sake she cannot afford the dispiriting conditions of monotonous service without frequent rest and invigoration for mind and body. If she desires for them symmetrical development, she must be, in their eyes, the embodiment of loveliness, strength, goodness and wisdom; and such she cannot be if she weakly settles to the low plane of self-abnegation.

No bright boy loves and respects his mother more because she grows nervous and prematurely old over the kitchen stove, preparing table dainties to pamper his appetite and ruin his health; and no intelligent girl is more devotedly attached to her mother because she becomes round shouldered and wrinkled at the sewing machine—endlessly stitching, tucking, puffing and ruffling her clothing. Children weigh and measure motives and character with wonderful accuracy and happy, indeed, is she whom they call "blessed."

All honor to the woman, no matter how humble her home or unfavorable her surroundings, who believes that for her children the highest good is attainable—who creates for them grand ideals, and is *herself* their inspiration to climb.

Berea, O.

THE LOCAL UNION.

BY MRS. FRANCES SEABURY.

"More microscope and less telescope" seems to be the general cry. Let us focus attention and fostering care upon the local union. We propose to do this the coming year, and to begin by a department in THE UNION SIGNAL devoted to a careful study of the hub of that great wheel whose rim is now no less than the equator. The local union, its constitution, officers, methods, departments with histories, with plain accounts from expert local workers relative to their success and failure.

FRANCES E. WILLARD.

Perhaps the necessity of local unions is not apparent to a partial observer, but if we give the matter careful study we may be able to see the need of such organizations. If we, as individuals or communities, carried out the Divine will our prime object in life would be to serve God, who created us in His own image, and the question uppermost in our minds would be—"How can I serve Him?" We are prone to think of God as afar off in heaven, but heaven is His throne, earth is His footstool, and He is not as far away as we suppose. In order to serve God we must love Him and be so in touch with His divine love and will that we realize humanity needs *our* service. If we keep our minds steadily to this point and examine society at large, we shall find it in a demoralized condition, and if we study departments of social life we find that all need more or less reform. But we say, "My influence is so small." Perhaps the influence of any one of us alone is not great, but if we could unite it with others like it, and "hitch it to the great driving wheel of God's power"—it becomes strong like a great cable, or like the coral reefs is cemented into an extended barrier against which wrecking tides beat but to break. In order to have our influence count for much it must be cemented and concentrated, and in order to best do this we must organize. In the Bible we read that one can chase a thousand and two put ten thousand to flight which is proof positive that in union there is not only strength, but a multiplicity of strength, and this is sufficient reason for organizing local W. C. T. Unions everywhere.

Do some of our brothers say that we neglect our homes for this work! We answer that we do not neglect the *necessary* things but admit that we leave undone some of the unnecessary things we used to do. I know one woman who does not get down on her hands and knees twice a week after mopping and clean out the corners with a cloth and a hairpin; she does not spend her time on crazy quilts or much fancy work, but she uses it in those matters that do not perish with the using.

Some one has said it is a shame that women have been forced from the seclusion of home into the more public work that their brothers ought to have done. That may be true; but it is an honor to women that they have nobly met the demand. In the local work we see such small results from our labor that we are sometimes discouraged, but when we realize that there would be no county union were it not for the locals, and no state organization were it not for counties, we may take courage and feel that the locals do amount to much; for our state union depends upon them.

But there is a more important reason for the organization of locals than any yet mentioned. They are the *pledged* enemy of the liquor traffic, "which is the prolific mother of crime," and which is rapidly increasing in our midst. The use of alcohol as a beverage has increased per capita from seven and sixty-nine hundredths gallons (7.69) in 1870, to fifteen and fifty-one one hundredths gallons (15.51) in 1890. In the United States, as a whole, statistics show that a saloon lives on two hundred and fifty persons; and in our great Empire State thirty-three (33) voters support a saloon.

What the W. C. T. U. stands for is the total prohibition of the manufacture, sale or importation of intoxicants, and in order to have this we must have righteous laws and righteous men to enforce them. When a local union is organized it means, first: to the United States government—we protest against this Christian government being a partner in the "liquor business"—we protest against every distillery, every brewery, every wholesale liquor house, against every place where liquor is sold as a beverage. Isn't it worth something for the womanhood of a community to so protest? To be sure it is a pity that this is all they can do, but with this little leaven of protest the whole lump may be leavened.

How to keep up an interest in local unions is a question of importance. Perhaps the best way is to give as many as possible something to do. Each superintendent of a department should have the entire charge of that department, she should solicit discussions and influence members of unions to write articles on the department subjects, also procure literature best adapted to her department. Let each member of union feel responsible for the interest of union, let her feel that unless she is there to do her part the meeting will be a failure; let the members bring articles from papers and clippings that will keep the minds of the members awake to the great scourge that is destroying our people, and let them bear in mind that there is no lying up in quarantine. Let them call attention to the fact that the secular press is silent on this subject, and also a large proportion of the religious press. Two general directions cover the whole ground for the local:

1. Organize.

2. *Do* something against the liquor traffic *every* day—and interest will not flag, but the union will realize for its own welfare the truth:

"Get work! get work! be sure 'tis better
Than what you work to get."

MORALS IN MANNERS.

[The *Atlantic Monthly* for May contains an article, by Lafcadio Hearn, on Japanese character which is as delightfully revealing as the glinting shadows of the electric light. Western people may study with profit the following suggestions of Eastern morals in manners.—EDS.]

If you happened to have a cultivated Japanese friend who has remained in all things truly Japanese, whose character has remained untouched by the new egotism and by foreign influences, you will probably be able to study in him the particular social traits of the whole people—traits in his case exquisitely accentuated and polished. You will observe that, as a rule, he never speaks of himself and that, in reply to searching personal questions he will answer as vaguely and briefly as possible with a polite bow of thanks.

But, on the other hand, he will ask many questions about yourself, your opinions, your ideas, even trifling details of your daily life appear to have deep interest for him; and you will probably have occasion to note that he never forgets anything which he has learned concerning you.

Yet there are certain rigid limits to his kindly curiosity, and perhaps even to his observation; he will never refer to any disagreeable or painful matter, and he will remain absolutely blind to eccentricities or small weaknesses, if you have any. To your face he will never praise you; but he will never laugh at you nor criticise you. Indeed, you will find that he never criticises persons, but only actions in their results. As a private adviser, he will not even directly criticise a plan of which he disapproves, but is apt to suggest a new one in some such guarded language as, "Perhaps it might be more to your immediate interest to do thus and so." . . . .

Among no other civilized people is the secret of happy living so thoroughly comprehended as among the Japanese; by no other race is the truth so widely understood that our pleasure in life must depend upon the happiness of those about us, and consequently upon the cultivation in ourselves of unselfishness and of patience. For which reason, in Japanese society, sarcasm, irony, cruel wit are not indulged. I might almost say that they have no existence in refined life.

. . . The moral policy is that through which the highest and happiest results may be obtained. A foreign dweller in the interior cannot but long sometimes for the sharp, erratic inequalities of Western life, with its larger joys and pains, and its more comprehensive sympathies. But *sometimes* only, for the intellectual loss is really more than compensated by the social charm, and there can remain, no doubt, in the mind of one who fully understands the Japanese, that they are still the best people in the world to live among.

"How sweet 'twould be at evening if you and I could say
'Kind Shepherd, we've been seeking the sheep that went
astray;
Heart-sore and faint with hunger, we heard them making
moan,
And lo! with joy returning, we bring them safely home.'"

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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For whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.—Mark 9:41.

OUR FLOWER MISSION.

When about thirty years ago, a young girl, by a dreadful accident, was made a life-long cripple and sufferer, it was but natural that her friends should look upon it as a cruel calamity, if they thought of her life as blighted, all the bright promise of usefulness and happiness buried in a living grave. This, indeed, must have been the effect of such a misfortune to one who lived only for self; but the life that is given to God, that knows no personal ambition, that seeks only to teach of Christ and Him crucified, is beyond the reach of any earthly ruin. What Jennie Casseday's life and work might have been, had she had health and strength, we do not know. Certain it is that in weakness and pain she wrought a greater work for Christ than many a one who never knows a day of pain and sickness. From her invalid's couch her heart went out to the poor and wretched, and though for years she scarcely left her room, yet she is one of those of whom the Master says: "I was sick and ye visited me; I was in prison and ye came unto me."

Jennie Casseday's ministry to others was not confined to one line of work, but to white-ribboners she is best known as the founder of our flower mission. When the W. C. T. U. found her, the patient sufferer was sending bunches of flowers with Scripture verses attached, to the criminals and to the afflicted of her own city, Louisville. What work could receive a quicker sympathy from the white-ribbon army of the nation? In that great army of women there were broken-hearted mothers who had seen their sons go down the drunkard's path to a felon's grave; there were wives whose love had never faltered even when its object was behind prison bars. They were just the ones to sympathize with Jennie Casseday in her efforts to bind up the broken-hearted, to proclaim liberty to the captives." And so the W. C. T. U. took up Jennie Casseday and her work creating a flower mission department and making her its National superintendent. This meant a flower mission service in every local and state union in the nation, and for fifteen years Jennie Casseday sent flowers and Scripture messages, not to the criminal and afflicted classes of Louisville alone, but of all the nation. Nor has her work ceased; the gentle, unselfish life has indeed been translated, but so long as our great organization shall exist, so long shall Jennie Casseday continue her ministry of flowers.

Our flower mission is not the sentimental gushing of maudlin sympathy which manifests itself toward the perpetrator of some fearful crime. It is the pity of Christ who condones no sin but despairs of no sinner. Its flowers never hint of any palliation, much less admiration of crime, for they carry always with them the message of God to the sinner, the message which tells of His unchanging hatred for sin and of His undying love for the sinner, and witnesses forever of the One who is able to "save to the uttermost," who came "not to call the righteous but sinners to repentance." Many touching stories have come from the work of this department, of hardened criminals who wept like children when flowers, like those which grew by their mother's door in the days of their innocent childhood, were placed in their hand, and who received with penitent and believing hearts the message of salvation which accompanied them.

There is no department of our great work through which the "organized mother-love" speaks more clearly than through the flower mission department, none more surely inspired by Him who came to seek and to save that which was lost. For this reason and because we have lost our "flower queen" during the year, we have made a specialty of her beloved mission in this issue.

THE MINISTRY OF FLOWERS.

Beauty, in the divine economy, is one of the most potent factors in the evolution of the race, one of the most helpful agencies in the struggle of man to the heights above. The truly beautiful is, therefore, always the truly useful. We are all of us more or less sensitive to harmony of sound and of color.

Music, childhood and flowers are a holy trinity which leads the soul upward, and the greatest and purest of these influences is flowers.

Their ministry is a silent one, it is true, but perhaps for that very reason all the more potent. We have yet to find a mind so debased, a soul so sinful, as to remain unmoved by the sweet persuasiveness of flowers. There is that in the perfume of a rose or a violet, or in the humblest flower that lifts its head sunward by the wayside, that reaches man's innermost nature and speaks of the brooding tenderness of the universal Father—Mother. God in man, God in the flower, God everywhere—this is Truth! But our minds are not always attuned to this key of life. We cannot all of us see "sermons in stones," and good in everything; not all hearts are lifted up at sight of a rainbow; but what soul among us is not receptive, consciously or unconsciously, to the beauty of flower, form and color?

And what is the language they speak—these messengers of our Father? Whether breathing their loveliness and subtle air of refinement from the family table, or coming as a tribute of affection from friend to friend, whether irradiating with light and color the marriage altar, or shedding their fragrance and purity upon the casket of the loved one, flowers speak the universal language of the soul. They speak of love, of hope, of peace, of blessed harmony, of universal fatherhood and a united brotherhood.

"Consider the lilies!" Consider them well. They tell of a perfect law and of a perfect obedience to it; they tell of a beautiful harmony in earthly life which somehow man has missed and got away from.

The cultivation of flowers is an occupation full of beneficent results to all who engage in it. No matter how small our attempt at floriculture, it cannot but be helpful morally and physically. Gardening conduces to healthy development of body and soul. The beneficial effects of living in the sunshine is as noticeable in man as in plant. Sunlight is necessary to a vigorous animal life, and we believe, upon this earth at least, to mental and spiritual vitality also.

Happy the woman, and especially the W. C. T. U. woman, who has at her disposal a plot of ground, however small, for the cultivation of flowers! The care and culture of flowers becomes doubly blessed when the motive is not only love for the flower but love for human kind. As she lovingly plants and waters, the W. C. T. U. woman thinks of the sick and suffering; she thinks of the pauper and the prisoner; her heart warms toward the unfortunates of every class; a divine pity stirs in her breast for the shut-ins—those deprived of the blessed air and sunshine, and for the shut-outs—those who do not feel the love of the Father in their hearts, nor realize their relation to Him and to all His beautiful creations.

When flower mission day comes round, how cheerfully she gathers the fruits of her joyous labor, and sends them with the knot of white ribbon and a message of love from the Father's written word to the sick room, to the homes of the friendless, the poor and the aged, to the prisons and the reformatories, to all places where their delicate ministration is specially needed.

LESSONS FROM THE WOMAN'S CONGRESSES.

If it be true that the march of civilization is coördinate with the advancement of woman, then, indeed, no other exhibit than that which filled the halls of the Memorial Art Palace during the memorable week of May 15 to 21 inclusive is needed to show us the marvelous strides of civilization in the four centuries of American history; no other prophetic voice is needed to tell us that the next four centuries will witness the increase of those strides in geometric ratio.

The Congresses which have just passed into history afforded a most impressive object lesson to the people of Chicago and to the whole world. We wonder if there breathes a woman with soul so dead, who, sitting in one of those Congresses for half an hour, did not "feel the earth move sunward"; who was not impelled, *nolens volens*, to "join the great march onward." No one could mingle with the animated throng in hall or corridor or vestibule and not realize that the "ever feminine" is sweeping on with resistless force to fill its divinely appointed place in creation.

Woman's work in all its humanitarian and reformatory phases has been given a hearing in these Congresses, and the fact has been demonstrated to the world (for most of the workers were already aware of it) that, no matter what the name or the aim or the nationality of their organization, the faces of these women are all set in one direction, their aim, in its last analysis, is identical,—the uplift of humanity. Whether their work be on ethical social or industrial lines; whether it pertain to politics or to food and dress, the same underlying idea is present, the same noble purpose manifest—the betterment of human conditions.

It was a climax worthy the closing years of the "woman's century" that this most progressive of all nations should become the proud hostess of the representative women of the world; that America should witness the gathering together of women of different tongues and of diverse religious and political creeds for the purpose, not of debating their points of difference, but of discovering and emphasizing their points of agreement, and of bidding each other Godspeed in their varied lines of effort.

The mutual recognition of the truth that, as all roads led to Rome, so all methods of reform reach out in singleness of purpose toward the elevation of the race, strengthens and tightens the tie that binds all philanthropic organizations, and hastens the day when the consummation of the supreme aim shall be possible. For a united womanhood means the solidifying of all human interests; and an international federation of women is the precursor of that "federation of the world" which, it needs but the inspiration of the Congresses to discern, is not a mere poet's dream but an actual fact of the future not so very remote.

The World's Congress of *Representative* Women! The very name is full of significance. It means that these women are officially recognized as representing the womanhood of the civilized world. They stand for the woman idea of their respective nations. They voice the dominating thought of women about women. And truly so; for taking the *thinking* women of the world, the utterances of the Congress as a whole undoubtedly express the sentiments of the majority. The woman who does *not* think, who is thought*less* concerning questions of vital interest to her sex and to humanity, be she princess or peasant, has not earned the right to be counted at all.

The effect of the Congresses will be to dispel forever the fear (prevalent among those who least understand human nature) that because woman comes into the kingdom there must necessarily be the stepping down and out of some man. Surely, if this notable gathering of representative women has taught one thing more than another it is that woman does not seek to *compete* with man. The evolution of woman means coöperation, not competition. It means the harmonizing of the masculine and feminine forces in all the affairs of life in such a manner as to establish a perfect equilibrium of the whole, and thus secure the highest development of the human.

"By their fruits ye shall know them." It is a suggestive fact that the more the world learns of the work of its "representative women," and of the animus of "woman's rights" movements, the more deferential is its attitude toward them. The full reports of the Congresses given by the press throughout the land, and especially by the Chicago dailies, and the laudatory editorials concerning the work and the workers, is one indication among many of the trend of popular thought. The world to-day acknowledges the value of woman's organizations because it has seen the wonderful fruit thereof, and proved its invigorating qualities.

In these latter days it is "grand to be a woman," as said one young girl, an enthusiastic spectator of the Congresses. Truly, no woman of this age need be afraid of losing caste by being "strong-minded," for the World's Congress has demonstrated the fact that it is the strong-minded, progressive woman who stands for all that is highest and best in a Christian civilization.

This International Congress of women marks a new epoch in the history of the world. Women—the moulders of the coming generation—realize as never before that all the nations are not only of one blood, but of one mind also. And into this indivisible sea of mind has come through the world's mothers such a stirring of the waters as shall be felt in every corner of the habitable globe. The thought which centered for seven memorable days in this favored city shall go forth in undulating waves until it break upon the shores of every continent and encircle every isle of the sea. The light which was focused for one week in the Memorial Art Palace has already begun to irradiate the hills, and ere long every plain and valley on the planet will have been touched by its all-pervasive glow, will have responded to its vitalizing power. The representative women of the world return to their respective countries freshly inspired, to think and to act, and the one word we hear ringing through the ranks of womanhood, north and south, east and west is "Forward."

THE AMERICAN PEOPLE DEFIED.

Our readers do not need to be told the history of the Sunday closing act of Congress. Most of them took part in the agitation and circulated the petitions which influenced Congress to take the stand it did. They know full well that the only object which Congress could possibly have had in making the Sunday closing of the Fair the condition of its gift was to obey the will of the majority of the people. More than this, so strong is mammon that it required a very large majority of the people on the side of Sunday closing to force Congress to recognize them. These people, therefore, cannot regard the recent act of the directors declaring their purpose to open grounds and exhibits on Sunday as any other than a flagrant breach of faith, an open defiance of Congress and of the people.

The step thus far taken by the directors is this: To submit to the national commissioners a resolution to open grounds and exhibits (not running the machinery for the present) on Sunday, beginning with May 28. The commissioners have sanctioned this action by a vote of twenty-nine to twenty-eight. The United States District-Attorney has filed a bill in the circuit court to enjoin the directors from opening the gates on Sunday, in violation of the act of Congress, still the announcement is made as late as Saturday morning, that the Fair will be open the next day until eleven p. m.

One of the leading organs of Sunday opening clearly states that the act of the directors in refunding the $1,929,000 of the $2,500,000 given by the national government, which was not set aside for prizes, releases the directors from all obligations to the national government.

The question at issue is twofold: Does this refunding of the money honorably free the directors from the contract with the national government, and are they keeping good faith with the people of the nation when they open the Exposition on Sunday? Our answer to both propositions is an emphatic *No*. In the first place it is an impossibility for the directors to refund the money. The two million five hundred thousand dollars was issued in peculiar form, in souvenir half dollars for the express purpose of making it yield to the directors more than its face value. These coins have been scattered over the world and can never be returned. From them the directors have realized double the amount actually given by Congress and no honest man can consider that the directors are honorably freed from the contract until the amount actually realized by them is repaid. No quibbling that a man has a right to the incidental gains from a contract, that it is only the amount actually given by the other party which he can be held responsible for if he violates his contract can avail; for in this case the additional gain was *a part of the contract*, the issuing of the money in that peculiar form was as much a part of the gift as the silver of which the souvenir coins were made. But more than this, Congress took this action not to serve any personal or private interests but in obedience to the unmistakable wish of the people.

There was only one point concerning which the sovereign people of these United States felt a consuming anxiety, only one which they were not willing to trust to the judgment of the local management, and that was that their national Sabbath should be respected. So strong was this sentiment that when Congress made Sunday closing a condition of its gift it did but 'bow to an overwhelming public sentiment" which the secular press of Chicago glibly informs us is also the force which compels the directors to violate their contract. But the public sentiment back of the act of Congress is that of the nation, the public sentiment back of the local directors is, at the most, only that of Chicago and vicinity. With her past record on the subject, Chicago can ill afford to advocate defiance of the national will by one small section of one state.

The condition imposed by Congress, therefore, that the gates of the Exposition should be closed on Sunday, is much more than a condition of an ordinary contract which the other party is free to accept or refuse with the gift; it is the expressed wish of the people of the United States, and as such should be regarded as a law. It is simply false to say that only a few desired the closing of the gates on Sunday. Unless the majority on the side of Sunday closing were overwhelming, Congress had more to lose than to gain by disregarding the wishes of the local directors. Members of Congress are not so strenuous for Sabbath observance that they can afford to defy the wishes of their constituencies on the subject, and when they took the stand they did, they knew full well that the country as a whole was with them. For the directors now, by any quibble, to open the gates on Sunday, is more than a violation of a contract; it is a stab at the institutions of our country. It makes no difference, if the majority represented by the act of Congress is composed of "fanatics," "narrow Sabbatarian bigots" and "idle and unreflecting women belonging to the W. C. T. U." They are nevertheless the *majority*, and as the majority they should rule. **The very life of our Republican institutions demands that** they shall rule until the presumably "broad-minded, liberal opposers of the Sabbath, and the busy, reflecting women who do *not* belong to the W. C. T. U." shall, by fair and open discussion, have made themselves the majority. When that time shall arrive, we will at least prove to them that "fanatics," "bigots," "idle and unreflecting women" though we be, we are at least too thoroughly American in our traditions to defeat the will of the majority by a trick and win by the most underhanded and unscrupulous means, the end we could not reach by honorable and open ones. As a last resort we recommend the proposition made by Boston Sunday closing advocates to write, or better, telegraph President Cleveland to issue a proclamation declaring that he will not allow the gates to be opened Sunday unless on mandate of federal court.

A LIFE-SAVING STATION.

The chiefest glory of the close of this century is the readiness with which men and women are answering the cries, "Help! Save!" that resound on every hand. To those who esteem the gospel as the "greatest thing in the world" there is no graver problem than how to reach lost men—how to carry light to those in darkness, how to feed the hungry, body and soul, clothe the naked, minister to the sick, comfort the sorrowing.

Quietly, unostentatiously, not letting the right hand know very much of the work of the left hand, the Chicago West Side W. C. T. U. has built and fitted out a life-saving station for the victims of strong drink. A modest card thus announces the work: "The West Side Woman's Christian Temperance Union has established a free dispensary for the cure of alcoholism, at 870 West Madison street, in charge of Dr. A. V. Hutchins. Open every evening from eight till nine. Treatment absolutely FREE."

Dr. Hutchins has all his life been committed heart and soul to the cause of temperance, committed to it in practice, politics and—pocket. He had used a remedy for inebriety in his private, general practice for many years, and thoroughly tested its curative properties. Mrs. Hutchins, also a graduate of a medical college, is president of the West Side W. C. T. U., and about a year ago her husband offered to coöperate with the union by giving treatment to inebriates. A part of the regular headquarters of the W. C. T. U. on West Madison street, one of Chicago's busiest thoroughfares, is used as an office.

Perhaps no better idea of the work can be given than to describe a visit recently made one evening during office hours. A room, resembling in every respect the regulation mission room of the city, was partly filled with men, some engaged in quiet conversation, some reading, some sitting alone. In the rear was the office through whose door men came and went as quietly as if the transaction within was one of purest business. A sweet-faced little woman was sitting in the rear of the room, waiting. Soon she was joined by a fine looking man who spoke with her a moment and then went into the office. When he came back, his wife took his arm and looking up into his face with an expression of love and joy beyond description, said:

"*Eighteen!*"

"Yes," answered the husband, "eighteen nights straight."

And the wife added "for the first time in eight years." There were no dry eyes among those who heard the brief, eloquent story.

Others were there whose breaths had been for many months free from the taint of liquor and whose faces had lost nearly every line written upon them by excess, but who frequented the place to help others. Employer and employed were there; men of education as well as men from the humbler ranks of life. Occasionally a woman joins the ranks of those who are willing to be thus helped.

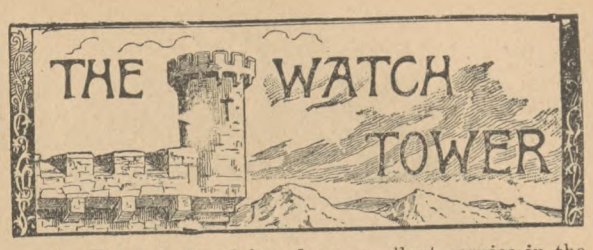
To each one Dr. Hutchins says: "Remember, your safety lies in your own hands. I can break the appetite for you now—see, that of your own free will you do not bind yourself with it again."

The men have formed themselves into a club for the benefit of those who are in the same need that they once were. They discovered that the night's lodging, the good "square meal," the clothes, tools, etc., furnished in case of emergency had previously come out of the doctor's own purse. Their restored manliness resented this for others and such expenses are now paid out of the funds of the club.

Not to the body alone is this ministration. Gospel services are held regularly and many a man goes away from the doors of 870 West Madison street, clean in body and soul, and blessing the white-ribboners in his heart.

A careful entry is kept of all patients who receive treatment, in a book from which valuable statistics can be gathered when it has become a record of years.

It is absolutely inspiring to meet with a good work, such as the above, which has never had any "boom," which has grown on the firm foundation of its own tested worth; that is not carried on for love of gain or fame; that has *no* profit in it for those who have it in charge, save the exceeding riches of soul that never fail to reward him who does good for good's own sake. God grant that the spirit of this undertaking may prove infectious, and that such stations of rescue may receive an impetus of **help from hundreds of willing hearts and hands.**



Miss Helen L. Hood has done excellent service in the year she has spent among our British cousins. She has "held the fort" for the World's W. C. T. U., and been instrumental in the publication of an admirable variety of leaflets, pamphlets, etc., calculated to enlighten British women as to the real spirit and aims of the white-ribbon movement. Miss Hood has hosts of friends in England as in America, and her work will always "win its widening way."

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Madame Antoinette Sterling has a precocious little daughter, evidently "a chip of the old block," who in her definition lesson at school recently set down the critic as "one who knows little, feels less, and talks too much." She also said that the leading girls in her school had so much opinion that there was not enough to go round and she was obliged to do without.

***

Dr. Emily Kemplin is becoming one of the most popular lecturers at the University at Zurich, although her position at first was precarious because it was an innovation. She has been asked to prepare a paper for the Law Reform Committee of the World's Fair on "The Distinguishing Features of the Administration of Justice in Switzerland."

***

The new spirit that has been infused into the British Women's Temperance Association was shown on the night that its annual meeting adjourned, when after holding a prayer-meeting a procession of leading women from all parts of the kingdom marched to Lady Henry's London house at midnight and sang with a right hearty good-will:

"For the Lion of Judah shall break every chain,
And give us the victory again and again."

closing with that beautiful parting hymn of the white-ribboners: "God be with you till we meet again," and hearing from the window above them a clear voice calling out: "I thank you. God bless you! Good-night."

***

We have learned to search out causes, not to deal forever with facts. The white-ribbon women are becoming experienced in dissecting out the alcohol nerve from the anatomy of the body politic. Its ramifications are indeed surprising. They extend from centre to circumference, and wherever they go the scalpel of our study and criticism, our speech and work are sure to follow them.

***

Not long after her accident, we are told, an affectionate relative in providing for the support of the invalid, Jennie Casseday, conditioned that the trust for her benefit should last eight years, deeming that would more than cover the length of time which such a frail body could endure. Col. Young, of Louisville, at the dedication of the Jennie Casseday infirmary, commenting on this, remarked, "But He who directs the lives of all His people saw that eight years were not enough for this frail form; that from that sick room messages of love and plans of comfort and good were yet to come; that her place in the divine economy could not yet be filled. Oh! blessed thought in all human sorrow and disappointment, 'that we are immortal until our work is done.' "

***

If I were to suggest special mottoes for the flower mission department it seems to me that they would be, first, that exquisite thought of Emerson's:

"If eyes were made for seeing
Then beauty is its own excuse for being";

next that perfume wrung from a broken heart:

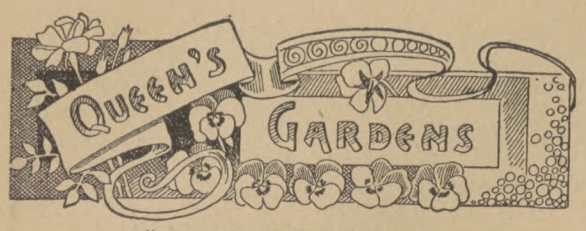
"Though He slay me, yet will I trust in Him";

and last that glad declaration of the Master's:

"I came not to be ministered unto but to minister."

Our flower mission saint, as she lay for years upon that couch of suffering, learned the connection of these three thoughts as, perhaps, few have ever done. The flowers were more to her than exquisite color and perfume, though she was not unmindful of these; they were the outward visible expression of God's thoughts of joy and gladness for the world. But since she, of all others, knew that pain and sorrow have a place in this earth life, she recognized that they also are of God; that the same hand could not give to His children good and evil; that, therefore, the evil must be only good disguised; as really beautiful, when we see with His eyes, as are the flowers, as sweet as the songs of birds, as full of light and joy as the brook's murmur, or the zephyr's breath. And then she saw the exquisite fitness of making the recognized beauty minister to the unrecognized; the apparent sweetness to that which God alone can reveal as sweet.

ON DUTY.



"ALL GLORIOUS WITHIN."

BY ESTHER T. HOUSH.

"The King's Daughters" is a beautiful and meaningful name, appropriated for that society from one of the psalms of Israel's sweet singer. It is the centre of clustered word pictures, exceedingly vivid. There is the ivory palace; the fragrance of myrrh, of aloes, of cassia; the queen in "gold of Ophir"; the King—"fairer than the children of men," with his sceptre of righteousness held with grace,—oh, the graciousness of our King!

Among the honorable women gathered about this throne are the King's daughters clad in "raiment of needlework," clad in "wrought gold," thus showing the care and labor of the Father who "greatly desires their beauty." The outer robe is a symbol of the daughter's estate—heir to a throne; what she herself must be, is "all glorious within." This is her royal heritage; that she be beautiful and glorious from within to without.

We connect with the word "glorious" the perfection of light, the clear day, the sunrise, with its rose and purple, its breath of new life wafted from heavenly shores; the sunset, where like beings with wings, the silver, the crimson and gold mount from cloud to cloud until the sky is a stupendous amphitheatre of color, changing like a kaleidoscope as the wind rushes through and blends the shades into indescribable combinations; or, the billows of the great lakes, with their depth of green and blue, tossing, rolling, lifting the white foam to greet the early sunshine, and weaving the rainbows with pearls until the waters are the rarest mosaic ever seen.

I have looked at all these until my heart stood still under their matchless power, for, beyond the sunrise, the sunset, beyond the marvelous changes of light and shade was God, light of the world. But the sunlight from which all that is glorious in nature comes, is outward; the King's daughter must be glorious *within*.

These words came to me with force, when at Block Island a few summers ago I climbed the steep, narrow stairs of the lighthouse, and stood within the railing about the lamps. Filled with the purest oil, cleansed of every particle of consumed wick, burnished like a mirror, they sat in state within the glass room. About them was the crystal glass polished until no shadow was left upon its face. When the night should come a lighted match would send a ring of flame around the wicks, and a volume of glory would flood the sea.

I had longed to gather into my consciousness what it must be to be a *light*, shining out into the darkness, making a safe path for the ships and their precious weight of human life. Sensate the lamp seemed to me, but behind the perfection of man's invention, behind the providing of the oil and the care, was God, the glory of the earth.

I have seen another light, shining from dear eyes, making a glow over the face, sending an aura about the head, a light seen never on sea or land, and I knew it was God within, filling the soul He had made with the breath of his life. I saw it in earliest childhood in the tender face that bent above my clasped hands at the evening prayer; I saw it always when about her daily humble tasks; when bereavement and darkness fell, every day alike, that glory on my mother's face. One day it faded out, but the soul had caught the radiance of the eternal morning. I am sure of this one King's daughter "all glorious within," brought with "gladness and rejoicing" into the King's palace.

"Glorious within!" how shall it be? If a pure soul dwell in a pure body, shall not the life reflect the purity? If God's light enter the heart, shall it not search out every corner filled with selfishness and sin, and by its fullness, drive those out? If love for God be in us, and abound, what room shall there be for hate, for envy, for unkindness? It would seem that glorious within must make glorious without. If we are God's lights along the shore of humanity, are we to keep our lamps filled, burnished and covered? If to us has come a gift that to life is like the artist touch on cloud and sea, does not the Giver mean that it is to be used for the beauty that He desires?

It is God's white light that breaks into myriad rays for the flowers of the field. His light in our hearts may be clear joy within, and sparkle out in cheery words, in merry song, in a full and complete mental and physical life. For the King's Daughter must be helpful. By right of heritage, she is a dispenser of bounty. We are to be the bearers of joy, of comfort, of consolation.

"Gladness and rejoicing" are the perpetual fountains in the King's palace. We are to bring out to the multitude, not yet daughters and sons by accepted kinship, the refreshing draughts of these living waters. We are to bless their lives with the overflow of our own. The *overflow!*—because if not full of the love ourselves, we cannot give. Love is the only thing that never gets less in the giving.

If we only knew, dear girls, how much good we could do, would we let a day pass without really helping some one? If every young woman whose eye reads this page were a daughter of the King, in *being* and *doing;* carrying the light of the King's love, the graciousness of the King's kindness, the purity and strength of the King's truth, out into every place she enters, would it not help make a different world for all we meet?

We all need each other's real neighborliness, to have the distance between lives taken away. We do not need so much to be charitable as generous; we do not need so much to be generous as genial; we do not need so much to give the world our time and money as ourselves.

"Not what we give, but what we share,
For the gift without the giver is bare:
Who gives himself, with his gift feeds three,
Himself, his hungry neighbor, and Thee!"

Boston, Mass.

SOUTH CAROLINA.

STATE NEWS.

The South Carolina convention is over, and we women thought we had just had a delightful time, under circumstances which threatened to make it otherwise, until a man who no doubt thought it would not be a genuine convention if there was not a fuss, tried to start one by making most unfair and incorrect statements in the paper. He was opposed to Gov. Tillman and the dispensary bill, and as I was not opposed to either, his attack was mainly against me. I having recently received a number of letters informing me that "the day the saloons were closed in Charleston, would be the last day of my life," I was not afraid of his paper bullets, particularly as I was able to refute the last one of them. Ain't some men awful? I do not wonder those Baptist sisters would not let them attend their meetings in Atlanta.

Everything seemed to conspire against our holding a convention at all. Our first program was made out for one place which had to be changed, a second was made out, and before it could be printed two of the names had to be eliminated. They had joined the white-ribbon hosts which are gathering so rapidly in the bright beyond. Four days before the convention, a telegram came asking me to postpone the convention because of fever prevailing in the town, and particularly in the homes of those who expected to entertain delegates. A lady present when the telegram came, seeing my distress, said, "Mrs. Chapin, it seems to me you are not wise in discerning the signs of the times; for you keep beating the beast when an angel stands clearly in the way to prevent its going. I should have given up the W. C. T. U. long ago if I had had the obstacles thrown in the way that you have had, for Heaven certainly does not smile on the work in this state."

And so it seems, but I don't belong to the "giving up" sort, and although we have many and sore trials, is it nothing that on the 1st of July every bar-room in the state will be closed—two hundred and ninety in my own city? What but an Almighty hand could do this, in this state? And now, let me answer a question which comes to me from every direction. "What do you think of your Dispensary Bill? and what do others think?" I can only speak for myself.

The Prohibitionists last year made a desperate effort to get a prohibitory bill through the legislature. It passed the house but was side-tracked in the senate. I was so disappointed that I was actually discouraged. Taking up a book of Gospel hymns, I opened to the one reading,

"It may not be my way,
It may not be thy way,
But in some way or other,
The Lord will provide."

I involuntarily said, "I give up my way, oh, Lord, only send deliverance from the curse." Since then I have been waiting to learn God's way. Many who profess to be temperance men and women stand side by side with the bar-keepers because of their hostility to the administration by which the bill was passed.

I have been working and praying for thirteen years to God to close the pitfalls of destruction that stand open night and day. We have petitioned churches, congress, legislature to help and been refused and now I see in this movement God's hand so manifest, I have no desire to scare up "political ambuscades" or any of the other political bugaboos others profess to see. We have had no exciting campaigns, no magnetic speakers, no money has been spent. It is all God's doings, and I love to think it is so.

Every obstacle is placed in the way of the enforcement of the bill, but we have a governor who brings things to pass, and the bar-keepers seem to understand he means that laws placed upon the statute books are to be enforced. He has taken the matter in his own hands and it will certainly be put through. Our press superintendent will report the convention. I feel more sensibly every day the loss of our saintly Mrs. Gause. She was a tower of strength to me. She was so true and her counsel so wise, I mourn her as I would an own sister, for I miss her loving letters, so full of sympathy and practical advice. The convention passed suitable resolutions, voicing the feeling throughout the state unions for the great loss sustained.

S. F. CHAPIN.
Charleston.

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PENNSYLVANIA NEWS.

April is the month in which occurs the semi-annual conventions in many of the counties of our state. Lawrence county held theirs at Plain Grove, April 18 and 19. The sessions were well attended and very interesting. Mrs. R. J. Trego gave an excellent lecture one evening during the convention. Mrs. Trego has been doing good work in this county, having given lectures at a number of places in the county. New Wilmington, Harlansburg and Volant have each held successful contests in April under the direction of Miss Addie Burch. Volant union has been doing good work in the department of social purity, having had a sermon preached on that topic by Rev. W. S. Shepherd, pastor of the M. E. church, and also distributed social purity and white cross leaflets throughout the town.

Columbia county held their eleventh semi-annual convention recently at Benton. Forty-five delegates were present. A gold medal contest was held and Miss Lettie Whitney won the medal. D. H. Buruell lectured in the county for a week, and as a result four new unions were organized. The Mill Village unions held a successful series of lectures and after all expenses were paid had over twenty-one dollars in the treasury. Forrest county is still at work. The West Hickory union recently held a valentine parlor meeting.

Butler county is very actively engaged. The superintendent of evangelistic work has asked all the pastors to preach a temperance sermon. The Butler union attended in a body the convention held at Butler to organize a Sabbath union. A paper was presented and read, asking the ministers to observe the April week of prayer. This union also petitioned the legislature to pass a bill prohibiting the sale of liquors on Decoration Day, and protested against the repeal of the local prohibitory laws now in force. The South Side Butler union is very active in all good work. They have rented a large hall, in which regular meetings and prayer-meetings are held each Sabbath. At the request of the Prohibition Club, the two unions arranged for a general reception, at which refreshments were served, and the club presented Rev. J. S. McKee with a fine gold watch as a testimonial for his services during the campaign.

A parlor meeting for the benefit of the state fund was held and netted eight dollars. Petitions for the passage of the anti-vivisection bill were largely signed as well as the one for purity in art which was sent to the Columbian

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While other brands have
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Dr. Price's has been brought steadily up to greater perfection; is richer in Cream of Tartar, and higher in leavening power, hence does immeasurably better and finer work than any other Baking Powder known.

The Purity of Dr. Price's Cream Baking Powder has never been questioned. Pure as the driven snow.

Exposition. One new feature in the work has been the inauguration of a series of cooking lessons given semi-monthly; these are well attended and a collection taken at each meeting. Another successful enterprise was the holding of a "Pet Show." The children brought live pets of all kinds and placed them on exhibition. An admission fee was charged and thirty dollars cleared. About twenty prizes, publications of the Woman's Temperance Publishing Association, were distributed to the successful exhibitors. At the request of the county superintendent of Sabbath-schools, an open meeting of the children was held and temperance instruction given. This union has now leased commodious headquarters, including a large hall where religious services will be held.

Westmoreland county has been doing good work in the line of petitions this year. They circulated petitions against the repeal of local option and Sabbath laws. Letters were written to the representatives, and the county corresponding secretary went to the capitol during the session of the legislature, interviewed the representatives and secured favorable promises to all requests.

A resolution was passed at the last convention to agitate the question of "electing women to our school boards" and it was ascertained that in Donegal township a lady had been nominated as school director. A secret meeting was held without the knowledge of the lady or her husband at which it was decided that "women are not citizens," hence not eligible to that office. This matter was brought before the public in the newspapers, and the law concerning woman's eligibility to office in educational matters was published and a general "agitation" followed in the press, all of which was favorable.

The spring convention will be held April 27 and 28 and will be a school of methods. Alleghany and Indiana counties will unite with Westmoreland county to hold a three-days' school of methods at Ridgeway Park in August. Miss Dornblazer has been in the county doing evangelistic work and Miss Greenwood was to be at the spring convention.

NOTES.

The Mercer county Young Woman's Christian Temperance Union held a conference at Grove City, April 13, in charge of Mrs. Maude Elliott, superintendent of Y work.

Mercer county will be represented in the educational exhibit at the Columbian Exposition by some good papers on "Physiology and Hygiene," prepared by pupils in North Salem township.

Miss Clara Parrish, National organizer, has been in our state. She spoke for the Philadelphia Y's at their anniversary meeting.

Mrs. M. Jennie Stevenson, county superintendent of Y work, Westmoreland county, addressed the county Christian Endeavor convention on temperance.

Philadelphia county held its semi-annual convention April 20, at Philadelphia.

Fifteen new unions are now added to our roll.

ADDA BURCH,
State Reporter, Greenville.

DISTRICT OF COLUMBIA.

GOOD REPORTS.

The quarterly meeting was held at Vermont Avenue Christian Church, this spring. The treasurer reported: Receipts from all sources, $930; expenditures, $759.63; balance, $170.90. The corresponding secretary said that each union had reported, there being fourteen with a membership of 606; honorary members thirty-four; increase forty-seven. Regular meetings have been held numbering forty-nine; special meetings six; amount raised for local work $122.62. On January 24, a bureau of literature was organized. On February 26, there was a meeting held at Hamline M. E. C. Clubs, at which saloons and liquor licenses were discussed by Major Walker, Mr. F. M. Bradley and Mr. Moulton.

On March 5 there was a jubilee meeting—the occasion being the passage of a bill closing the gates of the Columbian Exposition on the Lord's day. Speakers were, Mrs. Catlin, Rev. S. H. Greene, Mr. Shepard, late editor of the *Mail and Express*, and Mrs. Clara Schell. Forty-eight letters were written to unions in New Hampshire, speaking favorably of Mr. Hale, and asking their influence to elect him to Congress. Mrs. Hunt thinks these letters aided very largely to elect him.

Mrs. Alden (Pansy) has a question box which her union finds interesting and instructive. Perhaps the sweetest thought that has come from any work is Pansy's Birthday Book, in which are inscribed the names of the children whose mothers are members of her union. At each meeting the children whose birthdays occur in that month are especially prayed for. Surely no mother would be willing to be left out of this circle of prayer which folds itself about her little ones, and bears them to the heart of their Heavenly Father.

The reports from the departments were given. Prison and jail: Visited the jail eight times; papers distributed, 601; magazines, 18; leaflets, 141; besides 410 pages of literature by local superintendents. Those incarcerated are there largely as the result of strong drink. One of the local superintendents devotes her time to pleading with those committed for murder. The almshouses and hospitals have also been visited.

Hope and Help Mission reported: Admissions to home, sixty-nine; of this number some have been sent to their homes and others secured service places; number of meals served, 1,392; nine visits made to hospitals; 250 pages of literature distributed.

Juvenile work: Interest among the members greatly increased; the work during the quarter has been to interest the children in the Willard fountain fund, each child promising to bring ten cents, to earn it if possible, and at a special meeting tell how they did it. These meetings have been very interesting.

The workers in purity in literature and art have been endeavoring to rid our city of a picture advertising a certain brand of cigarettes. The superintendent of police was called on in regard to the law covering such pictures, and the result was that all the tobacconists in the city had been ordered to remove the picture from their windows; they appealed by asking if a pasteboard skirt might be put on the figure, according to the law; this being done the picture was admissible. A woman had been advertising a certain brand of cigarette on the main avenue of our city, in a costume not only loud, but lewd; the proper authorities were consulted, and the woman has ceased to appear on the street.

Sabbath observance: While the agitation was in progress to get the law repealed for Sunday closing of the World's Fair, a letter was sent to President Harrison asking that he veto such a decision. After listening four days to the arguments that were presented to the Congressional World's Fair committee for and against we felt sure it would not be done, although the opposition was very determined and tried to bribe as well as argue, and threaten as well as bribe. Learning of the plans laid by the inaugural committee for Sunday concerts to be held at the Pension Building, we appealed to President Harrison, Mr. Cleveland and the District commissioners, praying them to do what they could to prevent such a desecration of the day. The result is known and we praise God. Three hundred pages of literature have been distributed.

Flower mission: Visits to the sick, fifty-three; visits to hospitals, seven; pages of literature distributed, 4,777; bouquets given, 286; money expended, $19.72.

Unfermented wine: The work has been principally with the colored churches. When urged to abandon the fermented wine, they complain "that the cost of the unfermented is greater." We believe, however, that as their conscience has been enlightened on the subject and having provided them with the grape juice in order to test the matter, we feel somewhat assured their conscience will lead them aright. Mrs. Brown, the city missionary of Chapin union, has furnished through the district superintendent, sixty bottles of grape juice to five colored Baptist churches. Through Mrs. Watrous, a local superintendent, eight bottles were furnished to three white churches and 115 pages of literature have been distributed.

Y. W. C. T. U.: Vermont avenue, Calvary Baptist, Ryland and Metropolitan Y's hold social meetings each month. Vermont avenue held an "at home" at headquarters and Metropolitan a *Kaffee Klatch*, which was in every way a success. Calvary Baptist has opened a reading-room for the car drivers of the Eleventh street road; this only needs time to show its helpfulness. Metropolitan and First Baptist are planning a coffee house and reading-room which they hope soon to open. Flowers have been carried to the sick; the poor have been visited and helped; literature has been distributed; forty-two letters and fifteen postals written and seven unions visited.

Narcotics: The work of securing signatures to the National petition has gone forward and eight hundred pages of literature have been distributed. A mothers' meeting was held at the residence of Mrs. Bartlett, at which this department has been made the prominent feature and has been very helpful to those attending.

The superintendent of scientific temperance instruction visited the Franklin school, found the principal of the first four grades in hearty sympathy with the work. The study is taught and impressed according to the text books, the higher departments (Mr. Kimball, principal) have advanced text books, giving a more thorough explanation of the disastrous effects of alcohol and narcotics. Leaflets were left and copies of the law for distribution.

The district superintendent of legislation and petition, Mrs. M. A. Weaver, has been very ill, and Mrs. Gillenwater has been acting for her. She has endeavored to secure the indorsement of the woman's suffrage convention to the World's Petition and has prepared copies of the great Petition, visited newspaper offices and written communications to the New York *Voice*.

Lincoln Memorial union reports evangelistic work done in the alleys and byways. The workers have been received gladly and have been entreated to tell the people more about God. They have secured the means to carry on mission work in Glich's alley for a month; these people are anxious for the Word of Life and Christian sympathy. Signers to the pledge have been secured.

We were favored in listening to a Bible reading from Mrs. Alden (Pansy), during a part of the afternoon of the quarterly meeting; in the morning at eleven o'clock, Mrs. Ruth Havens read a paper on "Why Women want the Ballot."

On Sabbath, March 26th, the Y. W. C. T. U. held a mass-meeting at the First Congregational Church. Miss Clara Parrish, National Y organizer, spoke on the influence and duty of young women in relation to temperance work. Miss Cora B. Thomas, superintendent of young women's work in the W. C. T. U., presided over the meeting. Mrs. La Fetra offered a resolution tendering to the family of the late Col. Shepard the sympathy of the W. C. T. U., which was adopted. Mr. L. C. Hughes of Arizona spoke of temperance work in that territory. He said there was a great opportunity for the temperance people of the country to urge upon Congress the passage of a prohibitory law for the territories, and this he thought could be done readily, as the Congressmen and Senators voting for the law would not stir up opposition among their constitutents, whereas if they should attempt to take like action in their own states it would in many cases cause their defeat the next election. With one year of prohibition rule in Arizona, he believed the temperance people would be able to continue to enforce it when the territory should become a state.

Mrs. R. F. Brown, who has been engaged in city mission work in alleys in connection with the W. C. T. U. of the District for years, reports much effective work done in visiting the poor and sick the past winter. She has distributed 350 garments during the past three months, besides furnishing relief by sending food, coal and wood to eleven families. Many of these poor mothers cannot read, and she has brightened the walls of their humble homes by putting up pictures illustrating the Sunday-school lessons, thereby teaching effective object lessons.

On Monday evening, May 1, the District white-ribboners gave a reception to their husbands and gentlemen friends at Hotel Fredonia. A large number of persons were present, including a number of the clergy; the occasion proved very pleasant. An address of welcome was made by Mrs. S. D. La Fetra and responded to by Mr. F. M. Bradley. Professor Atlee, accompanied on the piano by Miss Loulie Hellen, gave several whistling solos, which were very enjoyable. Light refreshments were served.

L. C. KESSLER,
District Reporter.

MISSISSIPPI.

STATE CONVENTION.

The annual meeting of the Mississippi W. C. T. U. was held in Greenville, Washington county, opening on the morning of May 5 and closing May 9. There were in attendance forty delegates, twenty Y's and thirty visitors from abroad. The animus of Greenville, like all swamp and river towns, has been favorable to almost everything to which the W. C. T. U. is not. So we felt we had to make our way into the good opinion of the people, and the question was whether we could succeed.

Our opening services were to a small house with Mesdames Erwin and Snell of Columbus, and Spencer, of Alabama, to assist Mrs. Mount; Miss Frances Griffin, of Alabama, Miss Clara Baer, of Sophie Newcomb College, New Orleans, and Miss Belle Kearney to lend us their varied and valuable aid. The Methodist church, the only one large enough for our meetings, having been refused to us, we secured the rooms of the Y. M. C. A.

Before the business of the day began, Mrs. Mount, our president, requested several to speak. Mrs. Snell took the platform, She touched upon the preachers who would not help us in our work or let us use their churches, and the Methodist minister who was present left the house deeply hurt and offended. This we much regretted and can only say that if the brethren would study the daily lives and work of the W. C. T. U. women in their midst, they would have no more reason to withhold their indorsement than the women could have for not indors-

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rapidly creates healthy flesh—proper weight. Hereditary taints develop only when the system becomes weakened.

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Now we will tell you of KNOX'S SPARKLING GELATINE. It's the purest made; has no odor or taste; it dissolves the quickest, and sets up into a Jelly in half an hour, ready to serve. Has no acid in it, and you don't want any; make your own acid with lemons, then you know what you are eating. Ask your Doctor about this, and see if I am not right. Our new package has both Rose and White Gelatine in, so you can make Fancy Desserts at no extra cost.

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Johnstown, N. Y.

Knox's Gelatine is never *peddled* from house to house.

5 seconds winds it.
10 dollars buys it.
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Will find **Burnham's Clam Bouillon** better than any tonic made. It will build up the tissues far better than extract of beef, or any other known remedy. It has been in use in the Maternity Hospitals of New York City and Brooklyn for years, and we have testimonials from the resident physicians of those institutions commending it in the highest terms.

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ing the ministers. Brother W. W. Woolard, of Rosedale, was a warm ally and cheered us by his ready aid and sympathy.

Miss Bettie Mann, on behalf of the W. C. T. U. of Greenville, delivered the address of welcome which was responded to by Mrs. J. I. Hoskins, of Lexington, Miss., who said, "The W. C. T. U. of Mississippi asked for prohibition and they have what is very properly known as the dram-shop law; they will ask the next legislature for prohibition, and by the help of God we will have prohibition." Sixty-two counties of Mississippi out of seventy-four, total, have prohibition by local option. Our president, Mrs. L. S. Mount, never got nearer our hearts than in this convention; her amiability and good sense were always uppermost, and her address was able, fully displaying the level-headedness which is her chief characteristic. Mrs. Spencer, president of Alabama W. C. T. U., illumined her surroundings with the sunshine of her face and smile, made every one her friend and helped us in every tangle.

Mrs. M. M. Snell in her Bible readings and sermon was most effective, and with Mrs. M. E. Erwin's motherly assistance set the key-note to a deep spirituality to which in time the audience responded. Miss Frances Griffin early in the action captured her audiences, the mere mention of her name calling forth prolonged applause. Between her sallies of wit and mirth she sent home to all hearts ringing temperance truths, and in her inimitable way broadened their line of thought into somewhat unaccustomed paths.

The men of Greenville insisted that she should stay after convention and for an evening's meeting offered her their beautiful new court-house. Many delegates remained over and we had a regular W. C. T. U. evening. Fully 800 people were present and we read our resolutions to show what we were doing. For two hours Miss Griffin held her audience and Greenville is agreed that "Miss Griffin is a wonderful woman."

Miss Clara Baer, of Sophie Newcomb College, New Orleans, presented physical culture in such a pleasing way that we are sure much good will follow. She also delighted every one with her recitation of "Mammy's Little Baby Boy." Y night, as usual, was the charm of the convention, with our precious Belle Kearney in the chair, and some of the loveliest girls in the state on the platform. Their sweet voices in prayer and song were revelations to the society young men, who tendered their devoted homage. Miss Belle Kearney's address was the most finished paper which came before the convention from a literary standpoint, her womanly grace and fine voice adding intensity to its intrinsic power. We are so proud of her and love her so, and know that if her health is spared in time she will be second to none in our work. God spare her to us.

Our sermon on Sabbath morning was preached by the Rev. J. Knox Montgomery, of Sparta, Ill., who came seven hundred miles to do it! How our hearts thrilled with joy at his brave, strong words. In this section we are dwelling so much on apologetic lines (perhaps I should say explanatory), that it was simply joyful to hear such loyal pleading for us. At night he filled the Presbyterian pulpit and preached one of the grandest sermons from the text, "Thou shalt not kill," that we ever heard. How we wished for a thousand men to hear him. Our unions North and South could not do better than send for him to preach this stirring logical appeal. The men of Greenville said they never dreamed such women were in the W. C. T. U., and offered to pay all our expenses if we would only come back again. So we concluded that we did succeed in winning their good opinions. Mrs. Mount was reëlected president of the state union, while Canton was selected as the next place of meeting. Among the splendid resolutions were the following:

Resolved, That we express our allegiance anew to our beloved president, Frances E. Willard, and that we will constantly cherish her in our hearts and remember her in our prayers.

Resolved, That the W. C. T. U. of Mississippi in annual convention express their continued confidence in the management of the Temple, and their loving faith in Mrs. Carse as the originator of one of the most important enterprises ever undertaken by any woman, which assures to us in the near future an era of substantial financial power and honor far exceeding any other agency ever offered for our support.

Resolved, That we formulate a petition to the Governor of the state requesting that in his proclamation for a special session of the legislature to meet January, 1894, he name, among the subjects for their consideration at this special session, the submission of a constitutional amendment prohibiting forever the licensing of the liquor traffic in Mississippi.

ANNIE E. HARPER,
State Reporter, Fayette.

ROYAL F. KING, clerk in the postoffice at Pierre, S., D. and one of the staunchest temperance men, was dismissed May 16, because he had "too much interest in prohibition."

COLORADO.

The past month has been one of conventions and Demorest medal contests. Pueblo and Arapahoe counties characterize their annual gatherings as the best since their organization, the chief attractions of the former being the parliamentary drill by Mrs. Dr. Walter; "Quiz Box" by Mrs. McCaskill, and address by Rev. N. L. Reynolds. The paper by Miss Winifred Spaulding, state corresponding secretary, is worthy of special mention. A memorial service to Mary Allen West was impressive and appropriate. There were twenty unions represented in Arapahoe county with an attendance of about 100 delegates. The treasurer reported a balance of $16, and in addition, $154 had been subscribed for the mission work. The superintendent of railroad work presented a photograph of the employés to the president, Mrs. Cassell, together with a handsome silver mounted gavel from the Denver and Rio Grande company of workers. The following officers were elected,—president, Mrs. M. A. Cassell; vice-president, Mrs. W. H. Wrigley; corresponding secretary, Mrs. S. L. Teetor; recording secretary, Mrs. J. M. Clark; treasurer, Mrs. M. A. Quinn.

The northern district held a delightful assembly of two days at Fort Collins, that was conducted in a graceful, dignified manner by Mrs. Maggie Coffman. Able topics were presented, such as "Narcotics," "Scientific Temperance Instruction," Franchise," "Property Rights of Women" and "Evangelistic Work." An affectionate letter of greeting was sent from the sick room of Mrs. Higgins, our state president, who is daily growing stronger. A memorial service for our late treasurer, Mrs. C. M. Shapleigh, was conducted by Mrs. E. F. Leonard, who also read a message of sympathy from Miss Willard "across the sea," that had been sent in a personal letter to one of the members. Testimonials were added by Mesdames Brazee of Denver; Thompson, of Longmont, and Corbin, of Fort Collins.

The Demorest contest was participated in by five young ladies and three young men. The medal was awarded to Mr. Clark McGavic of Denver (a student in the State Agricultural College at Fort Collins), whose subject was, "The Nation's Curse." An oratorical contest was held in this connection, presided over by Mrs. E. M. Tanner,—the young men receiving a copy of Longfellow's and Hawthorne's poems, their subjects being "License" and "Equal Franchise," the latter by Mr. E. H. Cowen, of Hotchkiss. A pleasing feature of the program were the greetings from Rev. W. H. Martin, pastor of the Presbyterian Church, in behalf of the ministry; from the Young People's Union of the Baptist denomination, Miss M. L. Davis; from the Epworth League, Miss Lillie Silcott; the Woman's Foreign Missionary Society, Mrs. L. M. Kenyon, and for the local W. C. T. U., Mrs. L. G. Carpenter. The response was by Mrs. C. D. H. Thompson. The address of the evening, by Prof. A. B. Copeland, of Greeley, on the subject, "Let us eat, drink and be merry, for to-morrow we die," was replete with *bon mots*, and a graceful tribute paid to the W. C. T. U.

The all-absorbing theme now is the granting of the ballot to woman that is to be decided by the vote of the people in the fall, the bill having passed both houses of the last legislature, and the following significant resolutions were adopted before adjournment of the convention.

WHEREAS, Our work is trammelled at every point by woman's disfranchisement at municipal and state elections, be it

Resolved, That all women who do not exercise their right to vote at school elections shall be deemed culpable; and be it

Resolved, That we recommend that some speakers from both the Democratic and Republican parties shall be put into the field during the coming campaign for equal suffrage, as carrying great weight with their respective parties, but not to the entire exclusion of women and prohibition speakers.

May 1st was a day of school elections in Denver and its suburbs. The scenes at the polling places were the most remarkable of their kind ever presented. The ladies did more than vote; members of the W. C. T. U. and the Suffrage Association were active all day long, and their presence at the polls exerted a refining influence and did much to make the day quiet and orderly. Ex-Gov. James B. Grant and Mrs. John R. Hanna were elected by handsome pluralities.

The contest for the Demorest silver medal at the First Congregational Church, Denver, was a spirited and well-fought battle. Joseph Choate was the winner; subject: "Political Prohibition the Only Hope of Our Country." The ninth Demorest medal contest, which is the first of the second series, was held at the Opera House, Loveland. The silver medal was awarded to Miss Gillie Hobson.

Boulder union hopes soon to make a second payment on the Temple pledge of $100. Mrs. Wallace, for so many years a leader of white-ribbon forces in Colorado, is still critically ill. Their L. T. L. work, which was unavoidably dropped by the Y's has been continued by the W's. The union has been debating whether to hold a Demorest medal contest. The affirmative having prevailed, the first was given, and the silver medal was awarded Neil McKenzie, Jr., twelve years of age. The affair was so pleasing, viewed from all standpoints, that it was decided to have another.

The president of Salida Y has left to go to Delta, and the Y's have not yet become accustomed to their loss. A social meeting not long since was well attended by the members and their friends. A short Longfellow program was enjoyably rendered. The remainder of the evening was spent in games and conversation. The secretary writes: "We have had something in our column in the semi-weekly *Mail* every week but one since January 1, and previous to that time every two weeks since the appointment of the Y press superintendent. In the way of entertainments we can do very little, as all of our members but two are in school. Our superintendent of evangelistic work is very faithful, giving one Bible reading every month."

A delightful reception was lately tendered Mrs. S. M. Johnson, *nee* Miss Vail, an active worker in the state W. C. T. U. of North Carolina, who has so recently come into our midst a bride, by the Leonard union, in the parlors of the Christ M. E. Church, of Denver. Music and recitation enlivened the social hour, followed by ice cream and cake, after which the company was entertained by a short, humorous address, and kind and helpful words were spoken for the W. C. T. U. work by the pastors of the Baptist Church, Rev. Mr. Cameron; Christ M. E. Church, Rev. Mr. Spencer; Presbyterian, Rev. Mr. Johnson. These three churches furnish a large number of members to the union.

The past month the Central union of Denver reports that the treasurer had received $393.72 and expended $336, leaving a balance of $57.72. The superintendent of literature had distributed 1,300 papers and tracts. The aggregate attendance at the Day Nursery was 1,012, average, thirty-four; public calls, 470; receipts, $250; expenses, $250. The kitchengarden had held thirteen regular sessions, with an aggregate attendance of 408; average, 31. The superintendents of the relation of temperance to labor had filled six racks and distributed literature in three unions, and discussed the temperance question in five labor assemblies.

SARAH LEE TEETOR,
State Reporter, Denver.

SOUTH DAKOTA.

INGATHERING.

We must watch the clouds grow dark and gather over the hill-tops, must catch the first great drops ourselves and feel the violence of the storm before we can fully appreciate the "beautiful bow of promise" that is revealed by the parting of the clouds. Only a segment, only a broken line at best, appears to us in this changing world.

The "bow" has appeared in South Dakota to the faithful few who have borne the "burden and heat" of the battle of 1893. All along the line come reports of strengthened temperance sentiment, of renewed courage, of loyal and faithful hearts, ready to do valiant work in the cause of right. Lovers of humanity appear in every quarter to hold up the hands of our leaders in this great warfare for the right.

April 12 the interest culminated in a "temperance jubilee," held at Huron. Some fifty delegates gathered there to rejoice over the victory in the legislature and to discuss plans for future work. Mrs. Cranmer and Mrs. Simmons spoke on "Lights and Shadows of Legislative Work." Their addresses were filled with incidents, both pathetic and humorous, which occurred at Pierre during the winter.

The "drug store problem" awakened much discussion and the attention of the attorney-general was called to the complicity of officials with crime—to the fact that in Sioux Falls, Yankton, Pierre, Fort Pierre, Deadwood, Rapid City and some other places, municipal officers have violated their oaths and accepted bribes, under a system of fines, from the violators of law. Honorable mention was made of the president and vice-president of the W. C. T. U. and their faithful supporters, for their self-sacrificing and magnificent service in the conflict against resubmission. It was also emphatically stated in the resolutions adopted by the convention, that the prohibitory law yet preserved to the state, in spite of the wiles of its enemies, and the often lamentable inefficiency of its friends, is a most gratifying success, and that prohibition is the only sound principle upon which civil society can possibly stand.

A committee of five was appointed by the convention to be known as a "convention committee" whose duty it shall be to make arrangements for the holding of conven-

"The Pace That Kills"

is overwork—

makes no difference what kind. Using greasy and inferior soaps is one road to premature decay—sore hands—sore hearts—clothes never clean. Not so when

KIRK'S AMERICAN FAMILY SOAP

is used. Cheerfully proceeds the labor of wash-day with health and long life assured. Hands all right—hearts light—clothes pure and white as a Greenland snowdrift.

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Dusky Diamond Tar Soap. Makes the Skin Soft and Smooth.

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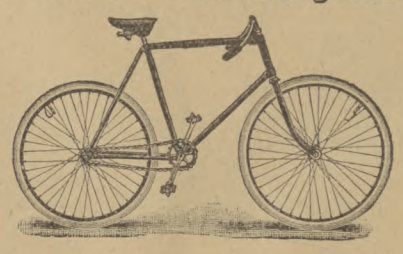

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Gives QUIET NIGHTS and HAPPY DAYS to the infant and growing child. It is The Best Food for all conditions of Child life. Dyspeptics, Invalids and Old People find it priceless. In cans, 35c and upwards. Interested Mothers send for pamphlet to manfrs.

WOOLRICH & CO., Palmer, Mass.

World's Fair Rest.

At the corner of Evans avenue and Sixty-ninth street is a pleasant brick building of three stories, perfectly new, which the proprietor has decided to use during the World's Fair for the accommodation of guests. Rooms will be rented at prices from $3 to $5 per week. Lunches can be obtained on the premises, and there are several Restaurants within two blocks. The "Rest" is within comfortable walking distance of the Fair, and one block of the cable cars on Cottage Grove Ave.; five cents takes one to the entrance to the World's Fair. It is the interest of the proprietor to meet a demand for low-price rooms for persons of moderate means. Send for circular, which gives all detailed information, to GEORGE M. COOK, Proprietor, 3742 Cottage Grove Avenue, Chicago.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

tions in as many places as practicable. Over $500 was subscribed for closing the brewery at Sioux Falls. Those present gathered inspiration from the event, which was one of the most notable in the history of South Dakota and it is believed that the seed sowed then will yield a rich fruitage.

Mrs. Eugene Steere, our state treasurer, has moved to Fort Pierre. She reports an excellent union there, and a promising L. T. L. under the efficient leadership of Mrs. Jeffries, one of those self-sacrificing women, who with ten children of her own still finds time and strength to help others. It is said that the anti-temperance men of Fort Pierre fear that "the saloon must go" —if Mrs. Steere remains a resident of the place. Speed the day!

New unions have been formed at Elk Point, Meckling and Alcester, or rather old ones reorganized. Mrs. C. A. Clark is president of a union just organized in McPherson county.

Mrs. Anna Simmons, vice-president of the state union, has recently made a trip to Minnesota, speaking sixteen times. Mrs. Cranmer held over twenty meetings in the first district in two weeks. The school of methods at Madison, July 10 to 18, is to be led by Mrs. J. N. Parks of Atlanta, Georgia. Lincoln county held its county convention, April 25-29. A gold medal contest netted over forty dollars. Lincoln county has voted to adopt Mrs. Mary H. Hunt's *Monthly Advices* in all its schools.

The union at Ipswich has $100 ready to send to the Temple fund. Mrs. M. A. Robinson's beautiful song is recommended by our president as our battle hymn. Hughes county convention will be held at Pierre, June 6 and 7. An interesting program has been prepared.

ADA A. ESTABROOKE,
State Reporter, Pierre.

Official Communications.

THE FAIR AND THE SABBATH.

The Chicago Directory of the World's Fair has refused to obey the United States Congress and close the Exposition on Sabbath, and thus becomes a lawless rebel. We greatly overestimate President Cleveland if he does not exercise the necessary power to compel obedience, even if it requires a regiment of soldiers. The country is in earnest and will stand by the President who puts down rebellion whether it be in the North or the South.

We expect to see the gates closed by authority, and until this is done, we hope every white-ribboner, yes, every loyal citizen whatever his views on the Sabbath question, will refuse to countenance by his presence such anarchistic lawlessness. No member of the W. C. T. U., no Christian, no patriot, we are sure, can do less than to stay outside the gates. Fortunately the wonderful World's Congresses are held in the city proper. We trust multitudes will attend these and still show sufficient spinal courage to omit the Fair.

The country has been proud of Chicago, it has had the chance of the century to cover itself with glory, but through its Directory it has chosen dishonor and must reap disgrace. A Christian nation is now on trial, will the government maintain its honor and thus set an example to the Illinois legislature to enforce its anti-liquor laws? Will Christian people actually show the regard for the sacred day which they have professed?

The Directory evidently believes there is not *principle* enough to keep many from the Fair, while we believe if they try the experiment long enough, financial ruin will be their punishment.

It is providential that this Sabbath question should be so long kept at the front, that it should be shown that Sabbath breaking and lawlessness are closely related and that Christians should be compelled to act upon their theories and thus be able to judge themselves as others will judge them. We have not only the chance to measure our own regard for the sacred day, and to bear our testimony, but have also a duty laid upon us to help educate and mold public sentiment on the broad Sabbath question, as rapidly as possible in all our communities. Such an opportunity for effective work by public meetings and literature, as has now developed may not come again in a life-time and we hope it will not be neglected.

Prayer—constant and faith filled, should ascend from all our hearts continually, that the Lord of the Sabbath will preserve the day at the World's Fair and every W. C. T. U. convention or other religious or reform gathering, should pass strong resolutions and publish them, sending copies also to President Cleveland and President Palmer, of the National Commission at Chicago.

MRS. J. C. BATEHAM,
Nat. Supt. Sabbath Observance.
Williamsburg, Ky.

DEPARTMENT OF MERCY.

It is a long time since a word has been said about this department by your superintendent but it is not because the work has ceased. Special efforts have this year been made in the direction of legislation in Pennsylvania. After considerable preliminary work with petitions, circulars, letters, etc., in which a number of good W. C. T. U. women helped greatly, a bill was introduced into both houses of the legislature in January, asking that experiments on live animals to demonstrate physiological facts already known, whether as an illustration before classes or not, be prohibited; the reasons set forth being that such demonstrations are often extremely cruel through the absence of anæsthetics or their imperfect administration; that they tend to harden and demoralize the young men and young women who witness them; and that they are unnecessary as a means of teaching.

These efforts and a number of personal visits to the capital, resulted in the passage of the bill by the Senate early in April, the vote being unanimous. But now a violent opposition began. Some of the Philadelphia doctors regarded the bill as an interference with their teaching privileges in the colleges. Vivisectional demonstration is much more likely to "interest" the student than lectures illustrated by anatomical and clinical observation only. The late Henry J. Bigelow, M. D., Professor of Surgery in Harvard University, said, "Watch the students at a vivisection. It is the blood and suffering, not the science, which rivets their breathless attention."

This kind of teaching is popular. If the legislature of Pennsylvania made it illegal so to teach in the schools and colleges of the state, students might seek other places of learning. The University of Pennsylvania might be less sought than now. The doctors therefore declared that such a law as we proposed would hinder the progress of science,—would even put a stop to "original research." No one explained how original research could be stopped by forbidding the demonstration of well known physiological facts by the constant repetition of painful experiments on animals; but the majority of the House committee to which the bill had been referred (and which had already once reported it negatively) were convinced that the doctors could not be wrong, and apparently did not think themselves competent to do their own thinking on the moral side of the question.

On the evening of April 5, a hearing of the argument on both sides was given, not only by the committee, which remained in the hall of the house of representatives for the purpose, but by almost all the members, they staying to hear the discussion. Your superintendent and Mrs. White, the corresponding secretary of the American anti-Vivisection Society—the work having been done in coöperation with the latter—had decided to invite the presence of two physicians known to be opposed to scientific cruelty, but neither of them could make it convenient to be present, so the committee and the House of Representatives and the six doctors who spoke in opposition to the bill (nine came), had to be faced by two women with no support but the invisible arm of God. The need of a law was shown to the legislators by the relation of terrible cruelties perpetrated before students in the great university and other schools of their own state, and they were also reminded—with proof—of the hardening and demoralizing results. They were shown these things as calmly and dispassionately as might be.

But the vehement and angry doctors fighting for the preservation of their privileges and holding up to ridicule "hysterical" persons who care for "a few cats and dogs," and denying in the face of the strongest proof that cruelties are practiced, won the day, only five of the committee afterward voting in favor of the bill. It was a hardly fought battle, and lasted till late at night. It seemed very lonely, but even the defeat had in it an element of victory, for a stronger assurance of being right—on God's side—never was given than in that hour, and in that assurance there is courage to begin even now, plans for the work of future campaigns.

MARY F. LOVELL,
National Superintendent.

ANNOUNCEMENT.

DOMINION W. C. T. U. CONVENTION.

By invitation of the Provincial W. C. T. U. of Manitoba, the sixth convention of the National W. C. T. U. of the Dominion of Canada will be held (D. V.) in the city of Winnipeg, June 16th to 20th, 1893. As the Manitoba Provincial W. C. T. U. will be in session for two days immediately preceding, it is probable that our usual ante-convention Executive will have to be held early in the morning of June 16th.

According to Article III, of the Constitution, the basis of representation will be as follows:—"The Annual Convention shall be composed of the executive committee and the provincial corresponding and recording secretaries and treasurer, one delegate at large from each auxiliary province, and one delegate for every one hundred paying members of auxiliary provincial unions." The local union in Winnipeg will provide entertainment for all officers and delegates. The secretary will make the best possible arrangements as to reduction in railway fares, of which due notice will be given in the *Woman's Journal*. It now seems probable that delegates from provinces *east of Ontario* will do best to procure return tickets.

All will regret that Lady Henry Somerset, Miss Willard and Miss Gordon will not be able to accept our invitation to be present, but a talented lady speaker is expected. Daily Bible Readings will be given, and a short School of Methods held; also, if possible, a Children's Meeting.

A prize banner will be presented by the president to the Province showing the highest percentage of increase in paying membership since the last convention, the banner to be held until the following convention, when it will again be similarly awarded, the award each year to be based on the report of the treasurer of the Dominion W. C. T. U.

We urge all members of the Executive and all delegates to make special efforts to be present at this our first meeting west of Toronto; and we appeal to every white-ribboner in Canada to offer earnest, fervent prayer to God that His blessing may rest on this convention, and that it may, in all respects, be conducted according to His will.

ELLA F. M. WILLIAMS, *Pres.*,
26 Chomedy St., Montreal, Que.
JULIA TILLEY, *Cor. Sec.*,
544 Spadina Avenue, Toronto.

NATIONAL TEMPERANCE HOSPITAL NOTES.

Another room is being furnished at the hospital, and this time it is done at the bidding of the W. C. T. U. of the state of Ohio.

Miss Gregory, secretary of the state W. C. T. U. of Illinois, is at present at the hospital, and it is hoped that the care and attention she may receive, accompanied with a much needed rest, will soon restore her to perfect health. The hospital is a quiet, restful and homelike place, and with its non-alcoholic medication treatment is a pleasant place for temperance workers.

While visiting in Chicago, Mrs. Thurston, state treasurer of the W. C. T. U. of Kansas, severely sprained her wrist and sought treatment at the hospital. She spent some thing more than a week in this institution, and on leaving had many kind words to say for the attendant nurse and physician.

The representative world is in Chicago, and in the moments of leisure looks here and there for people and institutions that have become known through their works. During these weeks of incoming, many friends—those from our own country and from foreign nations—have been welcomed at the hospital, and we hope during the coming months many more will enter its hospitable doors. Among the distinguished visitors of last week were Mrs. Bedford Fenwick, president of the British Royal Commission of England, and Mrs. Du Page, London. These friends in the hurry of this Western city, had the kindness to address the nurses and friends, telling of the causes that led to the organization of the nurses training school, and the work these nurses were accomplishing after graduation. The hospital of England was also pictured. These friends brought words of cheer, encouragement and information, for now we have a better understanding of the scope of the English hospital and the duties of the English nurse.

Quite a variety of interesting cases have been treated at the hospital during the month, among the more important ones being sclerosis of the liver, carcinoma of the stomach. Tetanus, from stepping on a nail, and chorea, besides many others of the more common variety of disease. There have also been a number of major and minor operations.

Any one desiring cans to fill with fruit for the hospital can have the same by addressing Mrs. Hornby, 1619 Diversey Ave. All supplies should be sent to the above address, while any one sending money should send it to Mrs. C. E. Rigelow, treasurer, 539 W. Adams St.

The following supplies have been received: Waterloo, N. Y., W. C. T. U., 13 cans fruit, 6 glasses jelly, old cotton. Unknown, 12 cans fruit, 4 glasses jelly. Aaron Rock, Mo., W. C. T. U., 70 quarts fruit, 12 glasses jelly. Unknown, 4 cans fruit, 2 glasses jelly, one half bushel dried apples. Vernon Center, Minnesota W. C. T. U., 2 rugs, 4 towels, 6 napkins, 2 nightshirts, 2 cotton blankets, 1 table cloth, 6 cans fruit, 6 glasses

(*Continued on page 15.*)

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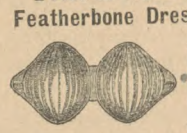

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Agents Wanted Everywhere.
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E. J. KNOWLTON,
Ann Arbor, Mich.

THE FLOWERS' MESSAGE.

BY JENNIE A. STEWART.

E cull ye, oh, ye dainty flowers,
That bloom in bright array,
To cheer and soothe the down-
cast hearts
Of the sick and sad to-day.

The sufferers would feel, we know,
If the flowers were no more,
As if locked in a dungeon deep,
And God had shut the door!

In you they read the message
From you the lesson learn,
Of the loving, Heavenly Father
To whom they grateful turn.

As the sun is to our globe,—
Transmitting light and heat,
Giving it the pleasant seasons
To make its round complete,—

Are the flowers to the sick ones,
Who thus receive the glow
Of the lovely, outdoor world
Which they may never know.

Then gather we the blossoms,
And to them add a thought
From the Book of Books the dearest
That was ever read or taught.

For vain would be our efforts
Bearing clusters bright and gay
To the suffering and patient ones
"Shut in" this glad June day,

If we omit His loving call—
Whose disciples we're professed—
"Come to me, ye heavy laden
And I will give you rest."

This is more than all the flowers
On which the sun has shone,
For the Spirit's fruits may still be ours
When earth's fair bloom is gone!

Chicago, Ill.

A LITTLE TEMPERANCE BAND.

BY MABEL GIFFORD.

Lute and Pip and Shorty huddled close together on the sunny side of Buzzard street one bleak day in May, and stretched their hands and feet out in the warm sunshine, while the chill wind blew their ragged garments about and combed their tangled hair. Lute was tall and bony, and her black eyebrows frowned at the sunshine while she spread her hands to catch the warmth. Shorty was short, and sullen-faced, and Pip, the smallest and thinnest and palest of the three.

"He's worser all the time, ain't he, Lute?" said Shorty in a voice as sullen as his face, and glancing up at a window well stuffed with rags in the fourth story of the black wooden wall opposite; "he's worser'n my parp. An' he hit her bad this time."

"Yes;" Lute's voice was harsh with anger and grief. "She can't come down any more."

"An' it was the *drink* did it?"

Lute nodded.

"An' it's the drink makes us cold, an' makes us have nothin' to eat, and no clo'es," said Shorty.

Lute nodded.

"An' would our parps be like what she (glancing up at the fourth story window) told us her parp was 'fore he took the drink?"

Lute nodded.

"An' would we live where everything's green an' all colors, all covered over with flowers? An'—"

Lute sprang to her feet with such a frown that Pip crouched behind Shorty, and Shorty still staring hard at the bricks declared, "They don't never get any of that all-fired stuff inter me."

Lute's face brightened, and Pip taking courage, said in a little piping voice, "Le's we be a band."

"Hooray!" shouted Lute, clapping her red hands, and giving a jump into the air—her highest sign of approval.

"We're pretty ragged for a band," said Shorty.

"Anyhow," piped Pip plaintively, "we're Jesus' band jest the same, 'cause she"—glancing up at the window—"did say so in the song, you know."

"She was a Y," said Lute thoughtfully, without looking up. "Why did they go so far down, I wonder? Why didn't they begin at the top an' call themselves the A's?"

"I know," piped Pip eagerly, "it tells in the book she read to us, it's 'bout the first bein' last an' the last bein' first."

"Well, it's queer," said Lute, smoothing her knees, "s'pose we be the Z's, then; nobody can't get ahead of that on bein' last."

"If we're a band we must promise suthin'," said Shorty solemnly.

"Of course," said Lute; "we'll promise never to take a drop of the drink, never."

Then Lute informed them that they must "sign somethin'," pulling out of her pocket some carefully preserved pieces of white bills. She selected the largest of these, made some mysterious marks on it and signed two big capitals for her name; then made two big capitals for each of the boys' names.

"This is the promise," she said, pointing to the strange characters, "and these are our names. Now you make the marks I tell you after your names, that will mean that you say the letters are your name and that you have promised the promise.

"That is an amen," she said after the boys had made the marks, pointing to a long black line below the names, "There's always an amen to everything, an' I thought we'd better have a big one."

After this solemn performance the band returned to the more cheerful street, and curled up again in the sunny doorway.

"I wish," said Pip plaintively, "that us might find a meetin' place like *she* used to go to."

"She said there mus' be a place round here somew'ares," said Shorty.

"Le's go somew'ares."

So the trio, forgetting the cold, started up the street. In and out, up and down the neighboring streets they tramped, looking sharply at all the doors and windows.

At last Lute paused before a door on which was displayed a big square white sign with bright blue letters on it, which she unceremoniously opened.

"What's it say?" she demanded of the somewhat startled young woman who was in there, pointing to the sign.

"It says, 'Come in,' " answered the young woman in a pleasant voice.

"Be you a Y?" was the next question.

"Yes, indeed."

"Is this a singin' place?"

"Yes."

"An' a readin' place an' a prayin' place?"

The young woman nodded and smiled.

"Come on!" ordered Lute with a sweep of her arm toward the door, where Shorty was staring in with a solemn face and Pip behind him was peeping from under his arm. "This's the place."

The boys came in shyly. "We're a band. We're the Z's," said Lute with dignity, and producing the scrap of paper she had written on, explained the origin of the Z's.

She placed chairs and brought the children each a bun and a cup of warm milk. The room was a palace to the Z's, and the stove full of "little winders" that let the red light out, was a great wonder.

Afterward they tramped slowly down the street with a sweet bouquet apiece, and counting on their fingers:

"Sunday, singin' meetin'; Tuesday, pray meetin'; Thursday, singin' meetin'. An' come in any day an' do what we're a mind to."

"Won't *she* be glad for these flowers?" said Pip. And as they turned into Buzzard street, he added, "Le's sing it, her song."

"Jesus does lu-uv littel ones like me."

The discordant tones were the heavenliest harmony that ever had been heard in Buzzard street. Windows opened and doors creaked. The lookers-out saw only Lute, Shorty and Pip, but the young woman in the room behind the blue sign saw a little flower mission band marching up the street.

Abington, Mass.

Flower mission time again, dear boys and girls! The 9th of June is near at hand and you (especially those who have temperance mothers and sisters) will remember that is the day appointed by Miss Jennie Casseday for especial flower mission work—to carry beautiful bouquets of bright, sweet smelling flowers to the sick ones in their homes, in hospitals, infirmaries, asylums and jails. A Scripture card is tied to these bouquets by a bow of white ribbon to remind those who receive them of the love of the kind Heavenly Father who cares for them always. Much joy is carried into many sad lives in this way. Miss Casseday, the patient and sweet invalid who did so much for others through the flower mission, passed into "God's temple of the flowers" last February and has left to others to carry on the beautiful work of scattering the flowers.

Can you help? In countless ways! Indeed you can be a whole flower mission in yourselves; for everybody will give you freely of their floral treasures if you tell them of your purpose.

Yours to help and gladden other lives,

Aunt Jane

NEPHEWS AND NIECES.

Julia Fisher, Lewis Thomas, Eudora E. Riddell,	New York.	Louis D. Hilton, Frances Hilton,	California.
Harry Brigden, Mamie Brigden,	Michigan.	Jessie George, Missouri.	
Lucia May Carter, Florence Nelson, Cecilia Nelson,	Iowa.	Bessie Andrews, No. Dakota.	
Elgy F. Ober, Myrtle Evans,	Ohio.	Laura Presby, Kansas.	
		Judith E. Lentz, Maud Lentz, Ralph Lentz, Eliza Marzolf,	Illinois.

I think the Fair grounds should be closed on Sunday and I hope that the young men in Chicago will attend the good places and not be led away by gamblers and saloon men on that day. LEWIS D. HILTON.

Los Alamos, Cal.

It looks now as if the great Fair, in violation of the command of Congress and the wishes of thousands of Christian people, would be thrown open on Sunday, Lewis

I am secretary of the L. T. L. We meet every Friday and have seventy-nine members. Occasionally we have entertainments for the benefit of the society which are very pleasant. I hope that in the future we may be a Band of Power as well as a Band of Hope.

Spartanburg, S. C. MARY GOODLETT.

Well said, Mary.

I am a little girl seven years old and belong to the L T. L. My papa is a Prohibitionist. Sometimes he would smoke a cigar. One day I found on the mantel one of his cigars. I threw it in the fire and burned it up. Papa has not smoked since. Mamma said, "And a little child shall lead them." KATIE COX.

Baltimore, Md.

Blessings on the little child!

SOFT-SHELLED NUTS.

192.

A BUNCH OF FLOWERS.

Handsome and tall in gleaming pallor,
We all admire the stately ———,
No more delightful flower to see
Than our perennial ——— ———;
Symbol of love its perfume goes
Right to our hearts, and that's the ———;
Of many a smooth, green lawn the focus
Is a variegated bed of ———;
And never yet have I seen a
Flower more faithful than ———;
Every skillful artist pays a
Tribute to the modest ———;
And the blood flows to one's cranium
Just to behold the gay ———
In shady nook while the air 's yet chilly
Forth from its green bed peeps the ———.
Come, children, now with expedition,
We'll gather these for the ——— ———!
And in each flower a letter find,
Our departed saint to call to mind.

193.

BURIED FLOWERS.

1. Burn up a cigar but use it never!
2. Until I lack power, I will work for temperance.
3. My favorite game is tennis, nop ball playing is monotonous.
4. Bring some water, Lily, that is the drink for us.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MAY 11.

183. Frances E. Willard.

184. 1, Bluejay. 2, Kingfisher. 3, Bobolink. 4, Blackbird. 5, Lapwing.

185.

REAR	EACH
EDNA	ANNA
ANTS	COAT
RASP	HATE

Correct answers: Ethel E. Bird; Otis Yarnell.

(*Continued from page 13.*)

jelly. Jefferson City, Mo., W. C. T. U., 18 glasses jelly. Carbinville, Ill., W. C. T. U. 10 quarts peaches, 5 quarts pears, 2½ quarts plums, 2½ quarts quinces, 4 quarts cherries, 2½ quarts grapes, 2½ quarts raspberries, 5 quarts blackberries, 2 quarts applebutter, old cotton and linen, magazines. Unknown, 11 cans fruit, 3 glasses jelly, magazines and papers. White Heath, Ill., Camp Creek L. T. L's and school children, 10 dozen eggs. Newton, Ill., W. C. T. U., 1 quilt, 1 bedspread, 10 cakes soap, 1 comb. Kendallville, Ind., W. C. T. U., 15 glasses jelly, 12 cans fruit. Unknown, 1 barrel of fruit. McDougall's, N. Y., Varrick Y's, eight white aprons. Thomas A. Galt, Sterling, Ill., 1 commode. Unknown, papers, cotton, 3 glasses of jelly, 10 pounds of dried fruit, 2 pounds butter. Goshen, Ind., W. C. T. U., 24 cans fruit, 24 glasses of jelly, old cotton and linen.

ELLEN SNYDER, *Sec.*

1619 Diverseg Ave.

THE WOMAN'S LECTURE BUREAU.

Do you not wish to secure a speaker through the Woman's Lecture Bureau for your conventions this spring or fall? We take pleasure in serving all reform movements and will be pleased to hear from them in regard to their work. The very best lecturers can be obtained through the Bureau, and though we wish to be helpful to all in terested in reform work, especially do we ask the coöperation of all W. C. T. unions. We are very anxious to arrange for summer assemblies, Chautauquas, schools of methods and camps. Many lecturers not on our published list can be secured through us and we take pleasure in answering as far as possible all inquiries concerning speakers whether under our management or not.

Below we give a list of lecturers for any of whom we will gladly quote terms and arrange meetings:

Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.* Pennsylvania and Ohio early fall.

Mary T. Lathrap.* New York after August 8.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman.

Miss I. C. DeVelling, in Arizona during the coming season.

Clara C. Hoffman.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture at schools of methods during the summer.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, Pennsylvania last of May.

Mary Sparkes Wheeler, in Pennsylvania.

Volney B. Cushing.

Harriet May Mills, in New York first of June.

Rev. C. H. St. John.

Lou J. Beauchamp, Iowa from June 20 to July 10.

Open for summer assemblies:

Mary Seymour Howell.

Messrs. Wolfenbarger and Huckins.

Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A. Bassett.*

Olive Stubblefield.*

Caroline M. Woodward.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

M. Naomi Trimmer, vocalist.*

Rev W. C. Weaver.*

Col. George W. Bain.* Calls for Iowa and Wisconsin, first of July.

Josephine R. Nichols.* Calls for the fall.

We are making many engagements for the fall and winter and will be glad to quote terms at any time for work during the year. We will arrange single lectures; courses distributed through the season, and where so wished, for a week or a month in a vicinity at reduced rates. Let us hear from you and help us make our bureau, which is so great a factor in our work, the power which it should be.

For terms, dates, etc., apply to

LUCY E. ANTHONY, *Manager,*
Somerton, Philadelphia.

*By special arrangements.

A MOST successful Demorest contest was held in the Congregational church, Sidney, N. Y., May 19. The large church was filled to overflowing. The music was excellent. W. J. Demorest's picture was upon the platform. Miss Lula Hubbard won the medal, her subject being "Prohibition Warriors Fall in Line." Mrs. J. Lockwood, president of Delaware county W. C. T. U., gave a spirited address.

TEMPLE RECEIPTS.

Michigan—Rapid River: Dr. J. C. Brooks, $3.65; Albion: Mrs. E. G. Taylor: $3.65; Climax: L. A. Monroe, $1.20; Charlotte: W. C. T. U., $15; Owosso: W. C. T. U., $27.25; White Cloud: Mrs. M. G. Roodel, $3; Detroit: Mary A. Willard, M. D., $3.65; Alma City: "Mite Box," $3.65; Monroe County W. C. T. U., $21.59; Ypsilanti: Miss Dora Harris, $4; Black River: Mrs. E. F. Smith, $1; Sherwood: W. C. T. U., $5.20; Ferrysburg: Bertha Cornelius, $1; Vermontville: Mrs. E. W. Pendill, $1; Ionia: W. C. T. U., $1; Detroit: Mrs. Alice W. Hutchins, $1.

Maine—North Searsmont: W. C. T. U., $3.65; Linneus: Mrs. R. M. Newbert and friends, $3.65; Centre: Mrs. Bertha Robbins, $3.65; Seal Cove: Mrs. Angie Powers, $3.65; Southwest Harbor: Mrs. Mary A. Houston, $3.65; Mrs. Jennie M. Mason, $3.-65; W. C. T. U., $3.65.

Maryland—Valley Lee: Mrs. J. Bean Tippett, $3.65; Mt. Vernon: W. C. T. U., $2.50.

Missouri—Kingston: Lena Spivey, $3.65; Meadville, Mary B. Goodale, $3.65; Mrs. Hattie B. Sturges, $1.05; Stockton: W. C. T. U., $38.25; Grant City: Lottie Lutes, $2; Burlington Junction: Mary M. Montgomery, $3.65; Orient: Mrs. G. W. Hallock, $3.65; Clarkesville, Mrs. M. M. Roberts, $5; Columbia, Mrs. H. B. Lonsdale, $3.70; Fairport: Mrs. Mary Clayton, $1; Alice B. Crawford, $1; Mrs. S. F. Crawford, $1.75.

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SARA G. JOHNSON,
Financial Secretary.

To April 1, 1893.

A STATEMENT.

It is with deep regret that we find a necessity laid upon us to make a public statement concerning our connection with the Harvey Hotel, in which entertainment shares have been extensively sold.

In planning for the hotel built last year, which was burned in January, 1893, Walter Thomas Mills sought to associate with himself and other gentlemen of note, the names of Mrs. Mary T. Lathrap, president Michigan W. C. T. U., Mrs. Clara C. Hoffman, president Missouri W. C. T. U. and Mrs. Mary A. Woodbridge, recording secretary of National W. C. T. U.; also in indorsement, that of Miss Esther Pugh, treasurer National W. C. T. U., and others more or less prominent in the ranks of the organization. Mr. Mills, as an ordained minister of the gospel, an active and efficient worker in the temperance field, prominently and most acceptably associated with the amendment campaign work of Ohio, had the confidence of all these women, as of a vast host throughout the country, and nothing arose to disturb such confidence on our part, until some time after the burning of the hotel; indeed, the courage and perseverance manifested by Mr. Mills in that trial brought increased respect.

We could but note the fact that plans were made for rebuilding the hotel, new and repeated circulars were sent out assuring the complete fulfillment of promises previously made, but the work was not begun. The extreme cold of the season, the heavy snow and flood that followed, seemed however, reason enough for this, and not until three months ago did suspicion of wrong on Mr. Mills' part enter our minds.

That no injustice might be done him or those associated with him, watchfulness and necessarily slow investigation followed. Neither of us were ready to believe there was intentional evil. Neither was constantly in Chicago. Mrs. Hoffman but rarely, and communication was not frequent between us. Meeting here, we sought an interview with Mr. Mills, and asked the real status of affairs. Without the slightest provocation he flew into a passion in an instant, but after sharp rebuke changed his manner to fawning and during the conversation assured us "the company was at that moment worth $200,000, and the before-mentioned hindrances to building being now removed, everything would move on to the completion of the work by May 1st, the date of the opening of the Fair," and added further, that "a great number of workmen were on the ground and much labor was being performed." A visit to Harvey, and conversation with persons from there, proved these statements to be utterly false. Difficulties multiplied.

A legal adviser was secured. Mrs. Hoffman came from New Jersey to Chicago and we demanded that our names be removed from all circulars, papers or manifestoes of the company to which Mr. Mills acceded, and probably as evidence of sincerity, the stationery was changed, but we are informed (and we believe credibly) that our names have, wholly unknown to ourselves, been used at least to a late date. Our sorrow to-day is, that by the association of our names with the scheme many have been led to disappointment and loss.

MARY A. WOODBRIDGE,
CLARA C. HOFFMAN.

Chicago, May 28, 1893.

Our Library Table.

The June issue of JENNESS MILLER ILLUSTRATED MONTHLY is replete with entertaining features. There is an endless amount of good reading for both men and women. One of the most interesting articles describes a visit to Sir Frederick Leighton. There are stories, poems, fashions and articles describing dainty work for women in summer.

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Published by the National Temperance Herald Pub. Co., Nos. 17 to 21 Quincy St. Chicago.

THE QUARTERLY JOURNAL OF INEBRIETY in its last issue contains a detailed account of the Special Meeting of the Association for the Study and Cure of Inebriety, held at the hall of the New York Academy of Medicine, New York City, March 23, 1893. The topic for discussion was the "Secret and Specific Cures for Alcohol and Opium Inebriety." The opening address of Dr. Day, the presiding officer, is given in full, together with able papers by Dr. Norman Kerr, president of the English Society for the Study and Cure of Inebriety; Dr. E. C. Mann, president of the New York Academy of Anthropology; Harold N. Moyer, M. D., of Rush Medical College, Chicago; T. D. Crothers, D. D., the editor of the JOURNAL OF INEBRIETY, with other professional men of note.

Published at Hartford, Conn.

A subject of great and growing importance, that of "Irrigation in the Arid States" has the first place in THE POPULAR SCIENCE MONTHLY for June. The article is by Charles Howard Shinn, who describes practical methods and their results. Herbert Spencer's essay on "The Inadequacy of Natural Selection," is concluded in this issue. John Hawkins has an article on "The Ceremonial Use of Tobacco." "An Ethnologic Study of the Yuruks," by Alcide T. M. d'Andria, is an illustrated description of this people, their features, dress and dwellings. Under the title, "Modern Miracles," Prof. E. P. Evans describes some of the astonishing feats of Arabian and Hindu fakirs. George L. Kilmer describes "The Phenomena of Death in Battle." In "The Revival of Witchcraft," some of the later developments of hypnotism are shown to be based on fraud and delusion. The article is by Dr. Ernest Hart, who has examined most of the famous hypnotic subjects in Paris. Sir Archibald Geike is the subject of the usual sketch and portrait in this excellent magazine.

D. Appleton & Co., New York City.

With the June number of the HOMILETIC REVIEW, vol. xxv comes to its close. It is rich in the material which it offers to its readers. The Review Section contains several articles of special interest. Prof. John J. McCook, of Trinity College, treats the subject, "Practical Politics: What Can Clergymen do about it?" "The Monthly Concert: How can it be made most Interesting and Helpful?" is the question discussed by Dr. Arthur T. Pierson, the capable editor of the *Missionary Review of the World.* The Rev. John F. Humphreys tells what "Woman's Work in the Church" is. An instructive paper by Rev. Jesse W. Brooks, gives "Extra-Biblical Evidence of the Primitive Sabbath." Dr. William Hayes Ward tells the story of the "Syrians and Assyrians in Cilicia," as throwing light on certain Scriptural references to those peoples. The Sermonic Section is as usual full of suggestive homiletic matter. In the Exegetical Section Dr. Talbot W. Chambers discusses the "Growth of the Decalogue," and Dr. Tryon Edwards treats the passages of Scripture that speak of "The Sons of God." "Sociology and its Bearings" is the title of an article by Rev. J. H. Hartman in the Sociological Section. The Miscellaneous Section contains "The Present Aspect and Liabilities of the Christian Endeavor Movement," by Rev. George H. Payson, "Figures and Illustrations in Public Speech," by Rev. G. B. F. Hallock, "The Great European Cathedrals," by Dr. J. B. Remensnyder, and "The Salvation Army's Music," by Ch. Crozat Converse. The value of the HOMILETIC REVIEW to ministers can hardly be overstated. As a help in the preparation of sermons it is indispensable.

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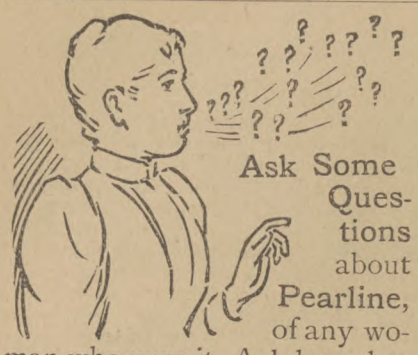

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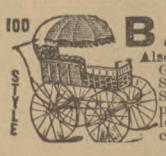

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Transmitting Sound to the Ear by the Use of a Simple Device.

There is little doubt but that the treatment of deafness has been revolutionized by the invention of Sound Discs. The development and growth of the use of this device is phenomenal, and is well worthy the attention it has received in medical circles, where it has been widely discussed and most heartily approved. A prominent physician has gone so far as to estimate that fully three-quarters of all the deafness which has been relieved in the United States during the past two years has been by the aid of this instrument; and he considers it an easy triumph over this most distressing affliction.

While the idea of such an instrument is not strictly new, yet the restoration of such a large number of desperate and abandoned cases by its use has proven it to be of vastly more importance than was at first supposed. A recent interview with the inventor of the instrument, Mr. H. A. Wales, at his office in Ashland Block, Chicago, discloses how the idea of such an ingenious instrument occurred to him. It was learned that it was first suggested from the fact that most people who suffer from defective hearing, hear better in a noise, or on a moving train, which is caused by the increased vibration of the ear. From this Mr. Wales said he was confident that he could invent a device which could be worn with comfort by the patient, and which would focus the smaller waves of sound on the drumhead, thus increasing its vibration, and enabling the patient to hear ordinary conversation and public speaking. After many experiments the final outcome of this happy thought has been the present device, which must be an ideal one, as it is worn in the ear out of sight for months at a time.

Impaired digestion cured by Beecham's Pills.

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WORLD'S TEMPERANCE CONGRESS.

Those from the East attending the World's Temperance Congress at Chicago, on June 5th, can see more of this country, can travel amid more historical associations, and can gaze upon more picturesque scenery by coming by the Baltimore and Ohio Railroad than by any other route. All of its trains between New York and the West pass through Washington, traverse the famous Potomac Valley, the theater of the war between the states, and cross the Alleghanies, nearly 3,000 feet above the sea level, and stop at Deer Park and Oakland, the world-famed resorts. All B. & O. express trains are vestibuled and carry Pullman sleeping cars. For detailed information as to rates, time of trains, apply to nearest B. & O. agent, or to Chas. O. Scull, General Passenger Agent, Baltimore, Md.

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An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions, for preparing and using. Sent by mail, by addressing, with stamp naming this paper, W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

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This Ladies' Solid French Dongola Kid Button Boot delivered free anywhere in the U.S., on receipt of Cash, Money Order, or Postal Note, for $1.50. Equals every way the boots sold in all retail stores for $2.50.

We make this boot ourselves, therefore we *guarantee* the *fit, style and wear*, and if any one is not satisfied we will refund the money or send another pair. Opera Toe or Common Sense, widths C, D, E, & EE, sizes 1 to 8, and half sizes. *Send your size; we will fit you.* Illustrated Catalogue FREE.

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DIAMENT'S Wall Papers are noted for their beautiful colorings; new designs. Well pleased customers everywhere. 100 Samples sent for 8c. A. L. Diament & Co., 1624 Chestnut St., Philada.

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Publisher's Notes.

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" " " 3 months	.25
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For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

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The Oak and Ivy Leaf, published monthly. Price per year	$ .25
Young Crusader, monthly, one copy, (12 Nos.) per annum	.15

Address all orders to
WOMAN'S TEMP PUB. ASS'N,
The Temple, Chicago, Ill.

JUNE CRUSADER.

The June *Crusader* opens with a thrilling article by Mrs. R. C. Way, entitled "Swept away—A Story of the Johnstown Flood." The illustration is strikingly effective, picturing a cabin interior with an aged, anxious grandmother, and a pale, wistful boy peering out into the blackness, and nervously watching the rushing waters in the flooded streets of Johnstown. The story is so well told that the eyes will fill with tears and the lips quiver at the recital of the destruction by the Conemaugh flood and the comparison with "the black, seething flood of intemperance" is eloquently drawn.

A column upon "Flower Mission Day" follows with a touching letter from Jennie Casseday.

The *Crusader* supplement has a list of contributions to the Willard fountain fund from March 6, to May 1, 1893.

The instructive story of "Baby Christopher" is continued in this number, and there is a pretty prophecy for flower mission day—"The Voices of the Flowers." The influence of a child is revealed by Helen Somerville, in "A Young Crusader's Prayer." Send early for the June number of this interesting publication for young people. One copy per annum only 15c. One hundred copies $1.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

THE ADVANCE GUARD.

CONTENTS—JUNE.

Here and There.
Our June motto—The Naval Review—A Token of Peace—Signal Lights—New York City—Front Doors—Washington—A Bit of History—An Old Friend—What of the Night?

The World's Youth's Congress.
The Cheeryvale Law Club.
Questions and Topics—*Advance Guard* courses.
Lewis Elmore, crusader.
Four Centuries (a new L. T. L. manual).
At the World's Fair City.

The June number might well be called an Exposition number. Miss Guernsey gives to the boys and girls an Eastern tour with a realistic glimpse of the naval review in New York harbor, a delightful visit to the nation's capitol at Washington with a peep into the home of Margaret Spencer. She writes also of the World's Youth's Congress, and proves a charming guide, in another of the series of articles upon The World's Fair City. Price single number, 5c; entire year, only 50c.

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An Entertainment Program in behalf of the Fountain.

Send for the Program, "Off to the World's Fair."

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A Splendid Toilet Soap...

Excelling in Quality any 25 cent Soap on the Market

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Publisher's Notes.

THE WELL-DRESSED WOMAN.

The call for another edition of "The Well-Dressed Woman" is gratifying because it shows that the public is beginning to think seriously on a subject which lies close to the welfare of society. This book is recommended as a text-book in schools for girls. Miss Frances Willard and Lady Henry Somerset especially commend it to local unions that they may read it in the regular meetings. Price $1.00. Address

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Roberts Bros. have published in attractive form "Some Passages in the Practice of Dr. Martha Scarborough" by Mrs. Helen Campbell, a story which first appeared in the columns of THE UNION SIGNAL. This is a distinctively temperance story of much power and interest and deals practically with the question how best to reform drink enslaved and drink cursed men and women. Price $1.00. Address

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FREE TO HOME-SEEKERS.

The *Northwestern Home Seeker* is the name of a newspaper just issued, giving valuable information regarding the agricultural, mineral and other resources of South Dakota.

This new state is enjoying a wonderful prosperity, and any person looking for a desirable location, or interested in obtaining information concerning the diversified resources of South Dakota, will be mailed a copy of this paper free of charge by sending their address to W. A. Thrall, General Passenger Agent North-Western Line, Chicago.

INDEPENDENT ORDER OF GOOD TEMPLARS.

If you contemplate attending the meeting of the Right Worthy Grand Lodge of the World's Independent Order of Good Templars at Des Moines, Iowa, June 13th to 23d, and if you desire to visit Washington and the World's Fair at the same time, you should by all means travel via the Baltimore and Ohio Railroad. It is the only direct line to Chicago from New York Philadelphia and Baltimore via Washington All of its through trains from New York pass through that city and carry Pullman sleeping cars. For detailed information as to rates, time of trains and sleeping-car accommodations, apply to nearest B. & O. R. R., or to Chas. O. Scull, General Passenger Agent, Baltimore, Md.

THE PENNSYLVANIA LINES NEW TRAIN

Chicago to Louisville and Nashville.

On May 21, THE PENNSYLVANIA LINE put on an additional train to run through from Chicago to Nashville, via Indianapolis and Louisville. It leaves Chicago daily at 4:00 P. M., arrives at Indianapolis 9:40 P. M. Louisville 12:45 A. M., and Nashville 6:55 A. M. Pullman Buffet Parlor Car and Coaches, Chicago to Louisville, and Pullman Buffet Sleeping Car through, Chicago to Nashville. Passage, Sleeping and Parlor Car tickets at PENNSYLVANIA TICKET OFFICE 248 Clark Street, corner Jackson, under Grand Pacific Hotel.

Signal Notes.

SWEDEN leads the world in the matter of school gardens, having no fewer than two thousand, one for nearly every recently built rural school.

THROUGH the agency of the Missions to Seamen Society, over five thousand sailors have been enrolled as total abstainers in Cork Harbor, alone.

GOUT is largely caused by the introduction of stout as a beverage. It is also stated that from fifty to seventy-five per cent of the cases are hereditary.

THE statement that suddenly enforced abstinence kills, is not borne out by facts. The death rate in prisons is only eight in every thousand, a much lower rate than in towns.

THE Baroness Burdett-Coutts is said to be the only woman created a peeress by reason of her public services. She is also the first to have received the freedom of the city of London, an honor only conferred on men before and since.

LEIGH HUNT stated that war or the sending thousands of one's fellow creatures to cut one another to bits, often for what they had no concern in, will some time be considered far more absurd than if people settled an argument over the dinner-table with knives.

THE legislature of Quebec has passed a law prohibiting the sale of tobacco to boys under eighteen years of age. Boys under fifteen will be imprisoned or fined when found using the weed. How about the fathers who set the fifteen-year-old boys the example?

THE number of suicides in France seem to bear an important relation to the amount of alcohol consumed. One hundred and thirty-seven suicides to five hundred thousand hectolitres of alcohol from 1836 to 1840, and eight hundred and sixty-eight suicides to 1,800,000 hectolitres of alcohol in 1880 to 1885, tell their own story.

THE Helping Hand Visitors' Club, with headquarters in New York City, was organized to bring together two classes of young women, those having homes in the country who would receive a well-recommended young woman from the city, and those who are employed in the city whose means are too small to allow them to take an outing, but who would sew or otherwise help in return for their board.

DR. BARNARDO's home for destitute children have now within their walls nearly five thousand otherwise homeless and destitute children—the very largest family of waif children in the world. Since the foundation of this home over twenty-seven years ago, twenty-three thousand children have been rescued from the perils of orphanhood and the dangers of the street. The doors are open day and night all the year round, and no destitute child who has applied for admission has been refused. This action has been irrespective of the age, sex, creed, nationality or physical condition of the applicants.

A CASE of fidelity to principle is reported from a large city in Texas, where a prominent railroad officer lost his position because of his efforts to close the saloons on Sunday. The liquor dealers boycotted the railroad because they retained an officer who as a private citizen endeavored to enforce the laws of his land. Finally the railroad decided not to endure the boycott longer, and gave the officer in question the choice of retiring from the Sunday closing committee or resigning his railroad position. He nobly chose the latter and now the Christian people of his city (San Antonio) have declared war against the saloon.

Purchaser or Patient?

There's a great difference in these relations. The person who visits a drug store for a box of pills, is simply a purchaser. You pay your money and take your pills—without advice, and without recourse Not so with those who invest in Drs. Starkey & Palen's Compound Oxygen. They are patients from the first. No treatment is sold without such thorough knowledge of the case as any first-class physician would expect. The purchase of a Treatment carries with it the privilege of consultation and advice during its use, which covers two to three months, also the furnishing of any supplementary medicine that may be needed in that period. Among their more than 60,000 recorded cases, these specialists recall few, if any, that have lacked the most pleasant relation of physician and patient. Their purchasers are their patients, and their patients their friends.

A history of the discovery of Compound Oxygen, its mode of action, and a large record of its surprising cures of Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, Nervous Prostration and a wide range of diseases, will be mailed free, on application to Drs. STARKEY & PALEN, 1529 Arch street, Philadelphia, or Chicago, San Francisco, New York and Toronto, Ont.

Lost Time

is money lost. Time saved is money saved. Time and money can be saved by using the Gail Borden Eagle Brand Condensed Milk in your recipes for Custards, Puddings and Sauces. Try it and be convinced. Grocers and Druggists.

Desiring to give the admirers of Ivory Soap an opportunity to contribute to its literature, the manufacturers offered prizes for the best twelve verses suitable for use as advertisements. 27,388 contributions were received. To the following was awarded the

TENTH PRIZE.

The play that evening was Macbeth,
And Uncle Josh with bated breath,
Had watched with eyes amazed and keen
Until the famed Sleep-walking Scene;

When Lady Macbeth strives to blot
From her stained hands the damned spot,
And as she washed them in the air,
And cried out at the blood still there;

Then Uncle Josh asked one near by,
"What makes that woman swear and cry,
An' wring her hands an' go on so?
What's on 'em I'd jes' like to know?"

"It's Duncan's blood," the man replied,
"She strives the fearful stains to hide."
"Why don't she wash her hands, b'gosh!
With Ivory Soap?" cried Uncle Josh.

HENRY C. WOOD, Harrodsburg, Ky.

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$10 per week hires a tent 10x14 ft. with double or fly roof and clean board floor, that will accomodate a family of from 4 to 6 persons easily or 8 if they are all good natured. Several hundred of these tents located in a beautiful Grove all fenced in, making a beautiful white city of tents. The Elevated Railroad has a station within 2 minutes walk, and but 10 minutes ride to the World's Fair. A large Cafe on the grounds where exceptionally fine meals are served at the low cost of 50 cents each. 10 per cent reduction on meal tickets if bought in advance. Everything including Grove, Tents, Restaurant and sanitary conditions are planned and arranged for the comfort and convenience of guests.

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Full Particulars FREE.

Send thirty cents in one cent stamps for accurate, reliable, "Handy Guide" to Chicago and the World's Fair, with numerous illustrations and maps; Worth five times that amount if you expect to visit the fair. A cheaper Guide for 12 cents.

Send one dollar when you engage the tent, one-half the balance when you set your date for coming and the balance when you take posession. Each tent will be supplied with wash basin, slop pail and water bucket free. Additional furniture may be brought from home, or will be supplied by the week as follows: Woven wire beds comfortable for two, $1.00; mattress, 60c; single mattress, 30c: single cots, 50c: double-deck cots, $1.00; camp-chairs, each, 15c; pillows, each, 15c; sheets, each, 10c; pillow-slips, each, 10c; comforts, each, 25c; blankets, each, 35c; mirrors, 15c. towels, 1 each day, 50c. A woven wire cot for single individual with all necessary bedding **one full week for $3.50.** Payable one dollar now and the balance when you take posession.

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This is a three-story brick building, cool and airy rooms, with first-class table.

Give a few days' notice of your intended visit and we will reserve you a room, meet you at the station and guarantee satisfaction. Parties of four or six can have suite connecting if desired.

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is only one day out, and passengers arrive at Denver, Pueblo or Colorado Springs early the second morning.

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CALIFORNIA.

The fame of the climate of California draws to that charming state new friends every year, particularly from sections where long, severe winters, followed by trying spring seasons, work such disastrous results among the weak and debilitated.

The great improvements in passenger train service, higher degrees of comfort in the cars, and shorter time required on the trip, combined with the cheapness of the excursion tickets now being sold to California and back by the Santa Fé Route, make the journey agreeable and, one can almost say, economical. The many delightful resorts now established in California afford every comfort and luxury desired by the fastidious, and present unique attractions.

The Hotel del Coronado at San Diego, the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.

Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 23.] CHICAGO, June 8, 1893. [Price $1.00 per Year in Advance

Mrs. Tirzah D. Herrick
1114 Murdock St. Sup.

SINCE OUR LAST ISSUE.

The Children's Building at the World's Fair was dedicated June 1.

The British House of Commons is still debating the Home Rule bill.

The anniversary of Garibaldi's death was observed at Rome last Friday.

The World's Temperance Congress opened in the Memorial Art Palace, Chicago, last Monday.

The Christian Endeavor Missionary Institute opened its sessions at Hotel Endeavor, Windsor Park, Ill., June 2.

Terms of peace have been signed in Nicaragua, and the new president, Machado, has begun the disarming of troops.

A bill to prevent discrimination on account of color, in all public places, was passed by the Massachusetts legislature June 1.

The Columbus caravels left New York, June 5, via Long Island Sound, the Atlantic Ocean, St. Lawrence River and the lakes to Chicago.

A dispatch from Washington, June 1, announces a total of twenty national bank failures, involving a capital of $6,150,000 since January 1.

A Panama cablegram last Thursday says that work on the canal will be continued, fifty million francs having been raised for the purpose.

A special cabinet meeting at Washington to consider the financial situation of the country was announced by the newspapers for last Tuesday.

The fact that the president of the whisky trust was unable to negotiate bonds in Chicago last week is taken as an indication of the early dissolution of the combination.

By vote of the 105th Presbyterian General Assembly at Washington, D. C., Friday, Prof. Chas. Briggs of Union Seminary, New York, was suspended from the ministry of that denomination.

An anti-trust convention met at Chicago, June 5, on call of Governor Nelson, of Minnesota, delegates being appointed by the governor of each state and territory to discuss the best plan of combating monopolies.

THE World's Congress on Vegetarianism, which meets in Chicago, June 8, presents a program of great interest. One topic is particularly relevant to our work, "Vegetarianism the Final Solution of the Drink Question," by Miss May Yates, organizing secretary of the London Vegetarian Society. This will be read Thursday evening and we hope to secure it for our readers.

AT THE invitation of Mr. D. L. Moody, college women of this and other lands will meet at Northfield, June 22-29, for conference on Bible study and Christian work. For seven years the college young men have met here, and a similar conference of college young women will be of equal value and inspiration. There will be two courses in Bible study: Inductive study, led by Mr. Robert E. Speer, New York City, and Workers' Training Classes, by Mr. James McConaughy, Mt. Hermon. In daily conferences the problems of Christian work among young women in colleges and cities will be discussed. The afternoons will be free for athletics. These will be under the direction of Miss Mary Dunn of Kansas City. Strong platform speakers are being secured from among the prominent men and women from this country and abroad. The privileges of the conference are open to college women, to members of young people's societies of churches, to members of Young Women's Christian Associations, and to all interested in the progress of Christian work among young women.

A SECRET anti-prohibition society has been organized in Kansas, having the high sounding title, "The Army of Liberty" ("personal liberty," of course). The oath of its ritual is most solemn and binding, and its purpose is to elect to office only whisky men, regardless of party names, in order to defeat the enforcement of prohibition, and to secure the repeal of the law as soon as they can do so. This is evidently the answer to our query of "What next?" which THE UNION SIGNAL has been propounding, and is the same old whisky dragon in another form.

MRS. SIGRID MAGNUSSON of Iceland, wife of the Professor of Icelandic literature at Cambridge University, who translated the Sagas with William Morris, has been appointed vice-president for Iceland of the World's W. C. T. U. Mrs. Magnusson is a total abstainer and will introduce white-ribbon work into her island where she has founded a girls' school, the only one of high grade among 7,000 inhabitants. She is now in America to speak at the World's Congresses and to work in the interest of her school. Miss Willard has given her credentials as a delegate to the International Temperance Congress.

THE following incident from the New York *Sun* emphasizes the need of our W. C. T. U. department for securing homes for homeless children: An institutional child, bred in the tenement house region of New York, was taken into a rural household, where her ignorance of all sorts of common things excited the surprise of those with whom she came in contact. She knew little more of the city than she knew of ordinary domestic affairs, and she said that she had gone out but once a week. Another child, brought up in a New York apartment house, upon looking down a well in the country at once asked whether the janitor lived down there.

MRS. NARCISSA WHITE KINNEY, of Astoria, Oregon, has been chosen to succeed Miss Mary Allen West in the department of the school of methods, the object of which is to instruct women who wish to enter upon the temperance work as to its methods and plans. It is customary to hold sessions of this school at summer camps, "Chautauquas," seaside resorts, and in connection with conventions and conferences of good people who meet to discuss great causes. Mrs. Kinney very appropriately says in her circular recently issued, "Each of us realizes that no department can be more important than that of the 'school of methods.' It is the Corliss engine that sets in operation all the other departments. More temperance societies fail in efficiency for want of knowing practically how to work than for lack of knowing what lines of work are authorized. Each county should have a 'school of methods' twice a year, bringing experts in the different lines of work to train those who wish to take up those lines. By this means alone can the white-ribbon movement retain its present practical hold upon the good judgment and approbation of thoughtful men and women."

THE Columbian Exposition has now been open to the public two Sundays, and the directors are as little pleased about it as the Sunday closing friends. Enormous crowds and large gate receipts were prophesied, thus demonstrating the oft-repeated declaration that the "laboring classes" would embrace their "only opportunity" of attending and the stockholders would reap a handsome dividend. Neither anticipation has been realized, as the attendance has not been as large as on many week days, and the gate receipts consequently below the estimate. The "laboring classes" are practically declaring, by their absence on Sunday, that the secularization of our national rest day increases their already heavy burdens and curtails their "personal liberty" more than any other agency in operation. There is no doubting that Sunday opening has proved a miserable failure, and it is so conceded by the *Chicago Record*, the daily of largest circulation in the World's Fair city. Here are its words, fearlessly and honestly spoken:

"The local directory has blundered egregiously in throwing open the gates of the Exposition on the first day of the week in the face of a strong public sentiment and of the expressed will of Congress. It should now confess its error, and conduct the Fair on the lawful six-day basis for financial reasons, if for no other."

THIS is temperance week in the World's Congresses, and ribbons white, blue and red, as well as various metal badges, adorn the numerous disciples of total abstinence that throng the Art Palace. The National Temperance Society occupies the first three days, and will consider such profitable subjects as "Temperance Restaurants and Coffee Houses," "Physical Benefits of Total Abstinence," "Principle and Method in the Temperance Reform," "The Duty of Church Members in Relation to Temperance," "Ought Women to Vote for Temperance Legislation," "Nationalizing the Liquor Traffic" and "Dissemination of Temperance Literature." The very ablest speakers in this and other lands will discuss these topics. Thursday will be devoted to the Catholic total abstinence union, the Royal Templars and the "non-partisan" W. C. T. U. Friday is the World's W. C. T. U. day, and a delightful program has been prepared. Seven countries will be represented: Great Britain, Canada, United States, Scotland, China, India and Iceland. A paper will be read from Miss Willard's pen, entitled, "The Woman's Cause is Man's," and addresses will be delivered by Mrs. Rounds, Mrs. Hunt, Mrs. Emery, Mrs. Chant, Mrs. Hoffman, Miss Kimball, Mrs. Leiter, Dr. Nivison, Mrs. Hutchins, Mrs. Richards, Mrs. Abel, Dr. Cushman, Mrs. Barker, Mrs. Lathrap, Mr. Woolley, Colonel Bain, Miss Parrish and Dr. Shaw. Such an array of talent will, without doubt, furnish the finest program of the entire Congress. The meetings will be in two sections, in the halls of Columbus and Washington, beginning in the morning at ten o'clock, in the afternoon at three, and in the evening at eight. Mrs. Woodbridge will preside at one meeting and Mrs. Carse at the other.

THE Social Purity Congress throughout its two days' session was remarkable for the intense interest it aroused, for wonderful catholicity of subjects and representatives, and for the delicacy, vigor and courage with which its questions were handled. The opening hours had addresses from Aaron M. Powell, in behalf of the International Federation for abolition of the state regulation of vice, Bishop Ireland and Father Cleary for the Catholic church, Mrs. Josephine E. Butler in the cause of the White Shield Society, and Mrs. Ballington Booth from the Salvation Army. There were also represented the Ladies' National Association of England, the White Cross Society, the National Christian League, the American Literary Union and Pure Literature Bureau, the Society for the Prevention of Cruelty to Children, the Florence Mission, the Anthropological Society, the Society for the Suppression of Vice, the Little Mother's Aid Society. The medical college, the medical journal, the prison, the school, the police station, the kindergarten, the church, the press, science and fashion were unanimous in the judgment that one standard of morals for man and woman was the essential for race culture. It may be a surprise to the general public that a like unanimity prevailed respecting the enfranchisement of woman as a necessity for securing legislation which shall bear equally upon both sexes; without the freedom of the mother the propagation of a higher order of man is impossible. The researches of this Congress predicate a truer civilization, in which the improvement of the human race shall be more deeply studied than the stock laws of to-day. The W. C. T. U. department of social purity occupied one-half the time, of which an account will be found in another issue.

THE GATEWAY OF WILLARD HALL.

BY PROF. C. W. PEARSON.

In the crowded city's busy street
Where the rushing tides of travel meet,
Where the voices of traffic never cease,
There is one sweet picture of perfect peace.
'Tis a woman and child carved in the stone,
And above them the sacred cross is shown,
And on either side of these emblems chief
Is a branch of olive with tender leaf;
And these words of meaning beneath them stand
"For God and Home and Every Land."

I marked a toiler for daily bread
A moment raise his careworn head,
And a new light kindle within his eye
As that sweet emblem he hurried by.
And I forgot the near Board of Trade,
And the mighty city away did fade,
And my narrow life enlarged its scope,
And my spirit flew upon wings of hope,
And I caught new meaning in all this round
Of work by which men's hearts are ground.

The noisy labors of shop and street
Can never be in themselves complete,
And the stately palaces of trade
For other ends than their own are made;
All these are only the husk and shell
In which the spirit may grow and dwell.
The city with all its whirling wheels
Is only to fashion the heart that feels,
And the final welcome of all its strife
Is a nobler throbbing of inner life.

By human strength has the city grown,
Man's hands have built it stone by stone,
But a greater Builder has labored there
To fashion a city far more fair.
What man has built, as it sprang from clay
Will return to earth with a swift decay;
But God's city is built of faith, hope and love,
And will last as long as the skies above.
So those sculptured figures made here on earth
As it seemed to me had a higher birth,
And I welcomed them as a sign of cheer,
A part of God's city already here.

Evanston, Ill., Northwestern University.

THE DELIVERANCE OF HESTER PERKINS.

BY HELEN CAMPBELL.

Jo began it and the Lord ended it, or the Lord began it and Jo continued the work. This is how Miss Hester herself stated it, and I see no reason to doubt that the proposition, at whichever end it is begun, is substantially true. Jo, himself, being quite unconscious of his own share, has no opinion to give, but realizes that one or two disagreeable facts in his experience have changed their face, and sum up at present as distinctly desirable. In short, he and Miss Hester are the best of friends, though a certain rigidity manifests itself for a moment, quite involuntarily, at one or two manifestations on his part, manifestations opposed to all Miss Hester's traditions as well as to what she regards as the credit of Linborough village.

For it is Linborough still, its long sweep of meadows as green, its encircling hills as serene and fair, and old Graylock still wearing his wisp of cloud, as in the days when little Dr. Martha went her way in the midst of it all, and "Dr. Althea" came into her kingdom. Dr. Martha's kingdom is preparing in the same spot and with most of the old conditions, but there will be no rivalry. On the contrary there is a curious, most unusual unity among the little band of doctors whose work centers there, and who are the unfailing source of wonder, conjecture and general gossip for the group in the village store and the lighter-minded members of the sewing society. Jo knows them all far better than Miss Hester has ever done, though her life has run full fifty years among a people who still seem half strangers.

Jo's years number seven, and, hampered as his movements are, he has minute knowledge of every inch of ground about the house he calls home, and the old, gray tavern, the stepping-stone before which is his throne. As to weather, only deep snow hinders Jo from taking his place, and from this point of vantage hailing the passers-by, or exchanging views with those who pause or descend for errand in store or post-office. Jo's eyes are soft and dark and appealing as the eyes of a young deer. His face is serious and small, weazened even, but with smile so sweet and wise that one must know, if maybe, from whence that wisdom came, and from his own mouth. Sitting there with feet on the great stone and knees drawn up and clasped by his bony little arms, he gathers, day by day, store of thoughts, and can judge people as skillfully as his father judges the individual cows in the herds that, night and morning, are driven by to pasture.

Why the village boys should laugh at him, why some of them even should throw stones, he fails to comprehend. What he has he shares on the instant, and good-will of the largest looks from his eyes.

"It's my hump," he says. "Is it wicked to have a hump? I didn't do it. Why doesn't somebody take it away? When I get big maybe it'll fall off. Do you s'pose it'll fall off?"

It was the opinion of Miss Hester that Jo should be put to bed and kept there, and she expressed it with the freedom of utterance that distinguished New England. It had been her opinion from the beginning. There was something in the distorted little figure that annoyed her, though she could not have told why, and Jo's absolute equality of treatment, his frightful want of discrimination weighed upon her. "Hullo!" he shouted, and with a volume of sound startling from so small a source. "Hullo!" which being interpreted was good-morning and good-night, and all forms beside, of meeting and greeting. To the doctors and the judge, yea, even the governor himself, as he drove in his old-fashioned chaise down the hill from Chester, the word was the same, and each and all stopped and made reply.

"The sassiness of that child beats all," Miss Hester said daily as she returned from her trip to the post-office and reported such scraps of news as had come to her there, to the old mother, half paralytic and wholly her care, over whom and for whom, she labored with true New England devotion. "He hasn't any more sense o' fitness than a house fly. He hollers to a cow boy or the judge jest alike, and the thing I never get over is that folks always seem to take it they've got to stand and deliver. There was Dr. Dennison this very morning, and Jo with his everlasting 'Hullo!' and he in a hurry, too, but he stops and says: 'Well, Jo, what do you think about things to-day?' and Jo doesn't stir, but just smiles away as if he was folks, and says, 'I want to know what you are doing to that last boy that I saw them carry up to Dr. Althea's;' and if that man didn't actually tell him about the case. 'He's going to be made well, Jo,' he says. 'If I'd had you in time I'd have made you well, too,' and he stood and talked till I came out. An' before he was fairly off there was black Jerry from the mill pond, you know, and they two with their heads together, and Jo stopping to call 'Hullo!' to the judge as he went driving by, looking out at him. 'Keep the stone right there till I get back, Jo,' he said, 'and then we'll see what I've got for you,' and that child just nodded and says, 'Bring something for Jerry, too;' Jerry that has been up for gettin' drunk more times than you could shake a stick at, and carted off to Pittsfield for half killing his wife that keeps on living with him because she says he's 'always so good between times.' Seems as if Jo was just breaking down everything that had ought to be left up."

Mrs. Perkins turned her mild eyes upon Miss Hester. "You're naturally good-hearted, though you don't always show it, Hester," she said quaveringly. "What makes you so set against that child?"

"He's too knowing," said Miss Hester. "He'd ought to be kept in. There ain't no sense in his taking liberties with the whole town the way he does."

"I wouldn't grudge him his share of what he can git," the old lady returned. "He's got a hard way to go. The Lord knows who'll look out for him when that poor, shiftless mother of his is taken away. I remember once I seen her rockin' him, most the last time I was out, and I'm free to say it did me good."

"He'd ought to be put to something. He'd ought to be in school, though they do say he can't sit one way more than a few minutes at a time, on account of beginning to ache. It does seem hard, but he'd ought to be taught he can't run the town, for that's what it amounts to," and with a final sniff Miss Hester turned to her sewing.

Jo in the meantime meditated. Miss Hester never spoke to him. His most seductive "Hullo!" failed to bring a response, and she eyed him with stern disapproval. That the rest of the town was equally under her condemnation made no difference. Good-will Joe could not live without, and as he gave so must he receive. Why should she look at him so? Why didn't she speak and why did she look at everybody she met as if they ought to be in jail?

"She hates everybody, I guess," Jo said half aloud as was his wont when alone. "I guess she wishes everybody was dead. She ought to be dead. I'll go up to the graveyard some day, and see if there is a good place for her anywhere. Folks don't hate folks after they put 'em into the ground, and there'd be somebody else to take care of old Mis' Perkins," and Jo, as if his wish could be at once accomplished, got off the stone and faced toward the graveyard, diverted from his intention by the sudden arrival of the school committee men, and the necessity for an exchange of opinions as to their horses and plans for the day.

"It's bad for the blood to take such a scunner as Hester seems to have ag'in that child," old Mrs. Perkins reflected as she sat in the sun by the window, and took in such phases of life as passed before it. "Maybe some cammomile would be sort of cooling and dispose her to think different; but there! I forgot I can't go and put it steepin', and Hester would just scoff if I told her she'd better. She seems to think she's made of nails, an' fur as that child is concerned, she might be. I'm out of patience with her."

Miss Hester had always hated weakness. Even in her young turkeys and the staggering lambs that compelled her care she resented the trouble they gave. In a world where all must work and where each one's place had been settled by foreordination and predestination, it was sinful to shirk the responsibility, and a sinner of seven was no less responsible than a sinner of seventy. Something must be done; but what? and the answer waited.

Something was done but not quite in the lines she would have chosen. Miss Hester put a pan of milk on the cellar stairs to take down, and presently having forgotten it, descended with a custard pie in one hand and a pitcher of cream in the other, arriving first in the pan of milk and last with it at the bottom of the steps. It was impossible for a time to get up, but at last she slowly and painfully reached the top and fainted before the distracted old lady, who opened the window and screamed till black Jerry, passing by, came to the rescue, called a neighbor and then a doctor, and went after Mrs. Jerry, who was accustomed to meeting all emergencies.

New York City.

(*To be continued.*)

NATIONALIZATION OF THE LIQUOR TRAFFIC.

BY W. JENNINGS DEMOREST.

A solution, which has recently received more consideration than it merits, and which to the unutterable disgust of many Prohibitionists, has received a *quasi* indorsement from some whose convictions take shape from their financial rather than their conscientious inclinations, is that which proposes to "nationalize the liquor business," "make it a government monopoly," "remove the inducement of profit by the public conduct of the liquor business at cost price." The Gothenberg system is quoted in support of this solution in spite of two facts: first, that they are very dissimilar in character; and second, that the Gothenberg system has proved utterly futile as a preventive of intemperance and consequent crime and pauperism.

These are two insuperable reasons why the Prohibitionist can never consent to a "nationalized drink traffic." First, it remains "the drink traffic," a traffic in alcoholic poison for beverage purposes, a poison which is just as deadly when furnished by a government agent, as when sold by the slum grog-seller. If it is urged that adulteration will not be so common as now, it is sufficient to answer that no ingredient in generally sold intoxicants is so poisonous as the alcohol itself. No conscientious Prohibitionist will ever consent under any circumstances to the sale of alcoholic poison as a beverage. It should be (as some of the ablest medical scientists of the world have declared) prescribed only under the gravest sense of responsibility, sold in the pharmacy only, and under the strictest provisions governing the sale of poisons.

The second objection to a "nationalized drink traffic" is that it is "nationalized." One apologist for this solution has feebly tried to cover its shame by comparing "nationalization" to "no-license," and urges that since Prohibitionists favor "no-license" and the abolition of the internal revenue tax as a step toward ultimate suppression, they can with equal consistency favor "nationalization" as a step toward prohibition of the saloon. The utter imbecility of this comparison will be perceived at a glance. The Prohibitionist favors the abolition of license and revenue laws in order to divorce the government from all complicity with the liquor traffic. To the statement sometimes made, that this would result in "free whisky" and consequent unbridled excess, the Prohibitionist has replied, "The restrictive features of liquor laws could remain in force; but, even if the results should be as prophesied, better by far "free whisky" sold without the complicity of government, than a traffic in human lives in which the government is a guilty partner, and receives a profit on every assassination." "Nationalization," on the contrary, continues the governmental assassination; and instead of divorcing the nation from complicity in the evil business, divorces the other partner and continues the business alone. The Prohibitionist, under present circumstances, can truthfully declare that he has entered his unavailing protest against the joint operation, and is an unwilling victim, rather than a contributing agent to

the shame. Should he consent to the "nationalization" solution he would be crimsoned with the blood of the slain and guilty with others of the murder. Certainly the Prohibitionist will never be snared in such a net, no matter how he may have mistakenly confided in those who spread the net.

But the nationalist, if he understands the spirit of nationalism, should be as strongly opposed to this heresy as is the Prohibitionist. The political economy on which the nationalist bases his theory of government is, "from all according to ability, to all according to needs." It is a scientifically demonstrated truism that alcoholic poison diminishes the ability of producers; that it destroys physical vigor and dwarfs the mental energies; that its cursed effects are not confined to the drinker, but transmitted to his progeny. Certainly no intelligent nationalist will subscribe to the heresy which would nationalize a traffic whose inevitable effects would be to reduce production by destroying the ability of producers.

Again, nationalism beneficently provides "to all according to needs." Let it be noted, "*needs*," not "*wants*." "Needs" are those things which are required for physical sustenance, mental recreation, and moral development. The future nationalism may indeed provide food, clothing, rest, harmless luxuries, education, and such helpful diversions as will recreate, cultivate, develop, and produce the perfect man. But nationalism will never minister to the debased passions, the debauched cravings, the bestial instincts of men, who, by past vicious habit, or because of the vices of their ancestors, are cursed with animal desires. Will nationalism provide prize fights for the brutal, gambling hells for the vicious, houses of ill-fame for the bestial? Certainly not; and it is equally unreasonable to expect nationalism to provide alcoholic or opium poison for the debauchee. "Nationalize the liquor traffic" is one of the most unreasonable, illogical, and fraudulent of all the solutions which are inevitably doomed to pass away into the limbo of "innocuous desuetude."

New York City.

SHAKESPEARE, A GREAT MORAL EDUCATOR.

BY IRA GALE TOMPKINS.

Our natures do pursue—
Like rats that ravin down their proper bane—
A thirsty evil, and when we drink we die.
—*Measure for Measure, i. 3.*

The misery is, example, that so terribly shows in the wreck of manhood, that cannot for all dissuade succession.
—*All's Well, etc., iii. 5.*

What rein can hold licentious wickedness
When down the hill he holds his fierce career.
—*Henry V. iii. 3.*

King Solomon and Shakespeare were probably two of the greatest champions of truth and wisdom that the world has ever known. They stand within the mighty arena encompassed by these two potential words, like moral and intellectual gladiators, and their utterances are the flaming arrows of conviction that strike all hearts with a sense of absolute truth.

Their truth and wisdom is evolved from the experience of all men in all ages; and when King Solomon thunders forth: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," Shakespeare, in another age, far down the stream of time, takes up the refrain, and says in other language:, "Oh, that men should put an enemy in their mouths to steal away their brains! That we should with joy, revel, pleasure and applause transform ourselves into beasts." And when the wisdom of Solomon adds: "At last it biteth like a serpent and stingeth like an adder," Shakespeare gives emphasis to the same truth in the words: "O thou invisible spirit of wine! if thou hast no name to be known by, let us call thee—devil.". . ."To be now a sensible man—by and by a fool, and presently a beast."

But Shakespeare was no dry, didactic, moral teacher, but one "who held, as it were, the mirror up to nature," and gave to truth an indelible form and pressure as realistic as life itself; so that when he describes anything, we not only see it with clearer vision, but, as the poet Dryden says, we feel it too. He individualizes and personifies, as it were, a great truth, exhibiting the cause and its effect in colors so vivid and so strikingly natural that it comes home to the consciousness of all, as though part of each individual experience; and this may be illustrated by a few apt and pertinent quotations.

When a great crime is to be perpetrated, or some monstrous evil incubated, "drink" is almost always used as a necessary auxiliary and prime coadjutor. We never hear of it being used in a righteous cause. In the play of Othello, Iago says of Cassio, the instrument he intends to use to effect his villainous purpose:

"If I can fasten but one cup upon him
With that he hath drunk to-night already,
He'll be as full of quarrel and offence
As my young mistress' dog."

And this purpose he effects as follows:

Iago.—Come, lieutenant, a cup of wine. . . It is a night of revels. . . Our friends desire it. . . But one cup. . . I'll drink for you.

Cassio.—I have drunk but one cup to-night, and that was craftily qualified, too; and behold what innovation it makes here. [Pointing to his head.]

Here is a grand moral lesson. What innovation has not drink made in transforming brilliant intellects into intellectual imbecility; productive labor into improvident idleness; moral energy and purpose into demoralizing weakness and nervous prostration; with a whole progeny of evils leading to inevitable ruin? Cassio continues:

"I have very poor and unhappy brains for drinking! I could well wish that courtesy would invent some other custom of entertainment. I am unfortunate in that infirmity and dare not task my weakness too much."

How many of the grandest intellects in all ages have found out that they have had "*very poor and unhappy brains for drinking*" (*?*) and have been made vastly and eternally unfortunate in that infirmity. Statesmen, soldiers, scholars, lawyers, physicians, divines, authors, artists, poets—their name is legion! and not all the tears of all the angels can wash the record out. In this grand and appalling tragedy, the demon "Drink" operating upon a weak will is made an instrument in the hands of a designing villain, whereby a noble nature is converted into an incarnate fiend, and the pure and virtuous Desdemona's own goodness is made the net that enmeshes them all in one common, cureless ruin; and where apparently—as frequently happens in real life—the innocent suffer more than do the guilty.

This diabolical agent is also brought in to play a Satanic part in the grand tragedy of Macbeth upon the good but unguarded king Duncan. Lady Macbeth says to her guilty partner:

"His two chamberlains
Will I, with wine and wassail, so convince,
That memory, the warder of the brain,
Shall be a fume, and the receipt of reason
A limbeck only."

"Memory, the warder of the brain," its sentinel and God-given reason, the captain of the citadel, are converted into a limbeck—a distillery, a sour-mash, where the brain seethes and fumes, and is incapable of any serious or coherent thought. "What, then," says Lady Macbeth, "cannot you and I perform upon the unguarded Duncan?" A little later on, when this carnival of blood and death has nearly reached its climax, and most sacrilegious murder is breaking open the Lord's anointed temple, and stealing thence the life of the building, Lady Macbeth enters on the scene, her whole soul wrought up to the consummation of the fiendish crime that is to give

"To all their nights and days to come
Solely sovereign sway and masterdom,"

and exclaims:

"That which hath made them drunk hath made me bold:
What hath quenched them hath given me fire.
.....Hark! Peace! He is about it;
The doors are open; and the surfeited grooms
Do mock their charge with snores: *I have drugged their possets,*
That death and nature do contend about them
Whether they live or die."

Death and nature might contend for a precious life, but no sound of the conflict could reach the deadened senses of these "slaves of drink and thralls of sleep," while the voice of the guilty Macbeth cries:

"Sleep no more! to all the house!
Macbeth doth murder sleep—the innocent sleep,
Sleep that knits up the raveled sleeve of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast."

Still another illustration may be drawn from the drama of Antony and Cleopatra. The three then great potentates of the world—Pompey, Antony and Cæsar—have a feast, a merry-making, and of course wine is a necessary ingredient. Octavius—afterwards surnamed Augustus—and the one of the three who achieved ultimate empire, sovereignty and sway is averse to the cup. Antony urges him to partake:

"Be a child of the time! Come and drown consideration!"

Cæsar replies:

"I could well forbear it; it is monstrous labor when I wash my brain and it grows fouler."

Monstrous labor, indeed! Here again, in connection with this event—as illustrating the character of the three men and its effects upon their after lives—history points a grand and most significant moral. Pompey, one of the greatest and most brilliant soldiers of his time, "laughs away his fortunes" and has a brief career.

Antony, "the triple pillar of the world"
—who with his sword
Quartered the globe, and o'er green Neptune's back
With ships made cities,"

is transformed into a strumpet's fool, and when "the exigent comes wherein he sees the inevitable prosecution of disgrace and horror" he plays the coward and "dies like a Roman fool on his own sword"; while the would-be abstainer becomes the founder of the mighty empire of the Cæsars. It was during the reign of Augustus that Latin literature achieved its greatest distinction in Rome; when such poets as Virgil, Horace and Ovid flourished and made themselves immortal in odes, satires and poetic epistles. The fine as well as the useful arts were greatly advanced, as it was the boast of this monarch that he found the city brick and left it marble.

The history of Roman civilization here conveys another grand moral lesson. This magnificent city "that sat upon her seven hills and from her throne of glory ruled the world," achieved her ultimate downfall and destruction in consequence of boundless intemperance and enervating luxury.

Says Shakespeare:

"Boundless intemperance
In nature is tyranny; it hath been
The untimely emptying of the happy throne
And fall of many kings."

Chicago, Ill.

(*To be continued.*)

"THE CUP OF DEVILS."

BY GERSHAM.

These words are found in I Corinthians 10: 21.

"The cup of blessing," found in the sixteenth verse preceding, is a phrase equally emphatic. The sharp distinction is easily seen.

The Gentiles in their sacrifices feasted on the slain beasts, and ate bread and drank wine in honor of their gods. The following lines, translated from Virgil, give us a fairly correct idea of how these feasts were conducted:

"The loaves were served in cannisters; the wine
In bowls; the priest renewed the rites divine;
Broiled entrails are their food, and beef's continued chine.
Ye warlike youths, your heads with garlands crown!
Fill high the *goblets* with a sparkling flood,
And with *deep draughts invoke our common god!*"

Here it is evident that this "cup of devils" contained "wine." The Corinthian Christians were warned against partaking of it. They were given to understand that they could not do this and then come to the "table of the Lord" and partake of *the cup of blessing* without sin.

We have been told many times over, by zealous defenders of alcoholic communion wine, that we have here nothing to do with the question whether the feast bowl of the heathen worshipers contained "*real wine*," or, "*only grape juice*." What the Apostle Paul specially points out and condemns, say they, is the *act* of taking part in the idolatrous worship.

There are a few "fanatics," however, in the church of Christ, who are not willing to take this opinion as a legitimate and logical conclusion. They cannot ignore the solemn and significant fact that the one was a "cup of devils," and the other "the cup of blessing." They also see in the words themselves the legitimate inference that the one contained the symbol of divine wrath, and the other the symbol of spiritual blessings. They cannot believe—they see no reason for believing—that there was no difference between the "*bowl*" and the "*cup*" as to the kind and quality of the contents.

"These unfermented wine-fanatics are making much trouble in the churches." The time is within memory when the Presbyterian church of Scotland disciplined and excommunicated members who refused the cup because it contained what their conscience consistently condemned—intoxicating wine. Finding this course unedifying and *unprofitable* for the good of the church, they finally compromised the matter by allowing both kinds of wine at the celebration of the Lord's Supper, and by dividing the two classes of communicants—the "real wine" members taking seats on one side, and the "grape juice fanatics" on the other side of the room. What was done with the minister's conscience who was thus obliged to administer both kinds of wine, we have not yet been informed.

Say what we will about this "two-wine" theory on the one side, and "unfermented wine" theory on the other, we cannot ignore the fact that conscientious conviction is claimed on both sides. This claim should be respected.

An elder in a Kansas Presbyterian church, whose piety, honesty and intelligence no one doubts, was recently heard to say publicly that he would rather cut off one of his fingers than use unfermented wine for the communion, because "the Saviour did not use it" when He instituted the last Supper. Now here we have a case of conscience, based upon honest and intelligent conviction—a hard

case to deal with. If it is a sin for him to use unfermented communion wine, it must be equally a sin for him to offer it to others. Suppose now his church should decide to grant the request recently made by some of the members, to have both kinds of wine at communion, how could he, as an elder, consistently offer the cup containing "only grape juice" to those communicants who conscientiously refuse the other? He could not do it without sin.

Here, then, we are confronted with a very serious and perplexing problem: This communion-wine question divides the members of many of our Protestant churches into three classes. First, those who believe that only fermented or alcoholic wine has divine sanction. Second, those who believe that the Master used the pure, non-alcoholic "fruit of the vine," as the symbol of His blood, when He instituted the last Supper, and that we should follow His example. Third, those who have no decided opinion either way, and therefore regard the matter as of no importance whatever. Between the first two classes a controversial warfare has been going on for years, without bringing them nearer together in their opinions. The third class cannot act as arbitrators because they are indifferent to the whole question. How is the problem ever to be solved?

Sometimes the pastor of a church who is wise, patient, and yet firmly conscientious in regard to this matter, can do much toward bringing about the desired change as to communion wine.

A few years ago the pastor of a church in Illinois tried this course, and asucceeded so well that not a word was said against the innovation. His predecessor had also tried to exclude alcoholic wine from the communion table, making the wine himself from his own vines, and furnishing it to the church without charge, so that objectors could have no ground for complaint. He did this for several years; no one objected to his course. He died as pastor of that same church, in blissful ignorance of the fact that his "grape juice" was tampered with at each communion, and "the good old man's harmless fanaticism" quietly ignored.

Who could have been guilty of such ingenious deception? Two of his most trusted elders! One of them the pastor's confidential adviser and right-hand helper in every good work. This brother was a physician, and also owned a drug store in the place. The other elder and co-conspirator usually did duty as janitor and usher. The duty also devolved on him to prepare the communion table. The wine he received direct from the hand of the pastor at the parsonage. It was taken by him direct to the church near by, so the pastor was sure (?) it was all right when he made the announcement afterward, in connection with the customary invitation, that the *cup of blessing* contained the pure, non-alcoholic juice of the grape as it grew in his garden. Those two elders knew better, however, for they had quietly smuggled in a pint of "real wine" from the doctor's drug store just before the people assembled and had mixed it with the pastor's grape juice. This they did "conscientiously"(?) it is hoped, and consistently with their positive conviction that "grape juice is not wine" unless fermented.

This trick was repeated at each communion by those two elders until the pastor died! It seems incredible, for it reminds one of some of the sharp tricks of the liquor trade. But, incredible as it may seem, it is as true as the gospel itself. That deluded pastor's successor had it direct from the lips of the elder who did the "mixing." He revealed the secret as a good joke, laughing heartily whilst he related it. He was led to do this by the fact that the trick could not be repeated with the "new minister," because his "fanaticism" went so far with his judgment that he would not allow the sealed bottles containing his Concord grape juice to go out of his sight until they were emptied into the communion flagon.

Lawrence, Kas.

HILLSBORO CRUSADE SKETCHES.

V.

BY ELIZA J. THOMPSON.

One of the most remarkable features of the "Woman's Temperance Movement" was the rapidity with which the fire of enthusiasm spread; and another was the spirit of zeal and self-abnegation that seemed to take possession of the best and most useful women in communities touched by this fire. We learn from recorded history that "in less than two weeks from the time it was inaugurated at Hillsboro three or four counties in southern Ohio were taken by storm!"

A reporter of the *Cincinnati Commercial* says (Jan. '74): "The excitement pervading the entire community over the 'Woman's Temperance Movement' exceeds anything we have witnessed in Hillsboro during a residence of twenty years." And yet, on the part of the women engaged in it—despite old prejudices and present discouragements—a spirit of courageous faith and earnest prayer, added to a most forgiving disposition towards those whose business they especially antagonized, seems to characterize the movement wherever developed.

On the morning of January the 12th, our early services were conducted by Dr. McSurely in the Presbyterian church, and his words and faithful Bible readings (always good) were so fitly spoken that they were indeed "like apples of gold in pictures of silver." Business of much interest followed. First, General McDowel said he had been requested to state to the meeting that the hotel keepers wished a committee of gentlemen to be sent to confer with them in regard to "this movement," and to receive their proposals. It was "moved and carried" that the ladies vote on this request, and the request was granted.

The following gentlemen, Mr. F. I. Bumgarner, Mr. J. M. Boyd, Gen. J. J. McDowel, Mr. M. T. Nelson, Mr. Samuel E. Hibben, were appointed to wait upon the hotel keepers as a committee of conference. The gentlemen in charge of aiding the business houses who wished to reship their liquors to Cincinnati reported the readiness of two firms to accept terms and quit the business. The ladies, true to their promise, signified their intention of meeting at an appointed time for the purchase of candies, glasses, beer-mugs, etc., and thus aid the parties to start in a more desirable occupation.

It was found necessary to add other names to the committee in charge of the reshipment of liquors, and to the previously appointed committee, Mr. Ferris and Captain Amen, were added Messrs. Geo. Richards, F. I. Bumgarner, R. S. Evans. General McDowel also reported that he had seen Mr. Dunn, the druggist, and that he requested him to say to the temperance ladies that he still adhered to the pledge he had given them, which was to "sell in the future as in the past," and should not be persuaded to yield any further in the matter.

A message was sent in by one or two of the hotel keepers, through Mr. Samuel E. Hibben, requesting that the following ladies be added to the committee of gentlemen appointed to confer with them: Mesdames Col. Trimble, Wm. Scott, Jessie K. Pickering, Judge Evans, E. J. Thompson. The society indorsed the request. A message announcing the pleasant news that our Washington Court House friends would be with us that evening was received with evidences of delight.

A committee was also appointed to invite town, county and United States officers to attend the meetings of the W. T. A., namely, Mesdames Gen. McDowel, Jos. Glascock, J. M. Boyd, Ferris. Meeting adjourned with the benediction and the ladies formed in procession and made several visits to saloons—inviting all to come out and hear from our Washington Court House friends.

The mass-meeting in the evening was large and enthusiastic, with addresses by "Mr. Morehouse, the superintendent of schools, and Mr. Dean, teacher of high school" in Washington Court House; they gave accounts of the work in that place to the delight of all interested, although many of us felt heavy about the heart, because of the "stones" that were not yet "rolled away" in our community.

An unusually large number of ladies and gentlemen assembled in the Presbyterian church at the early hour on the morning of the 13th of January, '74. The session opened with singing and prayer. The regular order of business was set aside that the audience might hear from the visitors from Washington Court House—that fortunate little city whose "liquor sellers" all gave up to the prayers and entreaties of the good women. Mr. Dean being called upon, spoke briefly, and was followed by Mr. Morehouse. A hymn was then sung, after which a prayer was offered by our dear Mr. Matthews, D. D., who prayed as he felt, *full* of gratitude for the victories God had given us at Washington Court House. Mrs. Carpenter, the wife of the Presbyterian minister of this place and a grand leader in the work of extermination, gave additional facts of their experiences, and was listened to with much pleasure and attention. Mrs. Judge Pretty followed only too briefly with earnest words.

It was resolved to have a general temperance meeting in the Presbyterian church that evening. After adjournment, the ladies of the band went out for "visitations," found some doors closed and our dealers hard and unrelenting. The men's prayer-meeting continued in session at the church, and the bell was rung at the end of every prayer. The visitations and prayer-meeting were continued during the afternoon. It was resolved to hold a meeting the next evening at the M. E. church.

There was much feeling with regard to Mr. Dunn's course toward the ladies and their reasonable wishes. Without consulting them, our highly esteemed friend, Rev. J. McD. Matthews, aided by the man whom all society delighted to honor, Mr. Samuel E. Hibben, decided to secure the names of prominent business and professional men of the community to a personal appeal and present it to Mr. Dunn. Over two hundred names were secured, and in the most kindly manner these two good men presented an appeal, and received from his attorneys his reply.

Hillsboro, O.

(*To be continued.*)

AN IMPORTANT INTERVIEW.

BY E. EVANS.

General John Bidwell, late candidate of the Prohibition party for president of the United States, has recently replied to questions put to him in the following words:

"Certainly I hold that new parties are formed upon issues which existing parties cannot or will not take up, and that there are now questions of reform demanded by the people which neither old party dares take up. Of some of these the liquor question might well be put first. The old parties are powerless to deal with this monster evil which is of such pressing moment as to be almost beyond comparison. The old parties have had it in their power any time in the last quarter of a century to accomplish its total suppression. Yet they dare not even mention or propose a remedy. In return for the liquor vote they are hopelessly under its control.

"Universal suffrage without regard to sex is another issue of supreme importance at which the old parties stand aghast. Without the ballot the fairest half of American citizenship is robbed of its most sacred rights and the ability to enter into spheres of greater usefulness. But the old parties dare not lisp the name of woman lest they peril the chances of losing the liquor vote.

"In wise restriction of foreign emigration, the old parties are practically impotent. True, they sometimes talk about our country being made the dumping ground for the criminal and pauper classes of Europe. But in the same breath they mount on exultant wings and open wider the door by proclaiming ours to be the refuge for the oppressed from every land. But acts are facts. Judged by them the old parties really mean nothing.

"Monopolies cover the continent. They are fast absorbing all the wealth. Their tyranny is cruel, unbearable. Again, the old parties are more than helpless—they are affectionate. They breed monopolies. Having brought them forth they nourish them, and, naturally they are reluctant to destroy their offspring.

"In this country there are diverse organizations. May not some one or more with numerous following have designs in the direction of the public purse to subserve ends inimical to the public interest? It is said that all parties long in power invariably become corrupt. What, then, may they not do in return for aid in gaining partisan supremacy?

"In order to carry out these reforms a new party is not to my mind a necessity. The reason is, there is already a party in whose articles of faith these very reforms are bedrock principles. Of all parties it is the most progressive. It is even now in the activities of the battle-field. I allude, of course, to the Prohibition party. But there is one necessity of highest importance, namely, that all who sincerely desire reform should, in the right manner and at the right time, and as early as practicable, come to the aid of this courageous Gideon's band of a party. There is no other to which reformers can come.

"I am in favor—intensely so—of uniting all reformers in one party. Chicago, I think, would be the place for them to meet, as it seems to be, this year at least, almost the capital of the world. Several months ago I thought reformers might meet during the summer, but as time so swiftly rolled by, to my mind it became evident that a general representation of reformers might be difficult, perhaps impossible. Then later, as perhaps the best that could be done, I suggested that an effort might be made to reach the churches. My anxiety remains unabated to see all the friends of reformation come together and be of one fold.

"Most cheerfully and heartily do I indorse the propositions embraced in the following resolutions. All who can so indorse them are and should be enrolled as reformers, regardless of possible differences in other respects.

"Resolved, That we oppose the liquor traffic in all its forms for beverage purposes, and the license system which gives it legal existence, as a menace to the home, inimical to good government, and a dangerous factor in the politics of the nation.

"Resolved, That we favor universal suffrage to all citizens regardless of sex, based upon educational qualifications.

A great work might be begun by a system of enrollment. For instance: Have said resolutions printed on suitable cards, ready on all occasions, especially at reform meetings, to be signed, and when signed, returnable to the city, county or other committee, or printed in reform papers. The principles of the resolutions are intrinsic and fundamental, and unaccompanied by all other questions which so often cause differences, should run like wild fire wherever the people are intelligent and the spirit of reform exists or can be kindled.

"Let all other matters—new party, new name—and all else go till reformers in largest possible force come together in a reform congress. Whatever may be the outcome of these friendly negotiations, as indicated by Dr. Taylor's call for a Reform Congress at Chicago, every true and earnest reformer will hail with gladness the day when the mighty reform forces of the nation shall see "eye to eye," and shall move in one solid column to the ballot box, where only free men can properly redress their wrongs."

Chico, Cal.

CORRESPONDENCE

LETTER FROM ENGLAND.

DEAR UNION SIGNAL:—When last I wrote the tide of public opinion was only just beginning to rise in favor of the Government Direct Veto Bill; indeed, temperance opinion was not settled in its support, and there were some grounds for fear that divisions on details in the temperance ranks might militate against, if they did not wreck the prospects of the bill, which, whatever its shortcomings has in it, clearly defined the principle of prohibition by local vote. Since then, however, every change that has appeared in the view taken of the bill has been decidedly in the direction of approval, so much so that now practically the entire temperance party in all its component parts is ranged solidly on the side of the measure, and sinking minor points, is making strenuous efforts to secure its enactment.

The greatest factor in bringing about this result has, without doubt, been a growing appreciation of the great advance made by the question having become a government one. But in addition the intense opposition of the liquor sellers has served to convince possible waverers of the real value of the bill. That opposition is unscrupulous and far-reaching, but is calculated to defeat itself by reason of the methods employed—notably, organized rowdyism at meetings, attempts to inflame class prejudices and gross misrepresentations of the provisions of the bill. Vast sums of money have been spent by the great brewers, and enormous petitions to Parliament against the bill have resulted, but the liquor efforts seem to have been largely spasmodic, and are not sustained with anything like regularity.

On the other hand, the temperance forces have got well into line, and are going steadily ahead. Many great gatherings have been held in all our principal cities, and hosts of meetings of religious and temperance bodies have convened in all quarters, and one immediate result is that in regard to petitions the tide has turned, and day by day, now, far more are presented to Parliament for than against the bill.

It is not, of course, that the whole nation has been converted, even in theory to prohibition, but that the government proposals indicate the high water-mark of a long standing determination that "something must be done," to curb the liquor traffic and to crush its power. Other indications of the impetus behind that demand are to be found, as our present Parliament has before it twenty-four other bills dealing with different phases of the ever-present liquor question. If and when the Government Veto Bill passes, these other bills will form good bases on which to build a thorough and drastic overhauling of our license system, and this public opinion would support and indorse.

Demonstrations for and against the Direct Veto, both in London and in the country, have been legion. The biggest on the liquor side was held in one of our largest halls with a brewer-peer as its largest light—Lord Burton. He appealed to the drink sellers to rise in defence of "their homes and hearths, their wives and children." Here was an obvious challenge, and it was promptly taken up on the part of the women of England by Lady Henry Somerset.

The great hall in which the brewers had previously met was secured, and when the time came it was packed to its utmost capacity, but by a very different audience. So great indeed was the number of those who sought admission that an overflow meeting of a thousand people was promptly arranged in a neighboring hall. Nearly five thousand people took part in the two meetings and both gave a unanimous vote for the bill, and in contravention of the petition taken up by the brewers. Miss Willard made a memorable speech on the occasion, and the platform included several women of great repute and assured power, as well as some members of Parliament. Sir Wilfrid Lawson presided in the absence of Lady Henry Somerset, who had been announced, but could not come owing to the death of her brother-in-law, the Duke of Bedford.

Such gatherings in other parts of London, and in all directions through the country are still going on, so that we have entered on a period of activity wellnigh unprecedented in the history of the temperance movement in these countries. Not in temperance gatherings alone, but in political ones—notably women's political meetings—and religious bodies, veto resolutions are being passed every day, and swell the volume of popular demand which will grow and grow till Parliament gives the people the power to suppress the liquor traffic.

HENRY J. OSBORN.

London, England, 112 Fleet St.

JOHN G. WOOLLEY IN THE MORMON TABERNACLE.

DEAR UNION SIGNAL:—"The monument in stone is greater than the monument of ink." Bunker Hill is a greater and truer history than a Bancroft or a Blaine could write. What of these silent witnesses, the mountains? When, how, by what awful process of upheaval, eruption and convulsion did God make them? The mystery, the infiniteness, the very unspeakable sublimity of Jehovah God are in them. They *mean* so much.

And then the plains, the valleys, the deserts with their bluffs, the lakes and rivers that lie between. Notably, that valley or basin of the great Salt Lake! Can it be that God had some hidden design in leading the Prophet (?) Joseph Smith, to this Eldorado? Liberalized now by Gentiles and Gentile laws, modernized, metropolitan, full of enterprise, it argues not well for the Mormon. He hasn't changed a great deal in the country—and up in the hills, but in Salt Lake, Ogden and other cities, he has changed. Perhaps the "some day" of God's providence, the some day of human hope fulfilled, will explain the mystery of Joseph Smith and his strange religion.

We intended visiting the Tabernacle on the Sabbath day, and said so to the friend who is pastor of the Baptist church, but immediately he remarked:

"You had better go at night and attend the *temperance* meeting." "A temperance meeting at the *Tabernacle?*" I inquired. "Yes," he said, "it is a peculiar affair, saints and Gentiles, Mormons and all sorts, members of *the* church, and all the churches, are to meet in one vast conclave." "And who the speaker?" I asked. "John G. Woolley," he replied, and then explained the finger that Mrs. Griffith and other good W. C. T. U. ladies had had in the pie.

Sunday evening came, beautiful, tranquil, bright, as are so many of the evenings in Salt Lake. By 7:45 I had pushed my way to the gallery of that historic structure, to gaze upon a scene the like of which I had never before witnessed. An auditory so vast that you feel utterly lost in it, and have more a sense of distance within, than when without. A small ocean of faces, billows of faces, an army of people. It was, without any extravagance, *à la* Yankee, simply overwhelmingly tremendous.

Mr. Woolley knowing of the presence of a co-worker, gave my name to George Q. Canon, the great leader, and I was invited to the platform. Among the "apostles" for once! There they were, some of the leading apostles, bishops, officials of the church, side by side with the pastors and laymen of the evangelical churches. I asked a reporter, "How many people here?" "Ten thousand, easy enough," was his alert reply.

Think of it! A city of ten thousand people under one roof; one out of every ten of the great city of the saints. The sight of that audience was almost suffocating; we were breathless as we looked from floor to gallery and from gallery to floor.

Would the man meet the occasion? Could he? Could one spirit control that myriad, complex, august crowd? Here was need of delicate tact, fineness of judgment, exquisite adroitness. By the courtesy of one great people, their kindness and perhaps shrewdness, Gentiles were welcomed in this "sacred place," and a gentile was to speak. Not a Webster, not a Blaine, not a "Lady Henry" or a Frances Willard, but Mr. Woolley—five years ago an outcast, a wanderer, "a lone, lost, shattered, almost ruined man.

But adequate? Yes, and abundantly. From the first he won. A more terrible arraignment of the liquor traffic, more scathing denunciations of the policy, greed, complicity of—supposedly good men, more timely logic, more tender appeal, more Christlike spirit, or a sweeter eloquence were seldom, if ever, poured out upon waiting hearts. It was a great effort and took hold upon thousands of hearts. His words thrilled, rebuked, softened and stimulated all at once. Salt Lake papers spoke of it as "the greatest address of the kind ever delivered in that city." Probably correct. I have seldom seen a man who comes so near my ideal of Paul as John G. Woolley came that night—in fervency, eloquence, tact, unselfish, modest, consecrated—growing immensely as a Christian, growing wonderfully as an orator.

God bless the man and prosper his mission. I am thinking it all over here to-night, in Denver—the Rocky mountain trip, the beautiful but rum-cursed cities of the hills, the sublime scenery, the visit to Salt Lake, and I muse,—"after all, what is greater, nobler, higher than man and manhood?" Ought I not to add—*womanhood* also? Back of John G. Woolley is that little wife—the wife in whom he lives his life, and both lives "hid with Christ in God."

Mr. Woolley shall live in biography, and in other lives made happy by his efforts. But temperance people in America ought to see to it that he lives in the making of "Rest Island," where the drinking man may "have a chance," all that his heart craves. I know that the women will help.

H. A. DELANO.

Denver, Col.

BY MATILDA B. CARSE.

And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith?—Mark 4:39, 40.

We are so glad that over the entrance to Willard Hall in the Temple is engraved the legend, "For God, and Home and Every Land." Never was there building erected in which the whole world was so generally interested as the Temple—the fame of it has gone forth to all parts of the earth. The crowd of strangers that daily comes to view it evidences this fact. The following extracts from letters received from China, Japan, South Africa and England testify to the world-wide interest felt in our House Beautiful. "I have much pleasure," writes Miss Adeline F. Emery, Chinkiang, China, "in handing you an order for $16 from the Woman's Temperance Society, of Chinkiang. The society at present consists of seven Europeans and twenty-five native members, the majority of the latter being members of Miss Robinson's school. The greater part of the success of the society is due to her energy. Our president is Mrs. Wan, our vice-president, Mrs. Teny; one of the pupils is secretary; although all the officers are Chinese they are persons of ability and intelligence. The money was collected in Chinese mite-boxes.

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A letter signed by six Japanese girls attending the Doshisha Girls' School, Kyota, Japan, contained thirty Japanese coins. The girls write: "How glad we are to hear that the Temperance Temple is being built in Chicago. We wanted to offer some help, but we students are not able to do much. We send this small sum of money which we have gathered at our Sunday evening meetings, with hearty attachment to your Temple. While we Christians want to work for temperance and for our Lord Jesus, our sisters, we are sorry to say, are very earnest in Buddhism. They gave their hair to the temple of Honganji to lift the heavy logs. This offering may seem to be small, yet their earnestness in offering the best they could is most affecting. With the same earnestness, we send this little help to your great Temple. Oh, how we wish the day may come when there is no one who drinks wine, and when all shall put away all vice and obey the Lord. Please ask that our country may become Christian when you pray for your own country." It will be a pleasure to those dear Japanese girls to know that a gentleman bought two of their coins and paid a dollar for them. We hope other generous hearts may be moved to purchase the balance of the coins.

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"I am very much interested in the magnificent Temple you are building in Chicago for temperance," writes Mr. John Geard, of Port Elizabeth, South Africa. "I have heard and read a great deal about it. I wish to give my mite toward it, and inclose post-office order for £1." Our true friend, Mrs. S. E. Drysdale, Liverpool, England, aroused by the recent difficulties, sends, with her warm sympathy, £5; this makes over $50 she has sent to the Temple.

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If Christian hearts on the other side of the globe are thus moved to give to our Temple, what should be expected of our own white-ribboners? Surely none are so poor but they can at least send a dollar or two. Mrs. L. H. Hyslup, Nebraska City, Neb., has something good to say in this line; she writes: "Please send me another mite-box. I desire to fill as many as possible before I leave for the 'home over there.' When our precious Temple is paid for, there will yet be use for mite-boxes. How I do wish two hundred thousand white ribbon sisters would fill a box between this and May, 1894, so little for each one to do, and how much for our Temple." Yes, it would mean, if but $2.50 were put in each box during the year, an aggregate of $500,000. Mrs. Harriet M. Bond, Lake Mills, Wis., writes: "I am going to try and induce our society to raise a dollar a member to apply on the Temple. Might it not be well to say more in THE UNION SIGNAL about this plan of having all the unions raise a dollar a member for this cause?" Yes, my sisters, this would mean an aggregate of $200,000. May the Spirit of the Lord move upon the hearts of all the women to do this.

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We wish our friends would hasten with their gifts for the Madam Willard memorial window, as Walter Crane, the great English artist, has orders to proceed with it. The following sums have been received for it since our last report: $3.65 from Mrs. Elvira Schroder, York, Neb.; $1.35 from Maude Hutchinson, Republic City, Kan.; $1 from Mrs. A. Laundsbury, Relief Hill, Cal. The following sums have been sent for the memorial tablet to the memory of Jennie Casseday: $3 from Miss A. A. Hicks, Belfast, Me.; $5 forwarded by Ethel Stout from the Y's of Louisville, Ky.; $2 from Ethel Stout, Melbourne, Fla.; 50 cents from Mrs. N. Biglow, Stowe, Vt. It would be an appropriate and beautiful tribute to the memory of our sainted Jennie Casseday, *if the superintendent of each flower mission would forward $1 towards the tablet in her memory.*

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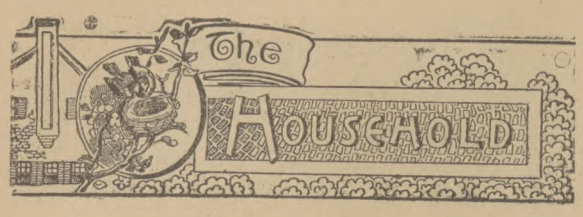
A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara Johnson, The Temple, Chicago, Ill.



A FACTORY GIRL'S IDEAL MAN.*

Noble and true; loving the good;
Strong in the strength of a pure manhood.
Tender and kind, humble, yet brave;
Bound to no habit that makes man a slave.
Scorning none, hating none, seeing a brother
In each and every one,—
This and no other.

North Adams, Mass.

*You will not call it presumption, will you, if a factory girl—who has just read with delight and unabating interest, the descriptions of the "ideals" of some of the women whom she has loved and admired, though at a great distance, for many years—sends you her "Ideal" which she composed some time ago amid the harsh and deafening noises of a woolen mill weave-room. She does not send it feeling that it is, in any way, to be compared with the ideals of those noble women, but with the thought that it may be interesting simply as one New England factory girl's ideal.

HOW MRS. CAMERON JOINED THE W. C. T. U.

BY MRS. S. M. HARTOUGH.

I had just moved to Clover Hill. It was a pretty little place with one street for business and the rest of the town given over to homes. I liked very much to walk about taking local notes and wondering about the inhabitants.

We had placed our church letter with the pastor of our choice and had received the right hand of fellowship from him and some of the members. A few had called upon us, but as yet we had not many acquaintances. The people were very conservative, and as the town was old, a new-comer was a rarity, and could not be received into society on probation.

One sunshiny afternoon as I sat alone, I was surprised by a call from a lady who introduced herself as Mrs. Merrifind. She was sweet-faced, modest, tall and "fine looking." I assured her of my pleasure at her visit, and invited her to come in, which she did. The usual remarks followed, only just those things which new acquaintances ask of each other, until she inquired if I was a member of the W. C. T. U. I was obliged to answer in the negative, but giving her at the same time the assurance that my sympathies were in the work and my admiration for its leader unbounded.

"Wouldn't you like to join our union here?" was her next inquiry. "We need you very much."

I hesitated, not being prepared to commit myself to such a step.

"We are so few," she continued, "and the work is so great. I wish you would join us. We have a meeting to-morrow. Will you go with me if I call for you?"

Here was a dilemma right upon me. There could be no equivocation now. I must answer positively, so I said: "I think you will have to excuse me to-morrow, much as I appreciate your kindness. But some other time I will be pleased to accompany you."

"And join us?" she asked eagerly.

"Perhaps," I returned.

"Oh, unguarded speech!" said I to myself as soon as my caller was gone; "that is the sort of woman who will not take excuses. Your 'perhaps' and that other concession that you 'would be pleased to accompany her sometime' will not be lost upon her.

The next week Mrs. Merrifind called again. Her face beamed as I opened the door and she said: "I thought I would call to see if you were ready to go with me to our W. C. T. U. meeting. It is such a pleasant day and our president is going to read a paper on heredity which I think will be very interesting."

I didn't want to go and I quickly cast about in my mind for a plausible excuse and gave it, thanking her for her kindness. She smiled sweetly as she bade me good-by and I went back into my room and thought pretty much like this: "I am not going to join that union; here I have my housework to do and there's my church work, too. Besides these W. C. T. U. women are sometimes called upon to do things quite unpleasant—circulate petitions, go before the city authorities, visit school boards, go to the jail and I don't know what else. I really don't want to do that kind of work."

But on the other hand I thought I should have liked to hear that paper. I might have gone—and Mrs. Merrifind was so sweet and kind—but I really could not afford the time. So I picked up my work—I was making a lace handkerchief—and resumed its intricacies, pleased to see that it had grown two inches in as many afternoons.

The next week my persistent neighbor called again. "I hope you will not think I am obtrusive," she said, with that same sweet smile of hers, "but I thought perhaps you might be wishing to go to our W. C. T. U. meeting to-day, and if so it would be too bad to disappoint you. If you cannot go with me, why please be free to say so, for I shall take it kindly. Our president's paper last week was fine. I kept thinking of you all the time and wishing you were there. You are not ready to go? Too bad. Well, good-by. Pray for the W. C. T. U."

Pray for it! Why, I never was asked to do that before. I never remembered hearing anybody pray for the W. C. T. U. as an organization. I had heard the temperance cause prayed for, but never had been much impressed by the petition. I wonder what good she thinks my prayers will do if I do not work for the cause? "Pray for the W. C. T. U.!" That *was* something new under the sun! Somehow the words would not leave me. They had come to stay.

As the day drew near for the next meeting I found myself thinking a great deal about it and the one member who appeared so anxious to secure my presence there. I knew she would be on hand at the usual time with her sweet smile and friendly voice and urgent invitation. I could not refuse her again. It would be positively rude to do so. I would be ready and go with her, but I would not join.

I never saw a more beaming face than Mrs. Merrifind's when I met her at the door and signified my intention of accompanying her to the meeting. "I am so glad," she said, "for the pastor of the Methodist church has promised to give us a talk upon 'The Work of the W. C. T. U. in the Churches,' and I know it will be interesting."

And so I found it. It was a most delightful hour. The talk by the pastor was good, He showed us how the churches had need of consecrated mother-love, and how the church had been recruited through the work of the W. C. T. U., for it reached people by paths the church had not trod and could not or would not enter, the W. C. T, U. doing the work the church had failed to do. It was a strong, hopeful, inspiring, heart-searching talk.

The next week I went again, and that time I joined, and my heart is knitted to those women and this cause indissolubly. Somehow my whole horizon has broadened. I see more of this life and the life to come, and I *couldn't* fit back into the shell I crept out of the day I went to that first meeting.

How many women are willing to put their hand on some other woman, as that woman did on me—till she follows into the union?

Leavenworth, Kan.

SCIENTIFIC NUTRITION IN COOKERY.

III.

BY SARA C. BULL.

It would seem wise to dwell at greater length upon the *rationale* of frying and broiling, to determine clearly what should and may be done by these processes to secure the best results.

FRYING.

Ordinary animal fats are not boilable under the pressure of our atmosphere (one of the constituent fatty acids of butter, butyric acid, being an exception; it boils at 314 degrees Farenheit). Before reaching the boiling point, the temperature at which they pass completely into the state of vapor, their constituents are more or less dissociated or separated by the repulsive agency of the heat, new compounds being in many cases formed by recombination of their elements. When beef drippings or lard splutters and bubbles it agrees with the boiling point of water, and the water it contains is being expelled. When all the water is driven off the liquid becomes quiescent, in spite of its temperature rising from 212 degrees to above 400 degrees, when a pungent, smoky vapor comes off and the oil grows darker. It is now suffering dissociation. A small bread crumb, the size of a walnut, if it frizzles and produces large bubbles of steam, indicates that the full temperature of frying in the hottest of fat is reached; if it frizzles slightly and only gives out small steam bubbles there is just the temperature demanded for slow frying. Articles to be fried should be dried and slightly warmed when possible.

Water, when suddenly heated above its boiling point, is a powerful explosive, and may be very dangerous, because it expands to 1,728 times its original bulk when converted into steam. Hence great care should be used not to let a drop of water fall in the hot fat, and the frying basket should be left submerged in the fat until the surface of the dough is browned or the egg and meal or crumbs of the coated surface are browned. The water contained amidst the fibres of the fish or meat or dough boils and drives out steam so rapidly that no fat can enter, while the albumen is retained because of the film of coagulated surface albumen. When taken out at the maximum cooking temperature and drained at once the amount of fat adhering is reduced to a minimum.

The bath is more economical of fat than pan frying. Olive oil of the best quality is the best frying medium and the most wholesome. Cotton seed oil is excellent and both give the yellow brown tint so desirable. Beef drippings is more wholesome than lard. Butter should not be used in pan frying for potato balls, pancakes, etc. It is unwholesome for this purpose and causes "heart burn." Olive oil is better, gives a more attractive color and is more delicate as well as wholesome; persons who dislike olive oil in salad will not suspect it in this form, and a less amount is required than of butter. When bought by the gallon and drawn off as it is needed it is not more costly.

BROILING.

The secret of broiling is frequent turning. The fire should be bright red and the coals nearly to the top of the fire-box, so that the broiler may almost touch the fire. There should be no flame, as the flame from coal is due to the combustion of tarry vapors, and will cause a deposit of coal tar on the meat giving it a smoky, nauseating flavor. When the fat from the chop or steak drips on the coals and blazes, it deposits a film of mutton or beef fat all over the meat quite different from the coal flame, good rather than harmful, as it helps to close the pores. In broiling by gas the flame is above and the fat drops below in a cool place, or in the new ideal broiler as at the "silver grill" the gas jets have the steak between them. The most important item in making meat tender is to hydrate the collogen of which the connective tissues and tendons are made. After this hydration which takes place at 212 degrees, the new product gelatine is soluble and allows the bundles of fibre to fall apart. But if this point is passed and the water driven off then the inside fibres and albumen are hardened and toughened. The rich flavor of beef is produced by the high temperature at the surface causing dissociation. (E. H. R.) The oxygen of the air is an added gain in roasting before the fire and in broiling.

After the first searing remove a greater distance from the fire. Turn over as often as ten is counted; the juices flow to the center and are there retained. As the juices are converted into steam by the heat they swell and give the meat a puffy appearance and this should not be lost since it means then that the juices are evaporated and the meat becomes dry, leathery and indigestible. Steak one inch thick may be cooked from five to twelve minutes, a mutton chop six to eight minutes. Either basted with its own fat once or twice during broiling is improved. Have a hot platter ready, sprinkle with salt and put on bits of butter (never melted butter) and serve at once; if gravy is desired have a few spoonfuls of water in which the bones cut from the steak have been boiling, also salt and pepper. When the steak is done, lay in platter and keep hot for five minutes, turning it once.

Chops, birds and dry fish are improved by broiling in paper, spread paper with olive oil: season and fold in paper, turning edges over several times and pinch these close together to the meat. The paper will char a long time before blazing. The meat will be basted in its own juices. A longer time will be required for the broiling, but when the paper is well browned the chop or bird will be done and will be found juicy, delicious and digestible and wholesome for the invalid. The larger the surface as of a thin steak or a small roast in proportion to the weight, the closer it should be kept to the hot juice at first until the meat is seared to secure the juices.

Chickens, three pounds, require slow broiling from twenty to thirty minutes. Broil until a rich brown on both sides and then put into a shallow pan and into a moderate oven (not over 200 degrees) for about twenty minutes. Fish requires less time than meat and may also be set in oven to secure thorough cooking essential to its wholesome preparation. A grating with a rim two or three inches high to let down into the stove hole (a sort of deep spider with grated bottom) for charcoal is best for broiling meat and for any steady cooking. A bushel of hardwood charcoal costing fifteen to twenty cents would last a long time.

BUYING OF MEAT.

A pound of meat from a fat ox may have more than twenty per cent less water than a corresponding piece from a lean one; of course such a piece may contain from three to four per cent less proteid; but to compensate for this it will have twenty-five per cent more fat. Pieces like tenderloins are not the richest in proteids and fats, though they do have the best flavor. Beef from the shin with the bones is best for soup stock and broth, while the pieces requiring to be made tender should be braised or steward; the best cuts should always be reserved for broiling and roasting. To cut up a quarter of beef at home and cook according to its best uses is a great saving.

TO MAKE MEAT TENDER.

It is well known that meat must be kept some time after the killing to make it tender. In winter a large piece of beef or mutton will keep for six weeks if hung in a dry, cool place. This is the time allowed in England for the Christmas "shoulder of mutton," and every few days it is rubbed over with salt and vinegar. In summer, unless the butcher will keep the meat for you, other means must be resorted to. A tough piece of meat may be laid in not too strong vinegar for three or four days in summer and twice as long in winter and spiced if desired. To soften a tough steak pour a few spoonfuls of vinegar and a spoonful of oil on and let stand from twelve to twenty-four hours. This is done in hotels where all cuts of steak are served tender. Sour milk may be used for the same purpose with even greater success, but this must be changed every day and at the end of the time well washed from the meat. Round steak at half the price of "porterhouse" and tenderloin can after a little experimenting, be made tender for stewing, roasting or broiling by one of these methods. In winter meat should be bought ahead and kept until tender. (M. H. A.)

Now that meat and fowls are frozen and carried long distances, the bones of meat and carcasses of the fowls may be injurious if frozen before the natural heat and gases have passed away. If the joint is pierced till the bone is entered by an iron prong the sickening odor of the gas will betray itself. Soups from such bones has caused serious illness. The beef itself does not indicate its condition and can only be tested even by the butcher as above.

Meats, vegetables and fruits should not be cooked in agate and porcelain ware that has been chipped. Some persons are more sensitive than others, and invalids may be very seriously harmed. Inspection of these cooking kettles, double boilers, etc., is necessary.

Boston, Mass.

SUPPOSE.

Suppose the little cowslip
  Should hang its golden cup,
And say, "I'm such a tiny flower,
  I'd better not grow up;"
How many a weary traveler
  Would miss its fragrant smell;
And many a little child would grieve
  To lose it from the dell.

Suppose the little breezes,
  Upon a summer's day,
Should think themselves too small
  To cool the traveler on his way;
Who would not miss the smallest
  And softest ones that blow,
And think they made a great mistake,
  If they were talking so?

Suppose the little dewdrop
  Upon the grass should say,
"What can a little dewdrop do?
  I'd better roll away."
The blade on which it rested,
  Before the day was done,
Without a drop to moisten it,
  Would wither in the sun.

How many deeds of kindness
  A little child can do,
Although it has but little strength,
  And little wisdom, too!
It wants a loving spirit,
  Much more than strength, to prove
How many things a child may do
  For others by its love.

—*Selected.*

THAT'S THE WAY!

Just a little every day,
  That's the way!
Seeds in darkness swell and grow,
Tiny blades push through the snow.
Never any flower of May
Leaps to blossom in a burst,
Slowly—slowly—at the first.
  That's the way!
Just a little every day.

Just a little every day,
  That's the way!
Children learn to read and write,
Bit by bit, and mite by mite.
Never any one, I say,
Leaps to knowledge and its power.
Slowly—slowly—hour by hour.
  That's the way!
Just a little every day.

—*Ella Wheeler Wilcox in St. Nicholas.*

A PICTURE OF GOUGH.

Many of the children would like to know about the great temperance reformer, John B. Gough. Eli Perkins, the well-known lecturer and humorist, who often speaks for temperance, frequently crossed paths with Gough in the lecture field, and gives the following account of an interview with him:

I asked Gough if he was an Englishman.

"Yes," he said, "I was born in 1817 at Sandygate, on the road between London and Dover, near Folkestone. There I used to play in the hop-yards of Kent, celebrate Guy Fawkes' Day and eat hot cross buns on Good Friday. Here Wilberforce, the great philanthropist, often patted me on the head."

"When did you come to America?" I asked.

"It was in August, 1829. I rode in a stage coach to London, stayed there till June, and took the ship, Helen, for New York, fifty-four days on the ocean. I rode up the Hudson in a steamboat, and took the canal to a farm near Vernon Center, Oneida county, N. Y. After two years on the farm, I returned to New York, and engaged with the Methodist Book Concern, on Crosby street, to learn the trade of bookbinding. My mother and sister joined me here, but business becoming slack, I lost my situation. I became intemperate, and we all became very poor. My mother died, and was actually buried in the potter's field, without a shroud!"

"It was then you commenced drinking, wasn't it?" I asked.

"Yes. I did it to drown my trouble. Often I went through the streets asking for work—'Please let me saw your wood?'

"'Where is your bucksaw?'

"'I have none. Please let me carry your coal down cellar?'

"'Where are your shovel and basket?'

"'I have none.'

"And so I lost my job for lack of implements and tools. Having been poor myself, do you wonder why I am always sympathizing with the poor?"

"When did you stop drinking?" I asked.

"In 1842, after I had been a drunkard for years. I signed the pledge in Worcester, Mass., which I have kept, with one exception, all my life. After that one false step I signed the pledge again. My friends took me back, and I have consecrated my life to the cause of temperance. Oh, I could fill a book with amusing and affecting scenes that I have witnessed."

"Do you ever tell any funny stories about drunkards?" I asked.

"Yes, it rests an audience. I used to tell about a drunken fellow who fell down a flight of thirty stairs in Erie, Pa. When a man came to help him, he said:

"'Go away, I don't want any help; that's the way I allus come down stairs.'

"The Bishop of Rhode Island told me he once saw a man, whom he had known years before, very drunk by the side of the road. He went to him and said:

"'My poor fellow, I am really sorry for you,' and went away. By and by he heard the man call, 'Bishop, Bishop!' So he went back.

"'Now' he said, 'Bishop, if you are very sorry, and you will say so again, I will forgive you.'

"We laugh at such drolleries and at such vagaries as we do at the man who came home at four o'clock in the morning and said it was but one.

"'But,' said his wife, 'the clock just struck four.'

"'I know better, for *I heard it strike one—repeatedly!*'

"What other funny incident do you remember?" I asked.

"You have heard, Eli, of the man who went into his house in the dark, haven't you?"

"What about him?"

"Well, he had been drinking and was very thirsty. He groped about for the water-pitcher and found it. He lifted it to his mouth and began to drink very rapidly. One of his children had dropped a soft ball of yarn into the pitcher, and in his hurry he swallowed it. He felt something very disagreeable and strange, and he became frightened, and dropped the pitcher.

"'Oh, dear; oh, dear; oh, dear!' He caught hold of the end of the yarn, and in great affright he began to draw it from his mouth.

"'Wife, wife,' he shouted, 'hurry up, hurry up, *I'm all unraveling!*'"

"JUST AS THE TWIG IS BENT THE TREE INCLINES."

In a recent address to teachers and children, Miss Willard spoke as follows:

"My left-handedness furnishes an illustration that I have often used, of the imperious law of habit. Mother always thought me to be not naturally defective in this way, but that the difficulty was superinduced by a girl who helped take care of me and who, being left-handed herself, took special pains to train me in the same direction. However this may have been, mother determined to break it up, and would take my little hand, wind it loosely in white cloth, bound on securely at the wrist and make me go like that day after day. I remember well, though I could not have been more than three or four years old, the misery I felt in being crippled thus, and the pains I took to keep that hand behind me. Meanwhile, as time went on mother sedulously placed table-knife, pencil, needle and scissors in my right hand, teaching me how to hold them, and to this day I never use these things with my left hand and could not without positive discomfort. But this was before the day of silver forks, at least at our house, and I cannot hold one comfortably save in the left hand. She did not think that I should develop into an accomplished Brother Jonathan jack-knife whittler, so no education was given on that subject, and my lead pencil whittling must be done with the left hand or not at all. She did not think that I should ever become a gesturer and I am so left-handed at this exercise as often to be accused after a speech of the very disability against which my faithful mother strove so earnestly. Now, since we are such prisoners of our early training, let me here point a moral by imploring every mother who reads this to teach her boys and girls specifically, the rules of life that she would have them know for health, for helpfulness and happiness and that she desires them to transmit to their posterity."

At a big Christmas gathering of poor children last Christmas, it was shown that four thousand oranges could disappear down four thousand throats in exactly four minutes' time. Quick work, wasn't it?

Dear Boys and Girls:—Many bright eyes scan eagerly the space between the Children's and the Woman's buildings at the World's Fair these early summer days, expecting to see the bronze figure of the child holding out the cup of water to passers-by—our Willard Fountain, about which so much has been written and said. All of us, young and old, are sorry that the beautiful fountain is not yet in its place, but you all know that "accidents will happen in the best regulated families," don't you, and that it seems is the cause of the delay. An accident occurred in the foundry in England, so that our little maiden's head had to be recast. You will all be glad to hear that the figure has been shipped and is expected in this country very soon. It is thus with true temperance spirit, overcoming all difficulties, that the Loyal Temperance Legion of the United States and the world will realize its hopes.

Although the dimes should be sent directly to Miss Anna Gordon, Evanston, Ill., a number have found their way to the Cozy Corner. Many of these were earned, by self-denial or in some other way. A little Illinois niece writes, "I earned my ten cents by wiping dishes for three weeks." A California Cozy Corner reader says, "I earned this dime by stacking weeds for papa." I think the "earned" dimes have the true ring of the spirit of self-sacrifice, don't you?

Miss Anna Gordon has hit upon a plan by which each one of you can receive a beautiful souvenir aluminum medal of the Willard Fountain and help to pay for it as well. It is to secure one dollar or ten ten-cent donations to the fountain fund. On sending these to her at Evanston, Ill., you will receive the medal. Let us have hosts of these medals in the Cozy Corner.

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

Corydon Gridley, Flora E. Smith } Nebraska.
Celia Bowen, Ohio.
Ada E. Lescher, California.
Florence Greenup, Edith Leigh } Illinois.
Lilian Paul, Virginia.
Lila Tibbits, Washington.

We belong to the Loyal Temperance Legion. We have the badge and pin and have signed the pledge. We think everything of our badge.

Harry and Mamie Brigden.

Battle Creek, Mich.

You can always be proud of that badge, little ones.

May I come in your Cozy Corner? I am a little girl eleven years old and I am interested in the temperance cause. Judith E. Lentz.

Pierce, Ill.

That last remark answers your question, Judith.

I am a Prohibitionist and I belong to the L. T. L. and White Rose Club where I often speak and sing pieces.

Willie Aldrich.

W. Dover, O.

We welcome the little prohibition orator.

SOFT-SHELLED NUTS.

194.

HIDDEN LETTERS.

Hunt within this modest jingle;
  Search in single line and letter.
A paper with a purpose single,
  The first two lines within them fetter.

Solon.

195.

CROSS-WORD ENIGMA.

In map, not in chart;
In page, not in book;
In wagon, not in cart;
In fish, not in hook;
In body, not in soul;
A pretty flower is *whole.*

Solon.

196.

BEHEADINGS.

Whole I am a grain.
Behead and I am what keeps us warm.
Behead again and I am what people do at the table.
Behead again and I am a preposition.
Behead again and I am a letter.

Harry E. Smith.

Send all replies and *original* puzzles to Puzzle Editor, The Union Signal, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MAY 18.

186. White Ribbon.

187. 1, Swan. 2, Eagle. 3, Hawk. 4, Dove. 5, Lark. 6, Owl.

188. For God and Home and Native Land. Willard Fountain.

Correct answers: Ethel Bird; Elgy F. Ober; Alfred D. Ross; Leland Smith; Cecilia Nelson; Florence Nelson Laura Presby; Bessie Andrews; Corydon Gridley; Margaret C. Stockly; M. May Hussong; N. Marion Irwin.

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At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you.—John 16:26.

PHILOSOPHY IN PRAYER.

Prayer is as multitudinous in form as are human conceptions of the Deity. No matter how primitive man's condition we find the instinct of prayer to and propitiation of ideal powers more or less developed.

All men pray; but all men do not dignify their aspirations with the name of prayer. Nevertheless it is true that every sincere desire, every impulse toward a something above and beyond, is, in the deepest sense, prayer. All great thinkers—those who have delved deepest into the laws of human nature—have recognized both the perfect naturalness and the beneficent results of prayer. "Prayer is the soul's breathing function," says Drummond; and "More things are wrought by prayer than this world dreams of," affirms Tennyson.

The involuntary cry to God of the professed unbeliever in the hour of danger or distress is an assertion of the inner and true nature. This spontaneous recognition of the existence of God testifies to the possibility of man's living in touch *with* God. It suggests a relationship between man and his Maker which, if subtle, is very real and practical.

The Christian churches recognize the power of prayer, though they do not undertake to explain the universal impulse to pray. Indeed, many Christian people would, no doubt, repudiate as irreverent the thought of "reducing" prayer to a science. And yet there is true science in prayer—science which is all the more natural because it is spiritual. So far from its being "reduced" by being scientific—in other words by satisfying the head as well as the heart—prayer gains immeasurably in power and in reverence.

Experience, that most potent of all teachers, has demonstrated the value of prayer. We W. C. T. U. women especially have reason to affirm with the devout Fenelon that "prayer is not an effort to overcome God's reluctance, but a taking hold of His willingness."

"According to your faith be it unto you." The Father's good gifts to His children are ever proportionate to their capacity for receiving them, and the measure of their faith is the measure of their capacity. That is to say, all things are already ours, because we are Christ's, and in order to have our desire fulfilled, our prayer answered, we have only to *take hold* of this truth, and appropriate "in His name," that which we desire. "What things soever ye desire when ye pray believe that ye receive them and ye shall have them." In these words of the Master is summed up the whole philosophy of Christian prayer.

Why should it be necessary for the child of God to "agonize" in prayer any more than it is necessary for the child of an earthly parent to "agonize" that he may obtain possession of his own? With the heir of God as with the heir of earthly estate, the first step is to be *conscious* of his heritage—to believe it is his—and then to take it and *use* it. One praying woman writes, "My prayer *used* to be, 'Father, give, give.' Now, with an enlightened understanding, I thank Him that He *has* given all good unto me, and I pray that through the power and intelligence of the Holy Spirit I may be able to receive and appropriate what is already mine." In the divine economy the supply creates the demand, and the moment we believe that we receive, that moment hidden forces begin to operate in bringing to us our own. And let us not be afraid of "asking amiss." We pray for something that we imagine will contribute to our happiness, or the happiness of those about us; and if our conception of present good is erroneous—as it is very apt to be—the all-wise, "wonderfully kind" Father answers our prayer in just the way we would have it answered if we knew, as He does, the end from the beginning.

"The love of God is broader
Than the measure of man's mind,"

and He understands the real desire of our hearts much better than we do ourselves.

In its last analysis the prayer of all mankind is for satisfaction. To be satisfied—this is the ultimatum of all religion, all philosophy! But it is not often that our petitions contain this desire in words, or even in thought. We are more prone to ask for those things we imagine will bring us the satisfaction, the harmony we crave. Our Father, on the other hand, notes and answers the desire which really prompts the prayer. We make the discovery, then, that in essence God's will and man's will are identical, hence we may feel sure that though it may not be *my* way, and it may not be *thy* way, still in *His own* way (which is the *best* way) He will fulfill the true desire of all hearts.

It is the *soul* of prayer which reaches the heart of the Eternal. So in the Apocalyptic vision John sees the prayers of the saints ascending as incense before the throne, the odorous smoke symbolizing the prayer essence.

The old Jewish legend of Sandalphon, which Longfellow calls a "beautiful, strange superstition," has, like most legends, something more in it than mere superstition. This Angel of Prayer, it is said, stands at the outermost gates of the celestial city, his feet on Jacob's ladder,

"Listening breathless
To sounds that ascend from below;
From the spirits on earth that adore,
From the souls that entreat and implore
In the fervor and passion of prayer;
From the hearts that are broken with losses,
And weary with dragging the crosses,
Too heavy for mortals to bear.
And he gathers the prayers as he stands,
And they change into flowers in his hands,
Into garlands of purple and red;
And beneath the great arch of the portal,
Through the streets of the City Immortal
Is wafted the fragrance they shed."

It is not the coarser fibre of human prayer, not the *form* of petition, however pure and beautiful, which rises to the supreme height. It is not the word, not even the thought as shaped by finite mind; it is only the very essence of that thought (of which the petitioner himself is scarcely conscious), only the soul of the prayer, only the fragrance of the flower, that ascends unto the pure regions of highest heaven.

Mothers' prayers, we think, must shed the most beautiful and lasting fragrance of all. And think of the perpetual fragrance wafted through the golden streets and up to the great white throne by the noon-tide prayers of that organized motherhood which belts the world to-day! These prayers, so permeated with the Christ Spirit, are redolent of the sacred incense of a sacrifice which was given "for us an offering to God for a sweet smelling savor."

THE TRAINING OF THE MEMORY.

Our attention has recently been called to a series of five books on the training of the memory. Examination convinces us that this work is of great value to any one who desires a good memory and who is willing to work for it. We feel impressed that the subject is one to which our busy W. C. T. U. women can well afford to give some time and thought.

No argument is needed to prove the importance of well developed powers of memory. While it may be admitted that the reasoning power is of a higher order, it nevertheless remains true that it and all other mental powers are useless without the memory. No man can be an original investigator in science or philosophy without being able to remember scientific and philosophical facts so as to compare them and learn their relations to one another; and the more facts he remembers and the more accurately he recalls them, the greater will be his success. If we are to judge the future by the past, it is absolutely necessary that we have at ready command the events of the past. We shall be utterly unable to judge of the causes which underlie the great movements of history unless we have a wide and accurate knowledge of historical facts. In short, in every kind of work, whether it be science, philosophy, art, literature or the manifold lines of business life, a man is handicapped who is not the possessor of a good memory. No other faculty of the mind, however great it may be by nature, can be properly developed or effectively used if memory is wanting.

This being an acknowledged fact, it is remarkable that almost nothing is done for the cultivation of this power so necessary to success. We read of persons, especially among the ancients, gifted with prodigious powers of memory; we admire and wonder, perhaps envy, but not one in a thousand entertains as a passing dream the thought that he himself might, by systematic training, approximate these attainments. People seem very generally to have fallen into the notion that one's memory, like his nose, is given to him ready made and he must take it as it is and ask no questions. Yet, while it is true of memory as of all mental powers that people differ by natural endowment, it is equally true that the difference which exists in respect to all these abilities is oftener due to a difference of development than to unequal natural endowment.

It was not chance nor was it a strange freak of nature which made so general the remarkable memories of the age of the Bards. If we consider the existing circumstances, we shall find in them sufficient cause for the seemingly universal gift of memory. The lack of books and of any adequate method of committing valuable literary material to written form, made necessary the art of remembering. In short, people were obliged to use their memories and, as a consequence, they had memories to use. Any one who had the privilege of obtaining access to a poem or other literature of value committed it, for lack of any other safe repository, to his memory. The result was he formed the habit of remembering and the more he committed to his memory, the better and the more easily his memory served him. If we examine recent examples, we find still that memory has been developed by the same process. Almost without exception persons "gifted" with remarkable memories have received the gift not at the hands of partial nature but from their own hard, systematic training of the faculty.

Yet with these facts easily within reach, we in our age of the world for the most part leave our memories to develop incidentally, not to say accidentally. True, the different grades of school work are supposed to develop all of the mental powers, doubtless do so to a greater or less extent. The public school and college curriculums provide what might, properly used, be excellent training for the memory. The difficulty is the student does not know exactly what he is trying to do and no one tells him. Could students be carefully instructed concerning the mental powers which are to be developed, the studies specially calculated to develop the different faculties and the way in which he is to study in order to achieve the best results, much better ends would be reached than are at present. Instead of this, however, he is given his tasks and left to conquer them as best he may, by any method which he happens to hit upon, in the hope that he will, somehow, in the process train his mental powers. Some training doubtless does result from this with a pupil who is at all faithful to his work; but only the exceptional few find the best methods and attain the highest success. Perhaps the faculty which suffers most by this system is the memory.

Any one who really conquers a course in mathematics must thereby obtain a fair development of his reasoning

faculties, but, with the cramming methods which form so important a factor in our present educational system, the memory often is not only not developed, but positively injured in the process of "getting an education."

The only good thing that can be said of English spelling is that, studied in the right way, it is excellent memory gymnastics; the outrageous spellers who form a large portion of all college classes prove how far spelling has failed to fulfill the one only purpose it could possibly serve.

History, also, which should serve at least the double purpose of giving useful information and of training the memory, is, in the vain effort to teach all the history of the past in the course of two or three school years, divested of everything which gives it the slightest interest and reduced to mere lists of dates and apparently disconnected and uninteresting facts. These the student crams in portions for each day's recitation, and, at last, by a fearful effort, the whole is more or less thoroughly crammed for the dreaded examination. That ordeal once safely past, the facts slip from the mind, leaving the memory impoverished and weakened for future use.

Various artificial and absurd methods for the assistance of the memory have been devised, and all of them have found some victims, but thus far there has been a painful lack of anything like scientific memory training. The memory series already referred to appeals at once to the good sense of the investigator, because it is based upon well known and unquestioned scientific principles. The theory upon which all of its suggestions are based is simply that in order to train the memory we must regularly use it.

The points to be specially noted in this system of memory culture are these: First, the memory must be exercised daily, not spasmodically; second, begin with easy tasks, and gradually increase them. Never overburden the memory; we do not strengthen the muscles of the arm by exercise which is so severe as to lame us; just as unreasonable it is to begin setting the memory at tasks which it is utterly unable to accomplish; third, during the process of committing to memory, consult the text at once when in doubt, so as to train the memory to be accurate; fourth, review frequently, and always from memory. If we faithfully follow these directions we are assured of success, not only the young, but even those in middle life and the aged. If the evident reasonableness of the method does not commend itself to our judgment there are numberless examples of persons who have acquired remarkable memories by this same method.

We are strongly impressed with the value of this system to our busy white-ribbon workers. Setting aside the consideration of memory training in itself, can we estimate the value to us of a ready command of extensive portions of the Scripture? Here we find the means easily to supply ourselves with these weapons of our warfare from the armory of God's word. The author of this series recommends that one begin with learning two verses daily, each day review all that has been learned before and devote one day weekly entirely to review. As the memory becomes stronger the individual will easily increase the daily amount learned. We strongly recommend to all W. C. T. U. workers who do not already practice this or a similar method to begin it at once.

PLEDGE.—"*I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same.*"

QUESTION.—On page 573, of Miss Willard's" Glimpses of Fifty Years," I find what purports to be a prophecy: "The Lord gave the word, the women that published the tidings are a great host." Will you kindly state where the quotation can be found? AN INQUIRER.

ANSWER.—The quotation can be found in Ps. 68: 11, revised version. EDS.

Q.—Can any local union in a province corresponding to one of the United States change or amend any part of the local constitution of the W. C. T. U. when the same does not provide for such amendment?

A.—The absence of an article specifying how a constitution may be amended would not make it impossible for the body which adopted it to change it. That no one should have an opportunity to find fault it would be best to give notice of the changes desired, so that all might fully understand that the change was contemplated, and also give the subject matter of the change, in said notice, and then carry by a two-thirds vote.

CAROLINE B. BUELL.

Q.—What is the position of the W. C. T. U. officially expressed, in reference to the Prohibition party?

A.—The resolution adopted at Denver reads, on this point, "Now, as in the past, every sentiment and every principle impel us to pledge our moral support to that political party which declares for the protection of the home against the saloon."

Q.—Have any of the funds of the W. C. T. U. ever been used in conducting a political campaign of the Third party, or in any way to promote its interests?

A.—No penny of National funds has ever been used, directly or indirectly, for the benefit of any political party. State and local unions are free to do as they may deem best.

Q.—What attitude does the great W. C. T. U. sustain to the political parties of this country at the present time, or did it sustain during the campaign just closed?

A.—No woman is individually bound to any party by the W. C. T. U. The resolution quoted gives the attitude of the organization.

About once in so often these same questions appear.

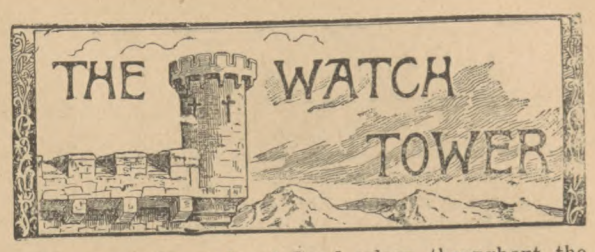
ESTHER PUGH.

Q.—We meet women on the streets who are known to be unchaste, but were formerly our acquaintances and thought to be respectable, yet we do not now recognize or speak to them. We meet men as bad or worse, and if acquainted, both recognize and speak to them, and possibly shake hands with them. Is this right? If not, how ought it to be? Shall we refuse to recognize the men as we do the women? Or, shall we recognize the women as we do the men? Or is there some middle ground where we can treat the women a little better, and the men not quite so well? That we should manifest the Spirit of Christ toward both classes, and try to serve them is evident. But whether and how to treat both alike, and what kind of recognition, if any, to give them in public places are the questions. T. C. J.

A.—You ask concerning our mode of conduct toward men and women known to be socially impure. The matter is one deeply involved, and a full answer to it would occupy more time than can be given here. You ask, "Shall we refuse to recognize the men as we do the women? Or, shall we recognize the women as we do the men?"

In the life that "society" maps out for so many, too many —the question is nearly always settled thus:—scorn the woman, let the man go free, but every *honest* soul revolts at such injustice, and Christians—*i. e.*, true *relatives* of Christ, ask just the questions you have asked. Have you ever noticed that the nearer a human life copies after the life of Christ, the simpler it becomes in its actions, the less it has to do with "the world," and the more easily these problems of how to act under certain circumstances, are solved? Manifestly it is *wrong* to ignore a fellow-woman who has sinned. Kindly recognition can always be given by a Christian, to any one that may be met in the daily walks of life, without any harm or impropriety; it is even one's *duty* to do such. A man or a woman whose sole business in the world is to be about the "Father's business" will find in each circumstance the thing to do, the word to say or leave unsaid. "Neither do I condemn thee, go and sin no more" embraces a *world* of wise, kind example—forgiveness, with the simple injunction to a better life. And thus it seems one woman can, and ought, always to meet another, with Christ love and tenderness in her heart, and if there be occasion, words of forgiveness and loving suggestion on her lips. If there be no opportunity for these latter, the very *presence* of one whose life is "hid with Christ in God," is in itself a rebuke to sin and a beckoning to a higher life. Of course, there are those cases of whom we say "hardened in sin." The *love of Christ* will conquer where human strength alone would only fail. Ah, there is the trouble! We are, many of us, only *half* Christs, and the unredeemed half gets in the way and hinders every good effort, and when our sister strays we see no way to "keep ourselves unspotted from the world" but to run away far from her and thus leave her alone to her final ruin. It is safe always to say, "What would Jesus have done under just these circumstances?" When one is honestly assured of His course, then go and do likewise!

About a woman's conduct toward an impure man. One difficulty arises from the fact that no woman, or but few, wants a man to know that *she knows of his sin.* So out of a false "modesty" she treats him as she always has done. This, too, is wrong. And again, Christian wisdom must be the guide. "Society" may demand that we meet and greet them, shake hands with them, eat and drink with them! Does the best sense that is in us, enlightened by the Spirit of the Holy One, demand these things? What about the "Father's business"? When a woman is about that, and that only, in store, at home, on the streets, she can meet the men she must meet in a womanly way, being rude to none, "winking at" no known sin, rebuking where rebuke is wise, refusing her companionship but *never* her counsel or aid, if needed. Such a woman *is* a rebuke to sin and sinful men. EDITORS.



"Go, wake the seeds of Good asleep throughout the world."—*Robert Browning.*

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The position of the two classes in the church, retrogressive and progressive, so far as the temperance reform is concerned, may be likened to that of the two oxen of whom the owner said, "These critters agree to a dot, one of them is always willing to pull, and the other is always willing to let him."

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By request, On Duty furnishes the following parallel, which though often repeated, is ever good: "Which do you want? Twenty-five snakes running through the grass? That's 'free whisky.' Twenty-five snakes gathered into a box, in which twenty-five holes are made by the authority of the court? That's 'low license.' Ten of the holes closed, and the snakes all getting out through the other fifteen? That's 'high license.' All the snakes driven over to the next village? That's 'local option.' All the snakes in all the country killed? That's 'prohibition.'"

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"The question (of woman's future) is happily (?) solved in some countries by the practice of polygamy, which allows every man to maintain as many wives as his means permits. In others etiquette requires that a newly-made widow be burned on the funeral pyre with her husband's body, while the Chinese take the precaution to drown surplus female children. It would seem that any of these methods is more logical and less cruel than the system we pursue of permitting the entire female population to live, but making it impossible for those born to poverty to maintain themselves in comfort, because they are hampered by a caste feeling almost as strong as that ruling in India." Such an expression from Mrs. Potter Palmer, Chicago's leading "society" lady, is decidedly refreshing.

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From a private letter written by an American lady missionary in India, we quote: "In the recent Decennial Conference held at Bombay, when the vote was taken after a discussion a man arose and said, 'The women are voting and they are not members of the conference.' Bishop Thoburn said, 'All those actively engaged in mission work are members of the conference,' and *that* passed. To cap it all, the chairman, Bishop Thoburn, read the names, eleven, of the committee chosen for the next conference, and not a woman's among them. But mind, they hadn't forgotten to put on a native. I couldn't stand it! I rose, and addressing the chairman, said, 'I move that a lady be added to the committee.' I think they were more amused at my cheek than anything else. The house was in an uproar in an instant. Several men on one seat arose to second it. All stared and laughed for a time, and clapped long and hard. Bishop Thoburn, chairman, said, 'The point is well taken, and ought to be acted upon.' Thus the women have gained a *decade.*"

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"I've been abroad since last November," writes a lady who landed in New York a few days ago, "and my experience has been one of perversities. To begin with, in 'sunny Italy' last winter, we almost froze to death. I I shall never forget the desolation and chilly discomfort of those Roman and Florentine lodgings. In May we went to London, because that is the month we were told to enjoy that metropolis. It rained all the time that it was not so cold we were perishing. We did the cathedral towns in uninterrupted rain and mist. My idea of English cathedrals is set in a cloud of gray moisture. We drove out to Rosalind Castle from Edinburg in the most pitiless rainstorm I ever experienced, so that historic place has also a wet blanket thrown over it for all time in my mind. 'Go to Devonshire in July for cool weather,' we were told. We did, and sweltered. The traditional 'green' English lanes were brown and dry. It wasn't much better on the continent. At one place, after four in the afternoon, a chill mist penetrated one's very bones; at others sudden drenching showers were daily occurrences. I should think Europeans who come over here must marvel at our monotony of glorious, sunny days, with our charming summer twilights, fading slowly into radiant, starlit nights when one can be abroad till midnight without risk. As we sailed up the bay last week under a sky more brilliantly blue than any I saw in Italy and through an atmosphere that would have made a Londoner think the millennium had come, if he should ever see one so clear, and I realized that this was just a common New York day that nobody noticed except rejoicing prodigals like ourselves, my heart swelled with delight that I was American born and home again." ON DUTY.

World's W. C. T. U.

MEXICO.

HOW ONE EARNEST ADVOCATE WORKED FOR THE GREAT PETITION.

Seeing in *The Advance* Mrs. M. B. Norton's article on the "Great Petition," I wrote at once for some blanks, and received them about three weeks before the time I must return them to reach Chicago by the date fixed. It seemed to me to furnish a good opportunity to call on "the ladies," whom otherwise I would have no pretext to visit, also it seemed to me a useful thing to bring the idea of temperance to the notice of the people, and cause them to give a little thought to it, and perhaps awake some feeble wish to really do something. I closed our school three afternoons, and our good Bible woman visited among her friends, while I called on the *Damas*. If only for the sake of our work I feel well repaid for all the effort it cost me. To sit half an hour in their parlors and talk with them on any subject, and, on going, to be assured that their "house and all they have is at my service," does not mean a great deal, to be sure, but it breaks that icy reserve which has been so far impenetrable, and some of these ladies have shown real cordiality, which will, I think, assure me a welcome some future day. To any of them, I think, the "Protestant woman" will seem a less uncanny or dangerous creature than they imagined.

In many places there was a frank acknowledgment of the terrible evil, and a fervent wish that the government might "do something." I grew bolder as experience went on, and urged them to realize that they ought to take some active measures in hand—try to save the boys; even to talk about it among themselves would be of some good. In most cases a wife declined to sign it until she could "get permission" from her husband, if he were not present. These I seldom got on a second call, but on several occasions, when the head of the house was present, he first read the Petition, then handed it to his wife to sign. One of these was a saloon-keeper; there is no odium in that business here. I called on the doctor's wife. He is so notable a sot as to be considered entirely unfit for his business, but his sweet young wife did not feel at liberty to sign it. Two employés of the government failed to give "permission" to their wives, one of them making their employ a reason why they must not sign a petition. And this in a republic, by a county judge!

In two places where the husbands are perpetual drinkers, the wives signed it with right good will, without asking if they might. In one house, where the mother "must wait to consult," a son came into the parlor and asked, "What is it?" He and his brother can seldom attend a dance or a night with companions without coming home overcome. He said, "That's a good thing." Then I set before him the part that belongs to him to do—sign an abstinence pledge and urge the same upon his comrades. I offered to furnish him a pledge, which he cordially accepted and promised to try to lead others in the matter.

The temperance cause here is back where it was in the United States when Doctor Rush began. The idea of total abstinence is regarded as "one of the heretical notions of those foreigners."

It has never been my privilege to join the W. C. T. U. sisterhood, but with all my heart I sympathize with it in its battle against the saloon. For several years I had the privilege and pleasure of preparing the temperance department for *El Festigo* (*The Witness*) which is the religious semi-weekly paper maintained by our mission, the American Board, for Mexican readers. I found that work truly an inspiring one, and so many-sided in the phases of its presentation. I translated largely from the Temperance Calendar, from Gustafson, from Gough, from opinions of eminent physicians, explorers, the ancients, in fact, all sorts of grist came to my hopper, and sometimes the fire burned in my bones till I could not help writing something. We are face to face with an awful need. The saloon has gone to seed and its deadly harvest is growing fast in every home. I do not see how any Christian can keep silence here, yet, although the other protestant Christian papers, of which there are ten in Mexico, have occasional articles on the subject, ours is the only one that keeps up systematic teaching. This department is now in able hands.

I do not understand how W. C. T. U. work should have become overshadowed in Mexico, for all around the capital each of the missions there represented has an abundance of missionary wives and single ladies, and a large constituency of Mexican people. Of course all of our churches become total abstinence societies, but it is difficult to do much effective temperance work in the circle outside of our own adherents. Protestantism bears an opprobrium which attaches itself more or less to everything we advocate, but the religious paper finds its way to many readers who otherwise scarcely come under our influence.

My heart yearns over the middle and upper classes from which we are mainly ostracised, socially, but my work among them with the Petition makes me feel there is a little hope. I tried to incite them to organize among themselves and by any means make felt their opposition to the monster that is devouring their families, but Mexican women are the opposite of aggressive.

ELLA N. BISSELL.

Fuerte.

JAPAN.

ORGANIZATION OF THE JAPAN W. C. T. U.

We take great pleasure in writing you about the new organization of our National W. C. T. U. While Miss Mary Allen West was working here with us, her earnest prayer was to organize a National W. C. T. U. She gave us many valuable instructions how to make the rules and laws of the organization.

Since then we have met many times and discussed the matter, and finally we decided to organize a National W. C. T. U. As the first step, the organization committee sent letters to thirty-five unions in different states and districts, asking them to send their delegates to Tokio for the purpose of organizing a National union.

The meetings were held April 1-3. The rules and by-laws, containing sixteen articles, were adopted. The charter members were Mesdames Harada, Haltori, Honda, Tokutomi, Watase, Yokoi, Takekoshi, Tsuda, Mshioda, Yajima, Kojima, Aoki, Sasaki, Saika, Sakurai, Motora and Miyama, representing local unions.

The official election took place in the afternoon of April 3, at the Reinanzaka Congregational Church; Mrs. K. Yajima took the chair. This is the program:

1. Singing.—"The Gates Ajar."
2. Prayer.—Mrs. Sada Honda.
3. Bible Reading.—146th Psalm, Mrs. K. Yajima.
4. Singing.—"He Leadeth."
5. Address.—Mrs. T. Sasaki.
6. Election of officers.
7. Words by Mr. Kiyotera Nakagawa.
8. Business meeting.
9. Singing and reading of telegrams.

The officials were elected as follows: National president, Mrs. Kaji Yajima; recording secretary, Mrs. Takeyo Takekoshi; corresponding secretary, Mrs. Toku Nemoto; treasurer, Mrs. Kotake Shimomura. The words of Mr. K. Nakagawa helped much in the organization. Five unions have united with the National W. C. T. U. They are Yokkaichi W. C. T. U., Kasaoka W. C. T. U., Takahashi W. C. T. U., Kanazawa W. C. T. U. and Tokio W. C. T. U.

Six departments have been adopted, with National superintendents as follows: Organization, Mesdames Ushioda and Yajima; education, Mesdames Motora and Honda; reform, Mesdames Tokutomi and Sasaki; health, Mesdames Tsuda and Saika; literary, Mrs. Takekoshi and Miss Aoki; law, Mrs. Kigo Kojima. Telegrams of congratulation were received from Kanazawa and Takahashi W. C. T. U.

We hope good results will follow our National organization. We ask your prayers that we may be able to work for God, home and humanity.

MRS. KAJI YAJIMA,
Pres. Nat. W. C. T. U. of Japan.
MRS. TOKU NEMOTO, *Cor. Sec., Tokio.*

NEW SOUTH WALES.

A BAND OF WORKERS.

In reading the reports of the various unions in THE UNION SIGNAL, I felt as if I would like to send one in too, from this far-away land of ours, and hope you will find a little corner for it. We have only a young band here, having been reorganized about twelve months ago, and number about seventy members.

We have various departments in full working order, especially flower mission, literature, tract distribution, free boxes, district visiting, social purity, and cottage and mothers' meetings. We have been greatly benefited during the year by the lectures and addresses of several well known temperance workers, notably Dr. Kate Bushnell, Mrs. E. W. Andrew and Dr. Lucas, and more recently of the Victorian evangelists Misses Vincent and Cummins.

These last named white-ribboners were with us on March 3, 4, 5, 6. At all the meetings large and appreciative congregations were present. Sunday afternoon a mass-meeting of the Sunday-schools, teachers and friends was held. Misses Vincent and Cummins conducted service in the Wesleyan church, and their appeal to Christians and sinners will long be remembered.

We were looking forward to another visit from Miss Ackermann and were very sorry indeed to learn that she was leaving our coasts. We have really greatly benefited by the visits and addresses of our white-ribbon sisters, and hope some day to be assured that we are not as "slow" as our American sisters now say we are.

ROSA E. PIPER, *Cor. Sec. W. C. T. U.,*

Tamworth.

BURMA.

THE RANGOON W. C. T. U.

Just a word about the work in Rangoon. I missed the visit of Miss Ackermann, arriving after she had left the country, which was a source of regret to me. Our union is keeping up a gospel meeting every Saturday evening, under the charge of different members, each being responsible for a month. In this way we reach a goodly number of the floating population. It has seemed wise to discontinue our fortnightly meetings and instead we have two each quarter, one for ladies only and the other a public meeting. We began this new order of things by a pleasant parlor meeting in our home which was well attended. Our public meeting held April 7 took the form of a Demorest medal contest held in Burma. The ladies of the Methodist school kindly put this in place of their usual exhibition and the music and speaking were of a high order. The room was well filled and much interest shown. We realized also a nice sum for our empty treasury. We trust another cold season will bring other true and tried workers to Burma.

R. W. RANNEY.

Rangoon.

BULGARIA.

THE NEW NATIONAL TEMPERANCE UNION.

In my last letter to THE UNION SIGNAL, I made allusion to the intention to organize a National Temperance Union in Bulgaria. I am glad to report now the realization of that idea. A goodly number of delegates from all the temperance bands in Bulgaria gathered in Samokov, the 12th of April. With one exception all the delegates were convinced of the pressing need of such a union and at once proceeded to its organization. This is a union of both men's and women's temperance bands, although for the women's bands is reserved the right to belong also to the World's W. C. T. U. The object of the union is more aggressive work in the temperance cause in Bulgaria.

Permit me through your columns to express my hearty thanks to the W. C. T. U. of Louisa county, Iowa, for temperance literature. There are but few of those interested in temperance work here who can read English. I have supplied them all with a copy of each of the pamphlets and leaflets sent me. The rest I will send to Philippopolis and Samokov in Bulgaria. Probably the first work of the union will be to publish in Bulgarian some of the above alluded to pamphlets. I wish there might be some other W. C. T. U's now that will imitate the example of the W. C. T. U. of Louisa county, Iowa, and send us some money to help publish such of the pamphlets sent us as will be adapted for Bulgarian readers. All the temperance literature that may be sent to us from America to do good to our people must be put into our language. We only need enough of English to make selections from.

We hope soon to begin publishing a temperance semi-monthly.

MAREO N. POPOFF,

Sophia.

ROYAL Baking Powder
Absolutely Pure

THE Royal Baking Powder is superior to any other which I have examined. It is unequaled for purity, strength and wholesomeness.—*New-York State Analyst.*

WORLD'S WAVE CRESTS.

MADAME ANDERSSON-MEYERHELM is no longer living in Sweden, but in Paris, and therefore is not vice-president of her native country, but she is still connected with the W. C. T. U.

HARTNEY, Manitoba, a young town on the Souris river, has just organized a W. C. T. U. which has a membership of fifty-one, all of whom have affixed their names to the Great Petition.

UNDER the auspices of the W. C. T. U. of Johannesburg, Transvaal, South Africa, a temperance hall is being erected to offset the attractions of the saloon. The building will contain coffee and reading-rooms besides the hall, and the union has been aided in its enterprise by the generosity of Rev. Mr. Hazenberg, a missionary.

MRS. L. N. WHEELER, secretary of the Woman's Christian Temperance Union of Shanghai, China, in sending some signatures to the Great Petition, adds, "I am pleased to report a growing interest in the temperance work in this city. Last evening at our annual social gathering we looked into many new faces that we hope may soon join the ranks to fight this giant evil."

A NEATLY printed pamphlet comes to THE UNION SIGNAL entitled "Minutes of the New Zealand W. C. T. U." containing the account and reports of the eighth annual meeting held this spring at Napier, presided over by Mrs. A. J. Schnackenberg, colonial president. With its twenty-one departments of work, its nineteen local unions and five Y Branches, the colony is earnestly battling in the peaceful war.

AT a conference of Christian workers held in Kingston, Jamaica, May 1, Miss Constantia Maddix, the active W. C. T. U. president, presented the claims of the W. C. T. U. in an address asking for coöperation on the part of other Christian workers. The Kingston union has sent a circular letter to the doctors of that city urging non-alcoholic medication, enclosing a pointed pamphlet entitled "What we Expect of our Doctors."

Dr. KATE BUSHNELL has made out for Miss Willard and Lady Henry Somerset, president and vice president of the W. W. C. T. U., a most valuable directory giving names and addresses of leading temperance women and men in every important town of Asia, Africa and Australia. To all of these our documents will be sent and thus the W. W. C. T. U. will become rooted in the knowledge and interest of the fittest survival throughout the eastern hemisphere.

DR. PRICE'S Cream Baking Powder.
MOST PERFECT MADE.
In all the great Hotels, the leading Clubs and the homes, Dr. Price's Cream Baking Powder holds its supremacy.

Dr. Price's Contains No Ammonia, No Alum, Or any other Adulterant.

The only Pure Cream of Tartar Baking Powder. Its Purity Has never been Questioned.

40 Years the Standard.

News from the Field.

ILLINOIS.

GATHERED STRAWS.

It can hardly be expected that W. C. T. U. workers in Illinois will keep their eyes fixed exclusively upon "their own knitting work" this year of the great Columbian Exposition, and it will not be strange if some "stitches should be dropped" while, incidentally, the "show" is on hand, and the "procession and big elephants are passing this way."

The question whether women will use the ballot, when within their reach, has been answered by the interest shown in the election of school officers this spring. The largest vote ever cast in Bloomington for members of the board of education was last month, when women cast 2,535 ballots out of an aggregate of 5,286. I hardly need to say that a very large proportion of them were women of intelligence and culture. In another town 105 out of the 228 votes were cast by women. These straws show which way suffrage breezes are blowing. In several instances women were elected members of the school board.

The helpful presence of Mrs. Rounds, our state president, at several conventions, since her return from Clifton Springs, has been an inspiration. Mrs. Carlock, our vice-president, so closely connected with the work of the Chicago Central union, has had charge of the Willard Hall meetings, yet she has found time to lend a hand, and an eloquent voice, too, at various points from which good reports have come. Our state superintendent of evangelistic work and her assistant have been "in labors abundant" in many parts of the state, while Miss Wintringer, of the L. T. L., Mrs. Cole, of the young woman's department and Miss Walker, with W. T. P. A. literature, have good results to show for their itineraries. District presidents and superintendents are not supposed to believe in vacations.

Our legislators at Springfield have had reason to know that the Illinois W. C. T. U. wants better protection for the girls. Mrs. Metzgar, aided by friends, presented those Solons with some valuable reading matter in the shape of: "Pray you, sir, whose daughter?" This was done in the interest of a bill for the better protection of girls. The committee, to whom was referred the presentation of a bill, asking for an industrial and reformatory institution for vicious women and girls, also visited Springfield legislators.

This is the season of county conventions and reports show that they have been interesting occasions. At the close of some the general expression of citizens has been "We ought to have had this convention before our spring election," thus implying a positive force for good.

McLean county W. C. T. U. of the fourteenth district had the novel experience of being invited by the Y's to hold its convention at LeRoy. The Y's of LeRoy have the "right of way" in that town and a brighter set of young people are not often found. The white ribbons of the honoraries are a goodly sight to contemplate. The young men even proved themselves to be experts in serving ice-cream and cake, at a reception after one of the evening addresses. They have rented pleasant headquarters. The nucleus for a nice library has been secured, which now numbers two hundred volumes. The LeRoy W. C. T. U. had settled into a comatose condition and a committee of Y's was appointed to secure names for a new W. C. T. U. Of course they accomplished it, and Miss Crissy, the district president, had the pleasure of organizing a union there with thirty-six members, including three pastors and their wives. Mrs. Rounds, our state president, spoke to a crowded audience one evening. Her fearless utterances called forth frequent applause and many of all parties came forward to greet her at the close. Miss Wintringer held the close attention of her audience while she spoke the first evening of the convention. People do not seem to tire of hearing the plain truth plainly spoken. Among the papers read was one of more than ordinary interest, by Mrs. Elliot, of Normal, on the subject, "Our Boys." Its practical suggestions would form an interesting and helpful national leaflet.

One Y of McLean county reported quite a large majority of its members as honoraries. A new Y and L. T. L. have been organized in Bloomington. The Loyal Temperance Legion of McLean holds its meetings Sunday afternoons. It has a young man for superintendent. Its membership is not limited to children, but it has adult classes. Not long ago it furnished exercises for a Sunday evening service in the M. E. church. There were many reports of good W. C. T. U. work at this convention, which was an enjoyable one.

While I am writing, a report comes from the Champaign county convention, held at Rantoul, May 4 and 5, with a good attendance. Much work has been done in the evangelistic department in that county. Several thousand pages of literature had been distributed. Wall pockets had been kept supplied. Most of the public schools have had scientific temperance instruction. Creditable work has been done in the flower mission department, and the franchise subject has been agitated. Five silver and three gold medal contests have been held. Interesting papers on these topics were read. Mrs. Daisy Carlock gave an excellent address the first evening of the convention.

The superintendent of railroad work in the eighth district, sends the following interesting letter: "Last spring the thought occurred to me, why not give a cluster of lilacs to every train man that passes through here? I had no blank cards in the house, but made some from Bristol board and wrote a passage of Scripture or a verse of a hymn on one side, and on the reverse side—'Compliments of the Peotone W. C. T. U.' These were tied with bits of white ribbon to the clusters of flowers, and one was handed, not to every train man, but to one who distributed them to each employé on the train, as we found that the two or three ladies who were there to help could not hand them to each personally. We prepared clusters enough for each employé on the train. One of us stood ready to hand two into the locomotive for engineer and fireman. We repeated the same in the fall, using flowers that soon would have been nipped by the frost, but instead of the cards, a temperance leaflet was fastened to the flowers. This spring a copy of the 'Royal Railroad' will be fastened to each bouquet. I know that some of the men appreciated the little overture made 'For God and Home and Native Land.' The freight train employés seemed especially pleased with the flowers. Our agent here is in deep sympathy with any work of this kind, being a staunch prohibition voter. He has been a great help to us. Others might find this a harder task. I submit our plan at the request of the National superintendent of railroad work, so that when the season of roses and all other old-fashioned home flowers is here, others may do likewise." It is surely a good way to send the "glad tidings" through the mission of flowers and no doubt tender memories have often been awakened, as the trains have been speeding on their way.

Carlinville W. C. T. U. gave a reception to the coal miners on the evening of April 29. Carlinville is among the towns that is rejoicing over a no-license victory. The Rockford union and the Salvation Army have arranged to unite in a gospel temperance meeting on the last Sabbath of each month, at the Salvation Army barracks. This union carries on sixteen lines of work besides making a success of its restaurant.

The Marengo union held a literary and musical entertainment for the benefit of the Chicago Anchorage mission, the admission fee being a package of some kind of edibles—coffee, sugar, vegetables, or fifteen cents in money. The Anchorage mission has sheltered six hundred girls during the past year.

The Waukegan Y celebrated its fifth anniversary by a banquet, where about seventy sat down to long tables arranged in the shape of a Y. Neat programs by each plate, tied with white ribbons, announced the enjoyable after-feast of toasts and responses.

The Newman W. C. T. U. held an Old Folks' entertainment at the Opera House, which was pronounced "one of the best ever given in Newman." The receipts were over fifty dollars. A prize essay upon "The Evil Effects of the Saloon," by a High School pupil, was read at a literary social of the Windsor union.

The *Watch-Tower*, our state paper, overflows with interesting items about the general work, of which little can be told in this brief synopsis. How can I be expected to do more than to label a few "straws" that may show the trend of W. C. T. U. affairs in Illinois, and send them afloat upon THE UNION SIGNAL breezes?

MRS. G. H. READ,
State Reporter, Bloomington.

NEW HAMPSHIRE NEWS.

"Whoso giveth a cup of cold water in my name shall not lose his reward," was the argument used by a prominent minister for substituting water for wine at the communion table, at a recent public meeting; he spoke strongly against the use of fermented wines, as what citizen should not; a church member of all people, to place, in the name of our Heavenly Father, sparkling wine to his brother's lips. Many churches are loth to give up this long condemned practice, and willingly go on trying to win souls to God, only to drive them into the depths of sin and shame by tempting them with fermented wine at the Lord's supper. Can *they* condemn the open bar consistently? In the house of God the weaker brother flies for support and help to his pastor and fellow churchmen. Can they prove a "staff to lean upon" while this practice remains? Many churches have substituted sweet wine, others have chosen pure water. It is to be earnestly hoped that the use of fermented wine, so offensive to many, so dangerous to some, and in any case questionable in the attitude of the temperance reform, may be discontinued in our churches.

If the men and women of New Hampshire could see the grand work being done at the Mercy Home in Manchester, character building, soul saving, there would be no need of urging for money to carry it on. The Home is non-sectarian, and the aim is to make it self-sustaining as far as practicable. Inmates are received for not more than six months. Each one is given a Bible and made to feel that the managers will always feel an interest in her, even though she may cross the continent.

The question is often asked me, "Who are sheltered in the Mercy Home?"

Through a gift from the state legislature, the earnest efforts of collectors and donations from friends, in 1889, a Home was built where girls too old to be admitted to the industrial school, but needing a sheltering home, could find protection. Around them is thrown the Christian influence and the wholesome restraint of home life. Many in our towns and cities lose their good name, and having once fallen, find it hard to rise and stand alone; the influence of the Home is to seek, by loving counsel, to reclaim and inspire them with longings for a purer and better life, and to aid them to obtain it.

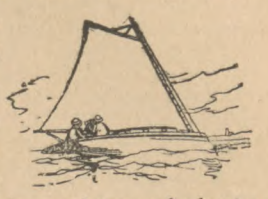
The Rockingham County Temperance Association held an interesting convention in Epping. Ex-Gov. D. H. Goodell delivered an address, also Rev. W. P. Clancy and Rev. A. H. Raymond; after Rev. S. C. Kimball's address there was a general discussion of educational work and the Keeley cure. The W. C. T. U. of Epping has passed through fire and flood to accomplish the object for which they were formed. They have a lively Loyal Temperance Legion, and for several years have had a weekly Sunday temperance school. They have pressed the subject of scientific temperance instruction in the public schools. It is the home of our state superintendent of juvenile work, Miss Ella T. Pearsons, and her influence is felt throughout the town. Whether friend or foe to her cause, they cannot fail to respect her.

A mass-meeting was recently held in Somersworth—once Great Falls—conducted by the pastors; a large audience was present. The pastors expressed their willingness to stand shoulder to shoulder with the voters who would make an effort to close the saloons; a rising vote was called for, and it was found that from the one hundred and fifty voters present less than forty stood up. Is it any wonder that saloons flourish and murderers get bail? Is it to be wondered that women, who have been patient so long, waiting and hoping that something would be done, are well-nigh discouraged?

It is expected that Mrs. Livermore, will lecture in the state soon. The Strafford county W. C. T. U. held a very interesting convention at Rochester. Welcome was extended by Mrs. Wentworth. The Hillsborough county W. C. T. U. meeting was held in East Manchester, the county president, Mrs. E. K. Jewett, of Hollis, presiding in her usual very acceptable manner. The papers were by Mrs. J. H. Hoffman, of Peterboro, upon cigarettes, their effect upon the young morally and physically, and by Mrs. A. C. Tyrrel, of East Deering, upon Sabbath observance, and the discussion that followed was very helpful. The parliamentary drill given by Miss C. R. Wendell, state president, gave important hints as to the best manner of conducting meetings. Mrs. Mary A. Chase had charge of the mothers' meetings. "Make home the pleasantest place and keep the children there; allow a great deal of freedom in their plays and plenty of room to play in; gain their confidence and have patience," were some of her thoughts. A paper by Dr. Ellen Wallace, of Manchester, our state superintendent of hygiene, expressed the urgent need of thorough sanitary conditions of our homes and schoolrooms. At the Demorest contest Miss Grace A. Parker won the silver medal, her selection being "Boys of America." Resolutions were passed urgently petitioning the senators to vote for the bill prepared by ex-Governor Goodell, prohibiting the manufacture of spirituous liquors in our state and a copy of the resolutions was sent to each senator. It was also resolved that each union see that copies of the law with reference to the sale of tobacco to minors, be distributed in all places where tobacco is sold.

A modest messenger bird brings us tidings from the town of Gorham in Coos county, and pleads our indulgence for so little done—but we wish some of our unions

Fresh Air and Exercise.



Get all that's possible of both, if in need of flesh strength and nerve force. There's need, too, of plenty of fat-food.

Scott's Emulsion

of Cod Liver Oil builds up flesh and strength quicker than any other preparation known to science.

Scott's Emulsion is constantly effecting Cure of Consumption, Bronchitis and kindred diseases where other methods FAIL.

Prepared by Scott & Bowne, N. Y. All druggists.

You have read of the little book, Dainty Desserts, which we will send you for a 2-cent stamp.

Now we will tell you of KNOX'S SPARKLING GELATINE. It's the purest made; has no odor or taste; it dissolves the quickest, and sets up into a Jelly in half an hour, ready to serve. Has no acid in it, and you don't want any; make your own acid with lemons, then you know what you are eating. Ask your Doctor about this, and see if I am not right. Our new package has both Rose and White Gelatine in, so you can make Fancy Desserts at no extra cost.

CHARLES B. KNOX,
Johnstown, N. Y.

Knox's Gelatine is never *peddled* from house to house.

The equal of a high priced watch in

Style== open face, hunting, nickel, silver and filled gold cases.

Durability== all watches selling above $10 are warranted for ten years.

The Quick-winding== only five seconds required.

Waterbury.

Stem-set, full jeweled, and sold by jewelers everywhere—for Boys, Ladies and Gents.—Limit, $4 to $15, in a hundred different styles.

A THINKING MACHINE

Is what the brain is. It needs the nourishment of a stimulating and natural food. There is no product that contains more phosphorus and calcium, food for the brain and nerves, than is to be found in the active properties of clams. Your physician will tell you that the claims made for **Burnham's Clam Bouillon** are based on physiological facts. Thinking men and women with tired brains should use it at least twice a day.

BURNHAM'S CLAM BOUILLON.

Never Buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists 25c., 50c., and $1.00 size.

nearer the centers could show as good a record. The ladies had the desire to place a fountain in their village, unless the town should see fit to do so. A committee was chosen to confer with the town authorities which resulted in the erection of a fine iron fountain by the town into which flow the clear crystal waters from the mountain side. A reading room was built by the Y. M. C. A. to which the W. C. T. U. donated $30 besides periodicals. Twenty-three dollars has been sent to the Mercy Home. They are greatly interested in the Demorest medal contest work.

A recent number of the *Granite Outlook* contains a long article from the pen of Adelaide Cilley Waldron, on the work of the White Cross and White Shield which should be read by every person in the state. I wish there were space to quote from this pure, healthy letter.

Mrs. Nathaniel White, of Concord, was the first president of the New Hampshire W. C. T. U. She continued in office from 1874 to 1878; Miss A. E. McIntire from 1878 to 1881; Mrs. Janette H. Knox was then elected president and held the office till August, 1892, when she went with her husband to North Dakota; Miss C. R. Wendell, of Dover, for several years state corresponding secretary, was chosen to fill the vacancy in the presidency at the annual meeting in 1892. These faithful presidents with their associate officers have built firm and well our W. C. T. U. ship. "It has been well launched, is well officered and has a well-trained, efficient crew—from its flagstaff floating in the breeze are our stars and stripes inscribed in golden letters—New Hampshire W. C. T. U. For God and Home and Native Land."

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

NEWS IN A NUTSHELL.

THE temperance cause has lost another champion in Prof. A. R. Cornwalk, who passed away at Ashton, South Dakota, not long ago.

THE Ocala, Fla., W. C. T. U. at a recent meeting passed loving resolutions in memory of one of their most earnest and active members, Mrs. J. D. Buckalew, who was superintendent of the L. T. L.

MR. GEORGE W. WILLIAMS, president of the Carolina savings bank, of Charleston, S. C., has been a life-long advocate of temperance and a staunch friend of the W. C. T. U., frequently aiding the work of the state W. C. T. U. in a substantial way.

THE fifth annual convention of the Woman's Christian Temperance Union of Minnehaha county, South Dakota, convened at Valley Springs, May 16, with a good representation of delegates and visitors. Officers were elected and superintendents of ten departments of work were appointed.

AMERICA'S DEFENDERS is a new eight-page paper, published monthly in the interest of her department, by Mrs. Sarah A. McClees, of New York, National W. C. T. U. superintendent of work among soldiers and sailors. The paper is bright and interesting and destined to do much good.

A BLACK HILLS union, that at Sturgis, South Dakota, has just been blessed with a visit from Mrs. Anna M. Palmer, and the union has been strengthened and encouraged. Mrs. Palmer was with them three days, holding Bible readings and mothers' meetings in the afternoons and gospel temperance talks in the evening. All of which were well attended.

HOPEWELL Baptist church, four miles south of Pana, Ill., was the scene of the annual convention of the Christian county W. C. T. U., May 25. The convention met with the Rounds union, one of the best in the state for effective and organized work, only three years old and numbering forty-three members all living in the country. There were delegates present from six of the nine unions in the county, Mrs. Frazier, district president from Springfield, being in the chair. At night an excellent program of songs and recitations was given.

COLORADO'S Equal Suffrage Association has started out on a thorough campaign for woman's political equality, having addressed to the women of Colorado a stirring circular letter whose opening paragraph explains the status of suffrage affairs in the centennial state: "The enactment of the last legislature convened in this state has made it possible that the right of suffrage may be extended to the women of Colorado at the next general election, which occurs Tuesday, November 7. The voters of the state will settle this matter,—whether the right of full citizenship shall be accorded to all women in Colorado of lawful age and otherwise qualified, or whether the question shall be set back a decade or more. The fact that many states have agitated the subject, some bringing it to a focus as the Colorado assembly has done, renders it imperative that no backward step be taken. The decision at the next election will also affect the situation in every other state." The women of all organizations are requested to unite and make equal suffrage the leading idea for the next half year and the campaign is to be conducted by house-to-house visitation, public meetings, distribution of literature, etc.

THE annual convention of the New London county W. C. T. U. was held in the Episcopal church, Westerly, R. I., May 29. Their entertainers were members of the Pawtucket union of Connecticut, who, having no suitable place for holding the meetings were most cordially invited to cross the river and take possession of Rhode Island. The address of the evening by Mrs. Emily L. McLaughlin, of Boston, was such as must be heard to be appreciated. Her subject was "Barriers to Success." The program was attractive and enjoyable, opening with devotional exercises led by Mrs. S. K. Luce. After cordial words of welcome, twelve unions responded to roll call and gave reports of work performed during the past year. An encouraging word was spoken by the Y's superintendent, Miss Bertha Cheney, of Mystic. In the afternoon an admirable paper was read on scientific temperance instruction by Mrs. M. N. Rogers, of Pawtucket, state superintendent. An interesting account of the labors of the W. C. T. U. women who were instrumental in getting the new scientific temperance instruction law passed by the legislature and signed by the governor was given by Mrs. C. B. Forbes, the valiant state president, who urged upon all unions the pushing of this work the coming year. A parliamentary drill was well conducted by Mrs. M. M. Andrews. After the election of officers came "the children's hour" of the convention. With waving flags and beaming faces the "grand army" of the Loyal Temperance Legion marched in and all greatly enjoyed their exceptionally fine speaking and spirited singing, together with the bright, instructive talk of Mrs. Fitz Gerald.

ANNOUNCEMENT.

WEST VIRGINIA CONVENTION.

The Woman's Christian Temperance Union of West Virginia will hold its eleventh annual convention in Grafton, June 21-23. The executive committee will meet at eight o'clock on the evening of the 20th. A post executive meeting will be held the morning of the 24th. All white-ribboners and friends of temperance are earnestly requested to remember our convention at the noon-tide hour of prayer, Tuesday, June 20.

JENNIE P. SISSON, *Pres.*,
MRS. MARY CARTWRIGHT, *Cor. Sec.*

Official Communications.

THE NAVAL PAGEANT IN THE HARBOR OF NEW YORK.

The entrance of foreign warships into American waters, and their anchorage in the bay of New York during several weeks, has been an event of more than usual significance. The fleets of nine nationalities have stood side by side in holiday attire, each distinctive in construction and floating the flag of its own country, yet all vying with one another in friendly courtesies and expressions of good-will.

This first exhibit of the great Columbian Exposition surpassed in scenic effect any naval display ever witnessed in the history of the world. What could be more appropriate to commemorate the discovery of this continent! And what would better illustrate the progress of science in maritime development than the contrast between the Spanish caravels—that baby craft—and the giant cruisers of England, France, Germany, Russia and America.

The Nina, the Pinta, the Santa Maria surely created more interest and excited more curiosity than all the other mammoth ships; but the wonder grew upon all beholders, how such *basket cradles*, as they seemed, could ride the waves and baffle the winds of an Atlantic voyage! The arrangement for sight-seers, on the days set apart, was complete, our own American vessels being strikingly effective as the White Squadron anchored on the west side of the broad Hudson river, leaving sufficient space for the visiting craft to pass between it and the foreign ships lying at anchor on the east side. Doubtless, to the sailors aboard the European vessels, the miscellaneous character of our river equipages presented as spectacular an effect as the monsters of the deep impressed our unaccustomed vision; the little row-boat, the noisy tug, the sailboat, the trim yacht, the magnificent steamer, all crowded with passengers and radiantly decked with flags of bright colors, sailing in and around them, gave delight as they rested in smooth water after a tempest-tossed voyage. The sailors on one of the belated Spanish ships caught up just in time to participate in the parade, and showed their joy by waving from the portholes towels and other convenient belongings other than the refined handkerchief salute. "One touch of nature makes the whole world kin." Who that saw this homely demonstration could fail to sympathize with Jack Tar's *heart* tribute!

I need not sketch for your readers the excitement of greeting sounds; cannon booming—drum beating—the music of full brass bands; the screeching of steam whistles; the shouting and hurrahing of human voices—deafening the ear—as the sailors dazzling in white and blue and the marines in scarlet and gold stood on the decks and on the yardarms, their arms interlocked, amid the red, white and blue colors and the officers glittering in resplendent uniforms of their different countries, accepted the hospitalities of America's chief dignitaries from its President to the little aspirant in knickerbockers who expects sometime to fill that high office. All was eye and ear inspiring.

Had the ships sailed away to their own lands the next day the remembrance would have been but a dreamy vision. Their stay, however, being prolonged, has had a delightful result in affording opportunity to make acquaintance with our friends beyond the sea. All the ships have kept open house, and visitors have inspected every part to their heart's content. A daily interchange of courtesies has taken place between New Yorkers and their foreign guests.

The public press, naturally, has given notoriety to those of high rank who have honored us by their presence. First, the descendants of Columbus, the Duke and Duchess of Veragua, were fêted by the city authorities, then the beautiful Spanish Princess, Eulalia, with her husband and suite. The social events on the ships will have greater interest to us plebeians. Especally noticeable were certain exercises on the British flag-ship, under command of that polished Christian gentleman, Sir Henry A. Hopkins. The Blake not only "received" daily, but on Sundays invited the "naval veterans" of the Farragut Association to attend divine service on the quarterdeck, where Dr. Wood, the ship's chaplain, conducted worship. After the morning services, a presentation of medals was made to two brave seamen of the Blake, who risked their lives in rescuing two persons from drowning.

Besides the sixty United States naval veterans, there was present a delegation from the New York lodges of the Sons of St. George who gave the medals of gold, which bear the inscription, "Presented by the Order of Sons of St. George in recognition of an act of heroism whereby human lives were saved, New York Harbor, 30th of April, 1893."

Of course our American fleet received attention from visitors, notably the Philadelphia—the flag-ship—commanded by Admiral Gherardi, than whom neither English, Russian, French nor other foreign commander could surpass in courtly bearing and dignified courtesy, but everybody seemed drawn to the Blake, and it is said, that in comparison with its numbers the proportion was as one to five hundred.

An acknowledgment of favors shown to the officers of the British war-ships was sent to the mayor of New York by a letter of thanks from Vice Admiral Hopkins, before they sailed away. No fault could be found in lack of attention by our citizens to the officers of all the ships; but there was a serious failure to recognize the sailors. An appropriation having been made by Congress sufficiently large to cover expenses of entertainment to all the fleet, it is to be regretted that there should have been neglect of the men, without whose stalwart bone and sinew these ships would never have reached our shores. A call was made through the press for a public dinner to be given in our largest hall; this sentiment was responded to by a representative of the National department of soldiers and sailors, addressed to the New York *Tribune* as follows:

"Sir: A number of ladies residing in New York unite with me in indorsing the sentiments expressed by two of your correspondents—'friends of Jack Tar.'

"We would like to see the marines and blue-jackets who manned the yards and sides of the ships in the cold and damp weather of last week, and who tramped six or eight miles through our streets for our amusement, not getting even a sandwich or a glass of water, we would like not only to see these men entertained at the city's expense, but we would be glad to assist in making the coffee and waiting upon them.

"They are the bone and sinew of the nations represented at the present time in our waters; and we should honor ourselves in

An Indian Outbreak

is a dreadful thing—undoubtedly caused by the irritating effects of dirt.

Outbreaks, and crime generally, are never possible among people who are addicted to the use of

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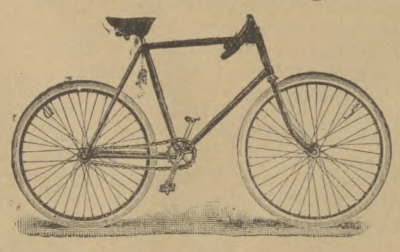

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exhibiting a liberal hospitality. Too long have we allowed the 'land sharks' to gather up the earnings of the seaman when he enters the port of New York; men who for their own aggrandizement rob Jack Tar, wrecking him on our inhospitable shores, and despoiling his manhood. Let us now show him a nobler, truer courtesy, emanating from the hearts and homes of the motherhood of our city. We suggest a supper in the Madison Square Garden where women shall be the caterers and entertainers." Readers of THE UNION SIGNAL will perceive that had this suggestion been carried out, it would have been a temperance feast. It is needless to say that in the entertainments given to the officers, such was not the characteristic of their banquets.

Having taken pains to ascertain the drinking customs of our foreign friends by visiting the consulates of the different countries represented in the naval display, I received information that the enlisted men are supplied with a daily ration of liquor of some kind with their noon day meal. Indeed, the Russian consul told me it was furnished "twice a day" on their ships.

A visit to the Blake by Mrs. Chauvet and myself enabled us to see for ourselves the rum-hogshead which occupies a conspicuous place on the upper deck, and which is shown to visitors as punctiliously as the guns that frown from the port-holes. A beautiful, pure-faced boy of eighteen, who had been deputed by an officer as our escort, spoke frankly and honestly about this "evil thing" in our eyes, as if it were as harmless an indulgence, and as necessary to daily living, as bread and meat. In answer to our questions, he said he was not yet old enough to get the ration, as he must wait until he was *twenty*, the regulation age! The liquor furnished is the *best* Jamaica rum, served to each mess in half gill rations (a provokingly small quantity one would think, but sufficient to whet the appetite for the groggeries on shore!) As loyal temperance women, we naturally used our persuasive powers to induce this English lad to take a pledge of total abstinence, which he very positively declined, in view of the expiration of his two years' probation, and the privilege then of joining the ranks of the five hundred drinkers! However, with eighty members of the order of Good Templars attached to the ship, we shall look for an increase of total-abstainers. We felt that our mission was not accomplished by this personal effort, but that a responsibility was put upon us to take further steps in the promotion of our holy cause. An interview, therefore, was sought with the school-master, and inquiry made with regard to the books of instruction and contents of the library.

After a very agreeable interview which gave the opportunity to mention the fact that our American government had abolished the grog ration twenty years ago in our navy, the way was opened by this intelligent and friendly gentleman for us to offer some scientific temperance books for his acceptance to add to the curriculum of school studies for the young soldiers and sailors. This pleasant result of our visit was accomplished in good time before the Blake left our port.

This work of supplying ships of every description with temperance literature is actively engaged in by our National department, at its headquarters, No. 22 State street, New York, copies of THE UNION SIGNAL, with other newspapers and magazines being added to the good books that furnish reading to the sailor on his long voyages. It is, however, a source of sorrow and mortification that our great constituency, the Woman's Christian Temperance Union, has not come to the rescue of the hundreds of thousands of seamen that come and go in twenty thousand ships to our great seaport in the course of twelve months, by providing a place of refuge where the temptations presented in our large cities by the ever-present saloons and vile boarding-houses may be counteracted in a degree, by pure and wholesome influences. Realizing as few persons can the importance of securing such a home, we propose to bend our energies to establish such an institution in New York City, and so avoid the reproach of inability to suitably entertain the marines and blue-jackets of the "new navy" of our United States.

SARAH A. MCCLEES,
Nat. Supt. Dept. of Soldiers and Sailors.
22 State St., N. Y.

DEPARTMENT OF LITERATURE.

To State and Local Superintendents:

DEAR SISTERS:—The demand for free literature for use at the Columbian Exposition will necessarily be very great and the appropriation made by the National W. C. T. U., while very generous under the circumstances, will prove inadequate. I feel, therefore, impelled to request that the literature fund card be freely used, and the percentage of collections due the state and National superintendents under this plan be promptly forwarded. Remember, large sums are secured by the accumulation of small ones.

If any local union will consent to give *one* entertainment during the summer I will gladly furnish a new idea in the way of program on request. The plan to which I refer has been copyrighted, and the program is offered for sale by the author at $1. I will, however, furnish the same without cost, on condition that ten per cent of the gross returns be devoted to the use of the National literature department, to furnish literature for the Exposition.

Let us appreciate the opportunity now afforded to sow the seed of temperance reform.

Yours truly,
F. H. RASTALL, *Nat. Supt.*
99 Washington St., Chicago, Ill.

THE EVANGELISTIC DEPARTMENT AND THE CHURCHES.

To each Evangelistic Superintendent of a National, State, County, or Local W. C. T. U.:

DEAR SISTERS:—January 5th THE UNION SIGNAL contained a copy of the circular appeal outlining a plan for a general arousing of the churches of the nation upon the evils of intemperance and the need of temperance work. This appeal was sent to each local union. The response has been unusual, and the results surpass our most sanguine expectations. Hundreds of special services, under the auspices of the W. C. T. U., and attended by the members in a body, have been held in our churches, the pastor preaching the sermon, or inviting a lady to present the cause. In Corvallis, Oregon, in consequence of the sermon thus preached, at our request, by the Episcopal rector, every woman in the church joined the W. C. T. U. Massachusetts reports "a most flattering response." In Brooklyn, N. Y., over fifty pastors have accepted the invitation and twenty-two services have thus far been held in our most conservative churches. The National superintendent has given the address in many of these. In order to gather the harvest from this widespread sowing of temperance truth, a question circular has just been issued and sent to each state superintendent.

As the National Convention meets early in October it is necessary to commence at once to gather the results of our year's work. Each local superintendent should secure a copy of this Question Circular, make a careful record of the number and character of these church services, and report the same to her county or state superintendent, together with all other evangelistic work done during the year. The state superintendent will then send a summary to the National department. We earnestly urge you to coöperate heartily with us in this ingathering. If the local superintendent does not soon receive a copy, will she communicate with her county or state superintendent?

The questions are as follows:

1. How many copies of the *National Appeal* were sent out by your union?
2. How many pastors responded favorably?
3. How many unfavorably?
4. How many sermons were preached?
5. In how many churches were ladies invited to give the address?
6. Mention the denominations represented by these services, and number of services held in each?
7. Did committees from the W. C. T. U. attend each service?
8. In how many churches were collections taken for the W. C. T. U?
9. How many pages of temperance literature were distributed at these services, and what leaflets were used?
10. Please give the result of these meetings; in the churches; the community; and your local union. Mention any incidents or features of interest?
11. Did your last state convention observe the hour from 11 to 12 daily, as a season of devotion and Bible exposition?
12. In how many county conventions and schools of methods has this hour been observed during the year? Did *you* seek to secure its observance?
13. Have gospel temperance meetings been held? How many? How many out: door services,——; How many in jails,——Prisons, ——; penitentiaries, ——; halls, ——; forts,——; ships, ——; depots,——; factories, etc.——; how many mothers' and cottage meetings?
14. Has your union held or participated in evangelistic conferences, days of prayer, schools of methods, or similar services? Give report of such.
15. Has your union held series of Bible expositions for uplifting the workers and reaching those not interested?
16. Please report any evangelistic work done by your union not included in the above questions.

ELIZABETH W. GREENWOOD,
World's and Nat. Supt.
151 Remsen St., Brooklyn, N. Y.

Our Library Table.

CURRENT LITERATURE introduces some new features in its June number. The World's Fair furnishes no less than forty-eight pages of selections and illustrations. A striking cover in black and red upon a white ground is part of the new dress. In the body of the magazine the usual departments are to be found, as well as the prize sketch, which receives the award of twenty-five dollars.

Current Literature Publishing Company, 52-54 Lafayette Place, New York City.

The leading article in the June issue of THE CONQUEROR is entitled "Power with God," contributed by Major Musa Bhai, of India, and is a strong yet simple exposition of the theme. He says, "Power with God is the crying need of the hour. While this spirit would spread a healthy influence all round about, drawing young converts and weak and hungry souls all harmoniously towards the goal of progress in the spiritual life for the individual, keeping everybody alive, it will also be an inspiration for those who are to follow. Let this be our ambition then, dear comrades, not to live for our own little petty, paltry lives, but to avail ourselves of the glorious provision made by Christ for fallen man to be raised up into a life of steady progress and power with God."

Published by Ballington Booth. 111 Reade St., New York City.

In the June number of THE MOTHER'S NURSERY GUIDE, Dr. Canfield dispels some popular delusions concerning the contagious diseases of childhood which "some mothers think it just as well for their children to have and be over with them." His article on "Immunity and Protection from Disease" will repay careful reading. The advantages of a simple yet varied diet for children are set forth by Dr. Wm. H. Flint, and Dr. Meding contributes some useful "Points for the Summer." The entertaining "Kindergarten-at-Home Stories" are continued and the mothers discuss in the "Parliament" such topics as "A Plea for Patience," "The Monthly Nurse," "Music Books," "Outings for City Children," etc. The Medical Editor answers questions as to "Susceptibility to Contagion," "Disinfection," "Early Tooth Decay," "Evils of Mixed Feeding."

The Babyhood Publishing Co., 5 Beekman St., New York.

THE CHAUTAUQUAN for June contains among its many bright articles the following: "The Modern Maid of Athens and Her Brothers of To-day," by Prof. W. E. Waters, illustrated; "Greek History and the Constitution of the United States," by J. Franklin Jameson, Ph. D., professor of History in Brown University; "The Making of Paper," by Arthur Allen Black; "Epidemics and Our National Health," by Dr. Felix L. Oswald, an article of current interest; "English Poems on Greek Subjects," by James Richard Joy; "Astronomy on Top of a Mountain," by I. H. Fickel, a description of the Lick Observatory and the work of that institution, illustrated; "Dr. Mommsen, the Great Historian," by Frank G. Carpenter, a graphic pen picture of the eminent historian. An engraved portrait of Professor Mommsen accompanies the sketch. This is but a small part of the contents of this number of THE CHAUTAUQUAN. In addition to the above there are a number of articles dealing with topics of wide interest. In the editorial departments are discussed, Shall the President be an Office Broker? Skimming the Dictionary; Temperance Reform in South Carolina.

The Chautauquan, Meadville, Pa.

The REVIEW OF REVIEWS for the month of June is a number which nobody who intends to go to the World's Fair at any time can well afford to be without. However attractive the other departments may be, it will be true of this World's Fair, as it was of the Centennial in 1876, that the great majority of the visitors will derive perhaps more pleasure from the pictures in the Art Department than from anything else. The REVIEW OF REVIEWS sent as its representative to Chicago, in May, Mr. Ernest Knaufft, a well-known art teacher of New York, who is also a writer upon art subjects and who is known throughout the country as the very successful and sympathetic director of the art studies at Chautauqua from summer to summer. Mr. Knaufft has prepared an extended and discriminating article telling in a straightforward way what are the merits and striking features of each portion of the art exhibit, and his article is illustrated with outline pen sketches intended as memoranda of the principal pictures. The article serves as an excellent general guide to the art department and as an auxiliary to the more formal catalogue which gives the names and numbers of the pictures.

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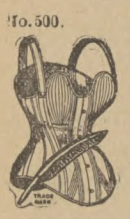

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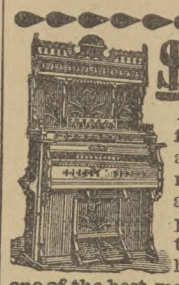

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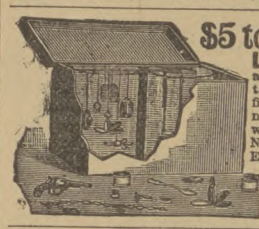

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A New England Miracle.

A RAILROAD ENGINEER RELATES HIS EXPERIENCE.

The Wonderful Story Told by Fred C. Vose and his Mother-in-law to a Reporter of the Boston Herald—Both Are Restored After Years of Agony.

(*Boston, Mass., Herald.*)

The vast health giving results already attributed by the newspapers throughout this country and Canada to Dr. Williams' "Pink Pills for Pale People" have been recently supplemented by the wonderful cures wrought in the cases of two confirmed invalids in one household in a New England town. The radical improvement in the physical condition of these two people from the use of this great medicine is vouched for, not only by the eager testimony of the patients themselves, gladly given for the benefit of other sufferers, but also by the indubitable assurances of disinterested relatives and friends who had been cognizant of the years of pain and distress endured by the two invalids, and who now witness their restoration to health, vigor and capacity.

The names of these people, the latest to testify from their own experience to the marvellous restorative, tonic and healing qualities of Dr. Williams' Pink Pills, are Fred C. Vose and his mother-in-law, Mrs. Oliver C. Holt, of Peterboro, members of the same household, which is composed of Mr. and Mrs. Holt, and Mr. and Mrs. Vose, the latter a daughter of the Holts. Mr. Holt is employed in the Crowell shoe manufactory of Peterboro.

Mr. Vose's wife had been in failing health for a number of years, her illness finally developing into a brain trouble, accompanied by intermittent paralysis of the tongue and lower limbs. Death had taken all her children, and the heavy affliction increased her bodily and mental infirmities to such an extent that her husband, himself an invalid, was compelled to take some means toward securing for her complete rest and freedom from all household care.

In February last Mr. Vose heard of a case of paralysis cured by the use of Dr. Williams' Pink Pills. The similarity of the case described to that of his wife at once aroused his interest. After consultation they decided to send for the pills. The beneficial effect they had upon Mrs. Vose was marked. From being unable to stand she was so materially strengthened that she could walk without difficulty, and in other respects her condition was much improved. This caused both her husband and mother to consider trying them for their own complaints. They tried them on the principle that "if they don't cure they can't hurt," but before each had finished their first box they had felt such relief that they came to believe that the pills not only could not hurt, but were actually and speedily curing them.

To the *Herald* reporter who was sent to investigate his remarkable cure, Mr. Vose said: "I am not anxious to get into the papers, but, as I wrote the Dr. Williams' Medicine Co. I have felt such happy results from the taking of Pink Pills that I am willing, if my experience will help any one else, to state how they benefited me. I am 37 years old, and 15 years of this time I have spent in railroading for the Fitchburg Railroad on the Winchendon and Peterboro branch. For the past three years I have been engineer of the train which connects with the Boston trains at Winchendon. I have been troubled with a weak stomach from my boyhood. Seven years ago, however, the complaint became greatly aggravated from the nature of my work and other causes, and I suffered greatly from it. My stomach would not retain food, my head ached constantly, there was a dimness, or blur, before my eyes most of the time, and my head used to become so dizzy I could scarcely stand. On getting up in the morning my head swam so I was frequently obliged to lie down again. I had a most disagreeable heart-burn, a continuous belching of gas from the stomach, a nasty coating of the mouth and tongue, and my breath was most offensive. I consulted physicians in Peterboro, and took their medicines for two years, but was helped so slightly by them that at the end of that time I gave up in discouragement, and let the disease take care of itself for a long time. I grew worse as time went on. I have been obliged to give up work many a time for a week or two, and have worked at other times when I ought to have been at home in bed. I have lost many months during the past seven years, and would have lost more only for the fact that I stuck it out and would not give up until I had to. My appetite then failed me, and about four years ago I began to notice a fluttering of my heart, which grew so bad after a while that I could not walk any distance without a violent palpitation and complete loss of breath. The pains in my stomach from indigestion lasted two and three days at a time. I lost considerable flesh, and before long I noticed that my kidneys were affected. This came from my work on the engine, I know, as many railroad men are troubled in the same way. I had awful pains in the small of my back, and was obliged to make water many times during the day. I resolved to go back to the doctors again, though their treatment had done me no good before. I was told that medicine was no good for me, that what I needed was a long rest. I could not take too long a vacation, being compelled to work for my living, and so I kept along, taking what stuff the doctors prescribed, but feeling no better, except for a day or two at a time. Finally my legs and hands began to ache and swell with rheumatic pains and I found I couldn't sleep at night. If I lay down, my heart would go pit-a-pit at a great rate, and many nights I did not close my eyes at all. I was broken down in body and discouraged in spirit, when, some time in February last, I was reading in the 'Montreal Family Herald and Weekly Star,' of the cures made by Dr. Williams' Pink Pills for Pale People.' I got a couple of boxes for my wife to see if she would be helped any by them, and then I tried them myself. Before I had finished the first box I noticed that I was feeling better. The palpitation of my heart, which had bothered me so that I couldn't breathe at times, began to improve. I saw that in going to my home on the hill from the depot, which was previously an awful task, my heart did not beat so violently and I had more breath when I reached the house. After the second and third boxes I grew better in every other respect. My stomach became stronger, the gas belching was not so bad, my appetite and digestion improved, and my sleep became nearly natural and undisturbed. I have continued taking the pills three times a day ever since last March, and to-day I am feeling better than at any time during the last eight years. I can confidently and conscientiously say that they have done me more good, and their good effects are more permanent, than any medicine I have ever taken. My rheumatic pains in legs and hands are all gone. The pains in the small of my back, which were so bad at times that I couldn't stand up straight, have nearly all vanished, and I find my kidneys are well regulated by them. This is an effect not claimed for the pills in the circular, but in my case they brought it about. I am feeling 100 per cent better in every shape and manner.

"I am still taking the pills, however, and mean to continue them until I am certain my cure is a thorough and lasting one."

The reporter next saw Mrs. Holt, who said: "I am 57 years old, and for 14 years past I have had an intermittent heart trouble. Three years ago I had nervous prostration, which left me with a number of ailments, for which I have been doctoring unsuccessfully ever since. My heart trouble was increased so badly by the nervous prostration that I had to lie down most of the time. My stomach also gave out, and I had continual and intense pain from the back of my neck to the end of my backbone. I went to physicians in Jeffrey, Newport, Alsted, Acton, and here in Peterboro, but my health continued so miserable that I gave up doctors in despair, and lost faith in medicine altogether. I began to take Dr. Williams' Pink Pills last winter, more from curiosity than because I believed they could help me, but the first box made me feel over so much better. I have taken the pills since February last, and they have made me feel like a new woman. The terrible pains in my spinal column and in the region of my liver are gone, and I believe for good. My palpitation has only troubled me three times since I commenced using the pills, and my stomach now performs its functions without giving me the great distress which formerly followed everything I ate. I have tried everything—doctors' medicines, patent medicines, sarsaparillas, and homeopathic doses. In 14 weeks three years ago I spent $300 for doctors' bills and medicines, and since then have put out as much more money, but the relief I obtained, if any, was only temporary.

"With these pills, however, the effects are different. They are not cathartic, like other pills I have taken, but seem to act directly upon the stomach and liver without any loosening of the bowels. My sleep, too, has improved wonderfully since I began their use. For a long time before I took these pills I lost sleep night after night with my heart and pains in my back.

"I have been too sick in the past not to fully appreciate the value of a remedy that has done me so much good. Dr. Williams' Pink Pills are certainly a grand medicine, and from my experience with them I can cheerfully and cordially recommend them to any one who is troubled with heart palpitation, indigestion, liver complaint, and the many ills consequent upon nervous prostration."

Dr Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation, successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, the tired feeling resulting from nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc.

They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale or sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. They are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address.

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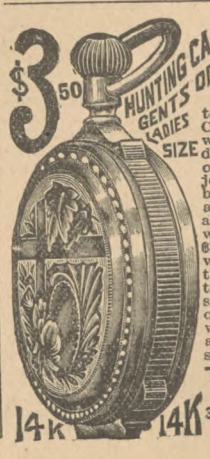

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Signal Notes.

THE Russian clergy have been ordered to preach against drinking.

MULTITUDES starve in Great Britain because their food is made into strong drink.

MISS AGNES WESTON now has temperance workers on all Her Majesty's ships in the navy.

EVERY church of the Scottish Evangelical union uses unfermented wine at the Communion.

IN London there is one physician to every one thousand persons. In New York City one to every five hundred.

IN Great Britain and Ireland three thousand and four women were murdered by drunken husbands from January 1, 1889, to January 1, 1891.

FOUR hundred thousand men are reported as under the influence of the railway mission, where they are being taught the principles of total abstinence.

THE duties on drink in France last year reached the enormous sum of four hundred and seventy million fifty-three thousand three hundred and twenty-five francs.

THE statement was recently made in the German Reichstag that there are eleven thousand persons in hospitals in Germany who are suffering with delirium tremens.

FOUR hundred and eighty-five missionaries are on the staff of the London city mission. French, German, Spaniards and other foreigners are employed to reach special classes.

MR. JOHN HILL, of Paw Paw, Michigan, brother of Madam Willard, died on May 17, aged eighty-four years. Mr. Hill was of sturdy old New England stock, a Vermonter by birth, and a pioneer with the rest of the family in 1815 to Western New York. He was staunch and true, and greatly beloved by his sister and her daughter (Frances E. Willard), who for fifteen years past have been chiefly instrumental in securing a comfortable home for him in his lonely estate, his wife and only child having passed away many years ago. Only one member of the immediate family circle of Madam Willard in her youth remains, her sister, Mrs. Sarah Hill Hall, who still lives near the old home in Churchville, near Rochester, N. Y. Mrs. Hall was a distinguished teacher in her earlier days. She is the fifth member of the circle to attain and pass her eightieth year.

MRS. J. W. ANDREWS, chairman of the executive committee of the Ramabai Association writes: "Will you kindly allow me space in your paper for the following statement, to correct a wrong impression that several leading papers have unwittingly given in regard to the funds of the Ramabai Association and the needs of the Shâradâ Sadana? It is true, as has been stated, that the building fund has been exhausted; but the trustees have been able to supply the deficiency, and to meet all the demands for building purposes, by drawing upon the general fund, as it had the power to do. As the association is the owner of all the expense of enlarging and completing the buildings; and this it has done, greatly to Ramabai's relief. The building fund is kept open, and contributions to it are still earnestly solicited, to reimburse, if possible, the general fund, and for the future needs of the buildings. But all such contributions like those for the legitimate school expenses should be sent to the treasurer of the association, Mr. E. Hayward Ferry, 222 Boylston street, Boston, and *not* to Pundita Ramabai, Poona. No one would deprecate more strongly than Ramabai herself the transmission of such funds in any other way."

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Change of Time.

Beginning with Sunday, June 4, the mor ing train for Louisville and the South vi Pennsylvania Short Line will leave Chicag Union Passenger Station, Canal and Adam Streets, daily at 7:30 A. M., arriving at Lo isville at 4:05 P. M. Pullman Buffet Slee ing Cars on this train from Chicago t Indianapolis, Louisville, Nashville, Mon gomery, Jacksonville and Tampa, Fla., ov Louisville & Nashville and Plant Railwa Systems.

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Please address or call upon DEERING, 24 Clark St., Chicago, for further particular

FAITHFULNESS REWARDED.

The following letter was sent to the Chi of the Chicago Fire Department by th Price Baking Powder Co., whose extensiv factory was visited by fire recently:

CHICAGO, May 19th, 1893.

Dennis J. Swenie, Chief Fire Departmen Chicago, Ill.:

DEAR SIR: We desire to express our si cere thanks to you and your noble band firemen for the splendid work done in sa ing our factory from total loss by fire o Thursday morning last. While the loss great, yet we appreciate the fact th through your prompt action and able dire tion the building was saved, with much va uable property. We are thus enabled t start manufacturing Dr. Price's Cream Bal ing Powder within the coming week. W feel it is due the Chicago Fire Departme to say that under your management it without a peer in the land.

We beg to hand you our check, payable t your order, for $250, and will ask you t kindly place same for the benefit of th Firemen's Benevolent Association.

Very truly yours,
PRICE BAKING POWDER CO.
TEMPORARY OFFICES:
Price Flavoring Extract Co.,
Cor. Illinois & Cass Sts., Chicago.

CALIFORNIA.

The fame of the climate of Californ draws to that charming state new frien every year, particularly from sections whe long, severe winters, followed by tryin spring seasons, work such disastrous resul among the weak and debilitated.

The great improvements in passeng train service, higher degrees of comfort i the cars, and shorter time required on th trip, combined with the cheapness of th excursion tickets now being sold to Cal fornia and back by the Santa Fé Rout make the journey agreeable and, one ca almost say, economical. The many delligh ful resorts now established in Californ afford every comfort and luxury desired b the fastidious, and present unique attra tions.

The Hotel del Coronado at San Dieg the Raymond at Pasadena, the Redondo Redondo Beach and the hotels at Sant Barbara, Monterey, Riverside, Los Angel and many other points, have grown as f mous as any on the Atlantic Coast—and fact that should not be forgotten is th they are resorts all the year around, a though the greatest number of people fro the East are in California between th months of November and May.

Write to John J. Byrne, Asst. Passenge Traffic Manager, 723 Monadnock Bloc Chicago, Ill., if you are interested in Cal fornia, and he will send you some readin matter.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION — FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 24.] CHICAGO, June 15, 1893. [Price $1.00 per Year in Advance

Mrs. Lucia D. Herrick
1114 Mitchell St. Sp23

SINCE OUR LAST ISSUE.

Last Sunday was Children's Day in the churches.

Baccalaureate sermons were preached at many colleges last Sabbath.

Chicago's "society" has been paying tribute to the Spanish Infanta.

This has been the closing week of the political campaign in Germany.

Edwin Booth was laid to rest in Mt. Auburn cemetery near Boston, June 9.

More than 2,000 miners at Kladno, Bohemia, are on a strike and troops have been ordered to the spot.

The Prison Reform Congress, under the auspices of the National Prison Association, met in Chicago last week.

Home rule for Cuba is the animus of a measure introduced into the Spanish Cortes by the minister of colonies, and much opposed.

Temperance for the world was the keynote of the World's Temperance Congresses, which closed last Sunday at the Memorial Art Palace, Chicago.

It has been decided by the Department of State to admit Chinese immigrants bearing certificates issued by agents of the Chinese imperial government.

The series of meetings under the auspices of the international order of King's Daughters in connection with the World's Congresses commenced Wednesday.

The World's Conferences of Charities and Corrections met in Chicago last week, Rev. Washington Gladden, D. D., of Columbus, O., preaching the sermon on Sabbath morning.

Religious services in an immense circus tent to a vast audience were held on Lake Front Park, Chicago, last Sunday, by the evangelists, D. L. Moody and Rev. John McNeil.

The injunction to close the World's Fair on the Sabbath was granted by the federal court at Chicago, June 8, but suspended by Chief Justice Fuller, of the United States Supreme court, June 10, and the Fair was open Sunday.

Fifteen thousand Swedish Lutherans gathered at Rock Island, Ill., June 9, the occasion being the three hundredth anniversary of the founding of their church, and the principal orator of the day, Bishop Knut Henning von Scheele, the envoy of King Oscar.

The *Daily News* sanitarium opened at Lincoln Park, Chicago, for its seventh season of beneficence, last Monday, its record for last summer being 48,641 infants, mothers and children cared for and 3,000 children, mothers and working girls sent to the country for a two weeks' outing, each.

A terrible accident, by which many lives were lost, and which reflects upon the government, was the falling last Friday morning of the notoriously unsafe building at Washington, D. C.—Ford's theatre, the scene of Lincoln's assassination, recently used for the pension record division of the war office.

Dr. G. C. Majunibar, of Calcutta, India, who has been in attendance at the World's Medical Congresses, in an interview at Washington last Saturday, among other interesting statements said that Ex-Consul Webb's scheme to establish a Mohammedan colony in the United States would prove a failure because the natives would not leave their homes in any number, and that on account of his own visit to America he will be barred from social life among members of his own caste in India.

THE ingenuity of man has devised already no less than six thousand different drinks, including mixed drinks. This is the testimony of the New York Custom House, which ought to be reliable.

ONE of our temperance leaders reports that in Cardiff, Wales, in a Congregational church they have two kinds of wine at the communion, the people who favor unfermented wine sit together, while those who wish it fermented sit by themselves; and the two look at each other with a certain amount of self-righteousness depicted on their countenances. This is rather too much of a good thing; we believe the "crathur" should be turned out from the communion service altogether.

BY request of Mrs. Woodbridge, we state that she unintentionally gave the impression by her "Statement" published in THE UNION SIGNAL of June 1, that the "Harvey Temperance Hotel" had not been rebuilt, and readers have inferred that there is *no* hotel at present on the ground. She regrets that her article was so worded, and has hastened to correct it by issuing a circular letter in reply to all correspondents saying that "there is a hotel in an unfinished state into which guests are being received daily. We are informed that the table is excellent and that Mrs. Russell is doing all in her power for her patrons."

THE management has granted one of the great halls of the Art Palace to the W. C. T. U. on every Sunday afternoon that a congress does not occupy it. Taking advantage of this permit a great mass-meeting was conducted June 11, by Mrs. Mary A. Woodbridge, in the Hall of Columbus. John G. Woolley opened the meeting with a cyclone argument against the "league with death" of the Christian voter who sustains the license system by his party affiliations, and held up before every eye a license blank of Chicago on which the church steeple is sandwiched in between the brewery and distillery. Mrs. Clara C. Hoffman, "the great trombone of the W. C. T. U. band," followed with a thrilling exposé of the army post exchange. Colonel Sobieski, Mrs. Margaret Parker and Miss Claxton, of England, assisted to make this day memorable in the onward march of the principles and powers that shall yet make the contested battle-fields of the individual and national soul the eternal realm of righteousness, and the shining pathway of justice and mercy. A resolution was passed almost unanimously by the audience asking that the United States government should keep its contract with the Christian people of the nation for Sunday closing of the World's Fair.

JUST as we go to press Monday comes the news that Walter Thomas Mills has made an assignment and that his hotel in North Harvey is in receivers' hands; also that in a conference of two hundred guests held early on that morning, Mrs. Stevens and others explained the relation of the W. C. T. U. to this hotel, and on motion of Rev. C. C. Vinal, a New Hampshire minister, the following resolution was unanimously adopted: "We have heard the explanation of prominent members of the Woman's Christian Temperance Union, and we hereby vote to exonerate them from blame, believing that its members were deceived and misled by Walter Thomas Mills and are suffering the same penalty as are those who are not white-ribboners." It should be distinctly understood that the W. C. T. U. as a body has had no connection whatever with Mr. Mills' hotel and that it is not responsible for the acts of its individual members. It must also be stated in simple justice to our great leader, that Miss Willard has never given her indorsement to this or any other private enterprise, and that her name and picture have been used in Mr. Mills' circulars after she has positively forbidden it. It has been asked why did THE UNION SIGNAL advertise the Harvey Temperance Hotel? In reply we would say that the statement of Mrs. Woodbridge and Mrs. Hoffman with the complaints of guests, were the first intimation received by the management of the W. T. P. A. that Mr. Mills' enterprises were not fully worthy of confidence.

"CLOSED for the Lord's Day" are the fitting words that explain the covered exhibits of the W. C. T. U. and W. T. P. A. in the Woman's Building of the World's Fair on the first day of the week. The "organization room," which comprises about one-fifth of the entire space of this building, is a silent yet speaking stretch of unbleached muslin. As regards the big buildings of the Fair, exhibitors do not care to display their goods on Sundays, and the lack of motive power and the covered displays combine to make Sunday an undesirable time to visit the Fair. Germany seems to be nearly alone among the foreigners in its disregard of the Sabbath. So many state buildings are closed that the section of the park given over to them is almost deserted by Sunday visitors. Chains, locks, boards and covered displays are practical protests against Sabbath desecration, which will win the day when petitions and appeals will fail.

A MISTAKE was made in our notice of the work of Dr. Kate Bushnell and Mrs. Elizabeth Andrew in India, as to the authority by which they were commissioned to undertake their investigation, and the scope of that inquiry. They went to India a year ago last December in the regular course of their round-the-world journey as missionaries of the World's W. C. T. U., and did this special work at the request of Mrs. Josephine Butler, superintendent of the purity department of the World's W. C. T. U., under the direction of the English section of the purity society, known as "the British and Continental Federation for the Abolition of State-regulated Vice," of which the Right Honorable James Stansfeld was chairman. In 1888 the House of Commons passed a practically unanimous resolution forbidding the sanction, regulation or licensing of vice, by the India government. That this resolution was being secretly defied by the India military authorities has been fully ascertained through the investigation which Mrs. Andrew and Dr. Kate Bushnell were, by divine help and guidance, able to bring to a successful conclusion.

THE following resolution has been sent to the leaders of the World's Woman's Christian Temperance Union in England from the British, Continental and General Federation for the Abolition of State-regulated Vice: "*Resolved*, That this committee will be prepared to assist in the expenses of meetings to be organized by the W. W. C. T. U. at which Mrs. Andrew and Dr. Bushnell speak on the work they have done in India. It will be glad to coöperate as far as possible, and is willing that its name be used with the officers of the W. W. C. T. U. if desired." This resolution comes as a sequel to the faithful and heroic work wrought by Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell in India, where they procured undoubted evidence proving that the system of state-regulated vice is in vogue in the military cantonments of the British army. A Parliamentary departmental commission has been appointed to examine this evidence, and it will be placed before Parliament in one of the famous blue books, within the next three months. Great meetings are to be held in England, to be addressed by these ladies. The press of Great Britain is eagerly discussing the pro and con of the subject. Lord Roberts, the late commander-in-chief of the British army in India, denies that which the white ribbon missionaries declare, and now comes the "tug of war." Any one acquainted with these ladies can have no doubt as to the correctness of their statements made, as they have been in every case, with the most careful and thorough investigation, involving great self-abnegation and hardship. Mrs. Josephine Butler, Lady Henry Somerset, Miss Willard and other leaders in reform work are earnestly coöperating with Mrs. Andrew and Dr. Bushnell, and there is no room for doubt as to the outcome, viz., the abolition of the regulated system of vice throughout the British army in India. As is well known the system has been abolished in every other part of the empire.

DANDELIONS.

BY EMMA PLAYTER SEABURY.

He stands beside the cages,
Where the lordly lion rages;
He sees the baby lion and he hears the mother roar.
"How could they all get ready
In the country?" asks our Freddie,—
"If these are dandy lions, then I don't want any more."

Pittsburg, Kan.

DANDELIONS.

BY MRS. LAURA RANDALL.

Golden along the wayside,
Glad in their humble lot,
Making the wayside brighter,
Dotting the grassy plot.

Beautiful wayside jewels,
Which little children love,
And gather in golden armsful
From our bountiful Father above.

He sends them another garment,
White as a misty shroud—
They float away in the sunshine
Far above summer cloud.

Sweet lessons from humble flowers,
Perfect in hearts of gold,
Oh, that we all might be like them
As the lessons of life unfold.

When He calls us some glad morning,
In a language here untold,
We may float away in the sunshine
To the beautiful city of gold.

Chicago, Ill.

THE DELIVERANCE OF HESTER PERKINS.

BY HELEN CAMPBELL.

(*Concluded.*)

Only a sprained ankle, but for the first time in her life Miss Hester was helpless, and raged as she lay in bed where Dr. Scarborough had given her positive orders to remain, forbidding the slightest movement for a week, since the sprain was severe and the knee seriously bruised.

"She'll bust, she'll surely bust," Mrs. Jerry said, and shook her head, and there were days in which such fate seemed probable, for never did invalid rail with more bitterness against her fate.

"It's the Lord's will, you know, Miss Hester," said Mrs. Jerry, and Miss Hester dared not sniff.

"It's that pesky Jo," she said. "If I hadn't heard him hollering to the doctor, and been thinking if something couldn't be done about it, I wouldn't have forgot the pan. I'll see the first thing when I get well. I do seem to really hate him," she added under her breath as Mrs. Jerry answered the mother's call. "I s'pose it's sinful, but I can't stand him anyhow; crooked as an S, and always under foot," and Miss Hester turned her uneasy head on the pillow and tried to sleep.

A week went by, and at last a month. There was something wrong, and it was not decided what. Miss Hester lay now, grimly silent, with only an occasional outburst. Mrs. Jerry did her best, leaving Jerry to work his will in the little gray house by the mill-dam, and Mrs. Perkins sought anxiously any means of helping to patience and acceptance of the dispensation.

"It's all the fault of that pesky Jo," Miss Hester muttered at intervals, and so the days passed till an afternoon when Jo decided to see for himself, and came under the window for an interview with the old lady, with whom he had now and then had short conversations.

It was July, hot and drowsy, and every window open Miss Hester's bed had been drawn to the window of the room just back of where her mother sat, and every sound could be plainly heard. Jo's voice, somewhat subdued but still clear, came to her ears, and she started angrily, and then, on the verge of having him ordered away, stopped. What was he saying after that "Hullo!" to which her mother had at once responded?

"She ain't going to die, is she?"

"For mercy's sake, child, no! not unless it's the Lord's will more than anybody knows now. What put that into your head?"

"Because," Jo replied in a quiet, impersonal tone, and settling himself under the lilac bush, through the leaves of which he looked out critically, "I thought maybe she would, and then Mrs. Jerry would take care of you and I could come and see you. She'd better, you know."

Mrs. Perkins gazed at him in silence, too aghast to speak.

"Of course she'd better, because nobody likes her and she doesn't like anybody," pursued Jo, untroubled. "She's 'most dead, anyway. I knew she'd have to be, because that man said so. You don't know him and I don't either, only he sat by the brook and said things. Me an' Gracie was there, an' he come along an' took a picter of us with his box, an' he eat his lunch there an' give us some, an' told a story, an' then we got to talkin', you know, an' one o' the things he said was that unless folks loved folks and some of 'em most of all, they weren't alive at all; they were dead, or maybe 'most dead. So I knew Miss Hester was 'most dead, cos folks said—old Potter said—she didn't care the shake of a lamb's tail for anybody 'ceptin' you, an' she liked to have you to boss. So when she fell down an' had to go to bed I knew she would die all from being 'most dead anyway, you know."

Mrs. Perkins gasped, but no other sign was given, and Jo went on:

"So I went up to the graveyard and looked all round, and there's more places than I thought, because they said the old yard was chock full, and when she dies I'll come and see you every day."

"You go home this minute, an' don't you ever come here sayin' such things again!" said the old lady, closing the window with a bang, and the surprised Jo eyed it for a few moments and then made his difficult way toward home.

Miss Hester closed her eyes as Mrs. Jerry came in softly and looked at her, but opened them as the door closed again. "'Most dead, anyhow." What did that mean? She meant well enough by the world, but it had little for her or she for it. Was it possible that there might be something she had missed? Suppose there were such a thing as a love that could be felt, that would end this miserable spell that had seemed to bind her more and more closely as she lay here, raging against necessity. She wanted somebody to care, and nobody that came to see her showed the slightest symptom of any such state of mind. "Poor dear," her mother said a hundred times a day, but who would say "dear" when this old mother was gone? Not one.

Miss Hester closed her eyes again, and suddenly a tear rolled down her cheek, a tear born of self-pity, but followed by another of longing and strange trouble. She remembered when she had cared. There was a little sister no older than Jo lying in the old graveyard, and her she had loved. There was another who had gone to the war and never come back, and whom she had mourned for awhile till work swallowed up everything else, and she began to forget the world held anything but work and worry. What had made her hate Jo so, for hate it had nearly become? And what else had the man said, for there must have been more? Miss Hester was weak, and her mind wandered on. She wanted to hear more about the man. Somebody must ask Jo what the rest was. Somebody? Why should she not ask for herself?

Miss Hester sat up and rang the little bell by the bed so energetically that Mrs. Jerry came running, and the old lady clasped her hands in sudden terror.

"I want Jo. You go after Jo and bring him here, and bring some cookies on a plate," said Miss Hester a little shamefacedly, as Mrs. Jerry's astonished eyes were bent upon her. "I've a notion to hear him talk and you bring him, an' if he won't come alone you can let Gracie tag along; she is mostly after him."

Jo, discovered after long search sitting on the stone table which made the Governor's monument, and from this point of observation considering where Miss Hester had better be put, shrunk back when he heard Mrs. Jerry's errand.

"I ain't a-goin' to," he said. "No, I ain't a-goin' to. She'll do something or make me ketch somethin' and then I shall go dead and I ain't ready to yet."

"You come along, child," returned Mrs. Jerry. "She's got cookies for you, an' she's a poor sick critter an' you'd ought to behave an' do what she wants," and the reluctant Jo, lifted in her strong arms, found himself speedily in a truly confounding position; seated on the foot of Miss Hester's bed, the plate of cookies in his lap, and Miss Hester's haggard face and small gray eyes full upon him. But somehow there was a change, and Jo, after a moment's survey, rose to the situation.

"I guess you wanter get well," he said. "I guess you think it's better to go round than be in the graveyard. I guess—" but Jo was dumb, for again a tear crept down the cheek of his enemy, and more chased after it. Jo watched them for an instant.

"I guess something's bust," he said, and shrieked as Miss Hester burst into the first laugh he had ever heard from her lips.

"I guess there has," she responded presently, and with her usual determined look upon her countenance: "it'll *stay* bust too, or I'll know the reason why," and Miss Hester who in these words may be said to have taken her first step into the kingdom of heaven, pushed the door to with the stick by her bed, and having done thus proceeded to interview him as to his views.

Of the details of this interview I shall not speak, nor do I recite that from it Miss Hester, after the manner of the Sunday-school book, came out transformed, and went through life a spirit of brightness and cheer. But something had happened and is happening still, for in this journey adventure by the way is certain, and a day may hold strange tales of conquering or of flight. But when Miss Hester again walked down Linborough street, Jo from his perch shouted "Hullo!" and Miss Hester pausing with gravity, said in a loud and distinct voice "Hullo," and passed on red but triumphant, as Jo added:

"Bully for you!"

New York City.

SHAKESPEARE, A GREAT MORAL EDUCATOR.

BY IRA GALE TOMPKINS.

(*Concluded.*)

Our author graphically delineates both the moral and physical pathology of this monstrous corroding social ulcer, drink, and there is scarcely a phase of it that escapes the keen scalpel of his all-unfolding genius.

It has been said that those who dance must pay the piper, and equally true is it that those who continue long to "suck the subtle blood of the grape" must pay the penalty, frequently in publicity. The physical signs of intemperance may often be seen advertised in the face, "that map of truth which deep impression bears," as witness this portrait of Bardolph by Falstaff:

"Thou art the knight of the burning lamp! I never see thy face but I think of hellfire and Dives that lived in purple; for there he is in his robes, burning, burning! . . Thy face is Lucifer's privy-kitchen, where he doth nothing but roast malt-worms. O thou art a perpetual triumph! an everlasting bonfire light!"—*Henry IV.*

How many such bloated and distorted faces one sees, who carry the flaming banner of their disgrace as a signal light and warning to all to beware the cup!

"The brand of shame is on thy brow—
Poor wretch, misnomered free."

As to that other social evil, involving woman's purity and virtue, Shakespeare infinitely surpasses King Solomon in truth and justice, as he places the moral responsibility where it properly belongs, on the part of the man. Solomon represents man as a prey to the designing wiles of woman—as simply a poor, weak and deluded victim, while Shakespeare conclusively shows that it is in consequence of an abuse of the divine attribute of love on the part of the male sex, and a too tender yielding in her own loving nature which are mostly responsible for woman's errors, as may be well illustrated by a few pertinent quotations:

"Not that devoured, but that which doth devour
Is worthy blame. Oh, let it not be held
Poor woman's fault, that they are so fulfilled
With men's abuses! these proud lords to blame,
Make weak-made woman tenants to their shame."
—*Lucrece.*

"Then call them not the authors of their ill,
No more than wax may be accounted evil
Wherein is stamped the semblance of a devil."
—*Ib.*

One cannot fail to remark in how many of Shakespeare's women are emphasized those crowning attributes in woman's nature—female purity and honor. In the "Divine Desdemona," who possessed that conscious virtue and immaculate purity that could not even imagine baseness in other women. In the persecuted Queen Hermione, who, falsely accused and threatened with death, exclaims:

"Honor is a derivative from me to mine
And only that I stand for."
—*Winter's Tale, 3: 2.*

In the innocent Hero—in the pure and faithful Imogene—in the invincible and conquering Isabella, who says:

"Th' impression of keen whips I'd wear as rubies,
And strip myself to death, as to a bed
That longing I've been sick for, ere I'd yield
My body up to shame."
—*Meas. for Meas. 2: 4.*

In the lovely and unfortunate Marina, who, thrown into a slum of the vilest kind, prays:

"Oh, that the good gods
Would set me free from this unhallowed place
Tho' they did change me to the meanest bird
That flies i' the purer air."

And the "blessed gods" in the power of her own inherent goodness, do set her free from her base surroundings, and make even her vile environments "stepping-stones to higher things.

As a pertinent conclusion to our many-sided theme, a most instructive moral may be cited by our author, drawn from the results of a life of vice and a life of virtue, respectively, as the heritage of old age.

Look then upon this picture, and then upon this. Here is Prince Henry's portrait of

"Falstaff, that abominable misleader of youth—that old, white-bearded satan,"
"Thou art violently carried away from grace;
There is a devil haunts thee in the likeness of a
Fat old man; a ton of man is thy companion.
Why dost thou converse with that truck of humors? that bolting hutch of beastliness? that swollen parcel of dropsies; that huge bombard of sack; that reverend Vice,—that gray Iniquity,—that Father Ruffian—that Vanity in Years? . . And do but mark how ill white hairs become a fool and jester."

—*Henry IV.*

Now then, look upon the other picture.

"Though I look old, yet am I strong and healthy;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly."

—*As You Like it.*

A healthy, hearty old age, in which a kindly frost supplants all disease germs; and the winter is on the hoary head, yet the lusty energy of youth courses through the veins, and eternal spring blooms in the heart, giving ruddiness to the cheek, and clothing "old age, that ill layer-up of beauty" with "angel-like perfection."

"Give me a staff of honor for mine age,
And not a sceptre to control the world."

What is it that makes Shakespeare live forever and seem forever young and new? Is it because the infinite book of nature lies always open before him, from which he is constantly reading us great moral lessons? Is it because he seems to be the conservator of all truth and the best expresser of it? Or is it because he seems to sum up the universal experience of all lives from which he is ever deducing practical and logical conclusions?

No, it is not, probably, because he is all these alone, but because behind all, or nearly all that he has written, there lies *a great moral purpose.* Because, in his great dramas he teaches by precept, philosophy and example, this unvarying moral lesson: Better, far better are those who always do right, though apparent evil fortune may seem to attend them, than are those who do evil, though crowned with apparent triumph. And, in holding as 'twere the mirror up to nature; in showing virtue her own features, scorn his own image and the very age and body of the time, his form and presence, he invariably points a moral as well as adorns a tale.

This it is that makes him great and the eternal years of God his own.

Chicago, Ill.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

One of the many absorbing topics brought before the Woman's Congress was the

MARRIAGE PROSPECTS

of the coming woman. The pity was that it had to be handled in such one-sided fashion. Mrs. Emily Marshall Wadsworth—a kinswoman of the famous beauty—and Rev. Anna Shaw were the two lenses of the feminine "specs" through which the assembly viewed it, but if we could see the matter as married men and bachelors do how different it might look! Since Priscilla blushed by her wheel, as John Alden pushed the suit of his doughty friend, instead of speaking for himself, there have been great changes in both the social and industrial conditions of women. Dr. Shaw tossed the ball playfully, and kept her hearers in merry mood, the gist of her remarks being that woman's marriage prospects are identical with man's marriage prospects, as there are grave difficulties in the way of his marrying without her.

Mrs. Wadsworth went more seriously into the subject, which she very sensibly considers yet in the field of speculation, for the time has not come when we can know what really are the effects of modern changes in industrial and social life upon the marriage prospects of women. She believes, however, that "that these great changes now promise, nay, are even now giving much that is grandest and best in life to women, and it is not in Nature that they do or can or will in any sense jeopardize her marriage prospects, for to women the holy state of matrimony must ever hold the fullest, noblest, completest life, 'that statelier Eden, where wifehood and motherhood take on something of the tenderness and divineness of Godhood.'" The speaker dealt fairly with the class of wage-earners, granting that first intoxicated with the pride of independence, they do not want to marry, but she went on to show that no salary satisfies the warm heart of potential motherhood, and the novelty worn off, the "self-supporting woman" is as easily wooed as any other.

Every working girl and professional woman in the house felt a chord in her inmost soul tremble at the touch of this truth. We who have been really inside the hollow sphere of "public life" know how shut in a woman is there. There is no such skylight opening heavenward as in the happy home. In closing her charmingly pessimistic paper Mrs. Wadsworth said: "All this marvelous American civilization, this great Columbian leap forward, is in the direction of more marriages, of better marriages, of holier and truer marriages."

Of all the brave and true words spoken, none will be longer remembered or more widely pondered than those of Mrs. Helen Gardner in her papers upon

HEREDITY

and Woman as an Annex. Listen to her exposition of the old proverb, "The hand that rocks the cradle rules the world." "It is true, alas, in a sense never dreamed of by politician or publican. It is true that the degraded status of maternity has ruled, and does rule the world, in that it has been and is the most potent power to keep the race from lofty achievement. Subject mothers never did, and subject mothers never will, produce a race of free, well-poised, liberty-loving, justice-practising children.

"Maternity is an awful power. It blindly strikes back at injustice with a force that is a fearful menace to mankind; and the race that is born of mothers who are harassed, bullied, subordinated and made the victims of blind passion or power, or of mothers who are too petty and self-debased to feel their subject status, cannot fail to continue to give us the horrible spectacles we have always had of war, of crime, of vice, of trickery, of lying, of arrogance, of incompetence, of brutality, and alas, of insanity, idiocy and disease, added to a fearful and unnecessary mortality. . . . We need only to remember that the mental, as well as the physical conditions, capacities and potentialities are inherited, to understand how the dead level of mediocrity must be preserved as a rule of the race so long as the potentialities of that race must be filtered through and take its impetus from a mere annex to man's power, ambitions, desires and opinions."

We are certainly nearing a time when the improvement of the human species will be a subject of wide interest. That inheritance flows through two channels is axiomatic, and when the world wakes up to the high endeavor of self-improvement, it will aim to keep both channels clear and both currents at their very best. The conflict of opinion then will be as to what constitutes the best conditions for both father and mother. The settlement will result in larger life for one, purer life for the other, and truer and fuller development for both. Man, the ruler of destiny, the conqueror, is composite. "In the likeness of God made he him; male and female created he them," and dominion was given to *them.* Man's kingdom is, and will be, divided and weak until consolidated according to the Divine plan. What is that plan? Find the answer and we have the key to every social problem vexing the race.

THE PRESS CONGRESS.

Surely Susan B. Anthony was justified in making the classic, Congressional inquiry, "Where am I at?" when she found herself before the assembled editors of religious newspapers. Miss Anthony would have been more than human had she not reminded them of her early relations to the religious press. She told them—without malice, however—that for forty years she was the butt of newspaper ridicule and denunciation. Her first reform effort was for temperance. She went down as a delegate to that first great temperance convention in Syracuse. Her credentials were returned on account of her sex. It was all very well for women to belong to temperance societies, but to speak or participate in the deliberations of a convention was intolerable. (In the names of Willard, Lathrap, Hoffman, et al., think of it!) "They were nearly all ministers, and the worst billingsgate that ever came upon my unprotected head was from those preachers; then the religious press followed with all its batteries!" exclaimed the venerable advocate of woman in temperance. She told further how her "hair used to stand on end with fear of going to perdition for being an abolitionist," when she read a certain religious journal of long and high standing.

But whatever her fate, an abolitionist she had to be. A person of her mold can brave "perdition" if she must, but turn her back upon her own deep convictions of right and justice, she cannot. Just she can be toward those who have reviled her most. She places the blame where it belongs, with the reading, subscribing public. "Subscribers determine what the press shall be," was one of her truest sayings. The short address was repeatedly interrupted with applause.

REPRESENTATIVE PRESS WOMEN

had the largest audiences. For some reason the meeting-going public likes to hear women talk. Washington hall was crowded on their evenings. I want to tell you an episode of Kate Field's address. She said she did not believe in universal suffrage. She had never belonged to a suffrage society. This statement caused a narrow ripple of applause. I know where that applause started. I sat just two chairs from its head-waters. The mite who started it was young. He was also weak, belonging to the spider-legged genus. After this semicolon of a "cheer," Miss Field went on to say that she believes in suffrage limited by educational tests, without reference to sex or previous conditions of servitude. That sentiment tickled the palms and soles of the audience and set them vibrating, but my callow neighbor failed to disturb the air in his locality. When quiet was resumed Miss Field went on to say: "Since the action of the recent Republican convention at Louisville, I am ready to strike hands with Miss Anthony, and if she is in the audience she can put my name down as her last recruit." A voice was heard: "I'm here!" Then verily the floor seemed to rise and the roof to come down, and no sign of order appeared until Miss Anthony stood upon the platform and took Miss Field's hand, but all was quiet in the chair next but one to mine. Its encumbent had exhausted himself with the first effort. When opposition to "women's rights" comes from a ripe and stalwart man, who has grown a luxuriant gourd to shade and shield his wife and daughters, I never want to argue with him. I am lost in regret that there are not more like him; but when a boy takes that way to express his contempt for his mother my regret is that she has not applied her slipper with more vigor and judgment.

Chicago, May 30, 1893.

HILLSBORO CRUSADE SKETCHES.

VI.

BY ELIZA J. THOMPSON.

It must "needs be" that much of interest is passed over in silence as we attempt a report of Crusade incidents—so varied and unique were the duties and thrilling occurrences of each day that of "making many books there would be no end," if all were told.

The following appeal, signed by about two hundred male citizens, had been presented to Mr. Dunn, the druggist, at the request of the temperance people, by a committee, consisting of Rev. J. McD. Mathews and Mr. E. S. Hibben:

APPEAL.

MR. W. H. H. DUNN:—Dear Sir: We, the undersigned, citizens and business men of Hillsboro, would respectfully and kindly ask you to sign the "Women's Temperance Druggist's Pledge." We appeal to you as interested with us, in the good name and prosperity of our town, and in view of the fact that some of our saloon-keepers are trying to make you their covering. We address you in no spirit of coercion, but as your neighbors and friends, who would have you with us in this temperance movement.

Should you decide to adopt the course here suggested, you will entitle yourself to our gratitude, as well as subserve, in our judgment, your own interests.

The subjoined reply was received at the hands of Mr. Dunn's attorneys:

MR. DUNN'S REPLY.

TO HON. SAM'L E. HIBBEN AND REV. J. MCD. MATHEWS:

Gentlemen:—Mr. W. H. H. Dunn, our client, to whom you presented a petition, signed by certain citizens of Hillsboro, requesting him to sign the "Women's Temperance Druggist's Pledge," bids us answer thus:

He is unable to see any difference between the request made in the petition referred to, and the request originally presented by the ladies. He saw fit to refuse such request then, and sees no reason now to change his mind.

The "movement" forced him into the courts, and consequently placed him in direct antagonism with the temperance people connected with such "movement."

Until such a request as the one referred to is accompanied by proper concessions to him, on the part of such temperance people, he can scarcely honor it with respectful or serious attention.

We beg leave to subscribe ourselves, very respectfully yours,
BEESON & SLOANE, and
COLLINS & PARKER.

There was also work among our colored friends, many of whom were in hearty sympathy—and others sadly needing our help. Attention to the wants of the suffering because of the "curse of curses"; then the blessed work of guiding the children and the young people to avoid the ways that in the "end thereof are the ways of death!" and by the way, this juvenile work was undertaken in the early part of our campaign, and with more or less success has been carried on to the present day.

Zealous efforts were constantly made to diffuse the spirit of our work throughout the county, and bring all into harmonious action for law, purity and good order. All this united with our daily temperance and devotional services in the churches, halls, saloons and outer courts. The pavements occupied the earnest toilers of 1873 and 1874, in this, as in all localities touched by this pentecostal fire.

At a business meeting about the 17th of January, a resolution was offered and accepted, "that the ladies are recommended and expected to comply with their engagements with Mr. Koch (late saloon-keeper) by meeting tomorrow morning and going together to his place of business, taking and paying for all articles of glass ware or other articles of furniture that they have agreed to purchase of him."

It was a very singular pleasure that our band enjoyed on the following morning, to pass out of the church in a body, after the morning services were concluded, singing (in our hearts) that old gospel hymn:

"Help us to help each other, Lord,
Each other's cross to bear.
Let each his friendly aid afford,
And feel his brother's care,—"

then to go where we believed a man was *honestly* making an effort to get out of a business so fraught with disasterous results to all concerned. When we arrived at the "Bank Saloon" we found our committee of temperance gentlemen finishing their part of the work of reshipments. They kindly proffered their aid and one was soon mounted on an empty barrel and the auction commenced, which resulted in each woman possessing a *trophy* and Mr. Koch a full purse and an empty house, ready for (as we had hoped and prayed) a successful shoe trade as that was his original business. The pledge was presented to Mr. K— and from our minutes it seems he signed it with the added clause "never to engage *in the business* in Hillsboro, Highland county, Ohio."

The ladies of the association were most pleasantly surprised at the evening meeting in the Presbyterian church to find themselves presented with two large and beautifully illuminated text cards from Captain Amen, one to be hung in the Presbyterian church and the other in the Methodist. The texts were:

"In union there is strength."
"God's work pays sure wages."

It was moved (and seconded by Dr. Fullaton) and carried, that Dr. Fullaton be requested to frame these mottoes at his own expense. It was no sooner said than done and those embellished cards with their inspiring texts, and the kindly thought on the path of our "weary way," gave the band much good cheer.

One morning about this time as our ladies were engaged in a song and prayer service in one of the saloons, a message was received from our friend of the "Lava Bed," who had not been forgotten or neglected. A conference was soon arranged with a committee of ladies and Mr. Lance made known his situation and his wishes; plans were immediately formed for the poor fellow's relief from the heavy penalties resting upon him, and Joseph found himself a free man selling fresh fish from a fine business stand, giving strength, not "muddle," to human brains, and peace to his own conscience!

It is needless to say that "fish! fresh fish!" became the popular dish in the homes of the Crusaders (as they were beginning to be called,) and our new "importer" for a time did a flourishing business.

Mr. Wm. Swartz of the Jefferson House now demanded attention. He was only a temporary actor in the saloon connected with the hotel, the property belonging to his widowed sister, Mrs. Luber. Mr. Swartz and his wife had tastes differing from that sort of life, hence it was not a very difficult task to persuade them to withdraw from it. Terms were agreed upon and after the reshipment of liquors to Cincinnati and the auction of beer mugs, etc., Mr. Swartz found himself behind the counter of a flourishing grocery and his little family enjoying the peace of an honest home without the "trail of the serpent."

News still reaching us of other localities coming under the influence of this marvelous "baptism of the Spirit," our hearts were being enlarged for further service, and communications of cordial sympathy were now of frequent occurrence; from cities of considerable size we heard marvelous reports.

(*To be continued.*)

THE GOTHENBURG SYSTEM SEEN THROUGH NATIVE EYES.

BY KATE LUNDEN.

It is always well to look beneath the surface of things. The outward appearance is often deceptive and the saying is also true that "distance lends enchantment." A nearer approach may break the spell and rob the scene of all its imagined beauty, but should we therefore refuse to face the reality?

Much has been said of late for and against the famous regulative experiment known as the "Gothenburg System." In most of these discussions one essential feature has been conspicuously absent, *i. e.*, personal observation. Although a native of Sweden I have never seen the system in operation; in the "good old days" when I grew up people managed to get drunk unsystematically. In order, therefore, to form an intelligent opinion of its merits and demerits I wrote to the editor of the *Swedish Messenger*, one of the Gothenburg weeklies, and asked him for a brief account of the working of this avowed "temperance" measure in the place of its birth, and for a comparison of the "old" and "new." The following is a translation of his reply:

"Under the old system the saloons were owned by private persons who bought the right to sell liquors at public auction. The liquor dealer who paid the taxes for the largest number of gallons was awarded the right to keep a saloon. In some towns this privilege was granted for life.

"Now when the liquor dealer paid a certain yearly license fee it is clear, of course, that his own interest demanded that he sell all the liquor possible. At the same time he tried to reduce his expenses. To that end cheap places of business were rented, in most cases small, unhealthy and filthy. Bartenders and other assistants were paid so poorly that they, in order to make ends meet, were *compelled*, you may say, to enter the downward road of crime—a road so easily accessible from the bar of the saloon. Liquor was sold on credit or traded for clothing or other personal effects.

"Still the old system had one advantage. The police authorities kept strict watch over the public houses, and every misdemeanor was promptly reported. In ninety-nine cases out of a hundred the saloon-keepers were indicted when brought before the court.

"The 'Gothenburg system' differs widely from the old. It originated as follows: A few of 'the pillars of the city' formed a company for the purpose of controlling or monopolizing the sale of liquor. Said company agreed to turn all profits over to the city, the only condition being that the stockholders should receive six per cent on the capital invested. But the interest received was, in fact, much higher than the six per cent figuring so prominently in all official records. If I remember rightly the original value of each share was one hundred crowns, but only half of the amount was ever paid. For the remaining fifty crowns the shareholders gave a note, which also drew six per cent interest. Consequently, the shareholders really made as much as twelve per cent on the invested money.

"The new company rented light, spacious rooms, and furnished them elegantly. Each saloon is provided with a so-called manager, who, as the employé of the company, draws a yearly salary of twelve hundred crowns besides free rooms, coal and gas. The company also pays all his assistants. In addition to that each of these managers has the privilege of keeping a public eating house as his own private business, where beer, mineral waters and other light drinks also are sold. It is self-evident that these positions are eagerly sought for; they yield an income that enables the incumbent to amass a fortune in a few short years.

"The managers are very seldom, if ever, prosecuted for violations of the law. The chief of police and the city authorities are stockholders in the liquor company, and its reputation must be guarded. The *only* great advantage of the company, as a promoter of temperance, is that liquor is never sold on credit, at least not openly.

"Drunkenness has *not* decreased under the new system. Formerly it was considered a *shame* to step over the threshold of one of the low saloons, but to-day no one needs to blush on account of frequenting the high-toned rum-holes, and any one may patronize them without the least danger of injuring his reputation. The press, although in the 'service' of the company, has refused to be silenced, and the papers have told the sad story of *the rapid increase of drunkenness.*

"Another fact deserves attention, viz., that it is now much more difficult than ever before to abolish the evil or even restrict it, and this for the following reasons: 1. The city reaps a rich harvest from the liquor traffic.* 2. The capitalists and 'city fathers' derive a large income from the same traffic.

"This is in brief the difference between the two systems. Personally, I have every reason to believe that the Gothenburg system—praise it best you may—is a kind of safety lock for the traffic in intoxicating drinks, which it will be hard, not to say impossible, for the friends of temperance to break open.

"This system has been advocated both in Sweden and other countries in the interest of temperance and morality. I am at a loss to understand what its advocates mean, for as far as temperance and morality are concerned Gothenburg has never been so low in the scale as it is at present. This assertion can be proved by statistical records.

"From what is said you can draw your own conclusions. One thing is certain, viz., that whereas the temperance people under the old *régime* could, by invoking the law, close the saloons which had repeatedly violated the regulations, such a victory is now *impossible.* Any complaint is received in such a manner that the complainant usually does not care to appear a second time."

The foregoing is simply submitted to the consideration of the advocates of the much lauded system therein described, or any other measure of "control" short of absolute prohibition. Dr. Gould's statement that the Gothenburg system "is the best means which has yet been devised for the control of the liquor traffic, where the principle of licensing is admitted at all," is no recommendation when we remember that this "principle" is *wrong* in itself, therefore cannot be upheld on moral grounds, and further that license, high or low, is wholly inadequate to solve the problem. The half-a-loaf-better-than-none theory is, as some one has remarked, altogether dependent upon the quality of the "loaf." Even a starving man will think twice before he accepts a slice of bread saturated with a deadly poison.

New York City.

*How much would be left of that "harvest" if the sums were deducted which go to the almshouses, jails and asylums, filled by the drunkards the city has made?—Translator.

EDITORIAL CORRESPONDENCE.

A London Pageant—Queen Victoria and the Great Parade.

DEAR UNION SIGNAL:—"What do they know of England who only England know?" These words of Rudyard Kipling best epitomize the gorgeous object lesson that I beheld, in company with half a million of my kind, on May 10th, "in famous London Town." The central figure of that memorable scene, the Queen of England and Empress of India, has herself comprehended the greatness of her far-away possessions as no other has done except, perhaps, her illustrious and ever lamented Consort, Prince Albert the Good.

The first World's Fair was his thought, away back in 1851, and as a little girl on a wild western prairie, I read with fascinated eyes the record in our local newspaper, of that glittering Crystal Palace in the great world's city far away; of the gracious Queen and genial Prince who opened that first exhibition; and I little thought that well-nigh half a century later on I should witness a scene, compared with which the first World's Fair was but the study for a panorama; so rapidly since then has England climbed the heights of universal geography and oriental Empire.

"Through the eye to the heart" is the truest teaching for the development of patriotism, and no one in all the Empire has attested in so practical a manner her comprehension of the importance of this teaching as Victoria herself, who after her seventieth year has studied the language of her three hundred and fifty thousand oriental subjects, surrounded herself with Hindustanee servants, and yesterday paid to the Princes of India, who came to attend the opening of the Imperial Institute, the compliment of especially greeting them as she descended from the dais where she had just made a magnificent speech.

The new building, with its huge size, its mellow colors, its picturesque sky-line, and its "coronal of towers," the great Queen's Tower rising far above the rest, is worthy to be the one great architectural memorial of the Victorian era. It was in 1886 that the exhibition of Colonial and Indian products and of the great commercial, industrial, artistic and educational achievements of our various Colonies suggested to the Prince of Wales the idea of a permanent institution to be built as a national memorial commemorative of the fiftieth year of the reign of Queen Victoria. The subscription list has now reached £413,000 which includes fifty-eight foundation donors of £500 The foundation stone was laid by Victoria on July 4, 1887. The ground area of the buildings and courts occupies nearly nine acres; the Institute itself covers an entire square, and has been carried out in every detail with masterly skill and princely liberality. It is the memorial of a great people and a great queen.

But to the gala day itself. Surely we had what the loyal Briton likes to call "queen's weather"; "the vasty deep" of London, with its six millions of human beings, was shot through and through with electric arrows of sunshine; there was no trace of fog, but bright blue skies showing the softness of an English spring. Everybody was in the best of humors and the best of "good clothes"; it was not, like the Jubilee of 1887, a national holiday, but the verdict of the press is that the splendor of the pageant was even greater. Thirty thousand people had reserved seats, the most expensive costing from fifty to one hundred dollars; these were adorned with evergreen and the national colors in every form of harmonious device, and filled with the best survivals of the fortunate class—as we say now who hope that some day every class will be fortunate—for as John Burns declared in his speech at the great Hyde Park demonstration of the liquor people three days before this exhibition of the power of royalty, "What we want is an equal chance of sharing the leisure, the treasure, the pleasure, the clothes and food that this world gives." Though deprived of most of these, Demos was out in full force at the Queen's parade. Unable to

pay a penny for seats, people flocked to the sidewalks hours before the time, and were in evidence by hundreds of thousands all along the route, which from Buckingham Palace to the Imperial Institute covered about two miles. The order and decorum of the day could not have been more perfect; troops lined the streets on both sides, and six thousand policemen were out in force, dressed in their new clothes and wearing their latest medals. We had the choice between seeing the inside and outside of the great ceremony, and the press says that those who (like ourselves) chose the street view had much the best of it.

We were on hand at ten o'clock although we knew the Queen would not arrive until after noon. The grand stands with their thirty thousand occupants were filled a little after ten. Opera glass in hand we watched the gradual rally of what is technically known in these parts as "the aristocracy," preceded by their gorgeously attired guardians and variegated flunkies. The cheering is but slight as many great ones come, for the waiting thousands are all watching for the Queen. Punctuality is the politeness of royalty, and though famous for this quality, and promised to the crowd at fifteen minutes after twelve, such is the throng through which she has to pass, that the Queen does not arrive till half-past twelve.

"Is it not curious," says an American white-ribboner whose field-glass is faithfully directed toward the distance whence the Queen is to emerge, "that I can be thinking of all this pageantry, the like of which I never saw before and shall not see again, and yet away down in my heart I am observing the noontide hour of the white-ribboners?"

"So am I," was the answer, and no more is said till is seen the flash of spears, the passing of half a dozen carriages containing the lesser lights of the royal household, and then a carriage drawn by six cream colored horses from Hanover, each gorgeously caparisoned in red and gold, the manes being entirely covered by tassels of bright color; a plump postillion mounted on the left hand horse of each pair, besides a gentleman in scarlet who leads each separate horse; two handsome Highlanders in a high seat perched up behind; two fair, attractive young Englishwomen, Princess Christian and Princess Beatrice, on the front seat, and all alone in the middle of the back seat a somewhat stout, short figure dressed in black, without a jewel, without a ribbon, just a kindly, quiet, dignified lady that anybody would have been glad to call his mother or his grandmother. At a foot pace the carriage passed, amid loud hurrahs, while a bright flag bearing the harp of Erin, the Cross of St. Andrew and the Lions of England was suddenly flung out into the sunshine from the top of the tower and bands of music played "God Save the Queen." Victoria and her daughters bowed quietly to the right and left, the Queen simply inclining her head with a most intelligent and kindly expression; and one stalwart republican from the New World looked at her with dimmed vision as she thought that here and now came to a focus all that is best in man's achievement during all the centuries; and that a woman was the chief figure in all that gorgeous pageantry, a woman who has been true to the sacred duties of wife, mother and friend, true to the magnificent powers reposed in her as Queen.

I remembered that when at sixteen years of age she was told that she was to rule over this mighty Empire, there was no exultation in look or tone, but with clasped hands she faltered out, "God help me to be good." I remembered her tender love and loyalty to that pure, noble man to whom she gave her heart in early youth, and that when asked the explanation of England's greatness, she said, "It is the Bible and Christianity." I knew that England did not live up to its high standard, but believed she would some day; and that this great reign—so rich in triumphs of literature and art, in the spirit of civilization, in the uplift of the people, in the emancipation of women—has contributed more than any other reign the world has known to bring about the realization of universal brotherhood. I knew that no human being on the globe concentrates in her history and influence so many thoughts; that this quiet woman is the cynosure of civilization; presidents and princes come and go, but she goes on and on until it seems as if her reign is likely to be the longest, as well as the most beneficent, of which history makes mention.

We waited an hour while the Queen, leaning on an ebony cane, disappeared with her children into the great temple of industry and achievement, and we knew that she had made her speech when the chime of bells in the beautiful tower told that the inauguration ceremony was complete. We knew that Sir Arthur Sullivan had conducted the orchestra, that Madame Albani had led the audience in singing "God Save the Queen"; and that the chimes were to tell us all of the joy that the climax had come.

A few minutes later the whole procession passed us on its return to Buckingham Palace, and it was a touch of nature pleasant indeed to see, when the Queen's sons with their wives and children, Wales, Edinburgh, and Connaught with his blithe young princess beside him, walked along the pavement to meet the carriage of the Queen, and to salute Her Majesty, who smiled on them with the simple kindness of a mother.

Meanwhile the chime of bells rang merrily, each bell named after one of the Queen's children, and the chime christened Alexandra for the Princess of Wales. To me as I gazed at the vanishing figure that was the center of all this pomp and circumstance, and knew that I should never see again the Queen of England and Empress of India, the music of the bells seemed to be saying to us all, even those matchless words of Tennyson:

"The love of all thy sons encompass thee,
The love of all thy daughters cherish thee,
The love of all thy people comfort thee—
Till God's love set thee at *His* side again."

The great poet is dead, of whom the Queen said that were she to exchange with anybody living it would be with Tennyson, but another has risen, Lewis Morris, who wrote the ode on the opening of the institute. Let me wind up with his words, expressive of that joy and pride, which Englishmen must feel who witness such a scene as I have faintly pictured:

"Peal joybells unawakened yet, nor cease,
Peal till our isles and continents rejoice!
Fling far and wide a new harmonious voice!
While through long ages yet, our realms increase
In unity and peace.

"Till drawn together nearer, they shall bind
Close bonds of love for all of British blood;
Then, our broad subject-realms in brotherhood;
Then, our great alien kinsmen, heart and mind,
Then, if heaven will, *mankind!*"

London, England.

MRS. AMELIA THORP—"PROMOTED."

Dear Union Signal:—Some one has said that the Christian religion condemns itself because it represents death as "the King of Terrors." This is not the teaching of Christ. The chiefest of the apostles declared that the last enemy to be destroyed is death.

At the village of Oxford, N. Y., was held last month a service which might well be called a Christian burial. The body of Mrs. Amelia Thorp, who died in California, April 24, was brought to the home of her early married life for interment. The W. C. T. U. had no more loyal member than Mrs. Thorp. The white ribbon was on her breast as she lay in the coffin. The service was held at twelve o'clock in remembrance of the noontide hour of prayer, dear to every white-ribboner. The flowers which decorated the casket were beautiful in color and the sorrowing relatives were not dressed in the conventional black. The service was conducted by those who knew and loved the friend gone on before. Dr. J. H. Ecob, of Albany, read the Scripture lesson and offered prayer. Miss Emma Thursby sang, "Angels ever Bright and Fair," and was accompanied on the organ by Mrs. Ole Bull, only daughter of Mrs. Thorp. Miss Farmer read "Resignation," a selection from Longfellow, and the hymn, "Lead, Kindly Light," was sung by Miss Thursby and Miss Olea Bull, a granddaughter. The whole service was one to uplift the soul and to kindle the thought of the continuity of this life with that to come. In the peaceful atmosphere of the place it was easy to believe that Christ had abolished death.

Mrs. Thorp was a remarkable character and brilliant woman. Her wonderful gift of language, spiritual insight and strong personality commanded the attention of every one with whom she came in contact. She deplored conventionalism and sham. Her friendships were strong and she had the faculty which is always the mark of a great mind as well as a great heart, that of attaching to herself the ceaseless devotion of her friends. The gifts and graces which most women of Mrs. Thorp's social standing give to the world, she gave untiringly to the work which elevates humanity.

Every department of the W. C. T. U. claimed her loving sympathy. It was she who inspired the thought of fitting up "the den" for Miss Willard. At the meeting of the N. W. C. T. U. in Boston, three years ago, she left her beautiful home in Cambridge, and, with Mrs. Shapleigh took rooms in Boston that she might be near the Temple and early at the meetings, which were so full of inspiration. She was an original promoter of the closing of the saloons about Cambridge, and became a literal terror to the liquor traffic by the vigilance and vigor with which she tracked down and ran out every applicant for "the business." Mrs. Thorp was equally interested in the woman question and worked for the enlargement of woman's life, because it means the elevation of humanity.

She fell asleep in the fulness of years, "like ripe fruit, with ease gathered, not harshly plucked—for death mature. Her children rise up and call her blessed and her husband praises her in the gates."

Helen G. Ecob.

Albany, N. Y.

BY MATILDA B. CARSE.

Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them and ye shall have them.—Mark 11:24.

The crowd of visitors to the Temple daily increases, and the demand to have Willard Hall open during the day for the inspection of visitors has become imperative. The Chicago Central W. C. T. U. has now rented the hall, and opened it for visitors, where every one may attend the noon-day prayer-meetings, which are now being conducted by Mr. John G. Woolley with great success and a wonderful revelation of power in this unique speaker and worker, and "brother of girls." Words of appreciation and delight fall from the lips of all visitors to our beautiful hall.

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One of our staunch white-ribboners writes as follows to a friend: "I do not believe in inviting failure by discouraging outcries when a shout such as they used to send up in the old-fashioned 'raisings' would send a whole broadside erect. It made a great deal of difference in those dayswhether an alarmist cried out, 'It's going back!' or an enthusiast put life into the timbers by a shout, 'She's coming up, heave her now altogether!' I have heard my uncle tell how life was imperiled once by an alarmist's cry causing a score of men who were lifting timbers to turn and look about for safety, until the fearful calamity was only prevented by one whose quick eye took in the situation, and shouted, 'It's coming up, it's coming up!' which nerved their arms afresh. I have thought of this incident often in connection with the recent controversies about the Temple."

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It's coming up, it's coming up, my sisters, but you must "heave her now altogether," if the W. C. T. U. expects soon to become the entire owner of the beautiful Temple, Let us all take hold of the ropes and pull with a will—the little children and the aged saints, as well as those in the prime of their strength. From a letter received a few days ago from our beloved leader, Miss Willard, the following extract is taken: "Lady Henry and I fully purpose holding meetings with you for the Temple enterprise when we return if I am able to do so. We may not get to this for months, but we certainly think we could help you to this extent whenever possible." If the two great leaders of the World's and National W. C. T. U. have determined to thus put their shoulder under the great enterprise, can't you, too, my sister, help a little, at least fill a mite-box during the year, or get others to help you do so? I find there are thousands of white-ribboners that are not so much as lifting a finger to help pay for the Temple; for instance, I met a well-dressed lady in Willard Hall the other day. She was in delight over its beauty and the grandeur of the whole building. I asked her if she owned any bricks in it; with much shamefacedness she admitted she did not, but that their union was filling *a mite-box*. I asked how many paying members they had. She said sixty-six. Think of it! sixty-six women filling *one mite-box*, when each should have at least filled one—the entire union sending in $3.65 when it might have sent $240. I spoke to another visitor in Willard Hall the other day. She was old and very plainly dressed and came from one of our far western states. She sat perfectly absorbed with the beauty around her. I asked her if she was pleased with the hall and building. She replied as so many do: "I have no words to express my delight and admiration; it far exceeds my expectations." I said, "I hope you will fill a mite-box and help us pay for it." Her face beamed with honest pride and gratification as she answered: "Oh, I have paid for a great many bricks in this building. I have been filling mite-boxes right along and intend doing so until it is all paid for."

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Lois E. Alfred, Newport, Vt., sends $80 which completes the Orleans county pledge of $100, collected from the unions in the county; $18.65 comes from the W. C. T. U. of East Cleveland, Ohio, on a $100 pledge. Mrs. Sarah W. Tudor recently held a delightful Temple mite-box social at her residence in Baltimore, on behalf of the Baltimore W. C. T. U.—the "mother union" of Maryland, which has done a great work, both local and state. The collection amounted to $60.62 which is to be applied on a $100 pledge. Mrs. Tudor truly remarks, "This noble union is deserving a fitting place in Willard Hall." Bethany, Conn., W. C. T. U. sends $25 on its pledge. Mrs. H. N. Lewis sends $34 which completes the $100 pledge of the Wellsville, N. Y., W. C. T. U.; $1 has been received from the Newton, N. J., W. C. T. U., for the Lucy Webb Hayes tablet; $2 has been sent by Maude Hutchinson for the Ames and West memorials; also $2 from Mrs. A. Laundsbury for the Ames and West memorials; $21.59 which was mentioned a few weeks ago as the balance of $100 from Monroe county, Ohio, should have been Monroe county, Michigan. Mrs. E. M. Watkins, of Muchakinock, Ia., sends $1 as her "indignation contribution," roused by the ordeal the Temple work has had to pass through,—and she sends $2 for a mite-box. Miss E. B. Swan sends $25 which completes her gift of $100 for a tablet in memory of her mother, Mrs. V. A. Swan, Cincinnati, O.

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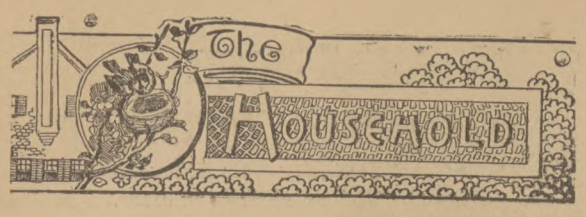
A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara Johnson, The Temple, Chicago, Ill.



LICENSE—WHEREFORE?

BY LAURA H. WILLIAMS.

Though averse to praising Satan,
  See how well he hid his claws,
When he talked about high license
  Helping on the temperance cause.
We have tried it, found it wanting;
  'Tis a blot, a deathless curse
On the nation that allowed it
  For the gold that fills the purse.

Tell me, when has money prospered,
  Gained by slaying innocence?
Ask of Judas, or his pupils,
  In the past or present tense.
What repays the perjured conscience?
  Think you 'tis the princely fee?
When God's voice shall walk the garden
  How will guilty Adam flee?

Why, 'tis trading with the devil
  As he dictates and desires;
We to furnish all the victims,
  He the fierce, destroying fires—
Whence the souls of countless thousands
  Writhe in anguish in the flame
Of the alcoholic monster,
  Which, when wakened, who can tame?

Ye who see the ills that threaten
  Mixed with evils of to-day,
Are you silent and regardless?
  Up! the tide of evil stay!
Never was a call more sacred,
  Never was a cause more just,
Since Jehovah breathed His spirit
  Into mute, created dust.

Up! the Spirit yet shall conquer;
  'Tis of God and not of man.
You may be the missing factor
  In the heaven-directed plan
For the shattering of evil
  And removing error's chain,—
Thus preparing for the advent
  Of a just and righteous reign.

Hartland, Vt.

WHO CARES?

BY ELLEN FRACKER PRATT.

"Dear me! I'm not going to change my dress this rainy, dull day; nobody will call, I'm sure, and I'll just take my book and forget the outside world. The children never notice whether I'm in a silk or a calico gown; whether my hair is crimped or straight, and, as for John, he's the most indifferent man in the world about a woman's looks. I wish he *did* care a little, as he used to in our early housekeeping days. How sweet it sounded to hear his words of praise and approval. Ah, me! how prosaic we grew after the babies came! and yet we women never get too old to like compliments from our husbands, and really, I think I get absolutely hungry for a look or a word of praise, sometimes. Life seems so matter-of-fact, so humdrum, all the romance gone out of it. It isn't right, but it's the solemn truth.

"Ah, well! what's the use of fretting over spilt milk. We wives and mothers have to grin and bear a heap of unpleasant things, but I guess the Lord stands back of it all, and it will all be right some day, only—I wish John *wasn't* quite so practical and so unsentimental. If meals are on time, and I am at home, it seems all that is necessary to his happiness. I like to look trim and pretty; nothing is so repulsive to me as an untidy woman or an untidy home, but I just feel to-day as if I didn't care whether school kept or not, and I'm going to finish 'The Woman who Dares.' I can't rest until I know how she comes out, whether she draws her husband to her high plane, or whether he pulls her down to his level. She's right and ought to win, and I guess she will, for she's a loyal woman and a royal woman, and he'll come to his senses before giving her up."

After this monologue Mrs. Sutton gave her dish towel an extra shake and hung it on the line, polished the top of the cook-stove, and taking off her work apron, left the kitchen. With a sigh of content she sank into an easy rocker and perched her feet on a hassock, and soon became oblivious to the world, the flesh and the devil.

She read on for two hours when there came a ring at the front door. "There!" flinging down her book and smoothing her front locks, "I knew how it would be if I sat down looking like a scarecrow," and in no gentle frame of mind she admitted—her pastor!—of all persons in the world the one she cared least to see. It was outrageous for a minister to be out calling in such weather; he probably did it just to make discoveries, and she hoped he was satisfied.

She was profuse in her apologies, which he interrupted with: "Now, don't mind it in the least; my wife has been guilty of the same thing on several occasions, and I must confess the lesson has had a very wholesome effect." (Was ever man so abominably candid? but, after all, who had a better right to chide?)

A flushed face and a feeling of dissatisfaction with herself and all the world was the effect the caller had upon this wife and mother. She closed the door upon his retreating figure with a grim, "There, now I don't care who comes! To be seen by Mr. Toogood in this short calico dress, and not a crimp to my hair! Oh, *oh!*"

She returned to her novel, but not with the same abandon. After another hour she arose and prepared to get supper for husband and children—a girl of fourteen and a boy of ten.

The first to come in from school was Kitty. She sat down as was her wont to chat awhile with mother of the day's doings at school. She stopped abruptly and looked anxiously at her mother, and then asked: "Have you got one of your headaches, mamma?"

"No, dear. Why do you ask?"

"O—I thought you looked kind o' sick—you weren't fixed up any, and when you don't dress up in the afternoon you always look as if something was wrong."

"I sort of feel that way myself, Kitty, and I don't believe I'll be so shiftless again."

At the supper table Ned looked across at his mother, as she made some remark which sounded unlike her usual serene self, and said: "Mamma's tired to-night; I guess she's been housecleaning."

"Why do you think so, my son?" she questioned.

"Cause you look like it."

"John," she said turning to her husband, "do I look sick, or tired, or unusual to you?"

"You look about ten years older than usual. What's the matter?"

She made some irrelevant reply, and kept her own counsel. The next evening her reward came when her husband remarked, during a pause in the reading of the paper, "Mary, you look almost as young as you did the day we were married; I hope I shall not die very soon, for some other fellow will be falling in love with you, sure."

"You didn't think so last night, John," she laughed.

"Well, no; I guess I was out of sorts last night; nothing seemed just right."

"Well, well, how queer men are," was his wife's mental comment; but the lesson was not lost.

Iowa City, Ia.

THE PROPORTIONATE AND SYSTEMATIC GIVING MOVEMENTS.

BY ESTHER TUTTLE PRITCHARD,
Nat. Supt. Systematic Giving Department.

It is now but little over two years since active measures were put into operation to introduce systematic giving (or, more accurately, proportionate giving) methods into the state unions, and fifteen states have already indorsed the movement. Our department includes both systematic appropriation (*i. e.*, giving so much a week to specified objects) and proportionate giving; but the promotion of the latter is the leading object of the department. Our plan of work is being prosecuted with more or less vigor, according to the aggressiveness of the superintendents and their associate workers, but seed is being sown in all these states from which we may expect a harvest. This kind of seed is singularly reproductive as appears whenever sown under favorable conditions. A few years since the writer placed a tract on proportionate giving in the hands of an intelligent widow of limited means. She went home and gave it to her little boy who became a convert to the tithe system. Not long since I again met the mother and was told that her boy is now a civil engineer, on a good salary and laying aside twenty dollars a month for the Lord. The sowing seemed uneventful, but the harvest will mean much for Congregational treasuries.

White-ribboners will be pleased to hear that this cause is gaining new adherents by the action of woman's boards. The Woman's Foreign Missionary Society of the M. E. church, with its 4,262 auxiliaries and a membership of 147,133 women, has ordered that proportionate giving be the topic of one of the twelve uniform lessons to be studied by the society this year. The Baptist Woman's Foreign Missionary Association of the West indorsed the movement at its late annual meeting in Minneapolis, and appointed an Illinois white-ribboner to draw up a plan of work. The subject of systematic beneficence was presented last week by our good Addie M. Fields before the annual meeting of the Cumberland Presbyterian Woman's Foreign Missionary Society, in Nashville, Tenn. A friend who was present writes me it was the "most enthusiastic hour of the convention." At the close of the discussion the subject was referred, by motion, to the committee on future work, with instructions to prepare "some plan whereby systematic beneficence may be presented practically and personally to every auxiliary. The motion was unanimously supported."

The action of these boards means incalculably much for the strengthening of the movement, and ought to inspire our superintendents with fresh courage. The department plan has proved itself capable of great efficiency, but it is not self-operative. As an educational rather than aggressive agency, it requires aggressive women to push it. Workers who can forcibly present the cause before public audiences and then draw the net, are indispensable to success. I have, myself, seen from thirty to seventy-five or one hundred women pledge themselves to the tithe system at the close of an address. It is surprising to find the openness of the public to this question, and the many who have already adopted proportionate giving methods. At the Nashville meeting mentioned above one-third of the ladies rose in response to a call, to signify they were in the practice of tithing.

A very good way to help the cause is to make this subject a leading feature of programs for schools of methods. Indiana is doing this with encouraging results, and I wish it might be done in all the states. I would take this occasion, also, to suggest that items relative to our department be more frequently sent to our press reporters. We are hardly having our share of notice.

Kokomo, Ind.

DRESS AND MOTHERS.

BY FRANCES RUSSELL.

Not a citizen of this republic is born whose physical constitution and cast of mind do not bear the impression of his mother's previous health and character. If you do not know that fashion of dress affects both physical and mental health, imagine the situation reversed for a single generation—the girls brought up with the bodily freedom of boys, and the boys dressed from infancy in girls' clothing; their bodies formed to an unnatural shape, and their minds imbued with the doctrine that beauty of appearance should be the chief aim of life. Let the little boy's hair grow long and do it up in curl papers or do it up in hard braids every night so that, night or day, he cannot have one moment of unconsciousness of the importance of artificial appearances. Budget his legs with skirts so that he can have no freedom in running or climbing, and must kick out ungracefully, sideways, to get his feet around his skirts if he tries to go upstairs with his hands full. His form can be trained to "graceful lines of hour-glass shape" if you begin tight lacing early enough, so that the floating ribs can be gradually brought together, if not overlapped. Long skirts worn on all occasions would restrict his exercise and tax his strength and mental capacity. Would not all this affect the boy's health both physically and mentally? Not a father would consent to see his boy's future imperiled by such clothing.

In some heathen countries they kill the girl babies. In America they put them through French fashions. A widely published fashion letter from Paris, under date of January 15, 1893, begins thus: "In Paris women of highest social position are simple and plain in their street dress. Curious novelties and the sensational they leave to those who have no claim to notice except through dress." Yet it is probable that the woman who wrote that paragraph cannot send from Paris anything for which our newspapers will pay so freely as for pictures and descriptions of the "curious novelties and sensational" styles, worn by "those who have no claim to notice except through dress." Thus is the public taste in America constantly corrupted by placing before it pictures of deformed bodies, dressed in senseless costumes.

More than a thousand excellent women—authors, artists, philanthropists, journalists, physicians and college teachers and students have consented, over their signatures, with many cheering words and wishes, to give their "influence in favor of an improvement in woman's dress which will give her the free use of the organs of her body when working or taking exercise." This enrollment has been made under the auspices of the National Council of Women. In adopting the report of its committee on dress, the National Council recommends women to avail themselves of the comfort of one of such styles of dress (modified according to individual judgment) when visiting the World's Fair.

Surely it is an occasion when a short, loose, light "walking dress" will be needed, as it is estimated that to walk through all the aisles of the many buildings, without stopping to look at anything, would require seven days, walking twenty miles a day, and no one can inform us how often or how urgently a "rainy-day dress" may be needed.

A distinct feature of this movement is concerted action. No one has been asked to come out alone in a reformed dress, for it is understood that oddity is often a greater tax upon nerves than can be counterbalanced by muscular freedom. Nearly every woman of the thoughtful, intelligent class enrolled in favor of the movement would prefer to wait until the new dress becomes common before adopting it.

Women are planning to wear it at summer resorts and in colleges. The chivalry and intelligent patriotism of men will then be put to the test. Will they approve and encourage the heroic effort of American women to achieve their own freedom, and to make better conditions for the generations yet to come?—*The Arena.*

AN OPENING RECITATION.

Dear friends, I have been asked the first
To get up and recite,
And say how very pleased we are
To see you here to-night.

We all will do the best we can,
And if we make mistakes,
Try to be patient with us, please,
Nor heed our little breaks.

We hope you something nice will hear
Before our meeting's ended,
And if you'd join our Band of Hope,
Oh, would it not be splendid!

Now I'll sit down, or you'll get tired,
And so, perhaps, I may;
And if you will, please sign our pledge,
Before you go away!

—*The Temperance Record.*

THE BUTTERFLY AND THE BEE.

[From the French.]

BY M. R. S.

"If it is fine,"
Said a butterfly gay,
"I'll dance in the fields the livelong day,
If it is fine."
"And I," replied a wise old bee,
"Will do the work that is given me
If it is fine!"

—*Churchman.*

UNCLE JOHN'S TALKS.

XI.

MAGNETIC HAMMER, GRINDSTONE.

What's that, Jimmy? Comfort with a clock? So I have, but that is not what I started to say, the other day. I meant this magnetic tack-hammer. Worth a hundred times its cost. Bring it face to face, or face to head with a tack and you see how it takes hold. No, it will not take one from a pile, because the one which it touches becomes magnetic and grabs hold of its neighbors. And that is why you want this tack board. Neither did I ever see one before; but it did not take me long to decide what I wanted. Simply a ½x6x10, with a ¼ inch ledge all around, and a piece to hold one side an inch from the table. Throw on some tacks, take the board up, shake it lengthwise and run them all to the high side. Then gradually tip it, still shaking, so that the tacks will start for the low side. You see they all go head first like polly-wogs; and spread out so you can present the hammer to one at a time. This board is well worth making if you do not have a magnetic hammer, just for the convenience in picking up tacks. But you must have such a hammer. It costs only ten cents.

Of course you must know how to sharpen your tools. Never work with dull ones. Better spend two hours a day in keeping tools in good order, than work at the disadvantage which comes with blunt edges. In fact, it is simply impossible to do good work with dull tools. You will need a grindstone, hone and strap. See that the grindstone is hung so it will run true, getting help if necessary. I never saw a grindstone, excepting my own, that was high enough. For a man, the top should be four and a half feet from the ground or floor. Then you can stand up and do nice work. No, better not have a trough for water or you will leave the stone soaking, some day, and soften one side. Nail a piece across the frame at each side of the stone and almost touching it. Now fold some rags a dozen thicknesses and tack them to these pieces so that the edges will brush the stone. This will prevent water from flying. Put up something to protect your knees. For water, hang up a tomato can with a large awl hole in the bottom. Put in a plug from the inside, long enough to reach out of the can. Make the end into a wedge, so you can regulate the flow and have it fit tight when pushed in farther.

Treadles are never right. They are fastened at the farther end of the frame, so that you are obliged to lift the knee too high. In light work this is a serious objection. Take a 1x6x24, lay it on the ground under your right foot, and attach it to the small crank by a piece of wire, or an iron hook. Now, for heavy work, you draw the board back and put your foot near the wire. For light work, you push it forward, and your heel comes nearer to the still end, so that your foot does most of the moving while your body is practically still. This is as much superior to the kind you see at the stores, as an oyster stew is to a cold potato.

You must have good light for edging tools, and good eyes, too. The light should come from overhead. When you cannot have it so, hang a piece of mirror where it will reflect the light upon the stone. Ever notice a cook looking into a kettle, with the fire shining into her eyes? Shade the eyes with a bright cover, and reflect the firelight into the kettle. I shall continue to emphasize this question of light. You cannot improve your eyes by requiring work that gives them pain. They will find exercise enough without it.

For the hone, get as good a one as you can. Use kerosene, or any oil. Yes, use kerosene on the lawn mower when it is clogged; but after it is clean, apply the lubricating oil. You can make the strap yourself. A strip of soft leather from the shoemaker, glued to a smooth, flat stick, and covered with emery paste, though this may be too coarse for razors, which I hope you will never use. I think you can vary the harshness by the amount of paste you apply. Get five cents worth of emery powder at a hardware or drug store, and mix it with oil. Keep all these things covered from dust.

Now we are ready, and next time we will take up the practical work of sharpening tools, and perhaps wits at the same time. Anyway, be prepared for close attention and hard work.

Vineland, N. J.

ALE AND BEER MEASURE.

One day, when the lesson was the tale called, "Ale and Beer Measure," a little boy, remarkable for his correct lessons, was quite unprepared.

"How is this, John?" said the teacher.

"I thought it was no use," said John.

"No use!" said the teacher.

"No, sir; it's ale and beer measure," said John.

"I know it is," said the teacher.

"Well, sir," said the little boy, "father and I think it is no use to learn about ale and beer as we mean never to buy, sell or drink it."

WHAT GERMAN BOYS DRINK.

German boys who work in the open air all day long, every day in the year except school-days, get very thirsty, of course, and must drink a great deal. The German mothers to keep their boys well and hardy, are very expert in making nourishing drinks for them. Honeyade is the favorite out-door drink for German boys. It is made in this way: An ounce of ginger is boiled for an hour, in two quarts of water. Then two quarts of cold water, a pound of sugar, an ounce of lime-juice and two ounces of clear sweet honey are added. When all is cold, the white of an egg is whipped in and a lemon is squeezed over the honeyade jar. The sturdy little Germans are allowed to drink their weight, as the saying is, of this.—*Selected.*

VEGETABLE POETRY.

Potatoes came from far Virginia;
Parsley was sent us from Sardinia;
French beans low growing on the earth,
To distant India trace their birth;
But scarlet runners, gay and tall,
That climb upon your garden wall,—
A cheerful sight to all around,—
In South America were found.
The onions traveled here from Spain;
The leek from Switzerland we gain,
Garlic from Sicily obtain,
Spinach in far Syria grows;
Two hundred years ago or more
Brazil the artichokes sent o'er,
And southern Europe's sea-coast shore
Beet roots on us bestows.
When 'Lizabeth was reigning here,
Peas came from Holland, and were dear.
The south of Europe lays its claim
To beans; but some from Egypt came.
The radishes, both thin and stout,
Natives of China are no doubt:
But turnips, carrots and sea-kale,
With celery so crisp and pale,
Are products of our own fair land:
And cabbages, a goodly tribe,
Which abler pens might well describe,
Are also ours, I understand.

—*London Young Folks' Rural.*

DEAR BOYS AND GIRLS:—A Scottish niece, who was present at the great temperance meetings in Edinburgh last winter, has written to the Cozy Corner a bright account of them. After describing the beautiful decorations in the Synod Hall, she says:

Lady Henry Somerset gave the principal address the first evening, and Miss Willard on the second. Six little children of the Young Abstainers' Union presented framed addresses and bouquets to them. One was a little boy in full Highland costume, with a plaid, brooch, kilt, silver buckles, all complete, and another a little fishwife, with a creel. Some real Newhaven fishwives occupied a specially reserved seat. They were very imposing in their "braw" short gowns. Miss Willard stood up in the vast assembly, and made her audience laugh or cry as she willed. When she came to any point in her address she gave such a pretty little nod of her head and stopped a minute. Dead silence, and then, as the force of it was realized, laughter or cheers or just a great sigh rolled forth. Oh, it was splendid! I would not have missed it for I don't know how much. When she sat down hats, handkerchiefs, sticks, anything that came handy were waved round and round, and peal after peal of cheering, Hurrah! Hurrah! echoed through the hall. Mother says she has very rarely seen an Edinburgh audience so enthusiastic.

My brother and I belong to the Young Abstainers' Union. It is the organization for children, connected with the B. W. T. A. We have lovely little badges of blue enamel in the shape of a Maltese cross, with the letters Y. A. U. on them in gold. I have made mine into a brooch. The meetings are very interesting, but I will tell you about them another time. I would be delighted if some of your nieces about my age (seventeen) would write to me. I'd be sure to answer.

A. EDINA WILSON.

29 Harbington Place, Viewforth, Edinburgh, Scotland.

Let us remember, children, to ask in our prayers this summer that God will bring our beloved temperance leader, Miss Willard, back to us in the fall with renewed health and power; and remember, too, to ask His blessing on all temperance work and workers.

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

May I have the pleasure of joining the Cozy Corner and call you Aunt Jane with the other little boys and girls? I am ten years old. I think it would be very nice if Aunt Jane would have all the children's names and addresses and we could all write to each other and be friends, no matter if we are far away. LILA TIBBITS.

513 Eighth St., Seattle, Wash.

Anything which will bring our temperance army shoulder to shoulder, is a good plan. I hope a good many warm friendships may spring up, and the temperance work be helped through our Cozy Corner correspondence.

SOFT-SHELLED NUTS.

197.

TEMPERANCE AUTHOR

1. To bequeath and to fatten.
2. A season of the year and to place.
3. Pierced and a preposition.
4. To bend the knee and half of window.
5. Like the covering of sheep.
6. A small bird.

198.

CROSS WORD ENIGMA.

In mountain not in peak.
In apple not in plum.
In search not in seek.
In cymbal not in drum.
In hail not in rain.
In grief not in pain.
My whole lines the interior of the Temperance Temple.

RAE GROVE.

199.

CONCEALED METALS.

1. He was selling old rubber. 2. John gave his brother a little advice. 3. Henry caught the largest eel in the pond. 4. David put in the line.

OSCAR L. EASTBURN.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED MAY 25.

189. Decoration Day.

190. "A quarter-century peace
Has brooded o'er our land, and over all—
The sunny south and colder, stirring north—
Floats proud one common, sacred flag."

191. Decorate the graves.

Correct answers: Celia Bowen; Ethel Bird; Florence Greenup; Ethel Rich; B. F. Benton; Amy E. Perry; Otis Yarnell; Myrtle Matthews.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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Your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil.—Luke 6:35.

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A WEEK OF TEMPERANCE CONGRESSES.

An entire week of temperance meetings representing more than a score of organizations under various names and fully a million of adherents is a phenomenon which history produced for the first time, in this year of our Lord, 1893, between the dates June 5–12. The place, of course, was Chicago, the center of the universe in these latter days.

The Congress was opened by the National Temperance Society with a three days' session, replete with able addresses by world-renowned speakers. Among so many excellent addresses and papers it seems invidious to mention any as superior to the others, but human nature will make comparisons, and even when everything is good there are always some that are better. Two speakers were received with marked favor; these were Dr. Herrick Johnson, who spoke on "Principles and Methods in the Temperance Reform," and Mrs. Mary A. Livermore, whose subject was, "Ought Women to Vote Concerning Liquor Traffic Legislation?" Mrs. Livermore made a splendid hit for suffrage by giving a soldier boy's pathetic story of the war, in which the power of reserves was thrillingly depicted. Leading her audience up to the point of applause for the reserve soldier boy's heroism, she skillfully applied her illustration by exclaiming, "Men, we are your reserves; call us into action." The audience broke into tumultuous approval and for minutes, not seconds, the unconventional applause continued. We hope to present to our readers Dr. Johnson's paper, also a number of the other eloquent addresses read during this three days' session and for that reason will not attempt an outline of them here.

Thursday was occupied with the Catholic temperance societies and other organizations, and intense zeal for the cause was manifested in every meeting. The Catholic Congress indorsed the formation of W. C. T. Unions and Bands of Hope after the manner of Protestant unions and declared that one woman was worth five men in the temperance warfare. Our space compels us to hasten on to the account of our own white ribbon gathering which was by far the most enthusiastic of all.

The Congress of the World's Woman's Christian Temperance Union called together, on the morning of June 9, an earnest assemblage of temperance workers. The hall was fittingly decorated—pure white lilies lending grace and fragrance, the pictured face of Frances E. Willard giving a silent greeting that needed no interpreter, a picture of the Temple, reminding hundreds of faithful workers that their labor in that direction, at least, had been no failure, while overhead flags of all nations blended in significant harmony. Mrs. Carse presided. Among those on the platform were Mrs. Charles Henrotin, Mrs. Laura Ormiston Chant, Mrs. Mary T. Lathrap, Mrs. L. M. N. Stevens, Mrs. Mary A. Woodbridge, Mrs. Rounds, Mrs. Tyng, Mrs. Perkins, Miss Kimball, Mrs. Margaret Parker, Mrs. Barker and Miss Shaffner, of China. After all had united in singing Rock of Ages, in the absence of "Mother" Thompson, Mrs. Stevens read the Crusade Psalm, Mrs. Lathrap following in earnest prayer.

Mrs. Carse voiced the universal regret of all present for the enforced absence of Miss Willard and Mother Thompson, quoting hopeful words from a letter recently received from Miss Willard, stating that it was her firm hope to be present as usual during the coming National Convention. Mrs. Carse introduced Mrs. Charles Henrotin as "the woman that has made possible these Women's Congresses." Mrs. Henrotin spoke briefly, saying, in reference to the W. C. T. U., "not only has this association done much for the cause for which it was inaugurated, but it is also the prime mover in the advancement of the age, teaching, as it has done, the tremendous power of organized effort in creating public sentiment."

Mrs. Woodbridge was the bearer of the "welcome to and from the nations." "I wish it were not necessary," she said, "that the secretary of the organization should bring to you this welcome, but that our beloved president to whom God gave the first thought of this organization, might speak to you her own words of welcome." The speaker also referred to the unavoidable absence of Mother Thompson, whose message was in these words: "The mother's blessing is reached out in the name of our Lord, unto one and all." In closing her warm words of welcome to workers from the wide world, Mrs. Woodbridge said: "As we stand thus united, with one hand on the positive pole of God's power and the other upon the negative pole of man's sin and sorrow, not only will our own hearts be blessed and revivified, but the liquor traffic shall be shattered to atoms."

Mrs. Stevens spoke for the United States W. C. T. U. She referred again to the absence of Miss Willard, making a motion that a cablegram, expressive of the deep regret of the assembled audience, be sent to Miss Willard and Lady Henry Somerset, conveying, also, "our tender love and great appreciation of all they have been and are to us." The motion was carried by a unanimous rising vote and the Chautauqua salute.

Mrs. Laura Ormiston Chant, representing Great Britain's W. C. T. U., was enthusiastically received. Her English greeting was broad and hopeful, looking forward to the time when there shall be an international union all the world over, bound by the white ribbon—when womanhood shall be lifted up into that perfection which is bound to come, because God's will is going to be done on the earth.

Miss Pierce, organizer of the British Women's Temperance Association, brought the word that the organization she represented is now federated to the W. W. C. T. U.

Miss Ruth Shaffner brought greeting from far-off China, where the work began so recently as 1890, there now being eight unions with a membership of forty. She presented very forcibly the need of help for the four hundred and fifty million of people, half of whom are women, "and as the mothers are to-day, so is the nation to-morrow, it is vital we take some step and take it early to educate the growing nation of to-day. I pray that you will give some attention to this outlying post; lend it your prayers, your interest and your material aid."

Mrs. Woodbridge read Miss Willard's beautiful paper, "The Woman's Cause is Man's." It was received with profound interest and will be published in THE UNION SIGNAL.

Mrs. Louise S. Rounds, of Illinois, spoke in her own strong fashion upon the topic, "Three Reasons," stating three propositions as the foundation for her stand upon the temperance question. First. The morals of the people are the foundation of their prosperity; Second. The laws of the people are the expression of their morals; Third The strength of a government is measured by the execution of its laws. Mrs. Rounds gave some ringing arguments in favor of true fanaticism. "It needs courage, certainly, that shall bring you so far to the front in all life's great moral battles, that while you may be a fanatic, you'll most certainly be a target for the saloon element. I would not feel that I was doing justice to the cause I love, to my state, to the great interests of God and Home and Native Land if I did not put myself willingly in the forefront of every battle and be a target for the enemy's arrows."

Susan B. Anthony was called from the audience and received with applause. She spoke a few strong words for the cause so dear to her soul. "What is the reason we have not won before this?" she said; "simply because the worthy governments see under every bonnet some one who does not vote. At a meeting I attended in Leavenworth, where St. John spoke, a paper said 'but if St. John would just note the character of his audience he would see that nine out of ten of them wore bonnets and that would settle the matter.' The rank and file, nine out of ten of the people who want to bring about the day of reform, wear bonnets, and that means they are not voters, and not until a bonnet means a vote can you get ahead."

Mrs. Mary H. Hunt addressed the meeting briefly but tellingly, on the "To-day and To-morrow of the Temperance Reform." She spoke in cheering terms of the progress made in securing to the children of the land scientific temperance instruction, there being forty states and territories where the educational law is more or less enforced.

At the noon-tide hour of prayer, Mrs. Todd, of New Brunswick, voiced the petition of the Congress.

A delegation from the temperance workers in the Catholic church was presented, and in eloquent words from Mrs. Barry-Lake and Mr. Tracy, gave evidence that their feet keep step with ours in the forward march.

One of the old Crusaders, Mrs. Laura Haviland, of Englewood, Ill., eighty-four years of age, was presented, and in clear, steady tones, addressed her reverent listeners as follows: "My heart is too full for expression. I want to say that I feel that my prayers of more than sixty years long, to-day are being answered. Certainly, we are coming on! In uplifting humanity we uplift our own souls to a higher plane. With no north and no south, no east and no west, no ocean between nations, we come here to work heart to heart in putting down this terrible wave of intemperance which has swept over our land to-day. And in all this, when I see younger faces coming forward to the work it makes me feel more like eighteen than eighty-four."

Mrs. Laura Ormiston Chant made the closing address of the morning, which we enjoyed so much that we forgot to take notes. Her text, repeated again and again in earnest, eloquent voice was, "The strength of a chain is in its weakest part."

The devotional exercises of the afternoon session were led by Mrs. S. M. I. Henry, so long and so closely identified with the National W. C. T. U. It was a great pleasure to the large audience to welcome Mrs. Henry to a white-ribbon platform, for her prolonged sickness has kept her from all public work for nearly two years.

Mrs. Carse submitted a petition to be presented to Mayor Harrison from the W. W. C. T. U. for the enforcement of the law to close saloons on Sunday.

Mrs. Margaret Parker, of Scotland, began her brief and pithy remarks by the cheering statement that "every public house and every saloon is closed in Scotland on Sunday. It was in Scotland that the B. W. T. A. was established, and we owe everything in the old country to the inspiration that we have in America. To-day we have fifty thousand of the very best women in our land working in this best cause. We long for the day when the voice of man and the voice of woman shall together give expression to the voice of God at the ballot box."

Mrs. Woodbridge presented for Mrs. E. B. Ingalls, superintendent of department of narcotics, a large bound book filled with signatures to a petition that women paying full fare on palace cars may not be subjected day and night to the poisonous fumes of tobacco, said petition to be presented to Pullman and Webb, praying them to abolish the smoking department on the palace car. The petitioners represent every state and territory in the nation.

Mrs. A. V. Hutchins, president of the Chicago West Side union, read a forcible paper on "A Free Cure for Inebriety," which was described recently in these columns. Mrs. Hutchins' paper will be published later.

Miss Mary Yates, of London, secretary of the vegetarian society of England, made an eloquent plea for pure diet as one of the great factors in the solution of the drink problem, since natural foods nourish without stimulation, and quiet, if not altogether overcome, abnormal cravings.

Dr. Bessie V. Cushman, superintendent of the Bethesda mission, one of the many charities supported by the Chicago Central W. C. T. U., read an able paper on, "Chicago W. C. T. Unions," descriptive of the various active philan-

thropies carried on in the great metropolis under the auspices of the white-ribboners. Among these are the free kindergarten, homes of refuge for wandering girls, Gospel missions and police matron work. Of this latter the doctor said, "Under the old *régime* the police court was a door opening down, but never up, for girls and women. The order is reversed now." Our readers will enjoy Dr. Cushman's paper in a subsequent number.

An earnest sister from Germany, Frau Anna Simson, spoke of the need of temperance work in her home land, saying, "When I return to my country I shall try to work in your way."

Mrs. Helen M. Barker's paper on the "World's Fair Work for Temperance," was the eloquent utterance of a brave, fair-minded soul, capable of seeing the good as well as the ill, and glad to give praise where praise is due. "Nothing built on earth by man was ever perfect, and to thousands of temperance workers there has come keen disappointment and sorrow, that in this great Exhibition of the best of every nation, so large place must be given to those poisons that to-day are the world's greatest curse, and yet we all sse that as long as wine and beer and other liquors are regarded as important articles of commerce, they could not well be excluded from the exhibition as exhibits, but we had the right to hope that they would not be sold upon the grounds." Mrs. Barker dwelt upon the danger thus caused to young men who would never enter a saloon who would meet temptation in so fair a guise during hours of pleasure; and the danger to young women acting as waiters where liquor was hourly served, and continued, "The exhibit of the National and World's W. C. T. U., in the Woman's Building, is preaching numerous sermons for sobriety, and the foreigners are learning that it is not only possible, but better, to live without liquor—that this is a Christian nation, and that we have a Christian Sabbath. There is one white spot in the White City where no smell of the poison will greet you, and that is the café in the Woman's Building, controlled by the Board of Lady Managers; another illustration of the purifying and ennobling influence of women, and of the great and growing need of woman's influence in municipal and state government."

Mrs. Carse read a communication from Edward I. Galvin, president of the Hyde Park Protective Association, expressing that gentleman's cordial thanks to the W. C. T. U. for their interest in and sympathy with the association in their endeavor to protect the temperance district from the invasions of liquor sellers.

Miss Belle Kearney, of Mississippi, an organizer for the Y. W. C. T. U., made a bright, spirited speech, embodying therein a list of the many "irons" the Y's are keeping hot in the fire of zeal for the cause, which would be sadly crippled without them.

Mrs. Judge Foster, of Montreal, Canada, spoke at length upon the work "over the border," emphasizing especially the fact of unity in the Canadian work, *i, e.*, unity with other bands not bearing the mystic title, W. C. T. U. Our Canadian sisters also rejoice in scientific temperance instruction under a rigidly enforced law.

Mrs. Dr. Todd, of St. Stevens, New Brunswick, vice-president of the Dominion W. C. T. U., gave greeting in a few words, and a hearty "God bless you."

Mrs. E. Cranmer, president of South Dakota W. C. T. U., said: "South Dakota is grandly keeping step with the great army. We need, however, not only prohibition by law, but prohibition by politics and prohibition by woman's ballot. Let us keep on remembering that God's errands never fail."

Mrs. Mary H. Hunt then announced a great victory for Connecticut—"the children of Connecticut will henceforth get a temperance education," she said.

The last speech of the afternoon was delivered by Gen. J. B. Weaver, who was received with tumultuous applause. He spoke stirringly on the work of the W. C. T. U., paying high tribute to its leader. In regard to the need of coöperation among the different associations for reform, the general said: "The moral forces of this country ought to be together. It occurs to me that the organized temperance political force of this country and that political force which is fighting the battle of the Lord in other fields and which has for its motto right and justice to each and all—these two forces should come together. Let us come together upon such a humanitarian platform with so much of Christ, good sense and moral force in it, that the world, the flesh and the devil shall not be able to withstand it!"

The evening session was favored with a larger audience than any of the previous meetings, and was opened by prayer by Miss Ruth Shaffner, followed by Mrs. Amanda Smith, who sang one of Miss Willard's favorite hymns, "There's a Wideness in God's Mercy." One selection did not satisfy her delighted listeners, and she sang again "The Lord will Provide," emphasizing the beautiful spirit of trust embodied in the hymn by the glowing joy of her own earnest face and her inimitable gestures of hand and arm.

Mrs. Woodbridge then introduced Mrs. Mary T. Lathrap, who held the audience in close attention in spite of weariness and the oppressive heat of the evening, while she read her masterly address upon "What Hinders Victory?" Among the hindrances she declared in ringing utterances against empty theories—"stardust," she scornfully called them—empty resolutions, uttered when feeling was at the floodtide and not crystallized later by deliberate action, sentiment without any core of resolve for work, the failure of the church to stand squarely upon these vital questions, and even the failure of the W. C. T. U. itself, when convention heats are over, to follow up entering wedges with blow upon blow given in the name of God and Home and Native Land. "What hinders the victory? It is lack of conscience!"

George W. Bain followed with a hearty God-speed, giving the young women warm encouragement on their way, and uttering a large prophecy for the womanhood of the future.

Mrs. Hoffman's address on the "Development of Women Through the W. C. T. U." gave an outline of the growth of the organization with the education brought to it by its own efforts to supply the crying needs of the work. To-day the American women in the temperance army are authors, lecturers, organizers, secretaries, financiers—driven to it by the very force of circumstances. The violence of the storm causing Mrs. Hoffman's voice to become inaudible, she sat down while the audience sang "Coronation," led by the colored evangelist, Amanda Smith. Mrs. Hoffman then resumed her stirring speech to frequent applause, which changed to laughter at Mrs. Woodbridge's apt remark that our friends must now believe in the perseverance of the saints!

Miss Lucia Kimball spoke eloquently for "The Child Factor in the Temperance Reform," and Mrs. Frances Leiter, at the head of the National department of physical education, touched "Rock Bottom" in her brief, impressive exposition. The addresses of the evening were closed by Miss Clara Parrish, National Y organizer, who was brightly introduced as "a whole parish in herself." Only the earnest power of the young speaker in her attractive setting forth of the young woman's (and consequently the young man's) work could have kept the audience in its seats at the late hour and in face of an after storm.

The doxology was sung and the World's Woman's Christian Temperance Union day at the World's Congresses was over.

THE WHISKY TRUST COLLAPSE.

In view of the general history of stock companies we must look further than to its "heavily-watered stock" for the cause of the Whisky Trust collapse. During the last few months of its existence this giant monopoly has been a house divided against itself, and therefore doomed to destruction. From the time when internal dissension began to mar the harmony of its manipulations, the failure of the Whisky Trust was a foregone conclusion.

This powerful combination, known as the Distillery and Cattle Feeding Company, had absorbed some eighty-three different distilleries. It was incorporated with a capital stock of $35,000,000. It controlled ninety-five per cent of the entire production of spirits in the United States. It sold its goods through distributing agencies, the distributor receiving at time of purchase a rebate voucher for seven cents on the gallon, payable in six months, providing the purchaser obtained his supply exclusively from the Trust.

The buildings and machinery of the distilleries became the property of the company, the "fancy prices" paid for them being represented by certificates, necessarily sold by the holders at great discount. In most cases the ground upon which the plant stood was leased to the Trust by the owners thereof.

For a time all went well. Then arose a cloud in the shape of a clique. In the formation of this clique four of the largest manufacturing firms (representing five distilleries) were not consulted. However, it is said, "they stood the cold shoulder without much kicking as long as the dividends came regularly and the rental was paid under the leases, but when both dividends and rental stopped a merry war was inaugurated."

In January last it came to light that, notwithstanding the appearance of prosperity, the company was on the verge of bankruptcy, and that increase in dividends had been made solely for the purpose of booming the stock. The embarrassment was due to various causes. In the first place the management, relying upon an increase of the internal revenue tax, had for months continued to manufacture three times the usual quantity of high wines and spirits in order to profit largely by the hoped-for law.

It transpired, however, that the Trust had overestimated its power in Congress. The voice of the people had been heard in no uncertain tones concerning trusts, and the bold movements of the whisky monopoly were such as to sound an alarm throughout the nation, and none of its friends in Congress dared push the desired legislation.

Although the government does for the liquor interest what it does not do for any other industry, viz., bears the expense of storing and protecting its production until such time as it is sold, be it months or years—the immense over-production with which the company was burdened proved a serious drain upon its treasury, confronted as it was by competition from new distilleries. Then when we consider the money spent in the attempt to push their bill in Congress, together with the enormous sums employed during the past two years in defeating temperance legislation in different states (in Nebraska alone it cost the liquor men several hundred thousand dollars), we do not wonder that the great Whisky Trust found itself crippled, unable to meet current expenses and compelled to borrow.

At this juncture it was decided to pay no more dividends until all indebtedness had been cancelled. An attempt was made to raise money by the issue of $8,000,000 bonds (said by the "outside" to be one hundred per cent in excess of the actual value of the property owned by the Trust), but the success of this scheme was nipped in the bud by the quo warranto proceedings brought against the company by the Attorney-General. This suit, doubtless the result of legislative inquiry, will, if successful, nullify the charter of the Distilling and Cattle Feeding Co., on the ground of illegal operations. Meanwhile no bonds are marketable while the suit is pending. Right at this critical point in its career the blow was struck, which must result in the entire collapse of the mammoth bubble. The five distilleries before mentioned, said to be the backbone of the whole concern, withdrew from the Trust, the ostensible reason being non-payment of rentals.

It is a suggestive commentary on trusts in general and on the Whisky Trust in particular that every movement of "insiders" is regarded with intense suspicion by outside stockholders. Even the withdrawal of these five Peoria distilleries is, they say, likely to prove a stock-jobbing scheme, a trick to "bear" the market.

Be that as it may the facts that continue to be disclosed regarding the operations of the Trust are anything but favorable to the interests of organized monopolies. The result of litigation must be to throw still stronger light upon the true inwardness of the whisky power, and incidentally, of all trusts and combines.

Prohibitionists hail with joy any event which concentrates public attention upon the liquor traffic. The more it is held up to public view the more does it fall into disrepute even among its friends. The disclosure of the true spirit and aim of the Whisky Trust hastens the day when this nation shall rise up in righteous judgment not only against every combination which has for its object the coöperation of a few to the disadvantage of the many, but against the entire liquor traffic also, which is the biggest "combination" as well as the biggest abomination on the face of the earth.

THE *North-China Daily News*, published at Shanghai, is authority for the statement that the Japanese government sent the Yokohama Temperance Union a presentation wine cup in recognition of the union's services at the time of the great earthquake last year. "To the horrified union," says this Chinese paper, "the gift was so incongruous that it was sent back to the *Kencho* (government). The *Kencho*, failing to comprehend the straight tenets of teetotalism, has sent it back again." We predict that before another decade the Japanese government as well as every other will realize that in respect to alcoholic beverages "temperance" must mean total abstinence, if it means anything.

ANOTHER new organization is proposed, which seems to us to be getting at the real core of the temperance reform, and that is a "Pastors' Prohibition League." This is to be composed of all pastors of Christian churches who will sign the following pledge:

"I hereby promise, with the help of God,

"1. To preach, pray and vote for the absolute prohibition of the traffic in alcoholic drinks.

"2. To preach every three months a special sermon on the duty of Christians in regard to the drink traffic, with special reference to political activity.

"3. To arrange and hold, as a regular church service, a monthly temperance or prohibition meeting."

These pledges, when signed, should be returned to 10 East Fourteenth street, New York City, the office of the Anti-Nuisance League, which generously proposes its rooms as headquarters for this purpose. It is expected that twenty thousand ministers will enter into this movement as soon as invited, and W. C. T. U. members are urged to extend the invitation, with the pledge, to their pastors. This new league is for the concentration of the great force of the Christian pulpit upon the drink traffic, and as such will form a more uncompromising and intelligent foe to strong drink than any previously inaugurated movement. We wish it success.

NEW STATE REPORTERS.

North Carolina.—Mrs. S. V. Tomlinson, Greensboro.
Florida—Sallie J. Glenn, Tampa.
Louisiana—Mrs. S. A. Knapp, Lake Charles.
Mississippi—Mrs. Annie E. Harper, Fayette.
Virginia—Mrs. Thomas Whitehead, Ashland.

NORTH DAKOTA LEGISLATIVE WORK.

Partly owing to a misunderstanding, and partly through an oversight, the work done in our state during the session of our last legislature against resubmission and for suffrage has not been reported. I can assure the dear readers of THE UNION SIGNAL that we are neither dead nor sleeping, but that we have a force of real live active workers of which any state may well be proud.

In January our state superintendent of franchise, Mrs. M. B. Goodrich, sent requests to all the unions to write their representatives asking them to vote and use their influence for the suffrage bill which would be introduced. She also sent suffrage literature to the leading members of both houses. Nearly at the same time there went out from headquarters to all the unions a call for a day of prayer that our prohibitory law might be spared to us. Many yards of petitions against resubmission were sent to the legislature, and Casselton union sent out over the state forty thousand pages of literature prepared by Rev. B. S. Taylor, formerly of North Dakota, now of Iowa. It was a scathing reply to a letter published in the *Fargo Argus* by Bishop Shanley (Catholic) of North Dakota who endeavored to bring our prohibitory law into disrepute and contempt, calling it a flat failure.

Our faithful young president, Miss Adelaide Kinnear, being nearly prostrated from overwork, was not able to go to Bismarck and the state W. C. T. U. sent our evangelist, Miss Elizabeth Preston, and to her untiring energy and faithful devotion to our cause do we owe heartfelt gratitude. She was present at every session during the last three weeks of the legislature, giving her entire time and strength to the work for suffrage and against resubmission, nearly all the time previous to this being consumed in the election of United States senator.

I was privileged, if a privilege it may be called, to be present during the last three days, and blush for shame at the disgraceful proceedings of men sent there to represent noble but defenseless women who have no voice in the making of laws to which they are subject. Resubmission was carried in the house, but lost in the senate. A suffrage bill was prepared by noble champions of our cause, and presented to both houses. It passed the senate, much to our surprise and joy, and came up in the house in the afternoon of the last day.

The courtesy of the house was extended to Miss Preston, and in the ten minutes granted her she made strong and telling arguments in favor of suffrage, and was heartily applauded. It has been said by one of our prominent representatives, and also by some of the leading papers of the state that it was by far the best speech made during the entire session of the legislature. The senate adjourned and came into the house, and the lobbies were filled with spectators. After much discussion the bill passed by a vote of thirty-three to twenty-two.

A recess was then taken, and the opposition got in their work. Members who had voted for the bill and who had important measures pending were given to understand that if they did not vote to recall the suffrage bill a combination would be made against them and their measures defeated. To the members who came from districts largely populated by foreigners the argument was used that if the measure carried at the next election and the women were given the right of suffrage in a few years only Norwegians could be sent to the legislature. This had the desired effect with some. A system of "trading," known only to the modern law-makers, also had its force. After recess a vote was taken to recall the bill. Those who did not vote the first time voted with the opposition and others changed their vote, and it was carried.

The senate refused to return the bill, thus for a second time indorsing woman suffrage. After the bill had been enrolled and signed by the president of the senate and head clerk, it was taken down to the speaker of the house who refused to sign it although the constitution provides he shall sign all bills passed. Then came a long and bitter fight between the house and the senate. Some of the senators favorable to woman suffrage were anxious for certain bills affecting their constituency to be passed, and as the hour of adjournment was drawing perilously near they weakened and voted to send the bill back to the house, and here its fate was sealed. A motion was made to expunge the records, which was done. Owing to the vacillating conduct of the house hours of precious time were wasted and many important bills were not passed.

The house had an unquestionable right to vote down the bill but the fact that it was passed by a vote of thirty-three to twenty-two would indicate that the sentiment of the majority was in favor of the measure. At almost the last moment a frantic effort was made to recall the resubmission bill but it was lost.

We are deeply grateful that our prohibitory law is safe for at least five years more, and we are greatly encouraged and gratified to note the rapid stride we have made in the cause of woman suffrage. We feel that our defeat, though unjust and disgraceful, means victory in the future, and we are preparing to take up and push this department of our work until victory shall perch upon our banner and the women of North Dakota shall have a voice in making the laws which govern them, and shall send to our legislature such men and women as will be an honor instead of a disgrace to our state.

MRS. D. W. SHINN,
Cor. Sec. N. D. W. C. T. U., Casselton.

OHIO NOTES.

Ohio union is deeply interested in the National Temperance Hospital, and is raising the money to furnish a room in that noble institution.

The mercy department in Ohio is receiving well-deserved attention. Since our last letter Mrs. Lydia A. Irons, National organizer for the department, has given a week to that work in Greene county, visiting the unions, holding mothers' and children's meetings in the afternoons and mass-meetings in the evenings, setting children as well as parents to thinking as never before. In Xenia, through the kindness of the superintendent of the public schools, she was permitted to visit the different grades and addressed seventeen schools, giving one entire day to the work, the superintendent and teachers doing all they could to add to the success of the work. A day was given to these schools. In the evening a mass-meeting was held in one of the colored churches with marked success. One day was spent at the Soldiers' and Sailors' Orphans' Home. Gen. Young, the superintendent of the Home, received the ladies kindly and entertained them royally as his guests. There are nine hundred children in this institution. One half assembled in the chapel in the morning to hear Mrs. Irons, and one half in the afternoon. The superintendent and teachers manifested great interest in the occasion, and the children were delighted.

A most profitable occasion was the annual convention of the twentieth district, held at Yellow Springs. The consecration hour, from eleven until twelve o'clock, was remarkable—like an old Crusade meeting, the presence of the Holy Spirit was so manifest. Excellent papers were read; Mrs. Henrietta L. Monroe, our state president, gave a fine address on Thursday afternoon, and Dr. C. L. Work, of Dayton, gave a stirring address on equal citizenship in the evening. The music was a beautiful feature.

The annual convention of the twelfth district, held at Ironton, has been described by a visitor who attended it, as one of the most uplifting, spiritual conventions she was ever privileged to attend. The church was beautifully decorated with apple blossoms, roses, lilies, geraniums and palms. The ministers were unusually kind and attentive, and the hospitality beyond all praise. The press was as cordial and kind as could be desired. The president had an excellent address. The consecration service and noontide prayer were blessed seasons of divine presence and strength. The papers read were all fine. The state president was in attendance, and was ever ready with timely words of advice and suggestions which were very helpful. The crowning feature of this notable convention was the address of the state president, Mrs. Monroe, which was admirable in every particular.

The annual convention of the seventeenth district held at Lima recently was a great success. The reporter writes she never saw such enthusiasm at any convention. Seven hundred persons were present and three or four hundred more were turned away, not being able to gain admission. Each of the two unions of the city were reinforced by a number of new members, the Boys' Brigade received many additions, and the best people of Lima were interested as never before. The program was very complete and attractive and was carried out to the letter.

The annual convention of the twenty-third district was held at Washington Court House, the historic town where the saloons were first closed in the Crusade. The meeting was one of much interest and business was promptly dispatched. An unusually interesting and profitable feature was the parliamentary drills conducted by our state parliamentarian, Mrs. Lillian Cole Bethel, of Columbus, which kept every one alert throughout the meeting.

Mrs. Agnes Snyder, the district president, gave the address of the first evening and was listened to with rapt attention. A fine paper on kindergarten work and one on the development of W. C. T. U. work, by Mrs. Abigail Hadley, of Clarksville, delighted their hearers. The presence of the state treasurer, Mrs. Purdum, and of the state corresponding secretary, Mrs. Clevenger, insured the attention of the convention to all special state interests. Mrs. Clara C. Hoffman, of Missouri, gave the address of the second evening in her usual forcible manner.

The Washington county annual convention held at Belpre, opened with a parlor meeting the first evening, which proved a very pleasant feature. A helpful annual address by the president interested all present. The state and district presidents and the ministers added much to the profit of the meeting. Mrs. Monroe, state president, gave an impressive Bible reading closing with the noon-tide prayer. The reports of superintendents showed good work done in several departments. Dinner served at the church was highly appreciated, as the day was rainy. The address of the state president in the evening was inspiring indeed.

A pleasant joint convention of Guernsey county and the eighth district was held at Cambridge on May 2 and 3. A successful Demorest medal contest occupied the first evening. The district president, Mrs. Paden, gave her address which was full of suggestions and inspiration for future work. Mrs. L. C. Bethel was present, and instructed and entertained by her parliamentary drills. On Wednesday evening the address was given by Mrs. Clara C. Hoffman, of Missouri.

Huron county union held its annual meeting in Collins. The beautiful decorations and good music awakened an interest from the moment the meeting opened, and the morning prayer service led by Rev. Mrs. Danforth, prepared all hearts for the day's work. Miss Mary Stewart, of Norwalk, read a spicy paper assuming to set forth the reasons for opposing woman's suffrage. It was a clever bit of satire and was enjoyed by all present. The address of welcome, the response and the paper by Mrs. Buck are reported as deserving more than passing mention because of unusual merit. An impressive memorial service for promoted comrades was held. The address of the evening by Rev. Mrs. Danforth was greatly enjoyed.

The state convention will be held in Marietta the last week in August.

The fourteenth district convention, held at North Baltimore, May 4 and 5, was complete in every arrangement. Mrs. Townsend, the president, had rolls of the *Messenger*, state minutes and W. T. P. A. literature at hand. Her annual address was very fine. The ministers were very helpful and acknowledged inspiration received. Mrs. Monroe, state president, was present. Her evening address was uplifting, presenting our departments of work most clearly with Christ in the midst.

The quarterly convention of the Medina county W. C. T. U. met in Seville, May 10. Mrs. Hull, of Cleveland, and Rev. Mrs. Danforth, of Peru, added much to the interest of the meeting. Miss Lampman, of Medina, read an excellent paper on "The influence of a true woman." Mrs. Johnson, of Medina, and Mrs. Reynolds, of LeRoy, each presented papers full of witty, sharp truths regarding the inequality of women in law and politics. One of the good men had the courage to oppose the position taken by the women, quoting Scripture, etc. This brought Mrs. Danforth to her feet and the appeal she made for the redress of the wrongs that rest upon the home touched every heart. Our cause has received a new impetus.

PERSONAL.

Mrs. Monroe, our state president, attended the State Woman's Suffrage Convention at Delaware, May 9–11. This convention was the guest of the Delaware W. C. T. U.

Mrs. S. M. Perkins has been on the wing as usual. She gave eight lectures in New Jersey and three in Pennsylvania, this spring. She also held a woman's suffrage convention in Bryan, O., May 16. As Mrs. Perkins is also editor of *The True Republic* she certainly lets no time go to waste.

Mrs. Dora Webb, state superintendent of the purity department, will represent Ohio W. C. T. U. at the Social Purity Congress to be held in connection with the World's Fair.

Mrs. Bethel, of Columbus, our state parliamentarian, made a tour of the unions of Clinton county the first week in May, lecturing and giving parliamentary drills, closing with the county convention at New Burlington.

Mrs. R. J. Trego, National evangelist, is holding fine meetings in Iowa.

Mrs. M. M. Farnsworth, president of Defiance county, is pushing the work with her usual activity, though her health has been very poor.

Mrs. E. J. Gray, of Medina, has been appointed a member of the advisory council of the woman's branch of the World's Congress Auxiliary for Ohio Congregational churches.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

Royal Baking Powder
Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

Royal Baking Powder Co.,
106 Wall St., N. Y.

27 Per Cent. Stronger.

The amusing advertisement of a rival Baking Powder, claiming that "it is 27 per cent. stronger than any other," must refer to its smell (as it is a well known ammonia powder).

Dr. Price's Cream Baking Powder

Is a pure cream of tartar powder. brought to the highest degree of strength and perfection.

Truly the ideal Baking Powder.

Its superiority over every other can be clearly shown by any fairly conducted competitive test, whether made in the laboratory or kitchen.

WESTERN WASHINGTON.

KING COUNTY CONVENTION.

The following cigarette law, which was passed by our last legislature, is copied from our new state paper, *Puget Sound White Ribbon*:

SECTION 1. That it shall be unlawful for any person or persons whatever, to manufacture, buy, sell, give or furnish to any one cigarettes, cigarette paper or cigarette wrapper.

SEC. 2. That whoever manufactures, buys, sells, gives or furnishes to any person or persons cigarettes, cigarette paper or cigarette wrapper shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined not more than $500 or imprisoned in jail not exceeding six months, or both, for each offence.

SEC. 3. This act shall be liberally construed to the end that its object shall be enforced.

SEC. 4. All laws or parts of laws in conflict with the provisions of this act are hereby repealed.

Representatives of the American Tobacco Trust maintain that the law does not prevent the sale of cigarettes in this state in original packages, and so there will be an effort made to evade it. Retailers will be urged to continue the sale. Thus we see that there is no intention on the part of tobacco dealers to obey the law. They are just as lawless as saloon-keepers and just as conscienceless in regard to the ruin of the boys.

King county held its fourth annual convention, May 3 and 4, at the Presbyterian church in Kent. There was not a full attendance owing to several causes, such as inclement weather and high railroad rates. Some of our members have already gone and others are preparing to go to the World's Fair. Those who were present declared themselves well pleased with the working and social features of the occasion. The first day was taken up with reports and routine work of the convention. Central union, Seattle, reports a membership of sixty and carries forward sixteen departments of W. C. T. U. work. They have circulated the following petitions: World's, police matrons and saloon limits. Parlor meetings have been very successful under their management and they expect to continue them. They hold religious services at the almshouse every Sabbath and a number now walk in the light, who were blind hitherto to spiritual things. The faithful superintendent of flower mission sends flowers with Scripture texts attached, once a month to the city hospitals where they are gratefully received. When flowers are unobtainable she sends literature. Mothers' meetings are held monthly.

Kent union reports weekly meetings; keeps a column filled with temperance literature in the local paper; helps the poor; distributes quantities of literature and keeps open a free reading room. They expect to build a house of their own for their free reading room this summer. They have socials and entertainments to help defray expenses. A pleasant social feature is their birthday parties. All the birthdays of members that fall in the same month are celebrated together by each member bringing some dish of her own preparing and having a social tea, seasoned with wit and good feeling. Gifts are not looked on with favor although a few have been given. The object is a closer drawing of the "tie that binds." Auburn reported $21.30 spent in work during the year and a goodly amount of literature distributed among lumbermen. As their report was verbal, some of the facts are lost sight of.

DesMoines and Enumclaw are our twin unions, one year old, organized by Mary Bynon Reese, both strong and healthy. Des Moines has twenty-six active members. They have held a series of Demorest medal contests and are now preparing for their sixth. A great deal of interest has been manifested in the contest work. They have had no saloon in their town for over two years. They hold Sabbath-school and services every Sabbath, prayer-meetings, Sunday and Thursday evenings. Mrs. Reese offered a book to the member of the union giving the best recitation, which resulted in a book contest. This was held in the afternoon, followed by a social tea and a lecture by Mrs. Reese in the evening after which the ladies repeated their recitations that the gentlemen might enjoy them as they were not present in the afternoon.

Enumclaw union reports nine active members and one honorary. They have had one lecture, held socials to raise funds, and responded to all calls made on their treasury, and have distributed some literature. The work of this union devolves largely upon an earnest, Boston woman, whose taste and education make transplanting to western soil a great trial. She is trying to do what she can for temperance and Christianity, and she has gathered a few loyal souls about her. May heaven bless their efforts.

Fremont has seventeen active members and four honorary. They entertained the quarterly county convention last year; have furnished a room in the White Shield Home and supported a public water faucet in Fremont.

The Julia Ames union, of Seattle, has disbanded until fall. They have nine active members. The evening was devoted to speeches and song, the music all being taken from the "White Ribbon Vibrations." Mrs. Barrett led the devotional exercises, Rev. F. F. Whitcomb offered prayer and gave an address of welcome in behalf of the temperance people of Kent. Mrs. R. Miller gave an address of welcome in behalf of the W. C. T. U. Responses were made by Mrs. Rockwell, of Seattle, and Mrs. Lacy, of Auburn. The choir sang several choruses. The children did finely under the leadership of Mrs. Kate Berlin. Frances Willard's picture occupied a prominent place on the platform, decorated with an evergreen wreath. The children sang "Beautiful Flowers," and between the stanzas Mrs. Berlin played a march, the children marching in a circle and each placed a white flower in the evergreen wreath. Nellie Jones sang a solo, "Gather them in," all the children joining in the chorus.

The president's address was given respectful attention. Mrs. Miller gave a recitation; Mrs. Genie Alvord sang "Mother and Son," with much feeling. Mrs. I. T. Alvord sang "There's no Light in the Window." Miss Maude Filmore, of Des Moines, gave a recitation. Little Gertie Morkin read "The Bridal Wine Cup."

On Wednesday p. m., the school children came by invitation. They sang a few of their school songs and were addressed by Mrs. Barrett. Thursday morning Mrs. Barrett gave a sweet and touching memorial service in honor of our departed comrades, Mary Allen West, Jennie Casseday and Sister Tanner of Auburn. The speaker was personally acquainted with Miss West, and paid a high tribute to her worth and character.

The election of officers resulted as follows: president, Mrs. Etta Jones, Kent; vice-president, Mrs. M. C. Ewing, Kent; secretary, Mrs. Fannie Webster, Enumclaw; corresponding secretary, Mrs. Mary Wade, Kent; treasurer, Mrs. Eleanor Wilmot, Fremont.

We expect Mrs. Mary Clement Leavitt with us in June. Skagit county has been organized about a year and a half and say: "We were doing nicely until we had the Murphy meetings, that broke into our work very much." They have only eight members at Mt. Vernon and four or five honorary; have had seven lectures; an entertainment last summer netted $25 which was sent to the White Shield Home at Tacoma. They have distributed 300 copies of the *Voice* editorials, "The Unholy League" and 300 copies of "The Nation's Opportunity" and about the same number of leaflets from the Woman's Temperance Publishing Association. Mrs. M. McDowell, the county president, sent subscriptions to THE UNION SIGNAL and to the *Voice*. They hope much good will result from Mrs. Leavitt's visit.

Mason county has but one union. The president was sick for four months the first of the year, after that she took a trip presumably for her health. The members are women with families and most, if not all, have numerous home duties that leave little if any time or strength for outside work. They held a memorial service for Mary Allen West on a Sunday evening, and it was a great success, calling out a large audience and a good collection.

MRS. ETTA JONES,
State Reporter, Kent.

NEW YORK.

DOINGS IN THE EMPIRE STATE.

The W. C. T. U. at Ithaca, organized less than a year ago, now numbers nearly one hundred active members. They helped to elect a no-license mayor this spring, and mean to have a clean government, if possible. Dryden owes its no-license victory almost entirely to the efforts of the five unions in the villages of Dryden, Etna, McLean, Varna and Freeville.

A very helpful county convention was held at Groton, with a good attendance, and the interest manifested promised well for the future. Mrs. Ella A. Boole, first vice-president, conducted a school of methods and delivered the evening address.

Mrs. P. J. Adams, state evangelist and organizer, was present, and also Mrs. Nellie Hutchinson, organizer of L. T. L's. Dr. Helen Westfall, of Cayuga county, gave a talk on physical culture and dress reform.

Orange county W. C. T. U. met at Walden, and in addition to their goodly delegation twenty visitors from Ulster county were present. After devotional exercises came welcomes and responses. Mrs. Pope, of Cornwall, gave a paper on "Tobacco and its Captives." A paper on physical culture, by Mrs. Dr. Van Etten, of Port Jervis, was much appreciated. Miss Yates, of Maine, gave the address in the evening, and conducted a parliamentary drill. The pastors took an active part in the meetings, encouraging the workers. This county is as active as ever. Newburgh union secured the services of Col. Geo. W. Bain for two lectures. Pine Bush held a "Temperance Temple Tea," the object of which was to raise the sum of one hundred dollars, the amount pledged for the Temple at Chicago. Middletown W. C. T. U. secured the catering of a large and fashionable wedding in their city. The result was that the finances of the union were helped to such an extent as to purchase a new piano for the Loyal Temperance Legion.

Herkimer county convention was held at Ilion. The county president, Mrs. Delight R. Keller, opened the meeting. Roll call showed twenty-six officers and delegates present. Interesting exercises were given by the L. T. L., and were followed by a paper on juvenile work by Mrs. Richards. Mrs. Boole delivered the evening address and conducted a school of methods.

The white-ribboners of Schuyler county gathered in the M. E. Church at Havana. Scientific temperance instruction received a goodly share of attention. Townsend is the banner union, though the youngest. The pupils of the Union school entertained the convention with song and recitation, and some earnest workers from Chemung county were present. The county is glad to welcome to its ranks Mrs. Drake, the former president of Seneca county, who has recently come among them, her husband being the Methodist pastor at Watkins. Mrs. M. M. Allen, of Bellona, delivered a telling address.

Havana union mourns the loss of a little friend and comrade "little Belle Weed" who although only six years of age had wisdom far beyond her years, and had endeared herself to the union. She had a strong faith in the power of the white ribbon, always wearing it herself and frequently tying it on her father's coat, saying with a beautiful faith, "He'll be all right, mamma, I put a white ribbon on him." She attended the meetings regularly with her mother, who is almost heartbroken over the taking away of her only child.

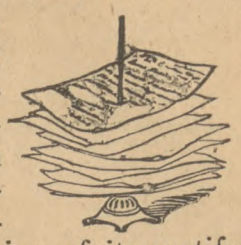
Schenectady county met in Schenectady City, holding a two days' meeting. The attendance and the interest manifested, together with the excellent reports, proved this to be one of the most successful meetings ever held in the county. Discussions on Sabbath observance and social purity were held, followed by the question-box. A parliamentary drill was in charge of Miss Delevan. The afternoon was given to the children, opening with a discussion on L. T. L. work. One hundred children marched in under the leadership of Mrs. Gates, and after music and recitation they listened to an address by Mrs. Helen G. Rice, of Boston. In the evening Mrs. Rice delighted a large audience, speaking from the subject, "The Child in the Midst." A splendid set of resolutions were adopted before the close of the meeting.

Tioga county held its semi-annual convention at Flemingville. An unusual thing was the absence of both president and corresponding secretary, but it seemed to make each one feel a personal responsibility for the meeting, and the result was a most successful gathering. Mrs. E. A. Spring, of Waverly, filled the chair most creditably. Mrs. Rice was present, and throughout the convention was most helpful and instructive. Every union in the county was represented, and all expressed themselves as greatly helped.

Erie county met at East Buffalo and the convention was full of interest. An interesting paper on narcotics, by Mrs. Browne, county superintendent; a topical Bible reading, by Mrs. Dr. Purdy, of Buffalo; an address, by Mrs. Geo. W. Townsend, president of the "Woman's Educational and Industrial Union," of Buffalo; a paper on "The Property Rights of Women" by Mrs. Mary L. Rice, of Buffalo; another on "Rescue," by Mrs. Dr. Denton; and an address in the evening by Mrs. Hawthorne, all formed part of the excellent program of the first day. The second afternoon papers on scientific temperance and literature were read by Mrs. Ferrand and Miss Kate Kimball. Miss Adella Fay, director of physical training in the Buffalo public schools, gave a talk. So much was done during these days which cannot be reported!

The quarterly conference of the W. C. T. U., held at Cohoes, was one of the most successful conventions ever held in Albany county. The reports of unions showed that good work had been done. Papers were read by Mrs. I. D. Van Valkenburg, West Troy, and Mrs. Bessie Jones, of Albany. The report of the coffee house committee showed that much had been done to aid this enterprise, two hundred dollars having been raised, while larger sums were pledged by many present. Strong words of encouragement were given by many of the pastors present in reference to this work, and mention was made of the good effect of coffee houses in different parts of the state. The evening exercises were opened with music and an interesting paper on "The Y's and Their Work," by Mrs. W. S. Beers, of Albany, followed by an address on "The State and Liquor Traffic," by the Rev. A. Kennedy Duff, of Albany.

Valued Indorsement



of Scott's Emulsion is contained in letters from the medical profession speaking of its gratifying results in their practice.

Scott's Emulsion

of cod-liver oil with Hypophosphites can be administered when plain oil is out of the question. It is almost as palatable as milk—easier to digest than milk.

Prepared by Scott & Bowne, N. Y. All druggists.

You have read of the little book, Dainty Desserts, which we will send you for a 2-cent stamp.

Now we will tell you of KNOX'S SPARKLING GELATINE. It's the purest made; has no odor or taste; it dissolves the quickest, and sets up into a Jelly in half an hour, ready to serve. Has no acid in it, and you don't want any; make your own acid with lemons, then you know what you are eating. Ask your Doctor about this, and see if I am not right. Our new package has both Rose and White Gelatine in, so you can make Fancy Desserts at no extra cost.

CHARLES B. KNOX,
Johnstown, N. Y.

Knox's Gelatine is never *peddled* from house to house.

Your Wife's Watch

ought to be equal to yours; at least.

Her minutes cost her more than yours and bring her less. You see that at dinner time, at supper time, at breakfast time, and—well, all the time. Haven't you learned her needs? She needs a watch that she can risk anywhere; accurate, stylish and genuine—and not expensive: the new, **quick-winding** Waterbury. Handsome as a hundred dollar watch, though it costs only $15 down to $4.

It is cased in gold, filled, coin-silver, etc. It is stem-winding and setting, a jeweled movement. It may save a costlier one. Every jeweler keeps this watch in all styles. 42

FOR WOMEN ONLY.

In morning sickness, **Burnham's Clam Bouillon** is a specific that gives instant relief and tones the stomach for other foods. Take it first thing in the morning, hot or iced as preferred, dilute to suit taste; it soothes the stomach and drives off all feeling of nausea. A little fresh milk or butter renders it more palatable to some. Serve in cup and season to suit. It supplies the place of tea, coffee or cocoa at breakfast.

BURNHAM'S CLAM BOUILLON.

Never Buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists. 25c., 50c., and $1.00 sizes.

Niagara county workers are earnest. A new Y organized at Ransomville, with eight members, now numbers thirty, and a public meeting held recently shows us that they mean to accomplish something. The union at Lockport has been especially helpful during a revival season which has just closed. Nine of the churches united in these meetings and among the workers, white-ribboners were prominent. The regular meetings held each Tuesday are largely attended. Cottage prayer-meetings are held every Thursday evening.

Many hearts go out in loving sympathy to our sister, Mrs. Emily U. Burgess, president of Ulster county, who has been sorely afflicted in the loss of her husband. Mrs. Burgess is one of our most active workers, and has many warm friends not only in this but other states, who feel deeply for her in her bereavement.

FRANCES W. GRAHAM,
State Reporter, Lockport.

ALABAMA.

PRESSING TOWARD THE MARK.

Many duties have prevented me from writing of that which gave me much pleasure and greatly advanced the W. C. T. U. in our state—the work of Miss Belle Kearney, of Mississippi, during the month of March. The weather much of the time was at variance with our plans, and several appointments suffered in consequence, but the record is altogether good.

Coming into the state from Louisiana, the first work was in the southern counties. At Whistler, a suburb of Mobile, a good union was organized, and at Brewton, in addition to a W. C. T. U. an enthusiastic L. T. L. This gives us a name and a place in a new county.

At Evergreen, a Y composed of ten young ladies was the result of one evening meeting. In Montgomery, the capital of the state, where several unions have failed, and the sentiment and prejudice against the W. C. T. U. seems an almost insurmountable barrier, a few brave women have again launched out, and through the courtesy of the secretary, Miss Kearney was given the Sunday afternoon meeting, usually "for men only," at the Y. M. C. A. rooms. It was the "open door," and accompanied by her kind hostess and a few friends, with all earnestness and kindness she gave her message of warning and appeal, and secured many signatures to the pledge, in this unusual, unthought of opportunity.

A fine audience at Prattville, and a splendid organization well repaid for the long stage ride of thirty miles over rough country roads with a tipsy driver. At Calera the state president joined Miss Kearney and was warmly welcomed and most hospitably entertained by the now corresponding secretary of that live union.

The local president, Mrs. Anna Varnon, was formerly of Selma and not unfamiliar with W. C. T. U. work, will make an efficient officer. At Gadsden a Y was organized that will keep warm the sympathies of the old and tried union there. I cannot give in detail a report of the meetings at Talladega, Anniston, Atalla, Tuskaloosa, Birmingham and Selma, though they were replete with interest and enthusiasm. A Methodist Episcopal minister in Birmingham, made this comment through the columns of the *Advocate* published in that city: "Rarely have we been so thrilled by human voice and ideas; the largest house in Birmingham will be taxed to seat future audiences."

At Greensboro, the seat of the splendid South Western University, one of the oldest and most famous institutions in the state, a college town with all that name implies, a work was begun which already exerts a wide influence in the community. Miss Kearney was invited to speak in Rev. John Keener's church, who, by the way, is a son of one of the most conservative bishops in the Methodist Episcopal Church South, and at the close of her meeting which was a great success, was asked by President Andrews to visit the University and address the students. I copy her own report of the meeting in a personal letter to me: "It was one of the most delightful experiences of my life; after a charming introduction by Dr. Andrews, who cordially endorsed the work of the W. C. T. U., I talked to the fine body of students before me, speaking of the evil effects of tobacco upon the human system, and the inconsistency of ministers and professed followers and imitators of Christ indulging in the tobacco habit. At the close of my talk Mr. Keener rose and said: 'Young men, I have used tobacco continuously for twenty years, and have risen superior to its effects in many respects. It may be a struggle to give it up, but you shall never say that I have stood in your way or been a stumbling block to you. In your presence I now deliberately sign a pledge never to use tobacco in any form again.' The wildest enthusiasm prevailed and when President Andrews said, 'I want my name to go next to his,' the students eagerly followed these splendid examples. It was indeed a red-letter day in many lives."

The Y organized there has now thirty active members and many honoraries. A reading room has been opened, Demorest contests held, and under the leadership of Miss Martha Young, a lady of rare literary ability and culture, success is assured. In the Normal College at Livingston, so long under the direction of our well-known educator and philanthropist, Miss Julia Tutwiler, a Y was also organized and well officered. This is just a glimpse of the month's work. Hundreds of pledges were secured. The meetings were well attended, the collections most gratifying, and new life and vigor was diffused throughout the state.

I would be glad to tell of other work in our borders: The increase of Demorest contests, notably one at Selma, where by charging a small admittance the treasury was enriched by $85; the new union at Bridgeport under the able presidency of Mrs. Maria R. Douglass, formerly editor of the *Temperance Herald*, organ of the Harlem W. C. T. U. of New York; the growth in influence and usefulness of the Mercy Home under the auspices of the Birmingham W. C. T. U., abundantly blessed as it has been; and the interest in the Temple and raising the $100 pledged some time ago. The amount has now reached $62.65 and numerous letters promise early payment of the remainder.

MATTIE L. SPENCER,
President Alabama W. C. T. U.
Birmingham.

VIRGINIA.

AT WORK.

Of the work in our state, I think I can say safely that there is no flagging in the efforts of the departments this spring, but rather an increase of zeal and activity along many lines of our work. Mrs. I. W. Newton, of Staunton, was appointed state organizer by the last convention. Her husband is grand chief templar of Good Templars of the state of Virginia, and willingly aids and coöperates with her in what she has undertaken to do. Mrs. Newton is greatly beloved by the W. C. T. U. women of Virginia, and having been an active and efficient member of the executive committee for many years, is well known. She has been traveling over the state visiting cities and towns and country places and is doing good wherever she goes. At this time, May 22, she is in Ashland and will go to Richmond and its sister city, Manchester. She has organized several new unions and revived others, and is altogether, we think, in the place best suited for the work.

Richmond has three unions and two Y's, all active. The West End union is, perhaps, the most active, but not more earnest than the others. It is only a few years old, but is abreast of any in good works. The Richmond Y has suffered from providential afflictions. The president, Mrs. J. Tyler Jobson, lost her mother, and several of the young ladies lost a parent by death. It was a peculiar and sorrowful dispensation that seemed to afflict this bright and happy band of young women and girls. Their president, who has been very ill for several months, still keeps her bed, but has never stopped planning and praying for her young people, and it has been a touching sight all these past months, since last convention, to see so many young, earnest faces gathered day after day around this couch of suffering, reporting and planning as if there were no sickness or sorrow in the house. The patience and faith there exemplified by this sufferer, and the zeal and determination demonstrated by these young people, teaches a lesson that older people might do well to learn. This Y has just furnished a room in the "Retreat" for the sick, a most beautiful charity, and has other plans on foot.

When the Grand Army of the Republic met at Washington last fall, great numbers of visitors from the North and West came to Richmond. They were received kindly everywhere. The G. A. R. people were carried around by R. E. Lee encampment, and among other places of interest were taken to the Confederate Soldiers' Home. They saw there the remnant of "The Lost Cause" the suffering for which there is no relief, and also the great difference between the provision made for these poor fellows and what the government makes for union soldiers. Their hearts were touched and the desire to help resulted in Washington G. A. R. Post furnishing in the best style, with all conveniences and modern improvement, one ward in the hospital in the Soldiers' Home. We are all greatly pleased at this—being, we think, an indication that the "cruel war" is almost over. The furnishing of this ward has encouraged our ladies to attempt furnishing another. The thought originated with the West End Y. They are working for that end, and will in time succeed. I mention the Soldiers' Home and the beautiful, kindly deed that was done by our brethren north of us, because that home and the poor sufferers there have been our special work and any good that comes to it seems in answer to prayer and almost W. C. T. U. work.

Some of the members of Ashland union have undertaken to supply the great and pressing need for Bibles and hymn books in the penitentiary. It is a strange fact that many religious people have no sympathy with what we call "prison work" but that does not deter or discourage those who labor in this sorrowful field. That others will not is but the more reason why we should be more abundant in labors and self-denying efforts for the lost. The precious Saviour came to seek and save the lost. We follow in His footsteps though the way be rough and thorny; though the world does not approve nor the church applaud.

The prison matron, Mrs. Lavinia Page, who, on the recommendation of the W. C. T. U. was appointed last year, has remained in her place now for more than a year without relief from duty day or night; such self-denying devotion to duty merits the praise of all good people.

The Norfolk unions are always active. The president of the state, also president of Norfolk union, is wonderful in her ability to work and to make others work. To her in a great degree is due the increase of interest in temperance in Norfolk. Many bar-rooms were closed in Norfolk this year and there is hope that a purer atmosphere will in the future surround the cities by the sea. Virginia is too wide to go over it all at once so will postpone until the next time. We are all intensely interested in the "Sunday opening" and pray God to put in His hand and check the wicked who regard not His Sabbaths.

MRS. THOS. WHITEHEAD,
State Reporter, Ashland.

NEWS IN A NUTSHELL.

SOUTHERN California has entered upon the work of securing homes for homeless children, by appointing Mrs. Elizabeth R. Townsend, of Pasadena, as superintendent.

MRS. S. A. MORRISON, of Wayne, Michigan, National superintendent of almshouse work, has suffered a severe shock in the sudden illness and death of her husband from pneumonia, May 24. The sympathies of all white-ribboners go out to her.

MISS BELLE KEARNEY, of Flora, Miss., National Y organizer, will make her headquarters at Chicago during the summer. Unions in the vicinity and adjoining states desiring the services of an earnest and successful speaker should address her at The Temple, care Mrs. H. B. Kells.

THE fourth annual meeting of the Ohio Valley Prohibition Assembly will be held at Moundsville, Pa., July 14 to 24. Col. Geo. W. Bain and a dozen well-known speakers will be present. The music will be rendered by the popular Silver Lake Quartette and Mrs. Frances W. Graham, of Lockport, N. Y. A good time is inevitable.

BEATRICE, Neb., Chautauqua convened June 13th, the school of W. C. T. U. methods being conducted by Mrs. C. M. Woodward. For Wednesday, June 14, at 4 p. m. the program reads: "In memoriam, Mary Allen West. Paper by Mrs. Caroline A. Jones, of Lincoln, Neb., formerly president of Erie county, Pennsylvania W. C. T. U." Dean Wright is in charge of Bible work at this Chautauqua and the program throughout promises the best of class work with many rare attractions upon the platform under the care of Dr. W. L. Davidson, of Ohio.

MRS. M. M. LOVE thus describes her recent meetings and the union at Sardis, O.: "The mission consisted of three public lectures; one afternoon was given to the L. T. L. and one to a mothers' meeting. All these meetings were well attended. Skillful fingers had decorated the church with flags, flowers and mottoes, while the face of our beloved World's president beamed upon the audience from the platform. The young people's choir added cheer to the meetings as they sang "Some Glad Day," "Bands of Ribbon White Around the World," etc. This band of workers, who only number twelve active members, circulate literature, keep a bracket at the railroad station well supplied therewith, conduct a Demorest contest, and have taken up the departments of unfermented wine, of mercy and the juvenile. Their men are beginning to vote as they pray, the church uses unfermented wine, and their two L. T. L's number one hundred and sixty-eight members, including some of the saloon-keeper's children. They use the triple pledge, and are circulating German literature among that nationality. The secret of their success may be attributed to the fact that they procure all helpful literature from the W. T. P. A., especially THE UNION SIGNAL, the weekly readings, etc."

Jno. G. Woolley's Newspaper
THE REST ISLANDER

Devoted to **People**, contains "Lay Sermons," Bible readings, "Railroad Ties," and "Analyses of the Situation," by the Editor, as well as character sketches contributed articles, personal incidents and news about Temperance Workers.

Published at Rest Island, Minnesota, monthly. One dollar a year to support the mission. Commenced with May number, which contains full description of that unique work. Do you want to help? Send your subscription NOW, before you forget it.

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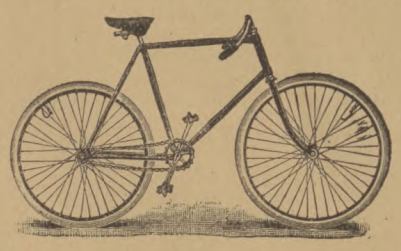

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Six patterns. Weights, 20 to 44 pounds. Prices, $100 to $145. Responsible agents wanted.

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313-315 Broadway, - New York City.

World's Fair Rest.

At the corner of Evans avenue and Sixty-ninth street is a pleasant brick building of three stories, perfectly new, which the proprietor has decided to use during the World's Fair for the accommodation of guests. Rooms will be rented at prices from $3 to $5 per week. Lunches can be obtained on the premises, and there are several Restaurants within two blocks. The "Rest" is within comfortable walking distance of the Fair, and one block of the cable cars on Cottage Grove Ave.; five cents takes one to the entrance to the World's Fair. It is the interest of the proprietor to meet a demand for low-price rooms for persons of moderate means. Send for circular, which gives all detailed information, to GEORGE M. COOK, Proprietor, 3742 Cottage Grove Avenue, Chicago.

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WALL PAPER Send 5 cts. postage Large package of beautiful samples, all at wholesale prices. **ALFRED PEATS**, 30 & 32 W. 13th St., New York, or 136 W. Madison St., Chicago.

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Best ever known. Wholesale and Retail. Agents Wanted Everywhere. Send for Circulars.
E. J. KNOWLTON, Ann Arbor, Mich.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

Official Communications.

LOYAL TEMPERANCE LEGION.

A new and important "open door" is before our Loyal Temperance Legion graduates. The authorities having in charge the Youths' Congress, to be held in Chicago, July 17–19, have announced that each L. T. L. graduate is entitled, *ex-officio*, to membership in that Congress, and certificates will be sent to each. The Congress is one of the series held through the entire season in the Memorial Art Institute, and membership therein will be an honor worth receiving, one of which our young people may well be proud. The secretary of the Congress writes: "We have sought, generally, those young people who, between the ages of thirteen and twenty-one, stand highest in deportment and scholarship in the public and private schools. To these qualifications your Loyal Temperance Legion graduates add the other important one of having successfully pursued to completion a well-arranged course of special study calculated to greatly improve them as soon-to-be citizens and members of society. It would be difficult to afford too high a recognition of the meritorious work of these worthy young people, and we shall be only too glad to offer them the small meed in our power."

If possible, I hope our graduates will plan to be in Chicago at the time of the Congress. Let each one wear the L. T. L. badge, that of either grade, as is most convenient. The addresses have been sent to the secretary from the office of the *Crusader*. If any graduate fails to receive proper notification by July 1, word should be sent to Miss Alice M. Guernsey, The Temple, Chicago, Ill.

Special speakers, including an official representative sent by the Chinese government, will be present at the Congress, and it will be an occasion of great interest.

Yours for a rallying of our temperance army,

HELEN G. RICE,
National Supt., L. T. L.
1597 Washington St., Boston, Mass.

THE WOMAN'S LECTURE BUREAU.

During the World's Fair the Woman's Lecture Bureau has its headquarters in the organization room of the Woman's Building.

We will be pleased to meet patrons, lecturers and visitors, and talk over the work of the coming season.

We trust that great good will result from our summer's work and we wish to urge upon all who sympathize with the work of the Bureau that every effort possible be made to put this department of work on the footing it deserves. This can only be done through the effective coöperation of the local county and state unions.

We have a few dates at our disposal of the popular Swedish lecturer, Miss Cecile Gohl, subject: Home life in Sweden (in costume) and the famous Smith sisters concert sextette. Mrs. Laura Ormiston Chant and Mrs. Fenwick Miller, of England, will fill a few engagements.

The following lecturers are under our management, and we call your attention to the splendid list of workers:

Frances E. Willard, on her return home.
Lady Henry Somerset, while visiting this country.
Rev. Anna H. Shaw.* Pennsylvania and Ohio early fall.
Mary T. Lathrap.* New York after August 8.
Helen M. Gougar.*
Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.
Carrie Lane Chapman. Ohio in July.
Miss I. C. DeVelling, in Arizona during the coming season.
Clara C. Hoffman. Illinois, Indiana and Ohio in July and August.
Lydia J. Newcomb, lecturer and instructor in vocal and physical culture at schools of methods during the summer.
Lillie Devereux Blake, calls in the vicinity of New York City.
Elizabeth U. Yates, en route to Dakota first of July.
Mary Sparkes Wheeler, in Pennsylvania.
Volney B. Cushing.
Harriet May Mills.
Rev. Eugenia St. John.
Rev. C. H. St. John.
Lou J. Beauchamp, Iowa from June 20 to July 10. Open for summer assemblies.
Open for summer assemblies:
Mary Seymour Howell.
Messrs. Wolfenbarger and Huckins.
Ellen M. Bolles.*
Laura DeForce Gordon.*
Rev. Caroline A. Bassett.*
Olive Stubblefield.*
Caroline M. Woodward.*
Eva M. Shontz, elocutionist.*
Wm. G. Hubbard.*
Mrs. Emily Pitt Stevens.*
Elizabeth M. Boyd, evangelist.*
Yates Hickey.*
M. Naomi Trimmer, vocalist.*
Rev W. C. Weaver.*
Col. George W. Bain.* Calls for Iowa first of July.
Josephine R. Nichols.* Calls for the fall.
Prof. Rena Michaels. Calls for Indiana and Ohio.
Caroline B. Buell. Illinois and adjoining states.

For terms, dates, etc., address during the World's Fair,

LUCY E. ANTHONY, *Manager,*
N. W. C. T. U., Headquarters,
Woman's Building, Jackson Park,
Chicago, Ill.

Permanent address, Somerton, Philadelphia.

TEMPLE RECEIPTS.

Arkansas—Eureka Springs: Mrs. M. O. Hines, $3.65; Little Rock: Y. W. C. T. U., $24.42; Forest City: Mrs. Emma C. Prewett, $1.10.

California—Alameda: W. C. T. U., $10; Swunger: Ellen Heckman, $3.65; Ukiah: L. T. L's, $3.65; Los Angeles: Mrs. Marian J. Walker, $2; Pasadena: Mrs. M. Rice, $3.65; Oakland: Y. W. C. T. U., $1; South Pasadena: Miss C. M. Bishop, $3.65; Escondido: L. T. L., $5.63; W. C. T. U., $4.20; Saratoga: W. C. T. U., $3; Santa Cruz: Mrs. M. E. Thompson, $3.65.

Connecticut—New Milford: W. C. T. U., $5.51; New Preston: Mrs. Henry Bolles, $3.65; Moodus: Fanny Polleck, $3.65; Watertown: Mrs. E. M. Hotchkiss, $3.65; Farmington, Mrs. F. M. Wescot, $3.65; Plainville: Mrs. Antoinette L. Burt, $3.65; Watertown: Mrs. V. E. Hayes, $4; Mystic: L. E. Packer, $4: Greenwich: W. C. T. U., $40.

Colorado—Otis: W. C. T. U., $3.65; Colorado Springs: W. C. T. U., $3; Greeley: M. A. Raymond, $3.65; Colorado Springs: Mrs. M. J. Sinton Otis, $4.65.

District of Columbia—Washington: Anna M. Nilson, $3; Mrs. Marion J. McLean, $5; Mrs. E. Virginia Thomas, $3.65.

Delaware—Newport: Loyal Temperance Legion, $2.

North Carolina—W. C. T. U., $3.65.

North Dakota—Ellendale: W. C. T. U., $9.10; Church's Wing, Mrs. H. A. Noltimier, $5; Grafton: Mrs. H. W. Phelps, $4.55; Grafton W. C. T. U., $2.30; Albion: Flora N. Eastman, $3.65.

South Dakota—Sioux Falls: Maude, Charlie and Lawrence Brown, $3.65; Ipswich: W. C. T. U., $100; Britton: A. Thorpe, .50; De Voe: E. R. C., $2.25; De Noe: Mrs. Emma Miller, $3.65; Blunt: W. C. T. U., $5; Marion: W. C. T. U., $5.

Florida—St. Andrew's Bay: Laura B. Sturrock, $3.65; Melbourne: Ethel Stout, $10; Ocala: W. C. T. U., $2.80.

Georgia—Atlanta: Mrs. G. W. Wilson, $5.

Utah—Salt Lake City: Mrs. E. N. Hoag, family and friends, $9; Pleasant Grove: Fannie and Florence Taylor, $3.65; Heber: Sarah J. Lester, $3.65.

Vermont—Stone: Mrs. N. Bigelow, 50c; Proctor: Mrs. J. E. Leonard, $3.65; St. Johnsbury: Nettie M. Wheeler, $3.65; Chelsea: W. C. T. U., $2; Burlington: Miss M. S. Turrill, $5; St. Johnsburg: Rev. M. Atwood, $3.65.

Virginia—Accotink: Miss S. E. Troth, $3.65; Norfolk City: Y. W. C. T. U., $10.

West Virginia—St. Mary's: W. C. T. U., $10.

Washington—Montesana: Ray Simpson, $3.65; Seattle: Mrs. Moriah Van Valkenburg, $4; Waterville: Mrs. Delle Greene, $3.65.

Wisconsin—Paoli: Mrs. Julia A. Morton, $1.10; North La Crosse: W. C. T. U., $2; River Falls: W. C. T. U., $12.30; Evergreen: Mrs. C. C. Pinney, $3.65; Winneconne: Mrs. S. F. Smith, $4; Shawano: Mrs. C. A. Knapp, W. C. T. U. and friends, $4; Rib Lake: Edith E. Harding, $3.65; Miss Lizzie Harding, $3.65; Bloomington: Mrs. Emma B. Holford, $3.65.

Foreign and Canada—Belleville, Ontario: Miss Esther Holden, $4; Fredericton, N. B.: Kenneth Randolph, $3.65; Chinkiang, China: Woman's Temperance Society, $10.65; Hyderabad, Deccan, India: Josephine Eltzholtz, $5; South Africa: Y. W. C. T. U., $1.

To April 1, 1893.

SARA G. JOHNSON,
Financial Secretary.

AN interested Connecticut reader writes encouragingly: "God bless you and give you courage and grace to follow out your grand editorial on 'Columbian Dollar Getting.' Who will call 'halt'? The W. C. T. U. in the name of God and humanity. I have taken the matter to God in prayer, and there is no question in my mind of the power of God to subdue these arrogant rum-empowered men, even though His will be carried out by weak, timid women. Remember only 'All things are possible with God.'"

Our Library Table.

PIECES TO SPEAK, by Emma Lee Benedict. Published by Lee & Shepard, 10 Milk St., Boston.

This little book contains about fifty bright pieces of poetry for recitation by children, including several suitable for use at temperance gatherings. A very desirable collection for ambitious little orators.

A rich adornment to Our Library Table is the bound volume of THE CENTURY from November, 1892, to April, 1893. Its table of contents presents such names as Mark Twain, Washington Gladden, Thomas Bailey Aldrich, Edward Eggleston, James Russell Lowell, Elizabeth Stuart Phelps, James Whitcomb Riley, Mary Mapes Dodge, etc., etc., etc. Every page of THE CENTURY as it comes to its subscribers month after month is a treasury of art, in authorship or delineation, and the bound volume for the half year is simply a multiplication of wealth.

The Century Co., New York City.

Companion papers in the ATLANTIC MONTHLY for June are "A National Vice," by H. C. Merwin, and "Ennui" by Agnes Repplier. Mr. Merwin's paper is a deprecation of the intense love which Americans have for doing things in companies, and their equally strong avoidance for themselves, and intolerance for others, of independence in action when accompanied with privacy. Ennui, which we are led to believe is often the result of the tendency which Mr. Merwin deprecates, is the subject of a clever essay by Miss Repplier, who, although she does not tell us how to escape from it permanently, enables us to flee from it for the length of time which it takes us to read the article itself.

Houghton, Mifflin & Co., Boston.

Five of Margaret Deland's charming short stories appear bound together in book form, published by Houghton, Mifflin & Co., Boston. These are, MR. TOMMY DORE, THE FACE ON THE WALL, ELIZABETH, AT WHOSE DOOR? and a FOURTH CLASS APPOINTMENT. Mrs. Deland's stories bear the happy merit of an individuality in the plot of each one, not trespassed upon by its fellows, but they all touch upon pathetic phases of life, and frequently receive criticism therefor. It is true, however, that into all earnest living there creeps clouds, and it is likewise true that in the world of fiction, tragedy and pathos make a fuller appeal to readers than comedy and humor. Margaret Deland's stories touch mainly upon the shadows, but there are delicate side lights of humor that finely relieve the gloom, and her character delineations give evidence of careful studies in real life.

TWENTY MINUTES LATE, by Pansy (Mrs. G. R. Alden). D. Lothrop Company, Boston.

A bright young heroine, who shows herself "a little woman" under difficulties; a kind-hearted car conductor and his family; a fair, delicate flower of an invalid child; a noble physician; these are a few of the characters that appear in this interesting story. The incidents are curiously grouped around the seeming accident of a lost train of cars. But how true it is that important events often hinge on "little things!" In Pansy's belief there are no happenings; even the slightest event is ordered, and what seems blind and contrariwise is sure to be controverted. So the seeming accident, by which a little group of young people lose their train home from a picnic and return by separate ways, is ingeniously made to form the starting-point for a series of events that affect the happiness of several families. Pansy has given us a beautiful story, marvelously natural, and with that peculiar sympathetic quality that makes Mrs. Alden such a world-wide favorite.

LITTLE PAUL AND THE FRISBIE SCHOOL. By Margaret Sidney. D. Lothrop Company, Boston.

The success of the Frisbie School in reclaiming street boys and civilizing them into self-respecting, manly young fellows, was demonstrated in the story of "Rob." The work goes on in the present volume, with some hard cases to be made over, and some reckless, cruel deeds done before they are redeemed. Little Paul, the boy-hero, is one of the most winsome of the many boy creations of the author, who seems to understand boy nature by intuition; a great heart in a frail body, he is a power for good among the coarse, rude, hard natures that surround him; his sway over them and the refining influence of gentle Mrs. Faraday are forces that the roughest boy finds it difficult to combat long. The unexpected marriage of Aunt Philena and the impetuous, choleric, but kind-hearted, Mr. Bronson gives another friend and ally to the school, and the boys find a most indulgent patron in Uncle Asa. It is a thoroughly good boy's book.

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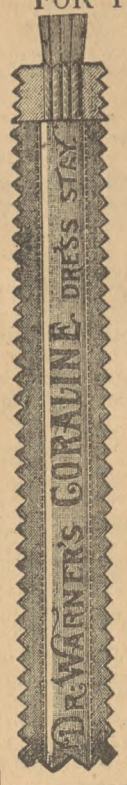

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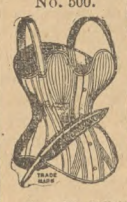

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VIOLA CREAM

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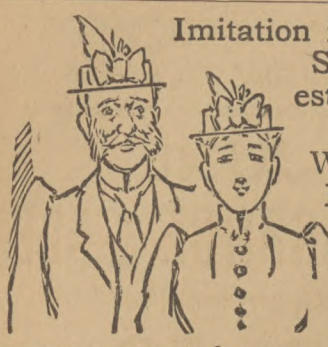

Imitation is the Sincerest Flattery. Why is Pearline the mark for every soap powder, or so-called washing compound, which is brought out? Everything is called "the same as" or "as good as" **Pearline.** None of them say "better"—they cannot. They should not say "as good as"—they are not. The simple fact that **Pearline** is so largely imitated would be enough to prove it the best.

And when a poor washing compound can do so much damage, do you want anything but the best? 369 JAMES PYLE, N. Y.

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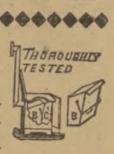

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THERE are over one thousand publications to diffuse Christian knowledge among the Chinese.

WHY, to have given pleasure to one human being is a recollection that sweetens life.—*Amiel.*

THE surprising decrease in the death rate of the soldiers in India is due largely to the greater sobriety, according to Lord Roberts.

THE Unitarian Church Temperance Society has withdrawn its limited pledge and will now work on the total abstinence plan.

IT is stated that a saloon in Chicago has added two hundred and fifty thousand dollars worth of paintings to its other "attractions."

FIFTY-THREE per cent of the lunatics in the asylum of Bengal are there as a result of *hasheesh*, an intoxicating preparation of Indian hemp.

THERE are close upon three hundred thousand persons of foreign nationality residing in Paris. The large majority are working men and women.

THERE are sixty-eight Lockhart's cocoa rooms in London. The firm conducts five metropolitan missions, and is doing a successful temperance work.

THE International European Temperance Congress, which was postponed last year on account of cholera, is to be held this year in August, at The Hague.

IT is stated that on the warships of eight nations which recently lay in the Hudson River, all served liquor to their men but one, and that was the American.

A PROPOSITION was presented by the British Y. W. C. A. at the recent international meeting of that organization to unite in a World's Young Women's Christian Association.

IN one year as many as eleven thousand, three hundred and thirty-six cases of cruelty to children were investigated in England, of which number over ten thousand proved to be true.

OF six hundred and eleven paupers in the Edinburgh poorhouse, not one was an abstainer, and four hundred and seven admitted that their poverty was due entirely to intemperance.

THERE is no Protestant daily paper in Paris, but plans are being matured for the supply of a paper which shall be free from the corruption and rationalism of the modern French journals.

A WISE and kindly man of New York City has placed a large sum of money in the hands of the president of Columbia College to enable poor but meritorious students to go to the World's Fair.

AN association has recently been formed in Berlin called "The German Society for the Protection of Horses." There is a large field for work for it among the cab and draft horses in all German cities.

PADEREWSKI, the great pianist, carried away a larger amount of money from America than any other pianist ever did. He received one thousand, five hundred dollars for playing one hour at Smith College.

WRITING from China, an English archdeacon states that he has never yet heard a Chinaman defend the opium habit, but all denounce it as the greatest curse possible. It has been reserved for Christians to advocate it.

AT a recent labor demonstration in Hyde Park, London, many curious banners were seen. The milliners had ladies' bonnets on poles to which a ticket was attached reading, "We get threepence for making this and it sells for fifteen shillings."

THE Orthodox Friends in America increased twenty-eight per cent in the decade from 1880 to 1890. It is stated by them that the sun forever shines on the mission work of the Friends in its chain of missions encircling the world.

THE Women's Health Protective Association of New Jersey is composed of Jews and Protestants, wage-earners and rich, social leaders and literary, and by their combined earnest efforts are accomplishing more in the way of satisfactory street cleaning, disposal of garbage and refuse than any body of men ever dreamed of.

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If you contemplate attending the mee ing of the Right Worthy Grand Lodge the World's Independent Order of Goo Templars at Des Moines, Iowa, June 13 to 23d, and if you desire to visit Was ington and the World's Fair at the san time, you should by all means travel v the Baltimore and Ohio Railroad. It is t only direct line to Chicago from New Yor Philadelphia and Baltimore via Washingto All of its through trains from New Yo pass through that city and carry Pullm sleeping cars. For detailed information to rates, time of trains and sleeping-car a commodations, apply to nearest B. & O. R., or to Chas. O. Scull, General Passeng Agent, Baltimore, Md.

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Beginning with Sunday, June 4, the mor ing train for Louisville and the South v Pennsylvania Short Line will leave Chicag Union Passenger Station, Canal and Adam Streets, daily at 7:30 A. M., arriving at Lo isville at 4:05 P. M. Pullman Buffet Slee ing Cars on this train from Chicago Indianapolis, Louisville, Nashville, Mon gomery, Jacksonville and Tampa, Fla., ov Louisville & Nashville and Plant Railw Systems.

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CALIFORNIA.

The fame of the climate of Californ draws to that charming state new frien every year, particularly from sections whe long, severe winters, followed by tryi spring seasons, work such disastrous resul among the weak and debilitated.

The great improvements in passeng train service, higher degrees of comfort the cars, and shorter time required on t trip, combined with the cheapness of t excursion tickets now being sold to Cal fornia and back by the Santa Fé Rout make the journey agreeable and, one c almost say, economical. The many deligh ful resorts now established in Californ afford every comfort and luxury desired the fastidious, and present unique attra tions.

The Hotel del Coronado at San Dieg the Raymond at Pasadena, the Redondo Redondo Beach and the hotels at San Barbara, Monterey, Riverside, Los Angel and many other points, have grown as f mous as any on the Atlantic Coast—and fact that should not be forgotten is th they are resorts all the year around, a though the greatest number of people fro the East are in California between t months of November and May.

Write to John J. Byrne, Asst. Passeng Traffic Manager, 723 Monadnock Bloc Chicago, Ill., if you are interested in Cal fornia, and he will send you some readin matter.

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FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 25.] CHICAGO, June 22, 1893. [Price $1.00 per Year in Advance

Mrs. Lillian Hearon
Ursula D. Hertick
Glen Ellyn, Ill.

SINCE OUR LAST ISSUE.

Last Thursday was German-American day at the World's Fair.

Many colleges have been sending forth alumni during the past week.

Arguments of counsel on the Bering Sea arbitration still continue.

Five towns in northern Minnesota were burned by forest fires, Sunday.

The world's trade and finance congresses commenced in Chicago on Monday.

The result of the German elections last Thursday show an important gain for socialists.

New England papers are filled with accounts of the Lizzie Borden murder trial now nearing its close.

The closing services of the moral and social reform congress were held Sunday, in Memorial Art Palace, Chicago.

The Methodists announced on Saturday that owing to the decision to open the Fair on the Sabbath, their exhibits will be removed.

The one hundred and eighteenth anniversary of the battle of Bunker Hill was observed by loyal residents of Massachusetts, also on the World's Fair grounds, June 17.

A victory for the gambling element and a disgrace to the state senate of Illinois was the defeat last week of the Berry anti-pool bill which prohibited gambling at races.

A novel strike, the first of its kind, has occurred in Spain where the proposition to abolish district criminal courts has resulted in this action on the part of the Spanish lawyers.

By an act of the state legislature, June 15, the South Park commissioners of Chicago are enabled to purchase the art gallery at the World's Fair and to maintain it as a public art museum.

Word was received from Hawaii during the week that the Hawaiian National flag was floated over the palace and the building dedicated by the provisional government as its capitol.

The thirty-eighth general assembly of Illinois, after appropriating nine millions of dollars and passing about twenty of the one thousand two hundred bills introduced, adjourned *sine die* June 16.

During one of the sessions of the International Typographical Union at Chicago last week a resolution to adopt a "sliding scale" with differing rates for men and women compositors was rejected, the idea prevailing that equality of rates should obtain.

By decision of the United States circuit court of appeals, consisting of Chief Justice Fuller of the Supreme Court and two associate judges, the injunction issued by the United States circuit court restraining the local directory from opening the World's Fair on Sunday was dissolved June 17, and the Fair will be open on the Sabbath hereafter.

THE General Assembly of the Presbyterian Church South, which recently met at Macon, Ga., expressed itself thus upon the woman question: "The session must absolutely enforce the injunction of Scripture, forbidding women to speak in the churches (I Cor. 14: 34) or in any way failing to observe that relative subordination to men that is taught in I Cor. 11: 13, and in other places." This statement has at least the merit of being definite and explicit. In the meantime, it is a matter of no small significance that the Presbyterian Church South feels it necessary to make such a statement at all. A few years ago it would not have thought of it. A few years hence, this present action will be rescinded as a well meant but ignorant and injurious misunderstanding of God's word.

OUR hearts have been cheered hundreds of times within the last few weeks by the sight of the white ribbon on the dresses of the World's Fair visitors. Nothing has so strengthened our courage and renewed our enthusiasm as this silent display of principle and we honestly believe that this kind of preaching is the one that will win "in the long run." Wear your white ribbons, sisters, and thus show the strength of our great organization.

ON account of meetings elsewhere the Lake Bluff W. C. T. U. convocation has been changed to July 9-16. Ex-Gov. St. John, will speak Sunday, July 9, and at a platform meeting in the evening. There will be conferences led by experts in W. C. T. U. work held during the week and the closing meetings Sunday, July 16, will be addressed by our best speakers. Come to this beautiful, restful place. It is only one hour's ride from Chicago, via Northwestern Railroad.

THE latest news from Miss Willard is that she is "holding her own nicely." She is attending a few large meetings in London in the way of "support"—the English phrase for personal indorsement. She is not accepting any engagements to speak nor taking burdens of any kind, simply resting quietly in Lady Henry Somerset's country home, twenty miles from London. She goes to Switzerland about July 1. We confidently expect marked improvement after that.

No greater stroke for women has ever been wrought than by the English judge in the famous Clithero case when the wife had left her husband for what she deemed good and sufficient reasons and he claimed his marital authority to compel her to return to him. This was not recognized, and the woman was granted her liberty. Thus at one stroke were swept away the cobwebs of centuries of prejudice and precedent, and the woman was recognized as first of all and above all an individual.

FOR the information of naturally anxious readers, we are requested to state that the receiver of the "Harvey Temperance Hotel" says he will recognize the bonds of the stockholders as far as possible and that he will continue running the hotel for the present, at least. In this connection we would again emphasize that the National W. C. T. U. has no interest whatever in this hotel, having never received a penny from this or any other business venture, and that it deplores beyond expression the fact that any of its prominent members have officially indorsed any enterprise of any kind.

WILLARD HALL noon-meeting was led, June 17, by Mrs. L. M. N. Stevens, bringing greetings from Maine to the comradeship. She introduced Madame Magnüsson, president of the W. C. T. U. of Iceland, who, as the product of a long line of total abstainers, had never tasted an intoxicant, and among the seventy thousand inhabitants of her island had heard of but three women who drank. Nevertheless these sober women who crowd Iceland's three hundred churches (Lutheran) have no specific recognition by the church. Only primary education is provided for girls, and this chiefly at the hands of the mother—"the universal school mistress." Madame Magnüsson's special work has been to provide a school for older girls at Reykjavik, under the patronage of the king of Denmark and English friends, where tuition for higher education should be free. She says only Miss Willard's sisterly kindness gave her courage to represent her countrywomen in the great congresses, and to lay their cause before the American people. The noon meetings have been led the past week by Dr. Dorman, of Connecticut, Miss Todd, of Boston, John V. Quinn, Mrs. Margaret Bottome, of the King's Daughters, ex-Governor St. John and John G. Woolley.

IN a preface to his sermon before a large Christian Endeavor audience in Chicago, last Sunday, Rev. B. Fay Mills, the well-known evangelist, announced his determination to relinquish attendance upon the Fair, because of the decision of Chief Justice Fuller, the day previous, reversing the injunction of the circuit court against open gates on Sunday. While asserting that every one must decide this question according to the light of his own conscience, Mr. Mills plead powerfully for Christian witnesses in this time of testing and made a strong impression upon his young and thoughtful audience.

WE have been asked to publish the resolution unanimously adopted at the last National Convention of the Woman's Christian Temperance Union at Denver. This resolution will be found on page fifty-nine of the minutes of last year, and is as follows: "Whereas, We feel that our name has been baptized into a sacredness which should confine its use to reform movements only, therefore, Resolved, That we heartily condemn the use of the name of the Woman's Christian Temperance Union or the initials W. C. T. U. as an advertising medium in any enterprise that has not been indorsed by the National W. C. T. U."

THE Sunday-School department of the World's and National Woman's Christian Temperance Union is steadily fulfilling its motto: "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Over two millions of lesson leaves have been sold by the Woman's Temperance Publishing Association in Chicago during the past year, to say nothing of the vastly greater number sent out by the regular Sunday-school channels. Miss L. E. F. Kimball writes from Portland, Me., that already 172,000 autograph pledge cards have been ordered directly from her department, to be signed by the children and added to the collection of children's pledge autographs for the World's Fair.

THE annual meeting of the society for the prevention of state regulation of vice was held in London, on May 24. Mrs. Josephine Butler presided, and Mrs. Andrew, Dr. Kate Bushnell, Mr. Naoroji, M. P., Lady Henry Somerset and Mr. W. T. Stead spoke. The resolution of thanks to Mrs. Butler was proposed by Professor Stuart, M. P., and seconded by Miss Willard. On the platform were Percy Bunting, Esq., editor of the *Contemporary Review*, and other leading men and women. Mrs. Andrew gave in her clear, earnest voice, which has wonderfully developed since she left Chicago, an account of the evidence obtained by herself and Dr. Bushnell to prove that legalized vice still flourishes in the military cantonments of the British army in India. Her speech was most womanly, logical, tender and effective. Not a doubt could have remained in any reasonable mind of the correctness of her statements. Dr. Kate Bushnell made one of her vigorous and convincing addresses, adducing testimony from various authorities who little imagined they would be quoted to support the position taken by Mrs. Andrew in her speech. William T. Stead was at his best, and that is saying enough. He is the bravest of the brave for women's cause and speaks out with an emphasis that cannot be excelled. Lady Henry Somerset was her own earnest, tender, eloquent self. Mrs. Josephine Butler was the central figure of the platform; her sad and reverent face and bearing making a deep impression on all who witnessed them, but her voice did not permit her to be heard beyond a few seats at the front. Like all English meetings this one was turned to practical account by the adoption of ringing resolutions against all forms of legalized vice either in England, on the Continent, in the British possessions, or elsewhere, and declared the untiring determination of this society to overthrow all such inventions of the Evil One and his satellites

"LET THERE BE LIGHT."

BY KATHARINE LENTE STEVENSON.

[Read at the World's Christian Temperance Congress.]

"Let there be light!" God's great creative word
Came sounding o'er the void of chaos dim,
Ere yet the sun rose on Creation's dawn
Or morning stars together sang their hymn.
"Let there be light!" and lo, the darkness turned
Pale at the thought of Him, throned all in white;
The mists rose swift, the sulphurous vapors fled,
Heaven stooped to kiss the earth; "and there was light."

"Let there be light!" To prophet-souls of yore
Came this divinest ministry of earth;
In them, through anguish and through travail sore,
The thoughts of God came to their newest birth.
In Moses dawned the light; in David's song
Isaiah's rapt soul shone—a crystal white;
Down through the lengthening years fresh sun-bursts came,
Until He rose who is Himself "the Light."

But mists obscured e'en that one cloudless dawn,
And still o'er earth's glad sunshine hovered night;
Again the breath of God breathed o'er the deep,
Again new prisms showed His own white light.
Luther and Dante, Huss and stern Knox, too,
Savonarola with his heart of flame;
And many a soul obscure amidst the throng,
Who, dying, left *more light*—nor cared for name.

"Let there be light!" Columbus heard the word
And soon the world gazed on a new-found strand;
"Let there be light!" the Pilgrim fathers came,
Built in the wilderness Immanuel's land.
"Let there be light!" and straight at Freedom's call,
The newborn nation gave up of its best;
"Let there be light!" and slavery shrank appalled,
While Peace's white star shone in the glowing West.

"Let there be light!" our Crusade mothers heard
This voice of God, nor dared to question why
He chose the weak things to confound the strong;
They gave themselves to Him to do or die.
They saw an evil thronèd in the land
Mightiest by far of all the hosts of hell;
They dared to show God's lightning scorn of sin;
They followed where He led; aye, followed well.

"Let there be light!" A mighty army stands
Clear-eyed, faced sun-ward, gazing down the East;
Already have their foreheads caught the glow,—
Shekinah-glow that marks the future's priest.
Light pulses from their every garment's fold,
Light for each form of sin, or sorrow's night;
Linking earth's shadows fast to heaven's bright throne,
They belt the vast globe with the ribbon white.

"Let there be light!" Aye, more and more shall be
Light in its fulness, light intense and clear;
Pulsing from God Himself, its rays shall gleam
More and more radiant through each coming year.
We stand but on the portals of the dawn;
Eye hath not seen its perfect effluence bright;
Courage, the clouds are lifting; some glad day
Earth shall shine white as heaven in God's full light.

Heralds of dawn! we greet you, sisters dear;
All hail! brave souls, who dare believe God's true;
Who look, not only for the heavenly dawn,
But for an *earth* in righteousness made "new."
We'll shine, each in her place, though seas divide,
Though ne'er again on earth we clasp the hand;
To-day is earnest of that day to come,
In this hope toil and shine, white-ribbon band.

Boston, Mass.

MISS PAMELA'S FRESH-AIR TWINS.

BY ELIZABETH CUMINGS.

"I never said I'd take two boys!" shrilled Miss Pamela Burbank, with something very like panic. "Whyee! I'd as soon take a couple o'—hyenas, Mr. Tilley," and the little lady shook her neat head in a perfect flutter of protest, while before her stood Tom and Tim McCutchin, duplicate pictures of disappointment and chagrin.

Never before in their brief lives of nine years had it been to their discredit to be boys. Their gray eyes opened wider, and their pouting lips grew very pouty, indeed, at the thought. Had not Granny McCutchin assured them with her last breath that they were the delight of her dim eyes? Had they not for three years earned their bread selling papers? It made a queer tightness in their two skinny throats that this lady did not like boys, for more than any other at the railway station she resembled the picture drawn by Maggie McMinn, who was just home from a two weeks' stay in Cato Junction.

"She's sure to wear the neatest gown an' a silk man-killer, an' to have hair a fly'd slip up on, it's that slick," had prophesied Maggie, "an' she's sure to worrit ye aboot jist wan thing, an' that's the number o' times ye clane yerself."

"I'm not used to boys," went on Miss Pamela, impatiently, "and I don't see's I've any call to begin with city boys I don't know the least thing about."

Curiously enough, of twins one is sure to be leader and spokesman, and one meditates and seems to follow. At this point, when the nervous pastor was wondering if the parsonage spare bed could be made to hold six visitors, Tim, who was a shade smaller and skinnier than Tom, stepped forward: "Please, me'm, I'm sorry we're not ixpected," he said, "but if ye'll try us ye'll think 'tis girls we are, we'll be that light steppin'." Tim's heart beat painfully. He was dreadfully afraid they would have to return to Zoar and to suffer disappointment, and worse yet, be laughed at. Then, Tom had not recovered from the dreadful measles, which they had taken both at the same time, as became twins, and endured in the friendly protection of the hospital.

"'M, well," sighed Miss Pamela, who was really very kind-hearted, "I s'pose I can live through the two weeks somehow." Then noting the unmistakable trouble in the young-old faces of the brothers, she added, "You'll have a good time if you half behave."

Pompey was little more than one long grassy street shaded by lindens, now honeysweet with blossoms and full of droning bees. Tom and Tim thought it beautiful, but when Shadrach's nipping walk carried them on between orchards, and then between fields of clover and ripening oats and tasseled corn, they felt sure the heaven of which Granny so often told them could not be much fairer. As for Miss Pamela her heart more and more misgave her, and she was quite willing to go slow to put off the difficult moment when she must face her half-brother Philander, and the despot of the household. He was fifteen ears her senior, and she had been reared to believe he should have his way in everything. An old bachelor, he carried on the great farm they owned jointly, and spent his leisure on the invention of labor-saving devices usually more curious than useful.

"'M, well!" he exclaimed significantly when he came out to greet his sister. "'M, well! I do say! E-m-m! 'M, well, some folks are so benevolent an' et-cetry, they load up 'ith more'n they can carry, but I allays begin as I can go on." Then he stroked the wisp of gray hair on his peaked chin and looked the boys and then Miss Pamela over coldly.

Even the worm will turn, and Miss Pamela had the courage of desperation. "For mercy sake, Philander, wa'n't you a boy once yourself!" she retorted, "and what's more, if I choose to have two boys here a fortnight, I guess it's my privilege without havin' feelings stomped on. Them boys is human bein's, Philander, and as for the city, our own father was city born, which I don't see's he was responsible for. There is such a thing's bein' too censorious to live."

"'M, well, I hope you'll enjoy yourself," dryly returned Philander, "and I guess I'll let you take all the comfort you can, for I'll go over to New Berlin Junction and see a man 'bout manufacturin' my wind-churn. I'll drive Tinker, an' be back in two days, sure."

It was Philander's way to choose inconvenient seasons in which to take advice about his "paytents," and to come back only in the very nick of time; but argument was thrown away upon him, and Miss Pamela could only gaze at the bending rye and the ripening oats, and hope they would not begin to drop their treasure before her brother returned. Meanwhile Tom and Tim had seated themselves close together on the spreading porch and were gazing about them with quivering delight. The rambling old house with bushes of all sorts snuggling about it, the weeping willows in the stretch of ill-kept lawn at the front, and the row of locusts along the lane drive filled them with a strange, dumb happiness. Cabbage alley, the only home they had ever known, was set as full of tall tenements as it could hold, and reeked of odors indescribable. Smoke swirled down into it from the tall chimneys of the Dubbs' iron mills, and all day and most of the night there was a continuous roar, the roar of life in a great city. But here were perfumes from flowers and grass, and the sunshine lay in blothes of gold on the green stretch before them, while the only sounds were the songs of birds and the swish of leaves. The little fellows could only hunch each other and breathe long and deep, and the old, old lady who came out of the door had time to give them a good looking-over, before they discovered her. What was left of her hair was done up in little puffs each side of her face, and she wore a white lace cap trimmed with a good deal of narrow satin ribbon, and she looked not unlike a monster chrysanthemum. Tim was the first to see her, and he got up at once and took off his hat, and of course Tom followed his example.

"They're twins," shouted Miss Pamela in the old lady's ear, "fresh-air twins."

"Yes, I understand the name's Fisher, but have ye taken 'em for good?" piped the old lady. "What on earth do you expect to do with 'em?"

"Oh, just let 'em be happy for two weeks, Aunt Lucinda," screamed Miss Pamela.

"If I took 'em at all I'd take 'em," replied the old lady. "I wouldn't shilly-shally. Take 'em, or leave 'em. But you've got more sense'n I give ye credit for. I allays did like the boys." Then to the twins' mingled embarrassment and relief she went over and shook hands with them.

"It's six or five ekks I want, mo'm, an' it was not wan I found," complained a German voice from the kitchen window, "unt here was mine putter unt sugar mix, unt milk for dose kooken." A moment later a round German face was thrust out between the leaves of the wisteria, and two round blue eyes looked at the twins wonderingly. "Ach!" exclaimed their owner, "dose poy can hunt dose ekks for me."

"Of course we can," cried Tom and Tim in *duetto*. Maggie McMinn had described egg-hunting to them in full. "We'll go round in the barn and the bushes."

"You don't go a-whoopin'," interposed Miss Pamela, warningly.

"'Tis like a feather I'll be," said Tim with twinkling eyes.

"Go down behind the corn house and then behind the hay barn," said Miss Pamela, pointing, "and when you come back there'll be something ready for you to eat."

Nothing succeeds like success, and when Tim returned with eleven eggs, discovered in a fence corner, and Tom with four speckled beauties hidden away by a guinea fowl, even the fault-finding Philander grew benevolent, and insisted upon giving them each a third helping of green peas.

The next two days were golden to the brothers. There were, to be sure, drawbacks. Tom knew nothing of the nature of cross black rams, and tore his trousers scrambling over the south pasture wall escaping Pollux, fierce old fellow with very curly horns, and Tim slipped into the trout hole while trying to cross the brook on the stones; but the tireless patience with which they helped Hans kill potato bugs, and picked peas and currants for Kristine, hunted for Aunt Lucinda's spectacles, and waited upon Miss Pamela, had its effect.

Meanwhile the rye was bending low, and Hans had been too brief a time in America to be trusted alone. But Wednesday evening came and went and brought not Mr. Burbank;—surely the wind-churn must be making him the millionaire he declared it would to let him forget the reaping—and Thursday Miss Pamela's anxiety cast a shadow over the whole house. Perhaps it made Aunt Lucinda wakeful. It is certain that Tim was very much excited by it, and even Tom was stirred to wish he might go forth to discover what had become of the missing inventor. The moon was past its full, and though it was after midnight, the house was full of light when Tim awoke with a start, hearing a strange rustling in the next room. He sat up trembling very much, for the country is quite as scarey a place to a city child as the city is to the country-bred. Somewhere a tree toad called melodiously for rain. Then came that odd noise in the next room. Tim slipped out of bed beset with visions of robbers and adjured Tom, in whispers, to "get a move" on himself. He was sure something was to be done and his Scotch heart rose to the occasion. But when he tiptoed out into the moonlit kitchen he saw tiny Aunt Lucinda was his disturber. It was slower Tom who made the important discovery that Tinker had come up the lane and was nibbling regardless of the buggy at his heels. They waited to see the tall, angular figure of his owner, or the squat one of Hans, but in vain.

"Tom," said Tim, "something's got to be done, and I guess we'll have to do it."

"I let Hans take Kristine over to see their parents two miles down the West road," said Miss Pamela when she had been roused, "and I told them they need not return afore daybreak. They took Shadrach, and I can't do anything with Tinker."

Neither of the twins had ever touched reins, and Tinker was a colt with a great many notions of his own. But the boys had seen feats of horsemanship unknown to the quiet roads of Pompey, and had the courage of their inexperience. Their assertion, "We can drive Tinker," was accepted by Miss Pamela, who had a country-bred woman's belief in a boy's ingrained power to manage a horse, and they had set forth on a drive of twenty miles in as many minutes after Tim had wakened.

"I guess we'll be all right if we impress him with the notion we're boss," said Tim who naturally took the reins.

"It's not Tinker as troubles me, Timmy, it's what's become o' the master," said Tom. "It's never whisky as

tiled him, or she'd not sind us. Maybe he's killed dead by robbers on account o' his machine."

"If 'twas robbers they'd a-took Tinker to run off with," argued the practical Tim. "If *some* is good to a thief, *more* is better."

In the gray of the early dawn they entered the winding valley of Owosso Creek. Not once had they let Tinker go faster than his swift, springy walk. Rocky ledges rose at the left, and at the right the rocks as abruptly broke away to the creek level, which was sometimes two, sometimes twenty feet below. Tinker seemed to have unpleasant recollections of the place, for he twitched his ears nervously, and held up his head as if expecting something startling, till, as the road bent at a sharp angle, he stopped short.

"G'lang!" said Tim, clucking his tongue loudly. Tinker did not budge, and Tim reached for the whip.

"I wouldn't," said Tom. "Just wait till I look around that corner. I'm sure a hoss has some sense." Just what it cost Tom to round that corner only He who knows all hearts knew. A small rock occupied the middle of the road, and on the grassy bank at the left reclined Mr. Burbank, a bare and swollen foot on the fragments of the wind-churn, and fast asleep.

"I'll tell you how it was," he explained as Tim drove slowly homeward. "You see I'd stayed longer'n I meant to, an' when Tinker stopped last evening afore that fallen rock, I just give him a touch o' th' whip not knowin' what he see. Gee whiz! he went right over that rock and strewed that there paytent right all over creation. Then he cooled off, an' I clim out to pick up things, an' what with bein' mad, an' hurried, an' it darker'n a pocket I slipped an' sprained my ankle, and Tinker got tired o' waitin', an' not bein' tied he went home. I'm awful glad you come as you did. Them oats o' ours need tendin' to, not to mention th' rye, an' with the nib o' my paytent yet as you may say, though it ain't right to neglect a bird in the hand for one in the bush."

"Go along with you!" exclaimed Aunt Lucinda, when Tim sorrowfully spoke of the fact that Cabbage alley would be a poor place after two delightful weeks on a farm. "Go along with you, I say! Poor place or no, on this farm you'll stay. I allays did like boys. After having something useful folks don't know how to do without. An' this place is Pompey postoffice. Thought I heard you say 'twas Cavassally. Ain't no such place 'round here."

"We don't want to spare ye," said Mr. Burbank leisurely pulling at his serviceable bit of whisker. "If you'll stay, we'll send ye to school like you was our own folks. I'll go down to-day and see Mr. Tilley if there's word you want to send."

"We don't want to send," said Tim, after a moment's struggle with the lump in his throat; "we didn't leave nothin' but hard times behind us there in Cabbage alley."

"They're real handy," Miss Pamela would explain, "but why folks should always call 'em *my twins*, stid o' Philander's, when 'twas he an' Aunt Lucinda as adopted 'em, passes me. I guess 'twas my bein' the one who took 'em home. I don't deserve credit. I wanted girls or nobody. But there they were, and not to blame for bein' as they was; and I will say, keepin' a farm 'd be dreadful unhandy without 'em, now we've had 'em."

South Evanston, Ill.

WHAT HINDERS THE VICTORY?

BY MARY T. LATHRAP.

Read on W. C. T. U. day, June 9, in the World's Temperance Congress.]

The temperance reform is but a segment of the irrepressible conflict between righteousness and unrighteousness—a conflict which has marked the ages and cannot cease, until truth is victorious and He whose right it is shall reign. The battle is invoked by the real presence of God in controlling the destinies of this world.

Not more certainly does the shore line of rock and sand shut in the sea, with the mandate in force from the beginning—"Thus far shalt thou go and no farther"—than does the shore line of omnipotence hedge in the ways of men and nations, and bring at last to the rewards of goodness and the losses of evil doing. The stable continent does not cause the roar of the impatient surf that beats at its edge, nor is the eternal kingdom of God responsible for the fret of passion, appetite and sin, that resists even to blood and revolution the throne that shall be established forever.

No reform is begun or sustained by the voice of the reformer, but by the presence upon yet contested battlefields of two principles, two armies and two powers that *must* be opposed until one is supreme. In such a struggle as this convocation represents, three active, human factors must be in agreement, and these all in harmony with its divine background. These three are: 1. The principles to be defended; 2. Forces which pronounce one shibboleth of truth, and shout one battle-cry of aggressive and truceless warfare, and 3. The methods employed to bring success. A study of these three is interesting in the light of the question, WHAT HINDERS THE VICTORY?

Two principles are easily our *casus belli*,—total abstinence for the individual from the alcoholics vended as a legitimate commercial transaction under sanction of law, and total prohibition of the right of any citizen to conduct a business so, beyond question, harmful to the state. Total abstinence—right because it is safe and safe because it is right, is the point where our war begins with individual destiny, and makes the issue with self-indulgence where Christ made it when He said: "If thy right hand offend thee cut it off and cast it from thee. It is better to enter into life maimed than having two hands to be cast into hell."

Alcohol is a poison is the dictum of science, no matter how environed in the doctored drinks of commerce. It is ever the deadliest of the ingredients in the cup of cursing. Independent of the will and conscience it has the power to create an uncontrollable appetite for itself. This appetite once fixed ruins the victim body, mind and soul, until false to every human relation he finally shudders out of this world through a doorway over which the unchangeable law is written, "No drunkard shall inherit eternal life." Affected thus, the drinker harms each life he touches in the present; curses the future by the entailment of his shame and weakness upon the lives that spring from him; and is a blight upon the commonwealth. To say, therefore, that to drink alcoholics or not to drink them is a matter of opinion, or self-restraint, or taste lying quite beyond the eternal *ought* of things, is false.

To drink alcohol as a beverage is a sin *per se*, and smites the shining face of Truth with the brutal fist of appetite, or flings at her feet the glove of self-indulgence, and the one or the other is a call to war.

Back of these vital reasons is another deeper yet, the value of the individual. Because of such value, divinely computed, we have the plan of salvation, the cross of Calvary and all we know of life immortal; anything, therefore, which attacks the soul Christ reckons priceless, crosses the pathway of divine justice and invites its stroke. Prohibition for the state is but the same principles in a different relation. Ruskin says, "A nation has but one value, and that is human life." The license policy deliberately debauches this wealth of the human, and exchanges souls for revenue.

Material prosperity without conscience in control is the lightning express which bears a nation to destruction. Money at par in the kingdom of commerce, and citizenship at par in the kingdom of morals makes the only true equipoise of safety. This true, nothing is secular; even the roots of our harvests stand in heaven's beneficence; God takes time and eternity both to deal with the individual, and so sends the rain on the evil and the good. But He deals with nations in time, and when mischief is framed into law, iniquity put into statutes, cities built by blood, and revenues gathered by unrighteousness, a nation treads the path of doom.

Call us fanatics who will, but how shall any overthrow these principles without overthrowing their divine foundations, and removing from supremacy the throne of the Almighty? The principles to be defended standing thus the test, they should succeed and come to victory in the lives of our people and in the laws which govern them. The hindrance is not in these.

Turn now to seek the forces which pronounce one shibboleth and sound the battle-cry of this reform. Until the irrepressible conflict between good and evil is ended there will always be two forces at work in civilization; one that makes for righteousness and peace, and another for disquiet and final disaster. Sometimes in the march of progress the battle lines grow dim, sometimes they are sharply drawn. This clear outlining of forces comes from test questions which try the moral fibre of great people, one of which is represented here to-day.

The forces making for settlement may be divided into 1. Principles expressed in the thought life of the nation, and 2. Principles expressed in the action of living men and women. We have more of the first than the last afield at this time. The air is full of the star-dust of new and ideal spheres that seem of the same moral formation as these principles we defend, but this floats in luminous and hypocritical splendor above the battlefield, instead of being a force upon it. The admissions of science, the positions of legislation, the finding of judicial heights, the reports of students of crime, the mouse-colored protests of charitable associations, the cordial sympathy of political parties, the expression in favor of temperance by the beer brewers' congress, the pointless arguments of nonpartisan temperance and the thundering resolutions of church assemblies—all mingle and float in misty nothingness ten miles above the real battle that rages below.

The forces which mean living soldiers, and real action, alas! are not so large. We come out of the realm of abstract opinion to search for the concrete warrior, and find that the scientist, the legislator, the judge, the humanitarian, the politician—and the churchman, have been content with filling the air with theories, resolutions and smoke that only hide the light and choke the real army while they never come near enough the engagement to feel the jar of the conflict; and when they do stand where they might affect the outcome, the vote cast in the ballot box says just the opposite of the resolution skyrocketed into the air.

What then are the forces afield? Farthest out and highest up is the WOMAN'S CHRISTIAN TEMPERANCE UNION. Here is the enlistment oath:

PLEDGE.

I solemnly promise, God helping me, to abstain from all intoxicating drinks, wine, beer and cider, included, and to do all in my power to discountenance the use of and traffic in the same.

The principles are these: Total abstinence for the individual, prohibition for the state. It is the marvel of the century—this band of women. Ballotless patriots doing such service as theirs the present cannot appreciate because they are ahead of their time.

There is but one way to settle the total abstainers' attitude to alcoholic liquors, and that is to quit drinking them. There is but one way to settle the Prohibitionists' attitude towards the liquor traffic and that is to quit voting a ticket with a license quality and power.

Now apply Sam Jones' test of "quitting this meanness" to the great organizations that represent the intelligence and conscience of the nation, and the present evolution of the real conflict is found. Of the four million men in the churches, probably one-fourth believe in the present methods of license, the three-fourths believe more or less strongly in Prohibition sometime and someway—but only two hundred and seventy-eight thousand express that faith in a Prohibition ballot. So the only political organization which has come out of star-dust to the battle, are these voters of the Prohibition party.

I would be fair with all who think they have a right to be counted as on the field—but the years have taught that a man who drinks moderately does not count for total abstinence, and it is equally true that the man who votes for license does not count for prohibition. So this is true—the women with the white ribbon and the men with the white ballot are at the battle's center, and their responsibility is something awful in this hour when to stand requires the highest courage.

These forces are natural allies; it required no bargain or sale to affect it—they are the only forces of the field that are in full harmony with the principles announced—the temperance reformer or organization turning from either of these lapses into misty nothingness. Whatever may linger on some distant dawn in the way of new alliances and "getting together of reform forces"—the fact stands—that to-day there is no "getting together" with any other for the white ribbon or the white ballot that does not mean a striking of colors and surrender of principles. Under a no compromise banner where the fight is thickest, is the only place for the forces that do not flinch under the tests of total abstinence and prohibition. Let these beware lest one hindrance is with them—for the days are heavy with fate.

Lastly—The methods which must be worthy of both principles and forces deserve a moment's consideration. Without shame or fear the banner of this reform must be upheld and its principles brought to the people. Some of our populations need education. *More* need conviction, and more still—action. So soon as man and woman know that alcohol is a poison, harmful to self and to others, they have education enough to stop drinking it and henceforth they sin against conscience and harden their hearts. So soon as a citizen knows that the saloon is morally wrong he is sufficiently educated to cease voting to make it legally right, and henceforth sins against moral light and defies God's law of righteousness in government. What he needs is to "quit his meanness" and do what he knows he ought.

The demand of the present hour is such bold and aggressive agitation as shall stir to its center the slumbering conscience of the nation and move to action. Bombard the heights of thought and morals, scatter the subterfuges, cyclone the star-dust, and bring the curse of the century to the judgment seat of a conscience ballot.

This final test of grit and grace is coming to the women as well as to the men. Michigan has just given the village and municipal ballot to women and their day comes on. Will they stand the test, or betray as men have done this solemn trust? The methods of this reform must be as radical and aggressive as its principles, and the forces afield, worthy of both, that they may conquer.

It is four hundred years since the Spanish reel struck the sands of this continent's outlying islands—and destiny unfolds. It matters little whether Columbus was saint or pirate; he was only the servant of the future when he pushed open the door of a new world for the multitudes that followed, and it is with the future we have to do. Our civilization was not built on the ideals of the daring Spaniard, or the people he represented. Columbus discovered America but the nation was born in the high, white faith of the Puritans.

Two ideals are in mighty conflict and undertoning the music of our great jubilee. The thoughtful may hear the

slogan of two camps, and see beneath the wreaths of glory the gleam of a sword that may be unsheathed in deadly strife before it is decided whether Christ or antichrist shall possess ultimate America. The reformers gathered here have no small part in the final decision.

The slumbering conscience of the nation is to-day the chief hindrance to the success of the temperance reform; light has been trifled with; greed of gain and power have stifled moral sense, and we have not, in the church or out of it, a soil on which to grow a reform which means truth, right, patriotism and self-denial; that soil must be made by the most radical effort before victory.

There are hindrances in the forces on the field—some of them have gone into camp, and are busy with easier things, while often the prophetic trumpet given them to sound has been all too softly blown to arouse those who sleep.

God clear the reformers' vision in this time of need! AGITATION, CONVICTION, ACTION is the path that principles, forces and methods must tread to victory.

Stand with the few till the night is past,
God's day shall dawn on the truth at last;
His arm shall awake for those that sigh,
His strength shall stand for the weak that cry.
Through dark or dawn His day draws on—
And right shall triumph by and by.

Jackson, Mich.

WORLD'S FAIR AND TEMPERANCE.

BY HELEN M. BARKER.

[Read on W. C. T. U. Day, June 9, in World's Temperance Congress.]

The World's Fair is one of the most stupendous enterprises ever undertaken by energetic men and women. The vast scale upon which it has been planned and wrought out, the millions that have been raised and expended, stamp it as a most remarkable and praiseworthy enterprise. When we consider the brief time in which it had to be accomplished, look upon its successful completion in a little more than two short years—this splendid achievement challenges the admiration of the world.

Not only upon the government that has contributed large sums, and upon every state that has helped, but especially does it reflect great credit upon the grand Chicago men who have sacrificed time, money and energy in untold measure to bring about this magnificent result. I verily believe no other city in America could or would have wrought so grandly. Who can count the almost insurmountable obstacles these brave men have overcome, the unforeseen impediments they have encountered and removed, and the storms of adverse circumstances that have expended their fury in vain, and which these indomitable men have either driven back or have chained by perseverance to their chariot of success. Truly, the men who have carried this great World's Fair thus far in this unprecedented manner are entitled to and must receive our warmest commendation and our heartiest admiration.

It was too much, perhaps, to expect that in all their plans they would show perfection. Nothing built on earth by men was ever perfect. To thousands of temperance workers there has come keen disappointment and sorrow that in this great national exhibit of the best of every nation so large place is given to those poisons that to-day are the world's greatest curse; yet we all see that as long as wine and beer and other liquors are regarded as important articles of commerce, they could not well be excluded from the Exposition as exhibits; but we had the right to hope that they would not be sold upon the grounds. Thousands of petitions were sent in to the management, asking that no intoxicants be sold within the gates. This was a reasonable request, especially as Jackson Park is within a prohibition district. The management so far recognized the right of the petitioners as to pledge that no liquor should be sold over a bar, and that nothing like a saloon should exist, but that out of deference to our foreign visitors it must be served at tables with food. For this privilege concessionaires have paid large sums of money to the management.

Was it disinterested regard for the comfort of foreigners, or was it anxiety for the revenue that led these good men to grant these privileges in violation of the expressed sentiment of the best people of this country, and in violation of the law of the district? It is the same old story—the liquor traffic pays a revenue, men want money, license follows.

Have the rules adopted by the management been observed? Is liquor only served at table? Walk through the Manufactures Building. You will become conscious, by fumes that reach your olfactories, that you are near a groggery. You will see beer sold over a counter and drunk at a counter. Did these shrewd business men believe for one moment that men who sold drink would obey law? That if money were offered them at a bar for a glass of liquor they would refuse it unless they also paid for a cracker at the same time?

Liquor sellers are a law-breaking class, with no regard for decency or order, and should never have been given a foothold upon the Fair grounds. It is a sad thought that thousands of young men who would scorn to enter a saloon will be tempted to drink in the liquor restaurants of this respectable Exposition. Sadder still is the spectacle of hundreds of young girls turned into barmaids. Who can doubt that many young girls, whose anxiety to see the Fair and the offer of good wages have brought them as waitresses into these restaurants, will be injured by coming in contact with influences akin to the saloon, their finer sensibilities blunted, their moral susceptibilities lowered, and the pathway to ruin entered by unwary feet? These are the inevitable results of liquor selling, whether in a low down-town groggery or a high-toned World's Fair restaurant.

While our civil war brought great good to this nation in doing away with slavery, it also brought incidentally a long train of inebriety and other evils. While the World's Fair has many elevating features, and will do much to help women in the years to come, it is not an unmixed good. How much grander the influence of this great Exposition would have been upon the assembled nations if only the best and purest products of our Christian civilization had been put on exhibition.

While we mourn that the trail of the serpent must be so conspicuous and must leave a poison in its train for us to combat, yet I have no sympathy with the spirit that would boycott the Fair and forsake the field, giving it all over to the enemy. As well might we refuse to live in Chicago or in America, because city and nation are not purged from the evils that we deprecate, as to forsake the World's Fair because these same evils, for the same reasons, are found therein.

These facts are a vivid illustration of the great need of more universal education and more determined and persistent effort for the spread of total abstinence, for better laws and for an uncompromising and continual fight for unconditional and everlasting prohibition of the liquor traffic. Many who are greatly shocked that liquor should be sold upon the Fair grounds, are complacent and even apologetic for its legalized sale in the 7,000 saloons in this city. Why?

One of the most potent elements of an ongoing reform is agitation. What could have provoked more earnest discussion, aroused more righteous indignation than this action of these good men? I say good men because they have been chosen for their irreproachable personal character, for their business sagacity and their honorable dealing with men.

If such men *for money* can be induced to introduce this cruel blight to an otherwise elevating and civilizing exposition, can we not learn a valuable lesson of the need of greater work in all our educational and reformatory lines? The exhibit of the National and World's W. C. T. U. in the Woman's Building is preaching numberless sermons for sobriety. The foreigners on the Midway Plaisance are, by all this agitation, learning that there is a class of people which believes it is not only possible, but better, to live without liquor, and that this is a Christian nation, and that we have a Sunday. I believe God will overrule this evil, and in some way our great reform will advance in spite of this huge blot upon the Fair. Then let us work for all that is pure and good and everywhere condemn the wrong.

In closing let me say there is one white spot in the White City where no smell of the poison greets you, where no liquor is sold or drunk, and that is the *café* in the Woman's Building, controlled by the Board of Lady Managers—another illustration of the purifying and elevating presence of women, and of the great and growing need of woman's influence in municipal and state government. Then we have frequent addresses by noted W. C. T. U. women, philanthropists and reformers in the assembly room of the Woman's Building; fifty-four organizations of Christian and philanthropic women also have headquarters in this same building, and we expect great good to go out from this clean center to the nations of earth. Our God is marching on and if we keep near to Him He will not only lead us, but He will redeem the world in spite of avarice, appetite and ungodly ambition.

Chicago, Ill.

"RELAPSES come. Kings fail and prophets come, only to be stoned and killed. The church rises with apostolic zeal, and in all the splendor of a simple, personal, vital faith in Christ, but heresy comes and corruption wastes. Luther dies and schism wracks and torments the earth. Christianity becomes too pious to be really moral, too refined to be robust and stern. As a human theology or philosophy, it is nothing. As a life and eternal progress that has the purpose and will of Almighty God at the heart of it, it is everything. "Only as an inspiring, passionate energy," an unfolding and perfect plan, does it, can it, regenerate the world."

HILLSBORO CRUSADE SKETCHES.

VII.

The Drug Store Day.

BY ELIZA J. THOMPSON.

Saturday morning, January 24, 1874, was a morning long to be remembered. After devotional services of more than usual interest and power the women of the band, numbering about eighty, sallied forth from the dear old church that witnessed their first consecration, to encounter the piercing blasts of nature's cold, but more to feel the sting of malicious persecution and witness the frowns of former friends, as they gathered in front of the "Palace Drug Store" for an all-day service of prayer and song.

It may be well to give our readers an idea of this day's work from an outsider's conception of it, as given in an organ of the Baptist church, *The Watchman and Reflector*, of Boston. The editor prefaces the narrative by saying:

"If any think this is a work to be sneered at, let them read the following report of the efforts in Hillsboro, where the work began with a lecture by Dr. Lewis on December 23, 1873. We confess we did not read it with dry eyes:

Turning the corner on last Saturday afternoon I came unexpectedly upon some fifty women kneeling on the pavement and stone steps before a store. . . A daughter of a former Governor of Ohio was leading in prayer. Surrounding her were the mothers, wives and daughters of former congressmen and legislators, of lawyers, physicians, bankers, ministers, leading men of all kinds. . . There were gathered here representatives from nearly every household of the town. The day was bitterly cold; a cutting north wind swept the streets, piercing us all to the bone. The plaintive, tender, earnest tones of that wife and mother who was pleading in prayer, arose on the blast and were carried to every heart within reach. Passers-by uncovered their heads, for the place whereon they trod was "holy ground." The eyes of hardened men filled with tears, and many turned away, saying that they could not bear to look upon such a sight! Then the voice of prayer was hushed; the women arose and began to sing, softly, a sweet hymn with some old, familiar words and tune, such as our mothers sang to us in childhood days. We thought, Can mortal man resist such efforts? Then they knelt, and once more the earnest tones of prayer were borne upon the breeze. So from ten o'clock in the morning to four in the afternoon the work went on, the ladies relieving each other by relays.

Close by was the residence of Hon. John A. Smith, our former congressman, and now delegate to congressional convention. His noble, warm-hearted wife, one of the band, provided a bounteous lunch, to which the workers resorted for rest and refreshment, then returned to kneel and pray. The effect upon the spectators was indescribable. No sneer was heard, scarcely a light word was spoken. The spirit of devotion was abroad; those who would scorn to pray themselves, yet felt that here was something which they must, at least, respect. Many a "God bless them!" fell from lips accustomed to use the name of Deity only in blasphemy. There was not a man who saw them kneeling there, but felt that if he was entering heaven's gate and one of these women were to approach, he would stand aside and let her enter first.

The end is not yet; the hearts of these women daily grow stouter, their faith brighter, and their prayers more earnest. A thoroughly Christian spirit pervades the community, and the feeling is one of yearning love and pity for those who stand out against their duty to their fellowmen.

A large and enthusiastic "mass temperance meeting" was held in Music Hall on that Saturday evening, addressed by Rev. A. C. Hurst, of Washington Courthouse. Subscriptions were then received to the guarantee fund, raising the amount to $12,000. The total abstinence pledge was circulated (as was our habit at all public meetings), and many signatures obtained.

As the women retired from Music Hall that evening, in their hearts came welling up: "One more day's work for Jesus!" then the blessed promise: "They that suffer with me shall reign with me."

Hillsboro, O.

(To be continued.)

THE BANEFUL CITY.

Man's First Dwelling Place Was In A Garden.

DEAR UNION SIGNAL:—In the leading editorial of THE UNION SIGNAL of May 25th were some very thoughtful facts in regard to the baneful effects of large cities. One point was presented to which a diverging view might be offered. The statement was made that "large cities seem a necessary part of our civilization." While this has been the case under the past and present civilizations, based on the animalism of a competitive industrial system, it seems that under a more Christian method of *mutualism* the great city as now built will become a thing of the past.

Since the days when a Solomon planted the seeds of decay for the Jewish nation in the luxury and profligacy of

his great city to the present, the first steps of national decay have come from the unnatural conditions inherent in great cities. So, it is probable, it will ever be; man's natural place is near to the face of Mother Earth, and only in combining some of the better features of city and country life, is there hope for the elevation of character with the highest intellectual attainments, that shall make a higher type of civilization possible.

When a system of mutual good will to men can be begun where the goal is not how many dollars for the few, but how high an average of character and attainment for all; when organization begins for production and distribution on a systematic basis for the good of all, then will great cities begin to disintegrate, as one of the excrescences of the past and imperfect civilizations. Then great factories and distributing stores will be taken from the center of the city and placed out among the fields and flowers, where every worker may have his own home and garden, and work indoors only six or less hours per day, having the remainder of his time for the practice of the gentle arts of horticulture and home-making, or for intellectual improvement, imbibing the love of nature as the Creator intended.

This type of life and the bringing the scattered, isolated farmers into central villages may be so modified as to give to all the best advantages of both city and rural life, to the development of the highest type of Christian citizens, in a civilization based on the promise of the angels singing His coming who came to establish a new kingdom of "Peace on earth, good will to men."

Steps in this direction are already being taken, with results that show, in individual cases, that the rush and crush of a great city is not the place to make or keep the highest type of citizen. This error must be corrected before the coming of a "diviner civilization" whose coming signs may even now be discerned in the earnest study for "a better way." S. H. COMINGS.

St. Joseph, Mich.

THE CONDITION OF THE W. C. T. U. WORK IN TENNESSEE BEFORE AND AFTER THE PASSAGE OF THE SUFFRAGE RESOLUTION.

DEAR UNION SIGNAL:—Having read in the *Woman's Column* that at the recent session of the Georgia state convention of the W. C. T. U., Mrs. M. L. Wells, of Tennessee, made the statement that the "Tennessee W. C. T. U. had been ruined by suffrage." I desire as the best means of refuting such a statement to make a few plain statements of facts. We have not so many unions as in 1886 and 1887 while the hot fight for constitutional prohibition was on, and we had the help of all men favorable to a prohibitory amendment.

But it was old partyism—not woman suffrage—that turned them away from us. Our prohibition party plank was much more objectionable to them than our suffrage plank. And though our number of unions is smaller, our department work is larger and much better done, and grows better each year, as does also our representation at the annual convention.

Previous to 1887 the largest number we had was at Columbia in 1886, delegates and visitors numbering sixty-two. At Harriman in 1891, where our clear-cut franchise plank was nailed down by a unanimous vote, we had seventy voting delegates and one hundred and fifteen voters and visitors. At Nashville in 1892 we had fifty-six delegates and a large quota of visitors, but reports were excellent, and local work reported amounted to $5,000.

The W. C. T. U. was the means of all petitions sent to the legislature for raising "age of consent," and Tennessee girlhood owes her protection to the white-ribboners.

Previous to the year 1886 we had never paid over forty dollars National dues. During the amendment campaign in 1887, when new unions sprang up in a night, like Jonah's gourd, to perish in a day, we paid two hundred and fifty dollars. And in just one year when no word had ever been spoken in convention for woman suffrage, our dues to the National had dropped down to seventy-five dollars. Since we have had the suffrage plank our National dues have remained nearly the same each year, between fifty and sixty dollars. These facts speak for themselves. MRS. E. J. ROACH,

First Supt. of Franchise.

The above statement by Mrs. Roach has my hearty indorsement. Indeed, the white-ribboners of Tennessee for several years past have been more sanguine for the early coming of woman suffrage than for the speedy advent of prohibition. Studying the signs of the times even in our own state, we believe it is woman's ballot that will give us prohibition. This our faith we show by our franchise department.

A very strong editorial appeared in the *Knoxville Journal* of May 13, in favor of woman suffrage, a daily paper which has extensive circulation in East Tennessee.

MRS. MARY T. W. MCTEER,

Supt. Franchise Dept.

Marysville, Tenn.

SOCIAL PURITY CONGRESS.

DEAR UNION SIGNAL:—Advocates of the social purity movement have been singing the last week: "Our cause is marching on," as shown by the World's Congress of Social Purity convened in the Memorial Art Palace. Hon. C. C. Bonney, who is rendering a priceless service to humanity by arranging these congresses, welcomed the social purity workers. Mr. Aaron M. Powell, that veteran champion of womanhood, presided and proved the great need of this congress in keeping out of America the scourge of state regulation of vice.

Archbishop Ireland made a fine speech taking in all phases of the social purity question, urging preventive and rescue work, and especially denouncing the licensing of vice. Papers were presented by Julia Ward Howe, Mary A. Livermore, Dr. Elizabeth and Dr. Emily Blackwell, Dr. Kate Bushnell, Mrs. Ballington Booth, Rev. J. M. Cleary, Mrs. J. Ellen Foster, Baron B. de Waltville, Frau Fischer, Lette Berlin, Anna Rice Powell, Madame Marie Marshall, France, who paid a high tribute of praise to Frances E. Willard that brought loud applause.

The second day was under the auspices of the National W. C. T. U., and the splendid program, arranged by Dr. Mary Wood Allen and Mrs. Lydia A. Prescott show grand work and the results will be a wonderful impetus to the good cause.

Welcome came by Mrs. Helen Henrotin. The lady greeted the Social Purity Congress in the name of the Woman's Branch of the World's Congress Auxiliary and then delineated the grand work done for chastity of women unjustly accused by husbands desiring to get rid of them, by the protective society for women and children. She also showed that women should stand by unfortunate women in police courts, and see that justice is done them.

Hon. Elbridge T. Gerry, of New York, sent a startling paper on "Child Prostitution," sickening in its details, and yet insisting that the cancer must be uncovered before remedies can be applied. The revelations of William Stead, that shook the British empire from center to circumference, have a duplicate in the story told in this paper. New York, the great exponent of Western civilization, equally needs its human instincts aroused to stop the inhuman sacrifice of little girls to the moloch of lust.

Mrs. Prescott read well the admirable paper, "Some Causes of Present Day Immorality," written by B. O. Flower, the well-known editor of the *Arena*. The following extracts show the solution of the social purity problem: "There is something terrible beyond words in the subtle power exerted by both alcoholic stimulants and opium in obliterating all lines of moral rectitude and destroying that high moral nature which is the glory of manhood. Nay, more, their baleful influences reach beyond the victim to his offspring, cursing the unborn, not only with the appetite for liquor, but frequently with insanity, or a brain in which affectional instincts are absent, and in the chamber of whose mind dwell the dreams of an assassin.

What then is our duty? Inaugurate a three-fold crusade:

1. For a childhood resulting from an awakened conscience, the fruit of intelligence and love.

2. For the right of woman in the marriage relation to say when she will become a mother. For the bestowal upon her of individual rights in property interests in common with her husband. For the right of franchise—in a word, for that noble justice which rests on the Golden Rule.

3. For a purer, simpler, less sensuous, less extravagant, less artificial life, with a determined warfare on all things which artificially stimulate passion and lower the moral ideal, *chief among which are intoxicants and opium.*

A paper by Mrs. Eugene S. Willard, Juneau, Alaska, was upon morality among the Alaskans, in which it was shown that in many respects morality among this so-called uncivilized nation is far above that of America.

Mrs. Josiah Leeds, of Philadelphia, representing the Moral Educational Society, told of the good work done in Pennsylvania, where the society defeated a bill to license prostitution. She also showed the great harm done by such papers as the *Police Gazette.*

Rev. Joseph H. Flint discussed with vigor the "Psychological Aspect of the Question of Morality," in which he plead for more care over the boys and that they be shielded as are their sisters from these evil influences.

Mrs. Caroline B. Buell, corresponding secretary of the National W. C. T. U., presided well in the afternoon and highly praised Miss Willard's vigorous work in the social purity department.

"The White Cross," organized by Rev. B. F. DeCosta, D. D., New York, in America, and present in an able paper, strikes at the root of the whole matter, and by pledging *young men* to lives of purity, will forever banish that pitiable thing, a fallen woman.

"Mother" Prindle, the noble matron of Florence Crittenton Mission, New York, thrilled her listeners by depicting the awful traffic in girls and their toilsome rescue through Florence missions established by that grand philanthropist, Mr. Charles N. Crittenton, whom Mother Prindle denominated as one of the noblest men in the world. Her own efforts in saving these poor girls have been wonderful and she was initiated by Miss Willard in the Chicago work. Archbishop Ireland took her speech as a text and denounced in an impassioned manner the slave traffic in girls, and highly praised such rescue work as the Florence Crittenton mission under Mrs. Prindle.

"The Ethics of Dress" was well considered by Mrs. Helen Gilbert Ecob and Mrs. Henrietta Russell. Mrs. Sarah B. Cooper showed the inestimable value of the kindergarten in saving children from impurity, and Professor Woodward delineated "The Good Influence of Manual Training." Mrs. French Sheldon, the African Explorer, spoke with great animation, and Mrs. Mary A. Livermore, Susan B. Anthony and Rev. Anna Garlin Spencer closed the social purity congress by a splendid meeting on the Lord's Day. CHARLTON EDHOLM,

Press Supt. World's W. C. T. U.

Chicago, Ill.

BY MATILDA B. CARSE.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth. —Mark 9:23.

We have just got out a beautiful little photograph of the Temple, which we sell for ten cents; every one is greatly pleased with it. All persons who send one dollar to the building fund during the year 1893 will receive the photograph. We find that it is quite expensive to have Willard Hall open all day, as the electric lights have to be kept burning, to show the hall to advantage. Besides, two attendants have to be paid to keep it open, clean it and keep it in order; consequently we have been forced, so as to enable us to cover expenses, to charge the nominal sum of ten cents to visitors between the hours of 9 and 11:45 a. m. and 1:15 to 5 p. m. The hall is open and free of charge to all between the hours of 11:45 a. m. and 1:15 p. m. All who pay for admission are presented with a small photograph of the Temple above alluded to. For two weeks Mr. John G. Woolley has held most memorable noon meetings in Willard Hall. They have been attended by many hundreds, who will be manlier citizens, truer Christians, stronger, steadier and more victorious workers, and better vertebrated church members for the undiluted gospel temperance they received from Mr. Woolley. He is the unflinching friend of the W. C. T. U., and if any W. C. T. U. woman is not his friend she should be ashamed of herself, and the W. C. T. U. ashamed of her

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Mrs. Caroline E. Merrick, of New Orleans, is a name greatly beloved by all white-ribboners in the state of Louisiana. To show their appreciation and love for her noble services as state president for the last ten years, the local unions through the state have united in raising $100 to place her name on a tablet in Willard Hall. A check for the above amount has just been received from Mrs. A. M. Zable, of New Orleans, for this purpose. Mrs. Jane P. Drysdale, North Adams, Mass., sends $3.65 for the Miss Tobey tablet. The W. C. T. U., of Wyman, Iowa, sends $1 for the Mrs. Dunham tablet.

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The great books of record for the Temple which were ordered some months ago are completed and have been received. With their heavy leather binding and thick parchment paper leaves, they look as they were intended to, to last for centuries. The work of entering in these books the names of all donors who have given one dollar or upwards to the building fund of the Temple is to begin at once. The names will be entered in alphabetical order in each state book, giving place of residence. The vault where these books of record are to be placed has walls four feet thick, the floor paved in marble mosaic. It opens from Willard Hall and is reached by a flight of marble steps. Visitors will be admitted to it. We trust there will be no white-ribbon woman, or L. T. L. boy and girl, but will in some way strive to secure a dollar for the gift fund and thus insure the placing of their names in these books of record that are to go down to the coming generations.

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The following children will be sure to have their names recorded in these books: Laura Brink, Denison, Iowa, a little girl who has sent us $3.65, which she earned in various ways; one way was in picking beans and preparing them for market. Little Helen Smith, of Ulysses, Neb., eight years old, sends $3.65, which she earned mostly by clearing the dishes off the table for her mother. Kenneth Randolph, a little ten-years-old girl of Fredericton, N. B., sends $3.65 saved in her mite-box. Little Daisy Bell Carson, of Wyman, Iowa, also gathered $3.65 in her mite-box which she has sent us. Little Emma and Arn Norse, Wellington, Kansas, send their mite-box savings, amounting to $3.65. Little four-years old Lillian-Eves, Evansville, Ind., sends $1.30, the proceeds of the sale of eggs from her temperance hen. Mrs. A. F. Burgess, Crystal, Minn., sends $3.65, which her dear little son, when but two years old, commenced gathering in his mite-box. He never gave up until he got it full; no visitor could escape him. He would go up to them and say, "Give me some pennies to pay for my Temple in Chicago."

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Mrs. G. W. Walker, Browningsville, Md., sends $10 in memory of her beloved daughter Rosa, who was a devoted white-ribboner. Mrs. Alice F. Munroe, Berkeley, Cal., sends $3.65, which she says, "I want credited to the name of my dear little girl, many years 'over there' but waiting and watching for me, Emily Nelson Munroe." Mr. N. H. Blosser, Logan, O., sends $20 towards pledge on tablet to the memory of his wife, Austiss O. Blosser. Mrs. L. I. Stiver, Bunker Hill, Ill., sends $2 which she says, "I send in memory of my angel baby, Kenneth. It seems to me it could be put nowhere else where it could do so much good." Mrs. E. R. Parsons sends $1 which was found in her mother's, Mrs. Sarah J. Wilson, Osgood, Ind., pocket-book after death.

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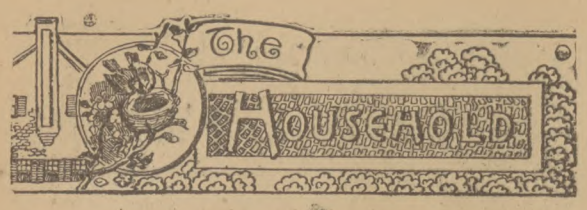
A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara Johnson, The Temple, Chicago, Ill.



OH, PURE IN HEART!

BY MARY WOOD ALLEN, M. D.

[Read at World's Social Purity Congress, June 3.]

Oh, pure in heart, to thee 'tis given
  To face the eternal presence now,
To catch a radiant glimpse of heaven,
  And feel God's touch upon thy brow.

But sight of God enlarges sight,
  And thou canst see a sullied earth,
Revolving in the baleful light
  Of passion's flame with ghastly mirth.

Thou seest manhood oft despoiled
  And woman's robes trailed in the dust,
And e'en the pure and trusting child
  Betrayed through her most holy trust.

Oh, pure in heart, to thee 'tis given
  To help lift up a fallen race,
And to build up a glorious heaven
  That still on earth could find a place.

That blessed time when man, as king,
  Shall rule himself with stern control,
When he his passions all shall bring
  Under dominion of the soul.

When woman, strong, and brave and free,
  No longer waits man's royal nod;
And children born in purity
  Shall be a heritage from God.

Toledo, O.

AUNTIE POLLY PIX TALKS.

Sister Jane's husband says I hain't no politician because I say there is power in the ballot and that is why good, God-fearing, temperance women want it, so as they can help get shet of some of these here "evils of the day"—and the night time, too.

"Why, Polly," says he, "there hain't a mite o' power in the ballot. It's in the caucuses."

"All right," says I, "then let's go there and get the power. I'll go wherever the power is, if I can get there, if it's in the bowels of the airth."

"You don't know what you are talking about," says he. "Why! us men tried it and we couldn't stan' it. It's like gettin' into the slums. They act like very fiends. No, Aunt Polly, it's no use. You can't do nothin'. Why, *good men* jest have to keep out of it."

"Well," says I, "if that ain't pussylanymouse! Can't stan' it to go where the power is and do suthin' to make the liquor and gamblin' fiends ('you called 'em that,' says I,) right-about-face, but you can set down and be *governed* by 'em; an' you can let 'em go on settin' their death traps and layin' their snares right where your children have to walk. Oh! Jerome!" says I, "it's no wonder the devil's got the upper hand, when Christian men are more afeared of the saloon-keepers than they are of God. Why, Jerome, you're slaves—every last one of ye, and you've sold yourselves, that's the wust on't—twice sold yerselves—once for their revenue and once for their vote."

"Well, there ain't no use talkin'," says he, walkin' off.

"No more there ain't," says I, "but when them air Republican clubs hev studied up on the equal suffrage business, and Mr. Tracy gets that plank nailed in good and tight, and the time comes, which it surely will, when good women'll hold that ballot which hain't got the power, these same God-fearing women, who never get scairt—when they are doin' right—will go into them caucuses; and Aunt Polly, if she is an old maid, has enough faith in men folks to know there won't be nothin' to be scairt about. We'll clean house; we'll begin with the cellar, and go clean through to the ridge-pole, an' then the 'housetop saints' needn't be afeared to come down an' sit in the parlor, or even go down cellar—for a change."

Ithaca, Mich.

To-day man stands colossal. To-day he has temples and arts, eloquence, poetry and song. To-day he has universities, colleges, asylums, hospitals, refinements, humanities, churches and a death-bed, all lighted with the matchless radiance and love of that immortal gift, eternal life through Jesus Christ. He is learning that it is better to educate the criminal than to stone him. Better to liberate and educate the man than to enslave him. Better to close the saloon than support its paupers. Better to cultivate and develop the child than to whip and frighten him.—*F. E. W.*

HOW THE MOTHER OF THE SALVATION ARMY BROUGHT UP HER CHILDREN.

BY FRANCES E. WILLARD.

Some papers on the training of children have reminded me of a conversation recently had with a lady who was an intimate friend of the great mother of the Salvation Army. From her I learned that Mrs. Booth determined early in her married life and with almost passionate earnestness, that she "would never have a wicked child." This she was wont to declare to her little flock that finally numbered eight. She often told them that she "would pray her children dead rather than have them depart from righteousness." One of her daughters recalls how her mother was wont to gather the little ones around her and pray that they might rather die than ever become wicked, and the thrill she felt when her mother's hot tears dropped on her bare neck while she prayed.

This undying zeal was the less remarkable in a woman who had read the Bible through eight times before she was twelve years of age and had wrought into the warp and woof of her nature its law as well as its gospel. Sometimes she was very severe against what are called "society" sins, and especially spoke out her mind when she was preaching at a seaside resort. One of her daughters said as they left the church together, "I think, mother, you are a little too heavy on them." Whereupon Mrs. Booth responded, "Ah! you are like the rest of them, pleading for the syrup without the sulphur." One of her constant reiterations was, "I not only wish to know what you are converted *from*, but what you are converted *to*."

This forceful spirit had perhaps its earliest manifestations in Mrs. Booth as a mother when her son, Bramwell, was but six months old, and for the first time showed symptoms of rebellion in the refusal to lie down in his little cradle. He fought, struggled and roared; his young mother held him one-half hour exactly as she wanted him to lie in the cradle, and although he began to grow blue in the face she never swerved for an instant from her decision. From that time he never gave her any trouble. His friends call him a seraphic spirit; one whose knowledge of the higher ranges of Christian experience cannot be doubted by any who know his daily life.

Talking with a young mother who had come to her for counsel, Mrs. Booth said with great earnestness: "Never let anything pass, that is my motto. It is the little foxes that spoil the vines, it is the slight departures in little children from what their mother has taught them that undermine her power. If, when they are small and easily guided, you polarize them toward yourself in obedience, faith and love, they will never wander away. You must not let them cheat at games, you must not let them use any words of doubtful tendency, for if one's words are right down to the smallest particular, one's deeds are almost sure to be the same." If in their simplest play Mrs. Booth saw her children attempting to overreach, she would stop them, then and there, no matter who was present, and tell them "no child of hers could do a thing like that."

When her son, Ballington, now at the head of the Salvation Army forces in America, was fourteen years of age, she noticed in him a tendency to exaggerate in speech, and checked him with the words: "If you go on like that you will be a liar, and no child of mine must ever become that." She was at this time almost too ill to move, but she told the boy to go up stairs and take off his jacket. He pitied his mother so much to think of the undertaking before her that he burst into tears, crying out, "Let father do it," although he knew that his father was much more severe; but his mother followed him to his room, saying, after a most earnest talk, "I have impressed these views on your mind; it is now my painful duty to impress them on your body," and she gave him as sound a thrashing as she was able.

Mrs. Booth was urging her friend thus to take her own little ones in hand. "Oh, but!" was the response, "you have more power in your little finger than I have in my whole body." "Never mind," said Mrs. Booth, "then you must *believe* for fierceness. Behold the goodness and severity of God; that is what the Scripture says. You dread, perhaps, to do this; you think your children will not love you. Let me show you a letter from my son in America; it reads like that of a lover." And so it did, as the two women bent over its beautiful pages, and the mother, whose goodness and severity had helped to mould his character, shed happy tears upon its loving lines.

I am neither indorsing nor condemning this method of bringing up children; the exact opposite was the one *my* mother used; she never struck me a blow in her life, almost never gave me a command, and yet I remember writing her in my maturer years: "I cannot be driven by Niagara, but you have always led me with a straw." But the question of training children is many-sided. Inheritance, environment and character produce such different specimens that it is well for us to consider various methods, and that of Mrs. Booth merits our thought for two reasons at least. First, it was followed by one of the greatest and best women that ever lived; second—it has produced a family of eight children who are probably by their combined efforts doing more good to-day than any other mother's eight children that can be named.

London, England.

WORDS TO THE WISE—A COMMON NATURE.

BY ABBY MORTON DIAZ.

"It seems plain to me," continued Aunt Phosie, "and it seems important to see it, that apart from its clothing and its housing one human body would get no more respect than another; and that putting on them bishop's robes or marketmen's frocks does not make them to differ any more than various kinds of wrappings can make broom sticks to differ. Every one of these human bodies is liable to the same feelings, and death changes them all to the same kind of nothingness.

"Also, a pleasant smile will light up any face and cause it to gratify the beholder, and anger will becloud any countenance and ruin its appearance. But now mark! Just here we are shifting our ground. When we speak of anger or pleasure or grief we quit bodily substances. For these cannot light themselves up, nor make scowls, nor start tears. This seems a little queer. I mean a little queer that the bodily stuff should be set in motion by what is not body's at all; for instance, grief will start tears, yet of course water cannot feel grief. And then there is blood, a substance that can never feel an emotion of shame, yet shame sends it to our faces and turns them red. Some say that emotion does such things by acting on the heart, but the bodily heart is as inanimate as water and blood.

"It is curious how my thinking leads me on to see the alikeness continuing from the body, which books tell us is biggest part water and lime, up to the *we* or the *I*, or whatever it is that enjoys and grieves and loves and smiles and likes praise, and gets mad, and is stingy or generous or cross or good-humored and shows pity, vanity, pride, scorn. Whatever it may be, this *I* is just about the same everywhere.

"The other day waiting in a depot, I saw a nice-looking girl scrubbing the floor in one of the waiting-rooms, hurrying with all her might, and now and then speaking with the depot woman. I was fixing my front hair a little at the looking-glass and straightening out my bonnet, and making it stay on, and bowing up the strings, and poking the frowsles away from my eyes, and it took me some time and I never thought of listening, but could not help hearing, and by their few words of talk I found that *he* was coming to take "Mary" to a dance, and she was in a great hurry to go home and make herself ready, and *he* was on his way, and it was about time for his train, and she was afraid he would call at the house for her before she'd have a chance to crimp her bangs over and get her best clothes on. She told about some of the other girls and what they were going to wear. She kept looking at the clock. The depot woman seemed deeply interested and finally she took the rest of the floor to do, and sent the girl home, and I hardly ever witnessed a happier countenance or a more lively tread as she hurried her things on and started.

"I remembered this the other night at Col. Saunders' when their Maud was dressing herself for a grand ball. I noticed that *he* was brought into the conversation in just the same way, and Miss Maud was as particular about her bang-crimps as Mary was, though a hair-dresser did them; and I don't doubt that when Mary looked at her own face in some cheap little looking-glass in some dingy little attic-room, she was just as pleased with seeing a pretty face in there as Maud was when she stood on the soft carpets in her elegant chamber and looked at hers in the great gilt mirror. And when *he* rang the bell and was let in, Maud colored up just as Mary did when the depot woman joked her about the young man that was coming on the train. Both the girls were going to have a good time with their lively associates where there would be quickstep music and lights and gayety and motion, and where *he* would be hovering round and making the heart to sing its 'oh, be joyful!'

"And just so it is with fun and drollery. One day when I was in that same depot I walked past two hard-working, young trunk handlers. They were fooling with each other and laughing and joking, and standing with their hands on each other's shoulders, and they seemed just as full of fun and nonsense, and of liking for each other, there in their working clothes, as some of the dressed up, lively young fellows I have seen at the Colonel's.

"Laughing and drollery come by nature, if they come at all, and so does true love and so does keeping time to music, and what comes by nature shows a common nature."

Belmont, Mass.

The crucifix is the emblem of humanity nailed to the cross of circumstance.—*Canon Wilberforce.*

A LITTLE TEMPERANCE MAN.

BY FANNY L. FANCHER.

Yes, I'm a little temperance man,
Not very big or old;
But mamma says she wouldn't sell
Me for Australia's gold.

Yet dear and precious though I am,
I might be ruined quite,
If I should let old Satan tempt me
From the path of right.

If I should smell or touch or taste
His wicked, sinful bowl,
Which spoils the body, we can see,
And God's word says the soul.

And old tobacco, too, so vile,
Will ne'er taint my sweet breath,
Or sap my strength, such poison bad
Harms health and hastens death!

Then help, ye voters! shut saloons,
Close up the wretched devil's den
Which ruins now so many boys
That would grow noble temperance men.

—*Christian at Work.*

THE CHILDREN.

A dreary place would be this earth,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it;
No little forms like buds to grow,
And make the admiring heart surrender;
No little hands on breast and brow
To keep the thrilling love-chords tender.

The sterner souls would grow more stern,
Unfeeling natures more inhuman,
A man to stoic coldness turn,
And woman would be less than woman.
Life's song indeed would lose its charm,
Were there no babies to begin it,
A doleful place this world would be
Were there no little people in it.

—*Exchange.*

BE TRUE.

Listen, my boy, I've a word for you,
And this is the word, "Be true! be true!"
At work or at play, in darkness or light,
Be true, be true, and stand for the right.

List, little maid, I've a word for you,
'Tis the very same, "Be true, be true!"
For truth is the sun, and falsehood the night;
Be true, little maid, and stand for the right.

—*Selected.*

COMPANY K.

BY EVA K. JONES.

Frank Thurston was enjoying a vacation visit at his Uncle John's. His Cousin Tom, a year older than himself, had been showing him their smart little Minnesota town.

"Well, it's something bigger than ours," remarked Frank, "and you're maybe a little ahead in tall buildings, but we beat you in one thing—we haven't any of these horrible rum holes," nodding contemptuously at a curtained window they were passing.

"But a fellow can't help that. I don't suppose we could get rid of them in Hunterville if we tried," said Tom.

"I tell you we made them leave in Sanborn," Frank answered, "and we keep the fight right up and keep them out."

"'*We*,'" said Tom. "You don't mean that fourteen-year-olds like you cut any great figure in it? What army uniform did you wear?"

"Well, we did figure in it just the same. Here is my badge, now. See? And ours is Company K, Senior Loyal Temperance Legion. We carry the handsomest banner in parade of any society in town. We seniors made it ourselves, too."

"Well, I'm blest," said Tom, eyeing Frank's silver pin admiringly, "if I understand what all that stands for. How did you come by your Legion and how does it work? That is what they used to call the Band of Hope that they had for the little tots here, but we big boys thought it was fussy and no fun for us."

"We run our own society with our own officers and plan of work committee. Of course we have an older superintendent, Mrs. Leonard, and I can tell you she's not fussy. She is a brick, and full of ideas and plans, but putting us always ahead to think over and decide our own work. We have some teachers, too, and they all are ready to help us every way."

"What is it? Just a school?"

"More like a company under its own captain," said Frank. "You ought to have been at our state L. T. L. convention this year. Only graduates and those studying for diplomas could be voting delegates. We've lots of work laid out for the coming year."

"What work—after you have graduated?" demanded Tom.

The boys were resting under one of Uncle John's big shade trees by this time. "Here is my diploma in my pocket. Now I'll tell you," said Frank; and then he explained how much work the diploma stood for, and what work each of the seals represented. There were two seals on his diploma already. "And now I am working for the scarlet seal, reading the World's Fair course in *The Advance Guard*," said Frank.

"But how does all that knock out your saloons?"

"Well, it helps. Most folks don't understand all this we are learning, or care much for the facts, and we are all the time spouting it, and waking them up. Then, every quarter we hold a public meeting. We have had four Demorest medal contests, and managed them all ourselves. I have a silver medal. I won it in the third contest. And by these meetings and other ways we have earned a hundred dollars the past year, and put it all into temperance work. Every family in our town now has a temperance paper. We paid for it for a good many poor families. Don't you fancy that helps?"

"Yes, but, Frank, see here. You boys can't vote. And it is votes that put the saloon out or in. We could get rid of saloons if we only had enough of the right sort of votes."

"And so you want to make them, Tom, as we do. The lessons we learn and the books we read are chuck full of facts and reasons, and we are all the while arguing with the rum fellows and telling them what's true about liquor and why it's true, and all about license and moderate drinking and everything. We convince lots of young fellows, and sometimes old ones. We have had temperance votes enough now for five years, and are getting a bigger majority all the time.

"And then we have stacks of fun at our meetings, too," continued Frank. "We do a good deal of business of one kind and another, and always have a part of the hour for something entertaining. I'm going to work while I am out here to write a prize essay. About twenty of us boys and girls are going to write. The subject is 'Uncle Sam's Boys and Uncle Sam's Beer.' For prize we will have our choice among some first-class books. We have two prize essays a year; and the meeting for the public where the best eight are read is the biggest thing of the year."

"That must be fun," declared Tom. "I'd like that sort of a Legion, just young folks by ourselves. If we only had a leader and some teachers to start in and help steady the thing."

"Well, let's get Uncle John and Aunt Mary to take hold, and they can get others. You can find young folks for the members, and there you are. There is no end to the things your Legion can do after you take the pledge and fairly begin. You can make it mighty lively for your Hunterville saloons before a great while, you'll find. Hurrah for the Hunterville Senior L. T. L.! Here comes Aunt Mary now. Let's tell her about it."

Wykoff, Minn.

A TINY SALVATIONIST.

You have all heard of the Salvation Army. And, no doubt, many of you have seen its members going about the streets with their big blue bonnets and blue dresses trimmed with red. At the great convention of Salvationists, which was held in New York not long ago, the youngest recruit of the army was brought upon the platform to be baptized. Her name is Myrtle Theodora Booth. And she is the daughter of Commander Booth and the lovely Mrs. Booth, whose beauty and sweetness add many a name to the ranks of the army. "Myrtle" signifies "love," and "Theodora" means "gift of God."—*Selected.*

GIRLS AND BOYS!

Do nothing you would not like God to see.
Say nothing you would not like God to hear.
Write nothing you would not like God to read.
Read nothing of which you would not like God to say, "Show it to me."
Go no place where you would not like God to find you.

DEAR BOYS AND GIRLS:—I rode out to the World's Fair the other day, and where do you suppose I went? To the Children's Building, of course! And I can't begin to tell you all about it in one short letter. On entering the doorway, I found myself in a room which had been fitted up with all sorts of gymnastic apparatus. Here the boys and girls were having a merry time, and the railing was crowded with their friends and sightseers. In the glass cases round the hall were exhibits of child life in other lands. I peeped at one of the kindergartens through the glass doors which keep out the people, and I saw a dozen happy little ones in there. In the crêche just beyond the little babies were received, some being rocked in cradles and others playing among soft cushions on the floor. One of the pleasant, white-capped nurses laughed as she held three babies on her knee. And everybody seemed to be having such a good time! I couldn't help but think of the mothers, and be glad for them, that they were thus given an opportunity to see the great Fair.

I met two nieces from Delaware out there one day, who didn't recognize "Aunt Jane." Now don't you think that very queer? Your

Aunt Jane

NEPHEWS AND NIECES.

When we come to the World's Fair can we see you? I am sure we would all like to see you.

Exeter, Neb. FRANCIS KETTLEWELL.

And Aunt Jane would like to see you all! The cozy cornerers who find their way up to the little "den" in the Temple will be very welcome.

I am a temperance boy, and am going to join the Band of Hope. Another boy said he would join it if I would. I have been distributing bills for temperance to-day. I will send ten cents to Miss Gordon for the fountain.

Aurora, Ill. LEE SMITH.

The Cozy Corner welcomes the temperance boy who helps others. That's what we are pledged to do, isn't it, Lee?

I am thinking the Cozy Corner is a nice thing. My brother and I have been cracking some of the Soft-shelled Nuts. We think it is fun, even if we do not eat them. My papa is a temperance man, and *votes it*, and so will Merle and I when we grow up.

Morocco, Ind. CHAS. L. HARMAN.

There's good promise for the better times in that last line, little nephew.

I have enjoyed the reading in THE UNION SIGNAL very much. I am trying to do all I can in the great temperance cause. We have quite a strong prohibition sentiment in this place although some are trying to do all they can to bitterly oppose it. MILLIE MATTHEWS

Odessa, N. Y.

"Keep sweet" and earnest, Millie, and the opposition will vanish.

I would like to join the Cozy Corner. Auntie takes THE UNION SIGNAL. I like to hear her read the stories. I am ten years old, and when I get to be a woman I am going to be a W. C. T. U., like my auntie, then I will make King Alcohol tremble. I am going to send ten cents for the children's fountain in Chicago.

Remsen, N. Y. LYDIA M. GRIFFITH.

I am sure that you will be a good and useful woman, little niece, and the Cozy Cornerers are all going to help to topple King Alcohol off his throne.

SOFT-SHELLED NUTS.

200.

CITY PUZZLE.

Take one-fourth of Wheeling, one-twelfth of Indianapolis, one-eleventh of Springfield, one-ninth of Kalamazoo, one-seventh of Eufaula, one-tenth of Youngstown, and form a drink which all should shun.

PETER BROSSARD.

201.

ACROSTIC.

In the following Bible references find names, the first letters of which will form the name of a lady who loves children: Genesis 4:9; Numbers 32:42; Genesis 7:5; Ezra 4:6; Genesis 21:34; Judges 6:11; Ruth 4:17; Genesis 49:3; Ezra 6:1; I Kings 16:16; John 3:1.

LEON C. RICE.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JUNE 9.

192. Calla, Sweet Pea, Rose, Crocus, Verbena, Daisy, Geranium, Lily. Flower Mission:—CASSEDAY.

193. 1. Arbutus. 2, Lilac. 3, Snowball. 4, Water lily 5, Rose.

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God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.—I Cor. 1:9.

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THE W. C. T. U. IN POLITICS.

The story of "our evolution," told in these columns in our issue of April 13, would be incomplete without some reference to the political attitude of this organization. How the W. C. T. U. "got into politics" is a question our workers are constantly called upon to elucidate.

The *why* of its getting in is obvious. Wherever the rum power is, there the W. C. T. U. purposes to be also. The same forces which gave our organization being and stimulated its growth and development operated also to make it a political factor.

Some are born into politics, some achieve politics, some have politics thrust upon them. Of the W. C. T. U. it may be said that each of these assertions is true. From the hour of its birth its entrance into politics was a foregone conclusion; its branching-out character led, naturally and logically, to the achievement of political influence, and then, when the proper time had come, the "grand old Republican party," more than any other agency, became instrumental in thrusting politics upon it.

Looking about them with perceptions quickened by the events of the Crusades, our women discovered that the trail of the serpent was over all the fair heritage of manhood and womanhood, and following systematically the track of the destroyer they traced it to its lair. They found the rum power entrenched in the center of government, the hub of the political wheel.

Commencing the attack at long range, the white-ribbon army approached nearer and nearer to the enemy's stronghold from every direction, until now it may be said to completely surround it, and for eight years the movements of the besiegers have caused the aforesaid wheel to move in a most eccentric orbit, with spasmodic gyrations decidedly alarming to those who still cling to old party traditions and partisan theories.

When in the course of its evolutionary (and revolutionary) career, the W. C. T. U. arrived before the bars which custom and prejudice and the rum power have put up between woman and politics, its leaders realized as never before just what the sweeping away of those barriers would mean for the home, and without hesitation they fell into line with an organization which had been storming this fort for a generation or more.

Ten years of petitioning had prepared our workers for the next inevitable step. It had evolved the idea that voting by ballot was in every sense more dignified, more effective and consumed much less time than voting by signature. So they established the department of franchise and joined with the woman suffragists in keeping up a continual knocking at the doors of state and national government.

Meanwhile, assured that sooner or later these doors would be opened unto them, they possessed their souls in patience and set to work to secure the next best thing to direct governmental power, viz, *indirect* power, and while this advance movement, like that for the ballot, was not accomplished without slight friction (perfectly natural when we consider the diverse sects and sections represented in our organization) the result has been a promotion of Christian temperance far beyond their anticipations.

At the Louisville convention in 1882, the W. C. T. U. first ventured to give utterance to the policy which thereafter determined its relation to political parties. It was with some trepidation yet with a profound sense of duty, that after prayerful consideration our National President and a few others who, like her, possess the "open vision," inaugurated the new departure in a resolution declaring that "we will endeavor to influence the best men in all communities to commit themselves to that party that shall give to them the best embodiment of prohibition principles and will most surely protect their homes."

We are reminded here of "Bill" Nye's droll remark concerning his own new-born ideas. He refers to them as shivering and shrinking in necessary seclusion, waiting for the time to come when he can properly clothe and present them to a cold and critical world. It is true that if a new idea be expressed in language too striking or aggressive it antagonizes those who would otherwise be its friends. As Miss Willard says, "People are more afraid of words than of ideas." We can imagine, therefore, the care and solicitude with which the framers of this first political resolution clothed the thought (which could bear seclusion no longer) in its mouse-colored garments, and sent it forth on its mission.

As no party was *named* the resolution excited very little antagonism, and was adopted by the convention almost unanimously.

The following year at Detroit a noticeable change was apparent in the "political" resolution. Its costume was decidedly more assertive: "*Resolved*, That we lend our influence to that party," etc. No longer "they" and "their" and "them," but "we" and "our" and "us." Not merely as individuals to influence the "best men" did W. C. T. U. women commit themselves, but as an organization to influence parties.

In view of the fact that the presidential nominating conventions of the four different parties in the field were to meet the following summer, this convention adopted a memorial asking for a plank in their platforms in favor of submitting the question of national prohibition to the people, and Miss Willard was appointed to present the same.

A misunderstanding concerning the form of the memorial caused an unfortunate delay, and prevented the possibility of securing the million names promised by the convention. Hence, the document was signed only by the officers of the National W. C. T. U.

Realizing the immense advantage to the cause of prohibition which would have come through the educative influence of a popular canvass in the interests of a petition of this character, and the coöperation of numbers of influential men in the old parties which it would undoubtedly have secured, our President was grievously disappointed. However, "whatever ought to happen will happen," and "there's a divinity that shapes our ends, rough hew them how we may."

The memorial was presented in turn to the Greenback, Republican, Democratic and Prohibition conventions, the Prohibition party having arranged to hold its convention last in deference to the wish of our President "to give the Republicans one more chance."

The Greenback delegates received the memorial with applause, but the "temperance plank" suffered a woeful sawing off at both ends in the committee. It reported that a constitutional amendment *relative* to the liquor traffic ought to be submitted, but whether that amendment should prohibit or perpetuate, was left to conjecture.

With faith and hope in the ascendant Miss Willard carried the memorial to the "party of moral ideas." Senator Blair, the prohibition standard-bearer in Republican ranks, secured for her a fifteen minutes hearing before the Committee on Resolutions to which it was referred. Next day, seated on the platform of the Exposition building in Chicago, our President listened eagerly to the reading of the resolutions by Chairman McKinley, but alas! "ours" was conspicuous by its absence. There was no allusion to the great question. The report was adopted without one dissenting voice, notwithstanding the fact that the delegates from the prohibition states of Maine, Iowa and Kansas were out in full force.

The Democratic convention responded to our appeal by following its ancient and honorable (?) custom of declaring against "sumptuary law." What better fate could be expected for the memorial at the hands of the two old parties whose convention drink bills at the Chicago hotel amounted to something enormous?

From Chicago to Pittsburgh our discouraged representative wended her way with the rejected petition. From the platform of old Lafayette hall Miss Willard looked down upon men and women delegates, whose faces, many of them, had been familiar for years in W. C. T. U. conventions. It was, as she said, a veritable "home-gathering." In a three-minute speech she personally presented the memorial, which was immediately adopted in open convention, amid ringing cheers, the waving of handkerchiefs and a general uprising.

At last the W. C. T. U. knew without a doubt to which party it was committed! At last it had found its political home. In the party where its prohibition principles had already found political recognition, where many of the Republican war-horses had already cast their lot, in whose councils women were already honored members, the W. C. T. U. found a platform constructed from end to end upon the temperance plan.

Thus was the W. C. T. U. fairly and squarely launched upon the "turbulent sea" of politics, and at the next annual convention, held in St. Louis, the political resolution came out in a brand new dress in honor of the event.

After reaffirming the position taken at the two previous conventions, the eleventh annual convention enunciated the following: "As we now know which national party gives us the desired embodiment of the principles for which our ten years' labor has been expended, we will continue to lend our influence to the national political organization which declares in its platform for National Prohibition and Home Protection."

This convention is noted for the long and brilliant debate which this resolution called forth—"An argument that packed the church and crowded the aisles hour after hour with standing listeners," and which proved that American women had come into politics and come to stay. The vote stood (on the ayes and noes) one hundred and ninety-five in favor to forty-eight against the adoption of the resolution.

Of the events that followed—the defeat of the Republican party for the first time in twenty-four years and the vials of wrath that were poured out upon the heads of Prohibitionists in general and the W. C. T. U. in particular, it is unnecessary to speak. Suffice it to say that the pendulum of public opinion has swung back, churches have reopened their doors, the platforms of our state and National conventions are crowded as of yore with eminent representatives of church and state, and political declarations scarcely cause a ripple in the great assemblies. The W. C. T. U., never weak, has waxed strong, and "increased in wisdom and in stature and in favor with God and man."

THE INDIVIDUAL MEMBER OF THE LOCAL UNION.

An article in a recent number of THE UNION SIGNAL entitled "The Local Union" was so replete with good things that we cannot refrain from making it a text for the re-emphasizing of some of its thoughts. What impressed us most forcibly was the stress laid upon the local union as a factor in the world-wide work of the W. C. T. U. It is so natural for the members of the individual unions to feel that their work counts for but little. We often hear them say so; more especially in country neighborhoods, where it is difficult for them to get together frequently and where it can but seem as if the work done consisted only in "belonging." It is to just such half discouraged hearts that we want to emphasize the thought that the "local union" *is* the W. C. T. U. We have no World's union *per se;* our World's union is made up of delegates and representatives from the various National unions. We have no National union by itself; it consists of the constituencies of the various state unions. We have no state union existing as a separate entity; our state unions are made up of the membership of the various local unions. Therefore, when we reduce the subject to its last analysis, the most important part in W. C. T. U. economy is that played by the local unions.

Suppose we were simply a vast aggregate of membership without individual branches; suppose each woman

who joined became simply a member of the W. C. T. U. and had no affiliation with any particular part of the organization. We should have bulk, greater perhaps than we now have; but we should not have cohesion. We should cover a vast area, but it would be at the expense of all centralization. Moreover, when it came to any effective work, where would be the instruments of our working? As the organization is to-day constituted, we can lay our hands upon any point in all the vast territory covered by state, nation or world, simply through the medium of the local union. If there were no local unions there would soon be nothing to work upon and no tools to operate with.

Then, too, who believes that the moral force of one great society, composed of a half million of members, could be as great as that same moral force differentiated into countless individual societies, bound each to the other and each to all by a bond of union so close that it is but rarely broken? Does not the very fact that each one who joins our ranks begins first of all to "work over against her own house" explain, in a great degree, the source of our power? The Woman's Christian Temperance Union is no splendid beacon fire, blazing away, a world-wide wonder, upon the top of some vast hill. Its light is rather the concentrated radiance which arises from countless hearth-fires, each burning brightly "For God and Home and Native Land." It is good to "belong" to the whole army; it is good, if one cannot belong to an individual union, to throw in one's influence with the work through some such means as the Somerset union affords; but it is infinitely better to be the burden-bearing, hard-toiling member of some individual union, losing thought ofttimes, no doubt, of the vastness of the universal work because of the individual perplexities; only awakening at intervals of conventions or some great meeting, to the fact that she is keeping step with a world-wide army; but keeping step, nevertheless, and by just so much as she is doing her local work faithfully. For, if it be true that the local union makes the World's union possible, it is equally true that the individual member is necessary to the existence of the local union.

Did you ever think what makes the difference between a *live* union and one which can lay no claim to that distinctive adjective? In by far the greater number of instances the life of a union may be traced to a half dozen of its members; sometimes it may be traced to one member. Wealth, social standing, beautiful surroundings, favorable opportunities for work, education, talents—all these count for nothing in the working force of a union if they be not permeated with, and baptized by, that subtle, indefinable power which we call life. We could not find a better name though we might attempt some abstruse definition as to the nature of this life. It is the power of God himself; the sublime enthusiasm which permeates all nature; the overflowing vitality and consecration of purpose which is apparent everywhere in the world about us. It is this, working through the individual member of the individual union, which has made the W. C. T. U. a possibility.

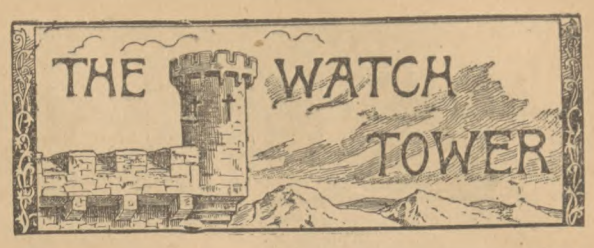
We have in thought a member of a small union in one of the small states. She is, by the way, a very "small" member; a tiny little body, without great talents of any kind, save that rarest of all talents, the power to love with enthusiasm and constancy. She has thrown her little body and great heart absolutely into the work of the W. C. T. U. She loves it with a fidelity that is almost touching; she shows her love in countless ways, small in themselves, which, nevertheless, make up a mighty aggregate. She is never absent from a meeting when it is within the range of possibility for her to be present; her president knows that, whoever else may fail her, Miss —— may be depended upon. She has such a cheery little face and such a bright, helpful way of nodding her head when anything pleases her that the speaker is sure to fall into the habit of looking to her for encouragement. She lives near the state headquarters, and often visits them. She glides in so quietly that one hardly knows she is there, and, if she finds the workers unusually busy, she is sure to let them know that she has not come to hinder, but only to give a bright smile, to leave a flower, some fruit, or a newspaper clipping which has impressed her. She makes modest little suggestions about the work which are invariably thoughtful and helpful. In her own union she is sure to find out all the sick and the needy, and her white ribbon is never absent from her cloak or her dress, and always means eternal opposition to all forms of evil. Those who know her best feel that, though countless women will have a more brilliant record in W. C. T. U. annals, there are very few of whom one can be so absolutely certain that the Master will say of her, "She hath done what she could."

Think what our work would be like if each one of the two hundred thousand women who make up its vast aggregate were like this one; not necessarily like her in her special methods of working, for "there are diversities of gifts," but like her in singleness of purpose and consecration to our aims. Why, the Woman's Christian Temperance Union would take the world for God before the powers of evil could realize that their strongholds were assailed, if we marched forth to our glorious war with an army of such absolutely devoted, self-oblivious souls. This little woman's work, which is given to the duty which comes nearest at hand, is felt throughout the world, for the help she gives her local and state officers is felt in the work of the state; through the state president it reaches the deliberations of the nation, from the nation it goes on to the world. Verily, that there are "bands of ribbon white around the world" to-day, is only possible because there are bands of ribbon white around countless pure hearts, in busy cities, in quiet country neighborhoods; in every broad land upon which the sun shines.

Not "less telescopic and more microscopic," but more telescopic and more microscopic, should be our work. Reaching constantly out to the regions beyond, both of thought and of actual territory; but reaching out to them in a more and more assured faith, because our work is ever more broadening, deepening and taking on grander forms of expression in the hearts and lives of the individual members of the local unions.

"No other sense is equal to actual sight," reads an ancient proverb, and we believe it since visiting the Minneapolis Central W. C. T. U. Coffee House. We had heard much of the good food, excellent service and satisfactory profits of this temperance restaurant and were prejudiced in its favor, but even our high expectations were more than realized by the enjoyment of a dainty meal at a reasonable price and a tour of inspection through the large four-story building, chaperoned by the genial manager, Mrs. S. V. Avery. This coffee-house, which is by all odds the most popular eating place in Minneapolis, is under the general control of a board appointed annually by the Central union, four of the members being officers of the union. Aside from the large dining rooms where an average of two thousand daily meals are served, there is a lunch room for young women, who bring their lunch and order a hot drink or some other delicacy at nominal price to supplement it. Nearly one hundred and fifty saleswomen come from one store alone. Easy chairs, papers and piano afford rest and cheer during the noon hour and testify to the thoughtful, generous policy of the board. About one hundred are employed in the restaurant and many of the waiters being students in the state university, the service is rendered in a delightful spirit of courtesy. No meals are served to guests on Sunday, but the large family breakfast together at eight o'clock, adjourning soon after to the assembly room for devotional exercises. When any unusual service is rendered by the employés under trying circumstances, as at the time of the Christian Endeavor convention two years ago, the union shows its appreciation by a special gift. Sandwiches and coffee are served to firemen at the large conflagrations, and the pieces from the table, instead of being "warmed over" are given to poor children. The Loyal Temperance Legion, which meets in the building every Saturday afternoon, is given a lunch, also a basket of food and a ticket for food during the week. A cooking school, which has met with phenomenal success, is another adjunct of the coffee-house, and embraces classes for ladies, wage-earners, cooks, nurses and children. As a result of this success and a visit to the cooking school of several members of the school board who were served with an excellent meal prepared by the young pupils, it has been decided to introduce cooking into one of the public schools of Minneapolis as a regular course of study. The object of the coffee house is stated thus: "To carry on the restaurant business in a homelike and systematic way and provide comfortable rooms for guests, aiming thus to meet a public want and secure patronage that shall give the union an income to be used in work for God and humanity." Aside from the large benevolent work connected directly with the coffee-house, one thousand, three hundred dollars was handed over to the union last year. Space alone forbids the mention of the other excellent enterprises of this wide-awake union.

Many of our readers erroneously suppose that the World's Congresses are held in the World's Fair Grounds at Jackson Park. This is not the case, however, for these fruitful gatherings are held in the Memorial Art Palace of the Chicago Art Institute—a solid and spacious building of gray granite, on the Lake Front Park, Michigan avenue opposite Adams street. The structure contains two large audience rooms, capable of seating three thousand people each. Thirty-three halls and six committee rooms are also within the building, and are used for offices of the World's Congress Auxiliary, for special sessions and conferences. A group of congresses on kindred topics has been assigned for each week. Those for the balance of June and for July, commencing on the dates given, and lasting one week, are as follows: *June 19.*—Commerce and Finance: 1. Bankers and Financiers. 2. Boards of Trade. 3. Railway Commerce. 4. Merchants. 5. Building Associations. 6. Insurance. *July 3.*—Music: 1. Musical Art. 2. Musical Education. *July 10.*—Literature: 1. Authors. 2. Historians and Historical Students. 3. Librarians. 4. Philologists. 5. Folk-Lore. *July 17.*—Education: 1. College and University Faculties, including University Extension. 2. College and University Students. 3. College Fraternities. 4. Public School Authorities. 5. Representative Youth of Public Schools. 6. Kindergarten Education. 7. Manual and Art Training. 8. Physical Culture. 9. Business and Commercial Colleges. 10. Stenographers. 11. Educators of the Deaf. 12. Educators of the Blind. 13. Chautauqua Education. 14. Social Settlements. 15. General Education. *July 31.*—Engineering: 1. Civil. 2. Mechanical. 3. Mining and Metallurgical. 4. Engineering Education. 5. Military Engineering. 6. Marine Engineering and Naval Architecture. 7. Aerial Navigation. *July 31.*— Art: 1. Architecture. 2. Painting and Sculpture. 3. Decorative Art. 4. Photographic Art. 5. Art Museums and Schools.



General Booth, in giving out the little boxes in which he asks for a half-penny a week, said, "Help to save Lazarus; instead of having him under the table, let him be upon it or beside it along with you; put in a half-penny for him each Sunday morning." The white-ribbon army might well take up this moderate but sweeping method of adding to its sinews of war.

***

An invalid sister in Mexico sends this good suggestion: "Can each of us not celebrate this Exposition year by enlisting in the temperance army one who is now indifferent to the fray? Remember our forces would be doubled if each one did that. If there is no one near whom you can interest, write earnestly to some distant friend and send copies of The Union Signal; rest assured it will speak clearly and eloquently. Let us have our numbers doubled before the next Convention!"

***

One of the very few husbands whom we have ever heard speak thus to his wife is Canon Wilberforce. She had made one of those clever observations for which she is justly famed. It was at dinner, and looking across to her with a reflective air the brilliant Canon said: "That thought of yours ought to be carefully considered. You have put the matter in a new light." It occurred to me that if more good men would speak so to the bright women who share their earthly destiny it would be morein the interest of universal progression and good will.

***

This is an age that cares vastly more about deeds than about words. There has been such an avalanche of words, and people have grown weary of the facility with which "profession mocks performance." It is quite likely that the tendency towards the working out of creeds into deeds rather than into formula will constantly increase, and this is well for its "ends" weigh and reasons weigh. For instance: a house is built with special reference to the sun. This calculation enters into the entire basis of reasoning by which the house is placed and fitted out. Its windows are the most prominent feature that the house shows and they are for the explicit purpose of admitting the sun's rays. There is no need to put up a sign in the front of the house making this statement. If a man were a sun-worshipper it would be absurd to have such a sign up as a token of his loyalty, the windows themselves tell the whole story. This is equally true of a Christian life, as Whittier puts it: "The windows of my soul I throw wide open to the sun." If one does this his friends and neighbors are sure to find it out, indeed, they cannot help knowing it. It is not words nor vows, but the way one builds one's life and character that shows whether he is in earnest or not.

***

This exquisite bit of description is abstracted from a personal letter to On Duty, written by that delightful correspondent, Mrs. Elizabeth Wheeler Andrew:

"Dr. Bushnell and I are at the Priory, an exquisitely beautiful country place of Lady Henry Somerset's, only a few minutes walk from the 'cottage,' where she and the rest are usually as busy as bees. This is the quaintest, airiest old house, which has been in Lady Henry's family since the time of William and Mary. We sleep in the richest carved alcove, off a bed-chamber about thirty-five or forty feet square. We look out on the greenest, sweetest stretch of upland, bordered by huge trees, many of which are in full flower, while in the foreground is a garden laid out in the precise English style, with a fresh, round pool of water where gold fishes dart all day long. Lavish beds of yellow and dark red wall-flowers and blue forget-me-nots are just before me, while great trees loaded with pink rhododendrons are scattered here and there. We go to the cottage by the loveliest pathway through the woods, smelling the lilacs and hedges of white and pink 'may' as we go. The charms of this rambling, delightful old place can never be told. There is an ancient sun-dial in the grounds and a queer old clock and bell on the lobby. Inside you could lose yourself in the windings and turnings of the halls and stairways. In the great hall, there is an elegantly carved chimney-piece which must be very historic, as well as a triumph of art—the coat of arms of Lady Henry's family form the center. It is of dark ancient oak, very lofty and grand. The library is an old musty place but wildly fascinating with its rows on rows of leather-bound volumes, many of which must be very rare and valuable. I feel as if I were living in a sort of fairy-land. How good God is to us after all our hard toil and long journeyings, to bring us to such a lovely resting-place."

On Duty.

KENTUCKY.

GOOD NEWS.

"The Lord hath done great things, whereof we are glad." The first good news is from Owensboro. The union there had dwindled down until only nine had paid their dues for 1893, but Rev. Sam Jones went there in May to begin a series of meetings, and then King Alcohol trembled. The religious interest was never so aroused before in that city. He asked at one meeting all who were willing to pledge themselves to work against the liquor traffic in city and county to stand up, and over four thousand men and women arose. He called a meeting of the W. C. T. U. for Friday afternoon, and when the time came the house was full of earnest men and women, ready for work. He urged all to work in union, and one hundred and ninety-seven names were enrolled for the W. C. T. U. At the next meeting many more new names were added. The *Owensboro Inquirer*, an evening paper, has offered a column for W. C. T. U. items and general temperance work. The *Rural Home Journal*, a monthly paper, has also sent the women word that their columns are open to them. Services will be held every Sunday afternoon in the jail, and the union will petition the city council to issue no more licenses to saloon-keepers. The women "propose to move immediately upon the works," and preparatory to the attack, a prayer-meeting will be held in Settle Chapel. Surely every woman's heart in the W. C. T. U. ranks will beat time as it bids them "Give to the winds thy fears." Two saloons have already closed, and the business has fallen off since the meetings closed, but the whisky element is not discouraged, and say that this temperance spasm will not last. In this may they be disagreeably disappointed.

It is said to have been a most pathetic sight during one of the meetings when Sam Jones asked all whose homes and lives had been made miserable by whisky to stand up. Five or six hundred women arose, and standing there mutely, pitifully testified against this evil "which cannot be licensed without sin." Do not these blighted lives, these wretched homes rise up, not by hundreds but by thousands in our own state, swift witnesses before God who "is not dead," but "marching on"? Mrs. McGinnis, the president, tells me THE UNION SIGNAL is read and enjoyed at every meeting.

Russellville has closed her saloons and is fighting "blind tigers" now. The seventh district W. C. T. U. was held at Midway, May 3 and 4. The attendance of delegates was not large but they had a good time. Mrs. Sarah Pope, the president, was unable to be present, and Mrs. F. E. Beauchamp presided in her place. The meetings were held in the Baptist church. The Midway people turned out well, and the meetings were interesting and instructive. Mrs. Scoville, of Lexington, conducted a meeting in her department, heredity and hygiene, and brought out much timid talent, by distributing questions through the audience requesting answers. Mrs. Beauchamp spoke on the evening of the 3d, Miss Laura Clay on the 4th in the hall, the church not being large enough to hold the audiences.

Millersburgh union had Lou J. Beauchamp in March for three lectures. Crowds attended every one. A collection of about ninety-three dollars testified, in a small measure, the appreciation of the people to this man whose thrilling words touched all hearts; he did great good, and the Millersburgh union cordially commends him to every union that needs strengthening for the warfare waged for "God and Home and Native Land."

Crab Orchard union is in the good work, going on, and going on. Louisville held her district convention in the latter part of May; it was a good one in every way. Mrs. Sue Davis, the president, read her address, and the reports from the several unions were read, and the work was found to be encouraging. Mrs. Munnell then read a paper on the general outlook of the work. Mrs. Hagerman on unfermented wine, and Mrs. Young, work among children. One of the strongest papers read was by Dr. Sarah Dudley, "A Plea for the Children." This will be published in pamphlet form. Physical culture was discussed by Dr. Helen Cady. Mrs. Susan Warner read a paper on flower mission, Mrs. Hobbs, a paper on narcotics; Mrs. Snodgrass, our helps and needs. Mrs. Young is working finely with her four L. T. L's. Mrs. Davis has one. Seventy-two have signed the pledge in Trinity Sunday-school. The financial report was good. Much work has been done by all the unions.

Lou Beauchamp addressed the W. C. T. U. and a large audience at Walnut Street Church one evening, subject, "The Army of the Overthrown." He urged them to fight the evil with their own weapons: time, patience and plenty of money. Mrs. Ollie Hobbs was elected president, Mrs. Davis declining to serve longer. The unions have all been very active in the various lines and of all the good done "He knows."

Flower Mission Day was observed with more than its usual meaning this year, a memorial of the "Flower Missioner" who is not here, but over in that country, fair and sweet where the sun is always shining, the flowers are always blooming and there is "no more pain," for the former things have passed away. For her "how lovely it must be to be let out after being shut in so long," said one the other day. How sweet the memory of Jennie Casseday whose loving thoughts and plans will still go on carrying "something bright and something sweet" year after year into lives that are otherwise desolate and dark.

Wilmore union is made up of excellent material, twenty-eight active, nine honorary members. Dr. Mary Wood Allen delivered two lectures there this spring in the interest of social purity. Two societies were organized as a result, the White Shield, for young women and girls, the White Cross for young men and boys. The young women have adopted some fine resolutions which were sent for publication. I have only space for one.

"Resolved, We will not encourage drunkenness by associating with young men styled moderate drinkers, but will take a firm stand for God and the right, and resolve that in the future our companions shall be men who are, in every sense of the word, total abstainers."

Good for these "The-lips-that-touch-liquor-shall-never-touch-mine" Kentucky girls!

I will close this letter with Mrs. Lathrap's ringing words in her address, made at Madisonville two years ago: "Gentlemen, we are in to the finish!"

NELLIE SLOY,
State Reporter, Lebanon.

WISCONSIN.

THE YEAR'S RECORD.

The twentieth convention of the Woman's Christian Temperance Union was held at Eau Claire, May 23 to 26 inclusive. Notwithstanding the Columbian Exposition, inclement weather and the iron rule of housecleaning, the number of delegates fell very little below that of other years, and visitors were numerous. The Presbyterian church, in which the convention was held, has all the modern conveniences that help to make our annual gatherings so pleasant to our workers. The audience room was decorated with banners from local unions and L. T. L's, and folds of red, white and blue caught the eye, causing our hearts to beat with the fervent aspiration that we might be instruments in God's hand, which would strike some telling blows for native land. The pictured face of our beloved National president looked down upon us with calm, loving glance, and a picture of the Temperance Temple occupied an easel to the right of the platform. Fresh flowers were brought in daily, consequently, although the rain fell without, everything was bright within.

The convention was called to order by the state president, Mrs. Vie H. Campbell, of Evansville, and Mrs. Annie J. Bradbury, of Milwaukee, led in the consecration meeting. The address by the president, in the afternoon, was received with a rising vote of thanks. Her remarks were practical, touching upon the various departments and branches of our work. The corresponding secretary, in her report, stated that ten years ago there were twenty-five local unions paying dues into the state treasury. *Now* there are two hundred and ten, not including twenty unions that have failed to send dues this year, and several recently organized. At that time but one convention was held during the year, and but three women in the state were willing to accept the responsibility of district president. Now every district has a president, also all other officers needed, and during the past year there have been held nine district and twenty-four county conventions, with three schools of methods, and one state and two county conventions of the Loyal Temperance Legion. Ten years ago Wisconsin elected one delegate, besides the delegate at large; this year five districts are each entitled to a delegate with three others elected by the state union, not including the delegate at large. Other contrasts were noted, but space forbids lengthy details.

The treasurer's report showed that $4,533.69 had passed through her hands, and all the details of this accruing process were clearly given. The report of state organizer was unique and interesting. She spoke of her reception at places where duty called, of small towns where great interest was manifested, and of places where interest was small and apathy great, and humorously referred to the good sister, who kept the minutes of the union on scraps of paper, placing them in a pasteboard box for safe keeping, and to others who kept everything in systematic order.

The superintendent of scientific temperance instruction said that the work in the state has greatly increased during the past year. Schools in country districts and villages are giving better instruction in this direction than city schools, owing, it may be, to the fact that in country districts women vote on school matters and thus help the department by voting for school officers who are in sympathy with this line of work.

The superintendent of L. T. L. work had directed her efforts during the year toward increasing the work in the L. T. L's already organized, rather than toward organizing more Legions, although the latter has not been neglected. The department of books and reading, intended to counteract the influence of bad books by creating a love for good ones, is embraced in L. T. L. work, as is also the department of mercy. The L. T. L's are now divided into junior and senior, each with a superintendent.

The superintendent of state and county fairs reported much literature distributed on fair grounds, and read a letter from the secretary of the state agricultural society in which he spoke favorably of W. C. T. U. work at the state fair. The superintendent of White Cross and White Shield work said that teachers are interested and are doing good work in schools, and that pastors have preached on the subject by request of unions. Dr. Shaw's report of legislative work will not be given, as it has already been outlined in THE UNION SIGNAL. She thinks it very difficult to get any reform measures through legislatures composed of men, as most reformatory work is in the hands of women. The L. T. L. superintendent thought it easier to influence legislators while they are yet in short pants, and asked that work be done among Christians, so that church members will use neither liquor nor tobacco, and so will have a better influence over children.

The report of the superintendent of work among lumbermen was very favorable. Mr. R. W. Lee, Salvation Army captain for five years, now acting as our camp missionary, served most faithfully, and was treated with courtesy at every camp visited. Mrs. Upham's report was followed by a few words from him, and we were glad to hear that the saloon men in the outlying towns complain that their business is not as good this spring, owing, they say, to the W. C. T. U. and their missionary. The financial secretary of the W. C. T. U. Home at Eau Claire gave a good report of the work accomplished. More than one hundred girls have found help and comfort there, and ninety per cent are saved to honorable and helpful lives.

The report of state evangelist showed much work done; that of superintendent of parlor meetings of many successful gatherings held throughout the state; of franchise that public sentiment is growing in favor of equal suffrage, while the jail and almshouse report told of work done in the state prison, house of correction, county jails and industrial school. The work of the Sunday-school department has been, largely, in obtaining signers to the triple pledge and in introducing temperance lesson leaflets into Sunday-schools. Other superintendents spoke of their departments; of the great need of securing space in newspapers, as they are the means by which all classes are reached; of the importance and benefit of Sabbath keeping and the earnest work that must yet be done in that direction; of the flowers that had brightened many sick rooms, and of the bouquets, with Scripture card attached, reaching with their silent but potent influence the inmates of jails and prison.

A part of Wednesday afternoon was devoted to the work of the Y Branch. Their secretary spoke in an interesting and practical manner, then introduced Mrs. Carwin, Y secretary of the ninth district, who read a thought-arousing paper on school savings bank; this was followed by a helpful talk on physical culture with illustrations, by Mrs. Alexander, of Superior. Mrs. F. H. Rastall, Chicago, then spoke in the interest of the literature department. The election of officers resulted in the reëlection of the president, Mrs. Vie H. Campbell, Evansville, and a capable corps of officers and superintendents. A memorial service was conducted for those who "passed on" during the year. Mrs. Benjamin, Portland, Michigan, was expected to be with us through the week, but owing to the serious illness of her husband, was obliged to cancel the engagement. A telegram expressing the sympathy of the convention was sent her. Mrs. F. H. Rastall, Chicago, lectured Tuesday evening; subject, "The New Laundry," which was suitable, interesting and new.

Miss Ida Clothier, Colorado, lectured on Y evening; subject, "The Sublimity of Living." As I listened I wished all the young women I knew were there to hear. The collection taken this evening was larger than either of the others, and showed an interest in Y work which was very encouraging. Mrs. Caroline B. Buell, of Chicago, National corresponding secretary of the W. C. T. U., gave a convincing address the last evening, to a crowded house.

A question-box was conducted by the state president and one on parliamentary law by the National corresponding secretary. A letter to the convention from our former beloved state president, Mrs. Amy Kellogg Morse, now of St. Louis, was read. The Bible readings, prayers and hymns were more than ordinarily helpful. The writer was more than ever impressed with the strong foundation, the impregnable fortress, the "present help," the members of the W. C. T. U. have found in the time devoted to Scripture reading, remarks and prayers. The Model Union was interesting as well as instructive. The convention decided to retain the present district boundaries for the coming year. The music was an excellent feature. Lunches were served by the various churches and were enjoyed.

Resolutions were adopted in favor of the English language in all schools; against the action of dealers who offer prizes for collections of cigarette cards and tobacco tags and selling liquored candies and sugared tobacco; against gambling on fair grounds and in fashionable games; against the location of a saloon at our national Soldiers' Home (as is now the case); against Sunday opening of the World's Fair and in favor of woman suffrage, and thanks were given to all who had contributed in *any* manner to the success of the convention.

MARIA F. HANCHETT,
State Reporter, Madison.

All Other Baking Powders

Are shown by the latest United States Gov't Report to be Inferior to the Royal in both Purity and Strength. (See Bulletin 13, Chemical Division of U. S. Agricultural Dept.)

DR. PRICE'S Cream Baking Powder.

MOST PERFECT MADE.

In all the great Hotels, the leading Clubs and the homes, Dr. Price's Cream Baking Powder holds its supremacy.

Dr. Price's Contains No Ammonia, No Alum, Or any other Adulterant.

The only Pure Cream of Tartar Baking Powder. Its Purity Has never been Questioned.

40 Years the Standard

MISSOURI MOVEMENTS.

"Then let us hope 'tis not in vain;
Though moistened by our grief the soil,
The harvest brings us joy for pain,
The rest repays the weary toil;
For they shall reap, who sow in tears,
Rich gladness through eternal years."

The South Side Y of St. Louis is one of the beneficial results of Miss Ida Clothier's visit to this city. Organized with sixteen members, it has in two months more than doubled its membership. The plan of sending written invitations, with a leaflet inclosed, to the young ladies in this portion of the city, has been successfully adopted. Leaflet No. 109, "Why Should a Christian Girl Sign the Total Abstinence Pledge?" is the one most used, and no doubt will bring many more workers into the field. Let other Y's in the state do likewise. Nor has this union been idle in other ways; public meetings have been held, and many superintendents are earnestly endeavoring to push the work in their departments.

Y work is progressing admirably under the able leadership of Miss Carrie L. Carter. Jefferson City has a newly organized Y of fifteen members. At Trenton a Y of seven members was organized in May, and has now a membership of over twenty. Warrensburg Y gave a "lavender reception," that was quite a social triumph. Decorations were lilacs. A musical program was rendered, and refreshments served. Six new members were secured. The "wise" of Kirkwood sent four dozen eggs, several scrap books, pictures and toys to the Children's Hospital of St. Louis at Easter. This Y holds a social meeting each month, and has gained many new members at these social gatherings. They have sent in a full World's Petition, and are working in many departments. Kirkwood enjoyed a lecture from one of our National organizers, Mrs. Helen L. Bullock. Through her efforts the Methodist and Baptist ministers became honorary members. The collection taken was over thirty dollars. Hon. George W. Bain also recently lectured in this city in his stirring manner, and much good was done.

Dexter union "holds the fort" with its old-time vigor. They held a very enjoyable social, and were delighted with a characteristic lecture by our own able state president, Mrs. Clara Hoffman. The L. T. L's are doing good work in many places in the state. Mrs. Alice Miller, of Buffalo, has a very successful L. T. L. and treats the children each week to an entertaining blackboard lesson. Verily "a little child shall lead them."

At Wheeling the unions are energetically at work. They have held picnics, temperance mass-meetings and social meetings, four silver medal contests and one gold one have been held. The World's and other petitions have been circulated and money pledged for state and district work. Self-denial week was kept with sacrifices worthy of imitation, some doing without butter, eggs, coffee, meat, etc. Humansville has circulated a petition which was signed by almost all of its citizens asking a man who proposed building a distillery near this place to stay away. An immense mass-meeting was held and the good people came out *en masse* and showed their colors for sobriety.

Kidder held their county meeting not long since with marked results. Excellent papers pertaining to our work were read and reports showed progress and much work accomplished. A medal contest was held and Mrs. Alice Williams, of Cameron, gave one of her convincing lectures on social purity. Work throughout the state is very encouraging, particularly in the increased interest manifested in the Demorest medal contest work. District and county conventions are being held and many lecturers are being arranged for. Rev. Anna Shaw will be in the state in June, and our own beloved president will be with us during part of the month of May, all of June and a part of July. Mrs. T. J. Ellis, of New Jersey, will come for a month's work to us as soon as dates can be arranged. Captain Van Etten, of South Dakota, has been doing telling work in the northern part of the state.

Miss Carrie L. Carter and Miss Lillian Wood are both in the field lecturing with magnificent results, and Mrs. Sue De Haven is educating the public with her chalk talks, and thus the good work will ever go on and on. Three famous g's are essential to any reform: godliness, grit and greenbacks, and we hope Missouri has her share of each.

MRS. MARY E. JONES,
State Reporter, Humansville.

INDIANA NOTES.

Indiana has a new anti-liquor league, non-partisan in character and composed, no doubt, of many honest men and women who are sincere in their opposition to the liquor traffic. This league, it is to be hoped, will be an educator, that it may teach its membership the futility of such a movement. Further than this your correspondent inscribes its epitaph: "The King of France with five thousand men marched up the hill and back again."

Indiana W. C. T. U. will hold their next state convention at Vincennes in October. Mrs. Addie N. Fields, state organizer and vice-president, has gone to her new home at Paducah, Kentucky, where her husband has received a call to a pastorate in the Cumberland Presbyterian church of that place. The good wishes of every Indiana white-ribboner follow Mrs. Fields. Our loss will be Kentucky's gain.

Prof. F. T. McWhirter, Indiana's chairman of Prohibition party forces, backed by his executive and central committees, is planning a vigorous educational campaign for the state. Dr. Aaron Worth is to be continually in the field, and an effort is being made to have a grand rally in each county on the fourth of July. Eighteen schools of methods have been planned for the spring and summer campaign of the Indiana W. C. T. U. These will be attended by the president, treasurer, and business manager of *The Organizer* publishing company and state superintendents, as they live in the vicinity of the schools. The expenses of the schools are to be paid by one dollar contributions from the local unions and collections taken at the public meetings.

All through our state, college prohibition clubs have been organized among the students. North Manchester College, Purdue University, Wabash College, De Pauw University, Indiana State Normal, Union Christian College, State University, Butler University and Earlham College. These clubs hold monthly meetings. The national prohibition party platform will be the subject of discussion. Each club will hold an oratorical contest and send their prize contestants to a state contest to be held at Indianapolis early in June. A students' Prohibition lecture bureau has been organized, and Mr. E. W. Clarke, of Butler University, is its efficient secretary. All hail this reinforcement to the army of the home.

Mrs. Helen Sherfey, the efficient superintendent of work among miners, is looking after the work of her department. She has placed the plans of the National superintendent, Mrs. D. W. English, before the women of our state, all of which are practical. As the mining counties of Indiana comprise comparatively small territory, the work can be concentrated with force. If the presidents of Clay, Vigo, Vermilion, Fountain, Park, Owen, Greene, Ripley, Warrick, Knox, Perry and Vanderburg will give Mrs. Sherfey the required county superintendent, who will secure for her the necessary statistics, and get the work down to the required basis, then Mrs. Sherfey will have her work well in hand. The cause of the Indiana coal miner lies near the heart of the writer, who will note with deep interest every effort in his behalf.

Mrs. Louise M. Thompson, state evangelist, has arranged to give three months to field work. What an uplift of soul would be the result if county unions would arrange for a Bible institute to be held by Mrs. Thompson. Mrs. Trish is doing excellent work as state missionary. A W. C. T. U. mission fund for Indiana should engage our thoughts and efforts.

Miss Lola Moss, of the Center Point Y, who has been a teacher in the Indian school at Sacaton, Arizona, for the last three years, writes of temperance work in that territory. She speaks of the open gambling and drinking of the territorial towns. She speaks of the loyal W. C. T. U. as established in the principal towns, and especially of the flourishing one at Tucson. The United States Indian agent at Sacaton, Mr. Crouse, is a temperance man, and in perfect sympathy with temperance efforts, and with the efforts of the one resident missionary, the Rev. Cook, a Presbyterian minister. Mr. Cook has worked there twenty years, raised his family there, and there has buried his wife. He has ten churches and preaches in the Indian camps. He wields a strong influence because he teaches the Indians in their own language.

The state press superintendent of Indiana feels much encouraged to see in *The Organizer* that the majority of reports to that paper are signed *press superintendent*. This is as it should be, only let there be more reports along this line.

"They cannot come back to us but we can go to them," is the thought of comfort when we bid the last earthly farewell to our loved ones as they pass on before. Our promoted friends are as follows: Rhoda Banks, vice-president, Oakland City W. C. T. U.; S. Ella Pierce, daughter of Sarah D. Roberts of the Westfield union; also the kind husband of Naomi Barker of the same union; Martha Eicholtz of the North Manchester union; John Lillibridge, husband of Julia Lillibridge of the Fairmount union.

"At the sounding of the trumpet
When the saints are gathered home,
We will greet each other by the crystal sea,
With the friends and all the loved o[illegible]
There awaiting us to come,
What a gathering of the faithful that will be."

So many questions have come to me with regard to terms upon which students will be admitted to the Hadley Industrial School, and as the questions have come from a number of states in the Union, I shall be glad to give several decisions of the board of trustees upon this point. 1. At present the required age for admission is ten years and over. 2. The length of time a student may remain in the school is six years. 3. The extreme limit to stay in the institution will be to the age of twenty-four years. 4. A testimony regarding life and character of applicants will be required, which must show that the applicant is not incorrigible but possesses good moral character and standing. 5. All students admitted to the school must be recommended by the W. C. T. U. of the community or the one nearest where the applicant resides. 6. The organization, church, or individual sending the student is expected to clothe her. 7. When a student has attained the standard required by the institution in any department a diploma shall be issued to the student by the officers of the institution. The corner-stone laying has been delayed on account of storms. Miss Hadley and Mrs. Candles are in the field soliciting funds for the school. One hundred dollars have been lately given to name a window for Caroline Edgerton's mother, and another $100 to name a window for Dr. Mary F. Thomas. One of the board of trustees will attend the schools of methods and present the plans and necessities of the school.

SADIE B. WHISTLER,
State Reporter, Terre Haute.

MASSACHUSETTS.

PURITY WORK AND MANY HAPPENINGS.

When the Massachusetts W. C. T. U. first took in hand the protection of the girls of the Commonwealth, our statute books were disgraced by a law which made the "age of consent" ten years. The first organized campaign succeeded in raising it to thirteen; the second secured the addition of another year, but at the third effort, which occurred at the session of the next legislature, the petitioners were given "leave to withdraw." In each of these petitions, for the three years, the petitioners had asked that the age be made eighteen; the final result secured was that, instead of ten, it became fourteen.

For several years it was thought best to drop the matter, lest, "by our continual coming," we weary the legislators and cause them to treat with indifference what they might, otherwise, be inclined to consider favorably. Last fall, however, it seemed that the time had come to strike another blow for the girls in our homes, that they might be, at least, as well protected as the game in our forests and the fish in our streams. It was felt that we should move with extreme caution in the matter, and a meeting was called at state headquarters for all who were interested in the matter to advise together concerning the best manner of prosecuting the work. Several, not identified with the W. C. T. U., both men and women, responded to the call, prominent among them being Mr. A. H. Overman, of Springfield, who proved himself a true knight in the cause of oppressed womanhood, giving time, money and a most inspiring enthusiasm to the work; Rev. John A. Bevington, of the Andover House, College Settlement; Rev. Jesse H. Jones, of North Abington, several ladies from the College Settlement, of which Miss Cheever is the head, and others too numerous to mention. A committee was appointed at the first meeting, with our state superintendent of purity, Mrs. Frances C. Carrington, as chairman, the members consisting of Messrs. Overman, Jones and Bevington, together with Dr. Julia Morton Plummer and Mrs. Stevenson.

This committee met once a week for four successive weeks, notwithstanding the fact that one member came more than one hundred miles each time. A plan was evolved, whereby each member of the legislature should be personally interviewed with reference to the matter of the new bill, which simply proposed to substitute eighteen for fourteen. Each union was sent a personal letter, asking that the representatives and senators, who were mentioned by name, should be seen as soon as possible; or, if a personal interview could not be compassed, that they should be written to at once. Influential friends all over the state were asked to bring pressure to bear upon their representatives, and very many of them acceded to the request. As a result, the legislature was flooded with letters upon this subject, and personal interviews became the order of the day. The bill was referred to the joint judiciary committee, which consisted entirely of lawyers, most of them very young. At the first hearing, which occurred early in March, the speakers were

A Powerful Flesh Maker.

A process that kills the taste of cod-liver oil has done good service—but the process that both kills the taste and effects partial digestion has done much more.

Scott's Emulsion

stands alone in the field of fat-foods. It is easy of assimilation because partly digested before taken.

Scott's Emulsion checks Consumption and all other wasting diseases.

Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

You have read of the little book, Dainty Desserts, which we will send you for a 2-cent stamp.

Now we will tell you of KNOX'S SPARKLING GELATINE. It's the purest made; has no odor or taste; it dissolves the quickest, and sets up into a Jelly in half an hour, ready to serve. Has no acid in it, and you don't want any; make your own acid with lemons, then you know what you are eating. Ask your Doctor about this, and see if I am not right. Our new package has both Rose and White Gelatine in, so you can make Fancy Desserts at no extra cost.

CHARLES B. KNOX,
Johnstown, N. Y.

Knox's Gelatine is never *peddled* from house to house.

A man

without a conscience is hardly worse off than without a watch.—No excuse for lacking either.

A handsome 14-karat gold, filled, or coin-silver watch; jeweled movement; a perfect time-keeper; stem-set and stem-winding (in about five seconds); may be bought for ten dollars—even less. It is far superior to any Swiss watch at the price:—The new, perfected, **quick-winding** "Waterbury.

Your jeweler sells it in a great variety of designs: ladies' hunting-case, dainty chatelaine with decorated dial, business-man's watch, and boy's watch. $4 to $15. 43

HAPPY AS A CLAM

Is the man who for years perhaps has been suffering from weak stomach, indigestion, dyspepsia and general debility, when he discovers the curative properties of **Burnham's Clam Bouillon.** There is no case where it will not be retained by the stomach, and prove grateful and comforting. In all gastric troubles it affords immediate relief. Phosphorus, lime and sodium are the tonic constituents of clams.

BURNHAM'S CLAM BOUILLON.

Never Buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists. 25c., 50c., and $1.00 sizes.

Mrs. Carrington, Drs. Plummer and Hastings, Rev. Philip Moxom and Rev. Mr. Gibbs, with Mrs. Fessenden to conduct the hearing. The committee seemed at first inclined to consider the subject somewhat lightly, but soon changed its attitude, and several of the members assured Mrs. Fessenden at the close that they would give the matter their most careful thought. At the second hearing, which occurred March 16, the speakers were Mr. Overman, Mr. Jones, Mr. Mellen, of Worcester, and Rev. Mr. Burr. Our hearts were gladdened two weeks later as we read in the morning papers that the bill, although amended by the substitution of sixteen for eighteen, had, nevertheless, as amended, passed in the house without a dissenting vote. It was by the merest accident, as it seemed, that we discovered just before the matter was to be discussed in the senate that it was not our bill at all, but the merest travesty upon it. It had been divided and in the clause where the word sixteen occurred, there was another clause inserted "of previous chaste life and conversation," which destroyed entirely the purpose of the petition and threw the entire burden of proof upon the girl herself; giving currency also to that damnable idea that a girl who has once fallen is, therefore, the legitimate prey to all bad men.

Prompt measures were at once taken to prevent the further passage of the bill. A letter was printed in the leading daily papers, and copies sent to each member of the senate. In this letter the action of the house was denounced, and the senate asked to either amend or vote down the bill. The senate returned it to the house, which, after vigorous discussion passed it as before. At present writing it is still before the senate judiciary committee. The Massachusetts W. C. T. U. has learned many lessons in its former legislative struggles, but perhaps none was ever more painful than this.

Mrs. M. E. Cheney, who has long been known as one of the main-stays of the Massachusetts work, and who has served the Boston union as secretary, in addition to her state duties, since the resignation of Mrs. Rice, has felt forced at last to give up the latter position, much to the regret of her co-laborers. Most appreciative resolutions were presented to the union on the occasion of her decision being made known, and were unanimously passed by a rising vote. Mrs. A. H. Perkins was elected to the vacant position.

Mrs. Fessenden has been having an unusually busy month, if that can be true of a woman whose every month is crowded full. She has attended the conventions of Dakes and Nantucket, Essex, Norfolk, Franklin, Worcester South, Hampden and Hampshire counties; and is still to go to those of Berkshire, Barnstable, Plymouth and Worcester North. In addition she has revivified several weak unions and made many addresses with view to organization. Wilbraham will probably soon be organized, and there are at least a dozen other places which are only waiting for favoring breezes to waft the W. C. T. U. ship into port. Since my last letter there have been organized ten new unions, seven of them being Y's. The Somerset Y has also made an entrance into the seminaries at Ashburnham and Northfield. A Somerset Y column has been started in *Our Message* which is designed as a means of communication between the various schools where our work is already established. It is expected that, early in the coming autumn, Boston University, Smith College, the New England Conservatory of Music, and the two branches of the Y. W. C. A. will also be visited by the sweet influences of the Somerset Y. Mrs. Gleason is to make a trip into Worcester North county early in June, and it is hoped that at least one new union may be the result.

Massachusetts has stood absolutely immovable during all the commotion with reference to the Temple. It would take a far stronger breeze from the adversary to "give to the winds" our faith in that great enterprise and its inspired promoter. We believe in the Temple. We believe in the business sagacity of our state president, who is one of its trustees, and we believe in Matilda B. Carse.

We intend to stand by that creed, and redouble our zeal and our efforts in behalf of "our House Beautiful!"

The work throughout the state has sustained a great loss in the death of our beloved sister, Mrs. Amelia C. Thorp. She was a devoted white-ribboner, a woman of unusual gifts, and one who used her talents, both of money and of ability, in the cause of God and humanity. It was through her tender thoughtfulness a few years ago that Miss Willard's "Den" was refurnished and beautified; and it was through her wise foresight that the plan for permanent state headquarters in Massachusetts took upon itself the proportion it holds to-day in our thought of the work. She was always foremost in all the aggressive lines of our work when once convinced of their rightness. I am sure it is a picture that will long remain in the minds of our women who were at the last annual convention, and saw the enthusiasm with which Mrs. Thorp pressed her newly accepted views with reference to third party prohibition. That convention and a gift of fifty dollars for our Sabbath services, was the last work she did in the state. She was elected a delegate to Denver and fully expected to go until within a day of starting; then she found herself unable to stand the trip. In January she went to Santa Barbara, whence she wrote delightful letters, in the last one of which she said, "I cannot imagine a more beautiful place to die in." The next news that came to us was of her death.

"Love's light illumines the pathway you trod,
Comrade of yesterday, now saint of God."

We shall sorely miss, and yet, "we follow that way." "The best of all is, God is with us;" with us to inspire and cheer; and with the strong assurance that there is ultimate victory for the white-ribbon hosts; that, whether we see the glory of the morning from the heights of the other shore, or whether we are in the thickest of the fray when it dawns, we shall still have a part in hastening the day when the kingdoms of this world shall become the kingdoms of our Lord. "Even so, Lord Jesus, come quickly."

KATHARINE LENTE STEVENSON,
State Reporter, Newton.

MINNESOTA.

THE DEATH OF DR. SATTERLEE.

Never has my pen had so heavy a task. The death of Rev. William W. Satterlee, D. D., brings a keen sense of the loss to all good causes, but more especially the temperance work. Nearly twenty-six years ago, as a young man, he came to this state and from that time until the day of his death he was found continually at his post, doing with all his might the work set before him. A man of strong convictions he had the courage of those convictions and never hesitated to denounce most unsparingly any and all evil, yet as was recently remarked, "He could say the plainest and most unwelcome truths with the sweetest spirit," so that while the shafts of truth were sent straight home, no bitterness ever rankled. While he had not had a pastorate for several years, being engaged in educational and temperance work, he had to the last a deep and active interest in the means used for the personal salvation of souls. At camp-meetings and in all revival work he was remarkably efficient. Red Rock campground of this state has lost one on whose efforts many a camp-meeting has depended almost entirely, and they who gather there this year will be like those bereft indeed. For the past six years Dr. Satterlee had occupied the chair of professor of political economy and scientific temperance in Grant University, Tennessee.

But it was as reformer and temperance worker he was best known. Emphatically the leader of the prohibition forces in this state, he was also known nationally, and his name had been more than once mentioned for standard-bearer of the party. At the time of his death he was secretary of the state central committee, a position requiring constant work. The W. C. T. U. had in him a whole-hearted supporter, one of the last places of his appearing being at a social held by the Lucy Hayes union of this city, where he gave a brief address, though even then in poor health. Yet little did they think who listened to him that in less than two weeks he should be laid away to rest. His last illness was short and not generally known, so that the report of his death fell like a blow upon many and the cry of scores of hearts was, "How *can* we go on?" and it seemed to our mortal vision that it was untimely and a mistake.

The funeral was very largely attended, many floral tributes being sent by sad hearts but loving hands. The pastors of the Methodist churches in the city attended in a body, as did also the members of the state central prohibition committee. Many members of the W. C. T. U. were there and many who, belonging to no special organization and to other denominations, came to pay a last tribute to the memory of the dead. Fitting words were spoken by his brother ministers and co-workers, and the precious dust was carried out to our beautiful Lakewood, to rest beside Lake Calhoun's blue waters until the "resurrection morn." May God, who alone has the power, comfort the heart of Mrs. Satterlee.

HENNEPIN COUNTY CONVENTION.

The eighth annual convention of Hennepin county union was held in the Open Door Congregational church of this city, the Helping Hand union being the entertainer. The county president, Mrs. Frances Neal, was present throughout, and her address was full of thought and of excellent suggestions. The two evenings of the convention were occupied by addresses, that of Tuesday evening being given by Rev. R. R. Atchison, of this city. Mr. Atchison made a suggestion to the convention that a county lecture bureau be organized on the same plan as the National lecture bureau. Thus good speakers could be secured at any time, and with a supply of these, the temperance work could be more systematically and effectively brought before the public than at present. The convention appointed a committee to take steps towards the formation of such a bureau, and we shall watch with interest to see what they do. On Wednesday evening Rev. J. F. Stout, brother-in-law of our round-the-world missionary, Dr. Kate Bushnell, made an able presentation of facts. "Would that every voter in Minnesota had heard it," writes one who did hear it. The county recommended that the ninth district accept the challenge of the third district to a trial for the greatest number of new subscribers (*pro rata*) to our state paper before state convention, and a committee was appointed to bring the matter up at the district convention. We are all very proud of our *White-Ribboner*, and by friendly contest are anxious to aid in making it not only self-supporting but a power in the state. Among the resolutions of the convention was one pledging our sympathy and coöperation to Mrs. Carse in the Temple work, and the resolution found practical backing when the convention voted to raise one hundred dollars to place the name of the county union on a tablet. Mrs. Neal earnestly hopes this sum may be all raised by the time of the state convention, nor does it seem improbable.

NOTES.

The central union of this city and the W. C. T. U. of the state mourn the death of Mrs. A. B. Turley. The suffrage work has lost a valiant leader. Together with Mrs. Julia B. Nelson she had worked all winter to secure the passage of the suffrage bill.

The Lucy Hayes union of this city recently celebrated its tenth birthday by a social at the home of Mr. and Mrs. Wm. M. Lawrence. Of course the members were expected to bring birthday gifts, and these were small envelopes containing pennies to the number of the years of the giver's age. Thus the treasury was replenished. A program of entertainment was given, consisting of singing and recitations.

MRS. AMY A. GREEN,
State Reporter, Minneapolis.

NEWS IN A NUTSHELL.

THE Ashtabula county, Ohio, W. C. T. U. convention met in Andover, May 16 and 17. Mrs. Will J. McConnel was unanimously elected president.

A WORKER who "fell in harness" was Mrs. P. K. Sinton, of Colorado Springs, Col., who died May 28, after only an hour's illness. Loved by all who knew her, she was a practical philanthropist and temperance worker and interested in all reform movements.

SINCE the publication of the nutshell recommending the new process for canning fruit without heat, we have learned that the drugs recommended, while not poisonous, are considered unwholesome by many physicians and we no longer advise white-ribboners to try the process without the recommendation of a reliable druggist.

AT Woodland, Yolo county, Cal., *The Home Alliance*, a weekly newspaper in the interests of temperance, is published by the county W. C. T. U. It has a farmers' column and will doubtless be productive of much good. This is the only temperance paper published in the United States by a county W. C. T. U. These active workers have bought a lot upon which they are planning to build a temperance temple.

ANOTHER of the faithful workers of Colorado has passed into the beyond—Mrs. T. M. Wallace of Boulder, who died May 16. A leading spirit in the work of that state, she bore the burden upon her heart like Paul, "Woe is me if I preach not temperance and prohibition. The Y. W. C. T. U. of Boulder, of which she was president, will greatly miss her leadership.

"Good thoughts where her footsteps pressed,
Like fairy blossoms grew."

THE state Loyal Temperance Legion of Pennsylvania holds its annual convention in Philipsburg, June 21 and 22. The Wisconsin State Legion rallies its forces at Ashland, July 11 and 12. At both there are large classes to graduate from the L. T. L. course of study. Who can estimate the importance of these additions to our ranks of trained temperance workers? The good friends at Ashland are planning to give the convention an excursion on their beautiful bay, and out to historic Madaline Island, the site of Father Marquette's old church. Both conventions convene in time to appoint special delegates to the Youths' Congress in Chicago.

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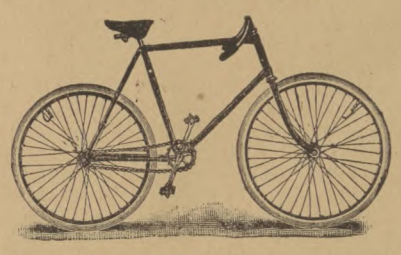

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NEW YORK

World's Fair Rest.

At the corner of Evans avenue and Sixty-ninth street is a pleasant brick building of three stories perfectly new, which the proprietor has decided to use during the World's Fair for the accommodation of guests. Rooms will be rented at prices from $3 to $8 per week. Lunches can be obtained on the premises, and there are several Restaurants within two blocks. The "Rest" is within comfortable walking distance of the Fair, and one block of the cable cars on Cottage Grove Ave.; five cents takes one to the entrance to the World's Fair. It is the purpose of the proprietor to meet a demand for low-price rooms for persons of moderate means. Send for circular, which gives all detailed information, to GEORGE M. COOK, Proprietor, 3742 Cottage Grove Avenue, Chicago.

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CONSUMPTION

Official Communications.

WORK AMONG FOREIGNERS.

To the State Superintendents:

DEAR SISTERS:—In the long continued sickness and subsequent death of our beloved daughter, my work was necessarily hindered much. I had intended writing each state superintendent a personal letter, as I usually do each year, and sent for my list in February to do so, but I found this impracticable if I gave the care to my dear invalid that I wanted to do. It therefore rests with you, dear sisters, to aid by a little extra effort my deficiencies that the work may not suffer. May I ask you in this hour of sorrow to "bear the burden" with me and help me that our work may grow and advance? Since the beginning of the year in October the following new publications have been made:

"The dangers to the American Sabbath," four pages, German.

"Is it right to use alcohol at the Lord's table?" German. [By Mary Allen West.]

"Unfermented Wine." Swedish, Norwegian and Danish.

A new selection of Archbishop Ireland's "Need of Prohibitory Law." German and English.

New edition of "Price of a Home." German.

"Buy Your Own Cherries." German. Illustrated

Now under way: Selections from Archbishop Ireland's addresses in Spanish.

Please send me a short report by the first of September, for publication in annual minutes. Not more than two pages of commercial note written on one side only. I know this seems a very short space for report of a year's state work, but it is all that can be given us in annual minutes and it is better for you to condense than for me to be obliged to cut it down.

SOPHIE F. GRUBB,
Lawrence, Kan. *Nat. Supt.*

NATIONAL TEMPERANCE HOSPITAL NOTES.

Mrs. Leeds, of Philadelphia, gave an interesting talk to the nurses and inmates in the hospital, Sunday, June 4.

Mrs. Kline, president of the board of the National Temperance Hospital, and Mrs. Thatcher, represented the hospital at the Congress of Charities, which has been in session this past week.

Will friends sending donations to the hospital please prepay charges? This is asked because sometimes packages come on which the charges amount to more than the value of the contents. Especially is this true with those containing old papers and flowers. The latter are oftentimes wilted when they reach the hospital and must be thrown away. The amount paid for charges could be expended for a plant which would be more lasting and often better for the patient.

Miss Smith gave a series of lectures on physical culture to the nurses at the hospital. These lectures were much enjoyed by the young ladies and the lessons learned will be of profit to them. At the last meeting of the board a vote of thanks was returned to the Y's under whose auspices Miss Smith came to us.

Hemlock Lake, N. Y., W. C. T. U., 2 comforts; Effingham, Ill., W. C. T. U., 30 qts. fruit, 10 glasses jelly, ½ bu. dried fruit; Chicago, Ill., W. C. T. U., 6 glasses jelly; Mrs. Stevens, cut flowers; Geo. W. Cook, Chicago, Ill., 1 organ; Wichita, Kan., W. C. T. U., 8 lbs. dried fruit, 9 glasses jelly, 12 cans fruit; Sheffield St. M. E. church, Epworth League, religious papers; East St. Louis, Ill., W. C. T. U., 1 quilt; Deland, Ill., L. T. L's, box cut flowers; Portage, N. Y., W. C. T. U., 16 cans fruit; Mendota, Ill., cut flowers; Toledo, O., W. C. T. U., 2 doz. towels, 9 napkins, 2 blankets, 4 pads, 6 glasses jelly, 2 cans apple marmalade, old cotton, books and papers; Eldridge, N. Dak., old linen, two pairs napkins, 1 Easter card; Mary Allen West W. C. T. U., Chicago, Ill., 12 cans fruit, 6 glasses jelly; Mrs. Stevens, Oak Glenn, Ill., cut flowers; Illinois L. T. L., 10 cans fruit, 1 scrap book, picture cards; Mayon, Ill., W. C. T. U., box cut flowers; Elgin, Ill., W. C. T. U. 6 glasses jelly, 6 cans fruit, 12 bars soap, 1 lb. cut loaf sugar, 4 yds. toweling, 1 can salmon, ½ lb. currants, 1 dressing gown, 1 pair slippers, old cotton; Illinois L. T. L. and Warrensburg, Ill., W. C. T. U. 6 cans fruit, 8 glasses jelly, 1 scrap book, picture cards; Charleston, Ill., Christian S. S. Infant Class box cut flowers; Mrs. Stevens, Oak Glenn, Ill., box flowers; Maria Brace, Chicago, Ill., 4 doz. Gospel Hymnals, and cut flowers. Miss Libbie Williams, Chicago, Ill., 1 silk scarf; Charleston, Ill., box flowers; Mt. Vernon, Ill., W. C. T. U. 4 towels, 2 sheets, 12 cans fruit, 6 glasses jelly, 1 box raisins, 1 pk. dried apples, magazines; Waupensie Grove, Ill., W. C. T. U. cut flowers; Mr. and Mrs. Geo. W. Miller, Chicago, Ill., 200 pots and plants for lawn sets.

Iowa W. C. T. U., 9 cans fruit, 12 glasses jelly, 1 can pickles. Mr. Chas. B. Hornby, printing cards for the hospital. Mrs. C. D. Cole, Dalton City, Ill., 1 dozen live spring chickens. Mrs. Wm. Burden, Evanston, Ill., cut flowers. Unknown donors, 2 comforts, 2 quilts, old cotton, 2 cans fruit, 6 glasses jelly, box cut flowers, 12 cans fruit, 10 glasses jelly, 1 quilt, 1 peck dried fruit, cut flowers, 1 dozen wash cloths, 6 glasses jelly, 6 cans fruit, 2 comforts, 2 quilts, magazines, old cotton, box flowers, 10 glasses jelly, old cotton, cut flowers. These donations were received up to August, 1892. ELLEN SNYDER, *Sec'y.*

1619 Diversey Avenue, Chicago, Ill.

THE WOMAN'S LECTURE BUREAU.

During the World's Fair the Woman's Lecture Bureau has its headquarters in the organization room of the Woman's Building.

We will be pleased to meet patrons, lecturers and visitors, and talk over the work of the coming season.

We trust that great good will result from our summer's work and we wish to urge upon all who sympathize with the work of the Bureau that every effort possible be made to put this department of work on the footing it deserves. This can only be done through the effective coöperation of the local county and state unions.

We have a few dates at our disposal of the popular Swedish lecturer, Miss Cecile Gohl, subject: Home life in Sweden (in costume) and the famous Smith sisters concert sextette. Mrs. Laura Ormiston Chant and Mrs. Fenwick Miller, of England, will fill a few engagements.

The following lecturers are under our management, and we call your attention to the splendid list of workers:

Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.* Pennsylvania and Ohio early fall.

Mary T. Lathrap.* New York after August 8.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman. Ohio in July.

Miss I. C. DeVelling, in Arizona during the coming season.

Clara C. Hoffman. Illinois, Indiana and Ohio in July and August.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture at schools of methods during the summer.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, en route to Dakota first of July.

Mary Sparkes Wheeler, in Pennsylvania.

Volney B. Cushing.

Harriet May Mills.

Rev. Eugenia St. John.

Rev. C. H. St. John.

Lou J. Beauchamp, Iowa from June 20 to July 10. Open for summer assemblies.

Open for summer assemblies:

Mary Seymour Howell.

Messrs. Wolfenbarger and Huckins.

Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A. Bassett.*

Olive Stubblefield.*

Caroline M. Woodward.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

M. Naomi Trimmer, vocalist.*

Rev W. C. Weaver.*

Col. George W. Bain.* Calls for Iowa first of July.

Josephine R. Nichols.* Calls for the fall.

Prof. Rena Michaels. Calls for Indiana and Ohio.

Caroline B. Buell. Illinois and adjoining states.

For terms, dates, etc., address during the World's Fair,

LUCY E. ANTHONY, *Manager,*
N. W. C. T. U., Headquarters,
Woman's Building, Jackson Park,
Chicago, Ill.

Permanent address, Somerton, Philadelphia.

AT the meeting of Harvey hotel guests in the tabernacle at North Harvey, Ill., June 12, the following resolution was unanimously adopted:

"*Resolved*, That we express our gratitude to Mrs. E. A. Russell, in charge of the hotel dining-room, who with serious odds against her has unceasingly labored for our comfort, that we extend to her our thanks and friendship, and we include also the faithful corps of helpers."

Our Library Table.

PAMPHLETS RECEIVED.

YEAR BOOK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF NORTH AMERICA, 1893. Richard C. Morse, general secretary of the international committee of Young Men's Christian Associations, 40 E. 23d St., New York City.

WOMEN AS PREACHERS AND ELDERS; SHALL THEY EXERCISE THESE FUNCTIONS? Negative, Rev. B. G. Mitchell, Ph. D., affirmative, Hon. H. H. Buquo. Published by the Cumberland Presbyterian Publishing House, Nashville, Tenn.

LOVE THROUGH ALL, "a voice from a sick-room," being a collection of thoughts in verse, with appropriate Scripture texts, arranged for daily use and covering thirty-one days. Being written by one who was herself confined to her room by illness, they cannot fail to express the common needs and feelings of those who are baptized alike by pain.

The Endeavor Herald Pub. Co., 20 Bay St., Toronto.

REPORT OF THE BOSTON NORTH-END MISSION, 201 North Street. In the summary of the work for the year 1892 report is made of sixty homeless children cared for; one hundred and ninety-two women received at the refuge home, each one given a complete outfit of clothing and provided with a place to earn a living; ninety to one hundred needy fed and clothed all the time; eight hundred religious services held; four hundred and fifty-two signers to the temperance pledge, beside the one thousand and one "incidental" deeds of mercy that will never be catalogued save in the heavenly records.

EGYPT IN HISTORY AND PROPHECY, or PHARAOH PROCLAIMING GOD, by Robert Patterson. This is one of forty pamphlets issued by "The Anti-Infidel Library" whose publisher is H. L. Hastings of the Scriptural Tract Repository, 47 Cornhill, Boston, Mass. This good servant of the Lord, seeing how the arch enemy of holiness has laid his hands upon the printing press and is using it as one of his agencies for the down-pulling of God's kingdom on the earth, has set up a business upon all departments of which is inscribed, "Holiness Unto the Lord," and from this center is sending out tons of literature to spread the truth of the Lord.

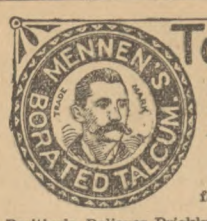
THE FRUIT OF THE VINE UNFERMENTED OR FERMENTED—WHICH? by John Ellis, M. D. An able discourse on a subject that in spite of the years of argument it has seen is not yet threadbare, since there are still preachers of the gospel who defend the use of that which even when simply tasted at the Lord's table has again and again proved an overcoming temptation to those who were weak. The pamphlet also contains a review of articles written by divines in defense of the use of fermented wine, and a terse discussion on "Fermented Wine, Beer and Alcohol as remedies—are they Useful or Injurious?"

National Temperance Publication House, 58 Reade St., New York City.

AMATEUR PHOTOGRAPHY, a practical guide for the beginner, by W. I. Lincoln Adams, editor of *The Photographic Times.* A treatise for the amateur by one whose experience of, and immediate contact with the wants of those who are using the camera in and out of doors, especially fit him to prepare a hand-book that will both serve as a guide to the ordinary work, and will introduce the reader to new fields of interest. The table of contents is as follows: 1. Apparatus. 2. In the field. 3. In the dark room. 4. Printing and toning. 5. Portraiture. 6. Instantaneous photography. 7. Flash-light photography. 8. Orthochromatic or color-sensitive photography. 9. Composite photography. 10. The "fathers" of photography. Appendix.

The Baker & Taylor Co., 740 & 742 Broadway, New York City.

The fifth annual report of the WESLEYAN METHODIST WEST LONDON MISSION, with an introduction by Rev. Hugh Price Hughes, who is the superintendent. Associated with him are Rev. Mark Guy Pearse, Rev. T. Morcom Taylor, Rev. A. J. Sherwell, and Rev. W. H. Tindall; under the order of "Sisters of the People," are Mrs. Price Hughes, Sister Superior, Sister Lily and Sister Katharine. This great mission is in a center which Mr. Hughes terms "the microcosm of English society." The mission has many departments and its "machinery" may be likened to that of a great engine, with its parts each perfect in itself and all fitted to work in harmony; the result, *power.* It has its church, coffee houses, work for police and soldiers, *crêche*, lodging-house guild, medical department, children's mission, open air work, and many other live branches.



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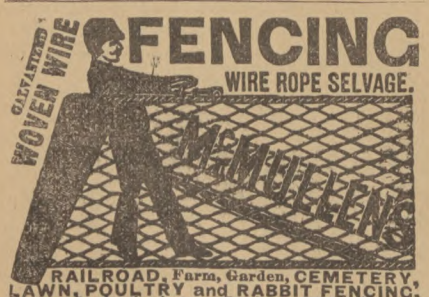

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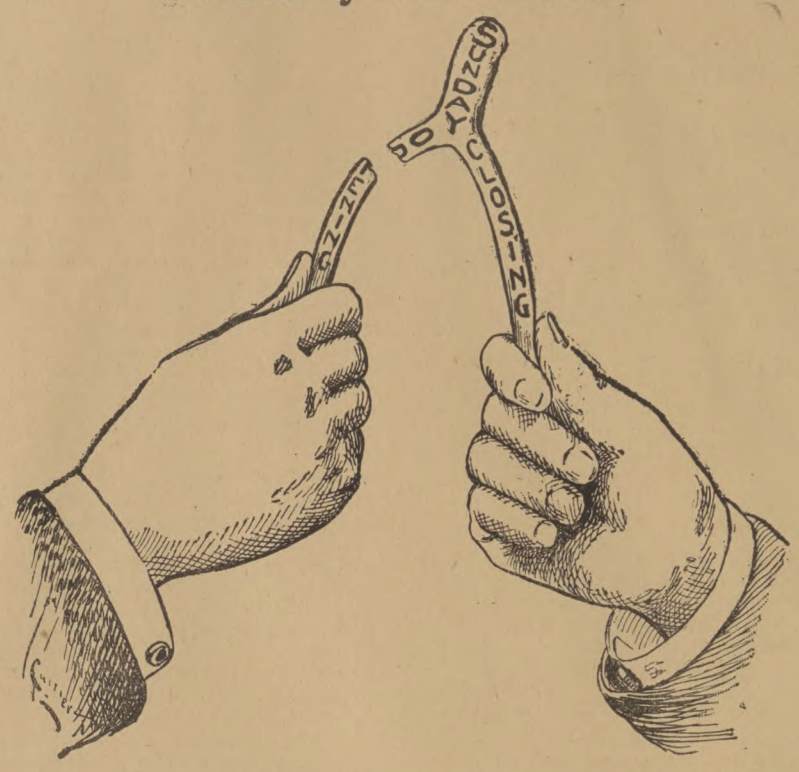

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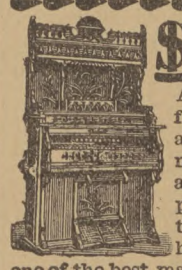

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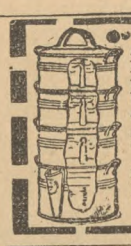

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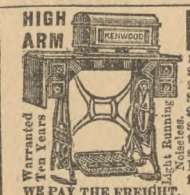

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The fame of the climate of California draws to that charming state new friends every year, particularly from sections where long, severe winters, followed by trying spring seasons, work such disastrous results among the weak and debilitated.

The great improvements in passenger train service, higher degrees of comfort in the cars, and shorter time required on the trip, combined with the cheapness of the excursion tickets now being sold to California and back by the Santa Fé Route make the journey agreeable and, one can almost say, economical. The many delightful resorts now established in California afford every comfort and luxury desired by the fastidious, and present unique attractions.

The Hotel del Coronado at San Diego the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.

Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

Signal Notes.

BLACK BEAUTY has been translated into Hindustani.

A PRISON chaplain says very tersely, "Crime is simply condensed alcohol."

THE tobacco vice is almost entirely absent among the Brahmo Somaj of India.

REV. THOMAS EVANS has begun a temperance work among the Tea-garden coolies in India.

ALMOST as much was spent for ostrich plumes in the United States last year as for foreign missions.

THE Catholics are to have a summer school at Plattsburg, N. Y., after the plan of the Chautauqua assembly.

THERE are four thousand clergymen out of employment in the church of England, according to Canon Farrar.

THE recent legislature of Ohio has passed a bill making hazing a misdemeanor punishable by quite a large fine as well as by imprisonment.

"HALF an hour in the presence of God sitting silent and receptive is often more fruitful for the promotion of public justice than a whole day of ceaseless activity."

THE Catholic Total Abstinence Archdiocesan Union of Philadelphia lately requested the publishers of Catholic papers to refuse liquor advertisements in their columns.

BOMBAY, India, has the unique honor of having the first Indian lady lawyer in the person of Miss Cornelia Sorabjee, who has taken her law course in London and Oxford.

THE London Female Preventive and Reformatory Institution has done a grand work in rescuing women and girls, taking them from the streets, parks, prisons, etc. In the Preventive Homes the girls are trained for domestic service.

IN Washington, D. C., a company of gentlemen counted the young men in the ten largest prayer-meetings. They found one hundred and sixty-eight. They then went to the ten largest saloons and found three hundred and sixty-five young men. They then went to ten theatres and counted eight hundred and fifteen.

THE eight cases of the American Bible Society's exhibit at the World's Fair contain, among other interesting things, a copy of the original King James edition of 1611, also a *fac simile* of the first chapter of the first Bible ever printed, the famous Mazarin of 1450. The good Book will be seen in nearly three hundred dialects.

THE Kyrle Society had its origin in London in 1877, and has among its active members prominent philanthropists, among them Miss Octavia Hill. The object is to decorate and beautify homes of the poor working people, to organize musical societies and to secure open air spaces in and around the cities. Great enthusiasm is manifested in the work.

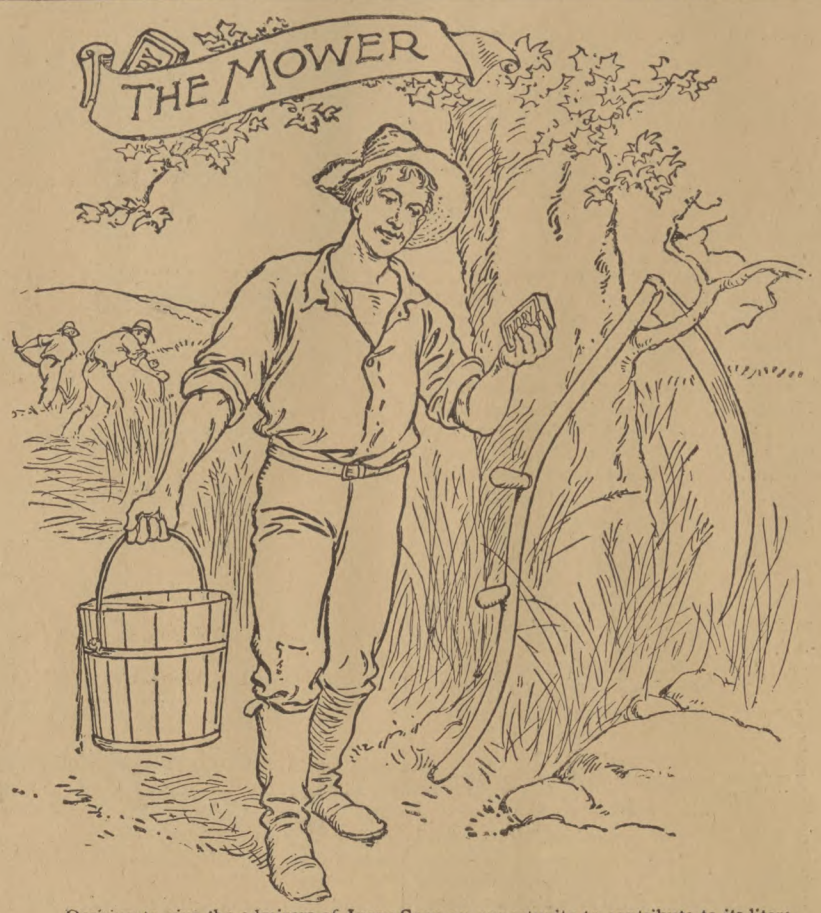
THAT the liquor dealers recognize the truth "in union is strength" can be learned from the following extract, taken from a letter which was recently sent to every distiller and wholesale dealer in the country. . . . "We can successfully defend our rights only by concentration and community of interest. A united phalanx carries an influence and weight that scattered forces can never hope to attain."

SOME idea of the extent and petty distinctions of caste in India can be obtained from a few figures like the following from the last census: Over one thousand three hundred divisions of caste are named, while over seven thousand are not specified; five hundred and twenty-one kinds of Brahmins. A single division of the merchant class has four hundred and eleven subdivisions, while the outcast numbers hundreds of classes.

A PLACARD has been ordered by the Belgium government to be hung in every school-room. It reads as follows: "Of one hundred and twenty-five thousand deaths, as many as twenty-five thousand, or one-fifth, are the result of alcoholism. In a period, during which the population has increased by fourteen per cent, the consumption of alcohol has been augmented by thirty-seven per cent, cases of madness by forty-five per cent, crimes by seventy-four per cent, suicides by eighty per cent, and vagrants and beggars by one hundred and fifty-six per cent.

Careful Preparation

is essential to purity of foods. It is wisdom and economy to select those that are pure. The Gail Borden Eagle Brand Condensed Milk is prepared with the greatest care, and infants are assured the best. Grocers and Druggists.



Desiring to give the admirers of Ivory Soap an opportunity to contribute to its literature, the manufacturers offered prizes for the best twelve verses suitable for use as advertisements. 27,388 contributions were received. To the following was awarded the

NINTH PRIZE.

With sunburnt face and sturdy arm,
Along the field the mower moves.
The dry sweet grass falls thick and fast,
Each stroke strong robust vigor proves.
With steady beams the noonday sun
Pours down; the mower seeks the shade,
Sits down to rest, and wipes his brow,
And turns his sickle's dulling blade.
And then to cleanse his dusty face,
To soothe his sunburnt hands, he brings
The bucket from the deep cool well,
Whose water comes from mountain springs.
And as the wheel turns round and round
And slowly winds the chain and rope,
He blesses water, blesses home,
And blesses good, clean Ivory Soap.

By AMY E. BLANCHARD, Philadelphia, Pa.

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A WORD TO THE WISE.
CERTAIN ADVERTISEMENTS FROM TRADE RIVALS,
who fear the phenomenal success of
Van Houten's Cocoa
in America, contain innuendoes against it, and appeal to the authority of
Dr. SYDNEY RINGER, *Professor of Medicine at University College, London. Author of the Standard "Handbook of Therapeutics."*
This eminent physician ACTUALLY writes as follows:—
"From the careful analyses of Professor ATTFIELD and others, I am satisfied that Messrs. VAN HOUTEN'S COCOA is in no way injurious to health, and that it is decidedly more nutritious than other Cocoas.—It is certainly "Pure" and highly digestible.
The quotations in certain advertisements from my book on Therapeutics are quite misleading and cannot possibly apply to VAN HOUTEN'S COCOA."
The false reflection on VAN HOUTEN'S COCOA *is thus effectually repelled and the very authority cited to injure it, has thereby been prompted to give it a very handsome testimonial.*

Patient suffering is no virtue if there be a remedy.
Beecham's
WORTH A GUINEA A BOX.
Pills
(Tasteless)
positively cure Indigestion, Biliousness, Sick Headache. Why endure continued Martyrdom?
25 cents a box.

Don't Cost You a Cent!
BOYS AND GIRLS who want an elegant high grade SAFETY BICYCLE FOR NOTHING, send your name and address to H. M. CO., 358 DEARBORN ST., CHICAGO, ILL.

LADY AGENTS Sell more of Mme. Mc Cabe's Health Corsets, Summer Corsets & waists, than any other styles made. *We can prove it.* Send for terms. Add Dept. K. St. Louis Corset Co., St. Louis, Mo.

ST. LOUIS MAGAZINE
TO YOUR ADDRESS
Two Years for $1.
The regular price of the St. Louis Magazine is $1.50 a year, but in offering it to you at $1 for two years (which is less than cost) we hope to in that time get you so interested in our Monthly that you will continue taking the Magazine always. The loss to us in sending it to you two years for $1 we consider as so much money spent in advertising our Magazine and creating a permanent and enormously increased circulation. Hence if the monthly visits of the St. Louis Magazine to your family for two years are made, we flatter ourselves you will become a permanent subscriber. Send along your dollar and receive the St. Louis Magazine for two full years. If you desire a late sample copy, send 10c for one and also receive an
ALUMINUM SOUVENIR CHARM
with Lord's Prayer coined in smallest characters.
ST. LOUIS MAGAZINE, 2819 OLIVE ST., ST. LOUIS, MO.

Pinless Clothes Line
WANTED—Salesmen to whom we will give EXCLUSIVE TERRITORY to sell our celebrated PINLESS CLOTHES LINE, the only line ever invented that holds clothes WITHOUT PINS—a wonderful success; or our famous FOUNTAIN INK ERASER which will erase ink instantly, and has NO EQUAL. The success of our salesmen shows the great demand for these articles, many making $20 to $50 per day. On receipt of 50c. will mail sample of either, or sample of both for $1, with price-lists and terms. PINLESS CLOTHES LINE CO., No. 184 Hermon Street, Worcester, Mass.
Fountain Ink Eraser

OPIUM OR MORPHINE HABIT
Cured at Home. Trial FREE. No pain.
Address, Compound Oxygen Ass'n, Ft. Wayne, Ind.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa
which is absolutely pure and soluble.
It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

MATILDA B. CARSE, President — SADA S. HARRINGTON, Secretary
The Woman's Dormitory
The Woman's Dormitory situated on Ellis Ave., between 52d and 53d Streets, erected by the Board of Lady Managers of the Columbian Exposition for working and professional women during the Exposition, have decided to sell a limited amount of stock for use during July and August at the original low price of $10 per share, for twenty-five days. Transients will be charged 50c. per day for a single room. Send at once to the secretary for circulars.
WOMAN'S DORMITORY
Ellis Ave. & 52d St., CHICAGO

TO WORLD'S FAIR VISITORS
HOTEL FRENCH,
HARVEY, ILL.
FURNISHED HOUSE CAN BE SECURED FOR THIRTY DAYS.
Situated on the Grand Trunk and Illinois Central R. R., being convenient to stop without going into the City, and more accessible to the Fair Grounds than the City itself.
This is a three-story brick building, cool and airy rooms, with first-class table.
Give a few days' notice of your intended visit and we will reserve you a room, meet you at the station and guarantee satisfaction. Parties of four or six can have suite connecting if desired.
CHARLES G. FRENCH, Harvey, Ill.

World's Fair Rooms.
Select rooms in Christian homes near the Fair Grounds our specialty. Rates 50c. to $1 a day. Highest references. Send for folder.
WORLD'S FAIR ACCOMMODATION CO., 225 Dearborn St., Rm. 10, 1st Floor.
Call at office and we will show rooms before you engage them. Representatives wanted everywhere

NEW ENGLAND CONSERVATORY OF MUSIC.
Founded by Dr. Eben Tourjée. CARL FAELTEN, Director.
The Leading Conservatory of America.
In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of *Elocution, the Fine Arts, and Modern Languages.* The admirably equipped Home affords a safe and inviting residence for lady students. *Calendar Free.* FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

WESTERN FEMALE SEMINARY,
OXFORD, OHIO.
Full Academic and Seminary Courses. Greek, Modern Languages, Elocution and Art. Faculty of Twenty-two members. Large Campus. Steam Heat Electric Light. Thirty-ninth year.
TERMS $200 PER YEAR.
MISS LEILA S. McKEE, Ph.D., Principal

SCHOOL OF EXPRESSION. Freeman Pl. Beacon St., Boston, Mass. Vocal, Literary and other Art Studies. Send for plan of *Summer Term*, July 1 LAKE BLUFF, ILL., near Chicago, with Art Course for Teachers and Clergymen at WORLD'S FAIR.

LAKE ERIE SEMINARY
FOR YOUNG WOMEN,
PAINESVILLE, OHIO.
Early application necessary for September, 1893.

ASHLEY HALL Home School for twenty young ladies. Ten miles from Boston. Music Art and Languages. Thorough preparation for college. Miss Whittemore, Principal, Montvale, Mass.

McPHERSON'S MUSIC CHART
Of scales and chords. 8 pp., 12x17, for $1.50. Agents wanted. Address 1315 Cap. Ave., Des Moines, Iowa

WHY PAY DEALER'S PROFIT?
$2.75 buys a $9 White Reed Baby Carriage, freight prepaid, shipped on 10 days' trial. Latest design and style. Perfect, reliable and finely finished. Nothing but the best material used and warranted for YEARS. We have been in the manufacturing business many years, and are reliable and responsible: make and sell nothing but what we can guarantee as represented, quote lowest *factory prices. Write to-day* for our large *free catalogue*, which is one of the most complete ever published.
OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.

BABY CARRIAGES Sent C. O. D.
Also Baby Jumpers, Boys' Velocipedes, Girls' Tricycles direct from L. G. Spencer's Factory, 221 W. Madison St., Chicago, Express charges prepaid. Send 2c stamp for new catalogue. From $3 to $8 saved on every carriage purchased of us.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 26.] CHICAGO, June 29, 1893. [Price $1.00 per Year in Advance

Tissie D. Henrick
Hill Muldock st 7491

SINCE OUR LAST ISSUE.

Dynamiters are abroad in Madrid.

Arrests are being made at Hyde Park, Chicago, for violation of the prohibition liquor laws.

Preparations are being made for the reception of the Columbus caravels expected at Chicago this week.

A national convention of representative colored men, assembled at the Memorial Art Palace, Chicago, Monday.

Occasional showers during the week have brought some slight relief to the drought-stricken districts in England.

The Pullman monument, commemorating the Fort Dearborn massacre, was unveiled at Chicago, last Thursday.

The returns from the German by-elections are of such a character as to give great encouragement to the government.

Hon. E. J. Phelps, counsel for the United States, made his closing argument before the Bering Sea arbitrators, last week.

Last week was commencement week at many prominent American colleges, Yale, Amherst, Smith, Ann Arbor, Williams, etc.

Exciting scenes were enacted in the French Chamber of Deputies during the accusation of bribery of certain members, June 22.

Senator Leland Stanford, of California, founder of the Leland Stanford, Jr., University at Palo Alto, passed away very suddenly June 22.

The contestants in the "cow-boy race" from Chadron, Neb., to Chicago, Ill., are being closely watched by officials of the Humane society.

The scarcity of available money has caused a depression of trade in the Eastern and Middle states, while reports from the West are good.

The Columbian Liberty Bell, composed entirely of metal of historic and special interest donated by thousands of persons, was cast at Troy, N. Y., June 22.

A serious riot with Moslems occurred at Rangoon, Burma, June 25, the British magistrate having forbidden the sacrifice of a cow near the Hindu temple.

A disaster occurred on the Manhattan railroad last week by which many visitors to the race tracks at Sheepshead bay were killed and about one hundred seriously injured.

After ten months' imprisonment and a trial lasting many weeks, Miss Lizzie Borden, of Fall River, Mass., accused of the murder of her parents, was honorably acquitted.

Mr. Gladstone has announced changes in the financial clauses of the home rule bill, giving certain arrangement of taxes which would be revised and altered at the close of six years.

Over four hundred officers and seamen sank beneath the Mediterranean waves last Friday afternoon, in the greatest marine disaster of this decade, the scuttling and almost immediate sinking of the English flagship Victoria, Commander Tryon, from an accidental collision with the Camperdown, another vessel of the same fleet.

WHEN the course of responsive reading was planned at the beginning of the year, it was intended that the reading for July, on "W. C. T. U. Exhibit at the World's Fair," should serve as a guide-book to that portion of the Exposition of most interest to "our folks." But the inevitable delay in getting exhibits in place made it impossible to obtain satisfactory material for the reading by the first of June, and hence a delay in its issue is unavoidable. We feel sure its readers would prefer to wait a little for the sake of completeness, and we expect to have it in their hands by the first week in July, at the latest.

MR. E. TENNYSON SMITH, of New Zealand, an eloquent temperance worker, known in his country as "The Second Gough," is not able to visit the United States this summer, as he expected, but hopes to meet his engagements here later on. We extend a cordial welcome to our brother.

MISS ACKERMANN'S permanent address while in America is care THE UNION SIGNAL, The Temple, Chicago. She is just leaving the Pacific coast and will pass through Chicago soon on her way to Rest Island. Ye editors are anticipating a rich treat from the visit of this world's missionary traveler.

HUNDREDS of guests in the Woman's Dormitory are extending thanks to Mrs. Carse and her coadjutors for furnishing at such a low price a comfortable place of entertainment during the World's Fair. While there are seven hundred women already in the building, we understand there is "room for more."

AMONG the many announcements for religious gatherings during the summer season is that of the Young Women's Christian Association Summer Bible and Training School, to meet at Lake Geneva, Wis., July 5–18. A rich program is prepared, including Bible Study, conferences on college, city, state and missionary work, athletics, voice culture and platform addresses for the evening services.

IT would materially assist the editors if suggestions were sent THE UNION SIGNAL for the Annual Fair Number, to be issued this year August 10. Let fifty to a hundred words be sent from those who have made a practical test of the best methods of inoculating the people on Fair grounds with temperance principles. These autumn rural gatherings should be made a great school of methods for the workers, a means of grace to the masses, and an opportunity to the unions for increase in members and exchequer. Let the suggestions be pointed and in our hands by July 25.

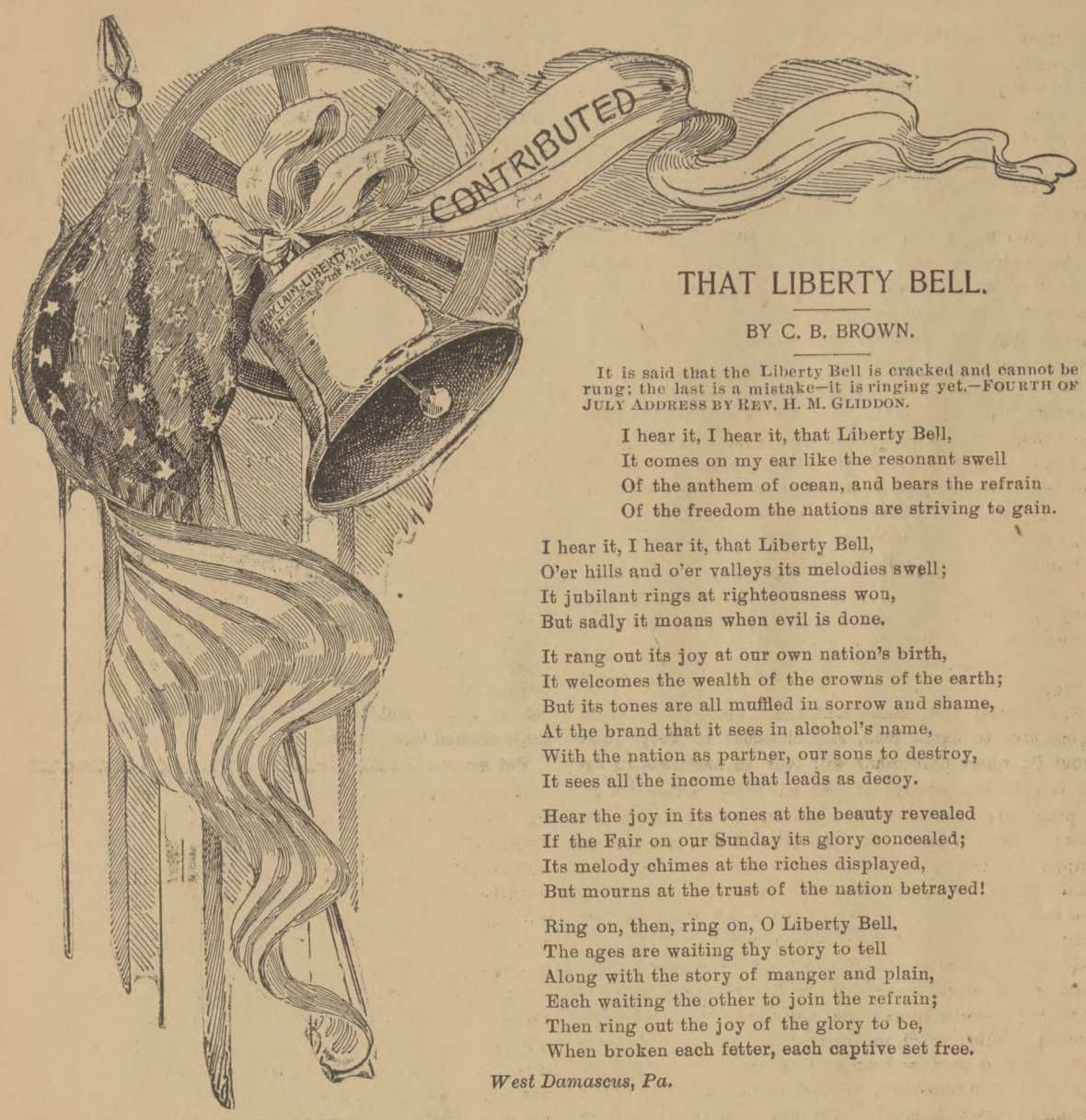
THE supreme lodge of Ancient Order of United Workmen which held an important session in Toronto, Ontario, last week, decided, by a vote of three hundred and seventy-two to seventy-two, to expel all members engaged in the retail liquor business after August 1. We delight in this, but cannot quite see the consistency in the act of the same body which voted in the *wholesale* liquor dealers. Do not these "United Workmen" know that the wholesale liquor dealers own and control nine-tenths of the saloons of this country and that the so-called "retail dealer" is only a paid agent of the brewer, distiller and wholesale dealer?

THE "progress" of Lady Henry Somerset from the headquarters of the B. W. T. A., at Memorial Hall, Farringdon street, London, June 10, in her carriage banked with flowers, to the platform in Hyde Park—the scene of the great celebration of the Direct Veto Bill,—which she reached five hours later, was one long ovation throughout, and the cheers of the people were so hearty that many times she rose and bowed on either side to the great throng of those who felt that the sacred cause of Home Protection had broken down the barriers once separating those of her rank from the "rank and file" of such a throng as that. Many who witnessed the procession, declare that this flower-decked carriage was the central point from first to last; wherever it appeared the crowd circled around it with unfailing enthusiasm. The tribute was the expression of universal good-will toward the British Women's Temperance Association, which Lady Henry has piloted through perils, without and within, until its present status is confessedly more encouraging than at any earlier period in its history.

IT is becoming more and more apparent that the question of Sunday opening of the World's Fair is settling itself, by the prevalence of covered and closed exhibits and the consequent small attendance. The much cared for "working classes" are keen to realize, even if they desire to attend Sunday, that an advantage is being taken of them by charging full entrance fee for less than half a show. The five Sundays that the gates have been opened have been comparative failures as to attendance. Instead of returning the largest gate registers of the week, as predicted, they have returned the smallest, in one instance scarcely meeting the running expenses for the day. We would recommend the *Chicago Record* to all our readers desiring an honest presentation of this question. It publishes no Sunday edition, and every Monday morning gives an accurate statement of the number and names of closed exhibits on the previous day. In its issue of June 26 it states that only one building, that of the Fine Arts, was entirely open to sight-seers, and that one thousand and fifty exhibits in the various buildings were completely covered or closed. Such an object-lesson cannot be ignored.

BAY VIEW, MICH., continues a favorite rallying point for the white-ribbon army, and is national in all its characteristics. There we have the finest summer headquarters in this country, and every year many of our conspicuous members, far and near, go to Bay View. Mrs. Caroline B. Buell, National corresponding secretary, personally conducts the School of Methods and is to give a series of lectures. It is just a little early to announce the list of speakers, but a strong one is certain. Mrs. Josephine R. Nichols, president of the Indiana union, will give the anniversary address, and plans to stay several days. Mrs. Mary T. Lathrap, president of the Michigan union, Mrs. Lillian Hollister of Detroit and Mrs. Faxon of West Bay City and others will be present to participate; also Miss Pugh, the National treasurer. The dates are July 19-30 Our members who would like to know more about Bay View and its widely known assembly and Summer University, should send to Mr. J. M. Hall, Bay View, Mich., for the June *University Review*. It gives all the programs, courses, expenses, etc.; is beautifully illustrated and will interest you. Those contemplating a visit to the World's Fair will find it pleasant to extend their trip to Bay View by lake steamers or quick trains.

VISITORS to the Kansas state building at the World's Fair see a picture there that surprises if not startles them. It is entitled "American Woman and Her Political Peers." Representing American womanhood, from the center of a group of five, looks the serene, strong, spiritual face of Frances E. Willard. Her "peers"—those whom the wisdom of men has banished from the privilege of the ballot-box—are: a savage Indian bedecked with the trophies of the chase; a lunatic with the glare of madness in his eyes and his garments torn by his own violence; a hard-featured man, on whose face is written rebellion against all law, clad in the striped garb of a convict; and to complete the circle, the last pictured countenance is that of an idiot, one of God's creatures who, by the extinguishment of the divine light of intellect, has become a sad caricature of Him in whose image man was made. The theme of the picture is one of the most potent of the day; its presentation could not be more realistic. One shudders to see the leader of the white-ribbon hosts in such a classification, but since for truth's sake she does not refuse to be so placed, it cannot be denied that the picture will drive home to many minds the force of a fact otherwise unheeded or repelled. The proprietor of this unique painting as well as the photographs of the same, is Mrs. Henrietta Briggs-Wall, of Hutchinson, Kan., and the artist and photographer are from the me place, the latter being a woman



THAT LIBERTY BELL.

BY C. B. BROWN.

It is said that the Liberty Bell is cracked and cannot be rung; the last is a mistake—it is ringing yet.—FOURTH OF JULY ADDRESS BY REV. H. M. GLIDDON.

I hear it, I hear it, that Liberty Bell,
It comes on my ear like the resonant swell
Of the anthem of ocean, and bears the refrain
Of the freedom the nations are striving to gain.

I hear it, I hear it, that Liberty Bell,
O'er hills and o'er valleys its melodies swell;
It jubilant rings at righteousness won,
But sadly it moans when evil is done.

It rang out its joy at our own nation's birth,
It welcomes the wealth of the crowns of the earth;
But its tones are all muffled in sorrow and shame,
At the brand that it sees in alcohol's name,
With the nation as partner, our sons to destroy,
It sees all the income that leads as decoy.

Hear the joy in its tones at the beauty revealed
If the Fair on our Sunday its glory concealed;
Its melody chimes at the riches displayed,
But mourns at the trust of the nation betrayed!

Ring on, then, ring on, O Liberty Bell,
The ages are waiting thy story to tell
Along with the story of manger and plain,
Each waiting the other to join the refrain;
Then ring out the joy of the glory to be,
When broken each fetter, each captive set free.

West Damascus, Pa.

BARBARA'S FOURTH.

BY MRS. O. W. SCOTT.

The celebration was to be in Packer's Center that year and the outlying villages—Packerville, East Packerville and Sandown, with the farming community all around, were expected to show their patriotism by gathering there.

Great yellow posters had been sent out on all the roads, and where no bill-boards were to be found they were pasted on roadside barns and rocks. At the head of the program was an eagle, "real enough to scare chickens," as Joe Ellis said. Joe had begged a poster of the boy, and brought it home when he came to dinner one day, the latter part of June.

"I can read that without my specs," said Farmer Ellis. "It takes the Center folks to spread printer's ink."

"Oh, won't it be splendid! I hope I can go!" exclaimed Joe's sister, Barbara, thrusting her sunny head over his shoulder.

"You'll go fast enough," replied Joe. "Fred Billings has just been getting him a gray suit. It's just a match for your new blue dress."

"Joe, don't be so foolish! Barby can go to a celebration without Fred, I should hope. We can all go in the two-seated carriage, and take dinner at your Uncle John's." Mrs. Ellis had an almost fierce determination to shield her young daughter from the approach of possible suitors.

"Barby's only eighteen, and I want her to have more schoolin' and maybe be a teacher. If she don't go about and see something while she's young she *never* will," she said to her husband when they were alone.

"No, I s'pose she never will. Women isn't apt to be great travelers after they get married," he had replied, musingly, as though the subject had never occurred to him before.

Mrs. Ellis sighed. She saw that he did not grasp the situation, and that what was done to rescue Barbara from the monotonous life she herself had lived, must be through her own efforts.

Meanwhile Barbara had no idea of going to the celebration in the two-seated carriage, and dining at Uncle John's. Nor did she care to go with Fred Billings. As she sat at the open window sewing on her new blue dress, other fancies filled her mind. A mass of bushes just outside was full of roses. She hoped some of them would delay their blossoming until the Fourth—the delicate pink would be so lovely with her dress. She hoped the day would be pleasant, and she hoped—Ah! there wasn't lace enough after all!

"Mother, I shall have to go to the village for more lace. I lack about five inches. Too bad, isn't it?"

Mrs. Ellis slowly rose from her rocking-chair, as a tired woman does, and came to look at the pretty waist with its lace bretelles.

"Yes, you'll need an eighth of a yard at least. That will do if he gives good measure. That new clerk don't *scrimp* as Worthington does."

And then Mrs. Ellis counted out a little change, the last of her precious "egg money," and gave it to Barbara. A few minutes later the young girl was speeding toward the village, a half mile distant.

Fred Billings was "cocking the hay," in a field near the road as she passed his father's farm, and waved his straw hat to her. The fragrance of red clover filled the air; and bees and butterflies darted hither and thither, dipping into the piled up blossoms for their fill of sweetness. It was a pretty scene, and sometimes Barbara would have paused for a moment for a drink from the cold spring under the maples, and a chat beside the fence, but now she kept the farther side of the road.

Pierce, the "new clerk," was behind the counter, swinga palm-leaf fan to and fro when she finally reached the store. He sprang forward to wait upon her, and before the bit of lace was fairly measured off he had invited Barbara to accompany him to the celebration. And she —flattered and embarrassed by the attention of the polite stranger—had agreed to do so if her parents were willing. This was the hope Barbara had held in her mind.

On the way home her well-trained conscience said: "But, Barbara, do you want to go with a stranger—one you have known so short a time?" And the "other voice" replied: "But he comes to church and sings in the choir. He is so very nice looking too! I'm sure he's all right."

There was a little contest with her father and mother, and another with Fred, in both of which she won the day; and then she had nothing to do but prepare for the glorious Fourth. This was duly ushered in with the banging of a rusty old cannon—a relic of "war times"—the ringing of church bells, and a crowd of small boys with Independence Day voices and "piles of fire-crackers."

It was an old custom in Packerville for the young people to go on excursions and to merry-makings in company. Mr. Pierce had objected to this, but Barbara, with a desire "to see and be seen," persisted with a little pout that they must "start with the rest."

So it came to pass that among the carriages drawn up before the post-office was one of unusual elegance, in which sat Barbara and her escort. She knew very well that everything — even herself, in the pretty blue dress with pink roses at the belt—was in perfect keeping. Mr. Pierce was inclined to be critical. "These fellows don't know how to show their patriotism," said he. "They seem to think that 'father's old horse' decked out with a few green leaves is all sufficient." His own hired horse wore tiny flags upon its head stall, while the whip bore streamers of red, white and blue.

Fred Billings and his sister drove up at that moment, and as Barbara saw the steady, white horse with nodding plumes of maple leaves, she laughed outright. Mr. Pierce leaned forward with a careless nod. "Who leads this caravan anyway?" he inquired.

"After our company gets together, we just start, that's all," said Fred, coldly.

"Well, I don't calculate to take anybody's dust, so here goes!" and with a touch of the whip his horse sprang to the front and then away on the road toward Packer's Centre.

The genuine country dweller no sooner sees a stranger "putting on airs" than he withdraws within himself. Fred, not being particularly happy, said, with considerable emphasis, "Let him lead if he wants to; he'll probably leave the road behind him," and the little company agreed, then and there, to have nothing more to do with the recreant clerk. It was hard to shut out Barbara—one of themselves—but there was a mingling of jealousy and resentment just then, which made it seem but simple justice.

As for Barbara herself, she was not conscious of her banishment. She would soon discover Lydia Billings in the crowd—Lydia was a tall, erect figure, not to be mistaken—and then all would be well. But the procession, with its fire companies, its various societies, its "state ladies" and brass bands had passed, and the oration was over before she caught a glimpse of a home face. Then she saw Lydia, but Lydia seemed not to notice the waving handkerchief which signaled her from the church steps. A young fellow, with cigar held aside, came forward just then, with a "Hullo, Teddy Pierce! how are you?" and the next moment a girl in pink was introduced to Barbara, and the two young men were exchanging greetings. The Sandown male quartette was singing patriotic songs, and Barbara and the girl in pink listened and joined in the applause, but their escorts were not there to call for "more."

Barbara did not like the girl whose acquaintance was so suddenly thrust upon her, and a sense of weariness began to mingle with that of enjoyment. "So much cigar smoke makes me sick," she said at length, resting her head against the granite doorway.

"O *I* don't mind it. If you lived in the city you'd soon get used to it; I don't mind smoking cigarettes myself, once in awhile," remarked the girl in pink with a careless laugh.

Poor little Barbara! she shrank farther into the friendly shelter of the church door, wondering if this was a specimen of the company to be found in the enchanted circle to which she imagined her escort belonged.

The public exercises were now, over and the "noted men" left their temporary pavilion. The violinist put his violin in its green bag, and the pianist drew on her gloves. The crowd drifted away from that section, and the red balloon man, the peanut man and the man with toy whips followed, revealing once more the green grass, so carefully kept by the Packer's Center people. It was now bestrewn with paper bags, peanut shells and banana skins well trodden in. It was really pitiful, but on the Fourth of July patriotic Americans soar far above the personal rights of property owners! The ragged edges of the crowd began to show themselves, and several half intoxicated men drifted past to Barbara's unspeakable terror. The girl in pink only laughed and made jeering remarks to the men themselves.

But even an hour of misery comes to an end, and when the church spire threw its long shadow across the little park, showing that the afternoon was almost gone, the two missing young men returned.

Barbara, unmindful of her companion's volley of words, exclaimed: "Please, please Mr. Pierce, won't you take me home?"

In her innocence she could not understand the change in her polite and affiable escort, which very soon manifested itself. It was not until they had left the scene of the celebration behind them that she caught the odor of his beer laden breath. Poor Barbara! She sat in mute terror as he held the reins aloft crying, "Hi! hi!" while the horse fairly flew over the ground.

"Do, do be careful! I'm afraid to ride so fast!" plead Barbara. "And we are almost to the railroad. Won't you listen for the train?"

But he only laughed at her fears—he who, on the way over, had sprung to the horse's head when a freight train passed!

The passenger train was coming and Barbara heard its warning whistle as they neared "the cut." Just as they reached it the engine dashed through, the horse reared, swerved, overturned the carriage, and, clearing himself from the wreck ran wildly toward home.

It was the young people from Packerville, slowly driv-

ing homeward who finally checked the runaway. Two of the young men immediately turned back, while with anxious hearts the others waited, unwilling to awaken fear by conveying their own suspicions to the home friends.

The stars had come out when they bore Barbara back to the old farmhouse. Her pretty blue dress was torn and stained, the roses were faded and crushed, and for a time it seemed that the fair young life would never return. Very gradually it was won back, and very painfully the days and weeks of that summer wore away. Her friends say, "Barby will never be what she was before the Fourth."

As for him whose sin led to the terrible calamity, he was only stunned by his fall. Public sentiment, however, was speedily educated up to the point of demanding his removal from town, but whether reform followed is a matter of doubt.

But one thing is sure. When the anniversary of our nation's birth dawns again, other young men will "celebrate" by imbibing the poison whose sale is protected by the flag we love. Other young girls will be imperiled. Other parents will have their hearts wrung with anguish. And we can only echo Mrs. Ellis' moan: "Why should my Barby suffer so for other people's wrongs?"

Willimantic, Conn.

THE FOURTH OF JULY.

What Does it Mean?

BY H. A. DELANO.

Let us rejoice. It is a privilege and a duty. The transcendent day is at hand—the glorious data, the anniversary of man's noblest triumph in civilization, the *Fourth* of July! 444 multiplied by 4 gives 1776. Who knows but this, too, is a sacred number and one to be so recorded in the new Bible which is always being made? We may not celebrate in the old way, but the people will celebrate, and there will be noise enough. Explosives, fire-works, dynamite and cracker, clang of bell and roar of gun, picnic and excursion, will help the expression of our *Laus Deo.*

Marvelous Fourth, this of all the fourths, for the ends of the earth are come upon us, and Parthians, Cythians, Medes, Cretes, Elamites, dwellers from Mesopotamia and strangers of Rome, Jews, proselytes, and all the tribes of earth will be here to see how we keep the feast. If they say, "What mean ye by these things?" what shall be the answer?

For long months now we have been celebrating, justly too, *the discoverer.* But a novice might think that Columbus o'ershadowed all. That Monmouth, Trenton, Lexington and Bunker Hill, are the merest incidents in our history. One listens almost in vain for other names, dates, or incidents than those associated with the finding of new land.

The "new world"—our world, soil of the pilgrim's fame, this great nation which we call our own, country of home, fireside, loyal hearts and brave, free church, free press, free school, great cities, great inventions, colossal enterprises and gigantic states—this, Columbus did not discover.

This has been made. It is the result of endeavors eclipsing all the past, defying all challenge, and towering above the very mountain heights of all precious achievement. It is coined sweat, tears which have crystallized to jewels, and blood that has enriched and glorified institutions and laws of which pagan courts and ecclesiastic never dreamed.

If the world glorifies the Spartan of old—defying the oppressive dictations of haughty tyrants, the Montenegrin, beating from his mountain home the savage Turk; the plebeian Roman dethroning and conquering cruel tribunes and emperors, vigorous Saxon, rearing himself, after French and Danish invasion, in larger and nobler freedom, then, let us glorify the saviours, the patriots, the toilers,

"Who took the gift of rugged rock,
Of wastes and forests wild,
Who toiled and battled fierce and long,
Till all was fit e'en for a child."

The Fourth of July! What shall it mean? Certainly enough to include Columbus and all his posterity in the circle of undying gratitude. But, it must mean more than death-heads, relics, fables, saints and forms, long ago useless. What does it mean? It means so much that was long ago a dream. It means all the past. "High hopes, which burned like stars sublime, upon the sky of freedom," the brave, new thought of patriots, the deeds of heroes, the thought of sages, poets and statesmen, all this. It means all the old wars and later. It means all the great battle-fields, civic or military. It means all the moral Waterloos, Sedans, Strausburgs, and "on to Richmonds" of history.

It means the hot debates, the protests of the beleaguered minorities, the famous revolutions, the relentless sieges, the millions of revenue, the impoverished homes, the tears of hearts broken, and souls desolate—all this "My country, 'tis of thee!" The song is the rich fountain into which all the streams of sacrifice have poured through the ages. It pours its melody of joy to-day above the wreck of a thousand generations. It means everything. Why not?

The sage of sages—the world's prophet and heaven's clear Word has said, "Ye shall know the truth and the truth shall make you free." Can a godless or atheistic people then, be free? Can they measure the altitude of that word? Nay, not until mind is free as well as body. Not until soul is emancipated as well as feet and hands. Not until reason is upon the throne as well as the jeweled flesh and blood.

The question of freedom goes deeper than the liberty, separation or rights of a state. It involves the rights, the liberty and the obligation, too, of the individual; the "many in one," must mean that, the one—every one, shall help make the many good and virtuous and pure and just. That is not a free state where, amid God's bounties, a child is hungry, a wife starves, a father toils half or wholly unpaid, or, human devils foster a system of licensed debauchery and crime. It is not a free country where tyranny rules the money market and poverty has no way of betterment. Not free where the most virtuous, the most safe, and the noblest half of citizens is denied the right of suffrage.

Nor is that free, where lust and mammon can bribe legislatures to damn men, and churches to keep quiet about it; where politicians will reek in nastiness in order to gain the revenue of city and state; where woman is prostituted to man's baseness but scorned from the ranks of her seducers. During thirty years of the rule of "happy, Christian England in India, over ninety thousand child widows were doomed and damned to slavery, starvation and death; yet England pressed her Bible to her heart, and said: 'By this sign we conquer.'"

No, as the years go by, life means more, manhood and womanhood more, society more, the kingdom of God more, and *freedom* to-day, that great cosmopolitan, democratic, unselfish word, means more. Can I tell its meaning? Only in part; so long as I am bound by prejudice, hampered by superstition, blinded by avarice or narrowed by human creed I cannot. Science, philosophy, history and its awful lessons must teach it me. It can only translate itself in time.

The patriot must be patient but severe. He must keep his heritage. He may respect the universal invitation to others, to come and enjoy his rights, but must throttle and choke to death the forces that dare, in coming, to trample upon the same. He must be true to the genius of his country. Tolerant but firm, and never mistake the bellowing of anarchy for the cry of freemen.

One great principle of righteousness accepted and incorporated in the national life is only the prelude to something higher. Not to go higher is to lose all the past. Progress or decline is the everlasting law of Almighty God.

Let us keep the feast. Keep it, as Americans should. Let us stand for the heritage of the past, and move George Washington into the light which now beams so brilliantly upon Columbus. The land which the latter discovered is sure to somebody, but the principles, the laws and lessons of a Washington are sure to nobody unless we fight for every inch of ground.

God forgive us the namby-pamby sentiment which lets go the nation's enthusiasm over the delegate from some effete government abroad and forgets to feed the nation's patriotism with the richest blood of loyal hearts. Let us remember the men of the powdered wig, of solemn thought and purpose pure, while in their name and for posterity's sake we keep the old-fashioned Fourth.

Evanston, Ill.

THE DEVELOPMENT OF WOMAN THROUGH THE W. C. T. U.

BY CLARA C. HOFFMAN.

[Read at the World's W. C. T. U. Congress.]

The development of the individual is and of necessity must be along the lines that may be denominated financial, physical, intellectual and spiritual; and this development will be in the order named. If there be exceptions to this order they are rare. It is doubtful if there are any.

The reason is easy to find. The poor soul who never gets beyond the rocky, ragged edge of poverty, who has but scant supply for the present hour's need, has neither time nor inclination to secure the culture necessary to take advantage of circumstances and improve conditions that must underlie the beginnings of all development whether physical, intellectual or spiritual.

There must first be a sure basis of financial competency. It may be meager, simple, homely, but it must be assured. The foundation of support thus laid, the individual, unless reckless and thoughtless (traits little known in the W. C. T. U.) will naturally begin to improve environments—food, clothing, home or room comforts. These in turn will build up the inner and outer man (or woman) and conduce most materially to physical and intellectual development. Pinching want and shivering hunger never helped to unfold either physical or mental power.

Note the children born of destitute toilers in mine or factory; or in the foul, dark tenement where ready-made clothing, at starvation prices, supplies the mammoth city firm, the children sharing toil and destitution from birth. Parents and children are little more than languidly animated human machines. Financial and physical conditions essential to intellectual development are wanting. Supply these and mind is aroused, quickened, developed. Spiritual development may not come with the betterment of the physical and mental, but it will not come before. Thus we see the order given *is* logical.

When the National W. C. T. U. was organized and annual dues established, the sum of fifty cents per member was considered ample on which to build the superstructure of a great society undertaking to reform the world. Twenty-five cents for the local treasury, and twenty-five cents to divide with munificent hand between county, district, state and National unions. So long had mothers, wives and daughters bounded their financial operations by twenty-five cents, generously advanced by fathers and husbands with firm but kindly injunction "to be economical," that double the sum of twenty-five cents seemed large indeed.

But women did not work long circulating petitions and remonstrances, advertising meetings, with or without speakers, gathering children for instruction in Loyal Temperance Legions, furnishing badges, mottoes, flags and banners, drilling lads and lassies for medal contests, interviewing Sunday-school superintendents, school boards and legislative cranks before they discovered that twenty-five cents per member would not serve to keep them in postage and stationery.

Then tribute was laid on every atom of ingenuity possessed by white-ribboners to raise money, and money was raised, aggregating thousands and thousands of dollars. The financial and commercial ability of women, individually, and in unions generally was rapidly and immensely developed. Just in proportion as unions learned *how* to make money, and made it, have they become strong and influential in communities, because they had the means to meet the demands of the work, because they were financially independent. The careful observer will not fail to note that woman's development keeps exact pace with her financial independence.

Logically in order and inevitably in sequence has come physical development to white-ribboners. They have studied the laws of life and health and heredity, as individuals and in societies, as no other guild on earth has ever done, and no other guild has sent out such numbers of workers, who year in and year out have given continuous service. If any one reckons that the work of organizing, lecturing, teaching, presiding, encouraging, inspiring, writing books and articles for papers, preparing leaflets, helps, instructions, answering bushels of letters and spending half the time in travel; if any one reckons these things can be done without immense physical resource and vitality, then he reckons from his ignorance—not his knowledge.

Glance over a National W. C. T. U. convention and hundreds of women will be seen, a majority of whom have passed their fourth decade—very many the fifth and sixth decades, and some the seventh, yet will it be seen an assembly mentally active, alert, intent; physically hale, hearty and handsome. Of course, they are good looking! downright good looking!

Nineteen years ago the Woman's Christian Temperance Union was established. It had not one page of literature, not one leaflet, tract, pamphlet or book; now it has millions of pages thrown out yearly from its own great publishing house, scattered like leaves for the healing of the nations, and all produced by the W. C. T. U. Each department (and there are over forty) has its own appropriate literature suited to that line of work. Great ability and variety of talent appear in this literature. Contrast it with the literature of any other temperance society, missionary association, reform organization or the Y. M. C. A. It is conceded that its literature is able and scientific as it is unique and interesting. The "do-everything" policy has called out every creature's best, and marvelously developed the women of the white-ribbon army.

Contrast this policy as related to woman and her development, with the policy of the church up to the last quarter of a century—even with that most wise, most humane and most Christian organization ever known in the church, the Woman's Board of Home and Foreign Missions. Multitudes of women in the church have not yet advanced to activity beyond the sewing circle, the June strawberry festival, and the December oyster supper to help out the current expenses.

The many departments of the W. C. T. U., the ceaseless energy, activity and education attendant on this de-

partment work, have developed tremendous intellectual vigor in its ranks. There are writers, artists, lecturers, editors, teachers, journalists, singers, poets, parliamentarians, politicians, and specialists. Without arrogance and without egotism, the W. C. T. U. may claim a creditable development of intellect.

Lastly, what of the spiritual? It might be set forth and with truth, that no other guild ever produced so many evangelists and Bible readers; certainly no other ever had so many earnest, systematic, intelligent Bible students.

But the power to acquire and successfully to impart the language of saints may not, indeed, does not indicate spirituality. But the power to rise above every circumstance of race, color, birth, education and environment; to acknowledge in the poor, the outcast, the ignorant, and the debased, the brotherhood of man, the sisterhood of woman in Christ; to recognize, in spite of smirch and blot, and stain, the image of Him whom we reverence and adore, this denotes spiritual life and growth. This kind of spiritual development magnifies spiritual things, but does not minify material things, because the spirit of man is unlike the machinery of the watch which may work equally well in case of gold or of meaner metal. No man ever kept his soul white, chaste and devout within a body polluted and befouled by sin and excess.

Proof of the spiritual development of the W. C. T. U. is found in the value it sets on human life, its clear, sharp recognition of the angel entombed beneath the rock of habit, heredity and environment, and its patient, determined blow upon blow on that adamantine wall to set the angel free. Every meeting held, every address given, every page written, every appeal made is for this purpose, this purpose alone. This is part and parcel of the spirit that came to seek and save that which was lost. This is true spiritual power and development. The broader the agencies employed, the wider will be the influence felt, and the higher the development attained.

Without dispute the W. C. T. U. has beyond any one agency known among the sons and daughters of men, developed woman, financially, physically, intellectually and spiritually.

Kansas City, Mo.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

The Social Purity Congress aroused intensest interest, and was characterized by broad interchange of thought among students of sociology; Aaron Powell was president. The people we read about were upon the platform—Mr. and Mrs. Josiah Leeds, Jonathan Plummer, beautiful Hannah Plummer, whose face indicates a life set to the anthem, "Peace be upon thy walls," Mrs. E. B. Grannis, Mrs. Lydia A. Prescott and many others.

Archbishop Ireland made the opening address. Impurity being the most widespread and damning of evils, he declared the prime need of the hour to be, "armed, soldierly virtue." He advocated better wages for girls as a safeguard against temptation, and in an eloquent climax urged women to rise up in behalf of the unprotected of their sex. We all and always love Bishop Ireland. He is catholic indeed, in the wideness of his sympathies and affiliation with every movement and person aiming to exalt humanity. But I do not like to have any man preach to me about my duty to my own sex. When one is found able and willing to deal with the question of social purity, I think he should use his entire force in admonishing men. Why do women need protection in civilized communities? Who attacks them? In this crusade against prostitution the male prostitute is the strategic point. He is the buyer. He creates the demand and regulates the market. Condemnation should not, however, in justice, be put too heavily upon him. He is the product of present and preceding civilizations made up of the joint influence of men and women.

The man who lives chastely proves himself of better fibre than any woman ever had a chance to prove herself made of, for he does so in spite of the fact that he rests under a common suspicion, to which very little blame or shame attaches. Confidence on the one hand and condemnation on the other, does much to brace the young woman and aid her in maintaining the equipoise of chastity. This brace her brother lacks—and misses. How often do good women say, "You needn't expect men to be straight, for they are not," yet they beam the light of their friendship upon as wide a circle of men as they can attract. It is time for the chivalry of woman to rise and give her brother the moral support of confidence—or censure if it is merited. What must it be to know that people take it for granted that one is guilty, secretly, of base indulgences? How long would womanhood resist the subtle, undermining influence of general suspicion? My beloved readers, forget every other word I have ever written in order to remember this: *Expect men to be good!* I doubt if any one effort for social purity would yield so much.

The hope of all this agitation is that it may result in knowledge gained by reverent and unprejudiced study of the constitution and instincts of healthy men and women. Then will come a public sentiment that shall recognize and respect the innate modesty of the boy as of the girl—they are alike delicate—cherishing and guarding his monogamic instincts. Then men will learn that sexual self-control is the mark of the highest degree of vigor and virility. Let the truth be widely known and accepted and there will be no more room for the brothel than for the maiden towers of the Orient. Building public sentiment is tedious work but it finally forms the one impregnable bulwark.

B. O. Flower contributed an interesting paper treating of

SOME CAUSES OF PRESENT DAY IMMORALITY.

This eminent writer is "profoundly convinced that the supreme menace of nineteenth century civilization lies in the word impurity." The problem of developing and maintaining the sturdy morality that alone triumphs over sensualism is of inestimable moment, "for on it hangs the fate of home, nation and civilization." Three chief sources of impurity he characterizes as

I. Hereditary and pre-natal influences, and unfortunate early environment.

II. Implied inferiority of women.

III. Artificiality of life and departure from the noble simplicity of nature.

The subject of proper generation must be faced frankly and bravely—its object to exalt humanity by quickening the divine in man. It "is a subject for education rather than legislation. Probably not ten persons in a hundred who have a chance to steal are restrained by thought of law. They have been educated to think that stealing is wrong. That is enough."

In his opinion it is "idle to dream of a race higher in development than the present, until woman is accorded perfect justice."

Of all things tending to artificiality of life "intoxicants and opium occupy the most conspicuous place, and most strongly operate to enthrone the animal passions and stupefy the moral sensibilities."

In closing Mr. Flower recommends a three-fold crusade: For a childhood, the fruit of intelligence and love; for "the right of woman in the marriage relation to be as independent as out of it, for the right of franchise, and that noble justice resting on the golden rule; for a less sensuous and extravagant life," with a determined warfare on all things which artificially stimulate passion and lower the moral ideal, "chief among which are intoxicants and opium." "Progress along these lines means development of the highest and purest in manhood, the enthronement of that which alone holds the essence of perpetuity, and which is the true soul of civilization."

Mrs. Josiah Leeds,—of whom a painter sitting by me whispered as she left the platform: "I would like her face for a model of St. Cecilia,"—urged all her hearers to be home missionaries by trying to influence the boy nearest, and cited several cases where in traveling, or upon the streets she had persuaded boys to give up unclean books and papers.

Mrs. Charles Henrotin, who by her amiability and practicability is endearing herself to a rapidly widening circle of friends, waived her address of welcome and occupied the time with some points she had gained when connected with the Woman's Protective Agency in this city. When they began to visit the courts where women were being tried, they did so under fire of bitter censure, but they persevered in the interests of justice, after seeing the wrongs crying for redress. They found that whatever the charge against the woman, when the time for trial came, the first act of the prosecution was to attack her chastity. That broken down, she was supposed to be guilty of any or everything else. Under their influence this was changed, and it is now possible for a woman to be tried for the charge upon which she is arrested, but Mrs. Henrotin thinks justice will not be assured until two judges, a man and a woman, sit upon the bench.

Chicago, Ill.

HILLSBORO CRUSADE SKETCHES.

VIII.

BY ELIZA J. THOMPSON.

After the all-day services of the band in front of the Palace drug store on that memorable Saturday, the hospitable and refreshing luncheon at the home of our friends, Hon. and Mrs. John A. Smith, the eloquent address of Rev. A. C. Hurst in the evening at Music Hall, and a restful Sunday and spiritual upbuilding, the Monday morning meeting, January 26, opened with new interest, and messages of fresh victories were received from many points.

Reports also came of the cruel and unmanly treatment the New Vienna women were receiving at the hands of Van Pelt, the notorious saloonist. Words of earnest sympathy were sent them from our association, and our hearts were full of gratitude that we were spared such indignities, and yet, the stubborn resistance of some with whom we had been pleading so prayerfully, was, we thought, harder to bear than a shower of sour beer, and threats of violence! But God, who alone can "temper the winds to the shorn lamb," knew that the fathers, husbands, brothers of Hillsboro could not have ruled their spirits as did the quiet representatives of William Penn at New Vienna, leaving the combat with "God and the women."

Calls from the towns and hamlets of our own and adjoining counties came almost daily for help in their work and willing hearts were always ready to respond. Indeed the enthusiasm was so high that our liverymen caught the infection, many times furnishing carriages, horses and drivers for these rural missionary excursions.

About this time, January 28, news came of Springfield, Ohio, falling into line. Mother Stewart, that grand, earnest woman, whom the "boys in blue," with their tears of gratitude, had christened "mother," for many years had toiled for "God and humanity" in the temperance field gaining cases under the Adair law and pleading for poor, oppressed women and children, who, because of the curse in the cup, were cold and starving; she now laid hold of the "spiritual lever," presented in the new method, although it was not thought a work adapted to cities. But of her success and her many fields of labor, on this and on the other side of the sea, let her own book, "Memories of the Crusade," tell more at length than a local sketch permits.

The early prayer-meeting on the morning of the 26th was led by Rev. S. D. Clayton; many interesting incidents of the work in Wilmington and other places were related by him, who was always an inspiration to our association. There being no other business of importance after the devotional hour, the ladies in private session determined to spend the day in visitations upon the few remaining places that were selling liquors without restraint.

While the band was engaged in the usual services in front of the unrelenting druggist's, a man from the country, a farmer, strolled along the street, and when the voice of song arrested his attention, he stopped, and leaned against the wall of a building adjoining, the one before which the ladies were grouped; when the song so familiar to his ears (for he had heard it in his boyhood home) died away and the women kneeled he removed his hat, folded his arms and reverently listened. When they arose from prayer and again commenced a low, sweet hymn he rushed across the street, and meeting an old friend, grasped his hand, saying: "I have taken my last drink! I never felt before what a wrong the cursed habit was to poor women."

That friend, a most reliable Christian gentleman, told me the incident several years since, and added; "That man had been a tippler from his youth, and for years past rarely came to town and left sober,—but since that day he has been a total abstainer;" he is now over eighty, a kind, good man; his wife and family are happy, and he never fails to bless the "Praying Band." Thus, while this "Whirlwind of the Lord"—was "to the Jews a stumbling block and to the Greeks foolishness," it was to many "the power of God and the wisdom of God."

Many such incidents could be related, to offset the ridicule heaped upon the self-sacrificing women of those trying days; but God will "avenge his own elect, who cry unto him day and night, though He bear long" with their oppressors!

On Saturday morning, Jan. 31, after the usual devotional services in the Presbyterian church, the members of the association having been notified not to have singing and prayer at the door, or on the steps and pavement in front of Mr. Dunn's drug store, there was some discussion as to the best course of action. It was finally decided that the ladies should go out as usual visiting other places first. A committee of three was then appointed to request permission from the mayor to have a tent erected in the street in front of Mr. Dunn's store, outside the curbing. This committee was Mesdames Col. Trimble, John A. Smith, Wm. Scott. A committee of gentlemen was then appointed to erect the said tent. The committee was Messrs. Jacob Sayler, F. Shepherd, J. S. Black, Allen Cooper, Pangburn, Roe, Duffey.

Permission having been obtained, the committee proceeded to erect the tabernacle—and later in the day, the band having completed other work, took possession and remained during the afternoon, for devotional services. Mrs. D. K. Fenner, our secretary (and she was a dignified Episcopalian) records in her minutes: "Few that were present will ever forget that scene, or, the feelings of holy courage and faith that animated each heart." The adjourned meeting of the association was held in the M. E. Church on that Saturday evening, Rev. T. S. Cowden presiding. Many letters were read, of the growing interest of this rapidly spreading work, also incidents of thrilling interest reported. On motion a committee was appointed which should draft a plan whereby temperance organizations should be established throughout the county of Highland.

Mr. Dunn now determined to call the law to his aid, securing the services of the lawyer who had antagonized the Washington Courthouse ladies in the "Charlie Beck" case. Judge Safford, whose term on the bench had nearly expired, and whose sympathies were far from being with the temperance women (or men), was appealed to by Wm. H. H. Dunn and his lawyer for a temporary injunction; it was granted and the notice served upon the chairman of the tabernacle committee, Mr. Jacob Sayler. In the dead hour of the night the structure was taken down by our law-abiding brethren of the committee and when Sunday dawned not a trace of the tent remained.

But what did the God of Jacob say to the women who were trusting in Him? Even as He had through the Spirit's guidance shown in the 146th Psalm to them in the beginning of their mission, so now, words of reassurance came to the heart through the first chapter of Nahum, beginning with the seventh verse: "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him. But with an over-running flood He will make an utter end of the place thereof, and darkness shall pursue His enemies." The entire chapter was applied with great comfort and strong faith, even to the last verse: "Keep thy solemn feasts, perform thy vows."

On the Monday morning following, February 2, by previous appointment, the association met in the Presbyterian church for devotional services. A mass-meeting for the following Saturday was determined upon, invitations to be sent to our friends throughout the county, and a special one, with our heartfelt congratulations, to the faithful sisters of New Vienna, and Rev. D. Hill of the Friends' church, was invited to speak at the hall in the afternoon, with a request that he should bring Van Pelt with him, if it was really true (as we had heard) that he had not only given up the "evil of his doings," but had taken upon himself allegiance to the cause of temperance and humanity. But so grievous had been his persecutions of the temperance women that as with the disciples of old, Saul "was feared," until he *proved* that "the scales had fallen from his eyes."

Hillsboro, Ohio.

EDITORIAL CORRESPONDENCE.

Women as Politicians.

WOMEN'S LIBERAL FEDERATION.

DEAR UNION SIGNAL:—Nowhere on the face of the earth have women organized with so much strength, skill and devotion to forward beneficent *political* movements as in the mother country. Seventy-five thousand of them are banded in the Woman's Liberal Federation for the purpose of advancing the interest of that great party which has for many years been "casting up the highway" of emancipation by which England shall pass over into the promised land of liberty, equality, fraternity. Mrs. Gladstone has been from the first president of this organization, and as an educator for women it has no rival in the island; for successes and failures, too, are teaching the women that only when great causes are incarnated in politics and parties, do they command the public mind and crystallize into those better laws that bring a section of the "organized millennium" equally to each and all.

No one (save duly elected delegates from the local societies and accredited representatives of the press) is allowed to be present at the annual meetings of the Woman's Liberal Federation, the last one occurring May 30 to June 1, 1893. Fortunately for me I was chosen a delegate by the women of Newport, Wales, and though under orders not to speak, I could hardly do less than move the resolution, entrusted to me by them, condemning the placing of any further restrictions on the work of women until the opinion of the women themselves has been ascertained in each case. Physically it was an ordeal to be present as a spectator in meetings of such momentous interest, but it was the chance of a lifetime. I had prepared for it by several weeks of quiet living in the country, and hope soon to recuperate from the fatigue, while the memory will remain with me an unfailing fount of inspiration.

The council had over 600 delegates and met in a handsome town hall, of which London has many, according to the subdivisions of the great metropolis. There were no mottoes, flags or banners; there was no singing or prayer; the meeting was modeled strictly on the pattern furnished by men. To some of us, who believe in the great educational power of what may be called the æsthetic side of a movement, it would seem to be an improvement if there were more in the outward form that appealed to the imagination, and engraved upon the heart great battle cries condensing argument and conviction in the form of an epigram. The rallying songs of a moral campaign are also an important part of its splendid propaganda; as an American woman I am glad that the recognition of the Divine Power as the only true source of wisdom and love is universal in our political conventions. I have observed that this recognition is omitted here by temperance people in all their gatherings, so far as I know, except in those that we should call "mass-meetings." Of course the British Women's Temperance Association is an exception to this rule. The omission, which can but be regretted, arises, not from lack of devotional feeling on the part of our temperance comrades here, but probably from the fact that there is a State Church with printed prayers, and to these the Nonconformists, who make up the body of temperance workers, naturally object, while the people of the State Church object as strongly to the Nonconformist methods of devotion. Hence a truce is tacitly declared by the omission altogether of devotional exercises. This loss of spiritual unity and power is, to my thinking, a strong argument against the existence of a State church.

Another peculiarity of English conventions (they never use that word here) is the cut and dried order of business, which is called an Agenda. Each resolution, motion and amendment is printed in full, with the name of the person who advocates it and the local society that he represents. As a result of this arrangement there is very little occasion for the intricacies of parliamentary usage, and there is practically no participation from the floor of the House. The women who, under this rule, spoke at the "Woman's Liberal" (as it is called for short) were survivals of the fittest, or rather survivals of the best; they spoke from the platform, and having known for days or weeks that they were to do so, brought excellent preparation, and in almost no case was any manuscript to be seen. They were, as a rule, well heard, and what they said was full of practical good sense, often brightened by humor. There were the usual complaints in the rear of the hall that "nobody could hear a word; nobody could hear what was going on; speak louder; there is too much whispering on the platform, as well as on the floor." In the midst of these mildly murmured criticisms the new president, Lady Aberdeen, smiled graciously, and evidently held the confidence and good will of the assembly. She used no gavel, but rang a little bell from time to time to bring the delegates to order; they were, however, remarkably decorous, and all the arrangements combined to make them so, the popular character of the meeting being its least emphatic feature. While there are advantages in the strong hand of officialism and the sway of committeeism (both so dominant in all public affairs on this side of the water) I question if the greater spontaneity of individual initiative, which is the ruling factor in our American conventions, is not an advantage of still greater value in that development of character and intellectual acumen on which, in the last analysis, the success of associated effort must depend.

Last year the inevitable split (so called) occurred in the "Woman's Liberal." As a matter of course, opponents delight in the word "split," but truth would substitute for it the expression "chipping off, according to the laws of cleavage." This unfortunate phenomenon has characterized most movements of men and women. Where any party or philanthropic organizations or denominational groups exist there is always a recalcitrant minority, which goes out and forms a small group, always on a declared basis of principle, but almost always on a real basis of policy, and often on one that involves personalities. The "Woman's Liberal" is no exception to this rule when it decides to enumerate among its objects the political enfranchisement of women, and to urge this reform upon that dominant party whose name it bears and in whose interest it works. There were some who doubted and who went by themselves, appointed officers, and are somewhere about, doing what they can to minimize the influence of the great association they have left.

This year the crucial test of the debate was whether advanced ground should be taken, making his declared advocacy of woman's ballot a test question to each Parliamentary candidate, at least this is the way in which the position was stated to the meeting.

Lady Carlisle spoke for about an hour in a most vigorous and statesmanlike manner, declaring that no such test should be made this year, but that every effort should be put forth to induce the Liberal party to place woman's suffrage on its list of objects; if this is done it will have the same effect, practically, as requiring the test from candidates. Those who opposed this view stated that they did not wish a test to be made, but that each and all should be free to act as circumstances in their respective localities might render advisable, and they preferred that the executive committee should be left without instructions on this point. This was voted down, and as the matter now stands the executive committee is not to make a test, but the local societies can do so if they think best.

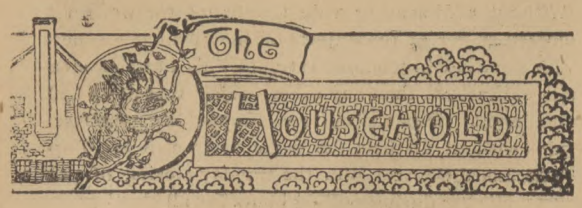
Without a dissenting vote the ballot for women was indorsed as one of the objects of the "Woman's Liberal," to be included in its constitution. This decision created more enthusiasm than any other subject that came before the council. Home Rule was adopted as a matter of course without dissent; the same is true of the Liquor Traffic Local Control Bill, the Sunday closing of public houses, closing during polling hours for all elections, parliamentary or local, and the council "earnestly desired that a law should be passed giving all the adult inhabitants of each locality the complete control of the liquor traffic." This resolution was moved by Lady Henry Somerset in a brief but effective speech, and seconded by Mrs. Hugh Price Hughes. The Welsh Local Veto Bill was also unanimously indorsed. It was decided by unanimous vote that married women should stand on the same ground as spinsters and widows in the suffrage bill, and that while English women have already a municipal vote (*i. e.* rate payers who are spinsters or widows), they ought, without distinction of class, to have, not only the municipal, but the parliamentary franchise, on precisely the same basis as men.

The bill to establish parish councils whereby local legislation shall be taken from the hands of squires and parsons and given to the people, was warmly indorsed, and it was declared that this bill should make it perfectly clear that women are equally eligible with men to elect and be elected, not only in parish councils, but in district and county councils. This resolution was championed by Mrs. Bamford Slack, a real Portia of a woman whose husband is a leading London solicitor.

Nothing better could happen to the women of the United States than to have the opportunity of illustrating their intelligence and devotion to public affairs on a small scale, in the same manner that the women of England are now likely to have, in connection with the adoption of the parish government bill. This was presented in Parliament a few weeks ago by the Rt. Hon. H. H. Fowler, president of the local government board. Mr. Fowler is an earnest friend of woman's suffrage; he believes that by means of his bill men and women can be taught how to work together in the home affairs of the parish and in the village corporation, thus removing those two smallest circles of power outside the home from the hands of priests and squires (who now constitute the "privileged class" throughout the rural districts). This bill restores the power of local legislation to the rightful hands, namely, those who have to pay the taxes. In a country where church and state are so closely identified such a bill would have a different wording but need not have a different principle from the one that I yet hope to see adopted in my own country. In England the civil parish is the unit of area; in order to exist at all it must consist of three hundred persons; if it has not that number several adjacent parishes must unite. The Liberal women desire to have it explicitly stated in the bill, that married or single women, who have the same property qualification as men shall be as eligible as they are, to elect or to be elected to any position involved in this "home government." Said Mrs. Slack in her clear-cut tones: "The seventy-five thousand serious-minded women of the Liberal Federation must combine to secure the adoption of this bill. Nothing is so certain as the uncertainty of law; this bill must be threshed out thoroughly in our local leagues." The resolution was indorsed without dissent; indeed, every legal disability of women seemed to be passed upon and declared against with practical unanimity. Eight resolutions, each of them covering some important phase of the Liberal movement as it relates to women, were adopted with enthusiasm.

Miss Florence Balgarnie made a strong speech in favor of the equalization of wages between men and women. She said in a West-end tailoring establishment for precisely the same work, making waistcoats, women are paid four shillings and six pence, and the men six shillings and three pence. Men tried to get the women to strike, but the poor creatures said: "We would rather remain as we are than lose our places altogether; if we strike our employer will take on men instead, as he has often threatened to do, so that he may be able to say that all his waistcoats are 'man-made.'" For there is a large class of persons who although the work is not better done, prefer it because they think that it is likely to be better if done by men—so strong is the "set of the brain" in a prejudice thousands of years old—a prejudice that nothing will eliminate, except the slow working of the laws of heredity and environment. Miss Balgarnie said: "It is hard to form Women's Trades unions, working-women's brains are so slightly nourished, and their hands so weak we cannot stir them to enthusiasm. Working-women do not trust well-to-do middle class women, and it is perhaps not surprising that this is so, because women above all other beings have the vice of a passion for cheapness. This is their misfortune rather than their fault; having had so little money to use, they are bound to buy in the cheapest market, and they gratify their stinginess by

(*Continued on page 13.*)



A PROBLEM IN "PROPORTION."

BY H. A. FOWLER.

As the hours spent in the churches stand to those of liquor dives;
As a part of day to seven spent in wrecking human lives;
As the number of the sermons stands to that of glasses filled;
As the number saved by churches to the millions drink has killed;
As the few that are true workers are to those who sit supine;
Make no effort in resistance to the work of beer and wine;
As such zeal (?) in Christian effort is to that in liquor's case;
So stands liquor's work to churches and their chances in the race.

—*Church Militant.*

Bangor, Me.

JOHN TAYLOR'S FOURTH.

BY EVA JONES.

"I think he'd keep all right, ma'am, but for just that one thing. He's honestly trying to, and is proud of his success most of the time, I'm sure. I don't know how ever he stands it with the saloons so plenty and tempting. It's four years, now, of our good times, and every year getting better and better. But I've got so I just tremble before cold weather is fairly over, fearing how he will get along on the Fourth of July. Oh, Mrs. Rogers, I don't know what else that day is good for, but I am sure it is good for the men who sell rum. I wish the Fourth of July had never been celebrated, I do."

"Why, Mrs. Taylor! Our nation's birthday!"

"I can't help it. It comes nearer being a nation's ruin, as they have it now. John's father was a soldier, and he likes to take the children and go with the crowd, with their flags and drums, to listen to the grand speeches. But it is the one fatal day of the year for him; he is always swept off his feet, though he never means to be, you know. And then the trouble goes on for weeks, and it is sometimes nearly through August before he is the same man he was before. I tell you, Mrs. Rogers, if your white ribbon could only reach and tie up the curse of the Fourth of July, I'd put it on, too, and wear it forever."

Now it happened that Mrs. Rogers was a patriot-souled woman, and that, perhaps, is one reason why she also happened to be president of Pickens county Woman's Christian Temperance Union, with fifteen bright unions under her guidance. As she busied herself in the swift setting of the supper table that May evening her husband heard her saying to herself, half aloud: "And Native Land! And Native Land! I believe we can; we surely ought."

"What's up now with our native land? 'Can' and 'ought' what, my dear?" asked Mr. Rogers.

"Well, Phil, it's the Fourth of July. I've just waked up to the fact that at present it is not much of an honor to God or Home or Native Land. It needs some white-ribbon principles mixed in with it."

"No doubt of it, wife. But how came you to be inspired in regard to it so early in the season?"

"True enough," sighed Mr. Rogers, after hearing Mrs. Taylor's story. "I've often wished Taylor and some other good fellows could sleep over the Fourth."

"But it ought to be a grand day, making us all better citizens and stronger patriots. We ought to make it such a day that the weakest man should then feel safest under the protection of his country's strong arm."

"Sure. But how will you do it, my dear? I am certain you have a plan."

"If you will eat some supper, we will go and call on Mr. Paxton—he is a prominent Good Templar, you know, and talk over my scheme with him."

The discussion that followed that evening at Mr. Paxton's ended in a circular letter and appeal, written by Mrs. Rogers to the unions, and another written by Mr. Paxton to the Good Templar lodges in the county, calling upon them to coöperate within given areas for temperance celebrations. Letters, directions and suggestions followed the first circular. "*The Fourth of July for God and Home and Native Land,*" was the rallying cry, and was posted in every public place as freely as a show-bill. Each lodge and union elected one of its keenest members as a representative on a general committee for preparations, and through sub-committees planned for the arrangement of all details. A perfect feast of patriotism and flow of good comradeship was provided for. Each union and lodge used all possible local influences to "boom" the "new-fangled" celebration and every household seemed to be preparing banners and mottoes, large and gay as circus posters. Fine band music, temperance orators of both sexes, a temperance glee club, games and sports, and a basket picnic made a most alluring program.

On the great day plenty of refreshments were on sale by a committee appointed to that work, "and you can get everything that is good and none of the cursed drink around that generally spoils the memory of the day," as one hearty young fellow remarked. The profits from the refreshment sales covered nearly all expenses for speakers and arrangements. Three-fourths of the rallies in the county were an entire success.

"Wasn't it grand, Phil," said Mrs. Rogers, when tired and happy they talked it over on the evening of the Fourth. "And after we have systematized and carried on this department of temperance work a few years, we won't have to 'run off to the woods with it,' as I heard a man say to-day,—though I don't know that we shouldn't love the woods best. But the towns will be anxious for the benefit and honor of such gatherings. No town need apply that would want anything less than a noble thing for a noble purpose. The low-motived, mercenary things that most of the celebrations for years have been, disgust me more than ever by comparison."

"And wasn't it uplifting," said Mr. Rogers, "to see John Taylor and all his family drinking in the enjoyment of the day without a fear of 'the consequences'? I could not help noticing his wife's thankful, happy look as they packed in the babies to go home. That alone has paid me for all the work I invested."

"The wonder is we never thought it out before," said his wife.

Wykoff, Minn.

VEGETARIANISM.

The Final Solution of the Drink Question.

BY MAY YATES.

[Read at World's Vegetarian Congress.]

Inebriety, the curse of modern civilization, is no longer always considered a vice, but is generally recognized by most eminent medical men to be the result of diseased conditions which must be remedied if we wish to redeem the world from this great evil. Too long have temperance reformers contented themselves with cutting down the hydra-headed results of inebriety, instead of removing the roots which produce it. In spite, therefore, of the arduous efforts of the last fifty years, alcoholism still flourishes in our midst, and the immense stream of drunkenness, which has been well compared to Niagara, bears down every year over a hundred thousand drunkards to their awful doom. Is it not, therefore, advisable to seriously consider if some effectual steps cannot be taken to *prevent* that craving for alcoholic and other stimulants which is the cause of so much misery?

A radical remedy is required, and we maintain that in vegetarianism alone will be found the final solution of this terrible evil.

Dr. Norman Kerr truly observes:

"Alike in the interests of the inebriates and of science, the truth must be respected and the facts acknowledged. Whatever the immorality, the vice or the sin of drunkenness, in a very large number of instances the drunkard is more to be pitied than blamed as the subject of a disease, it, or a diathesis predisposing to it, having been by heredity, or by some other physical cause stamped on his very being. . . . Repeated relapses, and absolute failures in the apparently converted, have shaken my confidence in the efficacy of moral means only."

How shall we prevent this diseased condition which may be lurking unsuspected in the best and purest, and be quickly developed with the smallest temptation? Vegetarianism (as its root *vegetus* — vital, wholesome, vigorous, indicates) proclaims that a pure, healthy and vigorous humanity can only be ensured by obedience to *all* the laws of life, and that the laws of diet are fundamental ones, the keeping of which makes all other laws easier to understand and to obey.

Meat is not the natural food of man who belongs to a frugivorous race. The formation of his teeth, his alimentary canal and all his natural instincts are opposed to the use of flesh, which he can only eat when disguised by cooking. This unnatural diet of flesh is also a strong excitant which predisposes the system to the use of other stimulants.

In addition to mistakes in the choice of foods civilized nations have fallen into grave errors in their preparation. The white bread which is consumed instead of the entire wheaten bread is deprived of the phosphates which are so essential, not only for the formation of bones and teeth, but for the nourishment of the brain, nerves and higher centers which resist and control lower cravings. In addition to this fruit is considered a luxury instead of an essential part of diet, and the water in which vegetables are boiled is rejected and the aliment is thus deprived of vegetable acids.

Most people know that it is essential that food should contain flesh-forming and heat-producing materials, but they do not realize that life cannot be sustained unless it also contain the above mentioned phosphates, whilst a diminished supply will produce that craving, sinking feeling which impels many an overworked man or woman to take stimulants or else produces that nervous, irritable neuralgic or dyspeptic condition which makes many lives a wearisome burden, instead of the joyful existence which is the right of all who obey the laws of God.

It is quite inaccurate to teach, as so many temperance advocates do, that beer and wine are so much dirty water with no nourishment.

The following short table compiled from Professor Church's book on food shows the amount of phosphates and vegetable acids contained in various fruits, grains and wines:

	Vegetable acids. grains.	Mineral salts. grains
One pound apples	70	28
One pound gooseberries	105	35
One pound lemons	350	98
One pound oranges	75	105
One pint Claret	49	18
One pint London Stout	22	22
One pint Port	35	20
One pint Pale Ale	21	10
One pound Wheat-meal		119
One pound Wheat-flour		49
One pound Bran		422

It will thus be seen that a pint of Stout contains as much phosphates as half a pound of white bread. Grains, pulses, fruits and nuts contain, however, the essential phosphated and vegetable acids, in a natural, pure state, unaccompanied by the injurious alcohol which is an organic by-product, which is in no way necessary for life and acts as a brain poison. A pure, non-stimulating diet of grains, pulses, fruits and nuts contains every element necessary for the complete nourishment of the body, while their innate vitality increases the energy and resisting power of the organism.

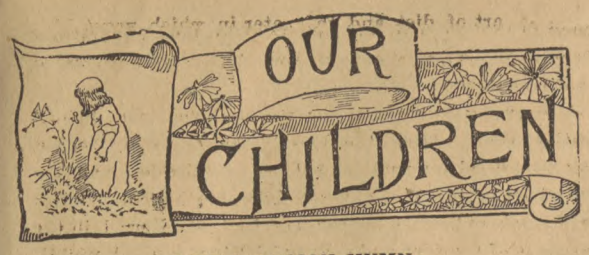
Dr. Jackson has truly observed: "Under a great variety of circumstances exhibited in our common life men feel a strong desire for stimulants. That desire grows out of the starved condition of the nerves in their bodies. If you give to this debilitated, disordered, diseased, exhausted living body, by way of aliment, the means of repairing its starved nerve tissues, the desire for stimulants is lost. Under the recuperative effect of nutrients the longing for stimulants disappears. . . . It is morally and physically impossible for any man to remain a drunkard who can be induced to forego the use of tobacco, tea, coffee, spicy condiments, common salt, flesh, meats and medicinal drugs. If his diet consists of grains, fruits and vegetables, simply cooked, and he keeps his skin clean, he cannot, for any length of time, retain an appetite for strong drinks. The desire dies out of him, and in its stead comes up a disgust."

This is no new, untried theory. It has been proved over and over again that a properly selected vegetarian diet removes all desire for alcoholic drinks, and that its use, combined with obedience to all the other laws of life, will produce a vigorous humanity, from which the present diseased craving for alcoholic stimulants and narcotics will disappear.

By adopting this diet personal health and happiness will increase, and at the same time a radical cure for alcoholism, that fearful curse of modern days, will be promoted. Its ravages are too well known to need description. The cries of starving children and the sobs of abandoned mothers are always reminding us of its terrible influence.

London, Eng.

THE Trinity may be illustrated by a flower. Look at it. First of all it is an emblem of life, and as such of universal life. In this it is illustrative of God, the Father the Creator of all things. But the flower has outward form; so God took on our form to show us what His heart was like, for we cannot worship force or life in the abstract. Then the flower has its perfume, wholly invisible, that is to me analogous to the Holy Spirit; and here in the flower is the Trinity in perfect unity. What difficulty does one need to make about it? Look at a cornfield; it is an illustration of plenary inspiration. It is life; it is inspiration, plenary, because full, and verbal, also, for the waving of its beautiful billows speaks forth God. People trouble themselves, and become inveigled in words rather than in things. Men talk of the Mahatmas, the great spirits, and yet they are not willing to receive Christ, the greatest spirit that has ever visited the earth. God said: "Humanity is my son; Christ is my architypal son; I will send Him to educate them up to the concept of what a son should be."—*Notes of a conversation with Canon Wilberforce.*



LOYAL LEGION HYMN.

BY ABBY C. LABAREE.

We are the Loyal Legion!
An army strong and true.
Training to work for God and man—
Temperate through and through.

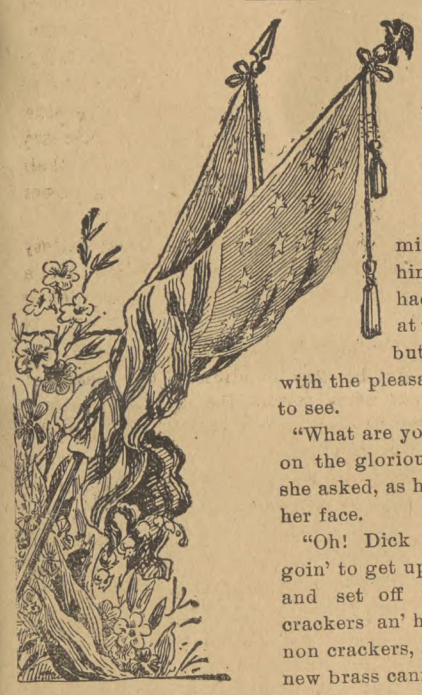
The dear Lord is our Captain;
Just like Him we would be,
In heart and life and service,
In spotless purity.

We are the Loyal Legion!
More faithful every day
We'll follow our great Captain,
His every wish obey.

Growing to men and women
With purpose all can see,
Ready to work for temperance
With dauntless loyalty.

Randolph, Mass.

A DECLARATION OF INDEPENDENCE.



"HOORAY for the Fourth! Only two weeks off!"

Robert Sutton rushed into the house after school, slamming the door after him. His mother had winced a little at the sudden noise, but met her boy with the pleasant smile he loved to see.

"What are you planning to do on the glorious Fourth, Rob?" she asked, as he looked up into her face.

"Oh! Dick Reed and I are goin' to get up at three o'clock, and set off two bunches of crackers an' half a dozen cannon crackers, and then fire his new brass cannon, and—"

"There's one thing I haven't heard yet," observed Mrs. Sutton, her arm still round the boy.

"What's that, mother? Pin-wheels? Just wait till night!"

"No; I wasn't thinking of pin-wheels, nor Roman candles," she said, laughing outright this time. "I was a little surprised that you didn't plan something that should really keep in mind the anniversary. You know what the day is for?"

"Of course, ma'am. The Declaration of Independence!"

Rob straightened up a little as he said it.

"Well, if I were you, I'd have one this year."

"A 'Declaration of Independence'? How, mother? There's nobody ruling over us, now. I just wish there was a war—wouldn't I fight 'em!"

"Why didn't you shut the gate behind you, yesterday, Rob, when you went to meet Dick? You know how the cattle got in and trampled on the garden."

Rob hung his head at the recollection.

"I couldn't stop, ma'am. I had to be on hand with the fellows."

"'*Couldn't* stop—*had to be?*' I thought 'nobody ruled over us,' nowadays!"

"Well—I mean—"

"Don't think I'm scolding, Robbie. We finished all the sober talk about the gate yesterday. But, you see, you were really a servant to your desire to play. When you put off going on my errand till too late this morning it was laziness that commanded you to stand still, and you obeyed. If I were a boy, I'd declare independence on the Fourth of July, once for all—independence of all unjust and bad masters, like the ones I spoke of."

"That's splendid!" cried Rob, catching the idea at once.

"I'll get Dick and some of the other fellows to join. Would you write it out, mother? 'When in the course of human events it becomes necessary for one boy to run errands'—that's the way it could begin."

"Hardly necessary to write it, I think," answered Mrs. Sutton, with her gentle smile. "There is just One to whom you may repeat all your promises and declarations, and who will help you till you have 'perfect liberty.' Now run off to your dinner, and we'll see how your resolutions prosper."

Dick Reed was enthusiastic over the new way of observing the Fourth. "That is," said he, "if you don't leave out crackers."

"I don't see," remarked Rob, gravely, after a moment's reflection, "that crackers have anything to do with it, nor pin-wheels. I'm not quite sure about serpents, because they scare girls, an' it's no fun lettin' 'em off unless there's somebody round to screech when they begin to fizz."

Serpents were accordingly ruled out, "like tea, in the old times," put in Ronald Jackson, a third patriot.

The night before the Fourth was hot and sultry. As soon as the sun set, horns began to toot in the town of Birchville, where Rob lived, and guns to pop. Invalids turned wearily in their beds, and wished the great day were ending instead of beginning. Men with gray in beard and hair remembered their own boyish days, and longed to go out and toot with the youngsters. Rob retired early, having left a piece of string hanging out of his window, with the end a few feet from the ground. The other end was attached firmly to his thumb, and Dick was bound by solemn agreement to "yank" the aforesaid string at exactly 2:55 a. m.

"I'll pull," said Dick earnestly, "till you wake up, or come out o' that window!"

Rob found no difficulty in waking at the summons. It was half an hour sooner than the appointed time, to be sure, but Dick never wavered for a trifle like that. With pockets stuffed full of delicious smelling red crackers and slow-match, the two boys crept off to a vacant field near by. There they found half a dozen others similarly armed, and grouped about a good-sized brass cannon.

"Wait till just three!" commanded Rob who was the leader. "Lucky we thought of this place to fire. One of the selectmen called on my father only last night, and said we mustn't make a disturbance in the other end of the town before six o'clock."

The boys fidgeted, lighted their slow-match, and swung it about in fiery circles.

At a quarter before three, Ronald Jackson fired a cracker right in their midst, by accident.

"Well, we might's well begin now," said Rob, rather relieved at the excuse. "Horns all ready? Bunch of crackers? Cannon loaded—grass in the muzzle to make her speak? Now, when I say three."

"*One*"—

Before he got any farther a slight little figure flitted into the circle.

"Oh, boys, *please* don't fire off anything loud. My mother's sick, and father's—he's—"

"Drunk!" finished one of the boys, roughly. "I saw him drinking last night. Let's go ahead. What odds will it make? They'll all be firing soon."

"*Please*"—began the girl.

"Oh, go ahead, Dick. Touch off your cannon. The slow-match's all burnin' up. I say, let's fire, don't you, fellows?"

There was a murmur of assent, and one or two called out, "Fire away!"

"*Please!*"

"You shut up an' go home, Doll Harkins. We can't have all our fun spoiled by—"

"*Can't!* Who says we can't?"

It was Rob's voice, clear and strong, in the dim twilight. He had been silent until now, fighting his battle.

"Who says we can't?" he repeated. "I, for one, can do what I please. I do want to have a good time, and a regular old slam. But I want still more to do the right thing. I can't answer for any of you fellows, but the want to-have-a-good-time sha'n't rule over *me*, I can tell you. I go in for independence."

Rob paused for breath after his speech. The boys were puzzled. This was a new view of the matter.

"Hooray for the declaration!" shouted Dick, half under his breath. "Put my name down under yours!"

Well, you can easily see that the tide was turned. Boys have good hearts, and the whole crowd stuffed crackers into pockets once more, to go to far-off fields, and wait till a later hour.

Dollie dried her tears, and went back to her mother, who was sleeping restfully in the little hovel near by. In the course of the day Mr. Sutton called there, and left brightness and hope, for the girl's father was not a bad man, and was full of remorse when he came to himself.

As for Rob and the rest, they made noise enough during the daylight hours to last for a twelve-month—at least, so thought the neighbors.

"I told Him about it, last evening," Rob whispered to his mother, when she sat down by his bed that night, and kissed her boy's forehead. "I didn't know how soon I'd have to 'declare,' but I guess He helped me, don't you, mother?"—*The Congregationalist.*

DEAR BOYS AND GIRLS:—A very interesting event will occur on the Fourth of July. Some of you may have had a part in it and all will want to know about it. It is no less than the ringing for the first time of the new Columbian Liberty Bell, which was cast at Troy, N. Y., last week. This remarkable bell is composed of coin and pieces of metal connected with the battles for the liberty of our country, sent by thousands of persons. In the cities of Washington, D. C., and Newark, N. J., alone, fifteen thousand children have sent a penny each to the fund.

The bell weighs fourteen thousand pounds or ten times the weight of the old Liberty Bell, and on it is inscribed: "A new commandment I give unto you, that ye love one another." "Proclaim liberty throughout all the land, unto all the inhabitants thereof," and "Glory to God in the highest, peace on earth, good will to men." At every sunrise and sunset the bell will be rung; again on the different hours on the days which mark some great event in the liberty of the world and at the anniversaries of the birth or death of noted men and women who lived or died for their country.

How we all wish that the first ringing of this bell were to celebrate the freedom of our land from the dreadful power of drink! Wouldn't we like to help ring it! What a good long pull we'd give and what a rejoicing there would be.

A little longer of ringing of the truth by our words and acts in the ears of those who do not realize the dangers of the great rum power and our wish may be granted! No greater honor, surely, can be ours than to rank among those who have freed our country from its worst enemy—alcohol. Yours for true liberty,

Aunt Jane

NEPHEWS AND NIECES.

Charles R. Prentiss, Maryland.
Warren H. Leverett, Nannie Longnecker, Mary C. Brown, Guy F. Shunewise, Ray L. Hubbard, } Illinois.
Emily Bonwell, Minnesota.
Royal J. Davis, Indiana.
Mabel Palmer, Mattie E. Yeo, } Nebraska.
Myrtle Matthews, New York.
Vinnie R. Statler, Ohio.
Norma L. Mow, Texas.
Lura Moling, Missouri.
Llewellyn Roffee, Florida.
Marion Irwin, Pennsylvania.

Yesterday, June 9th, was flower-mission day. It was also the day for our L. T. L. to meet. We met in the school room after school. Mamma, who is superintendent, had asked all who could to bring flowers, so we had two baskets full, and sent them to one of our members, a little girl who is very sick. MARION IRWIN.

Suplee, Penn.

The Cozy Corner salutes the happy flower-missioners.

I am glad that the judges at Chicago decided to close the Exposition on Sunday. But will it be closed? Fuller does not seem to want to close it. I hope it will be closed. I think I will go to Chicago in July. I will visit the Temple if I do. ROYAL J. DAVIS.

South Wabash, Ind.

No, the Chief Justice decided that the great Fair should be open. But many exhibits are closed and nearly all the state buildings. The number of people there on Sunday is small compared to week days. And if *nobody* would go the Fair would have to be closed, wouldn't it?

SOFT-SHELLED NUTS.

202.

TEMPERANCE ENIGMA.

I am composed of fifteen letters.
My 2, 10, 12, 11 makes sweet rippling music.
My 3, 1, 14, 13, 10, 15 is a word temperance people should never use.
My 7, 6, 13 is the best place to put whisky.
My 5, 10, 15, 8, 14 is something I hope no boy or girl will ever drink.
My 2, 3, 10, 4 is a drink that God gives us.
My 9, 10, 4 is what the temperance folks are sure to do.
My whole is a name which all temperance boys and girls love. GEORGE S. BAKER.

203.

DROP WORD ENIGMA.

As —— me, — will —— Thy —— in ——; I —— be ——, when I —— with —— ——. In what Psalm?
I. P. M.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JUNE 1.

194. Take one letter from each word in the first two lines and get UNION SIGNAL.
195. Pansy.
196. Wheat, heat, eat, at, t.

Correct answers; Marion Irwin; Ola Hunter; Edith I. Shott; Royal J. Davis.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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Blessed is the nation whose God is the Lord; and the people whom he has chosen for his own inheritance.—Psalm 33:12.

AMERICA'S RED-LETTER DAY.

The historic "Fourth" comes this year with more than ordinary significance to every thoughtful American citizen. But for the events of 1775–1783 the greatest event of the nineteenth century (greatest because most beneficial and far-reaching in its effects) would have been impossible. It is not the discovery of America alone that the Columbian Exposition commemorates; it is the growth of a wonderful nation. Four hundred years of colonial life could never have culminated in the exhibition which is now challenging the admiration of the world within and around the gates of the "White City." This prodigious enterprise is the climax of one hundred and seventeen years of independent national life. For, while the Fair is truly an international exhibit, it is, as all nations agree, distinctively American in plan and purpose. And it is this fact which constitutes its chief charm in the eyes of the rest of the world.

Our Revolutionary patriots did not dream of the far-reaching influences of their heroic struggle; they did not realize, as in the light of later events their descendants do, that they fought not only for the cause of America but for the cause of humanity. And, looking backward and forward, the mother-country recognizes in the result of the War of Independence the accomplishment of divine purpose. The strained relations inevitably existing for a time between conqueror and conquered have long since passed away, and to-day Great Britain witnesses with increasing friendliness and good will the growing power and prosperity of her precocious daughter.

The daughter who, having arrived at years of maturity, and chaffing under parental authority, decides to start out upon an independent career and set up an establishment of her own, is, by her very independence and individuality, in a position to add materially to the power and influence of the mother. And because Columbia persisted in setting up housekeeping for herself and thus becoming a ruling factor in the economy of nations, an active instead of a passive force in civilization, she stands to-day the most powerful ally of England in maintaining and materializing the principles of liberty and peace which both nations accept as their standard. And what more natural than that mother and daughter should join hands in furthering the best interests of the entire human family? What more natural than that these two mighty English-speaking nations should form a still closer alliance for the preservation of peace and harmony among all nations of the earth? What wonderful possibilities for humanity lie in such a federation!

Independence Day stands preëminent among our national holidays, not only because of the importance of the event it celebrates, but because of its intensely national character. Every American, north, south, east and west, may participate in its patriotic demonstrations with equal fervor and enthusiasm, and this nation does well to emphasize its significance with all the symbols of patriotism and with spectacular and oratorical display. The pomp and pageantry of a Fourth of July celebration appeal forcibly to the patriotic emotions of every American citizen, and fire the youthful mind especially with a spirit of pride in and loyalty to our country.

The key-note of Independence Day is Liberty. The love of liberty has been, and always will be, a mighty factor in the evolution of individuals and of nations. "Give me liberty or give me death." These are not words of mere oratorical display, but language dictated by the divine Moulder of human destinies Himself.

But let not the American patriot to-day, on the eve of the twentieth century, forget that "eternal vigilance is the price of liberty"; that there are battles to be fought which require none the less courage because they are bloodless. This nation will ever hold in grateful remembrance those who led it victoriously through the revolutionary period and the troublous times which followed; but while paying heartfelt tribute to these heroes, America demands of her sons to-day devotion of a different kind. It is time we got rid of the notion that the sword is the symbol of patriotism. Columbia calls upon her sons and daughters to prove their devotion, not by dying for her but by living for her, and he in whose breast the patriotic fire burns fiercest may find in responding to her call greater opportunity for the display of heroism than ever was afforded by Lexington or Bunker Hill.

THE VOICE OF THE POLITICIAN VS. THE VOICE OF THE PEOPLE.

In a letter to the New York *Herald*, quoted by the *Inter Ocean* of June 12, Murat Halstead gives his views regarding the political situation. He declares that the "highest principles and the best interests of the people at large" demand the restoration of Republican administration, and, in his opinion, this can only be accomplished by the "simplification of issues," by which he means the dropping of all "fads" and "dead weights" (such as prohibition and negro suffrage) and a strict attention to "business questions." In other words, he advocates a vigorous do-nothing policy.

The views of politician and people upon these points, as upon many others, are somewhat conflicting. That there exists a difference of opinion between Mr. Halstead and "the people at large" concerning republican supremacy, the last election clearly demonstrates. It is very evident that the people do not regard the Republican party to-day as the exponent of the highest principles, nor its return to power as necessary to secure their best interests.

Mr. Halstead voices the sentiment of dethroned politicians and office-holders; he does *not* voice the sentiment of the American people at large. The deliberate verdict of the latter as given in the November election was a scathing rebuke to the men and methods of the Republican party.

In urging the "simplicity of issues" the venerable editor and politician does well to point to the policy of this country's greatest president and patriot. Abraham Lincoln, he says, was wise and successful because his "highest duty was the safety of the Union, which, with or without slavery, must be preserved." If this truly patriotic sentiment was to-day the animating principle of the "grand old party," the historian would not now be preparing to write its obituary. Had it, in all these thirty years, continued to follow its great leader's "simplicity of purpose," Mr. Halstead would have been spared the painful necessity of explaining "why the Democrats won."

As long as the Republican party had before it a vital issue, as long as it was confronted by a great emergency, as long as it remained true to its sacred trust, true to the laws of its own being, just so long did it carry all before it and win for itself imperishable laurels.

When the thrice welcome command, "Let us have peace," echoed through the length and breadth of the land, and a war-weary nation sheathed its sword and began to adjust itself to post-bellum conditions, there arose among the victors ignoble strife. Political honors were eagerly sought and, contended for. This spirit of rivalry, like a cancerous sore, gnawed at the vitals of the body politic, and, growing with its growth, became a disintegrating force, killing the Republican party by inches. When personal aggrandizement became the dominant desire of its leaders, the days of Abraham Lincoln's party were numbered. Had subsequent leaders followed in the footsteps of the wise and successful Lincoln, the Republican party might have continued to march on to victory as the party of progress and reform.

Mr. Halstead affirms that the greatest difficulty Lincoln had to contend with was the "impetuosity of the radicals." We maintain that if it had not been for the radicals the public sentiment necessary to a successful preservation of Union and Liberty as one and inseparable, would have moved but sluggishly, instead of sweeping like a torrent through the Northern and Western states as it did. And if it were not for the radicals to-day this nation would settle down to the do-nothing policy and stagnate instead of moving on in the vanguard of the procession as it does.

"To have made the war an abolition war in the first months of warfare," continues Mr. Halstead, "would have been to divide the north and imperil the cause of Union and Liberty." So it seems Mr. Lincoln kept the abolition "fad" in the background, and made the struggle in the beginning upon the more abstract basis of "states rights." Reasoning from analogy, the Republican party to-day should drop the prohibition, and negro suffrage "fads," and work in singleness of purpose—for what? The safety and perpetuity of the union? The furtherance of the moral or material interests of the people? No; but for the safety and perpetuity of the party; for the furtherance of the interests of its politicians and those fortunate enough to secure a share of the spoils. Herein lies the difference between the policy of Lincoln and the policy of party leaders to-day; herein lies the secret—a very open one—of the decline and fall of the once "grand old party." However necessary a free ballot or the prohibition of the liquor traffic might be to the national honor and safety, Republicans must not meddle with these questions because it will divide the party. Better imperil the cause of Liberty and Union than imperil the party to which Mr. Halstead belongs!

Ohio's method of dealing with the liquor problem is extolled as being "everything that reasonable people can demand or thoughtful citizens desire." Its state constitution forbids a license system, so "the evolution of the situation was the straight, single, simple tax on saloons," with home rule in towns and townships. Just how this "excellent and sensible" plan takes the saloon out of politics, as the *Herald's* correspondent asserts, we fail to understand, in face of the fact that next to New York and Minnesota, Ohio gave more votes to the Prohibition presidential candidate than any other state in the union. No one would rejoice more than the Prohibitionists to see the saloon taken out of politics. But the liquor men put it there, and as long as the traffic exists the liquor question will continue to vex and hamper the politician, all the efforts of Mr. Halstead and his coadjutors notwithstanding.

The Republicans are handicapped chiefly, we are told, by the license system and the fifteenth amendment, and to redeem themselves must abolish both. Now it is generally admitted that the direct agent in the recent defeat of the Republicans was the People's party, and the Populist platform points out, to those who are willing to see, some of the handicaps which the old party has been gathering to itself. Oppressive railroad legislation, the tyranny of trusts, monopolies and organized capital—these are some of the dead weights which should be "lopped off." These are the barnacles which impede the progress of the Republican ship, and from which the Populist leaders offer a way of escape. The accumulated dead issues which have fastened themselves upon the Republican party are enough to sink any vessel, even the grand old ship of state which weathered the political storm of 1860 and 1865.

Too many private cars went to Minneapolis; too many railroad interests and "bloated monopolies" were represented in that convention to inspire confidence in the hearts of the people. The heavy hand of soulless corporation is taking too active a part in legislative affairs to suit the thoughtful American citizen, and the coincidence between flourishing combinations and "panicky times" is striking him forcibly. The abnormal condition of the money market (one effect among many of the self-seeking spirit in politics) is arousing men, as perhaps nothing else would in these days of the supremacy of the all-mighty dollar, to the gravity of the situation.

The work of the Republican party is done. Its record is a glorious one, but at best, like all organizations, it was but the outward form of an idea. And forms must, in the nature of things, change. Parties come and go, but the soul which animates them goes on forever. The spirit which gave life to the Republican party is immor-

tal. It is still abroad in our land, seeking expression in a new organism, ready to be reincarnated in a party of "high principles." "The vague, unresting, incoherent impulse of socialism in the air," which Mr. Halstead deprecates, is but a symptom of approaching new birth.

What the name of the new party will be, which shall embody the principles essential to the safety and preservation of the Union, it is unnecessary to prognosticate, but as far as Prohibitionists are concerned, we venture to say that they would be more than willing to unite with Mr. Halstead and other loyal American citizens, irrespective of party name, in forming one grand national party, whose hightest duty shall be the preservation of the nation; a party with one persistent, simple purpose, viz.: a government of American people, by American people, and for American people, with all that the word "people" implies. We Prohibitionists would feel quite safe in trusting our particular "fad" to the hands of such a party.

The true manhood of this nation, north and south, is ready to resent to the death any policy which endangers the national liberty and unity, secured and preserved at such terrible cost. But because the foe is an insidious one; because it is professedly loyal to American institutions and holds aloft the national flag, the people are not fully aroused to their country's peril.

The liquor traffic is but one form in which the danger manifests itself. An un-American foe menaces our national life on every side. Its hand is upon the ballot box; its profane touch upon the Christian Sabbath; it would pollute even our public school system; it would, in a word, denationalize us.

Republicans, Democrats, Populists, Prohibitionists—all have this common foe to fight. Let us concentrate our forces upon its overthrow. The question for Republicans to consider, as Abraham Lincoln would say, if he were alive to-day, is not how can they return to power, but how best serve their country in the present crisis. The voice of the politician is heard inquiring, how can we "redeem ourselves" and obtain possession of the reins of government? The voice of the true statesman inquires, with every patriotic American citizen, how can we redeem the nation, and uphold American institutions?

THE FAIR TO BE OPENED SUNDAY.

The history of the effort to open the World's Fair on Sunday has been given in these columns up to the last few weeks. The last points briefly are these: The United States District Court decided that the Fair must be closed, the case was appealed and Justice Fuller granted a supersedeas allowing the Fair to be open until the Court of Appeals should give its decision. That court has now spoken and the Fair is to be open on Sunday. There is some talk of the Wanamaker case being pushed by which Wanamaker as a stockholder brings suit to prevent the opening but there is small probability that anything will be accomplished by this means. That the Fair will be open Sunday, there seems no reason now to doubt. The only thing that remains now for Christian people is to decide what their own duty is under the circumstances.

As we have already stated, we believe this action on the part of the Directors is a violation of the law of God, a defiance of the expressed wish of the people and an actual, if not legal, breach of contract. We believe also, as surely as we believe that this universe is under the reign of law, that the perpetrators of this action will suffer the penalties of broken law. Nor do we think that these penalties will be confined to the next world or to that class of punishments which the worshipers of Mammon are inclined to regard with contemptuous indifference. Christian people are learning wisdom from their enemies and are fast finding out how to use their weapons. Judging from the tone of religious assemblies, papers and officials, the World's Fair Directors are likely to be punished in the most effective way—by the loss of patronage.

When the gates were first opened, several religious assemblies, as the Boston Methodist preachers' meeting, the Boston Congregational preachers' meeting and the Chicago Baptists, called upon their people to refuse to patronize the Fair so long as Sunday opening continued. Many others uttered strenuous protests which would have doubtless assumed sterner tone had the opening not been known to be still undecided. Whatever might be the duty or the action of Christians acting individually, there can be no doubt that multitudes of Christians will absent themselves from the Fair if there is concerted action in the case.

In the first place, people who feel that the staying away of an individual here and there, even though the number was large enough to materially affect the returns, yet would be inconspicuous and consequently entirely wanting in moral effect, would see at once in a united movement an opportunity to make their principles felt; and more than this, it would be a call to declare one's allegiance which very many could not, with a clear conscience, disregard, a distinct summons for all who are on the Lord's side to "come out from among them." To such a summons hundreds of thousands of people will respond, and we predict that the World's Fair will lose more financially than it will gain by Sunday opening.

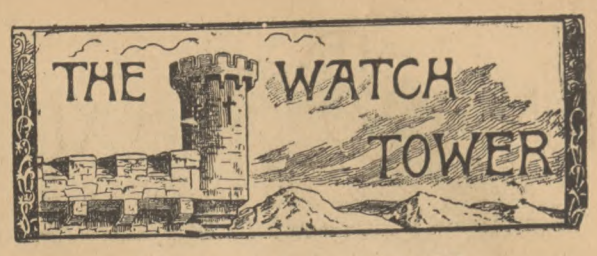
We are pained to learn, in a letter just received from Anna Gordon, that Miss Willard has been ill in bed for a week, suffering from a feverish attack, which in her depleted condition caused her friends the greatest anxiety. Miss Gordon writes: "Feeling a little stronger, since, in obedience to the doctor's orders she had given up public work, Miss Willard persuaded herself to believe that she could occasionally attend a meeting of unusual interest as an on-looker. This she did once or twice, responding with only a word to an introduction or in acknowledgment of a basket of flowers; but the columns of The Union Signal will bear testimony to the fact that she was also a 'chiel amang them takin' notes,' and those notes were afterward elaborately dictated to a stenographer for the benefit of the white-ribbon constituency, Miss Willard so fully believing that 'the best that any mortal hath is that which every mortal shares.' Early in June came the wonderful meeting of the Women's Liberal Federation, followed by the anniversary of the British section of the World's W. C. T. U. Miss Willard's friends did all in their power to dissuade her from leaving the seclusion of Lady Henry Somerset's lovely cottage in Reigate for a week in London, but a great convention of women proved too powerful a temptation for her to resist, and each session found Miss Willard in her place listening with eager interest to the proceedings, and at last even making a brief speech herself in support of an important resolution.

"On returning to Reigate," Miss Gordon says, "the reaction came swiftly. While in great weariness and wholly unable to do so, she dictated the vivid account of the meeting, already published, and now, although ten days have passed, she has not been able to sit up for an hour. The best medical aid was immediately called, and with skillful nursing and unremitting care, Miss Willard seems to have escaped a long and serious illness, which was at first threatened. While we sympathize most deeply with our beloved leader, whose life long exemption from pain and weakness makes her present illness all the harder to bear, we shall be glad for the lesson she has learned, that public meetings cannot be indulged in for the present, even in moderation, not even for the sake of lending an ear rather than a voice, but must be altogether prohibited. Most bitterly did Miss Willard lament her overwork, when, on June 10th, she could not witness the magnificent pageant of the Hyde Park demonstration in support of the Direct Veto Bill, an account of which Lady Henry Somerset sends you by this mail."

Miss Willard's busy brain has so long been set for the betterment of humanity, and her heart has for so many happy years borne the W. C. T. U. as its most coveted burden that we cannot wonder she finds it hard to obey the loving command, "Sit still, my daughter!" This she *must* do, however, for the next few months, and our white-ribboners everywhere owe her dear friends an everlasting debt of gratitude for their tender ministrations to our President during this enforced rest.

The statue in front of the Ohio state building represents the state as a woman standing upon a pedestal, while just below her stand the figures of a number of her noted men. At the base is the inscription, "These are my jewels." The design is very pretty, yet we could not but wonder as we looked upon it why some of Ohio's daughters were not represented among her "jewels." It may be admitted, of course, that none of them have become distinguished as statesmen because they have been given no opportunity to show their powers along that line, but surely Ohio has daughters who have won honor in various lines of public life. But even were there none, we are constantly told by certain classes of people that it is the woman of the home who finds her sphere solely within its sacred precincts, the ideal wife and mother, who is admired, reverenced and loved by all true men. There can be no doubt that Ohio has many such women. Why are they not given a place among her "jewels"? It is this constant forgetfulness of woman except when the subject is forced upon their attention, the failure to give her the place of honor they, upon occasion, so vociferously declare to be hers, that makes us distrustful of some of the protestations of reverence and honor so common with those who are afraid to trust women with their rights.

During the last epidemic of cholera in New Orleans, the Sons of Temperance appointed a committee to gather statistics bearing upon the relation of intemperance to cholera. Their report showed that the death rate in the city was fifteen to every one thousand inhabitants, that the death rate among the order of the Sons of Temperance was two and one-half to every thousand. These statistics though old, are profitable.



"God permits industrious angels
Afternoons to play."
—*Emily Dickinson.*

***

"The jumping off place" of almost every speaker is, "in the matter," when she does not know how else to end her sentence. "We must do our best in the matter; we must be wise in the matter." It would be a good thing for raciness and originality of speech if the phrase "in the matter" could be drowned in the depths of the sea; there is not another so threadbare except those relating to health, the weather and the servant problem.

***

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity."
— *Daniel Webster.*

***

The word "lady" indicates a deeply-rooted, untaught self-respect and an inborn self-restraint, the pith of true nobleness in character. It seems something usually shown by such traits as dignity, repose, ease, courtesy, affability, grace, tact and delicacy of thought, whether in presence, manner, carriage, dress, touch, look, speech, tone of voice, enunciation or accent. United with these are implied the indefinable impress of an unobtrusive personality importing a unique mind, a frank, generous, sensitive, sympathizing, amiable disposition; a noble unselfishness, a well-disciplined temper and a tender regard for the peculiar, natural or fictitious individualities of other people.

***

Many of the finest women writers are pleading for corn or some kind of grain as our National floral emblem, and particularly as the representation of woman's progress. Says Mary Newbury Adams: "The emblematic plant for the Woman's Building should be grain, not the flower of a weed by the roadside. Women first planted grains and began agriculture, after they had compared good with evil and aspired for progress. Let woman in art be represented with truth to the facts of her life in the history of civilization. A brilliant, gaudy golden-rod, with coarse leaves, no use in industry, without odor or useful seed, with no permanent value, does not represent woman in civilization, but corn does. It is of great importance what our symbols are, for art is the permanent revelation of our knowledge in form." On Duty thinks this is very sensible.

***

Concerning the quotation in "Glimpses of Fifty Years," *The Lord gave the word, the women that published the tidings are a great host*, it is interesting to find the radical translation given by Dr. Adam Clarke in his comment on Psalms 68:51. "Of the female preachers there was a great host." "Such," he says, "is the literal translation of this passage; the reader may make of it what he pleases."

***

Ceus is in the original conception the God of the firmanent or open air, and Minerva, the goddess of mind or thought. As the Greek, when he sacrificed, raised his eyes to heaven, so the Roman raised his head; for the prayer of the Greek was vision, but with the Roman it was reflection.

***

Among the multitudinous efforts being put forth to ameliorate human conditions, none that I have lately seen has in it more "promise and potency" than the act of Parliament passed in the Province of Ontario, Canada, of which the city of Toronto is the center, providing that a curfew bell is to be rung in every city and town at nine o'clock at night, and that all persons under seventeen years of age found after that hour in the streets without the permission of their parents and guardians are to be punished by fine and imprisonment. Children of tender years so found are to be placed in some public institution and kept there till the government sees fit to release them. The garden gate is the dead line of boyhood in these days of legalized temptation. It is, as a rule, enough to know about the wholesomeness of a boy's habits that he spends his evenings "in the bosom of the family circle." For the good of the nation it was a thousand pities that he was ever permitted to spend them anywhere else. I shall watch this Canadian experiment with intense interest. I see no reason why it should not succeed; and if it does it is sure to be put into practice generally.

On Duty.

THE BEAUTY OF REAL FRIENDSHIP.

BY HESTER M. POOLE.

"What do you prize most highly of all your earthly blessings?" was asked of a woman who had had large experience.

"I prize most the friendship of a genuine person," was the reply.

"What! do you think friendship to be more precious than love?"

"As the greater includes the less, so is friendship inclusive of love. The latter may be narrow, selfish, absorbing and ill-balanced. It may ask or it may give too much. But a large, sweet, opulent friendship, that is something grand and satisfying. No, I can live without what the world calls love, but I cannot live without friendship. It is the best part of love, the dispassionate, the judicial part. Give me the true, tried friendship of a thoroughly noble person, and I am content. With two such friends I have ample comfort. With three I revel in riches, and every added one gives delightful luxury."

In this presentation of the subject there is food for thought. Undoubtedly between the married, those having royal natures ripen into the sincerest friendship. "As heart answereth to face in water, so the heart of man to woman." Each seeks the other's good, the other's happiness. This presupposes similarity of tastes, equality of development and community of aspiration. When this is found there is perfect marriage, as well as perfect friendship.

But we are speaking of that wider, larger life of the soul which finds expression above the attraction of the sexes. In all family relationships it should exist. Yet how often do we see mothers, daughters and sisters finding confidential friendships outside the pale of the household.

Wherever temperament and taste are wide apart as the poles, there is no help for it. As water seeks its own level, so does each seek her own. In friendship there is nothing mathematical or conventional. There is a fine, tender sympathy which frequently draws two together nearer than ties of blood. Where the attraction is mutual and permanent it is sacred and should be so regarded by the relatives of each. The soul can, with safety, be neither repressed nor driven. She knows her own and should be loyal to her perception.

Yet should the mother, the sister and the daughter, yes and the father, the brother and the son, be unwearied in effort to cement friendship between all members of the household. An open, hearty, and sympathetic interest expressed in the feelings, wishes and pursuits of each by each, mutual confidence and regard would keep the fireside sweet, warm and sunny. What a pity it is not more often realized?

In regard to domestic affections, with his accustomed crispness, Oliver Wendell Holmes declares that, "Beauty is a great thing, but beauty of garment, house and furniture are tawdry ornaments compared with domestic love. All the elegance in the world will not make a home; and I would give more for a spoonful of real heart-love than for whole shiploads of furniture and all the gorgeousness all the upholsterers in the world can gather." As usual our genial humorist touches the real facts of the subject. Friendship is entirely apart from environment. Relationship founded upon superficial things is unworthy the name.

But there must be a basis of friendship or there can be no superstructure. The richer, deeper, holier the interior life, the greater capacity is there for intelligent and permanent affection. The feelings of a butterfly cannot be deeper than the shallow convolutions of her brain. Truthfulness, unselfishness, consecration to noble ends, the possession of a profound spiritual life, these constitute the basis for friendships which, we believe, may outlast this life to blossom in immortal beauty.

It follows that one's views of friendship is always an evidence of her status and development. The woman who rails at the friendships of women with each other and sneers at the possibility of friendship between man and woman, has no depth of character. She has taken for truth the old, outgrown myth that "women naturally hate one another" and that "woman is capable of loving a man but is incapable of remaining a friend to him." Such sentiments as these belong only to an artificial society or to one low in the scale civilization. Indeed, the primitive savage holds to a nobler code. Once a friend, he is a friend through life. It remains for the depraved and selfish to judge others by one's self, and proclaim that self to be incapable of genuine attachment.

Read to me a stranger's views concerning friendship and tell me the kind of persons whom she selects as friends, and I will describe to you her character. Is she secretive, sly, suspicious? Then is her nature unfortunately narrow, cold and infertile. Is she overtrusting, gushing, indiscreet? Then her immaturity and want of the fitness of things is only too evident. If she be large, tender, true, self-forgetting, if her friends are genuine people, not shallow worldlings or those given over to cant and to striving for popularity, then she is a woman worth knowing.

Acquaintances are many, friends few. In the nature of things it must be so. When we have found those between whom and ourselves are mutual sympathy founded on a similarity of tastes and aims, then may we hold them with "hooks of steel." For such, no labor is too great, no demand too onerous. They "multiply our joys and divid our sorrows."

Yet, were we occupied only with our particular friends, this life would be selfish and restricted. We need to know many people, to enter into their lives, to cherish for them that tolerance, consideration and sense of sisterhood which we hope to receive in turn. Otherwise, how ignorant we shall be concerning the heredity, the trials, the temptations as well as the pleasures and the fine, generous, qualities of our brothers and sisters in all sorts and conditions of life? To be ignorant is to be bigoted, and bigotry is a dwarfing of the entire nature.

The keen penetration of Darwin discovered that "permanence in friendship depends upon the grade of development." And he declares that permanence and development accompany each other. But I do not see that he states the fact that two persons may grow apart with passing years. There may be special lines along which they develop, lines that diverge continually, though all truths are at bottom, harmonious. Yet differing environments and aims will help to keep them separate. Then, there are youthful, callow friendships which we outgrow with our immaturity. These are hardly worthy the name.

A genuine woman will be genuine in her friendships. Those who are not surrounded with domestic ties, are, as youth passes, apt to make intimate relationship with another of her own sex. Such friendships are among the most beautiful examples of unselfish devotion the world has yet seen. Every reader can call to mind numbers of such instances. These persons generally are busy, useful women. In several cases one of the pair of friends who make a home together is a practicing physician. In another case one of the parties is an influential minister of the Gospel. Miss Mary A. Booth, author and editor of *Harper's Bazar*, lived with a widowed friend in such close and constant amity that when she died the bereaved friend shortly followed. In all cases that have come to my notice, and they are many, the relation has been altogether harmonious and helpful. Life has been rounder and richer in consequence of it.

No doubt that marriage ought to give and does give, when rightly contracted, the highest happiness of any earthly tie. It can also give the deepest woe. And, if a woman, having exalted views of marriage, fails to find the one out of all the earth who would fill her ideal, or if, from any other cause she is left alone, there is every reason why she should attach herself to some companion in that true friendship which can establish the basis of a home for both. A real woman must have something to care for, to look after, to commune with, to regard with tenderness. To indulge this feeling judiciously is to gain strength for that wider world in which her work may lie. Here she may have her household pets, her birds and flowers, her pictures and books, her bower of rest when work is done. Here she has some one to look over to at the breakfast table, to whom she can say, "How good God is to bring us together that we may make a home in unison!"

Many pilgrimages have been made to Llangollen, Wales, to the tomb of two women, celebrated for their mutual devotion,—Lady Charlotte Butler and Sarah Ponsonby. It is triangular in shape and beneath its shadows repose the ashes of the "Ladies of Llangollen," together with those of their favorite servant. The latter was the first to pass away, followed by the departure of Lady Eleanor, who "fell asleep" at the age of ninety years. Two years afterwards she was followed by Sarah Ponsonby, the date of whose demise fills the third side of the granite triangle, followed by this inscription:

"She did not long survive her beloved companion, Lady Eleanor Butler with whom she had lived in this valley for more than a half century of uninterrupted friendship. But they shall no more return to their house, neither shall their place know them any more."

What a noteworthy illustration of the beauty of a real friendship!

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OREGON'S STATE CONVENTION.

"WHERE ROLLS THE OREGON."

Our eleventh state convention was held at Astoria, on the mouth of the Columbia. Here the Hudson Bay traders built their first fort on Oregon soil, calling it after John Jacob Astor. Here, a little later on, was the first town site, still in the memory of a few grandsires, when this "ever-emerald state" (as the poet of the Sierras calls it) was but the hunting ground of the Indian. To-day, what a change, when the women of two thousand happy homes send their one hundred and four delegates, by steam, on land or water, to confer together how best to keep intact the happiness of these and thousands of other homes from one of the greatest home marauders that Christian lands have to grapple with! The M. E. church of Astoria was tastefully decorated, and the L. T. L. banner of Oregon was an ornament to the rostrum. The first devotional exercises were conducted by the state evangelist, Mrs. A. P. Mead.

Our state president, Mrs. A. R. Riggs, soon took her place as presiding officer, and her many friends are glad to know her as such still. Five press reporters were appointed at the outset, and the accounts published by courtesy of the daily Astoria papers from Mrs. Additon's pen were most copious and the editor's own remarks most flattering. Fifteen counties were represented, and eighty-three unions, giving a total membership of 1,951. There are, of course, a few delinquent in reporting, as usual. The W's show an increase of twenty-two unions; the Y's of fifteen, over the six of last year.

The first evening was full of good things. A grand address of welcome from Mrs. Narcissa White Kinney, with its response by Rose Trumbull, the energetic leader of the Y's; then we were so happy as to catch Miss Jessie Ackermann, but just landed on the Pacific coast from her round-the-world journey. The addresses were all listened to with much interest and the enthusiasm that enthusiasm always inspires.

The next day's steamer brought in some belated delegates, for whom the hospitable homes of Astoria easily found room.

The treasurer's report gave $459.53 disbursed, leaving $132.04 in the treasury. The resignation of our state treasurer, Mrs. Margaret Bilyeu, a well-known and popular figure, at our conventions, in consequence of family sickness, was much lamented, and gratitude expressed to Mrs. Hester Shane, who has latterly been taking her place.

The lecture bureau reported five hundred and seventy-nine lectures delivered, but confessed as to the imperfectness of this report. Mrs. Harford, state organizer, made an earnest appeal that time be spent on Southern Oregon, as did Mrs. Unruh, of the Loyal Temperance Legion work. Miss Maggie Eaton from Eastern Oregon, made the same warm plea for her section of country beyond the mountains.

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only brand prepared by a physician of high standing. A pure Cream of Tartar Powder brought to the highest degree of perfection. Free from Ammonia, Alum, Lime or any other adulteration.

The reports of superintendents (several of whom were unavoidably absent) occupied much of the time on Thursday. Some interesting and useful facts were brought out. For instance, that by Mr. Rankin, superintendent for theologians, who discussed the much vexed question of wine at the passover, fermented or unfermented. The Jewish Rabbi of Portland, a learned and well-known man, uses the unfermented wine, keeping it in the refrigerator when opened that it may not sour or ferment.

The reports showed that one million, one hundred and forty-nine thousand pages have been distributed; that the county school superintendent for Umatilla county is a woman, the first I believe that has acted as such in the state, although one was before elected, but for various reasons resigned; that one hundred and eight girls have been in the refuge home of Portland, with the most satisfactory and gratifying results, a very small proportion having lapsed to evil ways; that Oregon has forty-seven companies of L. T. L's, an increase of twenty seven during the year. These are in twenty-one divisions, representing counties with a membership of 2,309 little soldiers under Mrs. Unruh's leadership; that the saloon at the state fair barely paid its expenses—an encouragement for the temperance booth, its refreshments for the outer and the inner man. Grants from the state W. C. T. U. treasury were asked to aid Mrs. Shipley in this department.

Mrs. N. W. Kinney pointed out in her legislation report that during the contest in Astoria for an ordinance licensing gambling in Astoria, every church minister sided with the W. C. T. U., and the ordinance was defeated. Thirteen hundred pledge cards were secured in Portland for the Columbian Exposition. The hand of one lady in Portland, Miss S. T. Lyman, fills space in as many newspapers as those filled by the many hands throughout the entire state.

In the afternoon of the third day, a goodly company of L. T. L's marched into the church to the strains of martial music, creating much interest, by themselves, their recitations, and the report received of them. The Astoria L. T. L., has sent money earned by themselves, to the Willard Fountain, at Chicago, and erected a fountain in their own city, and have sent up their autograph cards to the Columbian Exposition. If the children's organizer can succeed in dividing up the surplus of her warm fervor among her many superintendents, the L. T. L. stands a good chance of progress in Oregon. If the paraphernalia of the Legions cost a little money, and half the time of their meetings is spent in some social amusement or interesting occupation, neither will be ill-spent, for "it is better to build playhouses for our children, than jails for them when they are older." The young child lives by his play, the older one by his occupation, both are educated thereby!

Mrs. Hoxter, the superintendent of the correlated department (sad that it should be so), "Homes for homeless children," reported having found and placed nine in such, likewise that the existing societies of like endeavor, coöperate gladly with the W. C. T. U. Oregon is proud to be the second state in the Union taking up this department. Of all the county presidents, Maggie Eaton has been able to do the most work, taking the organizer over the two hundred miles of her territory, and arranging for good meetings in every community, thickly enough settled to warrant it.

From the codicil to our state tobacco law making the minor who uses it punishable as well as the dealer who furnishes it, Mrs. Kern hopes more good results may accrue from the working of her department in the future than in the past.

Our president's address, dealing chiefly with the many branches of our wide-spreading tree, was given in the evening to a large audience.

Miss Rose Trumbull, who is as full of tact as she is of *naiveté* and ready wit, waived the reading of her report on the same occasion, and introduced an Astoria Y, Miss Hattie Sayers, who discussed the "girl question," as did Miss Minnie Osborne, of Corvallis, that of the "honorary" to the Y's.

When Mrs. Delle H. Cox, our National organizer, was called to the chair, the result of the election replaced Mrs. A. R. Riggs as our leader, Mrs. Susie Foster, corresponding secretary, Mrs. Harford, recording secretary, and Mrs. Shane, treasurer.

On the concluding evening a Demorest medal contest was held, Miss Lottie Levings being the successful aspirant. Lunch was every day provided on a most bounteous scale by the ladies of the different churches, who served it in the Y. M. C. A. rooms. Mrs. Dr. Owens-Adair (whose life history all white-ribboners would be interested in) was mistress of the courtesies, and introduced, successively, the ministers of Astoria, who visited the convention, in her hearty and pleasant way.

The trouble of the "minutes"—always with a debt on their last page—came up with the usual good-natured skirmish. This year it was somewhat differently dealt with, which may serve as an example in other places, where the minutes difficulty is an annual presentation. Emboldened by Miss Willard's remarks in her annual address, that the expense of the National minutes was scarcely a necessity any more, considering the daily publication of THE UNION SIGNAL, the plan of work and resolution committee (which seems to have been a joint body) took the matter in hand. Their plan became law, and we are to have our minutes curtailed as much as possible, leaving only a full directory and such suggestions of the reports, etc., as will be useful for the work of the new year. The full reports, addresses and minutes of the convention to be published *in toto* in a double issue of our *Oregon White Ribbon*, thereby lessening the expense greatly.

Besides the usual home-hospitality which our delegates have experienced so many times in so many different places, that they begin to expect it (and which they amply received in Astoria), many tangible expressions and good-will were given to our hundred and four W. C. T. U. women, beside the "welcome home." Mr. H. M. Kinney invited a visit *en masse* to his salmon cannery, said to be the largest in the world, and presented each visitor with a specimen can with the well-known brand.

The motor line gave a free trip to all to the end of the government jetty, where a splendid view of the mountainous coast-lines "where rolls the Oregon," was displayed. The government steamship authorities, thinking our inland ladies would enjoy a whiff of the ocean wave, invited them for a nominal sum, to go over the long-dreaded Columbian bar in their steamer. To allow time for these pleasant excursions in the glorious Mayday sunshine, the convention commenced its session on the last day at seven o'clock in the morning. Many had to leave by the night steamer to Portland, so they enjoyed a good long day's work, and earned their rest, soothed by the easy movement of the vessel, and the lullaby of the machinery.

I hear that on the Sunday our "White Rose," as the convention dubbed Miss Rose Turnbull, delivered an earnest address on the Y work, insisting in a delicate, womanly way, for the equal standard of purity for men and women.

L. A. NASH,
State Reporter, Corvallis.

MICHIGAN.

OUR STATE CONVENTION.

The morning of convention dawned like the traditional May morning, with sunshine and the song of birds filling the air with greetings to the many delegates who had come up to Muskegon for the annual meeting.

The executive committee met at nine o'clock. At half-past ten the convention met in the auditorium of the Central M. E. Church which had been beautifully and tastefully decorated, with flags, W. C. T. U. banners and potted plants. On an easel on the platform stood a fine picture of Frances E. Willard, that seemed like a benediction all through. The convention was smaller than usual, there being two reasons for this—quite at the extreme end of the state and two weeks earlier than common.

The program was unique in arrangement. The presidents of the twelve districts leaving their report of the year's work to be printed in the state minutes, had each seven minutes in which to speak of the outlook in the districts.

The president of the second said: "The need of the hour is a superintendent to lead children's organization, and a silver mine with free coinage."

The president of the ninth in whose district the convention was held, remarked: "Would I could say the morning dawneth, but we answer ready, *ready* to advance at our Leader's call. The captains all at their post, disciplined, drilled, sifted. We report nine new unions."

The superintendents were in groups, eight of them speaking for their department to the question, "Our Relation to Christian Temperance Work." Nine others spoke to the question, "Our Relations to the State," while ten spoke of their department in "Our Relation to the Work of the Church."

The memorial hour came the first morning and was led by Mrs. Lathrap. Fifty-two members in the twelve districts had "gone from labor to reward." After mentioning reverently and tenderly the names of those whose loss was a national sorrow, Mrs. Lathrap said: "Life is one of God's good gifts, yet we of the W. C. T. U. should not mourn in a hopeless fashion, but with an uplifted vision. I believe as the pathway shortens up we should begin to grow in love with the other world."

The first evening was devoted to welcomes, greetings and responses as follows: In behalf of educational interests, Mr. F. A. Nims; in behalf of churches, Rev. W. A. Hunsberger; in behalf of the W. C. T. U., Mrs. Anna Swan; our responses were voiced in well-chosen words by Mesdames Hollister, Moors and Boise. Cordial greetings came from fraternal delegates representing the I. O. G. T., Woman's Literary Club, Associated Charities, Woman's Relief Corps, Humane Society, Young People's Union, Home and Foreign Missionary Society and the Y. M. C. A.

The president's annual address was a clarion call to activity on all lines—full of thoughts like these: "We must carry the truth to those who will not seek us to hear it. Like the church we must resort to protracted service. We need women with sharp convictions, doing hard work for this reform. We are called out to a sacred cause on old guard with life and honor pledged, and like minute men to be ever ready. In such forces indifference, carelessness or unfaithfulness hurts like treason. I call you to your best, advocating closer organization, more platform agitation over all the state. Our departments are ideally great; we can only make them really effective by putting into their special lines more money and better activity."

Mrs. Benjamin, detained by the illness of her husband, was present only part of the time. Her parliamentary drill was very helpful, and on the motion that our new W. C. T. U. hall at Hackley Park be named Lathrap Hall, it was her thoughtful amendment that gave us the better name Mary T. Lathrap Hall.

After the president's address we took subscriptions for this hall and in a very few moments had over three hundred dollars subscribed, Mr. J. H. Johnston, of Grand Rapids, heading the list with his check for fifty dollars.

The papers were on the following subjects: "How can the local unions be made more effective?" Mrs. Faxon; "How is the department of capital and labor related to the other departments?" Mrs. Emery (not given, she being detained by illness); "Where are we at?" Mrs. Reynolds.

The first paper, by Mrs. Faxon, had these points: First, "tact," which she defined as running others' opinions to our own; second, promptness in all duties; third, have prepared programs, evening entertainments, keep in touch with women's clubs, advertise, but be sure to have something worth while. Her closing peroration was most impressive and suggestive. "Intelligence begets inspiration, inspiration begets enthusiasm, enthusiasm begets zeal, zeal begets consecration, consecration begets contribution."

To Mrs. Reynolds' question, "Where are we at?" the answer, from apparent action, should be, at Non-Partisanville, situated on Policy Creek. As it is house-cleaning time, let us move on, and be at Prohibition City, on the broad, clear river, No Compromise. The air is better there, nearer the 'City of God.'" This was the opening thought.

Reports of the corresponding secretary, who is also editor of the *Michigan Union*, were encouraging—for work and paper. From the treasurer's report we learned that the fifth and ninth districts pay the largest amount of dues, and the fifth and sixth largest amount to missionary fund.

The Y evening was a success. Mrs. Hollister, state superintendent of Y's presiding, Miss Clara Wheeler gave her kindergarten report, also recited with fine effect "Boy Wanted." Miss Clara Parrish was the speaker of the evening.

The last evening we had Mrs. Hoffman, who is always welcome to Michigan, and this time fully met the expectations of her large audience. The morning papers said she gave a temperance address out of the usual lines of thought. Mrs. Preston, our colored delegate from Detroit, a professional elocutionist, gave by request "Housetop Saints."

There were many little side affairs that were very pleasant. We gave up one afternoon for an excursion to Hackley Park to see the ground given us for a summer home by Mr. Hackley; of this Mrs. La Tour, our press superintendent, writes as follows: "I think our state president planned wisely and well when she secured this beautiful summer home. It will in the future be the oasis of the white-ribbon women of Michigan. The school of methods will be a great educator, and Mary T. Lathrap Hall will rank throughout the state with the Methodist auditorium, the state teachers' association building and other buildings as a credit to our state association. All honor to the promoters of the project."

The Muskegon union of unions, presented us all with hand-painted badges, and served us with meals on arrival of our trains Monday.

The recording secretary gave the president a block of oak to use with the gavel. This had been sent Mrs. Johnson from Connecticut, and was made by Mr. Israel Brown, of New London, from wood of the Governor Winthrop mansion over one hundred years old.

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to consumption are ailments we often deem trivial—a cold and a cough. Consumption thus acquired is rightly termed "Consumption from neglect."

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Your jeweler will show you every style of this watch for ladies, gentlemen or boys. Coin-silver or filled gold; an accurate jeweled timepiece. You may need one yourself. 44

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BREVITIES.

The officers were all reëlected.

We are entitled to twenty-one delegates to the National Convention, our delegate-at-large being Mrs. Dr. Henry A. Reynolds.

Mr. Soper, one of the Muskegon lawyers, addressed us with words of cheer as also Mr. Loomis, of Nebraska, who said his inspiration was gained many years ago by the words of Frances E. Willard.

Mrs. Quigley, of New Jersey, was our guest for a day. Mrs. Hoffman and herself by motion were made members of the convention.

Miss Newcomb's report on physical culture was supplemented with a drill that both in Delsarte gymnastics and Indian club swinging merited the eulogy she received from the president.

The resolutions on suffrage and prohibition were especially strong. The two daily papers gave us much kindly space and the reporters were very correct.

The music was very fine, both on piano, violin and in quartette, chorus and solo, with selections from Mendelssohn and Haydn.

The outside meetings held each morning for an hour were called workers' institutes, conducted in the interest of superintendents, county presidents, local officers and the Y's; each appointed a secretary to keep account of their work, and recommendations by them were read in open convention.

There had been changes in two of the districts at this convention, Mrs. A. J. Shepherd, of Commerce, representing the sixth, and Mrs. T. E. W. Adams, of Chesaning, the eighth.

I give you in closing this thought of Mrs. Lathrap's: "If any people stand with God with the ensign on the hill it is you of the W. C. T. U. Sisters, God needs you where you are, I want you to be brave and aggressive. Stay near God, and get the prophetic vision."

MRS. C. H. JOHNSON,
State Reporter, Flint.

OUR NATIONAL TEMPERANCE HOSPITAL.

Not having had any experience with hospitals I had pictured them as tall, bare buildings divided into long rooms with a row of beds on each side in which lay the hopelessly sick. Old things have passed away and all things have become new since I have been a shut-in for several weeks at this lovely spot.

The building is a handsome, four-story brick standing back in a green yard which is well shaded with trees. If you were to walk into this building without a knowledge of what it is, you would think it a well ordered, spacious home in which a large family might take solid comfort. The rooms are handsomely furnished and well-ventilated. The quiet, kind-faced matron, the genial house physician, the sweet-faced girl nurses and last but not least of the household, Annie, the cook, all bend their energies toward making those who tarry there comfortable and happy. There is also a staff of the best physicians connected with the institution. Patients come from distant states to receive treatment here.

The hospital is in a quiet part of the city, 1619 Diversey avenue, three blocks from Lincoln Park. If you have seventy-five or a hundred dollars that you would like to put where it would bring you a *comfortable* income, you would better furnish a room in the National Temperance Hospital. I hope I may be able to do so soon myself. Generous donations are coming in daily in the way of delicacies for the sick.

I have a proposition to make to the school children. When I was in the schoolroom as a teacher I used to depend on them to help me out in my philanthropic ventures, and they rarely failed me. During the failure of crops in the Dakotas they carried many bundles of clothing to the schoolroom that were forwarded to the far West. I now ask something of the children of the Northwest—those large, mealy potatoes! Oh, yes, I know about them. I dug them from the ground myself when I lived on "my claim." Now don't you think it would be fine to send some of them to the sick people at the hospital? There is not a school in the Northwest but could send one barrel and you would like to do it I know. Just pick out about a half peck, each one of you, of the very nicest after they have matured, and get the biggest boy and your teacher interested and the results will be immense. You'll find that one barrel will not hold them. I shall make a visit to the hospital about the middle of October, for I know that I shall see some.

The children of the fruit growing districts will be glad to send some of those nice winter apples in the same way, since I have reminded them of it. They would have done so before but didn't happen to think of it. I am not commissioned to solicit for our hospital. The task is entirely self-imposed, but I want our boys and girls to have a shares of the returns that always come from helping in a good cause.

MARY C. GREGORY,
Ill. Cor. Sec. W. C. T. U.

NEWS IN A NUTSHELL.

THE Loyal Legion hymn on the children's page this week was written by a mother for her own little boy in the ranks of the L. T. L.

AT a special meeting of the Aiken, S. C., W. C. T. U. recently resolutions were passed in memory and appreciation of the late Sarah A. Gause.

MRS. LEITER, superintendent of the physical culture department, has been asked to prepare a paper on compulsory physical education to be read at the Educational Congress in Chicago the last week in July

THE prohibitionists of Glendora, S. Cal., are to have a grand picnic the Fourth of July. It is to be a big affair as ample preparations are manifest. Major and Mrs. E. T. Scott of New Jersey are the orators of the day.

MRS. GEN. BIDWELL writes THE UNION SIGNAL thus: "Through some mistake the work of Mrs. E. B. Blair, National organizer of Loyal Temperance Legions, has not been reported for California, which justice to Mrs. Blair, as well as personal gratitude for what she has done for Chico and other places in California will not permit me to allow to pass unnoticed. Mrs. Blair came to us early last spring and gave a 'chalk-talk,' resulting in the formation of an L. T. L. of over one hundred members, which intends not only to 'hold the fort,' but to carry on aggressive work. Mrs. Blair has the faculty of enlisting the interest and enthusiasm of her youthful audience to a remarkable degree, as well as of imparting instruction in a manner to fix it upon the memory. She generously gave a morning to the Indians of Rancho Chico which was so appreciated that the following Sunday we found their blackboard covered with almost perfect copies of the chalk-talk sketches, and that they had remembered all of her instruction, being able to repeat even her words. Permit me here to state that THE UNION SIGNAL was in error in accrediting to me the sending to it (a few months since) an extract from a leaflet about these Indians, published in 1891 by the Woman's National Indian Association. The statement was somewhat embarrassing to me under the circumstances. Finally, our prayer is for God's richest blessing upon Mrs. Blair, and that every union engage her services, and that she be less modest, to the end that her light be not concealed 'under a bushel.'

Official Communications.

PARLOR MEETINGS.

The great encouragement all along the line, in this department of the work, emphasizes the fact that parlor meetings have come to the front and have come to stay. Your superintendent has given various joggings through these columns to the workers, and communications by letter, leaflets, plans of work and annual reports have been repeatedly sent to state superintendents. A fresh supply has just gone, with the list of questions to be answered for the next annual report. We trust these will receive the earnest attention of state superintendents, and the date fixed upon, October 1, gives ample time for all to collect the data from their state work. Our women are grand in work, but poor in reporting—let each do her best this year. We rejoice in the growth of this potent arm of the service. Every well conducted parlor meeting, means new membership and an added interest in public sentiment, and that, just where it is needed, in refined circles.

To State Superintendents of Parlor Work:

1. How many county and local Superintendents of Parlor Work in your State?
2. How many meetings held?
3. What is the character of these meetings?
4. How many new members gained?
5. How many honorary members?
6. What has been the growth of public sentiment induced by these meeting?
7. What style of meeting has been productive of most good?
8. Are you pushing work in your counties?

Please reply by October 1, adding any other items of interest.

ANNA M. HAMMER,
National Supt. Parlor Meetings.
Seminary, 43d and Chestnut Sts., Philadelphia.

Our Library Table.

DIRECT LEGISLATION BY THE CITIZENSHIP THROUGH THE INITIATIVE AND REFERENDUM, by J. W. Sullivan, issued by the New York True Nationalist Publishing Company, is a concise, clear and valuable exposition of the government of Switzerland, the only true democracy—direct rule of the majority—in the world. Every student of sociological questions and every reformer needs just such a book. For the American thinker there is no work which furnishes, in as compact a form, so much practical suggestion for correction of evils, under our own government which the American people are beginning to believe are not "necessary."

Those who are interested in the controversy touching a national flower, will read with interest a recent publication of Messrs. Houghton, Mifflin & Company, entitled, COLUMBIA'S EMBLEM: INDIAN CORN. It is a book of about sixty pages, appropriately bound in corn-colored covers, bearing a tasteful design made of corn ears. The book contains Edna Dean Proctor's beautiful poem, entitled, "Columbia's Emblem," also extracts from books published by Houghton, Mifflin & Company; selections from poems by Sidney Lanier and Benjamin F. Taylor, poems and quotations from Edward Everett Hale, Rutherford B. Hayes, Longfellow, Whittier and others. The work is prettily illustrated and complete in every way.

THE RUSSIAN REFUGEE, by Henry R. Wilson is what may be called a sensational novel, but among the better order of books so classed. The plot is intricate and well sustained, and the characters strongly delineated. The system of exile and the unflagging perseverance with which Russian justice pursues its victims are touched upon just enough to make legitimate the introduction of family life in a cave, subterranean passage, secret society rites, and other unusual situations. The author also introduces not inaptly theories of healing through the dominant power of another healthy mind in a healthy body. For a story book, pure and simple, THE RUSSIAN REFUGEE is a very acceptable production.

Charles H. Kerr & Co., Publishers, 175 Monroe Street, Chicago.

OLD KASKASKIA, by Mary Hartwell Catherwood is a story of local incident and interest, the town of Kaskaskia being at the juncture of the Mississippi and Okaw rivers. A flood, caused by the uprising of the "father of waters" lends a weird coloring to the story, as the heroes and heroines, seeking refuge from tottering houses and angry waters, gather under one roof. There, love and hate, old age already touched with dotage and young womanhood laid hold upon in its prime by death, negro slaves, and the aristocracy of an old French family, await together whatever may come, death or deliverance, and there the story reaches its climax, and love and jealousy and death claim their separate victims. The story is rich in description and faithful in its representation of the old French days on American soil.

Houghton, Mifflin & Company, Boston and New York.

THE ENDEAVORERS OF MAPLE GROVE, by Hattie Sleeper Gardner, is a vivacious story of the work, growth and influence of a Christian Endeavor Society. Working out from the center of one soul burdened for the salvation of another, it shows how God leads His children on from the faithful performance of the seemingly small duties near at hand to the discharging of greater responsibilities. From step to step these earnest Endeavorers are led on, until from a desire to help and uplift each other, they are convinced of duties in their citizenship and make heroic attacks against the strongholds of those who break the Sabbaths of the Lord and lay pitfalls for the virtue of men and women. Perhaps a quotation right here from the closing pages of the book may contain a suggestion for some societies not "in a story book": "The fight against the saloon had continued so relentlessly the first few years, that the older voters at last awakened to the fact that Prohibition—whether written upon the statute books or not—is efficacious, just in the degree that Christian and moral zeal makes it so. When, therefore, they became convinced that the Endeavor society had positively decided to allow no saloons in their midst, they had somewhat reluctantly given them a law for the suppression of the evil." . . . . "As public sentiment was thus educated, the Sunday theatre, Sunday newspapers, the base ball game . . . . became as eyesores, and were likewise eradicated, until, in just a few short years, the people looked with horror upon all those things which had been so common and could scarcely realize that their own beloved Maple Grove had ever been such a hot-bed of wickedness."

Megeath Stationery Co., 1304 Farnam St., Omaha, Neb.

Merit and Enterprise are sure to win.

Dr. WARNER'S CORALINE CORSETS lead the world in amount of sales, in perfection of shape, and in their high standard of excellence. The coraline used for boning them is superior to whalebone, and is absolutely unbreakable.

The corsets are light in weight, and are made in 24 styles to fit every form, long waists, short waists, slim figures and stout figures.

Price, from one to five dollars each. Sold everywhere.

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RIDGE'S FOOD

Gives QUIET NIGHTS and HAPPY DAYS to the infant and growing child. It is **The Best Food** for all conditions of Child life. Dyspeptics, Invalids and Old People find it priceless. In cans, 35c and upwards. Interested Mothers send for pamphlet to manfrs.

WOOLRICH & CO., Palmer, Mass.

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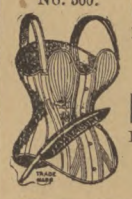

Ladies' Featherbone Waist

Extra Quality Sateens. Very Popular Patent Forms give free expansion. CombinesStyle with Comfort. Recommended by Physicians.

FEATHERBONE CORSET

Extra long Waist, Form is Perfect. Best material. Very rich. F. B. 250

18 to 36. White, Drab, Ecru or Black

Price of either, $1.00.

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Adjustable. Light. Comfortable. May be washed Give perfect form. White only. **Price, 40 Cts.**

For sale by retailers, or postpaid on receipt of price.

FEATHERBONE CORSET CO., Sole Manufacturers, KALAMAZOO, MICHIGAN.

Complexion Preserved.

DR. HEBRA'S VIOLA CREAM

Removes **Freckles, Pimples Liver-Moles, Blackheads, Sunburn** and **Tan,** and restores the skin to its original freshness, producing a clear and healthy complexion. Superior to all face preparations and perfectly harmless. At all druggists or mailed for **50** cts. Send for circular.

G. C. BITTNER & CO., TOLEDO, O.

BARRY'S TRICOPHEROUS FOR THE HAIR AND SKIN.

An elegant dressing, Prevents baldness, gray hair, and dandruff. Makes the hair grow thick and soft. Cures eruptions and diseases of the skin. Heals cuts, burns, bruises and sprains. All druggists or by mail 50 cts. 44 Stone St. N.Y.

BABY'S HEALTH WARDROBE. Complete outfit infant's clothes, 26 pat. 50c. Short clothes 26 pat. 50c. Full directions, kind material required. Patterns improved 1893. Mrs. F. E. Phillips, Keene, N. H.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

(*Continued from page 5.*)

making what they call 'a bargain' and then put a plaster on their consciences by giving donations to 'decayed or incurable women' whom they have helped to make by their ill-treatment. Women will pick a fly out of a cream-jug, they are so tender-hearted, but will hunt the morning paper through to find a 'sacrificial sale,' will put on their best attire to go out and patronize it though it means starvation to women in less fortunate circumstances than their own. I would we had fewer subscription lists and more square dealing. I wish there were more women who would deduct half an hour's time, now spent in studying the styles of spring attire, and devote it to finding out for themselves the condition of the women of whom they buy."

Working women will never get good wages till they combine to get them; men say we have degraded their wages, and so we have, but it is on the principle that "men must work and women must weep," that is, the present idea of woman is that she shall be passive not active; supported, not supporting; while the facts are that oftentimes she is the sole maintainer of her relatives, both male and female. Workingmen seem more ready to help women strike for higher wages and better conditions than women are ready to help themselves. The fact is wage-earning men and women must combine, for their interests are identical. To their everlasting credit be it said, that the labor party in all countries places women and men on the same plane. This is the most cheering feature of the labor question.

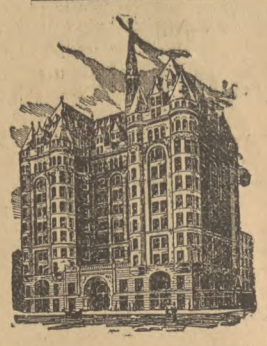
Miss Florence Balgarnie's motion was seconded by Miss Gertrude Woodward, one of the delegates who is herself a wage-earner and whose sturdy speech was among the best in that brilliant series, which made this, as everybody said, the finest meeting of women they had ever witnessed. It was stated by one speaker that in 1887 it had been held that a property qualification made a woman, who would otherwise have been "under the coverture," the equal of a *femme sole* in the eye of the law. If women will study the meaning of these two phrases they will understand the true inwardness of the industrial equality of women. It is the very crux of the woman movement, and we might well abandon all other lines of effort and combine to secure this, were it not that this can never be brought about except through a reform in the laws, and hence the political enfranchisement of women is part and parcel of their industrial enfranchisement. This council abundantly proved that working women as well as working men have made this great discovery.

No subject was treated with so much wit as that living issue, disestablishment and disendowment of the Episcopal church in Wales. Mrs. Wynford Philipps, wife of a member of Parliament from Wales, and herself one of the most eloquent women in England, supported this resolution in one of the best speeches that we heard. Miss Jenkins of Carmarthen spoke to the same purpose, and proved her right to rank as a first-class orator if she will make the public advocacy of great reforms her specialty in life. Miss Jenkins is not only a woman of remarkable talent, but of first-rate education and practical ability. She manages a large farm of her own, and can give points to stock growers and herdsmen. She is the Lady Bountiful of her community, and being young, alert, and earnest, is a woman who will be heard from as the years pass on. Some of the statements in her speech and in that of Miss Isabella Ford, one of England's great labor leaders, are so remarkable that I made notes of them for a future article.

The council took a strong position in favor of arbitration, urging that "the treaty now pending between Great Britain and the United States of America be concluded," and taking the ground that war should cease. The Zulu question was ably handled by Miss Colenso, daughter of the famous bishop and Miss Conybeare, one of the leaders of the "Woman's Liberal." The resolution asked the government to modify the present system and utilize the influence of the Zulu chiefs to establish order and good government in the country.

Frances E. Willard.

(*To be continued.*)



TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

While he yet spake there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead, trouble not the Master. But when Jesus heard it he answered him, saying, Fear not; believe only, and she shall be made whole.—Luke 8: 49, 50.

Mrs. M. J. Edmonson, 34 South Wilkinson St., Dayton, O., sends as a gift to the Temple a copy of a picture, handsomely framed, painted by her late husband, who was a noted artist. The picture is intensely realistic. It represents a man sitting in a drunken stupor, with head bent until it almost touches his knees, grasping tightly with one hand a demijohn. From the battered hat to the worn shoes, with the toes obtruding, all tell the wretched story of a wrecked life. Standing beside the unconscious man is his little barefooted son, in rags, bitterly weeping. This pathetic picture speaks with more eloquence of the sorrow and poverty inflicted by intemperance than any words of tongue or pen. All L. T. L. and W. C. T. U. reading rooms would do well to have a copy of this picture on their walls. The price of the chromo, which is a fine copy of the original, is only $2. Its size is 20x24.

***

The McKeesport, Pa. W. C. T. U. sends a check for $100. The money was raised through the mite-box system and was contributed by twenty-three persons, headed by the president Mrs. McKnight, and the other officers of the union. The Stockton, Cal., W. C. T. U. sends $65.25 on a pledge from a mite-box social. Why will not all unions adopt the mite-box system for one year? They would be sure to secure a hundred dollars in this way—if each union would appoint a bright woman as Temple superintendent to attend to the work. It is a sight which gladdens all W. C. T. U. eyes—the multitude of temperance people from all parts of the country that daily throngs the beautiful corridors of the Temple leading to Willard Hall. If on the marble panel of each state could be seen recorded a complete roster of unions in the state, as those who paid for the erection of the building, what an uplift of the debt it would be and of temperance work—to be gained in no other way. The power of faith in the individual soul wrought out in works makes the kingdom of God come in the human heart and to the world. Will not all live unions undertake this work for the coming year?

There seems still to be such a demand for the little photographic group containing the pictures of Miss Willard, Lady Henry Somerset and the founder of the Temple with their autographs attached—given the past year to all persons who secured $3.65 in their mite-boxes, that we are induced to offer it again this year to all who secure the above amount in a mite-box, whether it be given in the name of an individual or on behalf of a union. If the latter, the secretary must certify to the person having paid the amount. This offer stands good until May, 1894.

***

Mrs. Mattie L. Spencer, president of the Alabama W. C. T. U., sends a check for $57.65, toward state tablet for Alabama. In speaking of the late attack on the Temple management she says: "I do believe it has shown the loving faith and loyalty of our women as nothing else could." Forty-five dollars have been received through Mrs. Sada Harrington, from the eighth district, Iowa, W. C. T. U., as a last payment on its pledge of $100. The Clearfield union sends $30 and the Corydon union $15, of the above amount. The Brainard, Minn., W. C. T. U. also sends $45, which completes a $100 pledge. The W's and Y's of Normal, Ill., W. C. T. U. are raising $100 for the Temple. They have just sent $26.50 on their pledge. The Nappance, Ind., W. C. T. U. has sent $25 as a first installment on a pledge of $100. The Morrison, Ill., union sends $21, presumably on a $100 pledge.

***

The dear children are also at work for the Temple. The L. T. L. of Republic, Mich., sends $25 through Mrs. Kate Verran, the superintendent of juvenile work in the twelfth district, Michigan. She writes that the children are trying to raise $100 and that they have worked very hard for what they have forwarded; $10 has been received from the L. T. L., of Idaho Falls, Idaho, first payment on $100. The L. T. L. of West Newton, Mass., sends $3.65; $9.70 has been sent by the L. T. L., of Belleview, Pa.; one-half goes to the Mary Allen West memorial, and the other to the Jennie Casseday tablet. Mrs. I. E. Langston, West Plains, Mo., sends $7.30, the contents of two mite-boxes, filled by two L. T. L. boys. She writes "they are untiring workers in our cause." We are sorry she does not give the names of these two noble young Legioners. If all the L. T. L. boys and girls would raise an equal amount we would have money enough to pay off the entire indebtedness of the Temple. Who will first send to me for a box and try? The L. T. L's must not forget that at the dedication of the Temple, which is now postponed until October, in order to have Miss Willard and Lady Henry Somerset with us, the three Legions that have contributed the most to the building fund of the Temple, will each be presented with a beautiful silk banner.

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara Johnson, the Temple, Chicago,

NEWS IN A NUTSHELL.

THE second anniversary meeting of Willard Hall, Mount Vernon, N. Y., was held June 6, and was a red-letter occasion. The Y's decorated the platform beautifully with palms, potted plants and our country's emblem. Mrs. Burt made the address of the evening and a glee club gave charming selections. Several hundred dollars were subscribed toward the payment for the hall and a good time enjoyed, in which the Y's greatly assisted. The union has been in existence many years, the secretary having served fourteen, but is as relentless as ever for the extermination of the liquor traffic.

A HANDSOME banner was presented by the state superintendent of work among colored people at the last Pennsylvania state convention. It was of scarlet silk, hung on a stretcher with gilt spears on each end. In the center was an artistically painted scroll held by a colored man's hand on which was printed "Pennsylvania Colored People"; from underneath the scroll projected roses and trailing flowers. A motto in gilt letters arched the top, "In the name of our God we set up our banners;" below, "For God and Home and Native Land." It was trimmed with gold gimp, fringe, cord and tassels, with the American eagle perched on the top of the banner staff.

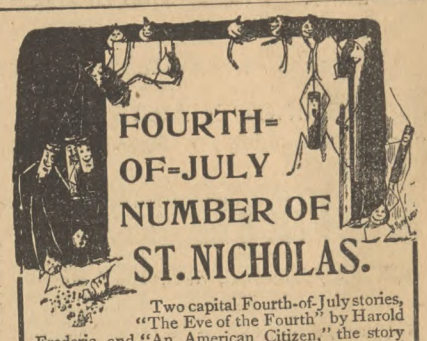
THE L. T. L. superintendent of Wyoming, Miss Emma E. Page, reports a recent visit among unions *en route* to Olympia, Wash. Every Wyoming union visited has an L. T. L., thanks to the efficient work of Mrs. Blair last winter. Some companies have more than fifty pledge members whose enthusiasm and responsive interest are as refreshing as a cooling spring in a thirsty land. In one town where the alkali dust was ankle deep in the streets, a little girl who was asked to repeat the National motto, began with great energy, "Shiver, King Alcohol," but the mirth in the faces about her checked any farther words.

ONONDAGA county, N. Y., W. C. T. U. met in sixteenth annual convention at Summit Station, May 24–25. The beauty of the surroundings made the delegates all the more eager to expunge the "blot upon the picture"—the liquor traffic. Reports showed that earnest efforts have been made in the juvenile, literature and press work, German work, soldiers' and sailors', flower mission, evangelistic and Sabbath observance. Resolutions adopted among others were that a ship's library be furnished by the county union and that a county paper be published. Sixty delegates answered to roll call, and Mrs. Ferguson, of Syracuse, was elected president. Children from the schools entertained the convention with songs and a unique geography address in the afternoon. Mrs. Jump, of Albany, state secretary of the Y's, gave the address of the evening.

Don't Mince Matters, but take all the help you can get. And you can get more of it, with Pearline, than with anything else that's safe to use. Everybody knows about Pearline for washing clothes.

We talk more about that, because of all the wear and tear and labor it saves, by doing away with that ruinous rub, rub, rub. But don't let its help stop there. With anything that will wash at all, Pearline will save you something in the washing. Dishes, paint, woodwork, marble, windows, carpets (without taking up), milk cans, silver, jewelry, etc.—these are only some of the things that are washed best with Pearline.

Beware of imitations. 356 JAMES PYLE, N.Y.



FOURTH-OF-JULY NUMBER OF ST. NICHOLAS.

Two capital Fourth-of-July stories, "The Eve of the Fourth" by Harold Frederic, and "An American Citizen," the story of an American boy in Switzerland; "Festival Days at Girls' Colleges" (Harvard Annex, Bryn Mawr, Vassar, Smith, Wellesley); "Waterspouts at Sea"; "The Children's Building at the Fair," and a richly illustrated article on

CHICAGO,

which should be read by every one, young or old, who is going to the Fair. On every news-stand, 25 cents. Post-paid by the publishers on receipt of price. THE CENTURY CO., New York.

MATILDA B. CARSE, President — SADA S. HARRINGTON, Secretary

The Woman's Dormitory

The Woman's Dormitory situated on Ellis Ave., between 52d and 53d Streets, erected by the Board of Lady Managers of the Columbian Exposition for working and professional women during the Exposition, have decided to sell a limited amount of stock for use during July and August at the original low price of $10 per share, for twenty-five days. Transients will be charged 50c. per day for a single room. Send at once to the secretary for circulars.

WOMAN'S DORMITORY
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Call at office and we will show rooms before you engage them. Representatives wanted everywhere.

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Adjustable Sitz Bathing in one.
PORTABLE BATHS.
Best ever known.
Wholesale and Retail.
Agents Wanted Everywhere.
Send for Circulars.
E. J. KNOWLTON, Ann Arbor, Mich.

TOILET POWDER.

Approved by the Highest Medical Authorities as a Perfect Sanatory Toilet Preparation for the Nursery and the most sensitive skin.

Positively Relieves Prickly Heat, Nettle Rash, Chafed Skin, Sunburn, etc. Removes Blotches, Pimples and Tan, makes the skin smooth and healthy. Decorated Tin Box, Sprinkler Top. Sold by Druggists or mailed for 25 cents.

Send for Free Sample.

GERHARD MENNEN CO., Newark, N. J.

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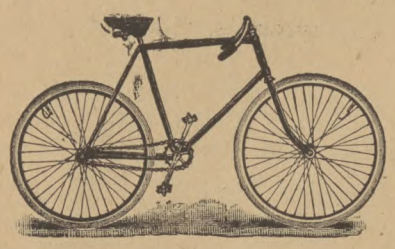

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YOUNG MEN AND WOMEN. Light, honorable employment at home. Will pay $20 to $40 per week. Write us. Correspondence invited from members of W. C. T. U. MATTOON & CO., OSWEGO, N. Y.

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TOO-FAT- Anti-Obesity Pills reduce stoutness *surely*—4 lbs. a week permanently. Pleasant to take. Guaranteed harmless. Pamphlet sealed 4c. Herbal Remedy Co. (B. N.) Phila. Pa

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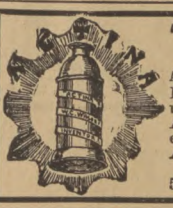

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And sign yourself "A constant reader" or "An old subscriber," if you want to know when Christopher Columbus discovered America, or the date of the great fire of London, or what is good for whooping cough.

It is true the editor is only too willing to oblige you, but why get your information at second hand? Is it not better to have it in your own head, ready for use at all times, and to realize in its full significance that "knowledge is power?"

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Signal Notes.

A SANSKRIT school for Hindu girls has been opened in Calcutta.

IT is stated that Persia is the only country in the world where the telegraph is practically unknown.

THERE are eighty thousand barmaids employed in England, averaging fourteen hours of work each day.

ONE copy of a newspaper does for a whole village in India, as it is passed from one family to another until it is literally read to pieces.

LAST year, New York city paid four million dollars for schooling, seven million dollars for amusements, and sixty million dollars for drink.

MRS. JELLA NUTTALL, a well-known American archæologist, is especially interested in Mexican antiquities and has discovered the secret of the ancient Mexican calendar.

NEW ORLEANS is one of the latest converts to the practical benefits of the cooking school. Sixty of the leading society women have been studying the art of scientific cooking this past winter.

FOURTEEN Christian Endeavor Societies of New Zealand recently held a convention. That organization has grown by great leaps in Australia, the circulation of their monthly paper increasing almost two hundred copies per month.

JACOB A. RISS, in speaking of the value and necessity of coffee-houses, said recently: "We shall be on something like equal terms with the devil at last, when the beginning has really been made of a respectable competition with the saloon."

LITTLE Denmark has shown wonderful zeal in the cause of International Arbitration, sending in a petition signed by two hundred and thirty-four thousand persons and this out of a population of only two million, two hundred thousand.

THE ruler of Benares in India is conducting a great temperance work among his people. He is an enthusiast in philanthropic work. His temperance addresses to the thousands of pilgrims who flock to the holy city are very remarkable in effect.

A LIQUOR organ not long ago expounded its belief that in fighting prohibition the church was not the principal opponent, as, according to figures, the Prohibition party does not receive at the polls, two per cent of the votes of preachers and church members.

THE *Public Ledger* of Philadelphia is the best proof that a Sunday edition is not necessary to the financial success of a great paper. It is second to but one in income in this country, and the editor has set a good example by excluding disreputable advertisements.

SIR JOHN LUBBOCK, an authority on insect life fed some ants alcohol saturated food. Like human beings they became "tipsy." When the other ants discovered their condition they picked the creatures up and dropped them into the nearest water. Men might go to the ant and learn wisdom of her in this as well as some other ways.

OUR friend and W. W. C. T. U. member, Mrs. D. M. Drysdale, Liverpool, England, sends a notice of a "home" in which she is deeply interested, which has been established for some years as a resting place for those coming to and going from the states and Canada. This is the Wortley Rest, 69 Duke street, Liverpool, England—it has recently been moved into fresh quarters, a pleasant, cheerful house, in quite a central location, where women and girls may obtain good board and lodging at reasonable terms. Mrs. Drysdale is very anxious that its existence should be widely known, that it may be helpful, where help is so often needed among strangers in a strange land or city, and those who have been privileged to know anything of the workings of the home even in its most limited surroundings, can testify heartily to its quiet, homelike comfort and restfulness, the outcome of long consideration and sanctified common sense. Further details may be obtained on application to the following address, the Wortley Rest, 69 Duke street, Liverpool, England.

Starved to Death

in midst of plenty. Unfortunate, unnecessary, yet we hear of it often. Infants thrive physically and mentally when properly fed. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food obtainable. Grocers and Druggists.

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Beware of Imitations.
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FURNISHED HOUSE CAN BE SECURED FOR THIRTY DAYS.

Situated on the Grand Trunk and Illinois Central R. R., being convenient to stop without going into the City, and more accessible to the Fair Grounds than the City itself.

This is a three-story brick building, cool and airy rooms, with first-class table.

Give a few days' notice of your intended visit and we will reserve you a room, meet you at the station and guarantee satisfaction. Parties of four or six can have suite connecting if desired.

CHARLES G. FRENCH, Harvey, Ill.

World's Fair Rest.

At the corner of Evans avenue and Sixty-ninth street is a pleasant brick building of three stories perfectly new, which the proprietor has decided to use during the World's Fair for the accommodation of guests. Rooms will be rented at prices from $3 to $5 per week. Lunches can be obtained on the premises, and there are several Restaurants within two blocks. The "Rest" is within comfortable walking distance of the Fair, and one block of the cable cars on Cottage Grove Ave.; five cents takes one to the entrance to the World's Fair. It is the purpose of the proprietor to meet a demand for low-price rooms for persons of moderate means. Send for circular, which gives all detailed information, to GEORGE M. COOK, Proprietor, 3742 Cottage Grove Avenue, Chicago.

THEY WERE STARVING THE BABY.

My baby weighed 8 pounds at birth, 15 pounds when three months old and 12 pounds when four months. I think we were starving it, for no food agreed with it. Dr. Hodgdon of Dedham, who was last called in, recommended lactated food and in two months the little one gained nine pounds, all by using lactated food.

I understand that Wells, Richardson & Co., Burlington, Vt., who prepare lactated food, will send a regular-sized package free to any mother who writes for it. No mother can afford to go through the summer months, so dangerous to children, without lactated food, which physicians tell me is known to them as the food that saves babies' lives.

MRS. G. K. D.
23 Bromfield St., Boston, Mass.

It is due to the Harvey Land Association that the public know that the so-called Harvey Temperance Hotel advertised by Mr. Walter Thomas Mills is not located in Harvey proper and never had any connection with the Harvey Land Association.

Neither has the Mutual Home Improvement Co., also advertised by Mr. Mills any connection with the Harvey Land Association.

The Temperance Hotel is located near 147th street, just north and outside the village of Harvey.

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ASHLEY HALL Home School for twenty young ladies. Ten miles from Boston. Music. Art and Languages. Thorough preparation for college. Miss Whittemore, Principal, Montvale, Mass.

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The thirty-ninth year of this well-known Seminary opens on the 13th of September next, and we invite the attention of our readers to the advertisement in another column. It is situated near the beautiful little village of Oxford, in Butler county, one of the most beautiful and picturesque regions in Ohio. Its modern and commodious buildings are located in a commanding position, and are surrounded by a handsome campus of sixty-five acres of ground covered with native forest trees. After thirty-eight years of successful history, the institution is well equipped for the education of young women. It has a Faculty of twenty-two members, representing graduates of the best colleges and seminaries of the country in its corps of instructors. Courses of lectures and concerts add much to the literary, scientific and musical advantages of the institution in a very helpful and stimulating way.

A WORD TO WORLD'S FAIR VISITORS.

In our issue of April 13 on page 1, we called attention to the delightful accommodations offered visitors to the World's Fair by the World's Fair Temperance Encampment Association.

We are pleased to do so again, having observed that they are doing just exactly as they offered in their advertisements.

Our advertising manager, Mr. S. H. Bloom, has frequently visited the camp and reports that it is situated in a charming grove of shade trees, laid out in streets with ample supply of drinking water, and complete sanitary arrangements; he also tested their thirty-five cent meals served in camp restaurant, and was well pleased; they are well worth the price.

The camp is close to the Fair grounds, any good walker would enjoy walking to the Cottage Grove Avenue entrance; one visitor remarked, "he preferred to walk," however, it is not necessary to tire yourself walking to the grounds, as you will have enough of that after you get there; you can take the Elevated Railway, which passes right by the camp and be landed inside the Fair grounds.

Their kindergarten and nursery for children is excellent; while you are visiting the Fair you can leave your children in charge of a competent lady, and they can study, sing, romp and play, which they would not do in a house or hotel.

You need not have any fear of discomfort from rainstorms, as the tents are all new, well put up, with board floors and double or fly roofs.

If you want a cool, refreshing, restful place at night, or when you are slightly indisposed, you cannot make a mistake in selecting your quarters at the World's Fair Temperance Encampment, 59th street and Indiana avenue, Chicago.

Write them at once and secure their circulars and take advantage of their offer of ten per cent reduction, as seen in last week's issue of THE UNION SIGNAL.

A wonderful stomach corrector—Beecham's Pills.

THE ROAD TO RUIN.

It is a broad highway traveled by many. Extravagance, imprudence, dissipation, these are prominent milestones on an avenue strewn with wrecks. Some people follow this road with a persistence and rapidity indicative of an unsettled intellect. Among the many follies of which mankind is guilty, none is more observable than the neglect of health. A slight cold or cough, a fit of indigestion, a gradual falling off in flesh, appetite and vigor, these are not manifestations which it is safe to neglect. Scott's Emulsion of Cod Liver Oil, with the Hypophosphites of Lime and Soda, is a medicine which not only has the highest sanction as a pulmonic, but is recommended by physicians in all cases involving loss of flesh and strength. It is admirably adapted to the wants of children suffering from malnutrition and anaemia, and to ladies in delicate health. Scott's Emulsion is positively agreeable in flavor, and never causes aversion to persons who detest medicines as a rule. Perfectly assimilable by the dyspeptic, the vigor, which it imparts to the organs of digestion impels them to regular action and insures perfect conversion of the food into the elements of nutrition which, being taken up by the blood in due proportion, enrich it and promote the acquisition of flesh. Use the Emulsion with persistence and regularity.

$1.22 BUYS A $30.00 WATCH No money in advance. Examine free. Only a limited number sold at $1.22. Best Gold Filled. Don't send any money. If you want to examine one cut this ad out and send to us. SEARS, ROEBUCK & CO., Minneapolis, Minn.

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On the 4:00 P. M. Pennsylvania Short Line fast train from Chicago, a Pullman Buffet Sleeping Car will run from Chicago to Louisville, Nashville, Chattanooga and Atlanta, over the Louisville, Nashville and Chattanooga Lines. Sleeping Cars on the 9:00 P. M. train from Chicago to Indianapolis and Louisville as usual.

Please address or call upon DERING, 248 Clark St., Chicago, for further particulars

TO THE MOUNTAIN AND OCEAN RESORTS VIA PENNSYLVANIA LINES.

The advantages peculiar to the Pennsylvania Lines make them the desirable thoroughfares to Bedford Springs, Altoona, Ebensburg or any of the delightful summer havens in the cool Allegheny Mountains. By no other route can Cresson, the ideal retreat on the crest of that romantic mountain range be reached, as the Pennsylvania is the only line direct to it, and the only one leading past the Pack Saddle and the Allegrippus, around the famous Horse Shoe Curve and along the Blue Juniata, the richest of America's scenic gems. For reaching Atlantic City, Cape May, Ocean Grove, Asbury Park, Long Branch, Sea Girt, Elberon, Ocean Beach, Berkeley, Newport, Narrangasett Pier, Martha's Vineyard, Nantucket or any of the numerous watering places that dot the Atlantic seaboard from the Carolinas to Maine, these lines are particularly desirable. For a trip to the Adirondacks, the Catskills and resorts in Northeastern New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire and Maine, exceptional facilities for a delightful journey are offered passengers via this direct route. For detailed information please apply to your nearest Pennsylvania Line Ticket agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

CALIFORNIA.

The fame of the climate of California draws to that charming state new friends every year, particularly from sections where long, severe winters, followed by trying spring seasons, work such disastrous results among the weak and debilitated.

The great improvements in passenger train service, higher degrees of comfort in the cars, and shorter time required on the trip, combined with the cheapness of the excursion tickets now being sold to California and back by the Santa Fé Route, make the journey agreeable and, one can almost say, economical. The many delightful resorts now established in California afford every comfort and luxury desired by the fastidious, and present unique attractions.

The Hotel del Coronado at San Diego, the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.

Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block Chicago, Ill., if you are interested in California, and he will send you some reading matter.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

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SINCE OUR LAST ISSUE.

The Duke of Veragua sailed for Spain July 1.

The Chautauqua Assembly opened its twentieth season, July 1.

Canada celebrated its twenty-sixth natal anniversary at the World's Fair on Saturday.

Anthony J. Drexel, the great banker, died from apoplexy in Carlsbad, Germany, June 30.

President Cleveland is taking a vacation at Buzzard's Bay, previous to the called session of Congress.

The International Epworth League convention closed at Cincinnati July 2, after an important four days' session.

The Wanamaker Sunday-closing case was taken under advisement, July 1, by Judge Jenkins, of the United States circuit court.

The Evans Dispensary Bill of South Carolina went into effect July 1. The press reports a wild saturnalia the night before the new law's advent.

Senator Stanford's will was probated June 30. His wife is named as sole executrix. Leland Stanford Jr. University, at Palo Alto, Cal., receives $2,500,000.

President Cleveland has called an extra session of Congress, August 7, for the purpose of considering, and, if possible, alleviating the present financial stringency.

Mrs. Potter Palmer has given her official salary, amounting to $6,048, to the fund for admitting the poor children of Chicago to the World's Fair. July 27 will be Poor Children's Day.

Governor Altgeld, of Illinois, who pardoned the three Chicago anarchists last week, was roundly scored by many ministers in their pulpits last Sunday. The press of the country, with solitary exceptions, has also bitterly denounced the act.

The International Society of Young People's Christian Endeavor convened at Montreal, Canada, July 5. Its sessions were presided over by President Clark, who has just returned from his long journey around the world upon which he embarked immediately after the New York convention last summer.

The International Model Sunday-school building, at the corner of Fifty-seventh street and Stony Island avenue, near one of the entrances to the Fair grounds, was dedicated last Saturday afternoon. Three religious services will be held every day of the week till the close of the Fair. The building was erected at a cost of $20,000, half of which was given by Chicago Sunday-schools.

The one thousand students of the Indiana state Normal are in rebellion against the faculty and trustees, because of the removal of a popular professor, and as a consequence the large senior class of sixty students was refused graduation last Friday. Four young lady members of the class were granted certificates which will permit them to teach in the state.

LOOK on page 13 for the Temple Items and thoughtful communication entitled "Engulfed in the Name of Victoria," by Josiah Leeds.

IN order to permit our force to have a full half day once a week at the Fair, the W. T. P. A. offices are closed at twelve o'clock Saturdays. If visiting friends will remember this, much disappointment will be averted.

WILL all the readers of THE UNION SIGNAL please note that letters from America to England require a *five-cent* stamp for each *one-half ounce?* Letters are being constantly sent weighing one ounce, which require ten cents postage, with only a two-cent stamp on. In consequence, the receiver of the letter is charged in England sixteen cents, or double the lacking postage. We modestly suggest the same caution to our English friends.

MRS. STEVENS, president of Maine W. C. T. U., writes from her home, Portland, under recent date: "The Royal Commission of Inquiry upon the liquor traffic, appointed by the Canadian Parliament, with Sir Joseph Hickson as chairman, are in our city at the present time. They are interviewing both friends and foes of the prohibitory law, trying to see if it is a success and would be a wise law for Canada to adopt. I took my turn to-day at being interviewed in a sitting of about two hours."

EVEN the Chicago *Tribune*, which has clamored long and loud for the "laboring man's rights to an open Sunday Fair'," has forgotten its first love, and now that the attendance on the Sabbath has fallen so far below its expectations, recommends that the entrance fee be reduced to twenty-five cents, thus doubling the number of admissions, and thereby increasing the earnings of the concessionaires. How are the mighty fallen! No longer is heard the plea for the "education of the masses by inspection of the marvels of art and science." The "almighty dollar" is plainly in the foreground, stripped of all subtle reasoning and delusions. The people did not *want* a Sunday Fair, and they are saying so in a very emphatic way—by staying away from it. The Directory have made a sad mistake.

IN another column is a vigorous article from Rev. Herrick Johnson, D. D., the world-known prohibition Presbyterian divine of Chicago. This paper roused much comment in the recent World's Temperance Congress. It makes a fine and much needed discrimination between Principle and Method, which should be "learned by heart" by every practical thinker in temperance ranks. But the W. C. T. U. must protest that the writer—in his meritorious zeal to unite by concession the many-hued temperance forces—degrades total abstinence to the level of a method. We look upon it as the foundation principle of the temperance cause, and "the drinking of alcohol as a sin *per se*" because it destroys the light of God's spirit in the soul and wrecks the body. For this cause a man *must* preëmpt the territory round his own mouth for prohibition; and to carry out the whole gospel law of love to his neighbor, and for consistency's sake, he must demand prohibition for every area he can reach. The *raison d'être* of the Prohibitionist inheres just here—and not otherwise. Next week THE UNION SIGNAL will publish an able article from W. Jennings Demorest on "The Necessity for Prohibition of the Liquor Traffic by Political Party Action."

ONE end of the great Horticultural Hall at the Columbian Exposition—opposite the most magnificent display ever made of the fruits of the earth, God-given for the healing of the nations—is a great wine exhibit from every state and country. The most conspicuous and startling object in the California stall is Kate Field's full-length portrait, on an easel, in the midst of the bottles and kegs. It is true the Viticultural Society owes her a debt for service, that—for a woman—was beyond price, but could it not have paid her a less questionable compliment than making her a spectacle to the nations of the earth as the first and only reputable woman who advertised the liquor traffic on the public platform? The center of Missouri's wine exhibit is the state shield. Over it are the words: "In Wine is Truth." On it is the great motto: *Salus Populi Suprema Lex-Esto*—the people's safety is the supreme law. We recommend to the citizens of Missouri to start a commission of inquiry to discover how much of her "people's safety" inheres in the wine trade—or other wares of the liquor traffic. If her men have not the time to investigate let them turn the "job" over to the women, with Mrs. Clara C. Hoffman at the head, and we guarantee that in thirty days "truth in wine" will "drop," and at least a third part of the "woe to the inhabiters" of Missouri will drop with it.

WE miss from our exchange list our old and highly prized friend, the *Christian Union*, and find in its place *The Outlook*, a name which we do not like so well, because too general. An outlook is a good thing, but not nearly so good as Christian unity, which was the primary object of this esteemed exchange.

THE Fourth of July is to be "America's Day" at the Fair grounds. Colossal preparations are being made for a celebration which shall surpass all previous years in noise and magnificence. The eagle will scream louder than ever; Chicago will have the biggest procession ever seen, hundreds of bands, a gorgeous illumination, and fireworks the like of which the world has never known. It is fitting that this day should, as the management promises, "stand out as the red-letter day, not only of the Fair season, but of the close of the century." Yankee Doodle will be played by all nations represented at Jackson Park upon every conceivable instrument. Old Liberty Bell, enjoying the well-earned repose of a serene old age which comes from a consciousness of "something accomplished, something done," will in silent dignity receive the homage of assembled nations; while New Liberty Bell, cast from historic relics contributed by different states, will, *touched by a woman's hand*, ring out in jubilant tones the old era of strife and bloodshed, and ring in the new order to which the World's Fair points the way; it will "ring out the thousand wars of old and ring in the thousand years of peace." When at high noon the Columbian Bell begins to peal forth its triumphant pæan to Liberty, every bell in Chicago will join the sounding chorus to the accompaniment of booming cannon and fusillading guns. Every church bell, every school bell, every bell in the land, is asked to unite in swelling the prophetic harmony, until, echoing round the world, these liberty bells shall proclaim the universal brotherhood of man, the reign of universal peace, "the Christ that is to be."

WILLARD HALL noon meetings continue in interest and the attendance grows daily. The cause of Christ and temperance are ever the chief topics, but each meeting is a law unto itself as concerns the speakers and discussions. The real "presiding genius," although not always the visible one, is Mrs. Daisy Hubbard Carlock, vice-president of Illinois W. C. T. U. and secretary of the Chicago Central union, which rents the hall and conducts these meetings. Mrs. Carse's many duties, especially at the noon hour, prevent her frequent attendance, but when she is present much enthusiasm is manifested for this "greatest builder among women." Miss Ada Melville, the book and magazine reviewer for THE UNION SIGNAL, presides at the organ and "ye editors" drop in as frequently as their heavy office work will permit. Last Friday, two National officers, Mrs. Buell and Miss Pugh, assisted in the exercises which were uncommonly interesting because of the presence of a distinguished gentleman from India, Mr. P. L. Nagpurkar, a member of the Bombay presidency, and a warm friend of reform of every sort, being a member of the Indian Temperance Association and a strong councillor of Pundita Ramabai in the conduct of her child-widows' school in Poona, which now has forty-two pupils resident and several day pupils. Mr. Nagpurkar spoke warmly and eloquently upon the subject of Great Britain's traffic in alcoholic liquors and opium in India. "We formed our temperance association," he said, "and called upon England to stop this traffic. What reply did we receive? Simply this: '*We must look to revenue before the morals of the people!*'" He said the British claimed that they were forced to take the liquor traffic under their control to prevent "illicit distillation," but that previous to such control a vast majority of the Hindus were total abstainers. Illinois' superintendent of scientific temperance instruction, Mrs. Clara Coombs, also addressed the same audience upon the important work of her department.

THE VIKINGS.

BY KATE LUNDEN.

Long centuries ere the caravels of Spain
Had blazed a highway o'er the trackless main,
A northland dragon spread his wings to flight.
He wooed the winds, he kissed each foamy crest,
And baring to the waves his storm scarred breast
He passed in sunset billows out of sight.

He passed from sight, but in the dusky west
Some later moons espied the seabird's nest,
And saw him fold the tired wings to sleep.
Astonished Saga left her pages blank,
And only made a note when Vinland sank,
A new Atlantis, in oblivion's deep.

The Vikings came, they saw, but conquered not;
What they had found their valiant sons forgot,
And pathless rolled the ocean as before.
Columbus triumphed. While a scoffing world
Above his head its scorn-tipped arrows hurled,
The cross he planted on San Salvador.

. . . . . .

Long centuries since the Spanish caravels
Cut their historic path through gale-swept swells,
Another dragon left the native shores.
His form was ancient, though his frame was young,
And with an old-time leap he windward swung
When nineteenth century Vikings manned the oars.

Hail modern Sea Kings! Scions of a race
Whose deep, though time-worn footprints yet we trace
In western soil, on isles of southern seas.
Columbia greets you! At the shrine of fame
She kneels to-day to crown a long lost name—
Leif, Eric's son, the northern Genoese.

New York City.

MRS. MANNERING'S "WHY."

BY FAYE HUNTINGTON.

"Why should I belong to the Woman's Christian Temperance Union?" It was with this question that Mrs. Mannering was wont to turn aside all invitations to join the Rushville union. From the tone and manner in which she invariably put the question it was plain that she considered it quite unanswerable. Her friends sometimes tried to show her why every woman, loving her God, her home and her native land, should wear the white ribbon; but she would not be persuaded. Was it because she refused to listen to their pleading voices, because she would not give the matter her careful consideration, that the answer came to her written as with her heart's blood, emphasized with dark sorrow-lines, burned into her soul as with fire?

Hers was a Christian home—a lovely Christian home; a home where faith and love and brotherly kindness, and all the rest of the graces, had been cherished and had grown except temperance; that had become so dwarfed by neglect and coldness as to be quite lost sight of. Mrs. Mannering was, according to her own statement, a temperance woman. She was a total abstainer—well, she was not very particular about a bit of brandy in the fruit cake and mince pies. She believed in total abstinence for the majority of people and this was about the extent of her temperance convictions; temperance organizations, temperance reform and temperance legislation awakened very little interest in her mind.

Accustomed to hear the subject mentioned only with an air of weariness; to hear temperance addresses pronounced dry and stupid; to see temperance literature cast aside with indifference or with contempt, is it any wonder that the young Mannerings had no decided temperance views?

One bright winter day Mrs. Mannering and her daughter Helen were sitting together in the library, very comfortable and happy. The mother, her chair drawn near the open fire, was busy with a piece of embroidery. Occasionally, Helen looking up from her own absorbing occupation would exclaim:

"Mamma, how exquisitely lovely that is!" or "Those sprays of forget-me-nots are simply perfect!" And the mother would smile at this enthusiastic admiration of her handiwork, thinking softly the while of the careful stitches she was secretly putting into a breadth of white satin designed for Helen's bridal robe!

Presently, glancing from the window, Helen said: "Mrs. Elbridge is coming in!"

"Will you go to the door, dear—Jane is out—and bring her in here, it is warmer than the parlors?"

Mrs. Mannering greeted her visitor very cordially, but her face took on a peculiar expression as her eyes fell upon the bow of white ribbon worn by her friend. Helen's unspoken thought, quite in sympathy with her mother's feeling, was: "I cannot understand how a woman of Mrs. Elbridge's good taste and culture can bring herself to wear that white-ribbon badge! It is not as a rule worn by society people; nearly all the women that I know who wear it are quite of the common sort!"

The two women chatted familiarly of various common interests. Belonging to the same church they naturally talked of Christian work as carried on in their own denomination and in their local church. Both were keenly alive to the interests of missions, home and foreign; Mrs. Mannering deplored the indifference of the mass of Christian women to the cause, waxed indignant over the exportation of rum to the Congo region, because of the affect upon missions, sharply censured the British government for so long permitting the opium traffic in India, and criticised the action of the United States in regard to the Indians, Mrs. Elbridge heartily sympathizing in her views upon all these topics.

Presently the visitor said: "I came to see you to-day with a special purpose; our Woman's Christian Temperance Union meets to-morrow for the annual meeting and I have ventured to come once more to ask you to join us."

"O don't ask me! Now really, why should I join the Woman's Christian Temperance Union?"

The same old response sprang readily to her lips. It was the same unanswerable argument which had served her purpose in the past, but Mrs. Elbridge was not disposed to accept this and made an effort to convince her friend that there were reasons why she should join the organization. She tried to prove to her that interest in one's home, in one's sons and daughters, in the purity of society, and the safety of the nation ought to lead one to join an organization whose object is the protection of these interests. She said:

"I do not think any mother can afford to stand aloof from the love and sympathy and prayers and strengthening influences of the 'organized motherhood' of the world —the Woman's Christian Temperance Union."

Mrs. Mannering excused herself on the ground of home duties, church duties, the safety of her own sons and daughters in their sheltered home, which made it unnecessary for her to seek outside help, the fact that the work might bring her into contact with people, and take her into places not to her taste. She said:

"My older children are already Christians, and I do not fear for them. I think that is the secret of safety, to bring them early into the fold."

"But," said her friend, "there are dangers for our children, shelter them however we may, guide them as we will. It is a sad fact that many do wander away and fall, and parents sorrow without hope. And we question why? Is it not too often because we leave them in ignorance of the wiles of the enemy? Or because we have welcomed into our homes this enemy in some of his many guises? Or we have not done our utmost to expel him from the community? When we see evidence that the child has in his heart the germ of righteousness we are apt to consider the work done and safety ensured. But there is no safety while he is yet ignorant of the dangers that surround him. We may have all confidence in our children as to their integrity of purpose, but while we trust them we cannot trust the world. My dear friend, our work is many-sided. We must educate the young in principles of purity and sobriety, and we must fight the saloon as well as comfort and aid those who suffer from the curse."

"Yes, I realize all this, and I am trying to train my children wisely, and that answers your first point; as for the second the men ought to be able to attend to their part of the work."

"But if they do not, or if they cannot, what then? We do not consider it our place to belong to a fire company, but if your house be on fire and there are no men at hand able or willing to put out the flames, you do not stand long for propriety. You work with the means at your command. Because the ballot, the engine that should extinguish the saloon fires is not in our hands, we may not be excused from doing what we can with our buckets of influence. The saloonists think they are standing upon a rock, but one day they may find the rock crumbling beneath their feet having been perforated by unseen influences; or the indignation of an outraged humanity may be the dynamite which, filling these perforations, shall explode with destruction to the saloon. The consecrated womanhood of the nation cannot do less than fight the saloon with such weapons as God has put into our hands. And if it be true that neither your children nor mine are in special danger of falling into temptation or into sins of a kindred nature, remember that there are homes not so safe as perhaps yours and mine are, not so guarded by careful home training. We owe something to humanity."

"I am not indifferent to the claims of humanity," said Mrs. Mannering, with sweet protest in her voice; "you know how in our aid society we are continually doing for those who suffer from the drinking habits of the heads of the families."

Mrs. Elbridge made an impatient little gesture as she said: "I wish I could make you see the absurdity of using the energies of a life-time in bailing water out of a ship without ever making an effort to stop the leak! If the Christians of the United States would concentrate their force upon the liquor traffic it might be annihilated in a twinkling! But until all can come to see the iniquity of the license system we must work on as best we can. This organized effort of the women means, as one of our number has said, 'right home training, right education of the head, heart and mind, and righteous laws enforced,' so that unwary feet may be warned against the pitfalls, and the time may be hastened when the saloon shall no more be known amongst us."

It was a long talk and a serious one. Helen had retired to the depths of the bay-window and was busy with thoughts of a happy future, catching snatches of the conversation and wondering now and then if her mother would give in and join the union. But Mrs. Mannering had no intention of yielding an inch of her position and closed the talk by saying, "Even if I saw any special good growing out of your work, I do not see any reason why I should join your society; you are doing well enough without me. You have amongst you women who are earnest and enthusiastic—I give you all credit for *that*." This with a meaning smile. "And you really do not need me!"

"I think you are mistaken; the cause needs all the workers; it needs and has a right to expect every Christian woman's help. Even if your statement were true, there is another side to the question, and I want to leave this with you—sometime you may be prepared to answer: Do you not need us? Can you afford to stand aloof?"

Verona, N. Y.

(*To be continued.*)

SPEECH FOR THE RESOLUTION AGAINST LEGALIZED VICE.

BY LADY HENRY SOMERSET.

Resolved:—That this Council expresses approval of the appointment of a Department Committee for the reception of evidence regarding the new Cantonment Acts in India.

We are justly proud of being Liberal women, and the resolutions that have been passed during these days of the Woman's Liberal Federation, have in every way, I believe, justified that title. We have all gloried in supporting that measure that shall give freedom to a downtrodden nation, and we have been justly proud of being allowed thus to participate with our great leader in this magnificent achievement. We have all of us with one accord given our support to that measure that shall bring freedom to the drink-cursed classes of this nation. We have with one accord supported the resolution that shall give to the women of England the power to lift their voices in the legislation of the land. We have expressed our belief that the woman's vote will be the "open sesame" to the great social and political reforms that are needed. We have also expressed our strong and deep sympathy with, and our practical desire to help, the working women of England, believing that the measures which have been spoken of from this platform will be for the well-being of the entire nation. We have also before us resolutions that deal with that millennium of peace which international arbitration shall bring about. All these measures are worthy of the enlightenment of Liberal women, and not least important is the deep sympathy we give for religious equality in Wales.

We are proud, my friends, to be called political women, but we have to remember the definition that is accepted of the word "political." "Politics is the science of government, that part of ethics which has to do with the regulation and government of a nation or state, the preservation of its safety, peace and prosperity, and the protection of its citizens in their rights, with the preservation and government of their morals." If this be the definition of politics, I venture to say that there is no question that affects the welfare of any class of the community that true political women dare to evade or ignore.

We have formulated the creed that health and happiness are the undoubted heritage of all, and that anything that tends to mar or destroy that heritage it is our bounden duty to remove. If therefore, we have taken this position, it would be folly not to face the fact that there still lurks in the minds of many of women's noblest champions some of that malarious poison which has instilled the prejudice that certain questions may be passed over in silence—that flimsy code which has hitherto been called "the custom of polite society," which has eliminated certain subjects from its vocabulary. Mrs. John Stuart Mills' little daughter once said to her mother, "Oh, mother, that question is too dreadful to know of!" and

that wise and tender woman replied, "What others have to bear you can afford to know of!"

We cannot but be aware that the "conspiracy of silence" has too long brooded over some of the most important aspects of injustice to women, and that this silence has been brought about, not alone by the shame that it must give every tender woman to deal with these questions, but by those false ethics that have been too long upheld by men—that these questions are unfit for them to speak or know of. I cannot too strongly or emphatically declare that I believe that it is impossible for any truly liberal mind to hold any inequality in the moral law between man and woman. [Cheers.] But I do not admit that men are alone to be blamed for that standard of ethics. [Cheers.] I believe that the silence of the wives and mothers and sisters of the past has built up a fabric which in our enlightened age it behooves us to destroy.

True nobility can never be hedged in by those conventional barriers that we call the differences of nations, and having obtained this boon for English women, their eyes were bound to be turned eastward to that great land which brings with it so much of the glory of the English nation, but which also brings with it such immeasurable responsibilities; and it was natural that, having freed the women of England, they turned towards the women of India, for that which we would not tolerate on British soil could not be tolerated for women in any land where waves the Union Jack. [Cheers.] If the principle was rotten to the core in European civilization, it is nothing short of diabolical to force it on a nation that we control. [Cheers.] They agitated and they organized, therefore, until the House of Commons decreed that those acts should be repealed in India as they had been in England—that they should be as nefarious in that land beyond the sea as they are now in our own country.

There is but one position that can be maintained upon this question, if we believe that legalized vice is a necessity; and it behooves us, I think, as reasoning women, to follow this question to its logical conclusions. If to safeguard society, to guard the integrity of family life, to make the maintenance of a vast standing army possible a certain section of the community must be sold into a slavery, before which the horrors of the African shackles seem as a silken cord; if we hold that these victims are no more to be possessors of that liberty which we believe to be the inalienable right of every human being, but that for the public welfare their bodies belong to the state and their souls to the darkness to which we often glibly consign them; if the degraded woman is, according to these sociologists, to be an inevitable necessity—then admit this premise, admit that certain women are for the public good, to be sacrificed on the altar of a pure home, and the position maintained by the great historian, Lecky, is immediately justified.

There has arisen," he says, "in society a figure which is certainly the most mournful, and, in some respects, the most awful, upon which the eye of the moralist can dwell. Herself, the supreme type of Vice, she is ultimately the most efficient guardian of Virtue. But for her the unchallenged purity of countless happy homes would be polluted, and not a few, who in the pride of their untempted chastity think of her with an indignant shudder, would have known the agony of remorse and of despair. On that one degraded and ignoble form are concentrated the passions that might have filled the world with shame. She remains, while creeds and civilizations rise and fall, the eternal Priestess of Humanity, blasted for the sins of the people.

Take this position and declare this truth—that such a sacrifice is needed by women for the good of all, but never dare to speak again of the degraded woman. Never dare again to draw away the skirts of outraged virtue from that shrinking figure who is fulfilling the mission that society demands. Rather believe that she is taking the burden of a responsibility that rests on all, that you should be ready to sacrifice your daughter to the same martyrdom for the world's benefit, and the prostitute must once more occupy, as in ancient days, the position of the priestess and the guardian of society. It is the boast of Christianity that, among all the philosophies, the golden rule belongs exclusively to the teachings of its founder. Modern theosophy may have borrowed that splendid axiom, but it was Christ who first implanted in the heart of humanity the standard that bids each "do to others as they would be done by." [Cheers.] Dare any say that they advocate, in adopting Lecky's line of argument, conditions which they would willingly accept themselves? I know it will be urged that there will ever be women whose degradation is so great that they will give themselves over to a life of shame. This we may not deny; but we declare that it is infamous for a Christian nation to so legalize the degradation, so to surround these women with conditions that tend towards a perpetuation of their bondage, that escape is rendered for them practically impossible.

The World's Woman's Christian Temperance Union has sent now six "all-round the-world missionaries," as they are called, commissioned to take to each country their practical gospel of temperance, purity and the sisterhood of women. Dr. Kate Bushnell and Mrs. Elizabeth Andrew were the last commissioned, and they started, as all our white-ribbon sisters have started with no money, but with boundless faith. They came to England, and the British committee for the suppression of legalized vice, empowered them to make certain inquiries in India as to the Cantonment Acts. They had reason to believe that the regulations were still in force that Parliament had by its resolutions condemned, and we believe that the evidence they bring us is so convincing, the proofs that they hold are so undoubted, that we have no loophole for escaping the fact that some one has disobeyed imperial commands.

They will not tell you all that it has meant to them to give their lives—a sacrifice for those bound in chains in that distant land, but they will tell you that amidst all the agony that is crushing the hearts of those child-widows in India, those women still believe in the solidarity of womanhood; they will tell you how they besought them to go to England to plead their cause, how in the midst of all their agony they said: "The Queen does not know our sorrow; the Queen would never permit the daughters of India to be sold into this cruel slavery; the Queen would set us free!" I plead for those women to-day. Oh! you queens! you queens! who reign, possessors of your life and liberty in homes of love and happiness, rise up to-day and in that truest purity, with tongues of fire proclaim the liberty and equality of womanhood!

London, Eng.

PRINCIPLE AND METHOD IN THE TEMPERANCE REFORM.

BY HERRICK JOHNSON, D.D.

[Read in the World's Temperance Congress.]

The *Independent* recently declared (February 23, 1893,) that "the time had come for a *concerted* effort to exterminate those two allied curses and plague spots of our cities, the liquor saloon and the house of ill-fame." Dr. Edward Everett Hale, in recently considering the question, "On what line may all the enemies of the saloon unitedly do battle?" divided the opponents of the saloon into two classes. First, those who would totally prohibit both the manufacture and sale of all alcoholic liquor for beverage purposes. And second, those who detest the open bar and count it a menace to society and a source of the basest influences; although they do not regard a moderate indulgence in spirituous liquors as wrong. Many of this second class themselves drink wine and other liquors. But they are perfectly willing to take any measures, even the most stringent, for the abolition of the open bar. And Dr. Hale ventures the prophecy that "if it were possible for these two sets of people to unite their forces simply for the suppression of the open bar, or the abolition of the saloon, the saloon would cease to exist within five years, in nine-tenths of the states—perhaps in all of them."

Beyond a doubt, the dominant sentiment of the country is against the saloon. Equally beyond a doubt, this sentiment has never been united and rallied in the extermination of the saloon. If the saloon is the menace and curse to society it is declared to be by our entire religious press, by a large portion of our secular press, by all our church organizations, by our societies of reform, by our publicists and statisticians, and by our courts of justice, it ought to be possible to unite all opponents of the saloon in its effective suppression. It is a great humiliation and shame that this conceded and overwhelming majority, embracing the best elements of society and the state, and representative of all that is enduring and safeguarding in our civic structure, cannot pull itself together and secure concert of action on so vital a matter. Is there a possible "line on which all the enemies of the saloon may unitedly do battle"?

I submit this paper in the full belief that the stupendous interests at stake make the question of the extermination of the liquor saloon far and away beyond any other in practical politics and civic reform, and in the full conviction that sensible men who really hate the saloon ought to let go all minor differences and unite heartily for its suppression.

Perhaps there is no one thing in practical life we need to keep more clearly in mind than the distinction between principle and method. Perhaps there is no one thing that is more often confused and confounded.

Principle comes from a word signifying "beginning." Hence it means "cause," "source," "foundation"; that out of which other things arise, or upon which other things are based, such as rules, methods. Principle is therefore something fundamental and general, needing interpretation and application to particular cases. Method is simply mode of operation.

A principle is a central, representative truth in science or philosophy, religion or morals, as the principles of morality, of equity, of government.

A method is a way of doing things. It is the particular application of a principle. There is such a thing as a principle of utility. Gifts, graces, talents, possessions are for use. The general principle is utility. The methods under that principle are manifold. Judas seemed to think there was only one method of utilizing ointment—selling it and giving the money to the poor. So he charged Mary with wasting the ointment poured on Jesus. He made a false application of the principle of utility. Jesus rebuked him, and taught the disciples that a morally beautiful deed may have a finer utility than a materially beneficent deed.

In general, principle is substance; method is form. Principle is essential; method is circumstantial. Principle is enduring and changeless; method may change with every changing condition and environment. Principle is inherent—the soul of things; method is external—a garment to be put on or off. Principle, in the domain of morals, cannot be honorably abandoned—we must fight for it, and if need be die for it; method we must abandon, if we can thereby promote a principle. Principle allows no choice; method leaves room for great liberty of choice. Principle involves the ethics of action, and hence gets the clinch of conscience; method is the machinery of action, and has little use for conscience.

Now with these clear and wide distinctions before us, it will readily be seen that if we get to confusing and confounding principle and method, we will play the mischief with morals and motives, involve ourselves in endless confusion of thought and speech, and possibly take positions wholly untenable, do injustice to differing opinions, and seriously injure a great cause.

There are three points of danger. We may so far lose sight of or misapprehend principle, as to lower it to the plane of method. This would be to degrade principle, to sacrifice it on the altar of expediency, or to make an abject surrender of it. This would subject us to the "woe" of Scripture pronounced on all those "that call evil good, and good evil; that put darkness for light, and light for darkness."

Then again in our advocacy of some particular line of action, we may lift method to the plane of principle, stamp it as "inherent," "essential," "changeless," and claim that it "allows no possibility of choice," that it involves the "ethics of action," and therefore that it is clinched by an imperative "ought." This would lead to narrowness and bitterness. Along this road bigots are born. In the olden times it led to the rack, the fagot, and the stake. Happily we are done with those material implements of torture. But the spirit of persecution is not dead, and nothing will so easily rouse it to expression in extreme and denunciatory and even venomous speech as enthroning a circumstantial on the high seat of principle and making it the shibboleth of fealty and fidelity.

There is a third danger conceivable. A principle may be recognized and accepted without protest—general assent may be given it; and yet a method of operation may be adopted so utterly out of gear with that principle, and so antagonistic in its results, as to be utterly subversive of it. In such a case, of course the method involves in itself a principle opposed to the one professedly accepted.

We must take care, therefore, lest we degrade principle to the plane of expediency; and again, lest we exalt method to the plane of principle; and again, lest we adopt a method that at last subverts principle.

This is the exposition. Now for the application.

Both principle and method are connected with this question of the legal extermination of the saloon. The principle by which it is justified is the right of society to protect itself from what is hostile to its interests, and the duty of government to furnish such protection. This is the ground of legal enactment against anything whatsoever; not its inherent wrongfulness, but its injury to society. Laws are passed against things evil in themselves, and against things innocent in themselves; but against both alike only in the interests of social order and public safety. The law prohibits murder and perjury for the same reason that it prohibits building frame houses and carrying concealed weapons—to protect society. So far as the ground of Prohibition is concerned, it makes no difference whether the thing prohibited be a sin *per se* or a sin per circumstance.

Now the saloon is notoriously conspicuous as openly and flagrantly inimical to all the best interests of our social and civil life. Out of it comes no good whatever. The principle of opposition to it is founded in the very nature of government. Just so far forth as government fails of protecting society from this constant menace to social order, to personal purity, to law, and to every trust of citizenship, just so far forth it fails of its supreme end. And the principle strikes at the traffic in strong drink as represented in the saloon, the open bar. It is this that is the *raison d'être* of all hostile and repressive legislation. It is safe to say that if it had not been for the saloon there would have been no Prohibition party. The principle of Prohibition is righteous hostility to that which is everywhere a social, civil and political curse. It involves

not regulation, but extermination. We do not pass laws to regulate evils, but to suppress them. And the objective point in liquor legislation, the thing aimed at, first and amidst and last is the saloon, the open bar, the drinking by the glass.

Now it must be conceded that we are not shut up to just one *method* of suppression underneath this general principle. Laws are frequently mere experiments to test method. A method is tried under some form of law, and if found defective, another legal device is instituted. It was so with Mormonism. It has been so with other great evils. It has been and will continue to be so with the liquor traffic. Constitutional prohibition, legislative enactment, national amendment, state prohibition, local option, local exclusion, as far and as fast as we can get it —by so many feet from school-house or church, by ward, or district, or township or county—these are *methods.* Over all, round about all, consistent with all, is the *principle.* Let no one contend for a particular method, however much he may be in love with it, and however inextricably it may be rooted with his deepest convictions of efficiency, *as if it were the principle.* On the other hand let no one press a method, conceded to be only a method, if, with any considerable number of those who would unite in repressing the saloon, that method is deemed inconsistent with some great moral principle. If the enemies of the saloon are to come together, and unite along any line of action, if they are to stop divisive effort and to join in concerted effort, it must be by *concession*—concession that surrenders preference while maintaining principle, and that strikes the saloon without compromising conscience.

For my own part, speaking as a party prohibitionist, I would let every enemy of the saloon in whatever party and under whatever name, know past all doubt that prohibitionists are worshiping no fetich of method, and that they will sink their preferences as to lines of action, and at once and heartily unite with all men in any method which will set determinedly and effectually against one of the mightiest evils of our day.

Is there such a method? I think there is, and it is pointed out and emphasized by our common hostility to the saloon. It seems to me the great body of prohibitionists, pure and simple, should be willing to unite with all enemies of the saloon in furthering this method. *It is to capture as much territory from the saloon as possible, narrowing the area of the saloon's occupancy more and more, and aiming at nothing whatever but the repression of the open bar. It is to strike unitedly at the saloon, first and last and all the time, and let every other purpose go but this, to lessen one by one these hotbeds of evil and menaces to public order.*

This will demand of the Prohibitionist that he give up his insistence on legislation suppressive of all manufacture of intoxicating liquor for beverage purposes. It will also demand of the Prohibitionist that he do not press the drinking of alcoholic liquor as a sin *per se*, and that he do not urge any legislation looking to the universal suppression of the use of such liquor as a beverage. By a large section of the great body of men who detest the grog-shop, such legislation is regarded as sumptuary legislation and an unwarranted interference with personal liberty.

On the other hand, this method will demand of those who have insisted on license, whether high or low, as an effective means of repression, to let this license issue lie passive. For by a large section of the great body of men who detest the grog-shop, license is regarded as compromising legislation, involving essential complicity with the evil, and as therefore trenching on a great principle. If we are ever to fight unitedly the common enemy we must respect each other's conscientious convictions. What is it we surrender on either side? Simply a method. We are asked to sacrifice no principle; to make no compromise with conscience.

This means the union of all temperance people in a single purpose and no other. It means organization, painstaking, thorough, wide, pervasive, looking toward one object, and no more. It means if we can keep a saloon five hundred feet from a school-house, we will do that. If we can extend the exclusion to a thousand feet, we will do that; if to a ward, or a county, or a city, or a state, we will do that. We will take what territory we can from every saloon-cursed district everywhere, until the open bar is exterminated.

Prohibitionists, local optionists, license men, government regulationists, saloon opposers of every sort, let us forgo our preferences, lay aside our prejudices, stand for principle, insist on no shibboleth of method, band together, and see if we cannot smite to the death this national curse —the grog-shop.

Chicago, Ill.

A MEAN man never agrees to anything without deliberately turning it over. A gentleman says "yes" to a great many things without stopping to think. A shabby fellow is known by his caution in answering questions for fear of compromising himself or his pocket.—*O. W. Holmes.*

HILLSBORO CRUSADE SKETCHES.

BY ELIZA J. THOMPSON.

IX.

The ladies of the Temperance Association of Hillsboro had very little to do with the legal proceedings connected with the injunction granted by Judge Safford against the association, "restraining them from praying and singing around, before, or anywhere in the vicinity of Mr. Wm. H. H. Dunn's drug store." 'Tis true, quite a number of matrons, (about thirty) assembled at the residence of the secretary, Mrs. Dean K. Fenner, by request of their lawyers, Messrs. Harrion, Williams and Thompson, for conversation upon the subject in litigation. Mr. Thompson a day or two later met the members of the association in the lecture room of the M. E. church and read to them the affidavit, which they signed and swore to in the presence of Squire Doggett.

When the day arrived for the hearing of the case the "lady defendants," to the number of about one hundred, our band had increased during these days of persecution, formed in procession, after an early prayer-meeting at the M. E. church and marched down High street to the court-house. We were received courteously and seated, although the court room was densely packed. The greatest interest was manifested in the extraordinary proceedings and temperance sentiment was created, even more rapidly by our court-house experiences than by our saloon visitations,—so the world said.

The case was argued for four days with great skill and much feeling on both sides, during which the most intense interest was shown by the people from the rural districts as well as by our own citizens. Finally the case was concluded, and Judge Steel gave his decision. "The temporary injunction was dissolved, but only on a technicality, and not on the merits of the case." Both parties were disappointed, and throughout the state there was much feeling evinced on the part of temperance advocates because of the fact that this decision gave to many localities an assurance of the law on the liquor side, so that efforts were made in many towns in Ohio, where the movement was in progress, to put a check upon it in the same way. But thank the good Father of all our mercies, the courts were generally in sympathy with the ladies. Judge after judge was appealed to in vain. In Morrow serious hindrance was suffered on the part of the temperance people because of the restraining orders of courts, but through the decision of Judge Smith of Lebanon, all honor to his name, the women triumphed in the only injunction case of the Crusade that was decided on its merits. Without entering into the arguments upon which his decision was based, let it be remembered that the pivot upon which all arguments turned with that good, wise, common-sensed judge was that "the plaintiff had no right to ask legal protection for a manifestly illegal business."

Soon after the new experiences of the legal proceedings were over (as we supposed) it was thought best by the women of the association to make some changes in the usual order of things; after some discussion as to time and place of holding the future meetings of the association it was unanimously agreed that this whole subject should be referred to the executive committee of ladies and the ministers of the several churches; hence a called meeting for the purpose was appointed.

During the next week this meeting was held, and the following plans agreed upon: First, the morning meetings were dispensed with for one week, as an experiment, the afternoon meetings and the visitations substituting them. Evening union temperance services in the Presbyterian church on Monday, in the Baptist church on Tuesday and in the M. E. church on Thursday evening of each week were decided upon. All-day prayer meetings were held in the churches occasionally. These services proved to be of great interest and profit to the many who attended them; testimonies full of interest were given by not only workers at these meetings, but by many men, as well as women, who had been spiritually benefited by this "Temperance Pentecost."

A very great effort was made by a committee, appointed for the purpose, to secure good and reliable speakers for our evening meetings; several invitations were sent abroad to earnest workers in the state—Mrs. Wills, Dr. Staunton and others, but so great was the demand upon them, that we were disappointed. Then we turned to some among ourselves, whose constant occupation in the field of labor assigned them by Providence, had prevented their joining in the daily round of service for which they felt the most earnest sympathy; preëminently among these was Miss Emily Grand Gerard, a native French lady, but, one who had been educated by our own Dr. Mathews, and in full and hearty accord with every good word and work. She was principal of the Presbyterian Institute for Young Ladies, and her friends were legion in all churches and circles, yet her modesty was only equaled by her ability. She accepted an invitation to address an evening union temperance service in the Presbyterian church, and chose as her subject "The Crusader." After delineating the Crusaders of olden times in a most attractive manner, she brought to bear the glorious privilege of the modern Crusader in such bold relief that all felt the power of her words, and gave hearty assent as she exclaimed: "Nor do they throw themselves in the breach unguarded and unarmed. No valiant crusader ever went forth to battle clad in such a panoply as they wear. Our modern crusader, for we accept the name given in derision, and will make it as significant of good as other titles bestowed in the same spirit—Methodist, Huguenot, etc., is furnished with weapons from the armory of Heaven, Ephesians, 6: 10, 11, and with such equipments who would dare be discouraged!"

The entire address of this gifted Christian lady was a benediction to the faithful band of workers, and from that evening they assumed the appelation of "Crusaders," counting it a high privilege to suffer persecution in a cause so glorious.

"Remember Lot's wife," is also one of Hillsboro's mottoes, and the weekly meeting all the way along since 1873 held by the temperance women, proves that the live coal of the Crusade is still burning upon the altar.

About the 20th of March, 1874, the members of our association realizing the near approach of house-cleaning and other busy days for housekeepers, determined to call a meeting of the executive committee for consultation, and on April 23, the following ladies met in the home of Mrs. John A. Smith: Mrs. Thompson, Mrs. Mc Dowell, Mrs. Scott, Mrs. J. A. Smith, Mrs. Glascock, Mrs. R. S. Evans, Mrs. Cowden, Mrs. Foraker, Mrs. D. K. Fenner. The consultation resulted in returning to the morning meetings and other work. The entire number of members who were in the spirit of "willing workers," were to be divided into four equal parts to be known as bands A, B, C and D, each band to have a leader and assistant leader, to be elected monthly. These leaders and assistants were also to be members of the executive committee. The first election resulted in band A, Mrs. Jos. Glascock, leader, Mrs. Rev. Cowden, assistant; band B, Mrs. H. S. Foraker, leader, Mrs. Dr. Sams, assistant; band C, Mrs. F. Ellifritz, leader, Mrs. Pickering, assistant; band D, Mrs. R. S. Evans, leader, Mrs. P. Janes, assistant. Thus, while some were at work in their respective homes, the visitations upon the few remaining open saloons and bars were prayerfully looked after. Grand evening meetings were held in the different churches and the interest seemed unabated.

Hillsboro, O.

(To be continued.)

THE WOMAN QUESTION IN THE COLLEGE.

BY F. A. MANNY.

Professor Levi T. Griffin in the annual address before the senior class of the Michigan University Law school recently said:

"As respects national sentiment, in all your political aspirations try and keep in touch with national sentiment. It is only a few years ago that I conceived a horrible prejudice against what is popularly known as woman's suffrage. I got the idea from St. Paul that women ought not to speak in meeting. I have been gradually drawn from this proposition, and I believe that national sentiment is rapidly drifting in favor of extending to every human being the political privilege which is accorded to one. . . . . It seems absolutely ridiculous that any woman who has graduated at the University of Michigan or Wellesley College should be compelled to lock herself up in her domicile and engage all her time and strength in seriously adjudging and determining the question what her husband should have for dinner or supper, and deny her all rights and interests whatever in national affairs in this great country of which she forms so important a part, of which she is a citizen and in which she has property rights and property interests. . . .

"So as regards the Chinese; national sentiment in this country will condemn the present method of treating the Chinese. Think of this great republic, afraid of thirty thousand Chinese! . . . The United States as a nation cannot prosper, at least cannot have peace and harmony with all the nations of Europe and the earth, if it discriminates between nationalities. Let there be, if you please, a limitation upon emigration, but let that limitation be founded upon no nationality, but upon uniform principles applying to all nationalities alike. Good men of all nationalities we want; the bad we ought to shun and avoid."

Is it any wonder that Michigan strides forward toward universal suffrage when her prominent educators stand like this? One of the leading law schools of the country is that of the University of Michigan. Its graduates are well and favorably known all over America and it has counted among its graduates several prominent women lawyers. The present senior law class contains nearly four hundred

students of which two only are women but these two testify to the most courteous treatment by faculty and students alike.

Degrees conferred on women from 1871 to 1890 inclusive: Literary, 315; medical, 258; law, 27; pharmacy, 19; homœopathic, 64; dental, 21; honorary, 2; total, 706. Honorary degrees have been conferred on Alice Freeman Palmer of Cambridge, Mass., and Lucinda N. Stone of Kalamazoo, Mich.

Up to 1890 there were enrolled nearly 500 women who did not take degrees. At present there are about 600 women in all departments, of whom about 38 are in the graduate and 500 in the literary departments.

Statistics concerning marriage are very inadequate, but up to 1890 at least one-third of the women who had studied in the University of Michigan had married. There are many married women now in the University, in a large number of cases husband and wife are together in their work. Women and men past forty and even fifty are often seen. One successful candidate last year for the degree of Doctor of Philosophy is the wife of a leading minister here, and has two children in the University.

This year, for the first time, women have been on the college daily and the lecture board, also in the oratorical contests. Several members in the University Y have helped in bringing these advances.

Among our leading alumnæ are Alice Freeman Palmer, formerly president of Wellesley College and now connected with Chicago University; Martha Strickland, a prominent lawyer of Detroit; Louisa Reed Stowell, of Washington; Professors Cowan, Chandler, Sheldon, Chapin, Andrews, Gelston, Darling, Case and others, of Wellsley; Professors Byrd and Peck, of Smith; Professor Salmon, of Vassar, and many others prominent throughout the country.

In one respect alone is the University deficient, it has no women connected with its faculty; a few are employed as assistants, but they have no official relations. This cannot last ever with the growing sentiment among its alumni and students, and before long it is hoped this last barrier will be removed.

Ann Arbor, Mich.

EDITORIAL CORRESPONDENCE.

Woman in Politics.

WOMAN'S LIBERAL FEDERATION.

(*Concluded.*)

DEAR UNION SIGNAL:—The burning new question of the Woman's Liberal Federation was the state regulation of vice, embodied in in the following resolution:

That this Council, bearing in mind the resolution against all legislation regulating vice, which was unanimously adopted by the House of Commons on June 5, 1888, and indignant that under the East India Cantonment Acts and Regulations, 1889, that resolution of June, 1888, is evaded and frustrated, thanks the Government for the appointment of a Departmental Committee to inquire into the matter, urges the Government to take all necessary steps for carrying out the vote of the House of Commons, and resolves to use every practicable means to secure the abolition throughout the British Empire of all such Acts or Regulations which strike at the fundamental liberties of women.

This difficult and delicate subject had never come before the Federation, and some of the leaders were so much afraid that it might prejudice their society that it was set down for the last morning, and the following statement was made on the Agenda: "A discussion of this question has been fixed for the morning of the last council day of the meeting in case there are any delegates who do not care to take part in the debate."

Lady Henry Somerset, to whose lot it usually falls to stand up for unpopular movements, introduced the subject in a speech which many consider to have been her best. (See page 2.) She threw all her powers of argument, persuasion and pathos into this plea for the down-trodden and outraged little Hindu widows, who are furnished for the use of British soldiers in the military cantonments of India. The measure was seconded by Mrs. Stewart Brown, of Liverpool, who stated during the discussion on the C. D. Acts: "It is easy to say that man cannot be made virtuous by act of Parliament, but we answer men may readily be made *vicious* by Act of Parliament, and against this we wish to guard, for there are three classes of men, the virtuous, the vicious, and the weak; the latter is perhaps the largest class, and Parliament must safeguard these by diminishing the dangers of temptation. Ignorance is not innocence, and indifference is not modesty. In the burning heat of indignation, in the scorching sun of publicity, the legalizing traffic in women shrivels like a weed, and a conspiracy of silence is almost sure to be a conspiracy of sin. Certain officers of the British army in India would fain wipe out the penalties that nature has attached to nameless sins, but they will vainly try to unlink cause from effect. We may well paraphrase the words of Madam Rowland and say: "Oh, modesty! what atrocities have been committed in thy name."

A delegate was present whose son had just enlisted in the British Army. The mother was so wrought upon she could hardly remain through the convention; she said: "My boy shall not go. I will buy him off. I will never submit to it; I am going home to have a meeting and I will stir up my neighbor women. We will see whether officers of the army can go on having the service on Sunday and saying, 'We beseech thee to hear us, good Lord,' reading out the seventh commandment, and responding, 'Lord have mercy upon us, and incline our hearts to keep this law,' and then putting up tin signs, fifteen inches square, to guide these young fellows, the soldier boys, to the quarters of the women who are kept for the special use of their regiment. I tell you this thing has got to stop, and we are the women who will help to make it stop."

Lady Carlisle made a brief but electric speech in which she said the Queen should know of this; a declaration that elicited universal applause, which was repeated when she added these pregnant sentences: "If soldiers cannot live without a sacrifice of women in India or in any other country, then I say, perish the army! Shall it be for naught that we have a woman on the throne? This is not yet a popular cry but it is for us to make it so. They talk of the health of the troops—how dare they? I will not use that precious word health in a connection so contemptible."

Lady Aberdeen counseled the local societies to bring this subject before their members that there might be united movement against the C. D. Acts, which, although illegal throughout the British Empire, are still illicitly enforced by certain wrong-headed officials in India and South Africa.

Mrs. Elizabeth Andrew and Dr. Kate Bushnell, both of whom had been made delegates, spoke with great convincing power to the council, giving the testimony they had secured at so much heroic self-sacrifice, and they were loudly applauded, as they are everywhere, by these enthusiastic, warm-hearted British audiences. The resolution condemning the Indian officials, who thus defy the law, and thanking the authorities who have instituted a committee of investigation, was passed unanimously by a rising vote, with an enthusiasm that bodes no good to those who persist in the degradation of womanhood in this or any country.

Among the notable women present was Mrs. Priscilla McLaren, of Edinburgh, the eldest sister of John Bright, a woman of statesmanlike appearance and utterance, whose keen brain and motherly heart have been for a lifetime devoted to the cause of the oppressed in every land and nation, but most of all to the enfranchisement of women in Great Britain. In the course of the debate Mrs. McLaren told an anecdote of a woman suffragist who was urged by leaders of the party of progress to hold that question in abeyance, because the "Fisheries were now at the fore," whereupon Mrs. McLaren, with her clear emphasis, said: "My dear, be true to your sex, and leave the men to look after the fisheries, which they will not be slow to do." There is a principle in this declaration that a great many excellent but undeveloped women would do well to ponder.

Another potent individuality is the treasurer of the association, Mrs. Eva McLaren, daughter-in-law of "Saint Priscilla"; she and her husband, the Hon. Walter McLaren, M. P., have devoted themselves with untiring zeal to woman's cause, and stand in the front of the battle to-day.

There was a fine Scottish contingent, led by Lady Trevelyan, wife of the secretary for Scotland. Mrs. Broadley Reid, the secretary, is admirably adapted to her post, with a mind quick as a flash, and a versatility that adapts itself to the situation as readily as the needle poises in the binnacle.

The Countess Alice Kearney, who is constantly in the field organizing new societies and strengthening old, seems deservedly a favorite. Mrs. Jacob Bright, who championed married woman's rights, was much applauded. All these names are known to us beyond the sea. Our own Hannah Whitall Smith was a delegate, with her lovely daughter, Alys, who is foremost in the white-ribbon work and every good cause.

A dinner was given to those specially interested in the work of Mrs. Andrew and Dr. Bushnell, after which the guests were invited to listen to a statement of the situation which was opened by Mrs. Sheldon-Amos, sister of Percy Bunting, Esq., editor of the *Contemporary Review*. Mrs. Amos is a woman of power and devoted to the emancipation of the white slaves in India.

There were lunches and receptions all through the conference given by different leading ladies; most of these feasts were spread at the magnificent Holborn restaurant, the walls of whose banqueting rooms have certainly in the last week echoed enough gospel to save, not one poor planet only, but a whole solar system.

Lady Henry Somerset gave a lunch to the Welsh delegates, which was a delightful affair in its good fellowship. The Doxology furnished our blessing; the toasts were many and a vote of thanks was given in Welsh; the national hymn was also sung in that language.

Lady Aberdeen gave a reception in the beautiful gallery of watercolor paintings, where Lady Henry Somerset had received the delegates to the British Women's Council a month before. The Earl and Countess of Aberdeen united in welcoming one thousand five hundred guests, and the evening was all that could be asked. For myself, I was more interested in meeting the Rev. and Mrs. Haweis than any others except our host and hostess, for I had read "Music and Morals" many years ago in my Wisconsin home, and it was delightful to meet the author with his genial and accomplished wife.

The manner in which the election was conducted has in it a hint for ourselves. The polling room was kept open each day between certain published hours; the council appointed women who should have the ballot boxes in charge, and as the delegates entered, a full printed list was handed to each containing names of the chief officers of the executive committee, as proposed by the executive committee, and any local societies who chose to send any nominations for that committee. An "X" was placed opposite each name for which the delegate desired to vote. The sheet was folded and handed to the scrutineer and placed in the box—thus no time was taken from the convention for the election. The method of securing seats is also noteworthy. Each delegate received, before coming to London, a ticket which was equivalent to our credentials paper, and each bearing in letters the tier, and in figures the number by which she would find her seat. All the seats had been balloted for in the local societies, a diagram of the hall having been sent, on which all the seats were duly marked. Take it for all in all I was obliged to admit, and I did it with natural reluctance, that this was as fine, if not the finest meeting of women, so far as general average of speaking was concerned, that I have ever attended. The sifting process had been applied and here were the results. The delegates were of what is called here the "middle class," except a few leaders from among the "aristocracy"; they were women of remarkable intelligence and more than average education. They were well heard, having for the most part deep, clear voices and good enunciation, and last but not least, they were an attractive collection of women attired in tasteful spring suits of the most approved regulation order, for dress reform has made but little progress here; waists are ligatured, heels high, and hats display the sad remains of many a tuneful little life; but take them for all in all, England will certainly not look upon their like again until the "Woman's Liberal" comes once more upon the stage.

Finally, I wish to record my high appreciation of the sisterly courtesy and kindness of Lady Aberdeen, Lady Carlisle, Lady Henry Somerset—indeed every officer and member of the Woman's Liberal Federation. It is a fact of pleasant significance to me that my first political vote in an organization of women was cast in favor of all the resolutions I have named and for the three ladies mentioned, beside our white-ribboners, Miss Florence Balgarnie, Mrs. Hugh Price Hughes, and others as members of the executive committee. Nor was it without a sense of pleasure that I voted for Miss Helen Gladstone as a member of the committee, her illustrious mother having retired, and her name standing at the head of the poll.

Frances E. Willard.

Reigate, Eng.

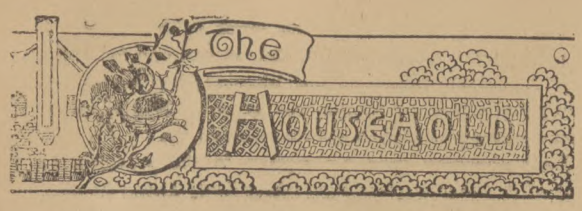
TOBACCO AMONG STUDENTS.

DEAR UNION SIGNAL:—One of the most enjoyable hours that I ever passed was in the normal school at the little town of Winchester in Southern Tennessee. The principal Prof. Rufus Clark, is a consistent temperance advocate and prohibitionist, and the influence he exerts over the impressionable minds of the young people in his charge cannot be overvalued.

I was particularly pleased with his corroboration of the remarks I had made to the school of three hundred pupils on the subject of tobacco. He said: "As an educator, I am prepared from my own experience and observation to indorse all that has been said in regard to tobacco. I am convinced that it is an injury physically. I believe it is an injury morally. I *know* that it is an injury mentally. Fortunately, we have few students who use tobacco, but when one does use it he shows it in his standing in class. If there is an exception to this statement, if a young man does maintain rank in his recitations, and is still a user of tobacco, he is one who has such natural mental ability that if he did not use it he would so far distance his classmates that he would soon be out of sight. Of one, of whom I am now thinking, the other students say: 'We don't object to his using tobacco, for that is the only reason why we can in any degree keep up with him.' I can go through this school and put my hand on every boy that uses tobacco, for he shows it in his face, and if I am in doubt, I can prove my surmise by looking at his recitation marks."

MARY WOOD ALLEN, M. D.

Toledo, O.



IN ROSE TIME.

BY ESTHER HOUSH.

A rose tree climbed by the window-side,
Coronaled over with green;
And ambient kisses of sun-lit May,
And crystal dews, at the close of day,
Wooed the pearly buds, that folded hide
The crown of the summer's queen.

Under the steps of stone so cold,
Under the steps in dearth and mold,
A strong root ran that felt the life
Of the outside world with beauty rife—
And it peeped a tendril up to see
If any chance of growth could be.
Not a hint was there of sun or dew,
Not a gleam of light the darkness through,
Only cobwebs and clay, and pebbles and dust,
It must grow through these, if grow it must.

The roses bloomed by the window-side,
Creamy and sweet and fair;
The royal crowns of a royal June,
The gold of a summer's golden noon,
Cups of the gods, distilling wide
Ambrosia on the air.

Above the steps of stone so cold,
Above the steps a tale was told
Of life that would live because it must,
Of life and growth in darkness and dust,—
For a green leaf smiled at the florets fair,
Showering their glory everywhere,
And more to me than the roses' gold
Was the wealth of praise one leaf could hold.

Ah, leaf so brave! how many there be
In human life, seeking light like thee!

Brattleboro, Vt

HOW IT WORKED.

BY EVA KINNEY GRIFFITH.

"Now, Mrs. West, I want you to confess your sins and tell me all the dreadful things you've been doing during the fall campaign," I said, as my hostess, having looked after all my wants, seated herself by the grate, ready for a cozy chat.

I was an itinerant organizer and speaker for the "cause," and she was a gentle stay-at-home, who wasn't supposed to be doing any of the radical things we more public workers sometimes do. Her hair was white, and little crow-feet wrinkles lingered about the corners of her eyes, yet she was a beautiful woman. There was a halo of contented happiness in her face, that betrayed the mistress of a happy, well-ordered home, an adored wife and a beloved mother.

"What have you heard about it?" she asked, smilingly.

"Why, they say you've been meddling with politics; that you actually took the stump and defeated your husband at the polls. Is it possible that you did such a thing as that? And if so, why isn't your family broken up and you and your husband fighting in the divorce courts instead of looking so amiable and happy in this lovely home?"

"My husband and I have no desire to break up our home, and we have not even had a dispute over politics yet, although it is quite true that I helped defeat his election as representative to the state legislature last fall."

"Well, do tell me how you managed it."

"There was nothing very new or strange about it," went on Mrs. West in her quiet, womanly voice. "It came about in this way. When Mr. West sought my hand in marriage, now some twenty-five years ago, I, at first, refused on account of the difference in our religious views and principles. He persuaded me to change my mind and we were married with the understanding that politics and religion were never to be discussed in our home, and each was to be left to pursue a free course without criticism or interference from the other. For twenty-five years we have lived together and kept this agreement inviolate. We have never discussed our differences and I have been accustomed to form my own plans for work in the different causes I have espoused without any reference to Mr. West, and he has done the same by me.

"Last fall, the Woman's Christian Temperance Union of Columbia county, of which I have the honor to be president, determined on a very aggressive campaign, deciding to go out into the field and work and pray for the defeat of every candidate for the legislature who was not in favor of the temperance laws we wish to have passed this winter. We made no secret of our plans and as leader and speaker I was pushed to the front, taking a very active part. Seeing that our influence was very great and that there was a good fighting chance of our success, the opposition began to scheme to get ahead of us. Knowing that Mr. West's principles were not so strict as mine on the temperance question, and that he openly disfavored the laws we wished to have passed, the managers of the other side hit upon the plan of nominating Mr. West as representative from our district, thinking that would best silence me. My husband is not a politician and did not care for the office, nor was he aware of my plans and the secret motive in offering him the nomination. So, when the committee waited on him and assured him that on account of his business standing he was the only man who could save his party from defeat, he allowed himself to be nominated with considerable reluctance.

"I first heard of the nomination through the papers, and I confess that I was a little staggered to know what to do. But after a day and a night of prayer and consideration, I determined to go on with my plans just as I would have done if a stranger had been nominated, leaving the results with God.

"We had a hot campaign. I traveled and spoke nearly every day. The women and young men were thoroughly organized, and we watched the enemy's every step, carefully matching their every move with a counter move. The opposition became very angry as the battle grew close, and again and again delegations visited my husband and demanded that he call his wife down. What answer he made them I do not know but he never mentioned the subject to me, and the usual quiet and peace of our house was disturbed by no arguments, *pro* or *con*.

"As the campaign became warmer my son came over to my side, declaring that mother was too plucky to be left to fight it out alone. He is but just past twenty-one, and I was more than glad to have won him over and to know that his first vote would be cast in favor of temperance. He put his strong young shoulders to the wheel and gave me most efficient help in the work, bringing with him to the cause a score of young voters of his own age.

"When election day arrived I went to the polls early, accompanied by several faithful sisters of the W. C. T. U. My son soon followed me and stayed by me to the last. My husband's friends were also there and sometimes they made very sarcastic remarks about me in my hearing. Once or twice some very pleasant gentlemen came and tried to reason with me, giving a flattering description of the honor it would be to me to have my husband in the legislature. When I turned a deaf ear they went to my husband and tried to get him to insist on my coming home. But I am told he only smiled and answered:

"'If you had lived with my Annie as long as I have, you would know that no authority of mine could call her home if she has decided that her conscience requires her to stay. I have never interfered with her reform work in any way, and it is too late to begin now.'

"He did not go near the polls all day, and remained down town until very late in the evening waiting for the returns. I stayed up for him and confess that I felt some little trepidation lest his disappointment, if defeated, should trouble him. But when he came in he threw himself into a chair wearily and said:

"'Well, Annie, you're ahead as usual. But I don't know as I care much about going to the legislature this year. I'm afraid my business would have suffered in my absence.'

"I just went over to his chair and put my arms around his neck and laid my cheek against his. He drew me into his arms and kissed me, and that was all there was to it. We have never talked much about it ourselves, but my irrepressible son cannot keep from joking his father about it once in a while, so they indulge in considerable chaffing back and forth occasionally. The Germans who were in my husband's party were very angry about the defeat, and can't understand how Mr. West *could allow* his wife to act so. They think me a dreadful woman."

Mrs. West smiled as she finished her story and presently left the room to attend to some household duty.

I stayed three days a guest in her home, and never hope to see a happier or more peaceful abiding place. The question as to whether families will necessarily be broken up by women taking an active interest in politics was most pleasantly answered in this case.

Chicago, Ill.

THE MOTHER'S PRIVILEGE.

BY MRS. J. H. KELLOGG.

[Read at World's Social Purity Congress.]

One of the foremost philanthropists of the age was wont to say: "It is worth a life effort to lift a man from degradation; to prevent his fall is better." This work of prevention is in the highest sense the mother's privilege. She it is to whom is given the first opportunity of influencing the man or woman that is to be; the privilege of laying the foundation stones of their future life structure. To her is entrusted, in a great measure, the working out of God's ideal for each child in her care, and upon her will it largely depend whether characters shall be rounded in the fullness of a noble manhood or womanhood, or dwarfed by neglect and deformed by sin. It is a great and blessed privilege to *start aright* the one just entering upon the perilous journey of life. The hope of the world lies not so much in reformation as in right formation.

The minds of noble and earnest men and women, the world over, are engrossed with the problem how to elevate purity and root out its antagonist, evil; but that problem would largely solve itself for *future* generations did the mothers of *this* generation appreciate to the full their privilege, and with consecration of heart and life seek enlightment and fitness for their God-given work, beginning at the very outset of the lives of their children to help them to become in their childhood and youth what they ought to be as men and women.

It is the misfortune of many mothers that they fail to awaken to their responsibilities at a sufficiently early period in the lives of their children. They think, as they watch their little ones in their cradles, as they hold them in their arms or guide their footsteps, "When my child grows older, I will endeavor to train him wisely." If for the present his physical needs are well supplied and the enjoyment of his waking hours assured, that is considered all sufficient. But in this the mother is mistaken. Her golden opportunity lies, as did that of Jochebed, in the earliest years of her child's existence.

One of the most universal sources from which arises the stream of impurity is the lack of proper training of the appetite, in that its gratification is not made subservient to right and reasonable ends. The appetite, like all natural instincts, is susceptible of education, both in a right and a wrong direction. This fact is often unrecognized, and the child's appetite left to a chance development, which far more frequently than otherwise leaves him subject to it rather than ruler of it. Depraved appetites are often inherited, but are *as often created* through lack of proper care and training, sometimes at the very beginning of life. Picture, if you will, the first epoch of the life of the average child. Eating is the first, and for sometime the chief activity of his babyhood. During this period of helplessness he is fed in season and out of season, without thought or regulation. Expressions of pain and discomfort are habitually met with proffers of food, until the gustatory sense, habitually gratified to appease the demands of all the other senses, becomes the regnant propensity. The immediate result of this treatment is the inauguration, at the very outset of life, of a disordered digestion and a morbid condition of the stomach, which creates a constant craving for the pleasurable sensation produced by eating and drinking. The ultimate outcome of such management is that it teaches the child to crave animal sensations, and establishes a dominance of appetite, a love to gratify the senses for the sake of the sensation, which, indulged in one direction, will be hard to restrain in others, and which will cast its influence over his entire life. The abnormal appetite created by deranged digestive functions opens a door, through which, if unguarded, the whole train of evils, gluttony, intemperance and impurity, may enter later on in life.

Purity of heart is a condition quite incompatible with sensual pleasuring of the appetite. How hardly, then, shall the soul that has through years of wrong education in childhood been in bondage to the appetites and propensities, arise and shake off its shackles, and bring the body under when the years of youth and maturity are reached! Wrong tendencies, as well as right ones, are continuously strengthened by exercise. The desire to gratify inclination and satisfy the taste does not lessen with the increase of years. As has been aptly said, "Impressions, inclinations, appetites, which a child may have derived from his food, the turn it may have given to his senses, and even to his life as a whole, can only be set aside with difficulty, when the age of self-dependence has been reached. They are one with his whole physical life, therefore intimately connected with his spiritual life."

The child who is taught to respect his own body as the temple of the Holy Spirit, lent him for his temporal use to be returned pure and undefiled to its Creator, will find it far easier to exercise control in the use of it. Self-reliance, early taught, will aid in making the child capable of self-entertainment in wholesome and profitable ways. The boy or girl who is wholly dependent upon some one else for entertainment and happiness, who does not know how to spend a leisure hour profitably, is in great danger. Such an one is easily led into pernicious associations, and may, only because of favoring circumstances, escape the path to ruin. Each good trait of character, like each single block in a granite wall, fills a special purpose in making the structure strong to antagonize vice.

It must be remembered that all effective preventive work must be twofold. It is not enough that we guard the outer approaches of character, seeking immunity from evil by efforts to keep it out of sight and knowledge of the young. We must instill into their hearts high ideals and purposes, and fill their minds with pure and noble principles. *Something will fill the mind*, something will leave its impress; if it be not good it will be evil. As was forcibly illustrated by the young man condemned to death, whose mother, visiting him in prison, exclaimed, "Oh, my boy! What has brought you to this awful end?" The young man sternly replied, "Mother, you are the cause." Bursting into tears she sobbed, "Why! what wrong have I ever taught you?" To which the son made the sad reply, "You taught me no wrong, but you neglected to teach me any good, and, as I knew no better I have sunk lower and lower, until I am here."

It is the mother's privilege to walk so closely side by side with her children, starting with them upon their own level, and so united in heart and sympathy that she may possess through life their fullest confidence, thus forming around them one of the surest and most lasting safeguards against vice which it is possible for human love and wisdom to construct. Said a mother of growing sons, when asked how she managed to keep her boys so firmly attached to home and so willing to spend their evenings there, "I live *with* them and try to be, not only a faithful mother, but an agreeable companion." If mothers could only be made to realize what a tower of strength such a living *with* their children may become, no effort would be considered too great to be spent in cultivating this sympathetic relation, for it *must be cultivated* if it is to be continuous. It must grow with the children; it must broaden with their years, and take in their play, their playmates, their studies, their reading, their work as well as their pleasures, their joys and sorrows and their deepest yearnings. Like a thread of gold interwoven through all the years of life, it will form a bond of union between the mother and her child which will enable them to work together to overcome evil and build up a life, the beauty and symmetry of which will bear the light of Heaven.

Battle Creek, Mich.

'TIS THE FIRST ONE THAT COUNTS.

BY S. JENNIE SMITH.

Beware of the first drink of liquor, my lad,
As that will lead on to the rest;
Turn away ere beginning a habit so bad,
For that way is surest and best.
Don't fancy you're strong and can stop at the first,
That one to a hundred amounts.
Refuse e'en a sip of this glass so accursed;
'Tis always the first drink that counts.

Beware of the very first smoke, my boy;
The cigar or the cigarette vile
Will multiply tenfold your health to destroy,
Your flesh and your blood to defile.
Then reject at the start this poisonous weed;
Remember your liberty's lost
If once you allow this foe to succeed;
And here, too, the first step will cost.

Avoid the first act of deceit, my dear;
When once you have turned from the truth,
Retracing your steps is not easy, I fear—
'Tis impossible almost, forsooth.
Beware of beginning with falsehood to deal;
That act good intention surmounts,
And by it your weakness you clearly reveal,
For 'tis always the first lie that counts.

Look out for the very first theft, my love,
Though it seem but a trifle so small,
Yet when judged by our Father who reigneth above,
It's reckoned a terrible fall.
Dishonesty grows till it brings forth the deed
Which to sorrow and ruin amounts;
Then beware when you're planting the very first seed,
For that is the moment that counts.

Avoid the beginning of anything wrong;
Fight bravely to conquer the first,
As that of itself is sufficiently strong
To quickly lead on to the worst.
For don't you see, darling, without number one,
There never could be two and three,
Or a still higher number? For sin not begun
Can claim no existence, you see.

Syosset, Long Island, N. Y.

UNCLE JOHN'S TALKS.

XII.

SHARPENING TOOLS.

About the first thing you will learn is that it takes more grinding than you thought, to wear away a little metal. Cutting edges are tempered steel, and of course very hard. Generally speaking, edge tools should be perfect wedges in cross section. That is, the converging lines should be straight, not curved. Or they may be even curved inward in some cases, such as "hollow ground" razors. In the chisel, plane, drawing knife, adz, shears, and perhaps some other things, the slant is all on one side. In axes and knives, including the surgeon's lances and scalpels the slant is equally divided.

Suppose we begin with something easy, this half-inch chisel. Before starting the grindstone, find a place on this board, beyond the rag, where you can rest the end of the handle so as to make the slant of the chisel fit the surface of the stone. Mark the place or remember it. Turn the stone toward you in this case because when it goes the other way a feather-edge will conceal your work. You now have nothing to do but hold steady, and see that you do not grind off one corner more than the other. As the nicks vanish, bear lightly, and when the edge is smooth go to the hone. Here you must touch the whole surface of the slant upon the hone or you will make a curved line and a blunt edge.

Now you want a way to decide when the edge is perfect. Don't carve your thumb as your grandfather did, and don't flatter yourselves that you can see quite perfectly either, but just get a stick of white pine, such as dry-goods boxes are made of, and try the edge on that. See that you always have the same quality of wood. Try various cuts but the final test is a thin shaving, so thin that it is translucent and will curl as it comes off. And this, too, without grasping the tool firmly, but while holding it almost loosely. In the case of a pocket knife you push it with the thumb, not a whole hand grip, and should be able to skim up the shavings two or three inches long.

A plane is sharpened the same as a chisel; only, being wider, there is more danger of grinding one corner short. You must have a try-square and use it every minute or two. I believe we talked about curving the edge of the plane-iron before, didn't we? I should have said that a chisel must be slightly curved as well as a plane.

When you come to pocket-knives, you will find nine out of ten with curved sides. I have known professional knife-grinders to leave them so—perhaps because they know they will soon need attention again. They are hopeless cases for the hone; you must clap them on the stone. Get some kind of a rest, and a uniform position; look at the work often and hold steady until the stone can touch the blade from the thickest place to the edge. Make sure of this, and then go to the hone. Lay the whole side of the blade on the hone, bearing a little toward the edge, but do not lift the back of the blade from the hone. Try it on the pine stick and do good work. When a knife so sharpened becomes slightly dulled, a half dozen strokes on the hone will restore it. This can be done a number of times before it will need another grinding.

Soft metal will not hold a fine edge, and it is not worth while to try it. Here is a twenty-cent bread-knife. No need of scientific sharpening here. Grab a file, rest the blade on the end of a shelf to support it, and just file it sharp in thirty seconds. See that the file slides along the blade with every stroke, or you will make notches. This makes a rough edge, which is perfection for bread and carving.

You can sharpen shears with a file. Points from you, back of blade resting on edge of shelf. Make sliding strokes, for the least notch is fatal in shears. Even in grinding you must be careful not to curve the edges. Be very particular as to the angle of the edge. Poor workmen always make it too sharp. Better err the other way. Once the blades cut into each other, your shears are ruined. Study new ones for a pattern.

Here's a beautiful trick for giving shears a temporary edge: Take a sewing needle in the very points of the shears, as if to cut it in two. Hold the needle at right angles to the blades, and bring it up to the joint, forcing the blades wide open as it moves. Press gently upon it, but not so as to prevent making the movement in half a second. Might turn the shears over and repeat, to insure equal treatment of the blades; and now the dullest pair will cut the finest silk or wet tissue paper. This edge will not last long, but is worth everything to tired fingers while it does last. Some day a peddler will come along with an "electric" sharpener, a needle fastened to a piece of copper, with printed directions. It retails for fifteen cents, and is simply what I have just told you.

Now show your skill by applying my general rules to specific cases, and come next time prepared to hear about doors.

Vineland, N. J.

THREE REASONS.

I wish to give three reasons why all the boys and girls ought to be on the side of temperance. First, because they know enough about the evils of rum and the meaning of the pledge. Some one who thought boys and girls ought not to sign the pledge asked a little boy, "What does the word 'drunk' mean?" He answered, "Getting crazy on purpose." Then he was asked, "What does pledge mean?" He answered: "To promise something and stick to it." The man saw the boy understood it, and so he let him sign the pledge and work for temperance. The second reason that I want the boys and girls on the side of temperance is because men by and by will be in character what we get the boys to be now. Bad boys will most likely be bad men, and good boys good men. In France, when wicked tyrants were kings some of the boys had a band of hope, and when they marched they had on their flags the words, "Tremble, tyrants, we shall grow up." They intended to drive the wicked rulers out of the country when they were men. So temperance boys can say, "Tremble, intemperance and rum-selling, we shall grow up and put a stop to it." The third reason is because everybody can do something to help the cause of temperance, even the boys and girls. If there were only two temperance people in the world to-day, and each of them should get one more every year, it would be but thirty years before all the people in the world would be on the side of temperance. Let us all sign the pledge and keep it and get everybody else we can to let rum entirely alone. —*W. F. Crafts.*

SEATED at the dinner table a few evenings ago were the father, mother and their two young hopefuls, the youngest a five-year-old and very averse to going to school. The mother said to the eldest, "Ethel, Lent will soon be here. What are you going to give up?" She could not make up her mind, but Enid, as quick as a flash, said, "Mamma, I know what I will give up, I will give up school."—*Boston Traveller.*

DEAR BOYS AND GIRLS:—Our fountain is now in Chicago, and I am glad to tell you that it will soon be placed upon the pedestal in the World's Fair grounds. The little girl is just as she has been pictured to you, and has the pleased and happy expression on her face that the giver of a cup of cold water "In His Name" ought to wear. And so she will stand, during the summer heat, with outstretched hand, as a type of the Loyal Temperance Legion round the world, extending the free gift of a cool drink to all who thirst and will take it. Blessings on the little bronze maid with her happy look, and on all His little ones everywhere who have helped to place her there.

Such numbers of children's pledge-cards have come that it has been impossible to place them all in festoons over the W. C. T. U. (the mothers') exhibit, so the rest will add to the decorations of the children's building at the Fair and plainly show to all the visitors there that the children's white-ribbon brigade is in reality and in name, a Legion. Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

If I get to go to the World's Fair I shall visit the Temple. I thought the piece in the last UNION SIGNAL was very interesting about the meeting in Edinburgh, Scotland. I think that Lila Tibbits' suggestion is a very nice one about writing to each other. MARY C. BROWN.

Holder, Ill.

I am glad you liked the piece, and hope many Cozy Cornerers will act on Lila's suggestion and correspond.

Can I come in your Cozy Corner? I would like to be one of your nephews, too. I am not nine years old yet. I am a temperance boy and want to be a temperance man. My papa and mamma are temperance. I wish the Fair grounds would close on Sunday. GUY SHANEWISE.

Aurora, Ill.

You are very welcome, Guy.

I thought the picture of Willard Fountain beautiful. Mamma and I intend to go to the World's Fair and I want to see the fountain.

I want to join the Cozy Corner
Because I think 'tis right
To be a temperance worker
And work with all my might.

LURA MOLING.

Bethany, Mo.

And there's a jolly hand-clapping all around the circle at those last lines, Lura.

Will you please let me into the Cozy Corner? Mamma takes THE UNION SIGNAL and papa or I generally get it first; papa likes it for the temperance news, and I like it for the Cozy Corner. We both have Temple mite-boxes and are trying to fill them. GRACE FARNSWORTH.

Rio, North Dak.

You are one of us, little niece. If every temperance believer in the United States would fill a mite-box for the Temple, it would soon be all our own.

SOFT-SHELLED NUTS.

204.

CHARADE.

My *first* denotes a tribe
That never will die out;
To it our Lord belonged—
The chosen race, no doubt.

You've never told my *last*
Or never will again;
'Tis used in making soap
Its past tense form is lain.

A period of time
My *whole* doth indicate,
And brings the natal day
We proudly celebrate.

205.

DROP-LETTER PUZZLE.

A motto.
T-u-h-o-t-s-e-o.

EMMA S. JOHNSON.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JUNE 15.

197. 1. Willard; 2. Somerset; 3. Gordon; 4. Neal Dow; 5. Woolley; 6. Finch.

198. Marble.

199. 1, Gold. 2, Lead. 3, Steel. 4, Tin.

Correct answers: Anna M. Belknap; Addie O. Clark.

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A great door and effectual is opened unto me, and there are many adversaries.—II Cor. 16:9.

REAL ESTATE VERSUS PHILANTHROPY.

[The editorial which follows was printed in these columns July 28, 1892, and is reprinted now at the request of its writer, Frances E. Willard. It expresses the sentiments of the editorial force both at that time and the present, and it is due to Miss Willard that the public should be convinced that she has strongly resisted the use of our name and official titles in each and every enterprise of a personal or money-making nature.]

At the regular meeting of the directors of the Woman's Temperance Publishing Association, held in the office of the business manager, July 13, 1892, the following resolution, offered by the president of the National W. C. T. U., was unanimously adopted:

"*Resolved*, That we have no criticism to make upon our friends who have gone into the real estate, hotel or bichloride of gold business, or into any syndicate they may have seen fit to form, but we do not purpose to injure the influence of a great religious and philanthropic movement by permitting that influence to be in any wise utilized by any individual or corporation for the promotion of their own financial interests. Therefore,

"*Resolved*, That the name or the initials of the W. C. T. U. shall not again be used in any advertisement in any of our publications."

Another resolution, offered by Mrs. Louise S. Rounds, president of Illinois W. C. T. U., was unanimously adopted, namely:

"WHEREAS, Circulars have been received from the Woman's Land Association, wherein the business manager and others in the employ of such association use the letters W. C. T. U., and make allusions to our society with evident design to help float their project, we therefore

"*Resolve*, That they be requested to cease the use of such letters, and if the request be not heeded, that we publish the facts in the columns of THE UNION SIGNAL."

It was not intended by these resolutions to cast any reflection upon any association whatever. Probably it has not occurred to those thus using the name of the W. C. T. U. that there was harm in so doing, and we did not ourselves think of it at first. We have before us a circular that we have reason to believe has gone out broadcast over the country. It contains the following sentence: "The ladies interested in the association are all W. C. T. U. workers, and naturally we have had a hearty support from that organization." We are so deeply interested in the development of women along all lines of honorable occupation that we have been glad to lend a hand in all the years since THE UNION SIGNAL was founded, but the outlook has now changed. When the day of great things comes, one almost wishes that the day of small things had not passed! A few years ago none were so poor as to pay us reverence or revenues, but now the men and women who seek the W. C. T. U. as a peg on which to hang an enterprise, would make a procession reaching from the Woman's Temple a long way on the road toward the newest real estate venture in the illimitable suburbs of Chicago! All this has come about, not by wrong intention, but through the instinct of self-development and acquisition.

We are not writing this that we may blame our friends who are engaged in the endeavor to improve their fortunes, but we have been slowly waking to the significance of it all in its relation to the white-ribbon movement. In short, it was time to call a halt and this has now been done, with malice toward none and charity for all. We believe that real estate is apt to be an illusion and a snare to good people by reason of the obfuscation of their minds in dealing with it; for instance, we have been told by one of our leaders of an excellent man—a minister at that—who came to her and said if she would allow it to be known that she had bought a lot in a certain new section of the city she would never need to pay for the same, but it would be given her in recognition of her work, whereupon she replied: "I will accept the lot if you will allow me to state through the press that it was given me in consideration of my promise to speak well of the enterprise." But at this the fashion of his countenance was altered and he said: "Oh, no, that wouldn't do." It is needless to add that no "transaction" grew out of this interview.

Now it is quite likely that all the business ventures advertised in THE UNION SIGNAL are of par value. We have nothing to say to the contrary; indeed, we know nothing to the contrary, but we are not willing to stand in the attitude of "backers" to these enterprises, and we are the more determined not to do this because we have, perhaps, the most unique constituency that any paper has ever won. Those who read our columns are true, loyal, homelike, and to a great extent confiding people, who, if they see a thing advertised in THE UNION SIGNAL, think that it must have twelve inches to the foot, sixteen ounces to the pound, be warranted to wash, and all the rest of it. Since this is the case, we have tried from the beginning to choose from the great number of advertisements coming to us those that would do most good. In order to compass this we have been obliged to throw out from one-fourth to one-half of all those offered to the business department, and thus we have lost immense sums of money since the publication house was founded. But we find that our readers "jump at conclusions" as to our relations, especially to the real estate enterprises advertised in our columns; for instance, as a matter of good-will toward a fellow worker, the editor-in-chief of THE UNION SIGNAL agreed to speak some Sunday during the World's Fair at the World's Fair Hotel in an addition that has been made to the temperance town of Harvey. We had also said that we were glad a hotel was to be built there for temperance people (and we can freely say we should be glad if every hotel on the planet were of the same wholesome variety), but now appears a pamphlet with a presentation of our physiognomy wherein we are generously idealized, and the statement, "Read what the leaders say." Surely this is not in accordance with what we had supposed we were doing when we promised to make a speech as a token of our good-will. Again, a bichloride of gold institution was recently founded in the city, and connected with it a society for the moral and religious training of the men and women who came to be treated. We were asked to be one of the vice-presidents of this society, when, behold, a similar photographic presentation was made in the pages of a beautiful pamphlet which has gone broadcast over the country. We are warmly friendly to this movement and believe it to be doing great good; we also feel complimented to be set forth in such a handsome manner, although the sequel will be worse for us when those who accept the picture as correct have their mental image of us dashed to the earth by the facts as they exist should we ever come face to face. We are always glad to be associated with good men and women in their enterprises, but we feel that the impression made concerning our relation to these movements is not altogether correct, and for that reason we are writing this editorial.

A friend of ours to whom we were speaking in this strain a few days ago said, "But didn't you go into the soap business, giving your name to a saponaceous enterprise years ago in Maryland?" Yes, we did, but it was in our callow days and the bargain was that the W. C. T. U., *and not any private individual or corporation* was to receive so much on each cake of soap that it would sell. We claim that this was altogether different in spirit and intention from the business enterprises of which we have been writing. But we are now grown so way-wise that we are not sure we would accept the World's Fair as a present even if it were offered to the W. C. T. U. in fee simple—we should fear that behind it lurked some sort of speculation in corner lots.

We must give the credit of our practical wisdom in this particular to that noble man and eminent jurist, Judge Merrick, of New Orleans. We were in his home when the first of many offers came to us to be gratuitously insured as to the continuance of our longevity upon this sphere. We were simple-hearted enough to think it a good plan and most generous on the part of the agent, but the Judge remarked sententiously, "If you take my advice you will have nothing whatever to do with agents and enterprises; even though they may be 'all right' as men say, you, as a reformer, can never be mixed up with them except to the injury of your own standing and that of the reform in which you have embarked 'your life, your fortune and your sacred honor.' If I were you I would not own stock in any corporation and I would be able to say that my finances had not been enriched beyond an honorable maintenance and the ability to give somewhat to the movement as your prosperity shall warrant." We do not pretend to repeat our friend's language, but it was to this purport that he spoke. We, therefore, can take but little credit to ourselves for having acquired a certain amount of wisdom in respect to finances, and we hereby asseverate that the records of speculation will be searched in vain for any autograph of ours, and we believe this to be true of white-ribboners in general.

There are just three enterprises of a national character in which we have endeavored to enlist the great constituency that has our confidence even as we have theirs, and the outcome of all three is philanthropic and not personal, so far as gains go. These are the Woman's Temperance Publishing Association, the Woman's Temperance Hospital and the Woman's Building Association, which last was organized for the purpose of erecting the Woman's Temperance Temple.

We are credibly informed that in many towns there are agents selling lots of land and other material of an earthly nature who make bold to go into meetings of the local unions, to exhibit copies of THE UNION SIGNAL and say to our simple-hearted women, "You see this is a great enterprise; THE UNION SIGNAL advertises it and we wish the opportunity to speak of it here and now." Against everything of this nature we must strongly protest, and against every such person we warn our local unions. When you see real estate advertised in THE UNION SIGNAL, inquire for yourselves, and remember it is a private venture with which no department or branch of the W. C. T. U. has any connection whatever.

We do not believe it to be right for money to be made by private individuals or business corporations out of the name, reputation and work of a society born in prayer and sacrifice, continued in faith and devotion, and, if we are loyal to God and humanity, certain to be crowned some day with such a consummation of its hopes as shall endear it to every home on earth, and hasten the coming of Him who is the light of life and whose kingdom is not of this world.

A STRONG LESSON FROM THE LIZZIE BORDEN TRIAL.

One of the most remarkable criminal trials in the history of our country has just come to a close in the city of New Bedford, Mass. Probably since the trial of Guiteau for the murder of President Garfield there has been no event of like nature which has so universally held the public eye and thought. The crime was a double one, committed under circumstances of peculiar atrocity. On the fourth day of August last, Andrew J. Borden and his wife, Abby Borden, were found dead in the house which had been their home for more than twenty years; and the proofs that they had come to their deaths through cruelest violence were too patent to admit of doubt. These facts in themselves were sufficiently horrible, but, when added to these comes the statement that the youngest daughter of the home, Lizzie Andrew Borden, was suspected, arrested, and has been confined in prison for the ten intervening months, having but just received the verdict, "not guilty," on June 20, we have a case unparalleled in the records of our courts.

That daughters have murdered their parents in the past is an incontrovertible fact. That women have been guilty of as atrocious crimes as have ever been committed

by men, though fewer in number, is another statement which will not admit of contradiction. The cruelty of Lizzie Borden's arrest and trial does not depend upon either of the above premises; but it does depend upon the fact that, with insufficient evidence, with hardly a trace of anything which could cast suspicion upon her, in entire disregard of her past thirty-three years of absolutely blameless life, she was arrested, and has been held in duress, simply, as it has seemed, to prevent the Commonwealth of Massachusetts from appearing to have failed in finding the murderer or working out a theory of the murder.

During these months spent by Miss Borden in the Taunton jail, whenever her friends, and they have been many, have complained of the delay in her trial and the unnecessary suspense to which she was subjected, there have never been wanting those who would say, "Oh, you may be sure this delay is only merciful on the part of the government. They have so clear a case against her that her sentence is certain to be adverse. Wait till you hear the evidence they *must* have to warrant them in this course."

And the public has waited for ten long months; and Lizzie Borden has waited, her heart growing sick and faint within her as the days have dragged themselves wearily by. The great trial so long anticipated has at last transpired, and lo! the vaunted "proof" is found to be no proof; the very witnesses upon whom the prosecution most depended have been found of avail to the defense. Lizzie Borden is acquitted by a unanimous verdict, and the public, which has followed with intense interest every stage in the proceedings, cannot see how the verdict could have been other than "not guilty."

Surely there must be something radically wrong in the system of "justice" which makes such deeds possible. Surely there should be something demanded of the officers who enforce our laws other than a zeal to fasten crime upon a possible perpetrator. If such a course is to be allowed in the days to come, then no child in any home is safe against cruelty and violence should a like misfortune invade that home. If this be the system upon which our courts are run, then no past record in any life, though it be the most blameless, the most Christ-like, is to be considered a guaranty against the perpetration of the most atrocious crimes. If we are to take this case as a sample of what our country conceives to be a maintenance of the dignity of the law, then the dignity of the law can alone be maintained by hurrying to prison the first person suggested to an ignorant policeman as a possible assassin. From the first to the last of this trial, from the famous "Star chamber inquest" to the still more famous scenes in the New Bedford courthouse, the prosecution has acted as if it had but one object in view, and that to convict Lizzie Borden, whatever might be the facts in the case. Were any attempts made to find other clues? Were even the clues suggested by the sight of the mysterious stranger upon the street, to which so many testified, followed up? An unprejudiced investigation of the case seems to have been the last thing which presented itself to the minds of those who were supposed to be thus investigating it. They did not say, "We must not be biased in our judgment by what seems to us exclusive opportunity. We must give this girl the full right which belongs to her under our free institutions of being considered innocent until proven guilty." No, they said, "She did it," and then proceeded to make their facts fit their theory. With the warrant for her arrest in their pocket, they proceeded to twist her words in an inquest, where she was not allowed the presence of her friends or her counsel, where her brain, half paralyzed by the awful shock, and further benumbed by the morphine powders given her by her physicians, she was tortured into saying, she hardly knew what, in regard to the minor details of her time on that fateful and fatal morning. Did it occur to her inquisitors to ask themselves if they could give a categorical account of all their time for any certain day? Did it occur to them to think that, if she had been the astute person they gave her credit for being, she would have had her story so carefully prepared and learned by heart that nothing could alter her delivery of it one hair's breadth? Did they give her the benefit of the doubt in any one particular? No, they said, "Somebody did it, and we don't know who else it could have been, consequently it must have been you." Not exactly the logic upon which we should, any of us, care to have our own lives depend.

Lizzie Borden is acquitted, but what can ever make up to her for the anguish of these months? What can ever remove the shadow from her heart and life? She has passed through a Gethsemane of anguish such as comes to but few human beings. Her life must always be an overshadowed life. Such horrors are not easily forgotten nor wiped out. It is said that she intends to remain quietly in the old home believing that by living her life among those who have dealt so cruelly with her, she can best live down any remnant of suspicion. We honor the heroic courage which can plan such a course, but our hearts ache for the woman who must be subjected to the daily anguish of living it out. God help Lizzie Borden! Each white-ribboner should make this her daily prayer, for she, too, is a white-ribboner, bound to our hearts by that magic tie as well as by the closer bond of a common humanity.

The lessons to be learned in this ordeal are many, but not one comes so close to our thought as the great fact apparent at every stage, that justice can never be fully dealt out to a woman until she has a voice in the making and enforcing of the laws by which she is governed and under which she may be executed. If this awful event but opens the eyes of the mothers in our land to the fact that their own daughters are not safe with such laws upon the statute books, if it only arouses them to claim their right to a voice in the making of laws and the election of law-enforcers, then Lizzie Borden will not have suffered in vain. She will have made the way smoother for some innocent man or woman who may come after her along the thorny path of unjust suspicion.

THE *Wesleyan Christian Advocate*, Atlanta, which has for several weeks been carrying on a heated debate springing out of the refusal of the North Georgia Conference to indorse the W. C. T. U., closed the discussion in a recent issue with an article by Dr. Candler. The tenor of the Doctor's article is that the woman's suffrage tendencies of the W. C. T. U. are acknowledged, and therefore the white-ribbon army is unworthy of confidence. Unhappily for the Doctor, said army continues to increase in numbers and strength and unless all indications are deceptive, "in favor with God and man."

In regard to the suffrage question Dr. Candler says:

"As to the merits of woman suffrage, I do not propose to waste time and space. It is an unscriptural, unwise, suicidal revolt against God and nature."

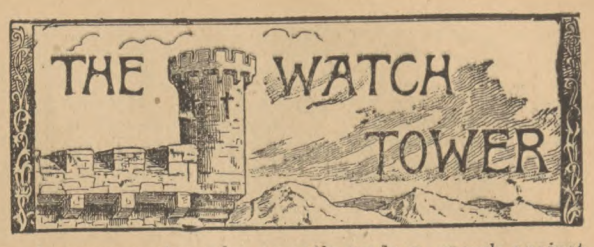
And again he refers to "these days of female shriekers."

We are profoundly sorry for a man, especially a young man, and one who counts himself progressive, who has allowed the world to get so far beyond him that he does not know that woman's suffrage has long since passed the stage of development when it can be summarily dismissed by the unsupported assumption that it is "unwise, unscriptural and suicidal." The truth may be very bitter to such men as Dr. Candler, nevertheless it *is* the truth that it has become a matter of serious question whether woman's suffrage is "unwise," etc. Christian men as devoted in their allegiance to Christ, and quite as prominent in the church as Dr. Candler, believe that it is wise, scriptural and absolutely necessary to the salvation of the nation and to the further progress of humanity. It therefore requires either stupendous ignorance or unparalleled egotism for any man in this day to make the statement quoted from Dr. Candler.

The time is also fifty years behind us when calling names will injure any one or anything except the one who calls them. At the beginning of the woman's suffrage movement its advocates were egged and all sorts of epithets applied to them. To-day their doctrine has spread until it is treated with respect over the entire civilized world and they themselves are honored by the best men and women of the world. They may be mistaken in their views but every honest man believes that they are true, noble, gifted Christian women and admits that they have done a great work for Christ and humanity. The man who dubs them "female shriekers" only brings upon himself merited contempt.

Another writer in the same paper, referring to the action of the conference, says: "Never was action knightlier taken. The women of the South, if they had been present, would have rejoiced in the spirit of reverence and honor for the sex, and the eloquent tributes paid to their devoted activity against the liquor traffic." The good brother evidently thinks this is something new under the sun and that the women who are justly aroused by the insult offered them by the North Georgia conference are to be mollified by "pats and pretty words." But women who have been forced to an open conflict with the world are familiar with these "eloquent tributes" and have learned to estimate them at their true worth.

It is a well-nigh incomprehensible mystery, in view of the great work accomplished by the W. C. T. U. along numberless lines, the introduction by its department of education of temperance instruction into the public schools of all the territories and forty of the states of the Union, its homes for fallen women, its day nurseries for little children whose mothers are obliged to leave them all day to work for daily bread, its work in prisons, etc., *ad infinitum*, it is an inscrutable mystery, we say, in view of all this, how Christian men can refuse to give it the right hand of fellowship, even though at the same time they protest against its woman's suffrage views. Why can they not indorse what they believe to be good, and oppose only what they believe to be bad? No one can honestly question that these women mean right, surely it is better to trust them even when mistaken than the liquor traffic even if on some point the latter should chance to be right. But right here lies the weakness of the "children of the kingdom." For often they train their guns upon one another because, forsooth, on some minor points they disagree. Not so the "children of this world." They sink all minor differences and work unitedly for their evil end.



A young orator who recently made a speech against prohibition used the phrase, "I venture to think," twenty-five times in fifteen minutes. It is wonderful how venturesome some people can be.

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At a recent meeting of ministers it was soberly suggested by one of them that the husbands of wives of talent be paid sufficient salary, so that they could put extra help into the kitchen and let the wives devote their time and talents to help their husbands.

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The following *naïve* opinion of an educated young Japanese may be of value to Christian workers: "In the world there are many kinds of policy, and her policy is a good one. (Referring to a friend.) Perhaps she will not use one hundred per cent for good, but I think she will use seventy per cent for good. No one can use his or her power one hundred per cent for good. Even a Christian minister or missionary cannot work for good purpose only. They spend time or money thirty or fifty per cent for nothing, I suppose."

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On Duty has recently come across some choice concealed treasures, and one of them is the undelivered address of welcome written by Mrs. Emily Pitt Stevens, of California, for the Denver Convention last fall. Here is a pretty paragraph: "The central figure in the seal of California is a woman, a scepter in one hand, the other resting upon a shield, the cabalistic word 'Eureka' over her head. She sits calmly contemplating the magnificent harbor of the Golden Gate; the shadows on the mountains, the richly tinted clouds, all indicate the peaceful sunset hour, and the woman is seated at her ease, as if after many weary wanderings in search of an earthly Paradise, she had found the land of perennial sunshine."

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"And O Lord! grant that we may not despise our rulers; and grant that they may not act so that we can't help it."
—*Dr. Lyman Beecher, in a public prayer.*

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All nations have some kind of currency. That word is taken from the word "*currere*," which means "to run," expressive of the way money has of slipping through one's fingers. In Hindostan they use a kind of small shell, with which they are made to "shell" out.

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An exchange gives an account of a native lady of India who had been converted through the work of a woman missionary of the Methodist Episcopal church. The convert was taken sick, and when she found that she must die, asked to be baptized. She was told that no woman had authority to perform the ceremony and, as under no circumstances could a man be permitted to enter the zenana, her wish could not be granted. At that, she called for water and solemnly baptized herself. This case, because of the faith and wisdom of the heathen convert herself, is stripped of its sadness, and is not to be compared with the terrible instance which a few months ago we copied from another paper in which a convert who might have been saved from the bondage of heathenism by the simple rite of baptism, was carried off and consigned to a life of shame while the women missionaries were gone to get a man to perform the ceremony. Nevertheless, both cases are "God's facts," pointing unmistakably to one and the same conclusion, that the time has come to set aside false sex discriminations and recognize that "in Christ Jesus there is no longer male or female."

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It is most interesting to note the variety of directions in which women are branching out in these days. Each sturdy pioneer on a new path blazes the trees that others may find their way more readily. It is noteworthy that the latest development has resulted in giving us the most important discovery of its kind that has been made since Tischendorf found the Codex Sinaiticus in 1844. Mrs. Lewis, widow of the late Rev. S. S. Lewis, of Corpus Christi College, Cambridge, recently made a journey in company with her sister, Mrs. Gibson, Mrs. Bensley and two gentlemen, across the desert with a caravan of thirty camels, enduring much hardship, and encamping at last in the garden of the famous monastery of Mount Sinai. Here, Mrs. Lewis on a previous visit had discovered and rescued a palimpsest, separated the leaves by steam from her kettle, and copied all the pages by photography. It contains the gospels in Syriac, and is a priceless treasure. The recent journey was made for the purpose of copying the old manuscript by hand, a most difficult task, as everybody knows who has any idea of the intricacy of the Syrian script and the mazes of the chirography.

ON DUTY.

Canadian Field.

DOMINION CONVENTION.

After a long ride over the rich fields of Manitoba and past small villages, a great surprise awaits the white-ribbon traveler as she approaches Winnipeg, the Prairie Queen city of the Dominion, numbering over forty thousand inhabitants; a surprise and delight that deepen the longer she stays. The beautiful homes, fine blocks of stores, handsome school-houses and churches betoken a prosperity that is easily accounted for, when on Sabbath morning all business ceases, the street cars all stop running, and the people, *en masse*, attend church service, in obedience to the command, "Remember the Sabbath day to keep it holy."

In this attractive place, and into these delightful homes, the members of the Dominion W. C. T. U. were welcomed on June 15. The hospitality was emphasized by the fact that for a week they had been entertaining the Provincial union; but the cordiality of the welcome was not abated one whit. The great distance debarred many who would gladly have attended, so that numerically it was the smallest convention ever held by the Dominion. The meetings were held in the fine school-room of Knox Presbyterian church, and there, at half-past nine promptly, on Friday morning, the president, Mrs. E. F. M. Williams, called the meeting to order and conducted the devotional exercises. The regular committees were then appointed. The roll-call showed all the officers but the treasurer present, and twelve delegates. By some oversight the Manitoba fees were not forwarded in time, so their delegates could only be honorary members, thus lessening the number of voters.

Mrs. Cavers, president of Ontario, conducted a Bible reading on "God's presence with us." This feature of the convention was noticeable, in that the devotional exercises were never omitted or abbreviated, except once when workmen repairing the roof made so much noise it was impossible to hear.

The afternoon was devoted to reports; that of Miss Tilley, the recording secretary, was most encouraging. Every province had made a gain. Manitoba doubled its membership; Ontario and Quebec showed a large increase, the Maritime and British Columbia reporting accessions. At the close of the report the president asked the convention to rise and sing the Doxology, which was heartily done.

The public meeting was held that evening in Grace Methodist church, a fine, commodious audience room with a seating capacity of fifteen hundred. After the opening exercises, Mrs. Manhan, of Winnipeg, gave the address of welcome in a most pleasing manner. Mrs. Cunningham, of British Columbia, was to have responded, but being detained, Miss Bowes, of Vancouver, read it for her. Her allusions to the progress of temperance and the general prosperity of Manitoba were received with hearty applause. Greetings from the ministerial association were given by Rev. Mr. Turk, pastor of the church, also from Mr. Mulock, president of the Prohibition league.

The president then gave her address. She sketched the history of the Dominion union, its rise and progress, and in closing said it was customary to make birthday presents, and as this was the tenth anniversary of the Dominion, she took much pleasure in giving them a prize banner, which should be presented annually to the Provincial union showing the largest per cent of gain during the year. She then unrolled a beautiful banner of dark red plush, bearing a spray of maple leaves, and the words, "Dominion W. C. T. U. prize banner 1883-1893." At the close of the address the following resolution was passed: "That we accept with thanks the magnificent address of our president and that its suggestions be referred to the plan of work and resolution committees."

It would be unpardonable to omit mentioning the music rendered by the chorus choir during the evening. The selections were most appropriate, and beautifully sung. The convention was convinced that the musical standard in Winnipeg was of no mean order. It was a delight to hear the great volume of song that arose so heartily from the various congregations, led by such efficient choirs, as though they rejoiced to obey the command, "Let *all* the people praise Thee."

During the morning of Saturday Mr. and Mrs. Begg, of New Zealand, were introduced to the convention. They had left home, hoping to be present at the World's W. C. T. U., but being delayed for a few hours in Winnipeg, and seeing a notice of the Dominion union meeting, they came to the church. Mr. Begg gave an interesting account of the work in his country, and said that in the fall elections the women were to have the full franchise. This was greeted with applause. On leaving they were presented with copies of the *Woman's Journal*, Dominion reports and leaflets. Mrs. Norinne Law, one of the National W. C. T. U. organizers, was then introduced, and made an honorary member of the convention. The twenty-nine departments were all reported during convention, and the animated discussion that followed each paper was worthy of comment.

Public meetings were held every evening. That on Saturday was given to the vice-presidents, who reported the work in their provinces. Mrs. Blakley read a report of the Woman's Congresses in Chicago. On Sunday afternoon an evangelistic service was held in Zion Methodist church, conducted by the president, Miss Tilley, and Mrs. Cavers gave short Bible readings.

On Monday morning the election took place, resulting in the return of the old officers: Mrs. E. F. M. Williams, president; Mrs. Dr. Todd, vice-president at large; Mrs. Rutherford, recording secretary; Miss Tilley, corresponding secretary; Mrs. Tilton, treasurer. The convention prayer-meeting at noon was led by Miss Scott, editor of the *Woman's Journal*. The afternoon was devoted to a school of methods, conducted by the president in a masterly manner. Papers were read on the following topics: Literature as a departmental help; lectures and public meetings; duties of a local corresponding secretary; duties of a local recording secretary. Each was followed by discussion, and then came a parliamentary drill and the question-box. It was a very profitable feature in the convention, and it is hoped that one session, at least, will be given to this important branch of our work in all our conventions.

Monday evening the Y's held their public meeting in the Congregational church. The gallery running round the auditorium was hung with "bands of ribbon white," the platform decorated with palms and flowers, and on a dark, red shield behind the speaker was a large Y, made of white flowers. The girls, "our girls," were at their best; the papers, bright and suggestive, and the meeting a success.

The closing meeting took place on Tuesday evening in Knox church, when the prize banner was awarded to Quebec, but Manitoba, through its president, announced that it intended to capture it next year. After singing the good old hymn, "God be with you till we meet again," the convention adjourned *sine die*.

Too much cannot be said of the generosity of the press and the churches. The ladies of five congregations took turn in supplying lunches noon and night, and seemed to vie with one another in setting before us all the delicacies of the season. In fact, if there was anything omitted in any way that would have added to our comfort or happiness, we have not been bright enough to discover it yet. It was with "sorrowing yet rejoicing" that we saw the spires of the churches fade out of sight as the cars bore us swiftly away. Sorrow at parting, but joy in the thought that *now*, if never before, we know and are known, and never again can there be anything but a warm, loving tie between the white-ribboners of the eastern provinces and those dwelling on the golden plains of Manitoba.

H. T. Todd,
Dominion Reporter, St. Stephen, New Brunswick.

IOWA.

DISTRICT CONVENTION ECHOES.

Although it is some time since this state has been heard from, her women are resolutely holding the ground and gaining in membership and unions. Many county and district conventions have been held during the past few weeks. Louisa, Guthrie, Clayton, Floyd, Mitchell, Dubuque, Delaware and other counties have had profitable meetings. Our state president has attended as many of these as it was possible for her to reach.

It was stated at Washington county convention that the W. C. T. U. in the little city of Washington had discovered that nearly $2,000 worth of tobacco and cigars had been sold in one month, and this in a city of less than 4,000 inhabitants.

At Clayton county convention held at Edgewood there was a children's meeting, when the body of the church was filled with favored children who never saw a saloon. The fathers in that place are a lookout committee who me t very enterprising owner of a billiard table and would be saloon-keeper more than half way with such a convincing "no admittance here," that they are forced to turn back before the dust of that place even touches their shoes. Alas, this is not the case in many cities and towns in Iowa; prohibition does not prohibit here as it did a few years ago. Still the law is well enforced in the larger part of the state.

At the eleventh district convention Mrs. Joanna B. Shesler was elected president for the eleventh time. This tried and true worker is enshrined in the hearts of the white-ribboners of her roomy territory.

The third district convention was held in Hazleton. Mrs. Dunham, Miss Estey, state superintendent of Y's, and Miss Cecilia Probert, state superintendent of school savings bank department, and other helpers were in attendance. Mrs. Dunham, Rev. Abby R. Hinckley and Miss Estey rendered invaluable assistance at the fourth district convention at West Union early in June. The world's social purity congress drew away our Mother Benedict who is the personal property of this district. Delegates were present from seven counties.

Our state president everywhere speaks strongly in favor of pressing Temple work, assuring the women that as one of the Temple trustees she assisted in investigating the Temple management after the cruel attacks upon its noble founder, and was satisfied that the charges were utterly groundless. But our women knew all the time that our Mrs. Carse was pure gold and have been passing resolution upon resolution expressing unwavering trust in her integrity and ability, and a steadfast purpose to stand by the enterprise until she shall have the joy of presenting to our National society this magnificent proof of her unselfish devotion.

The addresses of state and district presidents at the fourth district convention were clear and decided against the manipulation of party politicians to compass the overthrow of prohibition.

It is well known that prohibition in Iowa hangs in the balance in the hands of demagogues. It has been repeated again and again that Republican leaders were forced to work for the enactment of our present statutory law to appease the wrath of the people on account of having been defrauded of our organic prohibitory law by political trickery. But these leaders made no adequate provision for enforcement, some of them insolently saying: "Now, we've given you the law, let the long-haired cranks and short-haired women enforce it."

True-hearted men and women, in the face of the most powerful opposition, and at heavy personal expense, have done all they could to beat back the incoming tide. Less than a dozen papers in the state stand pledged to exert their influence for prohibition; the great majority are keeping the people blinded in regard to the real danger that confronts us.

True friends of prohibition are misrepresented and misunderstood, obliged to endure ridicule and revilings, and the grief of having those who would be their strongest supporters, did they know the truth in the case, regard them as working against the law they are doing their utmost to maintain. Politicians have condoned and fostered the criminal work of liquor dealers until they will brook no interference with their lawless business, as witness the terrible Muscatine outrages, wrecking three happy homes by dynamite, and imperiling the lives of fifteen innocent persons.

We are diligently watching the different schemes to destroy prohibition and save "the party." The Ohio mulct law has been declared, by a man greatly honored, to be a "NO-LICENSE mulct TAX," a "step of progress." With specious reasoning he endeavors to convince his readers "that this Ohio plan keeps all we've got for temperance and gets something more"—the "something more" being nothing less than the saloon vote. Other devices have been planned, but one by one each treacherous scheme has been exposed by the few papers that stand for the right.

The great-hearted masses want prohibition, but they are bewildered and prejudiced by the misstatements of a high-license press. The Prohibitionists have held their convention, and have nominated a full state ticket, headed by one of the noblest men in Iowa, Hon. B. O. Aylesworth, president of Drake University, Des Moines, for governor, and as may be expected, the pens of pretended friends of prohibition are turned against him to work his ruin. May the Lord shield this great man from all the fiery darts of the enemy, and enable him to stand firmly for the right, as God gives him to see it.

A medal contest was held in Davenport some time ago composed of colored contestants. The music was rendered by five colored boys, who have been banded together for over a year fighting whisky and tobacco. The church was crowded, the speaking excellent, the listeners enthusiastic, and since then the frequent inquiry has been, "When will you have another?" The programs were sandwiched with advertisements, for which $31 was received by the union, the ticket money amounting to $28 more. Best of all, a union of colored women is expected to follow soon.

U. S. Government Baking Powder Tests.

The report of the analyses of Baking Powders, made by the U. S. Government (Chemical Division, Ag'l Dep't), shows the Royal superior to all other powders, and gives its leavening strength and the strength of each of the other cream of tartar powders tested as follows:

	LEAVENING GAS. Per cent.	Cubic in. per oz.
ROYAL, Absolutely Pure,	**13.06**	**160.6**
The OTHER POWDERS TESTED are reported to contain both lime and sulphuric acid, and to be of the following strengths respectively,	**12.58**	**151.1**
	11.13	**133.6**
	10.26	**123.2**
	9.53	**114.**
	9.29	**111.6**
	8.03	**96.5**
	7.28	**87.4**
	4.98	**65.5**

Royal Baking Powder is absolutely pure, and of greater leavening power than any other powder.

DR. PRICE'S Cream Baking Powder.

MOST PERFECT MADE.

In all the great Hotels, the leading Clubs and the homes, Dr. Price's Cream Baking Powder holds its supremacy.

Dr. Price's Contains No Ammonia, No Alum, Or any other Adulterant.

The only Pure Cream of Tartar Baking Powder. Its Purity Has never been Questioned.

40 Years the Standard.

NOTES.

Two new unions have been organized in the fourth district.

The state president has calls from several points in the district to effect organizations, and is now at work here.

Our Iowa workers heartily indorse the "do-everything policy," our only regret being that we can't do more good in every direction in these evil days.

Belmond union sustains a reading room, which is cleared of reading matter every Saturday by its busy bees, who roll up literature and place the packages in farm wagons. This union saved $4 self-denial week, and sent to World's treasurer.

CLARA P. WHITE,
State Reporter, Volgar.

NEW JERSEY.

HARD WORK WITH A BIT OF SUNSHINE.

While winter has been rapidly passing into the lap of summer, seemingly I have neglected to chronicle the many events which have been transpiring in our midst; but the pleasure of writing them has been denied me for a time, therefore the "little bits" of the multitudinous matter accumulated is all I can now give you, or at once you'll exclaim—"stale news!"

Twenty-one counties have held their spring meetings, and if space would allow, I could tell you something good of each, but must sum up for all. Increased attendance and interest have been marked features of the sessions, the discouraged have been strengthened, and all along the line there is an unwavering firmness, coupled with a persistency native to woman, "never to give up."

Mrs. Bourne, state president, has been most abundant in labors, attending nearly all the county meetings, and in various practical ways aiding in their success. Just now she is consummating plans for a successful school of methods at that cosmopolitan place—Ocean Grove, July 6 and 7, a full account of which I hope to give you in my next.

Resolutions if acted upon mean much; but if only on paper, are of but little account, therefore I seldom repeat them, but these, passed at the Salem and Camden county meetings, are so appropriate to our present situation I append one from Salem and two from Camden:

Resolved, That since all laws licensing crime such as liquor-selling and gambling are a disgrace to the commonwealth, and unjust to the mothers, wives, sisters and daughters of their victims, we call upon the Christian voters of the state to protect the women and save the men and boys, by sending honest men to our legislature, men who cannot be bought with the proceeds of wickedness.

WHEREAS, Recognizing the fact that as men failed as citizens and voters to keep a disgraceful element out of our legislature this past winter, therefore,

Resolved, That we, as members of a Christian organization, ask that women either have the liberty of the ballot or else that our representatives see to it that our state shall no longer be disgraced by passing laws legalizing race tracks and gambling.

WHEREAS, The supreme court has declared that the right to sell liquor is not an inherent right to citizenship, that no legislature can barter away the public health or public morals; and that the saloon is inimical to the public health, public safety and the public morals.

Resolved, That the logical chain of decisions is complete, declaring license unconstitutional, and the sa- loon an outlaw and

Resolved, That we call upon our brothers to force the test case in courts, pledging ourselves to stand by them, with our money and our prayers.

Mercer and Burlington gave several helpful and interesting papers: At Mercer, on "Narcotics," "How to reach young girls who are bread winners," "How to hold Reform Men," "Is Cider Prohibited in the Bible?" While at Burlington, the "Value of THE UNION SIGNAL to the White Ribboners," and to give impressiveness to a very able paper on the flower mission by its superintendent, a new feature was introduced; each union was requested to send a small floral tribute, tied with white ribbon, and a card with name of the union and Scripture text attached. After being used for decorations during the day they were sent to the sick "shut-ins" in the village as souvenirs of the convention, thus a double mission was served by them.

Flower mission day has been most sacredly observed, as never before, in memory of Miss Jennie Casseday.

Through the courtesy of the state secretary on Sunday-schools, Mrs. Applegate, superintendent of Mercer county for this department, was invited to speak for our cause at a recent meeting of the Sunday-schools in Trenton.

Middletown, Monmouth county, has recently dedicated a new hall costing about one thousand dollars. The Y's united with the W's in making the undertaking a financial success.

Moorestown, always prolific in new ideas, offered a prize to any pupil of the schools who should write the best essay, showing the effects of tobacco upon the human system. Forty-five essays were handed the judges, showing a deal of thought and research, and the prize was won by a *girl*. Later on an entertainment was given by the L. T. L's, entitled the "Trial of Prince Nicotine." About forty pupils dressed in costumes representing different nations of the world, took part in the trial conducted just as cases are tried in court, and was both instructive and pleasing.

Cumberland county has been utilizing their young people by engaging them in Demorest medal contests, and is now entitled to hold a gold medal contest by a class made up of the six who have already won a silver medal. Our L. T. L's have, at almost every county meeting, been a special feature in the program and this is as it should be, for our strongest hope is in the future man. Mrs. May Sparks, the state superintendent, has been exceedingly helpful in making this advance along the Legion lines.

The Essex county Legions had a large gathering at Newark. Four hundred children from the various Legions were in attendance, and six scholars who have been under instruction for two years were awarded the first diplomas ever given in our state. A beautiful souvenir was given each child present, as well as refreshments, at the close of a delightful exercise made up of recitation and song. Hudson county L. T. L's met in Hoboken and six diplomas were given. The superintendent of an infant class numbering three hundred in Jersey City gave an object lesson, showing how alcohol in liquor injures, and four boys—while the room was darkened and gas lighted—with great solemnity carried out a bottle on a bier to bury it and its contents, which was very impressive. After a short talk by the pastor of the church, all adjourned to a picnic in a grove near by, thus mingling profit and pleasure in an afternoon's entertainment.

East Orange L. T. L's have had a Mother Goose entertainment, also a military drill for boys and a cantata—"Columbia's Reception"—by the girls, which was very successful every way. Many of our best speakers have been in the state, some for lectures, others at county meetings. Among them we find Dr. Anna Shaw, Mesdames Lathrap, Burt, Boole, and Miss Yates, while Anthony Comstock has been stirring up the slumbering parents on the evils of impure literature, near their own door, perhaps.

Mrs. Ellis, our loved state corresponding secretary, has been very near that shore from which no incoming tide ever comes; but thanks to our Heavenly Father, she seems now to be slowly coming back to strength and life. Mother Penfield, as we all love to call her, keeps our cause as a state and the wider interests of the National and World's unions ever at the throne of grace; and who but the Eternal knows how we should go astray if it were not for the pleadings of these "shut-in mothers"? May they long be spared to us, to help and bless our labor.

While the supreme court of our state is hearing the arguments in the race track suits, all the tracks have been licensed all over the state and are making great preparations for opening the season on our nation's birthday. Already fruit is ripening to the sorrow of many households. One case occurs to us of the many—the Pennsylvania Railroad agent at East Moorestown, although hitherto a very upright citizen, has by his own confession attributed his downfall to the Gloucester races, and now awaits his trial in jail as a defaulter for $1,800, while his wife is suffering untold agony in their once happy home.

Recently the court of errors and appeals has rendered a favorable opinion for the Prohibitionists, and they can now use the official ballot, by striking off all candidates and inserting their own *without petition*, which previously they had to do under our new ballot reform law. Now let the brethren educate the Christian voter as to his privilege and soon there will be the dawning of a better day, when race tracks and their twin brother, the saloon, shall be a forgotten dream!

N. S. CAMINADE,
State Reporter, Trenton.

SOUTH DAKOTA.

SUMMER GLEANINGS.

The golden moments in the stream of life rush past us in these rare June days with a quicker ebb and flow than is usual, and as we note the passing from earth of those who have so faithfully borne the "burden and heat" of the battle we, in this fair young state, feel more and more the need of training the young among us to efficient service in the temperance cause. There is in Pierre a splendid opportunity for just such work. As I look over the field here I long for efficient help to lead these young people in the right way.

The Hughes county W. C. T. U. convention was held in Pierre, June 6 and 7. The churches in which the convention was held were beautifully decorated for the occasion; the welcome given the visiting delegates was hearty and sincere, and your correspondent believes that good was accomplished. The address of welcome was given by Miss L. J. Robinson, of the Pierre University. A graduate of an Ohio institution, a lady of rare culture and good sense, Miss Robinson always gives efficient aid wherever found.

Our honored president, Mrs. H. A. Fentress, living just now on a Dakota ranch, came to preside over the gathering, with a heart full of prayer and with a host of good words on her tongue. She is the embodiment of the Crusade, living on these far-away Dakota prairies. Her address was forcible and full of good thought. She was unanimously reëlected president of the county organization. "Many will rise up and call her blessed." The papers, "Personal Responsibility" and "The Leprosy of Society and its Remedy," were requested for publication.

A strong effort is being made by the Christian women of Pierre to help their fallen sisters to a better life. May I not make an appeal in this column to South Dakotans for these sisters of ours, for whom earth's gladness and fulness seem not to be? Who will help us, either with influence or money, to build a "home" here which shall be a shelter for those desiring to be redeemed? No work for Christ could, it seems to me, bring better returns. To save a soul from death is more than to wear an earthly crown.

How satisfying at the close of one's earthly pilgrimage, to hear the voice of the Master saying,

"Go in peace this day to the haven wide,
Thou shalt see His face, and be satisfied.
Thou shalt know His heart, and rest in Him
With a peace that passeth thy knowledge dim.
Not for thyself alone, but for all
Thy heart has yearned for, great and small.
And some shall enter the haven wide
Full sail, on the breast of a glorious tide.
And some shall come, sore, battered and spent from an angry sea.
But thy heart shall count them one by one,
Till God has gathered them all to thee."

ADA A. ESTABROOKE,
State Reporter, Pierre.

TENNESSEE.

SHINING SKIES.

JUNE is here with her bright days and pleasant weather; her green lawns and brilliant flowers, and her fast ripening fruit. How we revel in her sunshine and shade, swinging in hammocks or lying on couches on shaded piazzas, reading the last new book or magazine, while leaving the work-a-day world far behind us! Surely it is the poet's month, and a month for everybody to be happy in.

Three reports have found their way through the mail since last writing. Morristown meets weekly, on Tuesday. The first Tuesday of the month is their business meeting; second, prayer-meeting; third, mothers' meeting; fourth, parlor meeting. They have distributed social purity leaflets and other literature where they thought it would do the most good. They did what they could for the election of the prohibition candidates before the last election. They worked faithfully for the passage of our bills before the last legislature (for scientific temperance instruction and the better protection of girls), circulating petitions, writing their representatives, etc. They also circulated petitions for the abolition of the smoking compartment in sleeping cars.

Their last parlor meeting was an unusually pleasant one. They had music, prayer, talks by the pastors, and select reading from THE UNION SIGNAL. Then came a discussion of W. C. T. U. work, and after that a general, nice, social time. They have sent temperance and religious literature to the jail; $7.30 to the Temple at Chicago, and $3 to the Temperance Hospital. Mr. and Mrs. Bailey, the prohibition singers, visited Morristown and gave two enjoyable entertainments, during which five new members were added to their number.

Harriman union is working faithfully, as usual. Their meetings are held weekly on Thursday. The first Thursday in the month a Bible reading; the second Thursday a program arranged by the superintendent of some department; third, a business meeting; fourth, a mothers' meeting; fifth, a parliamentary drill. The second meeting in May the program was prepared by the superintendent of prison work, and was quite interesting. A week or two since they had a memorial service to Jennie Casseday, after the program in THE UNION SIGNAL. A few days later they visited Kingston, where the Roane county jail is located. There they were kindly and courteously welcomed by the county officers and the pastor of the M. E. church. They were

at the **World's Fair.**

Every one who will send name and address and mention this publication will receive *a pass*, which will, when presented at the MENIER BUILDING at any time during the World's Fair, entitle the bearer to all the privileges of this beautiful pavilion, and also to a very liberal sample of the **Chocolat-Menier**, FREE.

Of course, in the French Section, MENIER'S home; M. Gaston Menier also having the honor of appointment as one of the French Commissioners.

Chocolat-Menier is the only chocolate dispensed at all the restaurants of the Vienna Bakery.

Chocolat-Menier also served at French Bakery.

The **Menier Building**, erected by the same contractors that built the Administration Building, is one of the prominent features of the White City. No greater recognition of the superiority of **Chocolat-Menier** as distinct from the ordinary manufactured goods can be given than this location awarded to MENIER. Their building is the only one in the area bounded by the Terminal R. R. station, the Administration Building, Machinery and Mines.

MENIER, 86 West Broadway, N. Y. City.

"Wise men
change their minds sometimes."

They accept new light; they realize that there is an improved, perfected, **quick-winding** Waterbury watch; in coin-silver and gold, filled, cases. An entirely different affair from the one laughed at of old; winding in five seconds; surpassing in style and quality anything deemed possible at the price; elegant enough for any lady to carry, and satisfying the accurate business man. Far superior to any cheap Swiss watch; with closer and more uniform adjustment.

Your jeweler keeps this watch in many different styles, a boy's watch included; all stem-winders. $4 to $15. 45

In all your outings—
to the World's Fair—
Seaside — Mountains —
everywhere, take

Beecham's

ONLY 25c. A BOX (Tasteless) **Pills**

with you.

Illness frequently results from changes of food, water, climate, habits, etc., and the remedy is Beecham's Pills. 56

Ridge's Food
USED FOR 30 YEARS
Still Unexcelled
FOR **Old People** whose DIGESTION IS IMPAIRED.
OR **Dyspeptics**
WOOLRICH & CO., Palmer, Mass.

There seems no better way to aid the cause of temperance than by placing Drinking Fountains on the streets of our cities and towns.

Special prices given to readers of this paper.

Send for illustrated Catalogue and full particulars.

J. W. FISKE,
21 and 23 Barclay St.
NEW YORK

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

conducted to the jail, where services were held, and each prisoner presented with flowers, and a Scripture text card. Then they distributed literature.

Harriman union has built a magnificent W. C. T. U. temple. The entire cost of the building has been $9,000. Of this, about $5,000 has been paid, there remaining due on the temple about $4,000. They are sending out urgent appeals to the friends of the W. C. T. U. everywhere for money to help pay off this debt, fearing that this great money stringency may result in the loss to them of this beautiful building. This temple has a seating capacity of about one thousand people. It has one large room, with gallery and several smaller rooms. Here, of course, the city W. C. T. U. has headquarters. In this hall several state conventions of different religious, benevolent and philanthropic bodies have been held. It is the hall in which all the important meetings held in the town are convened. Out of debt, it would be a source of considerable income to the W. C. T. U. It is a worthy object, and merits the assistance of every friend of the W. C. T. U.

Jonesboro union is an earnest, faithful, consecrated band of women, and interest in their work grows daily. They meet regularly every Thursday, and hold a mothers' meeting once a month. These meetings are well attended, and full of blessed results. Active work is being done in all the departments they have taken up. The superintendent of press work seems specially wide awake, as she never misses filling a column in their weekly paper. They observed flower mission day on the 8th of June, flowers being sent to the sick and to the prison. They have had a few lectures and several entertainments, from which they realized fair sums.

There is an effort being made to organize our state into district unions. Presidents of these unions have been appointed by our state president, and urgently requested to proceed to the work of organization. That this movement will result in good to the union in this state there can be little doubt.

SILENA MOORE HOLMAN,
State Reporter, Fayetteville.

NEWS IN A NUTSHELL.

THE Orange, N. J., W. C. T. U. has grown to splendid size, numbering 120 members, who are doing good work. Mrs. Louise Downs Quigley writes: "I shall not rest until every one of the 120 has THE UNION SIGNAL."

MISS FRANCES GRIFFIN has been in Arkansas the better part of two months and by special and popular invitation will deliver the Fourth of July address at Little Rock, her subject being "The Girl I Left Behind Me."

MRS. H. A. STONER, one of the most faithful workers in the East Lincoln union, and a warm friend of THE UNION SIGNAL, died May 23, in Lincoln, Neb., after an illness of five months. The union will greatly miss the help and inspiration of her work.

MISS LUCIA KIMBALL, of Portland, Me., has been made National lecturer of the department to secure homes for homeless children. Miss Kimball has long been at the head of the Sunday-school work of the white-ribboners and can readily combine with it this added effort for good, as she is continually on the wing, speaking and writing on behalf of the children. The purpose of this department is to secure a home for every homeless and unprotected child, and so far as possible to leave no childless home uninvited to accept a little guest from the ranks of the forgotten and forlorn. Mrs. Margaret Merrill is at the head of this department, and any wishing to learn her method can write to her at 99 Winter street, Portland, Me. The New Hampshire W. C. T. U. has recently adopted this department of work, also the state of Louisiana in carrying out its plans.

MAJOR E. T. SCOTT held a very successful series of temperance meetings lasting ten days, recently, in Pasadena, Southern California. Beginning with an audience of six hundred in the tabernacle, where the B. Fay Mills' meetings were held, every seat, which means 2,200, was occupied the last night when Major Scott spoke, while Mrs. Scott addressed an immense audience in the large Congregational church the same hour. Every religious body in the city, save one or two, united in the work, the pastors respectively presiding in turn. Throop University was ably represented by several of its professors participating in the preliminary exercises of each service. The influence of these meetings as a result of Major and Mrs. Scott's work is seen in the remarkable advance of prohibition sentiment among all classes in the city and vicinity, while the advocates of high license have received a serious check in their designs.

THE W. C. T. U. in Evanston, Ill., has branched out on a new line of the white ribbon work. Under the care of Mrs. Jane Eggleston Zimmerman, sister of Edward Eggleston, the novelist, a night school for boys has been organized and is a pronounced success, the pupils being earnest, eager, and doing their "boys' best" to behave. During the winter there have been as many as seventy pupils. Subscriptions have been made by well-to-do business men. Along with the three R's an effort is made to instill principles of purity in the habits of life, and to win the boys to a higher sense of manliness, at the same time amusing them and interesting them so that they will be kept off the street and away from the influence of bad companions. Mrs. Zimmerman writes: "The burden is heavy in addition to my other cares, but it is such a glorious opportunity to influence and help forward our working boys that I cannot be sorry the task was set for me."

A NOTICE.

To complete files of THE UNION SIGNAL we would like to secure the following numbers: 1886, Nos. 1 to 33 inclusive; 1888, March 1; 1890, October 2 and 23; 1892, May 26.

CAROLINE B. BUELL.

THE WOMAN'S LECTURE BUREAU.

During the World's Fair the Woman's Lecture Bureau has its headquarters in the organization room of the Woman's Building.

We will be pleased to meet patrons, lecturers and visitors, and talk over the work of the coming season.

We trust that great good will result from our summer's work and we wish to urge upon all who sympathize with the work of the Bureau that every effort possible be made to put this department of work on the footing it deserves. This can only be done through the effective coöperation of the local county and state unions.

We have a few dates at our disposal of the popular Swedish lecturer, Miss Cecile Gohl, subject: Home life in Sweden (in costume) and the famous Smith sisters concert sextette. Mrs. Laura Ormiston Chant and Mrs. Fenwick Miller, of England, will fill a few engagements.

The following lecturers are under our management, and we call your attention to the splendid list of workers:

Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.* Pennsylvania and Ohio early fall.

Mary T. Lathrap.* New York after August 8.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman. Ohio in July.

Miss I. C. DeVelling, in Arizona during the coming season.

Clara C. Hoffman, Illinois, Indiana and Ohio in July and August.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture at schools of methods during the summer.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, en route to Dakota first of July.

Mary Sparkes Wheeler, in Pennsylvania.

Volney B. Cushing.

Harriet May Mills.

Rev. Eugenia St. John.

Rev. C. H. St. John.

Lou J. Beauchamp, Iowa from June 20 to July 10. Open for summer assemblies. Open for summer assemblies:

Mary Seymour Howell.

Messrs. Wolfenbarger and Huckins.

Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A. Bassett.*

Olive Stubblefield.*

Caroline M. Woodward.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

M. Naomi Trimmer, vocalist.*

Rev W. C. Weaver.*

Col. George W. Bain.* Calls for Iowa first of July.

Josephine R. Nichols.* Calls for the fall.

Prof. Rena Michaels. Calls for Indiana and Ohio.

Caroline B. Buell. Illinois and adjoining states.

For terms, dates, etc., address during the World's Fair,

LUCY E. ANTHONY, *Manager,*
N. W. C. T. U., Headquarters,
Woman's Building, Jackson Park,
Chicago, Ill.

Permanent address, Somerton, Philadelphia.

Our Library Table.

THE JULY MAGAZINES.

The CHAUTAUQUAN for July contains the detailed program of public exercises and entertainments which will take place at Chautauqua during the approaching season. Among the familiar names that appear on this list of rare treats are Prof. Henry Drummond, Dr. Herrick Johnson, Mr. Leon H. Vincent, Mrs. Mary Lowe Dickinson, Mrs. Josephine R. Nichols, Mrs. Kate Douglas Wiggin, Dr. Edward Eggleston, Rev. Joseph Cook and many others.

CURRENT LITERATURE for July devotes some fifty pages to World's Fair material which will be of double value since it serves as a reliable guide when those who contemplate visiting the Exposition are "reading up" beforehand, and when the visit is over such material helps to crystallize memories that might otherwise become vague and confused. "Life on the Midway Plaisance" is the cream of the article in question, giving rare descriptions of the quaint and curious sights there beheld.

The Current Literature Publishing Company, 52-54 Lafayette Place, New York City.

The Columbian number of the CHILDREN'S HOME FINDER, Davenport, Iowa, is of more than ordinary interest, as it contains in compact form a summary of the work performed by the Children's Home Society, of which it is the organ, during the four years of its existence. The rapid and strong growth of this society in the past year is convincing evidence that its organization and methods offer the very best solution of the child-saving problem. The HOME FINDER contains, besides this summary, a carefully-prepared illustrated article on the World's Fair, and several other interesting features.

In SCRIBNER'S magazine for July, W. Hamilton Gibson contributes the first of a group of Artists' Impressions of the Fair—brief articles by men who are accustomed to look at things from the picturesque side, with many illustrations from the notebooks of the artists who write the papers. Mr. Gibson has written of the landscape-gardening aspect of the Fair, under the title of "Foreground and Vista." His illustrations give beautiful glimpses of the Wooded Island, the Rose Garden, the Japanese Temple, and Horticultural Hall, with their great variety of flowers and trees from every country of the globe. The series on "The Poor in Great Cities" is concluded with a very thoughtful paper by Oscar Craig, president of the New York State Board of Charities, summarizing the results of the most approved methods for "The Prevention of Pauperism."

The HOMILETIC REVIEW for July comes to hand with a varied and interesting table of contents. "The Higher Criticism" finds sympathetic treatment at the hands of Rev. J. Westby Earnshaw, whose article is nevertheless discriminating and conservative. The Rev. James M. Campbell writes with ability on "The Truths of Scripture Verified in Christian Experience." Dr. Wm. Elliot Griffis tells the story of Bartholomeus de Glanvilla, under the title, "A Fourteenth Century Preacher's Companion." Professor Hunt, of Princeton, gives a helpful paper on "Religious Books and Reading," and Dr. William Hayes Ward continues his series of contributions on "Light on Scriptural Texts from Recent Discoveries," with a brief account of "The Babylonian Creation Story." The Sermonic Section contains much material of interest to preachers, and other sections are of equal interest.

Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York City.

The July issue of LIPPINCOTT'S contains a handsomely illustrated article by Barr Ferree, entitled "Chicago Architecture." Among the illustrations are, the Auditorium, Studebaker Building, Art Institute, Masonic Temple, the Temple, the Rookery, Chamber of Commerce, the Tacoma, City and County Building. High tribute is paid to the modern architecture of the City by the Lake: "No other American city can claim such a record, and it is not the least glory of the whole that the artistic results are as satisfactory as they are characteristic. . . . At last America has buildings worth going a thousand miles to see, and the traveler who sets forth from New York on his first Western tour will find in the buildings of Chicago some examples of a new form of architecture, a more sensible and more business-like treatment than he will find at home. The least impressive of the lessons he takes away with him will not be the one he gains from the study of Chicago's new buildings."

J. B. Lippincott Co., Philadelphia.

A Child Knows
the Comfort, Luxury and Healthfulness of a
FERRIS'
GOOD SENSE
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(*Continued from page 5.*)

ENGULFED IN THE NAME OF VICTORIA.

DEAR UNION SIGNAL:—The first telegraphic dispatch announcing the foundering of the battleship Victoria stated that it was the most serious calamity of the kind, in respect of the loss of life involved, that was known in British annals. This was an error, however, soon corrected. When the Royal George went down in the quiet sea, as she was undergoing repairs off the harbor of Portsmouth, there was nearly or quite double the loss of life that occurred in the recent awful catastrophe. The poet Cowper in his elegy upon "The Loss of the Royal George" thus mournfully sang:

"It was not in the battle;
No tempest gave the shock;
She sprang no fatal leak,
She ran upon no rock.

"His sword was in his sheath,
His fingers held the pen,
When Kempenfelt went down
With twice four hundred men."

It appears that there was a ball in progress at the time, and, it was said, hundreds of degraded women went down unwarned to a watery grave with the seamen and soldiers. Pity it is to destroy the poetry that may be in a measure associated with the historic event referred to, but we seek the truth and the whole truth, and for the good of our fellows of the living present it may be well to tell it in plain prose.

"On a ship coming into port," said an English naval officer, half a century or more ago, "large numbers of prostitutes are frequently allowed to come and live on board, or come off in the evening, and are sent ashore in the morning." A naval officer of our own said of his ship while in Port Mahon, "I have seen five hundred of these lost, degraded creatures on board at a time, all the decks full of them, between the guns, and in every direction were they to be seen with the seamen."

But, it will be said, it is not at all likely that the naval and the military service of to-day is witness of such shocking demoralization. Nevertheless, to take the case of England's vast dependency of India, we know without a doubt that the operation of the "cantonment acts" in that country is such as to continuously involve the degradation and ruin of great numbers of Hindu girls, to satisfy the lust of the resident soldiery from Christian England. Engulfed, alas, in the name of Victoria, Queen of England and Empress of India! Hundreds of these wretched creatures foundering in the sea of life year by year! The battleship and its four hundred have gone down, and all Britain is shocked and stirred withal with profoundest sympathy. When shall be similarly manifested the tokens of national sorrow because of that greater holocaust of Hindu maidens sacrificed year after year to the God of war?

JOSIAH W. LEEDS.

Philadelphia, Pa.

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME.

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Mrs. Mary A. Woodbridge, Ravenna, O., for the regular form and circulate it to the best of her ability, mailing the names to Miss Alice E. Briggs, Evanston, Ill.?

TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

And one of them when he saw he was healed, turned back, and with a loud voice glorified God. And he said unto him, Arise, go thy way; thy faith hath made thee whole.—Luke 17:16, 18.

The following extract is taken from a lengthy article in the New York *Sun*, of June 7, on the Temple: "The Woman's Temple is the splendid monument of woman's enthusiasm, hard business sense and clever financiering. It stands on the corner of La Salle and Monroe streets, one of the best business sites in Chicago. In its exterior it is an ornament to the city. . . . It is the interior, however, that discloses in its shining propriety, its purity of color, its spotless cleanliness, the fact that it is a woman's building. The white marble fittings assist this aspect. The entrance is into a marble rotunda, whence a row of wrought iron cages are flashing to and fro like shuttles; floors of mosaic, wainscoting of white marble, a field of cream and a frieze of clear glass frame in the halls, which are lighted from the windows in the rear wall. From top to bottom the vast building is kept like a parlor. . . . This building, with its buoyant sense of lightness, pleasant color and cleanliness, so distinctly different from the office buildings which shelter the varied enterprises of men, not only in dusky Chicago, but in the clearer atmosphere of New York, it is not surprising to learn, receives higher rents than any other building in the city, except one."

***

Many white-ribboners are greatly disappointed when visiting the Temple of which they are so justly proud, not to find the name of their union enrolled on the tablets in Willard Hall. We trust that all such persons will return to their homes with the determination to stir up their union to undertake the work of raising $100, and thus do their part toward paying for the Temple, besides insure to their own state a perpetual income for temperance work. Remember, dear sisters, twenty-eight persons placing a penny a day in the Temple mite-box for a year will secure a hundred dollars. The following unions have determined to have their names go down to posterity on the roll of honor in Willard Hall. Mrs. S. E. Johns sends $75 for the Canastota, N. Y., W. C. T. U. She says the union expects to send the balance ($25 soon) and adds: "I wish each member throughout our unions would be asked to give one dollar; if there was such a call sent out it seems as though our Temple would soon be paid for. Why not do so? I will do my part again." Such a call from the trustees will soon be issued. Then we will see who is on the Lord's side of this great enterprise. Miss A. M. Henderson sends $10 which completes the hundred dollar pledge of the St. Paul, Minn., W. C. T. U. She also sends $21.30, third payment on pledge of the Hutchinson, Minn., W. C. T. U. Mrs. W. E. Currah sends $20, third payment on pledge of Helena, Mont., W. C. T. U. Lancaster county, Pa., W. C. T. U. sends $18.86 on pledge. The Payson, Ill., W. C. T. U. sends $10 which completes the hundred dollar pledge. Through the good management of their efficient superintendent of Temple work, Mrs. A. Hoad, the union raised the above amount in ten months. She writes: "We hope in the coming months to follow the same line of work and for the same cause." If all unions would do likewise it would create such a tidal wave as would soon sweep the Temple out of sight of all indebtedness. The Wyman, Iowa, W. C. T. U. sends $10 on pledge. The Factoryville W. C. T. U. sends $17.16 to be applied on the Wyoming county, Pa., tablet. The Charlestown, Mass., Y's send $14 which completes their hundred dollar pledge. In eight months this wide-awake union raised the $100. There is not a Y union in the land but could do the same if they but set about it. Girls, why not? All the young men will be more than glad to help you.

***

Mrs. C. I. Richmond sends $50 which completes the payment of Mrs. Esther T. Housh's tablet by the Vermont W. C. T. U. Mrs. William I. Greene, Pittsburgh, Pa., sends $25, ten of which is to be applied on the Madam Willard window. Ethel Stout, Melbourne, Florida, sends $10 for Baby Band which is to be applied on the Jennie Casseday tablet. The W. C. T. U., of East Pueblo, Col., sends $10 for Baby Band, to be applied on the hundred dollars the union is now trying to raise for the Temple. The W. C. T. U. of Farmington, N. Y., sends $11.87 to be applied on the Mrs. Decker tablet. Mrs. Chas. Burchard sends $10 for the Frances J. Barnes tablet from the L. T. L. of New York City. Miss D. E. Brownlow, Paw Paw, Ill., sends $3 in memory of her beloved mother, an earnest white-ribboner, who lately entered into her heavenly inheritance. "Thirty years ago," writes Mrs. L. L. Nelson, Pasadena, Cal., "our lovely blue-eyed darling left us and went to her bright home above. We have treasured all these years the little store of coins which loving friends had dropped into her bank as something too sacred for common use. I feel now that in no way can I better dedicate it to her memory than to give it a place in the 'House Beautiful.' I have added enough to fill my mite-box, rejoicing that I am permitted the blessed privilege of carrying even a 'wisp of straw,' to help forward the grand and glorious work."

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasnrer, William D. Preston, and sent to our financial secretary, Miss Sara Johnson, the Temple, Chicago, Ill.

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Illinois—Rankin: Robert George, $3.65; Edwardsville: Mrs. E. Galt and Mary Kerr, $5; Eldorado: E. E. Mitchell, $3.65; Mrs. H. A. Baulss, $3.65; Aledo: W. C. T. U., $10; Sullivan: M. P. Wilkins, $3.65; Englewood: Mrs. F. M. Dillon, $4.43; Springfield: Central W. C. T. U., $3.65; Wataga: Carrie L. Stream, $3.65; McLeansboro: Mrs. Y. M. Eckley, $3.65; Mrs. J. E. Robinson, $3.65; Chicago: Leila Ludden, $3.66; Scandinavian W. C. T. U. of Hope Mission, $20; New Windsor: W. C. T. U., $35.70; Geneseo: Minnie Way, $1; Lanark: Anne Paley, $3.65; Henry: W. C. T. U., $4; Shawneetown: Mrs. Etta Loomis, $4; Mrs. E. L. Loomis, $3.65; Pittsfield: Lottie Kelly, $3.65; Mason City: Mrs. R. L. Ellsberry, $3.65; Elgin: Margaret Hammond, $1; Harvey: Miss Essa Eberhart, $3.65; Danville: W. C. T. U., $12; Chicago: Mrs. S. M. Clark, $5; Tampico: E. C. Smith, $3.65; Grant Park: Miss Emeline Hathaway and Mrs. Seager, $7.30; Elburn: Mrs. Mattie McNain and Mrs. Carrie Johnson, $7.32; Greenwood: M. Nellie Baldwin, $3.70; Grand Ridge: W. C. T. U., 55 cts.; McLean: W. C. T. U., $10; Evanston: Mrs. P. C. Money, $1.20; Bunker Hill: Mrs. S. L. Stiver, $2; Eldorado: H. A. Banks, $1.10; Kane: Mrs. L. D. Gardiner, $2.50; Payson: W. C. T. U., $40; Mrs. G. W. Baker, $3.65; Alhambra: Mabel McCracken, $3.65; Harvel: W. C. T. U., $3.65; L. T. L., $3.65; Nachusa: Mary Shenk, $3.65; Capron: W. C. T. U., $20; Mrs. C. D. Carpenter, $3.65; Roscoe: Abbie M. Warner, $3.65; Chana: Mrs. B. A. Canfield, $3.65; Alton: Florence Cassaboon, $4; Barry: Mrs. B. D. Brown, $3.65; Mary Fitch, $3.65; Rossville: Y. W. C. T. U., $2; Roseland: Mrs. Dollie Cockburn, $3.70; Moline: L. D. Bearby, $2; Swan Creek: W. C. T. U., $5.47; Harrisburg: W. C. T. U., $8.65; Sulphur Springs: Mira A. Sinclair, $4; Plainfield: Mrs. A. G. Browne, $2.50; Indianola: W. C. T. U., $2; Sandwich: W. C. T. U., $50: Streator: Mary H. Finlew, $10; Chicago: L. C. Latimer, $3.65: A stranger, 20 cts.; Jerseyville: Paradise W. C. T. U., $3; Fulton: W. C. T. U., $8.30; Loyal Temperance Legion, $7.10; Mt. Morris: Mrs. M. Farwell and L. F. Cushing, $7:30; Chicago: Temple Parlor, 53 cts; Lighthouse and Taylor: Band of Hope, $12: Grant Park: Miss Jennie Price, $5; Chicago: Mrs. Robert Greenlee, $25; Miss Grace Greenlee, $1; Hinsdale: Mrs. B. E. Shaw, $1; Mendon: W. C. T. U., $5.

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Kentucky—Lebanon: Emma Mahon, $3.65; Harrisburg: Mrs. Lulu Reed: $3.65; Louisville: Y. W. C. T. U., $5; Carrolton; W. C. T. U., $14.60; Lancaster: W. C. T. U., $5; Glade: W. C. T. U., $1; Madisonville: W. C. T. U., $1. Barbourville: W. C. T. U., $1.

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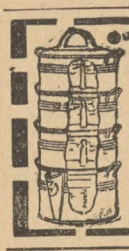

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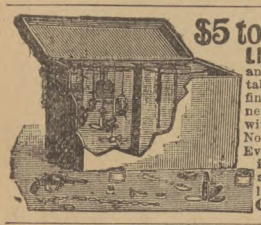

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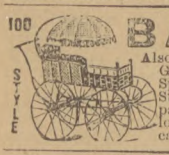

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Publisher's Notes

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Who knows but on the altar place
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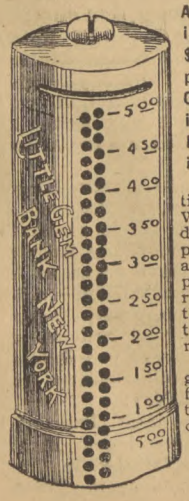

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Help them out of their lives of shame. How? By purchasing a copy of Mr. Charles A. Crittenton's charming booklet,

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especially describing the Holy Land. It also contains a sketch of Florence Crittenton Missions by Charlton Edholm, superintendent of press of the World's W. C. T. U.

As is well known by white-ribboners, Mr. Crittenton, the famous evangelist, already largely supports eight Florence Crittenton Missions for the rescue of erring girls, and at the Denver Convention pledged $5,000 to the W. C. T. U. for founding five more missions under their auspices. These are now being established, and every cent realized from the sale of "AROUND THE WORLD WITH JESUS" will be given to the Florence Crittenton Missions, and every one whose heart throbs for our erring girls may aid the grand work for their redemption by circulating this little souvenir. It contains beautiful pictures of Mr. Crittenton, Miss Willard, Lady Henry Somerset and Mother Prindle, Matron of New York Mission, all white-ribboners, and it cannot fail to interest all. Price only 35 cents. Send orders to

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A Minneapolis Miracle.

THE REMARKABLE CURE OF J. B. WHITE OF THIS CITY.

A Cripple for Two Years, Pronounced Incurable by Physicians and Given up by His Friends to Die—How He Obtained Relief and Became a Well Man—His Daughter's Marvelous Improvement.

(*From the Minneapolis Journal.*)

"Precious is the panacea that cures when hope is gone and medical advice pronounces the death sentence—'incurable.' How terrible it is to think of leaving this sweet life before the allotted years of man's time here on earth are spent." Thus spoke J. B. White, of 1201, 3d St., N. E., last night to a *Journal* reporter. Mr. White has been much talked about of late, and the following conversation explains why:

"I am a native of Shediac, New Brunswick, and of French descent. I have been in Minneapolis for many years. I am now sixty years old. I fell from a building two years ago and broke my thigh, besides injuring myself internally. The doctors could do nothing for me but let the bones grow together as best they could. When I was able to walk on crutches, I came near dying from the complication of troubles that had set in after the fall. For one year and a half I walked on crutches, striving in vain to find some relief from the misery I felt night and day. The worst part of my afflictions was that I could not eat anything. If I could have taken nourishment and kept it down I could have stood the pain better. I had four doctors, and kept taking all sorts of medicines. I had to stop all of them or I would have been a dead man. I have enough bottles left to start a drugstore. I would be troubled so with headaches, and my hips would pain me so that I often thought I should go crazy. I was so emaciated that there was nothing to me but skin and bone. Last summer I felt as if I was nearly dead. My kidneys then began to bother me. I got so I could not sleep only at intervals. Finally I gave up in despair. One day I was sitting out on the porch. It was a beautiful, sunny day. The singing of birds and the odor of flowers set me to thinking of my childhood days. From that my thoughts reverted to the little French weekly paper, *Le Moniteur Acadien*, that we got, and I thought I would like to read it and see how things were at my old home. I told my wife to give me the last number. She brought me the one that came that morning. The first thing I saw was a long article about the miraculous cure of a cripple. I read on and on, becoming more interested than ever. The patient described in the article said that Dr. Williams' Pink Pills for Pale People cured him and they would cure others. The story aroused my interest and I induced my druggist to send for them. I did not expect relief right away, but soon they made the headache pass away. After taking them some days I could eat. People laughed at me when I began to take the pills, telling me I was taking so much candy. But the day I threw away the crutches they thought different. I am now well and hearty as a young man of twenty-five."

At this juncture his married daughter, Mrs. N. White, came into the store. "There," said he, "is another case. She has tried them, too." The reporter thought it would be a good idea to speak of her case, also, since it was a woman's. Mrs. White married a man of the same name as her father, so this accounts for the same name.

"The doctors," she said, "told me I had uterine trouble. I was in a miserable condition. Nothing that I took could alleviate the pains I would feel in my limbs and abdomen. I often had fluttering of the heart, and frequent weak spells. I would eat, but it would do me no good. I could not sleep. I was in misery and despair. My father took Dr. Williams' Pink Pills, and his improvement was so rapid that I thought I would take them, too. At first I felt worse, and then I began to mend so rapidly that I was astonished. I have taken seven boxes, and am now nearly well. I can do my own work, and can sleep and eat well. In the mornings I feel refreshed after a night's rest."

August Grotefend, who keeps the Germania Drug Store, at 1011 Main St., N. E., corroborated what Mr. White had said above in regard to his condition, saying, "I have sold a great many since these cures. Some of the lumbermen going in the woods have taken half dozen box lots of these pills with them. They certainly have done a wonderful lot of good, and should have the entire credit of the cures."

On inquiry *The Journal* reporter found that these pills are now on sale at the various wholesale drug houses of Minneapolis and St. Paul and are meeting with a good sale, but not as fast at they will sell as soon as their merit is fully known. He also found that they were manufactured by Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and the pills are sold in boxes (never in bulk by the hundred) at 50 cents a box, or six boxes for $2.50.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, influenza, and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system; in men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

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"THE BIG FIVE"

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On the 4:00 P. M. Pennsylvania Short Line fast train from Chicago, a Pullman Buffet Sleeping Car will run from Chicago to Louisville, Nashville, Chattanooga and Atlanta, over the Louisville, Nashville and Chattanooga Lines. Sleeping Cars on the 9:00 P. M. train from Chicago to Indianapolis and Louisville as usual.

Please address or call upon DERING, 248 Clark St., Chicago, for further particulars

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Signal Notes.

ONE in five of London's citizens die in the workhouse, the hospital, or the asylum.

IN France over twenty three schools use the school savings banks, and with gratifying results.

WE are doing a great deal toward making ourselves look old and ugly when we give way to worry and fretfulness.—*Ruskin.*

I NEVER suffer ardent spirits in my house, thinking them evil spirits. Spirits and poisons are synonymous terms.—*Sir Astley Cooper.*

CORPORAL punishment for women exiled to Siberia and manacling their feet during transportation, have been forbidden by the Russian government.

TWENTY-FIVE million six hundred and ninety-five thousand pages of temperance literature have been distributed the past year by the National Temperance Society.

THE Indian government owns two great distilleries, which are managed entirely by government officials. So fiery and poisonous is the liquor that the soldiers are forbidden to touch it.

"IN the third century B. C.," says Prof. Max Müller, "a new idea was started at the Buddhist council, viz., the conquering of other nations, not by force of arms, but by the power of truth."

RUSSIA takes the lead of the rest of Europe in some things. Already she welcomes women doctors and lawyers, and one of her universities has bestowed a certificate on a woman for veterinary surgery.

"AS THE saloons were closed yesterday the police had very little to do. There was not a drunk in any one of the stations,"—a significant comment on the value of prohibition for one day, taken from a Toronto paper.

THERE are 250,000 women in London whose daily wage does not exceed 15d.; but there are plenty of men in London who pay £1,000 to decorate a house-boat for their mistress to sit in at the Henley Regatta, or who can give £250 for a pianoforte recital by Paderewski!

A CENSUS of the great redwood trees of California reveals the fact that there are over two thousand six hundred of them left, their average diameter being thirty-eight feet. Two giant specimens are in the Horticultural and Government Buildings at the Columbian Exposition.

THE Rev. Hugh Price Hughes of London recently said in a temperance address: "As 80 per cent of the population of England live in houses rated at less than £20 per annum it would be quite impossible to shut up a single public house against the wishes of the poor. The real point is whether the rich and privileged classes should have it in their power to keep these houses open if the poor did not want them!"

THE Patriotic League which was formed last year has for its main object the training of young people in the practical duties of citizenship, the originator claiming that it is far more important that an American boy or girl should get an intelligent idea of the jury system, of the machinery of primaries and elections, and of legislation, than that he should be initiated into all the mysteries of the natural sciences.

MISS SOONDARBI H. POWAR, an accomplished Indian lady, who has been speaking in London for some time past, has returned to Poona, India, where she will be associated with her friend, the heroic Pundita Ramabai, in conducting the school for high caste Hindu widows. She writes to Miss Willard as follows: "I am very glad to tell you that the sixteen girls who belong to our family are adopted by different friends who agree to pay their expenses with us. Two of these are in America, one has been adopted by you, and one by Lady Henry Somerset. These are included in eighteen already supported, and I have five more promises for five girls, besides one that an Indian gentleman agrees to support, so that we can take six new ones into our family. I love them dearly, and we shall make them as happy as we can. I am invited to America for the Woman's Congress and sorry I cannot go, but think it better to return to my native country and help our dear Ramabai."

Too Many

to print: that is why we never use testimonials in our advertising. We are constantly receiving them from all parts of the world. The Gail Borden Eagle Brand Condensed Milk is the best infant's food. Grocers and Druggists.

A World's Fair ENCAMPMENT ASS'N TRIP

Cheaper than Dirt!!!

FOR 2 PERSONS

FURNISHINGS.

Woven Wire Spring Cot,	10 cts
Sheet,	" "
Pillow,	" "
Pillow Slip,	" "
Comforter or a Blanket,	" "

AT 10 CENTS EACH A NIGHT!

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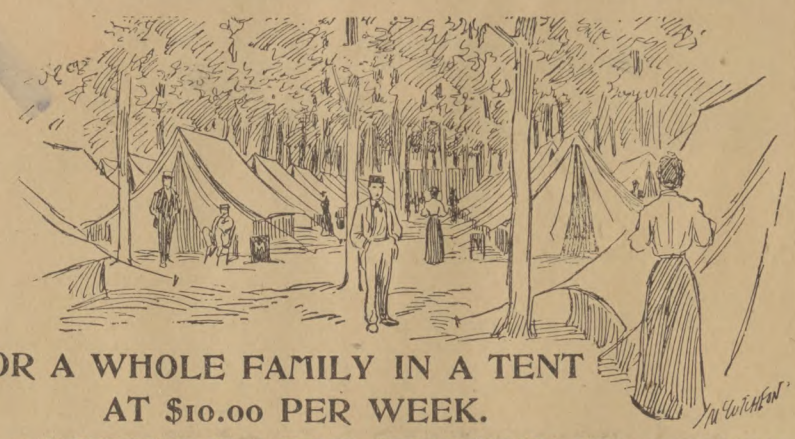

OR A WHOLE FAMILY IN A TENT AT $10.00 PER WEEK.

2, 4, 6 or 8 PERSONS IN A TENT, FURNISHINGS PER SCHEDULE.

Hundreds of Testimonials on file expressing the satisfaction of our guests. These testimonials have been verified by the advertising manager of this paper. Our guests like "The Camp" for its quietness, its society, its economy, and its great security. We are particular whom we admit as guests, for we want none but good, moral people, and wholesome, clean Temperance workers, who know where and how to enjoy themselves.

Single Night's Lodging **50 cents,** *everything furnished.*

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HOW DID WE EARN THE NAME?

By Situation and Location } of grounds in Prohibition District.

By Conquest and Honesty } Because we have done as we agreed. " no one ever paid us $1.00 and lost it, whether we received it or not.

By good, common sense " Living evidence } 500 people per day to prove it. } NO FAULT-FINDING.

...NO MEMBERSHIP FEE...

NO CHARGE FOR INFORMATION

ALL QUESTIONS Cheerfully Answered

If you have written " " " not " } US DO SO AT ONCE.

10% DISCOUNT ON TENTS.

Send $1.00 NOW and RESERVE QUARTERS

A PENNY postal addressed to us will secure full information and authentic map.

N. B. The Best Handy Guide to World's Fair published, sent for 30 cents in stamps. Special arrangement for care of children.

"Your Guide is more complete than those sold on Fair Grounds."—Mrs. Cocking, Jacksonville, Ill.

The World's Fair Temperance Encampment Association

Take Elevated or State St. Cable Cars to 57th St. and Indiana Ave., Chicago.

TO GET SPECIAL TERMS YOUR APPLICATION MUST BE IN THIS MONTH.

Beware of Crude Cocoas, Sold as Soluble.

Van Houten's Cocoa

—(BEST & GOES FARTHEST)—

is Manufactured on Scientific Principles, Highly Digestible and Nutritious, known all over the civilized Globe as the Peer of all Cocoas.

6

FEED THE BABY

In cases of diarrhœa, dysentery and cholera infantum, on **Burnham's Clam Bouillon.** There is nothing like it for ailing children. It is far superior to any of the so-called infant foods, and is as nutritious as mother's milk. We receive letters of commendation daily from mothers and physicians recommending it as an infant food. Take two teaspoonfuls of Bouillon, add two tablespoonfuls of soft water, and a half pint of milk, boil, serve moderately warm, using an ordinary nursing bottle.

BURNHAM'S CLAM BOUILLON.

Never Buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists 25c., 50c., and $1.00 sizes.

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Kalamazoo, Mich. A superior school and refined home. Opens Sept. 14th, 1893. Terms $250. Steam heat, passenger elevator. Send for catalogue No. 27.

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Of Physicians and Surgeons. Seventh annual session opens September 28, 1893. Men and women admitted. Full three years' course. Address, for Catalogue,

S. W. DODDS, M. D., Dean.

TO WORLD'S FAIR VISITORS

HOTEL FRENCH,

HARVEY, ILL.

FURNISHED HOUSE CAN BE SECURED FOR THIRTY DAYS.

Situated on the Grand Trunk and Illinois Central R. R., being convenient to stop without going into the City, and more accessible to the Fair Grounds than the City itself.

This is a three-story brick building, cool and airy rooms, with first-class table.

Give a few days' notice or your intended visit and we will reserve you a room, meet you at the station and guarantee satisfaction. Parties of four or six can have suite connecting if desired.

CHARLES G. FRENCH, Harvey, Ill.

World's Fair Rooms.

Select rooms in Christian homes near the Fair Grounds our specialty. Rates 50c. to $1 a day. Highest references. Send for folder.

WORLD'S FAIR ACCOMMODATION CO., 225 Dearborn St., Rm. 10, 1st Floor.

Call at office and we will show rooms before you engage them. Representatives wanted everywhere.

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ROOMS for RENT DURING VACATION

Lodging for two persons, $5.00 per week; for four persons, $8.00 per week.

CHICAGO TRAINING SCHOOL BUILDING, 114 Dearborn Ave., - - CHICAGO.

J. S. MEYER, Supt.

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No Alkalies —OR— Other Chemicals are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

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"A dollar saved is a dollar earned."

This Ladies' Solid French Dongola Kid Button Boot delivered free anywhere in the U.S., on receipt of Cash, Money Order, or Postal Note, for $1.50. Equals every way the boots sold in all retail stores for $2.50.

We make this boot ourselves, therefore we *guarantee* the *fit, style and wear,* and if any one is not satisfied we will refund the money or send another pair. Opera Toe or Common Sense, widths C, D, E, & EE, sizes 1 to 8, and half sizes. *Send your size; we will fit you.* Illustrated Catalogue FREE.

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Choice rooms in private residences within one block of the Fair Grounds.

Special rates for July and August.

Write at once for full particulars to

MRS. MAY WOODBRIDGE, 5801 Rosalie Court, CHICAGO.

It is due to the Harvey Land Association that the public know that the so-called Harvey Temperance Hotel advertised by Mr. Walter Thomas Mills is not located in Harvey proper and never had any connection with the Harvey Land Association.

Neither has the Mutual Home Improvement Co., also advertised by Mr. Mills, any connection with the Harvey Land Association.

The Temperance Hotel is located near 147th street, just north and outside the village of Harvey.

GRAY HAIR OR WHISKERS restored to natural color by using VAN'S MEXICAN HAIR RESTORATIVE or money refunded. Absolutely harmless. Warranted Sent to any address on receipt of price, $1 per bottle Full information free. Agents wanted.

Allen & Co., 312 Inter Ocean Bldg., Chicago

THE POPULAR ROUTE TO MILWAUKEE.

Is the Chicago, Milwaukee & St. Paul Railway. Its double track between Chicago and Milwaukee has been completed and with its block signal system, absolutely preventing accidents from collisions, trains may be run at the highest rate of speed attainable. The equipment of the line is perfect.

Trains leave Union Passenger Station, Canal and Adams Sts., as per following schedule:

8:30 a. m. daily.
11:30 a. m. daily except Sunday.
1:00 p. m. daily except Sunday.
3:00 p. m. daily except Sunday.
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City ticket office, 207 Clark St.

CALIFORNIA.

The fame of the climate of California draws to that charming state new friends every year, particularly from sections where long, severe winters, followed by trying spring seasons, work such disastrous results among the weak and debilitated.

The great improvements in passenger train service, higher degrees of comfort in the cars, and shorter time required on the trip, combined with the cheapness of the excursion tickets now being sold to California and back by the Santa Fé Route, make the journey agreeable and, one can almost say, economical. The many delightful resorts now established in California afford every comfort and luxury desired by the fastidious, and present unique attractions.

The Hotel del Coronado at San Diego, the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.

Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 28.] CHICAGO, July 13, 1893. [Price $1.00 per Year in Advance.

Ursula D. Herrick
511 Murdock St. Jan 9

SINCE OUR LAST ISSUE.

The financial stringency is reported over in New York.

Judge Blatchford died at Newport, R. I., July 7, aged seventy-three years.

Western railroads have agreed to one fare for the round trip, on limited tickets.

The W. C. T. U. conference at Lake Bluff, Ill., opened July 9, with Miss Esther Pugh in charge.

The Infanta Eulalia reached Madrid July 7, and expressed herself delighted with American hospitality.

Riotous mobs held possession of many streets in Paris last week, the police being powerless to effect order.

The World's Fair Board of Lady Managers met July 7, and confirmed the appointments for the Jury of Awards.

President Cleveland was reported seriously ill last week, but his physicians declare his trouble only a slight form of rheumatism.

Two Southern universities, that of Alabama, at Tuscaloosa, and of Tennessee at Knoxville, have thrown open their doors to women.

A sudden wind and rain storm in the vicinity of Chicago, Sunday, wrecked several frail yachts on the lake and caused the death of four people, besides seriously interfering with traffic and pleasure.

Princess Victoria May of Teck and Prince George of Wales were married at St. James Palace, London, July 6. The Princess of Wales presented jewels worth $1,250,000, probably unsurpassed in value, as a wedding gift.

The town of Pomeroy, Ia., was the scene of a terrible cyclone, July 6. Forty-two people were killed outright, and over one hundred injured. Nearly one thousand were rendered homeless. Generous aid is being furnished by Iowa citizens.

As we go to press Monday afternoon at four o'clock comes the frightful news of a great fire in the Cold-Storage Building of the World's Fair. Thirty people are reported killed and twenty-five injured, most of them firemen. Particulars cannot be obtained.

The Spanish caravels, models of Columbus' three small vessels, Santa Maria, Pinta and Nina, reached Chicago July 7, and were given a royal welcome at the Exposition grounds. They are anchored in the lagoon, near the Convent of La Rabida.

THE Temple items will be found on page 13. Read them.

A SOUTH CAROLINIAN judge has declared the Evans Dispensary Bill unconstitutional and denounced it as "a great monopoly." He truly says that it is not a regulation of the liquor traffic, but intended to return revenue to the state. The Palmetto state is early meeting with lions in its supposed flowery path to prohibition.

OUR brother, John G. Woolley, writes: "Please let all the faithful know that on Tuesday, July 18, there will be a grand reception to Jessie Ackermann at Rest Island. You might add that Rest Island is on the Chicago, Milwaukee & St. Paul railway, convenient to good hotels and boarding houses in the loveliest scenery of the Mississippi river. The annual convention is July 16–23."

MAYOR HARRISON, of Chicago, in an interview on gambling, has expressed himself concerning his municipality as follows: "Chicago is no pent-up Utica, and puritanical ideas cut no figure this World's Fair year. You can't make people moral by ordinances and it's no use trying." Every decent paper in the city is taking him to task for insinuating that "Puritans" alone object to gambling, and for classing this far-reaching and abominable evil with the innocent pleasures incidental to a great Exposition.

MR. JOHN MCDOWELL, of New Zealand, is now in Chicago as the representative of the Prohibitionists of his country and paid THE UNION SIGNAL a pleasant call last week. He reports two important temperance measures as likely to pass the present legislature—the Direct Veto bill, which means that the people will be given the opportunity to vote directly on the liquor question, and the woman suffrage bill, which passed the lower house at its last session. Our New Zealand friends believe with us that woman's vote will be the solution of the liquor problem.

THE attendance at the Exposition on Sunday is steadily decreasing, there being only forty-two thousand on the grounds July 9, although the day was perfect. Sunday opening is a failure, confessedly so by its strongest advocates. The popular movement in Chicago now is for a general Saturday half-holiday with twenty-five cent admission. This is sensible, and if it had been adopted from the start would have made friends among all classes. President Palmer of the National Commission has put himself on record as opposed to Sunday opening from principle.

MR. P. A. BURDICK, the well-known temperance lecturer, died at his home, Alfred Centre, N. Y., July 3, and was buried from the same place July 7. Mr. Burdick had been ill for several weeks, and almost his last prolonged work was done in Chicago last March, when he conducted a successful campaign against the city saloons and their supporters. A beautiful memorial is left of his brave, fearless, yet gentle and helpful spirit, in the result of the twenty meetings which he conducted in Willard Hall. He will be greatly missed from temperance ranks, for he was only in his prime and a score of useful years seemed before him.

THE complications in respect to the new liquor law in South Carolina are very perplexing. Temperance people do not wish to be allied with the whisky traffic in the opposition, yet thousands of them will not sacrifice their principle that revenue from the sale of liquor is "justifying the wicked for a reward," and not even the state can give to another the right to do wrong. The Evans Dispensary Law will doubtless prove to perplexed temperance people, as well as to the world, that government, with its merciless grasp on revenue, is the most conscienceless, soulless, shameless, impenetrable and unstampedable foe prohibition has ever encountered.

MONTREAL has been holding an exposition of Christian zeal the past week which in enthusiasm, if not in size of attendance, easily outrivals Chicago's great Exposition. Sixteen thousand young people is a great force in any community, but when focalized on one object and that the telescopic one of "The world for Christ," something must move. The great meetings of Young People's Societies of Christian Endeavor opened at Canada's great commercial capital. Thursday, July 6, and adjourned on Monday the 10th. The immense drill hall, especially arranged for the occasion, a large tent adjoining and many of the down town churches reverberated for five days with words of loyalty to Christ and echoes of hearty response. The noble leader of these young Christians, Dr. Francis E. Clark, who has just returned from a world-wide Endeavor mission, received royal welcome and in his annual address spoke as follows upon Exposition Sunday opening: "We have proved for one thing that we are not boycotters whatever ill-natured people may say. There is a color of lawlessness in that word 'borrowed' from the bogs of old Ireland. It is not our word, nor does it express our attitude. We protested and petitioned; we did everything we could as individuals and societies to save the nation from the threatened disgrace; and now we, each one for himself without judging others, will decide what He would have us do in regard to going to the Exposition or staying away from it." Telegrams were sent to the National Commission expressive of gratitude to those members who voted with the Christian sentiment of the country, and again entreating that the gates may be closed for the remainder of the season. An unexpected disturbance was created among the rougher French-Canadian element by the words of a Hindu preacher in comparing Mohammedanism to Catholicism. English volunteers turned out and aided the police in preventing a riot. In the meantime, meetings in the tent were discontinued. The Catholic mayor's welcome was most cordial. He said: "It is not a battle of creeds nowadays, but a battle between belief and unbelief." The secretary's report showed a total membership of one million and a half, with a thousand societies in foreign lands. Long may the Christian Endeavor banner wave!

DESPITE the growing warmth of summer days and the many attractions of the World's Fair city, empty seats in the Willard Hall noon meetings grow fewer, and it is a pleasure to note that within the "floating membership" which must more or less characterize such a gathering, is a nucleus of earnest-faced men and women who, day after day, are found in their places ready to lend a hand wherever there may be need. The leaders are from north, south, east and west; some presenting this phase of "the cause," some that, but all uniting to advance the kingdom of Christ. The meetings of the past week have been peculiarly of a prophetic nature, since coupled with the presentation of the startling phases of intemperance and its allied vices have been most fervid utterances of a hope of deliverance not very many decades in the future. Perhaps the most thrilling appeals during the week, and those touched with the brightest hope, have come from speakers whose words were born of a two-fold experience—the lessons of past sin and the lessons of present righteousness.

THE Herculean labors put forth to secure wedding presents for the Princess May are being unfavorably commented upon by the London press. Self-constituted committees, beginning with some titled person, who is at the head of a community and who passes the word along, are going from house to house, shop to shop, and school to school. The whole demonstration is "machine made." In this year of an unprecedented drought the people are less willing than ever to give. In many instances business people, desirous of disposing of their wares, have been the instigators of these gifts; jewelry and resolutions on parchment seem to be the principal returns thus far secured. In contrast to this piling up of gold and gain, the following figures are significant: In London, one in every fifteen citizens dies in the workhouse, the hospital or the penitentiary; in England, eighty out of every one hundred homes bear valuation of but one hundred dollars; in London, only one boy in forty attends any kind of school after he is twelve years old, and it goes without saying that the percentage is much smaller among girls. One million two hundred thousand of the residents in London live on less than five dollars a week per family, and three hundred thousand are in chronic want of food. In the poorer parts there is one public house to every eighty persons. There are ninety thousand actual paupers, and yet the charities are such that there would be £1 apiece, *i. e.* about $5 for every man, woman and child in the city of London annually. The King and Queen of Italy, when the suggestion was made that they should have a present, on the recent occasion of their silver wedding, from the people of Italy, begged that it should take the form of an industrial school for boys and girls. We can but wish that Protestant England, through the young people who have just united their destinies, would give the world an example of Christ and His teachings, as Catholic Italy has done.

THE WHITE RIBBON ARMY.

BY MARIAN W. HUBBARD.

TUNE—Columbia, the Gem of the Ocean.

Encircle the world with a ribbon!
A beautiful ribbon of white,
The badge of the temperance women,
The emblem of freedom and right;
Of freedom from bitterest bondage,
The terrible bondage of drink
That binds down the glory of manhood,
And fastens a *heart* in each link.

Hear the pitiful wail of the children!
And list to the mother's low moan.
Wives weep in the anguish of sorrow;
Oh, what for such woes can atone?
Love, truth, and home life are shattered,
And hope now lies crushed at the feet
Of the demon who tramples upon them—
Every tie that made living so sweet.

Shall no standard be lifted against him?
This foe that spreads ruin and shame,
And sullies our star-spangled banner
By plying his trade in its name?
O yes! for while temperance women
Have power to speak for the right,
We'll encircle the world with our ribbon,
Our beautiful ribbon of white.

Vineland, N. J.

MRS. MANNERING'S "WHY?"

II.

BY FAYE HUNTINGTON.

After showing her visitor out, Mrs. Mannering returned to the library to be greeted by her daughter with the exclamation:

"Mamma, I think it is just dreadful the way those women do go on! The idea of cultured, refined women being mixed up with such matters as saloons and gambling houses!"

"Well, daughter, these women are honest I think, though they do seem a little erratic. Mrs. Elbridge was peculiar in her ways of thinking even as a young girl. I remember we used to have discussions upon this very subject of temperance when we were school-girls together and she was just as radical then as now. But I always believed in *her*, though I might not sympathize in her views. Then she married Dr. Elbridge, as much of a fanatic as herself, while I married your father who was more conservative. I sometimes wonder what he would say to all this talk of the extremists! The last ten years have brought out a great many methods and plans which are very different from his ideas, and I am not sure that he would agree in these new notions." She said this with a weary little sigh, then after a moment she added, "I am sure Laura Elbridge really believes all she says, and I have no doubt she is this minute agonizing over the thought that I will not join her; but I never could follow her in her flights!"

"Why, mamma, it just distresses me! I am strong for temperance, but I never could bring myself to advertise my principles by wearing a white ribbon! You know last summer I wore my watch without the chain, with just a ribbon to match my dresses tied in the ring? One day I tied in a white ribbon to wear with my white cashmere, and do you know two or three of the girls said, 'Why, when did you become a Y?' Wasn't it funny?"

"Well, daughter, I would not infringe upon their right to wear the white ribbon so long as you have all the colors at your command," said Mrs. Mannering laughing. And so lightly did these women dismiss a subject that concerned them deeply, a subject that should take hold of the heart of every woman. Oh, that the young women could realize that the position taken by them upon this great question must bring to them either happiness or sorrow.

Helen Mannering was a Christian girl, she was moreover an enthusiastic Christian Endeavorer; but while she was active in the work of the society she invariably declined to work upon the temperance committee, always insisting that though it was well enough to have such a committee, for her own part she could not get up any interest in the subject. Half an hour after Mrs. Elbridge left the house, Helen sprang up, saying with delight in her voice, "There's George with a horse and cutter! Now for a sleigh-ride!" And in a few moments she was cloaked and hooded and tucked in under the soft robes in the prettiest of cutters, and the young couple, to whom life seemed all brightness look whichever way they would, behind to a happy childhood, around them in a sunny present, and forward to a blissful future, were skimming over the smooth roads. After a few turns about the town the driver struck out into the open country where broad fields spread out in the whiteness of the snow covering. The mettlesome steed, away from the excitement of the crowded thoroughfares, settled down into a steadiness which gave his driver an opportunity to enjoy conversation.

"This is really delightful," said Helen. "Do you know I was falling into a fit of melancholy when you drove up! Mrs. Elbridge was in to see mamma and they discussed the temperance question and the W. C. T. U. until I nearly went wild!"

"Well, it is a subject to go wild over, I suppose," returned the young man gravely.

"Oh, I don't get excited over the *subject*, but when they talk, and talk, and talk, it grows wearisome."

The young man made no reply. He was thinking, "It has never touched her! Perhaps it is not strange that she treats it lightly, yet it seems as though a woman would feel it for others if not for herself," and then and there he vowed that if possible he would never let her know what it was to feel the curse. Alas, for inherited weakness and failure to take hold of the strength that is mighty to save!

George Donaldson and Helen Mannering were married in the early spring of that year. They went to reside upon an estate which young Donaldson had inherited in a distant city. Colonel Donaldson had followed three sons to dishonored graves. and George, the grandson, was the last of the race. The Colonel had been a moderate drinker but he never came to see that his own precept and example had been the cause of the downfall of his sons. George was his grandfather's comfort and pride and the old man died in the assurance that this sole representative of the house of Donaldson would honor the name.

"We have been looking forward to your coming among us!" said a bright young woman to Helen soon after the young couple were established in their new home. "Mr. Donaldson is one of our members though he has not met with us lately, but of course we understood the reason, and now that you are here we hope to see you at our meetings. Have you a Y at Rushville?"

A Y! Well there was one—so much Helen knew, but as for any further knowledge of the organization she had none. She did not say that it was a great surprise, not to say shock to her to learn that her husband was a member of the despised organization and that she was expected to join. She replied that if Mr. Donaldson was a member and wished to continue his connection with the Y of course she would join. All the time she was saying within herself, "I'll soon talk him out of that!"

When her husband came home she said laughingly: "Well, George, I had a great surprise to-day; in fact, I nearly lost my self-possession. You never told me that you belonged to a temperance society! And Miss Briggs called and claimed you as an honorary member of the Y's! I did have sense enough to hide my amazement. But why did you never tell me?"

"Well, I don't know; I suppose I never thought to mention it. I believe I am a member, at least I joined, though it is a long time since I have been to any of the regular meetings or to the social gatherings, but I have kept up my dues."

"Oh, of course it is well enough to help them with money. I suppose they do accomplish some good among certain classes."

"I met Jennie Hammond yesterday and she asked if we would be at the next meeting," said Mr. Donaldson, rather ignoring the slur. "I told her I thought we should be there. I forgot to mention it last evening."

"Of course if you wish to go we will attend." Helen's voice had in it a touch of dissatisfaction which her husband detected at once.

"I see—you do not care to join?"

"I cannot say that I do, though I will if it will please you; but mamma does not belong, though the women were always after her. I think she does not quite approve of their methods."

Perhaps Helen Donaldson will never know what she did in that hour! A soul had come to a turning point. It seemed to George Donaldson that a door opening into safety had suddenly closed upon him, against him, leaving him exposed to temptations from which he knew not how to escape. He scarcely heard what his wife was saying as she went on in her even tones.

"You know they are so mixed up with different things, even bringing in politics! To be sure, Miss Briggs says that to become a member one has only to sign the constitution and pledge and that you may think what you please on other matters, but after all, don't you see that it is rather disagreeable for people of refined tastes to be classed with women suffragists and women preachers? I have a prejudice against seeing a woman on the platform or in the pulpit, and all these things go together." Helen thought she was very wisely conservative and withal very high-toned in her exclusiveness! She said further: "Of course I believe in temperance, even in total abstinence. I never touch wine, not even at dinner parties; indeed, I am quite radical in my views, but I think it much better to be conservative in expression—it lays one open to criticism and misjudgment to be so very outspoken." Mrs. Donaldson did not appear to notice that she was having the conversation all to herself and she would have been amazed had she known of the gloom which was settling down upon her husband's heart.

Long afterwards he said: "The trouble with me is I must be one thing or the other, an out-and-out something. If I could have held on to the rope that once was thrown out to me I might have been hauled in, and I should very likely have become a radical of radicals, a fanatic of fanatics! But letting go my hold upon that rope I have become what you see me—a wreck!"

Six months after his marriage it was no uncommon occurrence for George Donaldson to come home late and under the influence of liquor! His young wife's astonishment was only equaled by her disgust. Sheltered as her life had been, the curse had not come near her, and she had not in the least realized what it could mean to be a drunkard's wife. Oh, the shame and the anguish of it! A year or two later, one night after the midnight hour, Helen Donaldson met her husband at the door as he was brought home by two companions, only a little less helpless than himself. Thanking the men, she declined their offers of assistance, thinking she could get him to bed alone. This she found to be impossible, and all night he lay upon the parlor floor, she sitting beside him. She placed a cushion under his head, and covering him with a rug, she waited for the morning and its developments. At length he woke from his sleep of intoxication, and taking in the situation vaguely, he thrust his faithful wife away from him and in his anger struck her a heavy blow. The insult stung the woman far more than the pain, and she exclaimed:

"George Donaldson, I will never forgive that!"

It was days before they were reconciled, but at length the husband received a reluctant pardon, with the assurance that she would never overlook the repetition of the events of that direful night. Said she:

"I will never live in fear of being struck down by a man crazed with liquor. I will certainly go home to my mother if the insult is repeated."

Do not blame her too severely; it was such a sad and strange awakening from a fancied security to a terrible reality! Neither her experience nor her observation had prepared her for this sorrow. She had doubtless read and heard of the misery of the drunkard's wife, but it had never been real to her, it had never taken hold upon her imagination, and, indeed, it was as though she had not read or heard. And in her terror, her only thought was to escape! Can you blame her? A stronger woman, or one trained to self-denial and self-reliance, would have accepted her fate, and, with womanly love and constancy, suffered to the end, but Helen could only think of the sheltering arms of her mother.

And the poor, weak young man, her husband? What wonder that cursed with an inherited appetite, with no restraining influence thrown around him save the angry threat of his outraged wife, what wonder, I say, that again he fell. With temptation on every side, how could he escape? One fatal night, three years after their marriage, he came home late and in his frenzy struck his waiting wife a blow that felled her to the floor; then he crawled away to bed. When he awoke it was noon and Helen was gone! Swiftly she had packed her trunks and by the time he awoke she was far on her way to her childhood's home. I cannot go over in detail all that sad time to tell you of the appeals by letter and in person and through friends of the young husband. To all Helen would say with a weary, listless air:

"I dare not go back; I am a coward, and I shrink from the abuse and from the blows; I can endure the sorrow and the disgrace of living apart from my husband; but the terror, the dread of those homecomings I cannot live over again. There is no anger in my heart; indeed, I think it is too broken to ever again be capable of any strong emotion. Just to be left here in peace is all I ask." And the pitiful pleading of face and voice could but touch the hearts of those who came to set before this young wife her duty to her husband, and she was left with her strained nerves and breaking heart to the tender care of her devoted mother whose own heart was wrung with grief.

(*To be continued.*)

A SAYING from that gentle spirit, Jasper L. Douthit, of Shelbyville, Illinois: "Judge just and charitable judgments, never condemn a person or cause on hearsay, read and hear the other side for yourself so far as possible, then speak the truth in love, act well your part, do not be afraid, be of good cheer and leave results to God. 'At eventime it shall be light.'"

DEFINITE POLITICAL ACTION NECESSARY TO ANTAGONIZE THE LIQUOR TRAFFIC.

A Most Atrocious Public Outrage.

BY W. JENNINGS DEMOREST.

The march of civilization has developed such rapid strides in general education and such extraordinary progress is made in the arts and sciences, that the latter part of the nineteenth century stands out as the wonder of all nations, and marks this age as the greatest epoch in the world's history. But the machinery of government still hitches and creaks with numerous imperfections, and to make it work smoothly and effectively in the interest of the people, many improvements are absolutely essential.

But will the people summon the moral and physical courage that may surmount and overcome the many difficulties that block their progress? Can the people rise to the moral plane that will give to them all the advantages of a higher grade of moral reform? Our privilege coupled with our ambition and great necessity at the present time, affords a tremendous inspiration to activity.

An old maxim says: "Necessity is the mother of invention." Urged by necessity and with high moral aspirations for our country's welfare, we are led to inquire, does the magnitude of the injury produced by the sale and use of alcoholic beverages justify the invention or formation of a new combination of the people to oppose it?

In the first place, we ought to realize the dangerous and injurious character of the liquor traffic, and the terrible injury produced in society everywhere by the use of alcoholic beverages. In the second place, we know that all revolutionary reforms must of necessity come through an awakening of the people to their personal responsibility. The people must therefore learn the important and significant fact that the liquor traffic is the great octopus on society, the monumental curse of our country —a curse without one mitigating feature; that this traffic embodies diabolism unparalleled by any other evil, and certainly is the most dangerous, destructive and intolerable nuisance that has ever been allowed to exist in a civilized country. There is no other evil or injury to human life and happiness that bears any comparison to this hideous curse of alcoholic poison. Wherever it lifts its hydra head of criminal horrors it dwarfs all other outrages and shames into silence the most aggravated crimes of history. No age or condition in life is safe from its terrible ravages; no character or position in society is too exalted to be reached by its baleful influence. Our homes, religion, education, property, and all the most sacred ties of wives and mothers, and the endearing claims of childhood are blasted and blighted by this vile monster of vicious, selfish cruelty. It is a self-evident fact that the devil, with all his infernal ingenuity, can never devise a more subtle and terrible array of evils to degrade humanity and curse the world than those caused by the use of alcoholic beverages.

What aggravates the outrage of the liquor traffic and intensifies the evil is the fact that the people themselves are wholly responsible for the existence of this terrible scourge. The only practical method, therefore, that will reach and destroy this monster of crime and misery is the people's fiat of prohibition and entire suppression by law, and the only effective way to secure the enactment and enforcement of that law will be found in a combination of the people for this purpose at the ballot-box. Every important and vital interest of the nation, therefore, demands that the liquor traffic be outlawed, and outlawed immediately by a rally for its entire suppression by the strong arm of law faithfully enforced.

The apathy and pernicious sophistries that have taken possession of the minds of the people, together with the wicked, selfish legislation that sanctions this traffic, has been produced by the connivance of interested parties, but more especially by the ever active and determined enemies of reform, the liquor dealers. These cormorants of society fully understand this question, and also the significant virtue of combined action. They have accordingly fortified and entrenched their business by a combination of their interests, operating through their numerous allies. Using their moneyed interests they have largely subsidized the press to silence, and by the use of sophistical arguments as the most effective means to accomplish their nefarious purposes. The necessity for right and truthful reasoning, but more especially a definite combination to oppose the liquor traffic is, therefore, absolutely imperative and must be done immediately.

Up to the present time, everything of a generous nature, every humane instinct and every spark of intelligence and sentiment of virtue have been invoked to remove this holocaust of crime and misery, have been appealed to for an effective remedy against the allurements of the saloon. But what has been the result? The traffic still defies the people's protest, and only laughs at these mild and futile efforts to crush it out.

But how easily could a combination exterminate this monster of viciousness! The people in the majesty of their political power could hurl this terrible evil of liquor selling into annihilation, and this, too, with one stroke of their mighty will. Will they do it? It must come, and must come now. Every day, every hour a cry of anguish goes up from desolated homes, ill-treated, diseased and beggared children, uttering piteous appeals to "save the perishing."

The greatly increased consumption of alcoholic poisons, with the constant increase of crime, is in itself an effective argument by which the people are to be aroused to the enormity of the evils, and they are being forced to the conclusion that prohibition of the manufacture, importation and sale of alcoholic beverages is the only certain and practical method for saving our country from the flood of crime and wretchedness that now threatens our homes with destruction.

The traffic now dominates society because liquor-sellers know and act on the assumption that moral suasion only, even with earnest entreaties, sermons and prayers, does not count. Their only dread is "penal statutes, hedged about by legal measures of prevention"; or, more definitely expressed, absolute prohibition by law. Therefore, as life, property and personal safety are wholly dependent on the methods we employ to preserve the purity and dignity of the franchise, and as the traffic debauches the voter, pollutes the ballot and corrupts elections, we must suppress the saloon for the sake of good government by the ballot. A community that depends on law for protection should and must insist on having the kind of law that will protect. Therefore demand is made for prohibition of the liquor traffic as the imperative need of society, and the only method to save our homes and country from its destructive ravages must come and only will come through the political action of the people.

As we now have liberty to make law, let us secure prohibition through law. This can only come through action of the people crystallized for a definite object. With this new combination of legal and moral forces we must have a grand uprising of the women of our country joining our youthful heroes, echoing their battle-cry for prohibition. Let us stimulate each other to vigilant, active duty, and also encourage our youthful warriors and noble women to fling their banner to the breeze, inscribed, "Up with the home, down with the liquor traffic." Then with a gallant, determined and unflinching front we will charge this piratical enemy of our homes until his retinue of selfish outlaws shall receive its just deserts. A grand uprising must come, and will be sure to come when this call to duty awakens the nobler aspirations of patriotic citizens to join in an ambitious eagerness to strike for right and justice. The welkin must be made to ring with the shouts of enthusiastic earnestness until the cry is reverberated everywhere: "The liquor traffic must go," and then the grand consummation will be achieved in entire prohibition as the universal, uncompromising, effective power to crush this enemy of our homes and country.

New York City.

THE PAGEANT FOR HOME PROTECTION IN ENGLAND.

BY LADY HENRY SOMERSET.

"I have been on my beat for five and twenty years," was the remark of one of the police constables on Saturday, June 10, "but I have never seen anything like this," and truly no more wonderful sight could have been witnessed in the annals of any reform than that displayed in the streets of the world's metropolis. The long line of banners, the enthusiasm, the triumphant notes of many bands, and the continuous tramp of thousands of feet along the highways of the city must have brought good cheer to the government which have had the courage to bring in the bill for reforming the liquor traffic; but far beyond the mere pageant, encouragement must have come from the sight of the class of men and women who took part in the demonstration.

A more orderly, good-humored, good-hearted people could not have been found than those who walked so sturdily, tramping miles from north and south, east and west, to gather in Hyde Park. "Are you tired?" was an observation made to one of the men who was almost weighed down by the immense banner he was carrying. "Tired!" was the cheery reply, "I would walk for a week if it gave us the veto bill," and this was the spirit that animated the immense crowd, a spirit that must have produced in the hearts of our opponents a certainty that the temperance people meant to win.

A more picturesque or beautiful sight could not be imagined than that witnessed at about four o'clock on the Thames embankment. As far as the eye could see across Blackfriar's and Westminster bridges, down Fleet and Farringdon streets, stretching away to Trafalgar Square, the great procession marched, the sun shining upon the many colored banners, as they moved on in double file, the dazzling decorations of the different orders, the gay flags that floated from the brakes (in America "float" or "charabanc") seemed to make the gray buildings of the old city "blossom as the rose."

The picturesque was largely eliminated from our national life when the reformation swept from the land the old religious processions that were the expressions of the nation's faith; and not among the least of the many debts of gratitude that we owe to the temperance reform is that once more the "outward and visible form of inward and spiritual grace" is shown to the world with music and movement, color and contrast. The banners told the story of the great cause of home protection, and the quaint designs and antiquated costumes of some of the devices spoke of the days when any help from legislation seemed, indeed, afar off; some were dragged, torn, and battered by many a day's weary march in storm and rain, but on this day of June the graphic picture of the evils of drink and the blessings of total abstinence waved triumphantly in the breeze. The mottoes were appropriate to the occasion. "The Devil in Solution," was the inscription on a bottle hung from a gibbet. The real stimulant and the false were proclaimed on a jaunty little car where the milk can and the beer barrel were placed in juxtaposition. "Bung's Funeral" was inscribed on a white banner with a deep, black border. But the majority of the legends were verses of Scripture or short aphorisms that spoke of the earnest purpose that inspires the hearts of temperance people.

The Catholic Legion of the Cross with their bright green sashes and forty bands of music made a brave show, and spoke to many of the memory of that great prelate, Cardinal Manning, whose heart would have rejoiced in the sight that the vetoists presented. The Good Templars, Sons and Daughters of Phœnix, Rechabites, and other temperance bodies in the metropolis, were there in force, and not the least conspicuous among the demonstrators was that long line of forty-four brakes, with their blue and white banners, that told of the women's part in the mighty movement.

The British Women's Temperance Association was magnificently represented. From the center of the embankment the procession of four-horse brakes stretched away to Farringdon street, while the tender, motherly faces of hundreds of "our women" looked out upon the scene, and, as the great march paused a moment opposite Blackfriar's bridge, the reason for the faith that was in them was never more apparent.

In the South London contingent were two vans filled with those ragged, starved, neglected children that are the very seal of the results of the liquor traffic—homeless and outcast, the flotsam and jetsam thrown up upon the banks of our civilization from the great tide of evil, the cruel and relentless sea of strong drink that floods the nation. "For God and Home and Every Land" was the motto that gleamed from the women's procession, and truly they never held it so dear, never felt the sacred fire and enthusiasm for the holy cause burn so strongly within their hearts as when they saw those wan, little pinched faces gaze with childish wonder at the gay gala pageant that seemed so dazzling to them, though they knew not how much it meant to the children of the future.

The World's W. C. T. U. was also well represented; a large brake, with four gray horses, adorned with white and blue ribbons, carried the contingent. A daughter of the Ganges, and another from the mountains of Lebanon, occupied prominent places, and sisters from Australia, Canada, America and South Africa were among the company.

Stars and stripes waved gaily, and many a hat was lifted as the American flag passed through the streets. Not less noticeable was the white banner, with the portrait of the founder and president, and as the procession moved along, many a finger pointed and many a child was lifted on strong shoulders as friendly voices said, "That is Frances Willard." One little fellow climbed on to the carriage which held the executive committee and said, "Which is she? It's that Miss Willard I want to see." It was to many the greatest disappointment of the day that illness had prevented her from being in her place in the procession.

The most artistic feature of the procession was the flower-decked carriage generously provided by Mrs. Massingberd, of the National Executive of the B. W. T. A., and founder of the Pioneer Club, for the president of the association and her friends, a mass of blue and white blossoms, cushioned with blue corn flowers and white carnations, with exquisite standard bouquets of white lilies and blue iris, tied with blue and white ribbon—a feast of perfumed beauty to the weary Londoners and a testimony to the value of the cause for which such decorations were a fitting display.

The music was characteristic; here and there a band broke into the hackneyed strain of the "Man that broke the bank at Monte Carlo," but the sonorous chorus of "Onward, Christian Soldier" rose in a volume of sound as a more familiar song to the earnest-hearted men, who looked so full of solemn purpose and deep conviction, and whose voices at once caught up the inspiring strain.

It was something new to temperance workers that the Chancellor of the Exchequer with his accomplished wife, (who is the daughter of John Lothrop Motley, the American historian), reviewed incognito, the procession at the Hyde Park demonstration that he might for himself judge the strength of the people's sentiment. It will be remembered that the Chancellor, Sir William Vernon Harcourt, is the author of the Local Option Bill in support of which the great demonstration was organized. When his carriage was recognized, Sir William and Lady Harcourt were the recipients of a "demonstration" so intense that they were fain to drive down a side street and depart.

Sir Wilfrid and Lady Lawson were no less warmly welcomed, for the people recognize Sir Wilfrid as a leader who is "not ashamed to declare the whole counsel of God," as revealed to his consciousness and his conscience, in the long and arduous argumentation that led up to the present climax; indeed, Sir Wilfrid has had a larger part in it than any other man and he stands to-day without a peer among the temperance leaders of the British Parliament.

Some estimate may be gained of the magnitude of the demonstration from the fact that the procession occupied four hours in passing a given point; there were no fewer than one thousand banners, one hundred bands and one thousand, two hundred vehicles. Over two hundred thousand people are estimated as having joined in the procession or accompanied it along the streets; and the platforms erected in Hyde Park numbered twenty and extended over half a mile.

"The temperance reform lies at the foundation of all reforms," said Cobden, and as we looked on these stalwart men and the mother-hearted women who marched by their side, we felt assured that such as these could be trusted with all those living issues of our time—the labor question, justice to women, purity of heart and life—all of which are the ripe fruits that shall yet hang on that mighty banyan in the forest of reform—the sturdy tree of temperance.

Reigate, Eng.

MRS. LOUIS AGASSIZ AND THE HARVARD ANNEX.

BY NADINE CRUMP.

Prof. Louis Agassiz, honored by all the scientific world, is reverenced by his friends and neighbors in Cambridge, Mass., who remember the man more than his work. When one realizes that he was born so early in the century as 1807, that he has been sleeping in Mount Auburn cemetery for more than twenty years, one is somewhat surprised on coming to Cambridge to find the wife of that great man still actively engaged in present affairs.

"I cannot afford to make money" is a saying that is associated with the name of the great scientist. Such has been her manner of living, that the same sentiment could, with equal propriety, have fallen from the lips of his wife. Mrs. Agassiz comes from a race of benefactors. Her grandfather, J. W. Perkins, in his day the merchant prince of Boston, gave up his home to Dr. Howe for the accommodation of his school for the blind. The same unselfish spirit of the grandfather is found in the granddaughter.

Mrs. Agassiz is a woman of more than seventy years, if calculated by the calendar, but in activity and interest in present affairs she is as young as the youngest. A woman, who, for many years, has been intimately associated with Mrs. Agassiz, said to me: "Every one interested in a good cause goes to her for aid, and no one is sent away disappointed." To this helpful disposition her connection with the Society for the Collegiate Instruction of Women, familiarly known as the "Harvard Annex," is due.

This connection came about in the following way: While sitting by her fire one day she received a call from some friends. These friends were considering the plan whereby women might receive the same instruction enjoyed by the men in Harvard College. The purpose of this call was to interest Mrs. Agassiz in the plan. This they succeeded in doing. An organization was effected, of which Mrs. Agassiz was made president, and during the fourteen years of its existence she has been its chief source of inspiration.

This plan was first formulated in 1878 but the society was not incorporated until 1882. The plan was formed with the understanding that the courses of study were to be identical with those given in Harvard College, and that no teacher should be employed except those of the Harvard faculty. During the first year there was an attendance of twenty-five students. The enrollment for this year is two hundred and sixty.

The eagerness with which the young women have improved their opportunities has proved that such an institution was a necessity. Its graduates have won for their *alma mater* recognition in the world of education. The university, until very recently, has shown no inclination to receive it under its protection. The time is coming, however, when the status of the "Annex" is to be changed. It will be placed in its relation to the university upon the same footing as the divinity and the law schools.

This will bring to the university extra expense. Before such a step can be justified the "Annex" must be made practically self-supporting. President Eliot has said that, if an endowment fund of $250,000 were raised he would recommend to the Board of Overseers that the "Annex" be incorporated as a part of the university. A proper recognition of the "Annex" students depends upon this, for, although the same courses of instruction are given in the "Annex" as in the university, students on graduating receive a certificate instead of a degree. These certificates are worth as much as a degree of Harvard, but they do not give their possessor the same standing as a degree from the oldest university in the country.

Were the "Annex" a part of the university, its students would have far greater advantages than they now enjoy. They would have, what they greatly need, freer use of the library, of the museum and of the laboratories. Under the present condition it often happens that the work of the college makes such drafts upon the time and strength of the professors that the work of the "Annex" is neglected. Since the society is not able to pay for courses of instruction, especially post-graduate courses, unless a certain number of students want them, many valuable courses cannot be given.

Of the $250,000 needed before the women of the "Annex" can enjoy these privileges, only $76,000 has been raised. It is no uncommon thing for a single person to give millions to colleges. Women make large donation to men's colleges; will not some of them seize this opportunity to benefit their own sex, and thus open to women the best educational advantages this country affords?

The building that is now used for the accommodation of the "Annex" will be sufficient for some years to come. It stands on Garden street, almost directly opposite the Washington elm, and was once the residence of Edward Everett, and later of Judge Fay. It has been remodeled, extended, and put in proper condition, to be used for lecture rooms, library, etc. Both the exterior and the interior still bear the marks of a dwelling house. This is rather an attractive feature, for it gives it a homelike air. The founders intended that it should be something of a home for the girls. There are no dormitories connected with the building. The girls live in private families, but the cozy library, with its easy chairs, the pleasant parlors and conversation rooms, add much to the homelike element toward which Mrs. Agassiz is the large contributor.

Every Wednesday afternoon from four to six she gives a tea in the parlors of the "Annex" to which the students and their friends, the professors and their wives, are invited. This is a privilege greatly prized, especially by the girls who are far from home. If, at the close of a day of hard work—and there are many such at the "Annex"—they cannot sit with their own mothers around the family hearth, they can do the next best thing, go into the "Annex" parlors, where there is always a cheerful, open fire, a profusion of flowers, and where every Wednesday they will be sure of the kindest possible greeting from the sweet-faced woman at the tea table, who represents the great scientist in the American heart.

Being a Western woman I do not believe in Annexes for women. I have found it somewhat difficult to adapt myself to my environment. But here in Cambridge, where is stored the wisdom of ages, an Annex is the best we can have, while we hope and pray for fullness of opportunity some not far-off day.

Cambridge, Mass.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

There was a great day at the Children's Building. In fact every day there is "great." The building itself is just what we dreamed about when we were little, and coveted "a really truly play-house." The beautiful white walls are daintily decorated with baby blue. The roof garden has seats, awnings and a wall of coarse, but strong wire netting, extending all around and reaching higher than the aspirations of the nimblest boy. But the exterior is eclipsed by the scenes on the ground floor. In the center of the large court, surrounded by an oak railing is the gymnasium where at any hour from morning till night, are boys and girls, wresting strength from Indian clubs, dumb-bells and numerous appliances. The railing as constantly supports on the outside a group of admiring, interested spectators. There are a few regular classes having the apparatus at regular hours, but much of the day everything is free to visitors and a teacher is on guard all the time to see that no child takes too violent exercise.

A class of boys was on the floor—or in mid-air—as I entered. They were hieing over the backs of the leather "horses," swinging in rings, climbing poles and perching upon horizontal bars. In one corner a handsome, flushed little fellow was pleading with his father to "stay all day" while the rest of the family went sight-seeing; taking in all the fun I began to covet it for girls, too, when a rustling and parting of the crowd made way for a troup of forty misses in Turkish costume. In a trice one was sitting upon a horizontal bar six feet from the floor, another was swinging in the rings and several were proving themselves equal to their brothers in leaping. Last came a class of girls and boys. This was the finest of the three classes. Why shouldn't it be?

Over to the right some large windows open into the court and ever since we came in people have been jostling one another to get to those windows. That is the "exhibit" of the Fitch *Crèche* of Buffalo, N. Y. For twenty-five cents a baby may be checked, just like any other troublesome but valuable bundle. When called for he is forthcoming "warranted undisturbed." It was a good day for babies yesterday. In the morning they had a merry time. A row of cunning little bassinets, with snowy draperies and fresh ribbons line the wall. In these a dozen babies were studying the anatomy of the human foot.

Half as many more were in the swings—little armchair arrangements, suspended from the ceiling by strong straps, terminating in spiral springs. The luckiest little chap had a string of spools tied to one of the straps at just the right height for boxing. All the patent "gifts to babies" put together don't compare with a string of spools, as every mother knows. There's more in it that a baby can get out without overtaxing himself. Right across from him a roly-poly boy is trying with both hands, both feet and his mouth to enjoy a bunch of bright red balls hung over his head. They look pretty enough, they might do for a girl, but when he leads out straight from the shoulder with his right foot and hits them squarely, they fail to yield that delightful rackety-clackety-cluck of the string of spools. He looks disappointed and covetous.

Over between the windows in the nursery is a large basket swing, suspended in a standard. It is woven in coarse meshes of parti-colored cord, passing around a square frame. Four babies in this have just organized a vocal quartette. Three of the occupants were having a nap, when the fourth changed his mind, and woke the others—result, a sudden squall, calling the nurses together in a hurry. The center of the floor is closed in by a railing, and carpeted with cushions. There a cross-eyed, but happy, little girl takes first lessons in walking, both hands clutching the rail.

The next room is for children from two to six years of age. A row of iron cribs, painted white and trimmed with brass, are ranged against the walls, and a number of rosy sleepers are making good use of them. Toys of all sorts lie about the floor. One energetic little executioner has just decapitated a bisque doll, and is vigorously applying his club to the severed head, while a dear, motherly little girl rocks tenderly a sweet blonde dolly in pink dress. Those over three years old spend half the day in kindergarten.

Nurses accompany the exhibit from Buffalo, but the children are provided by the general public, and while it was expected to care for but fifty, there have been as many as sixty-eight some days. The register shows the occupation of the fathers of these children, and glancing over it I saw: "Lawyer, physician, farmer, merchant, minister, mechanic," and other occupations—enough to satisfy me that literally "everybody" has the baby checked. Ladies on the grounds have told me "it is the greatest comfort ever thought of."

Up stairs I peeped through a window and saw several women talking very earnestly to some bright-eyed, eager-faced little people who paid closer attention than I am accustomed to receive from small folk. I determined to know more of them. I found they are from the Home for training deaf children under school age, located in Philadelphia. A teacher pointing to a little girl's tartan, said with much labial expression, "plaid." She repeated it several times, the children imitating her until their enunciation was unmistakable. I asked about the principles underlying the system of teaching language to children deaf from birth, and she assured me that it is solely patience. "It is done," she said, "by saying words over and over and over and over and over." Another room is occupied with a slöjd class. Here the madness of mud-pie making is reduced to method, as incipient sculptors, wood-carvers and stone-cutters mold the plastic clay.

Most interesting of all is the kitchen-garden, conducted by the originator, Miss Emily Huntington. We take seats against the wall, the piano begins to play, a door opens, and lo, twenty little girls from ten to thirteen years of age come filing in, a delegation from Fairyland! They are clad in snowy Greenaway aprons and wear tiny white caps. Marching to the music they pass a table where stands a pile of trays. Each little miss takes one and they march round and round the room, singi g and suiting movements to the words:

"We're little waiter girls,
We pass the tray like this,
We pass the tray like that—
We always try to hold it very flat."

Memories of cream deposited in my lap, and coffee spilled

on my best gown, make me appreciative of this drill, or "game," as children and teachers say. Sweeping, bed-making, table-setting, receiving guests and many other accomplishments necessary to the home-maker are taught in the same fascinating way. I am delighted to find that the wayfarer by my side is a teacher in a mission kitchen-garden of this city. She tells me it is perfectly practical. She has been teaching it four years, "the children are crazy to come," and they practice at home what they learn in the garden.

I muse. I feel that my fingers are upon the right end of the thread that shall unravel the whole tangled skein of social troubles. The trained domestic will revolutionize society—when she comes. Girls equipped for domestic service, without prejudice, but looking upon it as play rather than as drudgery, will relieve the congested avenues of labor. Being independently self-supporting they will be less susceptible to temptation. Miss Huntington assures me that classes are as easily formed, and as largely attended among the children of wealth, as in the tenement-house districts, although originated for the latter. What an enchanted spot will be the household of any one of these trained home-makers. Perhaps the largest gain will come from the happy associations. Who of us is not conscious of life-long distaste for certain simple tasks because in childhood we were set to them when we wanted to play? Now the genius of teaching bends itself to make the lesson wear the guise of a game. The nineteenth is woman's century. All signs show that the twentieth is to be the children's century.

When you come to the Fair be sure to spend a morning and an afternoon with the children. Speaking of coming to the Fair, let me whisper to you, dear reader: Wear your old shoes. It is a mark of high-breeding and good sense in the White City.

ABOUT TOWN.

Strangers very generally agree with Mr. Chauncy M. Depew that the most interesting and pleasing feature of the Fair is the crowd, "orderly, good-natured, intelligent." A gallant reporter commenting upon the great New Yorker's observations attributes all this politeness and good behavior to the ubiquitous American girl. Certainly she is everywhere, and everywhere proves fully equal to taking care of herself. She is the envy and despair of the generation just preceding. There are places where we do not care to go without gentleman escort, but she in her tailor dress, shirt and four-in-hand gets there independent of escort or chaperon. She is staunch as a Puritan, too.

Willard Hall is becoming an educational as well as an agitational center. Mr. Woolley was a magnet drawing large audiences from the International congresses at the noon hour. After him came Dr. C. A. Dorman, of New Haven, in a lecture illustrated by oil paintings and cases from his own practice. It was a remarkably clear and taking presentation of scientific truth in terms crisp and understandable, correcting certain grave errors, professional and popular. When the doctors, in any considerable number, get after old King Alcohol, he will have to abdicate.

A good many visitors find their way into the missions Sunday night but not enough to fill the seats left vacant since the Fair is open.

Silk umbrellas have—most of them—disappeared, and blue cotton ones are taking their places.

Chicago, Ill.

HILLSBORO CRUSADE SKETCHES.

X.

BY ELIZA J. THOMPSON.

When the seventh of February, the day, by previous appointment, for the "all-day mass-meeting" came around a heavy snow covered the ground, and still descended in noiseless flakes of purity and beauty. About nine o'clock a. m. the friends from various parts of the county could be seen, all covered white as the cause they represented, making their way to the old Presbyterian church, where our committee of reception, and also a committee of the brethren, on horses, met them; the former conducted the visitors into the morning meeting, and the latter the horses and sleighs to the comfortable quarters provided. A little later the New Vienna delegation came in a huge sled, all seated, robed, and drawn by horses, such as only the humane Friends indulge in.

When those dear, brave, good women, with their Friendly bonnets and modest mien, came walking into that consecrated church, with their minister, Rev. D. Hill, and their conquered foe, Van Pelt, the whole audience with one accord arose and joined heartily in singing, "Praise God, from whom all blessings flow!" A most interesting service followed, of song, prayer and testimony, without flagging, until the hour for lunch—hot coffee and plenty of everything good, thanks to the efficient committee of ladies whose names I find recorded in the minutes as follows: Mesdames M. T. Nelson, Judge Evans, J. M. Boyd, John Jolly, Judge Mathews, James Patterson, Thomas Miller, Miss Maria Stewart, Miss Lizzie Kerby, Miss Rachel Counard.

At half-past one o'clock the procession formed and marched to Music Hall, the women two and two, the men following. The order of the procession was for the Hillsboro workers each one to choose, as far as possible, a visitor as marching companion. The entire picture was imposing, and awed the most rebellious and critical into silence that was almost oppressive as we marched quietly through a phalanx of wondering eyes.

The meeting at the hall was a rare one. Fine music from the soul! an earnest, sensible address by Rev. D. Hill, followed by the famous ex-saloon keeper, Van Pelt, who, in an humble, feeling manner, to all human appearances gave reason for faith in his changed condition. His contrition seemed heartfelt and his alleged allegiance to the cause he had so grossly persecuted hearty and real. After his talk there was much feeling, and some one started that blessed hymn,

"Jesus paid it all,
All the debt I owe."

Then General McDowell, our right-hand champion on all occasions of a public nature, spoke most effectively, and was followed by Dr. P. H. Wever whose mind seemed to take in the far-reaching results of Van Pelt's surrender, and in facts and figures demonstrated it in a clear and impressive manner. The audience was then dismissed, and after handshakings and benedictions, all returned to their homes, strong in the faith of final victory.

In view of the injunction of Mr. Dunn, it was decided by our association that we would go on with our temperance work in the churches, halls and visitations, in our charity work, children's meetings, distribution of temperance literature, canvassing for signatures to the total abstinence pledge, etc., just as we had been doing, save that Mr. Dunn should be left undisturbed with his lawyers until after court. In the meantime our "counsel" had been secured and we felt at ease, having "done what we could," and resting upon the assurance "if God be for us who can be against us?" No malice or ill-will was indulged in on the part of temperance women as the following resolutions, adopted at an evening meeting, February 20, testify:

"WHEREAS, we, the women of the Hillsboro Temperance Association, are greatly encouraged in our work, God having graciously manifested that He is still leading us on.

"*Resolved*, That while as a body we continue our work with renewed vigor, strong in faith, the principle of love and charity shall ever govern us.

"*Resolved*, That while our hearts overflow with gratitude to God that we may be instruments of good in His hands, we, as an association utterly discard any expressions of triumph and exultation, and will at any time steadfastly rebuke any spirit of ridicule or unkindness which may be manifested at any of our meetings."

These resolutions were offered by Mrs. W. Doggett, one of our lovely spirits now in heaven, and were heartily indorsed by the entire society. Mrs. Thompson, as recorded in the minutes, then offered the following resolution, which, after the lapse of nearly twenty years, she reindorses:

"*Resolved*, That we ladies here present express our thanks for the wise and prudent counsels of the gentlemen and their generous conduct towards us in our temperance work."

Persistent, earnest work had been going on in the way of visitations, prayer, song and persuasions, in connection with the three remaining saloons—Ward, Bales and Uhrig; to all human appearances these men seemed "joined to their idols," and yet we did not feel at liberty to "let them alone." So one icy morning a service was held on the pavement in front of the Uhrig saloon; some of the good, thoughtful ladies of the neighborhood sent door rugs for the comfort of the women in kneeling, and Mrs. Foraker, who was called upon to lead in the first prayer that morning, took one of these little rugs, and placing it upon the top step, kneeled upon it, and with her mouth at the keyhole, proceeded to offer one of her apostolic prayers. When she finished that prayer and descended the steps to join her sisters in song on the pavement some one asked her, in an undertone, why she did it, and added: "It looked so queer."

Her answer was: "When a man locks his door on good women's prayers he is apt to be listening inside to hear what they have to say about it." And sure enough, that prayer was heard; the young man inside was not destitute of that tenderness of conscience begotten by early religious teachings; he had two uncles, ministers in fatherland, but love of money "made easy," and the "national toleration" for what God has pronounced "accursed" caused him to see no harm in it; *so he sold*, but he was miserable because of the women's prayers, songs and entreaties, and he decided to close his establishment and seek a better way.

There was a feeling of real interest in disposing of the liquors of his saloon so that no one should be harmed by them; therefore we entered into a business contract each choosing a "day's-man" to settle prices and so on. The ladies of the committee determined that the liquor owned by Mr. Uhrig should be bought and burned, as none of our society wished to injure the young man's worldly prospects; his store also underwent a process of invoicing and upon a fixed day the ladies met and purchased all there was for sale. As I was a little late, I found no choice in the trophies, but spying a handsome Cognac bottle I found that it belonged to the partner's wife; in his boyhood days he had been our little neighbor, so I said: "Henry, won't you ask her to sell it to me?" He returned from her room quickly with her consent, and the price affixed; to-day that Cognac bottle, so delicately painted, has a place of honor as a relic of the "Hillsboro Crusade" in the castle of Lady Henry Somerset, in England!

Hillsboro, O.

(*To be continued.*)

EDITORIAL CORRESPONDENCE.

Professor Huxley at Oxford.

DEAR UNION SIGNAL:—On the 18th day of May, in the Sheldonian theatre, Oxford, I heard Thomas Huxley, F. R. S., deliver the Romanes lecture of the year. It was given last year by Mr. Gladstone. The historic horse-shoe shaped hall accommodated two thousand persons, but on the platform which would have taken a hundred there were not more than thirty.

We sat there for an hour waiting, Mrs. Hannah Whitall Smith and I. One lone woman, looking very lorn, had possessed herself of a seat just by the desk at which the great scientist was to stand. We wondered what this could mean and learned that women attended the lectures no matter what they were, and took occasion to be on hand early to get the best seats. Long before the lecture began three other women joined this one and held the fort—the front row—against all comers. The undergraduates packed the galleries; the dons and their wives filled the parquet.

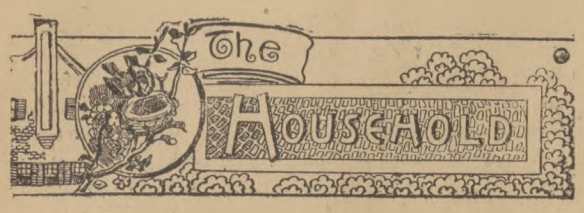
None of the traditional "carryings-on" marked this academic occasion; the keen, bright-faced, well-dressed, fortunate young fellows behaved themselves like gentlemen; now and then they applauded when some favorite professor entered, but there was no chaffing or laughing. The Vice-Chancellor with his mortar-board cap placed properly at the official angle, and preceded by two and followed by two good-sized dons, was received with suitable applause as he entered and took his place on the high seat at the opposite end of the hall from the lecturer's stand.

A wiry figure of moderate height, alert and graceful, with face almost pallid, long, iron-gray hair, keen, dark eyes, flashing behind their spectacles, masterful nose, and lips decidedly drawn down at the corners, flashed like an oriole in its passage to the platform, for the great scientist was arrayed in his scholastic robe of delicate violet and crimson. He was heartily applauded by the refined, gentle-faced throng, for we noticed how the pursuit of intellectual culture, in the midst of classic atmosphere and ideal surroundings, refines and makes gentle the faces of great scholars, as well as of students and undergraduates. Mrs. Smith whispered to me: "What would have been thought of us ten years ago if we had gone to hear a lecture from Professor Huxley?" "But one should always be willing to hear a candid and courteous statement from those from whom he differs," was my apologetic answer, to which she nodded her quick, characteristic assent.

Professor Huxley read for two hours from a good-sized printed pamphlet, which was already on sale in the book stalls of Oxford. His subject was "Evolution and Ethics" (by the way, they never say ev'olution here, but pronounce the word with e long). He began in a clear, well-modulated voice to tell the story of "Jack and the Beanstalk," saying that the cosmic story is all there—"for what is true of the bean is true of living things in general: the most obvious attitude of the cosmos is its changeability; nought seems to endure, save the flow of energy and the rational idea which breeds it. Self-assertion is the essence of cosmic progress, and seems to be required by the struggle for existence, but as men have passed from anarchy to organization those deeply ingrained, serviceable qualities have become defined. The science of ethics professes to furnish us with a reasoned rule of life, to tell us what is right action and why it is so. Whatever difference may exist among experts there is a general consensus that the ape and tiger methods of the struggle for existence are not to be reconciled with sound ethical principles."

Prof. Huxley then went on to give the theories of the universe that have prevailed in different ages, showing that evolution is one of the oldest of ideas. He gave a concise account of Theosophy, involving the famous

(*Continued on page 13.*)



COMBINATION.

Mrs. Rounds' Poetical Prose in Prose Rhyme.

BY GEORGIANA WOOLARD PELTON.

Bent the grass blades to each other,
Whispered each unto his brother,
"Let's combine! Let's combine!"
Then the tiny blades upspringing
Sang these words with voices ringing,
"See the fruits of combination,—
Emerald carpet for a nation."

Once the stars said each to other,
Signaling a far-off brother,
"Let's all shine! Let's combine!"
At the word their lamps were lighted,
And Earth's wandering feet were righted.
O, the power of combination
For the world's illumination!

Said the ocean drops all kissing,
"Let's not one of us be missing;
Let's combine! Let's combine!
Not in angry waves high tossing,
Let us grant a swift, smooth crossing
To the ships of many a nation!"
O, the might of combination!

Said some dimes and dollars jingling,
"In the work let us be mingling;
Let's combine! Let's combine!
Burn a hole within each pocket,
Temperance treasury—let us stock it!
Prove the power of combination
For the world's regeneration."

—*Selected.*

THE PERSONAL TOUCH.

BY MRS. NICO BECH-MEYER.

One sunny, summer morning I went down Madison street with my two little children by the hand. It was just six o'clock. I had with me a ten dollar bill, which I was obliged to have changed before seven o'clock. I called in two drug-stores; no money so early in the morning. I waited till the grocery-stores were opened and called in three. They did not think it likely that I would find change in a grocery-store at that time of the day. Butcher-shops, bakeries, fruit-dealers were tried, all with the same result.

I had all the time known where the change was to be found—in a saloon. If I had been alone I should have gone there without hesitation, so urgent was the case, but my two little ones were looking around in this wide and beautiful world, with freshness of a summer morning in their souls—how could I drag them over such a threshold? I thought to leave them outside; but I knew the little boy was too small to be trusted. At last I resolved to go in with them. The bartender looked rather surprised, but very politely commenced fumbling for the change.

Meanwhile I had time to take in the surroundings. Three men were standing by the bar, each with his drink of whisky before him. One was young, seemingly twenty-two, the other might answer to the age of thirty-five, the third was white-haired. With open mouths, panting with surprise and eyes as big as they could make them, did my children gaze at those three. "What were they doing? Why were they here? That was a queer kind of a breakfast-table!" And out of their eyes shone the thought which always enters first into a child's mind, when, without asking for reasons, he hastens to a conclusion through intuition: "Are those men nice men? Do I like them?"

The young man hastily scanned us, then carelessly drank his whisky. Years of experience had not yet told him on what a road he was traveling. The old man never looked at us. He simply could not. He was dull and blind and dead till that morning drink was down. He clung to the bar and his trembling hand grasped for the glass, which he emptied in one moment.

But the middle-aged man—he looked at the children, he followed the little boy's glance towards the glass—a reddish shade crept over his face, he tried to look at me but could not. His eyes were fascinated by those of the little boy. The other two went out. I counted my money. The third glass was still standing untouched. In the presence of woman and little children the true man awoke, and appetite fled. I hurried the children away, and reflected that this one experience, dangerous as I felt it to be, might save the boy from ever making a second visit to a saloon.

One wet evening I passed Ashland avenue going toward the bridge. Two men had for a while walked in front of me. One was a man below middle size, fair-haired, weather-beaten, with the trot of a tired working-man, and in blue overalls bespattered with mud. His companion was a head taller, wore a heavy overcoat and rubber shoes. He spoke almost noisily and the working-man tried to quiet him. They attracted my attention so much that I hurried till I came within closer hearing.

"Now, why can you not as well go with me? There is plenty of time to take a drink."

"No, sir! I know my wife is waiting," and the small man swung his dinner-pail in a very determined manner.

I could see that wife putting the supper on the table, and the children looking through the windows for their father!

"Oh, come! come on! Just a moment!"

"You had better go home with me and get some grub."

In that moment I was alongside of them. I looked hastily into the face of the smaller man.

"If you have a son, sir, I wish he may be like his father," I said in a clear tone, and then hurried on my way.

They were at that time by the steps leading down to the street below. The tall man was on the first step. He had hold of his companion's dirty coat and tried to drag him down. For a second I gazed with intense interest, then the impulse came: "I will not stand here and watch him! He is to be relied on!"

I turned my head and went on, hearing, as I was a few steps ahead: "You had better come home and get some grub!"

I passed quickly, but behind me somebody ran at full speed shouting: "I am right here with you, lady!"

He wanted to give me assurance that my faith in him was rightly placed, and a bond of human sympathy was established in this encounter on the street for which we were both the better and stronger forever, I hope.

Chicago, Ill.

WORDS TO THE WISE.

BY ABBY MORTON DIAZ.

AUNT PHOSIE'S LETTER FROM HER FRIEND.

"Yes, my dears, it came to me from my book lender, as I call Mis' Fuller, and it says here:

"'You are right, Aunt Phosie. We human creations *are* one, physically, our bodies being made of precisely the same materials; also one in heart and mind, having, as you say, a common sensibility to joy, grief, shame, praise, censure, pity, kindness, harshness. But we must not fail to add that even closer is our "mutual oneness" in and with that spiritual Omnipresence known to us through the Scriptures as the one common Father, the Life of lives, and spoken of in the various ancient writings of the world as "The Universal Soul," "The One Original Life," "Unity," "Good," "Source and Father of All," and enlarged upon by a poet of modern times as that infinitude of creative life which "connects and equals all."

"'It is gratifying to know that the idea of human oneness, with everything that it implies, has been widely recognized and dwelt upon, and in all times, for the universality of its conception, goes to prove its truth. From the ancient Persian writings we have: "All are limbs of one another . . . . produced by the same substance." "It is not life to live for one's self alone." (Grecian.) "Men are born for the sake of men, that they may mutually benefit one another." (Roman.) "To love and to serve all men is to delight in God." (Chinese.) "The whole world is but one family. The love of the perfect man is universal. All within the four seas are his brothers." (Chinese.) "There is no higher duty than to work for the whole world." (Hindu.) "I am a man, and nothing that concerns human beings is indifferent to me." (Roman.) "One should seek for others the happiness one desires for one's self." (Hindu.) "The eternal, universal, unchangeable law of all beings is to seek the good of one another, like children of one Father." (Roman.) "When you labor for others do it with the same zeal as if it were for yourself." (Hindu.) "Do as you would be done by." (Persian.) "Do not that to a neighbor which you would take ill from him." (Pittacus, an ancient writer.)

"'Our own Scriptural confirmations of this truth are too well known to need quotation. The prayer "that they may be one" and such texts as "ye are members one of another," "Let every man seek another's and not his own good," "That which ye would have others do to you, etc.," are familiar to all. Those previously quoted are from a collection of writings similar to them in sentiment and dating back from one hundred and ninety-two years to six hundred and twenty-seven years before the Christian era. Truly God hath not left Himself without a witness.

"'Another saying from the very ancient philosophy is, "You are fit to apprehend that you are not distinct from me, that which I am thou art. Men contemplate distinctions because they are stupefied by ignorance." And a much revered clergyman of our modern times tells us, speaking of the oneness of humanity, "Until man's eyes shall be purged to discern even in the most degraded a ray of Deity the true bond of communion will be wanting between man and man and man and God. . . . . When this truth is a reality in social life it will transform the world.'"

"Yes, surely it will. And why? This is why. It proclaims the value of the human being as a human being. Not merely the respectable, the best people, the wisest, are made in the image of God, but all are equally children and heirs of the Highest. This gives them a value irrespective of possessions, conduct or of any worldly conditions. None of these can affect the divine stamp and superscription, for what is divine is eternal. How it would change the present individual rating were all recognized as being equally of the Divine lineage and were this esteemed, as it is, the highest possible rating. But how distant seems that day of recognition in view of the present classing of people according to their belongings, their mental acquirements, their occupations, dress, kinds of manners and of pronunciation, and considering the general tendency to take comfort in separateness or exclusiveness, that is, in knowing that *we* have something which everybody cannot have and which gives us superiority—diamonds, for instance, or real lace, mansions or money or wisdom or goodness or gentility; as if it were possible that any conditions could to any degree sever the close connection between us and our kind.

"Separateness? That way danger lies, and general disaster. Oneness, with all this implies, is not only religion, not mere sentiment, nor mere philosophy, it is safety. Suppose Jupiter were to separate himself from his planetary family!

"Yes, truly will there be a transformation scene when the perception of this grand all-the-world truth shall show forth in the conduct of human life as we feel our kinship with every one, the poverty-stricken, the purse-proud, the faulty, the foolish, the wise, the ignorant, the good, the selfish, the disagreeable, the pleasing, the tramp, the fallen woman, the fallen man, and recognize with holy reverence the divine image imprinted equally upon all.

"But the class or caste spirit predominant in this Christian (?) civilization has managed humanity on a kind of layer, or strata, system, and now by rating people according to their positions in its own system it presumes, forsooth, to place its mere human valuation above the divine! Temples of wood and stone are consecrated with human rites and ever after held in sacred reverence, while temples of the living God, habitations of the Most High, are treated with more or less neglect and aversion, even with contempt, and often converted into actual standing ground for the very affluence which builds churches and bestows colleges. . ."

Belmont, Mass.

THE INFLUENCE OF A "SCRIPTURE ROLL."

BY M. J. MIDDLETON.

A captain of a collier brig, while talking to a visitor one day, said, pointing to the wall of the cabin, "You see the roll you gave us last voyage, Mr. C.? They're grand things, sir. I fully expected, when we were caught in that awful gale going home last time, that we had seen all our days. The ship was on her beam ends, the coals having shifted, and the boats were smashed to pieces, and night coming on. Going below for a few minutes, my eye rested on the text for the day: 'God is our refuge and strength, a very present help in trouble,'" and he repeated it through.

"Do you know, sir," he said, "it came to me like an angel's voice, and I seemed to feel sure that the Lord would spare us somehow. And when I went on deck again I said: 'Keep a good heart, my lads, God is as good as His word; He will pull us through this trouble if we only trust Him.'"

"After this, we set a handful of canvas, and got her on the other tack, and the wind fairly blew her upright; then we sounded the pump, and there were five feet, six inches of water in the hold. 'We must now pump, lads, for our lives,' I said, 'or she'll sink under us, poor thing; God is good,' and to my astonishment I repeated the whole text to them, but I don't recollect learning it.

"Then little Bill said: 'Let us strike up, "Pull for the shore, sailor," and so they did; they pumped and sang one hymn after another, from five p. m. till eight o'clock next morning, when we sighted a Lowestoft lugger fishing boat. I hoisted the Union down, and he was soon alongside in his boat. This gave my crew fresh heart, and again we went to the pumps, singing Sankey's hymns. This extra help allowed two and two to go below and get a pint of coffee and a bite to eat, and they sorely needed it, sir,—wet through, and chafed raw under the arms with pumping for thirteen hours.

"And while ye're feeding, lads," I said, "keep your eye on the text;" and I believe they did, and got fresh comfort and strength from it. It's a grand thing, sir, to have the Word of God a-staring ye in the face at any time, but especially so in a time like that."

New Concord, O.

THE LITTLE WEAVER.

Once in an eastern palace wide
A little child sat weaving;
So patiently her task she plied,
The men and women at her side
Flocked round her, almost grieving.

"How is it, little one," they said,
"You work so well and cheerily?"
You never seem to break your thread,
Or snarl, or tangle it, instead
Of working smooth and clearly.

"Our weaving gets so worn and soiled,
Our silk so frayed and broken,
For all we've fretted, wept and toiled,
We know the lovely pattern's spoiled;"
They sighed as words were spoken.

The little child looked in their eyes,
So full of care and trouble;
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in the bubble.

"I only go and tell the King,"
She said abashed and meekly;
"You know, He said in 'everything,'"
"Why so do we!" they cried; "we bring
Him all our troubles weekly!"

She turned her little head aside;
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

O little children—weavers all!
Our broidery we spangle
With many a tear that need not fall,
If on our King we would but call
At the first little tangle!

—*Congregationalist.*

THE TWO STORES.

BY MRS. C. O. TOWNSEND.

"Mamma! mamma!" called a voice which hushed to a whisper as mamma came out of the bedroom holding up a warning finger.

"Say, mamma, just come out here and see what a nice stand we've made, and we're going to sell apples, and mamma, won't you please make us some lemonade? You know there are lots of people in town for the races and the lemonade'll sell. Say, mamma, can we have it?"

Mrs. Ross stepped to the door. Inside the neat stand three more anxious faces were watching and at once three voices called, "Can we have it, mamma?"

Now Mrs. Ross was quite busy that day, but before long she found time to make the lemonade for the little store which seemed to her a very innocent amusement for her four wide-awake boys.

To the boys it seemed nothing like amusement but very businesslike, indeed, as occasionally the pennies and nickels dropped in the hole cut in the cover of their "money-box."

Harold could print nice back-handed letters and some neat cards stood forth from the apple pile and the lemonade glasses.

APPLES, 2 for 1 cent.	LEMONADE, 5 cents.

Soon Carl came running in calling loudly, "Oh, mamma! Nib Steele came along with his popcorn and we've taken the lot to sell for him. We have two cents and Nib three of every sack." And he darted out again.

Mamma took up the baby whose nap was so suddenly ended, and said to her, "Never mind, baby, you and I must always do all we can to keep the boys contented at home." And the sweet little sister rubbed her sleepy eyes with her fat fists and went out with mamma to the little store to buy some "pop." (This little sister never used compound words.)

They were waited upon with a queer mixture of dignity, smiles and suppressed excitement, but when the baby dropped the nickel in the box a chorus of voices shouted, "There! That makes just thirty cents. Ain't that nice, mamma? Don't you think we better take it and buy candy so to have more things to sell?"

"Of course you may if you like," said mamma, "but I think you will do better to sell just these."

Then Mrs. Ross took baby in the house to eat her "pop." The little store prospered and the small merchants were very happy. At dinner the boys could scarcely take time to eat. When the little clerk came in to his late dinner he proudly announced three more cents —forty-nine in all.

After dinner was over and a few duties done, Mrs. Ross stepped out again to see how fared her little band. To her surprise the boys were sitting—a dejected trio—on the front steps, while one wee curly-headed merchant had taken possession of the deserted store and sat in silent waiting at the little counter.

"Mamma, just look at that! The March boys have got up a stand and their father has put in cigars and now all the men go there."

"Ain't it just too bad?"

"They've got more money 'n we have already. Just one cigar costs five or ten cents."

Mrs. Ross took in the situation at a glance. It was the same old question, only her boys were meeting it sooner than she had anticipated. "Well, boys," said she, "we'll see what can be done. You need not give up just yet."

So she spread a clean, white cloth on the soiled counter, arranged the apples, washed the glasses and made the stand a little more inviting. The storekeepers gathered fresh courage and seated themselves again, to the disappointment of little curly who had sold two apples for one cent during his brief reign.

In about an hour mamma heard merry shouts and laughing and looking out she saw the merchants all drinking lemonade and eating popcorn. They saw her and came running up.

"Say, mamma, the sun got around there and it was just awful hot."

"Yes, and the men have all gone to the races!"

"And, too, mamma, the ice all melted out of the lemonade, so we all agreed to break up and divide our money."

"We've got nineteen cents for each of us three. And we gave Willie five cents and all the apples."

"And I'm goin' to sell 'em when the men come down," said the plucky little man.

"But, mamma," said Arthur, "wasn't it just too bad about that other store starting in with cigars?"

"Boys," said mamma seriously, "would *you* like to sell cigars?"

"No!" said all the boys together, and Mrs. Ross smiled at the contempt in the tones.

"But, mamma, they do make a lot of money," said Harold, "they've got one dollar and fifty-three cents already."

"Yes, boys, there is plenty of money made selling cigars and tobacco, and more still selling liquor. And some men find it a great temptation, but I had rather you boys would have less money all your lives than to be rich selling tobacco or liquor."

"Well, I guess you needn't be afraid of any of us," said Arthur, and Carl added, emphatically, "*No, sir!*"

"But there's another point," said mamma. "There are things that we could make that would sell in spite of cigars, and some day we will have another store, but not to-day."

"Oh, what is it?"

"Can't we have it to sell when the men come down?" (Little Willie's face for a moment lost its hopeful expression.)

"No," said mamma, "for this reason; the men who attend these July races are just the kind of men who are best suited with cigars and such things. But some day there will be a different class of people in town, and we will try again."

"All right," said the boys. "We'll do it. Come on down to the sheds!"

Mrs. Ross watched her strong, healthy boys, and her heart was very thankful. Turning to go in, she saw little careful Willie packing up his apples before joining his brothers. He laughed as he saw her, and shaking his curly head, he said; "I'll sell 'em."

And he did—to mamma.

Lowville, N. Y.

THE LORD'S DAY.

[From the German.]

Speaketh thus the Lord of Heaven,
"In each week the days are seven,
Six of these to thee are granted,
Work to do as may be wanted,
But the seventh belongs to me.
Then will I instruct you duly
How to serve and praise me truly,
How as pure and good to be."
Dearest child, forget it not,
What the Lord of Heaven hath taught!

—*Boston Budget.*

DEAR BOYS AND GIRLS:—Ho, for the green fields, the woods and waters! Vacation times have come again, the schoolhouse doors are closed and the rooms deserted. The routine of school life is gladly exchanged for the freedom of the glorious out-of-door existence. What a delight it is to rest and let the hours slip idly by with no thought or care.

During the first few days after the closing of school it seems as if you could never return and be shut up within its four walls again and subject to its discipline. But this is only for a few days, for soon you begin to find that you really did enjoy the daily "grind" and that there was a great pleasure in the regular round of duties.

You shake your head and say no! Ah, it won't be long before you will agree that the school days were your happiest times.

And another thing, doing nothing will soon become as monotonous as were the long, long hours of school in the early summer when the soft breezes began to blow and the air seemed so stifling within doors. And you'll learn the life lesson which you must take to heart that in earnest, active exercise and doing for others are to be found the only true good times. Yours for a useful vacation.

Aunt Jane

I read in mamma's UNION SIGNAL that June 9 is flower mission day. I would like to send some flowers to be distributed in the hospitals, but I live too far away, they would all die before they got there, but I send some verses and ribbon to tie the flowers with. MELICY.

Elk River, Minn.

Your pretty Scripture cards and ribbon, dear little niece, decorated some of the flowers sent by the flower mission in this great city.

I am twelve years old. My papa is a Prohibitionist. I am going to join the L. T. L. this summer. I hope every temperance person will not attend the Fair if it is opened on Sunday. VINNIE R. STATLER.

Reedsburgh, O.

I guess all our Cozy Cornerers are unanimous in wishing the Sabbath to be a rest day for everybody.

I love to see thee very much. Mamma reads THE UNION SIGNAL. I am a little temperance girl. I am a little girl nine years old. I live in the mountains of Oregon. I like to know how to do temperance work.

AGNES HAMNER.

Silverton, Ore.

And you will grow up to be an active worker, I know.

I belong to a band in New York City and we take the *Young Crusader*. The name of this temperance band is "Crusaders of the White Ribbon" and almost all the members have taken the pledge including cider.

CLARA K. BRADFORD.

15 W. 48th St., New York City, N. Y.

The Cozy Corner would like to hear about the meetings and work of your temperance band. Will you not tell us Clara, or ask some other member to do so?

SOFT-SHELLED NUTS.

206.

CROSS WORD ENIGMA.

In rain not in shower,
In bud not in flower.
In night not in day
In August not in May.

In jug not in bottle
In flask not in stopple
In sun not in light
In power not in might.

My whole is loved by the readers of the Cozy Corner.

MILDRED K. HONE.

207.

TWO DIAMONDS.

1. A consonant. 2. A wrong doing. 3. A drink which leads to worse. 4. A boy's nickname. 5. A consonant.

KORLEEN COBB.

1. A consonant. 2. A large snake of South America. 3. Vessels that go on the water. 4. The past tense of what you do every day. 5. A consonant.

LEROY F. BEERS.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JUNE 22.

200. Whisky.

201. Adam, Nobah, Noah, Ahasuerus, Abraham, Gideon, Obed, Reuben, Darius, Omri, Nicodemus:—Anna A. Gordon.

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The Lord is my portion, saith my soul; therefore will I hope in Him.—Lam. 3:24.

SOUTH CAROLINA'S STATE DISPENSARY."

At the last election South Carolina provided that voters should express their sentiments at the ballot-box concerning the sale of liquors in the state. The result was against the sale by a ten thousand majority. The legislature was anti-prohibition, but the will of "the constituency" had been too strongly expressed to be ignored, and a radical prohibition bill, which passed the house, was "tinkered" into the "Evans Dispensary Law," which became operative the first day of July.

Under this law the state sells all liquor dispensed by traffic; clubs and hotels have no privilege of sale, and railways are prohibited the transportation of any whisky which does not bear the seal of the state commissioner. The legislature appropriated fifty thousand dollars for the establishment of a large four-story dispensary with the best improved faciilities for bottling and corking, etc., and where fifteen thousand bottles are every day corked and stamped with the government seal. The state chemist analyzes every sample that is bottled, and no goods are put upon the market which he has not indorsed. Many thousand dollars in excess of the appropriation have already been used to store car-loads of whiskies here.

The county dispensary is expected to be the purchaser of these wares. Six counties, already under prohibition, will have no dispensary; sixteen counties probably will have them, and the remaining thirteen are doubtful, with a leaning to prohibition. Towns and cities may have a dispensary on application by a petition of a majority of their property holding voters.

A purchaser at a dispensary must hold a certificate of good character, may buy daily in quantities not less than one-half pint, bottled and sealed, nor more than five gallons. Minors and known drunkards may not purchase under any conditions. The penalties for violation of the law are inflexible and severe.

Four classes of South Carolinians are watching the operation of this law with intense hostility. First, the liquor dealers—who find their occupation gone and their business—well, with Hamlet, "not in it." Second, the regular or old democracy whose salvation depends on putting dynamite under Governor Tillman's dynasty, and whose political instincts *must* range with the traffic for whose vote "the party" always bids. Third, the small and high-minded class whose gentility, rather more than ethics, is disgusted that their proud state should go into the low-bred liquor business. Fourth, a large and steadily growing, sober-minded citizenship which believes that the state has gone into partnership with the liquor traffic for the revenue of wickedness, and that "a little is better than great revenues without right."

On the other hand are the friends of the measure, represented largely by the reform and regnant wing of the democracy, who claim that the obliteration of the saloon, and the presence of a dispensary only when the will of a majority of free-holders demands it, will fall but little short of prohibition in result; and yet, rather inconsistently, urge that the revenue will enormously reduce taxation—perhaps to the amount of half a million dollars.

It is said saloonists and railroads are making ready to test the constitutionality of the law, but all the enginery of government is enlisted for its enforcement. Thus far its many elements of opposition have combined to make petitioners for dispensaries fewer and slower than the friends of the measure expected, and revenues may prove proportionally disappointing.

Whether the law will act prohibitively and beneficently or will prove a wily scheme of "the ins" to lengthen and strengthen their political stakes remains to be seen. But it cannot be doubted that if the selling of intoxicants is a degrading and dangerous thing in the hands of an individual, the quality of the act does not improve in the hands of the state; and just as the state is more powerful than the individual, by so much does it exceed in danger as a liquor dealer. It is the liquor we want to get rid of, not the dealer. The demonstration that South Carolina must make of the Evans Dispensary Law as a temperance measure is that it rids the state of its whisky. Nothing less will satisfy Prohibitionists.

A LIQUOR PAPER'S VIEW.

We temperance people have always supposed that if there was any class of men thoroughly alive to their own business interests it was the liquor dealers. We are in the habit of alluding to their singleness of purpose as a characteristic which Prohibitionists would do well to emulate. But the *Champion*, a Chicago liquor paper, thinks that once in seven years at least, the liquor-sellers need "waking-up." In a recent issue that organ of the whisky interest takes occasion to republish a "call to arms" which first appeared in its columns in 1886, deeming it eminently appropriate to the present situation. It considers the retail trade as more than ever menaced by the "un-American crusade against personal liberty." The liquor traffic, it says, "stands or falls with the saloon. If the saloon goes, the distilleries and wholesale houses are doomed likewise, and the annihilation of the entire business is only a question of time."

After picturing the dangerous activity of "prohibition howlers" all over the country, and declaring the Democratic party to be the only safe party for liquor men, the *Champion* proceeds to point out the way of salvation. First, organize a more perfect system of state and national protective associations. Second, follow the example of Prohibitionists by putting "eloquent, powerful agitators on the stump and in the lecture-room." Third, imitate the methods of these same fanatics in the circulation of literature.

"To see ourselves as others see us" is not always conducive to self-congratulation. But when from the watch-tower of the enemy comes commendation of prohibition methods, when the leaders themselves regard our tactics as worthy of imitation, then indeed we have reason for satisfaction and encouragement.

The *Champion* very pertinently asks of the liquor interest, "Where are your speakers, your lecturers, your debaters capable of meeting the prohibition missionary crew and of refuting their false assertions?" And we echo, where? Where is the man brave enough to engage in forensic combat with our Prohibition speakers? Where is the man or woman ready to plead the cause of the liquor traffic before an intelligent popular audience? To become champion of the saloon on the public platform is quite a different matter from declaring one's self "Champion of Freedom and Right" from the editorial chair or in a Tammany caucus.

The Prohibition speaker has an immense advantage over the liquor advocate to begin with. It is, as Emerson affirms, the man of conviction who convinces, and our speakers are "powerful and eloquent" and convincing because they are themselves convinced, heart and brain, of the righteousness of their cause. The whisky champion on the other hand, convinced though he may be of the revenues, public and private, to be derived from the liquor traffic, realizes full well that the cause he represents is an unholy one. He knows in his heart that its whole tendency is to subvert the purpose for which man was created, and that the stamp of the adversary is upon the entire business.

The *Champion* wants the liquor question presented before the people in its "true aspect." So do we. We want the truth concerning alcoholic beverages, from the time when the grain is diverted from its legitimate use and its life-giving properties converted by an invention of the evil one into death-dealing weapons, to the hour when in sparkling, mocking form it lures men to destruction and recruits the ranks of paupers and criminals. We want the whole truth concerning the relation of the drink traffic to social and economic conditions. We want nothing but the truth concerning the liquor question in any of its aspects, physical, moral, financial, political. But ah! the "trade" is too wise—according to the liquor-dealer's idea of wisdom—to give the people that.

In the third point urged by the *Champion*, the temperance fanatics are held up as shining examples because they contribute liberally to the support of their publications. The distillers and wholesalers, it seems, while patronizing trade journals, are decidedly niggardly in their support of anti-prohibition organs like the *Champion*. To save themselves from ruin, and their strongholds from being swept to the "bottomless ocean," these special upholders of "personal liberty" must be sustained, and three things are pointed out as necessary to this end: First, subscribe personally for the *Champion;* second, advertise in the *Champion;* third, follow the example of "wealthy prohibition cranks" and send fifty or one hundred dollars for copies to be sent to people who can't or won't pay the subscription price themselves. Just how either of these methods is going to benefit the *Southwest*, the *Inn-keeper*, and the rest of the anti-prohibition organs we fail to perceive (probably in some subtle manner not to be grasped by the prohibition mind) but the real motive in this "call to arms"—the real cause for editorial solicitude—is here revealed. As one reads to the end one is struck with the ludicrous similarity of style between this article and patent medicine "ads." Two columns of introduction lead ingeniously up to the main point, viz., rally round the *Champion*.

The complaint often heard from prohibition papers that they do not receive the support they are entitled to, is, we have long thought, hardly a just one. When we consider that the Chicago liquor organ has but seven thousand subscribers, scattered over thirty-two different states, we look with increased pride and respect upon the lengthy subscription lists of our own temperance journals, and realize that our people are responding nobly to the call of duty along this line. The exclusively anti-prohibition papers number only some eight or ten, while we have, it is declared, over three hundred papers now in the field, with a combined circulation of one million five hundred thousand. Think what a power we should be if each subscriber *could* and *would* vote the Prohibition ticket!

Much of the present strength of the temperance cause is due to systematic effort in the circulation of literature. And the best feature of this line of work is that every one may lend a hand. Comparatively few persons possess gifts of tongue or pen, but there is not a man, woman or child who cannot aid in circulating the printed words. Seed thus sown is sure to bring forth thirty, sixty, and even a hundred fold. It is no wonder the liquor men recognize in the distribution of literature one of our strongest points of advantage.

ONE PHASE OF THE LABOR QUESTION AS RELATED TO WOMEN.

An article on "Women Workers," by a woman who has been for ten years a forewoman in a manufactory of white goods and clothing in Philadelphia, discusses among other questions, why it is that girls prefer factory work to domestic service. The writer's answer is because factory work "is faithfully, thoroughly, patiently taught; for men as masters have that priceless precision of knowledge which inspires confidence, commands respect, and raises the spirit of hope and emulation in the highest degree. In the factory, the first step taken with raw hands is to show them an exact sample of their work. No knowledge is taken for granted. Every stage of the process is conscientiously taught by practical lessons. Only a woman would expect a rosy-cheeked girl who dug potatoes and ran barefoot in Ireland, to handle her fine china, wash and iron her fine linen, and cook her steak to a turn. . . To women who want such helpers it may be said, 'They will not come to you until you can teach them what you do not know yourselves, the finest of all arts, the art of housewifery.'"

That this is the whole answer we do not believe, but it is a large part of the answer, and, with the exceptions which always obtain in any general statement, it is a strictly truthful representation of those fields of work known as peculiarly woman's. We venture the assertion that no other kind of work in the world is so utterly unsystematized, so haphazard as the various trades which go to make up the conglomerate known under the title of "house-keeping." Take the single item of cooking and how many old housekeepers are competent to teach any one else the modicum of skill which they possess themselves? We know whereof we speak when we say that, especially among the older women, not one in ten can tell precisely the amount of flour, butter, sugar or any other ingredient that she puts into any article of food. Her only way of teaching is to have the would-be learner watch her while she puts the mysterious thing together. Even then, the learner can, at the best, only get a general idea of the process beyond the mere matter of the materials used, and has yet to learn, through a series of discouraging failures, what might be learned in one lesson. In the end, the cooks thus trained are irregular and uncertain in their success, and liable to fail at the most unfortunate times. Women of great acuteness of eye can judge with considerable accuracy when their batter or dough is of the right consistency, but we have yet to see one who does not quite frequently suffer more or less partial failures in the art which she has been practicing constantly for twenty-five years or more. These failures are regarded as inevitable, and the heavy cake or sour bread is attributed to "bad luck." To be sure it may be recognized that too little flour or soda was used, but the idea seems never to be entertained that such failure could be surely avoided by carefully measuring the ingredients, that the same proportion, placed under the same condition, will produce the same results as long as this universe continues under the reign of law. On the contrary, many such housekeepers scoff at such methods as a needless waste of time and betokening inexperience. The result is that men with their "priceless precision of knowledge," and their accurate methods have stepped into our own field and supplanted us. The best cooks of the greatest hotels are not women but men.

We regard this most unfortunate condition of woman's work as a piece, if not largely a result of, the absurd but generally prevailing notion that woman's way of attaining results is utterly different from man's. Women reach the conclusions by "intuition" which men reach by reason; what more natural, therefore, than that woman should produce her results by this same occult faculty and that the work which in the past has been supposed to be her own peculiar domain should be subject to strange mysterious laws entirely different from those governing the rest of the universe. Hence, instead of the commonsense view that certain ingredients mixed together in precisely the same proportions and the same thoroughness and subjected to precisely similar conditions of heat must produce inevitably the same result, no matter by whom compounded, we have the aged superstition that certain persons possess the art of preparing certain articles of food with a skill which no one else can hope to approximate. But, whatever may be the origin of these mistaken notions, the evil itself is what must be remedied. This can be done by placing the various departments of housekeeping on the same scientific basis that other kinds of work are placed. The modern movements to teach all kinds of housework in this scientific way is one of the most important of the many new features of our civilization. It is one necessary step toward making modern housekeeping something else than the intolerable burden it is rapidly becoming.

GENERAL PROGRAM OF THE WORLD'S CONGRESSES OF 1893.

So many of our readers are inquiring in regard to the World's Congresses, their arrangement and dates, that we gladly supply the following information for the balance of the season, advising our readers to clip the paragraph and keep it for reference.

July 31.—Engineering: 1. Civil Engineering. 2. Mechanical Engineering. 3. Mining and Metallurgical Engineering. 4. Engineering Education. 5. Military Engineering. 6. Marine Engineering and Naval Architecture. 7. Aerial Navigation. Also the Congress on Water Commerce.

Also on July 31.—Art: 1. Architecture. 2. Painting and Sculpture. 3. Decorative Art. 4. Photographic Art. 5. Art Museums and Schools.

August 7.—Government: 1. Jurisprudence and Law Reform. 2. Civil Service Reform. 3. Suffrage in Republic, Kingdom and Empire. 4. Government of Cities. 5. Patents and Trade Marks. 6. Social and Economic Science. 7. Weights, Measures, Coinage and Postage.

August 14.—General Department: 1. Arbitration and Peace. 2. Africa. 3. Medical Jurisprudence. 4. Dental Congress. 5. Horticulture. 6. Chess.

August 21.—Science and Philosophy: 1. Astronomy. 2. Anthropology. 3. Chemistry. 4. Electricity. 5. Geology. 6. Indian Ethnology. 7. Meteorology. 8. Pharmacy. 9. Philosophy. 10. Psychical Research. 11. Zoology.

August 28.—Labor: 1. Condition of Labor. 2. Work and Wages of Women and Children. 3. Statistics. 4. Literature and Philosophy of the Labor Movement. 5. Labor Legislation. 6. Living Questions and Means of Progress. 7. Arbitration and other Remedies. Commencing on same date, Congresses of Social and Economic Science. 1. Economic Science. 2. Science of Statistics. 3. Taxation and Revenues. 4. "The Single Tax." 5. Profit-sharing. 6. Weights, Measures, Coinage and Postage.

September 4.—Religion: 1. Union Meetings. 2. Denominational Presentations to Religious World. 3. Informal Congresses. 4. Denominational Congresses. 5. Missionary Societies. 6. Religious Societies.

September 28.—Department of Sunday Rest: 1. Physiological Grounds. 2. Economical Grounds. 3. Governmental Grounds. 4. Social and Moral Grounds. 5. Religious Grounds.

October 10.—Public Health: 1. Sanitary Legislation. 2. Jurisdiction and Work of Public Health Authorities. 3. Prevention, Control and Mitigation of Epidemics and Contagious Diseases. 4. Food Inspection.

October 16.—Agriculture: 1. General Farm Culture. 2. Animal Industry. 3. Fisheries. 4. Forestry. 5. Veterinary Surgery. 6. Good Roads. 7. Household Economics. 8. Food Problem. 9. Agricultural Legislation. 10. Agricultural Education and Experiment.

Requests for further information or for the published reports of the World's Congresses may be addressed to Clarence E. Young, at the World's Congress Headquarters, Chicago, Ill.

For the first time a voice has sounded from the depths of Germany, and it is the voice of women in politics. We could hardly believe our eyes when we read in the London papers, on June 16th, that in the city of Berlin, where the Social Democrats had won decisive victories, "the women and children were pressed into the service, and the most arduous efforts were made to secure every possible vote for the true and unsullied People's party, as the Socialists term themselves." May this prove to be but the upspringing of a new dawn in that great land of thought and poetry, and now, at last, of progress!

Pledge.—"*I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same.*"

Q.—Can a body of women be a W. C. T. U. without having signed a W. C. T. U. constitution?

A.—No.

Q.—Should a delegate sent by a body of women, calling themselves a W. C. T. U., but none of whom have signed a constitution, be recognized by the state and have a seat in its convention?

A.—The state union to which the delegates are sent must decide this.

Q.—Is it *unconstitutional* for one woman to hold the offices of recording secretary and of corresponding secretary at the same time?

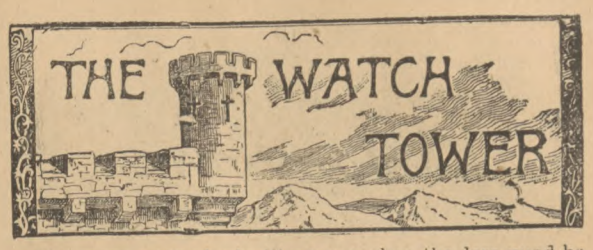
A.—No, not unless the constitution of the society expressly prohibits it.

Caroline B. Buell.

Q.—Is not the "boycott" retaliatory, and is it a suitable weapon for white-ribboners who object to an open Fair Sundays?

A.—The attitude of those who advise non-attendance while the Fair is open on Sabbath, is not one of retaliation, and should not be called a boycott. Their object is not to injure the Fair, the best interests of which they hope to promote. My personal belief is, that before October, the Directory will—partly in consequence of diminished attendance and interest, be glad to close on Sunday. But, however this may result, it is to many of us a matter of principle to have nothing to do with an organization that so defiantly and flagrantly ignores the public conscience and wishes, breaks the laws of God and man, and educates the rising generation in contempt for commercial honor and honesty. As a partial offset, I should be glad to have our youth see that the best classes of our people prefer to deny themselves rather than seem to uphold and help such an enterprise. That many Christian people think such views extreme, is undoubted; let us each be fully persuaded in our own mind, and whichever course we take, let us do what we believe will best honor our Master.

J. C. Bateham



The more a man looks like a preacher the less good he does the Lord on a street-car platform with a cigar in his mouth.—*Ram's Horn.*

***

One of England's foremost temperance leaders uses often this expression, "That's a good teaching phrase." Temperance workers may well ask themselves whether their speeches would naturally call out this compliment from the expert in the cause.

***

Prof. Graham Bell says there is no "theoretical reason" why electricity may not be made useful in sight as it already has in sound, and indicates that one of the possibilities of the future is that vision may be indefinitely extended by means of the same wonderful power which now enables us to converse across a continent.

***

The terrible earthquake in Lisbon occurred when the poet Goethe was but a little fellow, and when he heard the mourning and lamentation of those about him in view of a calamity so great, he said to his mother, looking up into her face with those wonderful eyes that seemed to see further into the blue of Heaven than any other eyes of his generation: "Perhaps God sees that no mortal accident can injure an immortal soul." Years later the poet Schiller said: "Death cannot be an evil for it is universal."

***

The following lines quoted by Mrs. Elizabeth W. Andrew at one of the great social purity meetings in London will be of special interest as they fit so well her recent brave mission, and also the stay-at-home "missions" of thousands of white-ribboners:

"Had Moses failed to go, had God
Granted his prayer, there would have been
For him no leadership to win;
No pillared fire; no magic rod;
No wonders in the land of Zin;
No smiting of the sea; no tears
Ecstatic shed on Sinai's steep;
No Nebo, with a God to keep
His burial; *only forty years*
Of desert, watching with his sheep."

***

Theosophy declares that man has seven planes of existence, of which three pertain to him as a person (that is, while he lives in a mask—the word *persona* meaning mask). These are the body, the astral body, and vitality. But he has four planes that pertain to him as an individual, an entity; they are the emotional nature, the mortal mind, the spiritual mind, the spirit. He climbs at last the highest rung, *i. e.* pure spirit, but remains an individual still. The philosophy of Hegel is largely the basis of theosophy.

***

In his recent Oxford lecture, Professor Huxley declared that self-assertion is the essence of the cosmic process. I imagine that whatever might be controverted in the address, this declaration will be accepted by all observers of the human race, especially in the political arena.

***

One of our leading philanthropic women related the following, in an address in which she was enforcing the mistake of women who make their own personality so prominent as to interfere with the success of their work. "When I was a little girl," she said, "my mother explained to me how to sweep, and then set me to do it, and stood over me to see that I did it right. Pretty soon she said, 'You are standing right in front of your broom, so that you are all the time in your own way. Keep yourself behind your work, and stand out of the way of your broom.' Women must dismiss egotism, and learn not to get in their own way."

***

The story that Beecher liked best, and used to relate in his own inimitable way, was the following: "The minister had preached his sermon, warm and urgent, and concluded by asking everybody in the audience who would like to go to heaven to stand up. All did so except a man who was somewhat under the influence of liquor, and seemed to be slightly dozing. A woman resuming her seat after the demonstration of the desire to reach the better country, jostled this man, just as the minister was saying, 'All who wish to go to hell, stand up,' whereupon the drinking man arose, looked at the parson and said dubiously, 'Seems to me you and I are in a hopeless minority!' This had, it is needless to say, a bad effect on the morals of the assembly.

On Duty.

THE OLD MAGAZINE PROBLEM.

BY MATE PALMER.

What do you do with your old magazines and papers? Stack them away in the attic if you are so fortunate as to possess one, or if you live in a flat have you three or four shelves entirely around the store-room filled to the ceiling, and some more tucked away in the basement? They are the hoarded accumulation of your years of housekeeping, the dread of house-cleaning season, and, if perchance you are one of those migratory individuals who live in a rented home, the terror of moving time, when they must all be carefully packed, dusted, and a new place set apart for them. Of course you value them. Why don't you have a grand clearing out and get rid of them? Some you kept because there was an article you especially liked. To save your life you could not even tell what it was about now. Others you preserved because you did not have time to look at them at all when they came. No, and you never will. In the multiplicity of new magazines you won't go back to the old ones. In the meantime there is a constant demand for something to read in the various charitable and reformatory institutions. What you might easily contribute would, perchance, help to cheer sad hearts and lighten many gloomy hours. Then there are many of your acquaintances who are not flooded with reading matter. Sort your magazines over, you know which will suit or be suitable for certain persons, and when you give them, stipulate that after perusal they shall be passed along to some other hungry mind. Thus only will your shelves assume a less overworked appearance, and the magazines and papers complete the mission for which they were created.

While you are about it, you might go through the numerous bundles and packages you have lain away so carefully from time to time, until every bag, chest and spare nook fairly groans with the accumulation. You have no idea what you will unearth; big rolls of calico, like gowns long since forgotten; give them to some old woman who still finds an avenue for her industry in the ever gorgeous patchwork quilt. Scraps of silk and velvet in abundance; gladden some young girl's heart with them, whose deft fingers will fashion them into something pretty and useful. And there are a lot of worsteds and some canvas left since the time you used to embroider impossible woolen dogs on pink backgrounds. You will be surprised to find how many really useful things are there, too; articles you have had to buy again and again, because you had forgotten you had them. Now you can utilize them, and the things you don't want, give away. You will be delighted to see how it will multiply space, no small item with the World's Fair pending, and all your friends to be made comfortable.

Chicago,

OHIO.

JOTTINGS.

The young women of northeastern Ohio held their fourth annual Y conference at Akron recently, and it was pronounced a success in every particular. The attendance was large, the program as carried out a real inspiration. The reports from the various unions were encouraging. Miss Frances H. Ensign, the cultured state superintendent of the Y Branch, presided handsomely. The address of welcome and the response were excellent, the latter is said to have been specially impressive because of the youth and earnestness of the speaker. Addresses on "Our Paper," "Personal Worth as a Y," "Wherefore a Y?" "How the Y Society Looks to a W," and "Physical Education," were very instructive and pleasing. The decorations were unusually fine, the flowers used were the generous gift of Mr. Lewis Miller of Chautauqua fame. The music was excellent, a Demorest medal contest and a model Y meeting were attractive features.

Massillon Y's recently held a series of gospel temperance meetings at which 600 persons signed the pledge.

Delaware county's semi-annual convention was held at Africa June 1. Pulpit and walls were tastefully decorated with flowers and white ribbon mottoes. Mrs. R. J. Trego, county president, presided with fine executive ability. All the officers were present, all unions but three represented. A gold medal Demorest contest constituted the evening program, and the eight contestants, grouped on the platform, each wearing a silver medal, formed an impressive picture. It was a source of sincere regret to this county union that Greenwood Lake could not be secured by them for Fourth of July exercises similar to those so successfully held there last year, thus preëmpting this day for true patriotism instead of the program becoming so common on that day. Not being able to secure the Lake for the Fourth, their annual temperance picnic will be held there in August.

W. C. T. U. day on the program of the Lakeside Assembly will occur July 28, and will be anticipated with great pleasure by white-ribboners who can arrange to attend, since Mrs. Laura Ormiston Chant and Mrs. Carrie Lane Chapman will be our speakers for that day.

Defiance county convention held at Hicksville in June was a notable one. Mrs. Farnsworth, the county president, presided, and as she has the great gift of enthusing every one with the work, the meeting was a very enjoyable one. The ministers of the town attended the entire session. One of them asked for the collection and two of them gathered it up, receiving almost twelve dollars. The decorations were beautiful—white and red lilies, geraniums, begonias, etc., were in abundance, and vases of white flowers surrounded the altar. The walls were hung with many banners; white and yellow bunting used as drapery spoke silently for temperance and suffrage. Flags were on all sides, and the picture of Abraham Lincoln as well as Miss Willard's spoke the patriotic sentiments of the union.

The eleventh district held one of its most profitable and enjoyable annual conventions at Athens. The enthusiasm was contagious. The advance in favor of equal franchise for all was marked. It was a firm conviction that the truth, "It is not good for man to be alone," should be applied to politics, or state making, as well as to home making. The thought was impressed that it is now the *duty* of every intelligent, patriotic woman to prepare herself to exercise the rights of citizenship, which will speedily be hers. "The Local Union," "Its Organization" and "Successful and Vigorous Work," received special attention.

The welcome was voiced by Miss Kate Cranz, professor of modern languages in the Ohio University; response by Miss Ethlyn Allender. Social purity was presented by Miss Ida Robbins in a powerful address, handled with rare tact and delicacy. "The Model Union," "Franchise," "Non-Alcoholics in Medicine," "Good Literature and Plenty of It," "Dress Reform," "Scientific Temperance Instruction," "Flower Mission," "The W. C. T. U. at Summer Gatherings," "Physical Education," etc., were all presented and discussed, also opportunity given for questions.

Nelsonville had added forty names to her roll in six months; Jackson Y excelled in the amount and variety of work done; Athens union for funds raised, having paid one hundred dollars to the Temple in three months. The resident ministers gave words of counsel and cheer, favoring equal ecclesiastical, political and industrial rights for men and women.

The evening of the 12th the Athens union gave a reception to visitors and delegates at the elegant home of Mrs. Wickham. The cordiality of the hostesses, the beauty of the floral decorations, the excellence of the simple refreshments served, made it a marked evening in convention memories. Mrs. Helen S. Burns, of Athens, was reëlected president of the district.

The third district held its annual convention at New London, June 15th. As no convention had been held for two years, the work presented unusual difficulties, but with help from above and the wisdom of the workers a profitable convention was held. An efficient corps of officers were elected, with Mrs. H. W. Townsend, of New London, as president.

The Temperance Hospital has long deeply interested many of our thoughtful workers, and at the last National our state president pledged Ohio to furnish a room. With her accustomed perseverance she went to work and has now raised $100 for this purpose. Many comforts and conveniences have been secured by Mrs. Monroe's thoughtful planning, in addition to this money, for furniture, such as handsome, soft morocco bound copies of the Bible, the Methodist hymnal and the Psalter, the Testament and Psalms; a dainty cushion for the dressing case, a handsome sofa pillow, a beautiful table cover, a number of handsome fancy articles, etc. All Ohio women going to Chicago will greatly enjoy visiting Ohio's room in the hospital, and mingled with their feeling of state pride will be one of warm personal gratitude to our state president for her untiring energy and successful effort.

The spring convention of the Miami county union was held at Pleasant Hill, Mrs. Louise Fee Hedges, the president, in the chair. Three ministers and several other gentlemen were present at all the meetings. At the noon hour delegates and visitors partook of an elaborate repast, prepared by the Pleasant Hill union.

After the devotional exercises of the afternoon meeting, Mrs. Shuman, of Covington, gave a parliamentary drill. The president gave an able address. Reports from unions were all encouraging. The following excellent papers were read and discussed: "The Possibilities of Personal Work," "The Training of the Young," "Social Purity," "The Diamond Cure." Mrs. Stillwell gave an encouraging report as superintendent of the Bureau of Exchange. The executive committee met at 1:45, and appointed superintendents of scientific temperance instruction, of jail, fair and press work, of the Bureau of Exchange, Sabbath observance, the Y Branch and literature, which were afterward confirmed by the convention. Mrs. S. C. Harbaugh, of Piqua, made an earnest appeal for THE UNION SIGNAL and *Messenger*. Excellent music was rendered by the choir throughout the convention. The session was declared by many the best county meeting ever held by the union. A beautiful tribute in the form of resolutions was paid the memory of their coworker, Mrs. Juliet B. Riley, mother of Mrs. Monroe, president of the state union.

The twenty-fourth district held its eighth annual convention in the Presbyterian church of Lockland, June 8 and 9. Sixteen of the twenty-three unions of the district were represented by delegates and three others sent reports. Every union reported steady interest, unswerving faith in future success of the cause, and earnest zeal. Work is systematically pushed in the departments of flower mission, Sabbath observance, hygiene, physical culture, jail and prison work. Six new unions have been organized during the year and the department of heredity added. Mrs. Bethel gave an interesting and instructive parliamentary drill, and also the address of the first evening, subject, "The Ballot for Woman." The latter made many friends for the cause of equal rights. Mrs. Monroe, the beloved state president, was present and gave a fine presentation of our organization in its several departments, which conveyed much information to those who knew little of our work, and to the workers comfort, joy and inspiration to go forward. Papers on Sabbath observance and equal suffrage were followed by lively discussions participated in by many delegates and two ministers. The meeting was a success as regards the women of the district and the community of Lockland.

Clinton county union met in convention at New Burlington and a profitable time was had. Miss Townsend, the president, presided. Mrs. L. C. Bethel, state parliamentarian, who had made a tour of the local unions of the county, gave an instructive parliamentary drill. Each union and each county superintendent reported encouragingly. A deeply impressive memorial service was held in memory of promoted sister workers, Mrs. Lavina Rhonemus of Reesville, and Miss Lizzie Patterson of Clarksville, county superintendent of flower mission work. An earnest friend of the cause, Jacob Green, was also remembered in the service, at which many spoke briefly. Excellent papers were read and discussed, and much business dispatched. The evening address on "The Ballot for Woman" was given by Mrs. Lillian Cole Bethel.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

MISSOURI.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

In many places in the state our president has been lecturing and organizing. New organizations and many new members are the result wherever she has been, besides the temperance seed that has been sown and will bring a rich harvest "by and by."

Flower mission day was observed in many places. Kansas City W. C. T. U. distributed over seven hundred bouquets and Scripture cards. The jail, industrial home,

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children's home, five hospitals, besides many private homes were remembered. At the noon meeting of the U. P. R. R. two hundred employés were delighted that they, too, were not to be forgotten. Thus many throughout the nation may be won to our ranks and finally into the fold of Christ.

Fayette maintains a free reading room which is kept open every night except Sunday and Wednesday nights. This union furnished the lunch for the banquet which was given by the Central and Howard Payne Alumni Association. This netted the union a neat little sum. Headquarters are kept as they have been for a long time, and the union keeps steadily at work. Mrs. Hannah Bond has been out endeavoring to work up the W. C. T. U. interests in her district.

The south side Y of St. Louis is only three months old yet it has a membership of thirty-one with twelve honoraries to help the work along. Their first meeting in each month is devoted to Bible study, with the superintendent of evangelistic work in charge. At their second meeting a study of the W. C. T. U. work is the topic, while the third is a parliamentary meeting and the fourth is a business meeting. If there occurs five meetings in the month the last is made interesting and attractive by a literary program. A public or social meeting is held once each month. These are well advertised and consequently well attended. The Christian Endeavor, through the influence of this union, appointed a temperance committee and thus the work goes "on and on." Much literature is distributed by these Y's girls and the superintendents are doing their work systematically.

The tenth district held their seventh district convention at Winfield and was well attended. Mrs. Hoffman gave two of her own characteristic lectures which stirred up the minds of the people as they never were before. She gave a talk on "a model W. C. T. U. meeting" before the convention, after which a lively discussion followed. An organization of ten members was perfected, this being the first temperance organization in Winfield. The old officers were reëlected and before this convention closed Mrs. Millie M. Lewis, district president, was presented with a volume of "Glimpses of Fifty Years" as a slight token of appreciation of her earnest work.

Our state superintendent of Y work, Miss Carter, visited Trenton and was very favorably received. About twenty of the local Y's met with her at the home of Mrs. Ringe and received valuable instruction along this line of work.

The fourth district has been blessed with much work and many workers. Miss Carter has lectured to large, delighted audiences in Gentry and Daviess counties. She addressed the students of the Stanberry normal school by invitation of the college president, who is an ardent friend of the W. C. T. U. Lectures with telling results by Mrs. Hoffman, two college presidents and Rev. Brumbaugh have been given, while Mrs. Sue De Haven has been making chalk-talks in various parts of the district, much to the delight of the children. The president of this district has sent out large numbers of circular letters, urging the women in the country to organize.

The Gallatin union is in a prosperous condition. It was organized by our state president not long ago. Miss Carter's lectures here were greatly enjoyed and appreciated.

Mrs. S. M. I. Henry held twelve meetings in Carthage. One lecture, before the Y. M. C. A., on Sunday afternoon, was especially uplifting. Appreciative audiences greeted her during her stay, and great good, we trust, will result. Workers throughout the nation will rejoice to know that Mrs. Henry is again able to be in the field. In this place three Demorest medal contests have been held within the past two months, one for the gold and two for the silver medals. Mrs. Hoffman delivered a lecture in the M. E. church, to a large and cultured audience. On flower-mission day a memorial service was held in honor of our departed Jennie Casseday, after which twenty-six of the workers visited the county poor farm, carrying messages from the word of God to these unfortunates. Who knoweth but that the spirit of dear Miss Casseday was hovering near on this day?

Excellent work is being done in the purity department. The Springfield industrial home has sheltered forty-seven inmates and have expended $278.59 during the year. In the fifth and twenty-second districts the presidents have held county conventions and schools of methods, while many of the districts are arranging to hold their district conventions before the coming state convention, which meets at Sedalia in September.

Miss Lillian Wood has just closed a month's engagement in the twenty-fourth district. She revived the work at Willard, Greenfield and Everton, and many places were enlightened on the work of the W. C. T. U. In all twenty six meetings were held and one hundred and seventy new members were gained, with new subscribers for the *Missouri Home Guard* and for THE UNION SIGNAL. Immense audiences attentively listened to her and were favorably impressed with Miss Wood and the work of the W. C. T. U. She visited many homes in the interest of the work and gave instruction to the women regarding our various departments.

State superintendent of evangelistic work, Mrs. Rebecca Hall, gave a week's Bible readings at Humansville, which were very uplifting and instructive. Her terms are so reasonable that every union in the state could afford to have her. At Bolivar a very instructive contest took place during the commencement exercises at the Baptist college. The W. C. T. U. offered a gold medal for the best original oration, they giving the contestants their subjects. Temperance was thus indelibly stamped on the minds of the contestants as well as on the minds of the large audience that listened to those excellent orations.

Humansville has been energetically at work to the end that they might not have a distillery located near their town. A remonstrance was circulated against it which was signed by over four hundred and fifty of the best citizens, and presented to the man who proposed building the distillery. The citizens then endeavored to buy the land, but as yet nothing has seemed to prove successful, and the distillery may be built.

MRS. MARY E. JONES.
State Reporter, Humansville.

PENNSYLVANIA CLIPPINGS.

The excessively hot weather seems to have had a dampening effect on the ardor of reporters, consequently we have not such a lengthy report to bring this month.

The following item will no doubt cheer those who are inclined to be a little faint-hearted: "There has been quite a decrease in the number of saloons this year in Blair county. Last year there were fifty-nine hotel and six brewery licenses granted. This year only thirty-nine hotel and four breweries were granted. The remonstrances gotten up by the different unions in the county had much to do with the decrease in licenses. In one place three men, stewards in a prominent church, acted as vouchers for a saloon-keeper and that license was granted. I would like to become acquainted with the pastor of that church and ask him to read the rules of the church a little more closely.

Dr. Anna Shaw has lectured in Altoona and Tyrone to large audiences, pleasing all.

Clarion county is still active. Rimersburg union has very pleasant headquarters. The two unions united in getting a box of soap thus securing the desk which was given to headquarters, making quite a nice accession. They also have the use of an organ, free.

The Temperance Alliance and Woman's Christian Temperance Union worked harmoniously together against the granting of licenses in vain but they have their reward, as one proprietor is now serving forty days in the county jail besides paying a fine of two hundred dollars for selling to minors and on election days. The sentence was as light as the judge who granted the license could make it.

Miss Blanche Hosey, one of our enterprising teachers, closed her school at Elm Grove in a way that other teachers may well imitate. She devoted her spare time to training a class for a Demorest contest which was a great success. Miss Ida Hosey, the teacher and contestants gave the proceeds to the Rimersburg union and the ladies very greatly appreciate their generous and graceful act.

Lawrence county held its semi-annual convention at Plain Grove. Mrs. Trego was present and lectured in the evening. She spent three weeks in this county, speaking twice a day, most of the time. She did good work by way of increasing the membership. New union was organized at Coal Center with sixty members. This county has also been favored with the presence of Miss Crawford, state Y organizer, and the Y's decided to take up Loyal Temperance Legion work and appointed Miss Lulu Boyles superintendent. A pleasant episode at the convention was the greeting sent by the oldest member in the county, Mrs. Martha J. Houck, which was in the form of a poem. This county rejoices in the fact that the number of licenses have been cut down two-thirds. The ladies say unanimously that the publication of the names of the signers to petitions has a telling effect in reducing the number of signatures. A library has been established in the county jail. The Demorest contest work was taken up and Mrs. Cox appointed superintendent.

Rev. Van Bennett lectured at Fredonia, Mercer county, in Institute Hall, on the subject, "Our Boys." The well-known Stevenson male quartette was present, by invitation, and sang a number of selections from the Silver Lake song book. The accompanist of the quartette is our efficient county superintendent of social purity, Mrs. J. W. Stevenson, who was formerly state superintendent of literature, and is well known to white-ribboners.

Miss Adda Burch, county superintendent of contest work, held the second grand gold contest this year at Sharon, June 16. The Greenville high school ladies' quartette furnished most excellent music, and Prof. A. C. Lindsey added to the interest of the occasion by several readings. Eight young ladies participated. The medal was awarded to Maude Kennedy, Grove City; second honor, Jennie Heasly, Sharon. Another grand gold contest is now being arranged for, as is also a gold medal contest at Jamestown, July 8. The judges at the grand gold medal contest were Professor Lindsey, Rev. W. H. Bunce and Rev. W. A. Baker.

Bucks county held its seventeenth semi-annual convention at Doylestown. The treasurer's report showed receipts of $668-.61, expenditures, $617.61. Balance fifty-one dollars. The corresponding secretary read a lengthy report of work done by the various unions. Thirty-one essays had been received by the committee in the county contest, the winners in which were as follows: Bertha Muschert, Morrisville; S. Arthur Wallen, Penn's Manor; Myra Mitchell, Langhorne. Mrs. Anna Hanmer, state president, made a fine address and in the evening a gold medal contest was held, at which nine young ladies participated. The medal was awarded to Miss Elizabeth Twinney, Yardley. Mrs. M. S. Wheeler, National evangelist, was present and gave a Bible reading.

Yardley union had Rev. Anna Shaw to lecture for them.

Makefield union held its eighth anniversary at the home of Abdon Longshore. One hundred were present. Mrs. Balderston gave a history of the W. C. T. U. Mrs. Holcomb, county president, was present and gave an interesting talk.

Crawford county held its semi-annual convention at Spartansburg. A handsome gavel was presented to the county. The gold medal contest in the evening was largely attended, Miss Farrelly, of Spartansburg, being the winner. The annual convention will be held at Atlantic, where the first grand gold contest will be held.

July 7th was W. C. T. U. day at Mount Gretna. A midsummer conference was held in the morning in charge of Mrs. Hanmer. Mrs. Helen Gougar lectured in the afternon.

Mrs. Ella M. Boole has been secured for William Grove August 31. Arrangements for the coming state convention are now being made.

Mrs. A. P. Hamilton, state superintendent of literature, is taking a brief vacation and expects to visit the World's Fair.

Miss Celia Hann won the gold medal at the contest held at Charleston June 14.

Twelve new unions have been added to our list since our last report, so "let us still be up and doing" and aim for the highest success possible.

Yours for temperance,
ADDA BURCH,
State Reporter, Greenville.

WESTERN WASHINGTON.

The president of Whatcom county, Mrs. E. C. Graves, writes that when she came to take her annual survey she could see unmistakable signs of progress.

"Through heat and cold, and shower and sun,
Still onward cheerily driving!
There's life alone in duty done,
And rest alone in striving."

As the toilers of this county look back upon the path they climbed, they find reason for rejoicing over the height reached, the strength gained by their toil, and they take fresh courage for another mount up the hill of difficulty leading to success. The atmosphere grows clearer as they ascend. The more steep the ascent the sooner is the summit reached.

They held two county conventions during the year. One in August at Lynden, the other at Whatcom, May 16 and 17. They are lengthening their cords and strengthening their stakes by adopting new departments of work and electing officers who are here to-day and will do something, for Mrs. Graves says: "If we are going to do our part in the great plan of lifting humanity heavenward we must have consecrated, valiant-hearted, do-the-best-you-can Christian women to fill the offices. "A full delegation was present at the last convention, it being the annual. Able papers were read and discussed. "Physical Culture," by Mrs. Flora Judson, was replete with practical sugges-

Sympa— Bah! A woman doesn't deserve any sympathy, when the knowing better is so easy and the doing better is so cheap. Think of inhaling the steam and odors from a tub of dirty clothing, perhaps from the sick room, perhaps much soiled from honest labor. Think of the weak lungs, and throat, the germs of disease, etc., etc. It's all so unnecessary and so ineffective. The clothes are not as clean (surely not as pure) as they ought to be, when the work is done. Boil your clothes in **Pearline** and water —directions on each package —every grocer has it.

Beware of imitations. 354 JAMES PYLE, N.Y.

Boiled baby
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A lady asked him: "How do you like babies?" He replied: "Boiled, madam." This bachelor sarcasm perhaps arose from the idea of some fond parents that fine clothes make a fine baby; they don't. It is the little fellow inside of the clothes, who has only one tooth and a spectacular smile, dimpling off at the ends of his toes. Pretty dress completes the charm—as it does with everything. Even a watch should have a handsome outside; but the main point is the *time* it keeps. You find all this in the new, **quick-winding** Waterbury.

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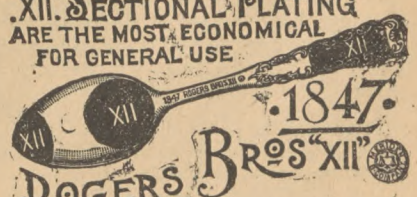

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tions and closed with an illustration of the two methods of training the body, the total abstaining and the stimulant methods. A picture of our chieftain, Frances E. Willard, illustrated the first, and a poor, besotted wreck of a man the second method. Mrs. J. W. Hilton read a very able paper on suffrage. A score of years ago such a paper read before a W. C. T. U. convention in the East would have had the effect of a bombshell. They have adopted the suffrage department in county work with Mrs. Hilton as superintendent. "The Necessity of a Keen Edge," a paper on narcotics, by Mrs. H. F. Brid, was excellent, giving evidence of thought and research. It was voted to have it published. Aside from routine work each union has done some one thing that stands prominent.

NOTES.

Blaine union has only eight active members, keeps a column in one of their papers filled with temperance matter, including the World's Petition. One of the members adopted a motherless babe, and another found a home for a motherless girl in one of the best families of the city, thus saving her from the snares set for the youth of to-day.

The members of Fairhaven union are on the lookout for women who are strangers in the city and in search of employment. They have felt repaid for the effort by the mutual satisfaction of employer and employé.

The Bay union holds joint meetings once a month alternating with the unions in order of location. The subject of each meeting is given at the previous one, giving the members a month's time to prepare for it. Several departments of work have been taken up for instruction and discussion as to best methods of prosecuting the same.

Lynden union is the only union in the county that has been so fortunate as to re- n an L. T. L. Each locality has an abundance of material, but no one will take the responsibility of teaching. Flora E. Judson, press superintendent, in order to get space in the Lynden paper for temperance items, has learned to set type, and does not fail to have her allotted space filled each week. The union offered a prize to the person who would write the best temperance story, founded on facts and containing a certain number of words. Each story was published in the temperance column.

Whatcom union, through its superintendent of social purity, Mrs. Garrettson, wife of a Presbyterian missionary, who has removed with her husband to Ellensburg, was instrumental in closing a very pernicious Sunday beer garden and public dance, held within the corporate limits of the city.

Sehome union presented a petition to mayor and council, asking for the enforcement of gambling laws. They readily closed the petty gambling in fruit stands, but the old offenders were allowed to proceed by paying an occasional fine. Good work has been done by the energetic superintendent of work among lumbermen in sending out literature to lumber camps. From one camp came hearty thanks for literature, and that the efforts to instruct and entertain them had been appreciated. At another camp word was returned that the men had not visited the saloon for a week, as they had been entertained by the good reading sent them, and were very grateful. Sehome union has sent out literature to the amount of twenty-five dollars. Good reading matter has also been distributed in the mills of Whatcom.

Sumas union under the invincible leadership of their president, Mrs. J. L. Fry, has, under the most adverse circumstances, kept their union alive and active, laughed at impossibilities and to-day can boast of a home owned conjointly with the I. O. G. T., and can say they owe no debt except one of gratitude to our Heavenly Father. They are doing all they can to educate their citizens to the plane where they will not think a saloon is a necessity in a community to make business lively. Mrs. Bowen has her home at Sumas, and has been very helpful to them in their work. The presence and helpful words of several pastors of churches at the convention, cheered those who had borne the heat and burden of the warfare. Mrs. Beaver and Mrs. Bowen received thanks for their timely help. Mrs. Bowen conducted a very impressive memorial service for our promoted leaders, Mary Allen West and Jennie Casseday.

MRS. ETTA JONES,
State Reporter, W. Washington.

NORTH DAKOTA.

LOCAL UNIONS AWAKE.

Cooperstown union lives and moves. Occasional union temperance meetings are held in which the ministers give hearty assistance. The permit has been taken away from one drug store which was defying the law. The Y's are active and growing.

Casselton W's held their semi-monthly meetings without interruption. They also observe all red-letter and other special days. They have distributed 10,000 leaflets in favor of the prohibition law. A word contest social recently held brought in $13 to the treasury. For persistent, steady-giving effort the Casselton union is in the front rank.

Under the leadership of Miss Maud Meloy of Sanborn Y's, there has been instituted contest work in the public schools of Barnes county which will be sure to bring good results. Pupils under fifteen years of age are allowed to write on "The Physical, Mental and Moral Effects of Narcotics." The essays are adjudged and the best one from each school sent to an examining committee—who award to the best essayist a book and to the school he or she represents a banner given by the Barnes county W. C. T. U.

Grafton W's are as usual up and doing, a recent musical and literary entertainment netting financially about eighteen dollars and resulting in a great many signers to the World's Petition.

The L. T. L., under their direction numbers about eighty and is very enthusiastic and profitable. Edgeley union held a recitation contest. First prize, a gold piece, was won by Miss Jessie Britton, the second, a gold pen by Miss Anna Smith, and Miss Clara Pierce won an Oxford Testament as third. Temperance songs and addresses and a generous collection encouraged the W's to feel that the evening had been profitably spent.

Do not think because there have been no reports in THE UNION SIGNAL that it is because the unions are not at work and the women in North Dakota praying, laboring and hoping. They are all alive and active, we are sure, but they do not send THE SIGNAL reporter any news, and she cannot tell what she does not hear. County conventions are now being held, and doubtless North Dakota will be more fully heard from.

We all are filled with sorrow for the burdens our president has been called to bear—the affliction to herself of an eye trouble, that is, however, much bettered; the severe illness of her mother, and the destruction of her father's place of business by the recent fire in Fargo. She bears up with calm patience, saying, "The Lord will show her the way and His will."

EMMA F. BATES,
State Reporter, Valley City.

NATIONAL TEMPERANCE HOSPITAL NOTES.

Among the many friends from abroad that have visited the hospital the past week were Miss Sturgess, of Mansfield, Ohio, and Mrs. Eliza Doolittle, of Great Bend, Penn.

Mrs. J. E. Cleaves, late of Helena, Montana, has been secured as superintendent of the training school for nurses. Mrs. Cleaves comes thoroughly prepared for her work, having had much experience in hospitals and training schools, and understands the "things we need" in our work. Her instruction to the nurses will be thorough.

Dr. Estelle Paulline, who has been the house physician at the hospital the past two months, leaves to take a similar position in one of the hospitals at Springfield, Ill. Dr. Paulline has been faithful and earnest in her work while with us, and many regrets have been expressed by physicians, patients and nurses at her departure. A prior engagement prevented her remaining with us for a longer time.

Through the influence of Dr. Sarah Hackett Stevenson, Dr. Frank Morrell, a graduate of the Woman's Medical College in the class of 1891, has been secured as house physician for the coming year. As we say goodbye to Dr. Paulline we welcome Dr. Morrell.

The hospital is growing and now comes the question of how to arrange for a diet kitchen. This is one of the necessary departments of a hospital, as every nurse should understand how to prepare food for patients. The way for opening such a kitchen does not appear clear just now, but we feel sure it will when the need has become more fully understood. The nurse should understand the preparation of dietary foods as much as the bandaging a broken limb.

Dr. Bayard Holmes has had a very serious case of laparotomy at the hospital this week. At present writing the patient is doing well. Dr. Sandberg also has had a case of laparotomy—ovarian hematoma and pyosalynx.

Any one desiring cans and jelly glasses to fill can get the same by applying to Mrs. Hornby.

The following was received by the matron during the month of August, 1892. All money received is given to the treasurer, and appears in her report.

Dalton City, Ill., W. C. T. U., 1 doz. spring chickens; Mrs. Dubridge, Morrison, Ill., 2 table cloths, 5 towels; Cherokee, Kan., W. C. T. U., 5 sheets, 16 towels, 4 pair pillow cases; Mrs. Wm. Burden, Evanston, Ill., cut flowers; Unknown, 6 glasses jelly, ½ bu. dried fruit, 6 cans fruit, old cotton; Unknown, box cut flowers; Unknown, old linen, cotton and papers; Sharon, Wis., W. C. T. U., cut flowers; Woodstock, Ill., W's, cut flowers; Hennepin, Ill., W. C. T. U., 8 cans fruit, 18 glasses jelly, 2 towels, old linen and cotton; Camden, Del., L. T. L's, 1 child's quilt; Hisco, Ill., W's, 19 qts. fruit, 16 glasses jelly, 1 pk. apples, old clothing and papers, 1 pair slippers, 1 pin cushion; Unknown, 12 cans fruit, 12 glasses jelly, 4 cans pickles, old linen and cotton; Chebbone, Ill., W's, 1 blanket, 1 bedspread, 2 doz. towels, 1 doz. napkins, 2 doz. wash cloths, 5 lbs. cotton batting, 1 pair sheets, 1 pair cases, 3 chemise, 1 gown, 1 wrapper, 2 child's dresses, old linen and cotton; unknown, 12 glasses jelly, old cotton; Healy, Ill., W's, 3 boxes and 2 baskets cut flowers; Dundee, Ill., 6 glasses jelly, old cotton.

Hospital, 1619 Diversey avenue.

ELLEN SNYDER, *Secretary.*

Official Communications.

A CANADIAN LEADER.

DEAR WHITE-RIBBONERS:—Our beloved Mrs. Letitia Youmans, of Canada, pioneer and leader of our white-ribbon forces in that country, was, as you know, smitten by inflammatory rheumatism five years ago next August. From that time she has been totally unable to do anything whatever for her own support, and by the advice and invitation of the W. C. T. U. of the province of Ontario, she has dictated to friends, who have written out, the story of her life and work, also the remarkable lectures, entitled, "Haman's License" and "Nehemiah Building the Walls," which she had delivered to immense audiences throughout the United States and Canada. This book is the record of eighteen years of one of the most efficient temperance advocates of the century, and full of suggestions for those who are now in the field. The price of the book is one dollar, and postal money orders should be sent to Mrs. Youmans, 19 Metcalf street, Toronto, Canada.

It is my earnest hope that many will send for the book, not only on account of its value to themselves, but because its sale is the only dependence of the author to meet current needs and to accumulate a fund for her advancing years. We know full well that those engaged in the liquor traffic stand by each other, and surely we, who profess a higher code of ethics and religion, must not fail each other in time of need; therefore, I make this earnest appeal, confident that it will not fail to arouse the kind sympathy and friendly action of my comrades in the holy war. FRANCES E. WILLARD.

London, July 26, 1893.

THE LAST APPEAL.

Although I have several times called attention through THE UNION SIGNAL to Miss Gordon's plans for the Columbian Exposition, and have been, for the past two years, constantly pressing their claims by circular letters and by word of mouth, yet I feel constrained, in view of existing circumstances, to make one more plea for the Willard fountain. The response to the call for autograph cards left little to be desired. The response to the call for articles for the sale table was very far short of what it should have been. I offer special congratulations to those superintendents who did not fail to use this unique opportunity for cultivating in the children the foreign missionary spirit. Although the time for sending in cards and salable articles has passed, there still remain several weeks of opportunity to work for the fountain. Many have done grandly, but there is need that we all do yet more. In order that Miss Gordon may be relieved of *all* financial burden, we must have placed in her hands by September 1, the entire cost of the fountain. Wherever the plan of securing the medal by collecting a dollar is presented to the children, they seem eager to try. This will make good vacation work, and the leaders should see that all children desiring them are provided with the necessary blanks which can be procured free of charge by addressing Miss Anna A. Gordon, Evanston, Illinois. Will not each leader not only thus set her children at work, but be herself responsible for at least one dollar, which she may secure from adult friends? Please note in May *Advance Guard* the program specially prepared for entertainments for the benefit of the fountain. Realizing what a blessing this fountain is to be through the years to the thirsty multitude, and what a benediction to the children will be the thought that they were the donors, shall we not do our utmost? Yours for all earnest endeavor,

HELEN G. RICE,
Nat. Supt. Loyal Temperance Legion.

RIDGE'S FOOD

Gives QUIET NIGHTS and HAPPY DAYS to the infant and growing child. It is The Best Food for all conditions of Child life. Dyspeptics, Invalids and Old People find it priceless In cans, 35c and upwards. Interested Mothers send for pamphlet to manfrs

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BURNHAM'S CLAM BOUILLON.

Never Buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists 25c., 50c., and $1.00 sizes.

No. 500. Ladies' Featherbone Waist

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Extra long Waist, Form is Perfect. Best material. Very rich.

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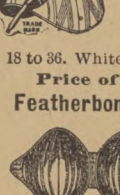

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(*Continued from page 5.*)

theory of a "mind cure." He inveighed against Pope's putting of the stoic doctrine that "whatever *is* is right"; he insisted on the existence of evil, and declared that pain and sorrow knock more loudly at our doors than pleasure and happiness. He spoke severely of the optimists, and is evidently more inclined to the pessimistic view. He does not think that the theory of the survival of the fittest has a place in the realm of ethics. That which is fittest to its environment may be in an environment which is in itself not fit to be, but the influence of the cosmic process on the evolution of society, is the greatest in the proportion that society is itself in its infancy. Social progress means the checking of the cosmic process at every step and the substitution for it of another which may be called the ethical process, the end of which is not the survival of those who may happen to be the fittest in respect to the whole of the conditions which exist, but of those who ethically are best. Evolution in the material world is therefore opposed to ethics, and Prof. Huxley declared with many ingenious illustrations that the ethical progress of society depends, not on impeding the cosmic process of evolution, still less in running away from it, but in combating it. It seems an audacious proposal thus to put a microcosm against the macrocosm and to set man to subdue nature to his higher ends; but experience teaches that such an enterprise may meet with a certain measure of success.

He said in closing, "I see no limit of the extent to which intelligence and skill may modify the conditions of existence, and much may be done to change the nature of man himself; the intelligence which has converted the wolf into the faithful guardian of the flock ought to be able to do something toward curbing the instincts of savagery in civilized men. So far we all strive in one faith toward one hope.

"It may be that the gulf shall wash us down;
It may be we shall touch the Happy Isles."

Professor Huxley had the good sense to make no allusion to Christianity, to which he is supposed to be opposed, but to draw his illustrations and analogies from the Oriental from the Brahmin, the Buddhist and the Greek. His tone, though sad, had in it an under note of hopefulness beyond what most utterances of his had led us to expect. His theme involved natural religion and he is becoming, to say the least, an agnostic; for it is true of sincere men that as the head bends toward the earth with its freightage of years the eye is lifted in the search for "Happy Isles."

FRANCES E. WILLARD.

Reigate, England.

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME.

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Mrs. Mary A. Woodbridge, Ravenna, O., for the regular form, and circulate it to the best of her ability, mailing the names to Miss Alice E. Briggs, Evanston, Ill.

TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

And, behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.—Luke 5:18, 20.

The following from the pen of one of our ablest National organizers, Mrs. Lucy H. Washington, Port Jervis, N. Y., is so helpful for unions desirous of a partnership in the Temple, that we are glad to give it space in this column: "'What do you think of the Temple?' I was recently asked by a W. C. T. U. woman. 'In what respect?' I asked. 'Will it prove a success?' 'Success! it *has* proved a success, and stands in magnificent proportions in testimony thereof.' 'But will it ever be actually owned by the W. C. T. U.?' 'It is owned by her (W. C. T. U.) now by all the rights of maternity. It was conceived by her spirit and is the materialization of her hope, trust and faith. It will be owned by her legally and financially when she shall have paid for the tenement, the body in which this spirit having national life dwells, and that depends upon us, her members.' The above conversation occurred on a train when in response to a telegram I was on my way to Pine Bush, as I supposed for an evening address. Upon arriving I was greeted in this manner: 'We are so glad you could come. We have our Temple meeting to-night. We have a program arranged with music, recitations and dialogues, and we want you to speak for the Temple. Afterwards we will open the mite-boxes and count our money; supper is to be served at twenty-five cents, and from the mite-boxes and the supper we expect to realize $100.' This was a village union, one noted for *doing* things. A pleasant residence was thronged, children, youth and adults had a part in a very entertaining program. A framed picture of the Temple served as an object lesson, giving foundation and points for a Temple talk. It was delightful to see the expression of satisfaction beaming upon the faces of the children as they gazed upon the picture of the Temple which their gathered pennies were helping to make a success. Pastors of all the churches in the vicinity were present and gave words of approval and encouragement. Sentiment for the Temple and all it represents was at a premium, and funds for it materializing the sentiment aggregated $100. Temple success meetings everywhere. Why not?"

***

The following resolution was passed at the late convention of the Hennepin county, Minn., W. C. T. U.: "That we pledge our sympathy and coöperation to Mrs. Carse in her Temple work and express our confidence in her integrity and financial management, and show our sympathy by pledging one hundred dollars for the Temple."

Mrs. Bradish, the chairman of the resolution committee writes: "The resolution passed unanimously and with great enthusiasm, most of the hundred dollars being pledged on the spot."

I have lately received scores of resolutions of sympathy and confidence from state, county and local unions, and they have greatly comforted and strengthened me, but if they had contained a clause like the last one in the above resolution my joy would have been full.

We are glad to announce that the New Alexandria, Pa., W. C. T. U. has completed its $100 pledge. A white-ribboner from Pennsylvania visiting the Temple brought the cheering news that Scotdale W. C. T. U. and Westmoreland county, Pa., W. C. T. U. were each at work raising $100.

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara Johnson, the Temple, Chicago, Ill.

Our Library Table.

LETTERS TO DOROTHY, by Edith E. Metcalf, is a little gem of testimony concerning practical Christian work. The booklet contains actual letters from "Edith" to "Dorothy," written in Moody's Bible Institute, Chicago, the writer being a student in the institute. Before entering there she was an art student. In reference to the study of the Bible she says in one letter: "Indeed, all I found in all the books, when at one time the intellectual nature called for nutriment and I read fiercely in a reference library, I find again, or the root of it, in this one Book. 'Of making many books there is no end,' but the Maker of this Book put all in one. Of reading many, I for the time have made an end. Oh, the simplicity of it—the one Book and *all* in it! My little shrivelled soul expands. It had hungered long for its own food. I wonder why our girls, who wish to be systematically educated and take college courses to develop the brain, training in Delsarte for the physical, and perhaps special lessons to strengthen some native talent, should plan so little for the systematic education of the soul-powers."

Fleming H. Revell Company, Chicago, publishers.

THE VITAL QUESTION OF TO-DAY, a talk to mothers and teachers by Miss Frances Tomlinson, Council Bluffs, Iowa. Its theme is motherhood and the rights of children. Written out of a child-loving heart and out of wisdom gathered in the school-room as a teacher of children, it contains theories not vague but charged with life.

JULY MAGAZINES.

THE PANSY for July develops many strong points in its two leading serials by Mrs. G. R. Alden (Pansy) and Margaret Sidney, the latter being Columbian year sketches. Shorter stories and articles likewise set forth the purpose of this standard publication, which is to furnish the best reading to be had for the young folks and the family. The "American Literature Paper" concerns itself this month with the poets John Greenleaf Whittier and Oliver Wendell Holmes—names that will touch a responsive chord in the heart of every reader.

D. Lothrop Company, publishers, Boston.

The first thing that confronts the reader of McCLURE'S MAGAZINE for July is the latest portrait of the ever young and ever charming autocrat, Dr. Oliver Wendell Holmes. On the next page one begins an afternoon with Oliver Wendell Holmes in the company of Edward Everett Hale. Such an afternoon! It isn't every day that it is our privilege to listen to the conversation of two such masters of wit, wisdom and eloquence. The article is beautifully illustrated, with drawings of Dr. Holmes' birthplace in Cambridge; the house where he studied medicine in Paris; his Beacon street residence in Boston; his summer place at Beverly Farms; Dr. Holmes occupying his favorite seat at Beverly; a bay window in the poet's study, overlooking the Charles river; "Dorothy Q's" house in Quincy, Mass.; and a fine portrait of the irresistible "Dorothy Q" herself. Thousands will be glad to see a portrait of this famous gentlewoman of the last century. The article is packed with illustrations, one of the best of which is that of Dr. Hale and Dr. Holmes in the latter's study. Also there is one of the best—if not the very best—Ballads of the Sea that Rudyard Kipling ever wrote. It is a poem that insists upon being read again and again. Its refrain is as haunting and thought-compelling as the refrain of Mr. Kipling's other metrical masterpiece, "Danny Deever."

S. S. McClure, Limited, publisher, 743 Broadway, New York City.

The CALIFORNIAN ILLUSTRATED for July appears in a cover artistically decorated with California poppies, whose "satin vesture richer is than looms of Orient weave for raiment of her kings." This is the floral emblem of the state and has also been adopted as the flower of the California Y. W. C. T. U. It cannot be denied that the "Golden State" owes a large vote of thanks to the editor of the CALIFORNIAN, Charles Frederick Holder, for the rare exposition given monthly by strong articles and fine illustrations to her best products, whether they be natural or cultivated or the inanimate creations of man. Laura Bride Powers has an article of historical value in this number, entitled "The Missions of California," and John R. Grayson writes with unusual interest upon "The Farmer in California," while "The Californian Montadura," by M. C. Frederick, will attract those who are interested in horses and horsemanship. The poems in this issue contributed by Ina D. Coolbrith, Genevieve L. Brown, Joaquin Miller, John Vance Cheney and H. Van Allen Ferguson, are without exception, poems of unusual merit.

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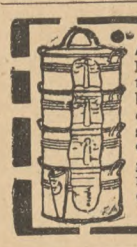
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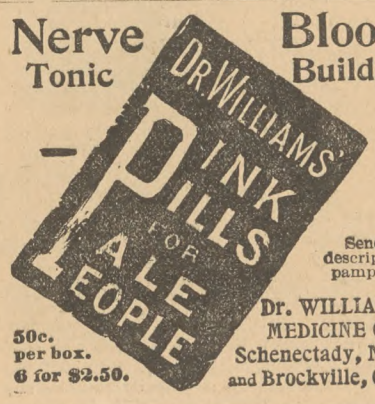

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If interested, write her. She uses ACTINA. We can warrant ACTINA to cure **Hay Fever** every time. **Catarrh** and **Asthma** also cured.
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Fit all ages and shapes—infants to adults.

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CATARRH
Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

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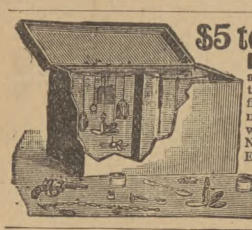
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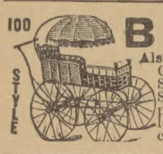
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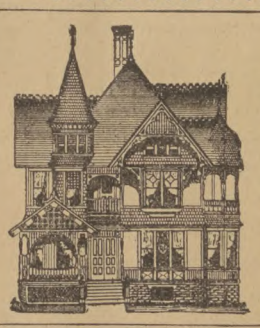
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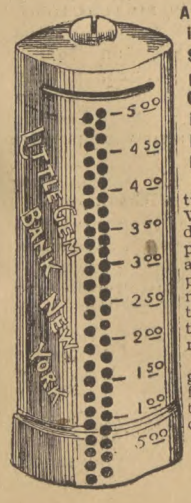

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Signal Notes.

A Chinese Christian Endeavor Society has been organized in Chicago.

John B. Gough was the nearest approach to a Puritan theatre, says C. D. Warner.

Ninety million dollars are paid annually to the employes of the United States government.

Signing with the cross was first used by Christians to distinguish themselves from the Pagans.

Almost the sole hereditary trade in the United States is said to be that of the deep-water pilot.

In Australia, the Salvation Army turned thirty-four thousand dollars into the treasury as the result of Self-denial Week.

The number of persons placed under restraint because of alcoholic insanity in France has increased twenty-five per cent in the past three years.

Of the one thousand nine hundred and sixty-one quarterly reviews now published in the United Kingdom, four hundred and fifty-six are of a religious nature.

There are three hundred and eleven thousand blind persons in Europe, seventy-five per cent of whom would have kept their sight if properly treated, says an expert.

A unique idea is that of the Boston Y. M. C. A. which provides lists of clergymen who remain in the city during the summer, for the use of families or persons who need the services of a clergyman.

There is an overplus of more than five thousand men in the church membership of Japan. A better day is dawning for Japanese women, for six women's Bible training classes now exist, with a membership of one hundred and eighty-three.

Johnstown, Pa., which was so recently swept away by floods, has a larger population to-day and a wealth of buildings such as it never had before. Several wards of the city that were occupied by saloons are now without any and temperance sentiment is increasing constantly.

A contrast is that of two churches—in one the pastor is paid three thousand five hundred dollars salary and the amount given to missions is one hundred and thirty-two dollars, while in the other the pastor receives seven hundred dollars and the mission fund five hundred. How hardly shall they that have riches inherit the kingdom.

"We do know that we may receive purification from one another, that the tenderness and love and patience of one man act in a marvelous way upon another. We do not set ourselves deliberately to follow examples. The example gets the mastery over us; there is life in the men who exhibit them which awakens life in us."—*F. D. Maurice.*

The church missionaries connected with Christ Church, London, have tickets given them to distribute among the mothers in the vicinity. These read: "By presenting this ticket to the ladies in charge at Lower Hawkstone Hall at 6:15 on any Sunday evening, your baby or child up to three years old will be taken care of, so that you may attend service with your husband." Practical Christianity, that.

The pariahs of India constitute one tenth of the entire population. Their condition is pitiable, but a few months ago the government began to make some improvements in the educational line. Many of the school inspectors are Brahmins and Hindus, who consider it pollution to enter a pariah village, and they throw impediments in the way of the missionaries and private efforts to educate them. Special day and night schools are to be opened for them.

It is a curious and pathetic fact that in the village of Leatherhead, twenty miles from London, John Wesley (when nearly eighty-eight years old) preached his last sermon, riding in a hackney coach over rough roads, and finding less than twenty people assembled to hear him. More than one hundred years have passed, and there has not been a Methodist church in that village; during the long interval Leatherhead has slept on among the Surrey hills undisturbed and unblessed by the forces which have been educating and saving rural England. London Methodists have earnestly become aroused, and they are now building a church as a memorial of John Wesley in this strange, apathetic community.

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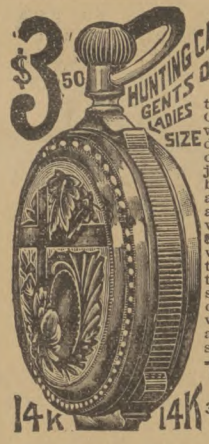

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Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 29.] CHICAGO, July 20, 1893. [Price $1.00 per Year in Advance

Dessie D. Hertick
1111 Mulbock St 7491

SINCE OUR LAST ISSUE.

Hot weather and electrical rain storms have been the order of the week.

The Viking ship, manned by Norsemen, was tendered a warm reception at the World's Fair last week.

A majority of sixteen out of three hundred and eighty-six votes carried the army bill through the German Reichstag.

Revolutionists in Brazil, with whom that government is coping, have crippled the South American trade with other countries.

Investigation by a coroner's jury of the Jackson Park, Chicago, fire was begun Friday. A large fund has been raised for the sufferers.

The third annual convention of the Baptist Young People's Union met at Indianapolis, July 13 to 16, three thousand delegates in attendance.

July 14, the anniversary of the storming of the Bastile, was celebrated in France, and by French residents in America, with the usual ceremonies.

Trouble between the French and Siamese has been precipitated by the firing of shots from French men of war, on the Paknam forts near Bangkok.

The Youths' Congress, consisting of representative young people of highest standing in schools and colleges, commenced at Memorial Art Palace, Chicago, last Monday.

It is reported from Rome that one hundred and twenty out of the four hundred and twenty members of the Italian senate are implicated in the recent bank scandals.

The Home-rule Bill is being hurried through the British House of Commons committee by the government to hasten its presentation to the House of Lords, where its defeat is prophesied.

Circulars have just been received in this country, announcing the international exhibition to be held in Antwerp, Belgium, from May to November of next year, under royal patronage.

By order of the council of administration people will no longer be permitted to go upon the roofs of the World's Fair buildings, and a trained force of athletes, a Pompier rescue corps, will be established.

The comet, which has been holding the attention of astronomers recently, suddenly developed a long tail of luminous light, July 15, which was taken by many for a brilliant display of aurora borealis.

Colorado's silver convention closed at Denver last week, its sentiment being unanimously in favor of bimetallism. Utah silver men gathered at Salt Lake City and sent an appeal to Congress for the repeal of the Sherman silver law and the substitution of one restoring to silver its former value.

The eighth annual meeting of religious workers among deaf mutes was held at Chicago last week, also the third annual convention of the American Association to promote the teaching of speech to the deaf, of which Dr. A. Graham Bell, of telephone fame, is president.

THE grandmother of Mrs. Claxton, the distinguished Englishwoman who was a member of the Woman's Congresses, was an intimate friend of Susannah Wesley. The Claxtons cherish among their heirlooms beautiful laces and china and pearls once owned by this venerated founder of Methodism—she had as much to do with it as anybody! At City Roads Chapel meeting, some months ago, Mrs. Claxton presented Miss Willard with some of Mrs. Wesley's laces and a cup. When Miss Willard received these she kissed them, as any reverent woman would have done, and will place them among the treasures of our Temple when she returns in October, for the inspection of all the 'saints.'"

MUCH to her disappointment as well as ours, Mrs. Ingalls is again unable, because of sickness in her family, to write the Responsive Reading on opium. She promises it at the earliest opportunity. Its place will be supplied in August by one on the World's temperance congresses, as reported by Mrs. Charlton Edholm, superintendent of press work for the World's W. C. T. U.

FRIENDS of the progress of women should bestir themselves in view of the fact that the Japanese government is now closing the schools it had established for the higher education of girls. Missionaries think this is largely due to the fact that polygamy is sanctioned by the government, which fears that if the Japanese women become at all educated and emancipated they will rebel against a custom so degrading to themselves and their children.

THE Women's Christian Associations of Philadelphia are the authors of a bit of applied Christianity in the shape of a cardboard folder entitled "Traveler's Directory of Women's Christian Associations," containing the addresses of seventy-three W. C. A. headquarters, indicating which of these are boarding homes. These addresses cover the principal cities of the states and Canada, with those of London, Liverpool and Paris. These folders—and they only cost at the rate of one dollar per hundred—may be the means of making many an otherwise difficult, or even heart-breaking journey, brighter and safer, because of the definite knowledge of a Christian roof under which rest and refreshment may be had. Other Christian organizations please take note!

"I HAVE just rounded my one hundred thousandth mile of travel," proudly (and justly so) exclaimed our "second round-the-world missionary," Miss Jessie A. Ackermann, in THE UNION SIGNAL office last Friday morning. Five years ago next November, in our old quarters at 161 La Salle St., she bade good-by to the three editors of THE UNION SIGNAL, preparatory to her long world journey; she returns to find a beautiful Temple, but misses the faces of the two senior editors, Miss West and Miss Ames, and feels that the five years have brought as many experiences to us in the home land as to her in the Orient. Without knowing her plans in full, we regard it safe to state that she will remain in the locality of Chicago until after the World's W. C. T. U. convention in October.

KNOWING that the latest news from Miss Willard is ever welcomed by the readers of THE UNION SIGNAL we gladly share with them a portion of her last letter: "This is the Fourth of July. It is being spent in great quietness by me in Lady Henry's country home, while she is in London for the day. I confess there has never been a Fourth of July in which my patriotic elation has been so tempered as to-day by a feeling of shame that in the mighty Exposition in the city of which I am so fond and proud, two things have conspired to tarnish, as it seems to me, our national honor. First, that we should have accepted from Congress a grant of money on condition that the Fair was to be closed on Sunday and then should have deliberately set at work to open it for purposes of gain; second, that in defiance of the local ordinance against the sale of intoxicating drink and the state law against such sale on fair and exposition grounds we have licensed it to a practically unlimited degree for purposes of gain. The almighty dollar never cast a heavier shadow on the republic than to-day, and the threatening financial aspect of affairs is a significant commentary on the corporate lawlessness and individual greed that have led to speculations of which no patriot can think without the deepest disappointment. We leave to-morrow for Switzerland, hoping that three months of 'upper air' and immunity from public duties may fit us for the battle once more."

THE tenth annual report of the Children's Home Society of Chicago is full of good things to rejoice the hearts of those who are concerned for hapless little ones, homeless and friendless through no fault of their own. Over three hundred of these have been placed in homes during the past year. The society has a record of two thousand nine hundred and ninety homes for children in ten years. Supposing less than half of these are retained in the homes and grow up to be good citizens, what a dread "might have been" on the side of sin and sorrow has been blessedly changed to positive good!

THE program at Willard Hall during the past week was a particularly fine one. Among the speakers was A. G. Wolfenbarger, of Nebraska, who gave a rousing address upon the never threadbare theme, "What are we going to do with the Liquor Traffic?" calling into use a startling array of statistics, against which arguments must be silent. Rev. John McNeill, who is associated with Rev. D. L. Moody and a grand body of Christian workers in evangelistic work in this city, spoke on the practical subject of true helpfulness—arraigning in stern, yet kindly terms, the spiritual selfishness that is content to sit and be "fed and fed and fed" Sabbath after Sabbath without one effort to pass on to others a single crumb of the Bread of Life. Dr. Anna Shaw, whose name is familiar to our readers, delivered a plea for Woman's Suffrage, employing keen, bright weapons of wit and satire, to the amusement and to the conviction of her hearers. On Saturday, as a crown to the labor of the week, Robert J. Burdette, "poet, preacher and philanthropist," addressed a large audience in his own inimitable fashion. Most forcefully he showed from the Word that not only are evil things doomed, because, according to the law of God, every tree bringing forth evil fruit is hewn down and cast into the fire, but every tree that is fruitless shall likewise be removed from its place. The saloon has within itself the law of inevitable destruction, because it is only evil, but that men and women may not fall under the punishment awarded to the barren fig tree, they must resist it and fight it to the death.

CHICAGO'S best citizens as well as those of the entire country are rejoicing. The great Columbian Exposition is to have closed gates on Sunday for the rest of the season! This was decided by a vote of the Directors on July 14. Sunday, the 16th, was made an exception, because it had already been voted "Heroes' Day," a practical memorial to the fourteen brave firemen who perished in the terrible fire on the grounds July 10, and whose families receive the entire gate receipts of that day, about twenty-five thousand dollars. Without this commendable appropriation (which we wish might have been on a week day) as a special attraction, it is doubtful if more than a handful of people would have attended, as the "Sunday Fair" has grown steadily unpopular from the first. Hereafter a majority of the sixteen thousand workmen employed on the grounds will have their rightful day of rest, which they sadly need, as their continuous exertions have left them in an exhausted state. The secular press does not need to urge the religious press and pulpit to make good their promises to speak a good word for this matchless Exposition. All supporters of the American Sabbath will feel the keenest responsibility now to uphold this last and wisest act of the Directors, and not waste effort in expatiating on their previous mistakes. Chicago has made abundant preparations to entertain the world this summer. The Fair is now entirely completed. Railroads are reducing rates. Let every one who can possibly afford it begin to plan at once to attend this greatest of all educational exhibits and not only lay up in their memory house a choice stock for future years, but help to demonstrate the strength of Christian sentiment in this God-fearing country, by doubling and trebling the gate receipts.

THEODORA.*

BY ADA C. BOWLES.

Theodora, every place
That the garments of thy grace
Touch in passing, merely
Feels a sweep of lifting wings,
Wakes itself to higher things,
Holds its life more dearly.

Theodora, in thy name
Lives the holy altar-flame;
Rising pure and tender,
Of the love by Love ordained,
By no lustful passion stained,
Life's creative splendor.

Theodora, yet shall earth
Learn the holiness of birth
That is in thy naming,
Learn the sacred motherhood,
Holding high the future's good,
And the present shaming.

*Gift of God.

MRS. MANNERING'S "WHY?"

III.

BY FAYE HUNTINGTON.

(*Concluded.*)

Meantime, other sorrows had come to that home. Horace Mannering, strong and vigorous and earnest-hearted, had promised to be such a son as a mother could lean upon and be proud of, and more than this the promise seemed likely to be fulfilled. And well might it be questioned, where was the danger lurking for him? With her limited knowledge of the wiliness of the enemy, was it any wonder that for this boy of hers Mrs. Mannering had no fears? Early in the winter following Helen's marriage Horace took a violent cold which in spite of all remedies developed alarming symptoms. He kept on with his college work, his strength failing as the weeks went by. Dr. Holmes advised a rest from study, but the young man said he had not time—he must finish the year's work, and he consulted another physician who prescribed stimulants, saying:

"Mannering, I fully sympathize with you in your desire to graduate with your class, and I am confident that if you follow my orders I can pull you through."

Horace Mannering was graduated with high honor, but with a habit of a constant resort to alcoholic stimulants fastened upon him which strengthened with passing months. In the fall he entered a law school, but came back to Rushville to spend the Christmas holidays.

"Nobody can tell how it happened." That was what they said of a startling affair which occurred during this vacation. All that the panic-stricken group could tell was that there was an accident in going down the toboggan slide, and Horace Mannering was thrown some distance and carried home insensible, while his companion, Lilian Elbridge, received slight injuries. Horace had been counted as a most skillful pilot and the cause of the accident was a mystery. The young man regained consciousness after a time, and for a few weeks seemed likely to rally from the shock, then failed gradually, and, lingering a few months, he died. Once when alone with his mother he said:

"Mother, I have never told how it happened, and I doubt if any one knows, but I think you ought to know. I was not myself that night; I had taken too much brandy—my head was swimming and my hand unnerved so that I could not guide the sled. I said no one knows, but I think Lilian must have known—poor girl, I think the Lord meant to save her from becoming a drunkard's wife! It is all right that my poor, miserable life should be sacrificed to save others. Mother, I want you to promise me that Howard shall be taught all there is to be learned about the danger of even tasting strong drink. I wish you would send him and Grace to the temperance school. I heard one of the temperance women urging you to do it last fall, and I laughed at the idea; but I see things differently now. I have ruined my own life, cut it off early by my own folly. No, my dear mother, you must not blame yourself. You did not know that I especially needed to be taught the lessons which I have learned by this bitter experience. But, mother, promise me that you will consecrate your life to the work of educating the young and removing temptation from their pathway. Alcohol is a blighting curse. Yet we thought we were so safe, so secure. Poor Helen! I fear she will come back to you with a broken heart; I saw enough when I was there last spring to make it easy to prophesy that! Be very tender with her—and, oh, see to it that Howard and Grace are warned and fortified."

It was only a few months after Horace's death that Helen came home. Do you wonder that Mrs. Mannering felt that her cup of sorrow was full to the brim? But the end was not yet! Helen had roused a little from her listlessness and had begun to take a little interest in things around her, helping the children with their lessons and rendering slight services in the household, when one day her husband walked in upon her as she sat alone in the library. He had been indulging in a prolonged period of dissipation and was wild and haggard in countenance and shabby in dress as he suddenly appeared to her.

"Helen, will you go back with me? It is the last time I shall ask you." The question was abrupt and almost fierce. With her face like marble in its whiteness and with trembling form and quivering nerves she said:

"Oh, George, I cannot! I cannot! I wish you would not ask it!"

Without another word he turned from her and went out from her presence. Two days later he was found dead in his own room at home—with a bullet in his brain by his own hand! Another victim, yet only one of thousands upon thousands! And who was to blame? Do you think that sorrowing young woman, scarcely beyond her girlhood, sitting in the silence of widowhood, reproaching herself for her careless indifference to the subject of temperance, ought to bear the responsibility of this young man's ruin? Whose fault was it that the city in which he lived was full of pitfalls? Let the responsibility rest where it belongs, upon a government, which, for a consideration, permits the traffic in human souls.

Until the people of this nation are convinced of "the iniquity of the legal toleration of the liquor traffic" this work will go on, and still people will be saying, "Oh, if his wife had been a different woman he might not have fallen!" We protest—while in our hearts we wish that the wives and the mothers of this land were all that they ought to be, all that they might be, while we would that they were stronger, wiser and less conservative upon questions of reform and more set against iniquity—yet we ask: Is it fair that men, voters and law-makers should legalize that which ruins body and soul and then ask the wives and the mothers to hold their husbands and their sons back from destruction? It is a heavy burden which these same law-makers are laying upon the hearts of the women of America in that they ask us, by personal influence, education and persuasion, to save a nation from drunkenness, while they do their utmost to counteract our efforts. But the fact remains that, whether fairly or not, a heavy responsibility does rest upon us, and we may not throw it off.

As for Mrs. Mannering, at last she saw her mistake. She had found the answer to the question she had so often asked; now she knew why she ought to belong to the Woman's Christian Temperance Union. The blight had touched her home, tenderly sheltered though it had been. The promise wrung from her in the hour of her despair, when, as she listened for the death-knell of her dearest hope she had solemnly pledged herself to the cause she held sacred, and the Rushville union has to-day no more tireless worker than Mrs. Mannering. She no longer thinks or cares whether or not the union is mixed up with politics; if that comes in the line of the work as it presents itself, she is ready for it. To her the need of immediate and concerted action is so imperative that she has no time to waste over disputes or criticisms as to methods. The education of the young and the removal of temptation from the path of the weak are such immediate and imperative needs that her activities are all enlisted, her soul seems on fire with zeal and enthusiasm; and yet, her devotion to her home, her interest in missions are not in the least lessened.

Helen naturally slipped into the work of the Y's. Though she was not yet twenty-four years old she seemed to have lived a century! She said: "If I count by years I belong with the Y's; but if I count by the weariness of my heart I am an old, old woman."

It was a long time before she regained her physical and mental poise, before she could rise above her despair, and, putting the past behind her, look with patience, if not with hope, toward the future.

It is four years since all this was lived. What a blessed thing it is that healing and peace may come with the passing years. Rest and tranquillity once more settled down upon the Mannering home. Especially did the mother feel that the lives of the younger children must not be shadowed and blighted by the sorrows which had come to the household, and she made a great effort to keep the home bright. However there is a noticeable difference in the atmosphere there. The papers and the books and the table talk show a marked change. Howard and Grace already stand by the mother's side, pledged heart and hand to the temperance cause.

And Helen? Well, from early childhood there had been a strong intimacy between the Elbridge young people and the Mannerings. When Helen first went to school, it was John Elbridge's sled upon which she rode; the first money John ever earned went to buy a birthday gift for Helen; the first valentine he ever sent was to her; always, everywhere his first thought was of Helen. She never half suspected the place she held in his heart, and when he came home from college to find her won by another, he covered the hurt and went on his way doing his work in the world. He could not remember the time when his mother was not active in temperance work. She was a white-ribboner from the beginning and she always wore the simple badge realizing that it had a mission. In the early days of the movement she could not guess how the crusade fire was to spread all over the world, but even then the white ribbon stood for a principle which she had espoused, and as John Elbridge grew from boyhood to manhood to him the white ribbon was a part of his mother.

Who can tell what had been the influence of this symbol of temperance and purity upon the life and character of this young man? What wonder that he became a leader in the temperance ranks, or that he was moved to the study of law that he might fight the saloon from a legal standpoint? And now wherever in the long conflict the battle waxes fiercest John Elbridge may be found at the front striking vigorous, telling blows for the cause of prohibition. The other day he came to Helen saying in his simple, straightforward fashion:

"Helen, will you link your life to mine that we may fight this battle together?" And so hand in hand they go out to labor for God and humanity.

Verona, N. Y.

THE MODERN JOHNSON.

A Chat with Dr. Murray of Oxford.

BY FLORENCE BALGARNIE.

Dr. Murray is beginning to pay the penalty of fame, fc his Scriptorium at Oxford is gradually becoming a center not only for the English *litterateur*, but also for our transatlantic cousins, who are evincing even greater eagerness than ourselves in the production of the mammoth dictionary, which is to our age of book enterprise what Johnson's very modest production was to his. On visiting the learned Doctor the other day I found him on the eve of issuing a fresh volume, but although the work has now been in course of production something like twenty years, the letters E and D are only just reached.

"And how did you come to take up this enormous piece of work?" I ventured to ask Dr. Murray, as he kindly conducted me over the iron building which stands in the garden at the back of his house in Oxford and which is generally known as the Scriptorium.

"On coming to London from Scotland some twenty years ago I was gradually drawn into closer connection with the Philological Society, with which I had always been a warm sympathizer, and just at the time when the idea was being discussed of bringing out a colossal dictionary, which should give not only the meaning and derivation of every word, but trace its history back through all the centuries. Although in 1857 the Philological Society had taken the matter in hand, and thousands in different parts of the country had begun reading in order to collect material, there seemed no one willing and able to devote sufficient time to focus the work. Arrangements with the American and English publishers had fallen through, and the matter had practically to be reorganized. At length contracts were made with the Oxford press, which agreed to publish it on the lines of certain specimen words which were prepared for them."

"Then how did you set about organizing such a huge piece of business?"

"I was then second master at Mill Hill school near London, but when I resolved to devote myself to the work of the Philological Society I withdrew myself partially from official duties and put myself in correspondence with literary people all over the country. There was very little difficulty in securing readers and soon the result of their work began to come in in large quantities. Any person reading a given book, whether it be Chaucer, Tennyson, Huxley, or Hooker, would select the leading words on each page, jotting them down on slips of paper together with their context, and the date in which the word was used in that given sense. This was fairly simple work which many were willing to undertake, and during the three years which were devoted to this collecting of the material one thousand three hundred readers, five hundred of whom were in the United States, were in correspondence with me."

"And what was the result of this work?"

"I received something like four and a half millions of words, and for a time I imagined that I could store them in my house, but they soon overleaped all bounds. Two or three girls were kept hard at work pigeon-holing

them there as they arrived; but subsequently this was felt to be a very hazardous method of procedure and another plan was adopted," said Dr. Murray, pointing to the admirably arranged shelves which line the walls of his Scriptorium. "We are now able under various letters to place every word as it comes in; but subsequently they are referred to a second body of more properly qualified classifiers who weed out all that is not absolutely necessary, so that in the end I hope to make use of something like one million words. Then, as each volume is completed, I send all the slips of paper away to be stored among the archives of the Clarendon press, so that future generations who may penetrate to the vaults will have no such difficulties to overcome, as have the modern manuscript hunters."

"But you are hardly yet at the beginning of the alphabet, Dr. Murray; do you expect that any mortal man can live to see its completion?"

"We hope that the dictionary will be entirely completed by the end of the century; but realizing more each day the extraordinary magnitude of the work, I have now coadjutors in London. Mr. Bradley is engaged on the letters E, F, G, while I have C and D in hand. Further, it is obvious that the latter letters of the alphabet will not be nearly so serious an undertaking, for I have discovered, that next to S, C is the letter containing the largest number of words, and in fact, the words beginning with X, Y, Z, J, K, V, O, Q and N could all be swallowed up in the words which commence with the one letter C, so that really we may congratulate ourselves that although still only at the first few letters of the alphabet we have really got through nearly a quarter of the work."

"You are able to make greater progress in Oxford, I presume?"

"Since coming here in 1885 every aid has been given to me by the University. Ten assistants are always at work about eight to ten hours a day; but I make a final supervision of everything. My daily work comprises answering some thirty letters which reach me by the morning mail from men and women, volunteer workers who ask for advice on certain points. Then I have my proofs and revises to go through, and I always expect to succeed in hunting out about thirty or forty words a day. I find that eminent men and women in every branch of science and art are most willing to help me, and amongst my correspondents have been such people as Tennyson, George Eliot, Lewes, Stephen, Lowell, Lubbock, Huxley, and many literary men in the United States, such as Lowell and Whittier, where an interest in the development of the language is even greater than in this country where usage is the only fixed standard which people accept without question."

"In what department of literature do you find the greatest number of curious words?"

"Amongst scientific men undoubtedly Darwin and Huxley have introduced the greatest number in their discourse and theory on natural objects. Mr. Gladstone, too, is not infrequently a coiner of words, and considerable discussion has been caused by his use of antrophuism in his discourse of the nature of the Greek gods. The usual word applied in this sense, in his opinion, involving too much of the idea of human passion to make it applicable to deities. Time alone, however, can determine the worth of a word and the chance of its being incorporated into the language; and strange enough some words crop up in modern books apparently quite original, but which I ultimately discover to be of ancient usage. This, of course, may be accounted for by accident or design, or perhaps by the peculiar chain of thought which seems to link one century to another. For instance, in Lewis Carroll's 'Through the Looking Glass,' the word 'chortle' is used in describing Humpty Dumpty, meaning a kind of inarticulate chuckle. This word has been the subject of much discussion, but I have traced it back and found it was in use many centuries ago, meaning a kind of noise of joy."

"Then what do you think of Mr. Stead's latest word, 'throughth,' for example?"

"Mr. Stead may use it quite originally in connection with what he is pleased to call his Fourth Dimension, but it reminds me forcibly of a book written by Fairfax centuries ago, entitled 'On Bulk and Salvage' in which the words 'unthroughth' or 'fairsomeness' of body implied a kind of impenetrability. This is certainly a most prolific age for words; probably no century has witnessed so many creations. The seventeenth century was also extremely prolific, but this far outdistances it."

"What do you prophecy for the future?"

"As the pendulum swings I imagine the next century will be one of quiescence in which words will be filtered down, and the valuable ones will become finally incorporated in the language. After stress and storm usually comes a period of repose, and I should imagine the twentieth century will be to the nineteenth century what the eighteenth was to the seventeenth."

"How far back then have you gone in the study of English words?"

"The earliest book," said Dr. Murray, producing a bulky volume, "is the Epinal Glossary which dates from the year 700. The first attempt was made to classify the language, and the explanatory word was usually written in small characters over the word to be explained. Here," taking up another book, "is the second stage in which the words are placed in parallel columns and then comes the third stage in which words are placed in alphabetical order and in this way the modern dictionary was developed.

"Johnson compiled his dictionary with the idea that at his time the language had become fixed, and nothing need be superadded. But things have progressed since then, and what was then deemed perfection has become completely overturned; in fact, the French Revolution, the rise of modern natural science, philanthropy, and theology have introduced so many new ideas, that more words are coined now in a week than in previous decades. I have a natural facility for language," said the Doctor, in answer to a question, "but the language which above all others is of service to me is German, for there are more works, even on the subject of English etymology, written in that tongue than there are in the English language itself."

Glenthorne, Eng.

JAPANESE OPINION OF OCCIDENTAL CIVILIZATION.

BY LAFCADIO HEARN.

Condensed for THE UNION SIGNAL from the Atlantic Monthly.

One striking fact is hopeful, that the Japanese admiration for Western material superiority is by no means extended to Western morals. Oriental thinkers do not commit the serious blunder of confounding mechanical with ethical progress, nor have they failed to perceive the moral weaknesses of our boasted civilization. One Japanese writer has expressed his judgment of things Occidental after a fashion that deserves to be noticed by a larger circle of readers than that for which it was originally written:

"'Order or disorder in a nation does not depend upon something that falls from the sky or rises from the earth.' It is determined by the disposition of the people. The pivot on which the public disposition turns toward order or disorder is the point where public and private motives separate. If the people be influenced chiefly by public considerations, order is assured; if by private, disorder is inevitable.

"Public considerations are those that prompt the proper observance of duties; their prevalence signifies peace and prosperity in the case alike of families, communities and nations. Private considerations are those suggested by selfish motives; when they prevail, disturbance and disorder are unavoidable. To regard our family affairs with all the interest due to our family and our national affairs with all the interest due to our nation—this is to fitly discharge our duty and to be guided by public considerations. On the other hand, to regard the affairs of the nation as if they were our own family affairs—this is to be influenced by private motives and to stray from the path of duty.

"Selfishness is born in every man; to indulge it freely is to become a beast. Therefore, it is that sages preach the principles of duty and propriety, justice and morality, providing restraints for private aims and encouragements for public spirit. . . . . What we know of Western civilization is that it struggled on through long centuries in a confused condition, and finally attained a state of some order; but then even this order, not being based upon such principles as those of the natural and immutable distinctions between sovereign and subject, parent and child, with all their corresponding rights and duties, is liable to constant change, according to the growth of human ambitions and human aims. Admirably suited to persons whose actions are controlled by selfish ambition, the adoption of this system in Japan is naturally sought by a certain class of politicians. From a superficial point of view, the Occidental form of society is very attractive, inasmuch as, being the outcome of a free development of human desires from ancient times, it represents the very extreme of luxury and extravagance.

"Briefly speaking, the state of things obtaining in the west is based upon the free play of human selfishness, and can only be reached by giving full sway to that quality. Social disturbances are little heeded in the Occident; yet they are at once the evidences and the factors of the present evil state of things.

"Yet there is nothing in human society that does not owe its existence to labor. Now, to satisfy the desires of one luxurious man, the toil of a thousand is needed. Surely it is monstrous that those who owe to labor the pleasures suggested by their civilization should forget what they owe to the laborer, and treat him as if he were not a fellow-being. But civilization according to the interpretation of the Occident, serves only to satisfy men of large desires. It is of no benefit to the masses, but is simply a system under which ambitions compete to accomplish their aims. . . That the Occidental system is gravely disturbing to the order and peace of a country is seen by men who have eyes, and heard by men who have ears.

"The future of Japan, under such a system, fills us with anxiety. A system based on the principle that ethics and religion are made to serve human ambition, naturally accords with the wishes of selfish individuals; and such theories as those embodied in the modern formula of liberty and equality annihilate the established relations of society, and outrage decorum and propriety. . . Absolute equality and absolute liberty being unattainable, the limits prescribed by right and duty are supposed to be set. But as each person seeks to have as much right, and to be burdened with as little duty as possible, the results are endless disputes and legal contentions.

"The principles of liberty and equality may succeed in changing the organization of nations, in overthrowing the lawful distinctions of social rank, in reducing all men to one nominal level, but they can never accomplish the equal distribution of wealth and property. Consider America. . . . . It is plain that if the mutual rights of men and their status are made to depend on degrees of wealth, the majority of the people being without wealth, must fail to establish their rights; whereas the minority who are wealthy will assert their rights, and, under society's sanction, will exact oppressive duties from the poor, neglecting the dictates of humanity and benevolence. The adoption of these principles of liberty and equality in Japan would vitiate the good and peaceful customs of our country, render the general disposition of the people harsh and unfeeling, and prove finally a source of calamity to the masses."

Yet it appears inevitable that her approaching transformation must be coincident with a moral decline. Forced into the vast industrial competition of nations whose civilizations were never based on altruism, she must eventually develop those qualities of which the comparative absence made all the wonderful charm of her life. The national character must continue to harden as it has begun to harden already.

But it should never be forgotten that old Japan was quite as much in advance of the nineteenth century morally, as she was behind it materially. She had made morality instinctive, after having made it rational. She had realized, though within restricted limits, several among those social conditions which our ablest thinkers regard as the happiest and the highest. Throughout all the grades of her complex society she had cultivated both the comprehension and the practice of public and private duties after a manner for which it were vain to seek any Western parallel. It will be her duty to keep in view Herbert Spencer's seemingly paradoxical statements:

"The highest individuation must be joined with the greatest mutual dependence."

"The law of progress is at once toward complete separateness and complete union."

HILLSBORO CRUSADE SKETCHES.

XI.

BY ELIZA J. THOMPSON.

The Highland *News*, one of the leading journals of our town, edited by Mr. J. L. Boardman, a champion for temperance and a loyal friend of the woman's movement, on March 10, 1873, had the following:

The record of the day is not complete without some mention of the outdoor mass-meeting held on the public square about four o'clock in the afternoon.

Mr. Uhrig having yielded to the entreaties of the ladies, closed his saloon and surrendered his liquors, it was determined that the whisky should be burned. A large concourse of people assembled to witness the ceremony.

The ladies of the association came in procession from the church and formed a circle around the three barrels, being marshaled by Mr. Jacob Sayler, who at their request had charge of the proceedings.

After a prayer by Rev. S. D. Clayton, the heads of the barrels were broken in by Mrs. Eliza J. Thompson, Mrs. General McDowell and Mrs. H. S. Foraker, and the liquor set on fire. The scene was one of solemn joy, never to be forgotten by those who participated in it.

As the words of prayer were borne heavenward on the wings of the evening air, tears of thankfulness flowed from many eyes, and in the hush which followed the fervent "Amen," voices all tremulous with emotion joined in the grand old "John Brown" chorus.

Even the boys forgot their usual shout and whistle, and the dear familiar hymns, that have cheered and helped us all along the weary way, seemed the fittest expression of our joy. When all was over, the ladies and gentlemen of the association returned to the church to unite in a song and prayer of solemn thanksgiving to God, being more than ever convinced that He who began the work has continued it, and will in His own good time and way complete it. MRS. DEAN K. FENNER, *Sec'y.*

About the beginning of April, 1874, the morning meetings were resumed, and by special invitation from the "powers that be," they were held alternate weeks in the Presbyterian and Methodist churches. It must not be forgotten, that in addition to the injunction case which had been tried at the February term of court, Mr. Dunn had also brought suit against the Crusaders for alleged trespass, and asked ten thousand dollars damages. This

suit was not to come on for some months, owing to the fact that the parties were not ready for trial. Meantime, the women decided not to "trespass" upon the Palace drug store, as there was plenty to do in other directions, and they had no desire, even in appearance, to defy the law. But from an article taken from the Highland *News* about that time, it would seem that our temperance gentlemen were not so minded, for they were busy in the line of legal suasion. In order to give the situation as it was regarded in this region in 1874 this clipping will be useful:

MR. DUNN IN TROUBLE AGAIN—HE IS BOUND OVER ON EIGHT ADDITIONAL CHARGES OF ILLEGAL LIQUOR-SELLING.

Since our last issue, the temperance men have been making things rather uncomfortable for Mr. Dunn, of injunction notoriety, and have pretty effectually stripped him of the borrowed plumage he has hitherto been allowed to wear, as a seller of liquor only in strict accordance with the law. He has been arrested and bound over to court on *eight* distinct charges of illegal selling.

All these cases but two are for selling liquor to be drunk on the premises, and the proof against him is clear in every case. The other two cases are for selling liquor to minors, and in these also the evidence is strong and direct.

This is all there is in the cry of "*persecution*" which is being raised by his friends and sympathizers.

The only remaining saloons were the two we first visited, kept by John Bales and Robert Ward, and they were still visited with songs, prayers and earnest entreaties until it really seemed a question as to how long they could resist and how long the Crusaders could patiently endure!

These men were very different in their temperaments. Bales had one song, which he never failed to sing: "Just as soon as the druggists all sign the pledge and quit selling contrary to law, then I will quit, and join in with the temperance people, heart and soul."

Poor Ward always agreed that liquor selling was a "bad business," and protested that whenever he could sell his house he would "quit the business entirely." But when one of our wealthy citizens (to gratify his noble Crusade wife) offered him his price for the property, *cash down*, with a view, we have always believed, of handing it over to her for Crusade headquarters, the infatuated Ephraim proved his devotion to his idol by asking $500 more for his house! Thus the sale was lost, and the death-dealing business was continued. The Crusaders are yet renting, but prayers and songs still ascend to the God of Jacob for victory in His name.

Quite a new line of activity opened up about this time for temperance workers. The constitutional convention had at last finished its labors and Ohio was required to consider the new constitution. In consequence of the great pressure brought upon the members of this convention by the temperance movement they saw plainly that in order to meet the question fairly they would have to submit to the people a choice as to which of two clauses should be inserted in the constitution—one favoring the system of license to sell intoxicating liquors, the other opposed to license. 'Tis true the women had no vote on the subject, but they would be the greatest sufferers should the state license this terrible traffic. So when meetings were appointed throughout the county in school-houses and churches, the Crusaders accepted the many calls that were made upon them, and in little groups of three, four or six, sought quietly the rural gatherings, where from full hearts (and many times bitter experiences) they reasoned with their neighbors of "righteousness, temperance, and judgment to come," and, from the kindly letters received and published, one might well suppose the novel work of the women during those days of toil and danger was not in vain. As a tribute to the author of the following letter, we feel that it should be published in our "Crusade Sketches." In his little town, Belfast, Highland county, Mr. Isaac Hottinger, a sensible farmer, had stood like a granite statue against taunts, ridicule, and sarcasm, voting the only Prohibition ticket for so many years that he naturally hailed the new movement with enthusiasm.

BELFAST, March 21, 1874.

EDITOR NEWS:—To-day, after religious service was ended in the M. E. church, Isaac Hottinger moved that we extend our hearty congratulations and sympathies to the noble women of Hillsboro for their zealous labors to suppress intemperance. Rev. Mr. Ambrose called for a vote of the house, and I believe it was carried unanimously, and Isaac Hottinger was appointed a committee to report the same to the women of Hillsboro, through the columns of the *News*.

So far as I have heard our people express their minds they are on the side of the women in this temperance movement. It is the foundation principle of this government that a majority shall rule. Now if we were to ask every voter in our nation, "Are you in favor of the sale and use of liquor for a beverage?" two-thirds would say *No*. Then why are things in such a deplorable condition? The answer is obvious. We are too busy trying to make money, and more anxious for political party victories than we are for the cause of temperance.

There is one thing certain to my mind. If the *women* had a vote, they would "right-about-face" the liquor business in short meter.

God grant that the temperance ball that was started in Hillsboro may roll on until it shall break down the reign of King Alcohol, and bind him in chains so strong that he will never again be set free to ravage and destroy our homes.

Yours, for temperance,
ISAAC HOTTINGER.

During the time that intervened between the early days of the Crusade, and the work involving law and great caution in every particular, our good, sensible women of Hillsboro held frequent meetings for consultation and earnest prayer, and it is a fact worthy of note that they always separated with a feeling of encouraged and brightened faith, and a renewed determination to persevere in the work, ever following the guidance of their divine Leader, fully recognizing that this "battle is the Lord's" and He "saveth not with sword and spear," but as the vaunting Philistine was given into the hands of the chosen of God, through a smooth stone in the hand of the beardless shepherd boy, so will the God of Israel give the giant evil of this land into the hands of His faithful people—some way, somehow, if faithful to His commands.

Hillsboro, O.

(*To be continued.*)

CHEESE.

IV.

BY MRS. SARA C. BULL.

Regarding the food value and proper cookery of cheese Mathew Williams gives the fuller information. His recipes have proved most appetizing and satisfactory as regards their digestibility. The essential points as taken from his interesting chapter seem to be the following:

We may conclude generally that one pound of average cheese contains as much nutriment as three pounds of the average material of the carcass of an ox or sheep, as prepared for sale by the butcher. Can the cheese food be assimilated or converted into the human substance as easily as one may the flesh food? Certainly not if the cheese be eaten raw, but it may if suitably cooked. A Swiss or Scandinavian mountaineer can, and does, digest raw cheese as a staple article of food, and proves its nutritious value by the result; but those of sedentary habits cannot do the like. I advocate the use of bicarbonate of potash in the cookery of cheese for two reasons: First, it effects a better solution of the casein by neutralizing the free lactic acid that inevitably exists in milk supplied to towns, and any free acid that may remain in the cheese. At a farm-house, where the milk is just drawn from the cow, it is unnecessary for this purpose, as such new milk is slightly alkaline.

My second reason is physiological and of greater weight. Salts of potash are necessary constituents of human food. They exist in all kinds of wholesome vegetables and fruits and in the juices of fresh meat, but they are wanting in cheese, having on account of their great solubility been left behind in the whey. This absence of potash seems to me to be the one serious objection to the free use of a cheese diet. The Swiss peasant escapes the mischief by his abundant salads, which eaten raw contain all their potash salts. . . . . I am satisfied that cheese can never take the place in an economic dietary, otherwise justified by its nutritious composition, unless this deficiency of potash is somehow supplied. My device of using it with milk as a solvent supplies it in a suitable and natural manner. The milk is not necessary though preferable. I find that a solution of cheese may be made in water by simply grating or thinly slicing the cheese and adding it to about its own bulk of water in which the bicarbonate of potash is dissolved. The proportion of bicarbonate which I theoretically estimate as demanded for supplying the deficiency of potash, is at the rate of about one-fourth of an ounce to the pound of cheese; and I find that it will bear this quantity without the flavor of the potash being detected.

Generally speaking, the newer and milder the cheese, the more soluble. Some that I have tried leaves a stubbornly insoluble residuum which is detestably tough. I found the same cheese to be unusually indigestible when eaten with bread in the ordinary raw state, and have reason to believe it is what I have called "bosch cheese," cheese made from the waste fat of oxen and sheep and worked with a little milk (when improperly made and dishonestly sold for genuine cheese objectionable).

Thin soups are more nutritious and appetizing in cold weather if grated cheese like Parmesan be added. A stew of rice and the giblets of fowls served with Parmesan as with many varieties of paste, macaroni and vermicelli are wholesome. In all these the Italian method is to sprinkle the cheese over and stir into the soup, etc., while it is hot. The cheese being finely divided, is fused at once, and thus delicately cooked. This is quite different from the macaroni cheese commonly prepared by depositing macaroni in a deep dish, then covering it with a stratum of grated cheese and placing this in an oven or before a fire until the cheese is desiccated, browned and converted into a heavy, caseous form of carbon that would induce chronic dyspepsia in the stomach of a wild boar if he fed upon it for a week. In all preparations of Italian pastes, *risottos purées*, etc., the cheese is intimately mixed throughout, and softened and diffused thereby in the manner above described. By letting good American cheese dry it may be grated as well as the Parmesan—a cheese less rich in cream and more expensive.

For those whose work is muscular and who work in the open air (not sedentary brain workers, for over nutrition is but a few degrees worse than partial starvation) the cheese porridge is recommended—ordinary oatmeal porridge to which grated cheese or some of the cheese solution above described is added, either while in the cooking pot or after it is taken out, and yet as hot as possible. It should be sprinkled gradually and well stirred in. Another kind is made by adding cheese to baked potatoes—the potatoes to be taken out of their skins and well mashed while the grated cheese is sprinkled and intermingled. A little milk may be added or not, according to taste and convenience. This is better, being less nutritious for sedentary people than the oatmeal (the boiled potato would not do as well, having lost its salts in the cookery).

Boiled rice, sago, tapioca and corn stirabout may be combined and made more nutritious by the addition of grated cheese. Peas and beans should not be used with cheese. White fish with bread crumbs, grated cheese and catsup, served as scalloped fish, is good and wholesome. The potash salts may be supplied by a liberal second course of fruit or salad.

Stewed tripe is the most easily digested of all solid animal food. A solution of cheese, mixed with the liquor of the stew, or grated cheese sprinkled over makes a very nutritious dish. When a cheese dish is served it should be made the principal one of the meal, not a side dish. A mixture of cheese and eggs, the cheese grated and beaten in the egg, as in making omelettes, with a small addition of new milk, may be placed in a little pan, like a flower-pot saucer, cooked gently, and served as it comes from the fire and eaten from the dish in which it is cooked. The cheese is in a pasty condition, and partly dissolved in the milk; good for a meal before stiff mountain climbing or hard out-of-door work.

One more recipe will sufficiently explain the method of cookery and suggest varieties that may be added to the common mixed diet when the proteid principle of food is desired in one of the most economical and convenient forms:

One-fourth of a pound of grated cheese, 1 gill of milk, with enough bicarbonate of potash to cover a silver five cent piece, 1 teaspoonful of flour of mustard, 1 salt spoon of pepper, 2 tablespoons butter, 2 tablespoons baked flour, ½ cup bread crumbs. Heat until potash and cheese are dissolved in milk. Beat three eggs and add them to the solution of cheese, stirring the whole, and add bread crumbs. Butter a shallow pan (olive oil best) and heat, then pour the mixture into it and bake in a moderate oven until it stiffens, and serve in dish that it is baked in. We conclude with this interesting note from Mrs. Abel:

"Dr. Rubner, a pupil of Voit, found that he could not consume much cheese alone, but when he took milk with it he could easily use one half pound daily, and only when he used over a pound daily was it less completely digested than meat. Prof. König says that in the amounts in which it is generally taken, one quarter to one half pound daily, it is as well digested as meat or eggs. The extensive use of it abroad would seem to be some guarantee for the digestibility of the foreign varieties, at least." The remarks of Mr. Williams help us to understand why this is so.

Cambridge, Mass.

TEMPERANCE WORK IN SWITZERLAND.

DEAR UNION SIGNAL:—In a strange city one of my greatest delights is to lose myself. So, not long ago, when I found myself for the first time in Geneva, Switzerland, I purposely left my guide book at home and started out at random. Geneva is not a large city, but its streets have a trick of dodging into a doorway now and then and transforming themselves into covered flights of steps, for all the world like somebody's private staircase, a habit which is more bewildering to a stranger than even the most complicated turns and the most magnificent distances.

It was after making my way through one of these passages that, very much mystified, I came out suddenly into a small place at the foot of three great towers of St. Pierre, the peculiar and fascinating cathedral of Geneva. No exit was visible. I hazarded a turn to the right, and found myself between the prison and the cathedral, face to face with a simple, last century building, which I should not have looked at a second time had it not been for a placard on the façade. *Croix Bleue* were the words I read. I realized that I had stumbled on the headquarters of the greatest temperance society of the European Continent.

When one has the name of THE UNION SIGNAL to conjure with he is always sure to be welcomed among the temperance people of Europe. To them, working in narrow places, hampered by the settled habits and standards of the country, without popular sympathy, without the stimulus of numbers, the history of the W. C. T. U., the mammoth proportions it has attained, the circulation of its organ, the printing it does, and—perhaps, above all such is the power of material success—the picture of its magnificent new home, the Temple, are fascinating as Arabian night tales. The United States seems to them, with its vast organizations for uplifting people, like a country already gained for morality, temperance and spirituality.

The *Croix Bleue* was no exception in the matter of cordiality. M. Ph. Chatelain, of the executive commission, and M. Mercier, the secretary of the Geneva section, received me and showed me about the headquarters. The *Blue Cross* is housed more modestly than the W. C. T. U. A front office for business, a small hall for the weekly meetings of the executive commission and for the gatherings of the Geneva section, with a second room connecting by double doors for use in case of overflow, the whole seating, perhaps, one hundred and fifty persons. Such is the headquarters; the furniture is plain; the decorations the simplest, but there is a look of service about the place, of convenience and adaptability which are the best of recommendations.

Of course I asked news of the society. "The *Croix Bleue*," said M. Chatelain, "has now some ten thousand members, and it never was in a more healthful condition. Our work is primarily to persuade drinking men to temperate habits, and we have about three thousand five hundred who are faithful to their vow of total abstinence. A feature of our work which pleases us particularly is the public attitude toward us. A few months ago we held a convention of the society here in Geneva, and we tried the rather hazardous experiment of having a temperance procession. Nobody was more astonished than we were to see the public taking a genuine interest in our procession instead of annoying us as we had anticipated. We crossed the city, banners flying and *fanfares* playing, without a single unpleasant 'attention' on the part of the spectators. At the banquet there were representatives present from the cantonal, municipal and ecclesiastical authorities, and several of them drank toasts to our future in cold water, probably for the first time in their lives.

"It is not only the public which shows us respect. It is the press and the government. There is a growing conviction among the best classes of Switzerland that intemperance must be stopped, and every organization which works in that direction is respectfully listened to."

"And are there any new temperance movements on foot at present?" I asked.

"Yes, here in Geneva a suggestive movement has begun among certain young men of the university who are trying to form a league advocating total abstinence. There are in the Swiss universities at least three eminent professors who advocate total abstinence, Prof. Forel Burghölzli, of Zurich, Professor Bunge, of Bâle, and Prof. Oettli, of Berne, and it is they who have awakened the interest which is crystallizing here among the Geneva students."

"And in the Blue Cross you are working always on the original lines?"

"Absolutely, though with us every outside temperance agency receives sympathy and, if possible, aid. For example, we are occupying ourselves now in stimulating the interest which has begun to be shown on the subject of temperance instruction in the schools. In 1892 the Grand Counsel of Vaud decided that there ought to be some instruction given in the public schools on the subject of the dangers to health and public morality caused by the use of alcoholic drinks, and especially strong liquors.' The difficulty in the way of carrying out such a project was that there was no practical text book existing to guide the teachers in giving such lessons. To supply this need the Blue Cross offered a prize of five hundred francs for a 'manual of temperance for the use of teachers.' The result is that there now exists an admirable text book. The department of public instruction of the canton of Geneva has already ordered three hundred copies for the teachers of the canton, and has also begun to occupy itself with the subject of wall charts showing the pathological results of alcohol on the organs."

"But it is very slow work, is it not?"

"Yes, but if even one life is saved"—

I felt rebuked. With such an end in view and with a courage to believe that the results, though small from a worldly standpoint, are nevertheless vast from the spiritual standpoints, the Blue Cross becomes impressive and powerful, and when I left the little office, charged with good wishes and good will for THE UNION SIGNAL and the W. C. T. U., I carried away a profound conviction of the dignity and spirituality of the work done so modestly and simply.

I was still puzzling over its secret as I walked away, when I found myself in the narrow street where it is said Calvin once lived and before the house which tradition calls his. Over the portal I read an answer to my questioning: *Dominus est propugnaculum meum.*

IDA M. TARBELL.

Geneva, Switzerland.

MRS. WELLS PROTESTS.

DEAR UNION SIGNAL:—I have just received my UNION SIGNAL of June 22, and was surprised to see under the heading, "Condition of the W. C. T. U. Work in Tennessee Before and After the Passage of the Suffrage Resolution," the very remarkable statement that "at the recent session of the Georgia state convention of the W. C. T. U. Mrs. M. L. Wells, of Tennessee, made the statement that the Tennessee W. C. T. U. had been ruined by suffrage."

I think I am safe in saying that I never mentioned the W. C. T. U. of Tennessee in the Georgia state convention. I certainly never said "the work was ruined" by anything. I do not believe the W. C. T. U. can be ruined. I do believe its usefulness may be crippled by hasty or unwise legislation, but ruined, never; it will accomplish the work for which it was born.

There were peculiar conditions surrounding the meeting of the W. C. T. U. at Macon, Ga. I did advise, in a very few words, consideration and caution, believing the time was not yet, but it did not enter into my thought to mention any state. If I spoke of Tennessee at all it must have been privately and in response to a question put to me direct, which I do not remember; but if such a thing did occur I certainly answered as I most truly believe.

The question of woman's suffrage is growing in the South; and I should not in the least be surprised if full suffrage were granted south of Mason and Dixon's line before it is in the North. If it comes, however, it will come through the men of the South who are much more in favor of it than the women. The W. C. T. U. must be the educator of the women; hence my belief that it is better for the few not to force the question until the hour is ripe.

I think I have not been going about over this nation for fifteen years, however, without my opinion upon this and kindred questions being fully known. And I have been surprised and troubled that in states having favorable legislation our workers have not made more of their opportunity. Again I would like to repeat that the statement, said to be copied from the *Woman's Column*, is untrue. As to any statement made by me in convention, in Georgia or any other state, I have no time or inclination to go into an argument as to the article of which it is the basis.

To the W. C. T. U. I am most loyal because I believe it to have more of the elements of true patriotism, good politics and heartfelt Christianity than any organization the world has ever known. And I believe what it has devised that ought to come about will come, and cannot be hastened by untimely controversy or undue nervousness.

M. L. WELLS.

Chattanooga, Ga.

POLICE MATRONS A SUCCESS.

DEAR UNION SIGNAL:—I read in a morning paper a few days ago the following paragraph: "A well dressed woman of middle age, with two little tots, pretty as waxen dolls, wandered into a saloon at eleven o'clock last night." No sadder sight can be in this world than the picture here presented, and a police matron gave me the sequel of the story so briefly told. The mother, somewhat demented from intoxication and tired and lonely from waiting for the return of a dissipated, reckless husband, started out in the warm, sultry evening to take a walk. She and the babies were hungry as they had eaten but little since morning. They passed a fruit stand on their way and helped themselves from the fruit vender's store. While in the saloon they were arrested by the police and taken to a station and placed in the care of a wise and benevolent police matron.

It was her pleasure as well as her duty to take such wanderers to her heart and supply them with a good warm supper; whereupon the weary mother fell asleep sitting in her chair! The babies, aged respectively two and three and a half years, felt no burden of care, no sense of obligation, and having eaten to their satisfaction, began to romp around, roll over the floor and became very hilarious. The motherly matron looked on with womanly admiration at their agility.

She called them to a halt, and combed out the flaxen curls, bathed the round, fat limbs and got them ready for sleep. She placed them in a little bed, prepared for wayfarers, knelt beside them, and oh, what a heart-wail went up to her and their heavenly Father for His loving care and Holy Spirit to watch and guide them!

The weary mother still slept in her chair; but when refreshed by sleep and strengthened by food, she came to herself sufficiently to know her surroundings, she told the matron her story. The judge before whom she was brought was a husband and father and gave a just and wise decision of her case, and the matron stood by her protégé until she was safely housed in a home. Every day at noon-tide hour, this W. C. T. U. matron bears before the throne of grace this new-found friend, and the mother rejoices that evil has been turned into good; that hope and courage have taken root in her heart and brought a new light in her eye and a strength of purpose in her heart that leads to purer thinking and better living.

Police matrons are proving themselves a necessity to the police force of all large cities. The question has been asked, "Is it not difficult to get the right kind of women to fill the matronship?" It is certainly imperative that none but the women of unimpeachable character should hold such an office; and in order to obviate such a condition of affairs, an "associated committee of women on police matrons," composed of women of good standing and residents in the city in which such appointments are made, has been formed in many of the cities. The names of applicants are inspected by this committee before appointments are made.

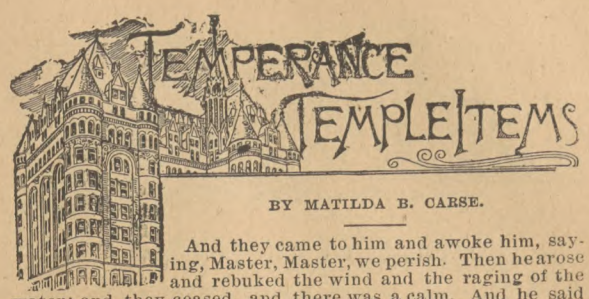
Mayor Smith, of Philadelphia, said that he was convinced that every police station where women had been employed as matrons had been greatly improved in outward appearance as well as in morals. The prison-life surroundings that existed under the old iron cage system, was metamorphosed into clean-painted cells, varnished floors and plenty of ventilation.

Matrons in the larger cities are ready for service day and night as well. Part of the duty is the searching of female prisoners, and this can be done with delicacy and consideration for the offender, in such a way as to call out the better nature.

The educational test is the ability to read, write legibly, and work simple problems in the elementary branches of arithmetic, but the higher educational test is the possession of such moral power as will strengthen the weak, good judgment and tact, energy, patience and perseverance. One good point in the law is that a matron be appointed for life. She may be dismissed from service only after charges have been made and an investigation held by proper authorities.

MARGARET A. WATTS, *Nat. Supt.*

Louisville, Ky.



BY MATILDA B. CARSE.

And they came to him and awoke him, saying, Master, Master, we perish. Then he arose and rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said unto them, Where is your faith?—Luke 8:23, 24.

A beautiful letter has been received, enclosing $5, from Mrs. Charlotte M. Lawson, Allerton, Prince Edward Island. Although living across the border, in her far-away Canadian home, she is full of interest for the Temple. She writes: "My two little girls, Lottie and Minnie, have most cheerfully helped out of their little to fill the mite-box, and we shall now, D. V., proceed unitedly to fill it again, for we do long to see the Temple wholly in the hands of the white-ribboners." This money comes not from the plethoric purse of a rich woman, but from the slender savings of a Methodist minister's wife. Let some of our well-to-do white-ribboners who have as yet not given one cent to the Temple contrast their own selfish indifference with this noble woman's generosity, and may it be the means of teaching them their duty.

***

Miss Amy Leonard, Raynham, Mass., sends $100 for tablet in memory of Mrs. Olivie Leonard Foster. The Rhode Island W. C. T. U. sends $40.80 toward the Mrs. J. K. Barney tablet; $10 has been received for Rev. Florence Kollock's tablet; $3.65 comes from the Atlantic City Ward union for the Mrs. R. H. Jones tablet.

***

The history of the *littles* representing generally the widow's mite portion, which has been sent toward the "House Beautiful," would make a story, if written, over which the angels in heaven would rejoice. The following gifts belong to this class: From Bushnell, Fla., comes $3.65, from Mrs. Lucy W. Bigelow; she says: "It has been saved by littles, every nickel representing thanks or self-denial for nearly a year. . . Please give the name of Warren I. Bigelow instead of mine." Mrs. I. A. Chapple, Chagrin Falls, O., writes: "I am an old woman, but a lover of temperance and now an admirer of your work. I have had a mite-box but have not been able to go far to collect in the winter. I have added a little to make it $5." Lizzie Bockes, Morrill, Kan., sends $5.05. She writes: "Would you be willing to indorse the above amount to my credit, towards raising one hundred dollars, if I can? If I fail, I will have the satisfaction of knowing that I did what I could. I think every white-ribboner ought to have her money as well as her prayer in the Temple. I made the inclosed sum by taking care of a baby and making lace and selling it." There would be no Temple indebtedness in a year if all white-ribboners were animated with the lofty aim of this noble woman. Mrs. Mary R. Gause, Westmoreland, Kan., sends $3.65; she says: "Little Jessie, aged seven, has helped me," and adds, "It has required considerable self-denial to send even so little, but we were so anxious to help *a little*."

***

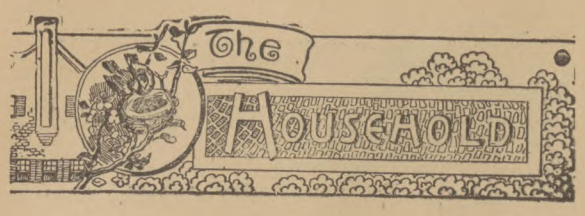
From a Methodist parsonage comes $3.65 with a beautiful letter from the pastor, Rev. M. P. Wilkin, Sullivan, Ill. Such gifts from such a source *mean* self-denial. "Enclosed please find $1," writes Mrs. M. A. Richardson, Burch, So. Dakota. "Twenty-five cents of it was given by others, the remainder by myself and six children. We want to help a little in the good work." Mrs. Susan Armstrong, Lebanon, Conn., sends $3.65. She says: "I have a large family of children. I have saved and worked to get this small amount, knowing that 'faith without works is dead.'" In next week's "Items" we will tell how the children earn the *littles*.

***

From the Youngstown, O., W. C. T. U. comes $20 on its pledge; $14 has been received from the Peabody, Mass., W. C. T. U.; $17 from the Perry, N. Y., W. C. T. U. on their pledges. The South Perintow, N. Y., W. C. T. U. sends $13.33 and pledges $100. Corunna, Mich., W. C. T. U. sends $15, being the second installment on $100. Marshall county, Kas., W. C. T. U., sends $16.60 payment on $100. The East Shelby, N. Y., union has sent $13.65 hoping to do more and may yet attain the hundred dollar notch. Mrs. Edith Gibbs sends $24.11 for the Ossian, Ia., W. C. T. U. She writes: "The union has only a few members. We have worked hard, but are so glad now to send this; we love the cause the more we try to work for it." This plucky little union no doubt will yet have its name engraved in Willard Hall. We also expect the Y. W. C. T. U. of Exeter, Neb., will attain to the roll of honor in the Willard corridors. If its hard working president, Mrs. McKinnon can accomplish it, it will be done. This union has sent $14.10; five dollars of the money is on a Veteran Band which contains five names. Another brave little union of seven members at Guthrie Center, Ia., sends $8.82. The Frances E. Willard union, Southwest Harbor, Me., sends $18.25 on pledge. Both of the two last named unions send the money from the self-denial fund of individual members. This is the kind that brings with it a blessing. Would that we might have more such giving.

***

A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



THOUGHTS FOR YOUR BIRTHDAY.

BY WARNER WILLIS FRIES.

How the birthdays come as the seasons fly!
How the birthdays pass as the years roll by!
How each changing year in its onward flight,
Bears us through earth's night towards heaven's light!
When birthdays come do the mothers not know,
Who passed from our sight in the long ago?
Do they, whose love is the truest of earth,
Forget in heaven the days of our birth?

Do the fathers not know, whose feet have pressed
The path that leads to the courts of the blest,
The birthdays of children who still must roam
On the rugged road that shall lead them home?
Are the brothers and sisters gone before,
To a brighter life on a fairer shore,
Not allowed to bring us, in unknown ways,
Choice gifts of good thoughts during our birthdays?

There are blessed children, too pure to stay
Here on earth in its tenements of clay;
If they come not to lessen our despair,
Count they not our birthdays in mansions fair?
If guardian angels our steps attend,
From our earth-life's dawn to its journey's end,
Must they not rejoice over each birthday,
And each year's advance on the upward way?

There are wives and sweethearts mourning to-day,
For husbands and lovers called away;
Do those husbands and lovers never know
How the birthdays pass of loved ones below?
There are wives and sweethearts in realms of bliss;
Husbands and lovers! can no birthday kiss,
From lips as pure as an angel's prayer,
Be wafted to you from "just over there"?

Oh! let us be glad when our birthdays come;
Why should those be sad who are nearing home?
May not our beloved who have passed away
Hold a jubilee over each birthday?
And who can prove that they never come back,
Gift-laden with love, down the shining track
That leads from the heights which we long to gain,
To bring us their birthday greetings again?

Waitsfield, Vt.

THAT SELF-DENIAL DOLLAR.

BY NETTIE C. HALL, M. D.

It was a revelation. A few days ago our chieftain sent orders all along the line something like this: "Get the dollar the best way you can, every woman for herself."

I suppose time will never reveal the mental anxiety resultant upon that call. Friday evening the gathering of the clans overflowed a hospitable home, and not all were women and children, by any means.

After devotional exercise came the recital of deeds of heroism, self-sacrifice (and sometimes some other body sacrificed) and stick-to-a-tive-ness unparalleled in history, for these particular dollars were to be earned in some unusual way. Our vice-president encouraged the timid ones by her own story of denial in tea and coffee, dessert for dinner and cake for supper, which she acknowledged meant something. She finished with a day and a half of sewing, and we all knew she always hired a seamstress.

Mrs. West, who is a daily wage-earner, was much worried about how to make a dollar in an unusual way, so donated the one which she received in response to a summons before the grand jury. She told of her bewilderment and nervousness as she plodded to the courthouse in answer to that summons, entirely ignorant of its import, accompanied by her little boy, who cried bitterly when he was put out into the hall and the key turned that locked his mother in the jury-room—the only woman there. There she jumped at conclusions, and made haste to make confession to those jurymen how she had been accessory and abetter of her sister-in-law in cornering a certain prominent man of the town for the purpose of giving him a sound thrashing for selling intoxicants to that same brother-in-law. Firmly believing it was for this misdemeanor that she was summoned, Mrs. West waxed eloquent over the wrongs inflicted by the liquor traffic, and surpassed all of her previous platform efforts, especially as her interested audience seemed anxious to catch every word. You can imagine her dismay when the foreman said: "That is all news to us; tell us all about it," she mentally noting that curiosity was not peculiarly a feminine characteristic.

In fewer words she gave her testimony in regard to the real cause of her appearance there—another whisky case. While telling us about her strange encounter she decided to give a silver dollar and keep the county warrant that she received for her appearance as a witness—keep it as a relic of barbarism, a memento of the days when the law compelled a woman to stand helpless, while the key was turned that locked her in where the jury was composed entirely of men, and denied woman the right to sit in trial of her own sex. She gave also another dollar earned through a dare to secure a subscriber for a democratic paper, and made fifteen cents by asking a gentleman why his wife had refused to buy some of Mrs. Jackson's pie, especially when Mrs. Jackson bought some of his wife's candy. The answer developed a wonderful growth of generosity on the part of the latter from buying *one* pie and eating it all herself, to purchasing seven huge, delicious, lemon pies for the seminary.

Another member brought the tear of sympathy as she pathetically told of building the fire on Sunday morning, receiving twenty-five cents therefor, besides earning eighty-six cents by sewing and peddling candy from house to house. Master Traxler turned over fifteen cents for doing chores, while little Twinkle Arnold paid in a shining half dollar earned by reading a book through. Another dollar, a free-will offering, came from grandmother.

All hearts throbbed in sympathy as our minister's wife related her experience in milking the cow for the meagre pittance of twenty-five cents per week. A sweet wife had attempted to convince her husband that her cooking was "as good as mother's," and her hens helped her out on her dollar.

Mrs. Law had made a practical test of economy and saved her dollar; another collected a dollar from her husband on an old board bill he owed her, and still another gained well earned money by her pen. Small daily sacrifices distilled like the dew into another pocket-book. A little girl sold ocean sand. An honorary father earned his dollar by teaching the boys to clean their feet, while his wife went in search of sewing, and feared heart failure before the end—put a collar on a student's dress, ten cents; commission on making night robes for a professor in the college, ten cents (prospective); sewing on buttons and cleaning spots from his best coat (also prospective), result two dollars. A young lady patched her old sleeves instead of getting new ones. Mrs. Drake went without dinner when traveling, teased two of our state officers into giving her a donation, sold boutonnièrres, sewed buttons on the girl's shoes, patched trousers, etc. A little urchin became infected and blacked his father's shoes. A good mother and her daughter went into partnership and auctioned off historical specimens from groves and homes of authors, and shells from the seashore, to the amount of five dollars. But Mrs. Cox carried off the honors when she counted out five dollars and twenty-five cents, feelingly describing the parting between herself and a much-prized rooster which had laid down his life for the cause, and graced the table of one of our editors at his birthday feast; of her heroic struggles in peddling her lemon pies which finally went off in job lots.

As the brave little woman sat down, all covered with glory, and the rest of us in a flutter of excitement, her husband solemnly arose and startled the audience, especially the purchasers of the pies, by the assertion that the dollar that he gave was earned by hard, legitimate, honest labor, and not as in his wife's case, by selling a fifteen cent pie for twenty-five cents. Later developments revealed the fact that he had peddled some pies for his wife and had not received his pay.

A good time, a better acquaintance with one another, a renewed interest in our cause, and thirty-six dollars was the result of the experience meeting of the Pioneer W. C. T. U., Wessington Springs, South Dakota.

Wessington Springs, So. Dakota.

HOW PURITY OF WOMEN IS ENFORCED IN THE EAST.

[From a lecture in London by Dr. Kate Bushnell.]

When I went to China as a missionary I had the idea that but few women in that great empire were obliged to go through the torture that results in little feet. There are three hundred and fifty million inhabitants of that country of which one-half are women and girls, and I found to my horror that bound feet were the rule rather than the exception. Think what that means! All these millions of poor creatures compelled to hobble on feet that cannot bear them up! Their main subject of talk is generally after the following order: "Oh, how my feet ache! How tired I have been to-day. The pain has been greater than usual!"

The largeness of the sum that a man pays for his wife depends upon the smallness of her feet. It occurred to me to ask a Chinese man why they permitted women to undergo this misery; I asked him, "Why not have small feet yourselves?" the same answer is invariably given: "I want a virtuous wife and if she had not small feet she could gad about and I should not know where she was; she must be a keeper at home, she must be chaste!"

This is the measure of the public sentiment that says women must lead pure lives. It is sufficiently strong to mangle out of all human form or recognition the feet of these women, and the compression begins when they are only two or three years old.

We go to India and we find the women shut up; many of them have never seen a field, a flower, hardly a star. I asked the men of India why they do not let their wives go about. I said: "You enjoy doing so, why may not she?" And they answered just as the Chinese men did, "I am obliged to seclude my wife, I believe in chastity for women." You can measure the force of public opinion that says women must be chaste by the fifty millions of prisoners who have done no wrong to any one and yet by the invisible bars of this unchanging public sentiment are shut away from the bright world. That is not a weak sentiment that will hold fifty million adults in the position of life-long prisoners. But notwithstanding all this painstaking, misery, and captivity, the two nations of which I have spoken are most impure in thought, word and deed, and the world knows it well, for one-half the world cannot purify the other half; you cannot build up with one hand and tear down with the other.

Churches and ministers are telling us that women must be pure; well may we answer: "What thank have ye? What do ye more than others?" Other nations do as much as that, but no method which confines itself to one half the race will ever work out the salvation of the whole. Binding the feet and shutting the women into prisons are methods that set at nought the first principles of human rights. God is no respecter of persons. These nations declare that women must be pure, and yet it is a natural law that if men are not pure then women are destroyed, and children too. The man who is given up to his appetites is a slave in one sense, but a woman in two, because she is the man's slave as well as her own.

We owe it to pure men to make one standard for men and women; in every land the cause of woman turns upon that of man. If these things are true of the natives, what are we to say of English military men in India who, coming from the homes of the United Kingdom, say their prayers in church on Sunday, and then go out and provide by law for the legal zed supply of native women for the use of British soldiers. Surely Sodom and Gomorrah have been outdone in baseness by men who would sit in the purest homes talking on terms of equality with the best women, and considering themselves undoubted Christian gentlemen.

London, Eng.

THE HABIT OF HAPPINESS.

BY ELIZABETH CUMINGS.

"Happiness is a habit," says Chateaubriand, and says Emerson, "Every spirit builds its own house, and beyond its house a world, and beyond its world a heaven."

Oddly enough one of the most delightful women I know is one who has endured bitter griefs, chagrins and burdens. A drunken husband was her first portion, and for twenty years she lived in daily dread of him. It is not necessary to particularize further. Save but once, and then but in brief explanation for an important change in the family, when sorrow had come upon her child, did she ever speak of her burdens to me. I know no one more deeply interested in the world, in all that it holds most precious, than she who all her life has been, save at rare intervals, deprived of most that the world holds dear. To meet her is to gain courage and inspiration, but she never went to college, and is not, I hesitate to say it, even a church member. I do not mean to indicate that she is not a religious woman. She is most profoundly religious, but use has not taught her that appearance of resignation which is sometimes the cover of something quite the opposite.

I might go on giving examples to prove that the brightest, and as we have happiness in this world, the happiest spirits I know, have been most tried, but this one is enough.

"When I get all out of sorts and think every one is having a good time but myself, I know that it is time for me to go out and rub up against some one," said a dear friend who had struggled against all sorts of odds to gain an art education.

We cannot all of us have great gifts, nor even good sized talents. Most of us must scrub through the world with average powers, or powers below the average, but the least of us can cultivate the habit of happiness. There are no mean things in this world if only we get at them in the right light. Cookery is chemistry. Washing dishes, scouring pans, washing and ironing garments and scrubbing floors are but labors in hygiene, germ destroying and purifying, as well as art work in a homely field. She who can afford exquisite cleanliness can afford an exquisite luxury, though she has not butter on her bread and her best gown is calico.

And the great troubles that cut to the heart may drain the heart of every sordid feeling and so uplift the spirit that the sufferer becomes Christlike and even as our Lord after His crucifixion. The two journeying to Emmaus did not know Him, but they "constrained Him to abide with them," and as He vanished they knew Him, and "that their hearts had burned within them as He talked with them by the way."

Dear friends, we may miss riches and fame and beauty, and relations that we might be proud of and could love, and ten to one we will miss opportunity to do the sort of work for which we are best fitted, but if we miss happiness, we have no one to blame but ourselves. If we have a miserable grumbly time of it, if "our house, our world, our heaven," are black, or that shade of brown which Ruskin hates, alas, our fingers put it on. Even the new version does not say, "The kingdom of Heaven is an environment," and the higher criticism does not offer any such balm to the unfortunate and unappreciated. "The kingdom of Heaven is within us," or for us it is nowhere.

So. Evanston, Ill.

A SUGGESTION.

She had lingered long by the window pane
And watched, with her childish, impatient eyes,
The countless drops of the falling rain
And the leaden, relentless skies.

At length, when the dreary day was done,
She told her thoughts in the twilight gray;
"You know there's a bureau in Washington
Where the weather is stored away.

"And when it's so stormy and cold and wet,
I wonder what they are thinking about
Not to open some other drawer and get
A different weather out!"

—*St. Nicholas.*

THREE "FRESH AIRS."

BY ELIZABETH E. BACKUP.

"This will be the first trip to the country of the three little waifs whom we shall send you this year. They live in the North End of the city near an ancient burying ground, which they imagine to be just like the country, all but the graves. Two of the children are brother and sister and the second boy lives in the same house. The latter, Tim, is something of a terror, but Kathie is a wise little thing and I think she will keep him in order."

The above is a quotation from a letter which reached a pleasant farmhouse among the Vermont hills late one evening in July. Gentle little Mrs. Baldwin read the letter with a troubled face.

"What is the matter, mother?" said her husband, "you don't look as pleased as usual. I thought you would be real tickled."

"We've always had girls, you know, father, and I fear these boys will be hard to manage. We want to do good, but we are elderly people and we can't afford to have our house turned upside down."

"Don't worry, dear," said Mr. Baldwin, soothingly, "the boys may prove to be quite lamblike, and if they need to be trained, why just call upon Roxy," and Mr. Baldwin nodded good-naturedly in the direction of a tall spinster who was listening with an air of grim disapproval.

"It's mighty foolish business folkses puttin' themselves to so much trouble for a set of little ragamuffins," said Roxy, "and you've no call for to do it."

"Softly, softly, Roxy," said Mr. Baldwin, "you forget about the inasmuch verse—'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' You'll be just as glad as anybody to do for the children, Roxy, when once they're here."

As they knelt in prayer that night Mr. Baldwin asked that a special blessing might rest upon the three little ones so soon to form a portion of their household, and then he prayed for the poor and the distressed the world over, and that the hearts of the Lord's people might be enlarged that they might gladly engage in sweet and gracious ministries in His name. Roxy's face looked almost gentle as she hurried into the kitchen after the prayer. When the children arrived they received a most cordial welcome, although Roxy looked at the boys so sharply that they were evidently quite awed.

"It's best to be up and comin' with them in the first place," Roxy had remarked to Mrs. Baldwin.

Kathie, a brown-faced little maiden of ten, whose eyes seemed to have more than their proportionate share of the thin face, won all hearts at once.

"Now, she's a child as is a child," said Roxy, approvingly; "looks as if she hadn't eaten a square meal in a month, though," she added, compassionately.

Whether the supper which the children indulged in that night could be appropriately styled either square or round it is certain that Roxy plied the youngsters with food as if their stomachs were made of India rubber, until good Mrs. Baldwin in alarm privately begged her to desist.

"I thought I'd fill them up for once," said Roxy.

"But you don't want to make the poor little things sick," replied Mrs. Baldwin.

When Tim and Johnny were ushered into the large and airy room over the "setting-room," their amazement was tempered with awe.

"Fine, ain't it?" said Tim. "Makes me feel sort of lonesome though, it's so big."

"I want to sleep with Kathie," said five-year-old Johnny, with a forlorn whine.

"Poh, be a little man!" said Roxy. "Kathie is to be close by in the little hall bedroom, and the doors can be left open between."

The boys inspected Kathie's room and Kathie in turn inspected theirs, and soon the tired children were snugly tucked away in bed.

"Kathie, yer there?" called Johnny two or three times before he went to sleep.

"Right here, dear," Kathie's sweet voice replied.

"I say, Kath," said Tim, in sleepy tones, "if they pass 'round any more grub 'fore mornin' just wake me up."

Roxy, who was hovering near, laughed softly.

"A few boys like Tim would be enough to create a famine," she told herself.

It was late when Roxy washed the milk-pails that night.

"I was afraid the children would be homesick, so I stayed up-stairs awhile," she said to Mrs. Baldwin, apologetically.

"Roxy broods over those despised 'ragamuffins' like a hen over her chickens," was Mr. Baldwin's amused comment.

"Roxy's bark is always worse than her bite," Mrs. Baldwin replied.

The morning light brought a pleasant air of excitement to the little household. Tim had ventured forth alone, and came in to breakfast ravenous and bursting with a desire to announce several important discoveries.

"Say, Kath," he said, "where do folks get milk?"

"From cows," said Kathie, meekly.

"Poh, who told you?" inquired the disappointed Tim. "I never knew afore that milk had anything to do with cows."

Tim's unfeigned astonishment over the process of milking had quite convulsed Mr. Baldwin's hired man.

Kathie seemed to possess a sense of the fitness of things deplorably lacking in the two boys, and her gentle efforts to restrain them were appreciated by the older members of the household. Tim especially was irrepressible. His favorite formula for calling attention to his needs was: "I say, Missis, give me"—specifying some article of food, heedless of Kathie's oft-repeated whispers suggesting the propriety of using the word "please."

"Look here, youngster," said Roxy one day, her patience quite exhausted, "is this the way you behave at home? Where's your manners?"

"D'yer s'pose I sets at a table to home when I eats?" asked Tim, scornfully. "Ruther guess not. I just takes my bread an' 'lasses an' goes out an' sets on the curbstone."

"Poor little heathen!" said Roxy to Mrs. Baldwin. "How can we expect first-class table manners from a boy who has been accustomed to making a table of the street curbstone."

"Kathie puzzles me more than Tim," said Mrs. Baldwin. "That child always behaves with the utmost decorum."

"She takes to polite ways as naturally as a duck takes to the water," said Roxy. "Which only shows that good manners ain't altogether a mere outside veneer, but depend upon somethin' inside of a body."

The fortnight passed all too quickly to the happy children. Kathie's face grew round and rosy, and she made friends with every living creature on the place. Gyp, the big dog, followed her about with loverlike devotion, and Peter and Jack, the feline members of the household, showed their affection by rubbing against her and purring whenever she appeared.

"I wish Johnny and I could stay always," said Kathie, as she hid her face in Gyp's shaggy coat the day of her departure.

"I wish *you* could," said Mrs. Baldwin, with unconscious emphasis. "Would your folks let us keep you?"

"Mother couldn't spare me," said Kathie earnestly. "You see I have ter dress Bob an' take 'im to the nursery every mornin', an' I have ter help Johnny, he goes to kindergarten, you know, an' I washes dishes an' does lots of things 'fore school time. Mother says she don't know what she'd do 'thout me."

"No wonder," said Mrs. Baldwin.

When Mr. Baldwin drove away with the children, Kathie threw kisses to Mrs. Baldwin and Roxy until a turn in the road hid them from her sight. A few days later Mrs. Baldwin received a note from Kathie written in a cramped, child's hand.

"When I Kneals to pray," wrote Kathie, "I never forgets you or Rocksy or Mr. Baldwin, and I am trying to be a Good, Obedient Child just as you telled me. I cried just a little bit in the Cars, but I gess it warn't naughty. Nobody saw me cept God; the boys were lookin out the winder. I sends my best love to Rocksy and Mr. Baldwin and you, and to Jip and Peter and Jack and to Everybody Else, and I thank you all fur your kindness to me and Johnny and Tim. I kiss my Hand to you. KATHIE."

"Bless her dear little heart!" said Mrs. Baldwin, with tears in her eyes.

"I'll own up," said Roxy, "you did a lovely thing when you took them children. That Kathie more'n made up for all the trouble of them pesky boys."

"If possible we'll have the same children another summer," said Mr. Baldwin, "and we have the comfort of knowing that Kathie will be a sort of guardian angel to Johnny and Tim without having the slightest idea that she is acting in so important a capacity."—*The Congregationalist.*

DEAR BOYS AND GIRLS:—As you sit in hammocks or in outdoor porches this summer weather, you find yourselves little inclined to think, I know. But in spite of that I am going to ask you one or two puzzling questions, and hope that many a hand will go up and many a letter will come to Aunt Jane bearing an answer.

In England, you know, they celebrate the 24th day of May as a national holiday because it is—what? In America we celebrate the Fourth of July—how many can tell me why? And in France, the great day of the year is July 14, because—?

How many, I wonder, can tell me what is the most important day of the year to the white-ribbon army? I shall expect to receive a host of answers to this last question.

Ever yours,

Aunt Jane

NEPHEWS AND NIECES.

I am seven years old. My grandma reads the Cozy Corner to me and I think it very nice. I wish something would happen to the brewery and distillery in our city,—wheels break, or something, for I don't think they ought to make beer or liquor of any kind.

Upper Alton, Ill. WARREN H. LEVERETT.

We want the machinery in all such "factories" to turn to better uses, and we are all working to that end, Warren.

Last autumn we moved away from the town where we lived about forty miles. It was a very small place, but nevertheless we had a Band of Hope and a Christian Endeavor society. I am a member of both. About three weeks ago I went down there to visit, and went to the Christian Endeavor meeting. They have about eighty members. Hoping to join your Cozy Corner,

RAY L. HUBBARD.

Christian Endeavorers—who are "solid for temperance", you know—are welcome always in the Cozy Corner.

I will try to write to the Cozy Corner, for I have never written to it before. I am a little girl ten years old. I like to read Cozy Corner letters. Papa says that if he goes to the World's Fair he will take a bottle along and fetch me a drink of water from the Willard fountain. I enclose a dime for the fountain fund. MATTIE E. YEO.

Lexington, Neb.

I trust the fountain will be ready and running when your papa comes, Mattie, but the delays about it seem to be endless and unavoidable.

Mamma reads the Cozy Corner letters to me. I like them and I thought I would write too. I belong to the L. T. L. and like it. I am going to Chicago this summer, and want to see the Willard fountain and the Temple and Fair. LUCIA MAY CARTER.

Rock Valley, Ia.

And you will see them all if you come.

SOFT-SHELLED NUTS.

208.

DOUBLE LETTER ENIGMA.

In "foolish din";
In "pass them in";
In "greatest sin";
In "right will win";
For many months our land has worked
To get our *primal* done,
And now,—for Satan round has lurked—
Its gates are *second* thrown
On Sunday morns; oh, shame to those
Who do this wicked deed!
Let Christians all, come fight the foes,
Without regard to creed.

SOLON.

209.

W. C. T. U. NAME DIVISIONS.

1. Remove sick from a great temperance leader and leave a department in a hospital.
2. Remove a part of the body from a noted philanthropist and leave the comparative of many.
3. Remove a thin strip of wood from a well-known lecturer and leave a knock.
4. Remove a certain material used in building from an official temperance worker and leave to connect two shores.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JUNE 29.

202. Frances E. Willard.
203. Psalm 17: 15.

Correct answers: Laura Crago; N. Thomas; John R. Watts; Fletcher McFadden; Marion Irwinn; Royal J. Davis; Edith I. Shott; Lee Smith; Vinnie R. Statler; Leland Smith.

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For whosoever shall do the will of God, the same is my brother, and my sister, and mother.—Mark 3:35.

CO-OPERATION OF THE RELIGIOUS PRESS WITH WOMAN'S TEMPERANCE WORK.

Coöperation has a pleasant sound, for it signifies harmony of mind as well as unity of action. The tower of Babel did not commemorate more diversity of tongues than does the World's Columbian Exposition diversity of forces in unity of action. Individual effort may strengthen the doer but not the deed. One hundred people working alone to the same end will accomplish less than ten people working jointly to that end.

The value of coöperation consists not only in securing the desired end more quickly, but in securing that harmonious union of minds which alone renders intelligent coöperation possible. The natural tendency of the multiplication of societies, departments and agencies is to exaggerate the importance of each in the minds of its adherents. This is very well up to a certain point; then with the experience gained as specialists, if the correlated interests would unite and work jointly towards a common end, what forceful results would accrue!

As long as there are so many angles of vision and such varying temperaments, there will be friction unless the supremacy of the object to be obtained is made dominant. Then the ways and means will sink beneath the principle to be secured. When there is a fire to be put out, there is not apt to be much discussion as to the means used; each one contributes his most valuable extinguisher.

Have the religious press and woman's temperance work common interests? If so, how can they coöperate to extinguish the fire fiend of drink?

As the medium of expressing current Christian and philanthropic thought, the religious press is unique and peerless. It is the only common channel for the purely devotional and ennobling, hence, it is to an extent the common property of all Christians. True philanthropy finds here its natural home, and as one of the best organized and most wide-reaching philanthropies, woman's temperance work asks for coöperation from the religious press.

Woman's work for temperance in organized form is now approaching the end of its second decade. The spontaneous and God-inspired Crusade, which originated at the close of the year 1873 (December 23), in Hillsboro, O., and swept the middle states with the resistless force of a prairie fire, formulated the next year into a delegated National body of women which sat in convention for three days at Cleveland, Ohio (November 17–19, 1874). At the very first meeting the power of the press was recognized and the following recommendation, written by Miss Willard, adopted:

Resolved, That we seek permission to edit a column in the interests of temperance in every newspaper in the land, and in all possible ways enlist the secular press in this reform; but in this conflict of moral ideas, we look to the religious press as one of our strongest earthly allies, and we will endeavor to increase the interest in our cause already manifested by this powerful instrumentality.

It was early felt that a society so broad and comprehensive as the Woman's Christian Temperance Union must have its own press, and for eighteen years we have had our official organ, first called the *Woman's Temperance Union*, later, *Our Union*, and later still THE UNION SIGNAL. Then a publishing house was established and leaflets *ad libitum* have been printed and circulated. State organs, bearing chiefly the name "White-Ribboner," already number thirty. The Woman's Christian Temperance Union has not failed to recognize the "power of the press" by establishing its own press agencies. All this is well, but an immense field is still untouched. Our literature reaches our *clientele* chiefly; we want recognition from and association with other Christian work and workers.

Woman's temperance work is a *Christian* work, and as such has a place in the Christian church. The religious press is one of the most powerful levers of the Christian church. There is not a pastor who does not believe this, nor a religious editor who does not recognize it. Through the religious press, woman's temperance work can best reach the church where it belongs, for its members are also church members. Tracts and leaflets serve as ephemeral expedients; they have not the influence of a newspaper column, because the fascinating editorial "we" casts a mysterious glamour over the entire paper, and because the regular visits of a religious newspaper add dignity to and command respect for the printed page.

One of the greatest propagating agencies of the church is missions, and as such the religious press gives them every encouragement, devoting often columns of space to reports and editorial paragraphs of indorsement, even issuing, occasionally, entire numbers devoted to special missionary meetings. This is fitting, and none rejoice more than temperance women, for theirs, too, is a *missionary* work, and they know how effective such recognition is. But the temperance women also have great meetings, holding aloft the banner of Christ, the church, and the home. Do the great religious papers give us special issues? We are profoundly grateful for the recognition given to our annual meetings by religious newspapers (usually a two or three-column report), but we believe that if they knew our loyalty to every interest of the church and the home, as well as our belief in Christian journalism, they would freely give us more than that; aye, we believe the editors-in-chief would make a point of attending our great conventions, and extracting therefrom seed-thoughts for editorials and contributions.

Some would declare that the reason why the religious press has so much news of mission work, and so little of temperance is because the latter "has politics in it" and the former has not. Well, if missions do *not* get a little "politics" in soon in order to stop the foreign rum traffic, there will *be* no more missions in Africa, at least, for the heathen will all be killed off by strong drink. This accursed drink, sent from a Christian country in the same vessel that carries Christian missionaries, naturally impresses the poor, darkened heathen mind as one of two desirable *Christian* products. Christian civilization cast up the highway over which the gospel might be carried to those who do not know its blessed truths. Along this very highway, side by side with the missionary, creeps the crafty trader, whose cargo is soul-destroying rum.

Yea, verily, the temperance mission is the *greatest* of *all* missions, for in every drink-cursed nation (and where can any other be found!) temperance must be the forerunner of every other mission. It must "prepare the way"—clear the befogged brain and create a desire for a sober Christian life.

But how much politics is there in our temperance work? One resolution out of twenty or more each year, indorsing that political party which aims to protect the home against its worst enemy—the liquor traffic. We do not ask the religious press to print that resolution unless it chooses, for there are the wide fields of our educational endeavor, scientific temperance instruction, as well as our social and reformatory efforts along purely gospel lines.

Hosts of readers of religious journals are members of the Woman's Christian Temperance Union, and these papers would be doubly dear to them if they contained good words for and news of a work which is very close to their hearts. In would be an advantage to these papers to place woman's temperance work on a parallel with woman's missionary and educational work, for anything that broadens the horizon of religious endeavor furnishes fresh material and multiplies the necessity for religious journalism.

It is scarcely necessary to suggest methods to editors who generally know how to get everything they want. What we desire is to cause them to want temperance news and then they will get it. The prevailing method with the religious press is to cull from strictly temperance papers a column or so (generally in narrow measure, and a short column, too,) of brief paragraphs relative to the general progress of the cause. That is vastly better than no mention, but we suggest that by the time this "news" gets into type the second, or perchance the third time, it is pretty stale "news," and a good many readers recognize a familiar look about it. News is news but once; in order to secure it as news, it must come directly from the field. Temperance women are becoming most acceptable writers, and they would gladly furnish such matter to their chosen church papers, at "regular rates," or gratuitously, if there are no "rates."

It has been easier to place temperance items in the secular press, because the frequency of publication provides more space, and because "patent insides" make their multiplication more feasible. Through four of the largest newspaper agencies, and through local Woman's Christian Temperance Unions, some twenty million readers of the secular press are furnished with temperance news. These facilities are not always available to the religious press, so the press superintendent of the National Woman's Christian Temperance Union prepares a bulletin of fresh temperance items twice every month to send particularly to the church papers. Any editor desiring such matter can secure it by indicating his desire on a postal card addressed to Miss L. E. Reed, 66½ North Penn street, Indianapolis, Ind.

More temperance stories would also be acceptable. Fiction is a palatable and an effective form of instruction, and it requires no great stretch of the fancy to produce temperance facts so that they sound like fiction. The weirdest romances and the wildest tragedies abound in this field.

Abstractly, the subject can be most efficiently treated in the editorial columns, and we rejoice that so many journals do thus treat it. All honor to the *Christian at Work* for placing at the head of its reform union subjects the "liquor problem."

Is there any reason why "woman's temperance work" should not be a distinct department of Christian journalism? Is there any other class of Christian readers more desirous for the success of the religious press? Is there any other field of Christian activity engaging so many Christian women? Is there any other body of Christian workers that give more allegiance to their Christ and their church? One of the finest tributes the W. C. T. U. has ever been paid was delivered at the recent Woman's Congress by a recognized Christian leader, Mary Lowe Dickinson, as follows:

"That the Woman's Christian Temperance Union sits to-day, sceptered and throned and crowned at the center of the world's encircling organizations of women, is not so much because its battle is against the foe of childhood and motherhood and the home; not because its grand crusade is one of rescue to lost manhood; not because of its hundreds of thousands in numbers, or the multiplied agencies of its numerous departments of human helpfulness, as it is because it has struck this *one* chord to which the hearts of women answer. It made a *union*. That was great. It made a *Temperance* union. That was greater. It made a *Woman's* Temperance Union, and that was greatest. But it made a Woman's *Christian* Temperance Union, and that, and that alone, made greatness in *any* degree possible to all the rest. Nay, I dare go even further. I venture to say that not even such masterly and magnificent leadership as this white-ribbon army has known, could have borne its victorious banner to the gate of every welcoming nation or have lifted the towers of yon fair Temple to the sky, had not the hearts of the women of the world been already the temples of the living God. It was the voice of Christ that called together the white-haired and the white-souled women of that first crusade, and it is the Christ in the Union, the Christ in the Temperance and the Christ in the Women that has been, in all this movement, the secret and source of its success and power."

We are grateful for what has been done. If space already granted for news were valued at only fifteen cents a line—the lowest practicable rate—the amount contributed to woman's temperance work by the religious press would be a magnificent donation. But we do not want to count it on a money basis; we want to feel that our work is "part and parcel" of the work of the great church of God, and as such deserves a place in the mouthpiece of that church—the religious press.

A SIDE-LIGHT ON THE WOMAN QUESTION.

A recent article in a Parisian review discusses the relation of women to the French Republic. The writer claims to have noted the attitude of French women and his judgment is that at least three out of four distrust the Republic. The majority of men, he says, have "embraced the Republic without enthusiasm, but without a thought of changing their minds, convinced that the Republic is the form of government which suits best our country and our time." Not so the women; professing to take no interest in politics, the ironical smile or other indication of disdain with which they receive the praises of the founders of the Republic show that they are by no means without opinions on the subject.

The reason for this attitude of French women adduced by the writer is the one which will naturally present itself to every one, the exclusion of women from outside life which always has made them slow to accept anything new in the political or social structure. The writer shows that the entire life of men outside of their homes draws them towards equality, while on the contrary, "Women of different conditions in life are as much separated to-day as they were on the eve of the Revolution." He concludes by considering whether or not it makes any difference what French women think of the French Republic, since they have no political rights and answers the question thus, "They do not vote, it is true, but they represent in French society, more, perhaps, than in any other, one of those moral forces which some day or other government will have to take into account. . . . . This woman, this mother, whom you have treated coldly, is nothing to all outward appearance in the state; she is everything, if, slowly, surely, she acts on the mind of her sons and causes them to be averse to you. It is much to have on your side the half plus one of the voters, but that is not all. The Republic will not be definitely founded until the women shall be in favor of it."

This condition of things as pictured in France is true, to a greater or less degree, everywhere. No one, we think, will question that, deprive her of suffrage, load her with all the political disabilities you may, woman is still a political power, a "moral force which some day or other government is obliged to take into account." This being true, the part of wisdom is to inquire how to render her political power helpful to society and the state. The answer to this in the past has been to divest her of it just as far as possible; to leave her no opportunity which can by any means be wrested from her of making herself felt in the social and political organism. This has been tried long enough so that we should be able to judge of its effects, and these are in truth given in the article we have under consideration. "More than man does she live in the past, more than man she is faithful to her memories and beliefs. She has in general but little inclination for new beliefs and distrusts them from instinct." This means that woman is, and always will be, under a system which excludes her from politics, a dead weight on the forward march of humanity just in proportion as she is excluded.

In India, where this exclusion is carried to the extent of making her a mere thing, and a most disreputable thing at that, we see the complete, the perfected fruit of this doctrine. That the results are not so bad in such countries as our own is only because the system is not fully and logically carried out. Conservatism is an excellent thing in its place, but God has implanted the principle strongly enough in human nature to carry out its purposes. We have no need to so artificially arrange the environment of one half of the race as to make them far behind the other half in their grasp of new ideas. A conservatism which makes woman a dead weight to be dragged forward, a clog under the wheels of progress is a conservatism which is a curse to every one concerned. All experience, past and present, shows conclusively that the only way in which any class of people can be made to take an active, intelligent interest in anything is to engage them in active participation in that subject. Women will be, according to their measure, wise and intelligent factors in political and social questions when they become active participators in social and political affairs. Rather, we may say, women are becoming wise and intelligent factors in these problems, for they are rapidly becoming active participators in every part of our complicated social structure.

A NEW VIEW OF SPELLING REFORM.

An interesting and valuable article on "The Spelling of Words," by D. H. Wheeler, LL.D., appeared in the *Western Christian Advocate* for June 7. The discussion places the subject of spelling reform in a new light, and is well worth considering. The points emphasized are these: That written and spoken language are essentially different, and it is hopeless to seek to make them one. "They are as different as the two senses to which they are addressed." Even if written language should be made to approximately represent the spoken it could not long do so, as the spoken language is constantly changing, while the written is comparatively permanent. This leads to the second point, that this permanence of the written form alone makes literature possible. "Homer is now known to the ear hardly at all. The permanence of the written forms is our security for the continued existence of Homer."

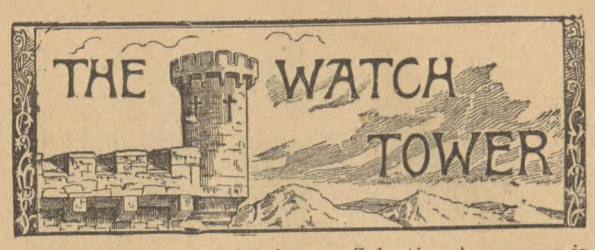
Dr. Wheeler says that English spelling has indeed changed much, but that such changes have been attended with incalculable loss. "Chaucer is dead for us, less through change in the meaning than through change in the writing of words."

No one can fail to recognize the truth and feel the force of this presentation of the case; in its light, phonetic spelling becomes a very different thing from that which it commonly appears. We have been in the habit of regarding spelling reform from the point of view of ease of acquiring the written form of our mother tongue. From this standpoint it has seemed absurd that t-o-n-g-u-e should spell tongue, while s-u-n-g spelt sung; that s-a-i-d should spell said, and r-e-a-d as well as r-e-d should spell red; that o-u-g-h should spell ow, off, o and uff, according to what letter happens to precede the above-mentioned combination. From the point of view presented so clearly by Dr. Wheeler, it becomes apparent that permanent correspondence between the written and the spoken forms of language can be obtained only in one of two ways, either the written must change constantly with the spoken or the spoken must assume the rigidity of the written. Neither of these is possible; both of them are most undesirable. The one would make literature impossible; the other would destroy the power and beauty of spoken language, would consign our flexible, forceful English, the most perfect language, which, so far as we know, has ever yet been developed, to a living grave. While still spoken, it would be in truth a "dead" language.

We believe that some change of our spelling is desirable, even necessary, for the divergence between the spoken and the written language has about reached the limit, but we very seriously doubt the desirability of any such radical reform as is urged by the advocates of phonetic spelling. It seems to us very clear that the same causes which make the written form and the spoken form of the same language so different that "one may know either and not know the other" are also the causes which give to written language permanence, making literature possible, and give to spoken language all of its value as a medium of conveying thought between living human beings. Compared with these objects, the matter of convenience, which is all that is to be gained by uniformity between the written and the spoken language, dwindles into insignificance.

A MINISTER in Chicago recently said that Chicago has eight thousand saloons, eighty per cent of which are owned or managed by brewers, and brewers have gone into politics. Upwards of half a million men in the United States alone are engaged in the industry of making paupers and beggars. The malt liquors consumed in the United States in 1892 averaged about half a barrel to a man. Carroll D. Wright, our greatest statistician, says that seventy-two per cent of the crimes in Boston are liquor crimes. In the fifteen largest cities in the land, seventy-three per cent of all arrests are for drunkenness or for drink offenses. Terrence V. Powderly says that one-fifth of the drink bill of the nation is paid by the working man. In New York City alone its aggregate is fifteen million dollars a year. One county in Pennsylvania, chiefly habited by working men, pays eleven million dollars a year out of the pockets of the miserable. In 1891 the amount of liquor drunk averaged twelve and twenty-five cents a head. If these things are so what manner of persons ought we to be?

A STRAW cannot bear the strain to which a rope is equal; a rope cannot bear the strain that an iron bar can meet; and so some natures fail in the time of imminent danger. They had not the staying qualities, they lacked the power of resistance; for this they were not to blame, but a wise leader looks out before he puts such as these on guard, even as the ship-builder tests his material. Pine is a beautiful wood, but we do not put it in the hull of a ship, we want "heart of oak" to hold us safe against the thumping waves, and in every great reform the sifting process must go on, the assorting of materials, and, alas, ofttimes such a testing as threatens to cause disaster before we know just how much pressure different fractions can endure that are being combined in the great totality of the ship that shall carry the Union over to its better heritage, its promised land of a clear brain, a steady, beating heart, and a hand that does not tremble. We must not be impatient with those who fit us out with motives such as they would probably have had in a similar contingency. It is natural for ambitious men to cry "Ambitious!" when they note the progress of women up the hill difficulty, singly or in platoons. To call any one of these "a crank," "an old lady," or "an old maid," is the easiest sort of writing for a routine journalist, and the only affliction that it brings to those for whom it is intended is its utter barrenness of wit, brightness or originality.



The following couplet from a Salvation Army song is most pathetic and suggestive as rendered by the sisters of the poke bonnet:

"I must be what I ought to be,
To bring sinners home."

***

It has been well said that just as the liar's punishment is not so much that he is not believed as that he cannot believe any one else, so a guilty society can more easily be persuaded that any apparently innocent act is guilty than that any apparently guilty act is innocent. In like manner, the penalty of putting an uncharitable construction on the words and acts of other people is that this becomes a habit, and one loses the charm of living because he cannot trust his fellow mortals, and without the power to do this life becomes a burden.

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Dr. Kate Bushnell has justly said that as it was only by confounding the languages of the earth that man was prevented from building a tower to heaven, so it has been with women, for this is not so much a physical as a spiritual truth. Women are now saying, "We never understood each other so well as we do in these days." There is a heart language that they are learning in every nation, and nothing can stand before the sisterhood of woman that is now growing up around the world.

***

To love God is to love His character. For instance, God is purity. And to be pure in thought and look, to turn away from unhallowed books and conversation, to abhor the moments in which we have not been pure, is to love God. God is Love; and to love men till private attachments have expanded into a philanthropy which embraces all, at last even the evil and enemies with compassion, that is to love God. God is Truth. To be true, to hate every form of falsehood, to live a brave, true, real life,—that is to love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upwards ever to see the Ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect, that is to love God.—*F. W. Robertson.*

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Jean Ingelow, a plump little woman without the traditional characteristics of the poet, is wont to say with a rueful smile, "All the people that see me are disappointed, and they do not so much as take the trouble to conceal it."

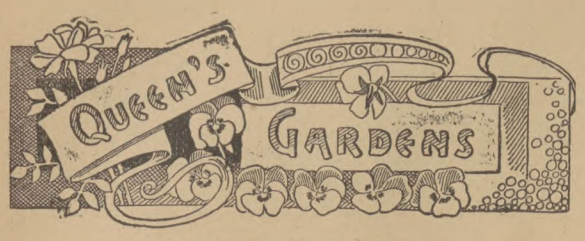
***

Mrs. Sidney Webb was brought up a near neighbor to the famous philosopher, Herbert Spencer. "He brought me up," she said, "and set me going. There were seven of us children in the school room together. He always contended that there should be no authority; that individualism involved independent development, so he told my mother that she ought to have no authority over us, and gave my governess the same instruction—his rule was, 'Do just as you like.' One day he invited us to go walking with him in the forest and our governess said, 'Remember you are to do just as you like.' So we planned a practical joke and all seven of us asked him to carry our jackets, then when we came to hollows in the woods we filled our arms with dead leaves and flung them on him, making his life so miserable that when he returned he was in a high state of excitement, and going to my mother's boudoir he stammered out as he used when provoked, 'Your children—are—*rude!*' with great emphasis."

***

When we have learned that God cannot be separated from the lives and the needs of His children; when we have learned that He made the world beautiful because He loves beauty; when we have learned that we are alone children of God when we bear light and gladness and beauty to others; and that although the outward beauty of the universe is but a type of the "beauty of holiness" which is the birthright of each child of God, yet it is still a type which aids us in attaining the real substance, then we shall be able to estimate more perfectly than we can to-day just what is the place and what the worth of our flower mission work. Our Jennie Casseday doubtless understands it more perfectly than when she guided the work in the flesh. May we not feel that she is guiding it in the spirit still, and that the glory of the flowers of heaven has not caused her to forget the beauty of those of earth; nor the music of its songs dulled her ear to all memory of that "song in the night" which rises from earth's stricken ones, to whom our flower mission, whose anniversary is June 9, so gladly ministers "In His Name"?

ON DUTY.



THE BEAUTY OF THE IDEAL.

BY HESTER M. POOLE.

That woman who is destitute of imagination is unworthy of womanhood. Not to be able to fashion an ideal of beauty of excellence, of transcendent goodness and loveliness, is indeed to be poverty stricken.

One day a charming woman entered the studio of an artist. It was large, low and rudely constructed. Here and there were plaster casts of arms and feet and bits of sculpture. By a northern window was a heap of wet clay, and beside it the artist was at work. Everywhere was the unfinished handiwork of the eager, creative poet of the chisel.

Mincingly the dainty woman lifted her skirts and approached the rough, bearded man in his working blouse. "Is this the famous sculptor G—," inquired she, superciliously.

"Men call me that," he modestly replied.

"I wanted you to make a copy of my head," said she. "I have seen such and such statues," she continued, naming them, "and they pleased me. But, dear me! This looks discouraging. I find only ugliness here. How can you make anything worth looking at out of this clay and that rough marble?"

"Madam," replied the sculptor with flashing eye, "you do me too much honor. Probably I could not suit your ladyship. I do not wish to try."

"But tell me," she went on, "tell me how you can bring order out of chaos, beauty out of deformity? There is nothing finished here."

"Madam, you perceive this huge block of marble. Now as I look at it I see an exquisite woman imbedded in the senseless stone. She is perfect; she is faultless, from crown to soul. Her limbs, her contour, are like strains of sweetest melody. Her mien is incarnate dignity and purity. Her face is radiant with intellect and feeling. No chiseled figure ever embodied so many graces.

"She is there imprisoned in the unresponsive block. To me she is so much more perfect than even you, madam," bowing low, "that I forget there is chaos and dust and gloom in my studio. You see only the external. I see the interior possible perfection."

Even so to every person there is an imprisoned ideal, and every thought and act is a tiny chisel stroke to set it free. Day by day the soundless work goes on, day by day are the rough outlines toned down, so that the statue approaches nearer the pattern set by the secret aspiration.

We may not even know the fashion of that pattern; we are unconscious of the vital touches that are invisibly made. For we, ourselves, look from out the marble with unseeing eyes. The shining ideal of ourselves, like all things spiritual, is subtle and elusive. Worth has not fashioned it. In no spring model is there a suggestion of what it must be like. Only the angels know how lovely it is. Only they can see the toil, the patience, the persistence and maybe, the anguish, that go into the modeling and the polishing of our ideal selves.

From them must be chipped away pride and folly, selfishness and sloth. Yet there shall be left all those energies and graces which give roundness and symmetry to those noble proportions inherent in the least of the children of God.

And no two ideals shall be alike. All imitations are failures. Among the most wonderful things in this wonderful world is this, that the Infinite Artist never threw two pictures exactly similar upon the screen of eternity. Here and there are melodic resemblances; they are thrown into groups and families, but never duplicated. You will just be you, and I shall be I. In the great anthem of the ages there shall be as many instruments in the harmony as there are individuals. That, itself, is an overwhelming thought.

But to the Ideal. Let us set that high, clear and pure, above the mists and shadows of this twilight world of sense. Toward the outline of something shall we work, either consciously or unconsciously. Shall it not be toward perfection?

It is not easy to do. Pleasures allure, vanity distracts, sensuous ease invites to repose. Always there may be

"The little pitted speck in garnered fruit,
That, rotting inward, slowly moulders all."

On the other hand there are keen delights for the faithful toiler. To climb is hard, but the ideal stands on the mountain top. There the air is clear, the views supernal. Over the lower land what clouds and mists there are; what wide sweeps of vision; what glorious glimpses of humanity's future; what a sense of fitness, of symmetry, of proportion. Ah! it is worth while to set the ideal high upon the mountain peaks and go on climbing!

Yet must that ideal be pictured true to the inherent aptitude. You may not be a poet—I cannot be an orator. But we can each do something and do it well. Some one has said:

"Many spend their lives in unsuccessful efforts to spin the flax God sends them upon a wheel they can never use. The man who was made to bear Roxbury Russets and yet undertakes to bear roses and magnolias will always fail. Blessed is he who knows his own distaff and has found his own spindle!"

How often we hear it said: "He is so impractical. He is only a dreamer."

Ah! but for these dreamers how much poorer would be this world of ours. It is the dreamer who sees the pattern set for those blindly immured in the senses, and, in whatever way he can find expression, describes to these others the holiness of ideal beauty and loveliness. The reformer is only a poet and a painter of the hidden excellence of man. He is the avant-courier of the new day when Wisdom and Love shall be the only rulers.

So felt the prophetic soul of Adelaide Procter when she wrote:

Nothing resting in its own completeness
Can have worth or beauty; but alone,
Because it leads and tends to further sweetness
Fuller, higher, deeper than its own.

Life is only bright when it proceedeth
Towards a truer, deeper life above,
Human love is sweetest when it leadeth
To a more divine and perfect love.

Nor dare we blame God's gifts for incompleteness,
In that their strife for beauty lies; they roll
Toward some infinite depth of love and sweetness
Bearing onward man's reluctant soul.

The imaging quality, then, is one of man's most precious possessions. What a dull, cold, miserably impoverished world would this be were it deprived of ideality! In fact, it could not have existed at all unless the Great Designer had imaged it, "in the beginning," with all its crudity and all its possibilities.

He could not have made it perfect, to begin with. It had to work toward completion, just as Miss Procter's lovely verse has indicated. And can it be termed irreverence to think of the Divine mind picturing the long, slow, majestic procession of the ages, the development of mankind, the triumph of mind over matter, of goodness over evil? I think not. For, as we are made in His image, it is true that the infinitely grand and beautiful in conception which outrolled from the mind of the Father, must be now and forever taking form and becoming actual.

Through the clang and jargon, through the inharmony and the discord, runs an undertone of joy and triumph. At last,

"Ever shall right be uppermost
And ever be justice done."

Unconscious, it may be, of the philosophy, every true poet and musician and artist has told it in words or in rhythm, or upon the canvas. To make the ideal the real, is the beauty and the duty of all lives:

Therefore, O worker for thy fellows,
Faint not by the way!

Thou art allied with all the forces of nature and the powers of goodness. Though thy body becomes dust, thy soul shall see the fulfillment of thy ideal!

"Not in vain the distance beckons, Forward, forward, let us range,
Let the great world spin forever down the ringing grooves of change."

In conclusion let us listen to these thoughts of Harriet Beecher Stowe, whose pen is now silent because of the decrepitude of age, but whose words will live forever:

"Every impulse of beauty, of heroism, and every craving for purer love, fairer perfection, nobler type and style of being than that which closes like a prison wall around us, in the dim, daily walk of life, is God's breath, God's impulse, God's reminder to the soul that there is something higher, sweeter, purer, yet to be attained.

"Therefore, man or woman, when thy ideal is shattered, as shattered a thousand times it must be, when the vision fades, the rapture burns out, turn not away in bitterness. But rather cherish the revelations of these hours as prophecies and foreshadowings of something real and possible yet to be attained in the manhood of immortality. Still give thanks to God that you have had one glimpse of heaven. Treasure it as the highest honor of your being that even you could so feel, that so divine a guest ever possessed your soul."

Metuchen, N. J.

"THERE are two things for live men and women to do—to receive from God and give out to their fellows."

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CONNECTICUT.

SUMMER NEWS.

Our little state, not heard from for some time, is still actively at work in the good cause. County conventions, group meetings and a Y conference have all been held, and summer meetings, picnics and the state mass-meeting at Willimantic are now being planned. The grand struggle for a better law to secure scientific temperance teaching in the public school has been passed through, and to our energetic, never-tiring state president, Mrs. Forbes, and our indefatigable National advocate, Mrs. Hunt, is due unlimited commendation for the work they have done and the result they have brought about. The story of the fight is one of those unwritten histories, known only to God and the few, but the influence of it—who can measure it—only time can show.

To many this measure may seem of small importance, but to our women it means much, that the children in our public schools, and that includes, with small exceptions, all our youth, shall be conscientiously and thoroughly taught concerning the effects of alcoholic beverages and tobacco upon the system. Possibly it *is* a small thing when we consider the universe and the many reforms that occupy the people of the world, but Ruskin says: "When you begin to think of things rightly the ideas of smallness and largeness pass away," and nothing that is done for right seems to us small.

This much has been done for the children, and taking a step beyond we find Y work decidedly looking up. Our new Y superintendent, Miss E. Bertha Cheney, a bright, self-reliant young woman, is taking hold of the work with energy; in herself she is capable in many ways, and it seems that she is able to bring out the latent powers of even a half dead union. Every Y union that can by any means secure her services ought to do so; she will stir up enthusiasm, and arouse everybody, and one of the things we greatly need is more wide-awake Y's to replenish the older unions. The Y forms a link between the Loyal Temperance Legion and the union that it is not wise to permit to become obsolete. Let Darwin have his "missing links." We want none in the temperance evolution; with us every link must tell for God and humanity.

The Y conference at Mystic, a state gathering, was helpful and exceedingly interesting. A bright program was arranged for two days and the time was well spent, the hours were not all devoted to strictly business proceedings, but a lawn reception was tendered the visitors by the local union and was an occasion of delightful sociability and innocent recreation. Light refreshments were served and all separated at an early hour in order to be ready for the work of the following hours. Fair skies shone upon the fair maidens and all nature helped make a success of the second Y conference of our state.

Tolland county convention at Ellington was an encouraging gathering, although the efficient president, Mrs. C. T. Chapman, resigned, much to the regret of all. Six unions were represented and the visitors were cordially welcomed, and generously entertained by the local union. Mrs. Rice, of Boston, Mass., Mrs. Fitz Gerald, our state superintendent of juvenile work, Mrs. Flora M. Stanley, were present and helped make the occasion an enjoyable one by their addresses. The Loyal Temperance Legion

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40 Years the Standard

also contributed to the enjoyment by their presence and songs of cheer. A quartette of ladies furnished music throughout the day and the song, "God be with you till we meet again," translated into the Indian language was beautifully sung by Misses Effie and Eva Hamilton. The pastor of the church and several other gentlemen gave words of cheer to the assembled ladies. Officers were appointed as follows: President, Mrs. C. W. Hale; secretary, Mrs. A. M. Bancroft; treasurer, Mrs. L. H. Hall. In the evening Mrs. Rice gave her address, "God's Hand in History." One thing reported was the observance of flower mission day by the Rockville union which sent bouquets to the inmates of the almshouse.

The semi-annual report of the Ansonia W. C. T. U. contains many interesting items concerning the work in the various departments. Calls have been made upon pastors or superintendents of all the Sunday-schools of the town; most of them use temperance lessons; nine hundred autograph pledge cards have been distributed, and more than three hundred pages of literature circulated; The Loyal Temperance Legion numbers eighty members, with an average attendance of seventy at the Friday afternoon meetings. The company is divided into ten classes; at a recent entertainment they cleared over twenty dollars; temperance reading matter has been placed in the railway waiting room, almshouse, Y. M. C. A. rooms and barber shops. They have quite a club of subscribers to the state paper. A petition to abolish the smoking compartment of the Palace car was circulated. Fully forty articles have appeared in the local paper, including notices of meetings, county conventions, lectures, entertainments, suppers, addresses, and the organization of the Y, also reports of the same events. Several articles have been sent to a neighboring paper, the *Derby Transcript*, to the state paper and to THE UNION SIGNAL. Cottage meetings have been held and a temperance sermon delivered at the request of the union. All the Protestant churches in the town use unfermented wine. Work is also being done to aid scientific temperance instruction in the schools. The union numbers fifty-six, and the members work energetically, and still there is need of a more extended and better sentiment in the town regarding temperance. The Y lately organized under favorable circumstances may be able to help this on.

M. BELLE SMITH,
State Reporter, Rockfall.

VERMONT VERITIES.

At this beautiful season of the year every white-ribboner should be drawn by the beauties of nature to a closer walk with God.

How much we might accomplish for God and humanity if all were fully consecrated and doing *all* in our power for the Master. I am grieved just now that so little interest is manifested by members of our *local* unions. Will some one tell us how to conduct local meetings that every member may be interested to that extent that they will feel it not only a duty but a pleasure to attend habitually?

County conventions have been the order of exercises during May and June, and have been well attended and full of enthusiasm. Our state president, Mrs. Read, has been in attendance at most of the county meetings, bringing to them as she always does, inspiration, earnestness and deep spirituality. Our former president, Mrs. E. T. Housh, graced the Windham county convention with her presence, giving timely suggestions, a paper on "Responsibility of Parents," and an address in the evening.

Union services have been held in many parts of the state, the churches and Christian Endeavor societies uniting with the W. C. T. U. in gospel meetings. These cannot fail of being helpful.

We have laws in Vermont that would rid any state of the crime of liquor-selling if properly enforced. We have a temperance governor and straightforward, able, upright judges. If every *town* and *county* would be careful to elect only temperance men to office, intemperance would soon be a thing of the past, for prohibition DOES prohibit.

Chelsea union was instrumental in securing the services of Miss E. S. Tobey, of Boston, for the churches during three weeks in March. There were several conversions and Christians greatly strengthened. One union being much discouraged had about decided to give up the work, but a visit from county and state president infused new life and courage. Behold how great a flame a little fire kindleth!

Hardwick reports: "Our union is increasing in strength and numbers. The outlook is bright for the future." Orleans county has sent one hundred dollars to the Temple. State superintendents are urging local superintendents to press forward the work in their several departments.

The state has sent five delegates to the World's Congress at Chicago. Vermont World's Fair commission has granted permission to distribute and display in Vermont building such literature as has been published by Vermont W. C. T. U. Our state organ, *Home Guards*, is issuing a World's Fair number, devoted to historical and biographical sketches, with portraits of state officers and leading workers. The editor, Mrs. G. E. Davidson, has, with her husband, spent the month of June at the Exposition, attending temperance congresses, etc. We expect she will come back full of zeal and enthusiasm, ready to impart to others. She has promised to speak of what she sees and hears at our county convention on her return.

The Home, in Burlington, for friendless women, which has occupied the thought and attention of so many white-ribboners the past two years, had its formal opening in May. Thirty ladies were present. The meeting opened with a prayer and praise service, followed by a history of the movement, which, like all great enterprises, has had its encouragements and discouragements. The building is a fine structure, with spacious rooms, handsomely furnished, and we trust will be a blessing to those who occupy it.

A state temperance camp-meeting is to be held near Middlebury in July, commencing the 21st and continuing a week or more. There will be first a workers' conference. Two days will be given to the cause of missions, one to the humane society, one to Christian Endeavor and King's Daughters, etc., the two last days to temperance. We had expected Miss Willard, Lady Henry Somerset and Anna Gordon to be with us and regret exceedingly that we must be deprived of the inspiration this noble trio would bring to us. We expect, however, to have able speakers, and hope to see grand results.

MRS. A. F. SMITH,
State Reporter, Manchester Center.

MAINE ITEMS.

Chicago and the World's Fair have sadly interfered with the promptness of Maine's reporter, but she hopes that "the things she has seen and heard" have not only given her enough fresh inspiration to prevent further delinquencies, but a little to pass along the line.

It was certainly a great pleasure to be admitted to that holy of holies, the editorial sanctum, to watch the huge press turning out our ever-welcome UNION SIGNAL, ten thousand copies per hour, to visit our National headquarters, and to sit at the noon hour in beautiful Willard Hall, listening to the searching words of John G. Woolley and other workers whose names have long been familiar, while frequent little talks with our own beloved state president made the great, strange city seem quite homelike.

But while one delighted pilgrim was thus enjoying herself, the work in the Pine Tree state was going forward with renewed vigor as the milder weather made it easier for the women to go about. Within the past two months nearly all our counties have held their annual conventions, which, judging from the reports that have reached me, have been very enthusiastic and profitable, though all regretted that Mrs. Stevens' duties on the World's Fair commission necessitated her absence from the state.

Mrs. Budy, Franklin's energetic president, writes of their gathering at North Jay: "We have just closed a most delightful convention. Neither the unprecedented cold nor threatening skies prevented our dauntless Franklin county unions from making preparations for their convention. We planned all with an eye to the fact that "the best thing that we can do when it is rainy, is to let it rain." But it didn't rain, and the bright skies seemed to vie with the bright faces of our women. There were present fifty delegates. We were favored in having with us Mrs. R. A. Springer, president of Androscoggin county and Mrs. Evernden, now of Farmington but formerly an active worker in the Illinois W. C. T. U. She conducted the memorial services of Miss Mary Allen West, of whom she was a personal friend. Rev. G. W. Gould, of East Fairfield, was present, wearing his white ribbon, being an honorary member of the Greene union. Several persons became members of the county W. C. T. U. and put on the white ribbon for the first time.

Among the important resolutions passed was the following:

In view of the fact that the personal integrity of Mrs. Matilda B. Carse, founder of the Temperance Temple of Chicago, has been assailed,

Resolved, That we as members of the Franklin county W. C. T. U., state of Maine, assembled, express to her our sympathy and confidence in her plan and purpose for the House Beautiful and pledge her all the help and support we can give.

Androscoggin's workers met in their seventh annual convention with the union at Livermore Falls. A pleasant feature of the forenoon was the reception of guests, followed by a prayer-meeting and the organization of the convention. The following departments were reported: Temperance work in Sunday-schools, narcotics, jail work, evangelistic, temperance work at fairs, systematic giving, franchise, flower mission, children's homes and social purity; —the latter reported by a police matron. Mrs. M. B. Ellis, of New Jersey, delivered an address in memory of Miss West and Miss Casseday. Special prayer was offered that the health of our National leader might be restored. Mrs. Ellis also made a fine evening address and the following morning, before the dispersion of the delegates, gave a Bible reading.

Miss Cornelia Dow, daughter of our honored "father of prohibition," marshalled the representatives of her nineteen Cumberland unions at South Bridgton, where a most successful convention was held.

Mrs. Ellis was the evening speaker at most of the conventions, and, in Mrs. Stevens' absence, contributed very largely to their interest and success. At nearly all there was a memorial service for Miss West, and at the latter ones for Miss Casseday.

Mrs. Tarbell, of Presque Isle, writes: "Scientific temperance has been the topic for several meetings. At some of these members of our school board and several of the teachers have been present. If 'agitation is education,' many of us will feel that we have had a liberal education. Flower mission work is receiving its share of attention. Much has been done in visiting the sick. We have given one sick mother the benefit of a nurse for twenty-five days, paying about fourteen dollars out of our treasury. We have finished paying our hundred dollars toward the Temperance Temple. Just here let me tell of one thing that it may be well to pass along. A gentleman who has been in our village for a few weeks joined us as an honorary member and asked for a certificate of membership. We had some cards printed and tiny perforations made in one corner through which our dainty badge was tied. Another bit of cardboard on which were a half dozen fresh knots of ribbon went with the certificate. As the date was on it, it would serve as a reminder to one who wished to retain his membership."

The large union at Houlton has given a genuine surprise party to its president, Mrs. G. B. Page. "She is one of the grandest women in the state," says one of her coworkers, "and we wanted to let her know that we love her while she is with us, and can appreciate it." On a certain evening about seventy members, accompanied by most of the local clergymen and their wives, took possession of her beautiful home. It was all "sudden and unbeknownst" to Mrs. Page, but she began to think that some thing must be on foot. After social intercourse and the singing of a W. C. T. U. hymn, a basket of flowers and a handsome desk and chair were presented Mrs. Page, on behalf of the union. The latter gift, presented by Rev. H. E. Frohock, was accompanied by the names of the donors, artistically penned and framed. The names were arranged in the form of a cross, at whose base was the emblematic knot of ribbon. There were select readings by two ladies, and Scriptural or poetical quotations from nearly all present. Ice cream and cake were served, and after singing "God be with you till we meet again," the happy company dispersed.

A pleasant letter comes from the press superintendent of the union at North Amity, a little town far up in the wilds of Aroostook county: "We have made quite a gain in membership since last June. We have held several gospel temperance meetings and given a number of entertainments for the benefit of our new hall. One was a social and sale of maple candy which netted $10.60. We have distributed a vast amount of literature on temperance, social purity, systematic giving, woman's suffrage, have supplied lumbermen and destitute families with other helpful reading for which they are grateful. We have held two Sabbath observance services—one in the Baptist church and one in a school-house in another part of the town. We have lost one of our best workers by death, others have moved away, while still others are away at school, but with the help of our kind Heavenly Father, we have all pledged ourselves to do more in the year to come. We are circulating the World's Petition now, collecting something for the Willard fountain and are planning for a Demorest medal contest. The last of May we held one of our best gospel temperance meetings in the same school-house where we had our Sabbath observance service."

Since my last letter the Auburn union has held one of the most successful public meetings in its history. It was in the Congregational church, on the evening of temperance Sunday. At the request of the W. C. T. U. presented at the ministers' meeting, every clergyman but one that morning preached a temperance sermon. In the evening the churches either omitted their services or closed early so that their congregations might be able to hear our speaker, Mrs. Emeline Burlingame Cheney, and the

at the **World's Fair.**

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CONSUMPTION

large church was, of course, well filled with the prominent church workers of the city. Mrs. Cheney's subject was "The Temperance Movement in its Relation to the Salvation of the Race," and as we listened to her eloquent words we felt that Dr. Cheney, who for so many years has been the honored president of one of our colleges, deserved a vote of thanks from the Maine W. C. T. U. for bringing this gifted and consecrated woman into our state.

At the regular meeting this afternoon your correspondent tried to tell a few of the wonders of the World's Fair, but feels much as Geo. W. Bain did when at the temperance congress he said he thought he could take it in in a week, but instead it had taken him in.

We have in Auburn a clay-bank which is the scene of many exciting incidents. It is situated just opposite the county buildings, and one day last week Sheriff Hill spilled four thousand gallons of barreled soft liquors upon it. A few days ago he received a check for six hundred dollars, for seized liquors which he had sold back to a distillery. While this may be considered creditable to the enforcement of law in our community, no thoughtful person can help wondering why such a farce should be permitted to go on under the banner of union and liberty. The Dirigo state has received two great benefits in material things as well as in things intellectual and moral, to abandon its hostile attitude toward the liquor traffic, and who hinders the righteous law of our state from becoming the law of the land? Is it the brewers and distillers alone, or have they thousands of unconscious allies wearing the same political uniform, though calling themselves, and perhaps meaning to be, soldiers of Jesus Christ?

MARY L. FRENCH,
State Reporter, Auburn.

WEST VIRGINIA.

GOOD CONVENTION NEWS.

The best convention West Virginia has held for several years, not only good in attendance, but in the reports of the year's work, began June 20. The weather was all that could be desired, and the delegates from all parts of the state were met at the depot by the committee on entertainment, and each delegate placed in the pleasant homes of the Grafton people, who know so well how to entertain. Delegates and visitors alike were entertained.

Wednesday morning found the people refreshed and ready for the work of the convention. Mrs. Jennie P. Sisson, state president, was at her best, and conducted the convention in a thorough and businesslike manner. As there was so much to be done, and the time short, it took a clear head to keep the delegates down to close work. Roll-call showed that nearly all of the officers, district presidents and superintendents were present. Mrs. Belle Harmison, of Romney, musical director of the convention, in her pleasing way, added much to the interest of the convention by her selections. She was assisted by Mrs. Jennie Engle, of Fairmont, who sang "Throw out the Life Line." She also conducted the consecration service from 11:30 to 12 o'clock.

Twelve new unions were organized during the year. Moundsville union and district captured both the banners. This is the second year they have held a banner in the district for organization work. The department of systematic giving, taken up for the first time last year, proved a decided success. The superintendent, Mrs. W. J. Hamilton, was appointed superintendent of juvenile work, in place of Mrs. Belle Harmison, who was compelled to give up this work, which she successfully carried on for several years, on account of other work demanding her attention, so the superintendency of systematic giving now has Mrs. Jane Suit, of Keyser, at its head, and from the reports of the good she has done in other lines of work, we know that this will receive careful attention.

The committee on plan of work reported and recommended some very good work to be done this year. They urged that a committee be appointed to visit the legislature at its next session in behalf of a reform school for girls. This is sadly needed in West Virginia as there is no place to send girls who need reformation. The resolutions were ringing, especially those against attending the World's Fair while it is open on the Sabbath, and the elective franchise for women. In order to keep abreast with the times, that we may compare favorably with sister states of older and larger growth, we must keep in touch with noted speakers in order to inspire us with greater zeal and larger efforts.

Miss Margaret Oldham, of Wheeling, who has been under Miss Newcomb's training in the physical culture department for six months, was appointed state superintendent, and it is expected that this department will be in the lead the coming year.

The treasurer's report was well received, for the financial outlook is good and the past year the state had taken on more obligations and these were all met and a balance left in the treasury.

Mrs. N. R. C. Morrow, Y secretary, was reëlected. She had charge of Y evening and held a conference of Y workers, giving a fine address. This department report showed a number of Y's organized.

The next convention will be held in Wheeling, and if the departments are as successfully carried on this year as they were in the past, there will be a decided increase in work and interest, and we have no reason to doubt this as we have some splendid *do-everything* women at the head of superintendencies and districts.

MRS. MARY CARTWRIGHT.
State Reporter, Wheeling.

NEWS IN A NUTSHELL.

THE North Carolina W. C. T. U. convention meets at Waynesville, July 21.

MISS LUCIA KIMBALL inaugurated her work as department lecturer for securing homes for homeless children, by giving an address in the World's Temperance Congress on "The Child Factor in the Temperance Reform."

MRS. L. M. N. STEVENS has been reëlected secretary for Maine of the National Conference of Charities and Correction. Her address in the congress showed great advance had been made in the last twenty years in caring for the delinquent classes.

MRS. ADELE R. WIDNEY, Louisiana W. C. T. U. superintendent for department for securing homes for homeless children, writes: "We have joined our forces with the society for the prevention of cruelty to children, as nearly all our members belong to it."

MRS. MARY TEATS, North California's superintendent of railroad work, went to Viralie in response to a call not long ago and held seven meetings in the three days' stay, three public lectures, a sermon, a mothers' meeting, a meeting for the Y's and one in the jail.

THE W. C. T. U. of Industry, Ill., has completed a temple at a cost of $1,000. It was dedicated June 24 by an address from Mrs. Helen M. Gougar, who raised the amount due, $350, and left it clear of debt. The town is in the midst of a rich farming community and great good will come of this effort.

A FOURTH of July temperance rally was held at North Scituate, R. I., in connection with a clambake planned by the cornet band of young temperance men. Hon. Jas. A. Williams, chairman of the state central prohibition committee, and Mrs. G. F. Martin, president of Providence W. C. T. U., were most acceptable speakers.

THE eighth annual convention of Clearfield county W. C. T. U. will convene in Houtzdale, Pa., August 2 and 3. Dr. Anna Shaw is engaged to lecture on the first date. A unique feature is an invitation to the gentlemen to attend the day sessions. Several clergymen have intimated their intention to be present. Y evening (the 3d) will be occupied with songs, recitations and music—all sweetened with the water of temperance.

AT the Anchorage mission, 125 Plymouth Place, Chicago, a pleasant furnished room is ready for World's Fair guests, at one dollar a day, or one dollar and twenty-five cents for lodging and breakfast. The location is convenient for almost every purpose; and those who are interested in the work of the mission cannot only *help* by engaging the room while in the city, but will also thus have an opportunity of personal study of the methods employed there.

MISS MARY RIPLEY, the well-known state superintendent of scientific temperance instruction in Nebraska, answered the call, June 3, and went "home." She died in harness, for she was on a lecture tour at the time. Her trained and cultured mind, her efforts and wise counsels were especially valuable to the W. C. T. U. work of the state, and she had become a powerful influence for good in educational circles. Her active labors have ceased, but the influence of her good works will go on forever.

MRS. J. E. SIBLEY, president of Georgia state W. C. T. U. writes: "Dr. Candler's opposition and persecution has been creating sympathy for us and pushing suffrage; it is the very best thing that has happened for us in years. Rev. J. Culpepper, Methodist evangelist, whom some claimed killed the suffrage resolution in our convention (which he did not, only advised to go slow just now and then knelt and prayed such a prayer for us as I never heard) has been organizing W. C. T. Unions for us everywhere since our state convention. He is the best friend we ever had. It was the best convention we have held, and we have taken a long stride forward in influence."

Official Communications.

FRANCHISE.

I believe we have sent out no official note through THE UNION SIGNAL this year, but the department has not been idle. The year 1893 will be reckoned as a most fruitful one, not only from the growing franchise sentiment in the union, but for the advancement of the cause generally. No one can doubt this who followed the proceedings of the World's Congresses in Chicago, and noted the royal welcome and the attentive hearing given to the suffrage veterans. The subject in some of its phases has been considered in many legislatures; the churches no longer look upon it askance; college girls, notably Mt. Holyoke, Wellesley and Smith, have held political rallies, and ministers and the press, religious and secular, that are willing to array themselves against this evident principle of justice and right are exceptional. Let us thank God and take courage.

Let us give special help and encouragement to those states where the question has come up as an amendment to the constitution, as in Colorado, to be voted on in November, and as in Kansas, to be decided in 1894. We do not know so much about the Colorado campaign. Mrs. W. H. Wrigley, of North Denver, is state superintendent of franchise. It is hoped that W. C. T. U. women will do all they can for the adoption of the amendment in Colorado.

The election record in Kansas this year argurs favorably for success in 1894. Mrs. Laura M. Johns is state superintendent of franchise, and whether working as a representative of the Equal Suffrage Association or the Woman's Christian Temperance Union, or as an individual having the cause truly at heart, deserves our hearty coöperation. Money is needed, also literature. Let us keep an eye on Kansas and as we look, listen, and let our interest crystallize in earnest, prayerful helpfulness. School and municipal suffrage already exercised in that state are sure to be followed by full suffrage; why not in 1894?

For this as well as for every reason of expediency and principle, we urge upon the states not yet having adopted this department to do so at once, and to appoint a superintendent.

When the annual report is made, we wish we might chronicle a department worker in every state and territory. We believe, of course we do, that no phase of our work has more to do with the ultimate triumph for temperance.

Blanks are just now being sent to superintendents. They are dry reading as they stand. May they have life and spirit as they come back! If there is no superintendent will the president or the corresponding secretary, anybody, help make vivid the record for 1893?

Is there anything for state superintendents to do except to fill out blanks? Send to 3 Park St., Boston, for "suggestions" and find out. Yours for the department,

LOUISE C. PURINGTON, *Supt.*
Moultonboro, N. H.

POLICE MATRONS.

I consider the effort to secure police matrons worth all it has cost for what has been done for lost and unfortunate children. A gold medal has been presented to a matron by the humane society of one of our large cities, for what she has done by coöperation in sending them lost ones, neglected, dirty, sickly and wretched waifs, none too much so for her motherly sympathy and tender care.

Maine was the first state to see the need of this work. The W. C. T. U. asked permission of the authorities of Eastport to try the experiment, and they defray the expense. Permission being given, it proved so satisfactory that a law was soon obtained making it obligatory in all large cities of the state.

Rhode Island inaugurated a movement of this kind in 1880, and did not stop at the population of twenty or ten thousand inhabitants, but asked that the law should make it binding in *all* cities.

Maryland, my Maryland, has a law granted by an appeal from the various charity organizations in connection with the W. C. T. U. During the summer months of 1892 more than two thousand women and children in the city of Baltimore were brought under the personal supervision of the fourteen matrons employed there.

I turn to the state of Indiana with satisfaction as an example. She has a law for all cities of ten thousand inhabitants. She has a model matron in Indianapolis, which is a model city in municipal government. It is one of the most orderly, cleanly and rationally governed cities in the United States. The work of this model matron cannot be estimated. She is devoted to the

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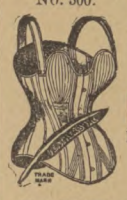

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Grocers and Druggists 25c., 50c., and $1.00 sises.

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A complete garment, worn under the corset or flannels, protecting the clothing from perspiration. Cheaper than dress shields, one pair doing the work of six.
Misses', bust measure 28-33, $.80
Ladies', bust measure 34-39, 1.00
Ladies', " " 40-46, 1.25
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cause she has espoused, and is gifted with superior judgment and attractive manners.

I have given these items to encourage all state superintendents to continue in well-doing. How many local superintendents have you, and are you in communication with them?

Have you a state law?

Do you make your appeal to municipal authority?

How many matrons have you in your state?

How are they paid?

Is the W. C. T. U. active in securing them?

These questions, dear comrades, are only reminders that "eternal vigilance is the price of victory."

MRS. MARGARET A. WATTS,
National Superintendent.

Louisville, Ky.

THE WOMAN'S LECTURE BUREAU.

During the World's Fair the Woman's Lecture Bureau will have its headquarters in the organization room of the Woman's Building.

We will be pleased to talk over the work of the coming season with patrons, visitors, and lecturers and cordially invite all to call while in the city.

We expect that great good will result from our summer's work and we wish to urge upon all who sympathize with the work of the Bureau the necessity of using every effort possible to put this department on the footing it deserves. This can only be done through the effective coöperation of the local, county and state unions.

We have a few dates at our disposal of the popular Swedish lecturer, Miss Cecile Gohl, subject: Home life in Sweden (in costume) and the famous Smith sisters concert sextette.

The following lecturers are under our management, and we call your attention to the splendid list of workers:

Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.* Pennsylvania and Ohio early fall.

Mary T. Lathrap.* New York after August 8. Pennsylvania after September 15.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman.

Miss I. C. DeVelling, in Arizona during the coming season.

Clara C. Hoffman, Illinois, Indiana and Ohio in August.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture at schools of methods in Pennsylvania last of July.

Lillie Devereux Blake, calls in state of New York.

Elizabeth U. Yates, in Ohio last of July.

Mary Sparkes Wheeler, in Pennsylvania.

Volney B. Cushing.

Harriet May Mills.

Rev. Eugenia St. John en route to Baltimore first of September.

Rev. C. H. St. John, Pennsylvania first of July.

Lou J. Beauchamp, open for summer assemblies.

Open for summer assemblies:

Mary Seymour Howell.

Messrs. Wolfenbarger and Huckins.

Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A. Bassett.*

Olive Stubblefield.*

Caroline M. Woodward.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

M. Naomi Trimmer, vocalist.*

Rev. W. C. Weaver.*

Josephine R. Nichols.* In New England September and October.

Prof. Rena Michaels. Calls for Indiana and Illinois.

Caroline B. Buell, Illinois and adjoining states.

Mme. Fanny Zampini Salazar of Italy.

Mrs. Albert Barker, of England.

Rollo Kirk Bryan, Chalk Talker.

Mrs. Sarah A. McClees, of New York, will attend the Grand Army Encampment at Indianapolis in September and will remain until after the National W. C. T. U. Convention which is to be held in Chicago, in October. Mrs. McClees, National superintendent for the department of soldiers and sailors, will be accompanied by Mrs. Mary Grant Cramer, a sister of the late Gen. U. S. Grant, who will lecture with her during the months of September and October in Illinois and adjoining states. Several very successful lecture tours have been made by these ladies and their addresses will be especially interesting to members of the G. A. R. and their friends as well as all who are in sympathy with their work.

Unions wishing to secure an address by Elizabeth U. Yates between the 26th and 31st of July, will please communicate at once with Lucy E. Anthony, Manager of the Woman's Lecture Bureau, Woman's Building, Jackson Park, Chicago, through whom arrangements for dates may be made. Miss Yates will speak in the vicinity of Lakeside, Ohio, or Glynden Park, Md., at that time.

For terms, dates, etc., address during the World's Fair,

LUCY E. ANTHONY, *Manager,*
N. W. C. T. U., Headquarters,
Woman's Building, Jackson Park,
Chicago, Ill.

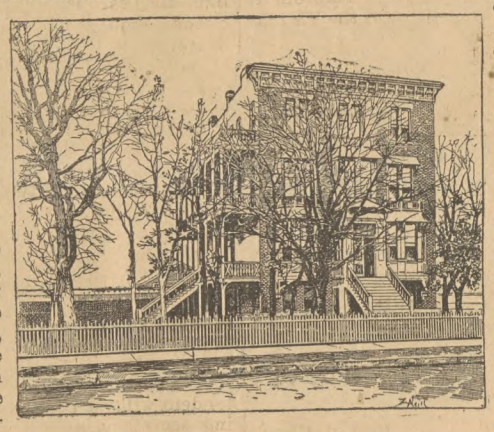
Permanent address, Somerton, Philadelphia.

OUR NATIONAL TEMPERANCE HOSPITAL.

When one is compelled to face the necessity of going into a hospital, naturally the question arises where to find the one offering the best advantages. Having a sister in the corps of nurses at our own Temperance Hospital, there was a double attraction in it for me when the decree came that there was no alternative in my case.

Entering it near midnight everywhere quiet prevailed. A subdued light gave a sense of rest at the very threshold; the large entrance and wide hall, with stairway softly carpeted, lent an air of elegance; while the warm, kindly welcome was like the welcome home. In the handsomely furnished rooms, and over all the house, was apparent the touch of deft fingers, thoughtful care and a more than usual neatness.

In the long days, as I waited in my sweet, quiet room for the return of the health and strength I came to seek, the desire and longing was with me that the institution might be enlarged, and a great work that is sadly needed among both physicians and patients be given a wider and fuller opportunity to demonstrate the benefits of non-alcoholism. Instead of accommodating twenty-five patients, it should at least be able to receive five hundred who could be assured of no alcoholic poisoning.



THE TEMPERANCE HOSPITAL.

The tender care of well disciplined nurses—the flower of many homes, the nourishing food so well prepared by the efficient, white-ribboner cook, the kindly matron, whose quiet, busy care is everywhere visible, and last, but not least, the house physician, on whose wise care the progress of the patients so largely depends—with all these so admirably provided, I long to see our hospital take a forward stride and increase its power for usefulness. It is our *school* in which physicians who have been taught to use alcohol in their practice as a matter of course or necessity, may find, by actual tests, how much more the gain and less the loss with the poison left out. It is a place of learning for nurses and patients as well.

Dear white-ribboners, let us rally to the support and help of this, our only institution where practical tests are made and the proof of our claims given, that alcohol is not a necessity in medicine. Write to its matron, Mrs. Sarah Hornby, No. 1619 Diversey avenue, Chicago, Ill., for ways and kinds of help needed, also circulars for distribution in the unions.

Gathering funds for a building of our own, to be large, airy and light, should be a part of the work of every local union in the land. Every one can lend a helping hand in this way, and hold a personal interest in this much needed reform.

Money should be sent to Mrs. C. E. Bigelow, the treasurer, designated for the hospital building.

E. S. MCCLINTOCK.

Cambridge, Mass.

Temporary address, New Castle, Lawrence Co., Pa.

A CARD.

I feel it is due to all my friends and those interested in the "World's Fair Temperance Hotel" to say that I have no longer any connection with it, the hotel having been sold to a company in North Harvey that did not desire my service. I regret more than any one else that I have ever been the cause of influencing any one to invest in "*the scheme.*" While I was connected with the hotel I am glad to say that only words of praise were ever heard by me regarding the dining-room.

MRS. E. A. RUSSELL.

Our Library Table.

ONLY A FLOCK OF WOMEN, by Abby Morton Diaz. This spicy volume is made up of forty-two well-rounded chapters, each one containing hard *woman* sense, bright comments on women's ways and pointed suggestions for the exercise of womanly wisdom in the walk of life. One of the charms of this writer is that she makes her readers feel as if they were sitting down having a friendly face-to-face chat, yet withal, the "chat" does not lightly skim the surface but sounds many depths of thought and experience. Read it.

Published by D. Lothrop Co., Boston.

Mr. Raymond Blathwayt, of London, is now the most celebrated of English interviewers. He was formerly a clergyman of the Established Church. His father was the friend and pastor of Tennyson, and Mr. Blathwayt's surroundings and friendships gave him valuable introductions when he decided to import the interview from the land of its nativity, the land of Brother Jonathan. Mr. Blathwayt has recently brought out a charming volume of INTERVIEWS, including many distinguished men and women on both sides of the water. Among others he has recently interviewed the president and vice-president of the World's W. C. T. U.

ENDEAVOR DOIN'S. By Rev. J. F. Cowan, Boston. D. Lothrop Company.

Morality can be taught by humor and excellence by fun. Mr. Cowan's quaint and pithy "Yankee" style, never descending to caricature, and often rising to real power, is seen at its best in his New England story of "Endeavor Doin's Down to the Corners." It is a book in the interest of the great association of Christian Endeavorers and how one branch of it got a footing at the Corners; how they contended with discouragements, had their ups and down, their trials and their triumphs, is all told in the homely dialect and Down East talk of good Jonathan Hayseed, farmer, reformer, humorist and Christian. He "'lows" that Christian Endeavor has "killed long-winded prayers and torn down sectarian fences," and declares that though "Guinea is got to be saved," so, too, have "Potato Bottom" and "Tradehard," and other places and folks to "hum"; and Christian Endeavor societies are going to do it. As a contribution toward a great movement, treated humorously, yet practically, and with real strength of purpose, this "back country" story of Mr. Cowan's is one of the best books to be put into the hands of all who are seeking to do the work that the Christian Endeavor Societies of both town and country have taken in hand.

THE WITCH OF SALEM; OR CREDULITY RUN MAD. Vol. vii. The Columbian Historical Novels, by John R. Musick. Each volume of this remarkable series of historical novels seems to exceed its predecessor in thrilling interest and graphic diction. The narrative of this volume is designed to cover twenty years in the history of the United States, 1680 to 1700, including all the principal features and events of the grewsome yet romantic period which witnessed the last spasmodic throes of dying superstition. Charles Stevens, of Salem, Massachusetts, with Cora Waters, a slave, whose father was captured at the time of the overthrow of the Duke of Monmouth, are the principal characters. Samuel Parris, the chief actor in the Salem tragedy, is a serious study. Perhaps no greater villain ever lived in any age. Cotton Mather and other advocates of witchcraft all appear in this volume whose thrilling scenes from beginning to end are not only of intense interest, but are highly useful for the lessons they contain. The closing paragraph of the story thus happily tells us: "Salem village is peaceful, happy and quiet. In the gentle murmur of waves, the whisper of breezes, and the laugh of babbling brooks, about the quaint old town, all nature seems to rejoice that the age of superstition has passed." The general history of our country during the period covered by the narrative is given, and all the facts are carefully and accurately authenticated. The historical index to the contents of this volume occupies the seven last pages of the book.

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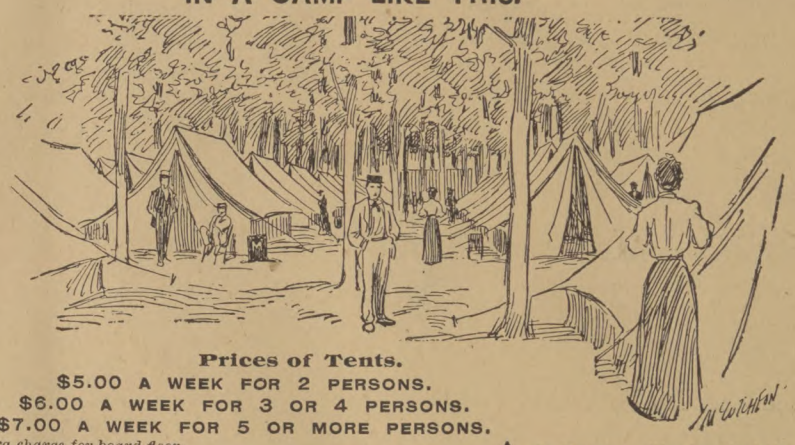

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ACME "RUSHER." Of pure rubber. For covers of chambers, slop-jars, etc. Prevents noise, breakage, and escape of unhealthful odors. Durable. Washed without removal. 50c. Two by mail, $1. CHI. MED. SPECIALTY HOUSE, *Lady Agents Wanted.* 358 Dearborn St., Chicago.

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WHY PAY DEALER'S PROFIT? $2.75 buys a $9 White Reed Baby Carriage, freight prepaid, shipped on 10 days' trial. Latest design and style. Perfect, reliable and finely finished. Nothing but the best material used and warranted for 3 YEARS. We have been in the manufacturing business many years, and are reliable and responsible: make and sell nothing but what we can guarantee as represented, quote lowest *factory prices. Write to-day* for our large *free catalogue*, which is one of the most complete ever published. OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.

LADY AGENTS Sell more of Mme. McCabe's Health Corsets, Summer Corsets & waists, than any other styles made. *We can prove it.* Send for terms. Add. Dept. K. St. Louis Corset Co., St. Louis, Mo.

PARALYSIS CURED without medicine. Rheumatism, Spinal Diseases and Dropsy easily cured. Address Dr. C. I. THACHER, 6, Central Music Hall, Chicago, for a valuable book FREE to all.

PILES ELECTROBOLE the great alvine, gives quick relief, cures in a few days. Never returns. No purge, no salve, no suppository, no indelicacy. Mailed free. Address. J. H. REEVES. Box 3290, New York City, N. Y

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FITS EPILEPSY, ETC., permanently cured. Treatise, testimonials and Remedy for trial sent FREE to any sufferer. Established 22 years. Address Dr. BOSS, Richmond, Indiana.

Signal Notes.

THERE are fifty-one thousand breweries in the world.

THERE is a woman's branch of the horticultural college at Swanley, England.

ONE hundred and fifty thousand "schnaps" houses in Belgium to five thousand schools!

IN Norway, state regulation of vice has been completely abolished by government decree.

A MEDALLION portrait of Jenny Lind is to be placed under the statue of Handel in the Poet's Corner of Westminster Abbey.

A PNEUMATIC tube connects Paris with Berlin, making it possible to send a letter from one city to the other in thirty-five minutes.

THERE is a denomination in this country which calls itself The Old Two-Seed-in-the Spirit Predestinarian Baptists, of which there are ten thousand members.

THE butchers and bakers of Indianapolis have decided to give themselves a day of rest rather than accommodate unthrifty customers and will hereafter close their shops on Sunday.

IT has been stated as a curious fact that in the neighborhood of lunatic asylums there are more queer people than in other localities, suggesting some mystery of hypnotic or magnetic influence.

THERE has been much agitation of late in Belgium over Sunday labor. One curious result is the issue of a stamp, at one end of which is a little flap on which is printed, "Not to be delivered on Sunday."

IN order to demonstrate that a cooking department in connection with the public schools is a practical idea, women belonging to a cooking school in Baltimore have offered to train one hundred girls of the grammar grade.

A NIGHT lunch wagon owned by the Church Temperance Society of New York city is run to fires for the benefit of the firemen. It is carried within the fire limits for the use of the men, the expenses of the coffee and food being met by philanthropic people.

THE missionaries of India are signing the following protest by the hundreds: "We are unalterably opposed to the participation by the government in the demoralizing traffic in opium, and we record our conviction that it is a sin against God and a wrong to humanity."

NEW YORK was the first state to incorporate a Society for the Prevention of Cruelty to Children. In the eighteen years of its existence, over sixty-nine thousand complaints have been received, and over thirty-six thousand children have been rescued and given a chance in life.

THERE are about eight hundred thousand men employed on railroads of the United States, nearly all of whom are voters. These, with the one million and a quarter of shareholders and with those employed in trades dependent on the railway, bring the number of voters to about three million, which fact suggests to some one that we may have a railroad party here some day.

STILL another opening for the young woman! The Massachusetts Emergency and Hygienic Association has just prepared a class of young women as trained attendants on chronic invalids, convalescents, elderly persons and young children, in such homes as cannot afford so expensive a luxury as a trained nurse. The attendant has been instructed by trained nurses in the rudiments of nursing, in ventilation, bathing the sick and preparation of wholesome and attractive food. The course consists of thirty lessons and costs but three dollars.

THROUGH the efforts of the white-ribbon women, Bible temperance lessons are regularly given four times a year in the International Sunday-School lesson series for the United States and Canada. These lessons, with the circulation of the temperance pledge and literature in the Sunday schools, and the placing of temperance Sunday-school books in the libraries read by teachers and children, are a force of incalculable value in the moulding of public sentiment, and also in favor of total abstinence and the removal of legal safeguards from the liquor traffic.

Mothers! Mothers!!

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarhœa. 35 cents a bottle.

Valuable but not Costly.

It may save you a great deal of trouble in cooking. Try it. We refer to the Gail Borden Eagle Brand Condensed Milk, regarded by most housekeepers as absolutely essential in culinary uses, and unsurpassed in coffee. All Grocers and Druggists sell the Eagle Brand.

Desiring to give the admirers of Ivory Soap an opportunity to contribute to its literature, the manufacturers offered prizes for the best twelve verses suitable for use as advertisements. 27,388 contributions were received. To the following was awarded the

EIGHTH PRIZE.

Farmer Jones is jogging homeward
On the hot and dusty road;
All the while he's thinking deeply
And examining his load:
"Let me see: there's tea and 'lasses,
And that bran'-new coffee-pot,
And the tacks and thread and sugar—
But it seems like I forgot
Somethin' mother says pa'tic'lar
She can't get along without;
Well! I guess so! Whoa!" and quickly
Then he turns his team about.
"Got to go clean back again, too;
Git, you pesky critters! Lope!
Sakes alive! I wouldn't dast go
Home without that Iv'ry Soap!"

By CHAS. S. ANDERSON, Delaware, Ohio.

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World's Fair Rest.

At the corner of Evans avenue and Sixty-ninth street is a pleasant brick building of three stories, perfectly new, which the proprietor has decided to use during the World's Fair for the accommodation of guests. Rooms will be rented at prices from $3 to $5 per week. Lunches can be obtained on the premises, and there are several Restaurants within two blocks. The "Rest" is within comfortable walking distance of the Fair, and one block of the cable cars on Cottage Grove Ave.; five cents takes one to the entrance to the World's Fair. It is the purpose of the proprietor to meet a demand for low-price rooms for persons of moderate means. Send for circular, which gives all detailed information, to GEORGE M. COOK, Proprietor, 3742 Cottage Grove Avenue, Chicago.

WOODBRIDGE COTTAGES

Choice rooms in private residences within one block of the Fair Grounds.
Special rates for July and August.
Write at once for full particulars to
MRS. MAY WOODBRIDGE,
5801 Rosalie Court, CHICAGO.

World's Fair Rooms.

Select rooms in Christian homes near the Fair Grounds our specialty. Rates 50c. to $1 a day. Highest references. Send for folder.
WORLD'S FAIR ACCOMMODATION CO.,
225 Dearborn St., Rm. 10, 1st Floor.
Call at office and we will show rooms before you engage them. Representatives wanted everywhere

ARE YOU COMING TO THE WORLD'S FAIR?

If you want good, comfortable, homelike accommodations, three blocks from main entrance to World's Fair, in private residence, with all convenience, reasonable prices, correspond with me. Best of references given and required. Mrs. S. W. PIKE, 6416 Madison Avenue, Woodlawn Park, Chicago, Ill.

DO YOU DRESS

For health, comfort and beauty? Send stamp for my free illustrated booklet, "Dress." **Mrs S. W. PIKE, 34 Central Music Hall, CHICAGO.**

Lydia J. Newcomb

Will open a School of Expression and Physical Culture in Sept., 1893, continuing until June, 1894, in Grand Rapids, Mich. Pupils taking the Normal Course will have their practice work in the public schools of Grand Rapids. For particulars address
LYDIA J. NEWCOMB, Spring Lake, Mich.

THE VERY PRETTIEST

Gift in the way of a Souvenir Spoon will be **GIVEN AWAY** with every bottle of

DR. HOXSIE'S CERTAIN CROUP CURE.

ordered by mail.
This great remedy acts upon the membranes of the throat and lungs, and speedily cures Coughs, Congestion, and any serious irritation to the Pulmonary organs, while as a prevention of **Membraneous Croup, Diphtheria, Whooping Cough** and **Hay Fever**, its action is marvellous.

THOUSANDS TESTIFY

To the truth of these assertions. **NO OPIUM.** Sent to any address, postpaid, on receipt of **50cts.**
A. P. HOXSIE, Buffalo, N. Y., Mfr.

$125 PREMIUM.

Any lady who can give a few hours each day to work among her lady friends can make from **$1.00 to $3.00** a day and win the above premium besides in from two to four months. It is a handsome Parlor Organ of one of the best makes in the United States. For particulars address **F. E. MARSH & CO.** (Dept. 102,) 45 Randolph St., Chicago.

A VERY POPULAR TRAIN

on the CHICAGO, ROCK ISLAND & PACIFIC RAILWAY leaves Chicago, daily, at 10 P. M. It is called

"THE BIG FIVE"

is only one day out, and passengers arrive at Denver, Pueblo or Colorado Springs early the second morning.
The "ROCK ISLAND" has become a popular Colorado Line, and the train above referred to is Vestibuled, and carries the "ROCK ISLAND'S" excellent Dining Car Service.
JNO. SEBASTIAN, G. T. & P. A., CHICAGO, ILL.

FREE. SIZE A fine 14k gold plated watch to every reader of this paper. Cut this out and send it to us with your full name and address, and we will send you one of these elegant, richly jeweled, gold finished watches by express for examination, and if you think it is equal in appearance to any $25.00 gold watch, pay our sample price, $3.50, and it is yours. We send with the watch our guarantee that you can return it at anytime within one year if not satisfactory, and if you sell or cause the sale of six we will give you ONE FREE. Write at once, as we shall send out samples for 60 days only.
THE NATIONAL M'F'G & IMPORTING CO.,
334 Dearborn St., Chicago, Illinois.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely pure and soluble.
It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

CONOVER PIANO.

Too much cannot be said in praise of the Conover Piano. Although a new and not widely-known instrument, it possesses most excellent qualities. Its beauty, power and purity of tone is a revelation, and have been greatly praised by most able artists. Its construction includes numerous valuable patents; it possesses sweet singing qualities, great volume of sound, brilliancy and clear, ringing tones like the sweetest of bells. This piano is fitted with a new dulcet middle pedal, enabling the performer to produce the most charming and delicate effects possible. The combination of this and the loud pedal, with an elastic, crisp touch, makes very clear, soft Æolian-like music. The Conover is made in various styles, both in uprights and grands, by the very reliable and enterprising Chicago Cottage Organ Company, 215 Wabash Ave.

THE POPULAR ROUTE TO MILWAUKEE.

Is the Chicago, Milwaukee & St. Paul Railway. Its double track between Chicago and Milwaukee has been completed, and with its block signal system, absolutely preventing accidents from collisions, trains may be run at the highest rate of speed attainable. The equipment of the line is perfect.
Trains leave Union Passenger Station, Canal and Adams Sts., as per following schedule:
8:30 a. m. daily.
11:30 a. m. daily except Sunday.
1:00 p. m. daily except Sunday.
3:00 p. m. daily except Sunday.
6.00 p. m. daily.
8:00 p. m. daily.
10:30 p. m. daily.
City ticket office, 207 Clark St.

FOR YOUNG LADIES.

The Chicago Female College (formerly at Morgan Park) offers to all young ladies the opportunity of combining the pleasure of a six weeks' study of the World's Fair with systematic instruction in various branches. This institute is in its nineteenth year and opens September 14. The college buildings are new and elegant. The ornamental branches are taught by experienced artists. Any of our readers desiring further particulars should send for catalogue to Miss Julia H. Thayer, Auburn Park, Chicago, or 247 State street.

CALIFORNIA.

The fame of the climate of California draws to that charming state new friends every year, particularly from sections where long, severe winters, followed by trying spring seasons, work such disastrous results among the weak and debilitated.
The great improvements in passenger train service, higher degrees of comfort in the cars, and shorter time required on the trip, combined with the cheapness of the excursion tickets now being sold to California and back by the Santa Fé Route make the journey agreeable and, one can almost say, economical. The many delightful resorts now established in California afford every comfort and luxury desired by the fastidious, and present unique attractions.
The Hotel del Coronado at San Diego, the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.
Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 30.] CHICAGO, July 27, 1893. [Price $1.00 per Year in Advance.

Mrs Ursula D Henrick 1114 Mitchell St Peoria

WORLD'S AND NATIONAL W. C. T. U. CONVENTIONS.

The World's W. C. T. U. will hold its second biennial meeting in the Memorial Art Palace, Lake Front Park, Chicago, Ill., beginning October 16, 1893, in connection with the World's Columbian Exposition Congresses, and the National W. C. T. U. will hold its twentieth annual convention in the same place on succeeding days. All National societies of the W. C. T. U. are entitled to send delegates to the World's Convention in the proportion of one for every one thousand members, and state societies will be represented in the National W. C. T. U. Convention by one for every five hundred members, besides the general officers.

SINCE OUR LAST ISSUE.

The World's Fair was closed last Sunday.

July 20 was Swedish day at the World's Fair.

Colombia, South America, celebrated its independence day, July 20.

A riot occurred among the striking miners near Weir City, Kan., July 20.

The court martial trial of the Victoria disaster is going on at Valetta, Malta.

A cablegram from London announces that another great labor war is imminent.

The last clauses of the Home Rule Bill are being debated in the British House of Commons.

Troy, N. Y., seminary graduates, known as the Emma Willard Association, met in Chicago last week.

The Brazilian revolutionists have scored a victory, overcoming the government troops in a battle near Jaguaro.

A miniature and needless financial panic occurred in Denver, Col., last week, from which it has recovered in a great measure.

By the will of banker Anthony J. Drexel, of Philadelphia, an estate of thirty million dollars is divided among relatives and charitable institutions.

Russian exhibits at the Fair were covered last Friday by order of the commissioners of that country, who resented certain actions of the American customs officials.

Judge Mitchell, of the Minnesota supreme court, in a test case, has reversed the decisions of the lower courts and interpreted the law in favor of corporations and trusts.

At last report the difficulties between the French and Siamese had not yet been settled, the former country being dissatisfied with the concessions of the latter, and rumors of war fill the air.

The Kindergarten, the University Extension Manual Training, the College Settlement and College Fraternities, divisions of the World's Educational Congresses, have met at the Art Palace, Chicago, during the week.

IF every reader of THE UNION SIGNAL who has had practical experience in Fair work would send us immediately a brief account of it, our Fair number (August 10) would teem with helpful hints. We want this number to be a practical one, not to be filled with theories, but with well tested plans. We can use nothing that comes after August 2, so please send at once.

LOOK on page 10 for the official Call of the World's and National W. C. T. U. Convention in October. Much valuable information may be obtained from this Call for temperance columns in local newspapers. There are so many "congresses" and conventions in Chicago this year that we will need to emphasize our two great conventions more than usual, in order to secure for them public attention.

MRS. FRANCES J. BARNES, general secretary of our Young Woman's Branch, who has been absent in England and France during the last three months, was among the passengers on the steamship Paris, the "Queen of the Seas," which landed at New York, July 21, after a record-breaking trip. Mrs. Barnes' health is greatly improved by her outing, and she returns with renewed vigor to labor for our chosen cause.

OUR reserve force, the host of UNION SIGNAL readers, will support with their sentiment and influence the broadside against gambling fired simultaneously by the religious press of the week. Not only the religious but the secular papers join in the battle. As Mr. Maynard, of the *Christian at Work*, the writer of the strong article on page 4, pertinently says: "The facts are matters of public record. *The Herald*, *Times*, *Tribune* and *Mail and Express*, of New York, and *The News-Record*, of Chicago, have been prominent in their outbreaks against the gambling business, and no epithets in the vocabulary of denunciation have been too strong for them to hurl at the men prominent in gambling circles. The turf, in brief, is but a mass of rottenness from beginning to end, and there is no good thing to be found in it."

FOR eleven days—from July 3 to July 14—the Chicago gambling dens were closed, the mayor, so he said, having placed the matter in the hands of Chief of Police McClaughry. The order for re-opening, however, emanated solely from the chief executive, and it now transpires that the closing order was given in the interests of the "better class" of the gambling fraternity, and that Major McClaughry knew nothing of it. The big gambling dens decided to freeze out the little ones, and with the connivance of their friend, the mayor, have succeeded in doing so. Mr. Harrison's action in this matter has at least the merit of consistency. He proposes to govern the World's Fair City according to the "ideas that rule the world," by which he really means the ideas that rule the men who elected him. The gamblers and saloon-keepers stood by *him*, and political honor (?) demands that he now stand by them. He is pledged not to enforce objectionable laws, and of course a party pledge is more binding than an official oath.

THE crusade inaugurated by the Chicago *Daily News* against the Washington Park gambling association merits the warm approval of every lover of morality. A cry of indignation has gone up because the management permits the attendance of droves of dissolute women and seats them side by side with the wives and daughters of respectable citizens. High legal authorities having been consulted say that according to the common law any corporation has a right to exclude from any place of amusement or entertainment "all infamous, debauched or criminal characters, with a view of protecting reputable persons from defilement or disgrace which would result from contact or association with these objectionable classes." In view of the fact that to "these classes" belong (according to the same authority) "gamblers, low women, and libertines," is it just to discriminate between the sexes? In the name of justice we maintain that dissolute women have as much right to frequent the race track, or any other place of amusement or entertainment, as dissolute men, whether those men be professional gamblers or members of the corporation which controls the grounds and pockets a share of the profits. As vicious and criminal characters, then, are "necessary" to the successful operation of the Washington Park race track, let there be no unjust discrimination between the members of the demi-monde and their confréres. If respectable women object to being jostled at the gate or on the grand stand by disreputables of their own sex, let them stay away from this disreputable resort.

"WHATEVER ought to happen will happen," and God works in His own way to teach His children. The few Sundays of open Fair proclaimed to the whole world that this nation stood for Christian principles in keeping sacred the Lord's Day. The action of the Directory defying both divine and human law-making powers is, in the light of later events, a forcible illustration of the bringing forth of good out of evil. The typical Sunday rest and quietude which prevailed almost universally within the gates of the White City on last Sunday, was such as becomes an exhibition of civilized nations in a Christian land.

ON another page is an article on Child Prostitution, from the pen of Elbridge T. Gerry, who, better than any other man, is prepared to speak of the social evil in New York. This paper shocked and deeply stirred the thoughtful men and women in the recent great Social Purity Congress in Chicago. It reveals a rampant pollution in this country, fully equal to the frightful conditions in England, exposed by William T. Stead, and which led to the repeal of the shameful C. D. Acts by the British Parliament. It is time that every redemptory agency of church and government become operative to save this nation from the awful results of the further prostitution of moral sense.

THE National Anti-Gambling League sends out a stirring appeal for help to every one interested in the morals of our country. Workers in this organization are giving their time for nothing, and in order to carry on the much-needed crusade against the growing vice of gambling, it is necessary that this help be of a most practical nature. The committee of the National Anti-Gambling League are prepared to supply tracts and booklets for distribution. They ask for names of influence to add to the list of vice-presidents and to the committee, and call for helpers in every state and city. Those who desire information are asked to correspond with the secretary, 27 Rialto Building, Chicago, Ill.

THE marble walls of Willard Hall reëcho not only earnest prayers to God, and strong appeals to His children to stand by the cause to which they are committed, but also to many a glad testimony of help received. The pledge is presented daily, and nearly every noon some one takes a stand for total abstinence. After one of the meetings last week, a sweet-faced boy, barely able to wield a pen, wrote his name in the pledge-book, saying, as he carefully traced the big, round letters: "When *I* sign the pledge. I keep it!" Behind him stood a grave-faced man, who, as he took the pen said: "I signed this once before and broke it, but I will keep it now for God will help me—I gave Him my heart in this room just twenty days ago." On Monday last, Mr. Charles Sawyer, of Cooper Union, New York, who was one of those active in the Farwell Hall W. C. T. U. meetings of 1876, led an interested audience, laying special stress on personal responsibility—"It is the individual fight that is going to win." Mrs. Rounds, president of Illinois, was the leader on Tuesday, directing thought to the text, "Come unto me and I will give you rest." Rest and help and salvation are themes that never grow old, and the testimony meeting which followed was one to warm and reinforce all hearts. Rev. Wilbur F. Crafts, editor of the *Christian Statesman*, discussed the Sabbath question, perhaps the one most agitated in Chicago to-day. He had a sympathetic audience, and his stirring words called out frequent applause. Mrs. A. J. Gordon, president of the Boston W. C. T. U., filled one noon hour, talking on the standard of law to be held before the people—the standard to be kept at its undiminished height that the nation may be brought up to it. Mrs. Eldredge, a Chicago white-ribboner, closed the week's good program by a gospel talk, followed by a testimony meeting in which many were blessed.

RISE UP! RISE UP! O WOMAN!*

BY REV. ADA C. BOWLES.

TUNE: "The Morning Light is Breaking."

Rise up! rise up! O woman!
Nor longer sit at ease;
The banner of thy freedom
Is lifting to the breeze.
Be ready for the morning
That breaks thy long, dark night
Of ignorance and bondage,
And hail the coming light.

Rise up! the bridegroom cometh
In grace and majesty;
Go joyfully to meet him,—
His name is Liberty.
His face is as the daybreak,
His heart is true and strong,
His hand is brave in battle
Against the sceptered wrong.

The keys of thy reft kingdom
He bringeth as a gift;
O woman, wronged and fettered,
Thy heart to greet him lift.
'Tis God o'er all and in all,
'Tis Christ who bids thee rise;
Thy night is swiftly passing,
Thy morning gilds the skies.

Pomona, Cal.

*Sung at the World's Congress of Women at Chicago.

MRS. FAIRWEATHER'S PONY PHAETON.

BY MARIA FAIRWEATHER.

Yes, I've got a new pony phantom to ride in, and the best of it is that I am able to point to that phantom as bringing one of the best victories for temperance that I ever had a hand in. An' it all happened in this way. I alluz said that 'twuz as much harm to drink cider z'enny other likker, only I never could make 'Lias see it that way. Why, I've talked colyums, yes, volyums to that man, and land! you might as well pour water on a duck's back for all the impression I could make, he was that stubborn about it.

"Tain't z'if I drunk it myself, Marier," says he, "an' you ought to be thankful that I don't come home rantin' round, smellin' like all git out, as my brother-in-law, Sim Simpkins, duz. He's enough to knock a body down just to smell his breath," says 'Lias, says he.

I've allus noticed that men are apt to call on you to be thankful for what they don't do, somehow.

"'Lias," says I, "don't ask me to be thankful for what you ain't, but go to work like a hero to make of yourself a man I can be proud of," I says, real emphatic, as a kind of clincher.

Just as I said them words, kind o' eloquent, like a Fourth o' July oration, who should come dashin' round the corner in a bran new pony phantom but Cerilda Simpkins, 'Lias's sister. I wouldn't say so to 'Lias for the world and all, but there is something about that woman real biggotty —so stuck up an' overbearin' like. I wouldn't complain to 'Lias, but it riled me a good deal to see Cerilda ridin' so lofty with her pretty bay ponies and phantom, an' I havin' to ride in an old joltin' Dimocrat wagon. Cerilda alluz did have mean ways, an' she knew it wuz the hithe of my ambition to hev a new phantom to ride in.

I turned to 'Lias, an' says I, "Cerilda's phantom looks real nice."

"Marier," says he, "I hadn't meant to tell you, but I was goin' to buy you a faytum for your birthday present. Sim Simpkins must a-seen me a-dickerin' for it, an' went an' got Cerilda one first, jest fer spite."

"'Dickerin',' 'Lias," says I, kind o' sollum, for something told me what he'd been a-doin'—"'dickerin',' did you say? an' why not buyin' straight out?" says I. You see 'Lias is kind o' close about money, jest like his mother, for all the world, an' I don't s'pose he can help it, it's in the blood.

"Yes," says he, kind o' reluctant like, "old Moon, the carridge maker, said he'd take two barrels o' cider a year till 'twas all paid for, an' no interest on the balance, and I thought—" he slid the barn door open as he spoke, for we had been out countin' the new hatchin' o' chickens—and there stood the prettiest phantom you ever laid your eyes on, upholstered in goblin blue—just the thing for a phantom—and a dull blue rug to put your feet on, an' I cou.dn't help thinkin' how becomin' the color was to me—Cerilda she's real swarthy and never did look well in blue.

For one minit I was so happy that I seemed to be standin' on air, the next my heart went down to my toes. I'd wanted one so long and now here 'twas, but I thought of Bunker Hill and Valley Forge an' the way my fourfathers fit on bloody fields, an' I says, says I, "'Lias, if you'd let me have some of the money my father left me to buy it," says I, "I'll take it and be thankful, but how could I ride to a W. C. T. U. meeting," says I, "in a phantom bought with cider? I can't do it, 'Lias," says I, "an' keep my self-respect. An' self-respect," says I, "is a needcessity for a woman whose forefathers fit on Bunker Hill."

"Very well," says 'Lias, kind o' cool and lofty, "if you don't want the faytum you're not obliged to use it. But you'll never git such a chance again, likely. But there's the cider, an' I promised to take it down to-night after dark, when you wouldn't know anything about it, an' I'm goin' to keep my promise."

I looked, an' there the barrels stood, two of 'em on the slantin' top of an old oats bin where he and the hired man had rolled 'em, an' just below, on the floor was a hog troth that 'Lias had brought into the barn and nailed tight and strong the day before, for 'Lias always was good about keeping things up, and his only fault was, as I've said a hunderd times, bein' a little close in money matters and lackin' conviction on the temperance question.

"'Lias," says I a-pointin' the finger of scorn at the cider—it was the four finger of my right hand—"remove them barrels if you don't want to disgrace yourself. The W. C. T. U. prayer-meetin' meets here to-night, and if Brother Bush, our minister, sees them barrels there when he comes to put out his horse, what'll he think, and how 'shamed I'll be, 'Lias."

"Marier," says 'Lias, "I've agreed to deliver that cider to-night after dark, and none o' your fannattick notions won't hinder me. As for the faytum, it's yours, an' you can ride in it or git Moon to put a cannibal top on the Dimocrat and make a serrey out of it, jest as you please. While you an' the good sisters of the W. C. T. U. air a-lookin' after my soul," says he, laffin' kind o' sarcastic like, "I'll slip out and deliver the goods according to contract."

It must a-been about half after nine that evenin' after the prayer-meetin' was over, and Brother Bush had gone out to git the horse, and the sisters was tyin' on their bunnits, when I hears a wild screechin' yell that made me weak clear down to my toes. None of the rest noticed it, for they was all a-talkin' and laffin', specially Sister Bush, who is always jolly and cheerful, and talkin' about the county convention that was to take place the next week.

"Hark!" says I, "what was that screechin'," I says, and that minnit Brother Bush came runnin' in, his face white as a rag.

"Some dreadful thing has happened to Brother Fairweather," he says, says he. "Come, run, run!" and with that he started off toward the barn. I snatched up a lamp and Sister Bush another, and all the women followin', armed with mop, broomstick, poker and butcher knife—for we thought it was a robber most likely—and we rushed into the barn.

Such a sight! There was 'Lias stretched out full length in the hog troth, makin' desprit efforts to keep his head up out of the troth, an' right onto him one o' them barrels that had slid off the bin an' knocked him into the troth an' held him there, pinnin' him fast. Worst of all the bung had popped out, blowed out by the fomentation, and there was 'Lias soakin' in the cider, his new suit all spoiled, his hair plastered kind o' dudish-like over his forehead by the little stream of cider that trickled over and into his eyes, with his hands pinned fast to his sides by the weight of the barrel. Well, we women pulled and pulled, helped by the minister, to get him out, but it wan't no use. Nothing but the depth of the troth saved his life; as it was, he was well squeezed, I tell you. Finally Sister Bush, who held both lamps, told us to roll the barrel off, and when we found we just couldn't pull him out we set to to roll it off, for it was half empty by this time.

I cried with fright and mortification at the pickle he was in when we got him out, but Sister Bush, who alluz was a hand at laffin', she just leaned against the stall and laffed and shook till the tears run down her cheeks. I pitied 'Lias, for he never could bear to be laffed at, but I believe that laff cured him, for he has never made nor sold another barrel o' cider since that day. An' the next mornin' he just went to the bank an' took out two hunderd and fifty dollars of the money my father left me, an' handed it to me very meek, an' says he, "For that faytum, Marier."

An' I didn't have a cannibal top put on the old Dimocrat to make it into a serrey, and whenever I've been to a W. C. T. U. meeting, I've rode in my own pony phantom, ever since.

Moline, Ill.

CHILD PROSTITUTION.*

BY HON. ELBRIDGE T. GERRY.

Of all the sad phases of child-saving work, that which deals with child prostitution is the most depressing. Wide-spread as is the social evil, with a history almost from the commencement of the world and a prospective continuance until the Day of Judgment, sexual vice nowhere is exhibited in so loathsome a phase as where young children are its victims. So repulsive is the subject that even the philanthropist shudders at the very mention of it. Wherever it makes its appearance not only are young lives wrecked, but the few who are rescued from its deadly grip bear through their earthly lives the scars and seams of a physical and moral disease worse than the most contagious malady known to the medical profession. Nay, it often itself embraces as one of its results *the* most loathsome malady known to that profession.

The vice is one which peculiarly assails the children of the poor. Crowded and huddled together in tenements, the opportunities for decency are inversely proportionate to the size of the family. The affiliation of young children with others of the same class similarly situated; their ignorance of sexual vice and its dangers; the lax state of morals too frequently existing in the locality; the absence of that protection which religion throws around the children of our better educated classes and which too often is utterly wanting in the homes of the poor; these are the prevailing conditions which prepare alike the mind and the body of the child for an invasion of sexual vice. Absence of personal cleanliness, ignorance of physical functions, innocence of acts which lead but to one result, and above all, the omission of parents properly to instruct their children on these subjects—these pave the way for the final fall. It is amazing at what an early age the children of the poor of both sexes are tempted to immoral acts without the slightest idea of the consequences involved or of the results.

In the first instance, with female children, it is often the result of violence, and in the cases which follow, dreadful as it may seem, many of the violaters were the parents of the children. In such cases the wretch is usually the father, when besotted with liquor.

The end of these children is invariably sad. The utter moral degradation to which they have been subjected at the hands of their parent so completely destroys every moral impulse that, sooner or later, on arriving at the age of womanhood, they enter the downward path, with no one to restrain them.

Another very prolific source of the ruin of small children is the rapacity of parents to obtain money in any way by their instrumentality. Thus, for many years after the institution of our first Societies for the Prevention of Cruelty to Children, young girls aged from five to sixteen years were sent out in the street at all hours of the night to sell flowers or newspapers to the frequenters of theatres and the like places of amusement. The prompt and vigorous efforts made by our societies to repress this traffic have been very effectual for the last ten years in keeping the streets free from these children of vice, whose end was certain, and whose physical systems were often invaded by the dread disease to which I have alluded. It is a sad and distressing fact that the youngest case of constitutional syphilis ever known in Bellevue Hospital was that of a child named Esther ——, aged only seven years. Her little frame was so saturated with the poison that an early death would undoubtedly be the best relief for her sufferings. Young as she was, she was sent out by her parents to make money, and the omission to make it was punished by a beating; the money could not be made fast enough without immorality, and the result was exactly what might have been expected.

There is a strange and singular phase of vice existing, more particularly among foreigners, which is directly the instigation of the devil, but which is known to very few excepting those who have been compelled to apply the moral probe in the investigation of disease. I refer to the superstitious theory that where a male, through vicious indulgence, has contracted disease, by securing as his victim a perfectly pure child, the disease will leave him and affect only the child. No more ghastly suggestion could emanate from the fiend than this, and yet it has been to my certain knowledge the occasion of an infinite number of acts of violation perpetrated upon innocent female children.

The foregoing cases are more particularly those of very young children. As adolescence advances the danger is still greater. The vanity of adulation; the desire to make money easily; the love of dress and finery; the envy of those who enjoy the latter—these are important and well recognized factors in child vice. A girl, for instance, is beguiled by her playmate into visiting the dime museum for the purpose of seeing some wonderful freak of nature.

*A paper read at the World's Congress on Social Purity, Memorial Art Institute, Chicago.

In ignorance of what she is to see, she enters a vile resort. There she makes an acquaintance. Then she is taken to a brothel. Then, when her ruin is accomplished, she is afraid to tell, and unless either disease makes its appearance or a burst of contrition follows the commission of the sin, or something occurs, as her non-attendance at school, to awake suspicion, she becomes hardened in vice and almost a professional prostitute before she has reached womanhood.

One of the most fruitful schools of vice in this respect is the training of children for the song and dance business, and this is all the worse because the parents themselves are made the agents for the ruin of the children. Tempted by promises of large gains, they are induced to allow their children to be educated for the song business, which means the memorizing of impure and obscene verses, and for the dance, in which the children denuded of their clothing and clad in tights so transparent as almost to present the appearance of human flesh, are drilled day after day in exercises intended to render the limbs supple, and are then exhibited before a public audience in this semi-nude costume, until at last every sense of decency disappears. Then another pernicious avenue is opened in the way of picnics and balls of a public character where, as the girl nears womanhood, she is allowed to go in company with others of her sex, without proper oversight; and then her fall becomes an easy matter, especially with the accessories of beer and liquor, of which she first partakes in innocence, which she soon learns to like, and which simply hasten her downfall.

Owing to the stringent laws which have been passed in the state of New York and sister states in the Union, whereby sexual vice under the age of sixteen years is practically made a felony for the procurers of it, a certain check has been placed upon its advance, within that bound. But the large and continual increase of our foreign population, who bring with them very crude ideas on the subject of morality and whose ignorance proverbially engenders vice, frequently, in our large cities, taxes to the utmost the restraining vigilance of our Societies for the Prevention of Cruelty to Children. In the city of New York alone, the Superintendent of Police and the author of this article compared notes with exactly the same result, and viewing the matter from two different standpoints they agreed that the number of prostitutes in New York city to-day was at least 40,000. The average life of one of these unfortunates is five years, so that the extent of the vice may be readily understood when it is considered that twenty years previous the number was one-half that mentioned; in other words, that the number of prostitutes has doubled during the last twenty years in the city of New York alone. The question then is, what is the method of dealing with and destroying child prostitution?

First, if corporal punishment could be inflicted in every case upon the offender where a felony consists in, or is accompanied by the infliction of physical pain and suffering on another; or if the law at least provided that in addition to the penalties now imposed by statute, the violation of a child under the age of sixteen years in every case should be punished by corporal punishment, a most salutary check would be put upon one class of brutes in human form, who would dread the lash while they did not fear imprisonment as the penalty. It was only the lash which stopped the "garroting" of peaceful citizens in England some time since. It would be more dreaded than any other punishment which could be devised by law. It certainly would be appropriate in every case of child violation, and it would tend much to diminish the evil as it now exists. Our laws have done much to prevent systematic professional child prostitution. The utilization of a female child for that purpose is made a felony by the laws of the state of New York, and this law has been generally copied elsewhere throughout the United States. Again and again the keepers of brothels have notified the society over which I preside of children being brought to them for improper purposes, and in many cases have detained the abductor until his arrest could follow, because, as they expressed it, "It was bad enough that grown women should lead such a life, without dragging children down to hell before they became women." So vigilant has been our attitude, and so vigorous our action in these cases, that it is next to impossible to-day to find, even in the great city of New York, with its countless brothels, one single establishment where a child can be procured by any patron of the place. And yet the evil does exist, and it is difficult to cure on account of the morally polluted atmosphere which the children breathe. The little girls who run about the docks and play out on the streets at night, with no one to guard or protect them, soon come within the category of the lost. In order to shield these children from vice, active moral and religious influences are absolutely necessary, especially the latter. Unless more vigor is put by the teachers in our Sunday-schools, by those who are interested in the reclamation of the young, and by those who make a practical study of tenement house life, into the work for the moral purification of the atmosphere and the substitution of intellectual and religious attractions for evil associations, it is impossible to say where the evil will end or where reformation can begin.

Second, the great difficulty with the child prostitute is that when once the moral sense is blunted by the vice there is but little ground left for cultivation. It seems almost impossible to restore that purity which is innate in every female child, when once vice has obliterated every trace of it. True, there are cases where the past life has been shrouded in oblivion, apparently forgotten, and the unfortunate victim by subsequent marriage has blotted out the past. But as a general rule, when once vice has fastened its grip upon the female victim, she becomes a professional as soon as age permits, and the early grave, towards which the excesses incidental to the life inevitably tend, ends her earthly existence. Houses of reformation accomplish much; there is no limiting the benefits from careful religious training and teaching, because the mercy of God is unlimited; but unless the unfortunate child is taken absolutely and entirely away from every surrounding of vice, so that the atmosphere which she is to breathe no longer possesses a taint of the deadly disease, an attempt to cure the malady is like attempting to destroy typhus fever in an infected locality where the very air reproduces and disseminates the germs of the disease. Sad, sad, indeed, is the picture. And yet, the more fearful the ravages of the vice, the more urgent the task of employing every effort to repress it. Only an organized system, such as exists in many of our excellent institutions for the reformation of young children, can accomplish any permanent result; and it is to the credit of the people of these United States that this century has done more in the way of creation of such institutions, and the passage of such laws to repress child-vice, than any of its predecessors. And while the results may seem small, while the percentage of those saved from lives of infamy may be not large, it is enough to encourage those who persevere manfully in the work, and who see in the little child—once the beautiful image of God's own purity, though now disfigured with moral disease—a subject for rescue, because over its fall even the angels weep.

New York City.

THE IDEAL WOMAN.

[Comparatively few have answered the challenge of the Ideal Man, but the quality of the following responses compensates for numerical strength. No wonder *these* men speak so enthusiastically, with such wives as make home for them. Thank you! Selah!—Ed.]

IDEAL-REAL.

Of course you mean the "ideal woman" to be the ideal wife, since one hardly conceives of the ideal woman as merely a something to be admired as a Venus de Medici. I could hardly describe my ideal better than Dickens has portrayed her in his Agnes Wickfield. To my mind, Agnes is as nearly an ideal, possibly real, woman as fancy can present.

May I add, *sotto voce*, that when a college boy, I met Agnes in real flesh and blood? Years afterward I wooed and won her, and now, after long years, I am perfectly sure that I have the identical character, if not the identical woman, whom Dickens has made immortal in David Copperfield.

Henry A. Scomp.

Oxford, Ga.

THE IDEAL-PROGRESSIVE.

No man ever grew up with more reverence for a fine woman than I. I have never lost that reverence; but my idea of what constitutes a fine woman has materially changed. I used to think her essential qualities in youth, were sweetness, delicacy and modesty, and, in after life, a home-loving wifeliness and Madonna-like motherliness. Fifty years of observation and reflection have taught me that a woman grows nobler and truer to herself and all her obligations who, still faithful and loving in her home relations (for her heart will always be there), is yet full of intelligence on all matters that are interesting the public, full of a sense of the value of her sex in its relation to social progress, full of an appreciation of her rights as a human being, inspirable by inspiring thoughts and influences, and a power for good in the community in which she lives, and perhaps in that larger community that makes up the nation to which she belongs.

She is to me the noblest woman who, without mere personal ambition or self-seeking of any sort, and with a great spirit of helpfulness toward all the wronged and suffering, limits the field of her work only by her ability and opportunity, making these, and not any conventional rules, the test of what God meant that she should do. That a woman may be all this, and yet not lose a particle of her wifeliness or motherliness, or of her sweetness and delicacy, is a matter of absolute knowledge with the writer.

John Hooker.

Hartford, Conn.

AN ENLARGER OF FREEDOM.

1. She dies young, but she is long-lived.
2. Her chest is broad, her bosom full, her waist moderate, but not small.
3. Her head is high but not broad at the ears. Her face is well developed but moderate with lower half and the temples full.
4. Her eyes sparkle, and a captivating smile ever lies in ambush to conquer all who approach.
5. As Pope says, "Oft she rejects but never once offends."
6. She is at home in all situations, never wearies in serving others, and manages her husband so well that he is a loyal and well satisfied subject.
7. She is independent of all needless and absurd conventional rules, being a born reformer and enlarges the area of freedom for all women, for whatever she does seems right to all around her, and she cares nothing for the comments of the far-off circle of fools.
8. Her children are an ornament to society and look to her with reverential love.
9. She lives in close communion with her guardian angels, and realizes the heavenly life on earth.

Jos. Rodes Buchanan.

P. S.—I have seen her.

Los Angeles, Cal.

THE FOOT SOLDIER OF THE AGES.

The ideal woman is the one who, from conditions unknown, has caught the spirit of the ages and joined its great evolutionary march.

Such a woman is ever growing and gathering the truest and best from each experience. Sorrow and joy, misfortune and success, surroundings, culture, travel, and every possible condition of life, are so many schools from which she graduates to higher planes of activity. Such women I have seen passing through great clouds of trial and suffering, from the inebriety of some loved ones or other trials, which have developed and broadened life and raised them to ethical points of view unknown to others.

The ideal woman has come and can be seen in outline and in early stages, in almost every section. She is the woman who never stops growing, mentally, morally and physically, and who is always above the low levels of the present, and always struggling to higher conceptions and higher activities, and who makes the present stepping-stones for the future.

The ideal woman follows the same line of development and growth that characterizes all things in nature. Limitations in some directions are compensated for by increased activities in others, and are in an ever ascending round, assimilating, growing, enlarging and rising to higher levels, until the mortal drops off and the ideal life begins.

T. D. Crothers, M. D.

Hartford, Conn.

WHO IN GOD LIVETH.

Size and symmetry are large elements in my ideal of woman, as well as of man. Symmetry means spirituality and sensitiveness, as well as balance of soul. Size means strength and comprehensiveness, not of mind only, but of affection, imagination, will and conscience. In woman even more than in man, charm and power depend on symmetry of soul. In both man and woman, symmetry has its pricelessness enhanced by intensity, flame, inspiration, and these arise only when the soul lives in the mood of glad self-surrender to conscience. Mrs. Browning, herself almost an ideal woman, writes:

"What's the best thing in the world?
Something out of it, I think."

God is the source of all ideals. What is the best thing in man or woman? God in both.

Joseph Cook.

Boston, Mass.

THE FASHION OF HER CHANGETH.

The ideal woman varies, like other women—and men. Twenty-five years ago I could have told you all about her—but now, if I give you a single thought it must be expressly limited, like a railroad conductor's "trip slip," "Good for this trip and train only." I say she varies, and so she does, from *any* woman to *no* woman, according to the age and mood of the ideal-er. If I had kept word-pictures of all the ideal women I have created since I was first in love—with a woman just my mother's age—the assortment would paralyze the ideal ethnologist who might be seeking for even a faint family likeness among them. But there always is a woman in the "secret place" of a man's ideality, and as nearly as I can define her or describe, she is just a real woman—*loved.*

John G. Woolley.

Rest Island, Minn.

"The things we wish for shape the soul-character far more surely than the things we are forced, by circumstances and against our better impulses, to do. 'We build our future by the shape of our desires.'"

HILLSBORO CRUSADE SKETCHES.

XII.

BY ELIZA J. THOMPSON.

An evening service of much interest was held in the Methodist church about the 20th of April; the Rev. S. D. Clayton was called upon for a speech. He responded in an earnest, rousing address, taking for a text the reply of a saloon-keeper, in a town near by, when a broken-hearted mother besought him to sell no more liquor to her only son. Said he: "Madam, your son has as good a right to fill a drunkard's grave as any other mother's son, and I will sell to him as long as he has money to pay for it." I only wish a reporter had been on hand, that the words of power and pathos on that occasion could have been preserved; but they were not lost.

The *New Temperance Era* came forth about this time, and met a very great need in our work, not only as a source of information among the Ohio workers, but as a campaign document for no license. A committee of young ladies was appointed to canvass the town for subscribers—Misses Bessie Wilson, Ella Dill, Grace Gardner and Eliza Anderson. Dr. P. H. Wever was also requested to receive names and money, and send for the papers. In about two days the Doctor reported fifty-eight subscriptions sent on to the editor. Oh, for the zeal of those Crusade days, to be applied to THE UNION SIGNAL, *Oak and Ivy Leaf*, *Young Crusader* and the Temple!!

The "State Temperance Fair," to be held in Cincinnati, was now the theme of great interest and all Crusaders felt the importance of a state fund for temperance work. A meeting was called in our little village for the purpose of deciding what we could do, and right heartily did our ladies, young and middle-aged, respond; a certain number of our Crusaders were elected to take charge of the Hillsboro table, and work, beautiful and useful, to the amount of about $100 was prepared. When the time came the committee went down to Cincinnati, took charge of and sustained this table, securing for its adornment and significance a handsome painted canopy bearing the motto, in beautiful golden letters mingled with scarlet and black,

"Death to the Traffic, but Life to the Slave!"

At a morning meeting in the old Crusade Church, about the 25th of May, 1874, a message came telling of the arrest of Cincinnati's Crusaders, and a city missionary who had for a long time been preaching on the streets of the city, unmolested.

After prayer was offered in behalf of the persecuted ones, the president was requested to write to her friends, Mesdames Wm. I. Fee and S. K. Leavitt, expressive of the heartfelt sympathy of our entire association in this, their time of trial. The meeting for the next morning was to be appropriated to prayer and supplication for their particular cases. Before our meeting adjourned, Brother Saylor came in with the cheering news that the Rocky Fork distillery was about to close for want of customers, and that the Lynchburg distillery was closed. These being two of Highland county's "high towers of iniquity," much joy was felt upon the report, and the grand old doxology was sung "with the spirit and the understanding," and we were dismissed by Brother McSurely with a tender benediction in reference to the treatment of Cincinnati's noble women.

Some time before a committee had been empowered to name a number of gentlemen who would serve in a county and township temperance organization. The following gentlemen agreed, and a more judicious selection could not have been made: General McDowell, Judge Mathews, Drs. P. H. Wever, H. S. Fulliton and Marshall A. Nelson. The accepted mission was at once entered upon by this committee, and the Crusaders responded very heartily to all invitations to aid in this work of the new temperance organization.

Hillsboro, O.

(*To be continued.*)

OUR AMERICAN MONTE CARLOS.

BY LA SALLE A. MAYNARD.

We are accustomed to think and speak of the infamous institution at Monte Carlo in Southern Europe as the summation of all that is evil and reprehensible in the gambling business. For years it has gone under the familiar and appropriate title of "the gambling hell of Europe." At frequent intervals we are treated to tables of ghastly statistics detailing the number of suicides, murders and other crimes for which the place is responsible.

But vile as Monaco is, and no words are strong enough to paint all its vileness, I assert it as a solemn and a fearful fact, that we have in this country to-day a gambling institution before whose baleful power and damning influence the dens at Monte Carlo sink into comparative insignificance. I refer to the horse-racing interest, or to what is known as the turf. Here we have a large number of Monte Carlos, an aggregation of them, stationed at various points throughout the country, all linked together for a common purpose and with common ends. But every one of these race-tracks is a center of demoralizing influence for all the country around. For every suicide or other crime attributable to the gambling tables at Monte Carlo a hundred may be ascribed to the influence of turf gambling. Next to the banded liquor interest stands the turf as an agency of evil, as a corrupter of politics and public morals, as a breeder of vice and crime. Like the liquor interest the turf commands the allegiance of legislatures, juries, courts and municipal governments. It counts its wealth by tens of millions, and nothing that money can buy is permitted to stand in the way of its success. The secular journals of the country, with rare exceptions, are its most obedient and willing servants. Every day the "cards" at Guttenberg, Gloucester, and other similar resorts are flashed over the country for the use of newspapers and pool-room keepers in catering to the gambling propensities of the people. It is for this reason, among others, that turf gambling is a far more powerful agency of evil than Monte Carlo. The influence of the latter is confined almost wholly to the territory where the gambling tables are located, whereas through the agency of the press and the telegraph the turf gamblers throw out their lines into all the towns, hamlets, and byways of the land.

The brothels, the dives, the saloons, and all other evil resorts of the towns and cities empty themselves into these enclosures. The thief, the swindler, the harlot, the *roué*—all creatures who prey upon the community here find the largest liberty and the most congenial atmosphere. Here such things are taught and openly practiced, ofttimes under the color of law, and always with a certain amount of respectable encouragement and support. The race-track business from beginning to end is a tissue of fraud and treachery. It is only by the merest chance that an honest race is ever run on any track. A regular conspiracy exists between the owners of horses, the jockeys, and the "bookmakers," by which the deluded wretches who frequent the tracks in the hope of winning something by "placing" money on horses are fleeced and robbed. If persons are allowed to win now and then it is only that the blind infatuation may be kept up and new victims brought in.

Let me quote on this point the testimony of Thomas J. Byrnes, superintendent of police, New York. Mr. Byrnes has never posed as a teacher of morals, but he has a large and intimate knowledge of crime and crime-breeders, and he ought to be a good witness. In an interview published in the New York *Times* some months ago, Mr. Byrnes said: "What respectable man who knows the race-tracks for what they are, will to-day take his wife or his daughter to a race-track to see the races for the pleasure of seeing them? He must sit among a lot of over dressed women who yell and shout like men, and who act as decent men would be ashamed to act. To seat a good woman or a young girl among the horde of hardened, gambling-crazed females who are found in the grand stands on every racing day, is an insult to the entire sex. Horse-racing here is in the hands of a gang of criminals, including swindlers, thieves, blackmailers, and even murderers. They prey upon each other and everybody else." Such language as this would hardly have been used had not the facts warranted it. One of the leading turfmen of the day and the owner of the largest and most fully equipped race-course in the country is John A. Morris. But this John A. Morris was one of the chief owners and managers of the Louisiana lottery, and has probably done more than any other man of this century to debauch and ruin his fellow-men. Since his viperous institution at New Orleans was crushed under the heel of the Federal government, he has devoted the most of his attention to the development of his other gambling concern at Morris Park. Other and lesser lights of the race-track world are such men as the "Big Four," who control the track at Guttenberg, N. J. One of these men is a murderer who escaped justice, another formerly kept a notorious den in New York and was finally driven from the city, a third is an ex-saloon-keeper, and a fourth is a bar-room politician of Jersey City, a man whose name stands for all that is corrupt in political life.

A significant and suggestive feature of the transactions of the turf is the vast amount of money involved. Things here always go in large figures. Turf writers, race-track owners and gamblers talk as glibly of thousands and tens of thousands as honest men do of dollars and cents. John A. Morris is said to have an income of $150,000 a year from stakes and purses alone, and he is worth many millions. The "Big Four" of Guttenberg were poor seven years ago. Now they own palatial residences in the city, and are worth all the way from one hundred thousand to a million dollars each. The gross receipts at Guttenberg each year are said to be over $2,500,000, and of this amount over $1,750,000 is clear profit. The "starter" on the Guttenberg track receives a salary of $25,000 a year, and many perquisites. A jockey who rode a winning horse in a great race a few weeks ago received $5,000 as a gratuity. The gamblers pay a regular fee of $100 for the privilege of doing business on the tracks. The Western Union Company pays $1,100 a day for the telegraph privilege at Guttenberg. The gambling privileges alone at Washington Park, a race-track near Chicago, were sold for the present year to a well-known St. Paul gambler for $175,000. It was recently stated by Police Commissioner MacLean, of New York City, that within a radius of nine miles of the city hall over nine million dollars had been laid out for the conveniences of horse-racing. It was openly charged and generally believed that $150,000 was raised among turfmen for influencing legislation in New Jersey last winter. Where does all this money come from? Let the results of the defalcations and embezzlements directly due to "playing on the races" be a partial answer to this question. We have it on the best authority that over $2,898,000 was stolen in a single year recently by men who afterward confessed that the money was lost on the races. Mr. Chauncey M. Depew said, in a newspaper interview not long ago, that *ninety per cent* of the defalcations and thefts and ruin of youth among people employed in places of trust are due directly to gambling.

All the country knows the dark and shameful story of how New Jersey was literally sold into the hands of the race-track gamblers. Surely a more disgraceful chapter of legislative history was never written than that recording the work of the lawmakers of New Jersey last spring. When the results of the conspiracy between the legislators and the gamblers became known, a whirlwind of wrath swept over the state; but nothing availed to shake the purpose of the creatures who had betrayed the commonwealth. They carried out their bargain in spite of all appeals, resolutions and mass-meetings. The result is that the state is covered as it never was before with a network of race-courses operating under the new laws. And what the turf gamblers and their legislative friends have done in New Jersey they are trying to do in other states. They practically control the legislature of New York now, and can have almost anything they desire. In Tennessee race-tracks are licensed, and pool gambling is protected by official sanction. The Illinois legislature passed a similar law at its last session, but happily for the cause of public morals, the Supreme Court of that state has declared it unconstitutional, denying the power of the legislature to make crime legal under any conditions.

It is high time that the full truth was set forth plainly. It is time that a strong, united and general resistance was made to the spread of gambling practices, and the encroachments which gamblers are making everywhere in the fields of legislation and government,

New York City.

THE TWELFTH INTERNATIONAL CONVENTION OF CHRISTIAN ENDEAVORERS.

DEAR UNION SIGNAL:—Our city of 220,000 has been touched by 16,500 young Christians; and they, in turn, have gone to touch over one million and a half of their comrades in arms! Here are but two lines of the reflex influence of the great convention. How many lines run out from these, netting the globe! They came to us from afar. The British Isles, France, Africa, China and Japan sent their greetings in person. Cablegrams from other foreign parts heaped upon Secretary Baer's desk, silent messengers of societies in prayerful coöperation with us all. As these messages were read the yearly motto, "One is your Master, even Christ, and all ye are brethren," tingled with fullness of meaning. "The love of Christ constraineth us." What else could have brought so many from so far at such sacrifice? Think of Texas sending ninety-seven, and California over one hundred and fifty.

And Montreal was ready for them. Scouts with white yachting cap faced with the word "Reception" met, one hundred miles away, every incoming train and boat, and at the five main landing spots—the three railway stations and the two docks—scores of white caps extended cordial greetings to our visitors. Our city, best of all, was prepared *spiritually* to receive the convention. For weeks the pastors had united in earnest prayer in an upper room for an outpouring of God's spirit, and their churches and societies moved in the same atmosphere.

The opening services of the convention were, most fittingly, services for prayer. Five of the largest churches were crowded on Wednesday evening, the theme of each meeting being "The Holy Spirit." His power was manifest there, and at every succeeding session. Souls were saved as God's servants gave their messages.

The united society seemed bent on giving this year a a program, vital and practical, and they succeeded. The keynote was *aggressive work for Christ and the church, and*

more of it. The rum power, social evils, corruption in politics, Sabbath desecration, infamous acts, such as the Geary act, struck a wall of adamant, where they met the eternal principles of truth and righteousness in the young hearts of the Christian Endeavorers. Nothing brought forth such thunderous applause as recitals of hand-to-hand conflicts with the rum demon and victories over him. The following resolution was passed with great applause:

Resolved, That we recognize in the liquor traffic the chief evil of the time and chief obstacle to the advancement of a Christian civilization; that we condemn intemperance in every form; that we stand for the suppression of the saloon and the abolition of its power in the politics of our land as one of the first duties of American citizenship, and that we heartily commend all righteous agencies whose purpose is the protection of our home and of the true interest of humanity by the extermination of the liquor traffic.

When the resolution was read that firmly and unmistakably condemned the opening of the gates of the World's Fair on Sunday, the convention rose as one body, and every face was flushed with holy indignation at the violation of God's sacred day. None could fail to read this sign. It said to evil men and to devils, "You may gain a temporary victory, but it will be short-lived, God helping us." The church of to-morrow will be so near the heart of such nation that she shall turn it as the rivers of water.

There are two other impressions that the meetings left on the mind of an observer—the missionary spirit convinced, and the holy earnestness to win souls to Christ. It was quite plain that hundreds of young souls in the vast gathering had already given their lives to Christ for mission work, and as in past conventions hundreds more were brought into the "valley of decision." President Clark's tour around the world was an element in this earnest advance in missionary zeal, united with the personal touch with missions in the two-cents-a-week plan of giving recommended at the Minneapolis convention, and so universally adopted by the societies.

Soul-winning has always been uppermost in this great society. The associate member compels this. A society without associate members is guilty of neglecting her greatest missionary field. One hundred and fifty-eight thousand associate members last year were brought into full fellowship with the church. Next year, by God's help, great things are to be attempted. No scene was so thrillingly inspiring as the one witnessed Sunday evening in the Drill Hall when at least nine thousand hands were uplifted and held silently before God, as President Clark led in simple, earnest prayer that the sacred desire in every heart to save at least one soul might be granted for His Name's sake.

The impression upon our city of many races and creeds was deep. The patience and good humor of our visitors in trying circumstances, were observed by outsiders and provoked comment. The sweet oneness of spirit was a telling object lesson to the world, and so real was the earnestness exhibited that a well-known atheist of our city who attended several of the meetings confessed its power and said, "Right or wrong, you people mean it."

Vast as was the labor of accommodating the convention, I am convinced that every Christian citizen would say, "Come again, and bless us with your presence."

G. MacGillivray.

Montreal, Can.

MISS ACKERMANN "AT HOME" TO THE PEOPLE OF THE NORTHWEST.

Dear Union Signal:—The quality that most stirs human hearts is courage. Splendid heroism is the great history-maker. When it is linked to the driving-wheel of a great principle, martyrs and epochs are born fast. Five years ago Miss Jessie Ackermann severed every old tie, to carry the gospel of total abstinence to the outlying world. Threading her way along our coast to Alaska, she began the one hundred thousand miles of travel round the earth which she had just completed on Tuesday, July 18. Then the people of the hardy Northwest came by the hundreds to that heaven-given haven for the weariest, Rest Island, Minn., to grasp her hand, to look into the face of the woman who had the heroism to go out alone to girdle the earth with the white ribbon, and to say to her, "I know thy works and thy toil and patience . . . behold I have set before thee an open door which none can shut . . . because thou didst keep the word of my patience I also will keep thee from the hour of trial . . . him that overcometh shall all things inherit."

The order of ceremonies was a brief welcome home to Miss Ackermann, in behalf of the National W. C. T. U. and the Southern people, by the writer; a greeting from the young women of the land by Miss Belle Kearney, National organizer of the Y's; a salutation from the neighboring W. C. T. Union of Lake City, by Mrs. Chritchett, wife of the Baptist pastor of that place, and an enthusiastic reception from the Christian Endeavor Society by the general secretary, Rev. W. H. Meddlar, of the Congregational church of Wabasha, Minn. A part of the Endeavor greeting was the presentation of baskets of lovely flowers, by six little girls as emblematic of the methods of Endeavor work. Mrs. Dr. Hobart, president of the Minnesota state W. C. T. U. was prevented by illness in her family from giving the welcome in behalf of the state.

Miss Ackermann responded in an address of thrilling interest. She said that somebody had asked her what was the greatest thing that had happened to her in her famous journeys. "Coming home, coming home," she replied. As one of the conclusions of her many experiences, and surely few can speak with so wide knowledge, Miss Ackermann stated a fact which every church should take to heart—that the people who need missionaries most are the law-makers of Christian lands.

Brave Jessie Ackermann is a woman of splendid physique, unimpaired by the great stress to which it has been subjected, of admirable poise of mind and character, and evidently trained and molded by the Spirit to lead out the best in men and women for the best uses.

The annual convention week for Christian workers began on July 16, at Rest Island, the loveliest spot on the upper Mississippi, where John and Mary Woolley are giving "a chance" to the drink-tossed to anchor off the sea of temptation and find a refuge in Christ. Here for a week railway and boat pour out their freight of excursionists, while the hungry-hearted by hundreds thread their way for miles in vehicles, through the woods, to the great tent in the solemn, sweet temple of the groves where daily, in afternoon and evening, "the better way" is presented with wonderful power of the Holy Ghost.

There were too many Christian workers and guests present to name in this hurried letter, but Rev. Frank Peterson, superintendent of the Baptist Missions of the northwest, preached a remarkable sermon on consecration, the burden of which was that every worker should stop making excuses and go into the battle for the Lord with whatever weapon he has in hand, as Moses went before Pharaoh with his staff only, which the power of God made miracle-working for the release of Israel. Joshua with his trumpet, David with his stone and sling, Elijah with his mantle smiting the fleeing waters, Sampson with his jaw-bone and the little lad's little basket of loaves and fishes—all used of God for His mighty works.

Mrs. Charlton Edholm, of World's W. C. T. U. press department, was a busy factor in the meetings; also Mrs. Nelson, of the state work; numerous representatives of pulpits and H. N. Timolat, the earnest-hearted and godly superintendent of the mission, gave special strength to the gathering, but there was universal regret that charming Mrs. Timolat was unfortunately too ill to attend.

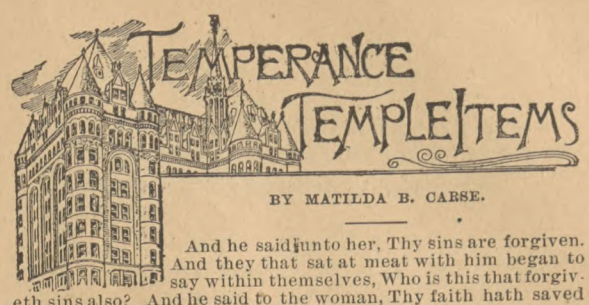
Rev. W. H. Boole, D. D., of New York, husband of our Mrs. Boole, founder of the Water Street Mission, in which Jerry McAuley was converted, and out of which has arisen that amazing work in the dark corners of New York City, was the main figure of the convention. In the time of the Crusade he espoused the cause of woman and temperance, and ever since has set it ahead in his work, on the principle that justice is God's chief attribute, and must be satisfied before any more mighty works can be done by the church. He preached every day, and the rocks, remedies and rockets, the cream, comfort and grit poured out overwhelmingly from his experiences of the grace and goodness of God, all were turned into bread for starving souls. He led the morning prayers in Somerset cottage, the focal interest of Rest Island work, where the hour is devoted to the simplest, most practical instruction as to the bone and sinew of Christianity, to the exclusion of isms and creeds—teaching on the most progressive, modern, thoughtful lines. Out of this kind of instruction shall go from this place men—and women, too, in time—to stir the people to activity in operative Christianity touching the great reforms of the day, especially the liquor traffic; the central thought being that while it is a vital point to rescue drunkards, it is an infinitely more pressing business upon the Christian conscience to destroy the complicity of church and government with the license of this tarffic in lives and souls.

John G. Woolley is the all-pervading and unique spirit of the work. One of the men who rejoices in a Saviour found at Rest Island, and the thirst for drink destroyed, said: "Isn't Mr. Woolley the sweetest man in the world?" "Sweetest and strongest," was the reply, "for he is strong as sweet. God bless him and Mary Woolley!—they are inseparable in thought."

Every day witnesses deep works of grace in Rest Island Mission—men delivered from the power of appetite by the power of Christ. When I had to turn back to work in Chicago I felt like Moses coming down from the Mount to that golden calf in the valley. But the soft lapping of waters on the shore, the light and color, the opalescent mists clinging to the hills, the sweet breath of woods and flowers, and the diviner "communion of saints" enfold me still—for it seems as if we had turned aside, for a little while, with Christ and His near ones, to those mountain sides where He loved to go when He was world-weary. Life would be glorified and the world won for Christ if the truth were everywhere told in the simplicity with which it is uttered at Rest Island.

Harriet B. Kells.

Chicago, Ill.



BY MATILDA B. CARSE.

And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.—Luke 7:48, 49, 50.

Let all the faithful read the following letter, which is written by Mrs. Harriet M. Bond; she has passed her three score years and ten, and is not only bowed under the weight of years, but of poor health. She says: "Several weeks ago I proposed to our union that we try to raise a dollar a member for the Temple, but was informed that the society was in debt, and could not do anything at present. I thought I would see what I could do by calling on individual members of the union and other friends. I have succeeded in collecting $19, which I forward by to-day's mail; $10.50 of this has been contributed by ladies not members of the union. But I think it all had better be credited to the Lake Mills, Wis., W. C. T. U." We would like to print the above in letters of gold and send it to every union in the land, to show the faint-hearted what one, aged and feeble, inspired by a noble purpose, accomplished. Another saintly one, Mrs. E. R. Coates, sends $14, which she secured by getting friends to fill mite-boxes, etc. She makes excuse for not having accomplished more, by saying, "Sickness, death and trouble have been in my family during the past year, and I have been so crippled in my feet I could not get from home. I have just sent $14 to the Temple, and shall endeavor to secure as much more. An original Crusader, eighty-six years old, Mrs. E. A. Johnson, Elkhart, Ind., sends $2.50 from her mite-box. This is the second gift from her.

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Mrs. V. H. Danforth, Jamestown, N. Y., is another living witness showing what can be accomplished by one impelled by a high aim and determined purpose, even when burdened by the weight of advancing years and failing strength. This noble woman, two or three years ago, wrote, stating that she was very anxious that a suitable memorial should be placed in Willard Hall to commemorate the fact to coming generations that Chautauqua, New York, was the birthplace of the W. C. T. U. We wrote her stating that we had drawings for a beautiful fountain in the corridor of Willard Hall, which the architect estimated would cost about $1,000, and it seemed to us it would be a most fitting memorial for the object she desired. The cost, however, appalled her; but she prayed over the matter, and faith was given her to believe that the work could be accomplished. She then presented the subject to the W. C. T. U. of Chautauqua county, and these brave women came nobly to her aid pledging to stand by her until the work was accomplished. Part of the fountain had to be cast in bronze, but it cost much more than the architect had contemplated. We gave the work to one of our best sculptors, Carl Rohl-Smith. The bronze is completed and is indeed a superb work of art. The cost, however, instead of being $1,000 is $1,450. Did Mrs. Danforth and her noble co-laborers give up the undertaking when they found the price so great? Not a bit of it! Mrs. Danforth has just sent a check for $308.25—a little bird has whispered that $50 of this amount was her own gift. This makes over eleven hundred dollars that Chautauqua county has paid on the fountain, and they are now at work raising their last three hundred dollars. Without a doubt these brave women will accomplish that whereunto they have set their hand. We are daily expecting from Italy the marble portion of the fountain. As soon as it arrives and is put in place we will write a description of this beautiful memorial for the benefit of our readers. In the meantime let the work accomplished by Mrs. Danforth and her noble helpers be an incentive to all unions and individuals to take hold of the work in faith and courage with the determination to have a part in the erection of the "House Beautiful."

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We promised in our last issue to say something this week about the *littles* which the children are sending to aid in paying for the Temple. Little Edith Harding, of Rich Lake, Wis., sends $3.65 with a nice letter. She tells that after getting her mite-box, she was taken ill with typhoid fever and was confined to bed for eleven weeks. When she was a little better and her friends began to call on her she would pass around her mite-box, so the little invalid at last got it filled. Little Emily Kennard, Lebanon, Tenn., sends $3.65 which is all her own savings and earnings; $3.65 has been received from little eight-year-old Alice Cortland, Concord, N. C., who collected the money from the members of the W. C. T. U.

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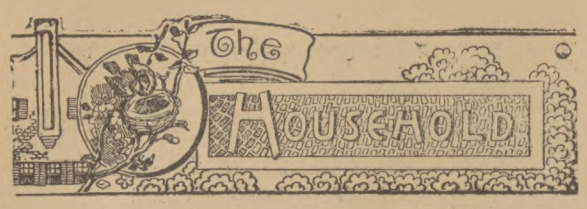
A beautiful letter has been received from Mr. Walter Tucker, Wellesley, Mass., enclosing a check for $17 from his children, which includes $5 from himself. Frank aged fourteen, sends $4, Bessie ten years old, sends $4, and Emma of eight years, sends $4. Mr. Tucker writes: "Our Ralph sent his some time ago; most of the money has been earned by hard work about home and garden by our girls and boys." Philip C. Jeans, Hillsboro, Ohio, writes: "I send you $5 that I earned mostly myself. My mamma is a white ribboner and my grandma was a Crusader, so of course I could not be anything else but a temperance boy." Mrs. Helen Van Eman, Effie, Texas, writes: "Enclosed please find 50 cents, all that little Charles and Edward Van Eman have been able to save this year. We live in the Pan Handle of Texas, and the drought has been such this year that our farm has not yielded a cent. We live twenty-five miles from town and the children have little communication with others. They begged to save pennies to help build the beautiful Temple, with this poor result. It is their best, however. They will continue their savings and a good crop year will gather many." According to heaven's valuations we believe this fifty cents has become an infinite sum.



MY BOOKS.

BY EMMA PLAYTER SEABURY.

My darling softly comes behind the chair
Where I sit reading, planning my surprise;
She puts her dimpled hands before my eyes,
And kisses me on forehead, lips and hair—
Shutting my book before I am aware.

"I want you now, and I your book will be."
She nestles in my arms as if to rest.
I love this human book of child-life best,
New, precious truths each day it teaches me,
And fills my heart brimful with its own glee.

Denver, Col.

MRS. BRUCE'S LESSON.

BY NORA MARBLE.

Mr. Bruce often wondered as he looked upon his wife's peevish face, if it could be the same upon which had once rested the sunshine of a happy heart, of a contented spirit, this face, now disfigured by the venomous touch of discontent and envy.

"Oh, yes," she was wont to reply to his mild remonstrances, "the pleasures of life may consist, as you say, in doing acts of kindness, in the knowledge of duties well done, in laying up treasures in heaven," sarcastically, "but"—her eyes fixed enviously upon the fine house across the way—"for *me*, they exist only in the possession of a great mansion, horses, equipages, jewels!"

Mr. Bruce thought of their little Jamie with his crown of golden curls, a precious jewel for which he doubted not the childless couple across the way would have given their entire fortune; but it would be useless he felt to mention him, for since the erection of that great house, and its occupancy by the wealthy and ostentatious Mr. Craft, love seemed to have taken its departure from his wife's heart. For her, indeed, the whole aspect of life had changed, now that daily, with an envious spirit, she looked upon their neighbor's mettlesome horses, the obsequious footman, the dignified coachman, and caught fleeting glimpses of the elegantly attired and presumably haughty, Mrs. Craft.

"But, Mary," her husband would expostulate, "we certainly are not to say poor, and so far as I can determine we are never to be rich, yet—"

"So far as you can determine," scornfully, "oh, if I were a man I'd determine to be rich or—or—"

"Or what?" sorrowfully.

"Or I'd betake myself to that world in which I had laid up my treasures," bitterly.

As well as he might, Mr. Bruce continued to bear these sarcasms, believing that in time his wife would, by some great sorrow, by some unmixed bitterness of genuine affliction, be aroused to a sense of her folly, if not wickedness.

"Goodness, wisdom, the imperishable gifts of intellect!" she would repeat after him with scorn, "how I hate them all. Had you given less time to your books, to the calls of religion, as you term it, been less scrupulous, less righteous," her mind as she spoke reverting to certain rumors affecting the commercial integrity of their neighbor across the way, "why, I too might be riding in my carriage, and have a fine mansion, and coachman, and footman."

Her husband's mild reply only served to exasperate her.

"Don't tell me," she would repeat angrily, "that God from the beginning meant differences to exist in the conditions of men. 'Tis not so! Look up, and you will climb up, that's my motto!"

A year or more of such reproaches, of bitter repinings, and lo, one day Mrs. Bruce found herself in full possession of their modest home and comfortable income, with the assurance from her husband that he hoped in a distant land to regain an even and quiet mind, while striving to secure that which she deemed earthly happiness alone to consist.

"It may be my duty," he wrote, "and I shall with firm resolution set myself to pursue it. 'Tis a false scale of happiness, Mary, which you have set up for yourself. Through love and love alone will you be brought some day to a sense of your error. The trappings of wealth I hope in time to afford you, but God alone can prove to you the hollowness of that which you now deem so real. Farewell!"

Months passed, and now it was the second anniversary of her husband's departure. "When, oh when," was the ever-recurring wish of her heart, "shall I be able to vie with my neighbors across the way?" Letters from Australia she ever opened with an eager hand, read with a disappointed air; destroyed with petulant anger. Their messages of affection for her, their tender longings for little Jamie touched her not.

"A letter, ma'am," said the servant upon this day, "from Californy, it 'pears like."

"California!" repeated her mistress, startled. "Why, who can it be from?" But further conjecture she cut short by opening it.

"Dear niece," it ran, "it won't be many days before you'll see your old uncle, who is remembering your bright, pretty face the day you stood up to be spliced to honest John Bruce, and he feels pretty sure that now he is poor and ailin' John's roof and yours'll prove a refuge for the declinin' years of your loving

"UNCLE SI."

"Poor and ailing," quoted Mrs. Bruce angrily, "and he'll be here in a few days. Such effrontery! Well, we'll see." And from the smile which flitted across her face—as faint as the last rays of the departing sun—'twas plain to be seen that Uncle Si's fate had already been decided.

In due time, bent and crippled with rheumatism, with great blue goggles shading his weakened eyes, and a beard of patriarchal growth, Uncle Si made his appearance.

"And so John has gone away," said he by the fireside that night, stroking with a loving hand the golden curls of little Jamie, "gone away to seek his fortune, eh?"

"Yes," replied Mrs. Bruce coldly; "he awoke to the fact at last that a man is nothing in this world without riches."

"Nothin' in this world without riches," repeated the old man, "aye, aye!"

"How the poor old fellow seems to enjoy the fire," thought Mrs. Bruce, as in the silence which followed a sigh of contentment broke from his bearded lips, and then, noting his much-worn shoes, she bade Jamie fetch a pair of his father's slippers.

"They will prove more comfortable," she said with a softening of tone which surprised herself.

Something glistened upon the blue-shrouded eyes, glistened, then like drops of heavenly dew fell upon the flowing beard. Jamie, his cheek against the old man's shoulder, with a shy hand touched the pearly drops.

"I love you, Uncle Si," said he in plaintive tones, "won't you—won't you *please* love me?" The little starved heart had made its moan, that tender heart, which nightly, since the departure of the father, had longed to ask and receive this sweet assurance from the cold, self-absorbed, ambitious woman opposite.

"'Simon Peter, lovest thou me?'" quoted the old man, tenderly drawing the little form to his breast; "'He saith unto Him, 'Yea, Lord, thou knowest that I love thee.' He saith unto him, 'Feed my lambs.'"

Mrs. Bruce smiled as she abstractedly repeated the words, "Feed my lambs."

"Aye," rejoined the old man solemnly, "aye, Mary, the starving soul as well as the starving body. Love is life, a plant of truly celestial seed. 'Tis a barren heart in which it takes not root, for from the heart alone can real happiness sincerely flow."

Something in Uncle Si's words and tone brought the image of her husband before her eyes.

"Through love and love alone will you be brought to a sense of your error," he had written, and for the first time came a realizing sense of the sacrifice he had made in thus abandoning home, and child, and country.

"Love is sacrifice," continued the old man as though in reverie, "Love is atonement! Love solemnized its triumph when that divine head bowed itself upon the cross."

With breathless interest Jamie lay in the speaker's arms, listening, as after an interval of profound silence, the old man in broken tones sang verse after verse of an old-time gospel hymn, the refrain of which,

"The Lamb that was slain,
But lives again—"

filling his childish mind with wonder.

"Slain that we might live," was the answer to his timid question, "live, Jamie, to love and serve Him."

(*To be continued.*)

Chicago, Ill.

"WHAT AM I?"

BY HANNAH A. FOSTER.

"Oh, mamma, what do you think?" shouted little Harry Hill as he bounded into the room. "The boys in our school are going to vote this afternoon, and they're all *something!* Billy Rice says he is a Republican, and Mike Manning is a Democrat, and I—what am *I*, mamma?"

His mother, a bright young Y, called a sudden halt on her dinner preparations, sat down, and lifting him upon her lap, brushed back his curly hair, kissed his flushed cheeks, and looking straight and smilingly into his questioning eyes replied:

"Well, my son, let us see if we can find out what you are. You belong to the Band of Mercy where you are taught to be good and kind, gentle to the beautiful dumb animals which God has made, and loving and helpful to your playmates and friends. Then, too, you are a Loyal Temperance Legion boy and have promised never to drink anything that could make you stupid or wicked; never to smoke or chew tobacco, and never to swear or say bad words. The *saloons* teach people to do all such things! In both your societies you have promised to do all you can to help others to be good and happy. Now, as the saloons make so many men, women and children dreadfully poor, wicked and miserable, one way to help people to be good and happy is to *close* all the saloons, and those who are determined to do this—those who work and pray and vote against the saloons are called—"

"Oh, mamma, now I know what I am—*I'm a Prohibitionist!*"

"But are you quite *sure*, Harry? What if you are the *only* Prohibitionist in your room, and Billy, Mike and the other boys laugh at you and ask you to vote as they do?"

"Why, mamma, I *won't do it!* I'm a mercy and temperance boy, you know, and must do all I can to help people be good and happy, so I shall vote against the *saloons*, anyway!"

"That's my own brave, blessed boy!" said the little Y mother, but her fond kiss of approval said even more.

Your Harry is what you make him. Thank God for the white-ribbon mothers of this and all lands who are educating the boys and girls into intelligent, stanch defenders of purity and justice. The most hopeful sign in our sky of reform is the star of promise that rests over the cradle. When American motherhood shall fully appreciate the profound significance of childhood's "What am I?" it will mean to the world "a nation whose God is the Lord."

The mother, crowned with the love and loyalty of her children, is queen indeed.

Two little girls, very dear to each other, were one day playing "visit."

"Let's play we're our mammas," said Ruth. "You be your mamma and I'll be mine—she is very good looking, you know."

"So is *my* mamma good looking—better than yours," said Bessie, with much spirit.

"Oh, no, she isn't, but I'll tell you, Bessie, how it is; both our mammas are real good, and yours is *some* good looking, but how I know my mamma looks the *best* is because I see her face most all the time, and it's always pretty!"

Although Ruth's logic failed to convince her indignant playmate, we would commend it to mothers everywhere. Every child ought to believe it has a better and more beautiful mother than have other children. Oh, mothers! study the secret of soul culture; covet earnestly the best gifts; grow fairer, stronger, wiser and dearer to your children with every passing year, so shall the love and sweet faith of your little ones never be lost. What are they? What will they be as men and women? Very largely what you make them.

Berea, O.

TRUTHS TOLD BY GEORGE MACDONALD.

Like many another she was hardly aware of the jurisdiction of conscience, save in respect of immediate personal relations.

"Then," she said, "we must see in these birds and blossoms, and that great blossom in the sky, so many prophets of a peaceful time and a better country, sent to remind us that we pass away and go to them."

When the thunder burst he closed the book and went to the window, flung it wide and went out into the court. Like a tide from the plains of innocent heaven through the sultry, passionate air of the world, came the coolness to his brow and heart. Oxygen, ozone, nitrogen, water, carbonic acid, is it? Doubtless—and other things, perhaps, which chemistry cannot detect. Nevertheless, give its parts what names you will, its whole is yet the wind of the living God to the bodies of men, His spirit to their spirits, His breath to their hearts. When I learn that there is no primal intent—only chance—in the unspeakable joy that it gives I shall cease to believe in poetry, in music, in woman, in God. Nay, I must have already ceased to believe in God ere I could believe that the wind that bloweth where it listeth is free because God hath forgotten it, and that it bears from Him no message to me.—*St. George and St. Michael.*

DEEDS become a home which arrest and bind to themselves the feelings and the love which built them up. Your heart becomes the inmate of its own acts, and dwells in the midst of its expenditure. It has given away its home and it has no other home except in remaining near the one to whom all this has been given. Thenceforth two spirits dwell together. I think the heavenly philosophy of this is contained in the words: "Sell that you hast and give alms—for where your treasure is there will your heart be also." We cannot afford to lightly throw away that person or cause on which we have ventured so much.—*F. W. Robertson.*

GERALD'S RACKET.

BY JULIA D. PECK.

"Papa, can you give me three dollars to buy a racket? All the boys have them and they have lots of fun playing tennis on the common after school. Mr. White has some for three dollars and I told him I guessed I'd take one," said Gerald Watson, eagerly.

"I cannot give you the money, Gerald," said Mr. Watson, "I have to make a payment on the house next week and I shall need every dollar I have. You will have to do without a racket this year."

"Bob Bowkert's got one, and I know they are a great deal poorer than we are," said Gerald. "I wish I could have things like the other boys."

"You ought to be thankful that you have food and clothes," said Gerald's mother. "We must do without luxuries, for times are hard and everything is high. Your father would be glad to get you a racket if he could, but debts must be paid first, so think no more about it."

"I'm going to have one, mamma, and I can earn it myself, I know I can," said Gerald. "Jack Benson said this morning that his father had six hundred bushels of corn to husk, and that he would pay two cents a bushel for husking. I could husk evenings if you are willing."

"I am perfectly willing to have you earn the money, Gerald, and I think your father will be, and I have no objections to your going to Mr. Benson's to husk, but you must be home before nine."

"All right, mamma, I'll go after school and tell him I'll husk for him," said Gerald, delighted. "How many bushels will I need to husk before I can have the racket?"

"That is a good example for you to work out," his mother said smiling. For she believed children should think for themselves.

"It will take one hundred and fifty bushels, I think," said Gerald. "Oh, dear! It will be a long time before I can earn it—but I'll have it just the same."

"You must remember you are not to neglect your duties or studies," his mother said.

"I won't, mamma, I'll bring in my wood and do everything you want to have me, just the same," said the boy as he gave her a kiss and hurried off to school.

That evening he came home with twenty cents.

"I husked ten baskets full," he cried. "Not big baskets like Mr. Benson's. He let Jack and me have smaller ones and he pays us two cents just the same. We had such fun! Jack and I tried to see who would fill his basket first; and Mr. Benson told jolly stories about when he was a boy. I've made a bargain to husk one hundred and fifty baskets for Mr. Benson and he is to pay me three dollars and then I can get my racket. Hurrah!"

At the end of a week Gerald had earned a dollar and he was a happy boy, for it was the first dollar he had ever earned.

"I didn't know it was such hard work to get money," he said. "I'm going to be more careful about wearing out my boots and clothes so papa won't have to work so hard to get them for me."

Friday he had two dollars and twenty cents earned and his racket did not seem so far off.

"And, papa, Mr. Field says if I'll pick up potatoes for him to-morrow, he'll give me fifty cents," he said, "Have you anything for me to do?"

"No, you may work for him if you like," Mr. Watson said, "but you'll find picking potatoes very hard work."

"I guess I can stand it one day," said Gerald, "and then don't you see, papa, I'll only have to husk fifteen baskets more. And Mr. White says I may have the racket any time and he'll wait for the pay. I didn't ask him, either. He's ever so kind. May I get it to-night when I come home from school?"

"No, indeed, Gerald, you cannot have it until you have the money in your hand to pay," said Mr. Watson, decidedly. "When I was a boy I made a rule that I would not run in debt for anything that I could do without and I find it a very good rule. It saves a great deal of trouble and worry and people have confidence in a boy or man who pays as he goes. Then if it is necessary for him, any time, to borrow money people are ready to trust him. Then there is another thing. Didn't you make a bargain with Mr. Benson that you would husk so many baskets of corn?"

"Yes," said Gerald, faintly, "but I guess may be he won't care." To tell the truth he was growing very tired of husking.

"Perhaps Mr. Benson would let you off if you asked him," said Mr. Watson, "but he would not be likely to trust you in the future. A promise, my son, should be thoughtfully made and be kept if possible. Always remember that."

"I guess you live by the 'Golden Rule,' don't you, papa?" said Gerald, after he had been silent for several minutes. "I never thought before that there is a right way and a wrong way of doing everything. I want Mr. Benson to think I will keep my word so I s'pose I'll have to do as I agreed, but next time I will be careful what promise I make. I'll be glad, I tell you, when it's done."

Not many days after Gerald came home with a very happy face, and a roll of bills which he waved above his head.

"I've earned it all, mamma Watson!" he cried, joyfully. "And I'm going to get my racket this very day. Oh! it will be fun. I shan't have to look on and see the other boys play any longer. I'm going to learn Saturday afternoon, but I'm going to husk evenings for Mr. Benson until I've done the twenty-five baskets that I promised."

"I am sure you will enjoy it much better for earning the money yourself," his mother said. "And you have learned many valuable lessons besides. Your father was speaking about it only this morning, that you had grown more manly and self-reliant. We thought you would give it up before you had earned half enough to buy your racket, and were glad to know you were not easily discouraged."

"I'm afraid I haven't helped you quite so much, mamma," said Gerald, "because I've had my mind upon that, but I'll make it up when I get all my corn husked."

"You might shell these beans for me now if you have time," said his mother, "that would help me a good deal."

Gerald took the pan of beans and sat down on the porch just outside of the kitchen door, when his aunt, who lived near by, came in.

"I'm going to send on my subscription for THE UNION SIGNAL, Mary," she said to his mother, "and I will send for you at the same time if you wish to have me, and save you the trouble of writing."

"We have decided that we must do without it this year," Gerald heard his mother answer. "It has been a hard year for us, as you know; Daniel's accident made a large doctor's bill besides the time he lost, and we have such a horror of debts that we shall do without everything not absolutely necessary."

"But how can you do without your paper that you prize so much? I would be only too glad to lend you mine but we send it as soon as we have read it to Mary, and she depends upon it for her temperance meetings," said Aunt Anna.

"I am sure I don't know how we can do without it," his mother answered, sadly, "but food and clothes we must have—we've taken it ever since we were married and it will be a great trial not to see it every week."

Gerald waited to hear no more but hurried away to school. He did not stop at the store as he intended to do and leave his money for the racket, which tempted him from the window. His face was very sober all the afternoon and it was hard to keep his thoughts on his lessons. When the session was through he hurried away not waiting for the other boys. But instead of going home he went to his Aunt Anna's.

"Here's the money for the paper," he said, when she opened the door. "It's all right and please send right on for it quick!" Then before she could speak he was gone.

Gerald's mother heard her boy go upstairs, and as she called to him and he did not answer she went softly up to his room. Gerald sprang up from the bed where he had thrown himself, as she entered the room. His eyes were red and he wiped the tears hurriedly away, looking very much ashamed.

"I'm glad, I am truly," he cried. "I don't mind it a bit—you needn't think for a moment that I do. I'd a thousand times rather you'd have the paper."

"Gerald! what do you mean?" asked his mother.

"You are going to have your paper," he said, smiling. "I told Aunt Anna to send for it. I would not be so selfish."

"My dear boy," his mother interrupted; "why, I never thought of such a thing."

"Don't you say a word," he cried, with his arms around his mother's neck. "It's too late now, and I'm glad of it. I'm going to have my racket, too, only I'll have to wait a little longer. Mr. Benson told me to come to him any time when I wanted work and he'd give it to me. I'll enjoy it all the more when I do get it—don't you see I will?"

Gerald looked up and saw tears in his mother's eyes and he was fully repaid for his self-denial.

Shelburne, Mass.

IN the following sentence are all the letters of the alphabet: Pack my box with five dozen liquor jugs. At the same time it will be noticed that there is no command to fill the jugs with liquor of any kind.—*Advance Thought.*

DEAR BOYS AND GIRLS:—Such good times as are in store for the poor children of Chicago at the World's Fair next Wednesday! I know you will want to hear about the plans which are being made to give ten thousand of the waifs of this big city an immense picnic in beautiful Jackson Park on that day. First, they will gather at eight o'clock and march to the trains which will bear them swiftly to the World's Fair, where they will be met and escorted about the grounds. Then they will have rest and lunch, and a visit to Buffalo Bill's Wild West Show, with games in the afternoon, returning early, so that the newsboys will be in time to sell their afternoon papers. A large quantity of food and clothing will be needed, of course, and kind-hearted people are supplying both. Lunch boxes to be filled are sent to any address by Superintendent Daniels, of the Waifs' Mission, 44 State street, Chicago, Ill., and they will be called for on the evening before Poor Children's Day.

During the first two days of this week there was a gathering of young people at the Art Palace in Chicago, the like of which, I think, was never seen before. It was made up of scholars of highest standing in the public schools, appointed to form the Youths' Congress of the World's Fair. They listened to music by the World's Fair Children's Chorus, addresses by well-known children's writers and messages from noted people of the world, besides visiting the great Exposition. These children's lives are in pleasant places, and in protected homes they receive all the benefits which this great country affords. How different from the children of the street, the homeless boys and girls—spending their precious hours in striving to keep from starvation—who will form the great company on Poor Children's Day!

The Cozy Corner hurrah for Sunday closing of the World's Fair! *Now* we will feel a genuine interest and a patriotic pride in the great Exposition which we couldn't muster up while the holy Sabbath was broken.

Yours joyfully,

Aunt Jane

NEPHEWS AND NIECES.

Eva Bennett, New York.
Mabel Holt, North Dakota.
Clara L. Huck, South Dakota.
Alice G. Carmichael, Wisconsin.
Mildred Smith, Massachusetts.
Fletcher McFadden, Illinois.
Jennie E. Lowe, Washington.
Anna C. Gales, North Carolina.
Frances Jackson, Elizabeth Jackson, } Delaware.
Chas. F. Howard, Missouri.
Hattie Ryan, Kansas.
Addie O. Clark, Mary E. Clark, Olive C. Somers, } California.
Mildred Cross, Missouri.

Decoration Day our L. T. L. marched to the cemetery and decorated the soldiers' graves. We have quite small meetings now; not over half of the members come. At our last meeting there were but eighteen. I will stop now, and next time I write I hope we will have a bigger Legion. EVA BENNETT.

Bloomingburg, N. Y.

Yes, I am sure your Legion must grow, and you are going to help, aren't you? If each one of the eighteen got one new member, how many would that make?

Is there any room for me in the Cozy Corner? I do not belong to the L. T. L., but I like to read the Cozy Corner letters. I used to belong to the L. T. L. in Lead City, S. Dak., but there were so many saloons there that it broke up in a little while. Mamma said that was a bad place to raise children, so we moved away in 1891 and came to a small town in Florida where the place is so small that they have no Legion, nor any saloons, either, but I see drunken men sometimes.

LLEWELLYN ROFFEE.

Winter Haven, Fla,

Of course there's room, Llewellyn; we give you a hearty welcome and expect Winter Haven to become a real temperance town when you are grown!

SOFT-SHELLED NUTS.

210.

BIBLE TEMPERANCE PI.

1. Emkseens, remtenpace gantisa husc heter si on awl. 2. Kolo ont opnu hte iwen hnew ti si edr. 3. Nwei si a cerkom rgnots kidnr si gingar.

MABEL MCKUSICK.

211.

BEHEADINGS.

Behead a useful little article and leave a preposition; a toy and leave everything; a deep dish and leave a stone; a part of the body and leave a conjunction; something needed in winter and leave anger; a sandy place and leave an adjective. EMMA S. JOHNSON.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JULY 6.

204. July.
205. Touch not, taste not.
Correct answers: Clara L. Huck, Norma Evans.

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The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.—Prov. 21:6.

PERILS OF THE GAMBLING EVIL.

It is said that we are fast becoming a nation of gamblers. The mania for gambling extends its baleful influence into almost every financial enterprise, and from the church society to the Wall street manipulator there is the same demoralizing tendency to pander to the popular craze for "taking chances." In the school-boy who plays marbles for "keeps," and the business man who risks his thousands on a turn in the market, may be seen the same morbid craving, differing only in degree from that exhibited by the professional gamester.

In tracing the gambling evil back to first cause, we find its root, like the root of many other evils, to be the "love of money." Now money in itself is good. Rightly used, it is a powerful instrument for the blessing of mankind, hence the acquisitive faculty is not to be despised. It is only when we manifest an inordinate love of money, when we worship it as the one thing needful, that it becomes a curse.

In this age of electricity, these days of swift achievement along all scientific and industrial lines, it is natural that the spirit of restlessness and outreaching (itself one of the factors of human progress) should make itself felt along financial lines also, and become manifest in an abnormal thirst for gain. No man in these bustling, hurrying days is content to follow the slow, laborious methods of his grandfather, whether it be in the way of travel or of money-getting. The eagerness to acquire riches at a bound is to-day the bane of young manhood, especially in our own land so peculiarly favored in multitudinous chances for fortune making. There is a dangerous tendency among our young men of all classes to turn impatiently from legitimate lines of labor with sure, but slow, returns, and to seek some way of gaining a living "by their wits." The "something for nothing" principle, so popular in the business world at the present time, is subversive of all business integrity, and is fraught with serious danger, not only to the individual, but to the nation. The vast army of non-producers, which preys upon the possessions and upon the vices of others, is assuming such proportions as to demand summary action on the part of our legislators. This parasitical class of "bread-winners" impedes the moral and material development of the nation, and is a menace to its financial and industrial stability.

In view, then, of present conditions, it behooves every one who truly desires the welfare and prosperity of this republic to lift up the voice in no uncertain tones concerning the gambling evil. To-day more than ever before in the history of the nation do these United States stand in need of stringent laws against every form of gambling; more than ever is it necessary to demand a rigid enforcement of laws we already have. Though love of money is doubtless the root of the gambling propensity, the motive power which first impels a man to "try his luck" in the pool-room or at the gaming table, and though in some cases it may continue to be the gambler's incentive, the rule is that habitual indulgence in this vice leads to an enslavement most terrible in its consequences. The man who begins by gambling for the sake of gain, soon discovers that he is addicted to the vice for its own sake. His own folly has bound him in chains from which escape is well-nigh impossible. If he awakens to the horror of the situation, if he stops to think about it at all, he realizes that he is powerless in the clutches of a giant evil, and that in all probability a miserable fate is in store for him. There is no "gold cure" for the gambler; no physical treatment that can overcome the abnormal craving of the victim of the gambling evil. Medical and physiological science is daily rendering it more easy to deal with the "dipsomaniac," to cast out the demon of alcoholic appetite, but what can science do for one possessed by the evil spirit of gambling?

Of all forms of gambling, that connected with the race track is most to be dreaded. And this because its veneer of "respectability" serves more effectively to blunt the moral perception. The faro bank and the roulette table are not so alluring to the young man as the horse race. The atmosphere of bold and undisguised vice which surrounds them is naturally repulsive to the beginner. They are popularly regarded as "low" forms of gambling, and the man known to indulge in them loses social caste.

The races, on the other hand, present no such obstacles to the would-be initiate. They are patronized by men and women of high business and social standing, and the daily papers devote column after column to the favorite horses and to the gorgeous turn-outs and elaborate costumes of patrons and patronesses of the "Derby."

The race course stands in the same relation to less reputable gambling resorts that the high-toned, licensed saloon does to the low groggery and the "blind tiger." And as the "respectable" saloon is more dangerous to society than the basement dive, so the "respectable" gambling club is infinitely more harmful than the lawless gaming table.

Vices, like misfortunes, never come singly. Gambling, from its very nature, draws around it other and coarser vices. Its dangers lie most of all in the debasing associations which inevitably plunge the participant into still deeper degradation and leave him a moral and physical wreck. The saloon and the brothel are the inseparable attendants of the gambling resort, however "legal" and "respectable." Gambling, drunkenness and social impurity go hand-in-hand and are the devil's own trinity.

What shall we say of a nation that connives at either of these debauching evils *for money?* What shall we say of a city which fosters and builds up a powerful gambling enterprise like the Washington Park club of Chicago, and which elects as its chief officer a man known to be hand-in-glove with the "boss" gamblers and saloon-keepers?

And what shall we say of the "good moral citizen"—the church member, perhaps—who by public patronage of a gambling club, or by his presence at a notorious gambling resort, actively countenances and supports this mammoth iniquity and thereby encourages the spread of lawlessness and vice?

WHAT ARE THE FACTS?

Such wild statements have been going the newspaper rounds in England with reference to the effect the adoption of a suffrage plank has had upon the W. C. T. U. in America, that one is almost inclined to forget that wild statements are not indigenous to the British soil, but that they flourish equally well when separated widely from the lion and his mighty roar. Unfortunately for the facts of the case, America, too, has produced a sufficient number of assertions which are incapable of substantiation, to make it impossible for us ever to fear the supremacy of the other side of the Atlantic in this particular kind of falsifying. Strange, is it not, that people who are strictly truthful in all that concerns their private lives, who would not tell a deliberate falsehood though it were to their own personal advantage, will, nevertheless, allow themselves to make statements whose truth or falsity they have not taken the trouble to investigate?

A question in point is the statement made by Rev. J. M. Buckley, that redoubtable champion of the cause of woman, last summer at Chautauqua. In his famous debate he said, "Woman suffrage was tried in the territory of Washington. There no particular interest was taken in it. The female vote was always light." (We suppose Dr. Buckley meant the women's vote, because suffrage thus far has been confined to the *genus homo.*)

Fortunately, Washington state has some women living in it who believe in the principles and practice of woman's suffrage. One of these, Mrs. Lucy A. Switzer, of Cheney, Wash., has given herself to the work of ferreting out the truth of this statement of the great opposer of progress in the M. E. church. She has placed in our hands several letters received from prominent men and women there, in answer to a request sent them from herself in which, after stating the Doctor's assertion, she requests:

"Please state whether this was true according to your personal observation during the time that impartial suffrage was the law of Washington."

Rev. D. G. Strong, long a presiding elder in the M. E. church in Washington Territory and state, says: "I have no statistics of election before me from which to quote, but, being myself a suffragist, I watched with interest the conduct of the women of Washington Territory pending their right to vote, and observed these points:

"1. The woman's vote was noticeably large.

"2. It was, in a large majority, on the side of good order and sobriety, and hence,

"3. Was objected to, not by the women themselves, nor by the pure-minded men of the territory, but by scheming politicians in the interests of the whisky traffic.

"P. S.—I have lived in Washington since 1876, and had opportunity for a wide range of observation."

Mr. R. C. Dunbar, associate justice of the supreme court, says: "Answering yours of the 6th instant I will say that the quoted statement of Rev. J. M. Buckley, in regard to the practical working of woman suffrage in Washington was either an exhibition of awful ignorance or a willful misstatement of facts. Considering the radical departure of the law from the old, established customs, the 'female vote' was large; and, in fact, it was growing into universal favor. The women of the territory, as a rule, took a very lively interest in the exercise of this right, and almost universally condemned the destruction of the law as an unjust deprivation of their rights. It must be borne in mind that after the supreme court had held the act conferring the right on women void, the people again through their representatives in the legislature promptly reënacted the law, and it remained for an imported supreme court to again declare the act unconstitutional."

From a long time resident Baptist minister, Rev. J. S. S. Cairns, comes the following:

"The statement of Rev. J. M. Buckley with regard to woman suffrage is remarkable in the extreme. We have been in Washington between eight and nine years, and I have been a very close observer of the suffrage question, and my observation is that women very highly appreciated the right of suffrage while they had it and used it to the sorrow of some corrupt politicians. My conviction, from experience with the enlightened Christian women of to-day, is that nineteen-twentieths of them most earnestly desire suffrage, and would use it if they had it. Most of the Christian denominations are agreed in this on this coast, so that when the matter is brought up at our conventions it elicits more enthusiasm than almost anything else. The only opposition is the rum power and corrupt politicians."

Mr. Everett Smith, a prohibition lawyer of Seattle, says: "You ask for my opinion on the workings of woman suffrage in the state of Washington. I assume that you refer to my opinion as to its practical workings, for in theory and principle I cannot see how any thoughtful and fair man can logically take any other position than in favor of the equal rights of women with men. I came to this state in 1885, in territorial days. I came straight from several years' study at Yale and a residence in and near New Haven, Conn., of twenty-three years, so that I cannot be considered as having any sympathy with woman suffrage. I had little acquaintance with the subject in any way. As soon as I came to Seattle I saw it practically. Women held some minor offices and showed their capabilities for higher ones. They served on grand and petit juries with impartiality and justice. I believe it was the verdict of all the lawyers that a jury with some women as members was sure to be a fairer and more careful jury than the ordinary jury of men alone. At the polls the women averaged a smaller attendance, which was to be expected, but the better class of women did their duty as faithfully and conscientiously as did their husbands. I think, from observation and report, that generally women voted the same as their husbands and brothers, but exceptions were common. The more I saw of the workings of equal suffrage, the surer I was that the system was all right, in practice as in principle. Had it not been for cheap Republican and Democratic politicians the laws in favor of equal suffrage would still be on our statute books. The people at large were in favor of the practice and I am confident at the time would have sustained it by a popular vote. Before the opportunity was given to express popular vote upon it, such a large number of conservative Eastern people, unfamiliar with the equal suffrage question, had come into the state, that they defeated it. I expect to live to see the day that equal suffrage will be again adopted in this state, and I don't believe I shall be an old man either."

Mr. Purdy J. Flint, "one of the solid and reliable men," and his wife, Mrs. Lucy Flint, say: "The statement of the Rev. J. M. Buckley that the women of Washington Territory took no particular interest in the elections during the time they had the right to vote, is far from the truth. We lived in the territory during the entire time of their enfranchisement, and we state positively that women in this part of the country took as much interest in elections as the men did, and the result was in every way beneficial to the general and moral welfare of the community. There were very few women who did not vote. The true reason for their disfranchisement was that they *did* take an interest in elections, but the interest they took was not *whisky* interest, hence their disfranchisement. They also made good jurors, and were highly complimented in many cases by the judges for correct decisions."

Mrs. Anna C. Singer, at one time president of the Wash-

ington W. C. T. U., and wife of a Congregational general missionary, writes: "The statement of Rev. J. M. Buckley is untrue according to my personal observation before, during and after the elections in which the women of Washington Territory were allowed to vote. There was great interest taken in it by all parties and classes of people. The 'female vote' was generally pretty well represented, especially considering the 'pioneer' condition of affairs at that time. The W. C. T. U. and women generally bore upon political affairs to such an extent with their ballots for good men, regardless of party lines, that most abusive newspaper articles appeared from masculine writers, and the saloon element was the most bitter foe to the election of those men by women's vote. The utmost independence was shown in the 'female vote,' in some few localities the liquor element predominating. Nevertheless the women voted, and woman suffrage was a grand success in Washington Territory, followed by a disastrous defeat in Washington State. I feel very deeply the manifest injustice done by statements like the above. Good men say, 'There is no reason why women should not vote.'"

Mrs. Switzer has secured other testimony, equally conclusive. In view of these facts, what can be said of such bald assertions as the one quoted from the distinguished doctor of divinity? Even a woman, who is unfitted by her sex for a place in the deliberations of the General Conference of the church women so largely helped to found, and who has grave disqualifications for any participation in governmental life, cannot help feeling that if the sole representation of womanhood in church or state is to be left in the hands of men, she would humbly, as an inferior being, venture to suggest that men should be a little more careful to have their statements strictly veracious. At least seven competent witnesses declare woman suffrage in Washington to have been a success; Dr. Buckley says it was not. What are the facts?

THE Rev. Dr. Lewis Curts, one of the most progressive Methodist ministers in the United States, a thoroughgoing Prohibitionist and one of the leading Methodist publishers, in compliance with our request, states in the following language his view of the position of the "women's question" as it now stands in the Methodist church: "At the General Conference, in 1888, a large minority said that 'by the constitution of the church women are eligible to seats in this body,' a small majority said, 'they are not eligible, and if the minority of this body think the eligibility of women is already comprehended in the constitution, let them demonstrate that fact by securing a three-fourths vote of the members of the annual conferences, and a two-thirds vote of the next General Conference.' The minority said: 'This is not necessary, women are already eligible and the constitution needs no amendment, but, to satisfy the majority we will go through the process of amending the constitution.' This amendment failed. In 1892, a majority of the General Conference believed that women are eligible to seats in the General Conference under the constitution. A minority said, 'They are not.' Then the majority said, 'Very well, if you think they are not we will give you four years in which to prove the truth of your position by securing a three-fourths vote of the ministry, and a two-thirds vote in the next General Conference for your view of the subject.' The minority in this case, as in the case of 1888, protest that the constitution needs no amendment, because they hold that ineligibility of women is already a part of the constitution. Logically, the opponents of women's admission are in exactly the same position as were the advocates for her admission at the preceding General Conference. The entire effect of the proposition as now submitted to the church is that at the next General Conference we propose to admit women to seats in that body, should any appear duly elected."

DR. LEES, one of the most incisive writers that the temperance reform has produced, after a study of fifty years, gives the following as the chief factors in his opinion concerned in the causation of alcoholic intemperance:

1. The notion that intoxicating drink is a good beverage or a good medicine. This is the principal factor from which all the rest follow.

2. The example of decent people who drink it in the presence of people who believe in them.

3. The feeling of pleasure at first excited by it. Pleasure is Satan's bait always.

4. The bringing of people into contact with drinking—which is the law of hypnotic suggestion.

5. The continued and inevitable operation of the narcotic upon nerve and brain.

6. The pecuniary inducement of sale, giving rise to needless and increased temptation.

7. The desire to drown care and sorrow in the forgetfulness of wine.

8. The strong craving created by tippling, beginning with the "moderate glass," so gradually and insensibly producing "thirsty souls."

9. The inherited predisposition to drink consequent on the drinking of parents, which renders many people susceptible to the more rapid development of alcoholism.

PLEDGE.—*"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same."*

QUERY.—What would you think of a temperance play, entitled, "From the Saloon to the Gallows"? I am a temperance man, and am sure that if we can get the saloon-keeper shown up in his true light in the theater, it will be the great siege gun which will level the enemy's works.

S. W. H.

ANSWER.—We cannot in any wise give your proposed plan indorsement, and we feel sure that if you give the question more minute thought and analysis, you will, ere long, think as we do—and as does the great army of Christians who are earnestly fighting this common enemy. Such a play as you suggest would need the authorship of one intelligently committed to the temperance reform; would also need for the presentation of such play earnest advocates of the temperance cause. When all was complete, it would fail to draw the very audience which you would wish to reach, and it would have little or no indorsement from Christian and temperance workers. The saloon and its fruitage need no depicting—the reality is flaunted in our faces from day to day. What is needed is to win over to our side the intelligent Christian men and women of our land, who will use every dignified, gospel-indorsed means to reclaim the drunkard, protect the weak and helpless, and convert our enemies to our own way of thinking.

The effort has been made again and again to so remodel the theater that it shall be an educator and a factor in all well-directed endeavors for humanity's uplift, but such efforts have signally failed. The strength of theatrical presentations lies in the fact that they minister not to the higher, but to the lower element in human nature, and this is as truly the case in the most costly as well as in the cheaper plays. Even in the "highly moral" performances, there is that subtle treatment of the whole that throws the most attractive light over the weakest characters in the cast.

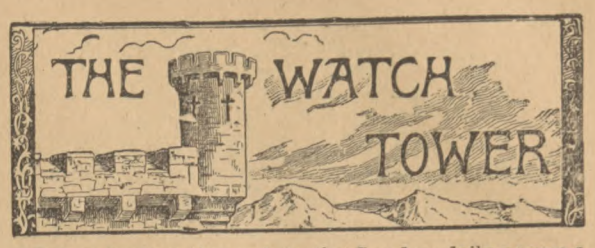
Q.—Will you please give the correct definition or meaning of the words "Temperance" and "Prohibition"? Is the following right? Temperance—"Moderate use of all things good and total prohibition of all things bad." Prohibition—"Total prohibition or destruction of all wrong and equally energetic support of all that is right." Should not the correct definition of these words be kept before the people until they become more familiar with their true meaning, of which but a very few seem to have any clear-cut ideas. I draw mine from the Law of God, the Mt. Sinai prohibition, which I understand to be equally promotive of all good and prohibitive of all bad. Thus does the word Prohibition ever stand before me, which I continually wear upon the breast of my coat and so interpret to the many who question me regarding it. Am I right? Please answer personally or through the SIGNAL, and much oblige a constant reader of your "God-given" organ.

J. F. IRONS.

A.—We doubt whether many lexicographers would accept as accurate the definitions of our correspondent, especially that of Prohibition, but the subject is one of sufficient importance to engage attention. The reformers of the present time suffer for the want of clear and exact terms. The word "Temperance" once stood for an accurate and well understood idea. The use of a certain moderate quantity of alcoholic liquor was, in the popular estimation, temperance, and the user was a temperate man. Time was when the most intelligent and conscientious of men had no more scruple about a "dram" of liquor than the best men now have about a cup of coffee. "Temperance" meant moderation, use without abuse. A temperance society was a society to secure moderation and prevent abuse.

But years passed on and convictions grew. It was discovered that alcoholic drinks had a law of their own; the distinction between use and abuse could not be maintained. Then total abstinence began to be urged, first from "spirits" and later from all alcoholic liquors. A barbarous term, "teetotal" came in as an attempt to furnish a descriptive title. But most people preferred the old and familiar word, temperance, and they sought to inject into it the new meaning. That effort continues yet.

The temptation to put new wine into old bottles will be strong as long as so many apparently good bottles, well adapted to their purpose with little alteration, are so handy. But the experiment, no matter how often tried, results in the same way, there is destruction and waste. If the men who so bravely came to the front in 1836 and established the test of total abstinence from all that can intoxicate, had found or coined a word to express their contention and had let the advocates of temperance possess and enjoy their time-honored descriptive title, it seems to us it would have been better. But the history of the past seventy years is one of struggle to popularize the word temperance and endow it with a meaning which for centuries never occurred to scholars. It should not surprise us if but little progress has been made. Words do change their meaning but it is a slow process.



It is refreshing to read in the London daily papers a statement from a Cambridge correspondent to this effect: "You in London make much account of the high rank taken by women in the Cambridge examinations, but with us here the wonder would be if this were not the case."

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Dr. Kate Bushnell quotes the saying of a Chinese that it is better to be an American dog than a Chinese woman, and adds: "Why are millions of women hobbling on lame feet in China, and millions more shut up inside of barred windows in India? Because the devil knows that so long as he can keep women from mutual faith and coöperation the world will go very much as he desires to have it, but the day of our deliverance draweth nigh; we are finding out that 'the world was made for women, too,' and the bands of ribbon white are binding us in an invincible Home Guard around the world."

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That was a witty introduction of Mrs. Livermore at the International Congress, when the chairman said that "Everybody knew Boston was the hub of the universe, but all did not perhaps know why it was so called. This is the reason: Because out of Boston go *spokes*men for the *w(h)eal* of mankind, who never *tire* of doing good to their *fellows* (*loes*). Some of those spokesmen are spokeswomen, and among the more distinguished of them is Mrs. Mary A. Livermore."

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The suggestion is made in a London paper that the comparative advantages of a vegetable and animal diet, also of the "moderate" (?) use of alcoholics and tobacco could be advantageously compared by noticing their effects upon two groups of prisoners. Such an experiment, carried on for a sufficient length of time and under the supervision of scientific men, might yield us some most valuable conclusions in the interest of the race.

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It is pleasant to be able to write something helpful of the life of the great French writer, Balzac. It is declared that he had the capacity for delightful friendships with women, which were never sullied by the slightest breath of scandal. He led a pure life, cherishing for fifty years his high ideal of love and the noble virginity of his senses, for even in Paris his morals were pure, and he was sober in all respects. He insisted upon the most absolute chastity, which he believed was of great advantage in developing the highest powers of the mind, and gave to those who practiced it mysterious faculties. He dreaded excesses as the death to talent, and his life from his earliest years was that of an anchorite. After he had completed half a century he married a woman who could give him not only affection but intellectual companionship, and concerning this greatest experience he wrote these noble words: "I believe this union to be the compensation which God has held in reserve for me through all my years of toil and difficulties which I have met with and finally surmounted. I had no happiness in youth, no blossoming springtime, but I shall have a brilliant summer and the sweetest of all autumns."

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A distinguished physician in London, who is a firm believer in the great advantage to women and the public of the profession of nursing, gave the following incidents: He said, "I was called upon to attend a lady in the country; she was dangerously ill, and no one in the family had the head or hand to be of the least use to me except the cook. She evinced so much native ability that I said, on leaving, You ought not to remain here, but come to London, and learn to be a trained nurse. A few months after she put in an appearance at the doctor's office, saying that his words had remained with her, and she was most desirous of learning to be a nurse, but had not the requisite funds. He had so much faith in the woman that he told her to take the course of study and he would lend her the money to meet the expenses. She was called back to the lady who had been her former employer, and was so successful in carrying the lady's husband through a serious illness, that when the family went to India they sent for her in a difficult emergency. From there she went to Australia, to nurse a friend of theirs, and from there to South Africa. In all of these places she was so successful that she has now founded a training hospital for nurses at Natal, and has fifty young women under her care. The doctor said that a good nurse was one of the best paid persons in South Africa to-day." He told a similar incident in the case of a young seamstress who had aided him in a family where no one else had the least skill, and said that she, having taken the course of training in London, was now earning £500 a year.

ON DUTY.

World's W. C. T. U.

"For God and Home and Every Land."

BADGE: A knot of white ribbon.
HOUR OF PRAYER: Noon.
METHODS: Agitate, educate, organize.
DEPARTMENTS: Preventive, educational, evangelistic, social and legal.
THE POLYGLOT PETITION has been circulated throughout the world and signed in fifty languages. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

CALL TO WORLD'S AND NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION CONVENTIONS.

To all White-Ribboners Greeting:

The World's Woman's Christian Temperance Union and the National Woman's Christian Temperance Union of the United States will hold their Conventions on successive days beginning October 16, 1893, in the city of Chicago, in the Memorial Art Institute building, in which are held all the great congresses of the Columbian Exposition year.

This will be the twentieth Convention of the white-ribboners of the United States and the second biennial Convention of the World's W. C. T. U. The Convention of the World's W. C. T. U. will be composed of its general officers and executive committee, the secretaries and treasurers of auxiliary national societies, the World's superintendents of departments, the editors and publishers of the official organ, and one additional delegate for every one thousand members of auxiliary National societies.

Each National organization is requested to pay careful heed to the foregoing statement which may be further explained as follows:

The Presidents of all National W. C. T. U's and of the British Women's Temperance Association compose, with the five General Officers of the World's W. C. T. U., the executive committee of that society; the secretaries and treasurers of all National W. C. T. U's are, by virtue of their office, *ex officio* members of the convention. Besides these, there are World's superintendents of departments, of which there are at present eighteen, and the editors and publishers of THE UNION SIGNAL. All the foregoing are *ex officio* members of the biennial meeting, and besides these each auxiliary National union is entitled to one delegate for every 1,000 members. It is desirable that alternate delegates should be chosen, as some of those regularly authorized may be unable to attend. We are confident that in this exceptional year, when the Columbian Exposition has attracted myriads from all parts of Christendom, we shall have a more representative attendance than we are likely to secure at any other time for years to come. We therefore urge our leaders in all countries to make every possible effort to ascertain who among our membership are likely to attend the Exposition, and to appoint them as delegates either through the action of the National Convention in their respective countries or by the executive committee, or failing that, by the vote or attestation of the general officers of national societies.

We especially request the National W. C. T. U. of the United States, the Dominion W. C. T. U. of Canada, and the British Women's Temperance Association, including England, Scotland, Ireland and Wales, to give careful attention to the appointment of delegates, for we are more likely to have representatives from these countries than from others. We also ask white ribbon women to whom this announcement may come, and who are intending to be present at the World's Fair in October, to inform their National Officers of this fact, that credentials may be sent them by the accredited authorities of their respective countries.

It is with profound pleasure that we announce the expected presence of Mrs. Mary Clement Leavitt, honorary president of the World's W. C. T. U.; Lady Henry Somerset, president of the British Women's Temperance Association; Mrs. Ella F. M. Williams, president of the Dominion W. C. T. U.; Miss Jessie Ackermann, president of the Australian W. C. T. U.; Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell, round-the-world missionaries of the World's W. C. T. U., besides representative women from most of the great nations of the world, all of whom will be presented to the Convention.

The program of the World's Convention will be carefully prepared by the secretaries and printed in THE UNION SIGNAL. The officers of the National W. C. T. U., with nearly twenty years experience, will do their utmost to make a program of even exceptional variety and power for their own annual meeting. The music will be in charge of Mrs. Harris, of Boston, and Miss Gordon's "White-Ribbon Hymnal" and "Songs of the Y. W. C. T. U." will be used by both conventions. The annual sermon will be delivered by Mrs. Mary T. Lathrap, president of the W. C. T. U. of Michigan. The dedication of the Woman's Temple (headquarters of the World's and National W. C. T. U.) will take place in connection with the Convention services, and the dedicatory address will be delivered by Lady Henry Somerset. The children's fountain will also be presented to the city of Chicago, with appropriate ceremonies. The Polyglot Petition, signed in fifty languages, will be festooned around the upper hall in which the Convention is held. There will be two great halls at our service in the Art Institute, and scores of smaller halls and committee-rooms, so that we can hold several mass-meetings each evening.

The Young Woman's Christian Temperance Union will hold a meeting one evening, under the management of the general secretary, Mrs. Frances J. Barnes, of New York City. The annual address of the President of the World's and the National W. C. T. U. will be delivered at the opening of the Convention (October 16th) at eleven o'clock a. m. The mass-meetings will be addressed by our returned white-ribbon missionaries, by leading speakers of the North and South, and we hope by many representatives from foreign lands.

The address of welcome will be given by Mrs. Matilda B. Carse, of Chicago, founder of the Temperance Temple, and it is expected that replies will be made by Lady Henry Somerset, Mrs. Mary A. Livermore, of Massachusetts, Miss Lillian Phelps, of Canada, and others. The memorial services will be conducted by Mrs. Louise S. Rounds, president of the W. C. T. U. of Illinois, and the address in memory of Miss Mary Allen West will be given by Mrs. Clara Hoffman, of Missouri. The overflow meetings will be in charge of Rev. Anna Shaw, of Washington, D. C.

We have thus outlined a program of rare interest to all the growing membership of the white ribbon army. The time and place of this coming "campfire" are of great significance and inspiration—the central city of the greatest republic at the culmination of its achievements and in the blossom of its beauty and charm, invites us to be its guests.

We meet but a few weeks before the completion of the twentieth year since the Crusade of Christian women against the dram-shops of Ohio sounded the trumpet of alarm that called us forth to battle. Home protection was their watchword and it is ours. They went forth in the power of the Spirit, as we have done, and so have victories been won for God and Home and Every Land.

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."

We stand for purity and truth in personal habits, in the customs of society and in the laws of the land. We meet in a city that has seven thousand legalized saloons, and which in defiance of law allows the sale of liquor on the Fair grounds of the World's Exposition, and has opened the gates of that great object lesson on Sundays, contrary to its pledge made to the United States Government. If the white ribbon women of America ever had reason to go upon their knees in prayer and hide their faces in confusion for their country's shame it will be at that Convention. The liquor traffic flaunts its red flag defiantly in places of power to which our white flag has by no means attained, nor will for many a weary day.

In view of these considerations, and many more that will occur to the thoughtful and devoted of our membership, we appoint the first Sunday in October (the 1st) as a Day of Prayer throughout all our borders, earnestly calling upon every white ribbon woman to offer up secret prayer to God for herself, her home, her nation, and our world, that the alcohol and opium trades, and licensed and unlicensed impurity, may be overthrown root and branch, and that the glory of God may cover the whole earth as the waters do the great deep. Nothing less is worthy of His promise and our faith.

We also urge that a prayer-meeting of the white-ribboners shall be held on this date, or on the Saturday previous, and that efforts shall be made to secure the general observance of Saturday or Sunday, as shall be most practicable for the local societies, but especially that pastors shall be earnestly requested to preach on the Temperance cause and mass-meetings in its interests shall be held on Saturday or Sunday evening.

"Work bravely, Temperance sailors,
Ye shall not suffer wreck.
While up to God the people's prayers,
Are rising from your deck."

We are, yours in sisterly love and loyalty in the name of Christ and the Gospel of Peace,

FRANCES E. WILLARD, *President.*
Secretaries, MARY A. WOODBRIDGE, ANNA A. GORDON, } *World's W. C. T. U.*
CAROLINE B. BUELL, *National W. C. T. U.*

JAPAN.

MARY ALLEN WEST'S WORK STILL LIVES.

For the late Miss Mary Allen West a memorial service was held at the Union Church in Yokohama on the ninth of May. Mr. S. Hayashi, the president of Yokohama Temperance Society, took the chair; Professor Ito spoke of the object of the meeting; Mr. Ninomiya offered prayer. Mr. Hayashi introduced Mr. Sho Nemoto to the audience to make an address; next Mr. Taro Ando who came from Tokio. The last two speakers were Revs. Aibara and Hoshino. This large church was packed with an audience who listened with honor and thankfulness to the review of the labors of Miss West, who died "For God and Home and Every Land." Such a meeting will be the noblest monument to our beloved and lamented Miss West.

The next evening, Saturday, we had the regular monthly temperance lecture of Tokio Temperance Society. We had a large audience. Dr. Kenzo Wada made an address on the effect of alcohol to the brain. His lecture was very instructive, as he is a doctor of medicine. The same hour a letter inclosing a gold ring and a pair of gold shirt studs was sent to the society from an unknown person, writing that he wishes to help the work in buying pictures for the Kawasaki magic lantern. This is the first time we have received such a gift in our society. It makes us something wonderful. We do not know who gave these gold pieces, but it is surely one of the good results shown by Miss West.

The donor of the magic lantern was Mr. Kawasaki, who was once a great drinker, and was very poor. But after he became a temperance man by the influence of Mr. Taro Ando, he saved five cents a day. One day he counted it, and found fifteen dollars in that saving box. This was in 1889, and they were both in Hawaii, as Mr. Ando was the Japanese Consul General there. When Mr. Ando came back to Japan, Mr. Kawasaki wished him to make it a contribution to the Navy. So Mr. Ando conveyed this desire to the government, but it was not accepted, as the time was passed to receive for this cause. Mr. Ando wrote Mr. Kawasaki about the matter, and he proposed that it be used in Tokio Temperance Society. By this money, the magic lantern was made, and now it is very useful to show the effects of drinking habits that destroy the beauty of the world.

In many ways the temperance work is growing bright

SHO NEMOTO.

Royal Baking Powder
Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

Royal Baking Powder Co.,
106 Wall St., N. Y.

FRANCE.

"W. C. T. U. HEADQUARTERS."

"What a joy to see these letters here in the midst of the gay city," said a friend who had been well-nigh all over the world. "I have seen them in Japan and other far-away lands, but I scarcely expected to encounter them in Paris." And why not? Should it really be true, what so many answer when you speak of temperance reform in France: "It is *impossible* here; we cannot drink the water; all the doctors tell us so!"

Dear friends, would you have a practical proof to deny this statement, here it is:

For about twenty-two years Miss de Broen, now the president of the W. C. T. U. in France, and her workers have been drinking that water, and have, thank God, kept strong and well in the midst of much toil and harassing scenes of poverty and sorrow. But the general feeling of the French people is against abstinence, sorely as it is needed here as everywhere. And the little band of temperance workers which we represent have more difficulties and objections to encounter than our sisters in America are perhaps aware of. Yet we are pressing on.

Our headquarters in a very central part of the city, 205 Rue St. Honoré, has a temperance refreshment room attached to it where all our white ribbon literature is kept on the reading tables. Occasional meetings are held, and much private conversation on the subject of temperance is carried on day by day.

Will white-ribboners keep this address in mind and not forget to look in at our Paris office when they come to France? It is situated close to the Louvre and the Tuileries, 205 Rue St. Honoré. They will always be sure to find a welcome, and—a rarity in Paris—a most excellent cup of tea. E. B., *Sec'y W. C. T. U. for France.*

Paris.

SOUTH AFRICA.

FIGHTING THE CURSE IN GRAHAMSTOWN.

THE UNION SIGNAL as it comes to me week by week is as welcome as the olive branch brought by the dove to Noah; as he would be reminded by it of the pastures and groves of his boyhood, so does your paper remind me of my work and dear fellow-workers in my American home. I often live the Crusade days over again; it was then I received my baptism for temperance work. The enthusiasm of those praying women in Hillsboro spread, and soon reached Hempstead, L. I., where I was then living. In January, 1874, a few women met in the office of the husband of one of the ladies, and we organized ourselves into a union, the whole number present, five, being

Experience and Science Concur.

Almost Everybody knows that

Dr. Price's

Cream Baking Powder

Is the Purest and Best

of all the Baking Powders

And Everybody should know that 99 per cent. of the Baking Powders contain Ammonia, Alum, Lime or other hurtful ingredients.

What a revelation to the good housewife when she uses her first can of Dr. Price's, and remarks the beautiful work it does, so immeasurably superior to that of any other.

elected as officers. I was elected secretary. That was the day of small things. How little we thought then that the Woman's Christian Temperance Union would become one of the most important factors in the world's history in dealing the deathblow to the drink traffic.

Two years ago we organized a branch of the W. C. T. U. in Grahamstown after the visit of Dr. Kate Bushnell and Mrs. Elizabeth Wheeler Andrew. Some thought it would soon collapse, but we still have a name to live and are doing our best in various ways to reduce the terrible evil of the sale of strong drink. It is a fearful curse in this country, especially among the natives, they are demoralized by it to an awful extent. Many of the tribes have been long crying out for prohibition, but government will not heed their cry. And why? because they must have a market for Cape brandy, and the Cape Parliament is largely represented by those who manufacture it! *Oh, the pity of it!* A race of people dependent as children asking to be saved from that which is destroying them, and a strong. Christian (?) nation refusing their request! *Oh, the shame of it!*

But I meant to tell you simply what we were doing in this far-off quarter of the world. It sometimes seems to our impatience that we accomplish very little, but as we look over two years, we do see results and praise God. Public opinion has made an advance on the total abstinence question. Intoxicants in many instances are taken apologetically: "It is by doctors' orders, you know." We see advance steps in these apologies. Our first petition to the licensing board met with strong opposition, and was vetoed by a strong majority. Our last petition was lost by a majority of *one*, and that the casting vote of the chairman.

At a mass-meeting recently held, three petitions were presented on which the people were requested to vote, two of which were voted for unanimously, and the third only three hands were raised against, one the brother of a publican, and his two friends. The petitions were for Sunday closing, prohibition to natives, and a local petition for closing the canteens on Saturday afternoons, when the other businesses close. The voice of that meeting was the greatest triumph for the temperance cause that this city has known.

LOUISE M. WODEHOUSE.

WEST AFRICA.

Our union in Rotufunk feels much encouraged, and sees much cause for thanksgiving to Almighty God for the work being done in the hearts and lives of Africa's sons and daughters, through the work of the W. C. T. U.

We have long felt the need of our "knot of white ribbon," but though we missionaries have had our own, we felt that the native dress and habit would make it rather ridiculous to require the native sisters to wear white ribbon, even without taking into consideration the item of expense. But when a woman really wants a thing, she generally gets it, though she be in Africa. Well, we wanted badges, so we prepared pretty little bows of white cambric, and gave one of these to each member. Could you have been present the evening we gave out the badges, you would have been thoroughly convinced of the success of our enterprise. They look pretty, too. We all wear them, and think our sisters in the homeland, where ribbons are cheaper and dress more elaborate, would not be ashamed to acknowledge our "knot of white cambric" as the badge of union.

There are many features of the work very hopeful here in our little interior African station, but none more so than our Loyal Temperance Legion. It would do your hearts good to hear some of the rousing songs or stirring speeches given by our temperance boys and girls, and they *are temperance* in principle as well as name.

Let me give you an incident, then you may judge for yourselves. Here the country drink is palm wine. It is a sap obtained from a variety of palm trees and at first is fresh and sweet—something like the juice of the apple or grape—but after standing it ferments and becomes an intoxicant. During the month of April, our mission doctor, Miss Hatfield, and myself were taking our annual vacation on the mountains overlooking the city of Freetown, and a good five miles distant and about one thousand two hundred feet above it. One of our Loyal Temperance Legion boys was with us as messenger between us and the city. One very hot day when the mercury stood at about 110 or 115 degrees in the sun or even higher, our boy was coming up from the city, faint and tired from heat, exertion and hunger (for he had gone without his breakfast and it was past mid-day). He sat down to rest, when one of Satan's ever watchful agents came to him with a bottle of palm wine and begged him to drink and refresh himself. But the boy knew the nature of the drink and sent him away with his bottle. Do you wonder we are proud of such children? All along the road on these intensely hot days these venders of palm wine are stationed and it requires a good deal of moral courage to refuse a present of any kind, especially when offered by a senior. Tremble, King Alcohol, for these boys and girls will be men and women ere long.

The temperance manuals are taught systematically in our schools, there being quite a number of our pupils who have passed good examinations in the first four books of volume one. Our last regular Legion meeting was given up to our advanced grade in school work who were contestants for a Demorest medal.

The contest did credit to the six young men and the efforts of their devoted teacher, Miss Groenendyke. The medal was won by Bengie Marot; this being the first contest of the kind on the West Coast of Africa, we feel, I think, justly proud of the achievements of this young man, whose entire intercourse with civilization can be embraced within a period of ten or twelve years.

We were much grieved, and sympathized greatly with our leaders in the loss by death of Miss West and Miss Casseday, both so dear to every white-ribboner's heart. Though so far removed from other unions, yet our hearts and prayers go up to the same God in behalf of our righteous cause, and feel sure victory is near.

We will think of you and pray for you, especially during these busy months of the great Fair, and though we cannot be with you in person, we are by representation, and, sisters, when you look upon that wonderful festooning of women's prayers and children's tears, remember five hundred voices were raised here in our little world of woes and wrongs, where the light of the gospel of our blessed Lord is just beginning to dawn. Will the nations hear?

In behalf of our Legion work, I will say that we, as teachers, preachers, musicians and poets, find the tax on our genius rather heavy, for here we *must* be all things to *all conditions* of men, and if any one feels like helping in the way of songs and poetry, not *too national* in character, it would be, indeed, very helpful and a great boon to us.

At our last regular session the following resolutions, relating to the loss sustained by our union by the death of our two sisters, Misses Williams and Bittle, were ordered sent to THE UNION SIGNAL for publication:

WHEREAS, God, in his infinite wisdom, has seen fit to promote Miss Frances Williams and Miss Elma Bittle from the toils and cares of earth to the glorious rewards of heaven, and

WHEREAS, We, as a W. C. T. U., have lost two stanch friends and supporters, and

WHEREAS, We appreciate their Christian worth and labor of love among us, therefore be it

Resolved, That we humbly bow in submission to the will of our Heavenly Father; that though they are no longer with us, the fruits of their labor remain as a living monument to their names, and that the memory of their pure lives shall stimulate us to greater exertions in proclaiming the Truth, the Way and the Life to the people they so much loved; that we sincerely sympathize with their bereaved relatives in America, and pray that God may overrule this seeming calamity to His glory and the advancement of His kingdom on earth.

M. ELLA SCHENCK.

WORLD'S WAVE CRESTS.

GRAHAMSTOWN, South Africa, will be the place of meeting for the W. C. T. U. in October.

THE W. C. T. U. and Y. at Peitermaritzburg gave a charming reception to Miss Palmer this spring.

THE final steps in the formation of the Bulgaria W. C. T. U. were taken at the April convention, when a full list of officers was chosen. The *Vuzdurzhatel*, published for the past two years at Philippopolis, will be the organ of the union.

A HANDSOME Y shaped pledge card, containing also a brief *résumé* of the history and object of the Y. W. C. T. U. is being distributed at the World's Fair. South African and Hawaiian Y's have contributed to the distribution of these.

MISS ANNA GORDON, assistant secretary of the World's W. C. T. U. and World's superintendent of juvenile work, will make a visit to her sister, Mrs. Alice Gordon Gulick, in Spain, before joining Lady Henry Somerset and Miss Willard in Switzerland.

MRS. BRIDGEMAN, president of Natal, South Africa W. C. T. U., is ninety miles from her nearest local union. This, considering the difficulties of travel in that country, would prove an unsurmountable obstacle to any less courageous and indomitable worker.

MRS. FRANCES J. BARNES, General Secretary of the World's Y. W. C. T. U., has been enjoying a season of necessary rest at Reigate, England, the guest of Lady Henry Somerset, and at St. Cloud, Paris, with Miss Isabel Gibson, Y. W. C. T. U. president of France. She will return to New York on the steamship, Paris, which sails from England July 15.

MR. H. J. OSBORN, 112 Fleet St., London, England, for many years press agent of the United Kingdom Alliance, has been appointed press agent for Great Britain of the World's W. C. T. U.

THE International European Congress which was postponed last year on account of cholera, is to be held this year in August at The Hague. Ida, Countess Wedel-Jarlsberg, vice-president for Norway; Mrs. Elisabeth Selmer, vice-president for Denmark, and Mrs. Mary B. Willard of Berlin, will represent the W. C. T. U.

MISS ALICE PALMER, fifth W. C. T. U. round-the-world missionary, has done excellent work organizing new unions in the South African republic, Orange Free State, and is now in Natal where she gave valuable assistance at the annual convention held at Verulam, June 20 and 23. Miss Palmer has written to the August *Oak and Ivy Leaf* an interesting account of her visit in this portion of South Africa.

A THANKSGIVING meeting to commemorate the seventh anniversary of the South Australian W. C. T. U. was held at Adelaide in April. From the first union organized by Mrs. Mary Clement Leavitt in Adelaide with fifty-seven members, the Colonial W. C. T. U. now numbers sixty unions, with a membership of over 2,000, besides the seven Y unions and eighteen L. T. L's in which about 500 children are enrolled.

THE Y. W. C. T. U. of South Africa is a band of active young women workers, led by Miss Anna Cummings, of Huguenot Seminary, Wellington, Cape Colony, their president. As their link in the chain of World's W. C. T. U. work, they have sent a quantity of beautifully painted silver leaves, *leucadendron argenteum*, mounted, for the benefit of the World's Fair Y souvenir fund.

MRS. E. A. WALKER and Miss Catherine Gurney, so long identified with work among policemen in London, expect to visit the United States again in August and will probably continue their journey to Japan, China and India. Miss Gurney will be remembered as a fraternal delegate from the British Women's Temperance Association to the Boston convention in 1891. They can be addressed care of Miss Alice Briggs, office of the World's W. C. T. U., The Temple, Chicago, Ill.

THE provincial W. C. T. U. convention opened in Knox church, Winnipeg, Manitoba, June 14, the president, Mrs. J. B. McLaren, presiding. There were forty-one voting delegates present. The reports of the work showed an advance all along the line and an increase in membership of ninety-six per cent during the year. The address of welcome was by Mrs. Dr. Blakely and the reply by Mrs. (Rev.) J. McClurg. The president's able address, and the paper, "Christianity and Woman Suffrage," given by Dr. Amelia Yeomans, all placed the franchise question prominently before the convention. A series of resolutions declaring adhesion to the principle of full franchise for women were adopted. It was resolved to petition the Provincial legislature again at the next session. Mrs. Dr. Blakely, of Winnipeg, was elected president. The presence of Mrs. E. Norinne Law, National organizer, added materially to the interest and profit of the meetings.

MRS. JENNIE HAUSER, of Lucknow, India, who has been appointed president of the Woman's Christian Temperance Union of India, by the general officers of the World's W. C. T. U. on the recommendation of Miss Jessie Ackermann during her recent visit to that country, writes: "Aside from the missionaries scarcely one in five hundred of English people in India are total abstainers, and have not the slightest interest in the subject. The depreciation of the rupee is bringing family distress to thousands of their homes, and the whole country to the verge of ruin. The drunkenness is very great among women as well as men; a lady who has spent thirty years in the Hill Country told me two days ago that the coolie women give liquor to their little children. A clergyman in Devyuling tells me that of about four hundred English and Scotch tea planters in these hills not more than four are strictly temperance, and the majority of them keep coolie rum to furnish as a treat to their people on particular occasions. There are from one to three thousand coolies on a single plantation. I wish to have some temperance tracts published in the native dialects placed in the plantation schools, also for such as can read on Sunday, which is the great bazaar day, when the market is crowded by thousands of coolies and their chiefs. I shall try to organize temperance unions, as far as possible in the Christian girls' boarding schools, that they may be accustomed to the forms and routine of meetings, and go out to their homes with temperance principles established, interested in the cause, and able in their villages and districts to organize and carry on unions."

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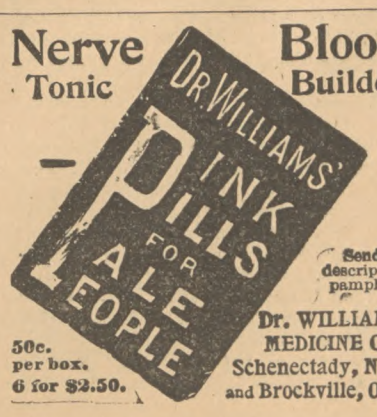

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News from the Field.

NEW YORK STATE NEWS.

The work in New York state is in a prosperous condition and we expect to find our membership increased at least one thousand when we come together in state convention this fall. We had thought that in this Columbian year if we merely "held our own" perhaps that was all we need to expect, but we are glad to know that the good work has been steadily carried forward. The unions have been very active in no-license work and with excellent results, while the department work along all lines has been faithfully performed and new departments taken up.

Y UNIONS.

The Y's have not been idle and reports coming from them are most encouraging. Salem Y has taken up four new lines of work and one hundred and sixty-eight sick ones have been made happy through the flower mission.

MT. VERNON Y held an evangelistic service conducted by six students from the Missionary College. They report sending twenty-five dollars and thirty calendars to Jennie Smith for railroad work.

GLENS FALLS Y holds a temperance school every Sunday and connected with it is a temperance library. In a series of Bible readings recently conducted by them the following subjects were taken: "Readiness for Service," "Courage for Service," "Patience in Service."

A Y School of Methods was held at MECHANICSVILLE, Saratoga county, with representatives from six counties present.

MISS CLARA PARRISH, of Illinois, has done excellent work in the western part of the state.

COUNTY CONVENTIONS.

ST. LAWRENCE COUNTY met in convention at Rensselaer Falls, and the opening devotional exercises were helpful and inspiring, two hours being devoted to prayer and praise. Mrs. Jump, our state secretary of the Y's, was present, and aided toward the success of the gathering in many ways. She delivered a fine address in the evening. At one o'clock Mrs. Ives, of Potsdam, visited the village school and gave a temperance lesson to the three departments, as this was a more convenient way than having the pupils come to the church. At two o'clock the convention was again called to order and full and encouraging reports were heard from the different superintendents.

Last fall Mrs. Jump organized four new Y's in this county, two of which were represented by delegates. Two new unions recently organized at Norwood and Parishville were represented for the first time in the county. The Y's took an active part in the convention. This being the annual meeting, all the officers were reëlected. Excellent music and recitations added to the pleasure of all. The clergy were present, and gave kindly greetings. A memorial service was held in memory of Mary Allen West and Jennie Casseday. The Good Templars were represented by sixty of their members, and "all things together," made this one of the best conventions ever held in St. Lawrence county.

"The white-ribbon host will keep banner unfurled,
'Till the keynote of triumph rings over the world."

RENSSELAER COUNTY held its eleventh semi-annual convention in Temple of Honor Hall, Hoosick Falls. Mrs. Kenney, county president, led the opening devotions. Seventy-two delegates were present. After the committees were appointed, the regular work was taken up, and carried forward. Reports of officers showed that the county is in a good condition, and reports of local unions, through local secretaries, proved that the work is more progressive than ever before, consequently more encouraging. Several papers were read, followed by discussions, and good music was rendered by the Hoosick Falls Quartette. Brief speeches, by Rev. Geo. Flack, W. H. Berry, Calvin E. Keach and John A. Nicholls, were listened to with pleasure. Mr. Nicholls delivered the evening address, his subject being, "Shadows of a Great City, or Life in London," which was full of interest. The members of the Temple of Honor attended in a body.

CHEMUNG COUNTY met at Erin, and thirteen unions and eleven societies were represented in the gathering. Most delightful music was rendered by Mrs. J. B. Briggs and the M. E. church choir. A very pleasing feature of the meeting was the presence of the G. A. R., who attended all the sessions in a body Their representative was Prof. Williams. Miss Conley spoke for the Juvenile Good Templars. Mrs. D. Smith read a paper on the "Missionary Aspect of the W. C. T. U.," in which she showed that a vast amount of that kind of work was being accomplished.

The Y. M. C. A. was represented by general secretary, Mr. Rufus Stanley, of Elmira; the R. W. Y. M. C. A. by the secretary, Mr. C. L. Shattuck. The Royal Templars by Mrs. E. A. Stratton. "The Temperance League," a paper by Mr. Thatcher, was read by Mrs. Baldwin. Miss Hattie Miner and Harry B. Allen represented the Y. P. S. C. E.; the Farmers' Alliance was represented by LeRoy Searles and others.

The address of the evening was by Mr. F. E. Baldwin. Subject: "The Church and Great Reforms."

CHEMUNG NOTES.

Seven unions in this county have headquarters and five have L. T. L's.

Horseheads union voted to join in the exercises of a Catholic temperance convention.

Wellsburg, having outlawed eight saloons, has opened a coffee house in a hotel made vacant by prohibition laws.

Elmira coffee house serves four hundred meals daily.

Millport convicted and fined a cider seller. This union has increased its membership from eighteen to fifty in six months.

Veteran, the oldest union in the county, though situated in a rural district, meets regularly and has nearly doubled its membership during the year.

Post Creek, composed of members from three counties, meets monthly, serving refreshments each time. The husbands of these white-ribboners usually accompany them. This is a strong union of forty members.

Pine Valley has headquarters and a flourishing L. T. L.

A new county paper, *The Chemung White Ribbon*, has been born this year; No. 8 lies before me full of good things. Mention is made of a lecture at Millport by Mrs. Colburn, which left the union richer by sixteen new members.

Elmira fifth ward union gave a flag drill and musical entertainment, the program prepared by Mrs. Briggs. After paying expenses sixteen dollars was left in the treasury.

Elmira Central held a most profitable parlor meeting at the home of Mrs. Dounce.

Mrs. Stoddard, county president, and Mrs. Baker, recording secretary, held a meeting at Pine Valley, doing much good.

All these notes prove that Chemung does not mean to "take a back seat."

FRANCES W. GRAHAM,
State Reporter, Lockport.

TEXAS CONVENTION.

The eleventh annual convention of the Texas Woman's Christian Temperance Union met at Paris, June 2 to 5, with Mrs. Helen M. Stoddard, president, in the chair. Though pale and weak from recent severe illness, she presided with her usual ability and faithfulness to details. Nothing escapes her eye or ear.

The ladies of Paris had devoted much time and energy for the comfort of their guests. The large Cumberland Presbyterian church, with a number of rooms for committees, dining room and kitchen was placed at the disposition of the convention. A delicious lunch was served in the church dining room. This feature was highly appreciated by delegates who in the past have been exhausted by the hurrying back and forth from convention to houses of entertainment.

The church was beautifully decorated with palms and other plants, cut flowers and banners. The banner furnished by Miss Willard for the largest increase of membership in the Southwest was presented to the convention by Mrs. Stoddard. It was received with enthusiasm and the hope that for another year at least, we should be able to retain it.

Another banner was that of the state L. T. L., the work of Mrs. Wendell, of Iowa Park, an accomplished artist. The banner is of heavy white satin on one side with the state motto, "Christ our leader," and the blue violet state L. T. L. flower, and a lone star with Texas in the center. The star and all the gold trimmings are of bullion. The reverse is of light blue satin with the national motto: "Tremble, King Alcohol, we shall grow up." The staff is of Texas yellow pine, made and presented by Mr. Graves, of Iowa Park. Miss Maggie Angus, of Taylor, bore the banner in triumph to her L. T. L. as the largest in the state.

Dennison's banner also deserves notice as the largest and finest one displayed. It cost about one hundred dollars.

There were sixty delegates and visitors to the convention, the long distance keeping many away who would have attended at a more central point. For this reason, and the cordiality of its invitation, Taylor was selected for the next annual meeting.

Much regret was expressed at the absence of several state workers A telegram of sympathy was sent to Mrs. Dixon, editor of the *White Ribbon*, who was very sick at the time. She resigned her position as editor, and Mrs. Knowles, as business manager. Mrs. Laura Pennel was elected to fill both positions. She is eminently fitted for the work, as she has long been a writer well known in Texas journalism. Mrs. Pennel, by her own labor, supports two missionaries in Japan, and her life is full of good works.

The morning sessions were devoted to routine business, hearing reports, etc. The afternoons were generally enlivened by visitors. The evening of the second there were addresses of welcome from the mayor, three pastors, the local W. C. T. U. and the press, all very interesting, mostly eulogistic of woman. They were responded to by Mrs. Cornelia Keith Carter, of San Antonio.

On the afternoon of the third day Mrs. Stoddard delivered her annual address. It was a masterly paper, full of thought, containing an account of her eleven weeks' campaign at the capital last winter. When she announced that at last the black cap is removed from Texas, and we have scientific temperance instruction in our public schools our hearts were flooded with gladness that vented itself in applause. As there was such a small audience out to hear the address it was repeated by request the night after the convention adjourned.

Dr. Ellen M. Keller, superintendent of heredity and hygiene, was detained at home by sickness and it was felt that a large blank was left in the program by her absence.

Mrs. Ada Hetherington sent a beautiful and encouraging report of press work, showing that much is being accomplished in that line in the state. Prison work was reported by Mrs. Lizzie Johnson, state superintendent. A large number have been converted and signed the pledge. Mrs. Johnson is well adapted for this work as she is a most devout Christian.

On the evening of the third day at the Christian church, Mrs. Delia Collins made an address on social purity which was very interesting. Mrs. Collins is superintendent of a home for fallen women in Fort Worth. While the W. C. T. U. has no connection whatever with it a large amount of W. C. T. U. money has been contributed towards its support.

Sunday morning Mrs. L. M. Haughten, National evangelist, preached at the Christian church a sermon that touched all hearts and completely did away with the prejudice against woman's preaching existing in some minds.

Sunday afternoon there were addresses by Miss Hattie Henderson, corresponding secretary, Miss Maggie Angus, state superintendent of L. T. L. work, and Mrs. Rebecca Calhoun, superintendent of Temple work.

A large delegation of ladies accompanied Mrs. Johnson to the jail where services were held with the prisoners. Mrs. Waite, of Corsicana, preached a stirring sermon to them. Sunday night Mrs. Sweeney, evangelistic superintendent, preached but a storm interfered with the attendance.

Monday morning all the old officers were reëlected; Mrs. Stoddard, president, Miss Henderson, corresponding secretary, Mrs. Canfield, recording secretary; Mrs. Curtis, treasurer. As each one was brought back into the room she was greeted with a verse of song. A smile ran round the room as the treasurer was welcomed with the lines,

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

Monday evening was devoted to a memorial service for Mrs. Rosa Johnson, promoted from the state, and Madam Willard, Miss Mary Allen West and Miss Jennie Casseday, promoted from the National. Mrs. A. P. Boyd, president of the Paris W. C. T. U., gave an interesting *resumé* of "Aunt Rosa's" temperance and philanthropic work. Rev. Chas. Manton followed in a glowing tribute to her as a godly woman. The National workers were remembered by papers read from the memorial numbers of THE UNION SIGNAL, and a beautiful tribute to the memory of Miss West by Mrs. Calhoun.

The convention was enlivened by a recitation, "The Cost of a Drink," by little Miss Ligan, of Ft. Worth. All felt indebted to Mrs. Barnum for the lovely solos from the White Ribbon Hymnal so exquisitely rendered. The one baby present, Annie Frazier Carter, was introduced to the convention and the white ribbon tied on her arm. Altogether it was a delightfully harmonious convention and we were sorry when the time rolled round for us to leave beautiful Paris and the kind friends who entertained us so hospitably.

CORNELIA KEITH CARTER.
State Reporter, San Antonio.

QUINCY, Ill., had a visit from Dr. Anna Shaw, June 10 and 11, during which she gave a parlor talk and three public lectures on temperance, woman suffrage and club-life.

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Gives QUIET NIGHTS and HAPPY DAYS to the infant and growing child. It is **The Best Food** for all conditions of Child life. Dyspeptics, Invalids and Old People find it priceless In cans, 35c and upwards. Interested Mothers send for pamphlet to manfrs

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NEWS IN A NUTSHELL.

SOUTHERN Ohio Y's held their annual conference at Wilmington, July 13 and 14, the state superintendent, Miss Frances Ensign, presiding.

CRAIG, Ind., W. C. T. U. has secured nearly one hundred signers to the pledge, many of them voters and boys growing to manhood.

HAND county, South Dakota, convention met at St. Lawrence, June 29. A very interesting time is reported by the good workers who were present.

A NEW W. C. T. U., "a resolute little band" is reported from Lamb, Ind., who have held two earnest, well attended gospel temperance meetings, and propose to counteract the influence of their next-door neighbor, a licensed saloon.

CONNECTICUT Y conference gathered at the spacious and beautifully decorated Y headquarters in Mystic, June 26 and 27. Miss Bertha Cheney, state Y secretary, occupied the chair and the fifty Y delegates there were helped by the presence of able W. C. T. U. workers.

THE twelfth annual district convention meets at Payson, Ill., July 26 to 28. W. C. T. U. day at Piasa Bluffs Assembly will be observed Thursday, August 30, when plans will be made for establishing a school of methods on the lot donated to the state W. C. T. U. by the association. Mrs. Daisy Carlock will be the speaker at both these meetings.

INDIANA reports seventy-six Demorest contests in the last six months: Sixty-six silver, nine small gold and one grand gold. The Cooper system was taken too by the same superintendent, Mary E. Balch, Frankfort, who for the same length of time reports thirty-five Cooper contests, fifteen silver, nine small gold and eleven grand gold with a diamond contest advertised for July 14.

MRS. DAISY CARLOCK, vice-president of Illinois W. C. T. U., and secretary of Chicago Central W. C. T. U., has in charge the arrangements for the Willard Hall noon meetings which are so strong a magnet and furnish such benefit and help to those who attend them. During a fortnight's vacation trip commencing July 27, Mrs. Carlock is to speak at various places in the state, at encampments, Chautauquas and district conventions.

THE Rounds W. C. T. U. held their annual picnic, July Fourth, in Mr. J. C. Brown's grove, five miles southwest of Pana, Ill. The addresses of Mrs. Ada H. Kepley, of Effingham, and Miss M. A. Mahon, of Moline, were very instructive. Rev. Thule and wife of the Baptist church, Rev. E. W. Clark, of the Presbyterian church, and Rev. Bungeroth, former pastor of the German Evangelical church of Pana, were present all day.

MISS BELLE KEARNEY, of Flora, Miss., National Y organizer, was one of the speakers at the great Montreal Christian Endeavor convention, giving an address without notes on gospel temperance. She made a powerful plea for youths' Christian work, outlined the great efforts made by temperance reformers, and called on church members, young and old, to ally themselves against the licensed liquor traffic. At the close of the convention, Miss Kearney went directly to Mr. John G. Woolley's Rest Island convention of Christian workers.

MISS EMILY KELLOGG, who passed so suddenly from this life to the better one, after a brief illness, June 31, was a Chicago white-ribbon journalist, and an intimate friend of the late Mary Allen West, for whose book of memoirs she has been collecting material. No one was better fitted for the task of preparing such a biography than this modest, earnest Christian worker and philanthropist, who is well known in Chicago church circles and among press workers. Services in her memory were held by the Illinois Woman's Press Association at their headquarters in Chicago, July 21.

THE Fourth of July at Argos, Ind., was celebrated under the auspices of the W. C. T. U., as it never was before. The procession of children, members of the W. C. T. U. and others, headed by the Argos junior band, marched to the grove at 9:30 a. m. After singing by the children, an address was given by Rev. B. H. Beall, pastor of the M. E. church, of Argos, followed by Mrs. Strickland, pastor of the Christian church, who gave us a short review of our work and led in the noontide prayer. During the picnic dinner the bells of the town rang as requested by the W. C. T. U. At 1:30 p. m., a large audience was addressed by Mr. Stanley, the temperance evangelist from Logansport, subject, "The Real Robber," after which Mrs. Ormsby gave a recitation. Fair weather and good order also contributed to make the celebration a success.

Official Communications.

WORK AMONG FOREIGNERS.

Three years ago we sent a petition to Congress to prohibit the sale of liquors at the ports of entry. Up to that time a mother could not get a glass of milk for her baby without buying it at a saloon counter, for the restaurant privileges were rented out at two hundred and fifty dollars a year, and drinking with all its attendant evils, went on constantly among the immigrants. Our petition was presented in the Senate by Wm. Chandler, of New Hampshire, and in the House by Wm. Orren, of Indiana, and within two weeks, greatly to our joy, Secretary Windom gave an order prohibiting the sale of liquors at the ports. This order was strictly enforced until within the last month. Secretary Carlisle has, it seems, rescinded the order, and our missionary, Miss Lindahl, writes in distress about it. She says it does not seem like the same place. I sent an urgent petition to Secretary Carlisle telling him of the good effect of the prohibitory law, and of the evils of surrounding immigrants with saloon influences even while they were under the protection and care of our government. I received so evasive a reply to this that I shall again petition Congress as soon as it convenes in August. But there ought to be concerted and prompt action by all temperance workers also. Will you, dear sisters, not write to your Congressmen, both senators and representatives, concerning this evil, and urge that as a government we do not officially aid and encourage liquor selling, and that these strangers be protected from saloons. The work Miss Lindahl has been carrying on so nobly there is practically nullified by this pernicious business going on under the law of our own government.

S. F. GRUBB,
Supt. Work Among Foreigners.
Lawrence, Kas.

DEPARTMENT OF MERCY.

SPECIAL NOTICE.

A very attractive new colored pledge card, which depicts an act of kindness, has been prepared by this department, and can now be had of L. Prang & Co., Boston, in packages of ten for fifty cents. Any one wishing to see sample can send to me for one card.

MARY F. LOVELL, *Superintendent.*
Bryn Mawr, Pa.

N. B.—All state superintendents are specially urged to send their reports in early this year. Before the date named on blanks, if possible.

ANNOUNCEMENT.

TO THE MICHIGAN WHITE-RIBBONERS.

The school of methods at Hackley Park will convene in "Mary T. Lathrap Hall" July 28 to August 5. The beautiful state home and hall is nearly completed; nothing excels it anywhere. We would remind all who have made pledges to the building fund, that these are overdue and much needed. It is easier for you to raise or borrow five dollars than for the trustees to borrow five hundred dollars because promises are not kept. Much interest is being shown in furnishing. The Muskegon union of unions is doing very helpful work. The 2d, 5th, 9th and 10th districts will furnish rooms this year and perhaps others. Cots will be rented if those who will attend send on the necessary information. Quite a number of the state workers will be present and act as teachers and lecturers. We give only the unfinished outline.

Mary T. Lathrap, superintendent.

Mrs. M. M. Maybee, state evangelist, *Bible Reading, Lectures and Readings.*

Mrs. A. S. Benjamin, *Parliamentary and Officers' Drills.*

Mrs. Julia R. Parrish, *Studies of Constitution, Literary Value of W. C. T. U.*

Mrs. Emma H. May, *Studies in Finance.*

Mrs. Jennie Voorhies, "The New Status of Women in Michigan and their Duty."

Mrs. Caroline Humphrey, "The Need of the Hour."

Mrs. Julia Stannard, *Women's Voting Clubs. The Australian.*

Mrs. M. M. Weeks, Chart talks to the children.

Mrs. Lucy F. Morehouse, *Model Unions and Department Drills.*

Department work will be conducted by any of the state superintendents present. One hundred women can be charmingly housed by bringing blankets, pillows and towels, and writing at once to Mrs. Mary T. Lathrap, that they intend to be there. The superintendent of the Lake Harbor railroad will attend to all freight directed to Lathrap Hall, and prepaid at starting point. The easiest way to the World's Fair is via Hackley Park. MARY T. LATHRAP, *Pres.*
Jackson, Mich.

TEMPLE RECEIPTS.

Louisiana—New Orleans: Central W. C. T. U., $43.01.

Maine—South Berwick: Mrs. S. N. Ricker, $3.65; Cumberland Mills: W. C. T. U., $3.65; North Gorham: Mrs. Alice M. Moses, $3.65; Portland: W. C. T. U., $24.32; New Limerick: W. C. T. U., $10; South Bridgton: Mrs. F. F. Johnson, $4; Belfast: Miss A. A. Hicks, $3.65; Portland: Della F. Wentworth, $3.65; Cape Elizabeth: Mrs. E. A. Poland, $4.55; A. A. Bremon, $4; Rockland: Miss Clara M. Farmle, $3.65.

Massachusetts—Leicester: W. C. T. U., $9:07; Charleston: Y. W. C. T. U., $81; Holyoke: W. C. T. U., $31; Greenfield: Clara F. Goddard, 50 cts.; Brockton: S. Arletta Packard, 50 cts.; Arlington: W. C. T. U., $8; North Uxbridge: W. C. T. U., $5; West Somerville: S. D. Bennett, $2; Randolph: Miss Bessie H. Farnham, $3.65; Holyoke: Miss Lydia C. Willard, $3.65; Lenox: Mabel L. Roberts, $4; Hansen: Abbie J. Clark, $3.65; Whitman: Mary B. Harlow, $3.65; Westfield: Lizzie A. Knowlton, $3.65; Northampton: Mrs. D. A. Horton, $3.65; Arlington: Mrs. E. T. Hillard, $5; Athol: Mrs. F. R. Smith, $3.65; Southampton: Mrs. H. S. Sheldon, $3.65; Fall River: W. C. T. U., $48.76; Marshfield: W. C. T. U., $2.03: Mrs. George B. Perry, $1; Mrs. N. M. Leavitt, $3.65; Roxbury: Mrs. E. H. Hooker, $3.65; Everett: Mrs. Fred Mason, $3.65; Nantucket: W. C. T. U., $54; Boston: Harriet B. Landis, $3.65; Roslindale: Ella Gleason, $4; Lee: W. C. T. U., $1.50; Natick: Marion L. Titus, $1.55; Greenfield: Mrs. Leonora Clark, $3.65; Mrs. Ada Lancaster, $3.65; Taunton: W. C. T. U., $5; L. O. F. Austin, 65 cts.; Boston: Arletta Grace Whalen, $3-.65; Lawrence: L. P. Remington, 30 cts.

Michigan—Saranac: W. C. T. U., $1.50; Menominee: W. C. T U., $25; Harbor Springs: Lulu Evangeline and Harold Willard Waldo, $1.50; Romeo: W. C. T. U., $15.32; Girard: W. C. T. U., $1; Detroit: Mrs. Annie Andrews, $3.65; Lamont: Matilda Blakeney, $1; Houghten: Mrs. A. E. Haynes, $1; Benton Harbor: Mrs. Abby Nelson, $1; Atwood: Sarah M. Wilkinson, $3.65; Albion: Aurea Hungerford, $2; Sault Ste. Marie, W. C. T. U., $5; Howell, W. C. T. U., $2; Bellevue: W. C. T. U., $3; Epsilon: W. C. T. U., $2.50; Kalamazoo: Pengelly W. C. T. U., $12; Saginaw: Central W. C. T. U., $10; Walled Lake: Mrs. S. M. Gage, $4.85; Gaines: W. C. T. U., $1; Britton: Mrs. M. H. Bordon: $3.70; Owosso: W. C. T. U., $3.65; Constantine: W. C. T. U., $1.02; Weston: Mrs. N. B. Quick, $3.70; Battle Creek, Miss E. E. Ramsdell, $3.65. Coldwater: Mrs. Helen Hobson, $3.65; Houghton, Helen, Mabel and Gretta Mauck, $1: Reading: W. C. T. U., $10; Vermontville: W. C. T. U., $24.67; Lenawee Junction: Mrs. M. J. Walker, $3.65; Lansing: Mrs. Sabina Dunlap, 40 cents; St. Helen: W. C. T. U., $3; Quincy: E. J. Sheldon, $1; Coates Grove: W. C. T. U., $1.20; Macomb: Lena M. Davis, $3.65; Manistee: W. C. T. U., $20; Flint: North Side W. C. T. U., $1.07; Republic: L. T. L., $25; Plymouth: Cherry Hill Union, $1; Ishpeming: Miss Dobbie, $5; Calumet: Teachers and pupils of Room 11, Calumet School, $1; Addison: Mrs. C. D. Voorhes, $1; Eleventh District, W. C. T. U., $15; Marion: Mrs. Phebe M. Slough, $3.70; Michigan: Ninth District, W. C. T. U., $100; Ottawa county: W. C. T. U., $100.

Minnesota—Laird: Carrie S. Crawford, $4; Hokah: W. C. T. U., $1.80; Caledonia: John Ray Wheaton, $2.50; Tower: Mrs. L. Kingston, $3.50; Hancock: W. C. T. U., $3.25; Faribault: Alice and Susie E. Lavutz, $3.65; Clear Lake: W. C. T. U., $3; Winnebago: Ellen M. Winship, $1.55; Wadena: W. C. T. U., $4.50; Sleepy Eye: Mrs. L. S. Cunningham, $3.65; Lenora: W. C. T. U., $3.65; Canton: W. C. T. U., $5; Willardton: Mrs. J. H. Lyke: $1; Grand Meadow: W. C. T. U., $3.75: Newbury: Mrs. Edna Eastman, $3; Winnebago City: W. C. T. U., $3.65; Vernon Center: Sarah J. Warren, $3.65; Etna: L. T. L., $1.50; Etta, Emma and May Hall, 50 cts; West Duluth: W. C. T. U., $65; St. Paul: Central W. C. T. U., $10; Vernon City: Sarah J. Warren, $3.65; Tracy: W. C. T. U., $24.94.

Missouri—Vienna: Mrs. F. M. Terwilliger, $1; DeSoto: W. C. T. U., $50; Holden: W. C. T. U., $5.64; Vienna: E. McCrackin, 50 cts.; Wheeling: W. C. T. U., $1.50; Huntingdale: Mrs. Nettie Kelley, $2; West Plains: L. T. L., $7.30; Lockwood: Mrs. E. N. McDermid, $3.65; Ash Grove: Lizzie Perryman, $4; Rocheport: Mrs. A. L. Mathis, $9.50; Clarence: W. C. T. U., $3.65; St. Louis: La Fayette: W. C. T. U., $7.65; Brookfield: W. C. T. U., $10; Kirkville: W. C. T. U., $4: Mrs. Julia Lester Bosworth, $1.60; Hannibal: W. C. T. U., $5; Humansville: Mrs. E. Clisbee, $1.45; Canton: Mrs. Mary Morris, $1.

Montana—Bozeman: W. C. T. U., $100; White Sulphur Springs; W. C. T. U., $15; Anaconda: W. C. T. U., $75; Livingston: W. C. T. U., $25; W. C. T. U., $25.

SARA G. JOHNSON,
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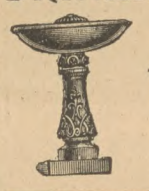

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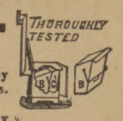

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THE Russian state church is so wealthy that it is asserted it could pay off the national debt of two hundred million pounds and not be impoverished.

WHEN some one remonstrated with an old saloon-keeper for enticing in the boys, he replied, "Oh, it is beezness, beezness—the old drinkers will soon be dead and where will my beezness be if I don't get the boys?"

THE *Northwestern Christian Advocate* has, at great pains, collected statistics showing the number of conversions in its denomination, the Methodist Episcopal, for a year. The result shows that the conversions through the agency of that church alone during the past year are 300,000.

IN our issue of June 22, a brief statement was made relative to the rejection of a resolution by the International Typographical Union to adopt a "sliding scale" of wages, with varying rates for men and women. This resolution was to affect only the local union of the city of Boston, as the International Union put itself on record years ago in favor of equal remuneration for men and women.

DR. DOUGLAS, who recently lectured on China to a London audience, stated that among the poorer classes it was so common to kill off the female infants that such notices as "girls cannot be drowned in this pond" were often met with. He advanced reasons for believing that infanticide was largely and steadily practiced in the densely populated towns where the people were so thick on the ground that the streets could hardly accommodate them. A short time ago an instance occurred which shows the Chinese disregard of human life which is so extraordinary from a western point of view. A Chinaman carried his mattress and placed it on a line of rail across the sleepers, and then laid quietly down and slept. A passing morning train cut him to pieces. This is a cool, deliberate method of committing suicide which is not often resorted to among nations where human life is held of some account.

THE New York Rescue Band is a young organization which was set on foot by a few practical Christians who saw the need of a home where women could be taken without the delays ordinarily incurred, incident to necessary forms of application, and other red tape features. Headed by one, herself rescued from a wayward life, the movement was started by a little band of women, two rooms in a rear tenement being rented with the most meagre furnishings, but all clean and safe and even luxurious to most of those taking refuge there. In the course of time other rooms were added, furniture bought and donated, the work continually growing, reaching to both sexes, until in last April, the body of workers was duly organized, the sole object being, "To rescue fallen men and women from lives of sin and shame and lead them to Jesus Christ." As one branch of the work a building has been secured as a temporary shelter for women, and up to date over two hundred women helped. No salaries accrue to the officers and all income depends upon the open hands of Christian men and women.

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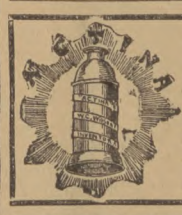

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10:30 p. m. daily.

City ticket office, 207 Clark St.

CALIFORNIA.

The fame of the climate of California draws to that charming state new friends every year, particularly from sections where long, severe winters, followed by trying spring seasons, work such disastrous results among the weak and debilitated.

The great improvements in passenger train service, higher degrees of comfort in the cars, and shorter time required on the trip, combined with the cheapness of the excursion tickets now being sold to California and back by the Santa Fé Route make the journey agreeable and, one can almost say, economical. The many delightful resorts now established in California afford every comfort and luxury desired by the fastidious, and present unique attractions.

The Hotel del Coronado at San Diego, the Raymond at Pasadena, the Redondo at Redondo Beach and the hotels at Santa Barbara, Monterey, Riverside, Los Angeles and many other points, have grown as famous as any on the Atlantic Coast—and a fact that should not be forgotten is that they are resorts all the year around, although the greatest number of people from the East are in California between the months of November and May.

Write to John J. Byrne, Asst. Passenger Traffic Manager, 723 Monadnock Block, Chicago, Ill., if you are interested in California, and he will send you some reading matter.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 31.] CHICAGO, August 3, 1893. [Price $1.00 per Year in Advance.

Mrs Ursula D. Hemrick 1111 Kinloch St. 7 1894

WORLD'S AND NATIONAL W. C. T. U. CONVENTIONS.

The World's W. C. T. U. will hold its second biennial meeting in the Memorial Art Palace, Lake Front Park, Chicago, Ill., beginning October 16, 1893, in connection with the World's Columbian Exposition Congresses, and the National W. C. T. U. will hold its twentieth annual convention in the same place on succeeding days. All National societies of the W. C. T. U. are entitled to send delegates to the World's Convention in the proportion of one for every one thousand members, and state societies will be represented in the National W. C. T. U. Convention by one for every five hundred members, besides the general officers.

SINCE OUR LAST ISSUE.

The silver convention met in Chicago Tuesday.

The Salvation Army is in session at Lake Bluff, Ill.

Wine valued at four million francs was consumed during a fire in Paris last Friday.

The court martial at Valetta holds the late Admiral Tryon only responsible for the Victoria disaster.

The annual tournament of the United States Lawn Tennis Association closed at Chicago, July 29.

A strike of three hundred and fifty thousand men, the largest ever known in England, commenced Friday.

The outflow of gold from this country has ceased, and large quantities are now being received from Europe in payment of wheat exports and for the purchase of bonds.

Great distress is being experienced in Colorado caused by the closing of the silver mines and the bank suspensions. Thousands of poor miners are being fed in Denver by charity.

A dispatch from Honolulu announces the preparation of a new treaty for annexation with United States,—covering the objections to the old—to be presented to the coming Congress.

An advance in customs duties of fifty per cent on all Russian products went into effect in Germany, August 1, in retaliation for the increase of taxes levied by that country on German imports.

A mob of fifteen thousand people formed in Denver, July 26, broke into the jail and lynched an Italian saloon-keeper, Nicoli Arrata, who had brutally murdered an inoffensive old man on the previous evening.

The fifty-sixth annual report of the Presbyterian Board of Foreign Missions issued last week shows a total expenditure for the year of $1,008,124, the list of missionaries including six hundred and twenty-six men and women.

An unprecedented scene occurred in the British House of Commons last Thursday evening, during an inflammatory speech by Joseph Chamberlain on the Home Rule Bill, which called forth indignant remonstrances from opposing members, finally culminating in a riotous *mêlée.*

OUR annual Fair Number, which will be issued next week, will contain a harvest of thought set in most attractive form. A large edition will be printed and this representative number will be especially valuable for distribution among friends of the field and farm. Look in our publisher's columns for full particulars.

AND still the temperance forces multiply. The "Anti-saloon Army" is an association of men and women whose object is the overthrow of the rum power. It is organized on the army plan, and knows no "schism, ism or creed save hostility to the liquor traffic." It proposes to organize a post in every school district in the land, and will arrange for the same whenever five or more persons in any locality send such request to headquarters at Clinton, Mo. God speed this new salvation army!

WE rejoice that rumors of war in the East have ceased. The outcome of the Siamese difficulty intensifies our belief in the near approach of the reign of universal peace. A satisfactory settlement of questions involving the interests of more than one great power (aside from the principals in the affair) could hardly have been brought about without the shedding of blood half, or even a quarter of a century ago. We hope to see the day when those nations which favor arbitration methods shall form an alliance for the maintenance of world-wide peace.

THAT "the way of the transgressor is hard," is again illustrated in the case of the World's Fair Directory. When the headlines, "Sunday Fair Again," greeted our eyes in Saturday's papers and we read that an injunction had been served upon the Fair officials by a Sunday-opening judge, we were forcibly reminded of the old woman who "wouldn't when she could and who couldn't when she would." However, we doubt not that the acute Directory, which is so desirous to meet the demands of public sentiment, will find some way out of its dilemma, and that the Fair will be closed "once and for all" the coming Sabbaths.

THE temperance meetings inaugurated by Mr. Moody in the Empire theater, on the West side, Chicago, are announced to continue five weeks. At the first meeting, led by Merton Smith, of Chicago, 200 of the 1,200 men present signed the pledge. The special object of this series of meetings is to reach out a helping hand to the great mass of hard drinkers, and led by this consecrated gospel messenger and his able corps of Christian workers, must be productive of great good. This work of rescuing the perishing must go on as long as saloons exist, and one of the encouragements it offers to the foes of the liquor traffic is that every man thus saved will bring his sympathies and his *vote* to the prohibition side.

THE little "unpleasantnesses" which have arisen to mar the harmony of the Board of Lady Managers occupy more space in the daily newspapers than their importance really warrants. No doubt the reason for this is that contention and quarreling is the exception rather than the rule in women's assemblies. Bodies of men may wrangle and dispute in a most undignified manner, and as long as they refrain from fisticuffs no special notice is taken of it, but let a body of women forget in a wordy battle the usual amenities and it is forthwith given prominence as "news." When the world makes great ado over the wrong-doing of a church member, it unconsciously pays tribute to the truth and purity of church teachings, and on the same principle it is to be regarded as a high compliment to women in general that these disagreements among the members of the Woman's Board should call forth such general comment.

WE have to record the birth of a new organization. Its name is the National Retail Liquor Dealers' Association, and its birthplace is Chicago. Mayor Harrison in giving the welcoming address to the delegates commented upon the timeliness of this action of the retail dealers in organizing for "mutual protection." The association thanked him for his "words of wisdom" and then and there dubbed him the "grand old man" of Chicago. A remarkable resolution informs us that the liquor sellers believe in "contributing largely to the prosperity of our country and to the advancement of all classes of business," and declares further that "God in His creation of man endowed him with the unalterable right to eat and drink whenever his appetite required, so long as the exercise of this human privilege does not interfere with peace or happiness." We think that even the retail dealer himself will hardly attempt to gainsay the fact that this "privilege" does very seriously interfere with the peace and happiness, not only of the drunkard, but of all who come in contact with him—and that means everybody.

THE result of the Educational Congress just closed at the Art Palace must be to strengthen public sentiment in favor of compulsory education. The progressive and ably-presented views of leading educators the world over, could but impress the listener, not merely with the advantages, but with the absolute necessity of a systematic, all-round development of the individual, and further with the importance of beginning *early.* It may not be possible for society to secure to every child its right to be well born, but it is within its power to provide for it such education as shall in great measure counteract inherited tendencies to evil, and both justice and expediency demand that it do so.

REPUBLICAN and Populist Prohibitionists in Kansas are justly indignant at the action of the Populist administration in refusing to enforce the prohibition law. During the campaign preceding the last election Prohibitionists were given to understand that the nominees of the People's party would faithfully sustain the constitution in this matter. They began to lose confidence, however, when it was observed that the police commissioners appointed by the new governor, were almost invariably known opponents of the prohibitory law, and the smoldering discontent has been fanned into a flame by a recent letter of the attorney-general, in which he refuses point-blank to grant petitions asking for enforcement. This defiance of constitutional law indicates that this young party, from whom many people hoped so much, has begun to follow in the footsteps of the old parties, and surrender to the rum-power.

A PETITION for the enforcement of the laws relating to Sunday closing of saloons, which has been presented to Mayor Harrison, was carried by a committee of ten, among whom we find such weighty names as J. V. Farwell, P. D. Armour and T. W. Harvey. It was signed by eighty thousand law-abiding citizens of Chicago, secured through the efforts of the Christian Endeavorers. In reply the mayor said that he was "opposed to intoxication" as much as anybody but that he did not consider himself bound to do more than enforce the city ordinance providing for the closing of front doors and the drawing down of the blinds on Sunday. He was *not* obliged, he said, to enforce either state or national law. He particularly inquired how many of the eighty thousand signers were voters. This furnishes food for thought. Had every name of that petition been that of a voter would the answer have been the same, think you?

WILLARD HALL was honored last Tuesday by the presence of Rev. Joseph Cook, of Boston, who stood for the first time within its walls to lead the noon meeting. It takes rare stenographic speed to "catch" Mr. Cook's rapid utterances. Among others that "brought down the house" was this statement: "I am an independent politician, but let me declare here and now that I *never* support by ballot any party that legalizes the liquor traffic. No American party can be permanently preserved in whisky!" Mrs. Mary H. Hunt, of Boston, brought encouraging news of her work for scientific temperance education. A large map of the United States, prepared by her, shows in white those states and territories having temperance education laws, those not yet so far advanced being covered with black. Mrs. Hunt told the glad news of a ceremony which was performed recently in the educational exhibit at the World's Fair. Two little girls, one from Kentucky and one from Texas, removed from their respective states the defacing black cambric, thus announcing the fact that these two states have enacted laws which place scientific temperance instruction upon all public school schedules. In this time of "rapid transit" on the road of national progress we have faith that Mrs. Hunt will not have very long to wait and work ere her labors will see the abundant reward of no black states in the Union.

HILLSBORO.

BY MRS. LAURA A. RANDALL.

Lovingly dedicated to Mother Thompson.

"Not by might nor by power," were the women led,
"But by my spirit," the Saviour said—
Who long had noted the tear-drops shed,
The groans that were uttered from hearts that bled.

He, slow to anger, and who had waited long,
Now chose the weak to confound the strong.
The ways of the wicked turned upside down—
As the little band marched through Hillsboro town.

Sweet faces illumined by grace from on high,—
They feared not the storm, their Saviour was nigh,
And gladly they flung to the winds their fears;
Their songs and prayers echo down through the years.

Oh, brave, loving workers, how little ye thought
Of the wonderful work the Lord hath wrought!
Of a whole world belted with ribbon white,
Souls lifted from darkness to heaven's own light.

And now, like the white-soulèd saints of old,
They are gathering home for their crowns of gold;
But the Lord of hosts still leads the way,
And victory sure will crown the day.

To-day and forever the same God pours
His spirit on handmaids willing and by the scores;
So they outward and onward gladly go
And question nothing,—for He wills it so.

Chicago, Ill.

JOE.

BY MRS. S. M. I. HENRY.

Among the men of my acquaintance who have found the "gospel cure" the one remedy for a spoiled life, Joe comes vividly before me.

I first saw him in a printing office, at the case, setting type. I had occasion to get some work done for the Rockford W. C. T. U.; while waiting for the foreman I had noticed the bright face and wonderful eyes of the young fellow, and determined to make his acquaintance, especially as I was sure he was a stranger, and had already the marks of vice on his face. I stepped up alongside the case where he stood, and said:

"Good-morning."

He glanced up, nodded, smiled a rather cynical smile, shifted a quid of tobacco to the other cheek, spat on the floor, and went on fingering the types. I concluded that he wished me to understand that he was too busy to talk, but I was unwilling to leave my message unspoken, and began again.

"I see that you are busy; I will not disturb you long: but I would like to watch you a moment. I am interested in the types. It is a wonderful trick you have in your fingers."

"Not much of a *trick*, this ain't, it's *work*."

"Yes, I know, but to be able to pick the right letter from its box every time so deftly, and set it in the right place in the stick; I always wonder at it; then it means so much, you know." He shifted his quid again, and smiled that knowing smile, which I was not experienced enough then to interpret. I went on:

"I think you are a stranger here—a new hand." He nodded.

"I thought so. I often come here to get work done, and never saw you before, and now I want to invite you to come to our temperance rooms, up one flight, just this side the bridge."

"I know where 'tis."

"Ah, do you? Ever been in?"

"Naw!" contemptuously.

"Well, then come! You will find papers, men, young and old; make yourself at home. You can sit in a corner and sulk if you feel like it, and no one will disturb you."

"I'll have to sign your pledge, though."

"No you will not, unless you want to do so."

He jerked a look at me from those eyes that one could never forget, grinned, gave his head an odd little shake, and went on with his work. The foreman was coming with a paper and pencil in his hand and his "all-settled" look, so I turned away, saying:

"Now, remember, those rooms are for *you*, and I shall expect you."

I caught a sly wink from his eye, aimed at the foreman, as he chuckled to himself, and I felt sure that he would laugh at me as soon as I was out of hearing; in fact, he might do so any minute.

But I was greatly interested in him. Besides those remarkably fine eyes, of almost Italian softness, he had a face of regular New England intelligence, and not lacking in refinement. There was that in his manner that piqued my curiosity. He seemed to be "knowing," about what I had been saying even, so much more than he chose to express—to have so much in reserve somewhere, and to take such delight in it, that I wanted to be let into the secret.

Returning, walking rapidly toward the temperance rooms, I had nearly passed the printing office entrance, when, glancing in that direction, I saw my young friend standing idly in the lower stairway, chewing fast, and looking at me with a noncommittal expression that was evidently assumed. I bowed, when suddenly came the suggestion to stop and repeat my invitation. I turned just as he, with that same cynical smile, was swinging himself around to run up the stairs. He saw me, however, and stopped until I came up to him. I reached out my hand and said:

"I am glad to see you again. I am on urgent business, but I must repeat my invitation to the temperance rooms. They are for you and young men who, like you, are strangers in a strange city. Come and try them and see if you do not like it for an evening, and on Sunday. You will find them an improvement on a boarding-house, I am sure."

While I had been saying this, holding his hand, a great change had come over his face. The cynical expression gave place to a pleased interest; his manner became respectful so suddenly as to almost amuse me, and it was with a hearty tone that he answered, "I'll come."

I wondered more at this change than I had at his first appearance. But this was a matter that it would not do to investigate; I only said:

"Then I shall expect you."

"I'll be there, *you bet*," he cried eagerly, and ran up the stairway.

He did come—that very evening early—with a carefully arranged toilet and those eloquent eyes wide open, brimming with good-will. I never saw that cynical expression again on his face and often wondered what had become of it, what it had signified when he wore it and what it meant.

Joe attended strictly to everything announced to take place under the auspices of the W. C. T. U. from the first; but for a long time did not seem to personally apply the truths he heard. He was not individually urged to sign the pledge. The entire trend of influences about him was in the direction of the pledge and salvation; he knew that he was prayed for by many and that we were waiting for his signature. But as was our custom he was left to the quiet work of truth and the spirit of God and indirect appeals. After awhile, however, he seemed to awaken to his surroundings and then how his face took on light. How eloquent were the eyes that followed those who gave evidence of a change of purpose and life! How he listened to the truth of God's word, and drank in the testimonies of the power of salvation; and how quickly he warmed to those who expressed any personal interest in him; how sad would grow his face as he would realize that he was being left behind by those who were more ready to accept the help of the pledge and the invitation of the gospel.

I prayed for him during these days with intense desire, and scarcely a day passed that I did not give him some verse of Scripture that had come to me or that I had found for him. And at last I was made glad by his coming for the pledge.

"Are you really going to sign it at last, Joe?" I cried, taking his hand.

"Yes'm, I'm going to *try it on*."

I shall never forget that event. It seemed almost like giving a sacrament, because of the solemn earnestness with which he received it. His eyes grew misty, and as he realized that the irrevocable vow had passed, his face grew pale, and he said hurriedly:

"What if I shouldn't keep it!"

"But you will," I said, "with God's help."

"Oh, I don't know," he replied. "You see it is different with me, I never had no training."

"Joe, tell me about it," I said, "how did you begin?"

"Begin! I begun as a *New York rat*, that's how; 'slong ago's I remember I slept in drygoods boxes, old cars, or under the sidewalk, any where't I could hide from the p'lice. I was taught to steal handkerchiefs and such. When I got big 'nough I sold papers and blacked boots; that was a cover to the stealin,' though, all the time, I know now."

"Had you no one—no mother, Joe, to teach you better?" I asked with my heart in my throat.

"Nobody! Couldn't afford a mother; where'd I a-put *her?* There was an old fellow who took the swag I brung" (Joe could follow copy in the office, but could not yet command choice English in conversation) "'till one day, it must ha' been Sunday, I was a-saunterin' 'long with my papers under my arm, 'n my blackin' kit on my shoulder when I come out on the avenue where was a splendid great building, and such singing coming out o' the windows an' doors! First I knew I was inside, and there was the greatest crowd o' white, clean kids, such as I never seen before in my life. My! but it was a pretty sight! And they was singing like birds; never heard anything like it 'fore or since. I know now 'twas a Sunday-school; but then I didn't have nothin' to name it by. Nothin' can ever 'stonish me 'gain 's I was 'stonished that time. I slunk down and watched 'em. They stopped singin', and then such whirlin', an' fixin' seats, and buzzin'! It was all a howlin' mystery to me, but I was spellbound. Those little girls; gracious! How it comes over me now; and the boys—no bigger'n me, but so different! Say, don't you think 'f I could a been like them little fellers then, I shouldn't be what I am now?"

I reached out and took the hand that was clinched tight on his knee, straightened out the fingers, and got my hand inside of it, but I could not say a word. He went on:

"I do. I know I should ha' been different. I think I was cheated. I've thought so a long time, but it can't be helped now. Somethin' happened, though, that day that did make a big change in me. After a while a man that looked like one o' them little chaps growed up, he was so clean and handsome, got up and begun to talk and explain and write on a blackboard with chalk, all colors. I didn't make out any of it, till at last he begun to talk about me, as I thought then; he told just how I had took the handkerchiefs and things, and he called it *stealin'*, and said that the great God had said, 'Thou shalt not steal'; that it was *low* and *mean* and *wicked*. His voice and look told me more than his words did about what he thought of such doin's. I got afraid, and slunk out, sayin' to myself: 'No more o' that for Joe; I won't be talked about like that again, see if I am,' and I never did steal again. There was no end o' hard knocks for me, though, whenever I came across the old fellow, 'cause he got no more swag from me. I wouldn't stand that, though; I had my legs, and the world was wide. I sold papers an' blacked boots, 'n' bimeby I got to be an office errand boy, then a little while ago I took up the printin' business—a tramp printer, you know. You know it's the drink keeps me trampin', though."

"How did you get to drinking, Joe?" I asked. "You are young to be a drinker. I have often wondered about that."

"How did I? young, am I? Why, I took to that natural's a suckin' pig. I always drank. I could always get a warm corner in the rum-shops; the men are always ready to give a little chap the bottom o' the glasses. Sometimes I'd get a whole one, for some trick or other. I learned early how to win my way, I tell you, and drink was the easiest thing in the world to get. I've seen the time when it was vittles and drink and fire and bed and clothes to me. I could always get somethin' to eat in the free lunch shops, if I could rake enough pennies together to buy a glass of beer. It's second nature to me to drink. Honest, I begin to feel dry now 'cause I've promised not to drink again—I've been slow 'bout promisin' to quit, for I don't want to break no promises. I 'spected it was one thing for me to sign the pledge, and 'nother to keep it, and I know it now."

I held his hand hard and prayed God to help him, while I said: "But you will *not* drink, Joe, you *have* promised. You did take a long time to think it over, you know about the help that comes from God, through prayer and faith in the Lord Christ. You have been faithful in coming to learn about it, and now you must accept this help, you must not fail. It is the same kind of help that took you that day out of the life of a thief; and it will make you a sober, clean, true, Christian man."

"I've thought that too," said Joe, "an' I've been doin' a heap o' thinkin' since that day in the office, you remember?"

"I remember, Joe."

"An' when I found out that you really meant what you said—say, you didn't know what I was thinkin' when you stood talkin' to me, did you?"

"No; but I have often wished I did."

"Well, I'll tell you; you see, I'd learned to suspect that if anybody was *interested* they had some job or 'nother to work and I thought—you won't mind, will you?—it's awful mean—I thought now she's come to get a job done and thinks she'll get it done cheaper or extra fine if she soaps the printer. Much she's interested in me! She'd never *know* me anywhere else. But somehow all the time I wished you was in earnest and I thought, 'Mebby she is.' So when I saw you from my window, coming along our way again, I thought, 'Now I'll run down and meet her, an' see if she knows me. If she does and speaks to me I'll know she meant it and I'll go to them rooms and try to stop drinkin' and be better every way.' You see, I knowed drink was getting the best of me, and some o' the fellows 't I knowed had quit. So I ran down and stood there—I hadn't the face to go and meet you. I was just tremblin'

and weak over it; and when you was a-goin' on by I felt hard, I tell you. But I said, 'It's only what I expected.' Then when you turned, and come and gave me your hand and spoke so kind—I—I felt more's I did that time when I heard the kids sing and the man talk, than I ever had since, 'n I thought, 'I've never stole since that day an' now I'll go to them temperance rooms and stop drinkin'.' This is a *little* different from t'other. 'N mebby I can't stick but I'm goin' to try awful hard for it; but while I like all you say to me, I ain't no Christian, you know."

"I know, Joe, and that is why I say what I do to you. You must be a Christian; that means a true lover of Christ and God's obedient son."

"Can't, don't know how; didn't get the right kind of a start."

"That makes no difference to your Heavenly Father. He knows just what has to be done to make you into a good Christian man and He is able to do it. And it is His right, Joe. He has done a good deal for you already."

"No quarrel with that," and Joe shook his head sadly. "Folks can't always get what's owin' 'em in this world or the next, either, I guess. And *He's* able to get along 'thout what I owe Him better'n I was 'thout what was owin' me, all along. I'm bound to do all I can in reason, but 'taint reason to expect me to pay that debt right off."

"Jesus paid it for you, Joe; you simply owe it to Him, and He is willing to take *you*, just as you are, for the whole amount, and then make you more free than you could possibly be by owing yourself."

"I can't see it," said Joe, gloomily. "Sometime I will, mebby."

He looked dubiously at the pledge card as he put it away in his pocketbook, giving his head that peculiar little shake. He evidently had but small faith in the success of his venture. Of course he failed. It was not long until he came with the odor of drink on his breath, confessed his fall, and asked me to take back his pledge.

"I might take the card," I said, "and destroy it and scratch your name off the roll, but would that take back your *word?* It has gone forth, and cannot be called back. If you have failed, your word is still there with God. You must learn how to make it true, or you are a lost man."

"I'm lost fast enough," he said.

"Then you are the man Christ came to save. You remember the text, 'He came to seek and to save that which was lost'?"

Joe was in great bitterness of spirit over this failure, and the fact that his promise could not be undone. The irrevocable character of a human transaction, either good or bad, was revealed to him with tremendous force, as well as the ruinous tendencies of his own nature, and he cried out:

"But what can I do?"

"Believe on the Lord Jesus and thou shalt be saved."

"But how to believe!"

"Believe Him as you would the best and truest friend you have, one who cannot fail you ever."

"But I don't see how He can save me."

"No, He does not reveal the process, only the fact. He has His own way of saving a man, and His own way of making you know it when it is done. You have just to put your case in his hands, as though you were sick and He the doctor. He is the great Physician, you know. Your part is to trust Him and *obey* Him, and He will do the rest."

"But how will *that* cure me of drinking when my feet will go into the places, and I will get the liquor and drink it in spite of the best I can do? I have done my best, honest."

"It is the new heart that you want. The new nature that He will give you will be able to take care of your feet and keep them from going into the saloon. God does not expect a man brought up as you have been to keep sober, until your heart is made right. I am sure that nobody could appreciate what you have made of yourself, out of the material you had to work with, more than Jesus Christ, your brother, does. He knows what strong temptations mean to a young fellow. He knows just how to get through them, too. And if you, all alone, could do as much as you have to make a man of yourself, what can not you and this Almighty One together, do?"

Joe could not seem to "see it" yet, however. He learned slowly, yielded with difficulty. He had a long controversy with the Spirit of God, and fell again and again. But at last, when he was nearly giving up all effort in despair, when we were becoming nearly hopeless about his ever becoming sober, he suddenly dropped into the hands of Christ and surprised us by being saved, wholly and sweetly saved.

He at once began to prove the reality of the great victory over his enemy, drink, which is assured in an uttermost salvation, and has gone on in a life of triumph to this day.

Every weekday evening, at about half-past six, he may be seen passing through one of the gates that leads from the city of Chicago to a suburban train which takes him to his own home, all paid for, where his wife and five children wait to receive him with that kind of love that will bless any man and make his home a little heaven. He is still a printer—and has proved that a printer may be a Christian. And out of the memories of his neglected childhood, and the degradation of his young manhood, and the blessed salvation which he found in Christ, he brings to his children daily that which makes them rich in their father.

Clifton Springs, N. Y.

"THE EIGHT HOURS' DAY AND THE UNEMPLOYED."

BY REV. C. H. ZIMMERMAN.

Mr. John Rae, author of that fascinating book, "Contemporary Socialism," has an article with the above title in the *Contemporary Review* for June. Its object is to show that the common belief is a mistake that a reduction of the work-day to eight hours would diminish the number of the unemployed.

He begins by quoting the statement of Mr. W. Abraham, M. P., that "the general adoption of the eight hours' day in England would provide work for seven hundred and fifty thousand new hands." He also quotes Mr. Gunton, of New York, author of "Wealth and Progress," as follows:

"The direct and immediate effect of the general adoption of the eight hours' system in the manual trades of the United States, even excluding the great occupations of agriculture and domestic service, would absorb not only all the unemployed labor in this country, but all the unemployed labor in England, Wales, Scotland, France and Germany. It would create employment for 3,555,959 more adult laborers. This is not a fanciful speculation, based upon an imaginary expansion of the home and foreign market, but is what would necessarily result from the natural operation of economic forces in the effort to supply the normal consumption."

"Now all this," Mr. Rae says, "is illusory; first, because it overlooks the important alteration which the introduction of shorter hours would make in the productive capacity of work people; second, because it expects the great absorption of the unemployed to flow from a general reduction of products."

Mr. Gunton may be extravagant in his estimate of the number of the unemployed who would find work as the result of the adoption of the eight hours' day, but Mr. Rae goes to the opposite extreme in saying, "It cannot make any serious impression on the number of the unemployed." His argument in support of this proposition is drawn mainly from the operation of the English Ten Hours' Act of 1848, which he shows did not result in the employment of more laborers in the cotton, silk and worsted factories of England. He says: "It came into force when there were thirty thousand cotton workers out of employment, and so far as we can see, did not make work for one of them." Mr. Rae overlooks, or at least does not mention the fact, which is very pertinent and against his argument, that the period (from which he gathers his data) of the earlier operation of the Ten Hour Act was one of great increase in labor-saving inventions for the textile trades, and that with the new machines, nearly the same amount of product could be turned out by a laborer in ten hours, that he before produced in twelve. Since that time there has been still greater advance in the invention of labor-saving machinery insomuch that Mr. Wells, in his "Economic Changes," shows that in ten of the leading industries using machinery, it has displaced an average of sixty-four per cent of the labor formerly required for the same product. Another fact overlooked by Mr. Rae is that prior to the Ten Hours' Act English labor was at its lowest stage of degradation through miserably inadequate wages and consequent want, discouragement and inefficiency, and that about that time it began to be organized and to acquire self-respect, *esprit* and ambition. The Ten Hours' Act was a further encouragement to hope and energy; and it would not be strange if these influences would cause laborers to do more *per hour* in a ten hours' day than they did before in a twelve to fourteen hours' day.

Coming down to the time when the eight hours movement was inaugurated, Mr. Rae makes what he confesses to be an astonishing statement that "a reduction from twelve to eight hours has again and again been made without reducing the output." Such reductions have been very rare. The history of labor shows that changes to shorter hours have been gradual—from fourteen to thirteen, or at most, to twelve; then to eleven and ten; then, as labor became better organized, to nine and eight. The instance Mr. Rae gives of the South Yorkshire coal miners who, in 1858, obtained a reduction from twelve to eight hours, and the day after the change was made, "sent out more coals than they did before," is far from proof that an honest miner can, day after day the year through, get out as much coal by working only eight hours a day as he can in twelve.

When men are dissatisfied, as these miners probably were, on account of too long a work day, or inadequate wages, or for any other reason, they generally do as little as they can for their wages, "kill time," as part of their argument for a change. When their requests are granted gratitude, or the wish to prove that the change was wise stimulates them to greater exertion. Of course, when men have been overworked and enfeebled by an excessively long work day of from twelve to fourteen hours, they cannot do as much as men in normal vigor could in eight hours.

But a ten hour work day is not excessively long, and the argument for reduction to eight is not that the men can do as much; but first, that they ought to be willing to work a less number of hours, even if they earn less, in order to give the unemployed a chance; and, second, that wage-workers need more time for self-improvement.

Other things being equal, that is, with workmen in equal vigor, and content with their condition, and with equally efficient machinery, a reduction of hours causes a reduction of product, and if only the same amount of product were to be maintained under the eight hour system, more men must be employed.

But with more men at work drawing wages to be used in consumption, a larger product is necessary. Mr. Rae rightly says that "the only thing able to keep up the normal consumption of individuals is their means of paying for it." He quotes Mr. Gunton as saying there are one million men out of work in the United States. There are probably more now, or soon will be, if present financial conditions continue. Men out of work and their families do not consume as much food, fuel, clothing, etc., as when working and receiving wages to pay for these things. They are forced to consume very little. If by any means, and I know of none so obvious as a reduction of the hours of the employed, the million unemployed men could be put to work; their wages would enable them to purchase many times more than they now consume, which would greatly increase the demand for all staple products of industry. Therefore, the statement that shorter hours make work for new hands does not, as Mr. Rae says, "expect the absorption of the unemployed to flow from a general reduction of products." It expects just the reverse—that there must be an increase of the product to meet the demands of the new hands who have work and wages to pay for what they need.

The ever-increasing multiplication of labor-displacing machinery makes a shorter working day the only solution of the surplus labor problem.

Evanston, Ill.

DISESTABLISHMENT IN WALES.

BY FRANCES E. WILLARD.

The following points, illustrating the present position of the Established Church, were culled at pencil point from the speeches of the Welsh women at the recent meeting of the Woman's Liberal Association.

WELSH LIBERAL WOMEN'S VIEWS.

We want to end the strife, to let Catholic, Episcopalian and Non-conformist stand on an equal footing of justice, freedom and equality. Ruskin says: "There is no true mother church save one which gives a helping hand to all." We have unwillingly contributed to support an alien church. Roger Williams was a Welshman, that brave soul who stood for religious freedom in the great new country, as were Barrow and Greenwood, who in the days of Queen Elizabeth, after seven years' imprisonment, were executed at Tyburn because they said religion was a natural, not a compulsory thing.

There was a church congress in London recently which made a demonstration against Welsh disestablishment (please take notice there were no Welshmen present); they partook of the sacrament three times and said their church was founded on Jesus Christ, the Lord. We say that ours has just the same foundation, and that is Christ, not a state church to which we never go, but to which we are legally bound to pay tithes, besides supporting a church that we love. The Church Defence party, as it is called, is the Tory party; Liberals have no desire to choke their creed down everybody's neck. They talk to us of the antiquity of the church. Yes, we remember it to our sorrow; its yoke was on the necks of our ancestors even heavier than it is on ours.

How did this legal status ever come upon us? What is the origin of church endowment in our gallant little principality? The land ought to be the inheritance of the people; cultivating the land is the one industry that the more you take from the soil the more you get. Hundreds of years ago a man who had murdered his brother willed so much glebe and so much pasture land to the church as a recompense for his sins; another did it to atone for the impure life that he had led, and so it went on; for one reason and another land was made over to the clergy, but by a later law it was determined that the tithes we pay for the use of the soil thus willed shall be devoted to the education of the children, the care of the poor and to secure prayers for wandering souls. In those old days doubtless the

monks prayed for those souls departed, but now the church itself does not believe in prayers like that. Now we have school rate and the poor rate entirely separate from the tithes, so we are doubly hampered, and the truth is, the clergy get the tithes, and our people do not attend their church and will not; there is nothing they hate worse.

The clergy have built great churches but where are the congregations? Compare their statistics with those of the Non-conformists; they had it all their own way until the religious awakening of 1715, during which meetings were held in farm-houses, and out of which grew thirty-five chapels, but in 1879 the Non-conformists had over thirty thousand in Wales; we could not be crushed! They tried to take away our language, but though our children learned English in the schools they spoke only Welsh in the playgrounds and at home.

In Wales only three out of sixteen possessors of livings reside there. The people knew that the interest of the clergy was in the money they got, and not in the welfare of the people. Oftentimes the choice of a young man of high family was between the army and the pulpit; the sword and the New Testament. Such men could not win the people's hearts. Who will you find in the Established Church in Wales? The clergy and their families, the bell ringer, the pew opener, a few county families, as they are called, and a stray farmer or two. If ever there was a Scripture fulfilled it is this: "Behold your house is left unto you desolate."

Much is said of the petitions which have been circulated in Wales in favor of the State Church, and the great number of signatures that have been secured from the town of Carmarthen is an instance. They had a little congregation at ten o'clock, another at eleven o'clock, another at twelve o'clock; these were made up of the same persons almost to a man, but a vote of each of the three audiences (?) was counted separately. The landlord goes to the tenant and makes him sign the petition or else his farm is taken from him; the mistress goes to the maid who has served her faithfully all her life and says, "I will dismiss you if you don't sign the petition." In hospitals and poor-houses the names are demanded and secured, and the petitions have been carried even to the infirmary and to the workhouse, including the deaf and dumb one finds there. But to offset this number the principality of Wales has spoken; at the last election out of thirty-one constituencies twenty-nine Liberals were elected, all of them pledged to disestablishment, which but for the secrecy of the ballot could not have been accomplished.

Masses for the dead are now illegal; tithes are got from the sweat of the farmer's brow, and it is not fair to make people support the religion of the wealthy within whose courts they never go. The church when no longer an "Establishment" will do far better than now when she is hated by the great mass of the population. Take her off her stilts—let her enter the lists along with Non-conformists, Baptists and others of our sort—and then, Non-conformists, you must look to your colors.

There is a church richly endowed which has one service a month and two or three attendants besides the clergyman. He told me that one day two tourists came in and he was horrified for he had not on a clean surplice! This is a fair index of the amount of interest and enthusiasm that a State Church has aroused in Wales after centuries of opportunity and state protection. They have a law which says dissenters cannot lay their loved ones in their cemeteries, because they have been consecrated; another says a clergyman must be at all funerals and be assured the survivors are not allowed to forget his fee. Ecclesiastics do not seem particularly careful lest religious life should decline, but they are busily concerned about the money. Welsh Liberals do not want church property, far from it, but ask that the state may have it and use it for the people's good. Poor artisans and miners have built all the chapels that are in Wales; these are sacred to them as the products of their honest toil, far more dear than any church that Wales contains. A rector in one place works for his people, and does not leave them to his curate, but goes among the poor and helps them bear their heavy lot. His church is never empty but packed to overflowing.

Among the Irish ten to three desire Home Rule; among the Welsh ten to one ask for disestablishment and disendowment of the Welsh church.

Our hearts beat with the Irish; we, too, are Celts. The Tories need not think we shall desert Ireland, but we wish our bill to come up as soon as Home Rule has been secured. The church should not be like a fretful and infirm old woman leaning on the crutch of the state, giving a stone to them that beg for bread. She should be a gracious mother nurturing those who are depending on her for their spiritual life.

Wales is the backbone of the Liberal party. The hearts and hopes of our countrymen are waiting anxiously for your verdict. Earnest, thoughtful and sympathetic women of the Liberal Federation, you are asked to stand with us.

Reigate, Eng.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

American day was such a revival of Fourth of July as devoutly patriotic souls have long prayed for. The national emblems were not monopolized by the liquor trade as heretofore. The White City was aflutter with the precious colors in every fabric, from richest silk to cheapest cambric. The great event of the day was the raising of the original Paul Jones flag. One of his descendants, Mrs. Harriet Stafford of Martha's Vineyard, is the present custodian of the priceless relic. The venerable lady carried it to the platform and held the hoist ropes during the exercises. Tears rolled down her cheeks as Mayor Harrison told the thrilling tale of its rescue by her brave ancestor. After the hoisting, Isabella Beecher Hooker made her way to Mrs. Stafford's side and the two representative women sat with clasped hands under the precious bunting.

Dear old Liberty Bell was "at home" in the Pennsylvania Building all day, and thousands called to pay their respects. It was banked with flowers from many states. New Liberty Bell in the foundry at Troy, responding to the touch of a woman's finger in Chicago, sent forth its maiden peal; a telegram from Troy read: "You can announce to the two hundred and fifty thousand who have made such splendid offerings to this bell that their gifts have crystallized into grand form and that the new Liberty Bell has been set ringing to aid peace and good-will throughout the whole world." Then the crowd went off in a great, sky-rending shout. I must give you the peroration of that eloquent address by Hon. Mr. Carson, of Philadelphia, as he turned from the history of the old cracked bell that is his city's pride, to the new: "Thou great bell, cast from the chains of liberators and the copper pennies of the children in our public schools, from sacred relics contributed by pious and patriotic hands, baptized by copious libations poured out upon the altar of a common country by grateful hearts and consecrated by the prayers of the American people, take up the note of prophecy and of jubilee rung out by your older sister in 1776, and proclaim around the globe such tones as shall make thrones topple, and despots tremble until all peoples and nationalities, from turbaned Turks and Slavic peasants to distant islanders and children of the sun shall join in the swelling chorus, and the heaven born light of civil and religious liberty shall shine in every land."

Meanwhile a celebration was going on in the Woman's Building. The pillars of the colonnade were wound with bunting, and the whole interior was aflame with national colors. Mrs. Eagle presided, while her husband, Governor Eagle, of Arkansas, sat by and congratulated himself on how well she used the gavel. Governor Hoyt, of Wyoming, was present, and read the opening ode, "Columbus," by Mrs. Messenger, of Washington. Faust's Jewel Song was most beautifully rendered by Miss Blanche Foulke. An oration, "The Land we Love," occupied most of the hour, and Miss Foulke's charming voice in "The Maid of Cadiz" closed the program.

Our foreign guests helped us celebrate in right neighborly fashion. Turk, Arab, Siamese, Dahomeyan—everybody was out, waving his own flag, paired with ours. Most touching was the part of the Indians, all the more that it was spontaneous, arranged by sixty pupils of the Lincoln Institute of Philadelphia, a school for Indian boys and girls. Their rendering of "Star Spangled Banner" and "My Country, 'tis of Thee" left no doubt as to the citizenship of their hearts.

AS ITHERS SEE US.

No criticism could have more value than that of Dr. Julius Lessing, director of the Royal Museum of Practical Arts in Berlin. He expresses only delight, heightened by surprise. He finds here a "city of palaces of vast proportions and most artistic architecture." The great man is swamped in surprise, because it is so at variance with the old world conception of "American chaos." It is a mark of his own greatness that preconceived prejudices do not blind him. He declares our White City beyond the dreams of Europe's greatest artists. Considering the size of the buildings, he expected them to have a shedlike appearance, but he finds nothing in the architecture betraying exhibition purposes. "America declines for the ornamental attire of the Chicago Exposition all that in the least might bear the stamp of the forge and the machine," which has characterized European expositions. "Instead, Chicago has dug with giant hands from the store-house of ancient art. If applicable, a *fac simile* of the old model is introduced. Either in equal or double proportions you will find a reproduction of the monument of Lysicrates, of the temple of Vesta, or of the Parthenon." To him the remarkable thing is that this "wild selecticism" has achieved such perfect architectural results. He is reminded of Florence. Finally, in despair of expressing his delight, he declares that "it must be seen in order to be believed how these audacious designers of the West have been able to transform their colossal sheds into gorgeous palaces of architecture." This tribute from so high source is very gratifying to us who have watched the wonder as it rose. As I stood in the Forestry Building last winter and saw the melee of angel wings, horse heads, and limbs, human and brute, I wondered what could come out of it. Now I see. Strolling by the peristyle one night, I met a young farmer, known to me from his babyhood. He was standing there in rapt admiration of "the stock figures." A horse, seemingly just unhitched from the plow, and turning his head to caress his master, delighted my young friend. A magnificent bull, poised upon another pedestal, came in for his praise.

LECTURES IN THE WOMAN'S BUILDING.

Next to the cup of cold water, at all times on tap in the W. C. T. U. exhibit, nothing is better than the daily lecture idea carried out in Assembly Hall of our building. One by Mrs. Wesley Smith, entitled "Symmetrical Womanhood," was particularly hearable. Mrs. Smith urges an all-round experience and development for women, and cautions against the tendency toward some single absorbing fad. "The perfect woman shall cherish all, hold fast that which is good in each, and remember that she owes equal allegiance to every part of her being." She warns against cynicism: "The woman who slays love does ill, for like the wounded lion it shall turn and rend her and leave her at last desolate and stricken and alone, while for her who knows the grace of a heavenly spirit, 'her deeds shall drop as the rain, her speech shall distill as the dew.'" We are reminded that "charity means loving kindness to the maid-servant and a gentle word to the man-servant." She recommends that we borrow the motto which the Greeks put upon the arch of their academies: "Do nothing too much." It is a good thing in these noisy times that our young women see that it is better to *be* than to *do*, that a rounded, symmetrical character is of more value to themselves and the world in which they live, than to be much heralded. "To all of us it is not given to climb the mountain, and few of us may wear the laurel, but who shall say what constitutes success—who deny that she has achieved her highest mission who has been simply a good woman?"

Not less interesting and inspiring are the cooking lessons in the corn kitchen, supported by the Illinois lady managers. The lecturer and teacher is Mrs. Rorer, a charming little lady who appears these hot mornings in a dainty blue gingham, cut "V shape" at the throat. A snowy white apron and mull cap complete the charming costume. She informs you that every recipe must contain corn meal, corn flour, or some product of the maize, for her motive is to advance corn and bring wheat down in the market. This will affect the wheat farmer much less than the speculator in bread-stuffs, with whom she has little sympathy. The colored attendant has already brought the accoutrements required to demonstrate what the speaker says. A gas stove stands beside the table, to receive the mixtures so deftly put together before our eyes, and soon returns them to the audience to be "tasted." Every housewife visiting the Fair should plan to spend the hour beginning at 10:30 in the corn kitchen at the Woman's Building.

Chicago, Ill.

HILLSBORO CRUSADE SKETCHES.

XIII.

BY ELIZA J. THOMPSON.

In view of the increasing business that seemed to be opening up before our association, a meeting of the executive committee was called, and the appointment of two vice-presidents resulted, Mrs. John A. Smith and Mrs. Judge Evans, and our women felt greatly strengthened by the addition of two such aids for future conflicts.

When we assembled the following morning for the appointed prayer service in behalf of our brave, but persecuted Cincinnati sisters, it so turned out that the Pittsburg Crusaders were in like peril, and although their names were then less familiar than since, sympathy in the same glorious cause made us one in the Master. Further reports gave the assurance that these noble women were persecuted even more cruelly than Cincinnati's martyrs! And so our tears and our songs, our prayers and our rejoicings in being among those who were counted worthy to suffer persecution for Christ's sake, caused us to sit together in a heavenly place that morning.

Much enthusiasm was felt and expressed by ministers and laymen. The sisters were speechless with emotion, but heartily endorsed sentiments of condemnation against the city authorities in regard to their action, favoring the wickedness of the wicked, and insulting pure, good Christian women. Dr. McSurely on that morning expressed his opinion as to the political drift of the movement. He seemed to believe that "the contest would finally be between American ideas of liberty and right, and the German infidel idea of uncontrolled license, not only in regard to temperance but to all the principles of truth for which our Puritan ancestry braved the terrors of the New

England wilderness, and which they sealed and established with their blood!"

After a lapse of nearly twenty years these words of our faithful Crusade friend and brother seem prophetic, as we scan the existing struggle (political) between right and wrong, and witness the "Sunday closing" experience of American statesmen against the uncontrolled and "infidel" ideas of foreign powers, the worst element of which has the privilege of the ballot on American soil. It is well that the women still "cling to the promises and look up" as the old colored Baptist brother said he did when he fell, for our God's promise is sure and steadfast. "The way of the wicked He turneth upside down." And "though it tarry, wait for it because it will surely come."

There was much accomplished during the weeks following. Boxes packed and sent to flood sufferers, meetings for the young people and the children, visitations to the prison by our faithful committee, Miss Julia Brown, Mrs. Stevenson and Mrs. Pickering, and others. But above all the county meetings at church and school-house were vigorously sustained.

About the 23d of June it was suggested and approved, at the morning meeting, that arrangements be made for having a grand temperance picnic at the fair ground on the Fourth of July, and that a notice and general invitation be published in the town papers and by posters, so that all good friends of the cause throughout the county might have ample time to make their plans to join us. After much labor and great executive ability on the part of the officers in charge, committees were decided upon as follows: Arrangement, speakers, music, program, reception of delegates from townships, marshal of the day, chairman, secretary and reporter.

The day's success proved to many a doubter the coming, quiet, orderly beauty in store for humanity, when "righteousness shall cover the earth" and "the beauty of the Lord our God be upon us." There were fine music, *gratis*, from the Hillsboro orchestra, "good speaking," large spreading oaks, shading the beautiful greensward below, on which each township delegation was received by a committee of Hillsboro Crusaders and welcomed under their own marked bower. Many smiling visitors from the village, also, who had failed to join in the saloon feature of our work, were free to appreciate and commend the "lovely effects of the Crusade in the Fourth of July celebration," especially when they saw the honest joy it gave the Crusading ladies to provide the best they had for the refreshment of the wives and children of the ex-saloon-keepers.

The first business of note after the successful "Fourth" was the resignation of our valued recording secretary, Mrs. D. K. Fenner, who had served us so faithfully from the first day of our work and had kept the record so much in the spirit of our Crusade that no word of bitterness or malice could be found upon the "minutes," although diligent search was made (as confessed by Mr. Dunn's attorneys), hoping thereby to establish the plea of persecution against their client. Mrs. Fenner's needed absence from home made her resignation a necessity, hence we submitted. But in the good providence of God, who "sets one thing over against another," we were greatly rejoiced to find that Miss Virginia H. Wever was willing to serve us, and her name being duly presented, she was elected unanimously by a rising vote, and from July 13 to October 29, 1874, we rejoiced in her prompt, efficient aid and in her unusual ability as a parliamentarian, which at that early date of our Crusade was rare.

The absorbing theme in hamlet, county and town now was the approaching test vote—license or no-license. To this end Rev. Dr. Leonard, then of Cincinnati, had been invited to Hillsboro, and on the evening before the election made one of his masterly efforts in Music Hall, which had a very fine effect upon the minds of our people. As usual, the amiable Crusaders had worked hard all the weeks of the past "no-license campaign," and now at the crisis they could not use the only effective weapon in such an emergency; but they felt assured that their cry would be heard at the court of heaven; hence, an all-day prayer, song and conference meeting was held on the day the men voted; the burden of the prayers that day was: Oh, Lord, help the men to vote *right* in Thy sight, and hasten the day when the curse of home may be banished from this and every land! and all the Crusaders (women and men) said *Amen*.

At the evening service, after learning of our victories, General McDowell, the uniform friend of the ladies in their efforts in the temperance work, paid a high tribute to their efficiency in the late conflict, and said emphatically: "It is my opinion that the work and speaking of the women saved the township and county on the 18th." Thereupon the Rev. S. D. Clayton arose and said: "Yes, General, when I heard of the victory in Liberty township and Highland county, I said, and now repeat it, 'May the Lord bless these earnest, noble women,' and He will."

Hillsboro, O.

(*To be continued.*)

OCEAN GROVE W. C. T. U. SCHOOL OF METHODS.

DEAR UNION SIGNAL:—As usual, the white ribbon women took the initiative at Ocean Grove this summer, being the first society to hold a series of meetings here. For a number of years the Woman's Christian Temperance Union of New Jersey has held a summer school of methods at this popular religious resort.

The school of methods of 1893 opened on the morning of July 6, in the Tabernacle, Mrs. Emma Bourne, state president, presiding. The interior of the building had been appropriately decorated with flags and banners; a picture of the former dearly beloved president, Mrs. Sarah J. Downs, who has gone to her heavenly reward, looked kindly down from the wall above the platform, on the white ribbon workers gathered from every part of New Jersey and many other states. Above Mrs. Downs' picture were her last words: "*The liquor traffic will be outlawed. Blessed is he who helps.*"

Mrs. A. M. Hammer, of Pennsylvania, gave a beautiful Bible reading on "God's *Fear Nots*," which was very comforting to those in affliction. One of the needy souls in the audience was Mrs. Mary Grant Cramer, the sister of General Grant, who is suffering deep anxiety on account of her only daughter, now seriously ill in Paris, amid the excitement incident to the Commune insurrection.

A very interesting paper was on the question, "Is Cider Drinking Prohibited in the Bible?" written by Mrs. Frank Le Bar, and read by Mrs. Barber. The writer took the position that cider drinking was an evil that should be avoided. That as cider made from even sound apples fermented in twenty four hours after it left the press, it was a dangerous beverage, and its very insidiousness made it all the more harmful. The only safe cider mill, the writer stated, was the mouth.

It was moved and carried to send a telegraphic message of sympathy to Mrs. Ellis, Mrs. Denman and Mrs. Sharps, prominent white ribbon workers of New Jersey, whom illness had prevented attending the meetings. One of the pleasant features of the occasion was the singing by the children from the Newark Home of the Friendless. The music during both days of the meeting was in charge of Mrs. M. W. Gwindon, of New York.

When Mrs. Bourne, the presiding officer, announced Mrs. N. L. Caminade as speaker, and her subject, "America's Uncrowned Monarch," she stated that she had asked a number of persons who was meant in this title but that not one gave the right answer. Mrs. Caminade, however, soon explained America's uncrowned monarch to be the love of money. The money invested in the liquor traffic was the terrible foe that must be fought; "eliminate," said the speaker, "the profits and you have overcome the liquor traffic. Concentration of wealth is the great evil in this country."

Dr. E. H. Stokes, president of the Ocean Grove Camp Meeting Association, made an address of greeting in which he welcomed the white-ribbon women, and expressed his appreciation of the work they were doing.

Mrs. Mary T. Burt, president of the New York W. C. T. U., and who has done such a great work for temperance in that state, delivered an interesting address on, "The Progress of the Work and the Encouragement to be gained from the present outlook."

The free parliament was one of the features of the morning in which papers were read on the "Duties of Officers," by Mrs. T. H. Tomlinson, Miss Jennie Clark, Mrs. J. H. Demarest and Mrs. S. M. Krom.

Mrs. L. Downs Quigley read an ably prepared paper, that was listened to with great interest, on "The Public Meeting—Why?" She said, among other valuable things:

"The public meeting is the test of a union's courage and grace. The temperance question is so closely connected with business, politics and religion that if a speaker cannot perform her duty without hurting somewhere—it's time some one is hurt. Too many unions are firing into the air for fear some one will be struck. Before God, I believe that the union killed by the truth is better dead—let it rest in peace; built upon the sand, it has served the W. C. T. U. and the world best by its death. Somewhere in that town God has His woman who will build upon a rock.

"The boulder on the track to-day and the greatest hindrance to the public speaker is the failure of the local union to stand by the St. Louis resolution. What hinders the victory? The church passes resolutions and fails to act up to them. What hinders the victory? The W. C. T. U. passes resolutions and fails to live up to them. All that can be said of the political question is true of suffrage. One of the large unions in this state said to Rev. Anna Shaw: 'Miss Shaw, we thought that the Reverend in your name might antagonize some opposed to woman's work, so we advertised you only as Miss Shaw.' Now, some would call that tact; some would call that policy! I call it *cowardice*. God grant that every union in New Jersey may move on to the solid rock beside Christ Jesus, where there is no such compromise.

"The W. C. T. U. has a message to the church from God, must enter, and hold its meetings in our churches; I believe the duty of the hour is to carry our principles into every pulpit in the land and make no concessions. It is sometimes said that our speakers criticise the church; we expect to criticise the church until its actions agree with its utterances, until women on its membership roll can answer God's call to preach His Holy Word as revealed by His spirit."

Among the most valuable papers and addresses were the following: "Necessity of Organizing Y. W. C. T. U's in Every Locality," by Miss May Campbell; "What a Y Can Do," Mrs. J. N. Harris; "How to Rest," Mrs. Dr. Upham, of Asbury Park; "Mothers' Meetings," Mrs. Deborah Leeds; "Franchise for Woman," Mrs. J. M. Pullen; "The Situation in Kansas," Miss M. Hussey, M. D.; "Scientific Temperance Instruction," Miss M. W. Osborne; "Bible Reading—Currents and Counter-Currents of Life," Mrs. A. E. Bennett; "Loyal Temperance Legion," Miss Peck. Among other notables present were Mrs. Clinton B. Fisk, Dr. Dorman, of Connecticut, Mrs. Ida H. Reid, president of Vermont W. C. T. U.

The closing meeting was on Friday evening, in the great Auditorium, where a large audience had gathered. Miss Henrietta S. Moore, of Springfield, O., made the address, on "Prohibition by Woman's Vote." She stated that the public was ready for the great political movements of party Prohibition and Woman Suffrage, but it was the unions themselves that were too apathetic and fearful.

IDA HINMAN.

Ocean Grove, N. Y.

A NOBLE AND NEEDFUL WORK.

DEAR UNION SIGNAL:—Under the above heading the English *Woman's Herald*, of May 18, thus writes of the tenth annual meeting of the National Society for the Prevention of Cruelty to Children:

"It is an extraordinary thing that till lately—till Rev. Benjamin Waugh undertook to stir up the hearts and minds of English people—the question of justice to children had scarcely ever been raised. His efforts have brought out to surprised and pained recognition the needs not of charity alone, but simple justice to hosts of these little ones.

"Dr. Riig spoke of the terrible cases of cruelty and neglect—principally parental cruelty and neglect—revealed through these efforts, at the same time giving the encouraging assurance that ninety-six of the cases brought into court had been successful, proving thus how wisely and efficiently the affairs of the society had been conducted. After the meeting at the Lord Mayor's, presided over by him, a reception was held at the Shelter on Harper street, where the large company could see how the children fared at headquarters."

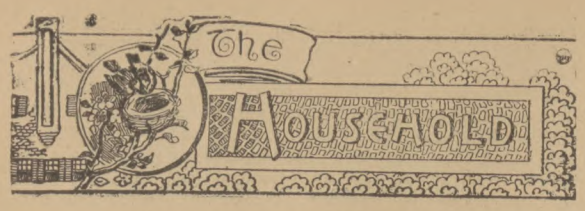
The same testimony is given to the work of our own society of that name, or as it is called in New York where it was first organized, by all who knew its president, "Mr. Gerry's Society," who holds the same relation to it that Mr. Waugh does to the English society. The New York society was first in this beneficent field of labor, it being now in the twentieth year of its existence. The pathetic incident which led to its organization is graphically narrated in the January *Review of Reviews* for 1892. Through its example and effort similar associations are in operation in ninety of our cities and towns, and these are all united under the name of the American Humane Association for Annual Conference and Coöperation.

Through the persistence of the society, a most carefully revised penal code of the state now presents a uniform, compact, harmonious law for the protection of children which has been eagerly sought after and copied by many other countries.

A thoughtful study of the details of the work of these two champions of the children will give added courage and enthusiasm to our own workers in our Woman's Christian Temperance Union department for securing homes for homeless, abased and neglected children. Our president advises coöperation with existing Children's Aid Societies whenever and wherever possible. They are actively efficient in many states. In Massachusetts, the Boston Children's Aid Society is of thirty years standing. In Illinois the Children's Home Society has its auxiliaries in eight states, and notably the Pennsylvania Children's Aid, with its fifty auxiliaries has placed its hundreds of little ones in judiciously selected homes, *without resort to institutional care*. This cannot always be done, but wherever possible the childless and bereaved homes and the homeless little ones are brought together.

This is the plan, "*so simple*," practical, so just the thing. Why have we not thought of it long ago? It is to remedial philanthropy what the discovery of perpetual motion would be to invention.

MARGARET T. W. MERRILL,
Nat. Supt. Securing Homes for Homeless Children.
Portland, Me.



WHAT I WOULD HAVE.

BY MRS. M. O. PAGE.

I'd rather have the charming grace
That nestles in the lustrous eye;
The beauty of a happy face,
Than all that riches e'er can buy.

I'd rather have a heart that's warm,
That constant burns with true desires—
A sure retreat in every storm,
An altar lit with heavenly fires.

What beauty can compare to this,
What need of outward charm to vie?
The inner soul that holds the bliss
Will leap from cheek and brow and eye.

The heart that knits itself to God—
That draws from fountains high as heaven,
Can never grovel, groan nor plod
Nor sigh, for all to Christ is given.

Austin, Ill.

MRS. BRUCE'S LESSON.

BY NORA MARBLE.

(*Concluded.*)

And so after that night in which Uncle Si pictured the bleeding Lamb, in the child's mind was love ever associated with suffering; with a lamb's soft, appealing eyes upturned in mute agony; an innocent, spotless lamb, moaning, bleeting in pain. Evening after evening his golden head reclining on the old man's shoulder, would he ask for that hymn, while opposite, her mind engaged with another matter, sat Mrs. Bruce apparently unconscious of it all.

"I must get rid of him," was her one thought when contemplating Uncle Si. "I must get rid of him, unless —" and so one night, by deft questioning, she drew from him the reluctant admission of a snug sum laid by, "a snug little sum," in a tone strongly suggestive of a merry twinkle behind those hideous blue glasses. But week after week went by, and no substantial evidence presenting itself of that snug sum, Mrs. Bruce hesitated no longer to revive the subject.

"Enough to bury him!"

Ah, the hours she had wasted in speculating upon the possible result of the old man's tender affection for Jamie.

Enough to bury him, indeed! Well, not from beneath her roof—she was resolved—would the old man be carried to his last resting place, and so Mrs. Bruce, the following evening, coolly intimated to Uncle Si that, inasmuch as several years of his life had been given to his country's cause, he had, to her mind, most justly earned a home in one of its institutions.

"*The Soldiers' Home*," he faltered; "aye, Mary, a blessed institution, indeed, but I had hoped—had thought, that—" his broken words were here interrupted by childish sobs, a tightening of a pair of slender arms, for Jamie well comprehended that as he had lost the father who had loved him, so was he now to lose the comforting presence of this new-found friend.

With wide open eyes in his solitary bed that night Jamie lay, and not until a childish resolve had taken possession of his mind did the unhappy little fellow sleep.

. . . . . .

Through the hushed air at nightfall of the following day a whitening shower descended. From her window, as the evening wore on, Mrs. Bruce watched with an envious eye and a sickening longing of heart, the gradual illumination of the mansion across the way.

To-night, the eve of New Year's, Mrs. Craft gave a reception.

Hours passed. Carriage after carriage rolled over the pure white carpet; fur enwrapped forms alighted, and as the ponderous doors swung upon their silver hinges, Mrs. Bruce caught what to her seemed occasional glimpses of Paradise.

Eleven o'clock from a neighboring steeple!

"Mary," it was Uncle Si's voice, "Mary, I'm waiting for Jamie to come down and bid me good-night."

"Jamie!" indifferently, "why I thought he was down stairs with you. He has crept to bed most likely. Don't trouble yourself, Uncle Si."

Nevertheless Uncle Si did trouble himself, but no childish voice replied to his tender call, no golden-ringed head lay upon its pillow.

"Out in the storm," cried the old man after a fruitless search; "think of it, Mary, our little Jamie out in the pitiless storm."

Mrs. Bruce shuddered as she looked out upon the snow-shrouded streets. What now to her were the brilliant lights, the swelling music, the fashionable throng across the way! Her mother's heart so long dormant, in this hour of trial awoke to life again. Nothing so precious, nothing in all the world as that little form wandering at this hour about the snow-clad streets; that golden head whitened by the fast falling flakes; those sad eyes, heavy with childish despair.

"'I love you, Uncle Si, won't you—won't you please love me?'"

She realized now what that starved little heart had suffered; felt all the sorrow contained in that plea.

"Help me to find him," she entreated, "help me, Uncle Si—for—for John's sake."

"At last!" murmured the old man, reading in this self-renunciation a blessed hope. "At last!"

Through the town and outlying country, Uncle Si—the emergency seeming to straighten the bent form, to lend new vigor to the shaking limbs,—led the search for the lost child, while the conscience-stricken mother upon her knees by the window, marked not the tripping of feet across the way, the crunch of returning carriage wheels, the noisy departures, the welcome silence.

Wan and pale broke the morning. Snow still fell, steadily, relentlessly, she thought, if that bright head 'neath some shapeless drift this day lay buried.

Upon the quiet street at length came hurrying footsteps, the sound of hushed voices as though—oh, she could not think of it, she would not! Cowering there she knew of a burden being carried into the room below, heard the sound of retreating footsteps, and then—yes, a childish voice, the sound of a strong man weeping, a half inarticulate prayer.

"John!"

Gone were the blue glasses, gone the stoop, the simulated age, the rheumatism. Uncle Si had played his part, and though no richer than when he went away, it was with a glad heart Mrs. Bruce now clung to her husband.

"And my Jamie," said she, after a moment's silence, "where has my little boy been wandering this dreadful night?"

"In the country, mamma," gravely replied the child.

"In the country?" wonderingly.

"Yes, I was—I was lookin' for a lamb, mamma, a wounded, dyin' lamb."

An expression upon the husband's face rendered the mother's lips dumb.

"I thought—I thought," hesitatingly, his eyelids heavy with sleep, "that, if you could hear it cry and see it bleed you'd—you'd be good, and love me and Uncle Si, and not send the poor, old man away."

A long silence was broken only by the repentant woman's sobs.

"Don't cry," drowsily, "don't cry, mamma, 'cause—'cause, you know Uncle Si—papa—says, the Lamb that was slain lives again, and so, and so—" lower and lower drooped the shining head, a smile, a sigh of sweet content, and innocent Jamie was in the land of dreams.

NEW TIMES AND NEW MANNERS.

BY ELIZABETH CUMINGS.

When I was a child, I used often to be told with homely but epigrammatic terseness, that I could not have my cake and also eat it. Now when each new day seems to open a new opportunity to women, and the world asks more and more of the sex, I am moved over and over to rise in my place and hold forth upon the old saying above quoted.

Every woman who has special work of any sort to do finds the hardest part of her day is spent in a struggle with the webs of hindrances woven about her by old conditions. If she is a dressmaker, or milliner, she will find her customers do not as a rule keep their engagements to the letter, and after having her time and patience frittered into fringe, she too, will break her promises, and join the great army of dressmakers and milliners who have the name of "never keeping their word."

The woman teacher has the advantage of working within set limits, but even she has no such privileges of retiring from social obligations, as do men. "What, not see me? Not come to my tea-party, or dinner?" cries her chance acquaintance with a spare half hour, or a place to fill at table, and straightway is offended. As for women who from the nature of their work, often labor at home, as authors, artists, and teachers of music, their afflictions are legion from their sisters who yet look upon special work by women as something insuring pocket money without asking a male relative, but as in no way cutting off abundant leisure for waiting and visiting. The woman whose activities have always been confined to her home, knows absolutely nothing about the tyranny of order under which work done outside must go on. The article or story, the sketch or drawing, bonnet or gown must be ready at a certain time, the concert or lesson must be given at a fixed date, whether the heart is worried, or the head aches. If from necessity or choice, one becomes a tiny part of the world's machine, one must keep up, or drop out altogether, there is no middle way. But for this woman who fights the wolf, or who chooses to enter a profession or trade as a life work, society has absolutely no consideration, and small charity. If her domestic says, "Not at home," to save her time she is called insincere, and if she sends word that she must be excused, she is not excused. Far from it! The visitor resolves "to wait one while" afore coming again. Yet this woman worker craves good fellowship far more than the woman of leisure.

The time has come when we as women must treat the woman who works with at least as much consideration as we accord to men. That an appointment with a dentist must be kept, goes without saying, but his time is no more his little all and possession than is the time of the dressmaker whom we too often disappoint. We ask no excuse from the butcher or baker, the physician or lawyer, when he rises abruptly and says, "I must go," or when he declines an invitation. The only man to whom we show small indulgence is the clergyman, but even he can escape to his work by retiring "to his study," and we are neither angry nor hurt. There is a finer charity than that dispensed at the kitchen door, the exquisite charity of consideration. It is simply a lack of comprehension on the part of the women who work at home-keeping, spending and saving money, instead of going forth to earn money, that causes the present hardship.

The women who must earn money or starve increase in number in every year. Opportunities multiply every year, but women as a class do not yet recognize the fact that the successful performance of work means helpful conditions. We need now, not pioneers to open new doors and new paths, but comprehending sympathy at home, in our neighborhood, in our set. It must be accepted that the woman who must, or who chooses to spend herself in special work, be it trade, profession or art, is spent and if her ways are not the ways of the woman who simply keeps house, they are not to be criticised, but to be accepted as conditions vital to her work and so entitled to consideration.

So. Evanston, Ill.

DOES IT PAY TO USE TOBACCO?

BY H. L. BENNETT.

We will suppose that a person smokes two five-cent cigars per day (and being a good man does not use it on Sunday). This would amount to sixty cents per week or $31.20 per year.

For convenience in calculating say thirty dollars per year, this makes about eight cents per day the year around counting Sundays. Now should this person in the place of spending his money as indicated place thirty dollars on interest each year at six per cent payable annually.

At the end of five years he would have.....	$ 169.00
At the end of ten years he would have.....	395.29
(In many places this would buy a poor man a very nice home.)	
At the end of fifteen years he would have.....	698.02
At the end of twenty years.....	1,003.203
(Enough to buy out many a good business house and pay all cash.)	
At the end of thirty years.....	2,371.0
At the end of forty years.....	4,641.51
At the end of fifty years.....	8,707.61

To get a little idea of what this same amount of money would do, if spent in some other direction, we will suppose that the thirty dollars was spent for bread, six loaves for twenty-five cents; we find it would buy 720 loaves, or make one continuous loaf 720 feet long. The amount spent in five years, if it was invested in bread, would buy 4,225 loaves, or make one nearly a mile long. Think of a man smoking or chewing up a loaf of bread a mile long, and possibly at the same time his wife taking in washing to get bread for the rest of the family!

The amount spent in ten years, invested in the same way, would buy 9,881 loaves, or make one loaf almost two miles long; twenty years, 25,080, or one loaf almost five miles long; thirty years, 59,288, or make one loaf over eleven miles long; forty years, 116,040, or one loaf over twenty-two miles long; fifty years, 217,690, or one loaf over forty-one miles long.

If you are a tobacco user examine the above statements carefully, and then decide whether you would prefer to have after a term of years the amount indicated by above figures, or the small end of an old pipe with a tobacco habit securely formed.

Westerville, O.

THE Marquis did not think what a huge difference there is between having too much blood in the feet and too little in the brain.—*George MacDonald.*

NEVER CEASING.

BY JENNIE A. STEWART.

First a streak of white,
Then a band of brown,
Changing into darkest blue,
Where the sky comes down.

Follow with the eye—
See the white ships go
O'er the deep blue lake
While the fair winds blow.

Rippling, laughing waves
Sparkling in the sun,
Where do you find rest
When your day's work's done?

Chicago, Ill.

UNCLE JOHN'S TALKS.

XIII.

DOORS.

How many doors are there in your house? Jimmy guesses ten, Florence fifteen, Tom twenty. Tom lives in a large house. How many of these doors work perfectly? How many rub at top or bottom or side, or creak, or refuse to latch without a big bang, or won't lock easily from both sides or have lost some internal arrangement, or have rattling knobs or have lost a knob?

I thought so. I rarely examine a house without finding something wrong. Now, I want you to make it your personal business to repair every defect you can find in doors and perhaps add some extra touches. First, let me tell you what to buy or not to buy in the way of fixtures or when you build for yourselves. Get loose hinges or butts, as they call them at the stores. Then you can lift a door off. The pin-butts are more troublesome and the pins get fast and you break them, etc. The only trouble with the loose butts comes when you try to put the door on and find that you must start both hinges at the same time. Get some one to help you, until makers learn to make one pin longer than the other. I wonder they do not do it. If I had to take a door off two or three times a year, I think I should cut off half an inch of one pin.

And be not deceived by springs. When you pass through a doorway you want the door to swing back and let you move with your native ease and grace; but a spring door slaps you in the face, because the force is greatest just where it needs to be least. Hey, Dick, have I a substitute? Certainly I have; weight and pulleys. Take two screw pulleys for each door. These you see are brass three-fourth inch in diameter. They cost ten cents each, but for all except front doors you can use iron ones that cost less than half as much. Screw one into a 1x1x3 pine and fasten it by two nails in the top of the doorway, about a foot from the hinge side, and so the pulley will almost touch the door when closed. Use a large cord, so it will not run off. Fasten cord to door by a screw-eye, or, in screen doors put it through and tie a knot. Be careful to get the right spot, not a hair's-breadth higher or lower than the pulley. And be sure the pulley is exactly level. Now carry the cord to the jamb, holding it parallel to everything, and determine the place for the second pulley. This in, hang a weight to the cord and the work is done. Use a bag of sand about two inches in diameter and from six to twelve inches long, as may be needed. This will make no noise and will not injure the woodwork, and can be ornamented to suit the taste. Don't forget to oil the pulleys; and for outdoor work, soak the cord in oil. When the door is closed, the cord pulls at a right angle; when open, at an acute angle; whence we have the greatest force where we want it. And when the door is opened wide, it will stay there—which is the opposite to springs.

But you'd better have some way to fasten doors open, some wide and some part way. Come through the house, and see how I have ours fixed. This one we never want left open more than six inches, and so I have a hook of heavy wire hanging from a screw-eye in the outside of the casing, where it is out of the way, and almost out of sight, and catches into this screw-eye on the inside of the door, close by the edge. This one strikes that corner, and will open no further, and there is nothing to fasten it to. So I fasten a string to the window-casing, two feet away, and a hook to the string, with a screw-eye in the door. Yes, I might use a long wire, but I like the string better. You see I have made some sharp bends in the hook, so as to give it a little elasticity. So you must adapt each plan to its own door, but you will find a constant convenience on windy days.

What are you pointing at, Jimmy? Oh, I see. Well, we shall have to go on with doors next time, for I am not half through.

Vineland, N. J.

THE DIFFERENCE.

The fruit of the vine was made by God, and it is always good; the intoxicating wine is made by man, and it is bad.

The fruit of the vine is perfect and nutritious; the intoxicating wine is imperfect and very innutritious.

The fruit of the vine is the wine of God; the intoxicating wine is the wine of man.

The fruit of the vine has always been a blessing; the intoxicating wine has been, is, and will be a fearful curse.

The fruit of the vine is convertible into blood, flesh and bone; the intoxicating wine is convertible into neither.

The fruit of the vine is cheap and safe; the intoxicating wine is dear and dangerous.

The fruit of the vine is the wine which wisdom has mingled; the intoxicating wine is a man-made mixture.

The fruit of the vine is proved by analysis to be good; the intoxicating wine by the same means is proved to be not good.

The fruit of the vine never kills; the intoxicating wine does.

The fruit of the vine never creates thirst; the intoxicating wine does.

The fruit of the vine contains not one drop of alcohol; the intoxicating wine is very alcoholic.

The fruit of the vine is a blessing; the intoxicating wine is a mocker.

The fruit of the vine has never injured any church; the intoxicating wine has injured many.

The fruit of the vine is the emblem of the Saviour's shed blood; the intoxicating wine bites like a serpent, and stings like an adder.

The fruit of the vine has a history of peace and joy and gladness; the intoxicating wine has a history of woe and death and madness.—*Jabez Inwards.*

FARRAGUT'S CONVERSION.

When a boy once learns that there is nothing manly in imitating the vices of men, he has made a long stride in wisdom. Moreover, he may count himself among the fortunate if he learns it so early in life that the pursuit of foolish and wicked pleasure does not practically injure his future career.

Admiral Farragut told this story of his own boyhood:

"When I was ten years old," he says, "I was with my father on board a man-of-war. I had some qualities that I thought made a man of me, I could swear like an old salt, could drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards and fond of gambling in every shape. At the close of dinner, one day, my father turned everybody out of the cabin, locked the door, and said to me:

"'David, what do you mean to be?'

"'I mean to follow the sea.'

"'Follow the sea! Yes, to be a poor, miserable, drunken sailor before the mast; be kicked and cuffed about the world, and die in some fever hospital in a foreign land. No, David; no boy ever trod the quarterdeck with such principles as you have, and such habits as you exhibit. You'll have to change your whole course of life if you ever become a man.'

"My father left me and went on deck. I was stunned by the rebuke and overwhelmed by mortification.

"A poor, miserable, drunken sailor before the mast! Be kicked and cuffed about the world, and die in some fever hospital! That is to be my fate, thought I. I'll change my life and change it at once. I will never utter another oath; I will never drink another drop of intoxicating liquor; I will never gamble. I have kept these three vows ever since. Shortly after I made them I became a Christian. That act was the turning point in my destiny."—*Selected.*

GOOD TIMES FOR POOR CHILDREN.

A neat little book has just been printed, telling in very exact figures just how much it costs to take poor children out in the country for a day's airing, or what it costs to take a steamer full of little ones down the bay on a holiday excursion, or how much money is necessary for a children's "tea party."

Isn't that a pretty idea—to know exactly how much money you must raise in your church or Sunday-school, if you are going to give holidays and good times to poor children? The man who wrote the book is a Mr. Pitcairn, and it is to be hoped that a great many people will buy his book as a reward for having thought of so pretty an idea.—*Exchange.*

DEAR BOYS AND GIRLS:—Below are two letters written by L. T. L. children of Rotufunk, West Africa (look it up on the map) to their teacher. In last week's UNION SIGNAL, on the eleventh page, you will find a letter from West Africa, telling about this distant Loyal Temperance Legion. I know you will enjoy these letters.

A number of answers have come to the questions I asked two weeks ago. Soon we shall have a symposium (what is that?) of these letters. If you cannot answer all the questions be sure to reply to the last, "What is the most important day of the year to the white-ribbon army?" Your

Aunt Jane

RUM.

Rum is one of the poisonous liquids which send souls to their unexpected home. And before it sends you home you will suffer first in this world and then in the world to come. When rum is first taken to the body it does not harm you at once. But it will commence little by little until it will bring you to the lowest degree. First, when the drinker takes it, he thought himself all right. He don't think about the power behind the throne. Sometimes I usually think how men and women see with their own eyes that this thing can put them to destruction and then take it to their bodies. However, some take it for pleasure sake. Some because they have the money. But if I have such money as they had, I would put it for God's people and for missionaries' work. One thing I will say again, that Europeans have done Africa a great harm for their sending such poisonous liquid to our country.

DAMARIS THORNBURG.

We all agree with this little writer that it is a great wrong to undo the good missionaries' work by sending so much rum from our Christian country to Africa.

ALCOHOL.

I will not undertake to tell you what they take to make alcoholic liquors. I think you all know about it. I want to tell you the evils that it does to the body, homes and society. Alcohol has no color but it is a poison. It destroys health and if taken in too much it will kill a person, at the same time. Alcohol drinks up the water in our bodies and makes us drunk and then causes troubles in our home, makes our mothers poor and our sisters. And if your father is a drunkard he is not able to feed his children. Then it cost the society to keep them. Thus you see that alcohol spoils every thing in our lives and the safe way is, don't drink at all and you shall be free from all this troubles. CHARLOTTE B. G. READER.

Rotufunk, W. Africa.

Don't you think that the little foreign temperance children understand these subjects pretty well?

NEPHEWS AND NIECES.

I would like to be a niece, Aunt Jane. I am a little temperance girl nine years old. There are no saloons here and I am glad of it. I send a dime to the children's fountain. I would like to have some of the cousins write to me.

Clay Centre, Kan. HATTIE RYAN.

Cousin correspondents, attention!

SOFT-SHELLED NUTS.

212.

DIAMOND ACROSTIC.

The words are arranged in diamond form, the first word consisting of one letter, the next of three and so on. Commencing at the top and going toward the left around, the primals and finals will give an event which occurred July 23, 1893. 1. A letter. 2. Aged. 3. To roam. 4. Those who are ahead. 5. A noted New York caterer. 6. More than one. 7. A French coin. 8. A tune. 9. A letter. SOLON.

213.

CROSS WORD ENIGMA.

In nectar, not in sweet.
In foot, not in feet.
In shoe, not in boot.
In noisy, not in mute.
In cartridge, not in shell.
In shout, not in yell.
In merry, not in sad.
In nymph, not in lad.
In ear, not in mouth.
In north, not in south.
The whole is something loved by all.

EDITH M. THORNTON.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JULY 13.

206. Aunt Jane.

207.

C	B
SIN	BOA
CIDER	BOATS
NEP	ATE
R	S

Correct answers: Royal J. Davis; Manora M. Walker; Mildred Cross; Vernon Kennedy; Etha Pierce; Addie Clark.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4:18.

THE LIGHT INCREASES.

Verily the world "do move," and

"Step by step since time began,
We see the steady gain of man."

We do not need to look back to the beginning of time to see the steady gain of the temperance cause. Nor does it need the art of the clairvoyant to discern what the future has in store for the drink business. The signs of the times are so portentous, the handwriting on the wall so distinct, that he who runs may read.

From the days of Noah down to the present enlightened age intemperance has been regarded as an evil; but until recent times it was the drunkard alone upon whom fell the odium of the liquor traffic. To-day one of the many encouraging indications of the efficacy of the temperance battering rams is the fact that public opinion is beginning to shift the blame from the drunkard to the drink-seller.

Only a few short years ago it was complained that temperance people "wasted" too much sympathy upon the drinking man. The drunkard was a person to be scorned and despised, and treated as a criminal. His misery and degradation, his physical and moral degeneration, said public opinion, "served him right." One leading western newspaper, less than a decade ago, went so far in its righteous indignation as to advocate the whipping-post for the man who was so "mean" as to get drunk; repenting, however, of the rash suggestion when it was insisted that the law be no respecter of persons, and that rich and poor, the high official as well as the humblest citizen, suffer alike the proposed penalty for the "crime" of drunkenness.

It is not very long since, in one of our large cities, a man under arrest for a misdemeanor pleaded in extenuation of his guilt that he was drunk at the time the offense was committed. "That being the case," the court replied, "it is so much the worse," and forthwith doubled the amount of the fine. This action of the judge was highly commended at the time by both temperance and anti-temperance papers.

But there has come a change. The tide of public opinion has set in a strong current of sympathy toward the "victim" of strong drink. Medical science discovers that drunkenness is a disease, and confers upon it the more respectable name of "alcoholism." Pulpit and press, representatives of the public mind, allude to the erstwhile drunkard as the "dipsomaniac" and the "inebriate." He is classed with the insane and the feeble-minded, is viewed as a proper subject for medical attention, instead of prison discipline, and the state is asked to provide inebriate asylums and gold cures.

It is a matter for rejoicing that the victim of the drink habit sees through the darkness a glimmering of light, held aloft by the masterful hand of science—a light which grows brighter and brighter as the world travels onward and upward, and which will one day irradiate the pathway of all reforms, social, political, religious.

And who has brought about this change in the attitude of the popular mind toward the drinking man? The temperance crank. It has been largely through the efforts of Dr. Richardson, of England, Dr. Davis, of this country, and other pioneers in the field of scientific temperance, that the name of the drunkard has been stricken from the criminal calendar and entered upon the sick list. It is due to the "impetuosity of the radicals" that public sentiment is now busily transferring the responsibility of the "necessary" evils of intemperance from the rum-drinker to the rum-seller, and that the latter is rapidly losing caste in respectable society. People are beginning to grasp the fact that there may be somebody more to blame than the man who gets drunk and abuses his wife and children; somebody "meaner" even, than the Chicago man who, crazed with drink, murdered his baby and then used its dead body as a weapon to beat into insensibility the sick and helpless wife and mother.

But the man who stands behind the bar, culpable as he is, must not in justice bear *all* the stigma of the liquor curse. Let not any intelligent man or woman attempt to place the whole responsibility upon either the drink buyer or the drink seller. Comparisons are odious, and we do not propose here to apply the superlative of the adjective by which the whipping-post advocate designated the drunkard. Every thoughtful mind cannot fail to do that for itself.

The radicals—may their tribe increase—have already transferred the proper proportion of the burden of blame from the saloon to the power behind the saloon. Whenever public opinion—that lever for moving the world—shall set in the same direction (as it is bound to do before long), the key to the solution of the liquor problem will be found.

As aggressive and progressive Prohibitionists let us not hesitate to place the guilt where it justly belongs, for only by so doing is it possible to strike at the root of the liquor evil.

HAVE WE REACHED THE LIMIT?

Whoever will consider the length of time we have been reckoning ourselves, "in round numbers," as two hundred thousand strong, will see the pertinence of this query. It is true that, within that period, there have been various losses through death, disruption, disaffection, or whatever else may have conspired to decimate our ranks. But it is also true that each year at annual convention, several of the states, if not the large majority, report large gains in actual membership; and yet we seem to find it impossible to rise above that *two hundred thousand* high water-mark. There are, doubtless, various causes contributing to this; one being that the membership of the W. C. T. U. has never been accurately reported; we doubt if it ever can be. In each one of the states some of the unions fail to send in their annual dues in time to have the per cent forwarded to the National before the treasurer's book must close. This delinquent sum, though reported upon the next year's books, does not count in the estimate of membership. Therefore the responsibility must go back to the local union, and, back of the local union, to the delinquent member, whose failure to pay her dues properly is telling in the annals of the state, the nation and the world.

But aside from this unassailable proposition that the reported membership of our organization would be vastly increased if only each member paid with sufficient promptitude, can it be that we represent a picked army like the one Gideon took against the Midianites, and that we need never hope to increase the number of those who shall rightly meet the requisition of membership? We cannot believe that this is so; we believe, rather, that the fault lies in the fact that we are coming to trust too much to general and not enough to individual methods for carrying on our work. At a county convention attended not long since, there was an hour devoted to the question, "What induced me to join the W. C. T. U.?" Ninety per cent of the reasons given were like the following: "Because Mrs. —— asked me to." "Because Mrs. —— *teased* me so." "Mrs. —— sent me her UNION SIGNAL." "Mrs. —— coaxed me to go to hear Miss Willard speak." "Mrs. —— coaxed me to go to a convention." Hardly an instance was given where the element of some one's else personality and earnest effort had not proved the predominating influence in the determining choice. We believe this hour could be duplicated in nearly every convention in every state. It is the old gospel method, "Philip findeth Nathaniel," and "Andrew first findeth his own brother Simon Peter." The religion of the Lord Jesus Christ was established in this earth by each man saying to his brother, "Come and see." Would it not be well for the W. C. T. U. to attempt a revival of simple gospel methods?

So firmly do we believe that the great heart of womanhood is really in touch with our work that we feel sure, in the majority of instances, the work has only to be presented to make its claims felt. "As ye go, preach." What better motto could the individual white-ribboner choose for her vacation days than this? What higher ideal could we each set before ourselves for our year's work than the winning of one new member to our ranks? We are sure that the effort has only to be systematically set about to be gloriously successful. One new member for each of our "two hundred thousand" means a coming up to Chicago in October with a grand sum total of four hundred thousand. How else could we so cheer the heart of our great chieftain? How else so broaden and strengthen our work? Who will take the pledge of "one new member a year" till God calls us higher?

KNOW THYSELF.

"The proper study of mankind is man," and the solution of all social, economic and political problems is only to be found through an intelligent, systematic and comprehensive study of human nature. The science of man is the supreme, all-inclusive science, and points the way to a satisfactory adjustment of all the perplexing questions which belong to modern civilization.

"Knowledge comes, but wisdom lingers," and the reason is, first, that knowledge of the human in its three-fold nature is not more universally recognized as the end and aim of all true education; and, second, that we have not yet learned how to apply the measure of knowledge we possess.

The recent educational congress in Chicago shows that prominent educators in our own and other lands are more than ever impressed with the importance, not only of developing the mental faculties, but also of bestowing proper care and attention upon the training of the physical and moral powers.

The hindrances we meet with in applying our knowledge of man to the interests of government and society are apparently due to the fact that we do not, as lawmakers or as social reformers, take sufficiently into consideration the reactionary influences of these three divisions of the human organism and of the power that binds them together.

We recognize the mission of the specialist, and realize that humanity owes a debt of gratitude to those whose researches and discoveries in the domain of physiological and psychical science have done so much toward the amelioration of human conditions; but we realize, also, that the most proficient specialist is the man who is first of all a thorough, all-round student.

To truly know any *part* of the human organism, he must know the relation that part sustains to other parts and to the whole; he must know Man, not as a machine, not even as an intellectual or a moral being, but as all three; in short, he must know man *as* man. The most successful doctor of medicine is he who best understands not only the mechanism of the physical structure, but also the make-up of the mental and moral nature of his patient, and the relation of each to the body. And he who would minister to a mind diseased, he who would become a true physician of the soul, must not ignore physical conditions, must not fail to consider the influences of mental and material environment.

Science and religion alike testify to the truth of the affirmation that "Reciprocity is the one comprehensive rule of life," whether that life be macrocosmic or microcosmic. The study of any one of the three sides of human nature will show that "we are fearfully and wonderfully made," but it will *not* reveal to us the divine image. Only by a proper adjustment of each to the other shall we be able to gain a right conception of that complex creature, man.

To *know* ourselves lifts us out of ourselves and discloses our relation to our kind, to the universe, and also to Him in whose likeness we are made, and in whom we live and move and have our being.

Without a right knowledge of himself the "chief end of man" cannot be attained. The measure of glory he ascribes to the Creator is necessarily proportionate to the

estimate he places upon man, the highest manifestation of creative power. If he view an honest man as a "worm" he cannot consistently possess a very exalted idea of the Being whose noblest work he is.

"Wouldst know thyself? In others self discern.
Wouldst know the world? Then read thyself and learn."

The poet and the materialist are agreed upon this point, and the world has a perfect right to judge a man by his opinion of other men.

An intuitive perception of the upward tendency of human nature is universal among men, and whenever a man evinces downward tendencies he is called "inhuman" and "brutish." The aim of all human development is to "work out the beast, and let the ape and tiger die"; and the true philanthropist, the true statesman, is he who falls into line with the evolutionary forces, and sets his being toward that "divine event to which the whole creation moves."

The better we understand ourselves, the wiser and more righteous will be our conception of duty toward our neighbor; hence the study of man is especially important for those to whom are entrusted the making of laws and the administration of government. It is clearly the duty of government to bring about such conditions as shall best conduce to the destruction of the brutish elements in man, and give the human a chance; in other words, "to make it as easy as possible to do right and as difficult as possible to do wrong." It is the province of our statesmen to discover and put into operation the most effective methods for working out the beast. They should be as vigilant in the slaughter of the ape and tiger in man as our physicians are in the destruction of the microbe and bacillus. If we took as vigorous precautions against the development of the germs of moral disease as against cholera or typhus, we should soon have no "criminal population." Whether the case be one of crime or of cholera, prevention is better than cure, and to *form* than to *reform*.

The individual is a type of the whole, and it is through a study of the individual that we must learn the needs of society, of the nation, of the race. In man himself, as God's image, we shall find the pattern of a social structure, solid and symmetrical. Wrapped up in the human organism we shall find the plan for a system of government, perfect because divinely appointed.

The injunction to "Know Thyself," involves vastly more than the old Greek philosophers dreamed of—more even than nineteenth century scientists and teachers are prepared to admit.

THE GOSPEL OF SUNSHINE.

We all love the sunshine, and it is no wonder that in the far-off days of yore men did worship the sun. Think yourselves back into a world where there was no fire, no adequate shelter from the cold, and then, in that ignorant state of the human mind, imagine, at each new sunrise, a wonder birth out of the dark and cold, rising triumphant over the earth, and bringing warmth and life. When they saw how he was the giver of food on the earth and waters, when they saw, year after year, that all their life depended on the favor of the sun, is it any wonder that they gave him worship?

The sun is the source of all the light; yet how little we think of it. You doubtless remember Byron's picture of a sunless world; how dreadful it was. Picture to yourselves a world without sunshine, and then understand how the early men did worship to it. The sun gives us all our warmth, as well as light. We sit by our open grate and bask in sunshine which was stored up in the earth ages ago. Gas and electricity are only transformed sunshine. Light, warmth, life—all the life of the world, from grass blade to man—has its physical basis only in the light of the sun. And then the sun is the one great artist. Painters try to copy a sunset; they try to reproduce the beauty of this commonplace single ray of light, and they never can. The sunshine then, is it not the source of all the life of the world? And we shall find the spiritual counterpart of these great truths.

But the sunshine produces directly opposite results on different soils; too much sun on the sand is evil, and produces harm, while on more rich soils it produces good. One person becomes filled with doubts and rebellion by passing through a certain experience; another soul passes through the same trial, and comes out softened and filled with faith and charity. The different conditions of the heart have made the difference.

The sunshine makes the shadow, controls and uses it, and all these things, for the sake of shaping and fructifying the earth; and so we believe it is the sunshine of God's unchanging love that creates all that we call sorrow and heartache and death; God's love that shapes and ministers through all these.

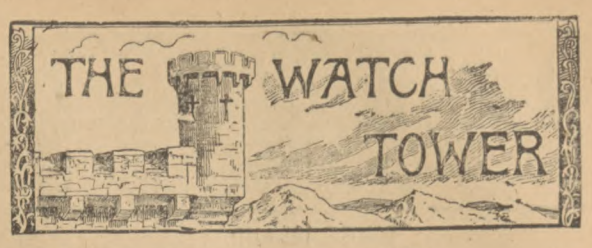
If we attempt to conquer evil by good, we are playing the part of the sunshine that wipes out the darkness by a touch of light. The world is learning that sunshine is better than sorrow; that sunshine and comprehension are a mightier power than force.

A WISE PHYSICIAN.

A leading London physician recently related the following experience. He said: "I was in my office one day some years ago when a man entered who was written from head to foot with the record of his ruined life. That he was a drunkard was proved by his looks, his breath, his halting step and his open confession. He told me that he had tried many methods of improvement but all had failed, and he came to see me as a last resource. I was obliged to leave a few minutes after his arrival to meet an important engagement. His case seemed so utterly hopeless that I felt all the usual remedies would prove abortive, and simply left him with the words, 'You can let liquor alone if you like. I do. I never drink.' About a year later a man came to my office upright, reputable looking in face, figure and attire; he described the ragamuffin of whom I have just spoken, and asked if I remembered such a visitor, which I was enabled to do because I never in the course of my practice had a specimen of humanity so wretched and woebegone enter my door. The man then took from his pocket a photograph and handed it to me and said, 'Do you recognize the person I have described?' I said, 'I think it is this very man here in the photograph.' "Yes,' replied my visitor, 'and I am he.' This taxed my credulity to the utmost, but he went on to say that when I left him he walked along the street murmuring to himself, 'That doctor does without liquor; he says I can let it alone if I like, and he ought to know.' This was a gleam of hope, and he decided he would pass the next public house, a thing he had not done in years. He went by saying to himself, 'I can let it alone if I like.' In this way he went on passing many houses until he became quite sober, and succeeded in getting a little job of work; he took sixpence of the shilling he earned in this way and had his photograph taken by a traveling photographer. From that day he went on, not from bad to worse, but from good to better. A voice kept saying to him, 'You can let it alone if you like, the doctor does.' And he was now a sober, industrious, and successful man of business. 'I do not know,' said the doctor, with a smile, closing his story, 'that anything in my life has ever given me more genuine satisfaction than this incident.'" The World's W. C. T. U. women would like to say to every physician on the globe, "Go thou and do likewise."

London is soon to have its first municipal lodging house, a building arranged in three blocks, each block capable of housing one hundred and eight men. There is a large day or recreation room, well stocked with papers, and a library of a thousand volumes. In this room will be a temporary platform for lectures. There is a large dining-hall, and abundant accommodation for cooking in the adjoining kitchen. Each inmate is to be allowed the use of cooking utensils if required. There is an excellent laundry, a large drying-closet, a special room for ironing, and another for a linen store. Any man can do any washing for himself if he chooses. A shop is to be fitted out for the sale of provisions at the ordinary trade prices. There is abundant provision for washing. Seventy-two basins are supplied with hot and cold water, and two shower baths. Each lodger can have the use of a small chest, with a lock, by depositing sixpence for the key, the amount to be returned when the key is given up. There is a good covered-in space for a work-shop, where lodgers can complete any little jobs they have in hand. The whole outfit cost somewhat over eighty thousand dollars, and the London County Council is the landlord, who, by giving a good dwelling at a fair rent, will tend to drive out of the market the bad landlord, who offers a bad dwelling at an exorbitant rent. The charge for a bed is ten cents, as it is essential there should be a net return of three per cent on the outlay, this after taking into account ground rent, rates and taxes and all working expenses. The County Council hopes soon to erect a lodging house for women. This is a step in the right direction, and a prophecy of what will be universal—at least we think so.

Dr. Harry Guinness, grandson of the great liberator, and son of the famous missionary, holds social purity meetings in London for men only. At one recently convened twelve men fainted on hearing the terrible recitals that he gave of his work among depraved women; two hundred rose for prayers, and when he opened the inquiry room, they flocked in until not another could enter. Alas that we have not more young men of purity and power who will lift aloud their voices against the curse of their class and country. Heaven bless Harry Guinness! Miss Lucy Guinness, sister of the young doctor, is one of the most gifted speakers on the platform. She has been speaking in England to large audiences which were deeply moved by her account of the present status of the opium traffic and habit in China; she said that if the opium that is smoked were swallowed instead it would depopulate the world twelve times over every year, and all this opium is sent by the English nation to the heathen who compose one-fourth of the population the world over.



Faith in God is reason acting reasonably.

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You keep the Sabbath in imitation of God's rest. Do by all means, if you like; and keep also the rest of the week in imitation of God's work.—*J. Ruskin.*

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An English Bishop has devised a scheme in which he proposes that the local liquor traffic should be vested in a local company whose shareholders should receive not more than five per cent on the capital invested, and that such company should be constituted to limit the traffic and minimize its evils, and that any profits over five per cent should not be used to diminish the taxes, but applied to philanthropic purposes. The vagaries of the present time in which belated reformers are doing their best to help on the cause form a most interesting study.

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Hardly credible is a story that comes to me of a petition formally drawn up, signed and presented to a license court in Philadelphia this spring, pleading for a saloon in the vicinity of the petitioners, since those who drank were compelled to cross the railroad tracks to reach the nearest liquor-seller, and thus were in great danger to life and limb! But the most surprising part of the story is that out of twenty-five petitioners, *eighteen were women!* "We feel sure," reads this strange document, "our men folks would keep better hours at night, drink less and work steadier if they did not have to go so far away from their homes for liquor of any description." Perhaps the harassed "wives, sisters and daughters" are of those who, thinking the saloon has come to stay, try, according to their light, to make the best of a bad bargain. However that may be, I trust that the great on-going wave of temperance sentiment may reach their doors and that when next they petition our law-makers it will be for the removal and not for the proximity of so dangerous a neighbor as the saloon.

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"Do not worry. Eat three square meals a day. Say your prayers."—*A rule for happiness given by Abraham Lincoln.*

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There are 33,712 women and girls in India under Christian instruction, and outside these stand the appalling number of 111,332,927 not under instruction and unable to read or write.

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A suggestion comes to us from over the seas that I doubt not will be gladly acted upon by wide awake temperance program committees. The last half of the page of the program folder is in the shape of an easily detached coupon on which is printed an "Appeal to those who are not pledged abstainers." This appeal is simple and brief and three lines are left blank below it for the name and address of the signer who thus testifies to his or her willingness to sign a pledge. The coupons may then be gathered up, dropped into receptacles placed about the room or otherwise cared for as ingenuity may recommend. The thought behind it is—make it as easy as possible by any and all means, for people to take the first decisive steps for the right.

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A striking testimony of the power of Christ to save was given by a recent convert to Christianity in a paper read at a meeting of a religious association at Dacca, India, recently. This paper is now published under the title of "My Sin and my Saviour." That the writer has an experimental knowledge of what he tells, the following extract will show: "While engaged in writing this paper I was thinking over what sin and faith are, and a thought flashed across my mind and threw a flood of light on the subject. Sin, I thought, is the combination of Satan and 'I,' while faith is the combination of the Father and 'I.' I must tell you how the thought came to my mind. In English there are two ways of abbreviating words; one is putting the first and last letters, as Rs. for 'Rupees,' and the other by putting a few letters from the beginning of the word, as Marq. for 'Marquis.' According to this rule, Sn. is an abbreviation for 'Satan,' and when 'I' is joined to it, it becomes sin—s-i-n. And again, on the other hand, Fath. is an abbreviation of 'Father,' and when 'I' is joined with it, it becomes faith—f-a-i-t-h. In both the cases 'I' is exactly in the middle, showing 'I' seized by Satan is sin, and 'I' yielded to the Father is faith."

On Duty.

NEWS FROM THE FIELD

RHODE ISLAND.

AMONG THE WORKERS.

The Rhode Island W. C. T. U. still press toward the mark of their high calling, and realize more fully each day how much higher and nobler is this calling of God in Christ than any which the world can give. One of our friends was kind enough to say: "If the people outside should hear the last quarterly report of our faithful state secretary, they would open their eyes very wide at the amount of work which is being accomplished by our union."

A new enterprise is the "Elisha Dyer Vinton Home," for newsboys and bootblacks. This came unendowed into possession of the Providence union and they have bravely taken up the work "In His Name." For a long time they had been looking for a place that would be suitable for a coffee house and mission room but could not find the right building. They were providentially hindered, as we believe, until the above house was found already furnished.

It is a large brick building favorably situated for the work. It contains a pleasant reading-room with desk, tables, well-filled book-case, magazines, games, etc. Back of this is a coffee-room and above stairs are two dormitories containing twenty cots furnished with springs and comfortable mattresses. Lodging can be obtained for five cents a night, breakfast for five cents more and dinner and supper at ten cents each. There are bathrooms and set bowls in the basement, and the whole building is heated by steam. There is also a large and pleasant room which serves as headquarters for the union. Here gospel meetings are held each Sunday and Wednesday evenings. One of our most earnest workers, with her husband, has charge of the building and makes it her home.

The Y. W. C. T. U. of Providence, has, in addition to its work in the city, maintained during the past five summers a home at Buttonwoods, known as Rest Cottage, which has each season been more than comfortably filled with appreciative boarders, who, if it had not been for this place, would have been obliged to forego such an outing. Neither of the two houses occupied successively at Buttonwoods was nearly large enough to accommodate the number of applicants. For the past three years the society has been investigating the shores of Narragansett Bay, with a view of erecting a commodious and permanent home of its own, and Saunderstown was the place selected. A small summer colony is there, and the advantages for a home of this sort seemed excellent. The house, which is handsome and well built, is two and a half stories high, and will accommodate easily about thirty guests. One friend has contributed enough money to more than furnish a room, which is to be called after a beloved sister who has passed away. What remains after furnishing is to be the nucleus of a fund, which it is the hope of the society will be added to, and thus continue large enough to maintain this as a free room. It will be reserved for those who have especial need of such assistance. It is hoped that the practical sympathy of their friends will enable these earnest young workers to furnish the house, and thus make it ready for occupancy as soon as possible.

The Y's held a state conference at the "Beacon," Newport, which was full of inspiration and practical suggestions. They were obliged to adjourn to a large church in the evening to accommodate those who came to hear Mrs. J. K. Barney. A delightful meeting held at Kingston of delegates from Washington county proves that a "rainy day may be full of sunshine, if you spend it at a W. C. T. U. convention."

Mrs. J. H. Pay, our efficient and enthusiastic superintendent of L. T. L. work, says: "Individually, we feel that we are doing very little, but when we look over a past report to find eleven L. T. L's, giving as a total membership, six hundred, while with fourteen juvenile societies, we now have a membership of two thousand, we feel we have reason for thanking God and taking new courage."

The Rescue Mission at Pawtucket reports as the work of one month: Thirty-four men and women have been converted; seven have taken the pledge; clothing has been provided for thirty-two men, women and children; shoes have been furnished to eighteen, and four men and five women were given lodgings, supper and breakfast.

City Hall Square, Providence, at four o'clock on Sundays has been a very attractive place to a large crowd. A great chorus of voices led by a cornet open the service, and short prayers and gospel messages fill the hour. The meeting closes promptly and many are the hearts where good seed is sown to bear fruit in days to come. Mr. Joel Bassett, who carries on these meetings and has been an active and successful gospel temperance worker for several years, is a staunch friend of and co-worker with our W. C. T. U. and owes his conversion to its efforts in his behalf.

HERE AND THERE AMONG THE UNIONS.

Wakefield is the banner union for prosecuting rum-sellers. They grow brave in the efforts, too.

Usquepaug leads in praise service and public meetings.

Westerly is ahead in mission work.

White Rock has the greatest number of honorary members who wear the W. C. T. U. pins.

Richmond and Hopkinton are the banner unions for parlor and open air meetings.

Ashton union holds gospel temperance meetings each month addressed by our state secretary.

Burrilville and other places have worked bravely for no-license.

Central Falls has given two lawn parties and had several parlor meetings. Many poor and sick are cared for.

Cumberland has had a "Temple social."

Middletown has had seven Demorest medal contests. and the Prohibition vote has largely increased.

Newport hold services with the prisoners each Sabbath.

North Scituate had a grand mass-meeting and clambake on the Fourth of July.

Perryville finds that its meetings are made more interesting and instructive by having each member bring a question to be answered at the next meeting.

Phenix will open a coffee house soon.

Providence Y's have secured an ice-water fountain which will occupy a central position.

Flower mission day was more generally observed than ever before.

MIRIAM EARLE,
State Reporter, Valley Falls.

SOUTHERN CALIFORNIA.

STATE AND COUNTY CONVENTIONS.

This spring conventions have followed each other in rapid succession, to the number of five county conventions, and our annual state convention, which was changed from fall to spring by vote last October.

First came the fourth annual Orange county convention held at Anaheim, in the First Presbyterian church. This county numbers eleven unions including the two Y's recently organized. The Anaheim union, organized by Mrs. Bullock, meant a decided step forward for temperance, for it has been impossible all these years to get any foothold there because not even a few women could be found sufficiently interested to show their colors. The reports of the county showed that the women had the various threads of their work well in hand, and the local unions are fully alive. The president's address—there was just enough of it, and of such a quality as to make us all wish there had been more. There were papers on Sabbath observance, by Miss N. Aubert, social purity, by Mrs. Mary Hill, narcotics, Miss Mattie McCoy, young woman's work, Miss Cora Mills, "Nationalization of the Liquor Traffic," by Mrs. S. D. Blackman, "Woman's Work," by Mrs. Powers, all of them good.

Memorial services were held for Mary Allen West, Jennie Casseday, and the local workers who had, during the past year, gone out to the happy home beyond. The county superintendent of literature, Miss Luella Kuffel, had a table with well assorted literature which was well patronized by the delegates, showing that the women of Orange county are not trying to make bricks without straw.

The next week came the Los Angeles county convention held at Pomona. The reception committee, strong in numbers, welcomed us cordially as we stepped from the train, and escorted us at once to the Methodist church, where the convention was held. The decorations were very elaborate, flags, banners, mottoes, palms and flowers in great profusion. Mrs. Cash, county president, called the convention to order. The county corresponding secretary being absent, Mrs. Cash allowed each local president a few minutes in which to report work done. This was one of the most interesting features of the program. The presidents were not only brimful but overflowing with good things to be told, and they had to talk very fast to tell all they knew before the gavel clicked. If I had time just to rehearse these lively reports, you would get a better picture of our work and workers than I could give you in any other way.

Mrs. Leavitt addressed the people both evenings, once by special request. No one hears Mrs. Leavitt once who is not anxious to hear her again. Ten years ago before she sailed from the Golden Gate, she organized Southern California state W. C. T. U. as well as several local unions. While with us this spring she spoke thirty-six times and I am sure it is the judgment of all who heard her, that she is a woman, not only with a message to give to the people, but one who is able give it in a wonderfully impressive way.

Mrs. Blair, National chalk talker, was present at the convention, and with her crayon told temperance truths to the children. An autograph quilt devised by the county treasurer, Miss Eva Keese, to replenish the treasury was exhibited. A block was worked in etching stitch by each union and its quota of names at ten cents a name had been written upon the blocks. In the center loomed up the Temperance Temple, perfect in outline. There were twelve hundred and thirty names upon the quilt which netted one hundred and twenty-three dollars to the treasury. The convention voted to present the quilt to Miss Keese as a token of appreciation.

The entire business of the San Bernardino county convention was crowded into one day spent at Redlands in the Congregational church. Most of the unions were well represented, and reports showed a year of real practical work. More money had been raised for various objects than any previous year. A very interesting paper on parlor work was given by Mrs. Hewitt, county superintendent of that department. Much to be regretted was the pressure of business which prevented the hour of consecration but not the noon-tide prayer. Resolutions of sympathy were passed, with the county superintendent of scientific temperance instruction, Mrs. M. H. B. Goodcell, in the loss of her sister, Captain Ida Bennett, who was shot in the Salvation Army barracks at Spokane, while on duty. The election of officers showed a change in president, Mrs. J. Williamson, of Rialto, being elected.

This was followed by San Diego convention, which was held at San Jacinto. The first evening was given to a reception instead of the customary welcome and response. A finely written paper on "Character Building," by Mrs. Thompson, of San Jacinto, and short talks on "Our Work and its Methods," formed the program. Mrs. Blair chalk-talked to the children the second evening, and the Y's gave a pleasant program the third one.

Our state convention was held at Los Angeles, in the Temperance Temple, May 23 to 26. It celebrated our tenth anniversary and the raising of our Temple debt, and was the largest convention we have ever held, the number of delegates being one hundred and forty-five. The tasteful decorations were largely the work of Mrs. Darn, of East Los Angeles.

The corresponding secretary's report gave an increase in number of unions from ninety-one to one hundred and five, a membership of 1,735 active, and 329 honorary, and thirty-two L. T. L's with a membership of 884. Mrs. Button, state president, gave a grand address. Her review of the work, the outlook for the future, the clear ring of her words on the ballot for women, her suggestion for the coming year could not but stir up an enthusiastic response in the hearts of all who heard her.

The devotional hour from eleven to twelve each day brought to each heart a refreshing shower and helped us the better to return to the business of the day. The reports of the eight county presidents showed progress in organization, increase in members and an active department work. Our new county, Riverside, was represented by several delegates, and its first president, Mrs. E. J. Davis, told in enthusiastic words of their petition for a prohibitory ordinance, and since convention it has, with a vote of four to one, won. Hurrah for Riverside county! It is just as prompt to protect its boys from the saloon pest, as its orange trees from the pests that assail them.

San Diego county won the banner for the best reported work in scientific temperance instruction. Mrs. Emily V. Wright, state superintendent of this department, promised the banner and the state president presented it in a very appropriate little speech. The Y's had the first evening: Three minute speeches from the Y presidents of local unions, a paper on "What shall we do to interest the honorary members?" by Miss Willey, of the Los Angeles Y's, a dialogue called "Coöperative Housekeeping" with excellent music under the direction of Hugh E. Smith. These filled the evening brimful.

The second evening there was a platform meeting of women only, with short speeches of pathos, humor and common sense, that we all enjoyed. The speakers were Mrs. Hunt, president of Orange county; Mrs. Blackman, of Orange; Mrs. Tongiers, of Spring Valley union, and Mrs. Charity Way, of El Modena. The last evening Rev. Geo. White, presiding elder, gave a fine address. The reports of superintendents were supplemented with discussions, in which all the delegates freely participated. Mrs. Dunlap, secretary *pro tem* of the Temperance Temple Board of Trustees, interested all in her graphic report of the raising of the Temple debt. She said that in neither the secretary's nor the treasurer's books could be found what no one would fully know until the great register above was opened—the months of patient effort, the self-sacrifice and the sublime faith that sustained the faithful workers in the dark days.

Major and Mrs. Scott, who have been doing excellent service in Southern California, were there, Mrs. Blair, National chalk talker, Mr. Glass, chairman of the state prohibition party, all of whom were introduced and said a few encouraging words.

MARY E. GARBUTT,
State Reporter, Los Angeles.

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DELAWARE.

THREE CONVENTIONS AND OTHER HAPPENINGS.

We began our county conventions in Georgetown, Sussex county. The Kent county workers held their meeting in Felton, and the New Castle county W. C. T. U. convened a week later in Townsend. The first and last named meetings were held in the M. E. churches of the towns, the Felton ladies introducing the novel plan of holding the business sessions in a hall—a large, homelike room, owned by the grangers.

Our state president, Miss Margaret S. Hilles, presided at the first session of the Sussex convention, the state treasurer, Mrs. Hattie M. Phelps presiding at the closing session. Miss Hilles also guided the proceedings of her own county (New Castle) meeting and visited the Kent conference, giving us sweet counsel in a little experience meeting, preceding one of Mrs. R. H. Matlack's best Bible expositions, and many practical suggestions on different lines of work.

It has been my observation that some of the best thoughts are sometimes given in the address of welcome, and the response, and it was preëminently so at this trio of meetings.

Notable among the reports of unions was the success of the temperance house at Hockessin, which has proved that a bar is not a pecuniary necessity. One union in a small locality, Delaware city, in the absence of work adapted to other communities, cheer the sick by their visits, thus teaching by example that the white ribbon means the service which presents itself for the Master.

The Wilmington W and Y in their *résumé* of the year seemed to have gone "on and on," in entering doors of usefulness. Like a chapter of an interesting story was the corresponding secretary, Mrs. A. H. Berlin's, account of the tea given at their rooms on their anniversary. Prettily decorated tables from which coffee, chocolate and cake were daintily served to the large number of guests by the young ladies. The rooms, adorned with flowers and filled with the melody made by a fine orchestra, and the friendly greetings made it a delightful occasion. Last, but not least in interest, was the closing part, when the freewill offering box which had been placed on a table in the hall was opened, and two hundred and thirty dollars were found. Among the amount a surprising fifty dollar bill gave rise to the question, "Who could have given so much?" Afterwards it was found that one of the ladies who helped count the money, whose generous support makes the free kindergarten of Wilmington possible, was the donor, and that she had given the birthday gift received a short time before from her husband.

Appreciating the advantages to be derived from the cultivation of social life in the work, the Camden W and Y, the Hockessin, Newport and Wilton Y's reported pleasant parlor meetings with a gain of members and money in their treasury.

A friend told this little incident which demonstrates the generous spirit of the Newport Y. Miss Parrish, being on a visit to the town, was asked by one of the young ladies: "Is there not something else to give money to?" Several needs outside of their borders had already received generous aid from the union.

In the social line the Smyrna union gave an afternoon tea at the home of one of our members in honor of our much beloved helper, Mrs. Matlack, whose change of residence to Wilmington since then has been a matter of extreme regret.

Two items impressed me among the reports (though there are others space will not permit me to give). One from the Hilles union, a short distance from Wilmington—the distribution of two thousand copies of the temperance leaflets, and the other from the Newark union—that the pastor of the Presbyterian church now and then came to their business meetings. A member of the union spoke of the application for a license to open a saloon opposite Delaware College, and appealed to the convention for coöperation in remonstrating against it. I am glad to say that the work was done, and resulted in the refusal of the license by the court of New Castle county. A discussion of department work led by the new president, Mrs. Cranston, was an interesting feature of the New Castle convention.

At Felton juvenile work was made prominent by a most excellent address upon its need and hopefulness, by Mrs. Eva Riggs, superintendent of one of the Smyrna Loyal Temperance Legions. There, too, we had an earnest paper on the condition of our jails, with a sketch of dear Miss Casseday, by Mrs. N. B. Smithers, and a good paper on Y work, sent by Miss Jennie McIntosh, of Camden, not forgetting the true and thoughtful words given in the annual address of the retiring president, Mrs. Kate E. Smithers.

A paper on social purity was read before each convocation, from the pen of Mrs. Lafayette Marks, who, as state superintendent, has done valiant work for its promotion. Interested audiences attended the three public meetings, good music being rendered for their entertainment by the L. T. L., the Y's, the choirs of the churches, and others. The address was made by Mrs. Mary Haslup, of Maryland, who also assisted in the business sessions of the counties, giving practical hints and Bible expositions at each of them. Besides Mrs. Haslup's work at the annual meetings during her itinerary of two weeks in the state, she spoke in twelve communities, with the gratifying results altogether of an addition of thirty-two members, both active and honorary.

A visitor to one of the conventions, the Rev. Mr. Hynson, of Smyrna, expressed much faith in the ability of our organization to bring about the reign of temperance upon the earth and made us feel quite responsible for the dawning of this much desired day. Good officers for the respective counties were elected for the coming year.

Since our county gatherings we have had several happenings here in Smyrna. A very pretty entertainment, "The Courtship of Mother Goose," given by the Loyal Temperance Legion composed of the younger children; a fine lecture by Col. Geo. W. Bain; and a Demorest medal contest by eight members of the L. T. L., No. 1. The medal was awarded Miss Maggie Robinson, and copies of Tennyson given those who cannot again engage in the contest. The entire eight acquitted themselves nobly and we were thankful that so much temperance sentiment was heard by an unusually large audience.

Two other events worthy of mention are Moody and Sankey's meetings in Wilmington about the time of my last letter to you, and the state Sunday-school convention held here, before which Rev. Alfred E. Smith, presiding elder of Easton district, made a strong temperance address.

Our legislature adjourned the second week of May, and near the time of adjournment passed the bill incorporating an industrial school for girls in Wilmington, with an annual appropriation of one thousand dollars for its support. The bill was indorsed by the W. and Y, the home missionary societies of the Presbyterian and Methodist churches, and the New Century Club of the city.

Mrs. J. K. Barney, who has a warm place in the hearts of Delaware women, gave Bible readings in Grace M. E. and Hanover Presbyterian churches, and made a plea for the industrial school and another police matron for Wilmington before the New Century Club. She spoke, too, in Newark, and in company with ladies from the city and several towns visited Dover and pleaded before the legislature in her inimitable manner for the incorporation of the school, remaining over night to speak also in the M. E. church. The school is now established and a number of active workers of the W and Y throughout the state are members of the board of managers.

An additional police matron has been secured for the city and we have thus made in these two instances quite a humanitarian advance. The W. C. T. U. bill forbidding the sale of cigarettes to boys under seventeen became a law. A bill full of evil consequences allowing liquor to be sold from a pint to a quart, and taken from the premises, I am pained to say, has become our new license law. In commenting upon the reports of the superior court in Wilmington a couple of weeks ago, one of the city dailies notes the refusal of a large number of applications for license. To me the refusal is encouraging to the extent that it indicates some growth in the sentiment against an increase of saloons, which will eventually become sufficient to prohibit the traffic, for "Since God is God the right is sure to win."

ANNIE W. SUTTON,
State Reporter, Smyrna.

KANSAS NEWS.

The heated term is again upon us, yet the W. C. T. U. has hardly time to fan itself, but must depend upon "stirring up a breeze," or upon the "cool treatment" of its enemies to reduce its temperature, which is seldom effectual to any great extent.

We are at present rallying our forces for active campaign work, to secure the constitutional amendment, granting full suffrage to women. Every W. C. T. U. woman should attend the annual school meeting, and urge upon all the women of her school district to attend also, that we may "show our faith by our works." All county W. C. T. U. conventions are advised to devote one session to the suffrage department, calling out a full and free discussion from not only the delegates present, but those who are not members, especially the *voters*, as it is upon them that the fate of the measure depends. Strive not to antagonize, but to win.

Some of the points brought out by our state superintendent of franchise work—Mrs. S. A. Thurston—are useful in this connection. She urged the use of enrollment blanks, also of blanks to secure the financial support needed to carry on the coming campaign. Develop home talent. Bury the "morality issue," that is, the "purifying of the ballot" plea, and ask for suffrage as a *right* and in the name of justice. Use leaflets in foreign languages to influence the foreign voters, a large per cent of whom are not now in favor of woman's enfranchisement, but whose ballots will count, and count heavily on election day. Send them leaflets through the mails; they will receive a welcome if in the native tongue. Do not urge women as candidates for office, thus allaying the suspicion that it is simply the "loaves and fishes" that we seek. The state fair has granted an hour for a suffrage meeting, and the same might be secured of many county fairs and good work done. Get indorsements at all large public meetings, especially at teachers' institutes. 'Tis true that we have over a year in which to carry on this work, but it is a work of education, "line upon line, precept upon precept."

The Ottawa Assembly was favored by the presence of Mrs. Laura Ormiston Chant, of England, who delivered several fine addresses, and delighted her hearers with her eloquence and pathos. Women came to the front, or rather they were put to the front, this year more than ever before in the history of the Assembly. Many were the remarks made that the success of the Assembly this year would be largely due to the W. C. T. U. The state W. C. T. U. has a large headquarters' tent which was cozily furnished and made a most attractive resting place. The Ottawa union was untiring in its efforts, and deserves great credit.

The W. C. T. U. was given two hours each day, one for school of methods, and one for parliamentary drill. The drill was ably conducted by our own lawyer, Mrs. Ella W. Brown, of Holton, and the school was in charge of Mrs. L. B. Smith, district president, and later by state president, Mrs. Grubb. The departments were led by state superintendents: Sunday-school work, Mrs. J. C. Reed, of Garnett; social purity, Rev. E. F. St. John, of Topeka; franchise, Mrs. S. A. Thurston, of Topeka; Sabbath observance, Mrs. S. M. Hartough, Leavenworth; press work, Mrs. S. S. Weatherby, LeRoy. "The Outlook of the W. C. T. U.," president Grubb; "Woman's Relation to the Nation," Mrs. M. L. Ward, of Ottawa; "Industrial School for Girls," Miss M. Spencer, of the Beloit Industrial School; and a symposium, "Should Women Preach the Gospel?" were also enjoyed. Miss Edith Hill, of Emporia, a graduate of the Chicago School of Oratory, was on the program, and her Bible recitations were very highly commended. The Ottawa union had charge of the devotional exercises each day. The Woman's Council also had two hours each day, discussing many questions of vital importance to the home, the W. C. T. U. being largely represented in its meetings, and as one directly followed the other it was somewhat difficult to tell the point of separation.

Kansas, that never does anything by halves, boasts of two Chautauquas. The other one being at Winfield, Cowley county, where the W. C. T. U. was given a prominent place on the program. As no report was sent I can only say that if the program published in *Our Messenger* was carried out, it must have been a season of pleasure and profit to all in attendance. Several of our state workers presented the work of their departments.

Many of our counties have held spring and summer schools of methods, which, judging from the reports sent me have been very helpful and beneficial. Miami county reports such a school at Louisburg, conducted by the county president, Mrs. Chalmers. The counties of Coffey and Anderson held a joint school of methods at Waverly under the supervision of Mrs. L. B. Smith, at which there were present one district and the two county presidents, two state and one district superintendent, besides many active workers as delegates. Each session was crowded full of good things. The "joint session" proved such a success in every way that I would recommend it to other counties. It broadens the outlook and we come in closer sympathy in the W. C. T. U. work by becoming better acquainted with each other personally.

From Atchison county I learn that though the storm prevented large attendance at the convention, good reports were made and Mrs. Brown lectured at night. "The Pardee union has held public meetings with fine programs of music, essays, and recitations by the children and young people about every six weeks the past year. Every temperance lesson Sunday the W. C. T. U. unites with the Sunday-schools in a Sunday-school entertainment. In March the program was varied by asking each teacher to either read an essay or make a ten minute speech,

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CONSUMPTION

the theme being given each by the superintendent two weeks previously. It was quite interesting, and drew a large audience. On May 21 the schools united in holding temperance exercises. A sermon was preached by the Methodist minister, followed by short talks from others, with music.

"The Huron union has held several public meetings also, as have others in the county. Effingham union is doing its best work among the children and has a successful L. T. L. under the leadership of Mrs. Nora Ferguson. The superintendent of Sunday-school work has tried for two years to have all schools in the county hold temperance exercises on the quarterly temperance lesson Sunday. At first but three or four schools attempted it, the number has increased until now many have either a temperance sermon or other public exercises each quarter. It was most difficult to get Atchison started, but they have now fallen into line. She has also interested officers of the county Sunday-school association and they now put some one on the program for a paper on temperance at every county or township convention. At Cummings Sunday-school convention half the program was devoted to temperance, as it was temperance lesson day."

The following interesting letter from Marie H. Grafton speaks volumes in itself: "I travel for the Kansas Orphan Asylum, located at Leavenworth, and was in Council Grove on July 4. They had a fine old-fashioned celebration in the fair ground. Mr. J. B. McAfee, of Topeka, made a temperance speech, and nearly every song that was sung and speech and recitation referred to prohibition, even a dear old grandmother gave a talk to the Sunday-school children present about the different signs used by business men and by men selling beer. I was told at Council Grove that at the last term of court not a criminal case was on the docket, that no prisoners were in the jail except two crazy persons. As I go over the state I meet with traveling men and others who say many things derogatory to prohibition, but I'm armed with facts to refute, and although I see beer coming into towns in cases, and sometimes in kegs, it is never the 'best people' in any community that use it, and the offices of hotels are quiet, clean, and at any time ladies can sit in them and read the papers, as they would in a sitting room or parlor." Could as much be said of public houses where a license bar is maintained?

A clipping which she incloses says, "Forty-four counties in Kansas possessing poor-houses and farms were, a few months ago, without a single pauper, and in thirty-seven counties of Kansas at the last term of the district court there were no criminals for trial. If any of the free whisky states can beat this record now is the time to let them be heard from."

Mrs. J. C. Haines, president of fourth district, is devoting much time to medal contest work. Since the new year she has conducted six silver and two gold medal contests; attended one recently at Mulvane where there were nine contestants, all girls between the ages of twelve and seventeen. A large audience was present to hear the gospel truths of prohibition, and the financial receipts were over twenty dollars.

Admire, Lyon county, has a druggist who is an honorary member of the W. C. T. U., and who wears the white ribbon during business hours. Would that all Kansas druggists were honorary white-ribboners. It would largely solve the whisky question in the drugstores.

MRS. S. S. WEATHERBY,
State Reporter, LeRoy.

MISSISSIPPI MATTERS.

Since our state convention the unions have been circulating a petition to Governor Stone as follows:

We, the undersigned, pray that in your proclamation calling the legislature to meet in special session January, 1894, you recommend for the consideration of that body the submission to the people of a constitutional amendment prohibiting forever the licensing of the liquor traffic in Mississippi.

There are only nine "wet counties" in the state out of seventy-five, and if our women would work hard the state might be "dry" before Governor Stone receives the petition. Warren and Adams might refuse to surrender, on the plea that they would lose thousands in business, which would be transferred across the river to the saloon towns in Louisiana. We want the constitutional amendment just the same.

Under the forcible preaching of evangelist Culpepper, Jackson has had a great revival and a "Prohibition Crusade, which promises to blot out the dramshops at the capital; Jehovah be praised." "A spirited contest between the Prohibitionists and the antis, before the city council, resulted in the defeat of three saloon petitions." A purging of the registration books caused an appeal to the city attorney who gave an opinion which will be accepted as sound legal authority in future contests.

On the Gulf Coast the fight leaves Mississippi City, Handsboro, Stonewall, Beauvoir, Long Beach and Gulf Port "dry."

The Prohibitionists of Attalla county have inaugurated a local option campaign, and vote on August 25th with strong hope of success. Are the women of Attalla awake to their responsibility here?

In Franklin county Prof. L. D. Posey has been effectively lecturing on the liquor question.

Mrs. Mary Inge Hoskins has entered the field as state organizer, and although burdened with the duties of corresponding secretary and teaching, has organized unions at Schula, Sidon and Kosciusko on June 18.

Holmes county will probably join the dry list this summer.

In Jefferson county, though three saloons still exist with unexpired licenses, there is a marked change for good order and quiet in the dry towns, especially on Saturday afternoons. The once drunken negroes and old white topers return home refreshingly sober, with small packages for their families instead of curses and blows.

The Belle Kearney Y's of Fayette hold monthly parlor meetings, which are much enjoyed, and have the white ribbon adorning the coats of nearly all the young men in town. Many of the older men (including some of the county officers) touched by the Christian zeal and earnestness of these dear girls, are proud to wear our snowy symbol to encourage their noble efforts. Young women, you can win this world for God and temperance if you will. Will you?

In Brookhaven Mrs. Hobbs, the gifted wife of the editor of *The Leader*, has inaugurated a series of Demorest medal contests for the summer. Knowing the power of these to educate public sentiment, we predict Brookhaven will keep well in the front with temperance work.

Mississippi's need is a little financial prosperity. Being entirely an agricultural state, what with overflows and the low price of cotton, the unsettled condition of the market, her people, men and women, are so burdened with care that there is not the leisure of mind or body which will permit an aggressive work outside of home. We have the material, and if our Democratic Congress will give us tariff reform and remonetize silver, we will show you in a few years what Mississippi women can do.

ANNIE E. HARPER,
State Reporter, Fayette.

IDAHO.

A NOTE FROM THE STATE PRESIDENT.

To those inquiring the reason why no word from Idaho workers has appeared in the columns of THE UNION SIGNAL for so long a time, we would say, it is because no reports have been sent to our state reporter, Mrs. Mary E. McGee, of Nampa.

Our superintendent of legislative work remained one month in Boise City during the meeting of the legislature and worked faithfully. A petition was presented asking that the "age of consent" be raised from ten to eighteen; it was raised only to fourteen. A bill securing property rights to married women passed both houses but was lost by veto. A bill was presented, asking for an amendment to the constitution providing for equal suffrage; this is to be voted on at the next general election.

The superintendent of medal contest work for Ada and Canyon counties, Mrs. S. S. Foote, arranged for a gold medal contest at Nampa. The evening being unfavorable only four contestants arrived. There was a crowded house and the four speakers received merited praise. Miss Bessie Hard secured the highest average and was presented with Miss Willard's "Glimpses of Fifty Years."

Our state organizer, Mrs. R. Mitchell, has just returned from a trip to northern Idaho. In making this journey she has traveled by railway eleven hundred and eighty-seven miles, and by stage one hundred and ninety-eight miles. She has held twenty-two public meetings, fourteen women's and nine children's meetings. She organized three new unions in northern Idaho. At Mt. Idaho, Miss Mary Reed was made president; at Grangeville, Mrs. Smith, president; at Denver, Mrs. Lucinda M. Pulse, president.

Idaho county can be reached only by a long stage ride. Our organizer thinks she was especially fortunate in finding Mrs. Eunice E. Rhoads, of Cottonwood, a woman of ability and of willing mind to take up the work of president for Idaho county. A new union was organized in Washington county, Miss Edwina Elton, president. Address, Salubria.

The work is new in all these places, and good temperance literature would, I know, be very acceptable and helpful. The district of northern Idaho held its second convention at Lewiston, June 14 to 16. Judging from the well-arranged program received we believe it must have been a success.

By a mistake, no report had been received, but the organizer assured us that the convention was interesting and profitable and that the new officers are capable and earnest women. During the meeting of this convention they sent me this telegram, "Read Numbers 6: 24-26." I thought this an answer to a letter I had sent, but found out that the letter was not received till several days after convention, although it was due several days before.

The next annual convention of Idaho W. C. T. U. will meet at Pocatello, September 22 to 25.

MRS. SARAH H. BLACK,
Pres. Idaho W. C. T. U., Nampa.

OKLAHOMA.

INTERESTING NEWS.

Midsummer finds that the white-ribboners of this territory have not been idle. In May the Southern W. C. T. U. district convened at Yukon, to hold its first convention, the president, Mrs. C. P. Walker, of Oklahoma City, presiding. The first evening the sentiment of welcome was voiced by Dr. Hendrickson in an able and enthusiastic talk that made the delegates feel at once that they were among friends and helpers. Our territorial president, Mrs. Sheplor, returned the greeting in her happiest vein.

Dr. Delos Walker, one of the foremost physicians and thinkers of Oklahoma City, entertained the audience with some stirring temperance doctrine. He was listened to very attentively. The Frisco choir sang beautifully from the "White-Ribbon Hymnal." The following day the time was occupied with the usual W. C. T. U. routine. The convention decided to adopt the Illinois pledge, which requires the members to abstain from alcoholic drinks, "as a beverage." Miss Bertha Howell, of Martinsville, Ill., rendered a recitation, which was much appreciated.

Mrs. O. P. Leight, of El Reno, was elected president; Mrs. L. M. Spencer, of Yukon, treasurer; Miss Nellie Shidler, of Chaddick, corresponding secretary; the departments of Sabbath observance, L. T. L., parlor meetings, unfermented wine and social purity were adopted as the lines of work for the present year. The people of the delightful little city showed a deep interest in all the proceedings of the convention by giving it well-filled houses all the time, and it was the sentiment of the visiting delegates that the people of Yukon knew how to entertain and do their part toward making a good convention.

Mrs. Sheplor has conducted a silver medal contest at the M. E. church at Chaddick. Cora Shidler recited the "Martyred Mother," and won the medal; the contest was a financial success, the money being divided equally between the M. E. Sunday-school and the W. C. T. U. work. One of the pleasing features of the occasion was the successful effort of the contestants to place in the hands of each one of the large audience a bouquet of beautiful wild flowers.

The territorial superintendent of unfermented wine has started with a "new lead" on that question as follows: "Will the ministers of the gospel of Oklahoma please answer the following questions by card?

"First—At what p erioddid wine begin to be used as a part of the Jewish Passover feast?

"Second—Would not the law prohibiting all leaven at the Passover feast apply to the wine as well as the bread?

"Third—Do not the Jews of to-day, in the celebration of this feast, use unfermented wine only with unfermented bread?

"Fourth—Since the Jewish laws forbade the use of all species of ferment; since Christ distinctly stated that He came not to destroy, but to fulfill, does it seem natural to conclude that in defiance of Jewish authority and custom, Christ should have used at His last supper the fermented wine?

"Fifth—Will the ministers say which they use?

"All papers please copy."

Mrs. Leight, like many others, has doubtless encountered ministers and churches that insist that fermented wine was used by our Lord at the first supper.

One of the sights that pains the heart of every white-ribboner in Oklahoma is that the ice wagons bearing the name of a beer syndicate appear before the door of every user of that luxury, let him be a Christian temperance worker or not, for this company owns every ice plant in the territory, and is cordially welcomed by the people for its enterprise.

Our territorial president, Mrs. Nellie Sheplor, desires me to say to the officers and superintendents of states and territories who have written to her, asking to exchange minutes, that Oklahoma W. C. T. U. has never been able financially to have its minutes published, but hopes to do so this year, and then the courtesy of exchange will be gladly done.

Mrs. M. A. Copland, one of our most efficient workers for suffrage, has become asso-

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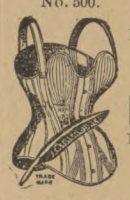
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ciate editor of the *West and South*, the leading Populist paper of the territory.

The territorial convention of Christian Endeavor met in Oklahoma City in June. The officers gave the W. C. T. U. one hour to present "our cause" to that army of young people. Mrs. Emma Miller, of Guthrie, presided, and Mrs. Copland read a paper, which was discussed, after which a gentleman offered a resolution, committing the convention to Prohibition, which stirred up a breeze, but did not result as seriously as the remarks of Mr. Karmarkar did at the Montreal convention.

MRS. SUE UHL BROWN,
Territorial Reporter, Oklahoma City.

NEWS IN A NUTSHELL.

MISS ELIZABETH U. YATES is at her home in Round Pond, Maine, and quite ill. She has been filling engagements in South Dakota, but her illness will prevent any further platform work for some time.

A NEW Y. W. C. T. U. was organized July 12 by Miss Anna Gordon at the college over which her sister, Mrs. Alice Gordon Gulick, presides in San Sebastian, Spain. The girls, already inculcated in temperance doctrine were ripe for the organization, which is called the "Columbian Y." An L. T. L. is also promised.

MRS. SARA A. OBERHOLTZER, National superintendent of school savings banks, will soon accompany her husband and son to Germany, where she will study economic problems during the fall and winter. An interesting communication on the work of her department will appear in these columns next week.

THE Y'S of South Africa, as their contribution to the Columbian souvenir which the Y's are distributing at the World's Fair, have sent two hundred and forty beautifully painted silver leaves, mounted, *leucadendron argenteum*. One of these novelties can be procured by sending ten cents in stamps to Miss Jennie A. Stewart, Editor *Oak and Ivy Leaf*, The Temple, Chicago, custodian World's Fair Y souvenir fund.

NOTES from the Lake Bluff, Ill., convocation of 1893 are sent by Miss M. Lena Morrow, president of sixth district, Illinois W. C. T. U. and secretary of the association:

"Owing to the World's Fair, no special effort was made to arrange for a program but merely to 'hold the fort' so that work could go on without any break next year. The Sabbath services were interesting, instructive and profitable. Mr. Dobyns, the college representative, spoke the morning of July 16th. In the evening Mrs. Rastall and Mrs. Grout were the speakers, presenting some profitable plans and suggestions for W. C. T. U. work. During the week conferences were held and topics of interest discussed. These consisted of parliamentary drills, discussions on finance, and 'What is the object of the W. C. T. U.'? Friday evening Prof. DeMotte gave a fine practical lecture. His illustrations were drawn from scientific observations and the whole lecture was full of suggestive ideas. Dr. Anna Shaw delivered a sermon from the text, 'Whereupon, O, King Agrippa, I was not disobedient to the Heavenly vision.' The leading thought in her discourse was that 'Faith in Christ,' was the only test for the Christian. In the evening Mrs. Caroline Buell gave a logical address on 'The analogy between two great reforms.' Miss Esther Pugh was reëlected president of the association for the coming year with a fine list of other officers. Plans are being laid to make the meeting at Lake Bluff next year the most profitable ever held."

ANNOUNCEMENT.

SOUTH DAKOTA STATE CONVENTION.

The annual convention of the Woman's Christian Temperance Union of South Dakota is hereby called to meet at Huron, September 16–19. The basis of representation will be as follows: The state executive committee, county presidents, presidents of local unions, one delegate-at-large and one for every twenty paying members. Mrs. Clara C. Hoffman, Missouri's famous state president, will be present. A meeting of the state executive committee will be held Friday evening, September 15, at 6:30 o'clock. May this be one of the most profitable and interesting conventions in the history of our work.

EMMA A. CRANMER,
President South Dakota W. C. T. U.
EMMA P. MYERS,
Corresponding Secretary.

TENNESSEE STATE CONVENTION.

The twelfth annual convention of Tennessee W. C. T. U. will be held at Maryville, Blount county; September 27, 28 and 29, 1893. A very interesting program has been prepared, and a large attendance is expected. All friends of the white ribbon and lovers of humanity are cordially invited to attend.

LIDE MERIWETHER,
Pres. Tenn. W. C. T. U.
IDA T. EAST,
Corresponding Secretary.

TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

Jesus said: Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.

The editor of the *Central City Democrat*, Central City, Neb., discourses of the Temple in a late article, in the following kind and brotherly way: "Some foolish people sometimes ask the question, Will the women ever be able to pay for the beautiful Temple? What a simple question. Did you ever know an earnest woman to fail in anything she attempted to do? Pay for it, of course they will. If this editor was as sure he would be saved as he is that women will pay for the 'Temple beautiful' he could now 'Read his title clear to mansions in the sky.' They will pay for it in penny contributions if they can't do it in any other way. All over this broad land the women are at work. From the palatial mansions on Wabash avenue, from the wide verandas of the sunny South land, from the busy workshops of New England, from the sod houses of Nebraska and from the golden shores of California, the generous contributions are coming. From the local organizations of the W. C. T. U. and from the curly-headed darlings of the Band of Hope, there is a constant stream of contributions moving always toward the Temple treasury. Thousands of good women are going on a pilgrimage to the city of the Lakes this summer with more desire to see the beautiful Temple than they have to view the splendors of the wonderful Exhibition. It is the Mecca of their hopes, and the happy realization of their ambitious dreams. All honor to the brave women of America, to our devoted mothers, our loving sisters and our self-sacrificing wives and daughters. God bless them all." The preface to the article from which the above extract was taken, is as follows: "The Central City W. C. T. U. held a reunion Thursday afternoon at the residence of Dr. Benton. It was a Temple meeting and the Temple mite-boxes were opened and about fifty dollars raised to help pay for the woman's beautiful building in Chicago."

***

Mrs. Amelia Wilson, superintendent of Temple work for Black River, N. Y., W. C. T. U., writes as follows: "I have the pleasure of sending you $64, being the last payment on our pledge of a hundred dollars. It has been a pleasure to raise the money, and some had to make sacrifices but we were all glad we could at least raise the hundred dollars. I, for one, feel proud that our union can have a place on one of the tablets in the beautiful Temple. Our prayer is that every union that has not done so will take the matter in hand at once and raise the desired quota. If they would how easily this debt could be lifted." To this prayer we respond Amen and Amen! Mrs. E. A. Mickle, who has been a staunch friend of the Temple ever since its first inception, writes thus: "I send a check to-day of $92.46 for our glorious Temple. I have all faith in it, always have had, always will have. God would never have prospered it if it had not been a house of His own planting." Fifty-five dollars of this completes a second hundred dollars from the Moorestown, N. J., union. They desire to have the name of the Moorestown L. T. L. on the tablet, with sums credited as follows: Ten dollars from the Florence L. T. L., $5 from the Trenton L. T. L., $5 from the Ocean Grove Y's, $10 from Mrs. Thacher, $3.71 from Mrs. S. A. Bishop, $3.75 from Mrs. J. Waite. The W. C. T. U. of Seekonk and East Providence, R. I., sends $30 on a pledge of $100. The Jerseyville, Ill., W. C. T. U. sends $25 which completes the payment of its $100 pledge. The Portsmouth, R. I., W. C. T. U. sends $25, which it is hoped will finally increase to $100. The F. E. Willard union of Philadelphia, Pa., sends $20.95; the Ovid, N. Y., W. C. T. U, sends $20; the Sharon, Wis., W. C. T. U. sends $20 to be applied on its pledge. The Lacon, Ill., W. C. T. U. sends $16.68, the first installment on $100. Eleven dollars are sent by the W. C. T. U. of Coeyman's Hollow, N. Y. The secretary, Mrs. Elendorf, writes: "Five dollars of this amount was secured from the profits of the sale of 'Black Beauty.'" The Pittsfield, Mass., W. C. T. U. sends $18.27 as a first installment on $100.

Our Library Table

AMERICAN PARLIAMENTARY MANUAL AND POLITICAL PROCEDURE, published by the New Era Company, Springfield, O. This is a handy, pocket-sized book, with flexible covers and round corners, printed in easily readable type, and so tabulated and paragraphed with black-letter headings to arrest the eye, as to make it a very treasure for easy reference. A full index makes the work complete and most desirable.

TOUCHING INCIDENTS AND REMARKABLE ANSWERS TO PRAYER, compiled by S. B. Shaw. This is a volume, as the title explains, of disconnected incidents and narrates many wonderful cases of answer to prayer. It is good reading from first to last and not a few who read it will find within the range of their own observation many incidents parallel with those here related.

Publishing House of the Evangelical Association, Cleveland, O.

JERUSHY IN BROOKLYN, by "Jerushy Smith, of Smithville," (Anna Olcott Commelin) is an amusing story, patterned after those written by Josiah Allen's Wife, but failing in the height and depth of rare good sense and true eloquence for which Mistress Josiah Allen is so admired. But "Jerushy" has good times in Brooklyn, and many will enjoy her quaintly told narrative.

Fowler & Wells Co., 27 E. 21st street, New York City.

In the series of "American Statesmen," edited by John T. Morse, Jr., is the life of ABRAHAM LINCOLN in two volumes, appropriately bound in blue with decoration of gold stars. This is admirable reading. One is impressed from the first by the inherent justice of the author, willing to give praise where praise is due, but not even for the sake of euphony or on any other literary plea, nor yet for pride in his hero, willing to cover up weaknesses or unduly color virtues. Perhaps there is no class of reading so generally fruit-bearing in the minds of those who read as that of first-class biography. It is lives *lived* that inspire men and women to heroic doing, not theories propounded. And the life of Abraham Lincoln is superabundantly rich in good things, the knowledge of which cannot fail to inspire those who read.

Houghton, Mifflin & Company, Boston and New York.

CAMPAIGN ECHOES. The autobiography of Mrs. Letitia Youmans, "the pioneer of the white-ribbon movement in Canada."

This is a book which will be prized by white-ribboners the country over, written as it is by one whose life has been so freely given to the work nearest women's hearts, and being the history of the temperance movement in Canada, whose destinies as a nation must, to a great extent, lie very near to those of the United States. In her introduction to this work Miss Willard says: "All honor to brave Letitia Youmans, and may the 'ripe, round, mellow years' of her life's benignant afternoon be crowded full of trophies for the Master whom she loves, for although she now lies on a bed of pain, having been prostrated by that most agonizing disease, inflammatory rheumatism, our Canadian Greatheart, with her blithe and sunny spirit, still illustrates that wonderful saying of Holy Writ, 'The Lord hath not given me a spirit of fear, but of power and of love and of a sound mind.'" The book is written in a peculiarly interesting style, the author combining those somewhat rare conditions of ready and simple frankness, touching her part in the scenes pictured, and a self-forgetting modesty which has in it no trace of self-laudation. Her love for young people and desire to set their feet early in the paths of righteousness; her inability to say "No" to an opportunity to work for the Master; her openness to suggestions for improvements, whether in farm, in school, or by fireside; her strong good sense and gentle greatness of heart, all crowned by devotion to the service of God, made Mrs. Youmans an instrument of unusual power for good. CAMPAIGN ECHOES is valuable as history, narrating as it does events in the initial chapters of the great reform in Canada and the United States, the birth of the Crusade, the first National W. C. T. U. Convention in Cincinnati, as viewed by a Canadian, the carrying of the good seed back to Canada and the subsequent growth of the W. C. T. U. work in both countries, as Mrs. Youmans worked in the United States as well as in her own home land. She has given this history to the world, only after earnest request to do so, but it is a valuable acquisition to libraries of temperance literature.

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OUR DAY FOR JULY.

Joseph Cook's portrait, together with his outspoken address on "New Black Codes at the South, or Murders Under Mob Law," make the July *Our Day* a remarkable number. It contains also Professor Scott's strong article on "Four Centuries of Christianity in America," and Rev. W. F. Crafts' very interesting and valuable diary of his "Field Work for Sunday Closing," with trenchant editorial notes on the World's Fair, the Briggs' Case, and the attempted saloon murders at Muscatine. Anthony Comstock's portrait will appear in the August *Our Day.*

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"The question came to me personally, what was *I* doing to help on the cause of temperance—many things, but not as much as I might do; so I said to myself, 'I know what *I will do.* I have at home a class of bright girls in Sunday-school, ages ranging from twelve to sixteen years. It is the prayer of my heart that my girls may become earnest Christians and work in the cause of Christ and temperance; so I have sent you an order for three copies of *The Advance Guard* for the class, and I am going to send them 'Nineteen Beautiful Years;' I have bought it for myself, and have just read it, and a book so pure and beautiful in its character cannot fail to be an incentive to every girl that reads to make the most of herself, and to cultivate the talents that are God given. It costs me something to do this, but giving without feeling it, is no giving at all."

The Advance Guard for July contains the first chapter of an interesting illustrated serial, by Mattie E. Fay. Now is the time to subscribe. Send for sample copy, only 5cts; subscription price, per year, 50cts. "Nineteen Beautiful Years" is the life of Mary E. Willard, "my sister Mary," as she is yet tenderly called by the author, Frances E. Willard. Price: Paper cover, 10cts.; cloth, 75cts.

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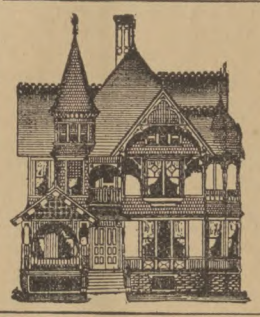

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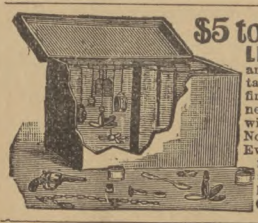

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OUR DAY.

Contents for August.

Photogravure of Anthony Comstock.

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2. Is it Safe for Some Men to Die in their Sins? Argument in the Andover Case. Rev. J. W. Wellman, D. D.
3. The Italian Renaissance of To-Day. Rev. G. R. W. Scott, D. D.
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8. VITAL POINTS OF EXPERT OPINION: Judge Tourjeé on Lynchings of Colored Citizens in the Southern States—Professor Bryce on School Instruction in Civic Duty.
9. QUESTIONS TO SPECIALISTS: Female Education and Polygamy in Japan.
10. EDITORIAL NOTES: Success of Sunday Closing of the World's Fair—List of Exhibits Covered on Sundays—New Ballot Laws in Belgium—Anthony Comstock's Record as a Reformer.

A PHILANTHROPY FUND.

Now and then there come to us burning words of appreciation, which we reproduce that the fire may be enkindled in other hearts. The following is from the pen of a motherless girl, but fifteen years of age: "I am only a poor girl, fifteen years old. I have no mother, and I have to keep house for my papa and take care of the children. There are five children of us, the youngest seven years old, but, thank God, this is a *temperance family* and a Christian home, though we are very poor. I just cannot get along without my UNION SIGNAL, for I cannot attend meetings much, and it is such a blessing to me; so, if you possibly can, please continue the paper until I can get the money, and I will send it to you. The love to work for temperance so burns in my soul sometimes I can hardly stay at home. Your true temperance sister."

It is needless to say THE UNION SIGNAL will still make its weekly visits to this humble home.

We wish our more fortunate temperance workers would supply us with a "philanthropy fund" to meet just such demands as these. Who will take the initiative?

Co. G, Orphan Asylum, Milwaukee, Wis.

"The tears welled up from my heart as I read the touching letter of the young girl who is mothering her little brothers and sisters, and 'cannot get along without THE UNION SIGNAL.' Bless the dear girl! *I* know who would delight "to take the initiative' in starting a 'Philanthropy Fund'—my bright little Co. G in the orphan asylum of this city (Milwaukee). The children count it a great joy to give from their limited treasury, and I think other L. T. L's in Wisconsin will gladly follow. Co. G will give $1 now; more by-and-by."

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RESPONSIVE READING ON THE WORLD'S TEMPERANCE CONGRESSES.

Much to her disappointment, as well as ours, Mrs. Ingalls is again unable, because of sickness in her family, to write the Responsive Reading on Opium. She promises it at the earliest opportunity. Its place will be supplied in August by one on the World's Temperance Congresses, as reported by Mrs. Charlton Edholm, superintendent of press work for the World's W. C. T. U.

YOUNG CRUSADER FOR AUGUST.

The Young Crusader for August has a feast of good things for the children. On the first page is a reproduction of the Children's Building, with a description by Miss Guernsey so realistic that it is almost like seeing with one's own eyes. You can imagine as you read the spirited boys of the gymnastic class exercising with their musical dumb bells, playing leap frog over the vaulting bars, climbing poles and ladders, and swinging from suspended rings.

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With this number begins a new volume of *The Advance Guard.* NOW is the time to send in your subscription. Many new features will add to its attractiveness, and you should not miss the new story, the initial chapter of which is to be found in the July number.

"The Tables Turned,"

BY MATTIE B. FAY,

is illustrated by our special artist. The story opens with a spirited conversation between five interesting young ladies whom our artist has grouped around a table putting the finishing touches on some neckties for use at a coming social. Conversation turns upon the imaginary wearers of the ties, and the laughing and sometimes thoughtless girls, discuss the standard of morality for men, and the possibility of their exquisite work being soiled by the stains of liquor or tobacco.

In this issue Rudyard Kipling tells how he became a Prohibitionist, and Miss Guernsey, in her usual graphic style, writes of historic homes at "The White City." The accurate drawings of Fort Marion, John Hancock House and Mt. Vernon, add to the interest of the article.

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the enthusiastic young French woman on her return to France after her visit among American white-ribboners.

Miss Gibson has written a description of the work for this number of the *Oak and Ivy Leaf.*

Mrs. Barnes' Letter From France

is in her best vein.

Besides these, the paper contains A "FRESH AIR" STORY by Miss Gifford, the popular writer, the studies in

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and many news items and notes of helpful work for young women.

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Afflicted with Locomotor Ataxia for Fifteen Years—Did not Walk a Step for Five Years—Was Given Up by the Leading Physicians of New York City and Discharged from the Manhattan Hospital as Incurable.

(*From the New York Tribune.*)

For some time there has been an increasing number of stories published in the newspapers of New York City, telling of marvelous cures of various diseases that have been made by different medicines and treatments. It has long been the intention of the *Tribune* to investigate one of the most interesting cases that could be found, and give the truth to the world as a matter of news. Happening on the case of Geo. L'Hommedieu, the other day an investigation was made with the following very happy result:

When the reporter called on Mr. L'Hommedieu at the residence of his cousin, Mr. Edward Houghtaling, 271 W. 134th Street, he said: "I am 51 years of age and was born in Hudson, N. Y. I served my time in the army, being corporal of Company A., 21st N. J. Volunteers. It has been about fifteen years since I noticed the first symptoms of my disease. I consulted Dr. Allen, of Yorkville, and also Dr. Pratt, since deceased. Dr. Pratt exhausted his powers in my behalf, and finally told me that he could do nothing more for me.

"Finally I was advised by Dr. Gill to go to the well-known scientist, Dr. Hamilton. He gave me a most thorough examination and did me no good. I felt I was growing weaker every day, and went to the Manhattan Hospital, at 41st St. and Park Ave., and was under treatment by Dr. Seguin. He treated me for about three months, and then told me that I had locomotor ataxia, and was beyond the aid of medical science. I was now a complete physical wreck; all power, feeling and color had left my legs, and it was impossible for me to feel the most severe pinch, or even the thrust of a needle.

"If my skin was scratched there would be no flow of blood whatever, and it would take it fully six weeks to heal up. In the night I would have to feel around to find my legs. My pains were excruciating and at times almost unbearable. I would take large doses of morphine to deaden the pains. About five years ago Dr. Lewis A. Sayre of 285 5th Ave., made a trial of the French method of stretching the spine. Although I received no benefit from this treatment I shall always feel grateful to Dr. Sayre for his great interest and kindness.

"So severe had my case become by this time that I could not walk without assistance, and was almost ready to give up life.

"I began the use of Pink Pills for Pale People in September last. I took them rather irregularly at first with the cold water treatment. In a very short time I was convinced that I was getting better and I began the use of the pills in earnest, taking about one box every five days.

"The first sign of improvement was in November, 1892, when I had a rush of blood to the head and feet causing a stinging and prickling sensation. February 22, 1893, was the first time in five years I had ever seen any sign of blood in my feet. From this time on I began to improve. My strength and appetite have gradually returned; I now have perfect control of my bowels, and the pains have gradually left me. I can sit and write by the hour, and walk up stairs by balancing myself with my hands. Without doubt I am a new man from the ground up, and I have every reason to believe that I will be hale and hearty in less than six months. I have taken about twelve boxes of pills."

Sworn to before me this 11th day of March, 1893. H. E. MELVILLE,
Commissioner of Deeds,
[SEAL.] New York City.

The reporter next called on Mr. Robert W. Smith, a member of the firm of Marshal & Smith, who said:

"I have known Mr. Geo. L'Hommedieu for twenty years. He became connected with our firm as secretary in 1879, and attended strictly to his office duties until 1881, when he was stricken down with his trouble. As the disease advanced he was obliged to succumb, and reluctantly gave up his office work. I know that he tried various physicians and their treatments without the least success, and, as he states, he was finally discharged from the Manhattan Hospital, and told that he was in the last stages of locomotor ataxia, and was beyond the hope of human aid. About six months ago or so he was advised to try Dr. Williams Pink Pills for Pale People, with the cold water treatment. The last time I saw Mr. L'Hommedieu he had gained the use of his limbs to such an extent that he could walk up stairs with the help of his wife, and is now doing much important work for us at his home. ROBT. W. SMITH."

Sworn to and subscribed before me this 11th day of March, 1893.

[SEAL.] W. H. WOODHULL,
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An analysis of Dr. Williams' Pink Pills show that they contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions and all forms of weakness, either in male or female. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price (50 cents a box—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y., or Brockville, Ontario.

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"They'd have laid their overcoats down for me to walk on if I had had gran'sir's ballot." So said Mirandy as a half-dozen men rushed down the steps to assist the veteran voter to the ground, and left her sitting in the rain. You can read how Gran'sir Saxton's vote "saved" the town in Voter's Leaflet No. 3, by Mrs. O. W. Scott. Just issued. Buy and distribute freely in your town.

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Signal Notes.

It is stated that the ratio of suicides in New England equals that of old England.

Seven young women graduated this summer from the university in old Edinburgh.

The Archbishop of Canterbury believes that until the work of the temperance reform is done, no other church work can be effected.

Some one aptly summarizes the New Testament books as the founding, proclamation, regulation, conflict and triumph of Christ's kingdom.

The International European Temperance Congress, which was postponed last year on account of cholera, is to be held this year in August at The Hague.

In Chili there are two women doctors and two women lawyers. Lady students are admitted on the same terms as men in the university at Santiago.

It is stated that the Indians of the Omaha Reservation have decided to put aside two thousand dollars from their pasture money to be used in temperance work.

Dr. Norman Kerr is authority for the statement that the proportion of men to women charged with drunkenness is now three to one, where it was formerly seven to one.

The temperance question is well to the front just now in Russia, as the village assembly which has the power of granting licenses has, in many places decided to close their drinkshops.

Among the many institutions for homeless and destitute children, one organization in England known as Homes for Little Boys has done much for the coming generation in that no fewer than sixteen hundred boys have been taught some good handicraft.

Miss Agnes Weston gives a short synopsis of the work for the blue jackets. In the Sailors' Rest at Portsmouth over one hundred and fifteen thousand men were given shelter last year. By means of parcels of papers delivered each month to each ship in the service the whole of the navy is kept in touch. Temperance work has been carried on with great vigor.

"Evening meeting in St. James' Hall. The Bitter Cry from India," is the heading of the report in the *Woman's Herald* of a gathering in the interest of Social Purity held recently in London. The comment concerning it in a personal letter reads: "It was the largest and most enthusiastic meeting on that subject since the days of Stead's disclosures." Lady Henry Somerset occupied the chair, and opened the meeting by stirring words of introduction to the discussion of questions "which any refined woman might naturally shrink from touching on in public before a mixed audience." Mrs. E. W. Andrew and Dr. Kate Bushnell, followed Lady Henry Somerset and after an enthusiastic reception, related the history of the past months as they have investigated into "the sufferings endured by these poor unfortunate women in the so-called interests of the British army." Heart-rending, soul-appalling facts were related, which could not be controverted, outborne as they were by the two earnest Christian women, who knew whereof they spake, since they had been eye-witnesses and had talked with many of the unfortunates. Mrs. Josephine Butler was greeted with rousing cheers. She expressed her faith in the people of England, that they would use their power to trample out the curse. Mr. McInness, M. P., moved a resolution condemning the awful outrage against law, divine and natural, and acknowledging the action of the government for appointing a departmental committee of inquiry and "calling for the abolition of all acts and regulations that strike at the fundamental liberties of women." The resolution was seconded by Miss Willard, in an earnest speech, and was carried by a unanimous rising vote.

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Harvey Hotel Certificates received at 50 per cent discount, rates $2 per day, by the Young People's Headquarters. Accommodations excellent, location first-class. Write at once. 51 University Pl., Chicago.

Mothers! Mothers!!

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 32.] CHICAGO, August 10, 1893. [Price $1.00 per Year in Advance.

WORLD'S AND NATIONAL W. C. T. U. CONVENTIONS.

The World's W. C. T. U. will hold its second biennial meeting in the Memorial Art Palace, Lake Front Park, Chicago, Ill., beginning October 16, 1893, in connection with the World's Columbian Exposition Congresses, and the National W. C. T. U. will hold its twentieth annual convention in the same place on succeeding days. All National societies of the W. C. T. U. are entitled to send delegates to the World's Convention in the proportion of one for every one thousand members, and state societies will be represented in the National W. C. T. U. Convention by one for every five hundred members, besides the general officers.

SINCE OUR LAST ISSUE.

A great meeting of cyclists from all over the world gathered at Chicago this week.

President Cleveland's summer outing is ended and he returned to Washington, Saturday.

The Home Rule Bill approaches its third and final reading in the British House of Commons.

Women lawyers met in convention at Chicago last week and organized a national league.

Sarah K. Bolton, a noted American poet and writer, died at her home in Indianapolis, August 3.

A socialist conference, composed largely of German and Austrian delegates, met at Zurich, Monday.

Railroad lines from the East have decided to continue excursion rates to the World's Fair another month.

News of "shut-downs" and suspensions of mills and manufacturing concerns comes from all parts of the country.

In its first case against tug owners last Thursday, the Chicago society for the prevention of smoke was the winner.

Dispatches from Apia announce a brief war in Samoa, abruptly terminated by the intervention of the European powers.

The United States gold reserve of one hundred million dollars to secure gold certificates has been restored to the treasury.

The six million dollar canal at Corinth, Greece, four miles in length, and begun eleven years ago, was opened August 7.

A number of hotel proprietors in Hyde Park, Chicago, were arrested Saturday charged with violation of the prohibitory ordinance.

The fifty-third Congress convened in special session Monday, and the eyes of the distressed commercial world are directed to it for relief.

No indictments were made by the grand jury after its investigation of the World's Fair holocaust, finding the fatality due to an unfortunate combination of circumstances.

Congresses on engineering in all its branches, on navigation, architecture, photography, art and sculpture have held well-attended meetings in the Art Palace during the week.

In connection with the World's congresses of civil law and government, the National American Woman Suffrage Association are holding their meetings this week, with Susan B. Anthony presiding.

THE *Minneapolis Journal* recently told how a dauntless woman, met by the perplexity of a reprobate husband who threatened misery, if not ruin, by his wayward course, found a way out of the difficulty by having herself appointed her husband's guardian, thus gaining for herself legal control of his wages and authority to restrain him forcibly, if necessary, from extremes of conduct. Is there not a hint here for wives of drinking men?

THE question arises, if, as the Sunday-openers claim, Jackson Park belongs to the people and cannot be closed to them the first day of the week, why, upon precisely the same grounds, is not that park absolutely free to the public seven days of the week? It is possible Mr. Clingman *et al.* may succeed in proving too much.

A self-constituted committee from the Board of Lady Managers, consisting of Mrs. Barker, of South Dakota, Mrs. Felton, of Georgia (both W. C. T. U. women), Mrs. Cantrill, of Kentucky, and Mrs. ex-Governor Wise, of Virginia, visited the theaters in the Midway Plaisance, and their disclosures resulted in a storm of indignation in the board, and an appeal to Director-General Davis, who ordered an investigation. As a result the Persian theater is closed and all others of indecent character ordered suppressed. Perhaps if women had a hand in the management of municipal affairs some of our down-town theaters would come under the official ban. A sweeping reform is needed in this direction.

IN view of the World's and National W. C. T. U. conventions to be held this year, as is fitting, in the World's Fair City, the official call urges the observance of Sunday, October 1st, or the Saturday previous as a special prayer day for the overthrow of the alcohol and opium trades and licensed and unlicensed impurity the world over. It is further asked that pastors be requested to preach on temperance and that mass-meetings in the interests of the cause be held on Saturday or Sunday evening. The importance of such preparation for the great conventions will be evident to all white-ribboners. May we come up to this city of seven thousand saloons on the 16th of October, trusting as of old in the God of Jacob!

LET the voice of the prohibition speaker be heard at the state or county fair. The politician will be there in full force, bent upon making a favorable impression upon the rural voter, first for himself, second, for his party. The demagogue will not miss this opportunity of informing the "dear people" of his devotion to the interests of the farmer and the laboring man. Let the local union see that the principles for which Prohibitionists stand are presented also. Let it be made clear that above all the bewildering perplexities of tariff, and single tax, and free coinage, one question stands preëminent, because it touches *all* interests. There are many opinions concerning tariff laws, free coinage of silver and other political bugaboos, but concerning the liquor traffic there is but *one* opinion the world over,—that it is an evil. Let this nation stop its iniquitous policy of "justifying the wicked for reward;" let it stop recognizing the existence of vice in any of its forms as "necessary," and it will see its way clearer to an adjustment of all economic questions.

THE exclusion of women from the Royal Geographical Society can hurt no one but the men who did it. By a curious coincidence the news of this anachronism went to the press the same day with a Reuter telegram stating that Lieutenant Peary, of America, had started on an expedition to the North Pole accompanied by Mrs. Peary and twelve companions. In these days when Mrs. French-Sheldon, Lady Baker, Lady Brassey, Mrs. Mary Clement Leavitt and other noted women have visited well-nigh every corner of the globe it is simply whimsical for a lot of men to exhibit themselves as the "Royal Geographers" have done. We are glad to know that the press flouts their folly as it merits, and we predict the speedy reversal of their silly sentence. It would not be a bad idea for a lot of our leading women to prepare a petition and fire it at the belated old gentlemen who have handed themselves down to posterity by such a treacherous stairway as this exclusion.

MR. F. C. SELOUS, the African traveler and hunter, during his twenty years wandering in Africa, has never taken with him even a medicine bottle of brandy or spirits. From his youth up he never tasted beer or wine or any other intoxicant. The anti-tobacconists will also be delighted to hear that he is proof against the insidious weed. The natives with whom he spent most of his life in Africa never smoke tobacco.

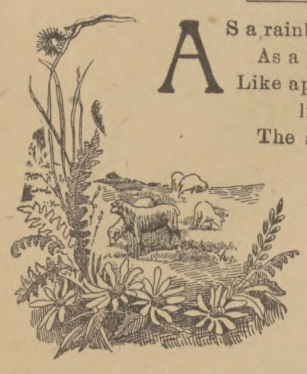
THE silver convention which met in this city last week demonstrated the fact that the financial question, though a political one, is neither sectional nor partisan. When Republicans and Democrats, Populists and Prohibitionists rise superior to party and unite in demanding a change in the financial policy of this nation it proves at least that they are terribly in earnest. In the face of a great crisis party differences dwindle into insignificance, and, though the question at issue involves no higher principle than that of a monetary standard, the present agitation proves that the people are ready now as ever to stand together as Americans for America.

SHO NEMOTO, the well-known temperance worker of Japan, arrived in San Francisco, July 25, where he was given a reception by the state W. C. T. U. He reached Chicago, last week, receiving a warm welcome at World's W. C. T. U. headquarters and addressing a large and deeply interested audience at the Willard Hall noon-meeting on Friday. During his absence in Mexico, where he has been sent as Japanese commissioner to investigate the immigration question, Rev. K. Miyama will serve as president of the Tokio Temperance Society. Sho Nemoto is publishing the letters and telegrams received at the time of Mary Allen West's death in a leaflet which includes an address by Miss West on "Christian Citizenship."

WE call special attention to the subjoined communication from Miss Willard, sent under date of July 25. Our readers will be glad to know that our beloved "chief" is growing stronger, and that she and Lady Henry Somerset are deriving much benefit from the bracing climate of Switzerland and the absolute rest enjoined upon them: "BELOVED COMRADES:—Do not forget that this is a sort of 'round-up' year, the twentieth since the Women's Crusade in Ohio, the date of whose first day is burnt into all our memories—December 23, 1873. It is a good time to 'take account of stock,' and sum up results. We are perfectly aware that the most important of these cannot be reached by material estimates, but pertain to 'the spirit that is in man.' We must therefore content ourselves with such a showing as 'facts and figures' may afford, and I affectionately urge upon all secretaries of our societies, whether local, county, district, National or the World's W. C. T. U., to prepare a summary for the National and World's W. C. T. U. conventions and for the press, containing, among other specifications, the following: Number of members paying fees ten years ago, five years ago and this year; number of local societies in each of the same years; amount of money handled by the society in each of the same years; number of delegates to the annual meeting in each of the same years. We have reason to believe that the steady advance thus shown will much encourage and strengthen our work and workers as well as the general temperance sentiment. I would also suggest that, under the auspices of the general officers and superintendent of evangelistic work, a program be prepared and sent out by each local, state and National W. C. T. U. for a Crusade Camp Fire on December 23, or in memory of that red-letter day and the great uprising of Christian women which it introduced. I wish to thank you all for the sympathy and sisterly patience you have manifested toward me in this year of diminished vigor and activity. The heights where I now am seem to impart new hope."

GOD'S FARM.

BY H. A. DELANO.



AS a rainbow above life's evening,
As a poem that sootheth care,
Like apples of gold in pictures of light,
The silver, of here, and there—
A vision, the rarest and dearest,
Spreads o'er me its redolent charm,
The scent of the orchard and meadow,
The glamour and glow of the farm.

I remember the home on the hillside,
House, garden, old well and the lane,
The wide spreading fields of the upland,
And the lowland with billows of grain.
Again, the fair redbreasts are mating,
And building soft nests 'mid the trees;
Of cherries, blood red I am dreaming,
As I sleep 'mid the hum of the bees.

The path to the woodland familiar,
Close bordered with clover and thyme,
I am treading again 'mid the daisies,
Green aisle of the dear olden time.
The sunbeams were brighter, and sweeter
The cool springing fountain, of nook,
I drank, and I splashed, and I laughed,
To behold that urchin's queer look.

'Twas me, and 'tis I, am advising
(I, the sage of the years, growing gray,)
The youth, the dreamers to linger,
With the flowers and the fountain to stay;
Stay close to the heart of the homestead,
Where the rainbow of hope goes not down,
Expand thy young life in the sunshine:—
God's farm? who would change for man's town?

Evanston, Ill.

"TO SEE OURSEL'S AS ITHERS SEE US."

BY JULIA MILLS DUNN.

Off against the horizon the top of Bald Peak cut its outline clear and sharp against the cloudless sky.

Katydids and cicadas chirped in the grass their first prophecies of coming frost, and the geraniums burned with a fiercer scarlet in the garden beds. Out in the garden Dorothy Vane was tying up bunches of nasturtiums and rose geranium to be sent to the children's hospital in the city, when a step sounded on the gravel walk and her brother Bert came up behind her, and reaching over her shoulder, shook a letter in her face.

"What will you give for this, Dame Dotty?"

"Oh, Bert," recognizing the handwriting of the superscription, "it's from Tom!"

"Of course, whom else did you suppose it was from?" and Bert fought off her attacks with one hand, while he flourished the letter aloft with the other. But at last, when Dorothy had gained possession of it and sat down on a convenient garden settee to read it, she gave a little cry of delight.

"Oh, Bert, he's coming—Tom is—to the county fair. Just listen," and Dorothy began reading in the middle of the letter:

"So, since it seems best that I should make the trip on my bicycle with a kodak strapped to the vehicle, why can't you and your brother mount your Columbias also, and meeting me at Ford's Gap, make the trip together? It will be only a nine-miles ride for you, and as I must be back with my views by midnight of that day, we can have at least a brief chat on the journey, which would be otherwise quite out of the question, since the illustrators will have scant time to get their work done for the next issue of the paper. So, if the dearest girl in the world," Dorothy faltered blushingly, keeping her eyes fixed on the page before her, "will accede to this request, and be at the Gap at ten in the morning, we shall be enabled to arrange for an early visit at the farm as soon after as I can get a furlough. Devotedly, TOM."

"Sorry to disappoint you, Dame Dotty," replied Bert hesitatingly, "but I have made other arrangements. I've entered Tally-ho in the race for three-years-old colts, and as I don't intend to let Dan Lomax beat me again this year, I've decided to drive Tally-ho over myself the day before the fair to look out for foul play. I'll be on the grounds myself, this year, and see there's no unfair advantage taken on the other side."

Dorothy sprang to her feet and caught her brother's arm. "Oh, Bert dear, don't, *don't* be drawn into that wild set again. You know you can't trust yourself, and I should be so mortified if Tom—"

She stopped abruptly, suddenly conscious that she was saying, in her excitement, a most unwise thing.

"Thanks, Dorothy," said her brother coldly; "so I'm not fit to be seen by my sister's stylish city friends, and I'm not man enough to be trusted with my own liberty. You may as well understand, Dorothy, once for all, that you and your goody-goody Tom can sing temperance ditties and attend prayer-meetings to your heart's content, but your cold-blooded fishy type of manhood doesn't suit me. Hang it! is there then no medium between a psalm-singing, parson-faced chap, and a gutter drunkard? One would think to hear you, that I was like old Armstrong, whose periodical attacks of *delirium tremens* convulse the neighborhood at regular intervals. But I would be ashamed if I couldn't trust myself with an occasional glass. As for Tom Campbell, he'll be a good husband for you, Dorothy, but I'd be ashamed, actually ashamed, to be like him."

Dorothy's eyes blazed, but she controlled her indignation.

"You have only to see yourself as I have seen you, Bert, to feel a far deeper shame, a sense of degradation unspeakable, at your condition. I will not ask you to go with me, but let me entreat you, brother, do not even taste of intoxicants, lest you as sorely repent it as neighbor Armstrong does. And be assured, I repeat it, if you could once see yourself as others have seen you, it might convince you that the difference is not so great, after all, between you and Mr. Armstrong, and any other drunken man."

The day appointed for the races was yet three days' distant, and poor Dorothy, wavering and halting between two opinions, could not make up her mind whether to go or stay. She knew that Bert, priding himself on his independence, would be but a tool in the hands of the wild set whom he called his friends, and it would be a chance if he escaped disgracing himself on that day. And to have Tom, who had never met him, see him in such a condition! The mere thought was agony. Then another view presented itself. Bert was her brother; they had clung together as orphaned children over the double grave that held both father and mother, and they had been all in all to each other ever since. Should she shrink from him now that he had fallen in with evil companions, and there was a possibility of disgrace? Then she would go all over the argument again in her own mind, only to come back to the same point from which she had started.

But she found Tom waiting for her at the Gap, according to promise, and rolling swiftly over the smooth, springy country road, damp with the heavy morning dew, she felt an exhilaration of spirits that only the enthusiastic bicyclist feels when on his native heath, that nearly drove the thought of her recent trouble from her mind though its traces did not escape the observing eyes of her lover.

"This is fairly intoxicating," said Tom, as they swept like the wind past rocks overgrown with brambles, and shaded country lanes, odorous with the scent of sweet-briar.

Dorothy shuddered at the word, and Tom, noticing the expression of pain that passed over her face, said softly: "Do not fear for me, Dorothy. I put my trust in total abstinence, for there is no half-way measure in one's appetite, and that is the only safe foundation. My ideal, Sir Galahad, one 'whose strength is as the strength of ten, because his heart is pure,' is one who does not tempt fate by exposing himself to temptation. I have never tasted liquor, and I never shall."

At the gate, as they entered, there was much confusion; several rough looking jockeys were leading their horses up and down the track, preparatory to speeding them on the course. Not far off the musicians in the band-stand were blowing themselves purple in the face, striving to render with proper effect "The Star Spangled Banner" and other patriotic airs.

At the door of Floricultural Hall Tom and Dorothy parted. "Good-by, sweetheart," whispered Tom, "my work claims me now. After a dozen or two instantaneous pictures I shall ride back to the city at a pace that would put John Gilpin to the blush. Look for me down a week from to-morrow," and he was off on his wheel.

There was a little stir in the crowd, women screamed, children ran, and some one cried, "Look out for Tally-ho." One glance, and Dorothy recognized the horse, but who was the rider? A battered hat set slantwise on his close cropped, curly hair, his light, fashionable suit mud-bespattered and torn, his head rolling from side to side in drunken helplessness, as the spirited horse bounded and reared obedient to the senseless guidance of his rider, with his hair hanging over his eyes, an idiotic smile on his face, was Bert, her brother. Round and round, aimlessly among the people, wherever the crowd was thickest, they went; the people screaming at their approach, the police, who were evidently afraid of the spirited animal, slinking out of sight, as Tally-ho plunged and stamped along, his rider perilously near falling at every bound.

A man with toy balloons, who was trying to cajole a buxom country woman with two tow-headed boys into buying one apiece for them as they looked at his wares with greedy, longing eyes, was nearly run over, and in his fright dropped the strings that held the airy bubbles, and the two youngsters watched them disappear cloudwards. A one-armed veteran soldier who presided over a refreshment stand saw Tally-ho charge upon his rickety table, and in an instant lemonade, pumpkin pies and sandwiches were scattered and trampled under foot.

In the confusion no one seemed to notice Dorothy, and when one of the Armstrong boys, a stalwart youth, succeeded in capturing Tally-ho and lifting the crazed and almost helpless rider from his saddle declared that he would take him home if some one would look out for Tally-ho, Dorothy, trembling in every limb and faint with fear, stole out unobserved, and with her swift Columbia, and by a circuitous but more level route, reached home two full hours before young Armstrong placed Bert carefully on the shady side-porch to the farmhouse and slipped quietly away.

A week after, Bert, with only a vague and penitent recollection of what had occurred, was entertaining, in his own bright, amusing way, Tom Campbell who had come down for the promised visit.

"By the way," Tom was saying, "I was quite disappointed in not seeing you at the fair. There were some fine displays in horsemanship. Since you do not attend perhaps you would be interested in looking at some of these pictures. They are from photographs taken on the spot. Here is a drunken scene, disgusting, but instructive as an object lesson."

Bert glanced at the picture, a half-page illustration.

There was nothing in the appearance of the reeling, maudlin rider to suggest to Tom the identity of his courteous, entertaining host, but the horse's blanket bore in conspicuous letters only too plain to Bert's guilty eyes, the word "Tally-ho."

"Dorothy," said he to his sister, who entered at that moment, "after such a repulsive sight as this I shall change my colt's name. He shall not be called Tally-ho from this day, but we will give him the name—in all respect to the reformer—of Neal Dow."

"Tea is ready," said Dorothy gaily, and unsuspicious Tom, noticing the glad ring in her voice, wondered a little stupidly what it meant.

But he has never thought of it since and he has never found out, though he has been Dorothy's husband and Bert's brother-in-law for many years.

Moline, Ill.

CITY OR COUNTRY?

Come to Chicago to Reform.

BY MILES M. DAWSON.

Sounds strange, doesn't it? But a great city is the very best place in the world to behave yourself and the very worst place to do anything else. You can lead an irregular life in the country or in one of the smaller towns and get along; in the city you must choose which master you will serve. In smaller places, people average a man and set his virtues against his vices, according to him just treatment. They know about Jones' weakness for whisky but they also know that he is a fair sort of fellow after all. They know that Smith is mean and niggardly but they endure him and avoid that trait of his character. In a great city it is not so; people know but little about you at most and are at all times fearful that they are deceived in you. This makes it necessary for a young man to be more circumspect about his behavior than in a country town; for if he once prejudices his case, he is not apt to have an opportunity to rehabilitate himself in the grace of the person who saw only his misstep. This is not what many think; on the contrary, there are many people who believe that one can do almost anything in a large city with impunity and without any one paying the least attention. It is true that no one cares very much what you do nor indeed what becomes of you. They will not take the trouble to hunt up your excellencies if you show them your vices. But you are never alone and while your next-door neighbor will not notice you so long as you behave properly, he will take delight watching you if you wander from the right path. A sober man is hardly seen by the people in his own hotel, but a drunken man is known and despised at once by every guest.

Men know that at the most they will not be well acquainted with the persons with whom they have to do; therefore they are on their guard. They notice very

little things and they simply let you drop if the impression is unfavorable, instead of showing their displeasure. You may never know what hurt you, nor indeed that you were hurt. They have neither time nor inclination to inquire or observe further; it is a matter of no consequence that they have misjudged you. Your affairs do not concern them at all.

The very man who is impatient at any restraint upon his own conduct will refuse to hire a lad because he comes to him with the smell of whisky upon him. He says, when the young man turns away: "I have no use for a fellow who hasn't brains enough to let whisky alone during business hours."

For the modern business man, whatever his own habits may be, is unconsciously an advocate of total abstinence when transacting business. He does not want his head muddled and he recognizes treating as a method of a confidence operator. From his point of view a man can do what he likes at other times but business hours are sacred. The employé who is never seen coming out of saloons at the close of the noon hour stands the best chance for advancement, although even the employer may not be conscious of what affected his choices.

In the country and smaller towns it is very different. There, even to this day, a man is often esteemed a very crank and extremist when he dismisses an employé because seen coming out of a saloon or gives as a reason for refusing to trade with a man the fact that he smelled whisky on his breath. In many businesses in smaller towns a man is compelled to go into saloons to get trade, and indeed this is one of the banes of doing business in such places. So thoroughly true was it for a long time, that one of the necessary qualifications of a commercial traveler used to be to have a capacity for an inordinate amount of liquor, treating being a part of his legitimate expenses. During the last years this practice has abated considerably, the country merchants refusing to be treated with less dignity than their brethren in the cities. Business is business.

In Chicago, with the exception of those occupations which bring one in touch with liquor-dealers themselves, there are few avocations which lead one inside barrooms. Of course one can do business in such places if he desires, but it is nearly always with a distinct loss instead of gain. A gentleman of my acquaintance, a German and by no means an abstainer, discharged from his employment a mutual acquaintance, a frequenter of saloons, though rarely if ever intoxicated, and otherwise an excellent fellow. Upon inquiry, I was informed that his business was not considered desirable because it was obtained in saloons for the most part. He was working on commission and did a fair business.

In smoking, profanity, vulgarity and the minor vices, it is the same. There are now few offices where smoking is permitted to the employés, and in many of them even visitors are requested not to smoke. In fact, business men have come to consider it unbusinesslike to smoke in offices. On the street or at the club, it is another matter, and may be quite the thing, but an office should be sacred to business. Doubtless this change is in great part the result of the presence of women typewriters and clerks, and, therefore, is a proof of the elevating and purifying influence of the sex. Contrast this, if you please, with the country towns where men are allowed to smoke even in drygoods stores, laying down their cigars only long enough to attend to a customer.

During the last years of my service of the tobacco despot I was compelled to undergo the profoundest humiliations because of my devotion to the weed, and such is the experience of nearly every one who seeks to carry his cigar with him about his business. So, too, of profanity and coarse language; men observe everything of this sort, and from it make their estimate of the man. He is all the time on his good behavior. Night does not constitute an exception, though it often seems to a country lad that no one can possibly know anything about a city man's doings at night. Now one can have at most a limited acquaintance, even if his work calls him into contact with the public. These acquaintances will be of his own choosing, in a sense, but he cannot do anything without forming acquaintances. Every person whom he meets in bad places, but who does not belong there, will misjudge him, in spite of his own action, and will distrust him; there is no such thing as fellow-feeling among the men who meet in this way. Besides the men who do belong there have a trick of turning up at the most embarrassing moment, and they are not afflicted with the shrinking modesty which characterizes even abandoned women; they force you to recognize them.

In the country, if you would get along smoothly and succeed, you must act on the theory that however good you are, you are no better than any one else. In the city where every one is seeking not to show himself your equal but your superior, you should act on the hypothesis that you are as good as any one else. The reputable gentleman to whom you were talking when Tommy Tough sauntered by, will not believe you his equal when with burning cheeks you have been forced to speak to that notorious wretch. And it is wonderful how small after all Chicago is and how omnipresent such persons are.

In the country, you must be democratic, willy-nilly. You must not merely know the pure and good, though poor and uncultured, which may be very well, but the evil and vicious, also, in most cases. Not so in the city. You are likely to be socially tabooed for daring to associate with poverty or rudeness, which may be an ill judgment; but you are certain to forfeit the friendship and acquaintance of the virtuous and orderly if you retain that of the vicious and brawlers. In the country where vice itself is often hidden and fair because mysterious, the young man is always in temptation through his own acquaintances and companions; raillery or ridicule often completes what good spirits have begun. He drinks and smokes and swears, too, for the sake of "good company." In the city, on the contrary, where vice is open and shameless and hideous because naked, the young man may, nay, must choose his companions, and if he chooses the evil the good will have none of him. Even the vicious offer but little which would be tempting to the man who does not already love the vile. The rounder will say when you smile and refuse to drink with him: "You're right; it's devilish good stuff to leave alone."

Contrast this with the bulldozing tactics only too often used by those out-of-town men who are insulted if you decline to drink with them. In the city a man's ridicule can be treated with a dignified contempt which renders it harmless, but in the country it bites like acid.

Don't keep your boys away from Chicago for fear of bad company; give them noble purposes to live and labor for and send them forth with confidence. The worst dives in Chicago are principally supported by men from the country, often high in the esteem of their neighbors, who come to the city to "see the sights." If deprived of their patronage they would be closed.

But if a young man wishes to go to the devil Chicago will help him do so, and the process need not be long. Society is likely to be soon rid of him.

Chicago, Ill.

SAVAGERY VS. CHRISTIANITY—"COMPETITION" VS. "MUTUALISM."

A Dream of Real Life.

BY S. H. COMINGS.

I dreamed of being at a camp of savages, and saw a little band surround and kill a deer by dexterous use of native bow and spear.

The burly chief at once took the hind quarters on his back, because he was the strongest brave in the party. The next strongest took his choice of the remaining cuts, and so on, till for an old and decrepit savage there was left but the head and feet.

I saw a look of mingled pain and anger on his face as he gathered up the scanty fragments of the game he had followed longest to drive it where the rest could join in the last act of securing a bit of food supply. I seemed to know, too, that this old Indian had the largest family to supply with much needed food, but I thought, this is true savagery where "might makes right," and no lessons of brotherhood have been taught these rude men of the forest.

The scene changed and I seemed to see a saintly missionary preaching the pure principles of a Christ-love to the rude warriors; and I saw the tear of penitence course along the dusky cheeks, and the flash of a new resolve to love the God of the white man, and to follow His divine law.

Then in the fitful change that comes so strikingly to the dream history, I thought I had been away for years from the home of the tribe, and was coming back to learn of the better life of the reclaimed natives. As I came among the cabins of the village I saw some like the old-time tepees with smoke still working its way from among the poles and scant coverings; while near by stood quite pretentious cottages, with evident signs of civilized luxury. I looked into the first rude wigwam and saw a bent and aged warrior whom I at once recognized as the same feeble old man who only secured the head and feet of the first deer I had seen killed on the former visit. I saw now, too, he looked faint and famished, and in the face of his infirm wife I saw still more plainly the marks of suffering and want, almost to starvation. A feeling that some great wrong was being done came over me instinctively, and I stepped to the better cabin door near by, and here I saw the same burly form of the stalwart warrior I had first recognized as the leader of the band. He sat surrounded by an astonishing profusion of food supplies, and many signs of all the usual appliances of early civilization.

I inquired if it was true that a missionary had been among the tribe, and was assured it was, and with a show of pride he said: "We did not formerly have such homes as this; we did not secure our game so easy," as he looked at his Winchester. "But," I objected, "this is not a real Christianity, for you to have such a surplus of all you wish and the old warrior to be so near the line of actual starvation. That is not the way the great Teacher taught. He called men 'brethren,' and told the strong to help the weak and unfortunate. That is the spirit the Master would have you catch from His example and teachings."

A look of pitying scorn came over the dusky face as he said: "You must be entirely ignorant of the real benefits of a Christian civilization." He had been among the wigwams of the white Christians, and had been taught by their greatest leaders. He had been in the elegant churches and homes of the Christian people, had learned that he must hunt only six days in the week, and must give one deer skin in ten to the missionary; and then, as he was the strongest and best hunter in his tribe, he could have all that he could get, and if there were old and unfortunate ones suffering among his tribe, he would see if some society could not be formed for their relief—but, of course, he could not give any of his surplus; that was not according to his instruction in the white man's religion. Oh, no!

Then before me came in the startling picture of dreams that so often make such indelible impressions on our memories, the picture of the greed and scramble for more and yet more of the gifts of the common Father for His common children in all the Christian lands; and I could see only the same principles of essential savagery in the *methods* of *distribution* among those who posed as the best followers of the Teacher who had spent His life among the lowly doing good, and who had preached such striking lessons of a better life and a higher hope and ambition than in seeking to outdo the less endowed in gathering a surplus of the products given for a common use. Distribution! ever the great world-question! "Communism, if forced and mechanical; the highest expression of Christianity if it is the voluntary service of love."

In my waking hours I studied the vivid memory of my dream, and I could not find any essential difference between the first exhibition I had seen of savage selfishness in dividing the deer, and the present methods prevailing among so-called Christians, where the *sharp* and *unscrupulous* gather in the overwhelming fruits of modern wealth, and become profligate and vicious from the very surfeit of goods not needed or used for any natural want; while the weak, simple, or unfortunate suffer and die, or are degraded by want and poverty.

In my waking thought I earnestly ask, Can Christianity lead us to a higher life of some type of "mutualism" than the savagery of "competition"? The question is one of the most urgent problems that asks solution of the Christian teachers of to-day.

St. Joseph, Mich.

THE FARMER'S LIFE.

BY A NEW YORK PASTOR.

You are keeping great company out there on the farm. I know of none nobler or more illustrious. Homer, Xenophon, Cato, Cicero, Virgil, Pliny and I know not how many noble Romans and cultured Greeks, all were intimately associated with farm life. Italy, France, England, Scotland, these have all immortalized your calling.

Did you ever think how many romances are located upon the farm? How, that a novel that does not touch rural life in some way, is always poor and flagging?

Do you remember that English ruralism makes half the charm of all the great, English literature? Sir Hugh Platt, Thomas Whatley, Edmund Burke, Goldsmith, Robert Burns, Sir Humphrey Davy, Charles Dickens, and hosts of others, have given the world very little that is not somehow linked up with sweet pastorals and near to nature's heart.

Think of a novel that has no "old house," "garden," "villa," "fields," "woods," "meadows or moonlighted lanes" in it.

The most criminal vandalism in God Almighty's world is that which belittles, disparages, or ruins the country.

Machinery, smoke, railroads, improvements, all great blessings! But how they have ruined the brightest spots on God's green earth.

The master of a kingdom, the real great emperor, the most independent soul that breathes is the farmer.

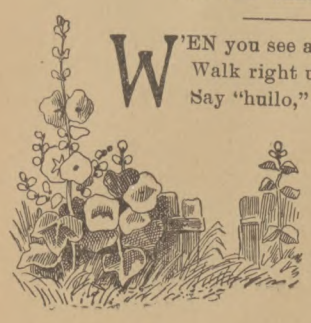
I admire him, I believe in him, I often wish—with all his trials—I were he.

WITHIN my earthly temple there's a crowd,—
There's one of us that's humble, one that's proud.
There's one that's broken hearted for his sins,
And one, who, unrepentant, sits and grins.
There's one who loves his neighbor as himself,
And one who cares for naught but fame and pelf.
From much corroding care I should be free
If once I could determine which is me.

—*E. S. Martin.*

"HULLO!"

BY SAM WALTER FOSS.



W'EN you see a man in woe,
Walk right up and say, "hullo!"
Say "hullo," an' "how d'ye do!"
"How's the world a usin' you?"
Slap the fellow on his back,
Bring your han' down with a whack;
Waltz right up, an' don't go slow;
Grin, an' shake, an' say, "hullo!"

Is he clothed in rags? Oh, sho!
Walk right up an' say, "hullo!"
Rags is but a cotton roll,
Jest for wrappin' up a soul;
An' a soul is worth a true
Hale an' hearty "how d'ye do!"
Don't wait for the crowd to go,
Walk right up an' say, "hullo!"

W'en big vessels meet, they say,
They saloot an' sail away.
Jest the same are you an' me—
Lonesome ships upon a sea;
Each one sailing his own jog
For a port beyond the fog.
Let your speakin' trumpet blow;
Lift your horn an' cry, "hullo!"

Say "hullo," an' "how d'ye do!"
Other folks are good as you.
W'en you leave your house of clay,
Wanderin' in the Far-Away,
W'en you travel through the strange
Country t'other side the range,
Then the souls you've cheered will know
Who you be, an' say, "hullo!"

—*Selected.*

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

Yesterday, roaming through the gallery occupied by dairy machinery in the Agricultural Building, I took a long journey, going back to my girlhood on the farm. I sat on a three-legged stool again, and leaned my forehead against "Old Red's" fat side while I pressed the milk from her pink teats. When I set the brimming "patent pail" aside for the cup in which my careful mother bade us "keep the strippings separate," my pet cow would reach her head around fondly toward me and with her big eyes say, "I wish I had more to give you." I fancied I knew her milk from all the rest, and insisted upon having my bowl filled with it every night. Surely the cow deserves a high place in symbolism, for she gives of herself to the world.

In those days "deep setting" was one of the new-fangled notions beginning to be agitated in *The Rural*, and looked upon with general distrust by butter-makers on the farms. Remembering the large shallow pans into which mother used to strain the milk, as I looked at the

MODERN DAIRY APPLIANCES

I exclaimed, "What have they done to the milk pans? Covered them on top and opened them at one side, to be sure!" I was just longing to meet some one with whom I could talk the changes over, when a couple of ladies came up, one of them elderly, with smooth hair and sweet face. In my winsomest introduction tone I began to say, "Oh, do you understand?" when the younger one curtly interrupted, "We're not grangers; we don't know anything about it. We live in ——," a little river city of another state. Then I begged pardon, saying: "I am a dairyman's daughter, and if my mother were here she could tell me so much about these things, that I hoped your mother would know, too."

But I soon met the friends I was seeking, two gentlewomen, evidently neighbors, seeing the Fair together. We were in the churn department. To one of them I remarked, "These are very different from the churn my mother used." She was a bright little body, able to give a reason for her opinions, and laying one hand on a "barrel" and the other on a "box," she said: "I want no kind of churn that revolves. You can't always depend upon yourself to put the cover on tight, if anybody happens to speak to you just then, or if the baby wakes up and cries, and you are hurrying to get the churning ready for the boys to begin on before you take him up, and if you don't get to him in a second he's liable to kick himself onto the floor." Now what male patentee of a churn ever got such a situation as that into his head? Yet it was real life, and she had an illustration of it: "One of my neighbors has one. After she had been churning a few minutes, off flew the cover, and away she went—five gallons of cream." That's just the way she told it, and I defy you, my reader, to express it more vividly. She went on: "Their kitchen is carpeted, too, and they lost four churnings that way last winter. Cream is heavy in the winter, and the cover is liable to work loose any way from jarring."

Passing on I came to a swing churn, oblong, furnished with skylight for looking through to see if the butter has "come," and hanging in a frame like a pendulum. The "swash" of the cream from end to end does the work. I find that the old "dasher" is entirely eschewed in modern machinery, being said to injure the grain of the butter. The Arabs were in the trend of science when they put the cream in bottles and set them upon their fleet horses. Before this swing churn stood a young couple who had evidently lived together long enough to be acquainted, and to realize something of the strength that comes when "two grow into one." He was stalwart and bronzed, and upon her face was a beam of the glory of motherhood. You would suspect at sight that they had a treasure over in the Children's Building. "Oh, see, dear, if I had this I would put a strap on one of the handles and hitch it to the back of my chair and churn while I rock the baby to sleep!" The young husband examined it carefully, and finally said, "I believe this is good. You shall have one, darlin', put it down on the list of things to get. When you're not churning you can swing the kid in it," and they passed on laughing merrily at his joke.

Naturally next in order was the butter worker. Many an ambitious young wife has gone, heated and perspiring from her kitchen, to cellar or spring-house to "work the butter" of yesterday's churning, coming out at the end of half an hour with a "little hacking in her throat" that never ceased till lung and life were coughed away. Here is a simple, convenient machine that will work a batch of butter in from three to five minutes and do it more perfectly than it can be done by hand. It consists of tray and roller with paddles, the roller turned by a crank, travels from end to end of tray, acting upon the butter in precisely the same manner as a ladle in the hands of a person, but with perfect uniformity, hence with less injury to that grain, which is the delicate distinguishing feature of perfect butter.

Then I found something I had never heard of before—a cream separator. It is a queer looking bowl-within-bowl combination of aluminum and stone, and I plied the exhibitor with questions. He responded volubly, extolling its superiority at certain points over all competitors, when I interrupted him: "But what is it for? What does it do? I never heard of such a thing before." The exhibitor raised his eyebrows, and I felt too ignorant to be instructed, but at that moment a gallant dairyman came upon the scene and explained to me that it is a method of separating cream from milk, without setting or even cooling. He tells me that the milker empties his bucket into the separator which is operated by a crank and cogs that may be turned by hand, horse or steam power, and in three minutes the cream will be in a vessel on one side, the skim milk in a vessel on the other, and the separation more complete than by the old method of rising. He thinks the saving of cream is great. I can think of another saving, as I remember the host of thrifty housewives who rise with the sun or before it, to "skim," while a dutiful daughter gets breakfast, and one of the boys can take care of the milk. He hands down the pan from the shelf and carries another away while she removes the cream, after awhile standing upon one foot while the other rests, and a tired woman sits down to breakfast with a hard day's work before her All the pans and jars must be washed, scalded, sunned.

My beloved constituency, wives and mothers—God's real angels upon earth—have I not always counseled the things that make for harmony at the home? Yet, now I am constrained to recommend a strike. Strike for housekeeping machinery and boycott your husbands till you get them! All these labor savers are in small sizes, adapted to dairies of ten cows as well as to those of a hundred—one of the butter-workers, for instance, having a size that handles ten pounds and costs six dollars.

To the gentleman who so kindly explained the mysteries of the cream separator, I confided my desire to see

COWS COMPETING FOR PRIZES.

These royal animals will not be accessible to visitors until the first of September. They are now in retirement engaged in a ninety days' contest of butter-making. The competitors are twenty-five Guernsey cows, twenty-five Jerseys, and the same number of Shorthorns. At the end of sixty days the Jerseys are well in the lead. Great care is taken to protect them from disturbance of every sort. Even the attendants speak softly in the stables, and strange voices are not tolerated at all. There was great agitation among the keepers at any rate when the members of the Editorial Congress visited the barns, and it was decided to rigidly exclude visitors during the rest of the test term. My unknown friend, however, proved to be no other than Mr. Samuel Moore, of Huntsville, Alabama, the owner of famous Lily Flagg, and you may be sure he holds the keys of Jerseydom. Upon condition that we "be very quiet," we—my niece and I—were admitted at six o'clock, the enchanted hour for milking. There are three milking times every day.

"Exile Lulu" has the prettiest head and face in the group. Whether or not she knows it I cannot say, but she turned her lovely eyes full upon us as we entered, passing behind her. Every one of them looks as if she could write poetry, and if we believed in transmigration, we might recognize our favorite poets of the past by scanning the soulful faces of these high-bred beauties of the stable.

"Bon Bessie" leads all in the present contest, but "Little Goldie" has made the largest weekly record known. One week she made a great effort, and the result was thirty-four pounds and eight ounces of prize butter. Lily Flagg, who for good reasons is not in the present contest, holds the gold cup for the best year's work of any cow in the world. During that period she gave 1,375 gallons of milk, which yielded 1,047 pounds and one-half ounce of butter. Besides she was "dry" one month, and had a calf that year (ending June 1, 1892). Her proud master gave a great in honor of the event, and Lily, with her calf, wore a light fawn-colored costume, and received her admiring friends upon the lawn with all the grace of a Southern belle.

The heaviest cheese-producer is Ida Marigold, a big spotted cow who claims purest Jersey blood, notwithstanding her huge proportions and dark skin spotted with white. She distinguished herself in the cheese contest made in the spring. Every animal can show her pedigree for at least four generations, thus fulfilling the law of heredity. Environment receives careful attention. The water given the cows is sterilized. Their food is of uniform quality and quantity, and is taken at regular hours, but they do not do as well as at home, Mr. Moore says, because they cannot have the open air and exercise, hence appetite and digestion are to some extent impaired. He is enthusiastic over the prospects of dairy interests in the South, believing that it will yet be the best dairy region of the nation, because the cows can run in open field ten months of the year, while the climate can be regulated to the milk by the use of ice.

N. B.—No smoking is allowed in the presence of the contesting cows.

Chicago, Ill.

THE W. C. T. U. EXHIBIT AT THE WORLD'S FAIR.

BY EVA KINNEY GRIFFITH.

The organization room is a unique place. It is divided off into aisles and streets and platted diagonally so that each organization represented there has a little corner of its own. Directly in front of the east door is the W. C. T. U. corner. A large picture of Miss Willard on the wall makes one feel at home at once, and as one draws nearer and sees the pictures of Madam Willard, Lady Henry Somerset and other prominent workers, she realizes that she is on W. C. T. U. ground. The kindly welcome by our ladies who are there, helps any one to feel among friends.

The Great Petition, with the names pasted on strips of cloth, bound with red and blue and rolled into large bales, attracts attention more than anything else. A placard over it says there are three million names on it, and it is to be presented in turn to the leading governments of the world. Just think what a mammoth undertaking for women! People are gathering around the little table, putting down their names all the while.

A particular interest centers in the children's pledge cards in the W. C. T. U. corner. They make a pretty decoration in all their bright colors, and then it is so inspiring to think that the children of every nation are being protected from the liquor habit by being pledged against it and taught of its effects while they are young. The balance of the cards are in the Children's Building, on the second floor.

You all remember the Japanese bell which was made of more than a thousand tobacco pipes given by men who had stopped smoking. It was the thought of Tsuda Sen, now in Chicago, made while our beloved Mary Allen West was in Japan, and was first tolled at her funeral there. And, by the way, there is a fine portrait of our promoted editor, Miss West, made from one of the best likenesses she ever had, a photograph taken in Japan. The picture of the Temple on a beautiful white banner adorns the walls, and the banner of the Temperance Hospital hangs in the W. C. T. U. corner and pictures of its various rooms.

At the west end of the W. C. T. U. space is the exhibit of our own publishing house, the Woman's Temperance Publishing Association. In cases on the pillars are specimens of the fine work done in its printing department, and photographs of its various rooms; also original drawings of pictures that have been used in *The Young Crusader* and *Oak and Ivy Leaf*. There are bookcases showing the publications of the W. T. P. A., especially the bound volumes of THE UNION SIGNAL and its other papers,

and a large amount of free literature is distributed there, both in English and in foreign languages. Beautiful souvenir leaflets and cards for the children have been provided, the money being obtained from the National treasury and the literature fund cards. The National and the World's W. C. T. U. have also very handsome souvenir booklets. Mr. Demorest has sent a generous supply and much has come from the departments of peace and school savings banks, etc. Then the Y's have their exquisite Y souvenir, and there are "outfits" from Australia, Japan and other countries.

A showcase contains the beautiful souvenir spoons for which orders can be given; also some of the daintiest publications of the W. T. P. A. and the Temple and fountain medals. Several of the state buildings—Nebraska, for instance—contain W. C. T. U. exhibits.

Willard fountain and the children's exhibit are described on the children's page.

A complete picture of the W. C. T. U. at the World's Fair cannot be given without mentioning the many white ribbons to be seen on the dresses of women from every state in the Union. Every society ever heard of has had its reunion or its congress, and its members were labeled with badges, that they may be recognized by members from other states. W. C. T. U. women were not behind in this matter. You could hardly walk the length of a building without seeing one or more white ribbons, and it always gives such a home feeling to see them.

Chicago, Ill.

THE TEACHER AT THE WORLD'S FAIR.

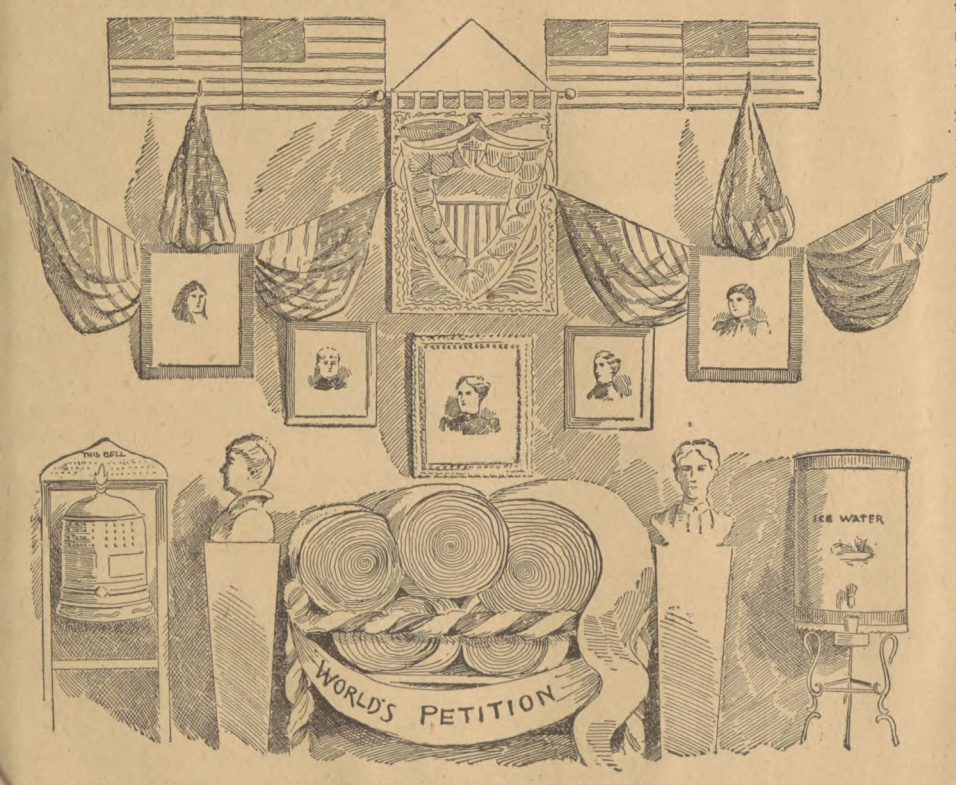
BY MARY H. HUNT.

Every teacher will want to go—most *will* go. What ought we to see there? Not everything, for not many could spare the time. The wise sightseer, in such a place, does not fritter time and strength in wandering aimlessly from object to object, but selects in advance the line of subjects among which the time shall be divided, and thus each day attains helpful ideas, which the mind can retain for future use.

The past will touch the present there, until life will seem as one day, and history one page, as the story of human progress is objectively illustrated by the savage and his rude belongings, contrasted with the countless achievements of the most civilized of races.

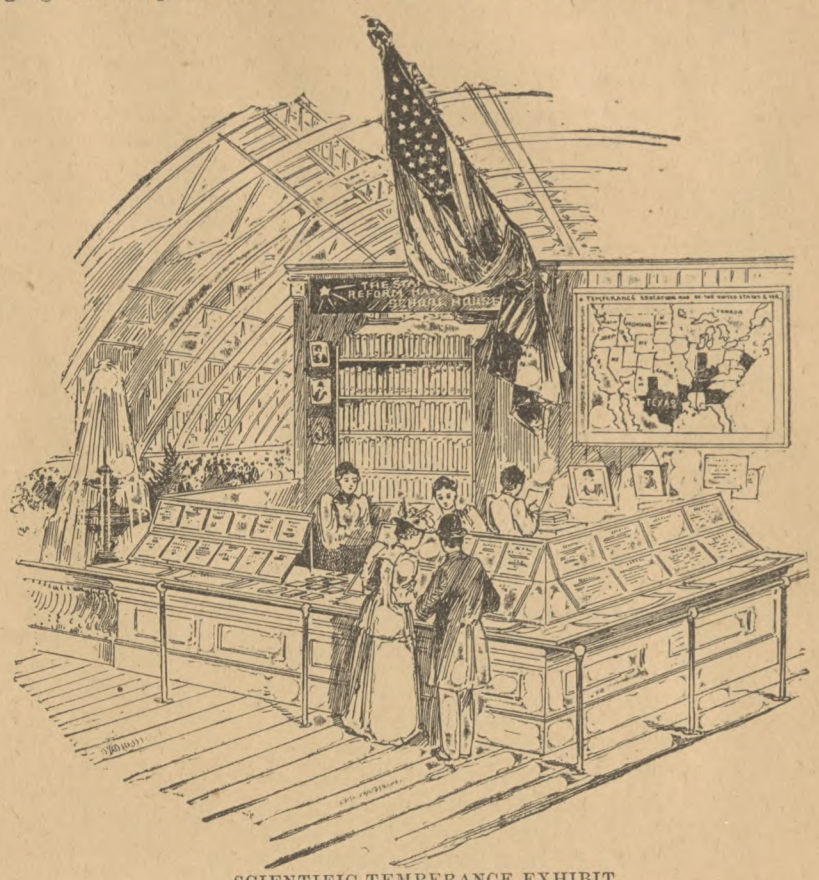
But the true teacher, looking deeper for the causes that have led to those differences among the sons of men, will turn to the educational exhibits of the nations and compare their story, as told in the gallery,* with that of their productions and representatives on the floor of the great Manufactures and Liberal Arts Building and elsewhere in that "White City."

A thousand questions will suggest themselves as you compare and study, but you will go back to your work with renewed enthusiasm if you are able from your World's Fair study to carry away a clear idea of the relations that exist between the achievements, productions and character of the nations, governmental as well as individual, and the provision those nations have made for the education of their children.



SECTION IN THE W. C. T. U. EXHIBIT.

In studying the educational exhibits of our country, the patriotic American teacher will be apt to reverse the inquiry, asking, "What character, individual and governmental, what achievements and results will naturally follow the school work of the United States, as outlined in its educational exhibits?" With that question in mind, do not fail to visit, in section K, in the educational department, directly opposite Dr. Peabody's office, the Scientific Temperance exhibit, in the gallery of the Manufactures and Liberal Arts Building. The large map there, of the United States, with all the states in white which have made provision for the temperance education of their children through the public schools, and those in black which have not, shows at a glance the progress of this movement, that people from other lands have happily termed "The American Educational Method for the Prevention of Intemperance." Hanging against the plush that lines the walls, you will find on large cards, schemes tested and approved by experience for the introduction and pursuit of this study in public schools. The large variety of approved and indorsed temperance-physiology school text-books, beautifully graded to the capacities of all classes of pupils, fill a book-case and, for examination, lie within easy reach of the visitor, while a copy of the memorable Petition to Publishers, which secured their revision, hangs in accessible form near by. Another book-case is filled with department helps for teachers, viz.: "Topical Outlines of Study," "Schedules of Courses of Study," "Files of Monthly Advices," etc. These, as a whole, include directions for every possible phase of the teachers' and of temperance workers' efforts in this behalf.



SCIENTIFIC TEMPERANCE EXHIBIT.

Hanging over all is the great silk flag that hung over the exhibit of this educational work in the Paris Exposition, which was there awarded a gold medal. This flag divides the United States, or national, from the international part of the exhibit. From this flag depends the statement that "twelve million children in the United States are now under temperance education laws." Beyond this great historic flag, on the left, over the cases of books and department literature, hangs a long satin banner, decorated with gold tassels and fringes, bearing in letters of gold the often quoted sentence, "The star of hope of the temperance reform stands over the school-house." Grouped over this, at the top of the remaining space, are the flags of all the nations with which the department is working for the temperance education of their children. Directly under the British flag are copies of the temperance education laws, enacted during the past year by the three Maritime Provinces in the Dominion of Canada—Nova Scotia, New Brunswick and Prince Edward Island—with the Dominion shield and flags directly over them, and at the right, the coat-of-arms and flags of Sweden encircle the statement, "Sweden has a temperance law."

A railing extends toward you from the wall partition ten feet to the passage way, where it turns a sharp angle and runs parallel with the partition and passage, forming an enclosure twenty-seven feet long by ten wide. Against this railing, on the inside, is a table, or counter, three feet wide, on which stand framed copies of the temperance educational laws of the forty states and four territories of the United States of America now under this form of legislation, in two tiers. In addition to the law, each frame contains a statement of the four essentials for the enforcement of a temperance educational law and a statement from the state superintendent showing what is being done toward this fulfillment. The papers and essays prepared by the school children of the United States have a place in front of the law of the respective states.

Thus there is shown for each state: 1. What the law requires; 2. What *should* be done for its fulfillment; and 3. What *is* being done.

Altogether there is a space of one hundred and twenty-three square feet, well covered by this striking objective illustration of the great movement that has come to be called, as already said, "The American Educational Method for the Prevention of Intemperance."

We have inherited from our fathers what is called "a government of the people," with its corner-stone—a trinity of blessing—the home, the school and the church. Under this government has grown up the greatest republic the world has ever known, where probably more than in any other land under the sun every single individual comes nearest to having a fair chance.

The perpetuity of this government depends upon the capacity of its individual citizens for self-government. Few will question that this capacity for self-control is greatly menaced by the alcoholic and other narcotic habits of our times. In the presence of this exhibit the teacher will see that early education through the schools as to the evil nature and effects of these substances, before the appetite is formed for them, as a part of the study of general hygiene, is the remedy to which the people of this and other lands are looking with hope. Here all teachers will see, also, in laws enacted, text-books, courses and methods of study and all forms of help waiting for teacher and pupil, that the afternoon of the nineteenth century expects of them a seed-sowing of truth that will ripen in better living in a near-coming century.

If this hope is realized, and if, through this early education, the power of alcohol and other narcotics is broken and the power of self-control continues to crown our citizenship, and therefore the republic becomes more and more the glory of the nations, the teachers of this country will hear, 'mid rejoicing Te Deums, the "'Well done, good and faithful servant'; behold what great things for this and other lands have been wrought through you."

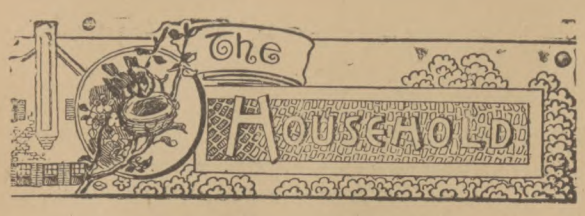
Hyde Park, Mass.

*Most of the educational exhibits are in the gallery of the Manufactures and Liberal Arts Building.

REAL service will not lose its nobleness.—*Emerson.*

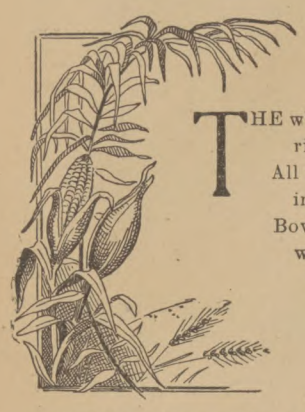
"HUMANITY is slow. It is bulky. It is mentally, morally, as well as physically, lazy. The church of Jesus Christ is sometimes a whole century rising to an opportunity. There is this everlasting clog upon it of its own worldliness. We want to be saved, but we don't want to know too much about duty and moral obligation."

WHEN Jesus took the piece of money from the fish's mouth He asked, Whose image and superscription are these? Like coins, Christians are in circulation in the world, and the only question it asks of them is, Whose image and superscription do ye bear? "Ye are epistles known and read of all men," and whether you will or not, the only confession of faith the world wants of the church is the disciples it sends out. It will not ask whether a church believes in vicarious atonement when it sees its disciples, the pastor, the pew-holder and Sunday-school superintendent—vicariously sacrificing themselves day by day for the sins and sufferings of others.—*Dr. Lorimer of Tremont Temple.*



OLD ENGLISH HARVEST SONG.

BY R. D. BLACKMORE.



THE wheat, oh, the wheat, 'tis the ripening of the wheat!
All the day it has been hanging down its heavy head,
Bowing over on our bosoms with a beard of red;
'Tis the harvest, and the value makes the labor sweet.

(CHORUS.)

The wheat, oh, the wheat and the golden, golden wheat!
Here's to the wheat with the loaves upon the board!
We've been reaping all the day and we never will be beat,
But fetch it all to mow yard, and then we'll thank the Lord.

The oats, oh, the oats, 'tis the ripening of the oats!
All the day they have been dancing with their flakes of white,
Waiting for the girding hook to be the nag's delight!
Tis the harvest, let them dangle in their skirted coats.

(CHORUS.)

The oats, oh, the oats, and the silver, silver oats!
Here's to the oats with the backstone on the board!
We'll go among them when the barley has been laid in rotes;
When all is home to mow yard we'll kneel and thank the Lord.

The corn, oh, the corn, and the blessing of the corn!
Come unto the door, my lads, and look beneath the moon,
We can see on hill and valley how it is yelloon;
With a breadth of glory, as when our Lord was born.

(CHORUS.)

The corn, oh, the corn, and the yellow, mellow corn!
Thanks for the corn, with our bread upon the board!
So shall we acknowledge it before we reap the morn,
With our hands to heaven, and our knees unto the Lord.

—*Lorna Doone.*

A FLYING DUTCHMAN.

BY MRS. O. W. SCOTT.

"There! the thing is done at last!"

"I am humiliated to think we have to petition for what should be done spontaneously by the officers themselves."

"But it is better to get it this way than to have things as they were last year."

These were the sentiments of the three women who had just been interviewing the corporation having in charge the Cheswick County fair ground.

They were a committee from the Woman's Christian Temperance Union—Mrs. Dr. Carson, an influential lady, Mrs. Chauncey, eloquent in speech, and Miss Betty Morse, whom "everybody liked"; and their object was the banishment of all intoxicating drinks from the grounds during "fair week."

The honorable officers of the corporation had, on their first visit, invited them to put their desire in writing, which they gladly proceeded to do, making it very strong indeed. Not only did they ask that booths and stands for the sales of liquor be prohibited both inside and outside of the grounds, but covered "the person with bottles" as well.

When Mrs. Carson read it the ladies were delighted, and said, with triumphant faces, that they "couldn't see how anybody could get around that." They feared it was so radical that the corporation might object, but no! the brethren accepted it with smiles, and the petition became a law!

Then, with the hope of replenishing their treasury and of benefiting the hungry, thirsty crowd as well, the ladies rented a pleasant large room owned by the corporation and fitted it up for a lunch room. It was hung with bunting and green boughs, while neat tables were attractively arranged where one could sit and eat "a good square meal" or a sandwich with coffee or lemonade.

They also had a table of literature where were temperance papers and booklets for adults and children, leaflets and cards, especially pledge cards. They also had specimen jars of grape juice—so easily prepared by any housekeeper—with printed recipes for its making to give away. This was the thought of a minister's wife who hoped to reach some churches which still used fermented wine, and also to suggest a strengthening and agreeable drink for invalids.

The rear corner of their room was curtained off and placed in charge of two young ladies who received and checked any bags, shawls or bundles which weary women might be glad to have safely cared for by the payment of a nickel.

I am glad to say that the "leading members" of the union were there dispensing sandwiches and coffee with their own hands; and every one was happy as she thought of that "iron-clad law" which would prevent the sad scenes of drunkenness witnessed in previous years.

Before noon of the second day, however, a man came into the café whose appearance indicated anything but total abstinence. He became rude and talkative over his lunch, and Mrs. Chauncey begged her husband to show him the outer door.

"Now, Robert," said that lady after an ejectment had been peaceably effected, "what does this mean? We saw a company of rough-looking fellows persuading the man to come in. They came as far as the door and one of the ladies said they looked as if they had been drinking, but we thought it wasn't possible. Do you suppose any liquor is being sold on the grounds?"

"Oh, no, probably not! Don't you get nervous, Maria, we shall do the best we can but it isn't wise to see everything that's going on. Just keep your coffee hot and put plenty of ham in your sandwiches. That's woman's work," and with a genial and patronizing bow to the ladies he strode away.

But these women—strange mortals that they are—were not satisfied. The new law was their law, practically, and they felt that honest pride which characterizes law-makers, to see it enforced! They ventured to ask a policeman who came to the café if he had seen any indication of liquor selling, and he assured them in well-chosen brogue, "Dhry is the worrd!"

At length a lad who belonged to the L. T. L's came in and shyly yet eagerly made his way to Miss Morse. "Didn't you ladies get the men to promise there shouldn't be any beer sold here?" he inquired in a whisper.

"Yes, indeed!" responded Miss Morse. "Is anybody selling it? Tell me all about it, Johnnie."

"Well, the fellows say he ain't breaking the law, because there isn't any stand, nor bottles, nor wagon. It's a big German, and he's got a baby carriage full of cans and he *pushes* it, you see, so it ain't 'drawn or driven.'"

The next moment a group of indignant women were discussing this new evasion of law.

"I shall go right to the corporation!" exclaimed the president.

"It won't do any good if you do," said two or three at once; "they were only half in earnest, and don't you see, we didn't *specify* baby carriages and tin cans?"

"Let us see the police, then," said Miss Morse.

"Police!" echoed Mrs. Chauncey. "They have all got their blinders on to-day. I see now that we didn't know how to write a paper that would cover everything, and I dare say some of those directors are laughing in their sleeves this very minute over our blunders. But I'm not afraid of that big German, and I propose to police him off the grounds ourselves. Who will go with me?"

"I will," and "I will," responded Mrs. Carson and Miss Morse; and without removing their white aprons they started.

Meanwhile, Johnnie, keen for fun, had joined his companions and away they scurried through the sweet fern and blueberry bushes toward a far corner of the ground where scrub oaks grew, spreading the news as they went.

Immediately a line of men and boys was seen making all haste toward the "grand stand," and away from the advancing foe.

"Hans, the women are coming out here to see to you," cried the boys, reaching the corner.

"The vimmins! Shall they interferes with mine pizness?" responded the German raising himself in sudden alarm. A vision of white aprons was seen approaching, while his late friends and patrons were disappearing in the distance. Hans was seized with a panic: and dropping his pint measure he bounded toward the nearest gate and then away across a pasture out of sight, a half dozen young "teetotalers" cheering him on, and calling: "Track! track!"

The three ladies were near enough to witness this ignominious flight and as soon as they recovered from their convulsive laughter, Mrs. Chauncey exclaimed: "Don't tell me the 'Flying Dutchman' was a myth! We have seen him with our own eyes."

They soon surrounded the deep, wicker baby-carriage, from which the seat had been removed, which held the stock in trade of the saloon which "went with a push.'

"I confiscate this vehicle with its contents, in the name of the Woman's Christian Temperance Union," said Mrs. Carson.

"Amen! and in the name of the baby who has been dethroned by beer," added Miss Morse.

Then the boys took the cans and with willing hands emptied them upon the ground. After this work was done they were replaced, and the carriage was pushed out into the pasture where the Flying Dutchman had last been seen.

The ladies returned quietly to their work, but in some way the story was circulated, and they soon found that "public sentiment" supported them. In fact, somebody's decisive action seems to be the only test which discovers the strength of that ever-varying "sentiment."

"Well, well!" said Mr. Chauncey, as he came in for lunch, "Perhaps you ladies didn't make a conspicuous success with your law, but it seems to be all right if you're only around to enforce it."

"Wait till next year!" rejoined his wife. "We are learning!"

Her husband laughed good-naturedly. "Oh, you're 'way up' now," said he, "but the great question amongst the men is whether Hans is still running."

Willimantic, Conn.

WOMAN ON THE FARM.

BY H. B. KELLS.

The most pathetic sight on earth, not excepting a sick baby, is the knotted, bent back of the woman who has spent the best years of her life as the so-called mistress of a farm. There is but one thing that matches it and that is her face, large-eyed, withered, rigid, dead; she has borne her children, suffered her woman's hope and baptism of pain, and has done the work every day that would have broken down three men. When the farm hand came in from the field he ruminated on the doorstep or with his feet on the hearth. She had the dishes to wash, the children to put to bed and then sat down with the family mending basket. In the early days she had her ambitions for herself and her children and her husband; but hard work and that mortgage on the farm have eaten out her heart, and now with a sort of hopeless, bovine patience she looks on children grown up to just what she did not wish, while her immortal hope has dwindled to one great yearning for rest. Is there nothing better for the woman of the American farm? No remedy? There is. Let her begin her life, not only as the farmer's wife, but as his partner in business. There are money-making interests on a farm which are forever undeveloped unless the woman makes them evolute; but first and chief it is necessary, unless the farmer's wife will settle down to be only the head "girl" of the concern without a dollar of wages—working for her victuals and clothes—that she shall *manage* some cash producing business and be recognized as a producer. Such a position is imperative to prevent the whole investment of the farm being risked in one-sided farming, and that the man's side, for however wise his management, it represents only the masculine idea. There are capabilities in a woman for organizing and utilizing money-making opportunities on a farm that would otherwise go to waste. Her main obstacles are that she will not plan broadly enough, will not thoroughly acquaint herself with business details and will be too timid to assume financial responsibility in the face of the wet-blanketing her propositions will get nine times out of ten.

But in every direction women have demonstrated their ability as farm producers. It is a well-recognized fact that Southern women-planters are usually a success, and often make plantations "pay" where the husband has succeeded only in increasing the mortgage and dying of discouragement. One instance will suffice. A planter's wife was left with a Mississippi river plantation, under $23,000 mortgage, and a family of five children, just ready for school and college. The two years' illness of her husband had given her a grasp of the business. After his death, when the commission merchant, a came up to "close her out," the improved condition of the place and the wisdom of her plans caused him to say: "I'll advance all the money you want this year." At the end of three years she had paid the mortgage, sent her sons and daughters to college, and her plantation was universally confessed to be the best improved one in the county. Not very long after she married the young man whom she had placed in charge of a store she opened.

God alone can fathom the mysteries of a nature that conceived it needed a partner in such success. It only proves that "natur' will caper" in the face of any power of business or ballot, and that the family instincts of women reign "till death do us part," notwithstanding the fears of some timid men.

The dairy scientifically managed affords work for women's hands and brains. One young woman in Scotland became so proficient she was engaged to give a

course of dairy instruction in Aberdeenshire, which was deemed so valuable she was permanently retained in that district. Cheese and butter offer a large field. The culture of bees, silk-worms, poultry, eggs, beef-cattle, sheep and wool, and even horses has been successfully manipulated by enterprising women. A woman near Los Angeles, California, has made a wondrous success of a rose farm, the product being attar of roses for the market. The May number of the *Californian Illustrated* tells of other women there, mostly Southerners, thrown on their own resources, who have become farmers of note, taking care to be first in market, making neat and secure packing a specialty, and studying the problem of finding hardy trees and flowers, choosing those which can best stand the invasion of moth and disease. The success of one in horticulture is thus described:

"Mrs. Henry Barroillhet, the widow of a San Francisco banker, who gave up his great fortune on the failure of his bank, went resolutely to work to supply the San Francisco market with flowers. She now owns one hundred and forty acres of fine land, all in cultivation. Seven acres are in orchard. Five acres are in violets, with an increase of fifteen more this autumn. Seven acres are in chrysanthemums, while roses, lilies and other flowers come in for a big share of the acreage. Two thousand eucalyptus trees, three thousand pines and sequoias and other trees are very profitable, the leaves and branches being used as evergreens in decoration. The best testimonial to the beauty of her flowers and the favor with which they are regarded by San Francisco is the fact that about eight thousand chrysanthemums, two thousand bunches of violets, eight hundred to one thousand Duchesse de Brabant roses, to say nothing of other varieties, are daily shipped during their seasons. Her specialty, however, is in violets, for which she receives $2.50 per dozen bunches. Chrysanthemums bring from one to five cents apiece, governed by size rather than color or beauty. This season there were eighteen thousand chrysanthemum plants in bloom, including two hundred and seventy-five of the finest Japanese varieties, beautiful beyond description. This flower plantation is described as a perfect Eden, and the proprietress personally attends to every detail of irrigation, cultivation, gathering, packing and shipping."

Chicago, Ill.

SEEDING DOWN THE FIELD.

BY EVA JONES.

The Winchester W. C. T. U. decided to take a new departure. Mrs. Richards, superintendent of temperance literature, proposed it. The union had invested in a complete sample list of leaflets published by the W. T. P. A., and Mrs. Richards, having them in charge, had been reading them, and this is what she said to the sisters at one of their meetings:

"You see I have tacked them six or eight in a packet, book fashion, and I propose that we each take a packet home and study it, and think where and how we can use it. It is just like sample seed of the most valuable sort, and I wish that we might send for it in quantity. No, I do not mean haphazard scattering. This seed seems too precious not to put some care and pains into the planting. I move that for the coming week we each try to read one leaflet a day, prayerfully and earnestly thinking to whom we might give that special leaflet, either in person or by letter, adding our own personal word of sympathy, of interest, of encouragement. Then, that we make out our list of leaflets which we have so determined to use, that the corresponding secretary at next meeting gather the entire list and send for it, using funds from the treasury. Then let us at every meeting specially remember to ask God's blessing on this sowing and to pray for a bountiful harvest. And I move that at each meeting we bring back the packet we have read, and from which we have made out such a list as the Spirit has directed us to, and take a fresh packet, thus continually carrying the work on, if, upon trial, it shall seem good to do."

"Madam President, I second the motion," said Mrs. Baxter. "I think it would be lovely work to scatter such seed for usefulness in loving fashion."

The motion prevailed, and then a motion was carried that at the next meeting each should have opportunity to tell what specially valuable leaflets she had found and the good each one was adapted to do.

That next meeting was brimful of interest and enthusiam. Every woman had chosen at least one leaflet and had one soul in mind to whom she was anxious to offer it.

"Cousin Jennie," said Mrs. Horton, "is so busy and conscientious in home and church work, and this one, 'Busy Women and the W. C. T. U.,' just puts the appeal for her in the nicest way. I hope it will influence her to join the union."

"I know a good man who needs this leaflet, 'A Suffrage Question-box,'" said Mrs. Thomas. "He is keen and logical for all his prejudice against equal suffrage, and this is short as well as convincing, so I know he will read it."

"And I am going to give 'Society and Society Women' to a dear girl friend of mine, just graduated from school. She cannot help loving and believing Miss Willard's sweet logic about the best sort of living."

"There is one little tract," said white-haired Grandma Dean, "called 'Blood Will Tell' that I mean to send to a young man I know and am anxious for. He idolizes his wife and baby. I will simply write on the margin, 'Please read, for the sake of one who cares very much for you.' I shall pray and hope that it will be God's means of enlightening and blessing him and his."

"The leaflet in my packet that has done me most good," said young Mrs. Benton, "is that queer titled one, 'Pants Are Made for Boys,—Not Boys for Pants.' I mean that Johnnie and Sam shall be thankful the rest of their lives that I have found out that boys are the main thing—pants secondary; and I know of two dear friends who, I believe, will thank me for the blessed lesson they will find in it."

"Beer and the Brain" was just what Mrs. Ketchum wanted for a young cousin who had gone into a German community to be a machine agent, and whose arguments against lager needed reënforcing.

Mrs. Thompson wanted three of "The Drinker's Thermometer." She would give them with a kindly, earnest word to three friends whom she was trying to persuade to stand for total abstinence.

But I cannot begin to tell you of all the treasures that had been found and listed for use from that first reading of packets. Sixty-three leaflets were wanted that week, and the cost would be about fifty cents.

"But if we continue at this rate, and spend fifty cents a week, can our union afford it?" said Mrs. Templeton. "It will be twenty-five dollars or more a year and there are only twenty-three members of us."

"I have been thinking of that," said Mrs. Richards, "and if there is anything we can afford to earn and spend money for, it is surely for seed, for there is always more or less of a harvest. And as one means of getting money for buying leaflets, I move that we have public meetings, perhaps twice a quarter, the literary program for which shall be worked out from some of these same leaflets, taking the form of recited extracts, improvised dialogues, essays and discussion of special subjects, not reading the leaflets to the audience—they will quickly tire of that—but ourselves giving the ideas we find in such abundance here. The collections from a few such meetings would buy a great many leaflets, to say nothing of the good the meetings would be to the public and to us."

That was seven months ago, and the use of leaflets by the Winchester W. C. T. U. has been steady and most blessed, both to givers and receivers. Directly through their influence ten active and seven honorary members have been added to the union. Four successful public meetings have been held, popular for the wealth and variety of ideas furnished, and generous in point of collections. The union is every day growing in favor, and acquiring a reputation for "doing something," and their weekly meetings are warm with thankful praise for the harvest.

Wykoff, Minn.

DELIGHTFUL DRINKS.

BY ONE WHO KNOWS.

At harvest times and on other busy occasions, and during sickness on the farm, when men and teams and money are too scarce to be spared to hunt up refreshments, and when cider and beer or something stronger are apt to seem "handier"—the "forehanded" farmer's wife ought to be ready with something more delightfully refreshing and non-intoxicating.

Every family should keep on the pantry shelves wild cherry phosphate, which can be found bottled in quarts, in all leading grocery-houses. A teaspoonful in a tumbler of water with two teaspoons of sugar, makes a healthful, appetizing, acid drink, ready for any emergency, and of marvelous cheapness.

No good housewife should fail to store her shelves with gallons of the unfermented wine made from the following recipe. There would be fewer heartaches, fewer fatal sunstrokes, and more happy homes if farmers labeled these things "necessities"—as much so as the family cow—and provided accordingly.

GRAPE JUICE.

Pick over and wash your grapes—Concords are said to be preferable. Put them in your porcelain kettle with just water enough to prevent sticking. When the skins crack, remove from fire, pour into a flannel bag, not more than a quart at once, and press out the juice. Add nearly half as much sugar as juice and return to the kettle. When the sugar is all dissolved and the juice boiling, pour into cans and seal exactly as you seal fruit. Pint cans are preferable. When opened this can be diluted with water to suit the taste, and will keep perfectly sweet for several days in a cool place. For medicinal and sacramental purposes this juice is more easily prepared and vastly better than the diluted grape jelly used by so many.

MEAT OR VEGETABLES FOR THE DRINK APPETITE?

BY A VEGETARIAN.

A London paper has been "writing up" a vegetarian "'bus driver" who for three years has not tasted fish or flesh, nor swallowed a drop of intoxicating drink. "I had set my heart (writes a lady representative of *The Vegetarian*) upon finding representative vegetarians in every class of life, and of learning for the benefit of my readers what was the motive which induced them to abandon kreophagy; but I found the enterprise more difficult than I had imagined.

It required more courage than I possessed to stop every policeman I met with the query, Are you a vegetarian? I could hardly accost each postman on his rounds with the question, Do you draw the line at fish or eggs? Still less could I dog the unfortunate chimney-sweep into his favorite eating-place, or follow the steps of the lion-tamer to discover what was the foundation of his courage. I was beginning to despair of attaining my object, when one hot night, lately, I secured my favorite place—the box-seat on a 'bus.

The driver was a stalwart and friendly specimen of his tribe, and we were soon chatting happily about horses, etc. As I had to move nearer to him to make room for a traveler I noticed his pocket bulged as if with apples. A woman's instincts are rarely wrong. Like lightning flashed the conviction, here's a vegetarian, and I bided my chance.

Right in my first surmise I did not fear for a second, and a few leading remarks soon won from him the confession that for three years neither fish, flesh nor ale had passed his lips. A little further persuasion, and I was in possession of the following particulars, which I record almost exactly in his own words:

"It was all because of my sister that I gave up butcher's meat," he began. "She has been in a hospital for throat disease from too much talking, and one of the ladies who came to visit the patients was always talking about the milk diet. It was the good to her complexion that first took Jane, I think; for you ladies, begging your pardon, Miss, will go any lengths to cultivate a nice appearance. Anyways, she improved wonderful, there's no denyin' that; and, when she was cured, she asked the lady to come and see us, and later, the lady took her into service to train for a cook, and there Jane became mighty clever in making tasty dishes without a bit of meat in 'em, and her milk puddings were that nice you cared for nothing else when you once see'd them.

"She was always at us to adopt the diet, but I am a thoughtful sort of a chap and slow to change. I have been on this run, Miss, six years—would you believe it?—for, ses I to the master at the time of the strike, 'Things are bad, there's no denyin', but why make 'em worse? Sit still and bear it, and you may live to see things mend, but no good comes of agitation.' 'You're uncommon sensible,' ses he; and I stuck to my post, and here I am.

"Well, Miss, about Jane; she never let me alone about my pot of ale and my pound of steak, and if ever I complained of indigestion or my liver out of order, she always made a little sniff and said: What could I expect but bad blood with stuffing on dead flesh, and so on. She wasn't complimentary about my inside, I can tell you, and when I said, to shut her up, that such living might suit her, but would be the death of me, she answered sharp: 'Don't talk nonsense! What's sauce for the goose is sauce for the gander.'

"Women are very much like horses, Miss," continued my Jehu, flicking his whip; "give them their head, and no brake on earth will stop them, and Jane was that in earnest she would have liked to chuck every bit of meat in the house in the sea. She taught mother to take porridge proper, and I had it for breakfast every morning. She stuffed my pockets with apples every day, and somehow I found they took the thirst away and made me feel clean-like inside.

"Bit by bit I began to notice I was just as strong, and a good lot brighter than I used to be, and ses I to myself: 'I'm blest if there ain't somethin' in it.' And another thing I noticed, Miss," he went on, in a shamefaced way, lowering his voice to a confidential whisper, "I got better tempered. Not that I was a bad sort before, as men go. I didn't drink often, and my women folks had seldom to complain of a fling; but still there was 'room for improvement,' as the copybooks say.

"Now this set me thinking, and when I begin to think I am not satisfied till I get to the bottom. It is healthier, I thinks, it is cheaper, then it must be righter. So I dropped meat altogether, and took to porridge and fruit and milk puddings. Onions I am partial to, and mother has a way of doing them up with potatoes that is very tasty. A dash of lemon in my tea I now prefer to rum, and though I am not a teetotaler, as teetotalers have it, that is, not on principle, I find I don't care about it, now—it fell away of itself like."

London, Eng.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

ORGAN OF THE WORLD'S AND NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

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Lift up your eyes and look on the fields; for they are white already to harvest.—John 4:35.

STATE AND COUNTY FAIRS.

The W. C. T. U. must be—and it is its purpose to be—ubiquitous as the drink traffic. Its much criticised "do-everything" policy necessarily involves "be-everywhere" methods, and is the principle that called into being its fair department of work. The world has learned that W. C. T. U. women not only pray earnestly, but that they watch ceaselessly and act promptly. And because the "trail of the serpent" is over our agricultural fairs, expositions and kindred gatherings, our workers must be on hand to counteract as far as possible its vicious and contaminating influence.

Hence, wherever a fair—county, state, national or world's—draws great masses together, there a detachment of the white-ribbon army is sure to be found doing valiant service for God and Home and Humanity.

The time was when the W. C. T. U. was not the powerful and widely-known organization it is to-day, and its pioneers in this branch of work found it no easy matter to secure attention and practical recognition from the authorities of state and county fairs. But with characteristic persistency our women continued to drive the entering wedge, and to-day W. C. T. U. headquarters are a popular rallying point at all fairs, its attractive booths and homelike lunch rooms being important features of these gatherings, from the county fair on the far western prairie to the World's Columbian Exposition at Chicago. In fact, the influence of the W. C. T. U. is found to be so beneficial that managers of old settlers' picnics, harvest home festivals and state and county fairs gladly welcome our women, often seek their coöperation, and in some cases even assign them places on the boards of control.

Our workers are quick to recognize and to take advantage of these valuable opportunities for the forcible presentation of our cause. A state or county fair furnishes vast audiences ready to hand, the education of which along the lines of temperance work involves comparatively little expenditure of time or money on their part.

The brain of the W. C. T. U. woman, be she country or city bred, is peculiarly fertile in devising ways and means for bringing about the "arrest of thought," and an agricultural fair is an effective background for object lessons portraying the evils of the liquor traffic, and emphasizing the necessity of greater protection for the homes of our land.

Fair grounds are points of vantage which we must make special effort to seize and to utilize in the most telling manner. For, as our world's superintendent of fairs says, "If we are ever to secure the prohibition of the liquor traffic, the people who attend just this sort of gatherings are the ones to be converted, for only one-fifth of our voters are massed in cities, leaving four-fifths to the rural districts, and to these we must look for the protection of our homes and the salvation of the republic from the curse of the liquor traffic."

Experience teaches that temperance work in country districts is productive of more satisfactory results, and is, therefore, more encouraging to the worker than the same amount of effort in the city. Farmers' wives, when they understand W. C. T. U. aims and purposes, are usually ready, often eager, to lend a hand. And the farmers themselves, when they know what the white-ribbon movement is doing for humanity, are, as a class, glad to "help the cause along," glad to feel that their wives and daughters form parts of a link in the great chain which encircles the globe, and binds the Christian womanhood of the world in one mighty force for home protection and for the uplift of the race.

Temperance work in towns and cities necessarily consists largely of rescue work, and this must continue to be the case as long as the drink evil exists. But when it comes to effort in the direction of state and national prohibition, would it not be wise to concentrate our forces more than we do upon the "rural districts"?

For reasons that are obvious it is an immense advantage to have W. C. T. U. women on committees of arrangement and especially on the committee to secure speakers. As before intimated, our organization in these days is the recipient of popular respect and good-will, and any request coming from state or county union will at least receive courteous consideration at the hands of the powers that be.

By thus taking "time by the forelock" the influence of the W. C. T. U. will be more potent in excluding from the fair grounds many obnoxious features, which otherwise are sure to creep in, and serve as traps for the unwary.

That state and county fairs are occasions which the literature department will not fail to make the most of, goes without saying, nor do our women need to be reminded that seed from the W. T. P. A. sown in such fertile soil will bring forth sixty and a hundred fold.

The active coöperation of L. T. L's and of the invaluable Y's is a *sine qua non* of every state and county fair, methods of which will readily suggest themselves to the resourceful minds of W. C. T. U. women.

Among the multitudinous devices for the dissemination of prohibition principles on fair grounds let us not forget to provide an abundance of pure, cold drinking water for man and beast. If a county or local union do nothing more than this, its fair department will not have lived in vain.

HOW CAN THE WORK OF THE W. C. T. U. BE CARRIED ON IN THE RURAL DISTRICTS?

The difficulty of carrying on any organized work among a scattered population is evident at a glance, and too fully appreciated by experience to need statement. The causes which somewhat protect country life from the vices of the city also to the same degree shut out from the former the influences of moral and social reform peculiar to the age and leave it behind the city in all kinds of progress. This state of things in an aggravated form is what has made true the saying that "Paris is France." He who reads the history of that nation does not desire that the great cities of America should be America; for, as Paris was France and the mob was Paris, so in our own land, the misgovernment of our cities makes them the plague spots of the nation.

The safety of our Republic lies in its unity, and this means a great deal more than the union of its various sections. It means also the union of its city and country populations. Can we but arouse the conscience of the rural population on the subject of the drink curse, we shall sweep the liquor traffic from the land. But to arouse their conscience these two things are needful; first, that they be brought to see the need of doing something, and second, that they be convinced that something can be done. "But how can they believe except they hear, and how shall they hear without a preacher?" The W. C. T. U. knows full well the almost insurmountable barriers in the way of keeping up local unions among this class of people. In some instances it is done, and we believe might be done even oftener, but such unions are the rare exception. In such communities Loyal Temperance Legions are sometimes kept up by a devoted woman in connection with the Sabbath-school and are, we think, the easiest kind of temperance work that can be carried on in country districts, but the question still remains, how is the great mass of our country population to be interested in temperance? Our fair work is one of the lines specially adapted to this purpose, and for that reason we urge the local unions of the towns and cities to make strenuous efforts whenever the opportunity offers in this line of work.

It is true that our county fairs have degenerated very largely into horse-races, but it is still the case that people from all over the county flock to these fairs less to see the exhibits (which in too many instances of late are conspicuous for their absence) than to meet friends from other parts of the county. This, we believe, is the local union's opportunity. An attractive booth with plenty of good temperance literature for free distribution, or better still, where it can be done, good refreshments furnished at a price to draw with the aforesaid literature will reach many people whom it would be difficult to reach in any other way.

Recently, too, a new field of opportunity is opening whose importance we cannot emphasize too strongly. It lies in the great Chautauqua movement. It would be impossible to overestimate the value of the Chautauqua idea. That it meets an intellectual and religious need of the present is conclusively proved by the ubiquity of the Chautauqua assembly. Everywhere, from the lakes to the gulf, and from the Atlantic to the Pacific, these assemblies are springing up, furnished with the best of schools along all lines of science and literature, the finest speakers that the nation affords on their platforms, and artists of the highest quality as their musicians. The special value of these Chautauquas lies in the fact that to so large a degree they reach all classes of society. In some of the older and wealthier portions of the country the Chautauqua is, to a large degree, a "fashionable resort." At the same time the Chautauqua idea is in itself such a recognition of the paramount value of heart and brain that fashion is not able to drive from these assemblies the poorer classes. To a greater degree than in any other modern institution, "the rich and the poor meet together" in the Chautauquas.

You will find there, in large numbers, mothers and children in the homely garb of the struggling farmer's family. The promise of the future that is contained in this fact of people, whose every-day life is a struggle for existence, spending their hard-earned and harder-saved money for the higher intellectual and religious training of themselves and their children, we need not dwell upon, but one point the white-ribboner should not lose, and that is that here is an open door through which our temperance host may capture the nation. Here let us mass our forces, and by well conducted schools of methods temperance talking and temperance literature influence in three weeks hundreds of scattered homes, which otherwise it would require months of labor to reach.

WHAT OUR WORKERS SAY ABOUT FAIRS.

In response to a request in our columns, the following suggestions have come from tests which have "*success*" written all over them. With such incentives the county and state fair ground should be the grand bivouac for our principles this autumn. We especially say, let every woman see to it that she personally secures a regular and honorary member each day of her fair, and sentiment will be crystallized before it can vaporize in the heat of the daily life-battle.

COLD WATER!

First provide cold water, then anything else you can—especially literature. MARY A. MERRICK.

Wrightstown, Pa.

INOCULATE THE PASSERS-BY WITH LITERATURE.

A tent being provided, "W. C. T. U. Resting Place" is inscribed on it, and "Packages guarded for 5 cents," placarded in front. A quantity of our leaflets are folded separately for convenient slipping into coat pockets, and few refuse them. Water from a cold spring is at hand for everybody. EMILY C. BLACKMAN.

Montrose, Pa.

A WISE CAUTION.

It is well to put money in our purses, as serving lunches and dinners on fair grounds often does. But do not large undertakings of this sort sometimes engross our workers to the exclusion of the educative work we should do on such occasions? Less pretentious enterprises and more personal work to create sentiment would win more followers, perhaps? MRS. H. ROSCOE EDGETT,

Supt. Fair Dept., N. Y. W. C. T. U.

Fairport, N. Y.

LET LITERATURE TAKE A DRIVE.

Individuals bent on pleasure and already burdened crumple up literature and leave it on the grounds, so our union planned a new way which has been a success. We place a roll under the seat cushions in each vehicle in attendance. This literature will reach home, and all other excitement gone, will be a welcome diversion.

CORA W. CHARLTON.

Fort Scott, Kan.

"THE HOUSE THAT JACK BUILT"

Was the device adopted by Oneida, N. Y., W. C. T. U. for an attraction at the fair. Jack appeared in costume at the window, on the ring of a bell, and sold toys which had been bought at wholesale. Near by in an evergreen booth Jill dealt out bonbons and lemonade. Opposite "Over the Brook to Grandmamma's" was the sign which led by the water's edge to the grandam's reception-room where she entertained her visitors at twenty-five cents a head. It all *paid.*

L. F. MCDONALD.

Oneida, N. Y.

GENESEE COUNTY WINS HONORS.

The fair department has been our greatest success. We began in a small tent, checking parcels, selling books and fancy articles, and distributing literature, expenses being small and gains corresponding. Afterward we purchased the ice-cream privilege of the grounds, including lemonade and fruit. On a cold day the lemonade is hot, and finds ready market. Thousands of pages of literature are distributed. Year by year our ventures and our balances have increased. This year the fair directors, early in the season, offered us the whole dining privilege of the grounds at a very low sum. Calling upon the county union for aid we are preparing for this responsibility, the fair directorate, in the meantime, building us a dining hall.

FANNY T. DAY, *County Supt.*

Batavia, N. Y.

ILLINOIS "HOLDS THE FORT."

The fair ground is the best place in the world for our work to reach country women. The controlling power of this country is in the rural populations, and to set women thinking in W. C. T. U's, and children in L. T. L's, means final victory for total abstinence and prohibition. Fayette county, Ill., W. C. T. U. has a building which will accommodate two hundred persons and cost $200. There is an organ inside and a flag-pole on top, with Old Glory floating in the breeze. Here regular services for W. C. T. U., announced on a bulletin board, are conducted, including suffrage meetings; reading and cooking contests are part of the attraction; old women and babies, invalids and mothers, men and boys and young girls, therefore, love to rest here; and here we work valiantly to add to our membership, scattering literature and advertising our work on a page of the fair catalogue. Sometimes premiums have been offered for the best essay on tobacco and temperance, and for declamations from children under a certain age. Surely a fair directorship should take as much interest in the improvement of human stock as in calves and colts and little pigs!

M. C. COLLINS, *Supt. Fayette County.*

Vandalia, Ill.

HOW MICHIGAN WEAVES THE STORY.

When the Northeastern fair, representing several counties, was held in Flint, Mich., the women of the county had a booth. It was beautiful, with fancy articles made by W. C. T. U. women; it was helpful, by a chart from the public schools, showing the anatomy of the human body, and all day, each of the four days, some women explained the effects of alcohol on these delicate organs and told of the grand work of Mary Hunt to have this taught in public schools. There were also artistic designs of flowers, and other women told the story of the flower mission and the meaning of "W. C. T. U." beautifully arranged in carnations. Models of the Temple called out question and answer. The booth strung with L. T. L. cards brought in pledge signers and earnest listeners by the hundred. None of the booths had a larger crowd around them, and at night the tired workers sought rest, leaving the result with God. One object lesson was there, flat whisky bottles, hand painted, tied with ribbons, in a frame—"A better use;" some pledge signing was the result. Then we had quantities of W. T. P. A. literature, and the faithful committee visiting each farmer's wagon gave these as an advertisement of *our wares*, while we faithfully told the W. C. T. U. story, each repetition gathering interest, because of the vital principle underlying our work.

MRS. C. H. JOHNSON, *State Rec. Sec.*

Flint, Mich.

PRACTICAL FAIR WORK.

At the New England fair, which is held in Worcester, our union hires two large restaurants for which it pays $500 rent, for the four days during which the fair is held. In one regular meals are served; the other one is divided into sections, containing an ice cream parlor, a reception room, a restaurant where oysters and clam-chowders are served, and a lunch-room. The cooking, serving, and waiting on the tables is done by members of the union. In September, 1892, we had nearly two hundred regular boarders, and we fed nearly seven thousand people. We publish a five thousand edition of an eight page paper, called the *Fair Advertiser*, and distribute thousands of pages of temperance literature, also copies of THE UNION SIGNAL and *Our Message.* We are busily engaged now, arranging for the September fair. Beginning six years ago with a tent, we have now the largest restaurant on the grounds; our patronage is the best in number and character. We board the officers of the New England and Local Agricultural Societies, and also entertain the Governor of the state and other guests.

Tuesday, the second day of the fair this year, is to be "Woman's Day" when the different women's societies are to be represented. The principal speaker for the W. C. T. U. will be Mrs. Mary A. Livermore. We have the satisfaction of feeling that besides a balance for our treasury, our influence has been felt and we look for an increased temperance sentiment.

HELEN DECAMP,
County and Local Supt. of Fair Work.

Worcester, Mass.

AN IDEA WORTH KEEPING.

Onondaga county W. C. T. U. has a standing fair committee of nine women—three go out and three are elected annually. This committee has charge of all fair work and believes there is but one way to make it succeed—work, work, work! Last year it was decreed to risk no more money or health in tents, and to build a dining hall on state fair grounds, near Syracuse, N. Y. Only $100 was in the bank and $500 *must* be in hand and the hall done by September 8, and it was not begun August 16—yet it was done in time. Some of the local unions contributed cash, and we sold white ribbon tickets conferring privileges of the hall for three years, for one dollar. Many persons would rather pay that price than stand in a shower with their Sunday hats on. The county unions generously provided provisions and helpers. Then we *talked up* our work as if failure were impossible. We took a dinner privilege but served good lunches on the European plan, at moderate prices; this pays best. Our toil was repaid a hundredfold by the sick, and tired, hungry men and women who would say: "My mother is a W. C. T. U. woman, and this seems like home."

ANNIE S. D. BATES, *Sec.*

Fabius, N. Y.

PENNSYLVANIA ASTIR.

The management at Williams' Grove, Pa., kindly gave us a cottage on Grange Avenue, one of the most prominent positions upon the ground. This cottage was attractively furnished; upon the outside in bronze was the familiar monogram "W. C. T. U." while the stars and stripes were conspicuous everywhere; upon the walls of the interior hung the familiar faces of our leaders. The Temple came in for a large share of admiration. We kept open house the entire week, distributing thousands of pages of literature and securing subscribers for our state and National papers. Visitors to the Grange will find us doing business at the old stand on Grange Avenue. Tuesday, August 29, will be Temperance day. Mrs. Ella A. Boole, of New York, will be the W. C. T. U. speaker.

Williams' Grove, Pa.

M. MARGIE STEESE,
Chairman Committee.

TO MANY of our readers far removed from the scene of action the Sunday question is, as one expresses it, "all a muddle." Now the Fair is open, now closed, now open again. In this see-saw game between the Sunday-openers and Sunday-closers, the former are at present writing "up" and the latter "down"; but we cannot tell what a day may bring forth. The cause for all this vacillation which is heaping world-wide ridicule upon the management may be stated in a word—the eagerness of the Directory to serve Mammon. Financial necessity, not conscientious scruples, brought about Sunday closing. The cause which led to the reopening after one Sunday's closing is briefly this: The Sunday openers, having brought suit in the name of one, Clingman, citizen and stockholder, secured an injunction from the superior court restraining the Board of Directors from closing the gates upon the ground that the state and South Park Board had given Jackson Park to the people forever, and that no legislation could annul the gift. The Directory, supposing this injunction to have been rendered null and void by an amendment, gave the order for closing, and consequently was arraigned before Judge Stein for contempt of court, the fines imposed amounting in the aggregate to five thousand three hundred and fifty dollars. An appeal has been taken and the law-breakers are at large. As regards the injunction, their attorney will ask the court to dismiss it. In case of refusal the gates will necessarily remain open on Sunday, as the Fair would be over before a decision could be reached. Meanwhile the World's Fair officials, having forfeited the confidence and respect of both Sunday-openers and Sunday-closers, find themselves in the humiliating position of culprits under bond, and the Christian people as churches and church societies wait to be assured one way or the other on the Sunday question before giving it moral and financial support.

It is well for us to remember, in these days when so much is said about "a dead Christianity" having the form but not the power (which criticism, alas! we know is true so often) that, as a hard, practical fact there cannot be found on the earth's surface ten miles square in which women are secure from assault, and men from slaughter, except the "living gospel" is known, and has done its leavening work inside that ten miles. For it is true now as it has been and will ever be that "by day and night unconsciously the heart lives by a faith that lips deny—God knoweth why!" The very men who speak most bitterly against the Christian religion stand up to do so in peaceable, happy, cleanly conditions that, in so far as they are peaceable, happy and cleanly, owe their condition to Christianity, to the heroic martyr, to the faithful pioneer missionary, to the earnest and true minister, to the patient Sunday-school teacher, to the loyal, loving-hearted mother. The mellow traits of brotherly kindness in many of the men who decry Christ are the ripe fruits of generations of Christian living, the inheritance of faith and faithfulness and prayer and praise.

***

"The woman of the Past was good, and better still may be
The woman of the Future, but good enough for me
Is she who through the mazes of the present works her way,
And stands in her integrity, the Woman of To-day."

***

The leader of the music in a Hartford, Conn., church has recently been formally set apart to his office by a brief service and laying on of hands, the first ceremony of the kind. Should it not be always thus?

***

The House of Commons did not adjourn this year for the Derby horserace, and I am told the number of shows and drinking booths on the course has been reduced one-half. Years ago the four-in-hand coaches extended for a quarter of a mile; this year there was but one. This is the testimony of a man who has witnessed thirty-six Derby days. Over fifty thousand copies of tracts and other literature were circulated by men sent out by Rev. Hugh Price Hughes. It has been wisely said by one who was there: "If the Prince of Wales could be persuaded to keep away from these dreadful scenes, in my opinion they would soon cease."

***

The most womanly women on earth are W. C. T. U. women. Why? Because their work is *in* and *for* woman's special sphere—the home.

***

It is a sin not to be rich if a man can become so by a diligent use of his God-given opportunities. Money is power, and it is man's duty to make money as a means for purposes of rational enjoyment and humanitarian purposes. It is a good thing for a man to have to make his fortune, for while he is doing so the fortune is making the man, but there are many things besides money a man can be wealthy in. These are children, for example, and health, and treasures of thought, and faith.

***

Temperance people will feel the strongest interest in the success of Dr. Nansen, the intrepid young explorer, who has recently set sail from Christiania on his long talked-of expedition to the North Pole. Dr. Nansen has already made a famous exploration in Greenland, and has learned to sleep in the snow in a bag of skins. In all of his expeditions neither he nor his comrades have allowed a drop of alcohol to pass their lips.

***

We hear it continually repeated in these days that good men do not go to the caucuses. In our judgment, the real reason is, because good men do not enjoy going where there are no good women; good men remain at home with their families. When good women are invited to take part in caucuses, then they will gladly go, and where they go the good men will follow. And what is most of all, the glory of this nation is that good men and women hold the balance of power in this country; nay, more than that, they form a majority.

***

Rabbinical laws required every Jew to teach his son a trade. "He that teacheth not his son a trade doth the same as if he taught him to be a thief." Is there not a hint here for Christian law-makers? Only I would add, teach our daughters also to do some one thing *well.* In both cases it is a moral safeguard.

ON DUTY.

TEMPTATIONS OF FARM LIFE.

BY EVA KINNEY GRIFFITH.

There is a wide-spread fallacy among the residents of rural districts that their children are absolutely safe from the temptations of the drinking saloon, and hence, it is not necessary to instruct them thoroughly against the evils of intemperance.

That God's beautiful country is not frequently marred by the foul blot of saloons along its wide, smooth roads and beautiful meadows is a cause for profound thankfulness; nevertheless, farm life has its temptations which cannot be ignored.

In the autumn, when the golden and russet fruit is being garnered into granaries and cellars, when farm neighbors work more or less together, gathering in groups now here and now there, there is always the cider-mill with its deceptive allurements and promises of gain.

The young man of the family is sent to the mill with a load of apples and he meets other young men on the same errand. They stop for awhile, perhaps to await an opportunity to unload, perhaps to gossip over the crops and a new horse that one of them has purchased. Cider is all about them in vats, tubs, kegs and barrels in all the different stages of fermentation. How easy to take a drink every now and then as they talk.

Now it happens that cider ferments at a much lower temperature than almost any other sweet liquid. The cider-mill is always a fairly warm place and often the liquid can be seen fermenting in the tub into which the juice pours from the mill. The tiny white bubbles which show that alcohol is forming gather in groups and rows about the sides of the tub and can be seen by any one who pauses to examine. This same sweet cider, still with the little bubbles in it, is brought to the cornfield where the huskers are busy and often put in the cellar to be used at any time during the autumn work.

Although the percentage of alcohol is very small in this new cider, varying greatly according to the manner in which it is made and the length of time it stands, yet there is always a sufficient quantity to create an appetite for itself if it is drunk persistently. As the winter comes on the cider grows harder, that is, more alcohol is formed in it, yet still it is used as a beverage by many families.

The craving for alcoholic stimulants is thus formed unconsciously, while the boy is still on the farm, to be developed later when he comes in contact with stronger drinks or perhaps to be fostered by home-made cider and beer until it has mastered him.

Another dangerous temptation in farm life is the sheep-shearing. It is then that neighbors and friends are gathered together in one place. It is warm weather, the work is arduous, the workers must have something to drink and in too many places beer is furnished by the farmer whose sheep are being sheared. Often young men who have never used this beverage, drink it for the first time at a sheep-shearing.

Threshing days and trips to the market, Fourth of July and the county fair have also their temptations to the farm boy, for whom the "prince of tempters" has set as sure a watch as for any other class of people. To protect the country home, then, from this enemy requires as persistent vigilance as to protect the city home, and wives, sisters and mothers need to be awake to this fact.

What can you do? Why, watch the enemy's every move and dispute each inch of ground with him. Does he tempt the young with cider? Give them scientific instruction in the schools, where they will be taught the exact composition of cider, what constitutes fermentation and how the alcohol is formed by it. Show them how to prove the existence of alcohol in the cider by actually distilling the alcohol from it. Then teach them how even a small amount of alcohol, when drunk in cider or other liquid, will create an appetite for itself, and you will then have the child fortified against the temptation of cider drinking.

At sheep-shearing time seek to persuade farmers not to provide beer for the men, but instead offer to furnish them with some cool, refreshing, home-made drink that shall take the place of beer. Here is still a field for woman's invention. To make up home drinks, which shall be cool, thirst-quenching and palatable, without being in any way intoxicating. Our UNION SIGNAL often publishes recipes for good drinks of this kind, which our farm women should cut out and retain for future use.

But sometimes the farm boy wearies of the dull routine and isolation of farm life and comes to the city to seek his fortune. Too often his love of adventure, his desire to see the sights, leads him among evil associates, and ignorant of the power of the insidious enemy he encounters, before he is aware of it he is in the demon's clutches. Mr. Paxton, now deceased, the former active and energetic secretary of the Citizens' League, in his annual reports used to tell us of hundreds and thousands of farm boys, from the contiguous states of Indiana, Iowa and Wisconsin, whom he found in the saloons of Chicago, some but just starting on the downward course and others far gone in sin and vice. Many of these were minors and were rescued by Mr. Paxton and returned to their homes, but alas, many others went on to lives of crime.

Anything that can be done to make farm life attractive, anything that can be invented to vary its monotony and make the boys contented to stay on the farm, will help to prevent this deplorable state of affairs. Cannot the Y's do something by forming clubs and Chautauqua circles among the young people, and creating a pleasant comradeship among them? To be loved, to be thought of consequence, is always helpful to young people—it will hold them and keep them together. Many a young man has been saved from entering upon an evil course by being made much of at home.

Chicago, Ill.

MICHIGAN ETCHINGS.

"I serve to all by sin cast down,
Oh, feet, haste on yet faster!
What if the world has but a frown,
When smiles the blessed Master."

The Lenawee county unions joined in making flower mission day a success. Eight unions were represented. The flowers were arranged at Adrian. After the supply was distributed, the school children came again and again with their arms filled. The delegates from Raisin conducted the exercises at the jail. A regularly prepared program was carried out. The Y's visited the hospital. In the afternoon quite a number proceeded to the county poor-house and held a grove meeting, where fifty of the inmates were assembled. Afterwards each inmate received a cake, oranges, bananas and candy. A large quantity of papers were left with them, also pieces for patchwork.

Then came the visit to the industrial home, where the six pictures of Miss Willard, voted at state convention, were presented. The lives of such women as our National and state president were portrayed to the girls by Mrs. Sickles, and the truth made very clear of the influence of a good life on the world. Besides all this they remembered many sick and shut-in ones.

Genesee county's new president has been visiting the unions, and writes of Grand Blanc: "Such a harmonious working union. They have been greatly afflicted in the death of Mrs. McCall." Her next point was Clio, and there, too, the work seemed increasing.

Our state paper for July is not depressing if the weather is. Our wise editor has asked for articles from all the state superintendents. Mrs. LaTour, for the press, says many good things: "In the power of the press lies the destinies of civilization. Religion makes it its pulpit; commerce, its exchange; politics, its arena; literature, its theater. It is all-pervading. It is doing the thinking of mankind. Our periodical literature is immense, and America prints the best newspapers in the world. Of twenty-three thousand newspapers in the world, one-half are American."

The time of summer assemblies is at hand. The state W. C. T. U. dedicates our Mary T. Lathrap Hall at beautiful Hackley Park August 1. A fine program has been prepared. For the school of methods, Mrs. Lathrap; Mrs. Benjamin on parliamentary drill; Mrs. May, finance; Mrs. Parish, "The Literary Side of the W. C. T. U. and Lessons in Constitution"; Mrs. Weeks, chalk talker; Mrs. Humphrey, "Literature and How to Use It"; Mrs. Voorhies, "The New Political Status of Women in Michigan." Surely all this will be an educational feast. Come, and enjoy and help.

At Bay View, the long established summer assembly has Mrs. Lathrap for an address: "Shall We Nationalize the Saloon?" and several of our workers, Mrs. Hollister representing the Y's.

Our L. T. L. superintendent reports the first colored Legion in Wayne county, twenty-five soldiers of honor, and five honorary members, with Mrs. Frances Preston, superintendent, organized in the second Baptist Church, Detroit.

Mrs. L. M. Boise, in speaking of "our relation to church work," says: "We are workers together with God and His church. We are pioneers of the church in our special work of the overthrow of the saloon.

MRS. C. H. JOHNSON,
State Reporter, Flint.

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VIRGINIA.

MARCHING ON.

While we are not making so rapid strides toward prohibition as we desire, many of our women are heart and hand in the work, and we have many evidences of growth.

One potent agent that has been heretofore but little used is being felt in many local unions and Y's—Demorest medal contests. A good many silver medals and two gold ones have been won since our last state convention, The universal result is that these contests attract large audiences, and many persons hear these strong prohibition speeches from the young lips that would listen to them in no other way. Arrangements are being made for a gold medal contest at our next state convention.

Mrs. Newton, state treasurer and organizer, has been in the field since April 1. Much of her work has been in strengthening the unions.

Several new unions have been organized; one very promising one at Manchester. After a revival by Mr. Fife, in Staunton, in the winter, over fifty joined the W. C. T. U. and a Y was organized with twenty-seven members.

Winchester union, as always, has been doing good work. A correspondent says "the reports from the several lines of work taken up make a fine showing for genuine gospel work." Sam Jones held meetings in Winchester the last of May. The *Winchester Leader* says; "Sunday afternoon Rev. Sam Jones made a stirring temperance appeal to his large audience, which resulted in seventy-two additional names to the W. C. T. U.

"Monday afternoon an enthusiastic meeting was held in parlor of Y. M. C. A., when other additions were made to the union." At this meeting Mrs. Newton gave an address upon the work of the W. C. T. U. There was also an address by a young evangelist, Rev. Dashiel, welcome to the new members by the president of the union, Miss Lona Kern, music, etc. Several other meetings were arranged there for Mrs. Newton, from which we have not heard.

The unions organized in Roanoke in 1892 are working valiantly. Mrs. Jones, state president, gave an address for them on their anniversary, May 18, in the largest church in the city. They employ a lawyer to look after license applications.

Dr. Mary Wood Allen's visit to Richmond and Norfolk did much good. Norfolk district holds quarterly conventions, and Loudoun county does the same.

The union organized at Cape Charles by Mrs. Love last September is at work distributing literature, pledge cards, etc. They held a supper, from which they cleared over thirty-five dollars; held their first temperance mass-meeting April 28.

Mrs. Atkins, state superintendent L. T. L., visited this union and organized an L. T. L., May 12.

Lincoln W. C. T. U. mourns the loss of two of its members, Miss Clarissa C. Janney, formerly press superintendent, who died March 2, and Mrs. C. G. Nichols, treasurer and state financial secretary, who died May 24. The workers fall by the way, but the work must go on. Let us fill up the ranks.

VIRGINIAN, *Lincoln.*

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Makes Hot Bread wholesome,
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" Griddle cakes that delight the palate.

DISTRICT OF COLUMBIA.

TEMPERANCE WORKERS.

On Sabbath, May 14, Col. Geo. W. Bain lectured to a large audience at the First Congregational Church. At the close of the lecture a resolution was adopted in support of the Anti-saloon League, which was organized June 23 to fight the liquor traffic.

On May 28, Rev. John G. Paton, D. D., for many years a missionary in the New Hebrides Islands, lectured under our auspices, at the Congregational Church, on the suppression of trade in firearms and intoxicating liquors in these and other islands. Bishop John F. Hurst presided.

During the Presbyterian General Assembly lunch was served daily to the delegates and public at large at headquarters; the treasury was increased $100 by the timely thought of our president.

The quarterly meeting of the district union was held June 5 and 6, at the Metropolitan M. E. Church. We were highly favored in having Doctor and Mrs. Boole with us. Mrs. Boole gave a Bible exposition—theme, "Like Him." Some of the thoughts were that we do not dwell enough on Christ's humanity; He became like us that we might become like Him; like Him in mind (Phil. 2:5); love the things He loves; hate the things He hates. We will not have to give up anything we do not wish to if our hearts are given to Him in conversion and consecration. Phil. 2:8. Become obedient like Jesus; consider His life, how He became obedient. John 15:10. An abiding religion, just as good for week-day as Sabbath or prayer-meeting. In the evening Rev. W. H. Boole made an address at the same church, subject, "Christian Citizenship," and Mrs. Boole spoke on "Why Belong to the W. C. T. U?"

On Tuesday the regular business sessions of the quarterly meeting were held. The resignation of Mrs. T. A. Williams as treasurer was accepted with regret. Mrs. Grace Morris was elected to the vacancy. The report of the corresponding secretary showed number of unions, fifteen, membership nearly six hundred. The treasurer reported receipts, $1,168.90, disbursements, $749.91, balance, $418.99. Mrs. Mary Fonwell offered a resolution against Sunday excursions.

Mrs. Boole gave a temperance Bible talk in which she said, "Mischief framed by law is the greatest trouble in our land to-day. God gave us the authority for carrying forward the temperance work. Dan. 5:4; Isa. 5:22; Psalm 10:8 and 9; I Cor. 8:3; Psalm 94:20; these passages apply to moderate drinking. High license, Hab. 2:12; treating, Hab. 2:15; II John, 11. "He that biddeth him godspeed is partaker of his evil deeds." This last text made a wonderful impression upon us. I am sure we will never forget the lessons drawn from it. Miss Weightman suggested that the pastors of the city be asked to preach from it the coming fall. Mrs. Hartsock, whom we are glad the itinerant wheel has brought to us again, led in noontide prayer, after which Rev. Geo. Elliot and Dr. Boole spoke briefly.

After the devotional exercises of the afternoon session, the committee on credentials reported. The advisability of employing a lawyer to be present at the meetings of the excise board was discussed. It was thought advisable to coöperate with the Anti-saloon League in the matter, paying a portion of an attorney's salary, when employed by the League.

The reports of the superintendents were most excellent. *Flower Mission:* Visits, 512; bouquets given, 55; literature, 275 pages; money expended, $19.48. *Prison and Jail:* Visits, 29; papers distributed, 1,190; leaflets, 256. The prisoners have been decking their cells with questionable pictures but good pictures have now been furnished them. A local superintendent has distributed 3,336 pages of literature; another 35 Testaments and 1,000 tracts. The inmates of the jail try to repay us by some little courtesy. *Work Among Foreigners:* Two thousand leaflets and temperance papers distributed; two visits to the jail; have taken in and fed the usual number of young men, many of whom sign the pledge. *Unfermented Wine:* By persistent effort some good seed has been sown, and we are looking for the fruit. The colored Baptist union in South Washington have passed a resolution recommending the use of unfermented wine in their churches. Distributed 290 pages literature and 67 temperance addresses, by Hon. Hiram Price. *Sabbath Observance:* Rejoice that the desecration of the Sabbath at the World's Fair has proven a failure.

Evangelistic Work: Meetings held at Central union, Hope and Help missions; Mrs. Brown, missionary of the Chapin Auxiliary, told of her work in Willow Tree alley, a year ago one of the most notorious localities in the city, but which, since the establishment of the mission, has improved in moral tone as well as physical comfort. Hope and Help mission has given 1,384 meals, 781 lodgings, 59 admissions to home. The building we now occupy, which is especially fitted to the work, rents for $1,000 per year, of which the district union pays $30 per month for the use of the parlors. Congress has given for the support of the home for the past five years $1,000 per year, and the ladies have cared for more than 1,000 women in that time, some for days, others for months, and some for more than a year. This year, beginning with July the appropriation from Congress is withheld, as the establishment of the Girls' Reform school, it was claimed, should largely cover the work of the Hope and Help mission. It will not provide, probably, for the wives whom husbands have deserted and left in a helpless condition, and the reform school is not ready for occupancy.

Legislative and Petition Work: Have sent to each union a copy of the World's Petition for circulation, urging the necessity of same. Have protested against licensing saloons within the prescribed districts and in dissuading property owners from signing applications for license. Notwithstanding that we have been frequently foiled by technicalities in the law or superior craft of the saloon men, some good results have been secured. For several years, by urging our prohibition bill in Congress, and by other means we have prevented the passage of a high license law; many good people and some representing churches have censured us for opposing high license, saying "half a loaf was better than none," so we have kept still and let them have a taste of the poisoned half loaf. During the last session of Congress nothing was done to oppose high license.

District Attorney Thomas rendered his opinion to the commissioners that the requirement of the consent of property owners and the four hundred feet rule in the new law does not apply to duly incorporated clubs, the representatives of several clubs having argued the question before him. If his opinion is sustained all that will be necessary is to become duly incorporated to sell all they choose in whatever locality best suits them.

A temperance address was issued June 10th, by the district W. C. T. U. to the property holders of our city, urging them to withhold their signatures from applications for saloon licenses.

The last two meetings of our union Band of Hope were unusually successful; 150 children were present at the first meeting and nineteen new members secured. Ex-District attorney Dumont addressed the meeting. At the following meeting, a young man of eighteen years came forward and signed the triple pledge, also four children.

It is with sorrow that we record the death of two who have long been in our ranks, Mrs. G. L. Clark and Mrs. Blackford. Mrs. Clark, who had filled the superintendency of evangelistic work in the district union a number of years, passed to her reward at her former home in Plattsburg, N. Y., where she had the honor of being a Crusader. Mrs. Blackford was an earnest advocate of the cause we love so well; her partner in life said, "She has often encouraged me in my temperance work, when I was thoroughly disheartened." May the mantle of these women fall on others as faithful and true.

L. C. Kessler,
District Reporter, Washington.

COLORADO.

SILVERY GLEAMS.

As a prelude to unavoidably deferred news, it is with feelings of gratitude to our Heavenly Father we report that our state president, Mrs. Eva Higgins, an invalid since last October, has so far recovered her health and strength that she anticipates returning to her La Veta home. During her protracted illness, plans have been laid and matured for the furtherance of our temperance work that have truly seemed marvelous, when one could note the "look of firm endurance true and tried" and "suffering meekly borne." Her "greatest prayer is patience," and patience, genius. She was permitted to preside at the meeting of state executive committee held in Denver, at which time some perplexing questions were to be discussed. It was decided to hold the annual meeting in Boulder the third week in September.

Mrs. M. J. Telford, at present residing in Grand Junction, will lecture in the state under the auspices of the W. C. T. U., making her own appointments, and receiving the collections as recompense for her services. The Suffrage Association are expecting Mrs. Carrie Lane Chapman to speak for them, and anticipate favorable results.

When the southern district convention at Pueblo fairly got under way it was an enthusiastic affair. Delegates were present from La Junta, Trinidad, Rocky Ford, Colorado Springs, Colorado City, Rye, Rouse, the Pueblo unions, and members of the executive from Denver.

Although Mother Reynolds, on account of illness, was not able to be present, her department was given more attention, perhaps, than any other, an excellent paper on "Mothers' Work" being presented by Mrs. Learnard, of Rouse, followed by Mrs. Todd, president of Rocky Ford union, and a poem from Mrs. Wilson, of Canon City.

The subject of Sabbath observance was forcibly handled by Mrs. Best, county superintendent of jail and prison work in her home, Cattaraugus county, N. Y., and by Bro. R. A. Carnine, of the Broadway M. E. Church, who talked eloquently on the Sunday closing of the World's Fair.

Father Brunton, chaplain for the D. & R. G. Railroad Company, spoke in a masterly manner on the railroad work. An innovation upon the routine order of exercise was the introduction of, and five minutes speeches from, the brethren. Dr. Kieffer, of Colorado Springs, gave a most telling and eloquent address on Friday evening on the work of the W. C. T. U., an address prepared for his own church, which we wish could be listened to by all our workers.

Saturday evening was given to the discussion of the suffrage amendment. All were disappointed that the promised speaker, Mrs. Carrie Lane Chapman, of New York, was unable to be present, but it is doubtful if any one could have filled the evening more acceptably than did Judge Kerr, of Pueblo. A ratification meeting was held, and short addresses were made by a number of speakers. The old officers of the district were all reëlected, but, as in the northern district, the convention recommended the discontinuance of the district organization.

The Pueblo county convention immediately preceded the district convention. Thursday evening was occupied by the young people, and a most interesting program was rendered.

The Evans union has four departments in running order: Evangelistic, mothers' meetings, literature and press work. A memorial service in honor of Miss Jennie Casseday was held at the M. E. church, June 9, with the largest attendance ever had at an afternoon service. Appropriate hymns were well rendered by a choir. Carefully prepared articles and selections were read relating to Miss Casseday's life work. It was a very profitable meeting. There seems a strong purpose in the hearts of the members to toil on, looking for victory.

Boulder county union held its annual convention at Lafayette, with Mrs. H. E. Rainger, the president, in the chair. Thirty-two delegates represented the ten unions. Papers were read on mothers' duties, narcotics, Y work and suffrage, the latter subject receiving much thought and discussion. The work for the ensuing six months is to be largely along that line and all funds possible are to be used in that direction. A touching memorial service for the late vice-president, Mrs. Wallace, was led by Mrs. Thompson, of Longmont.

Mrs. Ida Best, reporting for the Lake City union, writes most enthusiastically to *The Bulletin:* "We have but a few working members, meeting every two weeks. We have taken up jail and prison work and work for miners, also sustain a Loyal Temperance Legion of twenty members, of which I am proud to be the superintendent. We presented the children with a fine banner and feel well repaid in their happiness. Mr. Hall delivered four excellent addresses. The lecture, 'How to Measure a Man,' he repeated by request to a large house."

Lyons union is working slowly but surely, and making some headway. Three successful Demorest contests have been held, netting about fifty dollars, calling out full houses and awakening much interest. The first contest was composed entirely of girls, the second of both boys and girls, and the third of boys alone.

In Denver, amid impressive ceremonies, Mrs. Ella F. Leonard was, on June 20, ordained a minister of the gospel in the Congregational denomination. This circumstance is an unusual one, and Mrs. Leonard has the distinction of being the first woman admitted in Colorado, and the second in the United States, to preach in the Congregational church. She was licensed to preach three years ago, by the Denver Ministerial Association, and now has passed a satisfactory examination with this successful result. The ceremonies took place in the Second Congregational church, and were beautiful, a well-chosen choral service being selected. Rev. H. E. Thayer, of Longmont, delivered a sermon on the subject of the moral elevation of women as compared with earlier times. Rev. George E. Paddock gave the charge, and Rev. C. N. Fitch gave the right hand of fellowship, and Mrs. Leonard signalized her entry into the ranks of the ministry by pronouncing the benediction. She sought ordination because she is constantly taken for a minister and asked to administer the ordinances of the church at baptism, holy communion, marriage, etc. Ordination will remove misapprehension and facilitate her work. She has also been appointed a member of the advisory council of the Woman's branch of the World's

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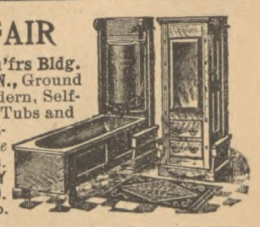

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Congress Auxiliary for Colorado Congregational churches.

The Day and Night Nursery in Denver has cared for 1,003 children during the month. Of that number there have been 290 free of charge, the average number per day being 34. The kitchen garden, now closed for the summer, had enrolled 350 scholars. Average attendance 29. The superintendent of literature, Mrs. J. A. Temple, has distributed more than 200 leaflets, and a very gratifying letter was received by her from the National superintendent among the Chinese in San Francisco.

The Littleton union, numbering twenty members, support a reading-room where ice cream and lemonade are dispensed for a nominal sum. The proceeds have netted them $101, far exceeding their expectations. In these times of financial depression, "Let us not be weary in well-doing."

SARAH LEE TEETOR,
State Reporter, Denver.

NEWS IN A NUTSHELL.

TEMPERANCE day at the Willimantic Camp Ground is held under the auspices of the Connecticut W. C. T. U., Friday, August 11. Geo. W. Bain and other leading lights will make the echoes ring.

DR. ANNA H. SHAW will speak in Orange, N. J., October 25, and will spend the two succeeding weeks in the state. All unions, clubs or churches wishing to engage her will please address immediately Lucy E. Anthony, Woman's Building, Jackson Park, Chicago, Ill., that a consecutive route may be arranged.

THE National Executive Committee of the Prohibition party has decided, for excellent reasons, not to meet in Chicago August 27 to September 3 as proposed. Printed matter containing practical suggestions will be sent from headquarters to county and local committees. Address Samuel Dickie, Albion, Mich., chairman Prohibition National Committee.

THE railroad Sabbath school at Oakland, Cal., the care of Mrs. Mary Teats, state superintendent of railroad work, enjoyed a delightful outing at the Niles picnic grounds, recently, by courtesy of the Southern Pacific railway officers and the proprietor of the grounds. The day was brimful of happiness and sunshine for the children, who enjoyed the games and outdoor sports, the dinner and the music of the boys' brigade band.

A NOTE of warning against vile phonographs has been sounded by Mrs. Ada H. Kepley, Illinois superintendent for the suppression of impure literature, who writes: "I just to-day discovered that in my own town a wretch yesterday had a phonograph and to the men and boys it detailed filthy stories. It is probable other phonographs are doing the same thing. My advice to all W. C. T. U. women is to ask the mayors or city presidents to require all phonograph men to present their machines for examination and that the police be instructed to keep an eye upon them. These rogues are amenable under the law for circulating obscene matter, and should be punished. In Illinois if our women successfully prosecute such offenders the W. C. T. U. can get one-half the fine and the school fund the remainder. See Chap. 38 Illinois Statutes, Sec. 223."

ANNOUNCEMENT.

CALL FOR KENTUCKY STATE CONVENTION.

The thirteenth annual convention of Kentucky W. C. T. U. will be held in Owensboro, September 22 to 25. Mrs. Mary A. Woodbridge, secretary World's and National W. C. T. U., will deliver the evening lecture Saturday 23, and preach the sermon Sunday morning, 24. We hope to secure the services of Miss Frances E. Griffin, of Alabama, for the evening lecture, Monday, 25.

MRS. N. A. MUNNELL, *Pres.*
MRS. M. M. GIVENS, *Cor. Sec.*

EASTERN WASHINGTON CALL FOR STATE CONVENTION.

The eleventh annual convention of the Eastern Washington W. C. T. U. will be held at Oakesdale, Wednesday and Thursday, September 6 and 7, 1893. Meetings of the executive committee will be held on Tuesday and Friday, September 5 and 8. Write Mrs. Lucy A. Switzer, Cheney, Wash., concerning railroad rates. Names of delegates should be sent to Mrs. Jennie L. Green, Medical Lake, Wash. Send reports to Mrs. Ida M. P. Smith, Oakesdale, Wash. Send the names of all who expect to attend to Mrs. Maggie Brown, Oakesdale, chairman of the committee on entertainment. Sunday, September 3, is set apart as a day of special prayer for our convention.

MRS. JENNIE L. GREEN, *Pres.*

MINNESOTA STATE CONVENTION.

Our annual meeting will be held September 12 to 15, at St. Paul, in the Central Park M. E. Church, corner of Twelfth and Minnesota streets. To secure entertainment send names of delegates with post-office addresses before August 21, to Mrs. F. B. Doran, chairman committee on entertainment, 201 E. Congress street, St. Paul.

Each union, W and Y, is affectionately requested to observe Friday, August 25, as a day of special private and united prayer for the blessing of our God upon us, and His presence and guidance during our convention.

MRS. H. A. HOBART,
Pres. Minnesota W. C. T. U.

Official Communications.

A MESSAGE TO ALL WHITE-RIBBONERS.

DEAR FRIENDS:—Some of you are asking about the "Self-denial Fund" and are anxious to know how much money came to the World's W. C. T. U. from that source. Up to date—July 25th—I have received $198.22. Of this, Canada contributed $10.55; Newfoundland, $11.30, and the United States $176.37. The smallest amount received was five cents from a little girl in Canada; the largest was the gift of the Y. W. C. T. U. of Fall River, Mass., and amounted to $15.66. The money came from fifty-seven unions and ninety-three individuals who forwarded personal tokens of their self-denial. The first sum to arrive was one dollar, sent by a lady of sixty-seven years who (in a warm climate) walked a mile on a very hot morning and sewed for strangers all day, that she might send this gift to the World's W. C. T. U. For more than three months there have been almost daily receipts of small sums earned or saved for the cause of temperance, and many of the accompanying letters have been worth more than the money itself. But the editor will use her scissors if I tell you of these just now.

I wonder how many of you know that we have a new missionary who has been at work in India since the first of April. She is Mrs. Jeannette G. Hauser and her headquarters are in Lucknow. It is to be our privilege to raise at least $600 a year for her support, and when her salary is paid up to the middle of August the treasury will be almost as empty as that famous "cupboard" which was the special property of "Old Mother Hubbard."

Yet it is one of the curious facts of our existence that no matter how bare the cupboard or empty the treasury the demands upon each do not diminish. In view of this fact we are asking some of our good friends to become responsible for this salary. One gentleman in Scotland promises ten pounds a year for two or three years if we can obtain the remainder. A lady and gentleman in Canada promise twenty-five dollars per year on the same condition; Miss Willard will also give twenty-five dollars a year. Now here is one-sixth of the amount needed if we can only secure pledges for the other five hundred dollars. Who will respond to this appeal and promptly send a donation to the treasurer of the World's W. C. T. U.? Are there not fifty unions or individuals who will send ten dollars each?

There is a small sum on hand ready for Miss West's successor in Japan, and there is a lady willing to go, but before she *can* go we also need pledges for her support.

An empty treasury means unpaid salaries to secretaries as well as missionaries; and, although all bills have been paid up to the present time, funds are now needed to keep the machinery going. Our next Red Letter Day is September 22—the birthday of Mrs. Mary Clement Leavitt. On this day we take our annual thank-offering collections for the benefit of the World's W. C. T. U. The donations received from this source last September were a very great help. Will not our white ribbon workers, everywhere, faithfully obsserve this day, promptly sending their thank-offerings to the treasurer?

One thing more; in sending money from the United States to Canada please bear in mind that *American postal notes* are useless here and have to be sent to the United States for collection. Send by bank draft, "international" money order, express order, or registered letter. If it is desirable to send change in postage stamps be sure they are one or two-cent stamps, and not those of higher denominations. By observing care in sending your gifts money is saved to the treasury and the treasurer's work is made easier.

And now it only remains for me to thank you for your kind remembrance of past needs and to beg that you will continue to give not only money but thought and prayer to the work of the World's W. C. T. U. Yours in the Master's service,

ELLA F. M. WILLIAMS,
Treasurer World's W. C. T. U.
26 Chomedey St., Montreal, Canada.

SCHOOL SAVINGS BANKS.

The school savings banks teaching spread so encouragingly last year that we cordially ask the states and territories to take it up as a department at their coming autumnal conventions. The institution of this inculcation of thrift and economy can be advanced happily by women. It is pleasant work, because it meets quick response. The school directors, teachers, parents and bankers unite in approving of and establishing the easy system of training school children to business habits and self-responsibility. The collection and care of the children's savings occupies but fifteen minutes per week of any teacher's time. It is an interesting diversion and the inculcation of thrift rebounds on the lives and habits of those having the care of the children in the school-house and in the home.

With the saving of money, that might otherwise be foolishly spent or not earned, the great lesson of personal accountability is naturally taught. Generosity as well as economy is opportunely engendered. The boy and the girl having equal chance to become bank depositors are not likely to imbibe the mistaken idea that money earning, possession and self-independence are gauged by sex. They feel the growth of a better and higher equality. While encouraging this saving of pennies we endeavor to teach the best and true use of money as a comfort factor. It is only those who possess that can enjoy the delight of giving. The girl who buys a dainty or comfort for a sick mother, the boy who surprises his father with a new necktie or help in some family need knows the best joy of possession. Thirty-four thousand school children in the United States have now one hundred and seventy thousand dollars in the banks of the country, as their school deposits. Double that amount has been deposited, about half the money having been withdrawn for use or transferred to the outside accounts of the pupils on their leaving school.

We have this thrift teaching in one hundred and twenty public schools in Pennsylvania, fifty of them in my own county, Montgomery, and several others take it up this fall. A number adopted the teaching last year, because of the entire satisfaction expressed by those who began using the system a year or two earlier. Girard College engenders practical economy in this way, the president having become interested in our scheme last winter. Prominent educators manifest continual sympathy with the work. Philanthropists are free to say the School Savings Bank is a ready key to reform, and that a nation thus trained must have vastly less extreme poverty, intemperance and crime. Self-responsibility, self-respect, possession and practical knowledge of initial business methods is in itself a great safeguard.

For ten cents a full line of literature, explaining the simple application of this popular teaching, will be forwarded by addressing me at Norristown, Pa.

During the fall and winter I expect to study economic problems in Southern Europe, hoping to be able to diffuse more light on this important subject, which so interests the whole people. An efficient secretary will reply to all communications, and fill all orders for school savings banks' literature and supplies sent here. My personal address for a few months, after August 4, will be Freiburg, Baden, Germany.

I ask of each state and territorial executive in this general way, as I have, personally, thoughtful consideration of this department of effective and acceptable reform, and the appointment of exponents of the work wherever it is practicable. We have some county superintendents of the department in New York, California and Pennsylvania; state superintendents in Maine, Missouri, Nevada, Idaho, Wisconsin and North Dakota.

Yours for the inculcation of thrift and the uplifting of humanity,

SARA LOUISA OBERHOLTZER,
W. and N. Supt. School Savings Banks.
Norristown, Pa.

W. C. T. U. COFFEE HOUSE SUPERINTENDENTS, ATTENTION.

Will every reader of this article, who is interested in coffee houses, please send to me at once the address and facts concerning any coffee house in the United States of which he or she may know? I refer to those which have been instituted wholly or in part by the W. C. T. U. Travelers are asking for a directory and it is very desirable to prepare such a help to be placed in every coffee house in the land. If the necessary information is sent to me very soon we may hope to issue such a directory before the October convention.

Yours in the work,

MRS. E. A. RUSSELL,
National Supt. W. C. T. U. coffee houses.
Care Woman's Baking Co., 57th Street and Rosalie Court, Chicago, Ill.

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ABSOLUTELY PURE. Unlike the Dutch Process, no Alkalies or Dyes used.

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THE WOMAN'S LECTURE BUREAU.

During the World's Fair the Woman's Lecture Bureau will have its headquarters in the organization room of the Woman's Building.

We will be pleased to talk over the work of the coming season with patrons, visitors, and lecturers and cordially invite all to call while in the city.

We expect that great good will result from our summer's work and we wish to urge upon all who sympathize with the work of the Bureau the necessity of using every effort possible to put this department on the footing it deserves. This can only be done through the effective coöperation of the local, county and state unions.

We have a few dates at our disposal of the popular Swedish lecturer, Miss Cecile Gohl, subject: Home life in Sweden (in costume) and the famous Smith sisters concert sextette.

The following lecturers are under our management, and we call your attention to the splendid list of workers:

Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.* Pennsylvania and Ohio early fall.

Mary T. Lathrap.* New York after August 8. Pennsylvania after September 15.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman.

Miss I. C. DeVelling in Arizona during the coming season.

Clara C. Hoffman, Illinois, Indiana and Ohio in August.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture at schools of methods.

Lillie Devereux Blake, calls in state of New York.

Elizabeth U. Yates.

Mary Sparkes Wheeler, in Pennsylvania.

Volney B. Cushing.

Harriet May Mills.

Rev. Eugenia St. John en route to Baltimore first of September.

Rev. C. H. St. John.

Lou J. Beauchamp, open for summer assemblies.

Open for summer assemblies:

Mary Seymour Howell.

Messrs. Wolfenbarger and Huckins.

Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A. Bassett.*

Olive Stubblefield.*

Caroline M. Woodward.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

M. Naomi Trimmer, vocalist.*

Rev. W. C. Weaver.*

Josephine R. Nichols.* In New England September and October.

Prof. Rena Michaels. Calls for Indiana and Illinois.

Caroline B. Buell, Illinois and adjoining states.

Mme. Fanny Zampini Salazar of Italy.

Mrs. Albert Barker, of England.

Rollo Kirk Bryan, Chalk Talker.

Mrs. Sarah A. McClees, of New York, will attend the Grand Army Encampment at Indianapolis in September and will remain until after the National W. C. T. U. Convention which is to be held in Chicago, in October. Mrs. McClees, National superintendent for the department of soldiers and sailors, will be accompanied by Mrs. Mary Grant Cramer, a sister of the late Gen. U. S. Grant, who will lecture with her during the months of September and October in Illinois and adjoining states. Several very successful lecture tours have been made by these ladies and their addresses will be especially interesting to members of the G. A. R. and their friends as well as all who are in sympathy with their work.

the World's Fair,

LUCY E. ANTHONY, *Manager,*
N. W. C. T. U., Headquarters,
Woman's Building, Jackson Park,
Chicago, Ill.

Permanent address, Somerton, Philadelphia.

LEWIS county, Washington, has had quite a boom in W. C. T. U. work during the month of July.

A BAND of young people recently entered into active temperance service is the Carlinville, Ill., Y, organized in March, now numbering eighty-eight members. They have held one reception at which about two hundred persons were present, and a number of socials, besides working with the local W. C. T. U. Their latest effort, the first of a series of the Demorest medal contests was held on the evening of June 29 and was a glorious success and an educator to the large and interested audience.

TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

The just shall live by faith.—Gal. 3: 11.

Nine members of the Falmouth, Mass., W. C. T. U. filled nine mite-boxes, and sent their contents, $33, to the Whittier memorial clock. This was a beautiful thing to do. We wish that in each union a few of the well-to-do members would form themselves into Whittier memorial clubs, and raise a fund for this memorial in memory of one of the purest and noblest of men, whose magic pen touched the tenderest chords in the human heart, as he pleaded in his sweet and pathetic songs for the equality of the race, for the lifting of heavy burdens and for more love to God and man. So far only $150 have been received for it. It is to cost $450. The sculptor, Carl Rohl-Smith, who has completed the unique design, which is now being cast in copper, and contains, among other beautiful symbols, the features of the sainted poet, promises to wait for his pay until the money is sent in for the memorial. Besides the verse which was written for the Temple by Whittier himself the following inscription will appear on the bronze: "The Woman's Laureate, John Greenleaf Whittier, 1807–1892. A Memorial from the Temperance People of the World." From the above it will be seen that the gifts of men, as well as women, will be acceptable. In this connection we desire to say that Walter Crane, of London, is now engaged on the Madam Willard memorial window; we have not yet received sufficient to pay for it. It is to cost $500, and $210 only have been received to date.

***

Ever since Christ's gracious words were uttered in regard to the "widow's mite," an added preciousness has seemed to emanate from the gifts of those who, in order to give have had to deny themselves. So many gifts to the Temple have this rare value, that to me its walls seem to glow with the beauty of the city not made with hands, which John saw in prophetic vision. Miss Lou N. Ammen, Tuscola, Ill., writes: "As I am a kind of a shut-in, there are not many ways by which I can make money. A year ago last spring I sold a few early-cut flowers. The following fall I sold some plants which I grew from cuttings." Then she tells her tribulations in selling her plants and flowers on account of her not being able to go out. She continues: "At last I have paid my floral expenses, filled my mite-box, and gladly send my little mite, $3.65." A good brother, Mr. C. A. Spooner, Sand Creek, Mich., sends $6. He writes: "I send you the coupons from my Temple Trust Bonds. As I think I can get along without their avails, you may use it for the Temple debt." A dear white-ribboner, Mrs. H. A. Wood, Plainfield, Ill., who is a "shut-in" on account of an attack of paralysis, says: "Although I am deprived of the pleasure of seeing you face to face, and hearing news of the work in which I am so much interested, I can let my money work for me, and it gives me pleasure to increase my subscription this year. I inclose $10."

***

Mrs. G. W. Wilson, Atlanta, Ga., sends $5 from her mite-box, saying: "I trust God's blessing may go with it and make it a power in this grand work. I would it were hundreds, nay thousands, but the little with His blessing is worth more than great revenues of wealth unblessed." Mrs. P. M. Slough, Marion, Mich., sends $3.70. She writes: "I earned this money knitting for the store." Jennie Leason, Cannon Falls, Minn., sends $3.65. She says: "I enclose you the contents of my mite-box. I am so glad to be able to send something to help build our beloved Temple. I wish I could send more, but will try and fill another mite-box. I have earned all this money myself, and was so glad to do it for the Temple I love so much."

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions.

Publisher's Notes.

YOUNG CRUSADER FOR AUGUST.

The Young Crusader for August has a feast of good things for the children. On the first page is a reproduction of the Children's Building, with a description by Miss Guernsey so realistic that it is almost like seeing with one's own eyes. You can imagine as you read the spirited boys of the gymnastic class exercising with their musical dumb bells, playing leap frog over the vaulting bars, climbing poles and ladders, and swinging from suspended rings.

You cannot so easily imagine the wee babies in the nursery, for you have never seen so many bright eyes and sweet faces together, but you can read all about them in Miss Guernsey's article.

The Editorial Notes will tell you what has been done with the pledge cards, and the fountain, and you must not omit to look at page 3, and read the thrilling story of Ma-ne-ha, a true tale of a wild Indian boy.

One copy 15c. per annum.

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With this number begins a new volume of *The Advance Guard.* NOW is the time to send in your subscription. Many new features will add to its attractiveness, and you should not miss the new story, the initial chapter of which is to be found in the July number.

"The Tables Turned,"

BY MATTIE B. FAY,

is illustrated by our special artist. The story opens with a spirited conversation between five interesting young ladies whom our artist has grouped around a table putting the finishing touches on some neckties for use at a coming social. Conversation turns upon the imaginary wearers of the ties, and the laughing and sometimes thoughtless girls, discuss the standard of morality for men, and the possibility of their exquisite work being soiled by the stains of liquor or tobacco.

In this issue Rudyard Kipling tells how he became a Prohibitionist, and Miss Guernsey, in her usual graphic style, writes of historic homes at "The White City." The accurate drawings of Fort Marion, John Hancock House and Mt. Vernon, add to the interest of the article.

Price, single copy, . . $ .05
" per annum, ...50

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THE OAK AND IVY LEAF FOR JULY

Is a number of great interest.

It contains two cuts illustrating the Créche of the Paris Y's, the especial work inaugurated by

MISS ISABEL GIBSON,

the enthusiastic young French woman on her return to France after her visit among American white-ribboners.

Miss Gibson has written a description of the work for this number of the *Oak and Ivy Leaf.*

Mrs. Barnes' Letter From France

is in her best vein.

Besides these, the paper contains A "FRESH AIR" STORY by Miss Gifford, the popular writer, the studies in

Bible Wisdom.

and many news items and notes of helpful work for young women.

Send your name and address enclosing twenty-five cents and receive the paper for one year commencing with the July number.

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Lydia J. Newcomb

Will open a School of Expression and Physical Culture in Sept., 1893, continuing until June, 1894, in Grand Rapids, Mich. Pupils taking the Normal Course will have their practice work in the public schools of Grand Rapids. For particulars address

LYDIA J. NEWCOMB, Spring Lake, Mich.

CHICAGO FEMALE COLLEGE (formerly at Morgan Park). 19th year begins Sept. 14th. Includes six weeks' study at World's Fair. New buildings. All departments. Ornamental branches taught by artists. Send for catalogue. Rooms for World's Fair visitors during vacation. Miss Julia H. Thayer, Auburn Park, Chicago, or 247 State St.

FRANKLIN COLLEGE, New Athens, O., begins 69th year Sept. 4. Board, tuition, furnished room and books $2.80 to $3 a wk.; *everything,* $135 a year. Cheapest, safest, best. **No saloons.** Catalogue free. W. A. WILLIAMS, D. D., *Pres.*

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MICHIGAN FEMALE SEMINARY

Kalamazoo, Mich. A superior school and refined home. Opens Sept. 14th, 1893. Terms $250. Steam heat, passenger elevator. Send for catalogue No. 27.

Congress Auxiliary for Colorado Congregational churches.

The Day and Night Nursery in Denver has cared for 1,003 children during the month. Of that number there have been 290 free of charge, the average number per day being 34. The kitchen garden, now closed for the summer, had enrolled 350 scholars. Average attendance 29. The superintendent of literature, Mrs. J. A. Temple, has distributed more than 200 leaflets, and a very gratifying letter was received by her from the National superintendent among the Chinese in San Francisco.

The Littleton union, numbering twenty members, support a reading-room where ice cream and lemonade are dispensed for a nominal sum. The proceeds have netted them $101, far exceeding their expectations. In these times of financial depression, "Let us not be weary in well-doing."

SARAH LEE TEETOR,
State Reporter, Denver.

NEWS IN A NUTSHELL.

TEMPERANCE day at the Willimantic Camp Ground is held under the auspices of the Connecticut W. C. T. U., Friday, August 11. Geo. W. Bain and other leading lights will make the echoes ring.

DR. ANNA H. SHAW will speak in Orange, N. J., October 25, and will spend the two succeeding weeks in the state. All unions, clubs or churches wishing to engage her will please address immediately Lucy E. Anthony, Woman's Building, Jackson Park, Chicago, Ill., that a consecutive route may be arranged.

THE National Executive Committee of the Prohibition party has decided, for excellent reasons, not to meet in Chicago August 27 to September 3 as proposed. Printed matter containing practical suggestions will be sent from headquarters to county and local committees. Address Samuel Dickie, Albion, Mich., chairman Prohibition National Committee.

THE railroad Sabbath school at Oakland, Cal., the care of Mrs. Mary Teats, state superintendent of railroad work, enjoyed a delightful outing at the Niles picnic grounds, recently, by courtesy of the Southern Pacific railway officers and the proprietor of the grounds. The day was brimful of happiness and sunshine for the children, who enjoyed the games and outdoor sports, the dinner and the music of the boys' brigade band.

A NOTE of warning against vile phonographs has been sounded by Mrs. Ada H. Kepley, Illinois superintendent for the suppression of impure literature, who writes: "I just to-day discovered that in my own town a wretch yesterday had a phonograph and to the men and boys it detailed filthy stories. It is probable other phonographs are doing the same thing. My advice to all W. C. T. U. women is to ask the mayors or city presidents to require all phonograph men to present their machines for examination and that the police be instructed to keep an eye upon them. These rogues are amenable under the law for circulating obscene matter, and should be punished. In Illinois if our women successfully prosecute such offenders the W. C. T. U. can get one-half the fine and the school fund the remainder. See Chap. 38 Ulinois Statutes, Sec. 223."

ANNOUNCEMENT.

CALL FOR KENTUCKY STATE CONVENTION.

The thirteenth annual convention of Kentucky W. C. T. U. will be held in Owensboro, September 22 to 25. Mrs. Mary A. Woodbridge, secretary World's and National W. C. T. U., will deliver the evening lecture Saturday 23, and preach the sermon Sunday morning, 24. We hope to secure the services of Miss Frances E. Griffin, of Alabama, for the evening lecture, Monday, 25.

MRS. N. A. MUNNELL, *Pres.*
MRS. M. M. GIVENS, *Cor. Sec.*

EASTERN WASHINGTON CALL FOR STATE CONVENTION.

The eleventh annual convention of the Eastern Washington W. C. T. U. will be held at Oakesdale, Wednesday and Thursday, September 6 and 7, 1893. Meetings of the executive committee will be held on Tuesday and Friday, September 5 and 8. Write Mrs. Lucy A. Switzer, Cheney, Wash., concerning railroad rates. Names of delegates should be sent to Mrs. Jennie L. Green, Medical Lake, Wash. Send reports to Mrs. Ida M. P. Smith, Oakesdale, Wash. Send the names of all who expect to attend to Mrs. Maggie Brown, Oakesdale, chairman of the committee on entertainment. Sunday, September 3, is set apart as a day of special prayer for our convention.

MRS. JENNIE L. GREEN, *Pres.*

MINNESOTA STATE CONVENTION.

Our annual meeting will be held September 12 to 15, at St. Paul, in the Central Park M. E. Church, corner of Twelfth and Minnesota streets. To secure entertainment send names of delegates with post-office addresses before August 21, to Mrs. F. B. Doran, chairman committee on entertainment, 201 E. Congress street, St. Paul.

Each union, W and Y, is affectionately requested to observe Friday, August 25, as a day of special private and united prayer for the blessing of our God upon us, and His presence and guidance during our convention.

MRS. H. A. HOBART,
Pres. Minnesota W. C. T. U.

Official Communications.

A MESSAGE TO ALL WHITE-RIBBONERS.

DEAR FRIENDS:—Some of you are asking about the "Self-denial Fund" and are anxious to know how much money came to the World's W. C. T. U. from that source. Up to date—July 25th—I have received $198.22. Of this, Canada contributed $10.55; Newfoundland, $11.30, and the United States $176.37. The smallest amount received was five cents from a little girl in Canada; the largest was the gift of the Y. W. C. T. U. of Fall River, Mass., and amounted to $15.66. The money came from fifty-seven unions and ninety-three individuals who forwarded personal tokens of their self-denial. The first sum to arrive was one dollar, sent by a lady of sixty-seven years who (in a warm climate) walked a mile on a very hot morning and sewed for strangers all day, that she might send this gift to the World's W. C. T. U. For more than three months there have been almost daily receipts of small sums earned or saved for the cause of temperance, and many of the accompanying letters have been worth more than the money itself. But the editor will use her scissors if I tell you of these just now.

I wonder how many of you know that we have a new missionary who has been at work in India since the first of April. She is Mrs. Jeannette G. Hauser and her headquarters are in Lucknow. It is to be our privilege to raise at least $600 a year for her support, and when her salary is paid up to the middle of August the treasury will be almost as empty as that famous "cupboard" which was the special property of "Old Mother Hubbard."

Yet it is one of the curious facts of our existence that no matter how bare the cupboard or empty the treasury the demands upon each do not diminish. In view of this fact we are asking some of our good friends to become responsible for this salary. One gentleman in Scotland promises ten pounds a year for two or three years if we can obtain the remainder. A lady and gentleman in Canada promise twenty-five dollars per year on the same condition; Miss Willard will also give twenty-five dollars a year. Now here is one-sixth of the amount needed if we can only secure pledges for the other five hundred dollars. Who will respond to this appeal and promptly send a donation to the treasurer of the World's W. C. T. U.? Are there not fifty unions or individuals who will send ten dollars each?

There is a small sum on hand ready for Miss West's successor in Japan, and there is a lady willing to go, but before she *can* go we also need pledges for her support.

An empty treasury means unpaid salaries to secretaries as well as missionaries; and, although all bills have been paid up to the present time, funds are now needed to keep the machinery going. Our next Red Letter Day is September 22—the birthday of Mrs. Mary Clement Leavitt. On this day we take our annual thank-offering collections for the benefit of the World's W. C. T. U. The donations received from this source last September were a very great help. Will not our white ribbon workers, everywhere, faithfully obsserve this day, promptly sending their thank-offerings to the treasurer?

One thing more; in sending money from the United States to Canada please bear in mind that *American postal notes* are useless here and have to be sent to the United States for collection. Send by bank draft, "international" money order, express order, or registered letter. If it is desirable to send change in postage stamps be sure they are one or two-cent stamps, and not those of higher denominations. By observing care in sending your gifts money is saved to the treasury and the treasurer's work is made easier.

And now it only remains for me to thank you for your kind remembrance of past needs and to beg that you will continue to give not only money but thought and prayer to the work of the World's W. C. T. U. Yours in the Master's service,

ELLA F. M. WILLIAMS,
Treasurer World's W. C. T. U.
26 Chomedey St., Montreal, Canada.

SCHOOL SAVINGS BANKS.

The school savings banks teaching spread so encouragingly last year that we cordially ask the states and territories to take it up as a department at their coming autumnal conventions. The institution of this inculcation of thrift and economy can be advanced happily by women. It is pleasant work, because it meets quick response. The school directors, teachers, parents and bankers unite in approving of and establishing the easy system of training school children to business habits and self-responsibility. The collection and care of the children's savings occupies but fifteen minutes per week of any teacher's time. It is an interesting diversion and the inculcation of thrift rebounds on the lives and habits of those having the care of the children in the school-house and in the home.

With the saving of money, that might otherwise be foolishly spent or not earned, the great lesson of personal accountability is naturally taught. Generosity as well as economy is opportunely engendered. The boy and the girl having equal chance to become bank depositors are not likely to imbibe the mistaken idea that money earning, possession and self-independence are gauged by sex. They feel the growth of a better and higher equality. While encouraging this saving of pennies we endeavor to teach the best and true use of money as a comfort factor. It is only those who possess that can enjoy the delight of giving. The girl who buys a dainty or comfort for a sick mother, the boy who surprises his father with a new necktie or help in some family need knows the best joy of possession. Thirty-four thousand school children in the United States have now one hundred and seventy thousand dollars in the banks of the country, as their school deposits. Double that amount has been deposited, about half the money having been withdrawn for use or transferred to the outside accounts of the pupils on their leaving school.

We have this thrift teaching in one hundred and twenty public schools in Pennsylvania, fifty of them in my own county, Montgomery, and several others take it up this fall. A number adopted the teaching last year, because of the entire satisfaction expressed by those who began using the system a year or two earlier. Girard College engenders practical economy in this way, the president having become interested in our scheme last winter. Prominent educators manifest continual sympathy with the work. Philanthropists are free to say the School Savings Bank is a ready key to reform, and that a nation thus trained must have vastly less extreme poverty, intemperance and crime. Self-responsibility, self-respect, possession and practical knowledge of initial business methods is in itself a great safeguard.

For ten cents a full line of literature, explaining the simple application of this popular teaching, will be forwarded by addressing me at Norristown, Pa.

During the fall and winter I expect to study economic problems in Southern Europe, hoping to be able to diffuse more light on this important subject, which so interests the whole people. An efficient secretary will reply to all communications, and fill all orders for school savings banks' literature and supplies sent here. My personal address for a few months, after August 4, will be Freiburg, Baden, Germany.

I ask of each state and territorial executive in this general way, as I have, personally, thoughtful consideration of this department of effective and acceptable reform, and the appointment of exponents of the work wherever it is practicable. We have some county superintendents of the department in New York, California and Pennsylvania; state superintendents in Maine, Missouri, Nevada, Idaho, Wisconsin and North Dakota.

Yours for the inculcation of thrift and the uplifting of humanity,

SARA LOUISA OBERHOLTZER,
W. and N. Supt. School Savings Banks.
Norristown, Pa.

W. C. T. U. COFFEE HOUSE SUPERINTENDENTS, ATTENTION.

Will every reader of this article, who is interested in coffee houses, please send to me at once the address and facts concerning any coffee house in the United States of which he or she may know? I refer to those which have been instituted wholly or in part by the W. C. T. U. Travelers are asking for a directory and it is very desirable to prepare such a help to be placed in every coffee house in the land. If the necessary information is sent to me very soon we may hope to issue such a directory before the October convention.

Yours in the work,

MRS. E. A. RUSSELL,
National Supt. W. C. T. U. coffee houses.
Care Woman's Baking Co., 57th Street and Rosalie Court, Chicago, Ill.

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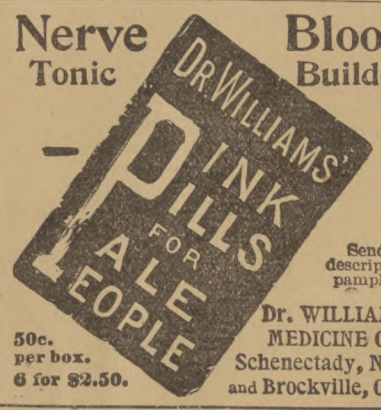

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THE WOMAN'S LECTURE BUREAU.

During the World's Fair the Woman's Lecture Bureau will have its headquarters in the organization room of the Woman's Building.

We will be pleased to talk over the work of the coming season with patrons, visitors, and lecturers and cordially invite all to call while in the city.

We expect that great good will result from our summer's work and we wish to urge upon all who sympathize with the work of the Bureau the necessity of using every effort possible to put this department on the footing it deserves. This can only be done through the effective coöperation of the local, county and state unions.

We have a few dates at our disposal of the popular Swedish lecturer, Miss Cecile Gohl, subject: Home life in Sweden (in costume) and the famous Smith sisters concert sextette.

The following lecturers are under our management, and we call your attention to the splendid list of workers:

Frances E. Willard, on her return home.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw.* Pennsylvania and Ohio early fall.

Mary T. Lathrap.* New York after August 8. Pennsylvania after September 15.

Helen M. Gougar.*

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman.

Miss I. C. DeVelling in Arizona during the coming season.

Clara C. Hoffman, Illinois, Indiana and Ohio in August.

Lydia J. Newcomb, lecturer and instructor in vocal and physical culture at schools of methods.

Lillie Devereux Blake, calls in state of New York.

Elizabeth U. Yates.

Mary Sparkes Wheeler, in Pennsylvania.

Volney B. Cushing.

Harriet May Mills.

Rev. Eugenia St. John en route to Baltimore first of September.

Rev. C. H. St. John.

Lou J. Beauchamp, open for summer assemblies.

Open for summer assemblies:

Mary Seymour Howell.

Messrs. Wolfenbarger and Huckins.

Ellen M. Bolles.*

Laura DeForce Gordon.*

Rev. Caroline A. Bassett.*

Olive Stubblefield.*

Caroline M. Woodward.*

Eva M. Shontz, elocutionist.*

Wm. G. Hubbard.*

Mrs. Emily Pitt Stevens.*

Elizabeth M. Boyd, evangelist.*

Yates Hickey.*

M. Naomi Trimmer, vocalist.*

Rev. W. C. Weaver.*

Josephine R. Nichols.* In New England September and October.

Prof. Rena Michaels. Calls for Indiana and Illinois.

Caroline B. Buell, Illinois and adjoining states.

Mme. Fanny Zampini Salazar of Italy.

Mrs. Albert Barker, of England.

Rollo Kirk Bryan, Chalk Talker.

Mrs. Sarah A. McClees, of New York, will attend the Grand Army Encampment at Indianapolis in September and will remain until after the National W. C. T. U. Convention which is to be held in Chicago, in October. Mrs. McClees, National superintendent for the department of soldiers and sailors, will be accompanied by Mrs. Mary Grant Cramer, a sister of the late Gen. U. S. Grant, who will lecture with her during the months of September and October in Illinois and adjoining states. Several very successful lecture tours have been made by these ladies and their addresses will be especially interesting to members of the G. A. R. and their friends as well as all who are in sympathy with their work.

the World's Fair,

LUCY E. ANTHONY, *Manager,*
N. W. C. T. U., Headquarters,
Woman's Building, Jackson Park,
Chicago, Ill.

Permanent address, Somerton, Philadelphia.

LEWIS county, Washington, has had quite a boom in W. C. T. U. work during the month of July.

A BAND of young people recently entered into active temperance service is the Carlinville, Ill., Y, organized in March, now numbering eighty-eight members. They have held one reception at which about two hundred persons were present, and a number of socials, besides working with the local W. C. T. U. Their latest effort, the first of a series of the Demorest medal contests was held on the evening of June 29 and was a glorious success and an educator to the large and interested audience.

TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

The just shall live by faith.—Gal. 3: 11.

Nine members of the Falmouth, Mass., W. C. T. U. filled nine mite-boxes, and sent their contents, $33, to the Whittier memorial clock. This was a beautiful thing to do. We wish that in each union a few of the well-to-do members would form themselves into Whittier memorial clubs, and raise a fund for this memorial in memory of one of the purest and noblest of men, whose magic pen touched the tenderest chords in the human heart, as he pleaded in his sweet and pathetic songs for the equality of the race, for the lifting of heavy burdens and for more love to God and man. So far only $150 have been received for it. It is to cost $450. The sculptor, Carl Rohl-Smith, who has completed the unique design, which is now being cast in copper, and contains, among other beautiful symbols, the features of the sainted poet, promises to wait for his pay until the money is sent in for the memorial. Besides the verse which was written for the Temple by Whittier himself the following inscription will appear on the bronze: "The Woman's Laureate, John Greenleaf Whittier, 1807–1892. A Memorial from the Temperance People of the World." From the above it will be seen that the gifts of men, as well as women, will be acceptable. In this connection we desire to say that Walter Crane, of London, is now engaged on the Madam Willard memorial window; we have not yet received sufficient to pay for it. It is to cost $500, and $210 only have been received to date.

***

Ever since Christ's gracious words were uttered in regard to the "widow's mite," an added preciousness has seemed to emanate from the gifts of those who, in order to give have had to deny themselves. So many gifts to the Temple have this rare value, that to me its walls seem to glow with the beauty of the city not made with hands, which John saw in prophetic vision. Miss Lou N. Ammen, Tuscola, Ill., writes: "As I am a kind of a shut-in, there are not many ways by which I can make money. A year ago last spring I sold a few early-cut flowers. The following fall I sold some plants which I grew from cuttings." Then she tells her tribulations in selling her plants and flowers on account of her not being able to go out. She continues: "At last I have paid my floral expenses, filled my mite-box, and gladly send my little mite, $3.65." A good brother, Mr. C. A. Spooner, Sand Creek, Mich., sends $6. He writes: "I send you the coupons from my Temple Trust Bonds. As I think I can get along without their avails, you may use it for the Temple debt." A dear white-ribboner, Mrs. H. A. Wood, Plainfield, Ill., who is a "shut-in" on account of an attack of paralysis, says: "Although I am deprived of the pleasure of seeing you face to face, and hearing news of the work in which I am so much interested, I can let my money work for me, and it gives me pleasure to increase my subscription this year. I inclose $10."

***

Mrs. G. W. Wilson, Atlanta, Ga., sends $5 from her mite-box, saying: "I trust God's blessing may go with it and make it a power in this grand work. I would it were hundreds, nay thousands, but the little with His blessing is worth more than great revenues of wealth unblessed." Mrs. P. M. Slough, Marion, Mich., sends $3.70. She writes: "I earned this money knitting for the store." Jennie Leason, Cannon Falls, Minn., sends $3.65. She says: "I enclose you the contents of my mite-box. I am so glad to be able to send something to help build our beloved Temple. I wish I could send more, but will try and fill another mite-box. I have earned all this money myself, and was so glad to do it for the Temple I love so much."

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions.

Publisher's Notes.

YOUNG CRUSADER FOR AUGUST.

The Young Crusader for August has a feast of good things for the children. On the first page is a reproduction of the Children's Building, with a description by Miss Guernsey so realistic that it is almost like seeing with one's own eyes. You can imagine as you read the spirited boys of the gymnastic class exercising with their musical dumb bells, playing leap frog over the vaulting bars, climbing poles and ladders, and swinging from suspended rings.

You cannot so easily imagine the wee babies in the nursery, for you have never seen so many bright eyes and sweet faces together, but you can read all about them in Miss Guernsey's article.

The Editorial Notes will tell you what has been done with the pledge cards, and the fountain, and you must not omit to look at page 3, and read the thrilling story of Ma-ne-ha, a true tale of a wild Indian boy.

One copy 15c. per annum.

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is illustrated by our special artist. The story opens with a spirited conversation between five interesting young ladies whom our artist has grouped around a table putting the finishing touches on some neckties for use at a coming social. Conversation turns upon the imaginary wearers of the ties, and the laughing and sometimes thoughtless girls, discuss the standard of morality for men, and the possibility of their exquisite work being soiled by the stains of liquor or tobacco.

In this issue Rudyard Kipling tells how he became a Prohibitionist, and Miss Guernsey, in her usual graphic style, writes of historic homes at "The White City." The accurate drawings of Fort Marion, John Hancock House and Mt. Vernon, add to the interest of the article.

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It contains two cuts illustrating the Créche of the Paris Y's, the especial work inaugurated by

MISS ISABEL GIBSON,

the enthusiastic young French woman on her return to France after her visit among American white-ribboners.

Miss Gibson has written a description of the work for this number of the *Oak and Ivy Leaf.*

Mrs. Barnes' Letter From France

is in her best vein.

Besides these, the paper contains A "FRESH AIR" STORY by Miss Gifford, the popular writer, the studies in

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Send your name and address enclosing twenty-five cents and receive the paper for one year commencing with the July number.

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Lydia J. Newcomb

Will open a School of Expression and Physical Culture in Sept., 1893, continuing until June, 1894, in Grand Rapids, Mich. Pupils taking the Normal Course will have their practice work in the public schools of Grand Rapids. For particulars address

LYDIA J. NEWCOMB, Spring Lake, Mich.

CHICAGO FEMALE COLLEGE (formerly at Morgan Park). 19th year begins Sept. 14th. Includes six weeks' study at World's Fair. New buildings. All departments. Ornamental branches taught by artists. Send for catalogue. Rooms for World's Fair visitors during vacation. Miss Julia H. Thayer, Auburn Park, Chicago, or 247 State St.

FRANKLIN COLLEGE, New Athens, O., begins 69th year Sept. 4. Board, tuition, furnished room and books $2.80 to $3 a wk.; *everything,* $135 a year. Cheapest, safest, best. **No saloons.** Catalogue free. W. A. WILLIAMS, D. D., *Pres.*

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Kalamazoo, Mich. A superior school and refined home. Opens Sept. 14th, 1893. Terms $250. Steam heat, passenger elevator. Send for catalogue No. 27.

WHAT THE BOBOLINKS SAID.

BY BELLE L. BARNES.

NE afternoon young Philip Brown
Was reeling homeward from the town;
His brain confused by the flowing bowl,
That fell destroyer of body and soul.
The path where he was wont to go
Lay where the rush and iris grow.

The merry brook went babbling by,
The painted moth and dragon-fly
Poised lightly o'er its dimpling face,
Or darted on with agile grace.
A blackbird chattered in the sun,
The bobolinks rose one by one
From out the swaying summer grass,
And seemed to mock him as he passed.
"Bobolink! bobolink! Why, we should think
A man would be ashamed to drink!
Birds wouldn't do it! Chink-a-chee, chee;
Not we! Not we! we! we! we! we!"

Poor Phil, ashamed, hung down his head;
But soon forgot what the birds had said,
And began to dream in a maudlin way
Of all the money he meant to pay
From his empty pockets, some fine day.
He thought he'd invest in a flouring mill,
And buy that handsome house on the hill,
While his cellars should overflow—"Chee! chink!"
Up rose another gay bobolink—
"You're fooled! You're fooled! You stupid, you!
That's not what liquor brings one to!
'Twill make you poor as poverty!
You'll see! You'll see! See! see! see! see!"

Then Philip muttered, "A pretty pass!
When the birds nag a fellow for taking a glass!"
But the thought soon passed from his misty brain,
And he built another "castle in Spain."
He giggled and chuckled on thoughts intent
Of the day when he should be president.
He'd rule the roost with a rigid hand,
He'd send his minions all over the land,
He'd banish the opium-smoking Chinee,
But tobacco and whisky should both be free,
And that jolly old rum-seller over the way
Shouldn't have a penny of license to pay.
But a bobolink swayed on a willow limb,
And pertly and saucily answered him.
"Bobolink! Bobolink! You seem to think
A fool grows wise and great through drink!
'Twill bring you but disgrace, you'll see!
Twit! Twit! Trust me! Me! me! me! me!"

Then Philip bewildered and stammering said
"Th-that bird must have a remarkable head."
But the spasm of sense was quickly gone
And the maudlin dreamer went maundering on,
"As soon as Queen Victoria's dead
My little Molly'll rule in her stead;
And as for Willie, don't you be fooled,
He's one of the heirs of the late Jay Gould.
They'll see that their pa has money to spend!
And I'll buy their mother—such gowns—no end!"
But a bobolink sprang from its resting-place,
Flaunting reproof in his very face.
"Bobolink! Bobolink! Chee-a-chee chink!
The wives and children of them that drink
Down to the lowest level sink.
Would you have them looked up to, listen to me,
Let drink now be! be! be! be! be!"

Then Philip muttered, "Why, what's to pay?
The birds have turned temperance cranks to-day,
And the worst of it is I'm not so tight
But I know very well they are in the right.
Then tell me now, if it's not too late,
What must I do to be wealthy and great?"
Then every bird from its rounded throat,
Poured forth a rollicking, joyous note;
"Bobolink! Bobolink! Chee-a-chee chink!
Oh, sign the pledge to leave strong drink!
Sign it! Sign it! As quick as a wink!
Do it! Do it! Quick as can be!
And keep it! Teetotalee! lee! lee!"

Great Falls, Mont.

PLEDGE.

Trusting in God's help I solemnly promise to abstain from the use of alcoholic drinks, as a beverage, and from the use of tobacco and opium in every form.

THE TEMPERANCE CHILDREN AT THE WORLD'S FAIR.

BY ALICE M. GUERNSEY.

After many "trials and tribulations," for which the Exposition authorities were responsible rather than ourselves, the "exhibit" of the temperance children is in place at the Exposition. As is well known to the readers of THE UNION SIGNAL, when Miss Gordon first planned for the autograph chain it was confidently expected that the W. C. T. U. would have a building of its own at the World's Fair. When the National decided otherwise, and so little wall space was possible, we were at our wit's end to know what to do with the cards that were pouring in upon us.

Wall space, to a limited extent, could be found in the Children's Building. There, at each end, in the alcoves on the second floor, a frieze of cards has been arranged; at the east they are entirely American cards—red, white and blue; at the opposite end, over the maple-leaf colors of Canada, are draped festoons of Spanish and African cards. A large placard in the center of each display bears the words: "Temperance Pledge Cards, Signed by the Children of the World."

Around the W. C. T. U. section in the Organization Room are festooned lines of cards, but rules which forbid shutting off the general view across the room, have prevented any great display in that way. The only thing left was to show that the children in the Loyal Temperance Legions and Sunday-schools were "solid against the liquor traffic" and all its allies. This has been done by packing the cards just as closely as they could be placed, into a case made for the purpose. Thus arranged they form a solid mass containing 13⅛ cubic feet! At the top of this cubical case is a pyramid composed of festoons of the cards, the sides of the case being draped with the same. Around the top of the cube, in distinct lettering, interspersed with samples of the various cards over which are written the names of the countries they represent, are these placards:

"The Children's Protest and Prophecy."

"This case is closely packed to within about six inches of the top with temperance pledge-cards signed by the children of the world."

"The signers are members of Loyal Temperance Legions, where they receive thorough temperance training, and of Sunday-schools."

"Total number received including those in the Children's Building, over 300,000."

Thus we have kept faith with the children, for great care has been taken to have every card that has been received placed in one of these displays.

Willard Fountain is also in the W. C. T. U. space with this placard below it: "Willard Fountain. The Columbian gift of the Temperance Children of the World to the City of Chicago. To be set up in the city, on its permanent base, which will embrace troughs from which animals may drink, at the close of the Exposition."

It is a great disappointment to us all not to have the fountain in operation on the grounds this summer. But when it reached us the last of June, we soon learned that any provision for the waste water which the Exposition authorities would approve would be so expensive that we deemed it too heavy a tax on the L. T. L. pocketbook. For this reason in particular, and for some others in general, the present plan has been adopted.

The sale-tables have been found to be impracticable, so far as the Fair is concerned; the many nice articles sent for them are carefully packed, waiting for a chance to be displayed—a chance that we trust will come at the time of the next National Convention.

Chicago, Ill.

DEAR BOYS AND GIRLS:—Those of you who go to the state or county fairs in your neighborhood will see, among other booths and displays within the grounds, one which bears the letters, W. C. T. U., and the motto, "For God and Home and Native Land." You, who belong to a temperance family, will know in a minute that this is the booth of the Woman's Christian Temperance Union to which your mamma, auntie, or older sister belongs, and there you will feel right at home. You will understand, too, that the busy ladies with the white ribbon badges who are serving the hungry folks at the refreshment tables are doing all this labor so that the thirsty ones may have good drinks which contain no alcohol. The "literature"—the little printed slips and circulars—which they give to the visitors at the booth to read tell all about the temperance work and workers. You will be glad that you are "in it" as you look at the busy scene. There are any number of little ways in which the children can help. Just offer your services and see!

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

Ella M. Fox, Wisconsin.
Arthur Babcock, Vermont.
Mae Knight, Nebraska.
Mattie Smith, Mary E. Gordon, } Illinois.
Arthur Neisler, Gertie D. Stevens, } Indiana.
Vernon Kennedy, S. Carolina.
Mary Edna Dale, Pennsylvania.
Addie Clark, California.

I see that several of the "Cozy Corner Cousins" have sent verses. I will send one, too, although it is not very good.

I am going to work for temperance,
Whenever I find a chance;
I'll always lend a helping hand,
"For God and Home and Native Land."

I will now close by proposing three cheers for temperance, and defeat to "King Alcohol!" ADDIE CLARK.

San Bernardino, Cal.

Join in the cheer and out with the handkerchiefs, Cozy Cornerers!

Our bar-rooms have all been closed and we have prohibition now in our town until the dispensary is opened. We think it is as wrong for the state to sell whisky as for a few people to do it. It is so nice here now. Our merchants say trade has increased since the bar-rooms have closed. I am thirteen years old. VERNON KENNEDY.

St. Matthews, S. C.

I hope your voters will be brave enough to say they don't want any liquor dealing of any sort and vote out the dispensary, Vernon.

I belong to the L. T. L. and mamma belongs to the W. C. T. U. We take THE UNION SIGNAL. I always look for the puzzles first, then the rest of the paper. I have begun to read the Bible through. I think it is very interesting. I am ten years old. Will you take me into the Cozy Corner? RAE SIMPSON.

Montesano, Wash.

Wouldn't that be a good plan for other Cozy Cornerers these long summer days? Write us again when you have finished your reading, Rae.

I am a temperance girl and a Prohibitionist. I read THE UNION SIGNAL, and like it, especially the Cozy Corner.

I love the Cozy Corner,
Because it doth unite,
Throughout the whole United States
Children who love the right.

Lorain, O. CELIA BOWEN.

We all appreciate your good words for our Corner, Celia.

SOFT-SHELLED NUTS.

214.

BURIED GRAIN.

1. Now he attends our meetings.
2. Let us go at six o'clock.
3. Shall we picnic or nap this afternoon?
4. I drink no cider, year in, year out.
5. That whisky bar'l eyesore must go.

215.

NUMERICAL ENIGMA.

I am composed of 14 letters.
My 1, 4, 5, 3, is played by a musical instrument.
My 8, 6, 11, 2, is close by.
My 9, 7, 10, 14, is what we cultivate.
My 13, 12, is an article.
My whole comes to us every week.

J. H. SAUNDERS.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JULY 20.

208. Fair Open.

209. 1, W (ill) ard. 2, Liver-more. 3, Lath-rap. 4, Wood-bridge.

Correct answers: Royal J. Davis; Ida Hall.

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The National Bichloride of Gold Company, of Chicago, of which Dr. Mark M. Thompson, of Chicago, is President and Manager, is reliable and successful in its work. The victim of intemperance, opium or the tobacco habit, is not only skilfully handled professionally, and his fearful appetite destroyed, but he is surrounded by a strong, bracing moral and religious atmosphere, that goes a long way toward reforming the social and moral habits of those who have been given to excesses, and aids to make permanent their cure.

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What is home without a sewing machine? Home without a sewing machine to-day is primitive. It is indispensable; it facilitates and lightens work, saves time and avoids waste of power. A person would naturally think that every home contained a sewing machine by this time; but not so, thousands are without them.

To the purchaser the perplexing question is which make to select. To our readers we would cheerfully recommend the Oxford Mfg. Co., Chicago, whose advertisement appears in another part of this issue. Their machines are highly indorsed.

The World's Fair Grounds cover nearly 200 acres. A stranger would get lost without a guide among the hundreds of buildings. The handiest and most convenient one is issued by the Chicago Scale Co., which is furnished *free* upon application to them, or mailed to any address for two cents to pay postage.

Only One Wedding Present.

"It is a volume which should be in every home in the land, and if, as a wedding present we could give our daughter but one thing, that one would be a volume of TOKOLOGY."—Editor *Autumn Leaves*. This book is written by Dr. Alice B. Stockham, who practiced as a physician over twenty-five years. Prepaid, $2.75. Sample pages free. Best terms to agents. Alice B. Stockham & Co., 277 Madison St., Chicago, Ill.

WORLD'S FAIR NOTES.

Citizens of Chicago and the great northwest are all interested in our manufacturing industries. One of our most extensive and permanent manufacturers has made an exhibit in the musical department that will make old Eastern houses blush with envy. We allude to the matchless exhibit made by the Chicago Cottage Organ Company with their organs and the very justly celebrated CONOVER piano. These pianos are acknowledged by our most prominent and leading professional piano players to excel in elegance of tone, free action, quick, responsive touch, elegance of finish and durable qualities, and inferior to none and superior to most all other instruments made anywhere. We advise our readers to examine them at 215 Wabash Avenue, Chicago.

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"THE BIG FIVE"

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JNO. SEBASTIAN, G. T. & P. A., CHICAGO, ILL.

CHEAP EXCURSIONS TO THE WEST.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and northwest will be afforded by the series of low rate harvest excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on August 22d, September 12th and October 10th, 1893, to points in Northwestern Iowa, Western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming and Utah, and will be good for return passage within twenty days from date of sale. Stopover privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago.

Sick-Headache?—BEECHAM'S PILLS will relieve.

Publisher's Notes

THE UNION SIGNAL

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UNIFORM RATES.

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" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

OTHER PAPERS ISSUED BY THE W. T. P. A.

The Oak and Ivy Leaf, published monthly. Price per year	$ .25
Young Crusader, monthly, one copy, (12 Nos.) per annum	.15

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The Temple, Chicago, Ill.

A PHILANTHROPY FUND.

Now and then there come to us burning words of appreciation, which we reproduce that the fire may be enkindled in other hearts. The following is from the pen of a motherless girl, but fifteen years of age: "I am only a poor girl, fifteen years old. I have no mother, and I have to keep house for my papa and take care of the children. There are five children of us, the youngest seven years old, but, thank God, this is a *temperance family* and a Christian home, though we are very poor. I just cannot get along without my UNION SIGNAL, for I cannot attend meetings much, and it is such a blessing to me; so, if you possibly can, please continue the paper until I can get the money, and I will send it to you. The love to work for temperance so burns in my soul sometimes I can hardly stay at home. Your true temperance sister."

It is needless to say THE UNION SIGNAL will still make its weekly visits to this humble home.

We wish our more fortunate temperance workers would supply us with a "philanthropy fund" to meet just such demands as these. Who will take the initiative?

Co. G, Orphan Asylum, Milwaukee, Wis.

"The tears welled up from my heart as I read the touching letter of the young girl who is mothering her little brothers and sisters, and 'cannot get along without THE UNION SIGNAL.' Bless the dear girl! *I* know who would delight 'to take the initiative' in starting a 'Philanthropy Fund'—my bright little Co. G in the orphan asylum of this city (Milwaukee). The children count it a great joy to give from their limited treasury, and I think other L. T. L's in Wisconsin will gladly follow. Co. G will give $1 now; more by-and-by."

Philanthropy Fund.

Co. G, Orphan Asylum, Milwaukee, Wis.	$1 00
Erasmus D. Park, Edmore, Mich	1 00
Mrs. F. Magee, 1025 Lehigh Ave., Philadelphia, Pa	1 00

IT IS TIME

To prepare for the next

Quarterly Temperance Lesson.

It comes Sunday, September 17.

The lesson will be written, as usual, by Mrs. Helen G. Rice, and so needs no words of special commendation to our workers. Its subject is

Personal Responsibility.

GOLDEN TEXT, ROM. 14: 21.

The primary teachings will be fully illustrated with outline pictures that the teacher can reproduce upon the blackboard.

Fuller particulars later.

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ADVANCE GUARD FOR AUGUST.

We call special attention to the serial, "The Tables Turned," begun in the last number of *The Advance Guard*. Its topic, of an equal standard of purity and temperance for young men and young women, is one in which all our readers are interested, and on which they have opinions of their own. The first chapter introduced us to the girls, while this month we have a no less clever sketch of a boy's club. The two sets of young people are carried along together, and in scenes that are true to life. The author has woven into the story the breeziness and strength of the far western mountains around her home, its warp being an "ower true tale" of her own girlhood.

Price of *The Advance Guard* is only 50 cents per annum.

The August number of the *Oak and Ivy Leaf* contains a helpful symposium on the topic, "How to coöperate with kindred societies." Send in your subscription to the *Oak and Ivy Leaf* if it has expired and get this number.

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Signal Notes.

THE death rate exceeds the birth rate in St. Petersburg, Russia.

TWO-THIRDS of the gold now in use has been discovered within fifty years.

MASSACHUSETTS has one public library for every four thousand of its inhabitants.

OVER one million dollars was contributed by women to the missionary funds last year.

AFTER giving up wine, Dr. Channing remarked: "A cloud has passed from my soul."

FOUR million square miles of territory still exists in Africa, unoccupied by missionary workers.

BELGIUM proposes to open an exposition next May, but the next great international fair will be held in Paris in 1900.

LONDON adds nine thousand new houses annually to its already immense number, and twenty-eight miles of new streets.

THE Anglican church has started a labor colony in South Africa, much like that which Gen. Booth has projected in England.

FIFTEEN pedestrians competed in the long distance walk from Berlin to Vienna. The two winners were vegetarians and teetotalers.

A SIGNIFICANT fact is shown by the latest census,—that the only states where crime is not increasing faster in proportion than the population are prohibition states.

THERE is a society in Calcutta, India, which has for its object the giving of food and shelter to old, useless cows and horses, that would otherwise be left to starve.

THE Hindu Social Reform Association of Madras has entered on a crusade against the demoralizing Nautch dancing. The crusade is not confined entirely to Christians.

How startling are statistics. Three million children are born annually of drunken parents, half a million born idiots and three hundred thousand born deaf, dumb and blind.

PERSIANS do not have daily editions of newspapers, as all reading matter is first passed to a scribe to make a clean copy, then a beautifully written copy is made, which in turn is lithographed.

A BIT of comfort to total abstainers is found in the returns of the custom inspector in New Zealand, which shows a decrease proportionately of forty-eight per cent in consumption of the spirits since 1878.

AMONG the admirable charities of New York one of the most beneficent is provided by a late philanthropist, who gave a large estate on which homes and workshops are erected for the boys and girls gathered from New York slums.

IT is noticeable that among the many failures, one seldom sees the notice of a saloon failure. Enormous profits, backing by breweries and distilleries and the fact that no matter whatever else the workingman goes without he never denies himself his glass of beer account for it.

A NOTED Brahmin convert to Christianity, who boasts the name of Seel-hara-mautha-swamy, has recently been baptized. He spends his time visiting native villages in Ceylon preaching the gospel. He has also prepared many articles and tracts in defense of Christianity which cannot fail to influence men of his caste.

THE United States attracts attention abroad for the reason that its naval and army schools are run so cheaply. Spending $115,000,000 on its schools, the cost of the army and navy together was but $54,000,000 in the same time. France spends $20,000,000 on its schools and on the army $151,000,000 annually.

THE contrast between the subjects discussed at college commencements one and two hundred years ago and those of to-day indicates progress. Hairsplitting subjects were common such as, "Are American Indians Israelites?" "Would the advice of Paul 'to use a little wine' bring him under the power of the tavern keepers?" "Was there a rainbow before the flood?"

Harvey Hotel Certificates received at 50 per cent discount, rates $2 per day, by the Young People's Headquarters. Accommodations excellent, location first-class. Write at once. 51 University Pl., Chicago.

Mothers! Mothers!!

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 35 cents a bottle.

A Pitiable Sight

it is to see an infant suffering from the lack of proper food. It is entirely unnecessary, as a reliable food can always be obtained; we refer to the Gail Borden Eagle Brand Condensed Milk. Sold by grocers and druggists everywhere.

Publisher's Notes.

OUR DAY,

A Record and Review of Current Reform.

JOSEPH COOK, EDITOR.

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Chicago, Ill.

"They'd have laid their overcoats down for me to walk on if I had had gran'sir's ballot." So said Mirandy as a half-dozen men rushed down the steps to assist the veteran voter to the ground, and left her sitting in the rain. You can read how Gran'sir Saxton's vote "saved" the town in Voters' Leaflet No. 3, by Mrs. O. W. Scott. Just issued. Buy and distribute freely in your town.

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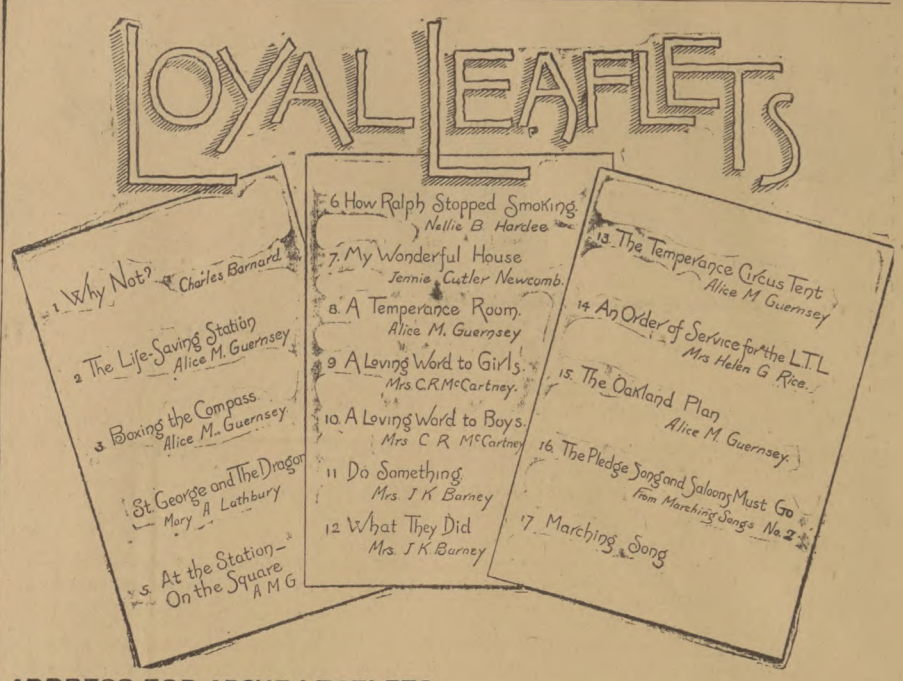

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Volume XIX.—No. 33.] CHICAGO, August 17, 1893. [Price $1.00 per Year in Advance.

Mrs Ursula D Hemlock 1114 Mulbock St Peoria

WORLD'S AND NATIONAL W. C. T. U. CONVENTIONS.

The World's W. C. T. U. will hold its second biennial meeting in the Memorial Art Palace, Lake Front Park, Chicago, Ill., beginning October 16, 1893, in connection with the World's Columbian Exposition Congresses, and the National W. C. T. U. will hold its twentieth annual convention in the same place on succeeding days. All National societies of the W. C. T. U. are entitled to send delegates to the World's Convention in the proportion of one for every one thousand members, and state societies will be represented in the National W. C. T. U. Convention by one for every five hundred members, besides the general officers.

SINCE OUR LAST ISSUE.

The attendance at the World's Fair is increasing.

Lieutenant Peary is reported to be storm-bound on the coast of North Labrador.

President Cleveland returned to Gray Gables, Saturday, and is said to be in ill health.

The weather in the vicinity of Chicago has been exceptionally cool and pleasant.

As the Clingman injunction still stands, the World's Fair was nominally open last Sunday.

The Board of Lady Managers of the World's Columbian Exposition adjourned *sine die*, August 12.

Large audiences greeted the sessions of the woman suffragists at the Art Palace, Chicago, last week.

Russian reports, heretofore held back, show a large death list from cholera in the different provinces.

Commander Ballington Booth, of the American division of the Salvation Army, has returned from London.

A million dollar fire swept through the lumber districts at Minneapolis, Minn., last Sunday morning, leaving fifteen hundred people homeless.

Fines have been imposed on a number of hotel and restaurant keepers in the vicinity of Hyde Park for violating the prohibitory ordinances.

Congresses on peace and arbitration, on Africa, on pharmacy, dentistry, medical jurisprudence, horticulture and trade journals convene at Chicago this week.

A dispatch from London announces that the miners of Scotland, Northumberland and Durham will not join the great strike, the failure of which seems assured.

A conference of the finance ministers of the several German states has just closed at Frankfort, its object being to raise money for the requirements of the new army bill.

Both Houses of Congress, convened according to special call at Washington last week, have made preliminary arrangements for the discussion of the vital question before the country—its finances.

Owing to a lack of currency and the fact that the license law is mandatory in this respect, only a comparatively small quantity of the whisky trust's products have been released from bond in Illinois.

The financial disturbances in America are affecting the great money centers of Europe, the demands for gold are draining London for supply and the balance of trade is now turned in favor of this country.

Religious riots between the Mohammedans and Hindoos broke out in Bombay last week, during which many persons were killed and twelve hundred arrests were made before order was restored by the British troops.

At the Zurich socialist congress, August 10, a resolution offered by Norwegian delegates that a universal strike be started immediately after a war is declared was rejected. A Belgian amendment in favor of aiming to suppress militarism by withholding supplies was adopted.

A VALUABLE paper on "Proportional Representation," read before the government congress by Professor Commins, of Indiana University, will appear in the next number of THE UNION SIGNAL. It will be followed by others (also read in the congress) from distinguished advocates of that system, among them W. D. McCracken, of Boston.

THE Illinois Christian Endeavor societies have inaugurated a temperance campaign. They have secured the services of Mr. John G. Woolley for a year, and arrangements are being made for him to speak over the length and breadth of the state. He will remain but one night in each place, delivering in every town and city he visits his matchless lecture, "Inalienable Rights." We rejoice to see the young people of the churches thus setting an example of temperance activity. Temperance work is legitimately church work, and we hope this movement will be the beginning of vigorous effort along prohibition lines by the churches *as* churches.

SINCE the days of Abraham Lincoln probably no presidential message has been so anxiously looked for and so universally read as that of President Cleveland to the fifty-third Congress in extra session assembled. The money question arouses even those men and women who are usually selfishly apathetic with regard to congressional affairs and stirs them to a consciousness of the power vested in their representatives at Washington. Whether we agree with Mr. Cleveland or not concerning the remedy for our financial difficulties we must at least regard his official utterance as that of a leader who has the interests of the people at heart and who, we hope, will continue to maintain the political independence which has so far characterized his administration.

APROPOS of the financial problem, the *Christian Statesman* very pertinently suggests that "when a manly and courageous statesmanship shall probe to the bottom of this ulcer it will let out a mighty volume of 'double distilled damnation.'" We quite agree with its proposition that "if the two billions of dollars that are annually sunk in the saloon were saved and put into legitimate channels of trade the financial condition of the country would be greatly improved," and we further suggest that a nation of total abstainers and a Congress whose brains were in no danger of being befogged and befuddled by alcoholic fumes, even in a "temperate" degree, would be far more capable of wrestling with conditions and bringing order out of chaos than under the existing order of things.

NO MORE ludicrous anachronism has been embodied in custom than the practical exclusion of women from being even so much as "lookers on in Venice" when the British Parliament is in session. In olden times a few very privileged women were wont to congregate in the ventilator in the roof, and by taking a horizontal position face downwards, they could hear a little by the "intent lending of an ear." At present thirty of them can peer out (and they are generally peeresses) through the iron bars that supervene between them and the rulers of the land; a few are also accommodated in the speaker's gallery (by his politeness), and when Mr. Gladstone made his great Home Rule speech last winter four women, we are told, by favor of a high official, had positions in the basement, under the iron open-work ventilator, just at Mr. Gladstone's feet. Could personal abasement further go? Whatever we may not be in America, such a position of affairs would be inconceivable. Members of the highest legislative body would rather stand and give their chairs to women whom they honored than endure the thought of such a spectacle. It is said in token of the "irrepressible woman's question" that a resolution is to be offered in Parliament permitting women to share with men the advantages of the strangers' gallery in Parliament.

MANY welcome words of congratulation come to us from friends and workers regarding the Fair number of THE UNION SIGNAL. Its artistic exterior and the pertinent and suggestive literary matter of its interior are widely appreciated by our readers. A large edition has been issued to meet the demand for distribution at state and county fairs, and we urge local unions to send in their orders without delay. Let us seize the opportunity offered by these agricultural gatherings to educate the masses along the lines of W. C. T. U. work; let us scatter broadcast in country communities prohibition literature for young and old. Information regarding the W. T. P. A. publications will be found on another page.

NOTWITHSTANDING the warfare being waged by the Hyde Park Protective Association against illegal liquor selling in the prohibition district, resulting in the bringing of hundreds to justice, the World's Fair management still continues to grant concessions for the sale of intoxicating drink. A Canadian firm of distillers has recently obtained permission to supply pure (!) whisky to the patrons of the White Horse Inn. When the Exposition authorities thus openly defy city ordinance and state law, and when "good citizens" throughout the entire city are not found protesting against defiance, what can be expected of the avowedly "lawless classes?" As long as the World's Fair management sets such an example of disrespect for law and law-makers the less the people and press of Chicago say against the pardoning of the anarchists the better.

BICYCLING is a healthful and happy exercise which is deservedly popular. But we regret to see its true end subverted as at the International League races in Chicago last week. In a racing contest which aims for development, and where conditions are favorable for a fair trial of speed there is much honest and improving sport. But in these bicycle races where the riders are doubled up like jack-knives over their whirring wheels, only to drop at the close in a completely exhausted condition, we can see no chance for the betterment of the race! During the sixty mile dash last Saturday a dozen riders rode at topmost speed for three hours and a half. Small wonder that only two were able to finish and that one of them had to be lifted from his seat at the close. We enter our earnest protest against such a perversion of a convenient and hygienic mode of travel.

THE interest of the suffrage congress held last week in the Art Palace centered in the subject of electoral reform, representatives of all political creeds participating in the discussions. Conceding the fact (as all fair-minded people must do) that our present government is *mis*-representative, the necessity for such reform, if this republic is to be maintained, is imperative. The general sense of the congress was that proportional representation is the remedy for political abuses. The idea is for each state to elect its legislators at large, thus obliterating arbitrary boundary lines within the state and making the gerrymander impossible. Also for each city to elect its aldermen as it elects its mayor, thus abolishing the ward and the ward politician. A mock election was held illustrating the proposed method. The discussions crystallized into an organization known as the American Proportional Representation League, with William Dudley Foulke, of Indiana, as president. A committee of one from each state and territory, and from each province of Canada, was appointed to spread the new doctrine, and a bill was drawn up for presentation to Congress embodying the principles of the league. We believe the time is near at hand—and that these congresses have hastened the day—when every responsible human being shall be truly represented in our government, and when no vote, for whatever party cast, shall be "lost," or "thrown away."

A BIRTHRIGHT.

BY WARNER SNOAD.

Once a Guardian Angel stood,
With a germ of womanhood
Laid upon his sheltering arm,
His to shield from every harm—
His, the power to crave at birth
One bright blessing of the earth.

Beauty! "Nay," he said, "'twill be
But a snare and misery,
Wealth, Fame, Fortune—they are given,
On the road away from Heaven.
Whatsoever fate befall
Love, I think, is best of all."

"But," said Sorrow, "I must stray
Evermore across her way,
Where love treads with restless feet
Bitter springs among the sweet,
And my raindrops heaviest fall
On the truest hearts of all."

"Still," the Guardian Angel said,
"Love is shield in doubt or dread,
Love is Poverty's sun-ray
Cheering grim despair away;
Love gives zest to sun or shine,
Love in trouble is divine."

"Nay," said Sorrow, "'tis not so;
Be but poor, and love will go,
Pleasure's always on the rove,
Yet she changes less than love;
And with sickness, grief or age
Love will ever warfare wage."

"Nay," the Guardian Angel said,
"Love is God's own sunshine shed;
Bring you every thorn and smart
That can pierce this baby heart,
Yet I claim the world's one leaven
And the stepping-stones to Heaven."

. . . . . .

Years passed by: a woman grown,
Trial and sorrow all her own,
Youth and beauty flown away
Eyes tear-dimmed and tresses gray,
Loving, thanked her God for love.
And the angels smiled above.

The Lilies, Lee, England.

MRS. FAIRWEATHER SEES THE INFANTA.

BY MARIA FAIRWEATHER.

"I don't care a mite about the O-bees anarchies of the old world," says 'Lias scornful like. Since 'Lias had that cider bath I wrote you about, he has not been so 'umble as he'd ought to; instid of that he's been so proud of buyin' that pony phantom for me, that he's held his head higher than ever. The Fairweathers always was a proud set.

"'Lias," says I, "you don't mean O-bees, you mean F-feet, the F-feet monarchies." We was at Cerilda's and I wouldn't be put down before the whole family, I was going to have my say. "More than that, 'Lias, the Infanta is a linoleum descendant of Christopher Columbus, and we'd ought to see her as a patriotic duty," says I. "What do you think, Cerilda?" Not that I cared what she thought but I was bound to be polite in her own house.

"Well," says Cerilda, "I don't care much for infants, myself, roil children or any other kind. "You don't s'pose she's likely to bring any kind of fever or disease with her, do you?"

I felt kind o' huffy right away. Next to the wimmen weak-stomached, spindlin' and ghosty, and always pretendin' nothin' ever ails 'em, I get the most aggervated at the women that nothin' ever ails, and that are always seekin' like roarin' lions for diseases to grapple with. Now, I never seen a ruggeder woman than Cerilda, she's tuffer'n a pine knot. But as soon as any assortment of diseases is round, she's like all possessed to git a tussle with 'em.

While I was waitin' to git myself under control, Sim spoke up and with a wink at 'Lias, says he, "I s'pose Cerilda kind o' connects her name with cholera—cholera infanta. See?"

"Poh!" says I, "she's no more likely to have cholera than you are. As for the infant part of it, she's a woman growed," says I, "the word Infanta means printsis, that's all."

"We'll go," says 'Lias suddenly. "We'll go and see the Infanty and take in the World's Fair the same day. I jest as soon spend my money that way zenny other," says he, kind o' pompus. "You'n Cerilda better g'long," says he.

I pulled his coat slily, unbeknown to Sim an' Cerilda, for I didn't want 'em along, but before I could say anything Sim says, "I'd like it first-rate," says he, "but I'm a little surprised at Marier wanting to see the Infanty, for they say she don't despise cigarettes and beer as the W. C. T. U. women do."

I was a good deal put out at 'Lias for he had no business to ask 'em. Cerilda is so fussy and pernickitty, and Sim—well, you can't never tell what Sim'll do next. He's one o' them smarties that's always gettin' jokes on folks, and not a bit pertickler what kind o' jokes, either, and if he takes a notion to up and drink, why, he'd do it if Queen Victory stood right there. And after we got away I told 'Lias my mind about it, but he only laughed and says he:

"Sim's a good feller, but he's a little queer. But he's learned the ropes pretty well; you know he lived in Chicago once, and he knows more about the Fair grounds than I'll ever learn. As for Cerilda, let her stew, she'll fuss about so much anyhow. Don't mind her, Marier, F-feet anarchies don't grow on every bush."

Dear, dear! the sputter Cerilda was in about that journey! She tied a bag of fetty gum on her chest to keep away diseases, she hitched a bottle o' smellin' salts on one o' her dress buttons and she put a pot of iodoform liniment in her shopping bag in case of accident, she said. Then she loaded Sim's pockets up with bottles, camphor in case of faint, carbolic acid to disinfect the bunk—for we had to travel in a sleeping car, and the land knows what.

"If Cerilda goes on this way," says Sim, "I'll have to invent a bicycle drug store to tag on after her with, every time she goes into the street." For once I really pitied Sim, seeing him loaded down with bottles, all for that woman's freaks, for Cerilda's sound as a dollar, and I know it.

I'm not going to describe that journey. I couldn't. We could get but one bunk and Cerilda and I had to sleep together, and the smell of the iodoform and fetty and camphor was worse than a hospittle. I was real glad that I had never worried 'Lias that way, and that I had the money in the bank to pay the expenses of our trip. I felt zif I was a real helpmeet to 'Lias.

When we got to the Fair grounds, Sim talked with a man that went in ahead of us, and then he said we'd go to the German village to see the Infanta. It was hot and Sim seemed dizzy at times. Once I turned around and saw him take Cerilda's camphor bottle out of his pocket and smell of it.

"There," says Sim, "there she is now at that table."

I gave a big sithe of satisfaction when I seen her, the linear descendant of Columbus sitting there by a little table with some gentlemen all tricked out with colored clothes and ornaments hung onto their coats; and when Sim motioned us to sit at a table next to hers, I sat down so flustered that I did not notice anything was wrong till I heard a crash, and there was Sim sitting flat on the table weaving dizzily from side to side.

"See here, old woman," he roared, "it's your treat;" and with that he snatched Cerilda's fetty bag off her neck and threw it in the Infanta's face. Then he pulled out one bottle after another—an empty whisky bottle that he pretended was Cerilda's, and then a bottle of indelible ink that she put in by mistake got broke and flew all over Cerilda's new blue silk trimmed with impure lace, and all over 'Lias's face, till he looked like a Modoc chief ready for the war path. The Infanta screamed, a policeman came up and took hold of 'Lias, when I heard a laff behind me, and turning round, if there wasn't Sister Bush, with one hand on the Infanta's chair to steady herself, laffin' till I thought she'd hurt herself. Then she stooped and kissed the Infanta and gurgled out, "Why, Mary Bush! I hardly knew you." And behold you, it wasn't the Infanta at all, only Mr. Bush's niece from Kansas with some of her friends that was actin' in a military play.

Let me draw a vale over what followed—a vale of tears, speakin' in figgers. Brother Bush interfered in the case, and I don't rightly know how it was to this day, but I know it cost me fifty dollars to get clear, and we all sneaked off home that night. It took weeks for the stain to wear off 'Lias's face, and his new clothes was ruined. The only comfort anybody got was Cerilda, for the heat and the smells and the excitement really made her sick for a day or two. But it's learned 'Lias one lesson; he'll never dare to ask them Simpkinses to go with us again, an' I feel easy'n I've done for one spell, which is somethin' for a W. C. T. U.

Moline, Ill.

God does not intend that sanctified ignorance and stupidity shall tear down unsanctified knowledge and intelligence.—*Dr. Lorimer.*

SUICIDE OF A UNITED STATES SOLDIER, DRUNK ON GOVERNMENT SALOON BEER.

BY A SOLDIER.

Until about twelve months ago there was no government saloon, or post exchange, at Fort Apache, Arizona. This post is a very isolated one, being ninety miles from the nearest railroad depot. There is an Indian trader's store, at which "beer and light wine" *were* sold, under restriction, to the soldiers stationed at it. No one could be supplied except on a written order, signed by an officer, and this being the case, the supply of liquor was, beyond question, thoroughly under control.

But this state of affairs was unendurable to the men; they could not get as much beer as they desired, and so, after much clamoring, an exchange was opened, with great *eclat*, in the month of July, 1892. The usual details were made, according to the army regulations—a commissioned officer being placed in charge, a sergeant and two privates attending to the bar under his supervision. The regulations state that these details are to be looked on as a part of military duty.

For the first several days the average consumption of beer was ten barrels a day. Each barrel contained six dozen bottles, so that the daily seven hundred and twenty bottles were consumed, and I may state that this number has been on occasions since then exceeded.

The Indian trader, who, as stated, formerly had the sales, remarked to me that "his eyes had been opened," as to the beer-drinking capacity of the average soldier.

Since the establishment of this exchange the drunkenness at the post has considerably increased, although—and note this fact—the trials by summary court for drunken crimes will not bear out this statement for the simple reason that a large proportion of the drunkards are never interfered with, while numbers of others are temporarily confined in the guard-house, and then released without trial, this latter phase of the case being quite common.

Each pay-day that has come round since the opening of this canteen (or "exchange" as the authorities wish to have it designated) has made the men more eager for their drunken orgies, and this has at last brought about a terrible tragedy.

On the 10th day of June last a man by the name of Sullivan, belonging to "D" Troop, 1st Cavalry, together with two others, one being a citizen, repaired to a saloon, and according to the best information that can be obtained, drank between them no less than twenty-seven dollars' worth of beer. It may be stated that this man Sullivan had been on a prolonged drunk, extending over several weeks.

After dark, during a dispute between these three drunken men, Sullivan shot the citizen, completely shattering his jaw; he then turned on his soldier companion and fired twice at him, only grazing his forehead, however; and, finally, thoroughly crazed with drink, put a bullet through his own skull.

And now mark what followed. This would-be murderer and suicide got drunk on beer sold at the "government" institution, which is managed by United States officers and men placed there by "government" rules and regulations as a part of their "military" duties. The man could scarcely be blamed for patronizing his own saloon, specially run on the coöperative plan for his benefit, and so the authorities had to look upon his tragic death as though it had occurred in the direct line of duty, and *he was buried with full military honors.* Thus does the U. S. government, through its army authorities, honor one of its drunkard soldiers. This may appear startling to an observer outside of military life, but to one who has spent a few years in it, there is nothing strange about it. The tendency of army life, as it now is—favoring drinking men, and unmistakeably showing its utter contempt for non-drinking soldiers, or temperance in any shape or form—is toward "unlimited drinking and no punishment to result therefrom," and this clause should be made one of the features of the elaborate posters shown at the various enlisting places.

Not many months since the chaplain at this post preached a temperance sermon, and was careful to allude to general facts only as regards the drink habit. It is true that his sermon was a thoroughly earnest one, but there was nothing which could be construed as personal in its phraseology. The attendance at divine service of the officers and their families was never very creditable, but after this sermon they "cut" the services altogether, and their absence was marked enough to cause considerable comment throughout the garrison.

It has been, and is claimed for the post-exchange, that the opening of such an institution is a direct benefit to the soldier, as he can be kept under proper control, that no beer is sold to a soldier who is at all under the influence of liquor, and generally that a soldier is much better off where there is such an institution than where there is none.

Can any one—even an army officer—pretend that the sale of over twenty dollars' worth of beer to three men on one day is a benefit; can any one think for a moment that there was any pretence here of controlling the appetites of these men; can it be argued that these men showed no signs of intoxication long before the last dollar's worth was served to them? No fair-minded person can answer these questions in the affirmative, and I assert that these controlling influences that are so much bragged about are a sham. The canteen sergeant is there for the purpose of making profits, such profits being divided up every now and then among the various organizations at the post, and used to better the supply of food at the men's mess-tables, and the men in charge of the bar care little or nothing whether a man is drunk or not, so long as he is not uproariously so. At about the commencement of the prolonged drunk which ended in this man, Sullivan, taking his own life, I heard it openly stated as a fact that he spent fourteen dollars for beer in one day. The system that will allow such an expenditure from one individual cares nothing at all about the man—all it wants is his money.

It was well known, not only in the troop to which this unfortunate man belonged, but to every one in the garrison, that this man's craving for drink was a mania. He would drink anything that would act as a stimulant, and the sergeant in charge of the canteen belonged to the same troop. There could, therefore, be no possible excuse. The man was deliberately "done to death" by the government institution that was established for his *benefit*.

And what will be done about it? Nothing. Will any steps be taken to prevent any other poor drunkard from obtaining just as much beer as he wants, whether he is able to control his actions or not? The answer must be in the negative, unless the people of the United States will come to the front in the matter. They are the masters, and it is imperative, for the welfare of their little army, that they should unmistakably show that they *are* the masters. The government will do nothing, the army authorities will not interfere; they are too much infatuated with their pet drunkard-producing scheme. The Christian people of this country must come to the rescue.

One method that can be put into operation everywhere, at once, is to give this matter prominence in conversation, especially in districts from which the authorities look for a large number of their recruits. Let them at least have the knowledge of what is before them before they enter the service. The army to-day is no fit place for any self-respecting young man. The vices predominate, virtues are the minus quantity.

Mountain House, Blue Ridge Range.

THREE PHASES OF THE LABOR MOVEMENT.

I.

BY ANNIE B. E. JACKSON.

I remember when a young girl reading Charles Kingsley's Alton Locke, Tailor and Poet, and although to-day unable to recall the story, I am equally unable to rid myself of the impression made upon me by it.

Quite sure am I that I failed to understand just what Kingsley meant to teach, but I grasped this truth, that the relation of the working man in the community is not just what it ought to be, and with youthful enthusiasm I felt myself drawn toward the laboring classes.

Statistics are said to be dry reading, but there must be a class of readers somewhere who readily give time and thought to the figures brought forward by those who argue on all sides of this many-sided question, if we can judge by a glance through current numbers of both English and American periodicals.

Carroll D. Wright states that one million people are out of employment in this country, certainly a large force, in which discontent, distrust and crime may breed. In Massachusetts, with its manufactories, its pleasant homes and prudent people, the average income is three hundred and fifty dollars a year, and with the wealth of its cities eliminated, how pitiably small become the incomes of the masses of its people.

In one American city eighty-two thousand people, mostly wage earners, live on three hundred and fifty acres of land, two thousand of these citizens below the level of the street, in some instances two families occupying the same room with a chalk mark for a partition. Does not the perusal of such a book as "How the Other Half Lives" make us sharers in Prof. Huxley's feeling that he would prefer to be born in the Fiji Islands rather than in a London slum? Yet New York City outstrips even London in the horrors of overcrowding.

The chief complaint of the working classes is to be stated in these words, "We do not receive our full share of the increase of wealth"; and it is hardly fair to answer this with the statement, "You have more comforts than the same class of people one hundred years ago," for with advancing civilization luxuries are transformed into necessities. The ancestors of England's Queen lived in houses without window-glass and chimneys, but we do not look at the matter of relative poverty or wealth from their standpoint.

If, as good authorities tell us, twenty-five thousand people in the United States own one-half the wealth of the country, both real and personal, and if out of fifteen million families only one million receive an income of more than four hundred dollars, that of the remaining fourteen millions falling below that figure, does it not look as though earnest thought had some mighty problems with which to grapple?

Three phases of this question press themselves home: Child labor; The Relation of Intemperance to the Labor Question; Woman's Place in the Labor Agitation.

CHILD-LABOR.

An impression rests on the minds of many that any interest in such facts as have been stated presupposes a feeling of antagonism toward capitalists, which is far from true; so in speaking of child labor, particularly in our factories, I wish to state at once that those familiar with the subject say children are often employed less to please the employer than the parents, who sometimes misrepresent the ages of their children in order to have them obtain positions. When one considers that this unremitting labor from tender years means an early physical decay with its long train of attendant evils, one naturally exclaims: "Where is parental feeling?" But dire necessity is the master. Machines that can often be run by childish hands have in many instances reduced the man's income. We sometimes hear of the high wages made in factories but we must remember these are exceptional, due to special skill in some complicated part of the work, also that factory labor is intermittent, mills and shops often closing for weeks at a time.

Mr. James Connoly, inspector for New York, says: "Year after year we have seen the demand for smaller children increase until it has become a veritable robbery of the cradle to supply it." The cloak-makers' strike brought to light the fact that mere babies, four years old, sew on buttons and pull out basting threads. The census of 1880 shows us that while the ratio of increase in the population of children between ten and fifteen was twenty per cent, the increase of children employed was fifty per cent.

We marvel at the English government Report of Factory and Mining Abuses and think it impossible pages so blood-stained could be duplicated in our country; but it is only our pitiable ignorance that blinds us to the horrors of what has rightfully been called "White Child Slavery" in the United States.

We read Mrs. Browning's pathetic words with trembling lips and moistened eyes:

"Do ye hear the children weeping, oh, my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And that cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in their nest,
The young fawns are playing in the shadows;
The young flowers are blowing toward the west—
But the young, young children, oh, my brothers,
They are weeping bitterly,
They are weeping in the play-time of the others,
In the country of the free.

"They look up with their pale and sunken faces,
And their look is dread to see,
For they mind you of their angels in high places,
With eyes turned on Deity,—
'How long,' they say, 'how long, oh, cruel nation,'
Will you stand to move the world on a child's heart,
Stifle down with a nailed heel its palpitation,
And tread onward to your throne amid the mart?
Our blood splashes upward, oh, gold-heaper—
And your purple shows your path—
But a child's sob in the silence curses deeper
Than a strong man in his wrath."

(*To be continued.*)

A RAILWAY train crowded with emigrants stopped at a station. "Water, water, cold water, free, fresh and sparkling every drop," called a porter, extending a dripping cup to the parched travelers. An old man almost crazed with thirst rushed from the car, but the burning pavement blistered his bare feet and he drew back crying desperately, "Water, water!" The porter slipped off his own slippers and threw them to the old man who moved over the hot stones to drink new life. Other porters stood round with their water cans, but they said in gruff tones: "Here's water; come and have it if you want it and come quick, too, or you won't get any, for it's hot enough standing here." A preacher looking on said: "There, I've learned to preach the gospel. I'll never threaten or scold my people, but I'll cry out to them joyfully the blessing and beauty and glory of the water of life."—*Dr. Lorimer, of Tremont Temple.*

"OUTSIDE" ORGANIZATIONS.

BY A. E. CAXTON.

Rev. Casper Wister-Hiatt, in an original and noteworthy address before a Congregational association at Owosso, Mich., paid the following fine tribute to the W. C. T. U.:

"But what of the W. C. T. U.? Has the union departed from its present ambition and work all in the line of securing a ballot for woman and of foisting one of several political parties into power? The union favors the political prohibition of the saloon, and also favors the extension of the ballot to women. But the securing of political franchise and the legal prohibition of the alcoholic traffic are not the whole of the work of the union. Indeed, it appears that there are some thirty-nine other departments of work in which the union is actively engaged, which the opponents of the above mentioned two departments seem wholly to have overlooked. By the testimony of one of the noblest women in America it is shown that, 'In totality, work has steadily increased on gospel lines, as understood by the broadly, rather than narrowly, orthodox people of the churches.' One of the practical accomplishments of the union in Michigan was the abolition of liquors from all fair grounds, a result obtained only after four years of watching and working and prayer. This union no longer kneels a feeble group of women on the sloppy floor of an Ohio grogshop. It has become a host. Its membership is twelve thousand in Michigan alone; with a majestic tramp, tramp, it has swept onward from the point of the Crusade, until it has tied a ribbon of white around the globe. And whatever our differences may be, we must say that if ever a work was Christian, measured by its sublime philanthropy and faith, its courage under heavens that were black, its patience under persecution, its magnificent conquests in the name of our King and its serene and hopeful contemplation of worlds yet to be won for righteousness, that work is carried on by the Woman's Christian Temperance Union of America and the world. 'Fair as the moon, clear as the sun and terrible as an army with banners.'"

Mr. Hiatt claims that both the Y. M. C. A. and W. C. T. U. are doing work which the churches *cannot* do; that the institutional church is out of place wherever the Y. M. C. A's are flourishing and doing their natural work; that these agencies are really doing institutional work alongside the churches; churches fail to reach out beyond their own constituencies; that the brand of "church" upon an enterprise arouses the prejudices of many young men against the ordinary religious methods; that one who would rebel against being called "brother" enjoys the name "yoke-fellow"—human nature being usually a young man's largest stock in trade.

The W. C. T. U. claims that it is essentially an *inside* organization, almost every member of it being a member of the orthodox church, a supporter of all its objects, and usually the white-ribboners are "burning the candle at both ends" in the energy and effectiveness of their church work. It is a mistake to permit themselves to be called "outside"; rather should they claim to be part and parcel of the church. The fundamental doctrine of the W. C. T. U. is from the Bible; as its leader has said, "Total abstinence lives by implication in every letter of the Golden Rule; it stands by explication in the Pauline doctrine: 'It is good neither to eat meat nor to drink wine whereby thy brother is offended or made weak.'" The W. C. T. U's proper attitude is, *from within*, to demand the church's recognition and enforcement of its principles, as those exacted by commandment and gospel, "until the church becomes the one great temperance society and makes all other temperance societies needless."

Mr. Hiatt further says: "The church is made up of all sorts of material. In it are clear-eyed saints who look with keen discernment upon the good and evil, making their testimonies accordingly. In it also there are people who are new-born in the kingdom, literally the babes in Christ, with only feeble sense of sight and hearing. It is evident, therefore, that churches are not primarily the places for compelling assent to reformatory truths. It has crippled churches in the past, that they have been reformatories instead of nurseries. . . . It is true that the desire to hit something was inbred in the church life, so much so that even now when I find a man in the wrong, I am tempted to knock him out, rather than pull him out. . . Church homes like other homes should have a place for babes. This is not to say that only milk should be administered for twenty years. But even that would be wisdom, compared with introducing a diet of salt pork and cabbage to a child of a single day. If all Christians were equally advanced, or even reasonably advanced, we might make the church a worship; but as it is, we find ourselves fully employed, attempting to make it worship! Try writing the forty-one departments of the W. C. T. U. on the tablets of a church. If you get to anti-narcotics without a sensation and without a dissolution you will do well.

"In general, the ministry are heartily sympathetic with

the Y. M. C. A., especially the younger ministers, many of whom received their earliest inspirations in association halls. From one of the W. C. T. U. headquartersa circular letter was sent out to ministers asking coöperation with the work, which happened in this case to have in it nothing objectionable in the way of politics. The replies came of two entirely different strains. In part the letters were kind and helpful, in part they were full of bitterness. The good women filed them respectively in cubby-holes named for convenience "Ebal" and "Gerizim"! It is reported that so far was one of the pastors from giving a reasonable support to this work, that he wrote an article criticising the union, which was afterwards circulated by the saloon-keepers as a campaign document. Thirty-eight per cent of the unions in one state report the ministry as supporters of their work. Sixty-eight per cent indicate that the ministers are not at all in sympathy.

There are two things which the church cannot altogether overlook and live. One is the welfare of young men and women, the other the practical purification of society and state. One is the work of the Y. M. C. A. and the other of the W. C. T. U. If we are not doing and cannot do this work in our churches we must do it in some other way. If we have neglected action until the Lord has raised up agencies that are grandly operating, it is not for us to play Achilles and sulk within our tents. If these agencies are going wrong it is our fault. We may enter them and with our wishes set them right. We have the privilege of a voice in all their deliberations and a vote in all their elections. We have the privilege of coöperating with these splendid regiments of the Lord of Hosts, and thus achieving everlasting victories.

What, then, should be the relation of the churches to these agencies?

I know of no other answer than this, that the churches should give them proper recognition as their natural and potent auxiliaries in the work of bringing this world to the feet of our Redeemer.

Owossa, Mich.

HILLSBORO CRUSADE SKETCHES.

XIV.

BY ELIZA J. THOMPSON.

At the close of the summer of 1874 Auxiliary Temperance leagues had been formed in almost every township of Highland county. The license clause of the new state constitution had been defeated, and, although all had not been accomplished in our own community that was desired or sought after, yet there was a state of reformation and safety existing that furnished at least great hopes for the future.

A call came about this time from a duly authorized group of Christian ladies—women who had "drawn near to God in saloon prayer-meetings"—and "as they recounted the wonders of the great uprising" at the restful retreat, Chautauqua, their hearts "burning within them" for still greater work, so this call was made upon every league of temperance women in the Crusade states. They were requested to call conventions for the purpose of electing a woman from each congressional district as delegate to an organizing convention, to be held in the city of Cleveland, O., November 18-20, 1874.

The history of that memorable convention at Cleveland and its origin was so well delineated by the graceful pen of our Crusade sister, Mrs. W. A. Ingham, of Cleveland, for the Louisville convention of the National W. C. T. U. that I wish every white-ribbon sister had a copy of it in her own scrap-book. We poor mortals fail, ofttimes, to take in the meaning of events as they pass, but afterward the handwriting of divinity becomes legible. Surely it was so with some of us in the case of that first National Temperance Convention of women.

It was my high privilege to have received the majority vote from our district as the delegate to that convention; and but for the fact that our beloved state president, Mrs. Prof. McCabe, of Delaware, Ohio, would be there, and with her gentle, sweet, cultured womanhood afford an apology for such a venture, I should hardly have felt that I could accept; for conventions had always been associated in my mind with men of business, of church or state, and especially with political nominations. True, I had been led by the Spirit and the convulsion of events to pray in saloons and on the street, but what would we gain by bearing the persecutions resulting from holding conventions? After the lapse of twenty years, let the organized power of woman in the temperance reform of the world answer this question!

The minutes of our association, so accurately and beautifully kept by our secretary, Miss Wever, during these days and weeks of uneventful toil, show much of interest, but of such a purely local nature that we must not overburden the generous columns of THE UNION SIGNAL. The morning prayer-meetings, evening mass-meetings, three times each week in the different churches, the children's gatherings once a week, and the young people's three times each month, with much interest in connection with many other avenues of usefulness, continued until January 1, 1874, when the ministers expressed a desire to hold religious services each in their own churches, hoping thereby to conserve the spiritual developments of the Crusade in a more personal and pronounced way than could be done in the general temperance meetings. They cannot be accused of a sectarian spirit in this, for in the language of one of their number, our faithful Crusade Brother Cowden, of the M. E. Church, they all agreed. He said at an evening meeting just before the program was changed, "I shall not be here many weeks longer, but no matter where I shall go in the providence of God, or how long I shall live, we can never forget the pleasant hours spent in Hillsboro, and particularly the pleasantness of the temperance work—where Christians forgot their denominational lines and escaped from their sectarian prejudices, to labor as one church, as one family in Christ, for the great cause of temperance! I confess the closer I am brought into relationship with other churches, and the more I know about them, the more I love them."

When the time came around for the observance of our Crusade anniversary, December 23, 1874, there was but one feeling. Our grand army of pledged children being, as the Crusaders felt, their brigl test trophies of the year's work, it was determined to make it a children's passover; and most happy was the thought, for at two o'clock p. m. on the twenty-third, parents and children, Crusaders and ministers, all combined to raise a grateful Ebenezer in the old church where, one year before, a few women had timidly sung, "Give to the winds thy fears!"

In consequence of the long protracted religious services in the churches, and especially in the M. E. Church, the temperance meetings were discontinued. Children's meetings alone kept up once each week, and the young people's three times each month.

A meeting of the temperance women was called for March 8, 1875, at the M. E. Church. A letter was read from Mrs. Wm. I. Fee, of Cincinnati, urging the ladies of Hillsboro to give their aid in getting up the State Temperance Fair, to be held in Cincinnati the second week of April. The Crusaders, old and young, entered into the scheme with zeal. A committee of arrangements was formed of the following ladies, who were to meet for further consultation at Mrs. Thompson's on the next day: Mesdames Rev. Weatherby, James Patterson, D. K. Fenner, Miss Virginia H. Wever, Miss Ella Dill. Very soon, a beautiful contribution of fancy and useful articles was ready, and, at the time appointed, the ladies elected to sustain the Hillsboro table at the fair were off for the scene of action. A beautiful canopy of drab material, ornamented with golden letters shaded with black and red, handsomely formed, gave forth from the old Hillsboro table this sentiment:

"DEATH TO THE TRAFFIC
BUT
LIFE TO THE SLAVE."

Much kindly feeling was the result of this united effort, and some money in the temperance treasury of the state for future work.

Hillsboro, O.

(To be continued.)

EDITORIAL CORRESPONDENCE.

Personnels of the Great Demonstration.

DEAR UNION SIGNAL:—There is so much that is serious-minded and heart-breaking in the temperance cause and reform work—"kinder solemn," as the colored brother says the Presbyterian church is "for a darkey"—that it occurs to me the personal touches which slipped off my pencil point as I watched the pageant of the opening of the Imperial Institute in London, may enliven for somebody the long days of the high noon of an American summer, so I send along scraps of the procession as I saw it. Perhaps I cannot do better than transcribe the low-spoken words of friends beside me as they arrived:

"There come the beef-eaters, as they are called; these men live in the Tower of London, and are its custodians. They are attired in the costume of Henry VIII's time, with an immense crown emblazoned on the back of each man's coat and a wreath of roses round his low, bell-crowned hat, the general effect of the costume being a subdued red. It is their business—these men—to stand along the corridors and stairs where the 'royalties' are to pass."

"Here comes a detachment of soldiers in ancient costume; the last relic of the old-fashioned method of warfare being illustrated by the spear that each man carries on the toe of his boot." They are all cavalrymen, and as the gonfalons attached to these spears wave in the morning breeze while they advance at a slow gallop, the effect striking, to say the least of it.

Next comes the naval brigade from the men of war, strong, fine-looking young men with their open throats, flat hats and blue uniforms. No other detachment arouses so much enthusiasm; women rise, rap on the floor with their parasols and wave their handkerchiefs, the band strikes up "Rule Britannia," and the welkin resounds with cheers. The fact that these men have no vote, no settled home, but endless hardship and danger, ought to endear them to their country more than any other of her defenders, and the instinctive justice of humanity is echoed in this resounding welcome.

Next, a band marches past "in the costume of Edward VI," whispers my hostess. This brilliant spot on the pavement is followed by another band and a procession where the herald marches backward with an agility that might arouse the envy of an acrobat. "Now come the Coldstream Guards in their brilliant uniform, followed by the Life Guards, of which the Prince of Wales is colonel. There is an earl's carriage, a gorgeous piece of upholstery, the footman wearing red breeches, and the horses with champing bits and high-tossed manes, the bridle decorated with blue ribbons."

"How did you know it was an earl's carriage?" asked a simple-hearted American.

"I saw the coronet; you can tell instantly the rank of the occupants of any carriage by fastening your opera glass upon the carriage door."

"I suppose you once rode in one like that before you turned reformer?"

"Yes, in the olden time, and our colors were white."

A band of Scotch Highlanders with bagpipes now swings past, with tartan plaid arranged in negligé fashion falling from the shoulder, and then the sailor lads double on their own track, while a band preceding them plays,

"A life on the ocean wave, a home on the rolling deep,"

and one of the Americans whispers, "We used to sing that on the farm; how little I ever thought to hear it in the midst of such splendor as this!"

"That agile figure opposite, just at the entrance door is Lady Londonderry, her husband was Viceroy of Ireland."

"Not lighter does the swallow skim
Along the smooth lake's level brim"

than this graceful woman descends from her carriage, passes the obsequious footman who stands ready to aid her, and disappears within the wide doorway with its red stair carpet and gold-colored rods, its handsome awning reaching to the street, and its four great sculptured lions, emblems of England's power and prowess.

Now rolls into view the huge decorated carriage of the Lord Mayor, the coachman seated on a wide cushion of pure white, his nether garments of the same material, the horses gaily bedecked and the Lord Mayor quite extinguished inside the jealously narrow carriage windows. Many of these dignitaries of whom we catch glimpses have horse-hair wigs and some of them powdered hair, the place where the queue used to be worn being indicated by a heavy silk bow sewed on to the back of their coat collars. The Mace, which is the insignia of office belonging to the Lord Mayor, projects from his carriage, and this is followed by the most stately looking procession of aldermen on which Chicago eyes have ever rested.

Next come several carriages with potentates from India, their immense turbans, some white and some orange, but all of the most airy material, remind us of what Dr. Bushnell says about the terrific heat of India. She declares that no words will characterize it except to say "the poisoned sunshine." Beside one of the princes sits his wife, an innovation that spans centuries of prejudice and custom; he is a dark and dangerous looking man glancing round with his great pits of eyes. She is an utterly suppressed specimen of womankind, prematurely old and piteously uninteresting. As these carriages pass by filled with distinguished orientals, my hostess tells me of the utterance of an educated Hindoo who recently remarked to a leader in the English government: "You have done no good to our country by changing our marriage customs and our treatment of widows; you do not seem to understand that if we men had not made widowhood utterly abject and disgusting, we should be likely to be poisoned by our wives." What a beautiful commentary on the treatment the wives must receive and on the diabolical ingenuity of husbands in the land of the gentle Buddha and his brethren!

One feature of this splendid exhibition that pleased me well was the absence of veils from the faces of the women; even the Eastern princess was barefaced, but Mrs. Gladstone and her daughter, especially the former, were well wrapped up. Faint cheers greeted the carriage of the premier who himself did not appear during the entire spectacle; but that there should be any cheering was remarkable, as we heard an Englishman saying with the drawl of his class and the up-and-down-the-gamut inflection which makes English people regard the tones of

Americans as monotonous by way of contrast, "People are saying how very dull it is; so quiet; no cheering. This crowd is altogether too respectable for that, they have paid for their seats."

Yes, they had paid for their seats, and as the poet has it, "Their souls resided in their eyes" for the time being.

Now came a handsome equipage along the avenue and was thus explained to us: "That is Mr. Joseph Chamberlain and his handsome American wife." A slight cheer greeted the appearance of Gladstone's most redoubtable enemy, but it had not so much volume as the one that marked the progress of the premier's wife and daughter.

Men in what is technically called "court dress," passed by quite frequently. It seems that any one of a certain degree, I believe as "high" as a successful doctor, is authorized to wear this costume on an occasion of such note. It is black, with knee-breeches of fine material, low shoes, handsome stockings, a coat like the "Continentals" of our country and a cocked hat. It is very much the same as the costume worn by Washington. That it is an ideal dress for men is the universal verdict of all the women within ear-shot, and the contrast it affords to the utterly tasteless and mercenary garb of the moderns is a subject of such eloquent comment, that we may hope that the opinion of enlightened womankind will yet deliver men from their present bondage to "pantaloons," vests, claw-hammer coats and stove-pipe hats. That women love finery is the standard complaint made against them by men, but all up and down the brilliant street on which we are now gazing, far as the eye can reach, there is a feast of color, but not a woman visible, the few whose social altitude entitles them to accompany their husbands, being altogether hidden away in the gilded coaches that, next to the nodding plumes, burnished corselets and helmeted heads of the warriors, attract the attention and regards of this silent, good-natured, expectant throng.

The coming of Lord Salisbury and his stately wife calls forth a few hand-clappings from the Conservatives. The Duke of Devonshire passes by amid a flash of silence. The Duke of Cambridge, head of the army and cousin of the Queen, brings every gun to the angle of salute, but "flag and drum and pennon fair which well have done their part," brilliant cavalcades of horsemen, constantly succeeding carriages filled with the flower of chivalry and pride of statesmanship, are but a mere side-show on this occasion.

Here comes a detachment of Indian troops in the gay costume of their country, followed by another from Australia which wakes up the echoes on either side of the double line of gaping humanity, as they prance lightly down the avenue with face and uniform of a similar tan-colored tone, deftly carrying spears poised on their stirrups and topped out with red and white pennants supposed to be the national colors of the Antarctic colonies. Canadian soldiers followed, sturdy and steady-eyed, with the "swing of conquest" that betokens the new world.

It is now twelve o'clock and a long procession of galloping soldiery—the life guards of the Prince of Wales—comes into view. Every neck is craned, and every eye alert. If opera glasses were field guns and glances were bullets the fine soldiers would melt away like frost before the sun. A coach less gaudy than most of those that we have seen, with coachman of the generous size that seems essential to "the aristocracy," rolls leisurely along. The Duke and Duchess of Edinburgh alight at the grand stairs, there is some slight applause as they gracefully ascend the handsome flight and disappear in the great building. A brief interval, and then the Duke and Duchess of Connaught with their children arrive, alight and disappear. Now more cavalry men with glancing helmets, breastplates and swords.

And now I see in an elegant coach a man of fifty years, stout, fair, unintellectual, in scarlet uniform, with broad blue ribbon across his breast, and a lady of remarkably liberal avoirdupois seated opposite him. These are the Prince of Wales and the Duchess of Teck, cousin of the Queen, and soon to be—if all goes well—mother-in-law of the Duke of York, a young fellow much like his father, only a quarter of a century his junior. Opposite the Prince of Wales is a young lady of slight, erect and graceful figure, a regulation face, coiffeur and bonnet, much like a fashion plate, the general color of her costume being a handsome mauve.

All along the way from Hyde Park corner to the Albert Memorial, ranged line after line in pleasant, shady retreat under the trees, stood hundreds of empty carriages; the horses had been removed, and one solitary footman had been left in charge of each. I hear that at a later hour it was amusing to see the destined occupants of these carriages being piloted through the throng by their attendants.

The splendor of the pageant all along the line brought into vivid contrast our soberer American way of enjoying ourselves, and made me wish to materialize the color and brightness for those I love at home.

Your friend and comrade,

Frances E. Willard.

LOYAL TEMPERANCE LEGION NOTES.

DEAR UNION SIGNAL:—"The way to do a thing is to do it." One determined effort is worth infinitely more than all the dreaming and wishing that was ever done. While we hesitate, and question, and object in regard to advanced methods in our Loyal Temperance Legion work the older boys and girls drift away from us beyond recall.

Those who now hold county L. T. L. conventions and organize county or state Legions are not treading untried paths. All these methods have been followed, and with grand success. It is objected in some quarters that these advanced plans bring additional burdens to the workers. This is true, but work is the price of everything that is worth attempting. It is the glory of the W. C. T. U. that it does not seek the *easiest* things, but the *best* things. Our plan for thorough training will bring to our help workers who despise superficiality, while our present force of helpers, as well as the children, are developing grandly under the new régime.

It has been my privilege to attend recently the second state convention of the Pennsylvania Loyal Temperance Legion. Miss Belle Braham, state superintendent, tells me that she had to go forward entirely upon faith when she called the first convention a year ago. The result has proved that her faith was no uncertain foundation. As in Wisconsin, so in Pennsylvania, the establishment of a state Legion has greatly stimulated the senior grade and diploma study.

At this second Pennsylvania convention the executive committee, consisting of superintendents and juvenile officers, held several sessions. The constitution was so amended that no graduate under thirteen years shall be eligible to membership in the state Legion. The juvenile state president presided at the regular sessions of the convention in a dignified and parliamentary fashion. The business of the convention—appointment and reports of committees, acceptance of records of regular and executive sessions, etc.—was carried on as in other organized bodies. The miscellaneous exercises included songs, recitations and papers. A parliamentary drill astonished many in the knowledge of parliamentary law, shown by some of our young people. Noontide prayer was observed each day, its significance having been explained; especially did we remember at this hallowed hour our beloved Miss Willard, whose interest in every branch of L. T. L. work we so earnestly appreciate. A delegate was elected to the Youth's Congress in Chicago.

The first evening of the convention was devoted to the welcomes, and an address by the National superintendent. The second evening's program consisted of the graduating exercises, viz., the address of the juvenile president, the salutatory, valedictory and other papers and the presentation by the National superintendent of fifty-eight diplomas and twenty-nine special seals. These special seals were conferred upon graduates, each of whom had already secured four regular seals upon his diploma, and entitled each to membership in the League of True Legioners. With every special seal was given the World's Fair souvenir promised by the W. T. P. A. A banner was presented to the county having the largest number of graduates.

Pennsylvania now has two hundred and forty graduates, one hundred and thirteen of whom have completed the course during the past year and seventy-five of whom were present at the convention.

For one hour during the first afternoon the convention was suspended for an exercise not on the program—the wedding of one of the Y's, which was beautiful in its simplicity and appropriateness. How we rejoiced in the tasteful, unobtrusive attire of the bride, so fitting for a Y girl, who realizes that life has nobler ends than dress and display. The bride and groom, both fine vocalists, were preceded up the aisle by thirteen young ladies (several of them Y's) simply dressed in white, and singing delightfully. Having reached the altar, they took their position in a semi-circle facing the audience and the bridal pair. At the close of the marriage ceremony these young ladies, again singing, followed the bride and groom down the aisle.

. . . . . .

During the last few weeks many towns in various states have been enlivened by the gathering of the Loyal Temperance Legion clans in their county conventions. Even the most skeptical person has but to see one of these gatherings to be convinced of their desirability. We find no difficulty in securing invitations for these conventions. The president of a local union which was entertaining such a gathering said to the children: "We had no idea what an L. T. L. convention was. We want to entertain you again next year." Another W. C. T. U. lady expressed the opinion that no temperance effort had ever done so much for her town as the L. T. L. convention.

The county Legions systematically organized, and equipped with juvenile county officers, are working finely, giving dignity and solidity to our work, and a good basis for representation in state and National W. C. T. U. conventions.

Massachusetts and Connecticut lead the way in all-day county conferences of L. T. L. workers. These cannot fail to increase greatly the efficiency of our workers, and it is hoped they will become universal.

HELEN G. RICE, *Nat. Supt. L. T. L.*

Boston, Mass.

BY SARA G. JOHNSON.

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. 21:21, 22.

Mrs. A. C. Miley, of Norfolk, Va., after being appointed state superintendent of Temple work, took it up in a way that rejoiced our hearts. She wrote a most interesting letter to each local president, urging coöperation. The letter is too long to publish in full, but I will quote briefly from it: "I want to beg of you to appoint a good, active woman, who is interested in the work, as your local superintendent, and send me her address at once, that I may correspond with her. I want to get each union to send sixty cents to Mrs. Carse, and get thirty mite-boxes to be placed in homes where they will have a penny a day dropped into them. I think this is the best means for raising the hundred dollars. With a little self-denial and effort, each member of Virginia's W. C. T. U. could at least fill a mite-box by putting in a penny a day. Dear sisters, let us be up and doing along this line. By and by when the interest is coming back to the states on the amounts given we will feel sorry that we have none that we can demand to help on a campaign for *prohibition*." Just keep in mind the last sentence—it means just what it says—that if you do your share now, you will reap a perpetual benefit hereafter. Mrs. J. A. I. Curtis, state treasurer of Texas W. C. T. U., sends a check for $76.75; $48 of this amount is for the Beauchamp tablet, $23.05 for the Key tablet and $5.80 for the Stoddard tablet. Mrs. Curtis writes that the state has started two other tablets. Fayette street union, Baltimore, Md., sends $10 on a pledge of $100, for tablet in honor of its first president, Miss Mattie Carlisle.

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Mrs. C. J. Matur, Nashville, Kan., sends $3.65, writing: "If good wishes would increase my contribution my mite would be a million." Mrs. D. P. Smith, Dicksonburg, Pa., sends $3.65, contents of mite-box. She says: "Notwithstanding late publications, I have not lost faith in the Temple enterprise, and still wish to help." Mrs. Anna C. S. Fenner, New London, Conn., sends $3.65. She writes: "My mite-box will go on duty again right away."

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The noon-day prayer-meeting at Willard Hall is attended by temperance people from all parts of the country. The meetings are always of great interest as the leaders usually are women and men of national celebrity who happen to be sojourning in the city. We wish our white-ribboners from abroad would time their visit to the Temple about the noon-tide hour, as Willard Hall is open and free to all visitors daily from 11:45 a. m. to 1:15 p. m. Before and after these hours the Chicago Central W. C. T. U., which has rented the hall, is forced to charge visitors a nominal fee of ten cents in order to defray the expense of lighting and for the service of attendants to clean and keep it open. All who pay for entrance receive a small lithograph of the Temple. There has been some slight complaint on account of this small charge, which we deeply regret, but at present it is unavoidable. There is no other way to meet the expense of keeping the hall open. The trustees would gladly pay the bill but they do not feel warranted to do so until the building is paid for and owned by the W. C. T. U. Under the circumstances it would seem as though no one could object when there is an opportunity for an hour and a half in the middle of each day to see it without charge. We wish our friends would remember that *the entrance to Willard Hall is on Monroe Street.*

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The following amounts have been credited to the various unions completing one hundred dollar pledges: Mendon, Ill., $5; Racine, Wis., $60; Danville, Ill., with some help from the Y's and the new West Side union, $30.93; Greenville, O., $8.98; Sharon, Wis., $20. The following have been received on pledges already made: Bonne Terre, Mo., $50; Alabama, $4; Nantucket, Mass., $10; (this makes $64 received from Nantucket W. C. T. U.); Brookings, S. Dakota, $40; Ashland, Wis., $12; Central City, Neb., $43.73; East Nashville, Tenn., $18.95; Milton, Wis., $50; and $4 from Morrison, Ill., W. C. T. U., with a note saying the $21 previously sent was on a pledge of $100. Mrs. E. L. Nixen, president of Dobbs Ferry, N. Y., W. C. T. U., writes inclosing a check for $28.39, "We hope to send more in due time and aim at the $100 mark." Mrs. L. A. Franklin, of Rutland, Vt., sends $2 raised by "Temple circles where we take our sewing and spend a social hour and take a collection for the grand work. We hope to send enough to make up $100 with what has been sent since the enterprise started." Ishpeming, Mich., W. C. T. U. sends $21 and will try and raise $100. The following amounts have also been received as first payments on hundred dollar pledges: Berthoud, Col., W. C. T. U., $10; Rochester, N. Y., Twelfth Ward W. C. T. U., $10; Lockland, O., W. C. T. U., $22.90; Scotdale, Pa., W. C. T. U., $65; Waynesburg, Pa., W. C. T. U. and Y. W. C. T. U., $65. Mrs. H. S. Gillis sends $1 for the M. E. J. Decker tablet.

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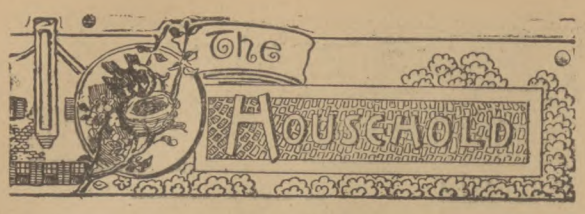
A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



HIMSELF.

"Himself hath done it."

Once it was the blessing,
Now it is the Lord.
Once it was the feeling,
Now it is His Word.
Once His gifts I wanted,
Now Himself alone.
Once I sought for healing,
Now the Healer own.

Once 'twas painful trying,
Now 'tis perfect trust.
Once a half salvation,
Now the uttermost.
Once 'twas ceaseless holding,
Now He holds me fast.
Once 'twas constant drifting,
Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer.
Once 'twas anxious caring,
Now He has the care.
Once 'twas what I wanted,
Now what Jesus says.
Once 'twas constant asking
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be.
Once I tried to use Him,
Now He uses me.
Once the power I wanted,
Now the Mighty One.
Once I worked for glory,
Now His will alone.

Once I hoped in Jesus,
Now I know He's mine.
Once my lamps were dying,
Now they brightly shine.
Once for death I waited,
Now His coming hail.
And my hopes are anchored
Safe within the vail.

—*Selected.*

THE PERSONAL TOUCH.

BY PHŒBE PARMELEE.

A half-dozen, half-discouraged members of our temperance union were entering upon the third year of work in a cause we could not give up, even if we could see few good results from our labor. The principal reason why we clung to a seemingly lost cause was because we really were a *Christian* union. I do not say this boastingly, but only to name the force that kept us trying in the face of unpopularity, lack of means, and probably, lack of talent.

Our president, an earnest woman, kept repeating: "Well, let us hold together; it may be the Lord will have something for us to really accomplish after awhile. We may be like soldiers in camp, drilling and waiting. At any rate we can keep up the forces numerically."

A sad-eyed old lady with white hair and gentle voice once remarked very earnestly and feelingly: "We can always let our principles be known at home and abroad." We wondered why her voice choked, but attributed her agitation to the fact that she spoke but seldom and was somewhat timid.

With one exception each member learned to pray in public. I know we all prayed at home about our work, even the lady who usually stayed away from our mothers' meetings. She was our show member, did the running around, nearly all of the attendance at conventions, advertising, distributing literature in public places; she had more money than the most of us. While we were thankful to have some one represent us in the outside world, we still wished she would come to mingle her voice with ours in praise and mutual encouragement. However, it was not *her* story I began to tell.

A young lawyer came to our little town; he was our first attorney, and while we hoped there might be no unseemly disturbance of the peace in our community, whereby he might profit, we still hoped he could find enough to do to keep him among us. He was strictly temperate, enterprising and added something by way of dignity to our hitherto unprofessional town. His wife was an accomplished lady, quiet and pleasant, and the mother of two lovely baby boys. They both expressed themselves as in full sympathy with the law and order part of the population, and our union began to ask hopefully; "Do you suppose the time has come when we can do something with our drug-store?" or, "*Don't* you suppose a lawyer on the right side could see some practical points for enforcement of law?" Our president almost gleefully remarked: "Of course Mrs. Drew will come in and be one of us, and her joining may draw others."

One of the other members, a woman who expressed her mind on all occasions, in season and out of season, said bluntly: "I am not so sure that members who come in because some one else does, or because they think it will be popular, are the ones who will be of much use in the cause. We want those who can stand the 'tug of war;' but as I'm committee on membership, I'll go and see Mrs. Drew. It's very likely she has already been in some other union."

So we hopefully parted to meet in two weeks at the house of the gray-haired, sad-eyed old lady. When the day came, Mrs. Drew entered the meeting with our "committee." There were affable greetings, and after that an air as if a tonic had been generally administered so that every one felt an unwonted exuberance of spirits—a braced condition from the presence of a stronger force in addition to the Almighty arm which we had felt was "all our stay." It is true while we still believed that our greatest strength was that very Arm, we remembered that we had prayed for members to come up to the help of the Lord against the mighty. We went through the half hour of devotional service, and through the business of our program, and came to the taking in of new members.

"The secretary will present the pledge for signature—if there are any here who are willing to become members of our union," spoke the president, confidently, almost deeming her latter clause an unnecessarily polite addition to the business in hand.

"The pledge?" questioned the lady, to whom it was handed. "Oh, yes! I believe I am strictly temperate, but there are times when alcohol is indispensable—medicines, you know. I never have signed a pledge—of course I am willing to do all in my power, but, well, you know I have never joined any society of this kind, it hasn't been possible in fact. I have felt that my first duty was to my husband and family, and, well, to be plain, our business interests demand that we should be neutral, so to speak."

Mrs. Drew was complacently unconscious of the looks of surprise exchanged. The woman who usually expressed her mind appeared to be gathering her thoughts to make a speech fitting the occasion; the rest of us were speechless, especially over the paradox in her words: "Couldn't sign the pledge and work for temperance and purity because my first duty is to my family!"

We looked at each other in dismay, and from some unknown cause, all our eyes were directed to our patient, constant, oldest member. Her face was twitching, a purpose was forming in her eyes; we all saw it with a sort of wonder that she should be the one to answer Mrs. Drew; but none of us interposed to save any unpleasantness which might follow an unwise speech—if the sad-eyed woman could say anything unwise: she had talked so little we did not know how she would express herself.

"Let me tell you something; I feel as if my time to speak and work had come. When I was young like you, with two little boys like yours, my husband moved to town to do carpenter's work. He had learned the trade when a boy, but had not worked at it; but when we came we found there were more carpenters than work. He didn't feel like going back to his father's farm where he had lived, and he was a man who had a good deal of force and wanted to succeed in anything he undertook."

Mrs. Drew elevated her eyebrows a little scornfully. I am not sure but that some of the rest of us wished a little impatiently that the old lady would be quiet; but she seemed to have lost her timidity, and did not allow any of our side-glances to unnerve her, but continued:

"There were temperance societies in those days—some of the good church people asked us to join one, but James thought and I thought we mustn't do anything which might take away his work, and our living—you see there were so many workmen ready to pick up any job of work, and there were so many saloons, and so many drinking men who needed work done. It was my nature to let people do as they pleased if they didn't interfere with me. I didn't think it my duty to try and do anything for others' boys, but just to take care of my own and bring them up right."

We began to see the trend of her story and became interested; Mrs. Drew evidently no longer considered the talk so irrelevant.

"I didn't make a stand, and James didn't make a stand, except the one that we wouldn't join a temperance society. We didn't talk temperance in the family, much, either—and the boys grew up before we knew it, and they didn't know we had very firm temperance principles. I heard them laughing about other boys signing the pledge; and then I was scared and wanted to tell them it was right to take a pledge, but I couldn't; I didn't know how, when I had never done it myself. Oh, how I wished I had, then! How often I have wished so since. I would sign ten thousand pledges if I had them back where your little boys are now."

She clasped her hands over her aching heart and sighed with remorse and anguish that wrung our own hearts. Then she unclasped them and threw them out with a gesture of despair.

"But they are gone! Gone from me! They are not dead—I see them sometimes; but I feel, I know, that the influence I might have had over them is wasted, gone, lost! Mrs. Drew, sisters, don't be afraid to cast all your influence on the right side in everything. Even if you think your own are so safe you needn't worry about them; just the same put yourself on the right side and stay there—for the sake of other mothers' children. I tell you, you and yours will gain a blessing. One of my boys reproached me, not long ago, for not having taught them what evil was, for not having held them with all my might! I can't tell you, mothers, how I felt then; it will always hurt here; I shall never lose the pain in this world."

She ceased speaking, her eyes cast down and her hands again clasped over her heart. How we remembered the familiar attitude.

None of us stirred or spoke until we heard the rustle of a paper. Mrs. Drew still held the pledge in her hands and was placing it over the hard back of a book. She found a pencil in her bag, but she could not see to write her name until her eyes had been cleared from a mist of tears; then she wrote it down with a hand which trembled, but not from any uncertainty of purpose.

There was an exultation—no, an exaltation of feeling very different from that which possessed us when Mrs. Drew had come into the room an hour before, and our president expressed it when she began quiveringly to sing: "There is a wideness in God's mercy." The rest of us were too choked to join her, but when the last soft, sweet tones had ceased our member who always has something to say, started, "Praise God, from whom all blessings flow;" and silently and seriously every one of us went home, realizing that she had something more to do than just to help keep the union together.

Rock Creek, Kan.

PROFESSOR MARIA MITCHELL AND BEER.

The great astronomer had wits in many directions, and microscopic as well as telescopic judgment. Miss Mitchell had been in poor health, and her physician ordered lager beer. One day she appeared at her sister's house and triumphantly waved a small packet, exclaiming in the "plain" language which the Mitchell family always used among themselves:

"What does thee think I have here?"

"I'm sure I can't imagine. What?"

"Lager beer."

"Where did thee get it, Maria?" inquired her sister.

"At that groggery on the corner," replied the shining astronomical light.

"My dear Maria," cried the more conventional member of the family, "doesn't thee know that ladies never go to such a place?"

"I told the man," replied the consistent purchaser, "that I thoroughly disapproved of his traffic!"

"But, Maria," protested her sister, "if thee is to try lager beer as a tonic why couldn't thee let a friend order thee a dozen bottles?"

"Oh, one is enough at a time," was the temperate reply.

Desiring to try her new medicine at once the cork was drawn and the foaming beer poured into a tumbler.

"There! there!" cried the invalid, before the tumbler was a quarter filled, "I shall never drink such a quantity."

"How much do you propose to take?" she was asked in surprise.

"Oh, about a teaspoonful at a time," was the absolutely serious reply.

Miss Mitchell evidently regarded the beverage as a deadly and powerful drug, in which view of it she is sustained by science and temperance advocates. She waited for the foam to subside, took a single sip, and set the glass down decisively.

"It goes to my head. I shall never touch it again. You may have the rest," said she.

And she never did, although her brother hearing of her prescription, sent her a case of two dozen bottles of the best Milwaukee lager, which to this day stands covered with cobwebs in her sister's cellar.—*Selected.*

When the heart feels an injustice the tongue cries out against it. I always think total abstainers are the best defenders of the temperance reform; I think that Irish patriots best burn into the slothful minds of England their sacred cause, and I think Welsh orators will give to Scotland the truest ideas on Disestablishment. It is not enough to be convinced, we must glow; it is not enough to hold certain principles, we must fight for them daily. —*Lady Carlisle.*

A MISSION.

BY ELLA WHEELER WILCOX.

Small as I am, I've a mission below—
A mission that widens, and grows as I grow.
'Tis to let alone cider, and brandy, and gin;
'Tis to keep well away from these potions of sin.

'Tis to make myself noble, and manly, and true;
'Tis to touch no tobacco, not smoke, and not chew
That unhealthy weed that true women detest,
And all people know is a filthy old pest.

'Tis to say unto all what I say unto you,
Let these things alone, if you would be true;
They are foes to all virtue, and lead down to shame.
Shun drink and tobacco, and keep your good name.

Cold water that comes from the well is my drink,
The healthiest, purest, and sweetest, I think;
It never makes drunkards, it never brings woe—
I'll praise it and drink it wherever I go.

THE DANDELION RELATIONS.

"Well, May, I've promised grandmother to try it a week."

"Try what, Madge?"

"Why, to talk about flowers instead of girls."

"I'm glad of it. I love flowers better than anything."

"Grandmother was right, no doubt," said Madge; "but it's dreadful hard not to tell what one girl says about another. Why, we can't even trade compliments; and, as to talking about those tame flowers instead of spicy girls; it will take all the fun out of life. Just look at that dandelion! What could one say about that? Poor, bright-eyed, little thing! it wouldn't be any the worse if I ate it up."

"As you did several of its budding brothers and sisters at dinner about two hours ago."

Madge laughed as she answered her mother, who sat sewing just inside the window.

"Well, mother, they will not be missed from such a numerous family. They should be embroidered on the flag of our country; for they grow from Maine to Texas, do they not?"

"Yes; and no wonder with their locomotive advantages."

"How is that?"

"Their feathery balls of seed float far and wide. A breath of air wafts them along; and, when they fall, the bearded, pointed ends of the seed are pushed into the ground by the light pappus, which keeps waving to and fro."

"Aunt Mary," said May, "where did the little plant get its name? I don't think it is much of a dandy or a lion, either."

"The name came from the leaf. Bring me one, Madge."

Madge rushed after the leaf, and came in, saying, "Oh, what ugly, teeth-like edges!"

"These ugly teeth, as you call them, reminded some old botanist of a lion's tooth, hence the name in Latin, *dens leonis*, which we have gradually changed to dandelion. Its botanical name, taraxicum, is used only in medicine."

"I did not know that medicine could be made of it." And Madge's nose went up with evident determination to snub the flower henceforward.

"The root is the medicinal part," said her mother; "but you must not give up the little flower because of that. Many of its relations have healing properties."

"What relations has it?"

"At least nine thousand. Your common little dandelion belongs to the largest plant family in the world. One-tenth of all the flowering plants on the globe claim kin with it. They are all 'Composites'; that is the family name."

"Please tell me some of dandy's kinfolk."

"The little English daisy is first cousin. So are all the asters, marigolds, coreopsis, dahlias, the great sun-flowers, bright golden-rods, and ageratums. Some of the cousins belong to the royal family, and some are beggars."

"How is that, mother?"

"What is the royal flower of Scotland?" asked her mother.

"The thistle, the thistle," said both girls in chorus.

"And what is the royal flower of Germany?"

"Is it the corn-flower?" asked Madge.

"Yes, that was the old Emperor William's favorite of all flowers. And what is the royal flower of Japan?"

"Oh, we know that, don't we, May? The chrysanthemums have been all the rage here."

"Well," said her mother, "they are all Composites—asterworts, they are sometimes called; and all are cousins to the modest little dandelion. Crowned heads as they are, they grow just as willingly beside little dandelion as in any other place."

"But what beggar cousins has little lion-tooth?" asked Madge.

"The beggar-ticks, or bur-marigolds; you know how they cling to your dress."

"The hateful things! I can't enjoy running through the fields or gathering the golden-rod from the branch for those beggar-ticks. I wouldn't claim kin if I were dandy."

"The ragweed is another poor relation."

"What? that miserable weed which the cows eat and spoil the milk?"

"Yes, the very same; and there is the hogweed, and bitterweed, and the cocklebur and Spanish needle."

"Well, dandy, you are in poor company. I hope there are some good enough to make up for these."

"You will find some useful ones in the garden—the salsify, lettuce and artichoke. Some others yield valuable medicine—arnica, camomile, elecampane, tansy, and boneset for teas, and colt's-foot for coughs. One innocent little cousin is used to flavor absinthe, a French *liqueur*, and so loses its pretty name, artemisia, being now better known as wormwood. The Persian insect powder is made of the dried flowers of the *Chrysanthemum roseum*."

"What a difference in the members of one family! I don't see how the dear little English daisy can be kin to the coarse sunflower, or the Scotch thistle related to the blue corn-flower and chrysanthemums. It seems to me they are no more alike than the nations they represent."

"Yet, my daughter, they are all alike in some important points, the flowers and seed being constructed on the same plan. First, all have compound flowers—that is, many little flowers form one head; second, the flower head is surrounded by a set of bracts, or green leaflets; third, there are as many stamens as divisions in the corolla, almost always five; fourth, the stamens are united into one by their anthers, or heads."

"Now, mother, I will make the family coat-of-arms, and little dandy shall represent the compound flowers. It will be quite an honor to represent nine thousand plants."

"Yes, indeed; and there are six hundred species in the United States, nearly all herbs. In Chili they are bushes; in St. Helena they are trees. Of late years the chrysanthemums and immortelles are most cultivated, blooming when all the composite cousins are taking their winter rest. Loveliest and last of all comes the chrysanthemum."

"I begin to have more respect for little dandelion, mother, when I find it has such lovely relations. As to the 'country cousins,' they may be useful in their place. In a family of nine thousand, no wonder there are some 'black sheep.'"—*The Examiner.*

USES AND ABUSES OF TOBACCO.

BY RALPH MILLS.

All plants have their uses, although we do not always know what these uses are. Yet God did not make them in vain. There are plants that are very poisonous to a person in health, but cure some diseases. For instance, the deadly nightshade, which, as a medicine, is called belladonna. We do not find many good uses for tobacco, although there are a few. Tobacco is used to make a kind of tea, which is sprinkled over cabbage leaves to kill the insects. Some people use the dried leaves to put around the edge of carpets to keep away the moths. Sometimes the wet leaves are bound over the bites of poisonous insects and snakes, so I have heard. I have read, also, that the leaves may poison an ordinary sore. So we find a very few uses for tobacco, but its abuses are many. It is chewed, smoked and snuffed, and some people even swallow it. Men chew, smoke and eat it, but we catch the old women at using snuff. Papa saw some women in Southern Missouri smoking, but they were that kind that don't comb their hair more than once in a month. And there are some in Decatur that do the same. It has a pretty bad effect on the boy that takes his first chew. I have never experienced it yet, nor do I want to. Is that the way with you? I once saw a boy that had that experience, and he was very sick, but if we boys want to grow strong and have good minds, we had better let it alone in all its forms.—*From Minutes of the Boys' Anti-tobacco and Whisky Club.*

Decatur, Ill.

SING a song of sixpence,
And whisky made of rye,
Four-and-twenty drink-shops
All doomed to die;
When the box was opened
The folks began to sing,
For the ballot-papers told
That Temperance was King.

—*Selected.*

DEAR BOYS AND GIRLS:—In the W. C. T. U. exhibit at the World's Fair the other day among the piles of papers and leaflets upon the tables, a little booklet caught my eye on whose bright red cover I read the words, "Minutes of the Boys' Anti-Tobacco and Whisky Club, Decatur, Ill."

"That sounds interesting," thought I, and reading the pages I found a full account of the beginning of the little club (in January, 1892,) and its meetings which are held every two weeks at the home of one of the members. These meetings must be interesting judging by the "minutes" and the programs given by the boys whose ages are from nine to fifteen. A number of the essays written by the boys are published in this little book and one of them is in another column on this page.

Ten dollars was realized at their first anniversary entertainment and this sum paid for the printing of these little books which are distributed to the young people at the World's Fair. I wish that some of our Cozy Cornerers would form social clubs like this the coming winter for pleasure and profit. In a later letter I will tell you how to do it.

Yours, for a good time;

Aunt Jane

NEPHEWS AND NIECES.

I am a little boy eleven years old. I am very much interested in the Cozy Corner. I would like to become one of your nephews. If prohibition has not come before I am old enough to vote I shall vote for prohibition.

CHARLES F. HOWARD.

Monett, Mo.

You are made of the right material, little nephew.

I would like very much to have my letter printed, as it is the first. I write for myself and sister both. I am almost twelve years old, and my sister Mary is ten. We are all for temperance at our house.

ADDIE O. CLARK.
MARY E. CLARK.

San Bernardino, California.

A warm greeting to the temperance sisters.

My auntie takes THE UNION SIGNAL and I always read the Cozy Corner. I live with my auntie and grandma now. My mamma died about six weeks ago. I belong to the L. T. L. MATTIE SMITH.

Kankakee, Ill.

Come right into our circle, Mattie. We are all sorry with you in your great loss, and we are all glad, too, that you have so good a white-ribbon auntie and grandma.

I would like to join the Cozy Corner. I am a temperance girl and am fighting intemperance as hard as I can. I am filling a mite-box for the Temple; have earned every penny in it. I wish more temperance people would work harder to stop that river of rum. I am ten years old.

MAE KNIGHT.

Byron, Nebraska.

What a satisfaction to feel that you have *earned* all the pennies for your Temple mite-box, Mae. If every member in our ranks would labor diligently, there would be an obstruction which "that river of rum "could never o'erflow.

SOFT-SHELLED NUTS.

216.

CITY PUZZLE.

Take one-seventh of Ashland, two-ninths of Union City, one-fifth of Texas, one-half of Java, one-fourth of Nebraska and form a name we all love. CELIA BOWEN.

217.

DROP-LETTER PUZZLE.

T-u-h -o- t-e -i-e.

R. E. L.

218.

ENIGMATICAL BIRDS.

1. Repeat an active verb.
2. A morsel and an animal.
3. A food bearer.
4. Behead a coward and leave a bird.

SAPPHIRE.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED JULY 27.

210. 1. Meekness, temperance, against such there is no law. 2. Look not upon the wine when it is red. 3. Wine is a mocker, strong drink is raging.

211. P-in; b-all; c-rock; h-and; f-ire; b-each.

Correct answers: Lizzie C. McEvoy, Arthur S. Neisler, Elgy Frank Ober, Millie Matthews.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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He shall have power over the treasures of gold and of silver, and over all the precious things of Egypt.—Dan. 11:43.

ETHICS OF THE FINANCIAL SITUATION.

The commercial crisis through which we are now passing presents a situation unique in the annals of our country. Our financiers talk paradoxically of "over-production" and "hard times." While the products of farm, mine and factory are more abundant than ever before, business houses are failing, and all legitimate trade is hampered.

The farmer tells us that it no longer "pays" to grow wheat; the manufacturer says there is not enough demand for manufactured goods: and so the farmer's family is unable to obtain a sufficient supply of woolen and cotton cloth, and the unemployed factory hand cannot purchase the flour which his wife and children so sorely need. While there is enough and to spare of all the necessaries of life, millions of men, women and little children are homeless, hungry and almost naked—starving in a land of plenty! This abnormal condition of affairs indicates something organically wrong with our social and business system.

The prevailing financial distress is but one symptom among many of a disease which is preying upon the vital forces of the social structure—disease brought about by a false conception of the relation of man to man. The social organism is at present suffering from an acute attack of commercial paralysis. A change in the monetary policy may afford temporary relief, but will not reach the root of the malady.

Abnormal conditions are always traceable to violation of law, and financial disturbances are no exception to the rule. Before permanent financial stability can be secured, our social and political life must conform to higher laws; it must be reconstructed upon the basis of a true idea of human brotherhood. It is not charity, organized or unorganized, that is needed, but organized coöperation. Charity, like some patent medicines, while affording temporary relief in acute cases, renders it all the more difficult to effect a permanent cure.

The business world is divided into two great classes—the debtor and the creditor. The extremity of the money-borrower is the opportunity of the money-lender. Under the conditions imposed by the credit system the interests of capital and labor necessarily clash, and in the struggle for the survival of the strongest the principle which underlies all human welfare and happiness is lost sight of.

In order to possess immunity from monetary crises, in order to sustain harmonious commercial relations in our own and with neighboring nations, we must come back to "first principles." We must recognize the oneness of the human family; we must recognize and apply the fundamental truth that coöperation not competition is the law of nature.

The financial question, like all others which pertain to the interests of mankind, rests upon an ethical foundation. The Golden Rule not only contains the germ of all practical religion, but it forms the only true basis for all social science and political economy. The agitation of any question which leads thinking men and women to delve deep into the laws which govern human existence can but result in a clearer apprehension, and therefore a greater justification, of the ways of God to man.

In this age when money plays such a prominent part in the affairs of men, and especially in this nation where the few are absorbed in building up colossal fortunes at the expense of the many, no question arouses the people like this one of finance. The shortest way to a man's conscience in these days is through his pocket, and we see in this wide-spread dissatisfaction and loss of confidence in the money-god, the hand of the one true God. "Thou shalt have no other gods before me." Has this nation wavered in its allegiance to the King of Kings? In our eagerness to fall down and worship the golden image let us not forget what is prophesied of the nations that "forget God." Let us give a thought to the once mighty nations in whom this prophecy has been fulfilled. The misfortunes and calamities which befell God's own peculiar people, the Jews, were sent, said the Ruler of nations Himself, "that my people may know that I am the Lord."

Two things are necessay to the prosperity and advancement of this nation to-day; first, to "hold fast to the profession of its faith without wavering," and second, to recognize God *in man* and His law in the law of human kindness, or *kin-ness*, as is the root meaning of the word.

THE VOICE OF GOD.

Vox populi, vox Dei. Before admitting the truth of this very popular affirmation, one point must be clearly established, "who *are* the people?" According to Webster they are "the body of persons who compose a community, tribe, nation, or race; an aggregation of individuals forming together a whole."

In the light of this definition, then, the voice of the people is the voice of a majority of this "body of persons"; the voice of the greater part of the *whole*, and not of the greater part of a *part*.

We Americans, with our democratic instincts and training, emphatically deny the doctrine of the "divine right of kings"; but the English Tory leader, Mr. Balfour, would also deny the divine right of "majorities." He declares in substance (in his invectives at Dublin against the Home Rule measure and its supporters) that the tyranny of kings is as nothing compared with the "tyranny of majorities." Using the word "majority" as he uses it, and as politicians generally use it, this statement is undoubtedly true; but using it in its proper sense as meaning "more than half," it is unqualifiedly false. The only true majority is more than half of *all* the people; and the voice of such is the only real "voice of the people," the only voice which may be truly regarded as the voice of God and whose utterances may be depended upon as wise and righteous.

Undoubtedly, many of the movements which suffer defeat at the hands of pseudo-majorities to-day are in reality sustained by the true majority, and if the real voice of the people could be authoritatively recognized, these projected reforms would march on to easy victory.

On the other hand, notwithstanding woful prognostications on the part of the fearful, this nation has nothing to dread from premature action in the way of progressive measures. It is not possible for any incipient reform to be foisted upon the people even under such a liberal government as our own. All unwise attempts to bring about any radical change before the time is fully ripe for it must, in the nature of things, prove abortive. The masses are instinctively conservative, and the voice of the whole "body of persons" which compose this nation may be safely trusted. The moving forces of the human mind are obedient to evolutionary law, and are operated by a power which works "without haste and without rest," and which holds in check the restless, surging waves of human thought and endeavor.

An illustration of the truth of the maxim which is the text of this article may be found in the structure of individual man.

Modern scientists tell us that the human brain is composed of twelve groups of faculties. Seven of these, situated at the top and front of the head, are classed as higher faculties and point upward. The other five groups, forming the base and back of the brain are the lower faculties and point downward. So we see that even from a materialistic point of view the good predominates, and that the instinctive recognition of the supremacy of good, found in all religions, is perfectly natural to the human mind and has a truly scientific basis. Science, no less than religion and common observation, affirms the existence of a "power that makes for righteousness," and the pessimist—the man who declares that evil sits enthroned in the human heart and in the world—is, to say the least, a very superficial thinker and observer. Good reigns in man as in the universe, and the voice of the *whole man*, whether individual or collective, may be safely heeded at all times as the voice of the Highest.

If, however, man exercise only a minor part of his faculties (as is the case in the more primitive stages of individual and national development), the result cannot be said to be a true expression of the man or the nation.

A fully developed man will so exercise *all* the faculties as to establish perfect equilibrium of mind and body, and thus render each and every one of them subservient to his own highest development.

What is true of the individual is also true of man in the aggregate. No nation has as yet reached a full and rounded development. Our own well-favored land is as yet very far from being an ideal republic. The annoying perplexities, the disturbing influences, the vague unrest of these eventful days—what are they but the nation's "growing pains"?

We must acknowledge that under our present system of government, it is too often the voice of the machine politician, and not the voice of the people, that is heard and heeded at the ballot-box and in legislative councils. In the popular acceptance of the term, we have good reason to associate "majorities," as does Mr. Gladstone's opponent, with "tyranny," and to maintain that a government of a part, by a part, and *for* a part of the people, is neither just nor expedient.

While (though we do not like to admit it) minorities still rule in these United States, it is only a question of time when inherent evolutionary forces shall establish harmonious relations between all the diverse factors which go to make up social and political life. Indeed, the signs of the times indicate that our nation is now passing through one of the great transition periods which necessarily occur in all life, individual or national, and is destined soon to enter into higher conditions.

THE CITY'S HOPE.

The growing tendency among young people of both sexes to forsake the farm and country town for the large city emphasizes the importance of inculcating principles of total abstinence and legal prohibition among the farmers' boys and girls. We are more and more impressed with the belief that the salvation of our cities depends upon the country. The rural population it is which must furnish the reformatory agencies which shall purify these centers of moral pestilence and corruption.

But we must remember that while the cities portray life in its lowest phases they also stand for all that is highest and best in our civilization. As business and social centers they have wonderful attractive power for that gregarious animal, man. We have a great deal of sympathy for the young man or woman who is possessed with a "moving-on" spirit. It is a spirit inseparable from the age in which we live, and should be directed, not quenched.

As it is, the boy or girl who starts out to "see the world," and to earn, perhaps, an "easier" livelihood, too often sees the worst side, and discovers that the independence so fondly hoped for never comes.

"God made the country, and man made the town," and country life is far more favorable to the development of character, mental, moral and physical, than city life with its many enervating influences. But we might write page after page concerning the advantages of rural life, and of warning against the dangers and disappointments of city surroundings, and still our young people would continue to come and "see for themselves." It avails nothing to say, "Don't leave the farm, boys;" boys, and boys' sisters, *will* leave the farm, and, in spite of all advice to the contrary, flock to the city.

Fathers and mothers of our country lads and lassies, what are you going to do about it? You realize as they do not the perils that meet them on every hand as soon as they leave the home nest. You cannot always keep them with you, nor would it be wise to do so if you could.

Clearly the thing to do under these circumstances is to make the dangers as few as possible. Temptations there will be as long as the world lasts, but let us see to it that there are no *legalized* temptations. The open saloon has been truly called the "mouth of hell." The voters of the country outnumber those of the city four to one, hence, they could, if they chose, soon close these open gateways through which so many start on the downward road, bringing misery and woe into thousands of peaceful country homes.

And while the law does not permit the mothers of our land to vote the saloon out of existence, it is permitted unto them to *speak* and even *teach* in this matter. The Woman's Christian Temperance Union is a great teaching organization. Its whole effort is along the line of educating men and women to see the necessity of protecting their homes from the ravages of the rum power. If we would win in the fight of home against the saloon we must have the sympathy and coöperation of the farmers and the farmers' wives. We must have moral suasion in the country home backed by legal suasion at the ballot box.

We appeal to the country to save the city, and doubt not that sooner or later (for the sake of the boys and girls, God grant it may be sooner!) the cheering answer will echo from hill and prairie—"By His grace we will."

CONVENTION OF THE WORLD'S W. C. T. U.

We have received the following communication from Mrs. Mary A. Woodbridge, secretary World's W. C. T. U., which will be read with interest by all who contemplate attending the Convention. We hope to welcome to Chicago on this occasion not only a greater number of delegates than have attended any previous gathering of white-ribboners, but a greater number of visiting members and friends from all parts of the world:

"Arrangements for the coming convention are progressing admirably. Many people of our own and foreign lands are contemplating attendance. Miss Ackermann is already in this country, at the home of John G. Woolley, gathering health and strength to bring to us at that time the wonders that God hath wrought through her four years' labor.

"Mrs. Andrew and Dr. Bushnell, still other round-the-world missionaries, expect to reach their native land during the present month, and will tell us of God's answer to prayer in the possession of the 'uttermost parts of the earth' for His kingdom, as they have proclaimed His truth.

"But as it hath been ordained for our good, that light and darkness, joy and sorrow, shall have part in the working out of our lives, we are obliged to announce that Mrs. Leavitt, our first round-the-world missionary, who traveled up and down the earth for eight years in the interest of the cause in which we labor, will not be able to attend the Convention. She writes that since her severe illness in China she has not been able to breathe the air of the north so late in the year as October, that her effort to do so during the Boston Convention proved almost fatal, and she cannot conscientiously repeat it. We know this will be regretted by many of her friends who have looked forward to meeting her on this occasion.

"Sho Nemoto, who has been to us so faithful a friend in Japan, and Tsuda Sen, who sent to us the bell now in the W. C. T. U. exhibit at the World's Fair, are also in this country and expect to be present, and from our membership from many lands we are daily receiving announcement of their coming.

"Let the white ribbon hosts of our own nation rally to receive them with sisterly greeting and hospitality."

THE LABORING MAN'S HEAVEN.

Not long ago the following letter appeared in an English paper, called forth by the expression in a sermon by Canon Farrar that "the road to heaven lies through heaven, and all the way to heaven." The reflecting working man might give some helpful pointers for the betterment of his condition if he will send us a few lines on "the situation" from his "point of view." On the other hand, those men and women who are studying gravely and bravely facing the serious problem, How to get capital and labor together for the benefit of both? might be an uplift to the labor-bowed brother and to the work in hand if they would send us a few lines from their outlook. These answers we would like to collate in a symposium for THE UNION SIGNAL, and God grant that light and hope will come with them, for there is nothing so stultifying to common sense, so stupefying to natural faculty and so atrophying to honest ambition and worthy effort as ceaseless work for unceasing hunger. Read this letter, and send five hundred words:

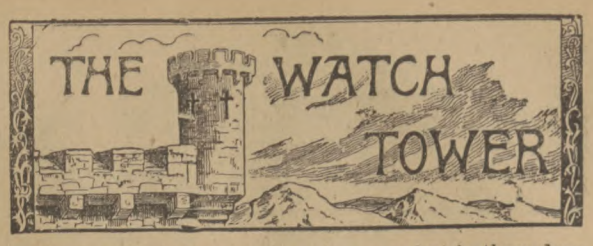
"VENERABLE SIR:—In my *Westminster Gazette* this evening I have just read a sketch of your sermon on the text '*for ever*.' I am a hard-working laborer, and I want to know where is this 'heaven upon earth' you tell us of? I rise by five in the morning, and turn out in the winter's bleak and bitter cold to earn the few miserable shillings that are doled out to me as wages. Many a curled darling in the West-end spends more on his *weekly cigars* than I receive for my week's toil. Do I strive for success? Yes! all my life I have striven for a measure of prosperity and happiness, but neither the one nor the other falls to my lot. What keeps me in a miserable solitude? It is the dread of married poverty. Reverend sir, I can suffer poverty *myself*, but I refuse to inflict this curse upon others. Have I any social life? None whatever; nor the ghost of an atom of human sympathy, love, friendship or any sort of social intercourse. Yet I am an honorable, honest-living and God-fearing man, with no vices or gross sin of which my conscience can accuse me. Do I ever pray to God? Yes, very often and earnestly. I pray to God to send me a little earthly happiness and prosperity, but what I get is plenty of hard, drudging toil. That is my heaven upon earth, and as I am so are thousands of other men and women in the land. Like Hamlet, I like advancement. On every side I see the unworthy prosper. Am I selfish? I am not. To those of my people who are in want I give away far more than I can really afford, and if I had a fortune to-morrow, my greatest happiness would consist in helping many who have no claim of friendship upon me. No! dear sir. Take it how you will, there is evidently not much heaven upon earth for

"YOUR WEARY AND HARD-WORKED INDUSTRIAL SLAVE."

THE eyes of the nation—nay, more, the eyes of the entire commercial world—are turned upon the fifty-third Congress, called together in extra session for the avowed purpose of considering the monetary situation and relieving the abnormal strain under which the business world is bending and groaning. To quote from the President's message, "This matter rises above the plane of party politics and vitally concerns every business and calling and enters every household in the land." Before any satisfactory and permanent adjustment can be made it will be necessary to discover the true cause of the present depression. So far a great diversity of opinion exists. Free silver men are by no means a unit as regards the cause of existing conditions, hence they differ widely as to remedial methods. Neither do the advocates of a single standard present an unbroken front on their side. Therefore we need not look for a very speedy settlement of the financial problem. But while the more remote causes are uncertain and complicated, the immediate cause is clear and simple. Both silverites and "gold bugs" agree that *fear* is a prominent factor in the monetary situation. The atmosphere of distrust which prevails throughout the commercial world paralyzes financial enterprise. Any legislation, therefore, which allays fear and restores confidence in business circles will be hailed with joy by all classes. The Sherman act may or may not be one of the main causes which have led to the panicky condition of the money market, but if the public believe that it is, the repeal of its objectionable features is imperative. All it is in the power of Congress to do speedily is to loosen the tension by suspending the purchase of silver, after which it will doubtless enter upon a further consideration of our monetary policy and adopt measures which shall avert all such crises in the future.

AFTER the adjournment of the silver convention an informal conference of leading Prohibitionists, Populists and National Reformers who were in Chicago as delegates was held at the Palmer House to discuss the practicability of a union of the reform forces. It was the general consensus of those present that while an organic union of these elements might not be at present practicable, yet the logic of events was fast bringing them together, and that before 1896 the lines would be so clearly drawn between the friends and foes of good government that there would be but one reform party in the field, and that one strong enough to promise the ushering in of a new order of things with the presidential election of that year. To this end hearty pledges were exchanged between the various political leaders that every effort should be made to cultivate friendly relations and interchange of ideas.

PROFESSOR KOCH, of Berlin, the great and only discoverer of the so-called consumption cure, has been for some time enamored of a young, comic actress in one of the suburbs of the city, and though married to a very fine woman, this has not hindered his traveling about during the past year in company with this young creature. Within a few months he has secured a divorce from his wife, and within a few weeks he has married the actress, telling his friends that if they want his society in future it must always include that of the present "Frau doctor." Berlin makes no outspoken objection, being quite accustomed to this method of procedure, but in the little Harz mountain village of Clausthal, where Professor Koch was born and where he has been regarded as the man who sheds the greatest glory on the place, his conduct has raised considerable commotion. Within a few weeks five hundred women of that village, women of the mass, as they are called, many of them miners' wives—went to the place in a body, where a tablet had for some years marked the birth spot of this illustrious citizen, and with their own hands tore it down and put it away saying, "they would have no man honored in Clausthal who had so dishonored his own wife." We would that more women would go and do likewise.



Liquor selling is not only a sin *per se*, but in these days of light it is a sin *perceived*.

***

Among the geographical facts which the most careless, unobservant visitor to the World's Fair will learn is the existence of New South Wales. In almost every building in all lines of exhibits, the blue banner of that enterprising little country greets you and its exhibits are invariably full of interest. The visitor who stops to examine its display, as every one should, will be filled with a desire to go to the country itself. One lady remarked to another as they came again and unexpectedly upon the blue flag with New South Wales in gilt letters upon it, "I don't know about Hawaii, but I think the wisest thing we can do is to annex New South Wales as quickly as possible," to which the other replied, "I am not sure but that New South Wales will be annexing us."

***

Four attitudes for the intelligent voter to keep in regard to the saloon: Either he is ignorant, or he is apathetic, or he is in complicity with the saloon, or he is in open protest against it.

***

Said Canon Wilberforce in his off-hand table talk: "We always do as we like, we always seek the line of least resistance. For instance, to a good man the line of least resistance is *not* to swear, to the bad man it is to swear. They both do what they like. The Lord Bishop of Manchester was fond of fox-hunting; he once went into a blacksmith's shop to have his horse's shoe fastened and mentioned that he was going hunting. 'Then I cannot go to hear you preach for I do not think it is right for you to be a fox-hunting clergyman.' 'Very well, then, I will never follow the hounds again,' said the bishop,—and he never did. But I maintain that he 'did as he liked.' "

***

Some of the positions held by American women are indeed curious; for instance, in Buffalo a woman runs a street-cleaning bureau; in Kansas City a woman is at the head of the fire department; a Louisville lady makes special shopping expeditions to Paris; another in New York makes flat furnishing a business; still another in New Hampshire is president of a street railway company; while Chicago has a woman embalmer.

***

It has been truthfully said that there must be increased total abstinence before prohibition can be an accomplished fact, that the real evil in our community is the drinking of intoxicating drinks.

***

Two or three generations ago the Wesleyans in a certain locality in England passed a resolution that no temperance meeting should be held in their church and no non-alcoholic wines should be used at the communion. In the church that is now built on that site the temperance pledge is offered and there is free scope for the temperance people to any desired extent.

***

How all things "work together" sometimes, when the mind has been turned into some particular channel. It is indeed "hard times" in our fair country, and old Giant Discouragement is *trying* hard to creep into the hearts of some of the workers. The other day at the regular missionary meeting of one of our churches, the president read the following words, saying they had helped her greatly: "I am but one, and I cannot do everything, but I can do something; and what I can do I ought to do, and what I ought to do, by the grace of God I will do." The next day a member of that missionary auxiliary attended the meeting of the W. C. T. U. to which she belonged, and repeated the words to those there. Directly after, another lady read the 37th Psalm, saying that the Bible had opened just right there, and behold, a whole array of weapons for use against all discouragement: "Fret not thyself," "Trust in the Lord," "Commit thy way unto the Lord," "*Rest* in the Lord." Why, every one of the forty verses of the Psalm was a weapon. Then they had a Bible reading. Not the regular one, for, somehow, that had not reached them; but there were at hand enough copies of "The Success and Failures of the March" to go round, and bless you, it just "worked together" beautifully. Then the president asked a lady to read from THE UNION SIGNAL that editorial on the "Individual Member of the Local Union," and when all was over, I'm sure Giant Discouragement, if he were lurking near any hearts in that meeting, must have felt pretty well discouraged himself!

ON DUTY.

NEWS FROM THE FIELD

MINNESOTA.

DISTRICT CONVENTIONS.

The *first district* held its sixth annual convention in Rushford, June 27 and 28, Mrs. Rowell presiding, and having forty-two regular and ten visiting delegates. Among the latter was Mrs. Julia B. Nelson, who lent a helping word whenever needed, and gave on Wednesday evening a grand address on "Equal Rights." Several excellent papers were read, there being one on "Our Training, Past and Future," by Mrs. Ingalls, of Spring Valley; Mrs. Bartlett, of Winona, presented one on kindergarten work, which was followed by an animated discussion, and the request made that the paper be sent to the *White Ribboner* for publication. Miss Eva Jones, though unable to be present, sent an excellent paper on L. T. L. work, of which she is district superintendent. Mrs. Fletcher read a paper on the National Temperance Hospital work. Cash offerings from the various unions in the district were contributed to the charitable funds of the hospital, and in addition, Rushford union had made a quilt. Miss Wooley, of the St. Charles Y, read an excellent, comprehensive paper on "What the Y's can do for young men." A committee was appointed to prepare a district banner to be ready in time for the state convention. The officers of last year were reëlected. Among the resolutions was one averse to any movement to dispense with the district system in Minnesota.

The *fourth district* held its convention in connection with the convention of Blue Earth county union, Mrs. Plymat, district president, presiding, assisted by Mrs. Hotaling, county president. The first morning was occupied by routine business, the appointment of committees and reports of work in the county and in the district. Mrs. Dane gave an interesting account of the Scandinavian work. Our state offers such an attractive home for the thrifty Norsemen that they are coming in by hundreds, and while largely a temperate people, it behooves us to look to it that they are kept such, amid the temptations and trials incident to their new and untried conditions of living. During the afternoon a short testimony meeting was held, wherein many spoke of what the W. C. T. U. had done for them individually, in broadening their ideas, and increasing their love for humanity in all its guises and everywhere. Mrs. E. N. Law, of Michigan, was introduced to the convention and spoke briefly on the subject of regular meetings, giving many helpful hints and suggestions as to how to make the meetings attractive and interesting to those not already engaged in the work. In the evening, Mrs. Law addressed the convention and others, speaking earnestly and receiving good attention. The election of officers on the afternoon of the last day resulted as follows for Blue Earth county: President, Mrs. D. L. Clements; secretary, Miss E. M. Gable; treasurer, Miss Hannah Pierson, all of Mankato. The district officers are: President, Mrs. Plymat; secretary, Mrs. Shepherd; treasurer, Mrs. Claghorn.

The *fifth district* held its sixth annual convention in LuVerne, Mrs. Crawford presiding; Mrs. Law was present here also, holding a school of methods and giving two addresses, both of which are spoken of enthusiastically. During her stay in the district she visited Magnolia, Beaver Creek and Adrian, giving lectures and forming unions.

The *sixth district* held its fourth annual convention in Granite Falls. Reports were full of interest and encouragement. Miss Parrish, of Illinois, has been at work in this district, and as a result several enthusiastic Y unions have been organized. The first evening of the convention a gold medal contest was held, there being six young lady contestants. All did very nicely, the medal being awarded to Miss May Gilmore. Thursday evening Miss Parrish gave a delightful lecture.

The *ninth district* held its seventh annual convention at Excelsior, one of the towns on the shore of far-famed Lake Minnetonka, Mrs. Newcomb presiding. During the reports, Mrs. Neal gave an interesting account of the first call for a W. C. T. U. meeting in Minneapolis, and probably the first in the state. That was about seventeen years ago, and to-day Minneapolis alone has seventeen unions, one for every year; and last September at the annual state convention the state corresponding secretary reported two hundred and fifty-eight unions. The program of the convention was varied and full of interest; the first evening a sort of testimony meeting was held, and on the second a very fine address was given by New Hampshire's former president, Mrs. Jeanette Knox, who won all hearts. One thing not on the program was a ride on the lake in a steamboat, and was greatly enjoyed by the delegates.

All these conventions not only indorsed the *White Ribboner*, but pledged themselves to go to work for it. The paper has just completed its third year, and is a remarkably healthy infant, and precocious, too, its fond admirers think; yet with loving care and plenty of food in the way of subscriptions, it promises to develop into a grand maturity. Already it has become so helpful that it is necessary to every Minnesota W. C. T. U. woman, if she would keep in touch with the state work.

MRS. AMY A. GREEN,
State Reporter, Minneapolis.

NEW HAMPSHIRE.

SUMMER DOINGS.

Through the effort of ex-Governor Goodell three bills were introduced into the legislature of New Hampshire: To prohibit the manufacture of alcoholic liquors; to strengthen the nuisance act, and to make the fine for the sale of beer and cider as large as that for the sale of other liquors. It was referred to the judiciary committee, but in compliance with Mr. Goodell's request a public hearing was given in Representatives' Hall in Concord. The earnest effort of all the speakers failed to have the desired effect, and we must go on waiting and hoping.

At the carnival the ladies of Concord furnished dinner at a reasonable rate to the crowd, and realized one hundred and fifty dollars therefrom. Everybody showed their willingness to help. Citizens furnished food; the press advertised; and ministers gave notice in their pulpits. It was well known that the money received was to be used to send some drinking man to be cured. An eager applicant was given the means to secure the treatment which was very successful. He came before the ladies of the W. C. T. U. at their last meeting bearing the united thanks of himself and his happy wife.

Miss Clara E. Rowell, our state corresponding secretary, is also superintendent of a Sunday-school in Franklin. The members of the school planned a pleasant surprise for her. They met in the vestry, then sent a messenger to request her company. During the evening she was presented with a Webster's Unabridged Dictionary and holder.

The April number of the *Granite State Outlook* was a World's Fair number. Five hundred copies were sent to Chicago to be placed in the W. C. T. U. exhibit with other contributions to be designated, "From New Hampshire W. C. T. U."

The Nashua W. C. T. U. women are ever alive. They have one hundred and five active members with additions nearly every week. Not long ago they held an all-day prayer-meeting with different leaders for every hour. Many came to cheer them and add their word of encouragement, two ministers among the rest. Every Sunday the evangelistic committee holds a prayer-meeting, outsiders often coming in. Mrs. S. Cutter, the new leader of the L. T. L., is an active worker, and will try and push the work that has flagged during the illness of their past leader, and there is little doubt that soon their voices will be heard and their influence felt, as in the good times past.

In my last letter I made a misstatement which I wish to correct. Inmates at the Mercy Home, in Manchester, are taken for not less than two months, and in many cases where they come from the county farms the trustees make a contract with the county commissioners for "during minority." The girls often remain from one to two years. The various unions in the state are constantly proving their interest in these young girls by sending barrels and boxes of clothing for their use. This good work must not diminish, as new inmates are constantly needing garments.

At a recent meeting of the W. C. T. U. at Hildreth Hall, Mrs. Joseph R. Clark was elected president in place of the late Mrs. William Haskins. Miss Marie Morrill, corresponding secretary, takes the place of Mrs. Mary D. Anderson, who has been a faithful worker in this position for the past five years.

The Demorest contest which was given to the Mercy Home in memory of their late president, Mrs. Wm. Haskins, netted ten dollars. The union is to have the name inscribed upon a memorial tablet in the Temperance Temple at Chicago.

The Congregational church at North Weare was filled to its utmost at the second Demorest contest, Carrie F. Danforth winning the prize. The other contestants received a bound volume from the W. C. T. U. of that place. The winner spoke, "A Voice from the Poorhouse." A great deal of enthusiasm was felt in the town which goes to prove that these contests arouse an interest that nothing else seems to do. At the gold medal contest recently held at Warner, the prize was won by Miss Mary Sawyer, of Sutton. The W. C. T. U. in that country village are ably assisted by the young people; would that other unions could say the same.

A union temperance service was held in the Baptist church in Hopkinton the first Sunday evening in July. Some of the little folks spoke. There was singing by the choir and congregation. The meeting was led by the Rev. Mr. Tingley, the new Baptist pastor. Rev. T. C. H. Bonton made the first address urging the ladies to work without ceasing for the cause of temperance and pledging his aid. He was followed by our favorite speaker, Rev. Mr. Williams, of Contoocook, a firm friend who feels that the question, as he stands before his Maker, will not be, "Have you been successful in business?" but rather, "Have you done what you could to wipe out intemperance and impurity on earth?"

Concord W. C. T. U. has not only sent one patient to the cure but it has aided two more to take the treatment. Said one: "Thanks be to Him who has given to man the knowledge how to treat us, and cleanse us of our uncleanliness. My faith was weak, now it is strong and I have courage for the future."

The Penacook W. C. T. U. needed encouragement; their numbers were few and many were indifferent. The Merrimack county convention met there in June and were entertained in a most hospitable manner. The county president, Mrs. Pratt, was in the chair. There were papers read by several of the ladies. A lady from the new union of Louden read a very acceptable paper. Mrs. F. H. Bailey read one upon "Systematic Giving." Mr. Moody, of Canterbury, spoke strongly in favor of the "Clarions" and recommended every union to secure their service in song as soon as possible. He also touched upon his favorite subject, the habit of young people to treat, a habit which will surely grow upon them. Resolutions were passed denouncing the play by Hoyt, entitled "A Temperance Town." The subject of brandy-drops was discussed and how to check the sale and manufacture of them, for within these tiny drops lies the ruin of many a child.

At the Hillsborough county convention held at Manchester, the Demorest contest drew a full house and great interest was shown. The medal was won by Miss Parker, of East Manchester, in "Boys of America."

The state annual convention will be held in Jefferson in the fall. Saturday, July 22, found the women of the white ribbon band at The Weirs, beside the beautiful waters of Lake Winnepesaukee. The day was full of interest of which we hope to give full report in our next letter.

Mrs. Mary A. Livermore has lectured at Somersworth to a large audience upon the subject: "Twenty years upon the lecture platform." Soon after that Dr. Beardsley gave a course of lectures which were very instructive and helpful, touching upon the reforms. One afternoon was devoted to temperance with an audience of seven hundred people, every seat being taken and many standing. The collection taken was for the W. C. T. U. which is the only temperance organization in the city.

Mrs. M. E. A. Gleason gave a stirring lecture in Hinsdale, based upon Christ's power to save the tempted and fallen, and all her words breathed the spirit of gospel temperance. The following forenoon Mrs. Gleason solicited from individuals in town, money for the State Mercy Home. She secured forty-five dollars, for which the thanks of that institution are expressed. Her lectures, her private talks and her talk with the W. C. T. U. the following afternoon aroused an enthusiasm which we trust will be felt for a long time. Mrs. Mary J. Hoyt, of Laconia, gave an address of welcome, in poem, at the opening of a series of temperance meetings.

Belmont welcomed the Belknap county convention, the president, Miss P. A. Knowles, presiding. Mrs. A. C. Caleff urged the great need of a reading-room to keep the young men from the saloons. She also told some touching incidents, and pleaded for more social purity. In the afternoon there were some grand addresses by Mrs. E. R. Philips and Mrs. Mary Hoyt; and Mrs. Caleff, subject, "Early Influences and Later Results." Rev. A. J. Wheeler lectured in the evening in his usual spicy manner.

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

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A SPOONFUL of Royal will go further than a spoonful of any other baking powder because it is the purest.

Highest of all in leavening strength.
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NEBRASKA.

LOSS OF A PROMINENT WORKER.

A three weeks' visit of your reporter to the World's Fair, and the subsequent recuperation has delayed this letter somewhat. But the busy Nebraska women have given me much to write about, almost too much, I fear.

Four Chautauqua assemblies are held in Nebraska each summer. At each of these schools of methods are conducted by the W. C. T. U. At Fremont, Mrs. Hitchcock, the state president, was in charge; at Crete, Mrs. C. H. Walker, of Surprise; while Mrs. C. M. Woodward, National superintendent of railroad work, conducted the schools at Beatrice and Long Pine. Most excellent work has been done in all these places, the various superintendents being generally present to present their departments, while an enthusiastic audience of white-ribboners showed their appreciation and interest.

The weather has been extremely warm, and in this dry, nervous climate, such heat is very debilitating. But the zeal of our women seems to know no rest. Conventions and meetings of all sorts are being held all over the state. We sometimes feel inclined to ask, "Is this wise?" Mrs. H. E. M. Allen, of Valparaiso, Neb., says, "One fears sometimes that our Chautauqua assemblies, schools of methods and other summer institutions of like character, delightful as they are, but occurring when both mind and body need relief from tension, may prove in the end a most costly form of extravagance."

These thoughts have been brought home to our hearts, lately, by a sad berevement. As a state union we have suffered great loss in the death of Miss Mary A. Ripley, state superintendent of scientific temperance instruction. Although sixty-two years of age, she was one of our most active workers, and did, indeed, "die in the harness." She was away from home on a lecture tour. She lectured in Bostwick, May 19, addressed the women there on the following day, afterward driving six miles north and lecturing in the evening for the Beulah union. It was on her return drive to Bostwick where she was to speak again the next evening, that she was taken ill. She expected a few days' rest would restore her, and did seem to improve, but was again prostrated, and after much suffering passed away June 3. Miss Ripley was especially fitted for her department of work, having taught in the public schools of Buffalo, N. Y., for forty years, twenty-seven of which she was in charge of the boys' room in the Central High School.

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SANITARY BREAD-MAKING.

BY CYRUS EDSON, M. D.

Health Commissioner, New York City.

It is necessary, if one would understand the sanitary aspects of bread-making, to fully comprehend the present theory held by scientists of germs and the part played by them in disease. The theory of disease germs is merely the name given to the knowledge had of those germs by medical men—a knowledge which is the result of innumerable experiments. Being this, the old term of a "theory" has become a misnomer. A germ of a disease is a plant so small that I do not know how to express intelligibly to the general reader its lack of size. When this germ is introduced into the blood or tissues of the body, its action appears to be analogous to that which takes place when yeast is added to dough. It attacks certain elements of the blood or tissues and destroys them, at the same time producing new substances.

But the germs of the greater part of the germ diseases

"DISEASE GERMS FOUND THEIR WAY INTO THE YEAST BREAD."

—that is, of the infectious and contagious diseases—will develop or increase innumber without being in the body of a human being, provided always you give them the proper conditions. These conditions are to be found in dough which is being raised with yeast. They are warmth, moisture, and the organic matter of the flour on which the germs, after certain changes, feed.

It is necessary to remember at this point that yeast is germ growth, and when introduced into a mixture of glucose or starch in the presence of warmth and moisture sets up a fermentation. If the mixture be a starchy dough, the yeast first changes a portion of the starch into glucose, and then decomposes the glucose by changing it into two new substances, viz., carbonic-acid gas and alcohol.

Now the gluten, which is also a constituent of dough and moist starch, affords, with the latter, an excellent nidus for the development of germs of disease as well as for the yeast germs. The germs of cholera, as of typhoid fever, would, *if introduced* into dough, find very favorable conditions for their growth.

I do not wish to "pose" as an alarmist nor am I willing to say there is very much chance of the germs of typhus and of cholera reaching the stomachs of the people who eat bread which has been raised with yeast. But I have not the slightest cause to doubt that other diseases have been and will be carried about in the bread.

I have met journeymen bakers, suffering from cutaneous diseases, working the dough in the bread-trough with naked hands and arms. I have no reason to suppose bakers are less liable to cutaneous diseases than are other men, and I know, as every housewife knows, yeast-raised bread must be worked a long time. This is an exceedingly objectionable thing from the standpoint of a physician, for the reason that the germs of disease which are in the air and dust and on stairways and straps in street-cars are most often collected on the hands. Any person who has ever kneaded dough understands the way in which the dough cleans the hands. This means that any germs which may have found a lodging-place on the hands of the baker before he makes up his batch of bread to find all the conditions necessary for subdivision and growth. This is equivalent to saying that we must rely on heat to kill these germs, because it is almost certain that they will be there. Now, underdone or doughy bread is a form which every man and woman has seen.

It is a belief as old as the hills that underdone bread is unhealthful. This reputation has been earned for it by the experience of countless generations, and no careful mother will wish her children to eat bread that has not been thoroughly cooked. The reason given for this recognized unhealthfulness has been that the uncooked yeast dough is very difficult to digest. No one but a physician would be apt to think of disease germs which have not been killed during the process of baking as a cause of the sickness following the use of uncooked yeast bread. Yet this result from this cause is more than probable. I have not the slightest doubt that, could we trace back some of the cases of illness which we meet in our practice, we would find that germs collected by the baker have found their way into the yeast bread, that the heat has not been sufficient to destroy them, that the uncooked yeast bread has been eaten and with it the colonies of germs, that they have found their way into the blood, and that the call for our services which followed has rounded off this sequence of events. I have already pointed out that the germs of disease are to be found in the air and dust. The longer any substance to be eaten is exposed to the air the greater the chance that germs will be deposited on it. Bread raised with yeast is worked down or kneaded twice before being baked, and this process may take anywhere from four hours to ten. It has, then, the chance of collecting disease germs during this process of raising, and it has two periods of working down or kneading, during each of which it may gather the dirt containing the germs from the baker's hands. As no bread save that raised with yeast goes through this long process of raising and kneading, so no bread save that raised with yeast has so good a chance of gathering germs.

What is meant by "raising" bread is worth a few words. The introduction of the yeast into the moist dough and the addition of heat when the pan is placed near the fire produce an enormous growth of the yeast fungi—the yeast "germ," in other words. These fungi effect a destructive fermentation of a portion of the starchy matter of the flour—one of the most valuable nutrient elements in the flour. The fermentation produces carbonic-acid gas, and this, having its origin in every little particle of the starch which is itself everywhere in the flour, pushes aside the particles of the dough to give itself room. This is what is called raising the bread.

It needs but a glance to see that it is, in its effects on the dough, purely mechanical. The dough, which was before a close-grained mass, is now full of little holes, and when cooked in this condition is what we ordinarily call light. This porous quality of bread enables the stomach to rapidly and easily digest it, for the gastric juices quickly soak into and attack it from all sides. The fermentation of the dough, however, uses up a portion of the nutrient elements of the loaf. If it be possible, therefore, to produce a light, porous loaf without this destruction and without the "kneading" process which fills the dough with germs and filth, and without the long period during which the raising process goes on, the gain in food and the gain in the avoidance of the germs is exceedingly plain.

But while we can easily see the dangers which attend the use of yeast, it is certain that the vesiculating effect produced by it on the dough is to the last degree perfect. It is apparent that if we are to substitute any other system of bread-making we must have one which will give us, first, mechanical results equally as good—that is, that will produce minute bubbles of carbonic-acid gas throughout the mass of dough. Now, it is in no way difficult to produce carbonic-acid gas chemically, but when we are working at bread we must use such chemicals as are perfectly healthful. Fortunately these are not hard to find.

The evils which attend the yeast-made bread are obviated by the use of a properly made, pure and wholesome baking powder in lieu of yeast. Baking powders are composed of an acid and an alkali, which, if properly combined, should, when they unite, at once destroy themselves and produce carbonic-acid gas. A good baking powder does its work while the loaf is in the oven, and

But care is imperative in selecting the brand of baking powder to be certain that it is composed of non-injurious chemicals. Powders containing alum, or those which are compounded from impure ingredients, or those which are not combined in proper proportion or carefully mixed and which will leave either an acid or an alkali in the bread, must not be used.

It is well to sound a note of warning in this direction or the change from the objectionable yeast to an impure baking powder will be a case of jumping from the frying-pan into the fire.

The best baking powder made is, as shown by analyses, the "Royal." It contains absolutely nothing but cream of tartar and soda, refined to a chemical purity, which when combined under the influence of heat and moisture produce carbonic-acid gas, and having done this disappear. Its leavening strength has been found superior to other baking powders, and as far as I know it is the only powder which will raise large bread perfectly. Its use avoids the long period during which the yeast-made dough must stand in order that the starch may ferment, and there is also no kneading necessary.

The two materials used in the Royal—cream of tartar and soda—are perfectly harmless even when eaten. But they are combined in exact compensating weights, so that when chemical action begins between them they practically disappear, the substance of both having been taken up to form the carbonic acid gas. More than this, the proper method of using the powder insures the most thorough mixing with the flour. The proper quantity being taken, it is mixed with the flour and stirred around in it. The mixture is then sifted several times, and this insures that in every part of the flour there shall be a few particles of the powder. The salt and milk or water being added, the dough is made up as quickly as possible and moulded into the loaves.

These are placed in the oven and baked. But the very moment the warmth and moisture attack the mixture of cream of tartar and soda these two ingredients chemically combine and carbonic-acid or leavening gas is evolved. The consequence may be seen at a glance: the bread is raised during the time it is baking in the oven, and this is the most perfect of all conceivable methods of raising it.

Here, then, there is no chance for germs of disease to get into the dough and thence into the stomach; more than that, the bread is necessarily as sweet as possible, there having been no time during which it could sour. This involves the fact that the bread so made will keep longer, as it is less likely to be contaminated by the germs that effect the souring process.

It will be strange if the crowds of visitors to the World's Fair do not greatly increase the number of con-

BREAD WITHOUT YEAST—"THE MOST PERFECT OF ALL CONCEIVABLE WAYS OF RAISING IT."

tagious disease which we will have to treat. Under these circumstances is it not folly of follies to open a single channel through which these germs may reach us? Is it not the part of wisdom to watch with the greatest care all that we eat and drink, and to see that none but the safest and best methods are employed in the preparation of our food? To me it seems as though there could be but one answer to questions like these.

I have shown the danger of using the yeast-raised bread and with this I have shown how that danger may be avoided. The ounce of prevention, which in this case is neither difficult nor expensive, is certainly worth many pounds of cure, and the best thing about it is that it may be relied on almost absolutely. Those who eat bread or biscuits or rolls made at home with Royal Baking Powder may be sure they have absolutely stopped one channel

Most worthily did she fill her position. Her aim was always the development of noble character. So highly was she appreciated by the school that at the twenty-fifth anniversary of her connection with it she was presented with an elegant gold watch, suitably engraved, which was held by her as one of the most cherished mementoes of a useful past.

Miss Ripley had been in Nebraska only about three years. During our amendment campaign, at Miss Willard's request (for she knew her sterling worth) Miss Ripley identified herself with our work, and in December of that year was appointed state lecturer for the department of scientific temperance instruction. At the next convention she was made superintendent of the department, and has worked indefatigably and most intelligently, bringing her department to a high plane of usefulness and activity. She commanded the respect of the educational officials of the state, for herself and her work, and had won the love of her associates in the work. She had a sweet, sunny disposition, a pleasant often humorous manner, and her influence was always for good.

Hundreds of young men, living useful lives to-day, will rise up and call her blessed. We might well wish, each of us, that upon our "going away" we may look back upon duties as well performed, opportunities as well improved as could she.

DISTRICT AND COUNTY CONVENTIONS.

Notwithstanding unpropitious weather, the first district held a very successful convention at Table Rock, with a large number of delegates and many visitors. Mrs. E. A. Fulton, the president, was in the chair. The first evening, Mrs. J. H. Battles, of Auburn, state superintendent of health and heredity, gave an illustrated lecture on the nature and effect of alcohol upon the human system. Mrs. C. M. Woodward, state vice-president, gave an address the second evening. The superintendent's reports were encouraging and excellent papers were read.

The fifth district held its annual convention at Hebron, Mrs. Putnam presiding. Mrs. Corey gave an address upon "Progress and Woman," and Mrs. C. E. Howe upon "Woman and Her Work." Reports from superintendents and county presidents were very full and satisfactory, and the fifth district makes a very good showing. There are 44 unions, a gain of 5; active members, 578; honorary, 78; associate, 33, — total, 661. Three hundred and seventy-eight copies of temperance periodicals are taken, mostly UNION SIGNALS and *Union Workers*. They report 111 churches in the district and 29 saloons; 10 L. T. L's, with a membership of 433; 19 regular departments of work; $712 raised and used during the year. The district sent as their part of the state W. C. T. U. exhibit, a silk flag, the district history printed in booklet form and illuminated with the district flower, the pansy, the pictures of their three presidents in one frame, photos of school-houses in prohibition towns, copy of Mrs. Celeste May's poems, hand-painted cover, and Mrs. Cassell's "White-Ribbon Vibrations."

The sixth district held its convention June 22–24, at Aurora. Addresses of welcome were made by Mrs. Anna Steele, president of Hamilton county, and Mrs. Dr. Williamson, of Aurora. In the response, great appreciation was expressed of the kindness of the ladies of Aurora in entertaining the convention for two consecutive years. The president's address was unusually good, and several pastors present spoke words of encouragement. Mrs. Kate B. Northup, state superintendent of Temple work, presented the subject of the Temperance Temple on the second evening, and Mrs. J. H. Battles, state superintendent of health and heredity, gave a fine illustrated lecture. A very pleasant hour was spent in a mothers' meeting, and Mrs. Jean Lamont Shuman, of Aurora, held a children's hour. Memorial services were conducted for five departed sisters. A pleasant feature of the convention was the fine music given by a quartette of gentlemen.

York county has been known for years as the county without a saloon. Last year one was started at McCool, but the union arrested the proprietor twice for selling to minors, and he was fined both times, so gave up the business. Benedict union drove their druggist out of town for selling liquor. Through a friend the necessary proof was obtained, and upon the first indictment he was fined one hundred dollars and costs. When he learned that the ladies had four more complaints against him he closed his store and flitted away.

This wide-awake county held its annual convention this spring at Waco, Mrs. Kate B. Northup, president. An address of welcome, by Mrs. Bellows, and response by Mrs. Wellman, a recitation by Miss Minnick and the president's address filled the first evening.

On Friday morning Mrs. Wellman gave a model mothers' meeting, and a paper was read by Mrs. Sheldon, subject, "Early Piety," which elicited considerable discussion. The ladies were treated to a fine address in the evening by Rev. Strickler, also a paper by the district president, Mrs. Ferguson. Miss Williams gave a recitation, and the Waco young people rendered excellent music both evenings.

Fillmore county convention was held in Grafton, June 5 and 6. Mrs. Putnam, the county president, who is past seventy years of age, was there, though she had to drive seven miles and ford a stream to reach the train. Her address was as strong and vigorous as usual. A large number of delegates were present. Exeter union reported that the saloon had gone from their town. Grafton had attempted to disband, but found it quite impossible, and have gone to work again. Other unions reported work being done. One new union has been formed.

A Y at Exeter, known as the Columbian Y, have seventeen members and four honoraries. They have sent money to the Temple and the hospital, helped the poor in their own town besides paying rent for headquarters. They have taken up eleven lines of work and meet regularly. They sent flowers to Lincoln for distribution on flower mission day in the state institutions. Altogether they are a very active young Y, and intend to become more "Y's." Mrs. May P. McKinnon is their president, an earnest worker.

A Bible-reading on social purity was an interesting feature of the convention. The question, "What has the W. C. T. U. done for you?" was discussed with much interest. All agreed it had done more for them than they could express. That they were better educated and better Christians for being members of the union. The discussion of the relation of the W. C. T. U. to the church was very good. As no one had the article from THE UNION SIGNAL with them it was decided to read it in the evening meeting, as it expressed the whole matter so well. Rev. Cressman, of Fairmont, gave a good address in the evening. Miss Ripley had been expected at the convention, and great sorrow was felt at the news of her death.

Flower mission day and the Jennie Casseday memorial day were suitably observed in the state. Mrs. Angie F. Newman, state superintendent, wrote a very impressive responsive service, which was published in the *Union Worker*, and would be very suitable for any memorial occasion.

The furnishings for the Nebraska room at the Temperance Hospital are coming in. The first installment of money has been sent, and we hope all may be completed very soon.

Miss Bernice Kerney is proving a very valuable worker. She gives chalk-talks, addresses mothers' meetings, parlor meetings, or public meetings. She organized seven unions and twenty L. T. L's in a recent trip, and is now away to the western part of the state.

DORA V. WHEELOCK,
State Reporter, Beatrice.

NEW YORK NEWS.

Steuben county came to its "half yearly halt," and assembled in convention at Rathboneville in May. A lengthy report of this meeting has been sent me, from which I glean for my letter. The devotional exercises at the opening of each meeting, accompanied by Bible readings, were especially helpful, and fitted to dwell within the memory of all. Excellent papers by Mrs. Wetmore, of Cohocton, Mrs. Dr. Ingersoll, of Cornwall, and Miss M. Boyce, furnished food for thought.

An hour with the Y's was on the second day's program, and most interesting reports were heard from these auxiliaries. Two new Y's have reported since last winter—Addison and Jasper.

A paper on "Cigarette Smoking," by Mrs. Brown, of Troupsburg, was well received, and a parliamentary drill came in for its share of attention, conducted by Mrs. Carson, of Hornellsville. Memorial service for the promoted comrades was held, Miss West and Miss Casseday being remembered at this time. A gold medal contest was held in the evening of the first day, and was largely attended.

Onondaga county met in convention at Summit Station. This county is to entertain the state convention this fall, so an executive meeting was held the first morning, as this undertaking in addition to the state fair work needs much wise planning as well as labor and money to assure success. Convention opened at 1:30 p. m. with Mrs. Mary D. Ferguson, vice president, in the chair. Reports of officers were heard, the treasurer's report being the best ever made in the county, showing more money used in county work and $117 dues sent to state treasurer, the membership having more than doubled since 1891.

The president, Mrs. Wiseman, has moved to Ohio, but sent her address which was read by Mrs. Ferguson who also read an admirable paper of her own. The county banner was won by Clover Leaf union of Syracuse. Mrs. Ferguson was elected president. Nineteen superintendents reported good work and progress. Mrs. C. Blind who has charge of German work has been doing good service for four years, increasing the temperance interest among the Germans.

The Y's occupied one evening most acceptably, the address being given by Mrs. Jump of Albany. The children's hour, when three schools came together, was very inspiring. A resolution of regret was passed over the loss of Mrs. Wiseman, and many loving hearts and good wishes follow her to her new field of labor. Our state paper, *Woman's Temperance Work*, was earnestly recommended to all and the women urged to take it. This paper, let me add, should be in the hands of every worker in the state, and I trust that before another year rolls by, this may be an assured fact. A little effort on the part of each one and the thing is accomplished.

Franklin county held its convention at Moira and was well attended. The "White-Ribbon Hymnal" was used during the day for all exercises and added greatly to the success of the convention.

Three new unions were organized during the winter by the county president, Mrs. F. W. Winkley Three able essays were delivered on different phases of the work which were interesting and instructive.

Mrs. Mary T. Burt, our state president, was with them and presided over a workers' conference in the afternoon and delivered an address in the evening. She held the closest attention of her audience, her theme being the work of our state during the past winter. She was a help and inspiration to the women, and a hope is expressed that she shall visit them again. All agreed that this was the best day Franklin county union has ever spent.

Niagara county convention was held at Suspension Bridge in the Congregational church, and was a success in every way. Nearly one hundred officers and delegates were present and all were enthusiastic. The music was in charge of Prof. Caldwell, and right well did he fulfill his part, being always ready. The program was carried out almost to the letter, and was especially good. Several papers were read and were well received. A plea was made for our state paper and a goodly number subscribed for it. Some of our Indian brothers from the Tuscarora Reservation were with us, one of them making quite a speech. The pastors were warm in their greetings and made us feel perfectly at home, while the hospitality of the ladies was unbounded. Dr. Sarah H. Morris, of Buffalo, delivered the evening address, her subject being "Woman's Influence in Molding Public Opinion." Many little "extras" came in which did not appear on the program, one of the sweetest being the presentation of a magnificent bouquet of carnations and roses to our president, Mrs. Ruth A. Frost, from the ladies of Niagara Falls and Suspension Bridge unions. Mrs. Frost made a happy little speech in accepting the fragrant gift.

A new item on the program was a "temperance camp fire," which was in charge of the recording secretary, Miss Newbury. This proved to be both pleasant and profitable. Our Y's were out in force, and a "model Y meeting" was conducted by Miss Rose Parks, president of the Dickersonville Y. Speaking from personal knowledge, having been present both days, I can say that this meeting was one of the best ever held in this county. A brief talk on physical culture by Mrs. Williamson, secretary of Silver Lake Assembly W. C. T. U., was one of the most pleasing features, while the address of welcome by Rev. Mr. Bartholomew was one of the best things of the kind ever given us. Much of the credit for the successful carrying out of convention arrangements is due to Mrs. John Prime, chairman of entertainment committee.

It was my good fortune to attend the *Erie county* convention, which closely followed ours of "old Niagara," and before the time came for me to leave I felt that I had known these women for years, so closely does the little knot of ribbon unite all hearts. Miss Kate Manning, of Attica, president of Wyoming county, and Mrs. Fairchild, of Silver Creek, Chautauqua county, were also present as visitors. Miss Manning read a most excellent paper, entitled "Measuring Day"; Mrs. Fairchild also gave the ladies a treat in a paper touching on the franchise question, while your correspondent, by request, read a paper which had been given at Niagara county meeting on "The Trend of W. C. T. U. Work." Erie county believes in setting their "company" to work. A ten-minute paper on "Influence," by Mrs. Carter, of Eden, was followed by a mothers' conference, led by Mrs. Tracy, county superintendent of mothers' meetings. This conference was of general interest, the fathers as well as the mothers

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Annual Sales Exceed 33 MILLION LBS.
SAMPLES SENT FREE. MENIER, N.Y.

Drive the minutes

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Don't put off the comfort and solid satisfaction you may gain for yourself or some one you want to make happy; by an accurate jeweled time-keeper, handsome and genuine: It is the new, **quick-winding** Waterbury watch. $4 to $15.

The Newburyport *Herald* man says of his Waterbury: "It is a better time-keeper than a hundred-dollar watch a friend of mine bought some months ago."

All jewelers sell it in forty styles. 52

A Clock out of order shows it on the face. When the human machine goes wrong, the physiognomy tells tales. If you do not *look* well, take

Beecham's Pills

(Worth a Guinea a Box.) (Tasteless)

25 cents a box 7

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For **Cholera Morbus;** many cases could be cited where everything else failed and **Ridge's Food** has been tried and retained, and by the strength imparted and its neutral action on the bowels, the physician has been able to use such remedies as to effect perfect restoration.

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There seems no better way to aid the cause of temperance than by placing Drinking Fountains on the streets of our cities and towns.

Special prices given to readers of this paper.

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25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

taking part. Training of children, their clothing, food, etc., all came in for a share of attention. Indeed, the food discussion began to be quite serious, as some would discard tea and coffee, others all kinds of meats, another thought we should eat little or no sweets, and as dinner time was drawing near we wondered a little if anything would be left for us to eat. Our fears were groundless, however, for on repairing to the dining-room we found that while *theory* said one thing, *fact* said another, and an abundance of good things were provided. The convention was held in Eden, the home of the county president, Mrs. A. A. Shaw, which *may* account for such an abundance, but I'm inclined to think it is customary in this county.

The evening meeting was held in the hall, as the church would not accommodate the crowd. The local presidents made two-minute speeches, which were interspersed with music and recitations, closing with a "Gesture Drill" by Eden young ladies. Mrs. Elizabeth Marney Connor, of the Buffalo School of Oratory, was present and added greatly to the interest and pleasure by her recitations. A ten-minute talk on "Twig Bending" by Mrs. Odell, of Buffalo, given to the members of the L. T. L. at the close of their exercises, was a charming lesson on character building, which they must always remember. An address to the Y's by Mrs. Beech, the recording secretary, occupied about forty-five minutes, and was listened to with closest attention, not only by Y's, but by all present. Miss Yurann, "the faithful," was on hand, always ready with her word of counsel or warning, while Mrs. Shaw was most apt, in her own happy manner keeping the machinery well oiled and everything running smoothly. Nothing escaped her notice, and there was time for all. Several delegates were present from the Indian union, and they added their fund to the general good time, both in speech and music on cornet and violin. In fact, I cannot recount the many things which went toward making up this meeting, and can only say that never before have I attended a convention which was so "crammed full."

FRANCES W. GRAHAM,
State Reporter, Lockport.

NEWS IN A NUTSHELL.

A DEMOREST silver medal contest was held in Masonville, N. Y., August 1, the medal being won by Mr. George Rutenber.

MRS. LOU COFFMAN, of Hannibal, Mo., has been appointed president of the ninth district W. C. T. U., in place of Mrs. C. P. Dobyns, resigned.

AT a Demorest silver medal contest, August 2, in Sidney, N. Y., Miss Mabel Barker was the winner. A large audience was in attendance.

MUKWONAGO, Wis., W. C. T. U. is an active worker for woman's cause. It has had a woman on the school board for nearly six years, one woman preacher for regular supply and now it has a woman for postmistress.

ON a recent Sunday, Miss Lotta G. Cheney, of Jamestown, N. Y., preached an inspiring sermon in the Baptist church at Apalachin. She has been on a successful lecture trip through the southern part of New York, speaking on temperance and woman suffrage.

THE W. C. T. U. of California, South, coöperates with the Children's Home Society of the state, in securing homes for homeless children. Mrs. Elizabeth Townsend, of Pasadena, matron of the Montclair Memorial Home for Children, has been made state superintendent.

THE *Missionary News* of June 9, published in Samokov, Bulgaria, contains an account of the union meetings of the Bulgarian Evangelical Society, the W. C. T. U. and the conference of churches this spring. The need of temperance work in Bulgaria was earnestly discussed at the meetings.

MISS MAY YATES, commissioner from the Vegetarian Federal Union, England, recently delivered a lecture at the Woman's Building, World's Fair, subject, "What Shall We Eat?" She has also been giving dramatic recitations at the Children's Building on "The joyous message of vegetarianism."

Two timely don'ts are sent by a friendly correspondent: Don't, in airing feather pillows or beds, allow the sun to shine on them. The heat of the sun makes rancid the oil in the feathers, fixing in them this odor so exceedingly offensive to persons with moderately sensitive olfactories. Many a restless, wretched night has been thus caused. Don't cook rhubarb stems for canning. Peel and cut as for pies or sauce, pack into glass jars, fill to the brim with pure, cold water, expelling all air, and seal tight. Keep in the cellar or some cool place a year if you wish.

DR. GOSWIN HOFFMAN, the husband of Mrs. Clara C. Hoffman, passed away at their home in Kansas City, Mo., August 4. The friends of Missouri's president, and they are legion, within and without the white-ribbon ranks, are extending warm sympathies in her great bereavement.

SINCE returning from California and New Mexico, Mrs. L. E. Bailey has been constantly engaged in North Dakota, doing good service for the W. C. T. U., L. T. L., and Prohibition party. During the warm weather her lectures have usually been given of week-day evenings in the open air, as no church or hall would hold the audiences that nightly gather.

THE women of the Little Rock, Ark., W. C. T. U. opened the Arsenal Park, July 4, by giving the Columbian Celebration. The speaking was good, and many ears unused to such things listened to temperance speeches. It is estimated that fully three thousand people visited the park that day. Eighty dollars represented the financial clearage, and the moral side cannot be measured.

IN the announcement of the ten days' camp-meeting to be held at Lithia Springs, Ill., under the care of Rev. Mr. Douthit, of Shelbyville, from August 19 to 28, are to be found the names of such valuable speakers and workers as ex-Gov. John P. St. John, Mrs. Daisy Carlock and others. The advantages of this spot, its cheapness and attractiveness, should draw a large attendance.

MR. EVART G. ROUTZAHN, secretary of the boys' work of the Y. M. C. A., Dayton, O., is active also as a Christian Endeavor worker, doing special service in the free distribution of good literature. He has issued a valuable leaflet on the subject which he will send free to all applicants, and will gladly supply addresses of worthy individuals to which good literature of all sorts may be mailed.

THE West Washington W. C. T. U. has appointed as superintendent of the department for securing homes for homeless children, Miss Jennie Steele, of Tacoma. Within the year Miss Steele has visited every part of her state in the interest of the White Shield Home with which she is officially connected and which is under the control of the state union. In this position she will be able to inaugurate the department under most favorable auspices.

THE memorial to Mrs. Emma Willard by the women of America, has taken the form of scholarships in our best schools, in imitation of Mrs. Willard's life work, she having been first to give education to girls as advanced as that of their brothers, in Middlebury, Vt., 1807. During her life of almost ninety years (1787 to 1870) she gave $75,000 in scholarships to worthy pupils. Many repaid from their earnings as teachers making her example and its benefits perpetual. The schools of to-day have begun to make offers of free tuition, or scholarships easily secured by young people of energy and ability. The list includes such well-known schools as Wheaton College, Wheaton, Ill., Soper's School of Oratory, Chicago, National Musical College, Atheneum, Lincoln Avenue Musical Conservatory, Hess Business College, St. Paul, Minn., Stryker Seminary, St. Anthony Park, St. Paul, and the Haymes Eclectic, the Shorthand College, the Central Music Hall and the Chicago Musical College, of Chicago.

MRS. A. J. WINSHIP, of Providence, R. I., who was appointed local superintendent of firemen's meetings, a year ago, has held sixty meetings and eight musical and literary entertainments, which twenty-five stations have enjoyed and appreciated. She invites the church nearest the station in which the meeting is to be held to send helpers and moral and spiritual aid is thus given these men who frequently remain at their posts twenty-one out of the twenty-four hours. Mrs. Winship has also presided over two series of thirty parlor meetings, with our prominent church ladies, commencing with eight and closing with fifty-five persons. After devotional exercises, a twenty-minute paper, pertaining to one of the W. C. T. U. lines of work, was presented; thus acquainting the ladies present who did not belong to the W. C. T. U. with the several departments. Instrumental and musical solos with readings were also introduced, thereby catering to the tastes of *all* present, in hope of eventually gaining sympathizers and helpers.

ANNOUNCEMENT.

CALL TO COLORADO STATE CONVENTION.

The annual convention of the Colorado W. C. T. U. will meet at Boulder, September 20, 21, 22. Equal suffrage will be made the dominant feature, as this question will be voted upon in November.

EVA HIGGINS, *Pres.*

CALL TO MISSOURI STATE CONVENTION.

The tenth annual convention of the Woman's Christian Temperance Union of Missouri will be held in Sedalia, October 4, 5 and 6. We will have with us Mrs. Mary T. Lathrap, president of the Michigan W. C. T. U., Miss Lydia Newcomb, of Michigan, Mrs. Louise Downs Quigley, of New Jersey, and other attractions. A large attendance is desired.

MRS. CLARA C. HOFFMAN, *Pres.*
MISS ELLEN D. MORRIS, *Cor. Sec.*

Official Communications.

DEPARTMENT OF LITERATURE.

To Superintendents:

DEAR SISTERS:—The year is rapidly drawing to a close and reports will soon be in order. It is desirable that the *fullest possible* returns be made and made in ample time to enable all to forward the same to those who look for them as a basis for their own annual returns. The state reports the aggregate of local work; the national, the sum total of what has been done in the states. A limited number of blanks for reports are now in stock and can be had on call, but state superintendents are requested to ask for what they need early, giving ten days at least for filling the order, so that if the supply should fail there will be opportunity to reprint and mail them.

TAKE NOTICE.—The National superintendent asks that all state reports shall be sent to her not later than October 1st, 1893, as the National Convention meets on the sixteenth of October.

Will superintendents everywhere actively circulate the Literature Fund Card? The National superintendent needs about TWO HUNDRED DOLLARS to complete payment for free literature at the Exposition. This can easily be raised by the use of the fund card in the hands of our workers. Will you not do what you can and report returns without delay? If state superintendents will forward the percentage due the National department as soon as possible, it would be appreciated.

Dear sisters, praying for success on our efforts, let us gather up the fragments that nothing be lost, and from the heaping baskets take courage for new endeavor.

Yours for the cause,
FANNY H. RASTALL, *Nat. Supt.*
Chicago, Ill.

WORK AMONG MINERS.

DEAR STATE SUPERINTENDENTS:—I have sent out to *every* state superintendent blanks for reports. I desire that they be returned to me properly filled out by the *10th of September*. It is very important that we make a full and creditable showing of our department at the National Convention, since all the world through its representatives will be there to hear it. This is a time of distress and without doubt of suffering to a large number of miners in the United States. The shutting down of the mines in the West has thrown them out of employment, and without the money obtained by their labor, they have no resource, but starvation and want stare them in the face. Dear superintendents, what can *you* do in this hour of need? Each superintendent will of necessity have to be left to her own plan in aiding temporarily and spiritually, according to the conditions about you. May God aid us to plan wisely and make us helpful to these men and their families in this time of trial, which may be God's opportunity.

Do not let your interest in the World's Fair or in needed recreation deter you from gathering up the material for your reports which I urge you to forward to me promptly. In accordance with a resolution passed by our board of National superintendents at our meeting in Denver, I sent to each state superintendent in the month of January a plan of work for the year with a copy of blank reports, so that you might know what would be expected of you at the end of the year. Now let us have your full report. Yours for Christ's work,

MRS. WINNIE ENGLISH,
Nat. Supt.
Quincy, Ill.

TO NATIONAL SUPERINTENDENTS.

At the Post-Convention meeting of the Board of Superintendents, in Denver, the following resolution was passed unanimously:

Resolved, That it is the sense of this meeting that in future the time allotted to superintendents in the annual National meeting be devoted to an outline of plans, aims, etc., of the departments, instead of a stereotyped report.

It is expected that each superintendent will have her report, a number of copies, in printed form for circulation in the Convention.

MRS. WINNIE ENGLISH,
Sec. Board of Supts.

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RUBIFOAM FOR THE TEETH.
Cleanses, Preserves, Beautifies.
Sample vial free. E. W. HOYT & CO., Lowell, Mass. Price, 25 cents.

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Will find Burnham's Clam Bouillon better than any tonic made. It will build up the tissues far better than extract of beef, or any other known remedy. It has been in use in the Maternity Hospitals of New York City and Brooklyn for years, and we have testimonials from the resident physicians of those institutions commending it in the highest terms.
BURNHAM'S CLAM BOUILLON.
Never Buy Clam Bouillon for the sick, except in Glass Bottles.
Grocers and Druggists 25c., 50c., and $1.00 sizes.

No. 500. Ladies' Featherbone Waist
Extra Quality Sateens. Very Popular Patent Forms give free expansion. Combines Style with Comfort. Recommended by Physicians.
FEATHERBONE CORSET F. B. 250
Extra long Waist, Form is Perfect. Best material. Very rich.
18 to 36. White, Drab, Ecru or Black
Price of either, $1.00.
Featherbone Dress Forms.
Adjustable. Light. Comfortable. May be washed Give perfect form.
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FEATHERBONE CORSET CO., Sole Manufacturers, KALAMAZOO, MICHIGAN.

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Celebrated for their Pure Tone, Elegant Designs, Superior Workmanship, and Great Durability. Old instruments taken in exchange. Write for catalogue.
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COLD HANDLE
Always Cold. Will not get hot even if left in the lid.
Heavily Nickel Plated. Sold by all Stove, Hardware, and House Furnishers, or sent by mail, postpaid, for 30 cents.
—Also the—
HOT LID ALASKA POKER.
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WANTED—Salesmen to whom we will give EXCLUSIVE TERRITORY to sell our celebrated PINLESS CLOTHES LINE, the only line ever invented that holds clothes WITHOUT PINS—a wonderful success; or our famous FOUNTAIN INK ERASER which will erase ink instantly, and has NO EQUAL. The success of our salesmen shows the great demand for these articles, many making $20 to $50 per day. On receipt of 50c. will mail sample of either, or sample of both for $1, with price-lists and terms. PINLESS CLOTHES LINE CO., No. 184 Hermon Street, Worcester, Mass.
Fountain Ink Eraser

TEMPLE RECEIPTS.

Maryland—Snow Hill: W. C. T. U., $3.65; Mt. Lake Park: E. B. Swan, $25; Baltimore: W. C. T. U., $60.62.

Nebraska—Niobrara: W. C. T. U., $2; Mead: Frances Union, $4.85; Central City: Carrie, Lucy and Emily Stephen, $3.65; Mrs. Newton Potee, $3.75; Dakota City: W. C. T. U., $2; Nebraska City: Mrs. L. H. Hyslop, $3.65; Pleasant Plain: W. C. T. U., $10.17; French Creek: W. C. T. U., $1; Omaha: Lucy Marston, $3.65; Firth: Mrs. J. J. Murphy, $3.65; North Platte: Mary A. Calkins, $3.65; Exeter: Y. W. C. T. U., $14.20; Fairbury: W. C. T. U., $50; Bertrand: W. C. T. U., $3.75; Belvidere: Pleasant Plain Union, 59 cts.; Hastings: Mary A. Carson, $3.65; Fremont: Mrs. Carrie Blewett, $3.65; David City: Mrs. S. C. Bunting, $2.50; Sabine county: W. C. T. U., $5; South Sioux City: W. C. T. U., $3.65.

New Hampshire—Newmarket: W. C. T. U., $2; Meredith: S. Maria Avery, $3.65; W. C. T. U., $8.55; Haverhill: A Friend, $1; Francestown: A. G. Sargent, $3.65; Franklin Falls: Mrs. Jennie L. Sanger, $3.65; Stafford Corner: W. C. T. U., $1; Epping, Mrs. E. H. Pearson, $3.65; Hattie E. Whittmore, 75 cts.; Francestown: A. G. Sargent: 10 cts.; Connecticut Lake: Arthur W. and Ray L. Schoppe, $4.

New Jersey—Newark: Miss Mena H. Sutphen, $4; Asbury Park: Mrs. B. Morgan, $4; Newton: Mrs. C. R. McMurtry, $4; Miss Sara Moore, $3.65; Jersey City: May J. Beach, $4; Trenton: Mrs. H. G. Townsend, $3.65; Salem: Miss Mary Rice and Mrs. J. Morris, $15; Hope: W. C. T. U., $5; Vineland: W. C. T. U., $19.32; Victoria: Mrs. E. K. Grog, $1.25; Newark: J. D. Holmes, $3.50; Union Hill, W. C. T. U., $10.95; Westfield: W. C. T. U., $79.81; New Field: Mrs. Ellen Holten, $3.65; Dunellen: Mrs. T. E. Bodine, $14.60; Matawan: Mrs. Jennie Clark, $4; Elmer: Mrs. Martha Hitchen, $7.30; Washington: Mrs. L. D. Spangenburg, $14; Moorestown: Y. W. C. T. U., $30; Dudley: W. C. T. U., $3; Ocean Grove: W. C. T. U., $5; Florence: Y. W. C. T. U., $1; Salem: Y. W. C. T. U., $1; New Jersey W. C. T. U., $1; W. C. T. U., $11.65.

New Mexico—Socorro: W. C. T. U., $28.50; Santa Fé: Jennie V. Porter, $3.66.

New York—Rockland: W. C. T. U., $11; Collins Center: Mrs. Aurilla Bartlett, $3.65; North Ridge: M. S. Williamson, $3.65; Suffolk county, $21.50; Brooklyn: Miss R. J. Silleck, $3.65; Oneida: Loyal Temperance Legion, $3.65; New York: Loyal Temperance Legion: $10.25; Burke: Mrs. W. Cooke, $1; Wellsville: W. C. T. U., $34; Stamford: W. C. T. U., $7; Brooklyn: Mrs. E. Werry, $3.65; Athens: Linda and Mrs. A. Gorden, $3.65; Geneseo: Mrs. Ellen R. Durfee, $3.65; Perry: W. C. T. U., $13; Wallkill: Mrs. Mary R. Deyo, $3.65; Shrub Oak: Benson L., Sara E. and Mrs. E. L. Strange, $4; Manorville, L. I.: Juliet Wilbur, $3.65; Livingston Manor: W. C. T. U., $21; Cohoes: Anna M. Hastings, $3.65; Cuba: W. C. T. U., $5; Perry: Mrs. A. R. Sanger, 50 cents; Olcott: Loyal Temperance Legion, $4.40; I. O. G. T., $1.15; Mrs. Matilda Stout, $1; Kate M. Swarthout, $3.65; Emily R. Coates, $3.65; A Friend, 15 cents; New York: Gladys and Wallace Erskine, $1.10; Miss Emma C. Cunningham, $4.65; Morley: W. C. T. U., $6; Crown Point: Mrs. C. A. Townsend, $5; Cohoes: Cora Van Densen, $3.65; Fleming: Eliza P. Munn, $4; Greenport: W. C. T. U., $36.82; Levant: W. C. T. U., $3; Canton: W. C. T. U., $7.30; East Bloomfield: Mrs. Eliza S. Goodwin, $5; Greenwich: Mrs. Julia Mason, $3.65; Forrestville: Mrs. Lydia W. Hull, $1.40; Port Byron: Mrs. J. L. Davis, $5.37; Mrs. Lucy Beebe, 50 cents; Sarah B. Osborn, 50 cents; Mrs. Mary Roberts, 13 cents; West Walworth: J. E. Rapp, $3; Tioga county: W. C. T. U., $26.35; Boonville: Loyal Temperance Legion, $5; Penn Yan: E. A. Lanning, $1; Sagaponack: W. C. T. U., $3.75; Rockville Center: Mrs. Austin Jayne, $5; Hempstead, L. I.: Miss Ada M. Chapman, $5; Keuka College: Jennie A. Passmore, $3.65; Pine Valley: Mrs. Mary E. Banks, $3.65; Evans Mills: Mrs. Jennie Grappoth, $4; Bedford Park, New York City: Mrs. Mary Thomas, $5; Cayuga county: $3.65; Oakfield: Mrs. D. R. Taylor, $3.70; Savannah: Loyal Temperance Legion, $1.20; Gilboa: Mrs. D. S. Stevens, $3.65; Lysander: Anna and Helen Sinclair, $3.65; Fairport: Elizabeth B. Snow, $2.50; Westmoreland: W. C. T. U., $1; Watertown: W. C. T. U., $28.56; Chautauqua county: $300; Stockport: W. C. T. U., $5.58; Cortland: W. C. T. U., $40.

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Vermont—Stowe: Mrs. N. Bigelow, 50 cents; Orleans county: $80; Chelsea: Y. W. C. T. U., $2.50; Portland: Local W. C. T. U., $2.50; West Glover: Mrs. H. Cutler, $3.66; Brattleboro: W. C. T. U., $33.36; Sharon: Mrs. M. L. Thurston, 60 cents; Weston: W. C. T. U., $11.23; Cambridgeport: W. C. T. U., $2; Weston: W. C. T. U., $2.

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Virginia—Richmond: Central W. C. T. U., $10; Roanoke: Stoort L. T. L., $2; Winchester: Mrs. Mattie Shumate, Mrs. Lizzie Horsey, Miss Mary L. Ambrose and L. Shumate, $15; Onancock: Mrs. S. J. Fosque, $5.

SARA G. JOHNSON,
Financial Secretary.

To June 1, 1893.

Our Library Table.

ARCHIE OF ATHABASCA, published by D. Lothrop Company, Boston, is truly a royal book for boys, and many a sister will be found who will enjoy Archie's experience as keenly as her companions of the sterner persuasion. The theme of the story is chosen from the strifes that for years raged between the rival fur companies of Canada —the Hudson Bay Company and the Northwest Fur Company. Both these great corporations for years waged bitter and relentless war that broke into frequent feud and often led to battle and bloodshed. In the above named book Mr. J. Macdonald Oxley has used this feud of the fur companies as a background for a most interesting and absorbing story which, without being sensational, is thrilling, dramatic and stimulating. Archie is the son of the big Scotch "factor" of the Northwest Fur Company at Fort Chepewyan, near to Lake Athabasca in the heart of that cold country between Hudson Bay and the Pacific. Mr. Oxley knows the land of which he writes, and is full of the spirit of effort and adventure with which his story is filled, and his young readers will pronounce this boy Archie, of ninety years ago, as every inch a hero and a good fellow besides.

WHITTIER WITH THE CHILDREN. By Margaret Sidney. Illustrated with full-page photogravure of "Whittier with the Children," and sixteen exquisite cuts from photographs and drawings made at the poet's homes of his pets and favorite retreats. Boston: D. Lothrop Company.

This is the first time that Whittier has been studied in this way; at least where the result of this study was printed. The child-side of his nature—that elusive quality that best came out in touch with children —was the very depth that loving admirers of the good New England poet failed to sound. We do not remember a single note struck in poem or prose since Whittier died, that thus rings out this beautiful friendship with children, in which he, by virtue of his childlike quality, was learner as well as teacher, and yet the royal ruler of their hearts. Margaret Sidney has sounded this note, and her exquisite study is one of the finest things in all the "Whittiana" of the day. It is purest English; with the true simplicity of a child in its directness; personal, with that delicate aroma that yields the living atmosphere, meanwhile keeping the writer in the background—a most difficult task to do, but admirably accomplished in Margaret Sidney's "Whittier with the Children," which was all written from intimate, personal friendship, and from choice family reminiscences.

THE LITTLE HEROINE OF POVERTY FLAT, by Elizabeth Maxwell Comfort, is perhaps one of the most touching stories that has reached our Library Table, and is worthy of heartiest recommendation, save for one thing. The author, whose pen is surely a gifted one, introduces into her story without deprecatory comment and quite as a matter of course, a saloon and the free use of whisky by the miners. It is the story of a snowslide on the Rocky Mountains, whereby men at work in a mine are buried with no way of escape. Little Nora, the daughter of one of the miners, is carrying her father's dinner to him, discovers the awful calamity that has happened, and through storm and cold, on her trusty Norwegian snowshoes, makes a trip of fifteen miles to carry word to the nearest camp and get help for those in need. It is a fact that in cases of exhaustion, brandy and whisky are the only remedies recognized by a large class of people, and it is also a fact that all over this fair earth the saloon is stationed and its presence in a mining camp is no matter of surprise; but it is to be regretted that one writing a story of heroism like the above—a story which will be read by children and young people—should by silence on the subject give consent to these evils against which earnest Christians are arrayed in uncompromising war. "Every man shoulder a shovel or pick and bring his whisky along. It'll be needed, every drop of it." Doubtless just such a remark would be made, but right there was the author's opportunity to *arrest the thought* of her readers and plant a live seed for a God-led reform. Many a child may say aloud or in thought, "I was reading a lovely story the other day and *it* didn't say it was wrong to use brandy," and who can tell what may grow from such sowing? Among the many prayers that are offered for the cause of temperance it will be well not to forget those who make the literature for the people, that they keep the trail of the serpent away from the printed messages they scatter.

Thomas Whittaker, 2 and 3 Bible House, New York City.

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THE QUARTERLY TEMPERANCE LESSON.

Sunday, September 17.

Subject: Personal Responsibility.

Some of its Question Hints:

"How did God make even Paul's chains a help to the gospel?

"Was it a sin for the weak Christians to eat the meat spoken of here?

"How would the spirit of this lesson lead us to conduct ourselves at home? at school? to all those who need our help? to animals?

"If the spirit of this lesson were carried out, how would it affect the manufacture and sale of alcoholic beverages? the labor troubles?"

PRICE:		Y. C. AND LESSON.	
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WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

We beg to call attention to the Ramey Medicator advertisement in our Fair Number, August 10 on page 2. We failed to state that the testimonial of Governor Chase was written from Executive Department, Indianapolis. We herewith publish it correctly:

GOVERNOR CHASE SAYS:

EXECUTIVE DEPARTMENT,
INDIANAPOLIS, IND.,
Dec. 22, 1892.

MESSRS. RAMEY & CO.:

Gentlemen:—I have used your Medicator with entire satisfaction for colds and slight catarrhal trouble. When used according to directions its effect is immediate and a cure seems certain. I shall not travel without it.

Very respectfully yours,
IRA J. CHASE, Gov.

We guarantee that our Medicator and accompanying treatment will cure Catarrh and all head and throat troubles. Instrument and four months' treatment, $2. Send for testimonials. Agents wanted. Large profits; no experience required.
RAMEY MEDICATOR CO., 85 Dearborn St., Chicago.

Any lady can buy a Sewing Machine for *one-half* their low prices if they write to the American Machine Co., Chicago, and mention THE UNION SIGNAL.

CHEAP EXCURSIONS TO THE WEST.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and northwest will be afforded by the series of low rate harvest excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on August 22d, September 12th and October 10th, 1893, to points in Northwestern Iowa, Western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming and Utah, and will be good for return passage within twenty days from date of sale. Stopover privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago.

A VERY POPULAR TRAIN

on the CHICAGO, ROCK ISLAND & PACIFIC RAILWAY leaves Chicago, daily, at 10 P. M. It is called

"THE BIG FIVE"

is only one day out, and passengers arrive at Denver, Pueblo or Colorado Springs early the second morning.

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Barry's Tricopherous for the hair and skin. Druggists or by mail, 50 cents. 44 Stone St., N. Y.

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FOR YOUNG WOMEN,
PAINESVILLE, OHIO.
Early application necessary for September, 1893.

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Also Baby Jumpers, Boys' Velocipedes, Girls' Tricycles direct from L. G. Spencer's Factory, 221 W. Madison St., Chicago, Express charges prepaid. Send 2c stamp for new catalogue. From $3 to $8 saved on every carriage purchased of us.

Nerve Tonic **Blood Builder**

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Send for descriptive pamphlet.

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Publisher's Notes

THE UNION SIGNAL

Subscription Rates for 1893.

UNIFORM RATES.

One copy per year in advance	$1.00
" " " 3 months	.25
" " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

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The Oak and Ivy Leaf, published monthly. Price per year	$ .25
Young Crusader, monthly, one copy, (12 Nos.) per annum	.15

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Familiar to every faithful reader of THE UNION SIGNAL is the name of

Sho Nemoto

whose enthusiasm for, and faithfulness to the temperance cause was such a great assistance to

Miss Mary Allen West

during her missionary labors

In Japan.

Mr. Nemoto has prepared a pamphlet containing the translated telegrams and letters exchanged in Japan relative to Miss West's sickness and death, also Miss West's most popular and effective lecture on

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Chicago, Ill.

A PHILANTHROPY FUND.

Now and then there come to us burning words of appreciation, which we reproduce that the fire may be enkindled in other hearts. The following is from the pen of a motherless girl, but fifteen years of age: "I am only a poor girl, fifteen years old. I have no mother, and I have to keep house for my papa and take care of the children. There are five children of us, the youngest seven years old, but, thank God, this is a *temperance family* and a Christian home, though we are very poor. I just cannot get along without my UNION SIGNAL, for I cannot attend meetings much, and it is such a blessing to me; so, if you possibly can, please continue the paper until I can get the money, and I will send it to you. The love to work for temperance so burns in my soul sometimes I can hardly stay at home. Your true temperance sister."

It is needless to say THE UNION SIGNAL will still make its weekly visits to this humble home.

We wish our more fortunate temperance workers would supply us with a "philanthropy fund" to meet just such demands as these. Who will take the initiative?

Co. G, Orphan Asylum, Milwaukee, Wis.

"The tears welled up from my heart as I read the touching letter of the young girl who is mothering her little brothers and sisters, and 'cannot get along without THE UNION SIGNAL.' Bless the dear girl! *I* know who would delight 'to take the initiative' in starting a 'Philanthropy Fund'—my bright little Co. G in the orphan asylum of this city (Milwaukee). The children count it a great joy to give from their limited treasury, and I think other L. T. L's in Wisconsin will gladly follow. Co. G will give $1 now; more by-and-by."

Philanthropy Fund.

Co. G, Orphan Asylum, Milwaukee, Wis.	$1 00
Erasmus D. Park, Edmore, Mich	1 00
Mrs. F. Magee, 1025 Lehigh Ave., Philadelphia, Pa	1 00
Mrs. Geo. Irish, Spencerport, N. Y.	1 00

THE OAK AND IVY LEAF.

Would you grow in Wisdom's stature,
Would you learn the good and true,
Would you hear the latest tidings,
How the Y's their work pursue?
Would you lift our temperance banner?
Would you gather every sheaf?
Would you help in work progressive?—
Take the *Oak and Ivy Leaf!*

NEXT TO MY BIBLE.

"I rank my UNION SIGNAL next to my Bible," writes a devoted white-ribboner from Worcester, Mass. "I want to keep them for the good things in them and for reference, but I could not be so selfish and so let them go where they may be read by others."

Do all the members of your Y union take the *Oak and Ivy Leaf?* Have they been *asked* to do so? Will you not ask them?

ATTENTION, TOTAL ABSTAINERS!

The American Temperance Life Insurance Association...

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A term policy is very profitable to the company issuing it, but very unprofitable to the member paying for it. This is the only regular Life Insurance Company in the country insuring only total abstainers. It is now absorbing the membership of temperance orders, and proposes to continue until it is the strongest temperance organization in the world.

This Association insures members whose ages are forty-five and upwards at a fair increase over the cost of younger members, instead of excessive rates charged by old-line companies.

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AMERICAN TEMPERANCE LIFE INSURANCE ASS'N
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FRANK DELANO, PRES. - - - *GEO. E. GODWARD, SEC'Y.*

WHAT IS OPPORTUNITY?

You have heard of the sluggard who lay dreaming his days away when suddenly a beautiful vision appeared, and beckoned him to follow her to fame and fortune, but he still lay dreaming until the vision commenced to fade away; then he awoke and cried, "Stop; who art thou?" and as the vision disappeared from view, replied, "I am *Opportunity;* once neglected I never return."

Your Opportunity

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Signal Notes.

EIGHTY-FIVE towns in Manitoba have local option.

EIGHTEEN brewers have seats in the House of Commons.

OF a total of 266 patients in a London inebriate asylum, 234 used tobacco.

THE same kind of plows are used in Egypt to-day as five thousand years ago.

THERE are wine districts in Spain, France and Italy where grapes are still trodden with bare feet.

NEWTON, Mass., theological school has opened its English course to women who are to be missionaries.

AN Iowa paper claims that according to its population it has more boys and girls in college than any other state.

AN Indian woman, bearing the musical name of Minnehaha, is one of the trained nurses in the New York woman's hospital.

IN Japan, where wages are rarely more than twelve cents a day, the Christian converts gave twenty-five thousand dollars last year for mission purposes.

THE working women of England are raising a memorial fund to erect a hall in honor of the late Mrs. Paterson, herself at one time a working woman.

BETWEEN two and three thousand graduates were in the C. L. S. C. class of '92–'93. Circles are now being formed among the soldiers of the regular army.

THE *North American*, of Philadelphia, said to be the oldest daily paper in America, is another example of an exceptionally successful paper without a Sunday edition.

IN Russia, the Mmjik abstains for twelve months and the first time he breaks his promise he is fined and whipped and the second time the punishment is doubled.

THE "Hell of the Pacific" is the name given to the port, Apia, Samoa. For nine months of the year the harbor is full of vessels from all the *Christian* nations, while every third building is a saloon.

THE celebrated German philologist, Hermann Grimm, has written an article advocating the admission of women on an equal footing with men into the German universities, and attributes the inability of German girls to take a place in literature and science to their unjust exclusion.

THE Maharajah, of Baroda, rules over two million five hundred thousand souls. He is finely educated and the promotion of education among his people is his highest aim. Schools have been opened at the rate of thirty each year, wherever sixteen pupils could be brought together. He hopes soon that every one of the three thousand five hundred towns and villages in his domain will have a school for both sexes.

THE construction of the road between Jaffa and Jerusalem has been of an international character. A French company with French money built it on Turkish soil. Belgium and England furnished rails and coal, half and half. Poland and Switzerland sent engineers, and Italy, Egypt and Austria laborers. Greece sent cooks. The United States shared with Germany in the surveying, but Philadelphia furnished the engines.

IT is a curious and interesting indication of public opinion that the *Review of Reviews*, the *Strand* and the *Idler* now take up more room on the news stands than any other magazines. Specially is this true of the *Review of Reviews*, which has an immense special edition in America, and another in Australia, not to speak of its 100,000 monthly circulation in Great Britain. As everybody knows, the *Review of Reviews* stands for the modern movement, for the people and above all for woman.

THE French Y. M. C. A. formally opened and dedicated its new building on the 7th of May. It is situated near the great center of population in Paris. The services drew together a body of very distinguished men irrespective of creed. President Carnot not being able to be present sent a letter of regret. The regent of the bank of France presided and made an address. Before entering the new building which is thoroughly well equipped for active work, the Association had a membership of seven hundred.

Mothers! Mothers!!

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

Young Mothers

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years. Your Grocer and Druggist sell it.

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He asked, to aid her happiness,
If she had wish yet to express.

She answered, "Dear, with love and you,
I ought to be content, 'tis true,

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'Tis something you can get, I hope:
We need a box of Ivory Soap."

HENRY C. WOOD, Harrodsburg, Ky.

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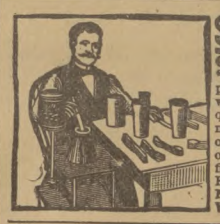

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FOR GOD AND HOME AND EVERY LAND — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 34.] CHICAGO, August 24, 1893. [Price $1.00 per Year in Advance.

Mrs Ursula D Henrick 1111 Mulbock St 7 Jul 94

WORLD'S AND NATIONAL W. C. T. U. CONVENTIONS.

The World's W. C. T. U. will hold its second biennial meeting in the Memorial Art Palace, Lake Front Park, Chicago, Ill., beginning October 16, 1893, in connection with the World's Columbian Exposition Congresses, and the National W. C. T. U. will hold its twentieth annual convention in the same place on succeeding days. All National societies of the W. C. T. U. are entitled to send delegates to the World's Convention in the proportion of one for every one thousand members, and state societies will be represented in the National W. C. T. U. Convention by one for every five hundred members, besides the general officers.

SINCE OUR LAST ISSUE.

Welcome rains have fallen in the central states.

The Northern Pacific railway is in receivers' hands.

Troops are guarding the Mohammedan mosques in Bombay.

The result of the Behring Sea arbitration tribunal was given to the public August 15.

Emperor Franz Josef I. of Austria and Hungary was sixty-three years old August 18.

Science and philosophy are the topics under discussion at the World's Fair Congresses this week.

The French elections which occurred August 20 were peacefully conducted and favorable to the Republicans.

Attorney-General Olney has decided that there can be no extension of time on revenue taxes due from whisky dealers.

Unemployed working men are holding mass-meetings in New York, during which anarchists and excited socialists have been doing their best to excite riots.

The total attendance at the Centennial Exposition was equalled August 17 when a record of over eight million people had been attained at the World's Fair gates.

A mass-meeting of unemployed workmen met on the Lake Front Park, Chicago, last week, whose resolutions and utterances were decried by respectable organized labor.

A dispute regarding wages caused a serious riot between French and Italians at Aigues-Mortes salt works in France, Friday. At least fifty people were killed and one hundred and fifty wounded.

The finance committee of the United States Senate presented a bill to that body, August 19, repealing the present Sherman purchase law, and pledging the government to the principles of bi-metallism. At the same time a minority report recommended a substitute bill providing for absolute free coinage at a ratio of twenty to one.

A report from the auditor of the World's Fair, showing the exact financial condition of the Exposition at the close of its first three months has just been published. The total expenditures have been $23,867,752.80; receipts from souvenir coins, admissions, interest and concessions, $7,641,676.48. A debt of about four millions will remain after September 1 to be liquidated before stockholders will receive any returns on their investment.

ARBITRATION has won a signal victory in the harmonious decision of the Behring Sea difficulty. "Every international arbitration renders war less probable and in the future it will be the rule, not the exception, to settle international difficulties in this way," declared the president of the tribunal, Baron De Courcel, who expressed great satisfaction at the good feeling of the arbitrators' deliberations. It seems to be the general opinion that while England has gained the technical points, the United States is practically victorious, as the decision preserves the life of the seals. But whatever the result, we rejoice to know it has been secured without war.

AN ordinance has been brought before the Chicago city council to permit music in saloons. It seems that at present this is forbidden. We confess that it is a pleasant surprise to us to know that the city council had ever taken even so much of a stand against saloons. We wish to give full credit for everything that the authorities do as against the saloon and for the home, and we earnestly hope that the council may not be moved.

DISTANCE is no object to the confidence man who makes the World's Fair his basis of operations. An Australian "fake" has been distributing circulars of a bogus employment agency among the young women of New South Wales offering them lucrative positions as waitresses in beer saloons at the Columbian Exposition, with free passage to and from Chicago. The attention of the American consul having been called to the matter, this little scheme, we are glad to state, was nipped in the bud.

THE National W. C. T. U. has issued a very handsome Columbian souvenir as a means of replenishing its treasury these hard times. It is a certificate of membership in the "Columbian Legion of Honor of the National Woman's Christian Temperance Union." It has the four corners adorned with a picture of Miss Willard, the world encircled with white ribbon, the polling place of a score of years hence, and the closed saloon "for sale." It will be a truly interesting memento of this memorable year and the numbers sold will help the National which is sharing with "everybody" in the present financial distress. Apply to Miss Esther Pugh, the Temple, enclosing one dollar for each one wanted. Let every white-ribboner "set her stakes" to sell at least one, which means relief to present needs and no one to feel the pressure.

A VERY important communication appears on page 13 of this issue, namely, the call to prayer for the World's and National Conventions. Miss Greenwood has so carefully outlined the program that every local union can observe this important day intelligently and profitably. Never was prayer more essential in preparation for our Convention. The six months of steady "Congresses" and conventions have well-nigh sapped the intellectual vitality of those whose attendance and services have been constant, and the whirlpool of gayety and gain has rendered Chicago distracting to mental and spiritual endeavor. Every white-ribboner should come to the World's Fair city in October from her own trysting place of prayer and *bring* with her the spirit of devotion to offset the commercial turmoil which abounds.

IN reference to the universal peace appeal to the nations of the earth, it was stated at the Peace Congress in Chicago that three hundred thousand signers were secured in Denmark, and the petition presented to the king, who said he was heartily in favor of peace, but his nation was too small to take the initiative—an untenable position, as has been since proven by the leadership of Switzerland, where the appeal met with universal favor from people and government. Sweden has two hundred and thirty thousand signers. When the appeal was presented in England the House of Commons, under Mr. Gladstone's leadership and advocacy, voted unanimously for the propositions of the appeal for an international committee of arbitration. Mr. Lincoln, in America, not only favored such an international committee, but advised securing an appropriation from the government to forward the measure. General Grant also urged the prosecution of the matter. Conrad F. Holbmeyer, 3 Crosby Square, London, is the commissioner who visits court after court in Europe to secure the coöperation of crowned heads. The greatest obstacle in monarchical countries is the opposition of the aristocracy, the great supporters of war, and who, in turn, are supported by it. Crowned heads and the masses are favorable.

A CONTEMPORARY speaks of Gladstone's "abnormal activity." That the mental and physical vitality of England's "grand old man" is unusual in a man eighty-three years of age, we admit; that it is abnormal, we deny. Vigor of mind and body at four-score years *ought* to be (and *would* be if we understood and obeyed the laws of being) the rule and not the exception. We are so accustomed to associate old age with decrepitude and second childhood that we have fallen into the error of regarding these as normal conditions. Through ignorance man succumbs to forces over which, by right of his divine origin (and in a truly normal state), he might have dominion. In rare cases, like that of England's Premier, where life seems more than usually abundant and lasting, we may be certain the possessors of it have, consciously or unconsciously, been more than usually obedient to the laws of life.

THE "hard times" with their consequent suffering penetrate even into the quiet of Willard Hall, and the daily noon prayer-meetings are the haven to which many go in their trouble. The workers there realize with increasing force that beneath embarrassment and trouble is ever a tap-root of *sin*, and the gospel once enthroned in a human heart sorrow and suffering flee away. Very pertinent just now are the words of the psalmist: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The actual *need* of His children God does supply—not all their wants and wishes. Leaning upon His strength, what the world calls sorrow is turned to blessing, and many a testimony in Willard Hall during the past weeks have corroborated the word, "Seek ye first the kingdom of God and His righteousness and all these things—temporal needs—shall be added unto you."

"PROHIBITION is no test of republicanism." So declares the "temperance plank" of the Iowa Republicans, who met in state convention August 16. If this utterance is that of the machine politician—of the power which holds the party lash—it merely goes to show the defects of a system of government which makes it thus possible for the few to govern the many. If, on the other hand, it truly voices the sentiment of the party *as* a party it is, to an unprejudiced on-looker, but further demonstration of the fall of the mighty. The once "grand old party" is indeed proving itself a frail support for those who still cling to it in grateful remembrance of past glories, of former fidelity to vital issues. Foes of the liquor traffic especially are finding out that the party of Abraham Lincoln, the party to which the Union owes its preservation, has become as a mere reed shaken by the wind. Its motto seems to be in these latter days, "Anything to win." But notwithstanding the declaration of the committee on resolutions that it "had spent four hours in deciding how best to voice the sentiment of the people of Iowa" on the prohibition question, we do not believe that the *people* of that state desire thus to repudiate prohibition and to put themselves on record as favoring local option. We do not believe that this action of their state convention truly represents the Republican voters; we are very sure it grossly *mis*represents the Republican *mothers* of Iowa. We do not regard this step of the Republican party in the Hawkeye state as a "set-back" to the cause of prohibition. Revealing as it does the true aim of party leaders, it must result in drawing the line clearer between the friends and foes of the liquor evil. Republican Prohibitionists of Iowa have now to choose this day whom they will serve, principle or party, and we believe the number is large who will unhesitatingly refuse to bow the knee to Baal, but who will follow principle even though that should mean the severing of party ties. More than ever do we realize the folly of placing dependence upon any political party which, while giving a state constitutional prohibition, is nationally under foot of the rum power.

LOVE.

BY MABEL D. SMITH.

Faith, Hope and Love—these three;
The greatest of these is Love,
For Faith and Hope will pass away
When we reach the land above.

When time becomes eternity
For Faith we'll have no need;
What now we see by Faith alone,
We then shall see indeed.

When Hope becomes reality
Then Hope will fade away,
But Love's an attribute divine
And Love must always stay.

God has no need of Faith and Hope
But even God must love.
Yes, Life is Love, and Heaven is Love
And Love is God above.

Hampden, Mass.

THE SILENT WIRES.*

I.

BY JESSIE F. O'DONNELL.

In an upper room, where hundreds of operators employed by the Consolidated Telegraph Company were steadily clicking out messages, noon had come—the hottest and weariest hour of the day. All the morning the July sun had shone fiercely through the windows and glared back into tired eyes from the shining signal keys. Only the ceaseless click of the instruments broke the silence of that great room. A sudden shrill whistle rang through the busy stillness. A young man had pushed back his chair and sprung upon a table to give that long-expected signal. The effect was startling. While one might draw a breath, his companions gazed at the slight, youthful figure drawn to a resolute height, marked the triumphant gleam of the blue, brilliant eyes and the proud uplifting of the head, and the next instant nearly two hundred men and women leaped to their feet and gave three deafening cheers, which were heard blocks away through all the noise of Broadway. There was a scramble for coats and hats, and in orderly groups the operators marched down stairs, congratulating each other as they went.

"We've got 'em this time!"

"The 19th of July, 1883, will be a cold day for the Great Consolidated!"

"All we've got to do, boys, is to stick to it."

As they poured out of the building the passers said to one another: "Ah! the battle has begun. The telegraphers are striking at last."

There were young women in the crowd, less vociferous, but quite as enthusiastic as the men, whose cheeks flushed and whose eyes sparkled as brother operators respectfully lifted hats and held out friendly hands to them, and exchanging congratulations they passed on with erect figures and springing steps. It was a glorious hour. But there were two or three young women who were of weaker fibre than the other operators of their sex. All along they had dreaded this decisive moment, had suggested deprivation, hunger and even failure, and had been quite unable to grasp the situation's grandeur. In that clear whistle, a clarion call to those whose souls were keyed up to the conflict, they heard only the peal of doom.

Among these was a girl of nineteen, a pretty, dependent creature, whose pink cheeks paled to snowdrop whiteness when she heard Karl Heiser's triumphant whistle. A slight cloud darkened the young man's face as he caught her frightened eyes, but he flashed back an inspiring glance. She tried to obey that imperious look, and rose unsteadily to her feet, but the trembling limbs failed her, and she sank half-fainting in her chair.

"Come, Hattie!" cried a young woman of twenty-five. "We need every one's courage, now, so don't let us think you are hesitating or afraid."

There was an impatient ring in her voice, but she placed the girl's hat on the fluffy brown head, helped her to her feet, and drawing the trembling arm through her own steady one, started for the door. The room was almost deserted now; chairs were pushed from their places, stools upset, and desks littered with half-sent messages, for each operator had closed his key the instant he heard the signal to "quit." About a score of men remained at work, but by far the greater number of the operators were among the strikers. Karl Heiser joined the girls at the door. He had a handful of messages caught up from the desks.

"Souvenirs of the strike!" he laughed, ignoring Hattie Starkey's paleness. "Messages that won't 'get there'! 'Sell those shares at once.' That advice is wasted; and here's a melancholy appeal: 'Tom and I were married last night. Please forgive your affectionate daughter.' Here's another: 'Will all right. Uncle leaves you $10,000'—and the Great Consolidated will leave you in suspense for awhile. What a delightful mess the company has got into!"

"But is it right, Karl," asked Hattie timidly, "to make innocent people suffer?"

"Right? Of course it isn't right; but who's to blame? Not the operators. The Great Consolidated. Who is bound to see that the public suffers no inconvenience? Why! the Great Consolidated, that all-sufficient and glorious corporation which has refused all our attempts at arbitration, but in less than a fortnight will be begging us back on our own terms.'"

They had reached the street now and were met with hearty greetings from other strikers who pressed forward to grasp Karl's hand and that of Winifred Hilton, the older of his companions.

"We knew you'd join us, Miss Hilton," said one and another, "though you are one of the best paid of the women operators."

"Yes," she answered smiling, "if the company would offer me one hundred and fifty dollars a month I'd still quit with the boys."

"I wish you had some of Miss Hilton's 'grit,' Hattie," said Karl, mentally contrasting her drooping form and downcast eyes with the strong face of Winifred Hilton, her fine, firm mouth and steady eyes.

"I can't help it Karl," sighed Hattie. "I am so afraid of our all being out of work, and I'm sick and tired enough of being poor without that."

"Hattie is nervous now," said Winifred, checking the petulant expression which rose to the man's lips. "She will be brave when she thinks it over."

"I know she will," he replied cheerily. "I'll call at seven to take you girls to the meeting. Expect to be called upon for a speech, Miss Hilton; and don't worry, Hattie, dear. I must see some of our men," and he left the girls on the outskirts of the crowd, already swollen by strikers from branch offices.

"It's all very well for you and Karl to talk," fretted Hattie. "Karl's getting seventy-five dollars a month and only himself to care for, an' you're getting sixty, and don't care much for pretty clothes; an' your sisters have steady work. But here am I with only eight dollars a week, an' a sick mother, and if father quits work, too, for they say the linemen will be ordered out, I'll have to give the little money I've saved for clothes toward our expenses."

"Well, Hattie, child," said her friend, soothingly, "it is just for a few days, and you won't lose more than five or six dollars. I know every cent counts; and a week's wages, if it comes to that, none of us can afford to lose, but we will make it up from our increased salaries, and we must all sacrifice something for the future good. Karl is paying those debts of his rascally father out of his salary, while yours, though smaller, is mostly your own; but you know he would far rather suffer himself than have you do so. But there is little danger of suffering, thank God! It isn't as if we struck in the winter, when money has to go for fires and warm clothing. Most of us have some little money ahead, and the Brotherhood stands ready to aid all who need help. Then we are reasonably sure of triumph soon. The company cannot do without us, and will be obliged to grant shorter hours and larger pay."

"I ain't half so sure of that as you are," responded the girl, fretfully, "and to strike now when I'd got most enough money for that India silk does seem too hateful!"

When Karl Heiser called that evening at the dingy little flat where his betrothed lived, he was greeted with a storm of reproaches from Mrs. Starkey, a discontented invalid, whose querulous complaints and ailments, real and fancied, kept husband and daughter in a state of continual ferment.

"I do think, Karl," she said, "you might have shown some consideration for *me*. You know my nerves cannot stand excitement and worriment of mind. I shall be flat on my back till this strike is over."

"You speak as if I were personally responsible for the whole trouble, Mrs. Starkey," Karl answered, laughing. "I am not the Master Workman—wish I were!—I didn't order the strike, though I approve of it; but whether I do or not, the strike would have happened just the same."

"Now, Karl, you needn't shift all the blame to some one else's shoulders. You know you are stirrin' up the men all the while with your speeches and your insinuations that we ain't fairly treated, an' your queer notions about communism, an', property, an' labor, an' capital."

"No more we ain't fairly treated," exclaimed her husband, a surly-looking man with heavy under jaw and coarse, strong lips. "Who said them air monop'lists sh'd be a-rollin' in money, an' me a-wallowin' in poverty? Strikin's too good for 'em, I say. An' the time's a-comin' when we men of the people wil' lay hold of their banks, an' their stores, an' their op'ra halls an' use 'em for the people's benefit. If I had my way now, an' they didn't come down with shorter hours an' bigger pay, we'd tear down their old wires an' burn their offices over their tight fists an' money-gettin' heads!"

"That sort of talk won't do any good, Starkey," interrupted Karl, impatiently. "We must work by moral forces alone. We must appeal to the sense of justice and humanity. I do not anticipate trouble. The company will not hold out more than a week against us. How can it? The Master Workman ordered a strike at the same hour in every office in the United States and in Canada. It has already spread over the country. The Great Consolidated cannot fill our places, and the public will not allow the inconvenience to long continue, even though the company should brave it out."

"I hope you're right," sighed Mrs. Starkey. "But I'm sure Jim an' Hattie haven't got any too much money, and I'd like to know how they're goin' to keep me in the books and medicines that I can't live without?"

Karl looked about the untidy room with its flickering oil lamp and the odor of mutton lingering from the dinner, noting the paper-covered novels and the medicine bottles on the tables and shelves and window-sills with a wild desire to pitch them all into the street below. Hattie's entrance from the bedroom turned his attention to the young girl. He rose to meet her with a thrill of pleasure at the rosy face and pretty roundness of her figure set off by a pale blue dress of some cotton fabric, a white shawl and jaunty white sailor hat. Her dress had innumerable frills and loopings and a number of cheap bangles jingled on her wrist.

"Here comes Hattie," said her father, fondly, "a sight prettier an' more stylish than lots of them monop'lists' girls, an' she a-workin' away for thirty dollars a month, It's enough to make a telegraph wire itself strike! Don't she look like a lady now?"

"She does look pretty," admitted Karl, "but I wish you'd worn something less conspicuous, Hattie. Seems to me a dark dress like those Miss Hilton wears would be in better taste for the street and such a meeting. Every man there will be looking at you," with a shadow of annoyance upon his handsome face.

"'Spose they do?" retorted Hattie with a smile of pleased vanity. "You never want any one to look at me but you, Karl. An' I guess I'll wait a while before I put on those prim, old-maid dresses Winnie Hilton wears. She's most twice as old as I am, and she dresses old enough for her grandmother!"

"Karl's jealous," said her mother. "It's the way with them all. Hattie is the picture of what I was at her age, an' her father'd have put me in a box an' kept me there if he could, not but what he's done pretty near that," with a contemptuous glance about the mean room.

"Pity I hev to be in the same box!" retorted the man but Hattie interrupted this interchange of conjugal compliments with a fretful, "Well, Karl had better let me wear my good clothes while I can. If this strike hangs on, I won't get any more."

Karl glanced from the pretty, youthful face with the discontented droop of the mouth and the frown on the arched brows to the sallow face of the mother, habitually darkened by disease and discontent, and wondered if it were really like Hattie's at nineteen, and if at forty, Hattie's would be like that of her mother. To hide his disturbance at the thought, he picked up one of Mrs. Starkey's ubiquitous novels, and, turning the pages, this quotation flashed back to him like an answer to the unspoken question: "A young man married is a young man marred."

There was a knock at the door, and he turned to greet Winifred Hilton, the book dropping from his fingers. Hattie gave a final, satisfied look at herself in the small mirror over her mother's table, pulled a curl over her forehead, tipped the white sailor a hair's-breadth to the left, and the three descended in silence to the street.

(*To be continued.*)

Lowville, N. Y.

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"STATISTICS show that there are fifty-one Protestant foreign missionary societies in the United States, besides more than ten individual undertakings and thirty women's boards of foreign missions, which altogether support 3,000 male and female missionaries in foreign countries besides 11,000 native workers. The total amount expended annually being $5,000,000. Similar organizations in Europe send out 6,000 workers and employ 40,000 native missionaries, devoting $7,500,000 to the cause each year. Of this 300 are in Africa, 600 in India, 600 in China, more than 100 each in Mexico, South America, Japan and other countries. In this showing America holds its own admirably, being in proportion to its age and number of inhabitants at the very fore-front of the missionary battle."

PROPORTIONAL REPRESENTATION.*

BY J. R. COMMONS.

The legislature is the weak point in democratic government. The American people have succeeded fairly well in the organization of the executive, judicial and administrative departments, but their law-making bodies are a sickening failure. This applies to all grades of legislatures, municipal, state and federal. The name alderman is now a synonym for boodler and embezzler. To become a member of a legislature in many states is well understood to be an invitation for corruption and bribes. The business interests of the country are reported to be in a gasp of agony as long as Congress is in session.

As might be expected, this distrust has shown itself in many and far-reaching constitutional changes. The powers of state and city legislatures have been clipped and trimmed and shorn until they offer no inducements to upright ambition. The powers of governors, mayors and administrative boards have been correspondingly increased. The growing popularity of the executive veto is one of the startling facts of the times. Cities have been known to turn out in mass-meetings and to illuminate the heavens with bon-fires in honor of a mayor's veto which has rescued them from outrages perpetrated by their own lawfully elected "city fathers."

The statement is often made that representative government is a failure, especially in cities. But true representative government does not exist. We have a sham representation. It gives a show of fairness. But it is crude and essentially unfair. It does not represent the people. It represents the politician. We are a law-abiding people. Yet our laws are made by a minority of the people, and by an irresponsible oligarchy more dangerous than that our fathers revolted against. The Congress which passed the McKinley bill did not represent the people. There was a Republican majority of three but according to the popular vote there should have been a Democratic majority of seven. In the succeeding Congress there was supposed to be the most momentous upheaval in the history of American politics. The Democrats had a majority of one hundred and nineteen over all. But had the people been represented this majority would have been only thirty-nine. In the present Congress the Democrats have a majority of seventy-nine, whereas they should be in a minority of twenty-eight; the People's party should have thirty-one votes instead of eight, and the Republicans one hundred and fifty instead of one hundred and twenty-nine. To call our Congress a representative body is the essence of sarcasm. The same is true of every other law-making body in the land. To mention only one state, Indiana elects thirteen congressmen. According to the popular vote they should stand seven Democrats and six Republicans. According to the gerrymander they are eleven Democrats and only two Republicans.

There is similar injustice in state and city legislatures. It is even more glaring than in the National Legislature, because in the latter there is a kind of counterpoise since a gerrymander in a Democratic state is likely to be offset by another in a Republican state. But in a state legislature it goes all one way.

I have mentioned the gerrymander. This animal is now attracting considerable attention. And he deserves it. Yet he is but a natural growth and a mere incident of the system of electing representatives in all parliamentary countries. This system, requiring a single representative elected by a majority or plurality vote, should stand for a limited territorial district. The district has no natural boundaries. It must, therefore, be artificially outlined by the legislature. The party in power does this in such a way that its own votes shall have small majorities in a large number of districts and the opposite party large majorities in a small number of districts. The gerrymander is only an incident of the district system, andone of its minor faults at that. The system itself has become obsolete.

Proportional representation is pictured as a remedy not only for the gerrymander, but also for the general collapse of legislatures. According to this reform, legislative districts are to be abolished entirely. Representatives are to be elected on a general ticket for the city, county or state, as the case may be. Finally, successful candidates are to be assigned to the several political parties in proportion to the popular vote of the parties. As a result of such reform, the gerrymander becomes inconceivable. Mathematical justice between parties is assured. But more important than all, legislative bodies would be transformed from inefficient and corrupt bands of spoilsmen into capable, upright and representative assemblies of law makers. The power of the machine, the boss and the lobby would be broken. Bribery would be rendered fruitless, and representative government would become what it has been only in name—free.

Public questions, which in the thirteenth century were only local and class, are now national questions. Mercantile law, import and export duties were determined by representatives of the cities; the tenure of land by the military tenants, ecclesiastical law by the ecclesiastical assemblies. But to-day the organic nature of every great nation has made these into national questions of vital interest to every class and section. In the United States we have lately seen citizenship and the rights of property come under federal protection, and federal control has reached out for the two most influential business interests —banking and railways. Federal interference will be much further extended when national trusts and syndicates become further consolidated.

In the earlier times there were several reasons why the district system fairly represented the electors and returned able representatives. There were no national political parties since there were no national political questions. The earliest parties were divided on territorial lines. In England the Whigs were the city party and the Tories the country party. Each representative therefore stood for a unanimous constituency. In the United States the power of political parties is the growth of the last fifty years, and especially since the civil war has it made its great advances. The peculiar feature of this development has been the supremacy of that new force in political parties, the "machine." Party organization is an essential element of party government, but the extent, perfection and detail of this organization in the United States is bewildering. It controls alike candidates and voters with an iron-like grip, and they glory in their subjection.

To-day the legislature, instead of being the organized representative of those who protest against the government, is itself the government. Within its halls occur the conflicts for the control of the fortunes and destinies of the people. There is no outside enemy whose constant presence enforces harmony and mutual help. But two great parties, backed by their machine, stand face to face, and whichever masters the legislature, masters the people. The districts which elect representatives are no longer unanimous, but are usually quite equally divided between the two parties. The suffrage, too, has been widened. When a limited, local oligarchy selected a representative it had all the freedom of choice which is exercised to-day in private business by the directors of a corporation in selecting managers, agents and attorneys.

Again, legislation in the olden time was very meagre. The people were satisfied to live according to the customs of their ancestors. Government was simply a matter of administration; a representative system which could succeed then would fail now when legislation is the most intricate of arts, depending upon the profoundest of sciences and dominating the most vital of human interests.

Lastly, the private corporation with its professional lobby was unknown fifty years ago. The lobby and the "machine" have grown up together like Siamese twins. The professional lobbyists are nearly always the managers of the political machine. They carry in their pockets the political fortunes of the legislature. The "third house" is the legislature. It is not surprising that a representative system which sufficed for an era of isolated, petty industries should wither and rot in a day of private corporations with public functions and fabulous resources.

Proportional representation as a remedy for all these evils is the name of a plan for substituting a general ticket for the primitive district system. It would promote the independence of the voter and freedom from the rule of the party machine.

The secret of most of the evils under the modern highly organized political system is the fictitious importance given to organized minorities and groups which hold the balance of power. This is the necessary result of a system which elects single public officers by a majority or plurality vote.

Now, plainly, as human nature happens to be constituted, very few men will "bolt" their party nominees, no matter how bad they may be, when they know that the turn of a few votes means the success of the opposite party. Practically, there are never but two candidates to choose between. A third party, except in times of political earthquake, has no chance whatever. Nothing to the American is so culpable as "throwing his vote away." Consequently, the American way of bolting a ticket is to stay at home; and this only fortifies the more the party machine.

Freedom from the rule of the machine means first, power on the part of the voters to control the nomination of their party, and second, power to defeat obnoxious candidates of their own party without endangering the success of the party. Power to control nominations involves reform of the primaries and conventions. As it is well known, these are in the hands of the professionals and here is the source of power of the machine.

The main ground of machine rule in primaries and conventions is the system of exclusive majority election. The chairman is elected by a majority vote. He nominates committees, of course, only from the majority faction. Delegates also to conventions are elected only by the majority vote. This is wholly irrational. Why should a majority faction have all the delegates and the minority none? A simple device of proportional representation would remedy this serious evil. There would then be no "cut and dried" tickets, anti-machine delegates, and candidates could have some hope of nomination, and their supporters would have a motive for attending the primaries.

The importance of a reform like this which would impress the ability of representatives cannot be exaggerated. We are living in a day of agitation for industrial and social reform, yet there is scarcely a reform proposed which does not sooner or later involve legislation. The legislature holds the purse, the life-blood of the state. No wonder that in our country there is a marked tendency to deprive these bodies even of discretionary powers, and to bestow such powers on mayors, governors, judges and administrative boards. Yet why should we expect anything better of our representatives when we make them the tools of local politicians, and when by actual count it is found that one-half to two-thirds of the members of city councils, state legislatures and the National Congress are men serving their first term as law makers.

It is not maintained that proportional representation alone would cure all our modern legislative ills. Professor de Lavelege, of Belgium, has well said that the remedies for partisan abuses in representative government are three: Proportional representation, secret ballot and civil service reform. Indeed, these reforms are complementary and coöperative. The secret ballot has prepared the way for a simple application of proportional representation and it gives the movement an advantage which it by no means possessed when it was ably advocated twenty-five years ago. Again, legislative reform of this kind is impossible in the presence of a spoils system. It would result in constant deadlocks. United States senators could no longer be elected by legislatures. But spoils are not the proper quest for law makers.

With these three reforms coöperating there need be no fear of popular government. They are not make-shifts nor palliatives. They reach the sources of power. A reformed legislature would be the mightiest of engines for handling every other reform. It controls all other departments. It is nearest the people. With proportional representation it would include the best wisdom, integrity and enterprise of the people. It would represent the opinions and wishes of the people in the same proportion in which they exist at large. It would be the people themselves on conference. It would be a deliberative body in the truest sense, and not a side show of puppets worked by the party machine and the lobby. It would harmonize all social interests. It would promote a spirit of compromise instead of partisan advantage. It would give power to the majority, a hearing of the minority each in the persons of their ablest advocates.

Bloomington, Ind.

*Read in Government Department of the World's Congresses.

WOMAN AS AN INVESTOR.*

BY MRS. CHARLES HENROTIN,
Vice-President World's Congress Auxiliary.

There is no more potent sign of the times than the fact that woman is attracting the attention of the financial world, and that her large property interests are being recognized as an integral part of the so-called "Woman Question." She has always been recognized as a worker, but as a worker along the lines in which her financial rewards did not render her subject to special consideration in the moneyed world. Now, however, all this is changed, the money or the savings which she accumulates are invested in moneyed institutions, as building and loan associations, real estate, insurance, railroads and banks.

The largest amount of money invested by women is undoubtedly in real estate and mortgages on real estate. The amount thus invested is in the hundred millions. In some of the eastern cities, New Haven, Providence, Hartford, the amount of real estate held by women in their own name or in trust for minors is enormous, and is usually the best paying property in the city.

The statistics of Mr. Ethelbert Stewart, department of labor, make the following showing: "The relative numerical position of men and women as investors in building and loan associations is as one to four. That is to say, twenty-five per cent of the building and loan shares of stock in the eastern and middle western states are owned by women.

"Of the $960,000,000 representing the net assets of building and loan associations in the United States, $192,000,000 worth is held by 2,400,000 women.

"The laws of Illinois, New Jersey, New York, Pennsylvania, and probably many other states, make building and loan stock taken out by women, where the dues upon said stock are paid by them, to be theirs in every particular, and not subject to attachment or execution for their husbands' debts.

*Read at Suffrage Congress, August 7, 1893.

"One association in New York City visited by the writer had sixty-three chambermaids among its membership, each earning by her own labor the money invested. In a teachers' building and loan association in New York City ninety per cent of the members were women earning their own money, many of them having built several houses for rent through the association.

"I have attended the meetings of scores of building and loan associations, and asked the female members as they came in what was their source of income, and I believe that less than fifty per cent of them derive their money from their husbands. That is to say, 1,350,000 women are investing in building and loan stock the money they earn themselves, and this self-earned money, as distinguished from the total held by women is, at a low estimate, $86,000,000."

From observation one would be inclined to say that the most careless people in the world in their investments are working women, for they usually depend on the advice of some friend, a doctor, or a clergyman, both proverbially poor business advisers, as to the institutions in which they should place their hard-earned savings; and after investing them they continue to advise others to place their money in the same institutions. It is a common thing to find that all the employés of a firm or family have invested in the same institution or purchased adjoining lots.

The statement showing the number of shares of national bank stock owned by women in the United States, exclusive of thirteen states and one territory, to April 15, 1893, and par value of same, also the number of women employed in national banks at that date and amount of salaries paid to same, as furnished by Mr. Hepburn, the late Comptroller of the Currency, is as follows: Number of shares owned by women, 1,703,759; par value of shares, $130,681,485; number of women employed in banks, 383; salaries of women employed, $185,797.

The tendency of men to put their money in the hands of women is becoming a very pronounced one, also most husbands and fathers consider bank stock a safe investment to leave to women. It is easily managed, the income is usually an assured one and in the present status of women's information on financial matters it does not require very much ability to draw little slips of paper against a definite sum; consequently that is regarded as an easy way of disposing of their future, and this is the point of view to be combated.

Were the women of this country once to realize their power, the sense of ethical responsibility born of power would rise within them. They would no longer content themselves with giving their proxy to the first man who asked for it, and never voting themselves or attending a stockholders' meeting.

It is imperative to my mind that woman now should take a new stand in the financial world, and be informed as to the financial condition of the country; and not only that, but she should have that sense of responsibility which would make her attend the meetings of the institutions in which she holds stock, and vote to the best of her ability for good men or women, as the case may be, as directors.

There is also another side to this. The men are constantly saying that they are overworked; this is made the excuse for the bad management of many corporations. There are a large number of intelligent women in this country, owning great financial interests. These women would make excellent directors; they are conservative; with a little exertion they could acquire the requisite knowledge of finance, and relieve the men of some of the tremendous burdens from which they now suffer.

One of the best known bank examiners of the country has said that the failure of many banks is due to the fact that the large number of business men, or men in active outside business who are officers of banks, are so busy they have no time to devote to the affairs of the bank, and are often more surprised at its failure than are outsiders. This is especially the case in country banks. Farmers delight in being the directors of banks, but these directors are often so scattered that they rarely have a quorum present at business meetings, so they absolutely know nothing of the management of the institution.

The statistics on women as bank employés show that but a small number have entered banking offices though women are admirably fitted for such employment. The work is well systematized, the hours fixed, there is no night work, comparatively speaking, and they are expert in the handling of money.

I have written to every woman bank cashier in this country and I have received many interesting letters, among others one from Mrs. Annie Moores, president of the First National bank of Mount Crescent, Texas. She says that she had never had her attention drawn to this point before, but that she immediately made it a subject of investigation and was perfectly amazed at the result. She happened at the time she received my letter to be in Virginia, and her first investigation was in the county of Sussex. She found eight stockholders of the bank of Monsmont were women possessing by inheritance one-third of the stock, which they all voted by proxy. Further investigation has proved that two-thirds of the National Bank stock of this entire county of Sussex is owned by women. Mrs. Simpson, who is president of the Simpson bank of Columbus, Texas, gives very much the same figures, and adds that women, to be capable of investing funds wisely and judiciously, must be possessed of three essential qualifications—a knowledge of matters of finance, self-confidence and firmness. Mrs. Simpson states that all which is lacking to woman's financial success is the acquisition of knowledge of financial matters.

The key-note of the relation of the sexes is really a financial one; this may appear a very materialistic view to take of the situation, but the readjustment now in progress between the relative position of the sexes is largely of that character. Life was comparatively a simple thing when the law recognized but one responsible head to the family of arbitrary power over its goods and chattels. The position of a married or unmarried woman in the household was that of a dependent. Only a widow and she, in a very limited sense, ever thought of commerce, and no consideration was given to women as investors, "their nearest of kin among men" doing the investing for them. Within the last thirty years public opinion and the laggard that always follows it, the law, have revolutionized the financial standing of women.

The Code Napoleon was the forerunner of the financial emancipation of women, recognizing as it did, her financial status as a partner in marriage, consequently, French women are financiers and are more largely engaged in commerce than the women of any other nation, and not as employés, but as employers and partners; because the Code conferred on them early in the development of the "woman question" a financial standing, and far from being a source of danger to the family it has proved in France to be the surest foundation on which the family can be established. The French woman of to-day is conservative, her constant participation in the commerce of the nation is creating of that country the financial stronghold of the world—prosperous, wealthy and economical.

The baneful influence of the English common law in regard to marriage can never be overestimated, causing as it has between husband and wife the feeling that the finances are exclusively in the hands of the husband; so that money is an unfortunate subject to discuss after marriage and one to be scrupulously avoided before marriage. Many a girl marries a man ignorant of his financial resources, and most men in this country marry a woman without any discussion as to her financial prospects from her family; that so many happy marriages take place under such barbarous conditions speaks well for human nature.

The constant tendency of modern legislation is to rehabilitate the family as a partnership, and while the laws relating to the property of married women have modified and liberalized until her position is approximately one founded on justice, these laws are of so recent enactment that the feeling of ethical responsibility as to the making, managing and spending of money is not yet developed. Bank stocks are also largely in the hands of widows of a certain age, women who are not conversant with the needs of the younger generation, and consequently carry out old-fashioned methods of giving their proxy to any man who desires to vote it. If once the feeling of moral responsibility toward the financial interests of the country could be aroused in woman it would be greatly to the interests of the country. In her heart of hearts she dearly loves a plain statement, especially about financial matters. She hates to be in debt and extended lines of credit present no charms to her. She would be a tremendous conservative factor.

I am not one to clamor for laws favoring the financial independence of women, but which are virtually aimed at her further enslavement—too much, protection is often dangerous. Her estate should be equally liable with that of her husband for the living expenses of the family, but where her money is being actively employed in business she should be given the rights of an acting partner, and sufficient time allowed her by law at his death to wind up the partnership affairs, or create a new partnership if she so desires.

There is also no reason why a woman should not go into business with her husband; it is a mistaken idea that business should not be discussed at home, and a far greater mistake for a woman not to have the right of entrance at her husband's office. That woman is doubly valuable who can discuss the finances of the country and the finances of her home; she is a thousand times a better companion to her husband for knowing the whys and wherefores of the markets; and standing a little outside with full knowledge of the inside, makes her an invaluable counselor—and is the security of a man at his death, knowing he leaves behind him a woman able to direct her own affairs, and with the knowledge if his bequest be but a dollar, that dollar will be put to its best use.

Chicago, Ill.

HILLSBORO CRUSADE SKETCHES.

XV.

BY ELIZA J. THOMPSON.

THE DUNN TRIAL.

On the 30th day of January, 1874, a suit for $10,000 damage was brought by David Johnson and Wm. H. H. Dunn, druggists of Hillsboro, Ohio, against the temperance people engaged in the work of reform, known as the "Woman's Crusade." This suit was called an "action of trespass," and was tried at the May term of the Court of Common Pleas, in the year 1875, before the Hon. T. M. Gray, R. T. Hough being clerk of said court, and Cary T. Pope, sheriff. Counsel for the plaintiff were, Sloan & Smith, Collins & Dittey, Henry L. Dickey and Judge Safford. Counsel for the defendants—A. F. Perry, Cincinnati, M. J. Williams, Toledo, James H. Thompson, A. G. Matthews, and George B. Gardener, of Hillsboro.

The eventful morning, 17th of May, 1875, when "the ladies" were requested to take their seats in the court room, came at last. There was much curiosity as to the conduct of the Crusaders, but the slow, solemn peal of the old church bell at eight o'clock satisfied all that they had not forgotten their morning prayer meeting. Every woman was at her post promptly on *that morning*, and our bright, brave young ladies, who were so true and useful during those Crusade days of self-denial and cross-bearing, were on hand in full force, and never did their sweet, clear voices ring out with such pathos as on that occasion.

Precious promises from God's own Word were read by the leader. "My faith looks up to Thee," was sung with much feeling, then a few, brief, earnest prayers were offered, just to the point, notably, Mrs. Foraker's, which made a lasting impression upon all hearts; she appealed to the Lord, "in His righteousness to confuse and confound the lawyers who were engaged in prosecuting the women of Hillsboro (who were His believing children) for trying to remove the stumbling blocks out of the way of the weak, and to establish His righteous laws for the protection of the sons and daughters of our community."

After joining with "one heart and one mind" in the amen to that prayer, the doxology was sung; then, two and two the line of march was taken up, with modest mien but brave hearts, for the *court of justice*.

The Crusaders were conducted to the seats assigned them, and after quietly taking in the situation, the first thing that attracted attention was the heaps of law books profusely marked, that were piled upon the table by which sat Judge Safford (senior attorney for Dunn). Naturally, we "poor, weak women" felt: Can there be so much against us in those books of doom? But we cried still more earnestly (in our hearts), "O Lord, undertake for us!"

For some time after we took our seats the judge seemed very much absorbed examining these books and marking new points of law; finally he took his glasses off, placed them in a bright morocco case, laid them down on the table (unfortunately too near the edge), and gracefully turning himself, so as to give attention to the speaker, who was very earnestly "opening the case," lost sight of his spectacles. Quick as thought, our officious little dog (named "Busy Bee" by his little master because of his perpetual motion) danced up on his hind legs to the table, where he spied the bright spectacle case, and taking the tip end between his little white teeth, darted off under tables and seats to—nobody knew where! Very soon there was occasion for some of those marked portions of legal lore, and the spectacles were in demand, but search was made in vain; the "confusion" that followed was "confounding." I was too much embarrassed by the situation to "rise and explain,"—hence, remembering that the time had arrived for me to meet an expected guest in my home, I quietly departed; but as I was passing out, Mrs. Foraker drew me down to her, and with her expressive face all aglow, said, "I do believe I prayed a little too hard, for I never saw such confusion. I really feel sorry that the judge lost his glasses!" The dear old lady did not know of Bee's naughtiness, for she was seated pretty far back upon a low chair, but she did know that she had honestly, and in faith, prayed that "confusion might come into the camp of the enemy," and she accepted the answer from her faithful Lord.

The court-room was crowded every day by visitors from town and vicinity and from a distance. In the hope of convicting the Crusaders of damaging Mr. Dunn's trade, many witnesses had been subpœnaed. Examinations and cross-examinations were indulged in on both sides to the utter weariness of all concerned. Finally the argument in all its variety commenced, and as the minutes have it, "arguments, reason, logic, pathos, humor, impassioned defense, and malicious personalities, which are better forgotten than recorded"; after which the judge charged the jury. The eagerness with which its action was awaited can well be imagined. The countenances of the Crusaders said in legible lines of unrest, "Vain is the help of man," remembering the rulings of the judge; but when the bell rang, hundreds from the outside, willing to shout for

the winning side, flocked to the court-house to hear the doom! The jury, obliged to base their decision upon the legal proofs in the case, as allowed by the court, found the defendants guilty of trespass. And as it was proved that Mr. Dunn lost the sale of a gallon of coal oil and some other trifling matter in consequence of the presence of the ladies on his steps and sidewalks, the damages were put at five dollars instead of ten thousand! But that was enough to throw the costs upon the temperance men. Immediately a bill of exceptions was made to Judge Gray's rulings by counsel for the defense, and the case was sent to the superior court.

Expectation was quite general that the decision would be reversed, but it never was, because the active member of the firm, Wm. H. H. Dunn, soon after took the benefit of the bankrupt law, and his assignee declined to defend the suit in the supreme court. The costs were settled, and the wrath of man became as "stubble fully dry," and was "devoured," as was promised in Nahum 1:10.

Hillsboro, O.

FRENCH SENTIMENT ON DRUNKENNESS.

DEAR UNION SIGNAL:—There is a notion common in the United States that the French never consider the temperance question. Least of all that they ever discuss it at a dinner table or in a salon. I had the idea in coming to France. I kept it for some time, for I often found French people who were stupefied at the idea of a country where a great number of persons not only did not offer wine at their tables, but believed that even the manufacture and sale of all alcoholic drinks should be prohibited. In more intimate association with French people of the educated class, I have found abundant reason to change my mind. They do discuss—not prohibition, not temperance reform on the lines we follow in the United States—but subjects which are closely akin, and which show that there is an earnest sentiment among a large class on the use and abuse of wines and liquors.

For instance, not long ago I was at a table where there were a number of young men, some of them still working at their theses for the doctorate and so entitled to be classed as students. Two or three of them turned down their wine-glasses. The act started a discussion. Why did they refuse the wine? Simply because they believed they were physically better off without it. They had made a series of experiments on themselves and were convinced that they could do better work if they used no stimulants.

The observations they made were fine and just, but it was not that which interested me so much as the manner in which what they said was received by the company. Nobody scoffed at the idea. Nobody denied the correctness of their judgment. Indeed, most of the company seemed inclined to believe that the use of wine is a questionable proceeding from a hygienic standpoint.

So much for the scientific side of the question. As for drunkenness, the abuse of drinks, I have never heard stronger disapproval. *Alcoolism*, as the French term it, is considered a degradation. I have never observed in talking with French people any of a kind of pity which we give the drunkard, but rather an impatient disgust and irritation. I was very much struck by this only last evening at a dinner where certain guests had just returned from a walking trip in Lorraine.

"I have only one criticism on the people of that country," said one of the number, "they abuse their wine."

One of the most interesting "temperance talks" I ever heard was in a salon where the hostess is a Bretonne. Now there is no corner of France which the Parisian loves to talk about more than Bretagne, and in this house the hostess is often begged to "tell us something about your country." One evening it was the peasants and their customs.

"The peasants of Bretagne," said Madame, "are becoming a race of drunkards," and she told tale after tale of their drinking habits. Alcohol is their favorite drink. Not content with the famous Normandy cider they use pure *eau-de-vie*. They put it in their coffee, in their milk, in their food. They drink it clear.

The women are even more besotted than the men. It is not in Bretagne as in so many lands, the husband or the wife alone drinking, one of them often being kept sober even if disposed to drink by the sight of the degradation of the other.

"A frequent sight," said my hostess, "is a couple after mass or vespers on Sunday, hesitating before a *cabaret* about going in. It usually ends in their entering and coming out arm in arm staggering and hilarious."

It is not the peasants alone that drink. My host recounted a tale of a dinner party where he had been a guest at which he computed that the wine drunk amounted to a bottle and a half apiece and where six different kinds of liquors were served, not in the *petit verre*, common in Paris, but in veritable wine-glasses.

This gentleman, a professor in one of the leading institutions of Paris and a philosophical writer of value, tried once during the time of his summer vacation in a village of Bretagne to do something towards checking the terrible waste of life he saw going on. He knew the villagers were friendly towards him, so he decided to give a *conférence*, or lecture, on the abuse of alcohol. He had a good audience and of course afterward tried to find what an impression he had made on the consciences of his auditors. To his great joy several of them assured him they were going to stop drinking.

The only argument which had touched them, he discovered, was that of heredity. That a man or woman who drinks passes along to the children tendencies to diseases, feebleness of nerves, impaired intellect, an unstable character, was something of which they had never thought and which seemed to appall them.

"Never," declared the village druggist, a notorious tippler, "will I get drunk again. If my babies are going to suffer because I drink, it's ended. And if Monsieur M— says it's so, why it is!" And when Monsieur M— left the town at the end of his vacation the druggist was still fervent in his purpose to prevent all possible evil to his unborn offspring.

All of these accounts were listened to with the greatest interest, and a long discussion followed on what ought to be done. Nor are these isolated examples. I remember being in the dining-room of a French country house and noticing in the collection of pottery on the sideboard two familiar-looking yellow mugs decorated with blue bands, exactly like the shaving mugs I had seen in the country in the United States. I immediately asked where they came from. "Those," said my French hostess, "are the cups which are used in Bretagne by the peasants to take their morning sip of alcohol. They are filled almost full and emptied at a draught. The quantity the cup holds more than fills one of my teacups. I brought them back as curiosities, and I always show them when the conversation takes a turn toward wine-drinking."

And I might multiply examples. But it is enough to show that if France is a wine-drinking country, it is not a country totally indifferent to the effects of the habit, and that it seriously considers the glaring abuses of alcohol which exists in different provinces.

IDA M. TARBELL.

Paris, France.

W. C. T .U. AT BAY VIEW.

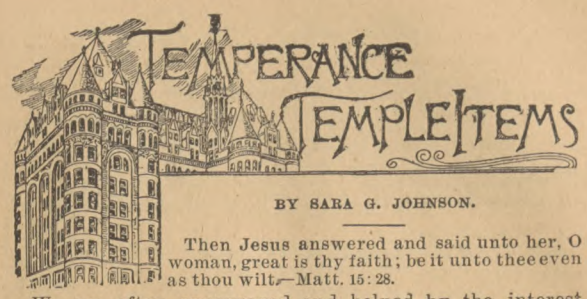
DEAR UNION SIGNAL:—There is no more beautiful Chautauqua ground in the whole country than Bay View, Mich. As the name implies, it looks out from its terrace ascents, upon the lovely Little Traverse bay, far out to the waters of Lake Michigan, and it has one great boon denied to most resorts east of the Rockies—an outlook upon the western sun dropping into the water, with all its glorious train following upon cloud and lake.

To the beauty so lavishly bestowed by nature, appreciation has come, and every effort is made by Mr. John M. Hall, in charge of the Chautauqua, to make the intellectual attractions on a level with their setting. The program at Bay View is varied and rich, comprising the best platform, pulpit, musical and miscellaneous talent of the country. And here again good judgment is asserted, the W. C. T. U. being an integral and equal part of the Chautauqua, under the same regulations and privileges. It seemed a novel thing to have a young man at the door of the school of methods, inquiring for tickets, but it was only a seal of the position of that part of the whole meeting.

Mrs. Buell, for the third year, had charge of the W. C. T. U. school of methods, in session July 20 to 31, two meetings each day. The program was varied and full of interest from beginning to end. The close of the hour always came too soon, with the regretful word, "I wish we might have more." Mrs. Lilian Hollister discussed "Best Methods of Doing Local Work," and the Y's; Mrs. G. S. Barnes, "Best Methods of Temperance Work in Sunday-schools"; Mrs. J. R. Nichols, "State and County Fairs an aid to Temperance work," and also "Industrial Education for Girls as a Preventive of Vice"; Mrs. Carrie Faxon sent a paper on "The Legal Status of Women"; Miss Pugh presented finance and also "Proportionate Giving the Duty of All"; Mrs. Rastall furnished a paper on "Temperance Literature"; Miss Guernsey one on "The Loyal Temperance Legion"; Mrs. Law gave an address on the "Need of the Hour," and Miss Phenix one on "Necessity of Physical Culture"; Mrs. Helen Stoddard, a paper on "The Ethics of the W. C. T. U."; Mrs. Buell discussed "Constitutional and Parliamentary Law." Dr. Kellogg sent a substitute in Mr. Wakem, with two very important papers, "The Foot, its Uses and Abuses," and "Obesity, its Cause and Cure," with many large plate illustrations. Mrs. L. S. Rounds, most acceptably, had charge of the question-box, and the series of meetings terminated with a symposium, "What Have I Gained by this School of Methods?" Thus one can see the wide range and the practicability of the subjects made helpful to all. On W. C. T. U. anniversary the address was delivered in the great auditorium by Mrs. J. R. Nichols, to the very great pleasure of her large audience.

ONE WHO WAS THERE.

Chicago, Ill.



BY SARA G. JOHNSON.

Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt.—Matt. 15:28.

We are often encouraged and helped by the interest manifested by the little ones in our beautiful Temple. Mrs. H. L. Lambert, of Kingston, Mo., writes as follows: "Little ten-year-old Lena Spivey sends the contents of her mite-box, $3.65, which she has been very zealous in collecting, by washing dishes, taking care of her little brother, etc. We expect her to make a grand woman some day." We are sure she will, if she fulfills the promise of her young girlhood. Nothing develops the character more than such a spirit of helpfulness as she has shown. Mrs. C. M. Fortue, of Roanoke, Va., sends $2, and writes that it is from the children for the Temple. They would like to send more, but their society is small and the children all work in some way to earn their own money for temperance uses. Mrs. R. A. Bamford, of Oakville, Ore., sends $3.65—part of this the birthday pennies of her Sunday-school class, and $1 each from her two temperance boys, who have now gone to the Temple "not made with hands"; $1.70 comes to us from Lura Stuart and Cora Britt, earned by selling *boutonnières*. Anna Parker and Milo I. Shaw, both earnest workers for the Temple, send a contribution entitling them to the Columbian souvenir. Ernest A. Smith, of Riverside, Cal., sends $1, and says he shall like to think that he helped a little. Mrs. A. H. Conn, of Wilton Junction, Ia., sends $2.10 for her babies, Harold and Reina. The same amount is contributed by Russell and Maurice Smith, of Brigantine, N. J., two L. T. L. boys, who want to see the temperance cause win.

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Little Fostoria and Frances Macklin, of Germantown, O., send $4.60, the contents of their mite-box. The following letter from Mrs. S. I. Collins, of Penn's Manor, Pa., explains itself: "Inclosed please find money order for $3.65, the contents of my Temple mite-box, and I want to tell thee of an act of unselfishness in my grandson, a boy of eleven years. Our little country W. C. T. U. offered a premium of one dollar for the best essay on temperance sent us by any child under twelve years; this boy (L. Arthur Wallen) was awarded the prize, and while he had plenty of wants peculiar to boys, he voluntarily came to me with the money for my box and the cause of temperance. He is a staunch temperance worker in L. T. L. and elsewhere, and I am glad and proud to believe that he will make 'King Alcohol tremble' when he shall grow up."

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The letters accompanying personal memorial gifts are very touching as the following from Mrs. G. R. Wilbur, from Wayne, Neb., will show: "Some time in June my little boy sent for a mite-box. He dropped a penny in every day until we moved from Fort Pierre, S. D., to Wayne, Neb., in July; then the box was packed with our things so he could not drop them in. I had promised him he should have a penny for every day and when we were settled he could drop them in the mite-box; but before we were settled he was called to his home in heaven. I am sure he is safe in the arms of Jesus, for he certainly was a Christian boy. He was only ten years old, but he was a strong temperance boy, and very much interested in the Temple. I found twenty-one pennies in the mite-box, which I send to you." Two dollars and sixty-seven cents has been received from Cassie L. Smith, of Ocean Grove, N. J., who writes that it was found among the things of Mary Hill Gulliver after she had entered the rest of Paradise. She was a loyal white-ribboner and though nearly ninety years of age was in touch with all the interests of the work. Mrs. Lide Aten, of Wellsville, O., sends $5.84 that was found in her dear mother's pocket-book after she had "gone up higher." She writes that for a long time she felt she could not part with it, but when so many unkind things were said of our dear Temple Builder she could keep it no longer and sends it here to swell the Temple fund and help lift the debt from the Temple. Mrs. Henri Pomfret-Anderson, of Spottiswood, Cal., sends a piece of money which was very sacred to her on account of its associations with a dear sister, a devoted W. C. T. U. woman who died last March. Such gifts are indeed precious, and we appreciate them very deeply.

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Ohio has a great many loyal Temple friends, not the least of whom is Miss Hattie Crooker, of Ashtabula, who is paying for a tablet in honor of her mother, Mrs. O. H. Crooker. Miss Crooker has paid $50 towards this object, and whenever she has an opportunity to speak before a union, has good advice to give concerning raising money by the mite-box plan. The Oregon, Wis., W. C. T. U. sends $4.99, $1 of which was contributed by Mrs. R. P. Maine. Mrs. Fanny J. Brugh, president of a union in Virginia, sends $3, and writes that, desiring to show visible evidence of her interest in the Temple, she earned this money by dusting and sweeping a school-house during a season of revival meetings which were held in it. Douglass, Kan., W. C. T. U. sends $10 to be applied on the Butler county pledge. This money was raised by the earnest endeavors of the members of Douglass union. An unknown "Pennsylvania Friend" sends $5 to assist in enabling the W. C. T. U. to become owners of the Temple.

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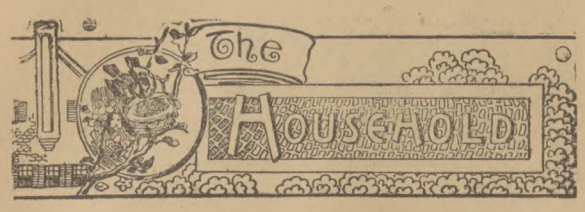
A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



MY THREE IDEALS.

BY CHARLES RULAND.

Come, painter! with your magic art;
My ideals you shall draw;
My mother; and this, *my wife*, true heart;
And—that mischief back of her is—
My sweet mother-in-law!

Chicago, Ill.

"THE REASON WHY."

BY "SELA."

"Margaret, will you tell me why Walter will never prescribe liquor of any kind?" The fair face flushed, as it always did at mention of the loved name. "So many persons speak of it to mother and me, and Dell Sanford," there was a little angry gleam in the bright eyes now,—"said she *never* should have gotten well if she had not changed physicians, for Dr. McIntyre ordered beer right away, and she began to have some appetite. Of course I think that whatever Walter does is all right, and no one could shake my confidence in him, but since our engagement so many people have spoken of this peculiarity of Dr. Richardson that I should like to know his reason why. I—I don't quite like to ask Walter—yet—I never knew a physician before who did not 'recommend' at least a little tonic to build up the system. I never saw any harm in beer, did you?"

The two were driving leisurely along the old shady road, the morning sunlight gleamed fitfully through the great trees. Young Mrs. Scott handed the lines to her questioner, and took baby Marjory into her lap, untied the little cap and brushed carefully back the fluffy curls, but a sudden shadow was in her eyes.

"There, Margaret," said Elsie penitently, "I'm sure I've hurt you in some way! You mustn't pay any attention to my foolish questions! Whatever reason Walter has, it's all right, isn't it, you precious little blossom!" and she buried her face in Marjory's soft, dimpled neck, an attention the little one reciprocated by clutching a handful of the golden hair so temptingly near.

Mrs. Scott released the smiling prisoner, and there was a little tremor in her voice as she slowly replied: "My dear girl, your questions were not foolish, neither did you hurt me: on the contrary I'm glad you asked, for Walter, I know, is very anxious that you should share his views on the subject of 'tonics.' We'll just drive out to the park and back, by that time my Marjory's eyes will be tightly closed. I'll tell you a story while she sleeps. Over thirty years ago, Elsie, in Boston, there was a sorrowful little wedding; the bridal party stood by the bedside of a peaceful, grayhaired woman whose feet were fast slipping over the brink, and whose voice was very feeble as she blessed the young couple. As her kind, loving eyes closed on the solemn scene, the little bride felt that she was doubly orphaned, for the dear aunt had taken her, a forlorn orphan mite, into her tender heart and cheery home. She turned to her young husband—Aunt Hannah had given her to him,—and on his breast she shed her tears, and was comforted.

"But another trouble came; they had scarcely gotten into their pretty new house when Philip was ordered to St. Louis to take charge of a branch house. The place was one of responsibility, and it spoke volumes for the young fellow's ability, that he was chosen from among a hundred other clerks; so the little home was emptied of its treasures, the young wife—she was only seventeen—Elsie, sadly bade good-bye to the friends of her lifetime, and turned her back on all the old, familiar scenes.

"They found the strange city most hospitable, and soon set up their new home under a cozy roof. The good pastor of a neighboring church welcomed them to his flock, and found in each a heart full of love for Christ and humanity. Busy with her household and the many little kindnesses which seemed to flow naturally from her hands, time passed rapidly and joyously to the young wife. A year sped, and then there came to them the blessing of a little one, whose eyes were like the velvety pansy the girlish mother loved so well. There never *was* such a baby! and sleepless nights were forgotten in the joy of the days in which dimpled hands clung to theirs, and a rosebud mouth smiled for them.

"As spring crept upon the land with its smiles and tears, its buds and blossoms, the strength of the young mother began to fail; she could only drag listlessly from room to room. She turned every day in distaste from the table, and the tiny, blue-eyed boy wailed almost continuously for the food he craved but could not obtain. There was no mother to come with her thoughtful care and experiences, no hand to prepare the little dainties which might have tempted the appetite back. She was 'not sick, oh, no! she did not want a physician—but *so* tired all the time,' and the long, hot, western summer lay outstretched before her like a Sahara.

"As the days went by, bringing no improvement with them, Philip took the matter into his own hands, and one evening walked in with the great Dr. Russell, who lived in the next block. He took a look or two at the small figure in the great chair, examined pulse and tongue, peeped at the young heir who lay fretting in his pretty cradle.

"'There is no occasion for anxiety, sir, none at all! Your wife is simply exhausted; the care of the babe, and the debilitating heat to which she is not accustomed have combined to pull her down. She just needs a little tonic to build her up, sir, build her up! Now, you are very near Uhrig's Cave, and every morning I want you to send over and get a pitcher of fresh beer—their beer is excellent—and you will find it will give your wife strength and appetite, and this little fellow here plenty of food. Good evening!'

"It required many hours of persuasion on the part of Philip before the young wife would consent to put to her lips the bitter, foaming stuff; but—where could she turn? who was there to counsel her?—and so against her better judgment, she yielded.

"Time went speeding on; the physician's prescription seemed to work wonders, and Philip's heart grew light again; but, somehow, in spite of the improvement there seemed a shadow in the blue eyes so dear to him and, at times, avoided his questioning glance. One evening, standing together by the sleeping child, she told him, with great tears rolling over her cheeks, how that now, when she had no further need of the beer, she found she could not, she *could not* do without it! She had tried to give it up—no one knew how hard she had tried, but she was miserable without it. She was so ashamed to tell him! She was terrified at the thought that she might be a drunkard; and then handsome Phil just threw back his head with a long laugh and took his little wife into his arms while he soothed her fears.

"'Of course she missed it—that was perfectly natural. Keep some in the house—take a little less every day; she would soon get tired of the stuff;' and thus he dismissed it from his mind.

"A brown-eyed lassie found her way to the home-nest to be a companion for the two-year-old rascal whose eyes opened wide in wonderment at his first glimpse of 'little sister.' Again there was excuse for the beer, and again mother and child seemed to thrive, but the husband even could be blind no longer to the deadly desire which was coiling round the will of his shrinking wife, though there was never a word spoken. Only God knew of the struggle going on in that young mother's very being; of the bitter, sleepless nights as she fought against the weakness; of the days when yielding to the tempter, she lay on the low couch, *intoxicated*, while two little babes cried piteously for 'pretty mamma' to waken. Worn with suffering, wan and haggard from sleepless vigils, tired of the terrible struggle, the poor girl—she was only twenty then—begged the sorrowful young husband to take her to an inebriate asylum—think of it, Elsie—near her dear, old Boston. There seemed no other alternative, and one bright fall morning Philip left within the somber walls the flower-eyed, gentle wife, and went back to his desolate home and motherless children.

"Many a flying visit he paid her. One short year later and they sent for him and the little ones. Her release was at hand. She was going home to her all-pitying Father, and she was glad. Together they consecrated the manly little fellow, whose dark eyes were never tired of gazing at his 'pretty mamma,' and the tiny daughter with her golden curls and dimpled face to the Lord and his service,—and then she went to the rest and peace of the Heavenly City; he to the turmoil and cares of his shadowed life; she, to wait; he, to work."

There was silence for the space of five minutes, while the thoughts of each were busy with the sad little story, then Mrs. Scott said: "Do you wonder, Elsie, that those two children should *hate* the deadly stuff, that they were taught to loathe and fear it,—to flee from it? Look at the lines of suffering and sorrow on our noble old father's face, and ask *him* if there is no harm in beer!"

Springfield, Mo.

"WHAT, rob a poor man of his beer,
And give him good victuals instead?
Why, really, I think you are queer,
Or a little bit gone in the head.

"What, rob a poor man of his drink,
And give him a bright, happy home;
From such strange doctrines we shrink,
And beg you will leave him alone."

WORDS TO THE WISE—THE STORY OF PRINCIPLE.

BY ABBY MORTON DIAZ.

Mis' Fuller declares that to begin at the beginning and follow up the life and behavior of the principle of *Oneness* is as interesting as beginning at the beginning and following up the chief character of a many-volumed novel. In the first-mentioned case, Oneness, to begin at the beginning, is to begin with the universe. Uni-verse. Its very name signifies the many combined in one. Thus it is not a diverse. It is a unit, with the One Life connecting and ruling the whole.

We are told that the universe is a mass of solar systems, our own included. Obviously this special one of ours could not take itself out and carry on its own affairs apart. Such separation would cause a general disaster in which itself would be involved.

Now in this private solar system of ours is our still more private possession, namely, the small planet called earth, and as to that, why surely its very existence depends on maintaining a family union with its planetary kindred. Imagine it trying to be exclusive! Strict obedience to the law of oneness is the necessity forced upon it, death being the only alternative.

And as with the earth so with the things of earth. Beginning here with the mineral kingdom we come at once upon our principle working away, quietly but surely, by means of its appliances known as the cohesive and chemical forces. Only for these every rock, stone, pebble, crystal, mineral, would fly asunder, yes, and disappear. Safety lies in union.

In the next higher plane, vegetation, the examples are as plentiful as vegetation itself. And here again we find our friend, Oneness, alive and stirring. Suppose it absent. Suppose that in a tree, for instance, the leaves took greedily the biggest part of the sap, of the shine, of the rain, of the dew, of the various chemical foods. Or suppose these special advantages were appropriated by any of the other tree-members; by the bark, the bloom, the woody fibres, the fruitage; what would happen? It is plain enough what would happen. General and individual disaster. And the part which had been specially advantaged would share the disaster. All hail, then, to the hero of our story, the chief character in the story of the universe, *Oneness!* The good of each and every makes the good of the whole and the prosperity of the whole depends on the prosperity of each and every.

Still advancing upward and onward we enter upon our closing volume, entitled, "The Human Creation." In the first chapter, so to speak, the bodily or animal chapter, how clearly is it shown that the different parts of the body are truly members one of another. How plain the truth that neither can say of any other, however insignificant seemingly, "*I have no need of thee.* What concerns you does not concern me. Your weakness or inefficiency, or pain, or lack of development is no affair of mine."

Passing to the real human being, composed, we will say, of character and intellect, or as some put it, heart and mind, together with the spiritual, or *soul of things*, it is clear that only the complete development of each, and their union as one, can make the complete and perfect man. We must have the noblest qualities of character, full activity of the mental powers, and in unison with these must be the spiritual nature, one with all, yet dominant over all and making all things possible for all.

Now of the different phases of life thus briefly considered, our chief concern as human beings is with the world of humanity. And as this world of humanity is a part of the universe, it *must* conform to the Great Law of the Universe—Oneness. There is no choice? Yes, there is choice. It is obedience or destruction. For any community of people, for the American Republic, its one condition of life and prosperity is conformity to the aforesaid law. A civilization founded on a separation of interests is not civilization. Exclusiveness, self-interest, greed, rivalry, all these may assert themselves, but the result will be segregating, not integrating, and we have seen that this means disaster to each as well as to the whole. "United we stand, divided we fall." Not united merely as states, or as municipalities, but united in individual interests.

For any nation, then, the first step to prosperity is to enthrone this grand principle of Oneness, recognizing all it implies of equal opportunities; equal opportunities, that is, for developing the whole nature, physical, mental, moral, spiritual. Those assuming the management of humanity must see that the needful conditions are furnished.

Let us next consider what would be the practical workings of this principle, Oneness; also, what is meant by "the good" of every one, when, for instance, we say, the good of each and every makes the good of the whole, and the good of the whole depends on the good of each and every.

Belmont, Mass.

ALL good is eternally reproductive.—*Emerson.*

MAY'S FANCIES.

BY ESTHER T. HOUSH.

"See," May cries, "the sunshine stayed
In the grass, and God made
It a dandelion; and next day
Little sunbeams came that way,—

"Oh, a host! and that is why
The clouds came over the sky.
How many sunbeams, did you say,
In one dandelion?" said May.

"Why, one for each golden leaf,
And a lot for the center sheaf
Where the honey hides. The bees
Unlock the honey chest. Keys?

"Why, yes; each bee has a ring
Of keys; how else do they bring
The sweet from the clover blows,
The violet and the rose.

"The angels were washing the sky,
When a great wind, hurrying by,
Broke the eastern window through,
And down fell the bits of blue

"To make violets. See, here
Under the rose-bush, and there
By the stump, in heaps they lie,
Just as they fell from the sky.

"Only one thing for sure I know—
The *angels* go to and fro,
In gardens and fields so fair,
And flowers are everywhere."

Boston, Mass.

THE WASTE-PAPER CLUB.

BY VICTOR GAGE KIMBERT.

Madge Wyburn had sat gazing into the fire utterly oblivious to everything around her for at least a half hour. Her little lips were puckered and a tiny frown between her brows indicated that merry Madge was doing a bit of earnest thinking.

Her brother Fred, unable to bear her silence longer, at last exclaimed: "Do, Madge, for mercy's sake, wake up; there are two lines between your brows deep enough to lay a cambric needle in, and you look as sober as a judge. What's the matter, anyway?"

"Why, nothing," answered Madge, rousing a little, "only I was thinking."

"Then I hope mother will forbid your thinking in the future. It's altogether too much for you," and Fred reached over and pulled one of her bright curls.

"Don't tease your sister, Fred," interposed Mrs. Wyburn. "If you are in trouble, Madge, perhaps I can help you. What is it, dear?"

"Why, nothing much, mamma; only when I went to Aunt Ada's yesterday she wrapped my vail in a paper till I got off the car, and when I went to throw the paper away a girl asked me to give it to her. She said she was so hungry for good reading. Then last week when I was at Mrs. Osgood's she gave the servant some papers to kindle the fire with, and it seems a pity that some people should destroy good papers that to others would be a delight."

"That's an old problem, one that has puzzled wiser heads than yours. I do not believe you will solve it, either," said Fred.

"I shall not attempt so great an undertaking," answered Madge, lightly. "I'll leave that for you with your superior mental ability. But really, mamma, I have an idea, although I do not know that it is practical."

"I will give you the benefit of my judgment, if you wish," said her mother pleasantly.

"Well, you know Edith, Grace, Hattie and I have been looking for something to do ever since we have worn our white ribbons, but we have not found anything special, and I thought perhaps the next time we met we might make some bags of red calico and leave them at houses where the people were willing to take them and put old papers in them; and then we could gather them once a month and lend them out to those girls who cannot afford to buy them. What do you think about it?"

"I think the idea very good, indeed, but I am afraid there will be some difficulty in carrying it out. It might be well to speak to Dr. Armstrong and see what he thinks about it."

The next day four young maidens waited upon Dr. Armstrong and told him their plan. The kind minister listened with interest, but stopped them when they apologized for troubling him about so little a thing.

"There are no little things in life," he said, "and I am glad you are willing to gather up the fragments, as our Master bids, instead of waiting till something *great* comes in your way. Go on and make your calico bags and I will help you dispose of them."

The next Sabbath the doctor gave his hearers a sermon on "Fragments," and finally said: "Your homes are full of literature filled with gems from the best authors. Your library shelves are weighed down with costly volumes which you seldom read. I do not ask you to turn your homes into a public reading room, but I do ask you to pause ere you throw in the waste basket papers and magazines which will be better than food or drink to some of the poor around you. I have often regretted this waste of our religious weeklies and the best magazines, but it was reserved for four young girls in their teens to suggest a way whereby it may be stopped."

He then told them of the plan, asking all who were willing to accept a bag to give him their names. Many responded, and not a few told the girls when they left the bags that they always hated to destroy their papers but they accumulated so rapidly that they knew not what to do with them. A few women dropped a half-worn book into the bag and one a year of a bound magazine, so that when the girls met in Mrs. Wyburn's attic, which she had given them for their work, they found some real treasures among their papers.

Dr. Armstrong announced at the chapel on Seventh street that good reading matter would be loaned at Mrs. Wyburn's on Saturday afternoons; and Grace Brown's father had an item published in two papers to the same effect, so that very soon there were plenty of applicants. One of the girls, and sometimes two, stayed in the room to wait upon them, and so learned much of the material wants of many which they would never otherwise have done, and they carried blessing and comfort to many a home whose occupants would never have made their necessities public, but who gladly availed themselves of the opportunity to obtain good literature.

They continued their work for six months in Mrs. Wyburn's attic; then it grew to such proportions that kind friends rented a large room near the chapel, and two of the girls (the number in this particular work had increased to a dozen) were present all day Saturday, and were kept busy giving out the eagerly sought-for papers. A taste for good reading was formed by many, and some were led to the Master by the strong, earnest, helpful words that went on and on in their mission of good. The girls will know little of the harvest that shall follow the scattering of the good seed in the hearts and brains of those who availed themselves of their kindness, but if "he who makes two blades of grass grow where one grew before is a benefactor," then the members of the "Waste-Paper Club," who provided free, wholesome reading to the poor, have benefited many.—*Northwestern Christian Advocate.*

DO IT NOW.

This is for you, boys and girls. It is a bad habit—the habit of putting off. If you have something that you are to do, do it now, then it will be done. That is one advantage. If you put it off very likely you will forget it and not do it at all. Or else—what, for you, is almost as bad—you will not forget, but keep thinking of it and dreading it, and so, as it were, be doing it all the time. "The valiant never taste death but once"; never but once do the alert and active have their work to do.

I once read of a boy that drooped so in health that his mother thought she must have the doctor to see him. The doctor could find nothing the matter with the boy. But there the fact was, he was pining away, losing his appetite, creeping about languidly, and his mother was distressed. The doctor was nonplused.

"What does your son do? Has he any work?"

"No; he has only to bring a pail of water every day from the spring. But that he dreads all day long, and does not bring until dark."

"Have him bring it the first thing in the morning," was the doctor's prescription.

The mother tried it and the boy got well. Putting it off made the job prey on the boy's mind. "Doing it now" relieved him.

Boys and girls, do it now.—*W. C. Wilkinson.*

A FIREFLY with his tiny lamp
  Played officer one night,
And made the rounds of all the flow'rs
  To see that things went right:
And, happening to find a bee
  Who'd robbed a lily-bell,
He marched him straightway to a hive,
  And put him in a cell.

—*St. Nicholas.*

DEAR BOYS AND GIRLS:—I have been watching for many months through this high window of our Cozy Corner, the growth of a beautiful building. Beam upon beam, stone upon stone, the busy workmen have been placing it in position until now it rears its head thirteen stories in the air, its pointed towers pointing five fingers to the sky.

And I have been thinking how each stone in these vast walls was a necessary part of the whole and how perfectly each iron beam was fitted to its place. What an amount of time, labor and material was spent to make a solid foundation which would bear the weight of the solid mass of iron and masonry above. How happy the builders must be now that the work is completed and their labors crowned with success. No part lacking, all complete and ready!

Then a verse from our beloved Book came to my mind; it was this:

All the building fitly framed together groweth into an holy temple unto the Lord!

You may not all be builders of material houses, but each one of you can uprear the structure of a beautiful character, upon the solid foundation of God's love, by patient and earnest effort. Won't you try?

Yours, to build in this spirit,

Aunt Jane

NEPHEWS AND NIECES.

George V. E. Devinney, Colorado. Helen R. Adams, Arizona.
Katie J. Yates, Minnesota. Lela Merritt, Illinois.
Anna L. Throop, } Ohio. Florence E. Smith, Massachusetts.
Edith R. Starbuck, }

I would like to squeeze into the Cozy Corner if there is room. I am nine years old. I would like to come to the World's Fair and see the Willard Fountain.

Empire Prairie, Mo. MILDRED CROSS.

The next best thing to coming to the World's Fair is to read all about it, Mildred. You are adopted into our Cozy Corner.

I am a little girl seven years old. I belong to the L. T. L. and want to do all I can for temperance. Have you room for me in the Cozy Corner?

Weymouth, Mass. MILDRED E. SMITH.

Yes, indeed, little niece, a temperance girl never knocks in vain.

I am an L. T. L. Our society is a new one and only has about one dozen members. My mother and father are dead and my aunt and uncle take care of my brother, sister and myself. We are all Prohibitionists. My uncle used to smoke but has been a Prohibitionist for twenty years. CHARLES RUSSELL PRENTISS.

11 P. Lafayette Ave., Baltimore, Md.

Success to your new society, Charles. May each one grow up to be as staunch a Prohibitionist as your uncle.

SOFT-SHELLED NUTS.

219.

DROP WORD ENIGMA.

God — our ——— and ——— — very ——— ——— in ———.
In what Psalm? VINNIE R. STATLER.

220.

NUMERICAL ENIGMA.

I am composed of fourteen letters.
My 5, 1, 2, 3 is a period of time.
My 11, 8, 14 is a boy's name.
My 9, 13, 4 is a line.
My 12, 6, 7 is part of a bridle.
My 10 is a personal pronoun.
My *whole* is an article of which we are proud.
HELEN R. HENDRIX.

221.

CROSS WORD ENIGMA.

In low not in high.
In wind not in sky.
In sin not in soul.
In bet not in bowl.
You'll readily believe
The foolish I deceive.
L. H. WASHINGTON.

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O l D
R a n g E
L e a d e r S
D e l m o n i c O
S e v e r a L
F r a n C
A i R
I

213. Cozy Corner.

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God is a spirit: and they that worship him must worship him in Spirit and in truth.—John 4:24.

A PRACTICAL PHASE OF THE FINANCIAL CRISIS.

The terrible financial depression still continues, daily plunging new thousands into hopeless want and misery and wrecking princely fortunes. Many hope that the worst is over and that the country will begin slowly to gather up her scattered wealth and recover from the collapse. Others, however, prophesy that worse depths are before us and in the meantime all eyes are turned anxiously upon Congress to see what measures will be taken by that body to restore confidence. The dreadful fact which should impress itself upon every thinking mind is that whether sooner or later the country regains her prosperity it is only temporary, that as surely as the revolution of the earth brings forth the seasons so surely will the revolutions of the financial world bring in due time the periodical financial crash with all its miseries. It is one of the incomprehensible mysteries of life that these constantly recurring disasters of our present system arouse people to no action beyond measures for mere temporary relief. It would seem that people living on the crater of a volcano whose periodic irruptions brought loss of life and property would either move to some other and safer place of abode or devote their energies to putting out the volcano. Surely the inevitable, periodic financial crashes incident to our present social system, are proof positive that we dwell habitually on the crater of a very active volcano, yet few seem even to dream that there may be some way of averting these terrible visitations. When any new social order is suggested a general outcry is raised at once and all sorts of terrors are brought forward. It may well be retorted, especially just now when people are in condition to realize the force of the reply, that scarcely anything worse could be imagined than the present system to which such disorders as those we are now experiencing, are inherent. We are not prepared to say that a solution of the problem is just at our hand and we have only to grasp it. What we do urge is that the part of wisdom bids us seek not only means to relieve the present distress but also to find if there are any measures by which such calamities may be averted in the future. If Congress can do nothing more than establish a permanent bureau whose duty it shall be to keep watch over and investigate the financial affairs of the nation, at least a step would have been taken towards getting at facts which might enable our descendants, if not ourselves, to reach a solution of the problem and avert these panics which bring untold misery to a large proportion of the human race.

In the mean time various remedies for the present crisis are proposed, and different parties are clamoring for Congress to adopt diametrically opposite measures. None of them, it seems to us, go to the root of the matter and offer any permanent relief. Some urge the free coinage of silver on a basis which makes the actual worth of the silver dollar about fifty cents in gold. Others go still farther and ask the government to issue paper money. Both of these parties claim that the present stringency is due to the fact that the money in actual circulation is not sufficient for the transaction of the business of the country, and that the stamp of government can make a silver dollar, of whatever intrinsic worth, or even a valueless bit of paper, worth any gold dollar. The opposite party demands the restoration of gold by a readjustment of the standard so that the silver in the silver dollar shall actually equal in value the gold in the gold dollar.

In regard to the first two propositions, it must be said that without doubt the money of a country must bear a certain proportion to the business of the country, and it is possible that the money of this country does not at present bear that necessary proportion, in which case additional coinage would be desirable. The character of the money is, however, an all-important question. The depreciated silver dollar would of course make money plentiful, but the question arises, would anything be gained thereby? Cheap money necessarily means dear bread, dear meat, dear clothing, dear commodities of every description. The proposition seems to us very like the delusion of children who imagine that because they have exchanged their one silver dollar for two halves they have therefore doubled their wealth. The second proposition also seems to us a mischievous error under existing circumstances. We fully believe that a condition of affairs is both possible and desirable in which the mere pledge of the government would be good for its whole face value, but it is in an entirely different social system from the one in which we now live. The promise of the government to give to an individual a definite portion of the nation's wealth in whatever form he may choose to have it, would be good and subject to no variation if the government were in actual possession of the nation's wealth; but the mere pledge of the government to give what does not really belong to it will, as it always has, amount to nothing. If the government instead of private individuals owned the land, the telegraph system, the railroads, the manufactories, all the commercial interests of the nation, just as it does own the postal system, and all citizens were government employés, then the written certificate of the government that a citizen was entitled to the specified equivalent of his work would possess a surer value than gold or silver, and money might be abolished. But to expect that the mere stamp of the government upon a piece of paper, or upon a silver coin worth in the market but fifty cents, can make them worth a dollar each in gold, while at the same time all the commercial interests of the country are in the hands of private corporations who are constantly striving to enhance the value of their own products and depress all others, is a ruinous absurdity.

The truth which these people perceive is that the fact that money itself is a marketable commodity is a misfortune. It is true that it is for the interest of the man who owns money to make money scarce that his commodity may bring a high price in the market just as it is for the interest of the man who has raised a large crop of wheat to have wheat scarce, and under our present system we cannot see but that one is just as legitimate as the other. It is true that because of the office of money, a "corner" in money brings more wide-spread distress than a "corner" in wheat, but with our present system which makes of money a marketable commodity in itself, aside from its functions as money, it is useless to expect advantage will not be taken of the fact for the enrichment of the few and the poverty of the many.

The difficulty, as it seems to us, with all the remedies proposed, is that they deal with the symptoms and do not strike at the root of the matter. They attempt to adopt means which are possible only in a different order of society, and which adopted under present conditions only prepare the way for deeper abysses and greater distress. If depreciated money of any kind is adopted, the money market would be temporarily relieved, but speculation would be encouraged to go the wildest lengths and in a few years another and more dreadful financial crash would be the result. If money has an intrinsic value aside from its mere function as money, it becomes a marketable commodity and may be used as any other marketable commodity, and because of its double character it gives to those who possess it an unfair advantage over all other producers. But if money possess no value aside from its function as money its value depends upon the credit of the government, and as yet no means has been found under our present system by which that credit can be sustained so as to give to the money the unquestioned value necessary to keep the business of the country on a secure basis. We believe that under our present system it cannot be done, that it is possible only under the conditions already stated in which the government shall be actual owner of the business interests of the country as it already is of the postal service.

But no such social revolution as this can be undertaken at present, and the first thing, though it ought not to be the last thing, to be done is to relieve the immediate distress of the country. The point to be kept carefully in mind is that what might be done under different conditions does not bear on the matter. We must take things as they are, and adapt our remedies accordingly. A system which makes money a marketable commodity, which makes usury possible, may be a very wrong system, nevertheless it is the system with which we have to deal. If we ignore it, we shall but prepare the way for worse disasters in the future. Free coinage of depreciated silver or unlimited issue of paper certificates might be just the thing to do in a different financial system, but it would be folly under present conditions. If any one doubts this, he need only consider what has been. Under the Sherman bill the government has been buying four million five hundred thousand ounces of silver bullion monthly, to be coined at a rate which made the silver dollar of much less value than the gold dollar. If government had refused to redeem its silver in gold to the amount of its face value, confidence would have been at once shaken and a panic precipitated. Consequently, government has attempted by gold redemption to keep the inferior silver dollar of equal value with the gold. The result has been that money holders have taken advantage of the situation to buy up gold for half its real value. Foreign nations have sent their depreciated silver to us to exchange it for gold, and hence the immense exports of gold which have created the distrust occasioning the hoarding of money and the consequent collapse.

In President Cleveland's message to Congress the situation is strongly and clearly discussed. He urges the repeal of the Sherman bill and emphasizes the need of immediate action. The country will await anxiously the action of Congress, and we doubt not that body will do its utmost to determine and apply the best measures for the present relief of the country. Whatever may be done, nothing can relieve the sufferings of the laboring classes resulting from the ruin thus far, and we repeat that Congress and the nation should not be satisfied with measures which will merely restore confidence for the present and prevent additional distress. Such calamities as these, which visit us periodically, are of infinitely more importance than all the seal fisheries in the world, than the annexation of Hawaii, Canada or Great Britain herself. Our financial problem is worthy the best thought of the age, and its solution would bring immortal fame to any statesman.

THE LADY MANAGERS.

Notwithstanding the ill-timed animadversions of the press, and especially the Chicago press, concerning the Board of Lady Managers, the fact cannot be gainsaid that as an official body it has been an important factor in the World's Fair management and has contributed largely to the success of the great Exposition. And while the newspaper paragrapher, with his accustomed liberality (?) where our sex is concerned, is dealing out criticism and perpetrating weak jokes at the expense of the Lady Managers, the women of this nation and the women of other nations are mindful not so much of the six dollars per day compensation as of the admirable work accomplished by the board for women and among women.

The progress of woman is one of the chief and most significant features of the nineteenth century. All doors are opening to her and the very existence of this woman's board is valuable proof of the progress of our nation, it being the first body of women to be officially delegated by government to aid in carrying forward a great national enterprise.

The duty of the Lady Managers has been to secure an exhibit of woman's work worthy the women of the nineteenth century, and led by Mrs. Potter Palmer (who has given her time and talents for two years, and who by her graciousness and tact has enlisted the active coöperation not only of her own countrywomen, but of the women of all civilized nations), the result of their efforts has been such as to place the government of these United States, not less than their women, under a debt of gratitude which no money consideration is able to cancel.

In her report in 1891 of a trip abroad in the interests of the board, Mrs. Palmer says: "We American women will find it difficult to come up to the expectations formed

of us abroad. We are considered very advanced, especially in the matter of organization. We have been given an opportunity such as has never before occurred, and if we live up to our possibilities we shall open a new era for women." And through the laborious and painstaking efforts of the president of the board and her associates, American women *have* come up to the expectations formed of them at home and abroad; they *have* opened a new era for all women, and thereby added greater dignity and more brilliant lustre to the name of our republic.

We would naturally expect the male citizens of this country, and especially of this city, to publicly thank the Lady Managers for their valuable aid, but instead, when we read a Chicago newspaper (supposed to be the mirror of male opinion) we discover them finding fault. It is curious, but when an organization of women meet, transact business and adjourn in a universal spirit of sisterly love and good-will, the critics deride such as a "mutual admiration society"; but when another organization, deliberating upon affairs of an international enterprise, fail to agree upon every point and take no pains to conceal their disagreements from the public (which is ever ready to make mountains out of molehills), these same critics point the finger of scorn and proceed forthwith to supply gratuitous advice as to the proper conduct of a "female" board.

We feel sure, however, that the would-be crushing comments of the press do not voice the popular sentiment. We believe that the great mass of American manhood recognizes and appreciates the work of the Lady Managers. While we admit that they have made mistakes, as is the manner of all human kind, they have at least steered clear of the quagmires and quicksands which have entangled the feet of a certain official body of men, and made it a laughing stock in the eyes of the whole world. To an unprejudiced observer, which merits in greater degree the public confidence and esteem, the World's Fair Directory or the Board of Lady Managers?

To say that the board was opposed to adjournment as long as the nation's funds remained at its disposal proves that many of the dwellers in glass houses are—to put it mildly—devoid of tact. Did we never hear of legislative bodies voting themselves an increase of salary and extending the session for the sake (understood but not expressed) of the per diem consideration? To any one familiar with the social demands of the World's Fair city and particularly with the hospitality incumbent upon the Lady Managers, the sum of six dollars per day seems an inadequate compensation.

The Chicago *Tribune* says that the president of the board in "extorting" a *sine die* vote of adjournment last Saturday, "did more to save the government funds than Mr. Carlisle, and did it in better form." We cheerfully admit that it is extremely "bad form" for politicians to object to further meetings of the Lady Managers on the ground of economy. Oh, these watch-dogs of the treasury; how they snap and snarl and growl when woman approaches the sacred precincts over which they so zealously stand guard! But they will grow accustomed to her footsteps in time and she will, ere long, enter there, as she will enter everywhere, without protest or comment.

The *Tribune* further remarks that "it is certain that the conduct of the board has been such as to create an unfavorable impression of the advisability of caliing on women to take an active part in the management of great undertakings." Now we think that in the opinion of the people generally the Lady Managers have conclusively demonstrated woman's fitness for managing just such great undertakings; so much so, indeed, that we feel assured that whenever a World's Fair comes again to America we shall see our government hastening to secure the coöperation of woman and unhesitatingly extending to her authority to "manage," and we venture to predict that, as a result of the work of the American Board of Lady Managers, a similar board will hereafter be regarded as a *sine qua non* of all great exhibitions in whatever country held.

While declaring that "the cause of female suffrage and female political control has not been promoted in the least," the *Tribune* at the same time affirms that the members of the board were not "representative women," not the "flower of their communities," for it continues, "women have been sterner critics of the proceedings of the board than men have." Then it follows that if these women were quarrelsome and avaricious, representative women are not so, therefore the conduct of the Lady Managers cannot in justice be regarded as proof that woman will *not* lend the "tenderness, delicacy and grace to American politics" which we are pleased to note the *Tribune* thinks the world has reason to expect.

For many reasons we would prefer to have the Board of Lady Managers continue in session until the close of the Exposition. As long as there is a Fair to be "managed" we believe it to be for the interest of all concerned that woman should have a hand in that management. THE UNION SIGNAL, representing an American constituency of 200,000 women (besides men and children), takes this opportunity of thanking the retiring board for the very able manner in which it has discharged its duties, to the nation at large and to the women of the nation in particular.

DIRECT LEGISLATION.

The World's Congress Auxiliary, on August 12, closed a a week of work probably more potent in destiny for republics than any previous period of its history. The present status of suffrage, under every representative system, was thoughtfully presented and broadly discussed, with special reference to the alarming evils which so-called democratic governments have accrued.

The remedies universally proposed and most vigorously recommended were, "Proportional Representation" and "Direct Legislation"; the most popular method was the Initiative and Referendum as practiced in some of the Swiss cantons. The pivotal point of this system is the protection of the minority; it maintains that "no higher degree of political freedom and justice can be obtained than by granting to the least possible minority the legal right to propose a law and to the majority the right to accept or reject it." The foundation principle of this method is that the ideal of a true democracy is one in which every community shall so subdivide its functions that the individual shall be protected in his original sovereignty.

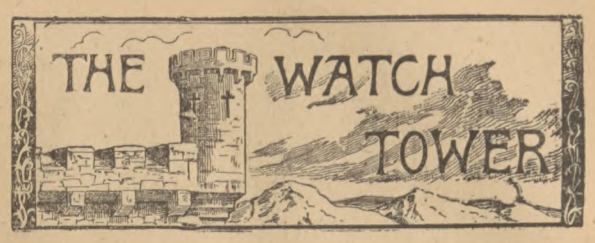
Under the Initiative every citizen has the right to propose a measure of law to his fellows; under the Referendum this measure, reduced to its lowest terms, is referred back to the sovereign people for their simple yea or nay. Under a true democracy "the citizen remains uninterruptedly sovereign; under a representative government he surrenders sovereignty to officials—legislative and executive."

It is claimed by J. W. Sullivan, W. D. McCracken and other distinguished advocates of the system that this condition has been more nearly attained by the Swiss Confederation than by any government on earth; that it is nearest the ideal of a true democracy—government by the direct rule of the majority. They affirm that in the United States, county, state and federal governments in form are not democracies, but *quasi* or complete oligarchies compounded of sempiternal rings of politicians and corporations of pultocrats, who indirectly, by patronage and purchase, are the real law-makers, and control the officers whom the people imagine they have elected to execute their will. It is further claimed for direct legislation that it will annihilate political "rings," "bosses," "heelers"; that "word fresh from the people will be law," and officers will be their servants and not their rulers. It deals with the unit of area and with the social unit (the citizen), yet, as was said by Dr. Cridge, "best preserves the collective power of the people in administering the collective interests of society," or, in other words, is the materialization of Herbert Spencer's axioms that the "highest individuation must be joined with the greatest mutual dependence," and "the law of progress is at once toward complete separateness and complete union."

It is not the purpose of THE UNION SIGNAL here to discuss the *modus operandi* of Direct Legislation, but to call attention to the able presentation in our columns of the subject and of Proportional Representation by W. D. McCracken, whose long residence in Switzerland gave him exceptional opportunities for investigation, and by Professor John R. Commons, of Indiana University, and by Dr. Alfred Cridge, of San Francisco, the well-known champion of Minority Representation on the Pacific Slope.

These are subjects of vital importance to the governmental life of the United States and to every advocate of free republics; least of all can the temperance man in this country afford to be ignorant or indifferent concerning the remedy proposed for his chronic condition of minorityship in legislation and hopeless "slump" at the ballot box. The life of this republic depends upon the reformer learning how to make his vote "count," and how to make his voice heard in the political centres of the nation. His prayers in the church are useless unless they lead him to be the most alert, honest and intelligent citizen. The American citizen should be an ideal politician, with all the acuteness of the "boss" and none of his tricks; with all the *élan* of his inherited nobility of purpose and grandeur of ideal in government,—yet to be wrought out—and with all the wisdom that his experiences should have wrought in him.

These new methods in democratic government are a bow of promise spanning the political skies, and bridging the social chaos threatening from so many quarters. Will the American people study its colors and resolve them into a white light which shall forever illuminate all political science; or, with proverbial American optimism, arrogance and boasting will they continue to think things are "all right," that we are "the greatest people on earth" just as we are, and need no "variableness or shadow of turning"? It is "the miracle of miracles to see things as they are. To open men's eyes to see the fountains in the wilderness is as divine a work as to smite the waters from the rock. To see things as they are is the gift of the seers; to make other men see them is the work of the prophets."



"People who hope are generally people who help."

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It may not be widely known that the first World's Fair was originated by Prince Albert, the universally beloved consort of Queen Victoria. Ever on the alert to promote peace and good-will among men and to draw together in friendly relations all nations of the earth, he conceived the idea of an international exhibition, and in 1851 opened the first great world's exposition in London. How it would have rejoiced the peace-loving heart of Albert the Good if he could have foreseen the great gathering of nations in 1893 with its significant congresses and international federation in various lines of reform! Especially would he rejoice, we believe, in the evidences of a growing public sentiment in the civilized world against war and in favor of peace and arbitration.

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"The cleverest folk are those who discover soonest how to utilize their neighbor's experience."

***

God's plans never miscarry. God is not waiting for some lost equation of His problem. Nor is it for material advancement, public highways, international codes, reduced postage and flying machines. God is waiting to grow a man. We grasp for supernaturalism, the mysterious, the miraculous. God wants the honest, the practical and true. We long for amended constitutions. God wants converted hearts. The church is gasping after "the larger hope." God wants us to have a firmer faith. We beg for newer revelations. God wants us to walk more squarely and honestly in the light we have. We want a "new theology." God wants us to have a new character. "Little by little" this must come. God has promised to establish righteousness in the earth. "Thy land shall no more be termed desolate." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." God has promised to "set judgment in the earth." "The kingdoms of this world shall become the kingdoms of our Lord and his Christ." Let us not worry nor fret. The times may be out of joint, but God's plans are never thwarted. "And I, if I be lifted up from the earth, will draw all men unto me." He has been lifted up, and they who crucified Him enthroned Him. There He died, but on that cross He reigns. The stars of His delayed but mighty plans fill the whole firmament and shine with glorious radiance above the gloom. The race must be lifted, educated, cultured, but it must be saved. The time may be near or it may be far, but the time is set for the final enthronement of Jesus Christ. Not evasion nor procrastination, doubt nor theory can hinder the final result. All human powers, emoluments and gifts shall at last be brought and laid at Jesus' feet.

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Cork-screws have sunk more than cork-jackets have saved.—*John Ploughman.*

***

The following incident of the white ribbon is an actual occurrence. A lady whose every dress and outward wrap is adorned with a little bow of white ribbon so that no time of day or emergency of haste can find her without it, was visiting the Fair recently. At breakfast one morning she found herself seated by the side of a lady who, though a stranger, was likewise a wearer of the white ribbon. The two formed an acquaintance and lady number one learned that her new acquaintance lived in a town with some of her own relatives who were very dear to her but whom she had not seen for a number of years. The second white-ribboner knew these friends by sight though she had no personal acquaintance with them. That night lady number two sought lady number one and told her she had met those friends on the Fair ground, had told them of number one's presence in the city and had made arrangements for them to meet the next day at a specified time in a certain one of the buildings. The meeting took place and arrangements were made for a second visit before the friends should part. In the meantime the relatives of the white-ribboner met other very dear friends of both and brought them to the second meeting. One of this second party of friends was an old school-girl friend and she had met at her boarding house two other school-girl friends. The result was that a few days later four women who had loved one another as girls and had during their early life been in constant, close companionship, but who had been separated for years, met together, talked over old times and took up again the broken cords of the old friendship. Moral.—*Always wear your white ribbon.*

ON DUTY.

NORTHERN CALIFORNIA.

TEMPERANCE MOVEMENTS.

In the absence of our official reporter it may not be amiss for another to send the California letter to THE UNION SIGNAL.

The greater part of the annual county conventions have been held, and most satisfactory reports of their work have appeared. They evince a development of workers in the rank and file, all along the line. There has been no unusual demonstration of enthusiasm, but everywhere can be seen a brave and tenacious persistency that while yielding no point, quietly seizes the next, evidencing the training of veterans in the service.

The demands for local temperance legislation are growing in frequency and emphasis. Measures of various kinds are being urged in many parts of the state.

Berkeley, the seat of the State University, with its "one mile law," has long been a strategic point. Year after year the untiring efforts of the temperance people, particularly the women, to bring violaters of the law to justice, have been defeated by the apathy, indifference or connivance of officials. At last a town council and marshal have been elected on that issue, in sympathy with prohibitory laws, another law-breaker has been arrested, and it is confidently hoped will suffer the just penalty of such crimes.

Santa Clara county, one of the most populous in the state, has passed an ordinance closing all saloons in the county on Sunday. The city of San José first passed such an ordinance, but its object was partly defeated by the open saloons outside the city limits. This state of things suggested the county ordinance, which works well in itself and sustains that of the city.

Santa Cruz county has passed an ordinance requiring an applicant for saloon license to present a recommendation signed by a majority of tax-payers in the precinct.

Merced county, a fine agricultural section, with a strong rural sentiment for temperance, and only one considerable town, has closed its last saloon by high license.

Several counties are circulating petitions for local option, and some small towns think of incorporating for that purpose.

San Francisco is waging war on the "ladies' entrance." Two years ago the W. C. T. U. presented a petition to the city authorities signed by several thousand names, asking that license be withheld from all saloons having a "ladies' entrance." It was utterly ignored. The women let go without losing sight of the matter, and worked with the citizens' league in the anti-dive movement which resulted in the election of a non-partisan board of supervisors, by whom an ordinance has been passed prohibiting the employment of women in dives; that is, the selling of liquors by women in low theatres and similar places of amusement. This law is now being tested in the courts.

In the meantime the foul murder of a young woman in the rear room of a water front saloon has called public attention to the "ladies' entrance." The victim was not one of the baser sort, but the wife of a respectable reporter on a morning paper, the man by whose hand our anti-dive petition was drawn last year at the headquarters of the W. C. T. U., when in pursuance of duty he had called for an item, and in keen sympathy with the work, helped to frame that document. Such a tragedy shocked the city, and simultaneously the Woman's Alliance, The Women's Council, The Anti Ladies'Entrance League, The Daughters of the Good Shepherd, The Citizens' Anti Dive League and the High License Association appealed to the city fathers to close the "ladies' entrances." The W. C. T. U., through the county president, Mrs. Rose French, renewed its plea and reminded the board of the 12,000 names presented two years ago. The other societies followed in urgent solicitation. The reporters drew the ladies' pictures, poked a little fun and helped somewhat by long reports. The board referred the matter to a committee and at the request of the liquor dealer's attorney have twice postponed a hearing. An interesting point in the case is the fact that the chairman of the Democratic county committee has notified this excellent non-partisan board that it will not be safe for them to antagonize the liquor traffic. A hearing is promised September 8th to give, as one supervisor said, the opponents of the proposed ordinance time to prepare one to suit themselves.

The union of Sacramento has presented a petition with one thousand nine hundred signatures to the authorities of that city, asking them to close ladies' entrances.

The various departments of work show a healthy activity. A state conference in the interest of social purity was lately held at Oakland, under the auspices of the state president, and Mrs. Teats, superintendent of that department.

The Demorest contest work grows apace and is fulfilling its mission.

Several unions held Fourth of July celebrations, [illegible] 9 of which Mrs. Peet gave the oration.

The annual school of methods at Pacific Gro[illegible] was not as fully attended as usual, probably owing to the attractions of the World's Fair, but did not fall below its standard of merit. The state president, Mrs. Peet, conducted the school with tact and skill, congratulating herself that while the places of the beloved absentees could not be filled, the program did not suffer, as her women have become minute women filling every part without hesitation, herself filling the pulpit on Sunday morning and delivering a scathing rebuke to Christians who are compromising conscience with party politics.

A characteristic feature of this school is its annual object lesson in the way of an evening entertainment. Two years ago the ladies enacted a session of a "Board of Education"; last year a "Trial by Jury"; this year the climax of satire and sense was reached in "An Extra Session of the California Legislature." It was aptly characterized by a gentleman in the audience as "the most stupendous irony." A bill to give school suffrage to men was brought before a legislature of women. All arguments, *pro* and *con*, familiar in the discussion of woman suffrage, were brought out, and when reversed, gave the best proof that it is a poor rule that will not work both ways. The assembly in session, the lobby and committee room were rendered true to life. Histrionic honors were divided between Mrs. Hoppin, state treasurer, and the Rev. Dr. Siux.

The author of this witty and double-edged satire is Miss S. M. Severance, of Gilroy, Cal. It only adds one more to her laurels, but should be the means of adding many more to her way of thinking, for it carries conviction with its irresistible humor. It is understood that Miss Severance will publish the "Extra Session," if sufficient encouragement to justify it shall be given.

Sho Nemoto arrived from Japan on the 25th, and was given a reception at headquarters by the state union. Closely as all had tried to follow Miss West's work in that country, his graphic account exceeded all that we had previously comprehended, and left upon his hearers a deepened appreciation of the importance of the World's union.

DORCAS J. SPENCER,
Cor. Sec. Cal. W. C. T. U., San Francisco.

NORTH DAKOTA.

JOTTINGS.

Hunter, Cass county, is holding silver medal contests and trying to enforce the law. They recently had an ice cream social which netted them a generous fund.

Lisbon, Ransom county, reports good news. It is that they have a home of their own. Lisbon has a fine new school building, and when they "moved out of the old house up into the new," the board of education tendered the use of a room in the old building to the W. C. T. U. Greatly rejoiced, they proceeded to fit it up for headquarters. Each member brings a free-will offering in the shape of some article to furnish the room and thus each will feel a special and precious interest in it. I greatly wish every union could have a continual abiding place. I believe it would strengthen them and give a sense of abiding that cannot come from living in "tents."

This union recently met with a loss by the removal of its president, Mrs. C. D. Austin, to Minneapolis. The Flour City seems to have magnetic attractions for Lisbon W. C. T. U's, but Lisbon is rich in efficient laborers, and will at once find another for the place. This union furnished the funds to keep one of the state workers at Bismarck during the session of the last legislature.

Ellendale, Dickey county, is holding Demorest medal contests, one a month, studying parliamentary rules, beside doing the regular work.

Pembina county held its sixth annual convention the middle of the month, at Cavalier. Thirty-three voting delegates besides several honorary and many visiting members were present. It was unanimously declared that this was the best county convention of its history. Miss Preston was present and aided in many ways, giving Bible readings and an address on purity. There are reported nine W's and two Y's in the county. About one hundred dollars more than last year has been raised for work. Every union circulates a variety of literature, on White Cross, Sabbath observance, anti-tobacco and general Christian temperance topics, in five different languages. This seeding Pembina county with literature I predict will yield a bountiful harvest of good thoughts by the people. Add, dear sisters, mothers' work, and thou shalt hear, "well done."

Cavalier takes the banner for gospel temperance work; Hamilton for prosecuting illegal liquor sellers; Drayton for purity work, money raised and membership, both active and honorary both for W's and Y's; Bowesmont, the baby union, a month old, for increase in membership and amount of work done in the shortest time. There are five L. T. L's with one hundred members and forty UNION SIGNALS are taken.

Grafton, Walsh county, held a strawberry festival during institute week and cleared over twenty dollars. They have placed an ice-water tank on one of the business streets.

The fifth annual convention of Walsh county was prosperous from beginning to end. The weather was perfect. Twenty-eight delegates brought in encouraging reports.

Forest River has paid the expense of one drink-cure patient; Park River had thirty-eight members and fifty dollars in the treasury. The evening meeting was largely attended and the facts stated by Miss Preston on purity work were such as to set people to thinking. The reports by the superintendents of departments were gratifying and special work was done to increase the number of subscribers to THE UNION SIGNAL. The county officers for coming year are: President, Miss Ivey Fox, Ardoch; vice-president, Mrs. Alice B. Phelps, Grafton; corresponding secretary, Mrs. Dora Carpenter, Ardoch; recording secretary, Mrs. Gertie V. Titus, Minto; treasurer, Mrs. Bertha Farup, Park River. An interesting paper on non-alcoholics in medicine was read by Mrs. M. L. Wylie. Attorney-General Standish closed four saloons at Grafton on the second day of the convention, for which the women gave thanks.

W. C. T. U. women are all Prohibitionists in principle, but we sometimes seem to get confused as to our conditions and necessities. We *have* prohibition in our state constitution. It cannot by any process of law be repealed for a term of years. What we need is to have the law strictly enforced. Let us work to that end.

As superintendent of purity work, I have issued circulars with which I hope to reach every preacher in North Dakota without any regard to denomination, asking him to preach a sermon on purity during August. Let all the people pray while the preacher attempts to proclaim our Christ's holy truth. The glad day of holier living and higher conception of our relation to our Creator and to one another, dawns. Let us labor and pray and make ourselves fit temples for Christ to dwell in.

EMMA F. BATES,
State Reporter, Valley City.

THOUGH their numbers are few, the W. C. T. U. of Ritchey, Mo., is thoroughly in earnest and is determined to drive the whisky traffic from its stronghold. Two temperance lectures have been given by the resident pastor and the other by the state evangelist, Mrs. Rebecca Hall. The two Demorest medal contests have been very successful. A prohibition club is also a part of the temperance forces of Ritchey.

The New Bread

As endorsed and recommended by the New-York Health Authorities.

Royal Unfermented Bread is peptic, palatable, most healthful, and may be eaten warm and fresh without discomfort even by those of delicate digestion, which is not true of bread made in any other way.

To make One Loaf of Royal Unfermented Bread:

1 quart flour, 1 teaspoonful salt, half a teaspoonful sugar, 2 heaping teaspoonfuls Royal Baking Powder,* cold boiled potato about the size of large hen's egg, and water. Sift together thoroughly flour, salt, sugar, and baking powder; rub in the potato; add sufficient water to mix smoothly and rapidly into a stiff batter, about as soft as for pound-cake; about a pint of water to a quart of flour will be required—more or less, according to the brand and quality of the flour used. Do not make a stiff dough, like yeast bread. Pour the batter into a greased pan, 4½ by 8 inches, and 4 inches deep, filling about half full. The loaf will rise to fill the pan when baked. Bake in very hot oven 45 minutes, placing paper over first 15 minutes' baking, to prevent crusting too soon on top. Bake immediately after mixing. Do not mix with milk.

** Perfect success can be had only with the Royal Baking Powder, because it is the only powder in which the ingredients are prepared so as to give that continuous action necessary to raise the larger bread loaf.*

★ ★ ★

The best baking powder made is, as shown by analysis, the "Royal." Its leavening strength has been found superior to other baking powders, and, as far as I know, it is the only powder which will raise large bread perfectly.

Cyrus Edson, M. D.
Com'r of Health, New-York City.

Breadmakers using this receipt who will write the result of their experience will receive, free, the most practical cook book published, containing 1000 receipts for all kinds of cooking. Address

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In all the great Hotels, the leading Clubs and the homes, Dr. Price's Cream Baking Powder holds its supremacy.

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The only Pure Cream of Tartar Baking Powder. Its Purity Has never been Questioned.

40 Years the Standard.

WESTERN WASHINGTON.

A NOTABLE STATE CONVENTION.

The ladies of the local W. C. T. U. of Puyallup deserve great credit for the pleasant state convention held in their city this summer, it being the tenth annual state convention of West Washington. The church was handsomely decorated. Frances Willard's picture was daintily draped and placed underneath the motto, "For God and Home and Every Land." Flowers were tastefully arranged about the church. The railroad time table changed just at this juncture making it impossible for many of the delegates to arrive in time for the morning session.

At the executive committee meeting the devotional exercises were conducted by Mrs. Etta Jones. Business was entered into with spirit by those present. Mrs. M. R. P. Johnson gave a report of the Seattle orphanage. Heads of departments were nominated, followed by a half hour of prayer led by Mrs. Beavers. During the afternoon session Mrs. M. A. Shaffer delivered her annual address which was not lengthy but was true to the spirit of the W. C. T. U. The corresponding secretary's report showed a steady advance all along the line. Mrs. Emma Barrett reported a grand work done among the sailors at Port Townsend. About thirty men have been converted in the gospel meetings held by the union of that port.

Chehalis, Clark, King and Island counties all gave good reports. A question box was placed on the table. Refreshments were served in the church dining room three times a day—breakfast, dinner and supper, giving a fine opportunity for sociability, visitors as well as delegates being welcome—such is western hospitality.

The evening session was opened by Mrs. Reese who spoke at some length of the Crusade, read the Crusade psalm, and all joined in singing the Crusade hymn. Mayor Hill, of Puyallup, welcomed the convention in a few well-chosen words. Rev. Mitchell, pastor of the church, welcomed the delegates and visitors in behalf of the clergy. "The sight of the convention fills me with enthusiasm," he said. "No great cause was ever carried on without enthusiasm, miscalled fanaticism. . . Martin Luther claimed the forty-sixth Psalm as his battle hymn in the great reformation. . . It will always remain an honor to women that they took the lead in this work, not because it was the fashion but with a great purpose." He paid a fine tribute to woman's work in the downfall of slavery and referred to a band of earnest women in Boston who met to consult together in regard to that great evil. The mayor of the city tried to dismiss their meeting saying they were endangering themselves by the course they were pursuing. The president of the little band arose and said, "If this is the bulwark of freedom we may as well die now as ever."

Mrs. Tallmage, of Puyallup, gave a very interesting address of welcome, taking up the work of prominent women through the ages and pointing to them as landmarks along the stream of time. Mrs. M. R. P. Johnson then made an appropriate reply to these cheering words of welcome. Mrs. Shaffer then introduced Mrs. Leavitt as the honorary life president of the World's W. C. T. U., and one whose name is heard in the prayers of all W. C. T. Unions. She made a fine address which was much appreciated.

Wednesday morning Mrs. Unruh, a fraternal delegate from Oregon, conducted a thankoffering service from Judges 9. Each union had been notified to bring a thankoffering in money for the blessings they had received the past year, with a Scripture text illustrative of their sentiments. Reports of heads of departments were next in order, some were very good but too many responded "no report." Dr. Frances Cady, of Kansas, and Isabella Kinmer, of North Dakota, were introduced. The Prohibition party of Lewis county sent greetings. Mrs. Stubbs, of Tacoma, one of the oldest evangelists on the Pacific coast, spoke to the convention.

Wednesday afternoon devotional exercises were led by Mrs. Beavers. Mrs. Reese gave a report of evangelistic work. Mrs. Stubbs reported work among sailors, saying she had labored for them for eighteen years past. A missionary had been the means of converting a number of heathen to Christianity, only to see his work overthrown by wicked sailors. She said her blood boiled with indignation to think that we had begun at the wrong end, for had we converted the sailors they would be missionaries to every port. A report on work among lumbermen, which presents a wide field in this state, was then read. Mrs. Etta Jones reported Sabbath observance, Mrs. D. W. Kennedy, social purity. Dr. Ella Fifield, of Tacoma, gave the reports for the White Shield Home and Maud K. Wilbon, the department of purity in literature and art.

Mrs. Hidden reported legislation and petition. She said no woman should be tried in the courts without a Christian woman by her side. E. E. Pierce read the report of the department of peace. The secretary, Mrs. Simison, read a report of work for the Temple. Mrs. Butler led in suggestions and discussion. The question box was well filled.

Wednesday evening Mrs. Wm. Butler led the devotions. Mrs. Reese was the first speaker, her subject being the Crusade, which she declared was not an unorganized movement, but was like a whirlwind from the Lord.

Mrs. Leavitt then took the platform and gave glowing pen pictures of her travels, of scenery, life and temperance in foreign lands. Mrs. Unruh, of Oregon, followed, making a short, spirited speech. She spoke of man's rights—one of which is a pure-souled, clean life and innocent lips. In visiting the schools she found the higher rooms swarming with girls, but boys were conspicuous by their absence. She went out and found the boys on the street lounging at street corners. She visited the reform school and found the reverse, there were seventy-nine boys and only nine girls.

Thursday morning Mrs. M. L. T. Hidden led the devotions. A number of amendments to the state constitution had been proposed a year ago, they were now put to vote. A report from the superintendent of literature was read showing many thousand pages had been reported, and there is always more done in that line than is ever told. The election of officers resulted as follows: president, Mrs. M. Shaffer; vice president, Mrs. Wm. Butler; corresponding secretary, Mrs. Maud K. Welbon; recording secretary, Mrs. E. K. Simison; assistant recording secretary, Mrs. Franc Lee; treasurer, Mrs. E. A. Saunders; auditor, Miss J. Tibbitts; organizer, Mrs. M. L. T. Hidden. A new department of work was created, that of song, and a superintendent appointed, and other business was disposed of.

Delegates to the National Convention were elected as follows: Mrs. Mattie Graves and Mrs. Eva Hunt; alternates, Mrs. Dr. Simons, and Mrs. Emma Barrett. It was moved and carried that we send our state treasurer, Mrs. E. A. Saunders, to the National Convention, and pay sixty dollars of her expenses. Two petitions were brought before the convention; one to the commissioners of the World's Fair to close the gates on the Sabbath, the other to our own state exhibit to close on the Sabbath. The petitions were acted upon and ordered sent forward. Stirring resolutions were passed.

A suffrage meeting was held on the last evening and notwithstanding many of the delegates had gone to their distant homes, and the fact that the remaining ones had been up two nights in succession, the house was crowded with an intelligent, appreciative audience. The evening opened with devotions led by Mrs. Beavers, and music by local talent exceptionally fine. Mrs. Shaffer said she had a number of written questions handed in on the subject of woman suffrage which she would like answered.

The first question was, "Who gave suffrage to the women of Washington?" Mr. Ezra Meeker, long a resident of the state, replied, saying: "The legislature voicing the wishes of the people, encouraged by the press, gave suffrage to the women of Washington. Only one church organization opposed it."

Second question: "Who deprived woman of this right?" Mr. John Meeker answered this question: "The loss lies with a political party, but whisky was behind the whole matter."

To the fourth question—"What are the practical results of woman suffrage where it has been given a trial?"—the response was: "In Utah women had suffrage but they stood strong for polygamy, and those women are not free. 'The voice of the people is the voice of God.' The Mormon women are not free. Wyoming women have the ballot and are free. There the voice of the people is the voice of God. In Kansas the women voted on schools as their husbands told them, but they were not quite free; *now* they have municipal freedom and all is changed."

Fifth question: "Is this statement of Dr. Buckley's true that the women of Washington were not interested in voting when they had the right?" To this Mr. Meeker said: "That is not true, for local option won because of the women voters."

Good music followed these answers of which I have only given a few sentences. Mrs. Clarke next spoke from a Bible standpoint. Christ said man and woman were equal, all the Mosaic laws were equal to men and women and as much was expected of one as the other.

Mrs. Hidden was the next to address the audience. She said this should be called the woman's year instead of Columbian year.

Mrs. Le Fevre made a few remarks, Mayor Hill sang "The Public Cradle" and Mrs. Beavers read an original poem entitled "Columbia." Mrs. Tallmage of Puyallup is a fluent speaker and despite the lateness of the hour was listened to with great interest. She says she was educated equally with her brother but when both taught school he received double the wages that she did.

The ladies of the convention were invited to visit the White Shield Home in Tacoma the following day. As many unions have furnished each a room in the home they felt an added interest in seeing it and quite a company took advantage of the occasion.

ETTA JONES,
State Reporter, Kent.

SOUTH CAROLINA DOTS.

We read in the Bible of the prophet whom the ravens served with a meal that strengthened him for a forty days' fast, so we came from our annual meeting with our faith increased ready for the trials that awaited us. The famous dispensary law is upon us and every one has to think for himself on which side to stand. Temperance people were divided, some favoring the law because it would close the barrooms and thinking it a step toward prohibition. Others believed it wrong to make a compromise of any kind; if selling liquor was wrong it was wrong every way; as wrong for the state as for the individual.

Great excitement has been created by this dispensary law. God alone can bring good out of it all. In His wise, loving hands we lay the tangled web trusting all to Him. The W. C. T. U. are not all of one mind about this law, but it is a part of our creed, you know, to agree to disagree. The dispensary law is none of our work; the men made it and the men must fight its battles.

The Charleston unions are all alive and at work; they were never better attended. Union number one conducts the home, paying a rental of forty dollars per month, besides giving assistance to the constant application of strangers for lodging, food and clothes.

A committee from this union visits and holds a service at the almshouse every week, always taking with them papers, magazines and dainties. The hospital is visited in the same way weekly. Gospel meetings are held every Sunday in the chapel at the home, and the ladies have secured admittance into the drink cure, recently established in Charleston, for two inebriate physicians. House to-house visiting among the poor is strictly attended to.

Union number two has gospel meetings three times a week. Jail and cottage meetings are held on Thursday evenings. The Y's meet with them and hold parlor meetings with readings, music and recitations, attended by the honoraries.

At one of the meetings of union one, a bar-keeper's wife, who had herself sold liquor, was present. She said she "came to find out when Mrs. Chapin was going to close the bar-rooms, for everybody knew that she was the ringleader for years before Tillman thought of it." She stayed to the meeting and claims to have been converted in it by a Bible reading from Mrs. Chapin. She joined the society, paid her dues and has attended church ever since.

The Y's of Charleston gave a Demorest contest, July 14. The medal was won by Pearl Smith. The speaking was excellent. They are now getting up some charades.

Newberry L. T. L. numbers one hundred and thirty. They meet every Tuesday. The order of exercises is so varied that the children do not get wearied. They are well taught in the temperance catechisms. Mrs. Redus, the president, reads an extract from some lecture on temperance, then appoints two girls or boys to prepare a short essay for the next meeting.

Mr. Geo. S. Mower has nobly taken up the expenses of the Legion. He fitted up and furnished their temperance hall, which is tastefully decorated with fine paintings. A large portrait of his mother hangs where it faces the children, and looks on them in such a natural manner that it almost seems as if she was present.

They have a distributing library, numbering about one hundred volumes. They keep each year a Mower memorial day, at which time they have appropriate recitations and songs and an address from some minister. So the memory of this true and faithful sister is not to die, but she, "being dead, yet liveth." Mrs. Redus, their present beloved president, is spending the summer in Maine.

Miss Ellen Murray, the tireless superintendent of colored work, reports an Independent temperance society, numbering one hundred and fifty, in Cheraw, called the Shiloh Lodge No. 3. At Frogmore, Miss Murray writes, the worst enemy of temperance was a colored woman who sold rum. At her death her daughter was asked if she was going to continue her mother's business; she answered: "No, indeed. I do not want to have all the union women praying against me." One elderly woman was very ill; the doctor ordered wine or whisky, but she steadily refused to take them; she said: "I

A THINKING MACHINE

Is what the brain is. It needs the nourishment of a stimulating and natural food. There is no product that contains more phosphorus and calcium, food for the brain and nerves, than is to be found in the active properties of clams. Your physician will tell you that the claims made for Burnham's Clam Bouillon are based on physiological facts. Thinking men and women with tired brains should use it at least twice a day.

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Gives QUIET NIGHTS and HAPPY DAYS to the infant and growing child. It is The Best Food for all conditions of Child life. Dyspeptics, Invalids and Old People find it priceless. In cans, 35c and upwards. Interested Mothers send for pamphlet to manfrs.

Pimples, blotches and eruptions completely vanish before a steady use of

Beecham's Pills

(Worth a Guinea a Box.) (Tasteless)

and health again glows in the pure skin and clear complexion.

25 cents a box. 8

WORLD'S FAIR EXHIBIT Manu'frs Bldg. Sec. N., Ground floor (*note this*). Modern, Self-Heating Folding Bath-Tubs and Improved Water Heaters. 20 styles. (*See them.*) Send 2c for Illus. Catal'g. THE MOSELY FOLDING BATH TUB CO. 181 K S. Canal St, Chicago.

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SAMPLE VIAL FREE.
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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

want to wear my white ribbon in my coffin for the Lord to see. I ain't a-going to break my pledge." She recovered and was welcomed back to the union with great enthusiasm.

The union women voted not to go into the "liquor store" (the dispensary) at all unless unavoidable, and in that case to give the reason of their going to the union. This has had the effect of keeping all respectable women out of the place. They still hold monthly meetings of the Loyal League or young people, and union meetings every fortnight. They hold Demorest contests.

NETTIE P. FARROW,
State Reporter, Spartanburg.

OHIO.

Y'S IN COUNCIL.

The Y. W. C. T. Unions of Southern Ohio met in annual conference at Wilmington, July 13 and 14. Miss Frances H. Ensign, state superintendent of the Young Woman's Branch, presided with unusual ability. Indeed, one has seldom the privilege of seeing so young a woman conduct a convention with such dignity and success. The session opened at two o'clock on Thursday afternoon, and closed with the evening meeting on Friday. In opening the conference Miss Ensign took her keynote from the Word of God, and followed it with an exhortation to earnestness of purpose and faithfulness to duty. Her words were very impressive.

Addresses of welcome were given by Miss Rida Brann, in behalf of the Wilmington Y, and by Rev. J. O. Pierce, pastor of the Presbyterian church, in which the conference was held. The response was given by a London Y. One of the most attractive and helpful features of the program was a parliamentary drill by Mrs. Lilian Cole Bethel, of Columbus, our state parliamentarian.

On Thursday evening a reception was given to the delegates and their hostesses in the Y parlors. A choice program was rendered, consisting of piano, violin and vocal music and several selections by the mandolin club of Wilmington. Miss Nellie Brown, from the Emerson School of Oratory, of Boston, now teacher of elocution in the Ohio Wesleyan University, added greatly to the pleasure of the evening by her charming recitations. A nice collation was served, and was followed by a real social feast.

Friday morning, after devotional exercises, was given to five-minute reports from the auxiliary unions. Many of these were most interesting and well delivered. Miss Ensign showed much tact in calling the attention of the delegates to the strong points and helpful suggestions of each, asking them to take notes for the benefit of their unions. In the afternoon an excellent paper on "Social Purity," by Miss Ida Robbins, of Jackson, was read. A question-box, conducted by Mrs. Bethel, brought out many practical features of the work, and added spice to the program.

Miss Sara E. Coates, of Portsmouth, a graduate of Vassar College, spoke on "Physical Culture as a Part of Y Work," and with a class of young ladies from Zanesville, whom she had trained, illustrated it with a fine dumb-bell drill.

Miss Ensign presented the interests of the *Oak and Ivy Leaf*, THE UNION SIGNAL, and *Ohio Messenger* and of the Y literature, also emphasized the necessity for the prompt payment of dues, and all other financial obligations.

Friday evening vocal solos were given by some of the best talent of Wilmington, and selections by the Mandolin Club. Miss Nellie Brown again delighted the audience with her fine recitations. Miss Ensign gave the address of the evening, which was entertaining and inspiring, and formed a fitting close to an excellent convention. The Wilmington Y's had omitted no effort that could add to the comfort and pleasure of their guests, and the entire meeting seemed to be thoroughly enjoyed.

One great disappointment, however, came to the conference at its opening. Word was received that, by reason of sickness, our state president, Mrs. Henrietta L. Monroe, of Xenia, and her daughter, Miss Henrietta, formerly our state recording secretary, would be unable to be present. Mrs. Monroe was to have given the address of the second evening, and was on the program for other important duties. Only those who know her helpfulness in such meetings can estimate the loss the conference sustained. But, with the tact so characteristic of her, Miss Ensign marshalled the forces at hand and suffered not the interest to lag.

COUNTY CONVENTIONS.

The annual meeting of the Belmont county W. C. T. U. was held at Colerain, June 22, in the new headquarters recently erected by that union. Mrs. Mary T. Springer, of Bridgeport, presided. The convention opened with the singing of the doxology, followed by Scripture reading and prayer. After the regular meeting, a Bible reading and address was given by Mrs. Hester Wilson, of South Bellaire, superintendent of evangelistic work. An excellent dinner was served. At the opening of the afternoon meeting, the committee on resolutions brought in a ringing report on suffrage and social purity, which closed with an expression of the sincere appreciation of the long and devoted services of Mrs. Anna E. Albert, the county president. Miss Lilian Turner presented a beautiful banner to the Colerain union, which was received with a rising vote of thanks.

The address of welcome and response evidenced much thought on leading topics. In the absence of the president her address was read by Mrs. Henthorne. An excellent paper on "Christian Politics" was read by Mrs. Alice Kirk, and was directed to be placed in the hands of the press superintendent. Mrs. Colyer, of South Bellaire, conducted a parliamentary drill. Mrs. Dora Webb, state superintendent of social purity, spoke on the work of her department. Mrs. Webb is known throughout our organization as a most courageous woman, strong in her convictions, practical in her methods.

Reports from local unions showed that the work deepens in interest. A volunteer choir of young ladies and one gentleman added brightness to the program. The evening exercises consisted of an entertainment of music and recitations.

SCHOOL OF METHODS.

Franklin county held its annual school of methods at Flint. Despite heavy clouds and pouring rain most of the unions in the county were represented. Fifty pupils were enrolled. The papers were every one good and showed much earnest thought. The discussions following each paper were spirited and several were quite witty. In short, everything passed off happily. Dr. Anna H. Shaw delivered her address, "Fate of Republics," to a crowded house.

On flower mission day Franklin county united with the other counties of the district and distributed flowers in the Columbus institutions. Though they had a large quantity of beautiful flowers four times as many could have been used. Much valuable literature was also distributed.

The Logan county annual meeting was held at Zanesville and is reported an interesting convention. The one motive drawing those present together was to advance the temperance cause. The burden of every prayer was that the war against the saloon might soon be victorious. Love for each other was manifested, and above all, love for Christ and a desire for the advancement of His kingdom. The convention was favored by the presence of the state president, Mrs. Monroe, which added greatly to the interest of the meetings. "Christ in our Work," was the theme of her evening lecture. She showed how He is the center of every department of our work, sending out His light and truth.

In the resolutions all Christians were urged to withhold patronage from the World's Fair unless it shall be closed on the Sabbath.

The thirteenth district W. C. T. U. met in annual convention at Mt. Gilead. The devotional exercises invoked God's blessing upon the convention and for His direction. Words of welcome were spoken by Mrs. Wood and by Rev. Frazer, pastor of the Presbyterian church, in which the convention was held. Responses were given by Mrs. Eggleston, president of Licking county, Mrs. Meeker, of Morrow county, Mrs. Smith, of Delaware and Miss Plummer, of Knox. The noontide prayer was offered by Mrs. Trego, the district president, in which loving mention was made of our state and National leaders, and all hearts joined in the petition that health and strength be restored to our National and World's leader.

The Denver National Convention was reported by Mrs. J. M. Graham, who in strong, clear voice brought us face to face with that grand gathering. Mrs. Graham is district superintendent of Temple work and has done much in arousing interest in that enterprise. She gives a lecture on Alaska, one-half the proceeds of which are given to the union employing her and one-half to the Temple. The Mt. Gilead union has done good work in its first year and promises well for the future. The entertainment extended by them was most cordial. A large audience assembled in the evening to hear Dr. Anna H. Shaw. The entire convention was one of inspiration and helpfulness. It was a miniature state convention.

Mrs. S. M. Perkins is spending the summer at her own home in Cleveland. July 9th she gave an address to the prisoners at the work-house. The 10th and 11th she was at Lakeside to present her department of state work. She gave an address, "What a temperance woman found in the Ohio infirmaries," on the afternoon of the 11th at the W. C. T. U. chapel. This temperance home, now the property of the state W. C. T. U., is as neat and clean as willing hands can make it. Miss Florence Savage and her sister hold the fort and make the guests very comfortable.

Ohio's interest in her newly furnished room in the National Temperance Hospital still continues. An iron bedstead with enameled brass trimmings with all the furnishings belonging to the bed, an oak dresser, commode, two chairs, a small wardrobe and a lovely carpet have been bought. A toilet set, tray, napkins and dishes will soon be added. A pretty pin-cushion in white and yellow and white linen table covers with the word Ohio embroidered in yellow have been donated. Other friends sent a handsome volume of poems, a dusting bag with duster in it and a beautiful sofa pillow. Those wishing to contribute to this line of our work can send their offerings directly to Mrs. H. L. Monroe, Xenia.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

INDIAN TERRITORY ITEMS.

At our last territorial election the old officers were reëlected. I was not present and have hoped to obtain the results of the meeting but being unable to do so must account for the lack of "news from the field."

Here in Muscogee we are holding steadily and perseveringly on. We have no open saloons now and we seldom see a person intoxicated on our streets. Still our jail has a large number of "introducers" among its "regular boarders," and it is only too evident that the "introductions" have not been in vain.

Our school closed in June with a Demorest medal contest and we were all proud of our boys and girls too; for girls have been admitted to the W. C. T. U. school the last year; we enrolled ninety-eight, of whom thirty-six were free.

We had our Band of Hope meet after school; but when school closed we changed from Tuesday to Sunday afternoon and we are glad to report an increased interest among the boys and girls of the ages that are so hard to keep in such an organization, —from twelve to eighteen years. The reading room is open Sundays. We serve ice cream in the W. C. T. U. rooms every Friday evening. Some interest is awakened at these socials.

We asked the pastors to unite in a monthly mass-meeting. One declined and so we have not had any.

The Tahlequah union has been able to hold these mass-meetings and they are well attended and the interest is sustained.

Atoka is alive with a flourishing Band of Hope. A good interest is felt at Vinita. They have a reading room.

Several cures were accomplished by the drink cure while it remained. They left for want of patients, as ours is a prohibition town.

SARAH FORD CROSBY,
Territorial Reporter, Muscogee.

NEWS IN A NUTSHELL.

MRS. MARY T. LATHRAP left Hackley Park, Mich., August 10, on an eastern trip, during which she will viist some summer assemblies.

MRS. MARION B. BAXTER, of Michigan, has just closed a series of lectures at Bluffton, O., under the auspices of the W. C. T. U. The meetings have been highly interesting and largely attended. All have been greatly benefited by these lectures and it is hoped that much good may result therefrom.

MRS. MARY WOODBRIDGE, secretary of World's and National W. C. T. U., desires to have it known that she severed her connection with the Woman's Baking Company last June, a fact which does not seem to be clearly understood by her correspondents. Since that time Mrs. Woodbridge has been an invalid at her home in Ravenna, O. Her health is now improving and as soon as she becomes well she will devote her time entirely to work in the temperance field.

MARY T. LATHRAP hall at Hackley Park, the new Michigan summer assembly, was successfully opened July 27–August 6. The W. C. T. U. school of methods was held under the presidency of Mrs. Lathrap, a ripe and overflowing program being carried out. Among the workers present at the opening were Mrs. A. S. Benjamin, whose topics were on parliamentary usages; Mrs. Jennie Voorhies, Mrs. Julia Stannard, Mrs. Julia R. Parrish and Mrs. Caroline Humphrey, who gave addresses; Prof. Samuel Dickey, who spoke in the W. C. T. U. auditorium Tuesday morning; Mrs. Emma H. May, with studies in finance; Mrs. M. M. Maybee, who gave lectures and Bible readings; Mrs. L. F. Moorehouse, who led the discussion on model union work; Mrs. M. M. Weeks, who conducted children's meetings, and Mrs. Georgia F. Merrill, representing the work of the Young Woman's branch.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

THE VERY PRETTIEST
Gift in the way of a Souvenir Spoon will be GIVEN AWAY with every bottle of
DR. HOXSIE'S CERTAIN CROUP CURE,
ordered by mail.
This great remedy acts upon the membranes of the throat and lungs, and speedily cures Coughs, Congestion, and any serious irritation to the Pulmonary organs, while as a prevention of Membraneous Croup, Diphtheria, Whooping Cough and Hay Fever, its action is marvellous.
THOUSANDS TESTIFY
To the truth of these assertions. NO OPIUM. Sent to any address, postpaid, on receipt of 50cts.
A. P. HOXSIE, Buffalo, N. Y., Mfr.

BUTTERMILK TOILET SOAP

Over 1,000,000 Ladies who have used it pronounce it the Best Soap in the World
For the Complexion
Excels any 25c. Soap. Ask your dealer for it. Full sample, 12 cents. Beware of imitations.
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FOR MAN AND BEAST.
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DR. HEBRA'S VIOLA CREAM

Removes Freckles, Pimples Liver-Moles, Blackheads, Sunburn and Tan, and restores the skin to its original freshness, producing a clear and healthy complexion. Superior to all face preparations and perfectly harmless. At all druggists or mailed for 50 cts. Send for circular.
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BARRY'S TRICOPHEROUS FOR THE HAIR AND SKIN.

An elegant dressing, Prevents baldness, gray hair, and dandruff. Makes the hair grow thick and soft. Cures eruptions and diseases of the skin. Heals cuts, burns, bruises and sprains. All druggists or by mail 50 cts. 44 Stone St. N.Y.

Nerve Tonic — Blood Builder
DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE
Send for descriptive pamphlet.
50c. per box. 6 for $2.50.
Dr. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

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The regular price of the St. Louis Magazine is $1.50 a year, but in offering it to you at $1 for two years (which is less than cost) we hope to in that time get you so interested in our Monthly that you will continue taking the Magazine always. The loss to us in sending it to you two years for $1 we consider as so much money spent in advertising our Magazine and creating a permanent and enormously increased circulation. Hence if the monthly visits of the St. Louis Magazine to your family for two years are made, we flatter ourselves you will become a permanent subscriber. Send along your dollar and receive the St. Louis Magazine for two full years. If you desire a late sample copy, send 10c for one and also receive an
ALUMINUM SOUVENIR CHARM
with Lord's Prayer coined in smallest characters.
ST. LOUIS MAGAZINE, 2819 OLIVE ST., ST. LOUIS, MO.

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Have Clamp Buckle at hip for Hose Supporters

6 tubs in one BATH TUBS, Wholesale & Retail. For "Bath Room" & "Portable." Durable, many long used renewed, light, little water. Agents and others send for circulars.
E. J. Knowlton, Ann Arbor, Mich.

Official Communications.

THE CALL TO PRAYER.

The officers of the World's and National Woman's Christian Temperance Union, having issued a call for the Conventions commencing in the city of Chicago, October 16, 1893, the evangelistic superintendent of these organizations would emphasize a

CALL TO PRAYER INDIVIDUAL AND PUBLIC.

Sunday, October 1, let us as individual white-ribboners throughout the Nation and the world "enter into the closet and shut the door," that in the secret place of communion and power, we may confess our individual sins, seek afresh the anointing of the Divine Spirit, and wait in the stillness until assured that the promise has been fulfilled. "They that wait upon the Lord *shall* renew their strength."

Special effort should be made by our unions to secure public temperance services during this first Sunday in October. Let us write pastors to preach upon temperance, and hold union meetings, or mass-meetings in the interests of our great cause.

THE WHITE RIBBON PRAYER MEETING.

On the Saturday previous, September 30, let our unions, as far as possible, spend the day in prayer. We suggest the following program which may be altered to meet local needs, or condensed into a brief service:

PROGRAM.

From 11 to 12 a. m.

I. United prayer for an Individual Anointing of the Holy Spirit. For His office work in cleansing, quickening, comforting, guiding, etc. Read of these offices in St. John's Gospel.

II. Prayer for our Homes. That we may manifest, by daily living, the gospel we profess and teach outside, and that all in our households may be won for Christ and the temperance cause.

III. Prayer for the Church—That her perfected machinery may be vitalized afresh by the baptism of the Spirit. That she may awaken to her great mission to manifest the love of God and the brotherhood of man; be endued with an enthusiasm for humanity, "put on her beautiful garments," and go forth to the masses now alienated and to the heathen at home and abroad.

From 12 to 1 p. m.

Social hour with simple refreshments.

From 1 to 2 p. m.

I. Prayer for our Temperance Work throughout the World—The enlargement of our borders; increase of our membership, and the forgiveness of our many mistakes and failures.

II. Special prayer for our coming conventions and the city where we meet—That Divine wisdom may be granted us; love and harmony prevail; self be lost in the great cause, and a blessing result which shall renew our zeal and courage and be felt in all our unions.

From 2 to 3 p. m.

Prayer for our Nation and the world, confession of national sins, prayer for the overthrow of the liquor traffic, the opium trade and social impurity, and the reign of purity and truth in our hearts, homes, society and governments, "That His kingdom may come and His will be done on earth."

Notes: Leaders should change each hour, and Scripture selections and hymns be adapted to the topic.

While in some localities but one hour's service may be possible, let us wherever practicable, consecrate these two days to prayer. "Now unto him that is able to do exceeding, abundantly above all that we ask or think, according to the power that worketh in us. Unto Him be glory in the church by Christ Jesus, world without end, amen." ELIZABETH W. GREENWOOD,

Supt. Evangelistic Department World's and National W. C. T. U.

CONVENTION CALENDAR.

OHIO, Marietta, Aug. 30, 31, Sept. 1.
EAST WASHINGTON, Oakesdale, Sept. 6, 7.
MINNESOTA, St. Paul, Sept. 12, 13, 14, 15.
SOUTH DAKOTA, Huron, Sept. 16, 17, 18, 19.
COLORADO, Boulder, Sept. 20, 21, 22.
IDAHO, Pocatello, Sept. 22, 23, 24, 25, 26.
KENTUCKY, Owensboro, Sept. 22, 23, 24, 25.
NEBRASKA, York, Sept. 26, 27, 28, 29.
KANSAS, Junction City, Sept. 26, 27, 28.
MAINE, Rockland, Sept. 26, 27, 28.
TENNESSEE, Maryville, Sept. 27, 28, 29.
NEW HAMPSHIRE, Jefferson, Sept. 27, 28, 29.
NEW YORK, Syracuse, Oct. 3, 4, 5.
MASSACHUSETTS, Springfield, Oct. 3, 4, 5.
ILLINOIS, Springfield, Oct. 4, 5, 6.
MISSOURI, Sedalia, Oct. 4, 5, 6.
INDIANA, Richmond, Oct. 4, 5, 6.

Our Library Table.

ART, MUSIC AND NATURE is the title of a tasteful gift-book containing selections from the writings of David Swing.

Searle & Gorton, Chicago.

BRILLIANTS selected from the writings of Henry C. Potter, D. D., LL.D., by Alice L. Williams. This is a gift-book made beautiful by its artistic decorations in the shape of sketches of nature, land and sea, and made practical by the wholesome Christian truths found within its pages.

Published by Samuel E. Cassino, Boston.

An interesting pamphlet is one containing the TEN COMMANDMENTS IN ANCIENT AND MODERN TONGUES. Some of these are the Arabic, Armenian, Bengali, Bohemian, Bulgarian, Chinese, Danish, Ancient Greek, Hebrew, Irish, Italian, etc. In the same book is also contained the Lord's prayer in fourteen languages.

Compiled by T. B. Khungian and A. B. Sehan, A. B., Chicago Theological Seminary.

THE CRUSADER IN GREAT BRITAIN, by "Mother Stewart." No white-ribboner needs to be told who Mother Stewart is, and all will be glad to know that the above book, which is a reliable history of the origin and organization of the British Women's Temperance Association, is almost ready for the public. It will be a volume of over four hundred pages, and bound in cloth.

Address orders to Miss M. Campbell, publisher, Springfield, Ohio.

THE RED MAN'S GREETING, by Chief Pokagon, a Pottawattamie chief, is a booklet made of the bark of the white birch tree, and printed thereon a sorrowful requiem for the vanished glory of the Red Man, a passionate protest against the fire-water which they knew only through their white brothers after "Columbus discovered America" and a bitter prophecy of the punishment that yet awaits in the "Happy Hunting Grounds," the white men whose injustice to the Indian has made him so much grief. The old chief is sixty-three years of age, well educated, and the publication of this booklet is to help his people.

C. H. Engle, publisher, Hartford, Mich.

A pamphlet that will meet with a wide reading by members of the W. C. T. U. and its friends is one recently prepared by Sho Nemoto, and which contains the telegraphic communications and correspondence in Japan relative to Miss Mary Allen West's sickness and death and funeral. Sho Nemoto has translated these from Japanese to English and they contain many beautiful and touching passages. In the same pamphlet is also printed Miss West's most popular and effective address on CITIZENSHIP, interpreted by Rev. S. Ogata. The translator says: "When she delivered this at Shiba Church, Tokyo, Japan, the house was packed with two thousand people."

Woman's Temperance Publishing Association, The Temple, Chicago.

TREASURED THOUGHTS GLEANED FROM THE FIELDS OF LITERATURE, by F. V. Irish, is a book that will find a niche of usefulness on the desks of many teachers. Its contents are not voluminous, but sound, pure and very suggestive. The writer is evidently an ardent lover of the best literature and his aim in presenting these TREASURED THOUGHTS to the public is to sow the seeds of a good habit—that of storing a young mind with gems of high and bright thought. The book contains selections from standard writers, and a list of books which may be safely placed in the hands of children and young people. Parents as well as teachers may be glad of this work as a help to them in training the eager and hungry minds under their charge.

Published by the author, Columbus, O.

WOMEN AND WOMEN'S WORK IN FINLAND. This little volume of seventy-five pages was prepared by the "Unionen Alliance for the cause of Women in Finland," for presentation at the World's Congresses held in connection with the World's Columbian Exposition. It is a thorough résumé of woman's condition in this far-off land, its table of contents showing such headings as the following: Position of Finnish Women According to the Laws, and According to Custom; Education of Girls at Home and in Elementary Schools; Coeducation in some Municipal Schools; Women in Hygiene, Philanthropic Work, Social Purity, Temperance, Women in Government Service, etc., etc. In regard to the subject of temperance, the following statement may be of interest: "There are at present about two hundred total abstinence societies in Finland, with about eleven thousand members, one-third of them women."

COMMON FOLKS' RELIGION. A volume of sermons and addresses by Rev. Louis Albert Banks, D. D. Published by Lee & Shepard, 10 Milk street, Boston.

These sermons and addresses have been stenographically reported and appeal to the reader with telling freshness and force. True religion exists for rich and poor alike; it is the privilege *of* the common people, its richest experiences attainable *by* the common people and its profoundest truths and deepest comforts are *for* the common people. Hence, Dr. Banks' title is a "taking" one and his words are worth their weight in gold. Miss Willard has said of him: "He is the latest illustration of St. George and the Dragon, in his onslaught on the sins of cities. He is a knight of Christ's Gospel Chivalry, and all the lances that he tilts are shafts of brotherly love."

AMANDA SMITH'S OWN STORY is the title of a book recently issued by Messrs. Meyer & Brother, 108 Washington street, Chicago. The title page tells in brief the contents of this book which will be eagerly read by thousands of Mrs. Smith's friends in this and other countries: "The story of the Lord's dealings with Mrs. Amanda Smith, the colored evangelist, containing an account of her life work of faith and her travels in America, England, Ireland, Scotland, India and Africa, as an independent missionary." In this autobiography Mrs. Smith has "stuck to her text" most unwaveringly, causing every detail of the narrative to center about the fact of the Lord's care and guidance in her wonderful life. Many who read the story—and it is a thrilling one—will read it with grateful hearts that through Mrs. Smith's faithful words and works they were led to the cross of Christ. The book contains an excellent picture of Mrs. Smith, with several other illustrations. The reading matter covers over five hundred pages.

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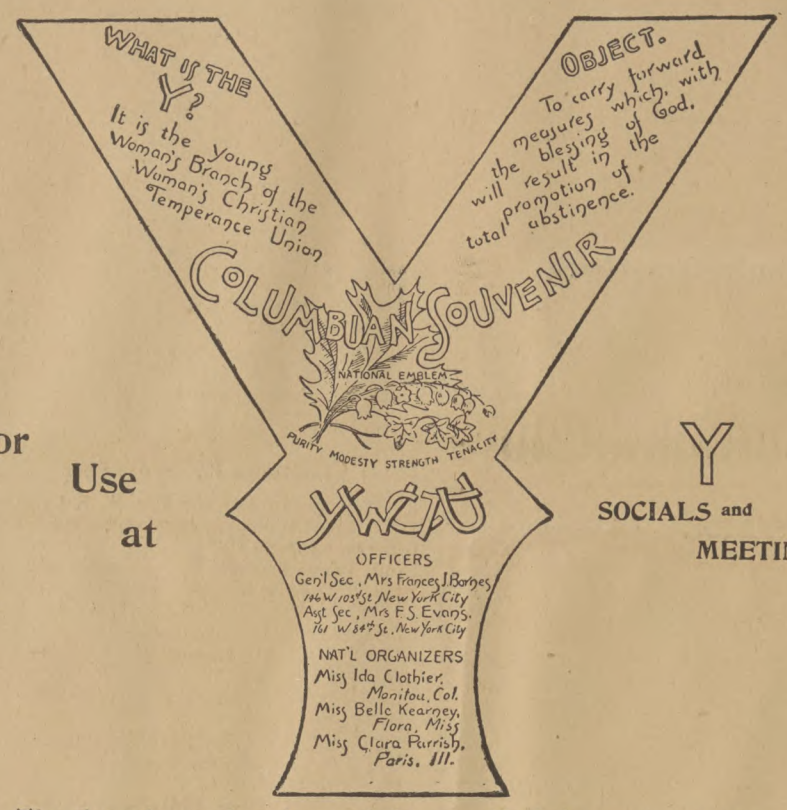

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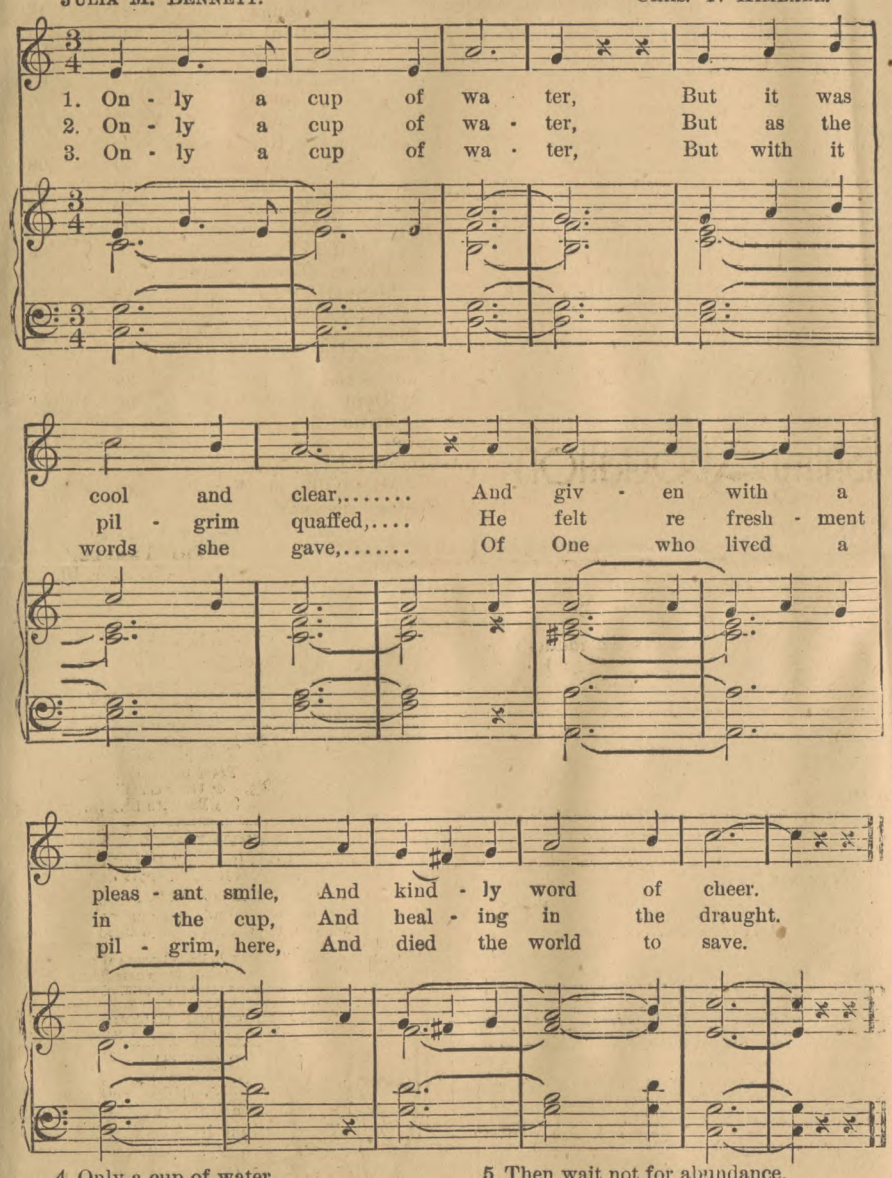

4 Only a cup of water,
'Twas all she had to give,
But while his life and sense remain,
That memory will live.

5 Then wait not for abundance,
Give of your little store;
With gentle word and willing hand,
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The Editorial Notes will tell you what has been done with the pledge cards, and the fountain, and you must not omit to look at page 3, and read the thrilling story of Ma-ne-ha, a true tale of a wild Indian boy.

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ADVANCE GUARD FOR AUGUST.

We call special attention to the serial, "The Tables Turned," begun in the last number of *The Advance Guard*. Its topic, of an equal standard of purity and temperance for young men and young women, is one in which all our readers are interested, and on which they have opinions of their own. The first chapter introduced us to the girls, while this month we have a no less clever sketch of a boys' club. The two sets of young people are carried along together, and in scenes that are true to life. The author has woven into the story the breeziness and strength of the far western mountains around her home, its warp being an "ower true tale" of her own girlhood.

Price of *The Advance Guard* is only 50 cents per annum.

The August number of the *Oak and Ivy Leaf* contains a helpful symposium on the topic, "How to coöperate with kindred societies." Send in your subscription to the *Oak and Ivy Leaf* if it has expired and get this number.

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Now and then there come to us burning words of appreciation, which we reproduce that the fire may be enkindled in other hearts. The following is from the pen of a motherless girl, but fifteen years of age: "I am only a poor girl, fifteen years old. I have no mother, and I have to keep house for my papa and take care of the children. There are five children of us, the youngest seven years old, but, thank God, this is a *temperance family* and a Christian home though we are very poor. I just cannot get along without my UNION SIGNAL, for I cannot attend meetings much, and it is such a blessing to me; so, if you possibly can, please continue the paper until I can get the money, and I will send it to you. The love to work for temperance so burns in my soul sometimes I can hardly stay at home. Your true temperance sister."

It is needless to say THE UNION SIGNAL will still make its weekly visits to this humble home.

We wish our more fortunate temperance workers would supply us with a "philanthropy fund" to meet just such demands as these. Who will take the initiative?

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Signal Notes.

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IN Corea a man is a boy until he marries, even if he is one hundred years old.

THE wine cellar of the House of Commons can hold over one hundred and fifty thousand dollars' worth of wine.

THE government owns and operates the telegraph and telephone lines of Switzerland at an annual profit of two hundred and fifty thousand dollars.

THE total number of suicides in France and Algeria for 1891 was eight thousand one hundred and eighty, seventy-eight per cent of whom were men.

IN consequence of the increased employment of Turkish women as school-mistresses in girls' schools, the Porte has decreed the formation of a normal school for girls in Constantinople.

ANY one wishing to start another newspaper might well be discouraged by the fact that there are already nineteen thousand five hundred and seventy-three printed in the United States and Canada.

THE extra work entailed on English barmaids during public holidays was shown in the recent wedding celebration in London when they were kept busy from seven on Thursday morning to two on Friday morning.

THE city of London proper has no park within its borders, but it has under its control Epping Forest, which consists of nearly nine square miles of unbroken woodland, forming one of the largest pleasure grounds in the world.

THE Anti-Saloon League is the name of a new organization in Washington, D. C., to carry on work against the liquor traffic. Any church, temperance or charitable society desiring to participate is entitled to two delegates.

"A BUSHEL of corn makes four gallons of whisky, which retails for $16. Out of this the government gets $3, the railroads $1, the manufacturer $4, the vender $7, the farmer forty cents and the drinker gets the delirium tremens."

THE latest official statistics of the Salvation Army show that their work is established in twenty-three countries, in twenty-one different languages, and has forty newspapers with an annual circulation of forty-three million copies.

THE *Indian Witness* well says that it is exasperating that a few men, for the sake of the profit on liquor, should be able to bring national disgrace on countries for whose enlightenment the Christian world is now making such costly sacrifices.

AN appeal signed by ministers, noblemen and others has been sent Mr. Moody, asking him to go to London to engage in evangelistic services. This, however, he declines to do, but will engage in active labors in the home land during the coming winter.

GEORGETOWN COLLEGE, Kentucky, was chartered in 1829, but it was not until 1893, after twenty-four years of earnest endeavor on his part that J. J. Rucker, LL.D., its president, and a friend of woman's cause, was enabled to present on the same platform the diplomas to twelve young men and seven young ladies, conferring the same degrees for the same kind and amount of work. In connection with this fact the record is that "a young lady received the highest standing of the class."

NEARLY every man or woman advocating some special phase of the temperance form thinks that his or her method is *the* one. Perhaps this is emphatically true of those who stand for temperance education in schools, and the warm friends of this department will be glad to know that the St. Louis Hygienic College of Physicians and Surgeons *teaches* non-alcoholic medication. When colleges swing into line with public schools and churches and Sunday-schools join the ranks of those who systematically teach temperance, how great will be the bombardment against the walls of the saloon, the school of the inebriate and his children.

For sale, three shares of stock in Woman's Dormitory Association. Address MRS. MARY P. BANG, First National Bank, Nashville, Tenn.

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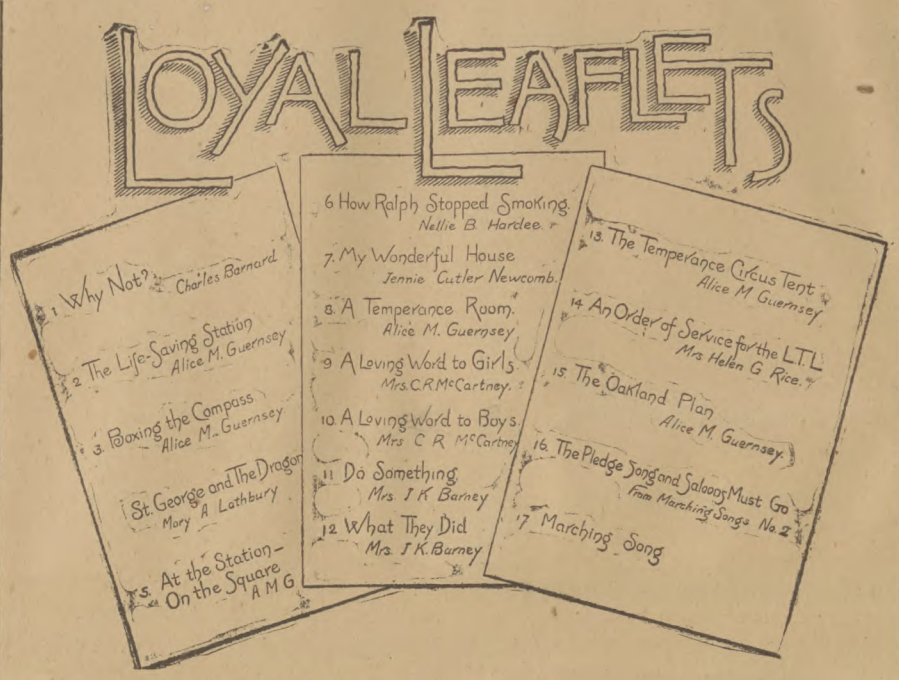
MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

A Sensational Story

has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial, judging by the unprecedented sales of the Gail Borden Eagle Brand Condensed Milk. Unequalled as a food for infants. Sold by Grocers and Druggists.



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THE WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION,

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FREE A fine 14k gold plated watch to every reader of this paper. Cut this out and send it to us with your full name and address, and we will send you one of these elegant, richly jeweled, gold finished watches by express for examination, and if you think it is equal in appearance to any $25.00 gold watch pay our sample price, $3.50, and it is yours. We send with the watch our guarantee that you can return it at any time within one year if not satisfactory, and if you sell or cause the sale of six we will give you **One Free.** Write at once, as we shall send out samples for 60 days only. Address

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A VERY POPULAR TRAIN

on the CHICAGO, ROCK ISLAND & PACIFIC RAILWAY leaves Chicago, daily, at 10 P. M. It is called

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is only one day out, and passengers arrive at Denver, Pueblo or Colorado Springs early the second morning.

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For further information, address M. V. Richards, Land and Immigration Agent, B. & O. R. R., Baltimore, Md.

CHEAP EXCURSIONS TO THE WEST.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and northwest will be afforded by the series of low rate harvest excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on August 22d, September 12th and October 10th, 1893, to points in Northwestern Iowa, Western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming and Utah, and will be good for return passage within twenty days from date of sale. Stopover privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION. FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 35.] CHICAGO, August 31, 1893. [Price $1.00 per Year in Advance.

Mrs Ursula D Heinrich
1114 Mundelein St. 1994

WORLD'S AND NATIONAL W. C. T. U. CONVENTIONS.

The World's W. C. T. U. will hold its second biennial meeting in the Memorial Art Palace, Lake Front Park, Chicago, Ill., beginning October 16, 1893, in connection with the World's Columbian Exposition Congresses, and the National W. C. T. U. will hold its twentieth annual convention in the same place on succeeding days. All National societies of the W. C. T. U. are entitled to send delegates to the World's Convention in the proportion of one for every one thousand members, and state societies will be represented in the National W. C. T. U. Convention by one for every five hundred members, besides the general officers.

SINCE OUR LAST ISSUE.

August 25 was colored people's day at the World's Fair.

A conference of American rabbis met at Chicago last week.

The amendments to the Home Rule Bill have all been carried.

Toronto again voted for no Sunday street cars on August 26.

Over one million persons paid admission to the World's Fair last week.

Numbers of the striking miners in South Wales are returning to work.

Siam has paid the three million francs demanded as indemnity by France.

News of strikes and small riots comes from various parts of the United States.

The national encampment of the Farmers' Alliance met at Mount Gretna, Pa., August 24.

Illinois day was celebrated at the World's Fair August 24 by an attendance of 243,000 people.

The debate on the silver question ended in the United States House of Representatives, Monday.

A permanent relief committee has been appointed to provide help for the unemployed in Chicago.

A severe and wide-spread storm passed over New England last Thursday, causing great damage to life and property.

A serious fire occurred in the South Chicago district last Thursday afternoon by which one hundred and fifty dwellings were burned.

The actor, M. B. Curtis, on trial for alleged murder of a police officer in San Francisco, in 1891, was acquitted on his third trial, August 25.

Hundreds of home-seekers are encamped on the borders of the "promised land"—the Cherokee strip, which is to be opened for settlement September 16.

Duke Ernest of Saxe-Coburg and Gotha has passed away and his nephew the Duke of Edinburgh, son of Queen Victoria, has succeeded to the duchy.

The annual Austrian estimates of the harvests of the world, issued August 28, show a large deficit in grain products in nearly all the European countries. Russia's surplus wheat product will amount to 97,893,000 bushels, while that of the United States is stated to be 69,518,000 bushels.

WHICH group will legislate for and protect the homes of Chicago best, ten thousand average men or ten thousand average women? What right have the men to legislate for the women? Would the women use their earnings to gratify their appetites rather than to give food, clothing and shelter to their children? This is not meant as a criticism upon men in general, but upon the men in particular who form the city council in Chicago and other great centers of population.

"SCIENCE will one day emphasize more and more the measureless power of environment, as a modifier of unfortunate heredity, and the possibility of correcting ante-natal biases by post-natal discipline." We would place beside the above quotation from the pen of J. Lloyd Jones, the ancient doctrine, "Train up a child in the way he should go, and when he is old he will not depart from it." The old Bible puts in simple fashion a truth which is in modern days getting a strong grip upon the thinking women of the W. C. T. U., and ever crystallizing into blessed activity through that branch of their work known as the department for securing homes for homeless children. "Simon, son of Jonas, lovest thou me? Feed my lambs."

ELECTRICITY is destined to solve many a problem for the sociologist. More than any other agent will it be instrumental in bringing country and city in closer touch. Electrical appliances will so lessen the drudgery of both field and household labor and so improve the social conditions of agricultural communities that the farmer's sons and daughters will have no cause to envy their city cousins or to bemoan the lack of "advantages," while on the other hand the constantly increasing facilities for rapid transit are making it possible for the wage-worker in factory and shop to take his well-earned night's repose and his Sunday rest beneath his own vine and fig-tree. Truly electricity seems to be the weapon by which man is to gain dominion over all things earthly.

THE weekly noon gathering in Willard Hall is perhaps the largest of its kind held in Chicago, and numbers and interest have been remarkably well sustained throughout the past week. Of a necessity the audiences are mainly of a "floating" character, yet are easily divisible into three classes: A small but faithful corps of regular attendants among whom are resident white-ribboners, business men and women, ministers, and mission workers, on whose hands rest the responsibility of answering the many calls for help; an enthusiastic, ever-changing procession of white-ribbon pilgrims to this Mecca of the temperance reform; last, and least in numbers, though not in importance, those who enter the quiet place of prayer in pursuit of help—spiritual and temporal. It needs patience and love and wisdom to meet each one of these but the workers are faithful and there are daily words of thankfulness for benefits received—the chiefest benefit of all being the offer and acceptance of salvation. The most distinguished leader of the week was Mrs. Margaret Parker of Scotland, who is spending the summer in Chicago.

THE horrors of savagery were enacted in the civilized (?) Midway Plaisance of the World's Fair last week. Two Indian chiefs, both of whom were in the famous battle of Wounded Knee, concluded they would see the sights of Chicago. Among the sights, although it was Sunday, were the eight thousand saloons of the city. The law forbids the selling of liquor to Indians, but what care Chicago saloons for law, when they know that the law-makers as well as the law-breakers are on their side? These two Indians, Chief Bear and Chief Pettibone by name, drank firewater all night, and by the time they reached their wigwams on the Plaisance, they were savages more to be feared than in their native state. They beat each other over the head until they were nearly dead, and finally, one seeing his advantage over the other, drew his bowie knife from his belt and scalped his victim. The daily papers reported the diabolical event in all its horrible details, but with no more comment upon the occasion of it than if it were part of the daily program at the World's Fair. Talk about the wild Indian and the blessings which civilization has brought him! We know of no feature of civilization that can offset the liquor curse which the white man has entailed upon him.

AN interesting event in university settlement circles last week was the opening of the New England kitchen and café by the Hull House women's club of Chicago. This kitchen is operated on the most scientific principles, the apparatus for cooking being steam, gas and the Aladdin oven. Although the fitting is costly, the operation itself is economical, and has besides the excellent advantages of cleanliness and preservation of the nutritive elements of the food. The object of this kitchen is to furnish well-cooked and wholesome food to the families of the neighborhood at very reasonable prices, lower than they can be prepared at home, even in the most indifferent manner. For instance, delicious soup, cooked in double jacket steam kettles, is furnished at ten cents a quart and mutton stew at ten cents a pound. The café furnishes an attractive variety of fare at low rates and we were glad to see that fruits and milk were cheaper than meats and coffee. We doubt not that this Chicago branch of the New England kitchen will meet with deserved success and that there will be many more copies of the original in Boston before this century closes.

THE following press notices regarding narcotics emphasize the need of this department of W. C. T. U. work: "Lancaster county, Pennsylvania, has eight hundred cigarette factories and two hundred and seven tobacco warehouses." "A St. Louis, Mo., judge placed the cigarette habit among the valid causes for divorce. The wife of a St. Louis physician sued for a divorce, alleging several grounds, but not until she proved her husband was a cigarette smoker did she win her cause. This fact established, the judge then granted the divorce." "A man in Elizabeth, N. J., became insane from the use of cigarettes; these he made himself from very strong tobacco, thus showing that the cigarette when not adulterated, is very injurious." "A St. Louis young man, crazed by the use of cigarettes, shot and almost fatally wounded his sweetheart, then killed himself." "A prominent Populist candidate for Congress in the state of Nebraska died from the use of morphine." "A seventeen-year-old young lady was found by her parents in an opium joint in New York City."

THE crowded state of the Hall of Washington last week was a surprise to everybody who has not kept up with the advances of psychical science. Dr. Elliott Coues, of the Smithsonian Institute, was chairman of the congress, and valuable papers were presented from the most distinguished investigators in this field from Europe and America, among them Alfred Russell Wallace, the great co-worker with Darwin, F. W. B. Meyers, Richard Hodgson, Mr. and Mrs. B. F. Underwood, Rev. Minot J. Savage and C. G. Davis, M. D. The medical world was largely represented in the discussions; it was gratifying from that point of view to note the admission of potential agencies outside of nostrums for the cure of disease, and that suggestion, faith, hope, expectancy are powerful therapeutic agents in the apparent miracles of mind and faith cures. The audiences were composed of earnest-faced men and women in about equal numbers. The most suggestive effect of the things heard was the enthusiasm with which the opinion was received that the supernatural is simply the super-usual, that the cause of all unexplained phenomena must be sought in the realm of law, and that psychical experiences must be brought to the test of science. It is inconceivable that any man who realizes the existence and value of his spiritual nature should not strive to know more of its possibilities, its concomitants and its destiny; and the world is to be congratulated that the work of the Psychical Research society is clearing the way for a scientific investigation into human connections with the realm of the unseen—which is as natural as the material world.

"SWEET THOUGHTS."

BY MRS. C. D. H. THOMPSON.

What do the pansies say?
Making faces
With sweet graces,
Opening eyes at peep of day,
Fainting not when sun's last ray
Sinks slow to rest
In crimson west.

Who dipped his brush in gold
Or sunshine rare
To paint so fair
Beauties yellow? Black eyes bold,
Brown eyes mild, to us have told
Secrets so dear,
Sweethearts seem near.

Fresh from the skies did come
This one in white—
Since of the light
Whispers it of that fair home
Pure ones reach, no more to roam,
Where *all* is bloom—
No night—no gloom!

Blossoms the blue of sky
And bluer blue
Bid us be true.
Standing firm, since God on high
Maketh rule, we, bye and bye,
Shall see love's day—
The pansies say.

And some in sombre hue
Are black as night,
Yet always bright.
Lifting face to catch the dew
Heaven sends, that maketh new
Little faces,
With sweet graces.

"Sweet thoughts," too short your stay!
When we are sad
You make us glad;
Perfume sweet and saucy ways
Chase the clouds these summer days.
Ah, pansies say,
"Be glad to-day!"

Longmont, Col.

THE SILENT WIRES.*

II.

BY JESSIE F. O'DONNELL.

Karl Heiser, though barely twenty-seven years old, had long been a leader in the Telegraphers' Union in New York City. His education had been above the average, his technical ability placed him in a good position, and his readiness of speech and personal magnetism drew followers in plenty. Karl's mother died in infancy; his father was a professional gambler and had not long before quitted the world he had not bettered by his sojourn therein.

Karl had been thrown into Hattie Starkey's society during the last year, meeting her day by day in the same office. Attracted by her prettiness and her good-nature, for when matters went right with Hattie she was a merry little thing, he had at once begun "to wait on her," as expressed in the vernacular of her class, and a pretty ring "costly as his purse could buy," had shone on Hattie's plump finger for nearly three months. He had known their tastes were different, had recognized the occasional unrefinement of her speech and manner, but these he considered largely due to circumstances and surroundings, believing firmly that environment makes the character of man and woman, and he rejoiced at the thought of removing her a degree or two from the atmosphere she hated, the torn novels, the sticky medicines, and the general thriftlessness and disorder, for he had an admiration and tenderness for the girl which he called love.

Karl was not at all certain that intellect was indispensable, or even desirable, in a wife. A man wanted some one to keep his clothes in order; whom he would be proud of when they went out together; who would look pretty and fresh, and pet him when he was tired and blue; in short, make a home for him. When he was able to support a wife and family, he would marry, and he was very fond of Hattie Starkey. He liked to take her to entertainments when he could afford it, and watch her cheeks flush and her eyes brighten; he liked to take her after ice-cream; or to walk in the park, and be proud of her pretty looks. He liked her coaxing ways, her merry laugh at his witticisms, and her undisguised admiration for Karl Heiser. Best of all, he liked the lingering good-night in the doorway.

But Karl Heiser was not lacking in admiration for such women as Winifred Hilton. A conversation with her stimulated and refreshed him. Her opinions on questions of labor, wages and the like were clear and well sustained; she talked more logically than many of the club men; she was cordial and sympathetic; she dressed neatly and in good taste, though she wore no coquettish ribbons or other jaunty accessories of the toilet in which Hattie Starkey delighted. Winifred Hilton had none of the dependent ways and appealing looks so charming in a pretty woman, but she was not plain. An abundance of brown hair waved back from a broad, fair brow, a pair of clear brown eyes met a glance steadily, and a pleasant smile disclosed white, even teeth. Karl was glad Hattie had such a friend; he could safely leave her with Winifred Hilton, who was very fond of the young girl, so unlike herself, and would have sacrificed much for her happiness. But, however much a man like Karl Heiser might depend upon such a woman, might turn to her for sympathy and encouragement, and even advice, he would not dream of making love to her. Such a man would not think of marriage at all in connection with Winifred Hilton, and the thought of her as a possible wife for himself would not once enter his imagination.

The strikers met that evening in open session. There was much enthusiastic handshaking before the meeting was called to order. Well-dressed operators mingled with rough looking linemen in their striped blouses and Jack boots, some of whom carried hooks and lines still hanging over their broad shoulders as insignia of office. Karl's slender hand received many a hard grasp from the sinewy fists of these workmen as he moved about the hall dispensing cheering words. The proportion of women to men was small, but it was a keen and confident minority, and met with many complimentary words.

Karl Heiser was called to the chair, and the speech-making began. The men were, for the most part, enthusiastic and sanguine of success. They reiterated their intentions to accept nothing less than those concessions which had been demanded and refused, namely, that the required day's work be made eight hours instead of nine and the night hours seven instead of eight; that all wages be increased fifteen per cent, irrespective of age, skill, or position; that Sunday work be abolished unless the Sunday operator receive extra pay; and that men and women should have equal pay for equal work.

"The Brotherhood proposes to see that our sisters and daughters and sweethearts be paid as much as we get ourselves, when they do as good work," concluded one speaker amid cheers.

When Winifred Hilton rose in response to Karl's request for a few words, Hattie gazed at her friend in mingled admiration and pity. What a shame that she brushed her hair back in so old-maidish a way! If she would only frizz it a little over her forehead, and wear something gayer than that plain black cashmere, how much nicer she would look! Yet, Hattie could but recognize the charm in Winifred's clear voice and in the simplicity of her words and manner.

"We have been told," said Miss Hilton, "that our women will be the first to weaken. This we are sure is a mistake. We depend upon our brothers to fight for our rights, and they may depend upon us to keep them in ammunition. It was not a woman who betrayed West Point into the enemy's hands; it was not a woman who took thirty pieces of silver for the betrayal of her Master; they are not women who are bought every day in our legislative halls; and it will not be a woman who will first weaken now."

As she took her seat, a man near her rose. He unfolded a paper, and read slowly: "*Resolved*, Until we have gained the victory, to pledge ourselves to abstain from all intoxicating liquors." It was passed with cheers. Karl had noticed Miss Hilton talking with this man not long before, and felt sure the resolution had originated in her own clear and sympathetic brain. "It was a wise move," he thought, "for it would ruin our plans if any of us should go on a spree now." Karl would not become intoxicated, of course; such a thing was of rare occurrence. Still, he was grateful to whoever thought of such a pledge, though he would not have liked to propose it himself.

Karl Heiser's eyes had often wandered that evening to Hattie Starkey sitting by the side of Winifred Hilton. He had noticed her coquettish glances as she talked to the men of her acquaintance; had watched the flush deepen in her cheeks under their admiring gaze and the listless expression which dulled her pretty face during the speeches which followed—a strong contrast to the intelligent interest of Miss Hilton—and had felt her ignorant of the interests at stake in the present struggle and indifferent to its outcome. But the girl had rarely seemed so bewitchingly pretty. The pale blue of the cheap cotton gown set off the brown golden hair and the fair, rosy skin. Excitement and the open admiration of two or three men, who hovered near, brought a light to the blue eyes and wreathed the red lips with smiles. Her bright beauty drew his heart to her, as the magnet draws the needle. He was jealous as never before of the young men with whom she chatted.

No one dreamed of this confusion in Karl Heiser's thoughts who watched him as he performed the duties of chairman with the utmost outward composure, and spoke after this wise:

"I have a few messages here for the union, and it may surprise you that any messages have been received to-day, when the innumerable wires controlled by the largest companies in Canada and the United States are universally silent, but these have come over private lines. A merchant in St. Louis offers us three hundred dollars to help meet the expenses of the strike; others stand ready to help us; and the president of the Merchants' Exchange assures the boys of sympathy. Ah! I thought those words would bring your cheers.

"We are bound to succeed. Everything favors us. The strike to-day begun will be the most decisive in history. I do not think the struggle will be a long one, but, in any case, we are sure of ultimate victory. The telegraphers' organization is the grandest in America. It is the best organized; its members are the most intelligent. With our perfect system of cipher dispatch we have been enabled to talk with each other on the very wires of the company, without the company's knowledge. The strike of 1870 took a week to spread through the country. To-day, in five minutes it had reached from Maine to California, from Canada to the Gulf. It embraces, or will soon embrace, the principal companies of the United States.

"But the true battle-ground is our own New York, and our most formidable foe the Great Consolidated. When that yields, all will yield. No company can bring upon the country the evils of a long struggle without violating its duties to the public in the most shameless manner, and without incurring serious legal liability. No company has a right to paralyze the business of the country in an effort to bluff down employés who demand reasonable concessions. No company has a right to keep silent this vast network of wires, on which the business of the country so largely depends, until the operators are compelled to come back at its terms. We must and will have ours, and when the now silent wires are again vibrating at the touch of our practiced fingers upon the silent keys, the first message that will thrill through the land will be 'Victory!'"

On the way home Hattie kept up a running comment on the people present at the meeting, but her companions were unusually silent. They stopped at Miss Hilton's flat, which occupied the floor below Hattie's home. Unpretending as it was, it had a homelike look, which the one upstairs, with its habitual untidiness, never attained.

Winifred Hilton and her three sisters were orphans, intelligent, capable girls, who contrived with their joint earnings to make a safe little home for themselves in the midst of the great city. Grace was a saleswoman in a drygoods establishment, Jennie, a dressmaker, and fourteen-year-old Lulu, still at school. Hattie Starkey often brought her betrothed in here, and the girls good-naturedly withdrew to the wee dining-room, or their bedrooms, leaving the little sitting-room to the lovers.

"It was so much pleasanter than home," sighed inefficient Hattie, feeling the contrast between Winifred's room, which was never dusty or disorderly, and the discomfort of her own, which a little care on her part might have brightened, despite the bottles and novels, her mother's querulousness and her father's surliness.

This evening Winifred soon left them together. Hattie sat in a low rocking chair, wonderfully pretty in the blue gown, and so Karl told her.

"You're mighty changeable, seems to me," snapped Hattie. "You was ashamed to go out with me a while ago, and now you're praising the very dress I had on then!"

"I don't see how I can make you understand, if you won't, Hattie," exclaimed the young man. "Your dress is pretty and becoming in the house, but I think a lady should dress less conspicuously for the street. But, do not quarrel with me, dearest," drawing her to a seat by his side. "Come, tell me, when I get my increase of salary, if I will have to wait much longer for my wife?"

"Nice time to ask me that!" grumbled Hattie, "when you're out of work, an' little prospect of gettin' in again, I think." But Karl Heiser had a persuasive tongue with women, as with men, and when he parted that night from Hattie Starkey she had promised to marry him a month after the strike was over.

Karl whistled jubilantly as he passed into the street, for Hattie Starkey was dearer to him than any other woman he had known, and he planned happily the home soon to

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be theirs. They would rent a few rooms and begin housekeeping in a modest way. Hattie, freed from the office work, would have nothing to do but keep home and herself pretty for him. She would not carry the untidiness of her maiden home into her new one, but would keep it like Winifred Hilton's rooms. He would buy her pretty dresses whenever he could, and they would be very happy. Of course, he must go to the Union and his club, and mingle often with men where he could hear their views of the great questions of the day, and air his own, for Karl was fond of argument and the sound of his own ringing voice. He would not talk of such things at home; a woman would not understand them. His conversations with his wife would be on the price of mutton and milk, on the becomingness of Hattie's last dress, on their neighbor's lace curtains, on the grocery bills and the baby's teething, yet they would be very happy. Still, like a spectre at the wedding feast of his fancy, intruded the thought: "A young man married is a young man marred." He would have entered one of the gaily-lighted saloons for a glass of beer or brandy to help dispel this troublesome thought, but the memory of that evening's pledge restrained him. So he went to his boarding-place and fell asleep after a long struggle with those haunting words, in his half-conscious thoughts making other words out of that one—heavy with happiness or heartache—*married*, by transposing and dropping the letters, after a game he had played when a child. But he found no comfort in the combinations which seemed to his excited fancy ominously suggestive.

Married—marred—dear maid—drear dame—mad dream—arid—err—dram—die!

Lowville, N. Y.

(*To be continued.*)

THE DISCOVERER OF THE GOSPEL PALIMPSEST.

BY FLORENCE BALGARNIE.

Any doubt as to who might be the real discoverer of the most valuable Syriac version of the gospels, which caused so much attention a few weeks ago in England, was set at rest when on arriving at Cambridge the other day I made my way to the house of Mrs. Lewis. Dr.

MRS. LEWIS.

Harris, who for a time was supposed to be the discoverer, made a less important, though a very interesting find, when he laid his hands some two years ago, in the same convent, upon the Apologia of Aristides. Mrs. Lewis and her sister, Mrs. Gibson, received me in their pleasant drawing-room in Cambridge, and in most cordial fashion consented to give me any information I might desire as to the nature of the discovery. After being allowed to look through some bulky volumes containing photographs of the now famous palimpsest, I ventured to inquire what was the cause of the two ladies undertaking so adventurous a journey in the pursuit of what seemed, one might almost say, a hopeless quest.

"We are both immensely fond of traveling," said Mrs. Lewis, "and ancient documents, especially in the Semitic tongue, have for some years exercised an indescribable fascination for us. We are both devoted Biblical students and ever since the issue of the Revised Version we have devoted ourselves specially to the acquisition of Greek and Hebrew that we might study the originals at first hand."

"But how is it that there has been so much delay in making known the discovery to the public?"

"Last autumn before returning on our second expedition we sent a long letter to the *Times* but it was crowded out, so we have since been told, by Home Rule, for it seems," laughed Mrs. Lewis, "that nowadays that question blocks the way of everything; all other human incidents seem to sink into insignificance."

"And how did you come to start?"

"Our friend Professor Harris having returned from Mount Sinai with the photographs of his manuscripts, was able to give us much valuable advice as to our line of procedure, and he was good enough to give us our first lesson in photography so that we succeeded before starting in making a very decent representation of our home surroundings. But I assure you, when we went out we had no idea of the use to which our cameras would ultimately be put."

"How, then, did you overcome the difficulties which I understand have lain in the path of all manuscript hunters in this mountain monastery?"

"We were fortunate in having obtained very good introductions from the Bishop of Jerusalem, and although there are no telegraphic communications in the desert, the Bedouin acts as a marvelous carrier of news, so that after our nine days march from Suez was accomplished, we found on reaching the convent gates, that our arrival had been heralded some days before. We had no adventures worth relating except the usual *contre-temps* which befall travelers; when thieves, for example, broke into our tents, during the night hours, and carried off the chickens which our cook had designed as provender for the whole of our forty days in the desert. But once settled down amongst the good, kind monks in St. Katharine's Monastery we received so many tempting gifts of fruits, and jellies, and other home-made viands, that our losses were far more than made up.

"The situation of the monastery is very imposing. High rocks of pinkish colored granite rise in serrated peaks on every side: but these somewhat forbidding surroundings are relieved by the oases of olive trees and date palms which the monks have planted outside their convent grounds. We were not a little startled on our near approach by the somewhat severe aspect of the building, which is, one might almost say, built on the plan of a castle surrounded by high walls and battlements, and within, the chapel and the various dwellings and workshops are arranged in promiscuous fashion. This place is a spot of peculiar sanctity, even to the wanderer of the desert, for it is believed to be the site of the burning bush, and even the Mohammedans treat it with peculiar reverence. Thus it is that this monastery is nowadays exposed to no attacks, and, in fact, the monks often act as arbitrators in cases of dispute between the various wandering tribes."

"But how was the actual discovery made?"

"We had been warned by Professor Harris to avoid being pressing in our approaches, but having once won the confidence of the monks, there was nothing which they would not entrust to us. Indeed, we became warm friends when they found that I was the author of a little book on Greece, which they had read in a modern Greek translation, and they were curious to learn all they could of our travels in that land. We had not been many days encamped in our tents within the convent walls, when under the guardianship of one of the monks we were allowed daily access to the inner chamber of the library, and were permitted to open the many chests where the volumes were hidden away. I do not believe the many foolish stories told about the Tischendorf quest, concerning the absolute carelessness of the monks; indeed, they guard their treasures only too well, and, in the past, it is the greed of English strangers which has been the principal hindrance to work among these manuscripts."

"Then we may indeed congratulate you and Mrs. Gibson on having really acted as pioneers in a double sense, in having helped to break down the barriers of prejudice which the perversity of previous explorers had raised up?"

"Perhaps so," said Mrs. Lewis, "but we ought really to attribute this to the kindness of Dr. Harris who preceded us. Through his geniality our path was plain. My sister and I were engaged in cataloguing, I doing the Syriac manuscripts numbering 276, and she the Arabic manuscripts of which there are 600, thus accomplishing the difficult task which Professor Palmer was so anxious to do, when by the merest accident we came upon this old volume, the leaves of which were so stuck together that it took us many days of separation by aid of steam before we could attempt any photographing."

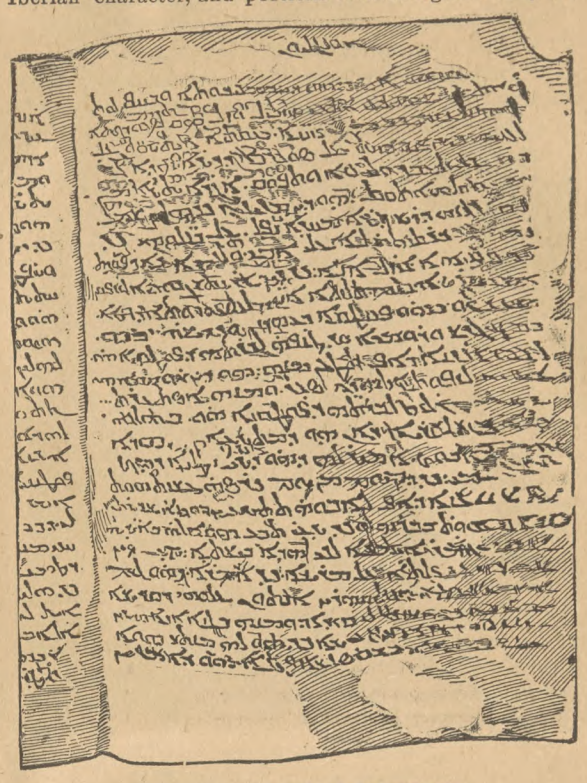
"But what have you discovered special in this manuscript?"

"So far as we have copied it, and have been able to examine, we find it the most complete Syriac manuscript extant, only about eight pages being defective. At the end of the Gospel of St. Matthew there is a colophon saying, 'The end of the first of the separated Gospels.' The Gospel of St. Mark ends with the eighth verse of the sixteenth chapter, the twelve doubtful verses being omitted, and on the same page just below the Gospel of St. Luke begins. Then again in the Hymn of the Angels, the old reading is adhered to, 'good will to men' instead of, as according to our modern version, 'to men of good will.' There are many other points which we hope, aided by Professor Robertson of Edinburgh, to bring before long fully before the public, when we have penetrated beneath the surface writing of the palimpsest which consists of a series of lives of women saints dating apparently from the eighth century."

Meantime Mrs. Gibson, the twin sister of Mrs. Lewis, was busily engaged in the adjoining room completing her little volume entitled, "How the Codex was Found," which is now in the hands of Macmillan & Co., and will be out within the next few weeks. But she presently returned, bringing with her a number of photographs illustrating, not only the palimpsest, but the various points of interest in the journey.

"Do you think that you have exhausted the entire contents of the library?"

"We think so. We have left untouched a very few Hebrew manuscripts, however, which are of no interest; but the library was almost entirely filled with patristic literature, and of this we have made a complete survey. We have also photographed a copy of the Gospels in the Iberian character, and portions of a Georgian Martyrol-



SIX INCHES OF SYRIAC PALIMPSEST.

ogy, together with an Arabic copy of the Epistles of about the ninth century. Several copies of early texts of Syriac dictionaries we have also added to our store, and aided by these we hope that many new points of value to the student will be unfolded."

At this moment Mrs. Gibson slipped from her finger a little silver ring, marked as the ring of St. Katharine, the patron saint of the convent. This, she said, was a parting gift from one of the monks in memory of their visit, a man in whose breast a new love for England was created the moment he heard that the wife of our great premier, Mr. Gladstone, was named after the martyr of Alexandria, to whom all the dwellers in the convent do daily reverence.

Glenthorne, Eng.

DIRECT LEGISLATION BY THE PEOPLE.

BY W. D. MC CRACKEN.

It must be remembered that direct legislation by means of the Initiative and Referendum is a matter of political machinery solely. In urging its adoption, therefore, into this country, it may be wise to explain that it is not a cure-all for social and economic diseases, but merely a direct and effective method of recording the popular will in matters of legislation.

Indirectly the Initiative and Referendum would doubtless also rid us of a whole train of political evils but their chief merit is that they would facilitate the solution of deep-seated, fundamental problems in society. Let us examine, for instance, the simplest examples of pure democracy in existence—the Swiss Landsgemeinde and the New England Town Meeting.

In a meadow near Altdorf, Switzerland, some fifteen hundred voters are ranged around in a circle. Their chief magistrate stands in the center delivering an opening speech. The clerk sits writing at a table, and the crier with his beadles resplendent in cocked hats and cloaks of orange and black, is installed upon a raised platform on one side. A fringe of women and children watch the proceedings from near by. The annual Landsgemeinde, or open air assembly, of Canton Uri is in session.

Suddenly the crowd rises, and standing bare-headed, silently repeats a number of *Ave Marias*. During this solemn pause the surpassing grandeur of the surroundings imposes itself.

All at once the business of the meeting begins. Bills

and reports are presented, discussed in the guttural native dialect and voted by a show of hands. Then comes the election of officers, each result being announced by the crier who raises his hat and repeats a set formula. After the oath has been administered to the new magistrates, some miscellaneous business is transacted, and the assembly adjourns till next May. The session has lasted about four hours.

In the United States the Massachusetts town meeting is almost the exact counterpart of the Swiss Landsgemeinde, in spite of an entire difference in environment. You have only to substitute a hall for a meadow, the bleak, unkindly scenery of a Massachusetts March for the genial glow of an Alpine May, and a good deal of nasal Yankee dialect for guttural Schwizerduitsch.

Selectmen and committees make their reports about schools, fire departments, streets, sewers, and one is impressed with the natural instinct of freemen for the orderly conduct of legislative business. There is, too, an intense relish for good rhetorical points. The town meeting is a school of oratory. Local lawyers take perhaps an unfair advantage of this to practice on their friends. The Yankee is capable of filling even a report on drainage with dry humor. Occasionally the moderator finds it necessary to reprimand applause as indecorous, or to beg voters not to leave the room when discussion is tame. Voting is done *viva voce* unless it is close, when the ayes or nays rise to be counted by the clerk.

As the Landsgemeinden were the training schools for the peasants who founded the Swiss Confederation, so the New England Town Meeting taught political organization to the patriots of the American Revolution. As a matter of fact, however, the ideal form of government has almost everywhere been superseded by representative government. In Switzerland it flourishes in only two cantons and four half cantons out of the twenty-five which compose the federation. The United States municipalities are taking the place of governments by town meeting.

The process of transformation is perfectly natural and inevitable. The chances are that a body of freemen will continue to govern themselves directly until population and territory have increased so much that it becomes a physical impossibility for them to meet personally. Then direct democracy gives place to a representative system of government. The people cease to exercise their sovereign rights in person, they are gradually weaned from self-government, and the professional politician makes his appearance. This is the critical moment in the history of every democracy. The people having once surrendered direct government, almost always become the prey of party bosses. But fortunately it is possible to preserve the essence of the public assembly—its directness—even in the midst of our complex modern civilization. The Swiss people have evolved and perfected a contrivance in political machinery which virtually annihilates space in a political sense, for it enables large bodies of voters to govern themselves directly without actually meeting together. They have grafted the institutions of the Initiative and the Referendum upon the system of representative government. They have saved pure democracy from extinction.

The Initiative may be defined as an institution by means of which a body of voters has the right to initiate proposals for the enactment of new laws, or for the alteration or abolition of existing laws. It has been adopted by seventeen out of twenty-two cantons. In 1891 it was introduced into the provisions for amending the Federal constitution. The right of the Initiative, it must be remembered, is not merely the privilege of petition, enjoyed by the inhabitants of every state which makes any pretentions whatever to political liberty. It is a constitutional demand, not an irregular request.

In substance the Referendum is an institution by virtue of which laws, framed by representatives, are *referred* to the people for final acceptance or rejection. It may be *optional* or *compulsory*, *i. e.*, either all laws must be submitted or only certain kinds. In many cases the ballots are marked simply "yes" and "no." At present all the cantons of the Swiss confederation have incorporated the Referendum in some form or other into their constitutions, except Fribourg, which rather makes a merit of resisting all innovation. The Federal government disposes of a compulsory Referendum for the revision of its constitution, and of an optional one for general laws.

Direct legislation is by no means a new-fangled, foreign importation. It has existed in the town meeting from the beginning of our national history. It is just as much at home on the New England coast as in the Swiss Alpine valleys. Nor is the modern Referendum at least a novelty in the United States at large. Constitutional amendments are referred to popular vote in every state of the Union, except Delaware. "Local Option" is in itself a form of Referendum. Throughout the country there are many examples in counties, cities, townships and school districts. What is needed now is to harmonize these various forms, to increase their efficiency and widen their applicability.

The modern Initiative does not yet exist in this country as a political institution. But it would practically amount to an imperative petition, and could easily take its place in our national customs. At present all expressions of the popular will are still spasmodic, given to unaccountable vagaries, and easily turned to profit by watchful politicians. There are no steady, unswerving demands which legislators are bound to weigh and pass judgment upon. Petitions there are in great number, it is true, but they are from their very nature only requests, proffered like polite prayers to unlistening despots. A word spoken at some hotel bar, a jest in the lobby, a little transaction with greenbacks, have more influence than the written desire of ten thousand sovereign citizens.

In its last analysis the process of the Referendum-Initiative is simply this: That a given number of voters propose legislation of the whole body of voters through the medium of the government, and the act is therefore identical with that of the voter who rises in the town meeting to make a motion to his fellow voters.

The introduction ought to begin in the smallest political unit, in township, county or parish. Thence direct government could be readily extended to state matters, and when it had safely weathered these first stages, to Federal affairs. It would be wiser to try a limited or optional Referendum first, which would apply perhaps only to financial measures. After that, the compulsory Referendum could be introduced, as the people learned to appreciate its advantages.

The Initiative would naturally come somewhat later; the agitation for its introduction could be carried on while the Referendum was going through its initial trials. But growth by experiment must characterize any successful application of either institution.

Congress might either attach riders to important bills making their final passage into laws dependent upon their acceptance by the whole electorate, or might pass a special law instituting the Referendum outright for measures of general interest, like tariff bills, etc. Several state supreme courts have already asserted the competence of legislatures to refer laws to electors.

In point of fact, the combination of the Initiative and Referendum is absolutely fatal to that political evil, the lobby. Bribery is too risky an investment when the people hold the deciding ballot. The Initiative tends to specialize, as well as to fortify the work of law-making. Every school of thought has the opportunity to present its arguments; politics is redeemed from the sterile discussion of tweedle-dee and tweedle-dum, and becomes an occupation for serious men, who care very little for the tricks of party bosses, and a great deal for the eternal principles of economic, social, and political justice.

If there be a political prophecy which it is safe to make at this time, it is that our representative system cannot remain in its present form for another decade, if the republic is to endure.

There is never a choice of principles, pure and simple, in a presidential election. The merits of persons and parties are fully as important. The real issues are never exposed to the voter in their simplicity and frankness, for it is the business of politicians to confuse him, to distract his attention from what is vital, and fix it upon catching non-essentials. The rival parties are engaged in playing with each other for certain stakes. Their constant aim is to counteract each other's good moves, to drive each other "into a hole," as the saying is.

Has there ever been a time under our representative system when a citizen could cast his ballot without fear of being tricked out of its true meaning? The Referendum makes it possible for him to register a definite "yes" or "no" to a particular measure. It would sweep away the unknown quantities in legislation. There is no confusion in a simple assent or dissent to a proposition bereft of the perplexing adjuncts of personalities or party loyalty.

Prof. J. M. Vincent says in his "State and Federal Government in Switzerland": "For a country which calls itself democratic, the people of the United States have less to say about their own affairs than they are apt to imagine." With a happy stroke he characterizes the average legislature as "the biennial terror of its own constituents." Now, taking it for granted that the Initiative and Referendum are desirable institutions, how can they be introduced into the United States—or rather, how can the rudimentary forms in which they already exist among us be stimulated to sturdy growth?

For this, first, all traces of direct government, wherever found, ought to be carefully preserved or modified to suit modern conditions, and not ruthlessly swept away as antiquated. Instead of transforming the Massachusetts towns into ordinary municipalities, for instance, as is the tendency of the day, citizens living under the new form of government ought to retain the right of proposing legislation directly, as of old, and of passing final judgment upon measures by ballot. This result could be obtained through the Initiative and Referendum. The essence of the town meeting would be preserved, and its practical working made to conform to modern needs.

Chicago, Ill.

HILLSBORO CRUSADE SKETCHES.

XVI.

BY ELIZA J. THOMPSON.

After the weariness and excitement of the Dunn trial the undaunted, invincible Crusaders met in the dear old church, where their first vows were recorded, and proceeded to business quietly and as peacefully as though they had not been under the arrest of human judgment, feeling in their hearts the comforting assurance: "If God be for us who can be against us?" The devotions on that morning were solemn and impressive, and plans for future work were entered into with harmony and zeal.

First, it was decided to meet weekly at the homes of the members of the League, alternately, for prayer and conference; once each month a public temperance meeting should be held in one of the churches; children's temperance meeting once a week, and the young people of the town be urged to continue their gatherings three times each month. The feeling had been growing on the part of the ladies that a room set apart for their own line of work was a necessity, and they voted unanimously in favor of immediate action. Later, by appointment, the following committee took charge of the matter: Mesdames Dr. Sams, D. K. Fenner, S. Janes, J. Stevenson, E. J. Thompson. From the minutes we find: "Monday evening, December 6, 1875, the general monthly temperance meeting was held in the League room for the first time. By the united request of the ladies Dr. McSurely conducted the services of dedicating our little temple to God and humanity, and it was done in a manner most helpful and pleasing to all in attendance. After singing 'He Leadeth Me,' Mrs. Thompson was asked to give the history of the League room, how it was obtained, how and by whom furnished, etc. This she did, and demonstrated fully that the whole thing was a special Providence."

The detailed account as given then would be uninteresting at this late day, but the fact should not be forgotten that this long, narrow, one-story, frame business house, gable end fronting on High Street opposite the two remaining saloons of Crusade memory—Bales and Ward—had suggested the idea of songs and prayers *legally* brought to ears now barred by public protest.

This right-angled, old building was divided by a slight partition into two rooms; removing this line of separation we had a respectable hall-shaped room with front door and two windows, the same in the rear. Plaster, paint, paper, scrubbing brushes, carpet, seats, tables, stove, blinds, mottoes, pictures, Bible and books of song and many other conveniences were all the spontaneous offerings of earnest hearts. Not one dollar of debt was left upon the ladies when the first songs of praise and voice of prayer were heard under that lowly, consecrated roof.

A series of morning meetings of a devotional character had been arranged to follow the opening service of the League room. These meetings were to be presided over by the Crusaders, alternately, and this Tuesday morning service was assigned to me. As our audience increased and the sweet songs of Zion floated out upon the clear, crisp air of that December morning, a noble heart for whom earnest prayers were ascending from that sacred place felt "strangely drawn"—and when the dignified form of General McDowell entered this newly dedicated "temple," and took a seat near the door, there was a visible mark of answered prayer upon the faces of many present.

After several prayers, songs and telling experiences, the leader invited her "Uncle McDowell" (in a friendly way) to say something to them; as he had throughout the Crusade been such a wonderful stay and help to the ladies, all felt a desire to hear from him now in their new line of work. At once he arose, laid off his overcoat and walking slowly up towards the front said, with quivering lip: "I am not worthy to speak before you good women! During the war I grew more and more hardened and embittered, as those professing Christianity vilified each other, and brothers shed their own brothers' blood! I confess I came to believe there was no such thing as religion! But I have watched the Crusaders with an interest few understood, and as I have seen those among you who were tenderly reared, kneel upon the sawdust floors—yea, even upon the pavements in front of barred doors, and have heard them (with tears coursing down their cheeks), pray for their worse than murderers, and for their wives and children, and then have followed them to the churches, and found the same spirit evinced there, I have been led to feel—yes, that is the Christ love! And I want to tell you, my dear sisters, that I feel it in my heart this morning!" He was deeply moved, and so were all who heard him. And that dear little wife, who had prayed so faithfully for the beloved husband of her youth for fifty years, now realized with new joy the faithfulness of her covenant-keeping God, and joined the happy group of sympathizing friends in songs of praise; that meeting, long to be remembered, closed with a new seal of

God's approval upon the Crusade, and a recognition of His presence in our "gospel temperance" meetings.

General McDowell lost no time in communicating with his friend and pastor, Dr. McSurely, and at once renewed his early membership with the Presbyterian church. From the hour of his new life-experience his growth in grace and marvelous Christian development were "known and read of all men," for the tender Saviour knew how soon he would be called from labor to reward, hence He made of him a "shining mark." Gen. Joseph J. McDowell was a successful man in life, possessed a fine personal appearance, was an attractive speaker, fine conversationalist, and during his terms of public service in state and national councils, won laurels socially as well as politically. But what were all these perishable gifts and graces to that touch of "Divine love" which transformed his nature into the "image of the heavenly," and made him meet for the kingdom that "endureth forever"?

Hillsboro, O.

EDITORIAL CORRESPONDENCE.

The First Suffrage Gun of the W. C. T. U.

DEAR UNION SIGNAL:—The great suffrage week you have just closed in Memorial Art Palace reminds me of *our* day of small beginnings. I tell you of it with great rejoicing in what you have seen, of which I have read, of the mighty growth of the spirit of justice and equality abroad in the land, and do already by faith appropriate the perfect liberty which shall come in fullness of time to every son and daughter of God; bonds for one are chains for the other, for all lives are one, and retroactionary unless they march step for step on the King's highway.

It was in the autumn of 1876, in the town of Dixon, Illinois, at the third yearly convention of the Illinois Woman's Christian Temperance Union; Mrs. J. F. Willing was president and Mrs. E. E. Marcy, secretary. I went in company with my friend and comrade, Mrs. Louise S. Rounds, of Chicago, a woman whose brave thought had opened to me a way into the women's temperance work when I had left the university and was hoping to find a place in the ranks of the Crusaders. At the time of this convention we had already been active workers for two years, coöperating in Chicago, I as president, and Mrs. Rounds as corresponding secretary of the W. C. T. U. of that city.

At the convention of which I am writing we were entertained in a home whose head later became a state officer in the government of Illinois. He was a good Republican and a good temperance man but did not dare to mix the two lest the party should be hurt. He was a most agreeable and interesting host and we talked "politics" to our hearts' content without losing our tempers, for the Prohibition party was not much "in evidence" at that early date.

Ever since the previous May, when I had made the tour of Ohio and met the Crusaders face to face, it had been borne in upon my spirit that until women had the ballot we should not be equipped for the war to such an extent as to insure a victory that would be decisive and permanent. I had therefore prepared a resolution in my capacity as delegate to the Illinois convention of white-ribboners. Its exact language I cannot quote, but it was to this effect:

"*Resolved*, That as woman is the most trusty guardian of the home and of her children, she should have the right to close the dram-shop over against that home."

I remember that before going to the convention Mrs. Rounds and I knelt in prayer over that resolution and agreed that we would both stand by it. I showed it to several of our most progressive women when we reached the church in which the convention was held. A few said: "All right! we will stand by you." But more said: "Not yet! it is premature; the time will come, but we must wait!"

At the first opportunity I rose and offered the resolution whose purport I have given. I did not know that it would receive more than one second, and I had reason to believe that Mrs. Rounds would be that one, but to my surprise it was seconded with spirit in several parts of the church. Mrs. Marcy, a true and gifted woman of conservative views on this subject, moved "to lay the resolution on the table," but no one seconded the motion. Mrs. Willing (also an opponent), in her clear voice called out: "Is there a second to the motion to lay this resolution which indorses woman's suffrage on the table?" There was a moment's pause, and I felt that great destinies were trembling in the balance. At such a time by intuition the heart is lifted up in prayer even though the ear is strained to listen. I listened well, but not a voice broke the stillness by seconding the motion to "table" my resolution. There was then nothing left but to put my motion to adopt, and when this was done without debate, the cries of "Aye" were prompt and decisive.

This was among my life's most happy hours. I rose and thanked the convention with emotion that they had never before seen me manifest. I remember saying to them that as wives and mothers they had, I believed, done a more forceful stroke of work for what they held dearest, than they had ever been able to perform before in their united capacity as Christian women, and that I rejoiced beyond telling that they were not unmindful of the meaning of this resolution which to me, who had neither home nor child, was fraught with a significance so deep that it was not easy for me to speak of it with composure.

I think it was an hour that will never be forgotten by any who participated in its results. They proved to be far-reaching. The Illinois Woman's Christian Temperance Union was the first that set its seal to the great truth so forcibly phrased by Lady Henry Somerset in the words: "She who is life-giver ought to be law-giver."

From that centennial year, so fitting as the date of a forward movement, great and holy, the right of women to help make the laws that shall separate the government from the liquor traffic was declared by one state union after another, until now there is not a state in the Union in which white ribbon women have not either expressly declared the faith that is in them, or through their delegates affirmed it at the great kindly camp-fire of the National Woman's Christian Temperance Union.

Ever your friend and comrade,

Frances E. Willard.

London, Eng.

THE CHRISTIAN ALLIANCE AT OLD ORCHARD.

DEAR UNION SIGNAL:—A little boy once stood on the shores of the Atlantic where it breaks on that wonderful beach at Old Orchard, Maine, and as he looked on the sweep of surf extending fourteen miles, and way out on the beautiful, boundless sea, he said: "Mother, isn't it good to see something that there's enough of."

I have felt the same way while attending the convention of the Christian Alliance held at this ideal summer resort. Ministers, evangelists, Christians, workers of all denominations, and sinners converted through the word spoken by them, have told of a gospel that there is "enough of"; a gospel that "saves to the uttermost," one that tells of a Saviour who is the same "yesterday, to-day and forever," who is as willing and able to heal the body as the soul; who not only forgives sin, but frees us from its power and dominion. "What a wonderful Saviour is Jesus, our Jesus!"

Rev. A. B. Simpson, of the Gospel Tabernacle in New York, is at the head of the Alliance, which is not a church but only a helper of the churches; for many of those who attend these conventions from year to year carry home to their local churches a more fervent spirit, and the enduement of power which the Holy Spirit bestows. A blessing comes to those who meet with "one accord in one place."

Some of the speakers were white-ribboners, and the little symbol of purity was very common throughout the audience, and while Peter Scott, a young man who has been on the Congo for about two years, and will soon return, told with burning eloquence of the degradation of the Africans because of rum, I resolved that an echo of the convention should reach the readers of THE UNION SIGNAL. Mr. Scott implored the people to send missionaries to the Congo faster than the intoxicating liquor could get there. He said the natives who murder under the command of the witch doctors are filled with rum from Medford, Mass. Once or twice a year a ship arrives from Boston, called "the rum ship," containing rum, tobacco and gunpowder. For every missionary sent to the poor heathen in Africa there are seventy thousand gallons of rum taken into their ports. Is not the solution of this question to be found in the remark made by Rev. Stephen Merritt, of New York, one of the most helpful speakers here, and one to whom John Woolley looks with so much gratitude: "If the church would receive the Holy Ghost there wouldn't be a dram-shop in three months."

The daily Bible instruction given by Mr. Farr of the New York Training College and Correspondence School, 692 Eighth avenue, was received with delight by the large audiences. Mr. Farr is young, scholarly, a calm, cool reasoner, and a man of profound piety. He said the best definition of a man of God was given by Frances Willard and is as follows: "God's man, in God's place, doing God's will, in God's way and for God's glory." He made obscure and controverted passages of Scripture clear, stood for the verbal inspiration of the Scriptures in the original, but not for the paragraphing, punctuation and division into chapters of the King James version. He said God has more light to break out of His Holy Word than we have imprisoned in our creeds. He quoted Dr. Timothy Dwight who said: "Since the Scriptures were written for ordinary people, generally the *obvious* meaning of a passage of Scripture is the true meaning." He called attention to the fact that when Christ was tempted in the wilderness he answered every assault of Satan with words drawn from the book of Deuteronomy, and he thought that was the reason Satan had a special grudge against the book and the critics never let up on it! Referring to the alleged discrepancy between science and the Bible, he denied it and said: "The Bible was not given us to tell how the heavens go, but how to go to heaven."

The word pictures of China, Japan, India, Egypt and Palestine, which fell from the lips of Rev. A. B. Simpson, who has recently made a missionary tour, were God-given. They were graphic descriptions of the degradation of heathenism, the indifference and luxurious life of foreigners in those lands, the self-denial of the missionaries and the call which comes to the churches at home to uphold them with prayer and money.

Mr. Simpson drew a sad picture of the degraded condition of women in Japan, where, block after block, they openly live in vice. These women are the wives, the mothers. After living such a life they can be married, and are received into the best society, and yet, Mr. Simpson says, all this is nothing to the legalized vice in India. He also referred to the conference of Christians in Bombay, and warmly indorsed the desire of the Woman's Christian Temperance Union that they should have made a protest against the liquor and opium traffic. I thought with gratitude of the recent labors of Dr. Bushnell and Mrs. Andrew in India. In Japan the poor girls count for nothing. As soon as a boy is born a red dragon is made to float over the house, and so a woman rejoices in her sons and laments over her daughters.

While Mr. Simpson was in one of the large cities of China sixty-three girls passed along in carts. They had been sold to a life of shame for three dollars apiece. Until nine years of age the little girls of China are not supposed to have any souls, and if they die are not counted worthy of burial. A distinct class of the population lives in boats, which ply up and down the waters, and in these floating homes entire families are born and reared. Mr. Simpson was profoundly impressed, and his heart deeply saddened by the sight of the body of a little baby girl floating on the water. He was told that she must have tumbled out of one of the boats, and being only a girl, it was her fate, and it did not matter, and such sights were not at all uncommon. Life-preservers are tied around the boys to prevent any such mishap. Some verses were written by Mr. Simpson soon after he saw the little dead baby, who was to him only a type of the helpless, hopeless condition of thousands in that land. As the stanzas were sung before the large audience every heart was melted.

ELIZABETH GORDON.

Auburndale, Mass.

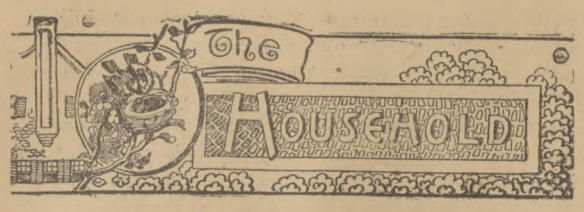
THE WORLD'S INDIA UNION AND ITS PRESIDENT.

DEAR UNION SIGNAL:—We need scarcely say with what deep pleasure we have noted the announcement of the appointment of Mrs. Jeannette Hauser to the leadership of the India Women's Christian Temperance Union. We communicated to Miss Willard a year ago, soon after our visit to that vast and needy land, our earnest belief as to her special fitness for the position. Indeed, it has seemed to us, from every point of view, as if she were the Providential agency placed by our God just where she could most wonderfully be used by Him in the building up of His kingdom through the agency of our beloved organization, in a land where the needs and surroundings are peculiar, to all of which Mrs. Hauser is peculiarly fitted by nature and experience. Her unusual energy and courage, her broad intelligence, her perfect command of the native language, her long acquaintance with the customs, the traditions, the whole surroundings of life in India, having had a residence in it—with brief intervals of absence in the home land—for nearly twenty-five years, thus being thoroughly acclimatized, which is of immense advantage in so trying a climate; her intense sympathy and interest in the native women, so that she establishes relations of confidence with them immediately in addressing them on any subject of mutual concern, her high Christian principles and consistency of action command the deepest esteem from both native and English speaking people. All these characteristics and circumstances, with which we are intimately acquainted, cause us to rejoice in her acceptance of the appointment, and to believe that great and blessed results will follow in that land of our love and prayers.

Yours faithfully,

ELIZABETH W. ANDREW,
KATE C. BUSHNELL.

The Priory, Eng.



A CURTAIN LECTURE.

BY W. A. J.

My wife and I had jest gone to bed,
When a curtain lectur' to me she read:
"Ef I was a man," sez my wife to me,
"I think I should *be* a man," sez she.
"Why, wot is the matter, Jane?" sez I;
"Matter enough," was her reply.
"I wouldn't go preachin' temperunce
An' votin' fer license, both ter wunce!
I wouldn't stan' up in church an' pray
Fer the curse of drink to be took away,
Fer the Lord in marcy to look an' bless
The needy widder an' fatherless;
An' then march up to the polls nex' day
An' vote jest eggsackly the other way!
I think I should hev at my command
At least jest a leetle grain uf sand;
An' whenever a pollytishun showed
His rum-blossom nose 'round my abode,
An' commenced his blarney to git my vote,
A-singin' the song he'd larnt by rote,
I'd spunk up to him an' tell him wot
I thought of him; an' ez like ez not
I'd jest perlitely show him the door,
An' invite him to never call no more!
I think I'd know enough," sez Jane,
"When a rumseller works with might an' main
To gain a p'int in the town elexshun,
To see that it wasn't jest my complexshun!
An' what he wanted so awful bad
Was the very thing he ortn't to had;
An' I'd work ag'in it, tooth an' nail,
My motto, 'No sech word ez fail!'
An' I wouldn't care one cent in cash
Ef the publicrat party went to smash!
I'd hev my conshens clear an' sound—
An' know I was treadin' on solid ground,
Ef I was a man," sez Jane, once more.
But I had already begun to snore.
I wasn't asleep, but then I meant
She'd think I was; fer her argyment,
I own, I couldn't quite answer it,
Though it struck right home to me, every bit.
But Jane, she groaned when I didn't cheep,
An' then turned over an' went to sleep.

Moline, Ill.

ECHOES FROM THE FAIR NUMBER.

I.

I Wondered Why.

BY CHLOE COYLE.

THE UNION SIGNAL has reached out a friendly hand to the lonely farmer's wife and has asked how it could help her. Perhaps my plea for her, coming from an individual and unorganized standpoint, may have small weight; but I make it just because I belong to that class which cannot be organized, and I make it with the desperate question in my soul: Do not the children of such mothers outnumber those of any other class? I am a W. C. T. U. woman, and with long desire I reach out to you in the following hints, with great heart hunger that the Woman's Christian Temperance Union may be made so extensive, so beautiful, so Christ-like, that thousands of women, hitherto unsought, shall be brought into our comradeship; and that thousands of homes now ruled by ignorance and discouragement may have enlightenment and hope brought to them.

When my first baby lacked one day of being one month old I was a citizen of a third-class city in Kansas. Election day was at hand. The local W. C. T. U. had met on the previous Thursday—the largest and most enthusiastic meeting on record. A temperance caucus was held on Saturday afternoon and a "slate" nominated and People's party ticket put out. On election morning I saw our secretary going from house to house in the suburbs, and thought, what a brave, good woman she is! Soon she was followed by a black carriage with black horses, driven by a man dressed in black, and with full black beard and bloodshot, black eyes. I saw him drive up town with my nearest neighbor, and in a short time bring her back. On, on he went in our secretary's track carrying women to the polls. I rushed over to my nearest neighbor and said: "What have you done?"

She answered: "Why, I've been and voted."

"What ticket did you vote?"

She informed me that "he" gave her a ticket at the door and she did not know there was any other.

"Of course there's a temperance ticket," said I, "and don't you know that voting the ticket 'he' gave you means you have given him consent to continue the 'joint' 'he' has been running so long in his stable?"

The woman looked bewildered, and I felt like whipping myself for not telling her this before.

"Put on your bonnet quick," I said, "and run tell Mrs. Nathan—the next-door neighbor—not to vote his ticket if 'he' comes for her."

She was off like a flash and returned with the news that Mrs. N. did not intend to vote; she *would* not vote his ticket, and the temperance women had not before been aware of her existence, had never visited her or invited her to their meetings. So she did not propose to vote *their* ticket.

Two of our women went after this "black" driver's wife. She said her husband had instructed her, as the temperance women had cared nothing for her *before*, not to vote their ticket if they came after her. But being out of temper, she voted our ticket "to spite" him.

Several days after the election an old, crippled woman hobbled into my sitting-room. While she rested our conversation drifted to the election. As she "talked temperance," I asked which way she voted.

"I did not vote at all. Yes, they came after me, but I told them 'No!' They had never offered to comb my hair and dress my feet so that I might go to church, so I would not allow them to fix me up to go and vote." She continued, "I told Rosa (her step-daughter-in-law) that the way she voted meant that her husband would be drunk most of the time, but she could not see it."

After this I attended a county W. C. T. U. convention—the first in four and a half years. One little incident of that occasion has stood foremost in my memory ever since. It was a forlorn-looking little house, just across from the church, with a mother and little children gazing at us as though we were something whose objects and interests were so remote from them there could be no point of contact, and they would never think they might come near us. It seemed to me not a woman of that convention could have done a nobler thing than to have stepped over into that homeless-looking little house, saying, "Sister, I have come to trade places with you to-day. I'll do your work and you must go over and see and hear the women in the church."

There are great numbers of women who belong to no organization from the fact that circumstances give them no outlet from home. These are the women who need *attention—right now*, while they are rearing their families, and at the same time are compelled to work, work, work, all day and often far into the night in order to live at all. Before I was married I used to hear a great deal of how a mother should be treated during the months before her child's birth, how easy and cheerful everything should be made; but when I came to that place, no one, except my husband, raised a finger to make such surroundings possible for me. I wondered why?—and I wondered so terribly hard that I made the subject a study—with the conclusion: "What is everybody's business is nobody's business."

Organizations pay so much attention to the organization that they lose sight of the units of their efforts. When the mother who "never goes any place," happens to read of some convention where everything was so beautiful, flower-decked, silk-bannered, can she help wondering what direct benefit this meeting was to her and her sisters in co-distress? She wonders, too, why there is not a department for just such women as she, as well as for the rich who are sought in parlor-meetings. She wonders if her "man's" vote is not as good as that of the husband of the rich woman? She wonders why she should not be taught how to vote, if she gets a chance, as well as the rich woman. When she hears of departments for lumbermen, sailors, railroad men, she wonders why there is no department for their wives. When she thinks of their ignorance of the care and culture of childhood, the true relation of man and wife, and of how often some real necessary of life has to be dropped out of their homes for lack of means, she wonders why some great and influential woman does not think to beg for a fund to send some literature, steady dropping, into these pinched homes.

I wonder what per cent of working women who are rearing families belong to some organization? My unmarried sister came home from a great mothers' meeting overflowing with the wonderful things said about mothers. "Yes," I said, "and how many young mothers, now caring for their little flocks, were there?"

"Well, not many; not any, hardly, that I noticed. I guessed *they* would hear about it as I had."

I have stood on my feet working six days in the week too tired to go out on the seventh—and, as I have seen women driving leisurely about all these days, I have made a solemn compact with the Great Giver that if ever I am allowed to command a carriage some of these sore-footed mothers and longing little children shall ride.

I wrote to our evangelistic superintendent for the name of a book or pamphlet selling for from ten to twenty-five cents, that would teach how to cook simple, healthful dishes which limited means could afford; and for one also that would tell of a religion that hedged-in, working mothers could *live* in their homely lives—a religion we can feel over the kitchen stove, at the wash-tub, sweeping and scrubbing, the peace and comfort in our hearts of the personal touch with somebody who cares for us in our lonely, drudging life, somebody to help with knowledge and sympathy while we rear our children.

Our state superintendent said her sympathy went out for such women. I suppose every W. C. T. U. woman would say the same; but cannot the National crystallize this sympathy into a department for unorganized, working mothers? Some of those local unions that do not know what to do would find work for every member, work under which hearts that *need their help* would grow lighter, courage stronger, and faith "look up" once more. There would be no "dead" unions in this land if such searching *local* work were done; so it seems to one who looks over the rolling plains of Kansas with not another woman within the range of her eye.

Varck, Kan.

(*To be continued.*)

THE POWER OF THE WHITE RIBBON.

BY ELLA B. WRIGHT.

I had spent the night in the country and was on my way to the city next morning, to attend one of the day sessions of the National Prohibition convention at Cincinnati. My train was wending its way down through Millcreek Valley—that hot-bed of breweries and distilleries. As I looked from the car window I could see the great chimneys belching forth volumes of black smoke that seemed to come from the very infernal regions, and the huge vats containing hundreds of gallons of the awful stuff to make men drunk, and the immense bonded warehouses, bearing the great seal of the United States. At the thought of it all tears came into my eyes; and I felt *so* bowed down and discouraged, saying to myself: "What's the use to try! It is like trying to mop out the Atlantic Ocean with a sponge."

Just at this point a modest little building rose before me, bearing the four magic letters "*W. C. T. U.*"; it stood out in bold relief, as if to upbraid me for my lack of faith. I looked upon it, and then thought of that grand gathering at Music Hall, and I said, "Praise the Lord. God is not dead, and our country yet has life." Another thought came—of the burly saloonkeeper who sometimes makes us shiver with the malevolence of his glance at our white ribbon, as we pass his doors. "Ah, yes, Mr. Saloonkeeper," flashed out of my soul's darkness with the life of a great search-light, "there you are, but here we are—the minority, invincible with omnipotent God on its side!"

Had I been a homesick wanderer in a foreign land and all at once caught sight of the stars and stripes, I could not have rejoiced over it more. So, dear sisters, I give you this little incident, hoping that it may stimulate and strengthen those who sometimes feel discouraged; and wherever you find sin and iniquity abounding, there raise the white standard of the *W. C. T. U.*

Greensburg, Ind.

WHAT A YOUNG MAN CAN DO FOR TEMPERANCE.

BY JOHN G. WOOLLEY.

It is a very common error to suppose that the temperance cause has relation only to those who have been made wretched by drink, and that temperance workers are of little account unless they have been drunkards.

The fact is that the influence of a young man who in cool blood chooses the right, on the bare-hand sense of it, is many fold greater on boys and men of his own age than is that of a man who having gone through the saloon and "got the worst of it," comes out against drink.

It is a splendid thing to be saved from drunkenness but infinitely more splendid to have been clean always. The men who lead in all professions, who weather the panics and fires and floods in mercantile pursuits, who sway the world by voice and pen, are, as a rule, those who have been clean from boyhood, and if a redeemed drunkard sometimes makes his mark in the world, it is a mark much lower than he could have made under conditions of abstinence from the beginning. Sometimes a rescued drunkard prizes opportunity more and works harder than he would have done otherwise, but in the whole range of silliness the climacteric imbecile is the young man who thinks it "smart" to drink. So, then, I should say a young man can do *everything* for the temperance cause.

On the political side the temperance cause is a young man's affair; old men will not change easily; their eyes are to the rear. If the question of prohibition were now presented to the Christian men of America as a new thing unentangled with party loyalty, prejudice and habit, every man of them would be an ultra-Prohibitionist. As Democrats and Republicans they have drifted into license and other dilatory policies askance from the view of real merit, and now they will drift on to the end, captive to a name, a tradition or a theory. If I were a young man I would *keep clean*, and that is the first thing for any man to do for any cause. Paul did his best for Timothy when he wrote to him, "Keep thyself pure."—*Rest Islander.*

LITTLE BRIDGET'S COUNTRY WEEK.

Through the bleak December day
Little pale-faced Bridget lay
On her shabby trundle bed,
Covered with a threadbare spread.

Little Bridget lay alone,
Trying not to cry or moan
For her mother, who must stay
Out at work the livelong day.

Poor the room was, poor and plain;
But the narrow window pane
Let her out into free air,
Into landscapes wide and fair.

Out beyond the dreary street
Sped her fancy's flying feet,
Over hillside, meadow, dell.
Ah! she knew it all so well!

Once, when summer days were long,
Once, when she was brisk and strong,
Kind hands bore her far away
Into the green fields to play.

Oh, the happy Country Week,
When the children went to seek
Flowers and sunshine on the hills,
Far away from city ills!

Little Bridget lived it over;
Smelt again the sweet red clover;
Watched the frisky squirrels play,
Fed the birds and tossed the hay.

All the beautiful wild flowers
Came to cheer her lonesome hours;
Smiling, one by one, they came—
Blossoms she had learned to name:

Hardhack, with its pale, pink spire;
Cardinals, flashing crimson fire;
Golden daisies, through the bars
Shining up at her like stars.

Once more, on the river's breast
Large white lilies swayed in rest;
Waved for her the meadow-sweet;
Pussy-clover brushed her feet.

Once again her footsteps turn
Toward the woodlands, fresh with fern;
Up the hill and down the lane;
'Twas the Country Week again.

Little Bridget's eyes were bright
When her mother came that night.
"Thoughts have wings," she said, "and
With them through the window fly.

"I forget the cold," she said,
"I forget my aching head,
While I wander, long, long hours
As I used to, gathering flowers."

Brighter little Bridget's eyes
Shone with wonder and surprise,
Gazing on her window pane
When the morning dawned again.

Who had been there in the night,
Tracing, all in outlines white,
Blossoms, ferns and feathery grass
On her little square of glass?

Nodding harebells, daisy-stars,
Pine-clad cliffs, and even the bars
That she used to clamber through
Into fields where lilies grew.

Down the chill gray dawning fell
Echoes of a Christmas bell!
Little Bridget scarce could speak,
But a flush suffused her cheek,

And her heart with joy grew faint.
"Mother, did the angels paint
Flowers and ferns I used to see
For a Christmas gift to me?

"More than common flowers they seem;
Mine in many a happy dream
They have been before; they grow
In the fields of heaven, I know.

"In my dreams they bloom so fair,
And the little children there
With me lovely blossoms seek—
Heaven is like the Country Week."

—*Lucy Larcom.*

UNCLE JOHN'S TALKS.

XIV.

DOORS (CONTINUED).

The biggest little annoyance about doors presents itself in the shape of catches that won't slip so as to latch the door. Impatient people who do not govern themselves as they ought, try three times, and then give a tremendous bang that loosens the plaster and makes self-controlled people wonder why any one will be impatient with inanimate things. In most of these cases you can cure them for a month by simply applying a drop of oil or lard the size of a pin's head. Like flattery, you know. Oil in mechanics is like flattery among people—or, I might say, it is like judicious praise. I hope you let your mothers know how you love them, and how well you think they do things. Then oil the hinges. I have known people to allow the most unearthly screeches from dry hinges for weeks, when a drop of oil would have silenced them. Me, Dick? Look here, boy, don't be too personal. If you follow my advice, it will be enough for your doors. No matter whether you practice what you preach, or not, if the preaching is good. See to it, all seven of you, that every door in your respective houses is properly "praised."

Now comes the rubbing. Many houses and some doors will settle. Generally there is no remedy but to cut the door. My favorite motto is this: The way to do a thing is to do it. So you just tackle every friction-door you can find. Use a plane, generally; sometimes a spokeshave. You need no directions beyond the order to get at it. I might say that you will occasionally find it convenient in locating a friction where you cannot see, to use a slip of paper, sliding it along until it catches. And when you find a door sticking at top or bottom and must go through, do not push hard and wrench the door, as I have often seen, but lift up or bear down on the knob and surprise everybody at your skill in door-taming.

When a knob comes off, you cannot dig the metal out, but you can heat the iron and melt it back to its place. Add a little solder, and leave the spindle in, lest the solder get in its way. Let the knob cool off slowly. Water would crack it. Fine white knobs sometimes break from the heat, but you can save some of these and all the others.

There are many other things about doors that often require attention; but you will generally be able to decide what to do. I must tell you one thing and it will apply to other work as well. Suppose you want to move the metal piece which the door catches into, about half the diameter of the screw holes. First drive solid plugs into the holes, cut them off smooth and then make a new hole for the screw wherever you want it.

There are always some doors—barn, granary, chicken-house—where you go in and pull the door after you, that is, the door opens outward. Hook and staple is the common fastening. Buttons are more convenient if made like mine, as well as being cheaper and easier applied. Yes, here is one. It is a handle and button combined. Take a 1x2x6 and cut it half off two inches from one end and half off on the other edge, two inches from the other end. Split out to the ends and see what a crooked stick you have. One end is the button, the other is the handle. Make the screw hole one and a half inches from the end and use a washer. If that is plain let me say that the cutting should be done with a knife, so there will be no sharp corners to lessen the strength and start a split. This size is for light doors.

I must crowd in one more thing this time for your vacation is coming and I may not see you soon again after next time. This is a picture hanger. No ladders and no climbing and no falls, and you can change pictures around as easily as if the nails were all within reach of your hand. Get a piece like the one you had for the button, 1x2x6. Saw two inches into one end, half an inch from each edge and take out the middle. This fork must be large enough to go over any picture nail you have. Now cut a groove in the end of each tine so that the cord will lie across from one to the other. Nail this block to any kind of a pole, put the cord across, hold the picture in one hand and place the fork over the nail. So far so good, but how about taking a picture down? The cord lies against the wall and you cannot get under it. The fork is not finished yet. Make a groove in the outside of each tine, running an inch or two down the side. Leave full thickness of board at end of tines and make edges of side grooves sharp. Now slide up toward the nail and the cord will slip into the side grooves and be lifted so as to come into the end grooves. I have seen people quite ecstatic over this simple device—and I like it myself.

Vineland, N. J.

DEAR BOYS AND GIRLS:—Search on your closet shelves, gather up the school books, the pencils, slates, pens and paper, for the "good times" are coming and the happy schooldays will soon commence. Glad? Of course you are! You give just a little sigh at the thought of the lazy and delightful vacation days—but you have had *enough* of these. You are rested and ready for the real happiness which comes in doing the duty nearest you. So it is with a great deal of pleasure that you hunt for the discarded school books which you have outgrown and which will now be studied by the younger brother or sister, while you go on to newer fields. Is there anything so inviting as a crisp new school book? Nothing, unless it is the old one which Sue or Harry had last year and which you are certain you can master if they did. Just the happiest days you ever had may yours be in the schoolroom the coming winter!

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

Eulalie Mallery, Missouri.
Ruby Croff, Colorado.
Florence Nelson, Iowa.
Vinnie R. Statler, Ohio.
Margaret B. Grant, Maryland.
Newman W. Adsit, Daisy Dimpleton, } New York.
Edna C. Walker, Michigan.
Eva M. Caine, New Hampshire.
Geo. H. Waitt, Massachusetts.

I do not belong to the Loyal Temperance Legion, but would like to. I have three little brothers, and I hope they will never drink whisky.

JESSIE GEORGE.

Gunn City, Cass Co., Mo.

And I, too, hope they never will. You can belong to the L. T. L., Jessie, by sending your name on a pledge card to Mrs. Helen G. Rice, 1597 Washington St., Boston, Mass. You can wear an L. T. L. badge, and to know all about what others are doing send for *The Young Crusader*, W. T. P. A., The Temple, La Salle St., Chicago, Ill.

I am a boy nearly thirteen years old, and would like to join the Cozy Corner. I have signed the pledge, and my sister was a page for the W. C. T. U. Convention that was held in Denver. I think the watchword is temperance. This is all this time from a temperance boy.

GEO. V. E. DEVINNY.

Box 72, Villa Park, Col.

You have guessed right; that is our watchword. Write again, George.

I like to read the letters of little boys and girls, and I want my name in with them. I go to a country school, and my teacher read aloud one of the stories out of THE UNION SIGNAL, and the scholars all liked it very much.

North Rose, N. Y. EDNA WOLDRUFF.

I think many teachers would read stories from Our Children's page if they were asked to do so. Greetings to you, Edna.

SOFT-SHELLED NUTS.

222.

WHAT AM I?

Come and hunt and not in vain,
I am here and very plain.
Drink me never! Find my name?
Every one must ponder well.
Rally, boys and girls, and tell.

L. H. WASHINGTON.

223.

HIDDEN ANIMALS.

1. He was seen to stumble, murmuring something.
2. Halt! said we, as Elbert came around the bend.
3. He told me to be a very good boy.
4. It grew hot, terribly hot.
5. Do not molest him.
6. Go at once.
7. A pearl was found on Jackson boulevard.

ROBERT J. HAMILTON.

224.

BEHEADINGS.

1. Behead a piece of furniture and leave something that grows on the head.
2. Behead an article of footwear and leave a garden tool.
3. Behead an animal and leave a preposition.
4. Behead a place where horses are kept and leave a piece of furniture. H. R. KINSLEY.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED AUGUST 10.

214. 1, Wheat. 2, Oats. 3, Corn. 4, Rye. 5, Barley.

215. THE UNION SIGNAL.

Correct answers: Anna L. Throop; Corydon Gridley; Lillie Sowle; Florence Nelson; Edna C. Walker; Vinnie R. Statler; Newman W. Adsit; Clarence Snell; Ruby Croff; Eulalie Mallery; Addie Clark; Marion. Irwin.

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Let us therefore follow after the things that make for peace.—Rom. 14:19.

THE GOSPEL OF REST.

It is a divine gospel. It antedates the year 1 A. D.; it goes back to the thunders of Sinai, and the tables of stone. Side by side with the other commands of the decalogue comes the command to rest. It was further emphasized in the Mosaic dispensation, by the setting aside of a Sabbatic year as well as a seventh day. The Master's life, busy as it was, was still full of restful interludes, sweet breathing places, quiet little turnings aside from the strain and toil of that life whose record was summed up in the words, "He went about doing good." "Come ye into a desert place apart and rest awhile," were His words to His disciples.

The Bible is full of rest. "Rest in the Lord and wait patiently for him." "Ye shall find rest unto your souls." "I will give you rest." What do the commands for the keeping of the Sabbath day mean except the divine indorsement of the need of human rest? Can we really believe that the seventh day is dearer or more sacred to God than any other of the days of the week, or that He issued the command, "Remember the Sabbath day to keep it holy," because of a need in the divine nature for one particular day upon which He might be reverenced? The Sabbath has often been presented in this light, and it is not to be wondered at that from such a presentation men should turn away, preferring the license of a pleasure-seeking Sabbath, or else ignoring the day altogether, rather than concede that God could claim a seventh of man's time because of any inherent need of His own nature, or because of any benefit which could accrue to Him from the same.

The Sabbath is a divine institution, but it bears its fullest stamp of divinity in the fact emphasized by the Master that it was "made for man." God's commands are all "for man," thus only are they God's. Not one has its origin on the self-ward side—if we can imagine such a side—of God's nature. He says, "Thou shalt love the Lord thy God," not because He selfishly craves love, but because man is only truly happy, only truly man as he loves God. The hush in the busy week, the cessation from toil, the quiet time for introspection and communion with God are necessities of man's physical and spiritual natures—therefore God commands the Sabbath day, primarily, be it noted, as a day of rest; secondarily, as a day of worship.

Probably no age in the world's history has so fully recognized the necessity for rest as does the present. It may be questioned whether it is always wisely recognized, but wisely or unwisely, we are become a nation of rest takers and pleasure seekers. The annual rush of tourists from one end of our land to the other has become as fully recognized a fact as the annual migration of the birds. We are constantly seeking "fresh fields and pastures new."

And yet, even during our vacation seasons, how many of us really *rest?* A glimpse into the crowded parlor of the average summer hotel, a good look into the faces of the vacationers on their homeward bound trips, would seem, in nine cases out of ten, to indicate that rest is a science unknown to the *genus homo species Americanus.* This is especially true of that subdivision of the *genus* and species known as the American woman. If it be true that the Briton takes his pleasures sadly, it is equally true that the American woman takes her pleasures too intently to admit of their really constituting pleasures. The American woman, if she be not already tired out by a year of hard work, usually succeeds in getting herself so while on her vacation or in preparing for it.

We have often admired the sagacity of that woman, who, when asked where she intended going for the summer, answered that she had not yet decided whether to get ready for a vacation and stay at home, or not get ready and go. She had strength for one, but not for both. We fear, alas! that the majority of us would have attempted to do both. "Not to get ready and go" is the very best prescription we know of for a truly delightful vacation. The hastily planned and executed trip, with its absence of bustle and delightful lack of traveling paraphernalia, is worth a dozen carefully prepared programs in which a Saratoga trunk represents much weariness of the flesh, both before, during, and after the journey.

That each woman, as each man, needs rest in the busy year we are positive; but it does not necessarily follow that that rest can only be secured away from home. Some of the most successful holidays, so far as rest and renewed strength are concerned, that we have ever known have been spent largely in a hammock on one's own piazza, with plenty of books, a little light fancy work, and absolute mental relaxation as tonics and sedatives. We have in thought a little white-ribboner who often enjoys a home vacation. She arranges religiously to have all heavy work out of the way before the month set aside for her vacation. The family is duly notified that, during that month, it is to picnic. Food of the simplest is prepared, and eaten so far as possible out of doors; not a bit of unnecessary work is done and sewing is relegated to the dim future. Company is not invited, or if self-invited, is informed that the mistress of the house is on a vacation, which is strictly true. At the end of her month or six weeks our friend comes forth far more refreshed than does the average vacationer who has roasted in some hot, stuffy room, or traveled weary miles on dusty trains.

But if change of scene be necessary, and not all women can rest at home, not all women live in the country, let it be so far as possible, complete change of scene. Let her that is in the valley flee to the mountains, and *vice versa.* Let the woman who has had a quiet, shut-in life, busy with household cares, go to the crowded summer meeting where she can have the rush of thought and the glad quickening of purpose which these places give. Let the woman who works with tongue and pen through the year avoid these places as if they were the very abomination of desolation. We know that if this rule were carried out inflexibly it would rob our summer schools of workers and speakers, but we insist upon it that they are working places and not resting places, and that the woman who "takes her vacation" in such a way would much better go without a vacation.

Not only a complete change of scene, but a complete change of thought is essential to a brain worker's rest. When one shuts the door of office, study or home she should shut out of her thought all memory of its cares or trials. We know this is much more easily said than done, and yet, that it can be done we can bear glad witness, for we have this year, if never before, done it. Just as few letters as it is possible for one to write, just as much out-of-doorsness as can be crowded into the limit of the hours, all these do busy women—and what W. C. T. U. women are not busy women?—need.

But, after all, the Bible rule is the very best rule for a vacation: "Rest in the Lord." Nature is God in His outward, tangible expression, and nature can help us, as nothing else save His indwelling Spirit can, to rest in Himself. By combining the two, the inward and the outward, we have the gospel of rest in its supremest analysis. She who seeks God upon the mountain side, by the seashore, by the babbling brook or in whatever quiet nook she may, if she has at the same time Himself in His divine outbreathing within, shall assuredly "find rest." For what other reason did the Master so often choose the forest and the mountain, the seashore and the desert place, except that He might there rest both body and soul with the outward expression of His Father?

Do you remember how Sidney Lanier brings out that thought in his "Ballad of the trees and the Master"?

"Into the woods my Master went
Fain forespent, forespent;
Into the woods my Master came, forespent with grief and shame.
But the olives they were not blind to Him,
The little grey leaves were kind to Him,
The thorn tree had a mind to Him when into the woods He came.

"Out of the woods my Master went
And He was well content;
Out of the woods my Master came, content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last,
'Twas on a tree they slew Him last, when out of the woods He came."

The divine comfort and rest which the trees brought to the Master they have brought to many a one of His worn-out followers. Aye, and will bring until the toil is over and we have learned the blessed gospel of rest at His feet, as we cannot learn it here. But let us learn it here as fully as we may. We wish each white-ribboner for the coming year would sign a solemn pledge against over work and come to believe that it is as wicked as any other form of sin against the body. If she would but sign this pledge and keep it we should soon raise a pæan of victory over dethroned nervous prostration, and our work for God would be equal in power to the degree of our "rest" in Him and His world.

THE PEACE MOVEMENT.

The Peace Congress of the World's Columbian Exposition held last week testified more forcibly than any since the Woman's Congresses to the progress of civilization—to the power of Christianity and the advancement of Christ's kingdom upon earth. When men and women, representing leading nations on both sides of the Atlantic, meet upon a common platform to discuss plans for the maintenance of universal peace we may be sure that the day is not far distant when "nation shall not lift up sword against nation, neither shall they learn war any more."

Though the question of the substitution of arbitration for the weapons of war is being considered to-day chiefly from the standpoint of political and economic expediency the peace idea has its origin in that true religion which is inherent in human nature. We must not forget that the present peace movement owes much to the Society of Friends for their practical exemplification of Christianity as applied to war.

The recent congress in Chicago was the fifth annual meeting of an international organization for the promotion of peace, the first having convened in Paris during the Exposition of 1889. That landmark in history, the Pan-American Congress of 1889-90 was the result of the efforts of the Universal Peace Union and the National Arbitration. This notable congress, after sitting six months, summed up its deliberations in the declaration that "Hereafter it shall be a feature of American public law that all differences between American states shall be settled by arbitration," and an invitation was extended to all civilized nations to unite with them in a permanent treaty. This treaty was signed and subsequently ratified by all the South American states except Chile. Such an agreement between the independent powers of the western hemisphere is an immense step forward on the line of international peace.

The congress at Rome in 1891 urged among other things the abolishment of standing armies and the establishment of permanent courts of arbitration, national and international, and at the Berne convention last year the members pledged themselves to petition their respective governments to accept the invitation of the American states and sign the treaty. Switzerland and Denmark have already complied, and the question has received favorable consideration in other European parliaments. In view of the recent amicable decision in the Behring Sea matter, the Peace Congress of the present year could hardly have met at a more auspicious time or under more encouraging circumstances, and the formal ratification of the arbitra-

tion treaty by Great Britain may be confidently expected to follow without further delay.

The efforts of the peace workers are now directed toward the establishment of a permanent tribunal or High Court of nations to which all difficulties between the contracting parties shall be referred, and a resolution from the International Congress in Chicago will be presented to Queen Victoria and to President Cleveland, asking that the governments of Great Britain and the United States take initiatory steps to this end. With the strong support which the arbitration idea is receiving from leading statesmen in both Europe and America it is probable that a conference of nations will be called at an early date for the purpose of considering plans for the organization of such a tribunal.

And not only are statesmen and philanthropists the world over beginning to realize that "wisdom is better than the weapons of war," and are discussing the advisability of relegating the sword, the shell, and the warship to the barbaric ages—to the period of a nation's childhood, where they belong, but popular sentiment is making rapid strides in the same direction. Indeed, we believe *the people* have long been ready for a radical peace movement; we know the women people have, and if the true voice of this nation could have been heard upon this question thirty-two years ago, we should have had no civil war. This government would have contrived a way to decide the vexed question of "states' rights," and to free the slave in a manner satisfactory to North and South, and thus while not impairing its own dignity, have avoided the sacrifice of the best manhood of this young republic, the desolation of its homes and the destruction of its property, to say nothing of the bitterness which war always engenders and which it takes generations to efface.

In order to further the interests of peace among the masses we must, as was well urged by the congress, first reform our schools. We must reconstruct our histories and inculcate a higher idea of patriotism than that symbolized by the sword. We must not foster a martial spirit in the coming citizen by presenting to his impressionable mind, either through the medium of history or of pageantry, the "glories" of war and of conquest. We must also present to his view the dark side of the picture. We must show him the horrors and the savagery of war, the *uselessness* of it, and the evils which follow in its train.

There is a love which takes precedence of even love of native land, and that is love of humanity; and the nation which best serves the interests of humanity will find that it thereby best serves its own. For with nations as with individuals, only by working in coöperation can the highest degree of prosperity and development be attained.

The Peace movement began one thousand, eight hundred and ninety-three years ago, when "Peace on earth" was proclaimed as the law of the new dispensation, and when the Prince of Peace walked this earth as the embodiment of a Father's love, and passed through death that that love might be *shed abroad* and find lodgment in the hearts of all men. Hence, the command to "teach all nations"—to make them receptive of the power that makes for their highest happiness and development.

The W. C. T. U., through its department of peace and arbitration, is in active coöperation with the forces that are waging war against war. Realizing that peace is promotive of temperance and morality, and that war is antagonistic to all that Christian motherhood holds most dear, the white-ribbon host falls into line well toward the front of the procession, and wherever its pure and significant emblem finds its way (which is round the world) there the gospel of peace is taught as one of the principles of Christian temperance.

OUR COMING CONVENTIONS.

This is but the second occasion that we could speak of "our conventions," as but once previous have we had two conventions in conjunction. The first time was in Boston in 1891. All the delegates and visitors who were so fortunate as to attend the World's and National gatherings that year in the city by the sea will want to repeat their experiences in the city by the lake this year. Although white-ribboners by the thousands have already visited the Fair and cannot conveniently return, we are confident that many more thousands have reserved their inspection of the great Exposition until October, so that they may attend the notable conventions of the World's and National Woman's Christian Temperance Unions. And they will be repaid in a double sense, for aside from the pleasures and privileges of the convention, there will be many added attractions to the Fair in October.

The World's meeting will be so linked to the National that although complete in itself it will be a sort of vestibule or introduction to the latter. The addresses of welcome and response for the two conventions will be delivered at the World's and much of the preliminary organization will be necessarily accomplished during the first two days, so that the National Convention will be all ready for business when it first opens.

The World's meeting will be honored by the attendance of the round-the-world missionaries, Miss Jessie A. Ackermann, Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell. The former is already in this country, as our readers know, and the latter two, whose names have been so long and so pleasantly coupled that they seem almost as one, are expected to reach New York about the first of September. It is greatly to be regretted that Mrs. Mary Clement Leavitt, our first world missionary, is not able to be present. With the presence of all four of these heroic women, together with encouraging reports from Miss Alice Palmer, now of South Africa, and accounts of the noble and undying work of our self-martyred missionary, Mary Allen West, our World's meeting would need no other attractions. Lady Henry Somerset will be present, and the two World's superintendents of the younger divisions of our peaceful army, Mrs. Frances J. Barnes and Miss Anna Gordon, fresh from foreign trips, where they have been enlarging their mental horizon, as well as personally prosecuting the work in distant countries.

Further particulars of the coming conventions will be given from time to time, as the arrangements near completion. The following paragraphs from the Official Call, issued a few weeks ago, are well worth frequent repetition:

"We meet but a few weeks before the completion of the twentieth year since the Crusade of Christian women against the dram-shops of Ohio sounded the trumpet of alarm that called us forth to battle. Home protection was their watchword, and it is ours. They went forth in the power of the Spirit, as we have done, and so have victories been won for God and Home and Every Land.

"We stand for purity and truth in personal habits, in the customs of society and in the laws of the land. We meet in a city that has five thousand legalized saloons, and which in defiance of law allows the sale of liquor on the Fair grounds of the World's Exposition, and opens the gates of that great object-lesson on Sundays, contrary to its pledge made to the United States government. If the white ribbon women of America ever had reason to go upon their knees in prayer, and hide their faces in confusion for their country's shame, it will be at that Convention. The liquor traffic flaunts its red flag defiantly in places of power to which our white flag has by no means attained, nor will for many a weary day."

THE DAILY UNION SIGNAL.

For seven years we have published a daily paper during the National W. C. T. U. Convention, and we propose continuing the custom as long as there is a National Convention to report. The first issue of THE DAILY UNION SIGNAL was at Minneapolis, in 1886. Since then we have published a daily each year, and are pleased that our hosts of readers claim that each succeeding issue is the best. We will not be true to this ratio of improvement if we do not eclipse all previous efforts this year. The Conventions taking place in THE UNION SIGNAL'S own city will enable us to do much more satisfactory work than is possible in a strange place. The compositors, proof-readers and printers of the regular weekly edition will attend faithfully to all the important mechanical details, and the editors will have the advantage of familiarity with surroundings, which is no small factor in the rush and anxiety incident to a daily paper.

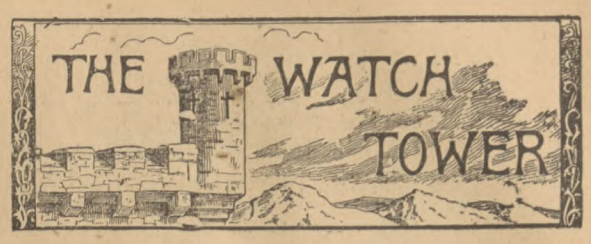
This year we will have the added interest of the World's Convention to report. Although not yet determined, it is highly probable that the two days' sessions of the World's meetings will be reported in one issue of the daily and the second issue will begin with the National Convention.

There will be five issues as usual, and the price will be twenty-five cents for the five issues. The paper will be an evening issue instead of a morning. This was attempted for the first time at Denver last year, but was not an entire success, owing to lack of facilities in the printing office. The work being done at home this year, we are confident that we can have a sufficient number of copies at the Art Palace at the adjournment of the afternoon session. This will enable the delegates and visitors to mail copies of the paper to their home friends the same evening of publication, and many at a distance will be reading the next morning the account of the former day's proceedings. Of course we will not attempt to chronicle the full day's history in the evening paper, but we shall begin with the afternoon of one day and report that evening's and the next morning's session, up to adjournment at the noon hour.

We have secured the excellent stenographer, Mrs. Howard Kelley, whose services were so satisfactory at the Denver Convention. She is a court reporter of sixteen years' experience, and is capable of taking *verbatim* every sentence that is spoken from platform and delegation. The stay-at-homes may be assured that they will thus have the entire Convention to read, and the speakers may depend upon the printed report as producing their exact words.

Aside from the stenographic report, there will be pointed paragraphs of the personnel and minor incidents of the Convention, racy articles descriptive of Chicago and environments, and suggestions for visiting the World's Fair after the close of the Convention.

In short, it is the ambitious endeavor of editors, business manager, printers and every one connected with THE UNION SIGNAL force to make THE DAILY UNION SIGNAL a marvel of reportorial, editorial and typographical art. Look on page sixteen for the business manager's advance offer.



Who gives and hides the giving hand,
Nor counts on favor, fame or praise,
Shall find his smallest gift outweighs
The burden of the sea and land.

Who gives to whom hath naught been given
His gift in need, though small indeed,
As is the grass blade's wind-blown seed,
Is large as earth and rich as heaven.

—*Whittier.*

***

Dr. Kate Bushnell recently spoke at a temperance meeting in England, presided over (as such meetings often are in that country) by a chairman who did not belong to the temperance people and who said that "in America we ignored the, to his mind, just method of compensation to saloonkeepers, whose business was destroyed by prohibition." Whereupon Dr. Bushnell professed great surprise, saying, "Indeed, sir, we even compensate the men who violate our prohibition law, for they are furnished their clothing, lodging and board free of charge for a period of several months or years!" The audience did not see the point at first, but when it dawned on them they gave British cheer, for the English dearly love arguments conveyed by means of repartee.

***

Each grain of mica helps in the rearing of the mountain bastions; each coral insect losing itself, that it may survive, has its place at length and in after ages in laying the basis of a continent; each drop of heaven's rain or dew, lost to-day in its downward flight and absorbed in earth, fertilizes the land for the next year's crop. Each grain of sand wind-blown across desert or prairie, goes on its way to make up the barrier against the raging sea. The sheeted bloom of the wild-flowered prairie is not gathered in a day. The years waste their grasses and vegetation upon it; they rot and die, and spring forth again in the gorgeous hue, the splendor and glory of a wild, wide carpet of amazing beauty. Mountains and coal fields are not manufactured in heaven.

***

Gerrit Smith, that noble philanthropist of a past generation, said well and wisely: "No man's religion is better than his politics; his religion is pure whose politics are pure, and his religion is radically wrong whose politics are wrong."

***

Some of the leading Jewish women have asked to be elected on the councils of the synagogues in the hope that some day a woman will be elected warden. "It will be seen," a Jewess writes, "how unfair it is to separate us from our fathers and brothers and sons—if we have any—and put us up in a gallery (I always call it a hen-coop), just as if we were permitted to go to synagogue as a favor, and it did not matter if we never came. This does seem absurd, especially to those who, like myself, have to keep alight the lamp of Judaism in our homes and prepare the wick of the oil for the religious illumination of the minds of our children."

***

Jean Ingelow lives in a charming little home at Lexham Gardens, South Kensington. Here she gives, weekly, a dinner to poor people discharged from the hospitals, and is constantly helpful to less experienced literary workers. She works tremendously, and is just now full of enthusiasm over her own contribution to the World's Fair. She is ever one of those delightful enthusiasts who should live nine hundred and sixty-nine years for the cheer of their fellows. Miss Ingelow rests herself on botany, which she dips into "with the ardor of a neophyte and the discrimination of a scientist."

***

I noticed the other day an item headed "Grace Before Reading," quoting words from Charles Lamb to the effect that grace might as appropriately be said before the repasts of the mind as those of the body. The thought is good to pass on. A moment's prayer before one sits down to read a book or paper would tend to more thoughtful reading and more care to avoid harmful books. Carry the idea even farther—what might not be the glorious outcome if the first act of a business man or woman upon entering the day's duties behind desk or counter was an act of "grace," asking God's blessing upon all things done and said. "Holiness unto the Lord" is an ancient motto; it might be well to emblazon upon the dishes from which we eat and the tools with which we work. We need to remind ourselves more often than we do of our *heavenly* "calling."

ON DUTY.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOUR OF PRAYER: Noon.

METHODS: Agitate, educate, organize.

DEPARTMENTS: Preventive, educational, evangelistic, social and legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed in fifty languages. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britian, Australia, South Africa, India, Japan and the Sandwich Islands.

WORLD'S W. C. T. U. DIRECTORY.

Honorary President—Mrs. Mary Clement Leavitt, care of L. H. Clement, U. S. Mint, San Francisco, Cal., U. S. A.
President—Miss Frances E. Willard, Evanston, Ill.
Miss Alice E. Briggs, Office Secretary, The Temple, Chicago, Ill.
Vice-President-at-Large—Lady Henry Somerset, 47 Victoria St., Westminster, London, S. W., England.
Secretary—Mrs. Mary A. Woodbridge, Ravenna, Ohio, U. S. A.
Assistant Secretary—Miss Anna A. Gordon, Evanston, Illinois, U. S. A.
Treasurer—Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Can.

AUXILIARIES.

Date of Organizat'n.	
1874	*United States*—Miss Frances E. Willard.
1876	*Great Britain*—Lady Henry Somerset.
1882	*Australasia*—Miss Jessie A. Ackermann, Care THE UNION SIGNAL, The Temple, Chicago, Ill.
"	*New South Wales*—Mrs. Euphemia Bowes, Middleton St., Stanmore, Sydney.
1883	*Canada*—Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal.
1884	*Hawaiian Is.*—Mrs. Mary S. Whitney, Honolulu.
1885	*New Zealand*—Mrs. A. J. Schnackenberg, Auckland.
"	*Queensland*—Mrs. Elizabeth Brentnall, Coorparoo, Brisbane.
"	*Victoria*—Mrs. William McLean, 28 Russell St., Melbourne.
"	*South Australia*—Mrs. E. W. Nichols, Prospect, Adelaide.
"	*Tasmania*—Mrs. Grace Soltan, Mildmay Cottage, Launceston.
1886	*Ceylon*—
"	*Sweden*—
"	*Turkey*—Mrs. Eleuka Nicoloff, Philippopolis, Bulgaria.
"	*Japan*—Mrs. Kaji Yajima, Tokio.
"	*China*—Mrs. M. J. Farnham, 18 Peking Road, Shanghai.
1887	*Siam*—
"	*Straits Settlements*—Mrs. Rev. C. C. Kelso, Anglo-Chinese School, Singapore,
"	*Burmah*—Mrs. Julius Smith, 33 Fraser St., Rangoon.
"	*India*—Mrs. Jennie H. Hauser, Deaconess' Home, Lal Bagh, Lucknow. Nat. Lecturer, Pundita Ramabai, Poona.
"	*Cape Colony*—Miss Virginia C. Pride, Huguenot Seminary, Paarl.
1888	*Mauritius*—
"	*Madagascar*—Mrs. Edith M. Clark, Antananarivo.
"	*France*—Miss de Broen, 205 Rue Honore, Paris.
"	*Denmark*—Mrs. Elisabet Selmer, Nyhavn 63, Copenhagen.
1889	*Chile*—Mrs. Ida A. T. Arms, Colejio Americano, Concepcion.
"	*Natal*—Mrs. Laura Bridgman, Umzumbi.
"	*Orange Free State*—Mrs. Mary W. Gray, Pretoria, South African Republic.
"	*Sierra Leone*—Mrs. Bishop Ingham, Bishop Court, Free Town.
"	*Asia Minor*—Mrs. J. E. Pierce, Bardezag.
1890	*Corea*—Mrs. B. S. Ohlinger, Seoul.
"	*Bahamas*—Mrs. Mary S. Duty, Nassau, New Providence.
"	*Newfoundland*—Mrs. J. E. P. Peters, St. John's.
"	*Egypt*—Miss A. G. Thompson, American Mission, Cairo.
"	*Madeira Islands*—Mrs. Smart, Funchal, Madeira.
"	*Spain*—Mrs. Alice Gordon Gulick, San Sebastian.
"	*Russia*—Madame Olga Novikoff, care Wm. T. Stead, Mowbray House, Norfolk St., Strand, W. C., London, England.
"	*Italy*—Mrs. Menricoffre, Naples.
1891	*Greece*—Mrs. Rev. Kalopothakes, Athens.
"	*South African Republic*—Mrs. Mary F. Gray, Pretoria.
1892	*Argentine*—Miss Mary S. Swaney, 949 Calle Commercio, Rosario.
"	*Uruguay*—Mrs. Marinda Greenman, 242 Calle Tacuaramba, Montevideo.
"	*Brazil*—Mrs. Francisca B. Nelson, Caixa N 449, Para.
"	*Norway*—Ida, Countess Wedel-Jarlsberg, Christiania.
"	*West Australia*—Mrs. Charlotte Taylor, Albany,
1893	*Iceland*—Mrs. Sigrid Magnusson, 31 Bateham St., Cambridge, England.

SUPERINTENDENTS OF DEPARTMENTS.

Bible Readings—Mrs. Hannah Whitall Smith, 44 Grosvenor Road, Westminster, London, S. W., England.
Press Reporter—Mrs. M. G. C. Edholm, East Oakland, Cal., U. S. A.
Scientific Temperance Instruction—Mrs. Mary H. Hunt, Hyde Park, Massachusetts, U. S. A.
Sunday-school Work—Miss Lucia E. F. Kimball, 644 W. Monroe St., Chicago, U. S. A.
Penal, Charitable, and Reformatory Work—Mrs. J. K. Barney, Providence, R. I., U. S. A.
Fairs and Expositions—Mrs. Josephine R. Nichols, 519 N. Penn St., Indianapolis, Ind., U. S. A.
Peace and International Arbitration—Mrs. Hannah J. Bailey, Winthrop Centre, Me., U. S. A.
Juvenile Work—Miss Anna A. Gordon, Evanston, Ill., U. S. A.
Young Women's Branch—Mrs. Frances J. Barnes, 146 W. 103 St., New York City., U. S. A.
Promotion Social Purity—Mrs. Josephine E. Butler, Winchester, England.
Work Among Sailors—Miss Agnes Weston, Sailors' Rest, Portsmouth, England.
World's Temperance Mission Work—Mrs. Mary Sparkes Wheeler, Phœnixville, Pa., U. S. A.
Work Among Policemen—Miss Catherine Gurney, Christian Policemen's Association, Strand, London, W. C., England.
Savings Banks—Mrs. S. H. Oberholtzer, Norristown, Pa., U. S. A.
Parlor Meetings—Mrs. Bowden, The Friary, Derby, England.
Petitions and Treaties—Miss Gwenllian Morgan, Brecon, South Wales, Great Britain.
World's Archives—Miss Helen L. Hood, 47 Victoria St., Westminster, London, S. W., England.
Evangelistic—Miss Elizabeth W. Greenwood, 151 Remsen St., Brooklyn, New York, U. S. A.
Associate—Miss Mary E. Green, Honolulu, Hawaiian Islands.
Evangelists—Mrs. Elizabeth Wheeler Andrew and Dr. Kate C. Bushnell, Sherman Ave., Evanston, Ill., U. S. A.; Mrs. J. K. Barney, Providence, R. I., U. S. A.
Round-the-World Missionaries—Mrs. Mary Clement Leavitt, care L. H. Clement, U. S. Mint, San Francisco, Cal., U. S. A.; Miss Jessie A. Ackermann, Care THE UNION SIGNAL, The Temple, Chicago, Ill.; Miss Alice R. Palmer, Wellington, Cape Colony, So. Africa.

TSUDA SEN will speak at the World's Convention in October, on temperance work in Japan. Mr. Tsuda has been appointed a member of the International Jury of Awards for the World's Columbian Exposition, having arrived in this country July 21. More than one hundred temperance societies exist in Japan, twenty of which were established by him. He has been collecting material for the bell now on exhibition in the W. C. T. U. department at the World's Fair, during the past six years. About 1,300 pipes were melted for this bell, including those received by Miss West. He brought with him five dollars, the gift of the Yokohama Temperance Society for the Mary Allen West memorial.

THE RELATION OF THE B. W. T. A. TO THE W. W. C. T. U.

It is known to our members generally that the British Women's Temperance Association, by an amendment to its constitution voted on May 4, 1893, decided that its name should be as follows: "The British Women's Temperance Association, Federated to the World's Woman's Christian Temperance Union."

This action involved, as was clearly understood, the payment of a yearly amount to the World's W. C. T. U. equal to a farthing per member of the B. W. T. A., such amount to be sent in a lump sum from headquarters by the treasurer of the B. W. T. A. to the World's W. C. T. U. Treasurer in Montreal, Canada, and to be collected by means of a meeting to be held annually, in which the work of the World's W. C. T. U. should be specially presented to the people and a collection asked. If this method did not suit the local auxiliaries, they were to hold a drawing-room meeting, a garden party, or to take the sum of one farthing each from the treasury of the branch, or to provide the amount in any way they thought best. Lady Henry Somerset stated that the arrears due, amounting to about £40, she would herself become responsible for, so that the organic union between the B. W. T. A. and the World's W. C. T. U. might not involve any financial burden save the payment of current dues. She also stated that she would help to defray the charges of this year. It is hardly necessary to mention that these dues will be sent to Mrs. Ella F. M. Williams, 26 Chomedy St., Montreal, Canada, who is treasurer of the World's W. C. T. U., not for any particular country, but for all the countries (nearly forty) that have become affiliated through their national societies of women to the great general society that includes them all.

It is not in order to send any dues whatever to the World's W. C. T. U. office in London, but to pass them along directly to the B. W. T. A. treasurer, Mrs. Shaen, Memorial Hall, Farringdon street, who will forward them to the World's W. C. T. U. treasurer in Canada.

No local branch is expected to seek affiliation *as a branch* with the World's W. C. T. U., the latter being made up of *National* societies of temperance and philanthropic women, and of these alone.

The existence of a branch or board of the World's W. C. T. U. in England is for the purpose of making the spirit and method of that society better known to the women of Great Britain and Ireland; but it does not seek to form local branches or in anywise to interfere with the work of the B. W. T. A., either as a national society or through its branches. Literature is sent out from the office of the World's W. C. T. U. for the purposes of information in the confident expectation that a more intelligent and earnest interest will be thereby awakened in the lines of work that are included in the program of the World's W. C. T. U. For years there was a World's W. C. T. U. board or committee in the United States with the object of acquainting the women of that country with the aims which the great world's society had in view, but not in anywise with the intention of confusing them as to principles or methods. This is precisely the aim of the World's W. C. T. U. in England, and if this position can be clearly maintained, there will be no misapprehension concerning the World's W. C. T. U. Headquarters, which are now removed to the Memorial Hall. It is natural that the World's W. C. T. U. should wish, in so great a country as ours, to have an office from which can go forth such a knowledge of its aims and methods as will make it better understood and more effective throughout the world. This is especially true of an office in London, because London is the centre of the world, and puts the officers in closer touch with all parts of Christendom.

ISABEL SOMERSET,
President British Women's Temperance Association.

CHINA.

THE YEAR'S WORK IN SHANGHAI.

In Shanghai during the year beginning October last we have, so far, had interesting meetings, though not so well attended—the social excepted—as those at Chinkiang, the attendance at ordinary meetings never exceeding fifty, and oftener being below thirty.

Last November, Mrs. Farnham, President of the National W. C. T. U. for China, read a paper on "The History of Temperance Work in Shanghai and throughout China Generally": in December, Mrs. Clark (wife of Father Endeavor Clark) gave an account of Junior Christian Endeavor work in America: in January, Mrs. Fitch read a paper on what she saw of W. C. T. U. work while recently at home in America; in February Mrs. Wheeler read a paper on "Treatment for the Cure of Inebriates"; in March, there was a very successful social, over eighty attending, at which there was good speaking, good music, recitations, etc.; in April, Mr. Box, of the London Mission, gave us an earnest address: in May, Dr. Corbett, of Chefoo, whose late wife was a Crusader, gave us a stirring address: in June, we had an interesting discussion on Sabbath observance. We do not again meet until October.

The Band of Hope has been energetically carried on by Mrs. Wheeler and Mrs. Matheson; usual attendance about forty.

THE UNION SIGNAL is always very stimulating to all friends of temperance in China.

MARY RICHARD,
President, Shanghai W. C. T. U.

Shanghai, China.

CHINKIANG W. C. T. U. REPORT.

The temperance year under review records ten meetings with an average attendance at each of fifty-four persons. Ten new members have been added to the association. Early in the year it received a letter from Miss Anna Gordon in acknowledgment of the cards sent for the L. T. L. display at the Exposition. A memorial service in honor of Mrs. Emery, our vice-president, was held in the fifth moon.

The levy of one dollar from each temperance union for Mrs. Leavitt's support was forwarded to the World's treasury.

Royal Baking Powder
Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

Royal Baking Powder Co.,
106 Wall St., N. Y.

The mite jugs, fifteen in number, yielded seventeen dollars and much enthusiasm. Two dollars were voted to the Salvation Army ladies from India for their rescue work; the balance was sent to the Temperance Temple, while the members in turn treasure Mrs. Carse's acknowledgment and photograph together with those of Miss Willard and Lady Henry Somerset. Friends outside have contributed liberally in money and helps—among the latter a fine temperance chart which has its own telling way of showing the injury done the system in the use of narcotics and stimulants.

Another memorial service for Miss West took up one session most profitably, wherein was reviewed her birth, education, conversion, coming to Japan, her wonderful career there, the gift of the bell made of one thousand discarded metal pipes, tolled fifty-five times at her funeral service, its three language inscriptions, and its final resting place in the Temple, to be used in calling "whosoever will," to come and partake of the water of life. Pictures of her girl and womanhood homes were drawn on the blackboard, while her portrait still remains on the wall to remind us what one W. C. T. U. woman can achieve when her love of Christ makes her forget self and think only of others.

Self-denial week was duly observed and $8.70 was the result of the saving. Some of the members denied themselves meat, and another took a cheaper dress and put the difference in the self-denial fund. But in view of the high exchange this sum at gold value would be so insignificant, it was decided to send it to the Shensi sufferers this year instead of to the temperance missionary fund.

Our pastor—Mr. Kupfer—in accordance with his own personal temperance sympathies, preached a temperance sermon. At our last meeting the forty-one departments of the W. C. T. U. work were partly reviewed and a few explained in order to make us better acquainted with the scope and methods of its working. Questions were asked about the present status of the Great Petition with its 3,000,000 names and its twelve miles of length and what was to be done with it, also about the Temple, which were answered as well as our light permitted.

The interest in temperance doings and achievements increase as they grow in familiarity. There is little else we can do. It is preparatory work mainly—getting ourselves in working order against the time when the Lord wants trained laborers in this field.

MARY C. ROBINSON.

Chinkiang, China.

QUEENSLAND JOTTINGS.

Our work in this colony has been interrupted by the floods, and some of the unions had their books and papers destroyed. The rainfall exceeded any previous record, and was placed in the category of "falling skies and flying pigs." Union meetings were converted into sewing meetings for "flood relief," and hundreds of garments found their way into homes which had been made destitute by the unheard-of visitation.

Notwithstanding difficulties and discouragements we are pressing on determined that

"Where the vanguard rests to-day,
The rear shall rest to-morrow."

The visit of our two dear sisters (Mrs. Andrew and Dr. Bushneli) gave to our work a great impetus. Their bright, practical teaching is continually bearing fruit. The social purity department, with a real live superintendent, is

·DR·
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

brought prominently before the public. Each of our superintendents is firmly convinced that her own department is the most important.

The union at Bundaberg has been reorganized; the Paradise gold field has been visited by our organizer, and the women have taken up the work as though they loved it. The Bundaberg union was first started by Miss Ackermann, but for want of leaders who could devote time and energy to the work, was allowed to lapse. This was laid upon the hearts of some of our women, and earnest prayer was offered that some one might be sent who would take sufficient interest in the work to devote the necessary time and energy, when lo! the women are sent; and our cause, the cause of God and of right, is assisting the churches in their work of uplifting the masses.

A very pleasing feature of our work is the interest taken by the young people; L. T. L's and Y unions are becoming popular. The Y girls take up work which no one else would think of, always planning pleasant surprises for the poor children, warm clothing in winter, etc., etc. The children are gathered together, entertained by the girls; after a sumptuous tea, addresses, etc., each child receives a present. The Gympie Y's gave testaments. The same union, through its flower mission, visits the hospital at Christmas and presents each patient with a fan tied with white ribbon. As Christmas is our midsummer, you may imagine how the patients bless the white ribbon girls.

A Loyal Temperance Legion has been formed at Silkstone near Ipswich, and has already sixty members. The Ipswich union works all the year round, takes no recess, holds its meeting through the hottest weather, and at Christmas goes out into the public thoroughfares, fixes up an inviting looking stall, selling temperance drinks, distributing literature, and obtaining signatures to the pledge. Quiet, but enduring work is thus done for the Master. The work is His and shall be victorious.

C. P. Britten, *Colonial Organizer.*
Brisbane, Queensland.

WOMAN'S WORK IN SPAIN.

As a field must be cleared of stubble and stones, and life-giving elements be mingled with the impoverished soil that the seed sown may fructify, so in such a land as Spain the sowing of the gospel seed must be preceded by toilsome and lengthy preparation.

There are to-day groups of praying women in all our churches. They are banded together as Maternal Associations. A few of the members of the original association, formed eighteen years ago, are still in Santander and with others hold their monthly meetings under the lead of the Senora de Tienda, the wife of the pastor.

The meetings of the women of Logroño have been continued with special interest this year.

Through these associations and others in Madrid we were able to secure 490 signatures to the World's Petition of the W. C. T. U. to the governments of the world against the manufacture and sale of alcohol and opium.

This year we have reorganized the mothers' meeting in San Sebastian and have had monthly prayer-meetings followed by a social hour when we could become better acquainted. The mothers of the day-school children have shown much interest, especially in the fact that their children are remembered in prayer by name as their birthdays occur month by month.

Many of them are Roman Catholics and do not come to the chapel, but they see "no harm" in praying for their children. The children are *all* members of the Junior C. E. Society.

In the month of June Mrs. F. E. Clark gave a very interesting account of her journey around the world to the women.

A visit from Dr. F. E. Clark and Mrs. Clark has been a wonderful stimulus to the school, and Christian Endeavor has received a strong impulse.

Miss Anna Gordon, superintendent of World's juvenile temperance work, has also been with us and has there gathered into a permanent fold the beginnings of temperance societies among the older and younger pupils.

Beside the exhibit of work sent to the World's Fair, the signatures of 612 children on cards tied together with Spanish colors, were forwarded for the temperance department. Alice Gordon Gulick,
San Sebastian, Spain.

WORLD'S WAVE CRESTS.

The fourth annual convention of the Woman's Christian Temperance Union of Natal, So. Africa, was held at Verulam, June 20, 21, 22.

Eight dollars for the Mary Allen West memorial from the Red Cross Society and the W. C. T. U. of Tokio, Japan, were brought by Sho Nemoto.

The Australasian W. C. T. U. has appointed Mrs. M. M. Love honorary life president, and its representative at the coming World's W. C. T. U. Convention.

Owing to the recall of Mr. Wallace, the United States Consul at Sydney, New South Wales, the W. C. T. U. there will lose a valued worker, of ladylike and amiable personality, Mrs. Catherine Wallace.

The Columbian Y of San Sebastian, Spain, was organized by Miss Anna Gordon, July 12, and is composed of girl students at the Colejio Americano, who were indoctrinated in temperance principles by their faithful teacher, Mrs. Alice Gordon Gulick.

At the suggestion of Mrs. Brelsford, who has just resigned the vice-presidency for Brazil in the World's W. C. T. U., Mrs. Francisca B. Nelson has been appointed to that office. Mrs. Nelson and her husband have been most active workers in Brazil, having translated the World's Petition at their own expense and sent it to every Portuguese speaking people known, even to Africa. With the Petition they also sent an appeal. This appointment augurs well for temperance work in the Brazilian republic.

Two years ago Miss Alys Pearsall Smith, the new general secretary of the B. W. T. A. for work among young women, started a club for factory girls in Somerstown, Lady Henry Somerset's London property. These girls were from a licorice factory, and were probably as rough and untaught specimens of girl humanity as could be found anywhere—most of them were from drunken homes, and themselves accustomed to entering public houses freely. This latter fact may account for their being much rougher than girls of the same class in America. At first it was difficult to do anything with them except to give them a little recreation in the evenings after their hard day's work. As a specimen of their roughness, which may interest American readers who "never saw the like," it may be mentioned that on their being taken for a trip to Reigate they leaned out of the railway carriage and kissed every porter they could take hold of, and in the village they rushed up to every man who looked at all approachable and whirled off into a dance. This, however, was the first year of the club; they have now become quite ladylike and proper in their behavior, and very much interested in learning dressmaking, bonnet trimming and various other feminine arts. They have formed a committee in which they conduct the business of the club according to the best parliamentary rules; they write essays, very quaint and characteristic, on subjects likely to interest them,—"How to walk out with your young man," "How to spend holidays," "How to treat your mother," etc., and are becoming eagerly interested in the social questions of the day. A great many of them have been induced to sign the pledge, and while there are occasional outbursts of the old lawless spirit, they are learning to take their part with womanly dignity in the battle of life. A good many of them save up their money for a summer outing at Fernhurst, the summer home of their leader. This club is now carried on in the mission building erected by Lady Henry Somerset in Somerstown, and the sisters of Hugh Price Hughes' mission help in the work.

News from the Field.

TEXAS.

SUMMER LIGHTS.

At the state convention our president, Mrs. Helen M. Stoddard, was granted three months vacation on account of ill health. Most of the time will be spent at the World's Fair absorbing ideas for the benefit of W. C. T. U. work in Texas. We can all echo the sentiments of a writer in the last *White Ribbon* in reference to Mrs. Stoddard: "God grant to restore her to our Texas work in health and hopefulness!"

Fort Worth union observed flower mission day by taking flowers to the jail and hospital. Two women signed the pledge. Rev. Mr. Buchanan of the Cumberland Presbyterian church conducted the services.

The Smithville L. T. L. entertainment was a credit to them. Seventeen dollars and fifty cents represent the financial success. It was sent to the treasurer for the Beauchamp tablet and the Temple.

Revs. Jones and Stuart held a fine meeting in Dallas. As a result a new W. C. T. U. was organized in Oak Cliff and many members were added to the Dallas union.

The *Texas Blue Violet*, adopted at the convention as the organ of the state L. T. L., is edited by a little girl, Norma Mow, and is published at Dallas. It is a bright, well-printed sheet and will, I trust, add many members to the L. T. L. The editor proposes, with the assistance of the Texas L. T. L., to put a tablet in the Temple with Miss Mary Hetherington's name on it. Miss Hetherington was greatly missed by her old friends at the convention.

Mrs. Pennel has taken charge of the *Texas White Ribbon*, and promises to do her best. We all know "angels can do no more," and have no fear of the result.

Mrs. W. D. Knowles, for so long the faithful business manager of our state paper, has been called to Indiana to the burial of her only sister. She has the sincere sympathy of all her Texas sisters.

San Antonio unions are trying to have a police matron installed, and have the promise of the mayor's assistance. West End union feels that it is passing through deep waters now. The president, Mrs. Carter, is spending the summer in the Tennessee mountains. Mrs. Rountree, vice-president and faithful superintendent of L. T. L. work, is in Ohio in very bad health. Mrs. Golden, the indefatigable corresponding secretary, came near having a sunstroke. Mrs. Jackson, the efficient secretary and superintendent of press work, has broken down from overwork on her paper, the *Argus*, which I am glad to see enlarged and improved in every way, but sorry it had to be at the expense of her health.

Miss Rosa Bates, than whom a better treasurer never held office, is very ill at Lakeside Hotel in West End. Do not be discouraged. The *summer* of our discontent will soon be past and with the cool days all will, we trust, be ready for work.

The prison work goes on regularly under the guidance of Mrs. Chaffin and Mrs. S. H. Jackson. There have been several conversions recently and a number have signed the pledge. Cornelia Keith Carter,
State Reporter, San Antonio.

MISSOURI.

LOCAL NOTES.

The eighth district speaks enthusiastically of the work done by Miss Carrie Lee Carter and the good accomplished through Mrs. Alice Williams' presentation of her important subject (Purity). Rev. Anna Shaw lectured at Brookfield one afternoon and evening on "The American Home." By especial invitation she occupied the pulpit in the M. E. Church, South, at that place. Her coming was a great uplift to Brookfield. Marceline has a new union consisting of fourteen active and five honorary members. Mrs. Hoffman has recently visited them and addressed an audience, many of whom had never before listened to the voice of woman from the platform, pleading for home and country. Mrs. Hoffman has spoken at Osceola, Harrisonville and other points throughout the state.

The W. C. T. U. of Kansas City has held two mass-meetings. The superintendent of foreign work and Mrs. Hawley have each lectured before the Swedish temperance Society. The union of unions meets monthly; railroad work is being actively carried on by its superintendent; noon meetings are held in shops, and families are visited. The flower mission constantly does its work in jails and hospitals. Three medal contests (one colored) have been held within the last month,

Miss Lillian Wood gave one lecture at El Dorado Springs and held a parlor meeting, resulting in nine new members, two of whom are honorary. El Dorado has had one contest. The superintendent of parlor socials and mothers' meetings will doubtless push forward the work. El Dorado has no jails and no almshouses; it is a watering place and many invalids come hither to be healed, so flower mission day witnessed many white ribbon bouquets and Bible texts carried to the sick and received in return their blessings. Colleges and editors were also remembered.

Harrisonville W. C. T. U. cook-books are on sale at that place at fifty cents per copy. Outside unions get them at their own price, sending the Harrisonville union one-half the proceeds. Why not take some? The state superintendent of narcotics is trying to interest doctors, teachers and preachers in her subject. The narcotics resolution will be voted on by the Normal at this place. The chalk-talk given by Mrs. DeHaven was ever so good.

A successful convention was held at Trenton under the direction of Mrs. Ida Burr, president of the third district. The union was strengthened by new members and by the well-attended lectures given by Miss Carter. The Y's here are in earnest and must succeed.

The superintendent of scientific temperance instruction is pushing the work in the tenth district, writing every union and urging the county school commissioners and teachers to vote in their institutes against the sale of tobacco to minors. Most unions will be visited by the district president before the state convention in October.

Medal contests are strengtheners for new unions. The new union at Willard has held two.

A union at Lindenwood has been organized with fourteen members. The lecture

FOR WOMEN ONLY.

In morning sickness, **Burnham's Clam Bouillon** is a specific that gives instant relief and tones the stomach for other foods. Take it first thing in the morning, hot or iced as preferred, dilute to suit taste; it soothes the stomach and drives off all feeling of nausea. A little fresh milk or butter renders it more palatable to some. Serve in cup and season to suit. It supplies the place of tea, coffee or cocoa at breakfast.

BURNHAM'S CLAM BOUILLON.

Never Buy Clam Bouillon for the sick, except in Glass Bottles.

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about economy and punctuality are useless without a practical application. You waste precious minutes with an uncertain watch; and if it is a costly one, there's the expense of risking it every day. The need is for an accurate, low-priced watch that has all the improvements and plenty of "style,"—the new **quick-winding Waterbury** covers these points. Both ladies' and gentlemen's styles, and a style for boys. It is stem-winding and setting; and has a jeweled movement cased in filled gold (14-karat), coin-silver, etc. $4 to $15.

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SICK HEADACHE, Disordered Liver, etc.

They Act Like Magic on the Vital Organs, Regulating the Secretions, restoring long lost Complexion, bringing back the Keen Edge of Appetite, and arousing with the **ROSEBUD OF HEALTH** the whole physical energy of the human frame. These Facts are admitted by thousands, in all classes of Society. Largest Sale in the World.

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For **Cholera Morbus;** many cases could be cited where everything else failed and **Ridge's Food** has been tried and retained, and by the strength imparted and its neutral action on the bowels, the physician has been able to use such remedies as to effect perfect restoration.

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WANTED—Salesmen to whom we will give EXCLUSIVE TERRITORY to sell our celebrated PINLESS CLOTHES LINE, the only line ever invented that holds clothes WITHOUT PINS—a wonderful success; or our famous FOUNTAIN INK ERASER which will erase ink instantly, and has NO EQUAL. The success of our salesmen shows the great demand for these articles, many making $20 to $30 per day. On receipt of 50c. will mail sample of either, or sample of both for $1, with price-lists and terms. PINLESS CLOTHES LINE CO., No. 184 Hermon Street, Worcester, Mass.

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There seems no better way to aid the cause of temperance than by placing Drinking Fountains on the streets of our cities and towns.

Special prices given to readers of this paper.

Send for illustrated Catalogue and full particulars.

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NEW YORK

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

given by Mrs. Ormiston Chant was an inspiration. Mrs. Chant preached for Dr. De Learned (Unitarian); and she lectured for the South Side nursery.

When Fairplay closed her school she had a successful medal contest in connection with the general school exercises. Mrs. De Haven has been here and delighted the children and grown people with her chalk-talk, and Miss Wood's lecture strengthened the union.

The social event of Osceola is the monthly Reading Circle. Light refreshments are served, choice music rendered, and varied exercises introduced, among which the collection is the constant variation. Here, again, the children were delighted with Mrs. De Haven's chalk talk.

The Holt county school of methods was a grand success. At the meeting a discussion as to whether the column in the newspaper should go under the heading "Woman's Column" and contain general news concerning women and temperance, or whether under the heading W. C. T. U. or Temperance Column, resulted in a decision to adhere to the latter headings. A touching memorial service in honor of the "promoted soldiers," Mrs. S. Scott, of Oregon, and Mrs. Dills, of Maitland, was conducted by Miss Wood. Mrs. Hoffman concluded the service, giving her ideas concerning this change which must come to us all. In any school of methods, scientific temperance instruction should not be omitted, and good plans for work in this department were laid. Miss Ella O'Fallern was unanimously elected district vice-president for Holt county. A medal contest was the climax of the school, and Miss Jessie Wilson, of Craig, was awarded the prize.

Preparations are being made by our state executive for the coming state convention the last of September and first of October, and we hope to have the best and largest gathering of women our state has ever known. Noted National speakers are expected to be present. No W. C. T. U. worker or woman interested in the cause should miss attending. Sedalia, the fine little city in which the convention is to meet, undertakes to entertain all delegates who will come. We hope for a full representation from the districts newly organized and the many new locals organized since last state convention.

MARY E. JONES,
State Reporter, Humansville.

KENTUCKY.

MARCHING ON.

Like John Brown, the temperance work "goes marching on" right on—quietly but steadily. We feel that we are "getting there."

Lancaster has scored a great victory, and Mrs. Hubble asked me to tell you how it was won. Rev. J. C. Frank, pastor of the Christian church, was the leader in the fight for the homes, the mothers and the boys in Lancaster and in this he was nobly assisted by the other local ministers of the town and adjoining counties. It was a strong pull altogether, ministers, citizens and all, against the foe. Lectures day and night for two weeks, brass band made "music on the air" as the liquorites have reason to remember, and the W. C. T. U. women in the street election day, all with the one purpose—by the grace of God to put whisky out of town.

The union women were at their headquarters early, opposite the place of voting, when they were joined by sympathizing friends, and the entire day was spent in prayer, song and Scripture reading. Is it any wonder that when the sun went down they were able to say, "We have met the enemy and they are ours." The men said it gave them heart and courage when they heard those sweet songs and knew the women were praying for them. The liquor combination worked too. Handbills were posted in front of every church in town denouncing the temperance people, and every device known was used; but God gave a glorious victory to His people. Praise His holy name! "Our brothers in black" came to the polls and cast their votes on the right side. The election was carried by two hundred and seventy-one. The W. C. T. U. will have this magic number printed on cards which will be sold for a small sum; the people will be requested to hang them up in their houses, so that any asking what "271" means can be told that it means dry times in Lancaster from this time forward.

A great praise meeting was held in the court house in the evening, and it was a praise meeting sure enough. Eighteen new members have been added to the union since the election. The attendance is good, and the flower mission and mothers' meeting are some of the work reported. Several suffrage meetings have been held.

Bowling Green went dry by a small majority, and in the campaign the W. C. T. U. did some splendid work, but we regret to say that by some "tricks that were dark" the election has been declared illegal, so whisky has again come back to that city. Mrs. Grimsted, a bright, courageous little W. C. T. U. woman is editing a little *Reformer* down there, and is doing good work so we hope yet that she'll reform-'er (Bowling Green) from the error of her ways.

Greensburgh is a lovely union in the quality of her work, and in the women who do it so faithfully In His Name. Their flower mission is especially commendable.

Owensboro is flourishing and spreading herself like a green bay tree—two hundred and twenty members and the temperance sentiment steadily gaining favor. Mrs. Fields, of Paducah, came up and organized an L. T. L. Quite a large number of children enrolled for membership.

The state convention has been invited to meet there September 22 to 25, and in looking forward we feel there is a good time coming. Paducah has two hundred members. Hopkinsville over two hundred, while a new union has been organized at Newport and from all parts of the state this is the news, new members, good work. So that we feel that this has been a sort of tidal wave year for temperance and the W. C. T. U. It makes our heart sing for joy. "The Lord hath done great things whereof we are glad."

Lebanon union has been greatly helped and encouraged by a visit from the state president, Mrs. Munnell. She is so full of her work, so sweet and womanly in her ways of work that a "little better she will surely make you" if you come in contact with her. Now in view of all these things, don't you think we can take up the refrain, Glory, glory, hallelujah! Kentucky's marching on.!

NELLIE SLOY,
State Reporter, Lebanon.

IDAHO.

SECOND DISTRICT CONVENTION.

The second district convention of North Idaho, W. C. T. U. was held at Lewiston in the Christian church early in the summer. The convention was called to order on the first morning by the state organizer, Mrs. R. Mitchell: Mrs. Thatcher, president of the Lewiston union, gave the address of welcome which was responded to by Mrs. McFarland of Moscow. The chairman of the committee on credentials reported sixteen delegates present. Mrs. Mitchell read a very interesting report of her work in North Idaho. Reports of the different unions were then given. Mrs. Hogue, of Moscow, conducted the noontide prayer, after which the convention adjourned.

The afternoon meeting commenced with devotional exercises conducted by Mrs. Coursen, of Moscow, who also read a very interesting paper, the subject of which was "Our Work." Mrs. O'Neal, of Lewiston, read a paper on "Woman's Suffrage." Rev. Mr. Haven then pronounced the benediction.

The second day's meeting was devoted to the election of officers and reading of papers. In the afternoon Mrs. Mitchell conducted memorial services for the deceased president, Mrs. Louisa Walker. The evening meeting was devoted to music, reading and recitations.

The officers elected for the ensuing year are as follows: Mrs. Daisy Babb, of Lewiston, president; Mrs. Clara Coursen, of Moscow, vice-president; Mrs. Neal, of Lewiston, corresponding secretary; Miss Leota Harris, of Kendrick, recording secretary; and Mrs. Davis, of Moscow, treasurer.

MARY E. MCGEE,
State Reporter, Nampa.

PENNSYLVANIA GLEANINGS.

During the hot season everybody seems to have taken a vacation, so very little is on hand to report.

Mercer county holds its annual country W. C. T. U. convention at Sharpsville, September 7 and 8. The Sharpsville Young Women's Christian Temperance Union will tender a reception to the Y delegates on the evening of September 9.

Crawford county holds its convention at Atlantic, September 15, and a grand gold medal contest will be held on one evening of the convention.

Armstrong county holds its eighth annual convention at Freeport, September 13 and 14. Rev. Anna Shaw is to be the speaker.

The state Loyal Temperance Legion convention was a great success. It was held at Phillipsburg and diplomas were presented to over sixty graduates. Mrs. Helen G. Rice was present and added much to the interest of the occasion by her helpful words.

Cambria county has had Miss Elizabeth Greenwood and Mrs. Helen G. Rice to lecture for it. These lectures were under the auspices of the Morrellville Y. W. C. T. U. at which place the county convention will be held.

Clearfield county held its annual convention at Houtzdale, August 2, with Rev. Anna Shaw as speaker.

Tuesday, August 29, is W. C. T. U. day at Williams' Grove. Mrs. Ella A. Boole, of New York City, will be the speaker. Miss Elizabeth U. Yates, of Maine, was the W. C. T. U. speaker at Juniata Valley campmeeting at Newton Hamilton, Pa., August 10. Major Hilton expects to spend the month of September in Pennsylvania, holding evangelistic meetings; those wishing to secure his services may address him at Butler or Clearfield, Pa.

Mrs. Marian B. Baxter spoke on "Society as it is" at the United Presbyterian Synod at Conneaut Lake, August 15, and at Sandy Lake, August 17.

Miss Adda Burch has received the appointment of state superintendent of Cooper Contest Bureau.

One of our most active Pennsylvania Y's has gone over to the ranks where they "muster by twos"—Miss Annie Switzer, of Phillipsburg, who was recently united in marriage to Mr. Francis Curtis, of Orlanda, Fla.

We hope the press reporters will come out of their retirement and let the state reporter hear from them. Many of the counties in the state have not been heard from this year. My sisters, "these things ought not so to be."

ADDA BURCH,
State Reporter, Greenville.

NEWS IN A NUTSHELL.

CLEARFIELD, Pa., is to have Major Hilton's services in September.

WHITE-RIBBONERS who know of her and her works will be sorry to hear of the illness of Mrs. Alice Williams, National lecturer in the department of purity, who has been obliged to cancel many important engagements. As soon as she is able her letters wi l receive attention.

WOR KERS in the juvenile department, who desire to arrange for children's Harvest-day, September 28, will find an excellent program in the *Advance Guard* for May. The "Labor Operetta" to be found in the August *Young Crusader* is a particularly appropriate and pretty exercise for children.

THE W. C. T. U. of Byron, N. Y., held a very pleasant parlor meeting on the afternoon of August 17, at the home of Mrs. L. A. Terry. Some thirty ladies were present to listen to Mrs. D. W. Howell, of Bergen county, superintendent of the department of franchise. Mrs. Howell succeeded in establishing that department in this union with Mrs. W. S. Green in charge. She also explained very clearly the law regarding women as voters at school meetings and for school commissioner. Her talk was both enjoyable and helpful. The ladies then took seats on the lawn and were served with ice cream and cake.

MRS. M. L. WELLS, National organizer, met with a serious accident by a fall from a vehicle in Demorest, Ga., August 3. She sustained a severe compound fracture of the collar bone, from which she suffers much and is very weak. With the best of medical attendance and care the prospect is good for her ultimate complete recovery. A Chattanooga paper commenting on the accident says: "Mrs. Wells is one of the best-known women in the South, and as a platform speaker has not a superior among her sex. Her life work has been in the advocacy of temperance, and few men or women in the country have done more for the cause. Here at home Mrs. Wells is esteemed for her unselfish devotion to her work and admired for her nobility of character and true womanly virtues."

"JUST think of having a temperance revival in August, 'when cistern stocks warp inside out, and pumps can only wheeze,'" writes an enthusiastic correspondent of Streator, Ill. "Dr. N. H. Tracy, the Kentucky temperance worker, has been holding a ten days' series of meetings here, in the large tabernacle that he carries with him in his work. Dr. Tracy, himself a very eloquent speaker, has a strong support in Col. John Sobieski and Professor Graham, with his stereopticon. The numerous stereopticon views given were much finer than ever seen in Streator before, even at high-priced entertainments. The W's here had decreased in number and were much discouraged, but at the close of Dr. Tracy's wives' and mothers' meeting, forty-one women pledged themselves to join the W. C. T. U. The L. T. L., the Y's protégé, had become so small, owing to lack of teachers and general want of interest on the parents' side, that the Sunday before the revival it was decided to take a month's vacation, perhaps give up entirely for awhile; but Dr. Tracy held a very enthusiastic children's meeting, and after one Sunday's vacation we started with some new teachers with quickened enthusiasm, love and courage. We commend these workers to any struggling, lukewarm, or even thriving unions. Dr. Tracy's address is Rogers Park, Ill. The Streator Y's have held six silver medal contests during the past three years, and this fall we are going to have a gold contest in our opera house."

Sample vial mailed free to any address.
RUBIFOAM
For the TEETH.
Deliciously Flavored.
Cleanses and Beautifies.
Price, 25 cents.
E. W. HOYT & CO., Lowell, Mass.

THE VERY PRETTIEST
Gift in the way of a Souvenir Spoon will be GIVEN AWAY with every bottle of
DR. HOXSIE'S CERTAIN CROUP CURE,
ordered by mail.
This great remedy acts upon the membranes of the throat and lungs, and speedily cures Coughs, Congestion, and any serious irritation to the Pulmonary organs, while as a prevention of Membraneous Croup, Diphtheria, Whooping Cough and Hay Fever, its action is marvellous.
THOUSANDS TESTIFY
To the truth of these assertions. NO OPIUM Sent to any address, postpaid, on receipt of 50cts
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WALL PAPER Send 5 cts. postage Large package of beautiful samples all at wholesale prices. ALFRED PEATS, 30 & 32 W. 13th St., New York, or 136 W. Madison St., Chicago

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Founded by Dr. Eben Tourjée. CARL FAELTEN, Director.
The Leading Conservatory of America.
In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of *Elocution, the Fine Arts, and Modern Languages.* The admirably equipped Home affords a safe and inviting residence for lady students. *Calendar Free.* FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

CLAVERACK COLLEGE
And Hudson River Institute.
Healthfully and beautifully located in the Hudson River Valley. Affords superior advantages for thorough and systematic education to boys and girls Careful attention given by a strong faculty of experienced professors and teachers to intellectual, social, moral and physical culture. A Conservatory of Music and Art of high grade. 40th year opens Sept. 18. For illustrated Catalogue, address REV. A. H. FLACK, A. M., Pres., Claverack, N. Y.

WESTERN FEMALE SEMINARY.
OXFORD, OHIO.
Full Academic and Seminary Courses. Greek, Modern Languages, Music, Elocution and Art. Faculty of Twenty-two members. Large Campus. Commodious Buildings, Steam Heat. Electric Light. Thirty-ninth year.
TERMS $200 PER YEAR.
MISS LEILA S. McKEE, Ph.D., Principal.

Lydia J. Newcomb
Will open a School of Expression and Physical Culture in Sept., 1893, continuing until June, 1894, in Grand Rapids, Mich. Pupils taking the Normal Course will have their practice work in the public schools of Grand Rapids. For particulars address
LYDIA J. NEWCOMB, Spring Lake, Mich.

AURORA, ILL.
Jennings Seminary will offer special
World's Fair Privileges
to all students who enroll in September for 1893 and 1894.
For particulars and catalogue, address
REV. C. C. LOVEJOY.

Missouri, St. Louis, 2826 Washington Av.
ST. LOUIS HYGIENIC COLLEGE
Of Physicians and Surgeons. Seventh annual session opens September 28, 1893. Men and women admitted. Full three years' course. Address, for Catalogue,
S. W. DODDS, M. D., Dean.

CHICAGO FEMALE COLLEGE (formerly at Morgan Park). 19th year begins Sept. 14th. Includes six weeks' study at World's Fair. New buildings. All departments Ornamental branches taught by artists. Send for catalogue. Rooms for World's Fair visitors during vacation.
Miss Julia H. Thayer, Auburn Park, Chicago, or 247 State St.

LAKE ERIE SEMINARY
FOR YOUNG WOMEN,
PAINESVILLE, OHIO.
Early application necessary for September, 1893.

FRANKLIN COLLEGE, New Athens, O., begins 69th year Sept. 4. Board, tuition, furnished room and books $2.80 to $3 a wk.; *everything*, $135 a year. Cheapest, safest, best. No saloons. Catalogue free. W. A. WILLIAMS, D. D., *Pres.*

MICHIGAN FEMALE SEMINARY
Kalamazoo, Mich. A superior school and refined home. Opens Sept. 14th, 1893. Terms $250. Steam heat, passenger elevator. Send for catalogue No. 27.

ASHLEY HALL Home School for twenty young ladies. Ten miles from Boston. Music, Art and Languages. Thorough preparation for college. Miss Whittemore, Principal, Montvale, Mass

MONTICELLO Opens the 56th year Sept. 28. Full and superior Faculty. Departments, for English, Latin, Greek, German, French, Science. Music, Art. Add. MISS H. N. HASKELL, Prin., Godfrey, Ill

Official Communications.

LEGISLATION AND PETITIONS.

To the State Superintendents:

Some months ago blanks were sent to you asking for your report upon the work of your department during the year. I am hoping to have them returned soon with answers. Some of these question blanks were sent out by my predecessor and so I have not the names of every officer. I shall be thankful for the assistance of state presidents where there is no active superintendent. In addition to the questions already asked will you please reply to the following?

1. What legislative work of any kind did your state W. C. T. U. attempt this year and to what extent were your efforts successful?
2. What legislation has been demanded and what has been placed on the statute books which would touch the liquor question favorably or otherwise?
3. What effort has been put forward by your state union to secure the ballot for women and how near did you come to victory?
4. What has been done by other organizations to accomplish these two ends, the abolition of the liquor traffic and the enfranchisement of women?
5. Have you worked harmoniously with these other organizations?

I shall be grateful for early replies as I can write very few individual letters before convention time on account of serious illness in the family.

CATHARINE WAUGH MCCULLOCH,
Nat. Supt. of Legislation and Petitions.
Rookery Building, Chicago, Ill.

W. C. T. U. COFFEE HOUSE SUPERINTENDENTS, ATTENTION.

Will every reader of this article, who is interested in coffee houses, please send to me at once the address and facts concerning any coffee house in the United States of which he or she may know? I refer to those which have been instituted wholly or in part by the W. C. T. U. Travelers are asking for a directory and it is very desirable to prepare such a help to be placed in every coffee house in the land. If the necessary information is sent to me very soon we may hope to issue such a directory before the October Convention.

Yours in the work,
MRS. E. A. RUSSELL,
National Sup't W. C. T. U. Coffee Houses.
Care Woman's Baking Co., 57th street and Rosalie Court, Chicago, Ill.

LUMBERMEN'S DEPARTMENT.

Will state superintendents, who have not sent their report of last winter's work to me, please do so at once? Every superintendent has been notified but may not have received the personal request. If the state secretaries of Michigan, Georgia and Washington will please send me their annual minutes, I can find something of their good work in that way, if the state superintendents are away from home.

MRS. MARY C. UPHAM,
Nat'l Supt., Lumber Camp Work, Marshfield, Wis.

ANNOUNCEMENTS.

The eleventh annual convention of the Wyoming Woman's Christian Temperance Union will be held at Cheyenne, September 21 and 22. We ask our sisters to remember us in their prayers, that this meeting may help the cause in our state and elsewhere.

F. A. JONES, *Cor. Sec.*

The annual meeting of the W. C. T. U. of the state of Iowa will be held in Oskaloosa, October 3, 4 and 5, instead of 4th, 5th and 6th as announced in *Iowa Signal*. Miss Jessie Ackermann will speak the evening of the 5th. Executive committee meeting Monday, October 2, at 3 p. m. We hope every union will be represented by at least one delegate.

MRS. MARION H. DUNHAM, *Pres.*
MISS BELLE H. MIX, *Cor. Sec.*

The Kansas W. C. T. U. will hold its annual convention at Junction City, September 26, 27, 28. Mrs. Woodbridge will deliver an address and a suffrage symposium will be one of the features of the meeting. S. A. THURSTON, *Cor. Sec.*

The nineteenth annual convention of the Woman's Christian Temperance Union of Pennsylvania will be held at Lancaster City, October 6 to 10, inclusive. Miss Elizabeth Greenwood will have charge of the 11 a. m. evangelistic services. Rev. Anna Shaw will speak on Saturday and Sunday evenings. Monday evening will be in the interest of Y work, and an address will be given by Miss Sanborn, on "Physical Culture."

ANNA M. HAMMER, *Pres.*

ANNUAL MEETING OF THE NATIONAL TEMPERANCE HOSPITAL.

The annual meeting of the association of the National Temperance Hospital and Sanitarium will be held at the hospital, Monday, September 4, 1 p. m. All members of the association are requested to be present and all friends invited to attend the meeting. ELLEN SNYDER, *Sec'y.*

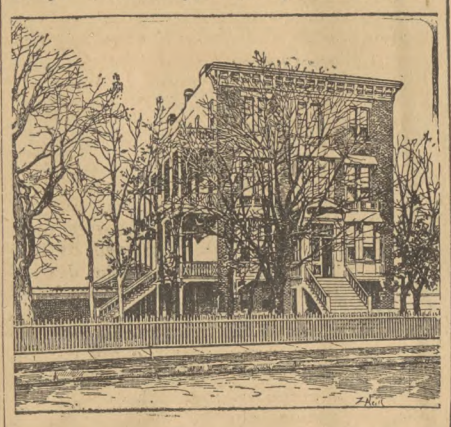
OUR NATIONAL TEMPERANCE HOSPITAL.

The Ohio room at the hospital is one of the last to be furnished and is among the pleasantest in the house.

Nebraska, with her usual business ability and energy, is making ready to furnish a room at the hospital. She has issued a call asking for donations of towels, blankets, spreads, etc., and white-ribboners and unions of the state can contribute and thus have a stronger interest—because an individual effort has been expended in this institution that is seeking to demonstrate a principle that would eliminate alcohol in its medical treatment.

As Mrs. Sturges, of Ohio, has signified her intention to furnish the operating room, it will hereafter be known as the Sturges operating room. In this room no dormant appetite for strong drink will be aroused by administration of alcohol as a medicine.

Dr. A. E. T. Longhurst, in the Westminster *Review*, says: "If we look to the properties of alcohol we find scientists, both home and foreign, agreeing that in large doses it is a narcotic poison, killing by suffocation, through its paralyzing influence on the nerve centers, and in smaller but continuous doses, by the structural changes which it exerts in the several organs of the body. Chemically, it is a hydrocarbon, de-



THE NATIONAL TEMPERANCE HOSPITAL.

void of nitrogen, hence can give no real or permanent strength. By its action on the blood cells it checks oxidation by limiting their power of absorbing oxygen and eliminating carbonic acid, and by its strong affinity for water it dries up the tissues, causing thirst. Alcohol, therefore, in any quantity, interferes more or less with the purification of the blood and the healthy oxidation of the tissues. Such an action cannot but be a cause of disease and injurious in diseased conditions."

The names on the regular staff at the hospital so far as completed are as follows: Dr. Sarah Hackett Stephenson, President; Dr. S. W. Burson, Secretary; Dr. Graham, Dr. Marie Olson, Dr. Karl Sandberg, Dr. Gregory.

The homeopathic staff so far as completed stands as follows:

Dr. Boynton, Dr. Harbert, Dr. Hedges, Dr. Gentry.

CONTRIBUTIONS.

South Fortieth street, Chicago, Ill., cut flowers. Henry, Ill., W's, three pair sheets, four pair cases, one towel, one pair child's shoes, one pair slippers, four pillows, one comfort, old linen and cotton. Unknown: Old linen, cotton, books and papers. Unknown: Cut flowers. Surprise, Neb., Y's, one pair of sheets, four pair cases, six towels, four yards glass toweling, six washcloths, fourteen glasses jelly, two rolls bandages, old cotton. Wheaton, Ill., Y's, two dresser scarfs, two tray cloths. Bartlett, Ill., W's, basket flowers. Mrs. Stevens, Oak Glenn, Ill., cut flowers.

CONVENTION CALENDAR.

EAST WASHINGTON, Oakesdale, Sept. 6, 7.
MINNESOTA, St. Paul, Sept. 12, 13, 14, 15.
SOUTH DAKOTA, Huron, Sept. 16, 17, 18, 19.
COLORADO, Boulder, Sept. 20, 21, 22.
IDAHO, Pocatello, Sept. 22, 23, 24, 25, 26.
KENTUCKY, Owensboro, Sept. 22, 23, 24, 25.
NEBRASKA, York, Sept. 26, 27, 28, 29.
KANSAS, Junction City, Sept. 26, 27, 28.
MAINE, Rockland, Sept. 26, 27, 28.
TENNESSEE, Maryville, Sept. 27, 28, 29.
NEW HAMPSHIRE, Jefferson, Sept. 27, 28, 29.
NEW YORK, Syracuse, Oct. 3, 4, 5.
MASSACHUSETTS, Springfield, Oct. 3, 4, 5.
ILLINOIS, Springfield, Oct. 4, 5, 6.
MISSOURI, Sedalia, Oct. 4, 5, 6.
INDIANA, Richmond, Oct. 4, 5, 6.

Our Library Table.

DREAM OF THE AGES, a Poem of Columbia, by Kate Brownlee Sherwood, author of "Campfire and Memorial Day" and other poems. Illustrated with original drawings by J. E. Kelly and George W. Breck.

Published by the National Tribune, Washington, D. C.

DRIVEN OUT, a translation from the German of Gustav Neritz, by Mary E. Ireland. Mrs. Ireland has made a number of translations from the German, but this is one of the best. It is a story of Dresden life, with a strong temperance moral. Perhaps the most thrilling interest of the story centers about a woman who is a leper, and is compelled to leave her home and children and dwell outside the city. Her orphaned children live with their uncle, who is a brewer. Persecution of the Jews is another interesting feature of the story.

Published by the Presbyterian Committee of Publication, Richmond, Va.

SONGS FOR THE SHUT-INS, gathered and arranged by Mary Craige Yarrow is a beautiful little volume in crimson and white and gold covers, and packed full of sweet sayings of cheer and comfort, in prose and verse. Not every one knows that there is such a thing as the Shut-in Society. Its members are those who are shut behind doors of suffering from the busy world, and the associate members are the active ones who, by letters, books, papers, flowers, try to make life's burdens easier. May the little volume noticed above fulfill well its bright mission.

Thomas Whittaker, 2 and 3 Bible House, N. Y.

"THE MEMORIAL STORY OF AMERICA," comprising the important events, episodes and incidents which make up the record of four hundred years from the discovery of our country by Columbus to the year 1893. This is a beautiful volume of eight hundred and fifty pages, edited by that refined and gifted and literary man, Hamilton W. Mabie, and that out-and-out journalist, Marshall H. Bright, of New York. It has special papers from a dozen well-known experts, and three hundred and fifty illustrations, mostly by noted American artists. It is published by John Winston & Co., Philadelphia and Chicago. Every chapter is fresh, so that the publisher can justly say scissors and paste pot have had nothing to do with this notable souvenir of the world's history. The family-fortunate into which this book comes as a friend and counsellor; no farm-house need be dull whose young people can give an outline of the contents of this wide and friendly volume. It is better to own one book so inclusive than many that take a narrower view. The ancient and modern meet in these bright pages, and no drama was ever one part so fascinating as the real life that glows in every page.

PHILLIPS BROOKS IN BOSTON. Five years' editorial estimates. By M. C. Ayres, editor of the *Boston Daily Advertiser*.

This little volume of one hundred and twenty pages will have for many a unique interest. It is the notable record of a notable man, commented on by a friend and sympathizer from day to day and on the spot, through the culminating five years of the great bishop's life. The book contains an introduction by Rev. W. J. Tucker, D. D., professor in Andover Theological Seminary, and president-elect of Dartmouth College. The table of contents includes nearly thirty items,—the sections or brief chapters being devoted to topics such as these: A More Excellent way; Dr. Brooks' Lenten Lectures; Sentiment and Sentimentality; Preaching without Notes; Phillips Brooks' Power; Watch-night Meeting; Phillips Brooks and Lyman Abbott; Bishop of Massachusetts; Christ in Boston; Reaching the Masses; The Great Grief; A Teacher of Theology; The Last of Earth; The Bishop of Boston. As a whole, the subject-matter of this small book—a reprint of living words from day to day appearing—presents more vivid and life-like representations of the great Bishop's personality and power, and of the marked incidents in his career, than could possibly be secured from any backward look since his death.

Geo. H. Ellis, publisher, 141 Franklin St., Boston.

PAMPHLETS RECEIVED.

SMALL FAMILIES, by H. L. Hastings, 47 Cornhill, Boston, Mass.

ISRAEL'S GREATEST PROPHET, by H. L. Hastings, 47 Cornhill, Boston, Mass.

THE RELIGION OF SCIENCE, by Dr. Paul Carus. The Open Court Publishing Company, Chicago.

POLITICAL PROBLEMS, by Lyman Allen, M. D. Californian Publishing Co., San Francisco.

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TEMPERANCE TEMPLE ITEMS.

BY MATILDA B. CARSE.

And his name through faith in his name hath made this man strong whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.—Acts 3:16.

The money for the Temple has been coming in in a very gratifying way these hard times, and we trust we shall be able to present a more encouraging report at the annual Convention than ever before. It would be a great help if the unions raising $100 would send the money in as rapidly as it is paid into the local treasurer's or superintendent's hands. We have a man at work now putting on the names of the unions that have completed their pledges since last spring. He will be here several weeks and we wish as many as can do so would send in the balance still due on their pledges.

***

Batesville, Ark., W. C. T. U. sends $24 on its pledge for a tablet in honor of its dearly loved and first president, Mrs. Esther A. Byers. Grand Ridge, Ill., union has $2.50 credited on its pledge this week. This amount was raised by John Rowe Baker, a little boy not quite four years old. He writes: "My grandpa said if I would get $1.50 in my mite-box he would put in one whole dollar, which he did and I am going to send it to you. I am going to keep the box and try and fill it again." Of course this little boy received the Columbian souvenir, the aluminum medal with a cut of the Temple on one side, and on the other a cut of Mrs. Carse's and Miss Willard's faces. Stockton, Mo., W. C. T. U. has completed its $100 pledge. Bristol, Ill., W. C. T. U., sends $10 on its $100 pledge.

***

Mrs. J. A. S. Curtis, treasurer of Texas W. C. T. U. sends $10.60 to be credited to the Key tablet; $1.40 of this amount is from Waco W. C. T. U., and $9.20 from Fort Worth, the latter amount being Baby Band money. Mrs. Ellen G. Clement, of Winchendon, Mass., contributed $2, $1 of which is for the Willard memorial. The West Boylston, Mass., Y's sends $2 for the Frances J. Barnes tablet. Mrs. E. Harriet Howe, and her sons of Converse, Ind., send $1 for the Whittier memorial. "A Friend" in Madison, Wis., sends $1 and writes: "When I was in Chicago, I saw the Temple and it far surpassed my highest expectations. It is simply superb and I want to help what I can. I inclose $1, and if I could would enjoy making it $100." Miss Mary E. Cunningham, of Sleepy Eye, Minn., sends $5. She visited the Temple in June and attended one of the noonday prayer-meetings in Willard Hall. She says: "I had faith in it (the Temple) before, but my faith was increased when my eyes beheld it; and I resolved to make a greater effort than ever before to help pay for the 'House Beautiful,' that it may the sooner be all our own." Mrs. A. C. Clark, of Leola, So. Dak., sends $3.65, and says she would not consider herself a loyal W. C. T. U. woman did she not give at least a penny a day toward paying for our "beautiful home." We have received from some person unknown a money order for one pound, nineteen shillings and nine pence. If each W. C. T. U. woman would do even less than this unknown friend, our beautiful building would be paying a handsome dividend to the Woman's Christian Temperance Union. Will not each reader of this article do her share?

***

Mrs. Flora Wilson, of Mitchell, S. Dak., sends $3.65, one dollar of which was earned a penny at a time, by her seven-years-old daughter, Ruth. The balance was from the Fire Steel Sunday-school, the contents of a mite-box. Little Albert W. Davis, of Astoria, Ore., sends $3.65 which he collected in a mite-box. Earl J. and Clarence Wilson send $3.65. Earl writes that he is ten years old and his brother eight, and that they are strong temperance boys and glad to help in the fight. Mrs. T. H. Mohler, of St. Albans, W. Va., sends $3.67, which her six years-old daughter, Edith, collected in a mite-box. The following names have also been forwarded to us with mite-box and other money, and will be entered in our books of record: Chester P. Higby, Verona, Wis.; Gerald and David Fitzgerald, of Mayfield, Ky.; Burrell C. Burgess, of Clinton, Minn We wish we had space to print the letter accompanying his gift. He was a most faithful little missionary for the Temple. Mrs. E. Thomas, a dear old lady of Humboldt Park, Ill., paid $5 to have the names of these children, Gertrude Stannard, Harold G. Warr, and Marjory Irene Warr, recorded in the Temple. Since then the youngest of the three, little Marjory, has been translated to a home in heaven. Mrs. C. F. Willard, of Arlington Heights, Mass., sends $5, contributed at a young people's meeting held at her house. Bessie Spencer and Gladdie Utt send 45 cts. from Cold Water Lodge, in Yukon, Oklahoma Territory. The L. T. L., of Stevensville, Ill., sends $5 mostly in pennies, from the miners' children. The L. T. L., of Harvel, Ill., sends $3.65 with a like amount from the union. Mrs. D. W. Danley, of Hennepin, Ill., sends $8.50; $7.30 of this is the contents of two mite-boxes, filled by her little granddaughters, Olla and Stella Boyle, and $1.20 for Baby Band money, also collected by them.

***

A two-cent stamp sent to Mrs. Matilda B. Carse, the Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, the Temple, Chicago, Ill.

Publisher's Notes.

THE UNION SIGNAL

Subscription Rates for 1893.

UNIFORM RATES.

One copy per year in advance	$1.00
" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

OTHER PAPERS ISSUED BY THE W. T. P. A.

The Oak and Ivy Leaf, published monthly. Price per year	$ .25
Young Crusader, monthly, one copy, (12 Nos.) per annum	.15

Address all orders to
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The Temple, Chicago, Ill.

COMING!

RED-LETTER DAYS OF THE W. C. T. U.

World's W. C. T. U. Day, Sept. 22.

Children's Harvest Home, Sept. 28.

These days, the birthdays of Mrs. Mary Clement Leavitt and Miss Willard, will be "kept" in our ranks the world over. Plans are already being made for public meetings in their celebration, and THE UNION SIGNAL for Sept. 7 will contain a program for the World's Day.

A New Leaflet

has been prepared for distribution at these meetings. Send for

Red-Letter Day Specials. No. 2.

Price, per 100, $.50; per 500, $2.25; per 1,000, $3.50.

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Chicago, Ill.

Our New Catalogue

is ready, and is the very best we have ever issued. Many publications, and even new lines of publications, are here catalogued for the first time, and our workers will find it indispensable if they are to be well informed. It leaves room for additions because of our rapidly growing and changing list, and, withal, has

A Bit of a Story,

with a "moriole," which we want you to read. Sample copies sent free. Ask for one.

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THE TEMPLE,
Chicago, Ill.

"THERE ARE GOOD THINGS COMING!"

In accordance with what we deemed the part of wisdom in the rush of the World's Fair season, we decided last spring to issue but little besides our regular periodicals during the summer months. But our friends must not think us idle; on the contrary, the announcements for the fall will show you that new needs have been recognized and provided for, and that we are still "in step" with the vanguard of the temperance hosts. Watch the columns of THE UNION SIGNAL for

Fall Announcements.

Sent in box, postpaid, to any address, for 60c. Address

WOMAN'S TEMPERANCE PUBLISHING ASS'N.
THE TEMPLE, CHICAGO.

WHAT IS OPPORTUNITY?

You have heard of the sluggard who lay dreaming his days away when suddenly a beautiful vision appeared, and beckoned him to follow her to fame and fortune, but he still lay dreaming until the vision commenced to fade away; then he awoke and cried, "Stop; who art thou?" and as the vision disappeared from view, replied, "I am *Opportunity;* once neglected I never return."

Your Opportunity

Is during the month of August. Read our **COUPON OFFER** and grasp this opportunity ere it flies. To help you we give you a partial book list.

OPPORTUNITY. 20 per ct. off these prices.		OPPORTUNITY. 20 per ct. off these prices.		OPPORTUNITY. 20 per ct. off these prices.	
Glimpses of Fifty Years, clo.,	$2 25	Y Song Book	$ 25	Book of Books (game)	$ 30
half mor	3 00	A Classic Town	1 50	Duties of Women, pa	20
full mor	3 75	A Year's Bright Chain	50	clo	75
Childhood; Its Care and Culture, clo	3 00	White Ribbon Birthday Book, gilt	1 25	Free Rum on the Congo	25
mor	4 25	plain	1 00	May Women Speak? pa	25
A Young Woman Journalist	1 00	Stories of the March	75	clo	55
Nineteen Beautiful Years	75	Unanswered Prayer	50	The Handy Manual	20
How to Win	1 00	Hygiene of the Home	1 00	Boys and Other Boys, pa	25
Girls of To-Day, pa	20	Bible Temperance Studies	40	clo	40
clo	40	Chicago's Dark Places, pa	25	Lady Gay and Her Sister	75
Bob Gripp's Trophy	40	cloth	50	Subjection of Women	25
A Defense of the Jericho Robbers	20	The Library Series, 10 Books in set, per set	1 00	Platform Voices	25
Columbus Memorial	35	Fruits and How to Use Them	1 00	The White Ribbon Hymnal	35
Bright Eyes	50	Columbus and What He Found	1 00	Peerless Atlas	1 00
				Treasurer's Book	1 50
				Aquarelle Tint of Frances E. Willard	50

Timely Talks, Signal Lights, Voters' Leaflets, Gospel Lights, National Leaflets, Pledge Cards, Pins, Badges, Booklets, Music, all included in this August offer. Read our Coupon Offer, comply with its requirements, and miss not this **Golden Opportunity.** What is **YOUR** opportunity? **OUR** Coupon Offer.

FOR AUGUST.

Order Coupon 1
GOOD FOR 20 CENTS On Every Dollar Order During August

Send Coupon with Money and Order to
WOMAN'S TEMPERANCE PUBLISHING ASS'N
THE TEMPLE, CHICAGO.

Take advantage of our offer for August to secure literature for your union, books for yourself or your friend. Remember that by cutting out Order Coupon No 1 and forwarding with your money and order, it is good for twenty cents.

Now is your opportunity to renew your SIGNAL for eighty cents and Coupon No. 1.

Two subscriptions to *The Advance Guard* for one year for eighty cents and Coupon No. 1.

After-dinner coffee spoon $1.30 and Coupon No. 1.

THE UNION SIGNAL, *The Advance Guard* and *The Young Crusader* to one address one year for $1.10 and Coupon No. 1.

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THE TEMPLE, CHICAGO

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COLUMBUS MEMORIAL

Views of buildings. Plat of grounds. Valuable information. Price 35c.

Woman's Temperance Publishing Association,
THE TEMPLE, CHICAGO, ILL.

Publisher's Notes.

OUR DAY,

A Record and Review of Current Reform.

JOSEPH COOK, EDITOR.

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Mrs. Mary H. Hunt. Anthony Comstock.
John H. Barrows, D. D. Ex-Pres. Cyrus Hamlin, D. D.
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PRICE: Single numbers, ... $ .25
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Published by
WOMAN'S TEMP. PUB. ASS'N,
The Temple, Chicago, Ill.

FROM THE QUARTERLY TEMPERANCE LESSON FOR SUNDAY, SEPTEMBER 17.

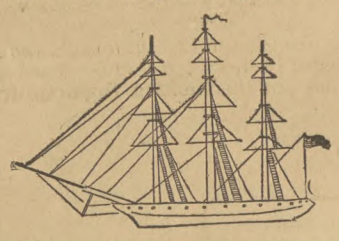
Prepared by Mrs. Helen G. Rice.

Lesson Text for the primary class, "We, then, that are strong ought to bear the infirmities of the weak."

"What is his infirmity? How could the other boys help him to bear it?"

"How ought you to treat these creatures that God has made? . . . . They are weak and we are strong, so we ought to protect them."

"What other poison will harm ourselves and others? Why do men sell these poisons? . . . . Are they helping others?"



"You have all heard about the people in heathen lands. Some wicked people make money by sending poison drinks to these people. Is that right?"

WE'RE COMING.

[To be learned by the children.]

"O men, lead on! We're coming, too,
But for a guide must look to you.
Then make the path so pure and straight
That boys can't meet a drunkard's fate."

Sunday-school lesson: 100, $.65; 500, $2.75; 1,000, $5. *The Young Crusader* and Lesson: 100, $1; 500, $4.75; 1,000, $9; 2,000, $15.

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THE TEMPLE,
Chicago, Ill.

"HELP ON THE GOOD CAUSE."

A friend from Oskaloosa writes as follows: "I want to recommend all our white-ribbon sisterhood to help on the good cause by sending for 'Passages in the Life of Dr. Martha Scarborough,' it is so practical on the food question for the cure of the drink habit—so good to read aloud in company and to lend; then have the loveliness of 'What Means this Stone?' to lie on your parlor table to attract callers' interest in our Temple; then for the sake of other mothers' daughters if not for our own do send for the soul-stirring book, 'Around the World with Jesus,' by Charles Crittenton, and then the telling satire of the booklet, 'A Defense of the Jericho Robbers,' is too good to be lost, it stirs one up with its points. I find looking through the ads. of our UNION SIGNAL brings me so many good things if they do cost some money, but good books are ever a safe, wise investment; banish the pie and cake and give these stimulating mind foods, and our children will grow up Prohibitionists because they can't help it; and then such as these will become more interesting than dime novels. It pays to spend for these things, they uplift as well as amuse."

OUR DAY.

Contents for September.

Photogravure of the Rev. W. F. Crafts.

1. The Divine Program in the Dark Continent. Joseph Cook.
2. Papal Encyclical on American Schools.
3. The Pope on the Public Schools.
4. Perverted Christianity in South America. Bishop John P. Newman.
5. Hymns of Universal Foreign Missions. James H. Ross.
6. Boston Hymn. Dawn and Sunset. Joseph Cook.
7. Boston Monday Lectures. Eighteenth Year. Satolli and the Public Schools. Joseph Cook.
8. BOOK NOTICES: Life of Catherine Booth—White's The Development of Africa.
9. VITAL POINTS OF EXPERT OPINION: President Cleveland on the Financial Panic—Mr. Keller on Perverted Ethics of Mercenary Journalism—Rev. Dr. Burrell on Sunday Newspapers—Rev. Dr. F. E. Clark's Tour of the World.
10. QUESTIONS TO SPECIALISTS: Miss Willard on the Origin and Purposes of the World's W. C. T. U.
11. EDITORIAL NOTES: Compulsory Opening of the World's Fair—Roman Catholic Criticisms of the Christian Endeavor Convention at Montreal—Disorder in the House of Commons—Completion of the Corinth Canal—Archeological Discoveries in Southern California—Mrs. Bishop at Students' Conference at Keswick—Anthony Comstock and the Midway Plaisance—Photogravure of the Rev. Mr. Crafts.

SEPTEMBER ADVANCE GUARD.

The Advance Guard for September has echoes from the Temperance Congresses to which every Senior of the L. T. L. should listen.

Reports frem the Pennsylvania and Wisconsin L. T. L. conventions are of especial interest, followed by two messages from The Cottage, Reigate, Surrey, Eng. Miss Gordon's letter is accompanied by one from Miss Willard, and the L. T. L's will want to read every word from their "affectionate comrade and elder (ly) sister."

This number contains the third chapter of that delightful story, "The Tables Turned," a report from the World's Youth's Congress, held at the Art Institute, July 17.

Miss Guernsey's instructive articles upon the White City have a feature this month unique and valuable. A few weeks ago a postal card was addressed to many prominent men and women asking a reply to this question: "What are the most important lessons to be learned by the youth of America from the World's Columbian Exposition?" In the September *Advance Guard* you will find some of the many prompt and kindly replies which have been received by the editor.

Remember *The Advance Guard* costs but 50 cents per annum. Can you not send us the name of one new subscriber?

Address
WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

THE YOUNG CRUSADER FOR SEPTEMBER.

This number has a feast of good things for the boys and girls of the Loyal Temperance Legion. We will send sample copies to any boy and girl who will act as agent for the *Crusader* to whom we offer liberal commission. We want the names of 1,000 agents.

Address
WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

LISTEN!

A few weeks ago, the Editor of our Books and Leaflets asked of those conversant with our work in the several states, these questions: Do the publications of the W. T. P. A., in your judgment, meet the needs of the work? What improvements can you suggest?

In response to the queries, many valuable replies have been received and placed on file for later use. Nothing has been of more service in teaching us the wants of our workers as they note the varying aspects of the work. Nor, as we thankfully recognize, could kinder words of commendation be spoken. We shall have further occasion to quote from these letters in this column. This week we cull from them a few items of encouragement:

The publications of the W. T. P. A. *do* meet the needs of the work admirably.—*Connecticut.*

I consider the literature of our own W. T. P. A. much better than any other. The new leaflets coming in will no doubt supply the deficiency any Department may have. Any woman well read in our present literature will surely be a broad-minded worker, and such an one is alert in looking out for the new leaflets constantly being issued.—*Texas.*

In my judgment, the publications of the W. T. P. A. meet the requirements of the work to a marked degree.—*New Jersey.*

In reply to question 1—Yes, so fully as is possible in any work that is growing and broadening continually as is the W. C. T. U. work. I have always found what I want among them.—*Maine.*

As you are constantly adding to your publications, and taking up new lines of work as the work develops, there is scarcely any room for criticism.—*New York.*

I think the range of literature is excellent, and if it could be gotten into our unions more abundantly would transform our work. Not *literature* but *readers* is the demand.—*Montana.*

I have felt that the W. T. P. A. publications were abundantly varied, and fitted admirably the needs of our work.—*Iowa.*

It seems to me that the publications of the W. T. P. A. are very complete in all lines. My only regret is that our unions do not make more use of them.—*Mississippi.*

The great trouble with our workers is that they do not seem to comprehend that there is such a storehouse of knowledge, and die for want of food when it is so easy to secure.—*South Dakota.*

It is always with fresh admiration I peruse the leaflets, and it would seem almost wonderful, the needs met from the many pens contributing to our work, were it not that His name is "Wonderful," and the consecrated pens of His servants are directed by Him.—*Florida.*

For all these as for other kindly words, good friends, please accept our thanks.

And in all this, we trust our other good friends, our "constituency," will find the moral.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

A PHILANTHROPY FUND.

Now and then there come to us burning words of appreciation, which we reproduce that the fire may be enkindled in other hearts. The following is from the pen of a motherless girl, but fifteen years of age: "I am only a poor girl, fifteen years old. I have no mother, and I have to keep house for my papa and take care of the children. There are five children of us, the youngest seven years old, but, thank God, this is a *temperance family* and a Christian home, though we are very poor. I just cannot get along without my UNION SIGNAL, for I cannot attend meetings much, and it is such a blessing to me; so, if you possibly can, please continue the paper until I can get the money, and I will send it to you. The love to work for temperance so burns in my soul sometimes I can hardly stay at home. Your true temperance sister."

It is needless to say THE UNION SIGNAL will still make its weekly visits to this humble home.

We wish our more fortunate temperance workers would supply us with a "philanthropy fund" to meet just such demands as these. Who will take the initiative?

Co. G, Orphan Asylum, Milwaukee, Wis.

"The tears welled up from my heart as I read the touching letter of the young girl who is mothering her little brothers and sisters, and 'cannot get along without THE UNION SIGNAL.' Bless the dear girl! *I* know who would delight 'to take the initiative' in starting a 'Philanthropy Fund'—my bright little Co. G in the orphan asylum of this city (Milwaukee). The children count it a great joy to give from their limited treasury, and I think other L. T. L's in Wisconsin will gladly follow. Co. G will give $1 now; more by-and-by."

Philanthropy Fund.

Co. G, Orphan Asylum, Milwaukee, Wis.	$1 00
Erasmus D. Park, Edmore, Mich.	1 00
Mrs. F. Magee, 1025 Lehigh Ave., Philadelphia, Pa.	1 00
Mrs. Geo. Irish, Spencerport, N. Y.	1 00
Mrs. H. J. Andrews, Ormond, Fla.	1 00
Mrs. D———, Puyallup, Wash	1 00
Mrs. J. S. Dinwoodie, Duluth, Minn	2 50
Mrs. W. T. Wilson, Little Rock, Ark.	1 00
W. E. Van Auken, Albany, N. Y.	.25

ONE RESULT

of the symposium with reference to our publications, referred to elsewhere, is to be the starting of a new line called

"Picture Leaflets."

As the name implies, they will be illustrated; each will consist of a single sheet, the size of the unfolded *Signal Lights*, and the price will be lower than anything we now offer. Early announcement of their readiness will be made in THE UNION SIGNAL.

BOOKS AT A BARGAIN.

SLIGHTLY SOILED.

A fast increasing stock demands more room on our shelves and it is necessary to dispose of some books and pamphlets which have become shelf-worn, that is, the cover is marred, but the inside pages are in good condition.

Just the thing to loan to your neighbor. Who can estimate the good which can be done in this way?

Local unions and Loyal Temperance Legions will do well to avail themselves of this offer.

SEND ORDERS EARLY, AS SUPPLY IS LIMITED.

READ THE LIST.

Stories of the March	$ 75	$ 35
Free Rum on the Congo	25	15
Woman in the Pulpit	25	15
Duties of Women	25	15
Woman and Temperance	1 50	90
Y. W. C. T. U. Songs	25	18
Y. W. C. T. U. Dept. Manual	25	18
Birthday Book (gilt)	1 25	90
Birthday Book (plain)	1 00	60
Questions Answered	25	15
Marching Songs Nos. 1	10	06
Prohibition Program	10	06
L. T. L. Drill Manual	20	12
Helping Hand	10	06
Golden Keys (Kindergarten Manual)	25	15
White Ribbon Vibrations	35	23
Glorious Cause	30	25
Crusade Series No. 2	25	15
Helping	10	05
A Life of Service, (Sketch of Miss Willard's Life.)	20	10

Postage prepaid.

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MEMORIAL ART PALACE, CHICAGO, OCTOBER 16, 1893.

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Signal Notes.

THE *Scientific American* is not a "fanatic," and still it says in a late number that beer drinking in this country produces the lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our cities are beer-drinkers.

ICELAND has a population of seventy-three thousand, men and women being political equals. The mothers teach the future citizens and in all the island there is not an illiterate after the age of seven; there are no prisons, no police, no extremely rich and no miserable poor.

"THE strain of universal armament is bringing several nations almost to the point of collapse," said Mr. Stansfeld, M. P., in a recent speech at the International Peace and Arbitration Association. "A crisis will soon be brought about by two forces which will meet face to face—Militarism and Socialism."

THE Y. P. S. C. E. is providing religious services in the life-saving stations of our country. In twenty-five years the life-saving crews of the world have saved one million lives. Their work cuts them off almost entirely from religious services. About one thousand services have been held and a host have been led to Christ.

THAT the economic argument of temperance advocates is founded on facts is every day more apparent. An old gin distillery in England with a dozen old cottages for the men employed, has been converted into a soap factory, while a hundred new houses have been built to accommodate the increased number of workmen necessary to carry on the work.

A VERY sad phase of the cruelty practiced on children and which is occupying the attention of the English Society for the Prevention of Cruelty to Children is the pledging of their clothes to pawnbrokers in order that the parents may take the pittance for drink. One authority says that he has seen a man strip his child in the street and take the clothes to pawn. The suffering entailed especially in winter is indescribable.

IN an article on the progress of women's trade unions, published recently in England, some interesting facts were given. The total number of women workers in the kingdom are not given, but some idea may be gained from the number engaged in trades other than textile manufactures. These number 800,000. Wages are falling and husbands are dependent on their wives' earnings. Some women work incredibly hard and it is a shame to this age. Fish-curers are known to work thirty-six hours at a stretch.

MONTE CARLO is well dubbed the plague spot of Europe. The company has just held its annual meeting and announces as its winnings for the fiscal year, 23,000,000 francs. The total revenue of each share is one hundred and ninety francs or thirty-eight per cent. The amount paid by the company to the Prince of Monte Carlo is used by him to build churches, hospitals and schools. Aside from the amounts paid to French newspapers, other correspondents stand on their list, paid for keeping still. The victims of the play are also paid something, the hotel bill and railroad fare and a few dollars besides. There were five suicides last year, two of them young Americans from New Orleans who lost 1,000,000 francs. The company has its list of pensioners who have lost their whole fortune in play.

Mothers! Mothers!!

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

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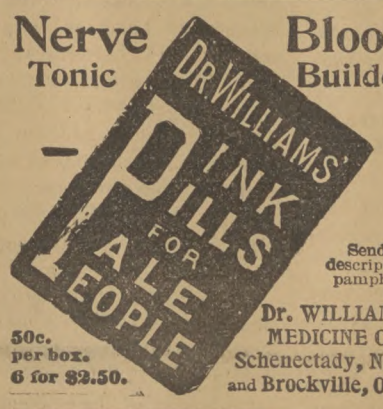

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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 36.] CHICAGO, September 7, 1893. [Price $1.00 per Year in Advance.

Mrs. Ursula D. Hetrick
1114 Murdock St. Peoria

WORLD'S AND NATIONAL W. C. T. U. CONVENTIONS.

The World's W. C. T. U. will hold its second biennial meeting in the Memorial Art Palace, Lake Front Park, Chicago, Ill., beginning October 16, 1893, in connection with the World's Columbian Exposition Congresses, and the National W. C. T. U. will hold its twentieth annual convention in the same place on succeeding days. All National societies of the W. C. T. U. are entitled to send delegates to the World's Convention in the proportion of one for every one thousand members, and state societies will be represented in the National W. C. T. U. Convention by one for every five hundred members, besides the general officers.

SPECIAL ANNOUNCEMENT.

Read the announcement of DAILY UNION SIGNAL on page 14, cut out the coupon, fill out as directed and send the same with twenty-five cents to the W. T. P. A., The Temple, Chicago. Prompt attention to this will enable us to prepare the wrappers before the Convention and insure our subscribers the daily reception of this indispensable and accurate report of the two great meetings mentioned above.

SINCE OUR LAST ISSUE.

The annual grain fair has been opened at Vienna, Austria.

It is reported from London that Emin Pasha, the African explorer, is killed and eaten by cannibals.

The Grand Army of the Republic commenced its twenty-sixth great annual encampment at Indianapolis, Ind., Monday.

Over twenty-two thousand hungry persons were fed by the good people of Chicago through the relief committee last Saturday.

The debate on the silver question continues in the Senate, the notable speakers of the week being Senators Sherman and Wolcott.

Rumors of President Cleveland's illness which have been current were dissipated during the week by the published denial of his physician.

The long-debated Irish Home Rule Bill received a majority of thirty-four votes in the British House of Commons on its passage, September 2.

Secretary Carlisle has ordered the United States mints at Philadelphia and San Francisco to be run at full capacity in the coining of gold bullion.

Emperor William, the Crown Prince of Naples and a company of distinguished German nobles went to Metz, September 3, to review the military maneuvers of the German army.

St. Louis, Mo., has been the scene this week of the seventh international Sunday-school convention, with fifteen hundred delegates in attendance. The reports show Sunday-schools in the United States and British America, 130,197; teachers and officers, 1,372,558; scholars, 10,870,104.

A terrific hurricane swept up the Atlantic coast, last week, destroying the port of Savannah, Ga., wrecking a million dollars' worth of property and losing hundreds of lives. The tornado left the city of Charleston, S. C., in ruins and more than thirty wrecks are reported on the coast.

The bill for the unconditional repeal of that portion of the Sherman act which compelled the yearly purchase of fifty-four million ounces of silver by our government has passed the United States House of Representatives by a vote of 239 to 110, a much larger majority than was anticipated.

IT is gratifying to note that for the first time in the history of any large gathering of the Catholic church, women have been seated as delegates in the congress which convenes in Chicago this week. The platform has graciously extended its hospitality to the women and they are also given place on the program.

THE Columbian Legion of Honor Souvenirs are meeting with favor; they are very pretty, will be pleasant mementoes of this wonderful year and the sale is of great importance to the National treasury. Every member of the W. C. T. U. should buy one herself if possible. She should at least find one other purchaser. They have neither responsibilities nor privileges, except the privilege of helping the treasury in these straitened times. Apply to Miss Esther Pugh, National treasurer, The Temple, Chicago; price, one dollar.

WE are pleased to learn that the Hyde Park divisions of the Chicago Christian Endeavor societies are manifesting special interest in our coming Conventions and have decided to ask their pastors to pray for the success of the great gatherings, as well as to make them a subject of prayer in their own meetings. This was brought about by the reading of Miss Greenwood's call to prayer, published in our issue of August 10. We are touched by this spirit of fraternity from the young Christian Endeavorers and pray God's richest blessing upon their young, devoted lives.

THE many friends of Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell will be happy to know that they are now on American soil, having arrived in New York last Saturday. After spending a few days in the East, they will come directly to their old home in Evanston, Ill. Just before leaving England they wrote: "Our India work is finished, and our friends are confident of final victory, when the matter shall be brought before Parliament." They were given a farewell breakfast at Westminster Palace hotel the day before sailing, and their work has been signally honored and blessed.

WE know not how many state presidents send an annual message to their constituency just before the annual Convention, but we heartily commend the idea as carried out by Mrs. L. S. Rounds, of Illinois. Besides the announcement of the convention and statement of special attractions, Mrs. Rounds propounds nine telling interrogations as to plans. They are:

1. Did you plan at the beginning of the year to pay your dues promptly and are they all in? If so, then over sixteen thousand women have made local, district and state treasurers happy.

2. Did you plan to support your state paper? It is your paper; do you subscribe for it, and has your union sent the dollar pledged at our last state convention?

3. Did you plan early in the year to pay your proportion of the one hundred dollar state fund pledge? Is it paid?

4. Did you plan to send the dollar for National Temperance Hospital bed? Has it been sent by your union?

5. Will you plan to come to the Convention on Monday and stay until final adjournment?

6. Will you plan to be at all the sessions, take notes and report proceedings for your home papers and constituency?

7. Will you plan to have your railroad certificates carefully made out where you purchase tickets, and thus help the Convention secretary?

8. Will you plan not only to wear your white ribbon, but to have a few extra ones for the women who "forget," and for your own "other dress"?

9. Will you plan to be helpful in all possible little ways, and so make the Convention a great success?

"THIS is the happiest summer of my life," said Dwight L. Moody, the other day, in speaking of the Christian work which he and his colleague are accomplishing in Chicago. It will be remembered that one of the strongest reasons assigned for Sunday opening of the Fair was that the visitors would not attend divine services on the Sabbath, and so be at the mercy of the open saloon and theater. This statement has proved as false as the one that the "laboring man" wanted an open Sunday Fair. The churches of Chicago were never so crowded as during this season and never were so many halls and theaters turned into places of worship. Audiences of fifty thousand people is a small average for these extra meetings. It is expected that September will be a very active month with Christian workers and that thousands of World's Fair visitors will return to their homes with a spiritual blessing infinitely more uplifting than any intellectual good that may have come by way of the beauties of the Exposition. Mr. Moody and his noble co-laborers are reaping a harvest of souls for the Master and should have the heartiest assistance of every Christian of whatever creed or nation. May God bless the "people's preacher."

AGAIN has the kaleidoscope of Sunday opening shifted another scene, and now the darkest side of all is before us—dark not only because the gates still remain open by order of the court, but because the court that so ordered it was—*drunk*, according to the city papers. When the subject was last presented to our readers, the Clingman injunction suit against the closing of the gates had been entered, but it was expected that it would be promptly dissolved. Not so, however; it was taken to Judge Goggin's court, and there it remained *in statu quo* until last Thursday, when the city was electrified by the astounding fact that Judge Goggin had arrogantly set aside the decision of the other two judges, Brentano and Dunne, whom he had invited to sit with him, and ordered a continuance of the suit sixty days, or in other words until the close of the Fair. But worse than his arrogant ruling and arbitrary spirit were his language and conduct while on the bench. His friends claim that the most charitable explanation is that he was under the influence of liquor. Prominent newspapers have demanded his resignation. In the meantime, the injunction suit has been taken to another court for dissolution, and we await results with wearied interest.

CHARGES of bribery were brought into the meeting of the National Commission of the World's Fair last week against Frank D. Higbee, a member of the jury of awards in the department of manufactures. H. D. Cary, president of the Cary Safe Company, of Buffalo, N. Y., sent in an affidavit sworn to before a notary public to the effect that he had been offered by the said Higbee the first prize for the exhibit of his firm for the consideration of fifteen hundred dollars. Also Commissioner Beeson, of Oklahoma, was declared guilty of offering a prize to a Russian wine exhibitor for the sum of ten thousand dollars. We feel interested to see whether this little unpleasantness among the brothers will arouse the same interest in the daily newspapers that the much less important disagreement among the lady managers excited. Of one thing we are confident, not the slightest hint will be thrown out that this little (?) incident is in any way derogatory to the fitness of men for holding such positions and carrying on such work. Notwithstanding the fact that the difficulty in the Lady Board of Managers, which was trivial matter compared to this, brought out any number of such insinuations, we have never been able to understand why things that conclusively show the unfitness of women for certain work do not at all show unfitness in men. Perhaps this inability is the fault of our feminine intellects, in which case the problem will remain one of the unsolved mysteries of life.

THE FOG BELL.

BY HANNA A. FOSTER.

Capacious and comely and strong-ribbed is she,
The stateliest vessel that furrows the sea.
She loosed from a rugged, intolerant shore
When the weather was foul and the waves were high,
For low hung the storm-cloud which darkened the sky
Of those troubled and perilous days of yore.

But seamen of spirit were those of her crew,
The man at the helm was heroic and true.
They beat through the billows and battled with blast;
The heart was fearless, and strong the hand
That weighed the anchor, and cleared from land,
And made the way o'er the fathomless vast.

Right steadily since hath she held on her course,
Despite the wild hurricane heavy and hoarse [sail;
That swept through the rigging and clutched at the
For her way was clear, and her timbers strong—
The tempest was fearful, the struggle was long,
But she dared the danger and weathered the gale.

And now she is sailing on quieter seas,
A summer sky o'er her, a favoring breeze
Unfurling and floating the stripes and the stars
Of her beautiful flag. But list! Siren airs
Steal o'er the calm waters: "Put in for repairs."
"Why ringeth the Fog Bell? Pray tell us, brave tars."

"Oh, warily, warily! Heavy and dank
The wreath which encircles yon treacherous bank!
Small need of repairs hath our stanch ship of state—
A vessel the safest these waves ever bore,
Thus to venture her hopes on a Sabbathless shore,
And strew the mad billows with national freight."

"Ho, man at the lookout! what seest thou afar?"
"Imperial wrecks on a pitiless bar!
Fell ruin hath followed that fatal mischance
When the song of the siren rang out in attune
To the national heart—the bloody commune;"
How wild was thine error, proud, anchorless France,

No Sabbath, no Bible, no virtue, no God!
What wonder her wine-press in fury is trod?
No Bible, no Sabbath! O sons of brave sires,
Will ye suffer this lawless invasion of right
To blot out the Bethlehem Star of our night,
And quench with blind fury the soul's altar-fires?

Far better the olden oppression; for then,
With conscience unfettered, your fathers were men.
They left us a legacy richer forsooth,
Than broad lands of beauty, our boast east and west.
They left us a Sabbath, a sweet day of rest,
And a love for its sanctity, quiet and truth.

God grant us all courage, and wisdom and will.
The years lie before us, dim, boundless and still.
There's fear in the cabin, and doubt on the deck
For dangers which sleep everywhere in the sea.
Oh, Father of nations, we turn us to Thee!
Stay Thou on the vessel and nothing shall wreck.

Berea, O.

THE SILENT WIRES.*

III.

BY JESSIE F. O'DONNELL.

Two weeks passed slowly, the situation in New York remaining much the same. The strikers would not yield, although there were "weak-kneed men" among them who had returned to work—nor would the Great Consolidated do so. There were about a hundred applications for places on the company's hooks at the time of the strike. The writers of these were ordered to report at once for examination. About twenty-five young women and as many boys appeared and were accepted, but their work was of the most unsatisfactory character. The company, however, followed the "whistling" policy and sent out rose-colored representations.

"We will not yield one inch," they declared. "We will fill the places of the strikers, and the public will not be greatly inconvenienced. Though we suffer loss of money and temporary loss of business, in the end we will be entirely victorious. The demands are extravagant, and the company can but refuse them."

On the other hand, the complaints of business men were loud and long against the Great Consolidated; business was suspended upon the Produce Exchange; and sympathy for the strikers was expressed on all sides. The leaders among the strikers were still sanguine of success. They asserted that the Great Consolidated was losing from $70,000 to $10,000 daily; that there were not more than six first-class operators, or twenty tolerable ones, out of two hundred employed; that the remainder were merely fooling at the instruments; that every desk was loaded with messages; that more than one civil suit had been brought against the Great Consolidated, and that it could hold out against them little longer. Karl Heiser expressed this prevailing hopefulness at one of their evening meetings:

"Do not believe for a moment that the Great Consolidated is doing half the business it claims. It is making a desperate fight; every nerve is strained, every muscle tense; but it is in a demoralized condition. The hardest blow yet has been dealt it in the order from the Brotherhood for railroad telegraphers to refuse Great Consolidated business. This will cut off small towns and hasten the end. I would caution my comrades," he continued, "to be quiet, peaceable, to resort to no unfair methods or useless recrimination against the company. I know you are growing restive under these restraints; but any attempt at violence jeopardizes the sympathy of the public. That we have; that we cannot afford to lose."

Three or four men sprang to their feet as the young man closed. One shouted angrily: "When we are fairly treated it will be time enough to talk of non-retaliation and turning the other cheek. But the Golden Rule won't work here till we are. We must make them feel our power. Doing without butter on *our* bread, while *they* are having their California fruits won't do it."

"Here's us linemen," put in a dark, wiry man, "sometimes with nothin' at all to do all day; other times workin' like niggers from daylight to dark, repairin' of the wires after a storm, riskin' of our lives climbin' the poles and untanglin' of the wires, an' we don't get enough out of it to live on, let alone buryin' of us. Why! there was Tom Kelly as was killed a year ago fallin' from an icy pole, a-tryin' to straighten the wires after a howlin' storm. Why! the comp'ny was notified, gen'lemen, and what did they do towards his fun'ral? Why, gen'lemen, nothin' at all. They never took no notice of his death more'n as if he'd been a rat, an' his poor old father had to bury him."

Story after story of oppression and cruelty were now poured out by the excited strikers, groans for the Great Consolidated were freely given, and the harmony was fast becoming anarchy. The conservatives attempted to stem the tide.

"We must not resort to violence," they declared. "We must work by open and legitimate methods alone."

Hattie's father rose slowly. He was an unready speaker, and on the few occasions he was drawn to his feet, his words came hard and hesitatingly, but with a force that suggested a tremendous hammer of a will back of them.

"Seems to me—an' one or two men—like me," he growled, "men that don't handsome up much—but can—pretty gen'rally be laid onto—when there's good, solid, tellin' bus'ness to be done—that you fellers is a-wastin' our time an' our money in a-waitin' an' a-hopin' that the comp'ny'll give in. I tell you fellers—they'll never give in—long as they can bluff the public into b'lievin' they're a-doin' the best they can. They can afford to wait better'n we fellers. But I tell you, boys," he yelled, bringing his fist down upon a table near him with a force that sent the papers on it flying to the floor, "we've got a power here—that can cripple the Great Consolidated 'fore daylight—easy as fun—an' that's the kind of bus'ness that gets Jim Starkey's vote ev'ry time!"

Though loud in their denunciations of the company, the Brotherhood was not ready for a proposition like this, easily understanding that Starkey hinted at the possibility of cutting the wires owned by the Great Consolidated, and his speech met with hisses. Karl stood up before them, pale but resolute. It was a mortification to him that this man was known as the father of his betrothed.

"I will not appeal to the sense of right and wrong the members of this Brotherhood have in common with other men," he began, "but to motives of policy alone, when I beg the Brotherhood to reject with scorn methods such as have been suggested. We are not outlaws. We are not law-breakers. We are an organized band of workers, hitherto quiet in our behavior and peaceable in our intentions. This record we cannot afford to break. We must continue to work by moral forces alone."

"Moral forces be hanged!" objected Starkey. "Moral forces ain't no good in a strike. What's needed in a strike is to break things!" The better spirit of the Brotherhood was now in the ascendant, and a storm of hisses cowed the man into silence.

"Let's go have a drink and talk this over," said one of the men to Karl, when the meeting had adjourned. Karl looked slightly surprised and reminded him that they were pledged to drink nothing till the strike was over. His companion laughed.

"We meant we wouldn't get tipsy and raise any rows," he explained. "The boys can't go dry all this time. Come on."

Karl hesitated. This evening, for the first time, had his faith in the ultimate triumph of the strikers faltered. He felt weak and undecided and weary of the struggle; he fancied a glass of brandy and water would stimulate his flagging energies, and he turned to accompany the man. Just then across the hall he met the clear, truthful eyes of Winifred Hilton.

"I think I won't go, Charlie," he answered, and crossed the hall to where Miss Hilton stood talking with one of the roughest of the linemen. Some one had sent a basket of beautiful lilies to the women strikers who had voted it to Miss Hilton. It was in her hand as she talked.

"You have promised me," she was saying, "that you will not join in any attempt to cut the wires or in destroying any of the company's property."

"Yes, miss," he admitted, "but the boys will nag me to death for it."

"Tell them you have promised, and a real man never breaks a promise," insisted the young woman, and she drew a lily from her basket and fastened it as a "reminder" upon his dirty blouse where it shone in striking contrast.

"May I carry the lilies home for you, Miss Hilton?" asked Karl, softly.

She smiled acquiescence. "You want to see Hattie. She was too tired to come to-night." Karl replied vaguely as he walked by Miss Hilton's side. In truth, his betrothed had not been in his thoughts at all.

"Do you think there is danger of our men resorting to violence?" asked Winifred, anxiously.

"Yes," Karl answered, "after to-night's meeting, considerable danger, but I think the more intelligent of us can prevent it if we hold a firm hand. You did a good stroke of work this evening in pledging Tom Cary to peace."

"If he will only keep his word," said Winifred, doubtfully.

"Tom Cary will never break his word," replied Karl. "If he had sworn to pull down the principal wires in New York he would do it, though every man in the Union was against it. If he has promised to refrain from violence, he will not raise a finger, whatever others may do."

"I am glad I spoke to him, then," said Winifred.

"No man could have wrung that promise from him," continued Karl, gravely. "I never thought before, Miss Hilton, of the power a strong, pure woman may have, as I did when I saw your lily resting against Tom Cary's grimy blouse. It was so stainless and frail, yet had an individuality of its own, and somehow seemed to soften and glorify the whole man. A gold badge, or even a jewel, would not have that effect. It would add only an incongruous ornament, and the man would seem shabbier than before. The flower is ornamental, but it is not that alone. After all, a woman should be something more than a mere ornament to a man." Karl had been talking quite as much to himself as to his companion, but now he turned to her suddenly: "What is your idea of marriage, Miss Hilton?"

She had never heard him talk like this before, and there was a little confusion in her mind, but she answered steadily: "Marriage is the completion of two imperfect lives. Each life supplies what the other lacks and needs; yet all marriage, to my mind, must be based upon a strong congeniality of thought and purpose; however great the surface variation, there must be an undercurrent of sympathy."

"Oh, certainly," Karl assented, "one must not despise the little things one's wife cares for, and the wife should have some appreciation of her husband's work and interests, though she cannot fully understand them."

"Why should she not understand them, Mr. Heiser?" asked his companion, nettled at the sense of masculine superiority his speech betrayed. "There is no question which interests man in which his wife has not a vital interest. You cannot separate the sexes; they are one. In the atmosphere of a real marriage the man grows as surely as the wife. She stimulates him to loftier heights and broader outlooks, and in turn, is given his noblest ideas and work. Each uplifts and sustains the other."

"Women are not interested in the leading questions of the day," objected Karl, "and a man cannot always keep on the level of domestic duties and shopping and gossip."

"Nor can a true woman," cried Winifred. "A woman is not necessarily petty. She is the man's co-worker. She is the world's helper, as well as he. Half of the whole world is hers, and she is equally interested in all that pertains to man's half. A man need not seek the saloon or the club for companionship, when husband and wife may talk, read, think, and work together, and by the very force of each one's individuality stimulate and develop that of the other."

"But you are describing a wife as a comrade!" protested the man.

"A wife who is not a comrade is no wife," was the energetic reply. "To use your own illustration, a woman

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should not be a mere flimsy ornament to a man, but the flower which preserves its own stainless individuality while softening his masculine roughness, itself gaining new strength from the contact. The flower alone cannot accomplish what the flower and the man can do. Nor can the man attain his full power without the uplifting and refining influence the lily represents. Would you marry a woman who could never sympathize with your sense of the injustice of existing inequalities of condition, with the growing independence of the working classes, with your plans for the education of the laborer, with your own struggle for growth?"

She had spoken earnestly, eagerly, without thought of Hattie Starkey. She had momentarily forgotten Karl Heiser's relations with her friend, but now she stopped in dismay lest her impetuous words might be interpreted as a reflection upon the capabilities of the woman he had chosen for his wife. An apology rose to her lips, which died unsaid as she caught his murmured words: "A young man married is a young man marred."

Lowville, N. Y.

(To be continued.)

MINORITY REPRESENTATION.

BY ALFRED CRIDGE.

In view of the important bearing of the representation question upon all subjects of vital interest, including that to which THE UNION SIGNAL is especially devoted, I should be glad to occupy a portion of most valuable space in presenting an exposition of proportional representation, substantially the same as that made by me at the World's Congress Auxiliary. I have made a special study of the subject for twenty-five years; and while deeply interested in many other reforms, finding that all efforts in those directions, where political action is essential to success, are blocked as by a wall of adamant, I have devoted my life to the promulgation of representative reform. No class of persons should be so vitally interested in the subject as the advocates of temperance; but until the Congress at the Art Building, my most strenuous efforts to wake them up to the evils of the system which has half paralyzed their unintermitting propaganda have been in vain.

The subject can be considered under three heads: The Myth of Majority Rule; Inadequacy of the Initiative; Elimination of Parties.

It is currently assumed, even by advocates of improved forms of representation, that majorities elect legislators, and hence that these majorities make the laws. Both these assumptions are false in fact and logic. If majorities did elect the members of a legislature, a majority of the members of that legislature would not—unless the majority of both the voters and the members was unusually large—represent a majority of the people, because two-thirds of two-thirds is less than one-half. But the members of a legislature or congress, especially in thinking communities, rarely receive the votes of even half those entitled to vote.

No community in which people do any amount of thinking will be satisfied to confine itself to *two* parties. Indeed, the diversities of political thought are so great that half a dozen parties would frequently be inadequate. I will, however, in this case, confine my illustration to three parties. Suppose seven constituencies of 7,000 voters each, elected seven representatives under the current system, "a," "b" and "c" representing the voters of the several parties (each letter as it occurs standing for 1,000 voters) and A, B and C representing the members elected to correspond.

CONSTITUENCIES.	REPRESENTATIVES.
b b c c a a a	A
b b c c a a a	A
b b c c a a a	A
b b c c a a a	A
c c c b b b b	B
c c c b b b b	B
c c c b b b b	B

Here we have 49,000 in seven constituencies. The "a's" with but 12,000—less than a fourth of the whole—secure a majority of the "representative" body, while the "c's" with nearly fifty per cent more voters, get no number at all; and the "b's" with a plurality vote, get but a minority representation. Were there four, five or six parties, the minority of voters thus able to secure a majority of the elected body would correspondingly lessen. That is the more intelligent bodies of voters become, the less representation do they get, if they vote according to their convictions. Thus our representative system discriminates against morality and intelligence and places a premium on dishonesty and ignorance.

This misrepresentation is farther increased by the fact that this system requires a great amount of complicated machinery *before* the election to make it run at all; that voters in a mass cannot possibly manage this machinery; hence that a very few of them not only *do* run it, but *must* run it as to nominations and all preliminary processes; therefore, the voter merely has the option—if he desires to make his vote at all effective—of voting for one man that does not represent him in preference to voting for another that would misrepresent him. If his party wins, he is misrepresented in most cases. If it loses, he is of course unrepresented.

In Oakland, California, seven councilmen and seven school trustees are elected from as many wards, and four more of each "at large," every voter voting for four candidates. At the election of March, 1893, 28,488 votes were cast for the councilmen elected at large, of which but 10,135, or nearly thirty-six per cent, were for the elected candidates, leaving over sixty-four per cent—nearly two-thirds of the voters—unrepresented in their selection. For the four school trustees chosen 26,588 votes were cast, of which 10,739 were cast for the winning candidates, leaving nearly sixty per cent of the voters unrepresented. (To get the number of *voters* divide these figures by four.) The votes in the seven wards for school trustees aggregated 7,127, of which 3,265—nearly forty-six per cent—elected all the candidates, leaving over fifty-four per cent of the voters unrepresented. The ward candidates for councilmen received 8,141 votes in all, of which 3,079—nearly thirty-eight per cent—elected all the candidates, leaving over sixty-two per cent of the voters, or nearly two-thirds, unrepresented.

A Referendum and Initiative amendment to the constitution of that state (such amendments require a two-thirds vote of the legislature before they can be submitted to the people) was rejected by thirty-two negative votes, the members casting them having received but 44,281 votes in their districts; yet, this fraction of less than a fifth of the whole are empowered under this "majority rule" myth to determine that the other four-fifths shall have nothing to do with legislative acts, unless they vote for the nominees of party machines. One example is as conclusive as a thousand.

"DIRECT LEGISLATION" INADEQUATE.

It has been proposed to remedy these evils by means of the Referendum (under which any law must be submitted to the "people" before being valid, either unconditionally or on request of a certain percentage of voters), and the Initiative, under which latter a certain percentage may submit a proposition for such direct vote. To a certain degree and in some cases these methods have been proved useful, both in Switzerland and the United States; but they are quite inadequate, especially in the United States for these reasons: 1. Voters in general have not the leisure to critically examine the merits of the many propositions which would thus be submitted to them for action; and where one man has the time or other means to form an intelligent opinion a hundred would, if left at full liberty to choose (unhampered by district "slave pens"), select some one who would vote on *all* measures in accordance with his wishes.

2. The volume of public business in growing and populous communities is too great and the need for promptness too obvious to tolerate the delays and complications of direct legislation.

3. Organizations would have to be formed to draw up every single measure to be "initiated," and crafty agents of powerful corporations, etc., could, and certainly would, insinuate themselves into such organizations to draw up such bills in such a manner as to include some fatal flaw therein, such as would insure their rejection by the people, nullification by the courts, or failure to work the benefits expected. Bills so submitted would have to be voted on, aye or no, without amendment or discussion, whereas even in present legislatures, much more in representative ones, they would be more or less carefully criticised before passage.

4. Even in Switzerland the workings of direct legislation (which now exists in nearly all of its twenty-three cantons, and has been in operation for very many years in some of them), the imperfection is so obvious that proportional representation of *parties* has been carried in three of them, was rejected by small majorities only in three others, and is likely to be carried within a few years in three more.

REMEDIES.

The Swiss plan of proportional representation, however, being adapted to their custom of voting for a large number of representatives, is less adapted to the United States than that of Thomas Hare, of London, as simplified subsequently in England and this country, and of W. H. Gove, of Salem, Mass., where each vote is effective but for one candidate, as customary with us. The Swiss plan aims to represent *parties* proportionally, and in the main, does so, as at the election under it in Geneva, recently the "lost votes" in its three electoral divisions ranged only from one to five per cent while in the last California legislative election they were fifty-three per cent.

The Hare system would require, in the election of the twenty two members of the national House of Representatives from Illinois, that they should all be elected "at large," but that the vote of one voter should count for one candidate only, and that any candidate receiving a quota of *one-twenty-second* of the vote should be elected. On each ballot, however, the voter would designate by the figure "one," his first choice, the person he would most prefer; by "two," the candidate he considered next best; "three" his third choice, and so on. Then if his first choice was found to have a quota before his ballot came to be counted, it would be counted for his second choice; and if the second choice did not want it, or could not use it, for the third, etc. Or, if his first choice received but very few votes as first choice, it would be similarly disposed of. The first process is the distribution of the *surplus* votes to those who have not received a quota, and all candidates who, by such distribution, in addition to their own first-choice votes, receive a quota, are then declared elected. Next, the votes of the candidate receiving the fewest first choice votes are similarly distributed, until by such distribution the votes of the persons to whom they are thus allotted receive a quota. And this process is continued until the number of candidates remaining on the board, in addition to those set aside as above as elected, are equal to the number of candidates to be elected.*

A WORKING MODEL.

On February 28, 1893, seven trustees of the Mechanics' Institute in San Francisco were elected by it. Of the 905 votes cast all but sixteen aided to return some candidate; and of these eight were ineffective only because the voters marked but one candidate on each ballot, when they should have marked several. A waste of but one and two-thirds per cent in that election against sixty-three per cent at the next preceding election for supervisors in the same city should tell its own story.

BEARINGS ON ALL REFORMS.

And now as to the bearings of the subject on the temperance question. Prohibitionists are noted for voting on principle, doing what they regard as their duty regardless of consequences or results. That is right. But if it was known that, under a *just* system, nearly every vote cast was instrumental in electing a candidate, would not that vote be very largely increased, and would they not certainly succeed in securing representation in state legislatures and municipalities where the prospect now seems hopeless? "Throwing away your vote" would be entirely needless. No more would saloon-keepers hold the balance of power. The one or two per cent of the voters that they can now influence would no longer turn the scale. Cowardice in politics would be replaced by moral courage. A candidate would secure success by the *ex*pression, not the *sup*pression of his opinions; and the political cancer now eating out our whole life—national and individual—would be extirpated.

There is no alternative between the suppression of corruption in politics by proportional representation and retrograding to something far worse than barbarism. The advocates of temperance, few as they may seem to be, are a hundred times as many in numbers as are requisite, if they could grasp this question, to turn the scale decidedly for good, not only in temperance, but as to every subject of political action. On them may rest the responsibility of determining between the internecine war which is certainly looming over us and peaceful progress. I have done my duty in laying before them the gospel of purity in politics; and my life is consecrated to the preaching and exemplification of that gospel, which is the keystone, the keynote and the key of all genuine reform.

San Francisco, Cal.

*This process is much more easily exemplified than described, and I would be pleased to so exemplify it whenever and wherever called upon, to the extent of my ability, so far as circumstances permit. My temporary address is 1081 "A" W. Monroe street, Chicago. My permanent one is 429 Montgomery street, San Francisco, Cal.

WHAT THE WORLD'S FAIR WILL DO FOR EQUAL SUFFRAGE.†

BY HELEN M. BARKER.

It is a law of perspective that one must be removed to a specific distance from the object he would sketch in order to get a correct idea of its proportions. This same law is applicable to moral and mental, as well as physical perspective. If the law of perspective prevails here, and the artist must occupy a position twice the distance of the height of this magnificent Exposition, it means that long years must intervene before the most gifted pen can measure or portray what this Fair will do for the uplift of women and the spread of the principles of right and justice.

The part that women have been authorized to take in this national enterprise would have been impossible twenty years ago. It was the pressure of a public sentiment created by the heroic work of previous years, that brought this recognition to woman. Had it not been for the Herculean efforts of such women as Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone and others, such a board of women, authorized by a great national government, would never have been created.

†World's Congress Department of Government, August 9, 1893.

These women representing all states have come from varied walks in life; some were called from homes of luxury and wealth, and had heretofore been known only as society women, others came from marts of trade and professions, others from fields of philanthropy, while many were inexperienced *home women* who had never held public position and had never been members of any organized society. Thus we have in this national board representatives of so many classes of women and from so many spheres of action that it is exceptional in its character. In all other organizations women interested in like subjects are brought together because they agree upon certain points. Missionary societies of different denominations all believe firmly in their own cause, and no one not interested already is expected to join; so of the W. C. T. U. and kindred associations. Candidates must sign a pledge and become of one ilk on the line forming the basic principle of work before they can be recognized as members.

The scattered rays of the sun are mild, but concentrated upon one point they kindle to flame. In the Board of World's Fair Managers we had brought together a body of women that had no fad, or perhaps I should say women representing every fad. The only work given them by Congress was the charge of everything pertaining to the interests of women in the Fair. This was a broad mission. It meant equal representation and equal justice. Congress also said women shall have equal representation on all juries of awards.

When Congress said: "Women shall be represented on all juries of award" it did a just thing, and when the Commission said, the women shall be represented according to the work done by women in said exhibit, it also did a just act, or rather made a good promise; but when the management refused to allow a device put upon each exhibit, showing what that per cent was, it did a very familiar act, and fairly represented the way in which women have been treated for centuries. The reason given was that it would not conduce to the good of the Exposition to have a card attached to each exhibit, a card telling just what part women had taken in the industries of the world; nevertheless, a very creditable record has been made, and is on file at the various departments, and manufacturers and exhibitors have in many instances sent reports that have surprised and delighted the women who have had access to them. These records will have an influence for good and show that women have taken a far greater part in manufactures, agriculture, science and art than has been known. Here was committed to women the sacred trust to secure for women in this great Exposition the same fair treatment and recognition as was accorded to men. This covered a broad field. Every woman on the board, from the president, down was impressed that it was her duty to stand for the equality of woman and her right to full representation not only on the juries but in many other ways.

This is the underlying principle of the suffrage movement and so before they knew it, these women, many of whom would have been shocked had they been asked to advocate the equality of woman before the law, were working with might and main for this same principle and were earnest in their righteous indignation when all they asked was not accorded. And when called upon to fight inch by inch for that which Congress had given, many women were heard to say: "From now and forever I stand for equal rights for women everywhere," and Mrs. Palmer, every inch a noble president, has declared herself openly in favor of equal suffrage. And this is not the end. These women will go back to their several states to advocate such principles.

The work of the women in the World's Fair will help woman's cause everywhere. While history will record mistakes that have been made by the Lady Managers, which were unavoidable in a body so largely made up of women unacquainted with parliamentary rules, and inexperienced in methods of business, yet on the whole it will prove a potent factor in the great movement for the emancipation of women from the thraldom of narrow prejudice, the bondage of mistaken bigotry and the trammels of ancient and barbarous customs. Even their mistakes will lead to a more full discussion of all these principles. When women stand up and contend earnestly for what they believe is right, the people look on and call it wrangling, but when men have violent discussions with tongue and fist, it is reported as an unusually interesting meeting.

Who can measure what these wonderful World's Congresses will do for women? Every possible national interest will have been considered, and with men and women jointly, questions not only of religion and charity, but questions of finance and government, science and art. I think it is conceded that in the discussion of these topics women have been as fair, as logical, have shown as careful study and preparation, have spoken as clearly, and have been heard as well as the men who have stood beside them, and altogether have acquitted themselves with credit to the sex as well as to the causes they have represented.

We have not only seen the good effects and wide-spread influence in America, but by our official correspondence with the women in every civilized country an influence has been exerted that will tell in the years to come for the greater freedom of women. When foreign commissioners began to visit headquarters for consultation as to the representation of their country, Mrs. Palmer insisted upon her official right to meet these commissioners and in every instance, in her gracious way, she urged the formation of committees among their women to help in the work; sometimes with astonishment upon their faces they would say in broken English or by interpreter: "Our women never help in such matters, they are not educated like American women"; but Mrs. Palmer was firm and received a sometimes reluctant promise that they would form a woman's committee—more often their hearty compliance with her request. The result was that committees of women were formed in nearly every foreign country, and representatives from many countries have been sent to the Fair and are mingling with our American women to the advantage of both. They have taken a deep interest and good, earnest work has been done. Able papers were sent to us from Sweden, Denmark and other countries as to the legal status of women in those countries, while reports of their organized work in all lines of charity, education, industry and philanthropy have come from nearly every civilized country of the globe; and let me whisper to you, foreigners are not the only ones benefited, for the reports that are coming to us from such countries as Bohemia, Belgium and Russia show us that with all our boasted freedom and superiority in some lines we are behind our sisters across the sea; so I am sure the international relations created by the World's Fair will not only pave the way for greater progress for the women of the East, but that what we have learned of their rapid advancement will give to the intelligent women of the Western world greater courage and determination, not only to stand firm for the right in every spot and under all circumstances, but will help them, leading, to bear aloft the banner of right and justice of the advancing host.

To sum it all up the recognition and creation by Congress of a national body of women, representing so many classes of women; the work for equal representation; the relation established between the women of America and foreign countries, the free congresses upon every subject; and upon the same plane with men, can but give an impetus to every interest of woman; and whatever lifts woman into greater liberty and broader usefulness will help men to a grander and surer manhood; hence the entire work of women in the World's Fair will advance and hasten the time when a republican government shall mean equal rights to all citizens.

Chicago, Ill.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

Among the valuable matter presented at the Congress on Africa, an able paper by F. P. Noble, secretary of the Congress, is certain to interest all readers of THE UNION SIGNAL. It is entitled

A MODERN DEVIL'S MISSION,

and treats of Christendom's rum trade with Africa. Mr. Noble declares the American and European liquor traffic is the greatest curse ever inflicted upon the dark continent, quoting the saying of Burton, the discoverer of Tanganika, and an English consul: "If the slave trade were revived with all its horrors, and Africa could yet get rid of the white man with his gunpowder and rum, she would gain in happiness." Both habit and traffic have greatly increased since England entered Egypt and the inhabitants as far as a thousand miles up the Nile are terribly demoralized. "Since 1882 one hundred million gallons of spirits have poured into Africa." In the native villages along the Kru coast the gauge of wealth is the amount of liquor the village can afford to drink. The wisest of native statesmen are likely to choose Mohammedanism to Christianity, unless the rum traffic can be stayed. James Johnson, a member of the Lagos legislature said: "I would rather my countrymen were in slavery and hard worked, but drink kept away. For every African influenced for good by Christianity, one thousand are driven into deeper degradation by the gin trade,"—this, after a tour of neighboring Mohammedan states. Mohammedanism in the main, protects the slave trade, but some Christian nations have abetted it by the rum trade. Portuguese traders have destroyed whole tribes by demoralizing them with liquor; then they are easily overcome by the Arab slavers. In many places gin is the sole currency. The Portuguese on the Zambezi river in Mozambique pay the employees of their opium factory *in spirits*. Stanley found liquid currency on the Lower Congo, and that trade among the natives was impossible without it, although he wrote: "If it depended on me, I would have no more to do with rum than with poison."

Numbers of native rulers, as the Queen of Malagasy, have tried to stem the tide whose prohibitory laws were made ineffective by her powerlessness to prevent importation of spirits. The government had formerly taxed liquors thirty-three per cent, but the British consul compelled reduction of duty to ten per cent. Mohammedan rulers have become alarmed at the spread of drunkenness among their subjects, in many cases legislating strenuously against its use, but foreign powers introduce it, and natives learn the art of distillation. The whole coast is submerged in the poison tide.

The Oriental temperament is peculiarly susceptible to the effects of alcohol. The cruelty of these people is kindled into madness of demons by the imported "crazy waters." The beer and other fermented beverages which they had brewed for themselves for generations was as milk-and-water compared with the products of distillation. At times a whole village is intoxicated. In the Congo language the nearest word into which missionaries can translate "sober" is one meaning a man who cannot get drunk however much he drinks. At the diamond mines of Kimberley it is necessary to lock the native workers in their compounds after working hours to keep them from the drink. There are twelve thousand in that city of diamonds, many of whom came from the far north where the products of distillation are comparatively unknown. In one village Christians helped to build a mosque, because Mohammedans would bring no rum.

While we fail to choke our liquor traffic the wisest of the natives say: "Christians are hypocrites. Fall hats and new rum have attractions, but it is better to be black, bareheaded and pagan if sober."

When will the universal, militant church learn that her greatest enemy, at home and abroad, in all time has been, is, and will be the spirit of wine? Three hundred years ago Thoroughgood Moor, first missionary to American Indians from England, complained that "Christians selling Indians so much rum is sufficient bar against their embracing Christianity." If the devout of Christendom were not so slow of eye to see and heart to believe, they would join hands from every sect and division in active temperance, beginning in the legal line with international law to prevent the extension of the liquor traffic, and, encroaching, hunt it to the doors of its distilleries.

As to the effect upon commerce, Mr. Noble says: "Within its poison area no other industry or trade can grow. The profits are so enormous, often seven hundred per cent, that at first glance there is nothing like spirits to raise a paying trade rapidly. The trade in which gin is the medium of barter grows a hundred times faster than that where cotton is currency, but every bottle of spirits drives out a bale of goods." He quotes Mr. Botts, a large liquor dealer of Sierra Leone, as saying that the traffic has debased the people until they neglect comfort, and make no attempt to provide regularly for themselves and families. "If the liquor traffic did not oppress business and hinder its growth merchants would get ten times the trade they do now. It will be a great gain to commerce if the liquor traffic be eradicated." English steamers stop on the Kru coast and engage men for work on the ships. With rare exceptions, these steamers pay their hands entirely in rum. For a week after they leave the orgies beggar description. Then there is comparative decency till the next ship comes in. A chief on the gold coast begged the provisional governor to "ask that Her Majesty's representatives will instruct the merchants to pay for palm oil in cash instead of gin." The governor refused the request, because he could not "interfere with trade."

The slave trade has heretofore cost Africa in round numbers a million lives a year. Bishop Flickinger, of West Africa, believes that twice that number are killed by rum. The country is being depopulated along the coasts and as far inland as the trader goes. Space fails me to mention the horrors depicted in this exhaustive paper, and I cannot give you the authorities which the author cites, but, believe me, his statements rest upon reliable testimony.

Is there no light upon this ghastly picture of darkness and death? Thank God there is! And now I wish I might quote *verbatim* from the eloquent young speaker: "God lives and reigns, and His bow is in the cloud. One pillar rests on Africa, and one on England." In many of the African villages there comes up a piteous cry for deliverance from the drunkenness resulting from the landing of the traders' cargo. At a native temperance meeting in Cairo every speaker was Egyptian, and urged signing the Mahometan's pledge. In many places along the coast the governors have been begged to stop the influx. Even those who drink when they can get it beg, when sober, to have it taken away. The Mahometan emir at Nupe made laws confiscating the property of any one under his jurisdiction who sold it, and any one drunk should be killed. He begged the Queen to forbid the shipping of it. The first English letter ever written by a Congo chief was addressed to the Archbishop of Canterbury:

"GREAT AND GOOD CHIEF OF THE TRIBE OF CHRIST,

Greeting: The humblest of your servants kisses your garment hem, and prays you to send his fellow servants more gospel and less rum. "UGALLA."

Many chiefs in Dutch and English territories have petitioned Queen Victoria to stop the colonial liquor trade. Khama, the Christian chief of Bechuana-land, has for twenty years kept out the drink, enforcing his laws against white traders and stopping the home brew of native beer. In Basuto-land every chief has become a total abstainer, and uses all his power to make teetotalers of his people.

At last, by the concerted action of missionary societies and temperance societies, with English bishops and a few members of Parliament, a union committee was organized for the suppression of the liquor traffic with native races. Branches were established in many Christian countries, and the outcome was the world's congress at Brussels which met to devise means for the suppression of the slave trade and the rum trade. The powers of Christendom and of Islam counseled together concerning the wrongs done by each. The international law formulated by them and since ratified by the seventeen powers entering into the treaty of protection is far-reaching in principle, but trade interests are making a mighty resistance to its enforcement. Its benefits can only be realized when it has the backing and example of each government. With powers as with people they do not effectively prohibit in others the vices they practice themselves. As at present realized the Brussels act has compelled the British chartered companies in South Africa, at the lakes, in East Africa and on the Niger to embody prohibition in their charters, and they are pushing through their vast areas with a swift, strong hand. The pain of having to record the fact that native chiefs appealed in vain so long to England's woman-sovereign for protection against this great iniquity is lessened now by being able to say that the African Lakes Company has set itself unalterably against liquor selling to natives, and the Niger company has cut down the import of spirits to one-fourth its former magnitude.

Mr. Noble has shown that the United States, because free from all colonial entanglements, and having only philanthropic and missionary interests, can be of greatest service in enforcing the treaty, and that our government could assume that duty by common consent.

Chicago, Ill.

EDITORIAL CORRESPONDENCE.

Relief of the Unemployed.

DEAR UNION SIGNAL:—The following was written by the late Henry Schofield, a leading business man of New Castle, who drafted the constitution of the British Women's Temperance Association and whose honored wife and daughter are among Lady Henry Somerset's most devoted helpers, as they were of Mrs. Margaret Bright Lucas.

The idea advanced by this man of wide experience seems worthy the careful consideration of our temperance workers in the present American stringency, and for that reason I forward the letter to you.

With love to all my comrades, hoping ere long to return to the fray, I am yours ever,

Frances E. Willard.

PREVENTION IS BETTER THAN CURE.

The effective relief of the sore distress of the "unemployed" during the last two or three winters has taxed the the wages of those who were at work, and many others whose means the world knows nothing about, whilst the sympathy and aid of the benevolent well-to-do have been strongly appealed to by those in high positions, who have often been baffled to know what is to be done to discriminate between the deserving and undeserving among the many thousands in our industrial centers, who plead starvation as their claim to immediate and substantial relief for themselves, their wives and their families. What is to be done with them?

Now that the severe winter has passed away it is time to look the next in the face and be prepared for it. I propose then that in every industrial center printed notices shall be posted and distributed, to the effect that all applicants to the relief committee next winter (should such committee be revived) will be expected to produce a statement showing what wages they have received during the previous six months week by week, how much they have spent in food, how much in clothing, and how much in drink. An aid to such statement should be provided in tabular form and distributed gratuitously. These statements will of course be examined, and any one proved to be untrue will disqualify the applicant for any relief whatever. It is well known that the British workman is the most extravagant and most thriftless being on the face of the earth. It was proved a few years ago that a thousand pounds a day were spent among the public houses of Newcastle alone, and the majority of the men not only spend all that they earn, no matter how much it may be, but live in advance of their wages, and so have not a penny when thrown out of employment. To aid such men in time of distress is to encourage such habits and demoralize them. The very worst thing a man or woman can learn is how to live without work.

One of my hobbies has been the establishment of a "Discharged Prisoners' Aid Society" for Newcastle and Northumberland, which is now the third largest in England. The number of prisoners discharged from Her Majesty's prison during 1885 was 5,103, of whom only 670 men and 294 women were willing to accept of the warm, substantial breakfast provided for them on leaving the gaol, and the assistance of our society to find them employment. The rest contemptuously spurned the proffered aid, saying that they knew better than to spend their lives in earning a living. They have learned how to live without honest labor, and the benevolent should bear in mind that all indiscriminate relief is calculated to increase our criminal population.

The next section of my subject is how to supply the industrial classes with better food and at the same time make them more provident so as never to require aid from a relief fund. Some years ago we made arrangements with a lady graduate from the South Kensington School of Cookery to deliver a course of lectures to the women. These lectures, illustrated by the actual preparation of food and in culinary utensils suitable for the requirements, were well attended and much was expected as a result. They were a complete failure. The women said that it was impossible for them to devote the requisite time and thoughts to cooking, while they had so many children to attend to morning, noon and night, without any assistance. And so they continued the use of the gridiron and the frying pan, purchasing the most expensive cuts of butchers' meat, and making short work of it without any regard to economy.

Now I propose to supply these people with dinners ready cooked, of infinite variety and at cost price. To do this on the scale of one thousand dinners per day for one thousand families will require an establishment and staff. I propose that six ladies and six gentlemen shall form a committee who shall make themselves responsible for an advance of say five hundred pounds from a treasurer, who shall be a banker and who would charge interest on the loan to be gradually liquidated out of the receipts, and the food debited with it and all other expenses.

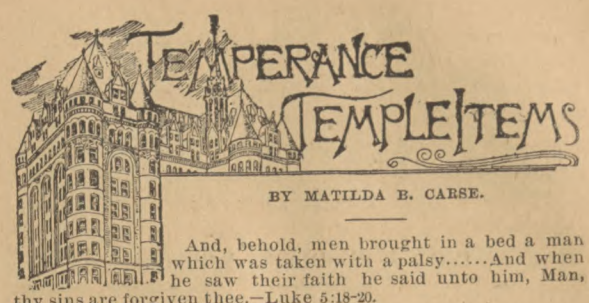
There should be a paid manager, a *chef de cuisine*, who should be a Frenchman of undoubted qualifications and character, and such manual assistance as the nature of the work may require. Dinners should be ready every day within certain hours, combining every variety of food of the most palatable, nutritious and digestible kind, to be sold at cost price and served in utensils to be brought by the purchasers. Considering the saving of coal in one thousand fires, the saving attending the purchase of articles of food on so large a scale, together with the economy of its preparation, I think I shall not be charged with exaggeration if I say that such dinners will cost the purchasers no more than half what they spend at present.

This being admitted, I further propose that for every shilling paid for food, the purchaser shall deposit with the manager another shilling wherewith to open and maintain a savings' bank account, as a provision against a time of want of employment or other special requirements. Rules will of course be printed on the savings' bank book, which, among other things, will empower the committee to use their discretion as to when any portion of the fund saved shall be drawn upon. In this way the workman will obtain better food for his family, and at the same time save one-half at least of what he pays for it at present against a time of need.

The primary object of such an establishment will be to supply cooked food for dinner which will only require warming up. Beyond this the committee may open a store for the supply of tea, coffee, cocoa and other groceries, flour and oatmeal and what is of more importance still, good, pure, well-baked bread, the profits arising from which will go into the general fund, and so reduce the price of the dishes served for dinner. I have hitherto dealt with an establishment for the supply of dinners for one thousand families but, of course, many such establishments will be required in large industrial centers, which must be situated in places most convenient for the purchasers.

I have no doubt the committee will soon see the way to the erection of warm, comfortable dining-rooms, where single men and women and children can be supplied with such food as they require in a well-appointed and orderly manner, which rooms may be used at other times for purposes of recreation, reading, or amusement, and where lectures, illustrated and otherwise, may be delivered gratuitously.

I think I have said enough to show that my scheme, subject, of course, to any modifications, is calculated to do away with the necessity for any relief funds for the "unemployed," without charity or any subscriptions by the public, and without, in short, any cost to anybody.



BY MATILDA B. CARSE.

And, behold, men brought in a bed a man which was taken with a palsy.....And when he saw their faith he said unto him, Man, thy sins are forgiven thee.—Luke 5:18-20.

After a sojourn of two or three weeks in Northern Michigan by the side of its great lake, far from Chicago's surging crowds, amid the quiet of nature, forgetful alike of the great Columbian Exposition and the appalling financial crisis, refreshment and new strength has come to my tired brain, overwrought nerves and weary body. The outlook is not so dark as it seemed three weeks ago, yet the general situation has changed but little. A sound body added to a serene faith in God, is able to cope even with the dark financial outlook that is shaking the business world from center to circumference, and enables one to discern that these ominous clouds have a silver lining. The god of the world, Mammon, which men have been worshiping and running after to the utter forgetfulness of the true God, multitudes in their despair will forsake and seek that God who gives them treasures which financial panics cannot disturb. This has been the history of all wide-spread commercial disasters in the past, and as the one which we are now passing through is admitted to be the greatest, may we not hope for a commensurate spiritual turning unto the living God.

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The good must always in a measure suffer in this world with the evil. The present panic is a terrible set-back to all great philanthropic undertakings which require a large expenditure of money, and will, without doubt, cripple all to a very large extent. Our beautiful Temple is not escaping; still the wonder is that we receive as much as we do; but the women who give are women full of faith and self-denial. They realize that with a little sacrifice they can easily put away a penny a day, however hard the times may be; while it is but little to them in the aggregate it proves a large and much needed sum for the Temple finances. We are glad to say that in spite of the unheard of stringency in the money market, money and hundred dollar pledges daily come in. Not a day passes but we send out large numbers of mite-boxes that have been ordered. Our intention since the first of the present year has been to go into the field in an aggressive manner and not rely merely on a printed presentation in our National organ for funds, but to go to those in each state who have ample means and are friendly to the cause and make a personal appeal to them. This was the work that was started in January, by Rev. Watson Trantor; he was getting his plans well matured to secure by the middle of June (when it was expected the Temple would be dedicated) a sufficient amount to pay for the entire capital stock; but his plans were completely frustrated by the late attack upon the Temple management. It was decided about this time that the dedication could not take place until October on account of the critical condition of Miss Willard's health which demanded a longer sojourn abroad; in view of this and the unrest resulting from the above mentioned cause the plan projected was deferred for two or three months. We were again just starting to work when the financial cyclone swept down upon the country; again our project was called to a halt. Now we stand waiting with a faith undaunted for the command to go forward, realizing that "the battle is not ours but the Lord's," well knowing that none of His plans ever miscarry.

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The ardor of white-ribboners for the beautiful Temple cannot be cooled by intervening continents and oceans. A letter has just been received from Wellington, New Zealand, containing the offering of a loving and loyal family. Father, mother and daughter join in the gift of £1. The letter is written by Miss Eleanor E. Wilkinson. She says: "Although we are far away, and in all probability will never see the 'House Beautiful,' yet we feel justly proud to think of what our sisters are doing in America. My mother's sympathy, as well as my own, was aroused on hearing of your trouble, and we wish to send our mite toward the Temple debt." Again comes a letter and inclosure of $2 from our good friend, Mrs. Eliza J. Thomas, Tracy, Minn. It will be remembered that she is the wife of a Welsh clergyman, who through great self-denial sent us $100 for the Temple. She writes: "The inclosed $2 makes $22 that I have collected, mostly in five and ten cent pieces. This is outside the $100 I gave myself. I have not had a new bonnet for two years, but what matters that? I believe the influence of the Temple will bring hundreds to the Saviour. Is this not of more value than all the bonnets in the world? There is nothing on the earth I would like to see so much as the Temple; I hope I may sometime. Two Welsh ministers gave each fifty cents of the inclosed amount." If all white-ribboners were imbued with the spirit of this Welsh minister's noble wife, there would be no need of going out of our own ranks to secure funds to pay the Temple debt.

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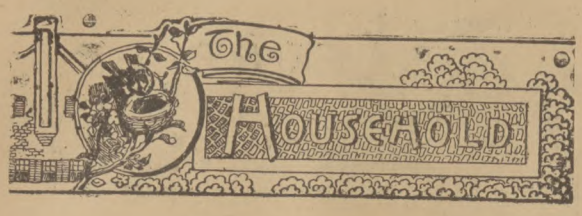
A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



ONLY A BUNDLE OF PAPERS.

BY AUNT LOUISA.

Only a bundle of papers,
Addressed in a well-known hand.
Not a word written upon them,
And yet, I understand
How much the friend of my girlhood
Wishes that I shall know
That though busy with "brain and brawn,"
She remembers the long ago.

Only a bundle of papers;
As I took them they seemed to say,
"We bring a sweet heart-greeting,
From a true friend, far away."
And "between the lines" on their pages,
As I read them o'er that night,
My "dream eyes" saw the kindly words,
She had not time to write.

Only a bundle of papers,
Sent, I am sure, with prayer;
Filled with the thrilling story
Of woman's devotion rare.
Telling of labor untiring,
Of sympathy pure and deep;
Much as I prize them, I'll "pass them on"—
They are far too good to keep.

Dug Out, Kan.

ECHOES FROM THE FAIR NUMBER.

II.

LOST ON A FARM.

BY AMANDA ARBLE.

THE UNION SIGNAL asked the farmers' wife to send a card telling what she thinks. I'll be plain with you. I've read THE UNION SIGNAL for ten or more years and always thought it a good paper—in a way. You want to know how to reach the farmers' wife, and once spoke of papers being a burden to many—we will call them for short, city wives. I would like to suggest to such that they send their copy every week for six months to a farmers' wife and note what good it will do. There are numbers of farmers' wives who are bright and intelligent, and would love to read THE UNION SIGNAL, but the truth is they don't have a dollar nor a quarter of a dollar to put into a paper.

There are farmers' wives in the East and in the West who are bearing almost unendurable burdens—and such as the city wife, in many cases, could not endure, yet, for her children's sake, the farmers' wife goes on uncomplainingly as she can. A family near me had no shoes last winter and wrapped their feet in old gunny bags. I have been all day in my (cottage, the poet has it) shanty on the claim with my hands so cold I could not sew—not able to afford the fuel to heat the house. How could I pay for a paper?

When I go to the county-seat and see our county officers sitting in their offices—so hot you can scarcely bear to stay in them—I often ask myself if it is right to make the farmer pay so heavy a tax on his team, his cow and his farm to keep up a county officer in luxury, and have him roasting his brains out while the poor farmer's brain is freezing numb to keep the county officer in fuel? Where is the justice that we pay taxes to pay the President of the United States $50,000 a year and we live on fifty dollars, and work hard for that?

Who will pay the dues of such as we, so that we can be members of the W. C. T. U.? So many people know so little of the farmers' life that they do not know how to reach his wife. There are always two sides to a question, and nobody writes up the other side—the farmers' wife's side. I was at the house of a member of the W. C. T. U.—a city wife They had organized a W. C. T. U. in the town and this woman, of course, was getting members. Another woman was there also—a preacher's wife—he was wealthy as it happened, and this woman was anxious to get the minister's wife in the union, and to have her and her husband join before a certain "sociable" they were going to have for members only. She did not ask that I or my husband should join the union. I had been a member for ten years, and have suffered for the cause of temperance till sometimes death would have been preferable. I remember going to two conventions with the president of my own union. I was dressed quite as well as she, but my husband was not a merchant, so I could not go with my president to the home of her wealthy friends.

I don't write of these things because I am cranky, but to show the other side. There is nobody to give pen-pictures of the farmers' wife, so nobody knows about *her*. I know there are lots of good women in the W. C. T. U. and there are lots of good women among the farmers' wives, unknown, but that does not at all take from the nobleness of their character; they are good, brave women. Now if the W. C. T. U. is a lifter up of humanity it must be Christlike and *care* for the lowly, lift up the fallen. Women of note, *don't* neglect to cultivate the *friendship* of the farmers' wife.

Lost Cove, Col.

MRS. R. V. RUPP PLEADS FOR A NEW DEPARTMENT.

I have been praying and planning, and working and hoping for the coming of temperance work and literature into the country. THE UNION SIGNAL once contained a good suggestion in reference to two or more white-ribboners going out into the country school-houses, etc. I said: "Praise the Lord. That is getting right down to business. It is the beginning of the end." I worked on, prayed on, and have felt we might plow a furrow straight through to victory. Had we gone into the country, taken our work to the farmers in the beginning of their People's Party reform work, we would not be disappointed in them now. We must get out among the farmers. They cast a large per cent of the vote we need. They so eagerly enjoy all the temperance talks coming to them in Sunday School, Sunday School conventions and public meetings. I know of no church in the country I could not crowd to hear of our work and aim.

I venture to say Kansas soil holds women who feel that God has inspired and fitted them for this work alone. I, for one, have clung to the rock of assurance, almost alone at times, when the waves seemed to promise only a watery grave of defeat, but I'd go again to God in prayer and at last I had for my answer: If the W. C. T. U. will get upon its knees, get filled with the spirit as in crusade days, deliverance will come.

One pastor said to me: "You are right. No party will get into power without the help of the farmers." Shall Kansas and Iowa be lost to prohibition? No, never! There is danger. If we want the people to come up with a thundering "no" we must organize every township for temperance work. I once said, "Mrs. Benjamin, I threw a pebble in the stream this morning; will it reach the shore?" She replied, "The pebble will not, but the ripple will." Let it speedily come ringing down from national headquarters that a new department has been added, and that it includes the farmers.

Winfield, Kan.

INTEMPERANCE IN THE LABOR MOVEMENT.

BY ANNIE B. E. JACKSON.

To our limited vision, cause and effect so often blend that a just separation is impossible. We are not obliged to assert as some do that the drinking habits of the mass of the people are due to their poverty nor that poverty is altogether due to the evil of drink; but looking at some of the facts we can see how closely allied the two questions are, how they act and react one upon the other and so learn that any help in solving the one must bring light bearing upon the other also.

Men and women overworked, with a low state of vitality and innumerable difficulties to meet, naturally turn toward anything that will afford temporary relief. Out of the hundreds whom it is estimated perish yearly in our large cities from exposure and destitution, a very large percentage are no doubt victims of intemperance, for cold, extreme heat and all forms of disease find a ready victim in one who uses intoxicants. Back of this large number is clearly seen a vast army of anxious, troubled men and women. "These are in our cities with their great foreign element," you say.

Well, turn from our cities to our mining regions, notably the Hocking Valley where even the slums of New York are rivaled in wretchedness and want and we see the same conditions.

In the midst of such misery, drinking is almost invariable. Several American manufacturers have testified that with solitary exceptions the men who work the longest are most given to dissipation. A person living under normal conditions can meet temptations more easily than one whose powers are taxed beyond endurance or than one burdened by enforced idleness.

Our blood must thrill as we read these words from the report of the secretary of the Mule Spinners Association, given in the United States Senate before the Blair committee: "It is dreadful to see those girls, stripped almost to the skin, wearing only a kind of loose wrapper, and running like a race-horse from the beginning to the end of the day; and I can perceive that it is bringing about both a moral and a physical decay in them. I must say that I have noticed that the hard, slavish work is driving these girls into the saloons looking scared and ashamed, and trying to go in without any one seeing them—good, respectable girls, too," and after a further description of them, this man, familiar with the subject adds, "drinking is most prevalent where working hours are longest. To be sure the laboring man with his family might enjoy many of life's comforts were he willing to forego what he deems his one great luxury."

The figures which give us some idea of our worse than wasted resources are familiar, but it is certainly gratifying to find that organized labor is beginning to make a study of this subject, and has repeatedly put itself on record as opposed to the use of intoxicants in a way that would do credit to societies made up of men of other mould. Mr. Powderly, head of the Knights of Labor, gives forth no uncertain sound on this question. It has been said, and perhaps most truly, by the trades union of Atchison, Kansas: "The most deadly blow given to King Alcohol is in that declaration of the Knights of Labor, which proscribes any liquor dealer for membership in the order."

Professor Ely, of Johns Hopkins University, in his book, "The Labor Movement in America," after giving several instances of the good affected by labor organizations in this regard adds: "When I consider all these circumstances the temperance of the masses in America is a marvel to me." In a letter to working men he writes: "There is no atom of help to you nor to any in drink, the poor man's curse so often and so often the rich man's shame. Every effort to promote temperance among you should receive the warmest encouragement."

Providence, R. I.

"THE LAST FEATHER."

BY ELIZABETH CUMINGS.

No doubt the camel owner whose cruelty has become historic, was never willing to follow to their source the train of causse which carried off his poor beast in the fatal "Last Feather." He perhaps said it was paralysis, and may have admitted the paralysis was caused by strangulation of the spinal marrow. But it is probable he stopped at this point. So we moderns say the great Jones died of heart failure, and Brown died of nervous exhaustion, and Robinson of Bright's disease, and as modern invention multiplies our power of performance, we pile new burdens upon our backs regardless of the fact that even like camel backs, there in a limit to what they will bear.

But against danger from overloading, the average man has certain protections the average woman has not. The great stresses of illness in the family, and poverty, bear from the nature of her relations, most heavily upon woman. She is the nurse and the economist who, by loving invention and unsparing self-spending, multiplies dimes into dollars. Then, though his work pursue him into his home, a man has always the daily change from his office or shop, and he is in a thousand nameless ways ministered to. The married woman who can spend every evening in the week reading papers, if she choose, is far to seek. She is either very young or very old, not yet in the worry of life or beyond it.

The accidents of her work bring her no brief outings. The doctor goes abroad to his county, state or national convention. The preacher attends his state and national convocations, the merchant goes to a great city to buy goods, and so on, but until the family pocket-book gets to be quite fat, the most a wife and mother can indulge in, is a nerve-wearing visit. I speak with feeling; a visit may be a change, but it is not a real vacation and is usually quite the opposite.

Now because from every quarter since the world was self-surrender has been preached to women, and her environment has systematically compelled it, and these busy days push more and more of the world's work upon her shoulders, it is well for women to remember, "that he who is wise, is wise for himself," and though some things are beyond our power, we can at least refrain from overloading ourselves.

When I first began housekeeping I determined to give a few friends a high tea, which should be a marvel in its way. My kitchen lady had nothing to recommend her but her good intentions, and as I must depend upon myself, I planned out a *menu* which I could prepare and have some nerve force left over. But on the morning of the eventful day I fell a victim to the wiles of some gooseberries. I had once been an adept at making gooseberry fool, so I spent an extra hot hour over the stove, and the result was a superfluous dainty, a weariness that almost defied concealment, and a day and a night of blinding headache. The moral of this experience I leave the reader to point. Dear friends, be not self-deceived. We women too often cut the wood for our heaviest crosses of work and worry, too often lay upon our own shoulders the last fraction of weight that cripples or kills.

South Evanston, Ill.

CONTENTMENT.

I'm glad I am a little girl,
  And have the afternoons for play;
For if I was a busy bee,
  I s'pose I'd have to work all day.

And if I was an owl, I'd be
  Afraid to keep awake all night;
And if I was an elephant,
  How could I learn to be polite?

And if I was a Jersey calf,
  I might forget my name and age;
And if I was a little dog,
  I couldn't read the Children's Page.

My sakes! When I begin to count,
  It makes my head go all awhirl,
There are so many reasons why
  I'm glad I am a little girl.

—*Anna M. Pratt, in Youth's Companion.*

CIGARETTES.

BY META LANDER.

Do you care to know how they are made? I think I can enlighten you. An Italian boy only eight years old was brought before a justice in New York City as a vagrant, or, in other words, a young tramp. But what did the officer charge him with doing? Only with picking up cigar stumps from the streets and gutters. To prove this he showed the boy's basket, half full of stumps, water-soaked and covered with mud.

"What do you do with these?" asked his honor. What do you think was his answer? "I sell them to a man for ten cents a pound, to be used in making cigarettes." Not a particularly agreeable piece of information, is it, boys?

In our large cities there are a great many cigar-butt grubbers, as they are called. It certainly is not a pretty name, though very appropriate, for it is applied to boys and girls who scour the streets in search of half-burnt cigars and stumps, which are dried and then sold to be used in making cigarettes.

But this isn't all, nor even the worst of it. These cigarettes have been analyzed, and physicians and chemists were surprised to find how much opium is put into them. A tobacconist himself says that "the extent to which drugs are used in cigarettes is appalling." "Havana flavoring" for this same purpose is sold everywhere by the thousand barrels. This flavoring is made from the tonka-bean, which contains a deadly poison. The wrappers, warranted to be rice paper, are sometimes made of common paper, and sometimes of the filthy scrapings of rag-pickers, bleached white with arsenic.

Think of it, boys, the next time you take up a cigarette and drop it—as you would a coal of fire. The latter would simply burn your fingers; but this burns up good health, good resolutions, good manners, good memories, good faculties and often honesty and truthfulness as well.

A bright boy of thirteen came under the spell of cigarettes. He grew stupid and subject to nervous twitchings, till finally he was obliged to give up his studies. When asked why he didn't throw away his miserable cigarettes, the poor boy replied with tears that he had often tried to do so but could not.

Another boy of eleven was made crazy by cigarette smoking and was taken to an insane asylum in Orange county, New York. He was regarded as a violent and dangerous maniac, exhibiting some of the symptoms peculiar to hydrophobia.

What can we do, dear boys, to protect you against this dreadful foe? How can I adequately set forth the perils of this tobacco habit, to which you are drawn, not only by the example and the persuasions, but sometimes the ridicule of other boys, and by various snares set for your unwary feet?

Would that I could persuade you not even to glance at the temptation which comes in offers of pictures—if only you comply with certain miserable conditions.

"If."

Will you not settle that "if" now and forever with an emphatic No?

Will you not deliberately resolve: "I will never touch another cigarette; I will never use tobacco in any form"? This will be your best gift to a loving mother and sister. And it would give me greater pleasure than I can express to receive such a pledge from you. I would put your names down in a book and keep it always as a precious memorial.—*Christian at Work.*

SUPPOSE.

Suppose you had a great, big, strong soldier, well armed, who marched by your side all the time, ready to fight all your battles, and keep every one from harming you. Wouldn't you feel safe?

Suppose you had the wisest man in all the world, whose gray head contained all the wisdom of every book in the world, to sit down by your side and tell you anything you wanted to know, and advise you in all your difficulties, telling you just what course would bring you out all right. Wouldn't you feel safe?

Suppose you had the most beautiful and most loving woman in all the world to take care of you—some woman who never got sick, and never died, and never went away, and was always just the same loving and tender and beautiful one, to watch over you and comfort you as long as you lived. Wouldn't you feel safe?

Suppose you had the most sensible friend in all the world to help you do your work—the man of all men who knew best just what to do and how to do it; the man of the most skilful hands and best trained mind and warmest, most sympathetic heart; and suppose he was entirely devoted to you, and liked nothing better than to help you. Wouldn't you feel safe?

Open your eyes, children, and you will see just such a strong and wise and loving and useful friend close beside you. It is the dear Jesus, who is just as really there as if your hands could touch him. He will never leave you, because He has promised to stay with you, and protect you, and help you, and teach you, and love you all your lives. Don't you feel *safe?—Amos R. Wells, in The Golden Rule.*

AN INDIGNANT SCHOLAR.

Such a horrid jogafry lesson!
  Cities and mountains and lakes,
And the longest, crookedest rivers,
  Just wriggling about like snakes.

I tell you, I wish Columbus
  Hadn't heard the earth was a ball,
And started to find new countries
  That folks didn't need at all.

Now, wouldn't it be too lovely
  If all that you had to find out
Was just about Spain and England,
  And a few other lands thereabout?

And the rest of the maps were printed
  With pink and yellow, to say,
"All this is an unknown region,
  Where bogies and fairies stay!"

But what is the use of wishing
  Since Columbus sailed over here,
And men keep hunting and 'sploring
  And finding more things every year?

Now show me the Yampah river,
  And tell me, where does it flow?
And how do you bound Montana?
  And Utah and Mexico?

—*Phrenological Journal.*

I'VE LEARNT TO ANSWER NO!

Somebody asked me to take a drink,
What did I tell him—what do *you* think?
  I told him *No!*

Somebody asked me one day to try
A pipe or cigar, but by way of reply,
  I told him *No!*

Somebody asked me one day to play
A game of cards, and what did I say—
  I told him *No!*

If sinners entice thee, consent thou not,
My Bible said, so on the spot
  I told him *No!*

—*Selected.*

PROF. HENRY DRUMMOND is a great favorite with the boys. He is so original and interesting. In the course of a talk with a company of the Boys' Brigade, he referred to the wild "animal" in our nature, and said, "Well, when you are tempted to be fierce like a tiger, or to be sulky and surly like a bear, or to do a sneaking thing like a serpent, you at once know where that comes from. You can kill an animal by starving, and you can starve any temptation in the same way, so that it will have no power. Every boy confessed he had been tempted to tell lies, but if the machinery that works the lie has got so rusty by disuse all these years, the chances are you will never tell a lie again. There is a boy who loses his temper sometimes; if the boy stops feeding it, in ten years he will wonder he ever had a temper at all."

DEAR BOYS AND GIRLS:—"Boy dies of smoking cigarettes." This was the sad heading to a telegraphic dispatch which I read in a Chicago daily paper only a short time ago, and which must have sent a wave of sorrow and indignation through the heart of every person who read it. From Kokomo, Ind., the message came telling of the death of this thirteen-year-old boy who had been trying to win a prize offered by the cigarette manufacturers. In his room were found 988 empty cigarette boxes, lacking but twelve of the required number, 1,000, which would win the coveted prize. His life was thus made a sacrifice that the manufacturers of the poison might be enriched, and that they might be better able to supply the destructive material to spoil other lives.

Just think of it, boys and girls of the temperance army—ninety per cent of the boys in our public schools are said to be using this hurtful tobacco in some of its forms, the worst of which is the cigarette. Have you not a great work before you? First, to learn for yourselves the effects of its use, and second, to warn others concerning it. Read carefully the cigarette article on our page this week, and show it to others. Then determine for yourselves that you will never use this or anything which will defile these bodies of ours—the holy temples of God.

Your

Aunt Jane

NEPHEWS AND NIECES.

Nellie Caldwell, Pennsylvania.
Alice E. Greene, Illinois.
Ruth B. Colborn, New Jersey.
Charles Dorr, California.
Clyde Best, Colorado.
Eunice True, Nettie Turney, } Wisconsin.
Marcia E. Turner, Kansas.

Are they a-going to have the World's Fair gates open on Sunday after this? We have heard so, but hope not.

NEWMAN W. ADSIT.

Vischer's Ferry, Saratoga, Co., N. Y.

The World's Fair, or Jackson Park, has been open Sundays in name, on account of an order from the court forbidding the park to be closed to the public. Nearly all the exhibits are covered up each Sunday, and only a few people visit the place compared to the numbers who go on week days. I hope that the court will soon release the directory so that the Fair will be entirely closed on the Sabbath.

I would like to join the Cozy Corner,
  My dear Aunt Jane,
And work for temperance and the Lord,
  With all my might and main.

I am twelve years of age. My birthday was August 13.

Barberton, O. ETHA PIERCE.

Dear me, at this rate we will have to establish a "poet's corner" within our circle. We all say "Amen" to those lines, Etha.

Of course you know I am an L. T. L. girl, and when I get old enough to join the Y's I will wear the white ribbon. Our Y's here had an entertainment, and got eighty dollars to spend for temperance. One of the ladies here organized a society for the Children's Aid Society. I belong and we make clothes for the children.

Lisbon, N. D. MABEL HOLT.

You are preparing to become a *wise* young woman, Mabel, and a helpful wearer of the white ribbon.

SOFT-SHELLED NUTS.

225.

PI.

"Loyn het tnascoi fo teh sjtu
  Rae twese dna smolobs ni hte sdtu."

D. L.

226.

NUMERICAL ENIGMA.

I am composed of fourteen letters.
My 1, 11, 12 is a kind of house.
My 9, 6, 5, 4 is a boy's name.
My 2, 3, 7, 8 is part of a bird.
My 10, 14, 13 is a valuable product.
My whole is what everybody ought to be.

MABEL C. HOWARD.

227.

WORD SQUARES.

1, A sea animal. 2, A flowering shrub. 3, The highest point. 4, A vegetable. JULIA FISHER.

1, Weary. 2, A girl's name. 3, The old English form of "read." 4, Finished. 5, Works.

ALMON KNOWLES.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED AUGUST 17.

216. Aunt Jane.
217. Touch not the wine.
218. 1. Dodo. 2, Bittern. 3 and 4, Raven.

Correct answers: Vinnie Statler; Nellie Caldwell; Clyde Best.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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For one is your Master, even Christ, and all ye are brethren.—Matt. 23:8.

THE AMERICAN INSTITUTE OF CHRISTIAN SOCIOLOGY.

The new society whose name is given above was organized last July at the New York Chautauqua. It numbers among its officers many noted men of this country. Its president is no other than Prof. Richard T. Ely, the well-known political economist. Leading the list of its vice-presidents are Bishop John H. Vincent and Dr. Strong, while among the members of its council we find Dr. Lyman Abbott and a number of the best known and most progressive college presidents. The objects which the institute has in view are stated thus: (1) to claim for Christian law the ultimate authority to rule in social practice; (2) to study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time; (3) to present Christ as the living King and Master of men, and His kingdom as the complete ideal of human society to be realized on earth. Some of the ways in which the society plans to carry on its work are by the publication of leaflets and other literature bearing on sociological topics and by securing preaching and lecturing upon these topics. Local institutes will be formed for the study of the subject and an annual convention of the general body will be held. Any one can become a member by applying to the secretary, Prof. J. R. Commons, Bloomington, Ind. No membership fee is charged but each member is expected to make whatever annual contribution his interest in the cause prompts and his financial ability enables him to do.

Notwithstanding the great number of societies which already exist, we believe there is need of this new organization and we rejoice in it as an added indication that the best men and minds are giving their attention to the subject expressed in the name and purposes of the organization. We hail it as one of the most important of the systematic, organized attempts of these recent years to solve our difficult social problems by the application of Christian principles. The object of the association might not be incorrectly stated as the investigation of the science of applied Christianity. It is one of the most hopeful signs of the times that men are awaking to the fact that applied Christianity is the most needed and nearly the most neglected of the sciences. The abstract principles of Christianity as of mathematics are little questioned, it is in the application of the principles of both sciences where men make their fatal errors. As the Master prophesied, Christianity has been the little leaven, slowly and steadily leavening the whole lump, but it has done its work too often in spite of the misconception of its adherents. The mistakes of Christians in the application of Christian principles form some of the saddest epochs of history and have been the greatest obstacles to the advancement of Christ's kingdom.

In the Spanish department of the Art Gallery in the World's Fair is a picture entitled, "The Triumph of the Holy Cross." It represents hundreds of wretched, naked barbarians chained by the necks to one another and forming a circle. In the center are a large number of horsemen carrying aloft the cross and riding outward over the helpless, chained victims. The picture should be named "The Humiliation and Dishonor of the Holy Cross," for never does Christ's cause suffer such loss as when those who claim to be its defenders strive to advance it by violence and bloodshed. Strange that the followers of Him who said: "I came not to destroy men's lives, but to save them," should so terribly mistake His will. Yet the past nineteen centuries is full of just such errors.

"Bear witness, O thou wronged and merciful one,
That earth's most hateful crimes have in thy name been done."

Applied Christianity is what the world is suffering for to-day. Every Christian will admit this and yet comparatively little effort has been made to test our entire national life by the rules of Christ and bring it under His dominion. We do not forget or underestimate the work of the Christian church. We know that it labors faithfully to make all the kingdoms of the world the kingdoms of our Lord and of his Christ. Nevertheless, its work has been with the individual chiefly, to implant Christ in the human heart and let His life within, manifesting itself in the outward life, reform society—the little leaven leavening the whole lump. This is the first, the greatest, the one absolutely necessary work without which all other is in vain. Christian fruit cannot be grafted on to a tree which has not the Christ life within.

But while this is the first and essential prerequisite, it is not the last. The W. C. T. U. is a concrete attempt to apply Christianity to a great evil. Our work has taught us many things. The greatest fact we have learned is that the liquor traffic, against which we primarily make our attack, is so interlaced with our complicated civilization that it and other great evils must be destroyed together, hence our branching out into the many departments which has brought upon us so much criticism. The good sister who at the first convention for organization confidently declared that "the whole work would be completed in twelve years," supposed that the liquor traffic stood alone. Twenty years of devoted work and repeated defeat have taught us better. Nor have we waited until now to learn that not only is the liquor traffic "entrenched behind the solid walls of legislation," but that it also strikes its roots deep into our competitive system. It is because the wealth of a large class is invested in the liquor business that the battle for temperance is so fiercely contested, and it is the competitive system, which makes of life a mere struggle for existence, that gives to great business interests their power. Anything, therefore, which helps to solve the economic problems of the day is an ally of the temperance host. The W. C. T. U. gave practical recognition to this fact in the establishment of the department of the relation of temperance to capital and labor.

We recognize in the new Institute of Christian Sociology a strong ally, but the relation of this society to temperance is merely incidental. The direct need which called it into being is very pressing. The social disturbances of recent years, the conflicts between labor and capital and the present financial crisis show to any thoughtful observer the need of Christian principles in our social structure. A careful investigation shows that the application of those principles will involve a radical reconstruction of our present social system. For these panics are constantly recurring features of the system, inherent in it, and no plan has been suggested by which they can be eliminated.

The causes which produce strikes and lockouts are being steadily aggravated. As our civilization advances the tendency is toward greater wealth for the wealthy and more abject poverty for the poor; above all, the foundation principle of our competitive system is selfishness, the flat contradiction of the spirit of Christianity. The clearest minds have perceived and voiced the certainty of a social revolution. In an article discussing the new organization, Chancellor McDowell, a member of the council, says: "Society has many Christian features, but it is not yet wholly Christian. Society seems to be in the throes of universal changes. This new institute proposes that Christian sentiment and forces shall preside in the social reconstruction."

Those sentences strongly and clearly express the situation as it appears to the most thoughtful minds, and what should be the deliberate, intelligent purpose of Christians. If a social reconstruction is indeed at hand Christian "sentiment and forces" ought to "preside at the reconstruction." But to accomplish this Christians must understand the signs of the times. They must know the meaning of the present unrest and turmoil, and be prepared to accept the new order toward which we are tending. It may be urged and we do not deny that God rules in the affairs of men, and that human society has passed through great revolutions though the actors in the events were unconscious of the changes going on around them; that from those revolutions it emerged into a totally different order, which no one foresaw. In feudal times men saw in the chaos around them only intimations that the end of the world was at hand. The Christian bard but voiced the universal belief when he sang,

"The world is very evil,
The times are waxing late,"

yet out of all the evil and the chaos humanity came into the order and unity of modern society. So, too, in the great changes before us God will stand "behind the shadows, keeping watch above His own."

But while God thus overrules the ignorance of men it is also true that in human affairs He works through men. He has given us the strange power to be co-workers with Him and to help or hinder His plans for us. We may not be able to see just whither we are tending nor to determine by what course we are to reach it, yet much of the loss and suffering which always attend these radical changes in human society may be averted if consecrated men and women are awake to the changes which are taking place and are prayerfully striving to know God's purpose.

That a great change is before us we do not doubt. It remains for us to say whether we shall be driven like a disabled ship upon the rocks and quicksands which lie at the mouth of the sheltering harbor or whether we shall wisely and carefully take our bearings and steer safely into port. In either case, humanity will in the end reach its destination but in the one case, our nation and our civilization may be lost in the wreck and humanity be doomed to await the slow and painful reformation of a new order from the ruins of the old. In the other, all that is best of the present may be preserved and the new be simply the transformation of the old. Such work as that proposed by the American Institute of Christian Sociology is what we must do if we do not purpose to drift blindly on. Our most careful thought may not enable us to discover just what form society is to assume in the future, but we shall at least be following a safe path while we are studying how to "apply the moral truths and principles of Christianity to the social and economic difficulties of the present time" and seeking the establishment of Christ's kingdom "as the complete ideal of human society to be realized on earth."

THE GUILTY PERSON.

Of the drink-made criminal it may be said, as good Bishop Myriel said of Jean Valjean, "This soul is full of darkness, and sin is committed, but the guilty person is not the man who commits the sin but he who produces the darkness." In dealing, then, with the question of "criminology," the point for the humanitarian—for every one who loves his fellow man, to consider is, Who produces the darkness?

It will not be denied that strong drink is directly responsible for much of the darkness which fills men's souls and leads to the commission of crime. The friends and supporters of the liquor traffic, no less than its foes, declare that the saloon is promotive of lawlessness and vice; that it is the common source of the miasmatic streams, which, after courses more or less erratic, flow into our prisons, poor-houses and insane asylums.

But the primary cause of the darkness is not the saloon. The drink seller is but the agent which shuts out the light at the bidding of a higher power. What is this power behind the saloon? The government, which means the people. Who, then, is the guilty person? The voter. The man who votes to legalize the liquor traffic says, in substance: "Let there be darkness." Can we wonder at discord and confusion in our social and political life when men persist in thus subverting the divine purpose?

That so many good and patriotic citizens still maintain allegiance to liquor parties is due to their failure to recognize the moral and economic consequences of their position. We maintain now and always that no man understanding the significance of such action, together

with its reflex influence, would willfully and deliberately aid in the production of darkness rather than light. He simply does not realize what he is doing. His own soul is still groping amid the black shadows of error out of which a fallen race is slowly struggling.

It has been truly said that our national sin is not drunkenness but the legalizing of drunkard makers. Until this nation legislate from the standpoint that there is no such thing as a "necessary" evil, until it refrain from complicity with the Prince of Darkness, government (federal, state or municipal as the case may be) must be held guilty of crimes committed under the influence of mental and moral darkness engendered by state regulation of vice.

Woman has reason to rejoice in one thing: Though a multitude of sins has been laid at her door it can never be said that she is responsible for our national sin. We are truly glad that the modern Adam, when summoned before his Creator and Judge to answer for the works of the liquor traffic, can never say, "The woman whom thou gavest to be with me is the one to blame."

There are many ways in which a man may aid in dissipating the darkness which fills his neighbor's soul and paralyzes his higher instincts, but there is no one way which would bring such a flood of universal light as that of legislating the whole drink business out of existence. And yet there are "good, moral citizens" who say, "As long as it best serves the interests of my party, let it flourish! I am not my brother's keeper."

We do not like to think that in these enlightened days there breathes a professing Christian with a conscience so dead as to pray on one side and vote on the other; who is so blind to his own personal interests in this world and in the next as to build his hope upon the sinking sand of party politics instead of on the solid rock of right principle; but if there is one who for fear of "losing his vote" arrays himself with the powers of darkness, we desire to remind him that if he cannot at one blow destroy the liquor traffic, he can at least refrain from building it up; if he cannot, by his own individual effort, bring light, he can at least stop helping to produce darkness.

If all the churches and church societies were to make as determined a resistance to the opening of saloons as they have to the opening of the World's Fair gates on Sunday, every drinking place in the land would soon be closed. If the Christian people of this country would boycott every political party that was in league with the rum power as they proposed to boycott a Sunday Fair, how long would either of the old parties—those great darkness producers—live?

No man can be a true disciple of Christ and the "light of the world" if he uphold, directly or indirectly, the traffic in strong drink. Let each individual voter ask himself, Am I in any way responsible for the darkness that fills men's souls? Am I supporting the power that supports the saloon? Am I the guilty person?

WORLD'S W. C. T. U. DAY.

Our World's W. C. T. U. Day, commemorating the birthday of Mrs. Mary Clement Leavitt, the first round-the-world W. C. T. U. missionary, and honorary president of the World's Union, occurs September 22. This should become more and more each successive year, an established anniversary mile-stone, at which we pause for retrospection and to gather new hope and energy from the lesson of the year's progress.

This red-letter day also furnishes an abundant and favorable opportunity for telling the story of our efforts to link the countries of the world in what must prove a resistless opposition to the great drink evil.

The observance of the day can thus be made an occasion for the instruction and enlistment of new recruits to our growing army as well as for the encouragement and pleasure of its officers and privates,—a season of refreshment withal.

With all this in view the following outline or suggestive programs have been prepared, and we offer them to our readers and leaders among local and other unions, with the earnest desire that the hints afforded may aid in the preparations for the day. We do not issue a special World's number this year, as THE UNION SIGNAL is now a World's organ and for the past year has contained an abundance of World's news. The public gathering may be held upon the Sabbath following the World's W. C. T. U. day and the numbers and length of the program can readily be varied or altered to suit time, place and circumstance.

PROGRAM FOR W. C. T. U. MEETING.

OPENING HYMN—"The March of Reforms." Tune, Coronation. White Ribbon Hymnal, page 55.

SCRIPTURE LESSON—II Peter, 2: 21, or Responsive Reading, White Ribbon Hymnal, page 156.

PRAYER.

HYMN—"Press On." White Ribbon Hymnal, page 63.

SELECTION—WORLD'S W. C. T. U. Exhibit at the World's Fair. THE UNION SIGNAL, August 10, 1893.

FIVE MINUTE ADDRESSES (or papers).

1. (Introductory), The Year's Advance in Our World's Work.
2. Mary Allen West, brief account of her life.
3. HYMN—Solo, "On Heights of Power." White Ribbon Hymnal, page 16.
4. The Work in Japan.
5. Mrs. Mary Clement Leavitt and Miss Jessie A. Ackermann.
6. Mrs. Elizabeth W. Andrew and Dr. Kate Bushnell.
7. Miss Alice R. Palmer. Miss Pash (recently sent out by the British Women's Temperance Association to India).

CLOSING HYMN—"By and By." White Ribbon Hymnal, page 10.

TEMPERANCE DOXOLOGY—White Ribbon Hymnal, page 39.

PROGRAM FOR A MASS-MEETING

HYMN—"Christ for the World We Sing."

SCRIPTURE—Romans 8.

HYMN—Coronation.

PRAYER.

FIFTEEN MINUTE ADDRESSES.

1. The World's Outlook.
2. Story of the Great Petition.

HYMN—Solo, "The Ribbon White." White Ribbon Hymnal.

ADDRESSES (continued).

3. Wreathing the White Ribbon. (The year's work of our missionaries.)
4. Our World's Leaders.

HYMN—"God Be With You."

BENEDICTION.

Helps which we can heartily recommend to leaders preparing the above programs are to be found in the publications of the W. T. P. A., The Temple, Chicago. Among these are National leaflets numbers 56, 57 and 59, one cent each, Miss Willard's Annual Addresses, five cents, and "Round the World with the White Ribbon," by Mary Clement Leavitt, price ten cents. The correspondence and World's W. C. T. U. departments of THE UNION SIGNAL of the current year furnish latest news in regard to the World's work, especially the numbers of February 23, March 23, March 30, May 4, June 8, July 27 and August 31. The Mary Allen West memorial number of THE UNION SIGNAL, January 19, 1893, and Sho Nemoto's leaflet contain complete information regarding the work of our late editor-missionary. The price of the latter is fifteen cents. Send for it and the new World's W. C. T. U. booklet (ten cents) to Miss Alice E. Briggs, Evanston, Ill. Should it be desired to add the topic of young woman's work, the *Oak and Ivy Leaf* for June and July will be found of use. Concerning children's work, the *Young Crusader* of May and August, 1893, contains latest information.

For free distribution the following leaflets of the W. T. P. A., The Temple, Chicago, are most available and appropriate: The Red Letter Day Specials, fifty cents and National Leaflets, 56, 57 and 59, ninety cents per hundred.

Unions that are alive or desire to be awakened cannot seize a more opportune time for a bold thought-awakening endeavor, or a revival of latent energies. Let us make the welkin ring with "The World for Temperance," and flutter the streamers of ribbon white for a loyal and telling anniversary, September 22.

A WORD TO THE WISE.

"The melancholy days have come."

when superintendents begin to call for "reports, reports," and too often call in vain. If our local unions would consider that it is just as important to know that work in any particular line has *not* been done as it is to know that work in some other line has been done, they would answer every letter of inquiry promptly. We give the rag-man the courtesy of a reply, even if we have no rags to sell. We certainly should be as polite to a W. C. T. U. superintendent. Our unions are a little too much like the woman whose husband said she had "no religion to speak of." If we have done "no work to speak of," let us testify to that effect, that our shortcomings may be known and superintendents thereby learn what are the needs of their departments.

We do not report simply to make a big showing, but to obtain facts. Reports are not a fancy display in a show window, but are an inventory of stock. Suppose that a merchant taking an inventory should not report that he was out of sheeting, that the stock of towels was low and but few calicoes were on hand, but that the silks were abundant, the laces well supplied and the kid gloves numerous. We should at once say that he did not understand his business. It is quite as needful to know what he lacks as wherein he abounds. So in reporting our work we need to know the true condition, and more especially if no work is being done than if work is flourishing. So, dear superintendents of local unions, please fill up your blank reports promptly, even if you can say no more to each question than "I do not know." "No." "Nothing at all," etc. The National superintendents should have the state reports by October 1, so that they may be ready for the Convention, October 16.

"Every thought is an embryo,
Every word is a planted seed;
Look to it well, that the seed you sow,
Be for the flower, and not for the weed."

***

Canon Wilberforce says regarding compensation to the liquor dealers for their vested interests: "I would as soon admit vested interests in small-pox. I would as soon compensate a cancer." Concerning the position of the Conservative Party of England on the temperance question, he declared it reminded him of the Irishman who said of his wife, "When I took her she had not a rag to her back, and now she is covered with them."

***

A Parsee woman named Miss Sobragi has been studying law at Oxford, England, and her friends say that she is going back to India to practice, "although there is good reason to think that the husbands there will be so jealous that she may be poisoned." She is at present with a legal firm in London. So far as I know this is the first venture of the Oriental woman into the domain of jurisprudence, but I hope that many women of equal talent emboldened by her gifts, courage and success may follow where her firm little hand has opened the door.

***

A young inebriate excused himself to a young white ribboner by saying, "My heredity is against me," whereupon she made him this well-instructed answer: "If you had lived up to your best heredity instead of down to your worst, you might have been a man of whom all your friends would have been proud."

***

Mrs. Josephine Butler says that in the early days of Queen Victoria, the British government wished to introduce a contagious diseases act, but could not make up its mind to ask the virgin queen to sign such a bill. England has carried the Bible, and alcoholic drink and legalized harlotry to every country she has conquered. The conception of legalized vice, so far as we know, was hatched in the brain of Napoleon Bonaparte a hundred years ago.

***

"Who Killed Cock-Robin," is the title of a new version of this old fable, written by the Hon. R. D. Gilmer, of Waynesville, N. C., who championed the scientific temperance instruction bill in the North Carolina legislature of 1891. He has given a most human-like scene of the trial of the sparrow, before "Judge Daw, versed in the law," and "a grand jury indeed" of twelve crows. This juvenile book is amply and fittingly illustrated, the most amusing illustrations being, perhaps, when the sparrow is led to court, "In chains by Sheriff Quail," and

. . . . "the widow Robin,
In her long veil a-sobbin'."

The allegory represents a wedding ball where the party "Quite freely drank of currant wine."

The trial is such a mimic of a court-room scene as to amuse the reader and I should think every Loyal Temperance Legion boy and girl in the United States would rejoice with the birds at the acquittal of the Sparrow since it was King Alcohol that killed Cock-Robin. It is a good omen when our legislators turn to writing temperance books for the children.

***

Mrs. Helen M. Barker stated during the woman's suffrage congress recently held that at the beginning the Board of Lady Managers was composed largely of women who were opposed to woman's suffrage but that nearly every member had now become an enthusiastic suffragist. The most notable convert is Mrs. Palmer. It is a fact beyond dispute that when women go into public work of any kind, the great majority of them become woman suffragists and full believers in the doctrine that each woman's sphere should be decided by herself. To us this is conclusive evidence that "God's facts" teach the full emancipation of woman and her restoration to her original, rightful position as the peer and companion of man in every field of work, but we suppose the opponents of woman's suffrage will regard it as proof positive that women should be kept at home. This, however, cannot be done. Women have gone out into the wide, wide world and having found how terribly its affairs are mismanaged and how much their presence is needed, they can never again be driven out of it. The question which confronts these people is no longer, "What shall be done with the women?" that is settled for them beyond a peradventure. The problem they have to consider is, "What shall they do with their theories?"

ON DUTY.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION DIRECTORY.

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt Liquors, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same.

FORM OF BEQUEST.

I give and bequeath to the National Woman's Christian Temperance Union the sum of ——; and the receipt of the treasurer thereof shall be a sufficient discharge of my executors for the same.

OFFICERS OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

HEADQUARTERS—The Temple, Chicago, Ill.
President—Miss Frances E. Willard, Evanston, Ill.
Miss Anna A. Gordon, Private Secretary
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Utah—Mrs. Caroline Humphrey Reid, 218 S. 9th E. St., Salt Lake City.
Vermont—Mrs. Ida H. Reid, Shelbourne.
Virginia—Mrs. R. H. Jones, 130 Granby St., Norfolk.
West Virginia—Mrs. Jennie P. Sisson, Main St., Wheeling.
Washington, Eastern—Mrs. Jennie L. Green, Medical Lake.
Washington, Western—Mrs. M. A. Shaffer, Old Tacoma.
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II. PREVENTIVE.

Health—Miss Julia Colman, 47 Bible House, New York City; *Lecturer*—Dr. Mary Wood Allen, 1412 Adams St., Toledo, Ohio.
Heredity—Annette Shaw, M. D., Eau Claire, Wis. *Lecturer*—Dr. Mary Wood Allen, 1412 Adams St., Toledo, Ohio.
Sanitary and Economic Cookery—Mrs. Sara C. Bull, 168 Brattle St., Cambridge, Mass.

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Sunday School Work—Miss Lucia E. F. Kimball, 644 W. Monroe St., Chicago, Ill., or Woodfords, Me.; *Secretary*, Mrs. Julia A. Bidwell, Hartford, N. Y.
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School Savings Banks—Mrs. S. L. Oberholtzer, Norristown, Pa.
The Press—Miss L. E. Reed, Indianapolis, Ind.
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School of Methods—Mrs. Narcissa White Kinney, Portland, Ore.
Narcotics—Mrs. E. B. Ingalls, 4119 Westminster Pl., St. Louis, Mo. *Associates*—Mrs. Helen L. Bullock, Elmira, N. Y.; Mrs. M. E. Gleason, Roslindale, Mass.
Kindergartens—Miss Mary E. McDowell, Evanston, Ill.

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Work in Charitable Institutions.—Mrs. S. A. Morrison, Wayne, Mich.
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Work among Soldiers and Sailors—Mrs. S. A. McClees, 22 State St., New York, *Associates*—Mrs. Mary Grant Cramer, East Orange, N. J.; Mrs. Cornelia Chauvet, New York City.
Work among Lumbermen—Mrs. Mary C. Upham, Marshfield, Wis.
Sabbath Observance—Mrs. J. C. Bateham, Williamsburg, Ky.
Department of Mercy—Mrs. Mary F. Lovell, Bryn Mawr, Pa.; Lecturer and Organizer, Mrs. Lydia A. Irons, Lima, O.
Purity—Dr. Mary Wood Allen, 1412 Adams St., Toledo, Ohio; *Associate.*—Mrs. Lydia Prescott, 1412 Adams St., Toledo, Ohio; *Mothers' Meetings.*—Mrs. Dr. J. H. Kellogg, Battle Creek, Mich.; *Lecturers.*—Mrs. Louise S. Rounds, The Temple, Chicago, Ill.; Mrs. Alice Williams, Cameron, Mo. *Industrial Schools for Moral Incapables*—Miss F. E. Willard, Evanston, Ill.; Mrs. H. B. Kells, The Temple, Chicago. *Dress Reform*—Mrs. Frank Stuart Parker, Honore St., Englewood, Ill.
Purity in Literature and Art.—Mrs. Emilie D. Martin, Room 85, Times Building, New York City. *Associate*, Mrs. Eliza T. Hauk, Dayton, Ohio; *Counselors*—Anthony Comstock, Secretary of New York Society for the Suppression of Vice, Room 85, Times Building, New York City. R. W. McAfee, Agent for the Western Society for the Suppression of Vice, St. Louis, Mo.
Work Among Miners.—Mrs. W. F. English, Quincy, Ill.
Securing Homes for Homeless Children.—Mrs. Margaret T. W. Merrill, 99 Winter St., Portland, Me.

V. SOCIAL.

Parlor Meetings—Mrs. Anna M. Hammer, Seminary, 43d and Chestnut Sts., Philadelphia, Pa. *Associate.*—Mrs. Mary D. Tomlinson, Plainfield, N. J.
Flower Mission—Secretary—Miss Gertrude Ferguson, 2633 Bank St., Louisville, Ky.
W. C. T. U. Commissioner for the Columbian Exposition.—Madame Demorest, 21 E. 57th St., New York City; *Associate Committee*, Mrs. Mary T. Lathrap, Jackson, Mich.; Mrs. Mary T. Burt, 202 W. 133d St., New York City; Mrs. E. B. Ingalls, 4119 Westminster Place, St Louis, Mo.
State and County Fairs.—Mrs. M. C. Campfield, 101 Wright St., Newark, N. J.

VI. LEGAL.

Legislation and Petitions—Mrs. Catherine Waugh McCullough, 1116 The Rookery, Chicago.
Franchise—Dr. Louise C. Purington, 3 Park Street, Boston, Mass.; *Associate.*—Miss Alice Stone Blackwell, 3 Park St., Boston, Mass. *Lecturers.*—Miss Frances E. Willard, Lady Henry Somerset, Mrs. S. S. Fessenden, 171 Tremont St., Boston; Mrs. Rena Michaels Atkinson, Englewood, Ill.; Miss E. U. Yates, Round Pond, Me; Mrs. Clara C. Hoffman, 501 Rialto Building, Kansas City, Mo.
Peace and International Arbitration.—Mrs. Hannah J. Bailey, Winthrop Center, Maine. *Associate.*—Mrs. Emilie U. Burgess, Highlands, N. Y.

VII. AFFILIATED INTERESTS.

Woman's Temp. Pub. Association—The Temple, Chicago. *Pres.*—Mrs. Matilda B. Carse. *Directors*—Mrs H. L. Barker, Mrs. L. H. Plumb, Miss Esther Pugh, Mrs. C. B. Buell, Mrs. Mary A. Woodbridge, Mrs. J. B. Hobbs, Mrs. S. A. Thurston, Mrs. L. A. Hagans, Mrs. L. M. N. Stevens, Mrs. F. H. Rastall. *Business Manager*—Mrs. C. F. Grow, The Temple, Chicago.
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Editor Oak and Ivy Leaf—Miss Jennie A. Stewart, The Temple, Chicago.
Editor The Young Crusader and Dept. Books and Leaflets—Miss Alice M. Guernsey, The Temple, Chicago.
National Temperance Hospital and Training School for Nurses—1619 Diversey St., Chicago, Ill. *President of Board*—Mrs. M. E. Kline, 62 43d St., Chicago. *Treas.*—Mrs. Calista E. Bigelow, 539 W. Adams St., Chicago, Ill.
The Temple—Mrs Matilda B. Carse, President Building Association.
Lecture Bureau—Miss Lucy Anthony, World's Fair P O, Chicago, Ill.

VIII. STANDING COMMITTEES.

Railroad Rates—Miss Mary G. Hay, 66½ N. Penn St., Indianapolis Ind.
On Appropriations.—Mrs. Louise S. Rounds, The Temple, Chicago, Ill.; Mrs. Mary T. Burt, 202 W. 133d St., New York City; Miss Esther Pugh, The Temple, Chicago; Mrs. Mary C. Woody, Guilford College, N. C.; Mrs. Lena Beck, Frankfort, Ind.
W. C. T. U. Restaurants—Mrs. E. A. Russell, Harvey, Ill.

THE W. C. T. U. of Van Wert county, O., held their first gold medal contest on the evening of August 23. Six young girls took part and their rendering of telling temperance speeches was effective and cannot fail in awakening the public mind to the curse of our nation. Miss Ora Murphy spoke the well-known selection: "A Voice from the Poorhouse," and was awarded the medal. The contest was held in the opera house in Van Wert and the sale of tickets amounted to about forty dollars. During the day an excellent convention was held. This county has three unions and its officers are: Mrs. D. Augustine, president; Mrs. Jones, treasurer; Miss Emma Sammons, secretary.

A Word
To American Housewives.

I regard the Royal Baking Powder as the best manufactured and in the market.
It is an act of simple justice and also a pleasure to recommend it unqualifiedly to American Housewives.

Marion Harland

Author of "Common Sense in the Household."

NORTH CAROLINA.

THE SOUTHERN ASSEMBLY AND SCHOOL OF METHODS

was held in Waynesville during the last week in July, presided over by Mrs. Mary C. Woody, state president. Several departments were represented by those who had given much time and study to their special branches.

The baneful effects of narcotics was ably presented by Miss C. S. Burnett of Ohio. W. C. T. U. finances was shown from a successful and unsuccessful standpoint by Mrs. N. C. Weatherly of Greensboro, N. C. The subject of social purity was well handled by Mrs. Cadwallader of Georgia.

Mothers' meetings, as illustrated by Mrs. E. Turner, Asheville, N. C., was shown to be a most effective and permanent method of reaching weary women who know not how to find rest and peace in life's conflicts.

A class in physical culture was successfully taught in the afternoons by Miss Clegg.

Dr. Eavanson of Philadelphia, gave instruction on health and heredity. This drew forth lively discussion from opposite standpoints which interested and instructed the audience.

Bible readings throughout the assembly were made unusually attractive by various members and the noon hour was always made a blessed time to all present.

Mr. J. B. Ferguson, secretary of the Y. M. C. A. of Asheville, gave an excellent address on "How to Read the Scriptures," and his Bible reading was uplifting to all who heard.

Dr. Cadwallader, of Georgia, gave support to the assembly throughout; his Bible reading on trust was most helpful.

Mrs. Walter, of South Carolina, should be mentioned as giving a Bible lesson still different but equally helpful. The free discussion which often followed brought out not only experience and facts edifying to the Christian but suggestive methods also.

Among other points of interest in the assembly the eloquent address of the Rev. H. F. Chuetzburg, pastor of Asheville Central church, should be mentioned. Mr.

·DR·
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Chuetzburg is a genuine Prohibitionist; he arraigns the church in a fearless manner, and in a degree throws upon it the responsibility for the existence of the liquor traffic. He gave both sides of the dispensary law as now operated in South Carolina.

Governor Anderson gave some helpful hints and encouraging glimpses of what the future for our work may be.

We came away from this great health resort, nestled in the heart of the mountains, wishing all our weary women north, south, east and west could have such a time of refreshing on the mountain top each year. We believe that in time Waynesville will be a place visited by many more Christian workers than at present. During the remainder of the year the buildings will be utilized as an industrial school where the mountain children may learn kitchen-garden, kindergarten and more advanced training of which they now know nothing.

The music during the assembly is worthy of mention, especially that given by the Cherokee Indian Band.

Mrs. M. J. Branner, Waynesville, was reëlected solicitor for the memorial fund. She has given faithful attention to her work and reports that the Mary Allen West memorial fund is increasing its proportions. All contributions for memorials should be sent to the assembly treasurer, Mrs. M. E. Hilliard, Asheville, N. C.

The officers for the ensuing year are: President, Mrs. A. A. W. Cadwallader, Augusta, Ga.; vice-president, Mrs. H. R. Walter, South Carolina; secretary, Miss Sally K. Stevens, Asheville, N. C.; treasurer, Mrs. M. E. Hilliard, Asheville, N. C.; general canvasser, Mrs. S. V. Tomlinson, Greensboro, N. C.

The vice-presidents are the state W. C. T. U. presidents of the eleven charter states.

SALLY K. STEVENS,
Sec. W. C. T. U. Assembly and School of Methods.
Waynesville, N. C.

NEW HAMPSHIRE.

BELKNAP QUARTERLY COUNTY CONVENTION

held a very interesting meeting in the Freewill Baptist church at Belmont, with Miss O. A. Knowles, of Meredith, president, in the chair, and Mrs. Carrie R. Hays, of Laconia, secretary. Devotional exercises were led by Mrs. May Davis, of Belmont, followed by the hymn, "Nearer My God to Thee." Mrs. Davis read a letter from Mrs. Mary L. Goodell, of Hillsborough Bridge, on evangelistic work.

Remarks were made by Mrs. A. C. Calef, of Tilton, in regard to the great need of reading rooms for the young men who go to the saloons for the want of better places. Mrs. Mitts Allen, of Belmont, spoke about organizing Current Event clubs. Mrs. Calef made very touching and impressive remarks on the subject of social purity. The noontide hour was led by Mrs. Rev. E. R. Philips, of Belmont. At 12:45 dinner was served by the ladies of Belmont.

The afternoon session at two o'clock was opened with singing and Scripture reading by Rev. J. B. Davis. An address of welcome by Mrs. E. R. Philips was answered by Mrs. May Hoyt, Laconia. We were all proud of both addresses. Miss Blanche Grant gave a recitation, "God Wants the Boys and Girls." Interesting and encouraging remarks were made by Revs. J. B. Davis, E. R. Philips and E. S. Moulton, all of Belmont. Mrs. Worcester Hoyt, of Laconia, and Mr. Sanborn, were also called upon. A paper was read by Mrs. Calef, subject, "Early Influences and Later Results." Good reports were received from the unions. At this time Rev. A. J. Wheeler, of Concord, was introduced to the convention. A paper was read by Mrs. Lizzie Brow, Lakeport; a letter was read from Mrs. Altie Philips, Kingsville, O., formerly president of Gilford union.

At 7:30 p. m. a lecture, given by Rev. A. J. Wheeler, was very bright, spicy and interesting. The church was decorated with potted plants.

The resolutions passed at the last Merrimack county convention denouncing the play entitled, "The Temperance Town," has called forth many comments from all over the state. Some so heartily approve of the movement that they urge every local union to indorse the same resolutions. At a public meeting in North Charlestown action was taken upon them and thanks sent to the chairman of the committee on resolutions.

The following queries were up for discussion at a recent W. C. T. U. meeting in North Charlestown and a decided "No" voted to all:

IS IT RIGHT—

To build churches to save men and at the same time license shops that destroy them?

To license a man to sell that which will make a man drunk and then punish the man for being drunk?

To license a man to make paupers and then tax sober men to take care of them?

To license a saloon to teach vice and then tax people for schools to teach virtue?

To derive a revenue out of a traffic which no decent man defends?

To teach boys not to drink and then vote to license a place where his worst passions are inflamed?

To take care of your own boy and license a place which will grieve your neighbor's boy?

To teach justice and charity and then vote to license a thing which robs the widows and orphans of their bread?

ROCKINGHAM COUNTY CONVENTION

was one of especial interest, and was in charge of Miss Abbie E. McIntire, county president, who gave an interesting address. Rev. Mr. Bean, of Seabrook, and Miss Fogg gave interesting accounts of how this community is interested in temperance. I wish that the various towns throughout our state might catch a like inspiration and awake from their indifference, then surely would the work of reformation be begun. Mr. Bean said what all the women truly feel, "The men should be ashamed of their want of backbone." Rev. Mr. Kimball spoke very encouraging words, and thought there was a growing interest in the world upon the temperance question. The children were to do much good work, and the work among railroad men was telling. Mrs. Clark reported scientific temperance instruction work done in the school in Auburn and the circulation of temperance pledges in the Sabbath-schools.

During the afternoon the L. T. L. came in and gave an entertainment. These little folks are making a quilt for the Mercy Home. Miss Sophia Bedell, of Exeter, recited "The Deacon's Match." Remarks were made by several gentlemen.

CHESHIRE COUNTY CONVENTION

at Fitzwilliam had a very bad day, but those who were present came forward with much earnestness, and the day, in spite of the weather, proved a very profitable one. The county president, Mrs. C. S. Moors, called the meeting to order. Mrs. M. E. A. Gleason, from Roslindale, Mass., was with them, and being ready for any emergency and never detained by the elements, gave many stirring words. She also lectured in the evening.

NOTES.

Keene union is alive and active, keeping many from the saloons by their coffee rooms.

Hinsdale union has twenty-eight active members and has held many evening meetings.

The ladies in Marlboro, attended the annual school meeting and exercised the right of suffrage. They have distributed ten thousand pages of literature and one hundred copies of *The Young Crusader*. They have sent fifty dollars to the Mercy Home and a barrel of books, magazines and comfort bags to the lumbermen in the northern part of the state.

Especial mention should be made from Hillsborough county of the report of Mrs. Goodale, of jail and almshouse work, which shows great faithfulness.

Miss Brown and Mrs. Corey, the police matrons in Manchester and Nashua are doing a noble work. Mrs. Corey has been presented with a badge, by the Nashua union as the insignia of her office, also a beautiful picture for the matron's room at the police station. Several homes have been won back to honor and purity by her earnest work and prayers.

The following officers have been chosen for Hillsborough county: President, Mrs. Emily R. Jewett; secretary, Mrs. Addie Jones; treasurer, Mrs. Mary Chase.

Miss C. R. Wendall, our state president, has been on a vacation including the World's Fair.

By invitation of the state Baptist association the W. C. T. U. occupied one day at their recent grove meeting at Weirs. Mrs. C. L. White, Somersworth, led the devotional exercises. Short addresses were given by several clergymen present. At 10:30, Mrs. M. E. A. Gleason, Roslindale, Mass., gave an address on "Who is Responsible?" The conclusion that the responsibility of the liquor traffic rests upon the indifferent people, was apparent to all. Mrs. D. W. Goodale, Hillsborough Bridge, superintendent of evangelistic work, conducted the devotional half-hour at noon. Mrs. Gov. Smith presided at the organ. In the afternoon Mrs. M. A. Chase, Manchester, gave some account of the work of the Mercy Home. A gold medal contest followed, conducted by Mrs. M. E. Tucker, Lakeport; Miss Nellie G. Corey, Franklin Falls, received the medal which was presented by Mrs. S. W. Bradbury, Boston, Mass., for several years a public school teacher there and a member of the Board of Education. Music was furnished by a quartette under the direction of Rev. W. Bradbury, Laconia, and by a little miss of Lakeport, Ada Bundy. Miss Wendall, state president, presided over the meeting.

The state convention will be held in Jefferson, among the mountains, the last week in September.

New unions have recently been organized in New Ipswich and West Unity.

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

TENNESSEE.

HARRIMAN NEWS.

With the thermometer past ninety and reaching up toward one hundred in the shade almost continuously for the past six weeks or two months, our women have thought of little else but finding out the coolest place. After waiting several days over time, only one report of work done was sent in to me.

Harriman reports holding its meetings regularly through the past two months. They held a platform meeting the 13th of July. Five superintendents presented the work of their departments. Four read essays, which were well received, on account of their ability and fitness. These were prison work, mothers' meetings, legislative work and press work. The juvenile work spoke for itself in the active participation of the L. T. L. in the meeting.

They have appointed a committee to consider the advisability of doing some work at the county fair. It has been proposed to open a home for girls in connection with the temperance university, which opens September 12, and a committee has been appointed to ascertain what can be done.

A Demorest medal contest was held August 4. Eight young people recited so well it was difficult to decide between them. Miss Maude Keesler received the medal, and Miss Barnes a floral tribute as second best.

The first convention of the fourth district met at Harriman, August 1 and 2.

The executive committee of the district met at 2:30 p. m., August 1, and discussed subjects preparatory to the work of the following day. Among other things, the articles of a constitution and by-laws for a district union were approved by the committee and made ready for the action of the convention.

The evening session was occupied after the opening exercises with the address of welcome by Mrs. Alma Fitch of Harriman. The response by Miss Hannah Baker, president of Deer Lodge union, was followed by an earnest and instructive address by Mrs. Trego of Delaware, Ohio.

After an impressive consecration service conducted by Mrs. Trego at 9 o'clock, Aug. 2, the convention was called to order by the president, Mrs. Thayer. After the seating of the convention, Mrs. C. T. Cory was elected secretary and the business of the day was begun with reading the published program. Mrs. Verity suggested that we dispense with the proposed committee on constitution and that the whole convention discuss, adopt or reject as is thought best, which suggestion was adopted by consent.

A motion was made and carried that all ladies present who had signed the pledge be invited to seats as members of the convention. A motion was carried that the committees be appointed by the chair. Committees on finance, enrollment and resolutions were appointed. The constitution and by-laws were then read and adopted with the amendment of one article of the by-laws and one being rejected. Mrs. Trego of Delaware, Ohio, and Mrs. Harker, an Ohio Crusader, were made members of the convention and greeted with the Chautauqua salute. "Stand up for Jesus" was then sung after which the work of Deer Lodge union was presented by Mrs. Dunsmore in a manner which showed that Deer Lodge union is composed of earnest and faithful workers. Harriman union was reported by Mrs. Cory and the reports were accepted by the convention. Mrs. Watt read a poem entitled "Beautiful Hands."

Department work was presented as follows: Mothers' meetings by Mrs. Bridwell; press work by Mrs. Dimond. Noontide having arrived the convention was led in prayer by Mrs. Dunsmore, of Deer Lodge.

At 2 p. m. the convention was called to order by the president, with singing "Revive us Again," followed by prayer by Mrs. Whittier. Mrs. Watt favored us with a solo, after which Mrs. McDowell read an able paper on communion wine.

Mrs. Keller, superintendent of colored work, spoke in an able and feeling manner of the condition of the colored people throughout the land. One member of the L. T. L. recited in a manner which would have done credit to a fairer skin. Others sang and another recited, and we felt that Mrs. Keller's work had spoken for itself.

Mrs. Dunsmore, of Deer Lodge, read a paper, "How to Relieve the Suffering," which was followed by singing, "To the Work."

Mrs. Trego then spoke earnestly and with

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Gives **QUIET NIGHTS** and **HAPPY DAYS** to the infant and growing child. It is **The Best Food** for all conditions of Child life. Dyspeptics, Invalids and Old People find it priceless. In cans, 35c and upwards. Interested Mothers send for pamphlet to manfrs.

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feeling from John 15:1. Report of committees followed. Mrs. McLauffin read in her own inimitable way a humorous selection which was much enjoyed by the audience.

The election of officers was next on the program with the following result: President, Mrs. T. H. Thayer; secretary, Mrs. C. T. Cory, of Harriman; treasurer, Miss H. Baker, of Deer Lodge. The following ladies were then nominated by the executive committee and elected district superintendents: Scientific temperance instruction, Miss W. Weaver; Sabbath observance, Mrs. Dunsmore, of Deer Lodge; prison work, Mrs. Anna Smith; juvenile work, Mrs. Manly, of Harriman. The convention sang "God be with you till we meet again," and was dismissed with the benediction.

The state convention of the W. C. T. U. will meet at Maryville, September 27, 28 and 29. The first evening will be given the address of welcome by some member of the local union, followed by the response by Mrs. Gardner, of Nashville. This will be followed by three-minute talks from local presidents. Services will be held in memory of Mary Allen West, Jennie Casseday and our own loved Belle Sasser. The papers to be read at this service are by Mrs. Holman, Mrs. Bang and Mrs. Roach. Mrs. Meriwether delivers her address of welcome evening of 28, and will speak again on the evening of 29. We hope to have a good convention with a rousing attendance.

SILENA MOORE HOLMAN,
State Reporter, Fayetteville.

OREGON.

QUARTERLY CONVENTIONS.

I made my last letter a state convention report entirely, and consequently some of our little quarterlies have been shunted back from their proper place in point of time. The farthest away of all was that of my own county, although still fresh in my mind as being very pleasant and inspiring. It was held at Monroe, a little town away off from railroads on our side. However, the Oregon rains, that bring the sides of the "chuck holes" beyond the hub of the wheel, are good to keep the river steamers running, so by water we came, the kind friends at Monroe fetching us with their teams. This town it was that had made such a stalwart fight to rid herself of the saloon, and has still a case in docket against an unjust count of names on the remonstrance to the saloon petition. Although Mr. Saloonist is there pending the hearing, the agitation has worked up so much feeling against him that he has little enough custom, and he will have to go (he says) of his own accord.

We had Mrs. Riggs with us to help us, Mrs. Delle C. H. Cox, National organizer and Mrs. Kate H. McClung, of Eugene, state evangelist, besides the little lights of our own county. In fact, on the second evening there was, as the French say, quite an *embarras de richesse.* Mrs. Additon had a comprehensive and able paper on the labor question. With our very good music and excellent recitations, we "kept it up" till quite late at night. Our steamer deserting us on our way home, we were benighted at the little wharf—ten white-ribboners, thankful for a "shake-down" on a hard but hospitable floor, and so we determined

"To drive the cloud of blues away,
By telling all in golden rhyme
The story of this gloomy time,
For fear the world would never know it
Each sought to prove herself a poet."

This is the last time for a similar convention, for our county has been cut in twain. I only will have the privilege of belonging to both from having a ranch summer home in the "burnt woods" of the new county.

Our convention with Mrs. Wallace, the president, and her husband, the minister of the place—quite a leading spirit—was a lively and interesting one. Indeed, some local points brought out almost too live a discussion, but department work was not neglected nor the usual trouble—finance! The collections were good and helped us to pay our way well.

County conventions ought to pile up, as we have now seventeen organized counties as against eleven last year.

Love county met early this year under the guidance of Mrs. Sawyers, the president, with our state president there to assist. Mrs. Condon, of Eugene, gave an eloquent address, the "Mother in Temperance Work," and her report of the Eugene reading room, a new venture, was very encouraging for those about to embark similarly. The open air gospel meetings held at Eugene have been very successful and productive of much good. Mrs. G. M. Miller (quite a writer herself, and daughter-in-law of the well-known poet of the Sierras, Joachin Miller) urged the use of original matter in our press work as being much more acceptable to editors as well as the public they cater to.

Miss Trumbull, the "White Rose" of the Y's, spoke stirringly at the evening session, as she did at the Polk county convention, quickly following on that one. (I omit these dates, being too stale.) Her subject was "Mary and John," and as one gentleman remarked, "She gave us something to think of." Although so youthful a maiden, she is not afraid to speak on subjects that touch maidenhood to-day in so sore a manner, and that have been for so long preserved in a shameful and shame-faced silence.

Mrs. S. H. Spangler, a Methodist minister's wife, sharing in the ministerial work, has lately moved to Marion county, and made haste, as is her wont, after her many removes, to call the county to arms. Her convention was held lately, and she has arranged for quarterly meetings. I think it won't be a bad thing for Oregon, if she keeps on making about biennial removes to each of our unorganized counties in turn until they are all in working order.

Sherman county convened likewise before the meeting of the state. Mrs. Jennie Leet, who did much in Benton, has now moved to Sherman, where she does not allow herself to remain idle. Miss Maggie Eaton, the president, is the lady who drives Mrs. Riggs on her trips all over her mountain roads, and has proved herself a capital pioneer in more ways than one. Mrs. Edgington and her L. T. L. distinguished themselves one evening, when her young army gave a hoop drill, which quite rivetted the audience.

Yam Hill county met at Newberg, the seat of the Friends, who know how to prepare many good things for such occasions. The evening address was to have been made by Mrs. Narcissa White Kinney, but she being detained by sickness, Mrs. Delle Cox was equal to the emergency.

Washington county met the same week at Forest Grove, a university town, where the inhabitants have shown themselves mindful of the youth brought into their midst by perseveringly fighting by legal measures to keep the saloons away from their town. This local warfare was the question of paramount interest at the convention.

A very useful paper was read at the Wasco county convention by Mrs. C. I. Donnel, on the onward march of the W. C. T. U., emphasizing temperance literature as a most necessary staff for the way, as well as the suppression of impure reading as one of the stones of hindrances to be gathered up.

An equally interestirg paper in the shape of a social purity report was read by Mrs. O. J. Bales at the convention in the neighboring county of Union. It met at Summerville on June 14. Mrs. Riggs had assisted at this as well as most of the foregoing conventions. I should judge this must be the banner county for Demorest contests, seeing five silver medals had been held during the year. Astoria and Pendleton had likewise held them.

Some of the locals have been up and doing, Grant's Pass, for instance, with its gospel temperance meetings of so aggressive a character, that they have set the rum power up in arms. It is likewise circulating a petition to close all business houses on the Lord's day; and interesting itself, too, in starting a reading room.

The Sheridan union being invited to participate in the celebration of the Fourth of July, engaged Mrs. Delle Cox to deliver the oration, which she did in a highly satisfactory manner.

The young union of Heppner, in the midst of the wool-raising country is progressing well, meeting weekly in the Baptist church. It has opened a reading-room which is much appreciated by the citizens.

Gardiner is jubilant and thankful for the success of its efforts in banishing the saloon by means of the remonstrance petition, which is available by law in towns without a charter.

The L. T. Legion branch continues to grow and strengthen. At Wasco were the first commencement exercises when four members graduated from that town and three from the adjacent Moro. Oregon boasts forty-seven organizations, thanks to the untiring efforts of Mrs. Ada Unruh.

Immediately after convention Miss Ackermann, whom we had welcomed there, visited several of the valley towns, where all who heard her were deeply interested in her addresses. Miss Jennie Smith and her traveling companion, Miss Sherman, had been through Portland before that and organized a temperance society among the railroad employés in Albina.

After state convention our president resumed her "field" activities. In response to a call she spoke at the state Sabbath-school convention which was held at Newberg. "This afforded me," she says, "a fine opportunity to speak on the 'Relation of the church to the liquor traffic' to a large and representative audience. The opportunity was far beyond what it is to appear at a W. C. T. U. convention, as the audience was not only large and representative as to numbers, but also as to character and locality."

She likewise spoke by invitation on Sabbath afternoon for the Y. M. C. A., in Portland, and another Sabbath for the Good Templars. But I will quote from her logbook.

"When visiting Coos Bay, I effected a county organization for Coos county, on which occasion I spoke both evenings, and conducted the department drill during the day. Assisted Mrs. Spangler in a two days' school of methods at Silverton besides a number of minor appointments, and kept up my part of the work for the *White Ribbon* and Refuge Home."

From press reporter, Mrs. Cox, I hear that: "The Newberg union held the Jennie Casseday memorial service with crowded house and collection taken for the Jennie Casseday Home. Since then we have had our public meeting addressed by Prof. Joseph Moore, of Earlham College, Indiana, and a W. C. T. U. picnic where a good program was rendered, including a bountiful dinner with ice cream, and thirteen new members were the result. We expect to have another soon in another locality. Go and do likewise; let us carry our W. C. T. U. into every adjacent neighborhood. In spite of the Fair at Chicago, in spite of the hard times, in spite of midsummer weather, we are keeping up our business and mothers' meetings regularly, and hold very few meetings without adding new names to our roll.

Yam Hill county has just held its second gold medal contest at Dayton, the other was held at McMinnville, and in this case as in the other, Newberg carried off the medal, Stella Lyon and Mary Cook being the happy winners. We expect to hold another contest in October. We had a crowded house at Dayton with thirty-two dollars receipts at door.

Yam Hill county expects soon to inaugurate quarterly conventions and to this end a mass convention or conference has been called to meet in Amity in October, when a school of methods and general discussion of our work will be interspersed with music and addresses, and a more perfect organization is hoped to be effected throughout the county.

The memorial service was held in Corvallis under the auspices of the Y's. I should like to add a word concerning the success of our junior Y's. They number now twenty-four earnest and energetic members, and have full and interesting meetings. Boys and girls have equal privileges. They edit between them an able little journal which is read with much interest at their weekly meetings. They have committees for flower mission work, visiting the sick, etc., and a social of some kind monthly. They require all members to sign the triple pledge, but those, who so desire, are permitted to limit the obligation to their twenty-first year.

L. A. NASH,
State Reporter, Corvallis.

NEWS IN A NUTSHELL.

MISS ELIZABETH U. YATES, who has been very ill is now recovering and will probably be able to resume lecturing by October.

DR. ANNA SHAW will be in Oil City, Pa., for one date, September 3, at Franklin, September 4, and at Hickory on the 5th at the Forest county W. C. T. U. convention.

A DEMOREST silver medal contest was held at Coventryville, Chenango county, N. Y., August 24. The medal was won by John R. Whitney, and the second prize by Miss Mamie Pearsall.

THE Venango county, Pa., L. T. L. convention held at Siverly, August 16, was a gratifying success, giving to this department a "come to stay" appearance which it sadly lacked before.

THE W. C. T. U. convention of Venango county, Pa., meets at Franklin, September 20. Rev. Henrietta G. Moore will make the address on the first evening and a gold medal contest is being prepared for the second evening.

CLEARFIELD, Pa., is to have an eight day campaign under the joint auspices of the W. C. T. U., the Y. P. S. C. E. and the Epworth League, under the leadership of Major Geo. A. Hilton. It is thought Bellefonte and Butler and other points will fall in line under the same strong union of forces—one that in any community should work mightily for righteousness and temperance.

CAMPBELL PARK Presbyterian church was the scene of the third annual convention of the third district Illinois W. C. T. U. last Tuesday. The forenoon and afternoon sessions were occupied with papers on important departments of work following the devotional exercises and reports of work by unions. A question box was conducted by Mrs. Louise Rounds, state president, who also delivered the address of the evening, "The Three Reasons."

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Over 1,000,000 Ladies who have used it pronounce it the Best Soap in the World
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Excels any 25c. Soap. Ask your dealer for it. Full sample, 12 cents. Beware of imitations.
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Catalogue on Application.

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DR. HEBRA'S VIOLA CREAM

Removes Freckles, Pimples Liver-Moles, Blackheads, Sunburn and Tan, and restores the skin to its original freshness, producing a clear and healthy complexion. Superior to all face preparations and perfectly harmless. At all druggists or mailed for 50 cts. Send for circular.
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WORLD'S FAIR EXHIBIT Manu'frs Bldg. Sec. N., Ground floor (*note this*). Modern, Self-Heating Folding Bath-Tubs and Improved Water Heaters. 20 styles. (*See them.*) Send 2c for Illus. Catal'g. THE MOSELY FOLDING BATH TUB CO. 181 K S. Canal St, Chicago.

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EXCEL IN BEAUTY, TONE AND TOUCH.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

Official Communications.

NOTICE.

To State Corresponding Secretaries:

The blanks for the annual tabulated statement for the National report have been sent to each state corresponding secretary to the address given in the Annual Leaflet. If any have failed to receive a copy they should let me know at once and duplicates will be sent. I shall send out no other blank this fall but ask each secretary to present her report in such form as she may desire.

I however wish to ask that all distinctly state work be carefully and fully reported *somewhat in detail;* at least enough so to give the reader a clear idea of its scope and purpose.

No credentials will be sent out before the Convention opens, but the plan which I inaugurated some years since and which has now come to be used in many states, will be adhered to. CAROLINE B. BUELL,
Nat'l Cor. Sec.

NARCOTIC BULLETIN.

[This bulletin is prepared for the use of state superintendents.]

Hundreds of acres of tobacco in Connecticut and Pennsylvania were damaged by hail early in August and will be plowed under as fertilizer.

An important amendment to the factory law in New York City regarding the goods manufactured in "sweating shops" went into effect in April. It contains a clause regarding tobacco. No person can manufacture cigars or cigarettes in the living room of another without a written permit from the factory inspector.

Ohio's cigarette tax went into effect August 1. The new law taxes the wholesalers of cigarettes three hundred dollars, and retailers one hundred dollars a year. An effort is being made to prove the law unconstitutional. If this fails, a tobacco wrapper will be put upon the ordinary cigarette and the result labeled "cigarine."

"The dullness in tobacco manufacturing in the past few months is strikingly illustrated," says the *Western Tobacco Journal*, in its comparisons between the manufacture of the first four months of 1892 and 1893. In the first four months of this year the total does not exceed 82,000,000, as against 85,315,000 pounds the same period of 1892, showing a clear decline of at least 3,300,000 pounds, which if continued through the year would show practically 10,000,000 pounds of a shortage, whereas in former years the increase was always from 8,000,000 to 13,000,000.

There seems to be no end to the discoveries that await us concerning bacteria, and the relations of those microscopic organisms to the well-being of man. Who would think that the peculiar flavors which characterize different kinds or brands of tobacco are due to the presence of bacteria? Yet that is the conclusion to which recent investigations by a German botanist lead.

In curing tobacco, or preparing the raw, green leaf for use, a fermentative process called sweating is gone through with. It has been supposed that the chemical changes induced by this process were the source of the peculiar qualities possessed by the cured tobacco, but according to Suchsland's experiment it appears that micro-organisms may be the real cause of the changes.

He has examined tobacco, which had been cured, from all parts of the world, and has found in it an abundance of micro-organisms, and upon cultivating the bacteria from a particular kind of tobacco, and then inoculating another kind with this culture, he has produced in it the taste and aroma of the original. Wines have already been improved by a similar process.

More money is spent for tobacco than for the necessaries of life, $24,700 per day being spent in Chicago alone.

The American tobacco company (the tobacco trust) last year made a profit of $4,000,000 from cigarettes.

The secretary of Atlanta University, at Atlanta, Ga., (where there are more than five hundred colored students in all departments) writes: "This is an anti-tobacco school; none is used on these grounds in any form whatsoever."

In the school of reform at Westborough, Mass., all the boys committed have been tobacco users, and nothing else gave the master so much trouble.

I want to meet all state superintendents of the department of narcotics who attend the National Convention in October. Please inform me if you expect to be present. Our next bulletin will be on opium.

MRS. E. B. INGALLS,
Nat. Supt. Department of Narcotics.
4119 Westminster Place, St. Louis, Mo.

ENTERTAINMENT FOR WORLD'S AND NATIONAL W. C. T. U. CONVENTION.

Many questions have come regarding entertainment for delegates at the World's and National Conventions, therefore this announcement is made.

This being World's Fair year it is impossible to furnish free entertainment as heretofore, but we hope to be able to give in THE UNION SIGNAL from time to time, lists of hotels and boarding houses where good entertainment may be secured at reduced rates.

These lists will necessarily not appear till nearer the time of opening the Convention as terms given now might be changed to meet changed conditions in the large numbers who will possibly visit the World's Fair in October.

Effort will be put forth to make the securing of pleasant homes as easy as possible when the time arrives. Please watch for *official* notices in THE UNION SIGNAL.

CAROLINE B. BUELL, *Nat'l Cor. Sec.*

CONVENTION CALENDAR.

EAST WASHINGTON, Oakesdale, Sept. 6, 7.
MINNESOTA, St. Paul, Sept. 12, 13, 14, 15.
VERMONT, Montpelier, Sept. 13, 14.
SOUTH DAKOTA, Huron, Sept. 16, 17, 18, 19.
COLORADO, Boulder, Sept. 20, 21, 22.
IDAHO, Pocatello, Sept. 22, 23, 24, 25, 26.
KENTUCKY, Owensboro, Sept. 22, 23, 24, 25.
NEBRASKA, York, Sept. 26, 27, 28, 29.
KANSAS, Junction City, Sept. 26, 27, 28.
MAINE, Rockland, Sept. 26, 27, 28.
TENNESSEE, Maryville, Sept. 27, 28, 29.
NEW HAMPSHIRE, Jefferson, Sept. 27, 28, 29.
NEW YORK, Syracuse, Oct. 3, 4, 5.
MASSACHUSETTS, Springfield, Oct. 3, 4, 5.
NEW JERSEY, Camden, Oct. 3, 4, 5.
ILLINOIS, Springfield, Oct. 4, 5, 6.
MISSOURI, Sedalia, Oct. 4, 5, 6.
INDIANA, Richmond, Oct. 4, 5. 6.
WORLD'S AND NATIONAL, Chicago, Oct. 16–23.

ANNOUNCEMENT.

The fourteenth annual convention of the Delaware W. C. T. U. will be held in Dover, September 27, 28, 29. The change of place is made because of conflicting circumstances in Wilmington, and the dates are earlier than usual to meet the earlier dates of the National Convention. Mrs. Mary T. Lathrap is engaged for September 28, and other workers will be with us. Let us plan for our best convention this Columbian year.

MARGARET S. HILLES, *Pres.*
E. ELMA PYLE, *Cor. Sec.*

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME.

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Mrs. Mary A. Woodbridge, Ravenna, O., for the regular form, and circulate it to the best of her ability, mailing the names to Miss Alice E. Briggs, Evanston, Ill.

Our Library Table.

SEPTEMBER MAGAZINES.

SCRIBNER'S magazine for September is replete with things fresh and good. Lovers of rare literary "finds" will be particularly delighted with "A Thackeray Manuscript in Harvard College Library," by T. R. Sullivan. Enthusiasts of the fish-hook persuasion will be glad to read Alexander Cargill's excellent paper on "Izaak Walton." Edward J. Lowell gives a comprehensive discourse on "Clothes—Historically Considered," with illustrations by W. L. Taylor. Fiction devotees will mingle smiles and tears over Robert Grant's "Opinions of a Philosopher." "The Sharpness of Death," by Elizabeth Knight Tompkins, and "The Rich Miss Girard," by Harrison Robertson.

Charles Scribner's Sons, New York City.

LIPPINCOTT'S for September contains a paper entitled, "Uncle Sam at the Fair," by Captain Charles King, describing the government exhibit at Chicago, and telling how that part of it which relates to the army is thronged by visitors, while those which display the arts of peace are comparatively neglected. Mrs. Elizabeth Wormeley Latimer gives "A Girl's Recollections of Dickens" on his first visit to America in 1841. A short study of "Forest Fires," by Felix L. Oswald, is accompanied by his portrait. Judson Daland, M. D., writes of "Hypnotism, its Use and Abuse." Commander C. H. Rockwell, of the United States Navy, narrates "A Sea-Episode" on a fever-stricken ship. These are a few of the very readable contributions in this well-known and highly appreciated magazine.

J. B. Lippincott Co., Philadelphia.

Ernest Hart, F. R. C. S., editor of *The British Medical Journal*, has an article in the September POPULAR SCIENCE MONTHLY tracing "The Pilgrim Path of Cholera." He shows that the hordes of pilgrims that gather at Mecca, Kalighat, and other sacred places, bathe in and otherwise pollute, yet at the same time drink the sacred waters, and then scatter to their homes, are the means of conveying cholera to the shores of the Mediterranean and across to southern Europe. The indescribable scenes on the banks of the sacred waters are shown from photographs. "Scientific Cooking," is the subject of an essay by Miss M. A. Boland, instructor in cooking in the Johns Hopkins Training School for Nurses. It is "a plea for education in household affairs," pointing out the dangers of improperly prepared food, and the need of systematic instruction in cooking.

D. Appleton & Company, New York City.

The September ATLANTIC MONTHLY contains an article, which will be of special interest for a considerable number of readers, on "Edwin Booth," by Mr. Henry A. Clapp, the eminent Boston critic, whose appreciation of Mr. Booth is equal to his skill in literary art in adequately describing him as an actor. A second article of special value just now is one on "Wildcat Banking in the Teens," in which the historian, J. Bach McMaster, gives much information with regard to the old state banks which some people fear are to be restored. Charles Egbert Craddock continues with even increased vigor the serial story, "His Vanished Star." Charles Stewart Davison has an article of very great interest on Swiss travel, "A Slip on the Ortler." Agnes Repplier writes in her incisive and engaging way on "A Kitten." "A Russian Summer Resort," furnishes a theme of excellent variety for Miss Isabel F. Hapgood. Miss Preston and Miss Dodge continue their translations and notes on Petrarch's Correspondence. President Walker, of the Massachusetts Institute of Technology, writes a strong paper on "The Technical School and the University," taking decided exception to some views advanced by Professor Shaler in the August number. Aline Gorren treats of the "Moral Revival in France." Notices of New Books and the Contributors' Club complete a very good number.

Houghton, Mifflin & Co., Boston.

GREELEY ON LINCOLN, with Mr. Greeley's Letters to Charles A. Dana and a Lady Friend, to which are added Reminiscences of Horace Greeley. Edited by Joel Benton, with a photo-sculpture portrait of Mr. Greeley, and a *fac-simile* of a part of his MS.

The treatise which gives the title to this volume, shows Mr. Greeley's mind in contact with the questions and the personality which, perhaps, were most prominent in the course of his own career, and to a certain extent epitomize it. The letters to Mr. Dana, and those to an intimate lady friend, not only cover rare periods and incidents in Mr. Greeley's life, but they show the naïve, unconscious motions of a mind never tempted to dissimulation, and (in the privacy for which they are intended) without motive to be other than sincere.

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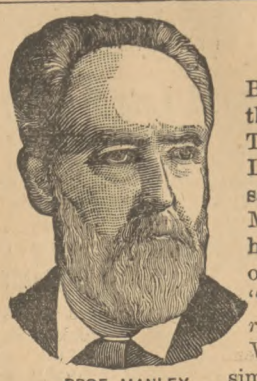

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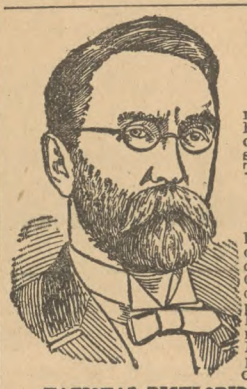

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Our L. T. L. workers will please not forget that one of the plans adopted by the National for the Harvest Home celebration is the giving of a card to each child as a souvenir of the day. Of these we make two special offers. Note.

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NEW LEAFLETS.

We have just published a revised edition of National Leaflet No. 53, "Children in the Church," by Rev. C. C. Harrah. The author has carefully rewritten the original leaflet, bearing in mind the comments made on the first edition, and we are satisfied that the most ardent sectarian can find no fault with the present form. It ought to have a large circulation among Christian people, for the truth which it contains, a truth which we regard as vital to the success of the Christian church. Send for it.

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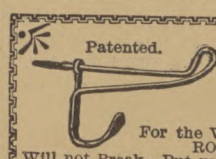
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Or, Pleasure and Profit for Sunday Afternoon. Arranged by ALICE M. GUERNSEY. Price, 50 cents.

This pretty little quarto is ingeniously devised, so as to suggest to children, by means of outline pictures, the work of searching the Scriptures in order to find the passages which the vignettes chime in with. It will be of service to many a mother, or older sister, or brother, on a Sunday afternoon, in the endeavor to teach or interest the little ones.—Central Christian Advocate.

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FROM THE SCHOOL JOURNAL, THE TEACHERS' INSTITUTE.

Some very useful books are issued by the Woman's Temperance Publishing Association, the Temple, Chicago. In A Song of Life, Margaret W. Morley treats the delicate subject of development. The White Ribbon Birthday Book contains a selection for each day. Elizabeth W. Harrison's book, A Study of Child Nature, is crowded with helpful suggestions for mothers and teachers. "Columbus, and What He Found," is a series of delightful talks between the author and her own children.

THE UNION SIGNAL AN EDUCATOR.

An earnest white-ribboner writes: "If our own women would take THE UNION SIGNAL it would be easier to induce outsiders to subscribe. I read at one of our late meetings the leaflet, 'The Hour and its Needs,' by Mrs. Margaret B. Platt, and secured three subscribers to THE UNION SIGNAL. A lady who did not belong to our union said, 'If THE UNION SIGNAL is such an educator and helper I want it in my family,' and gave me her name."

If one woman in every union would send us four new subscribers we would be glad to send a copy to any minister named by the union free.

A pamphlet that will meet with a wide reading by members of the W. C. T. U. and its friends is one recently prepared by Sho Nemoto, and which contains the telegraphic communications and correspondence in Japan relative to Miss Mary Allen West's sickness and death and funeral. Sho Nemoto has translated these from Japanese to English and they contain many beautiful and touching passages. In the same pamphlet is also printed Miss West's most popular and effective address on "Citizenship," interpreted by Rev. S. Ogata. The translator says: "When she delivered this at Shiba church, Tokio, Japan, the house was packed with two thousand people." Price 15 cents.

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COMING!

RED-LETTER DAYS OF THE W. C. T. U.

World's W. C. T. U. Day, Sept. 22.

Children's Harvest Home, Sept. 28.

These days, the birthdays of Mrs. Mary Clement Leavitt and Miss Willard, will be "kept" in our ranks the world over. Plans are already being made for public meetings in their celebration, and THE UNION SIGNAL for Sept. 7 will contain a program for the World's Day.

A New Leaflet

has been prepared for distribution at these meetings. Send for

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Only twenty-five cents, and twelve messages will come to you during the year from the field of young woman's temperance work.

The **Oak and Ivy Leaf** will help to carry the temperance message into some young heart by your means.

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TO CLUB RAISERS.

Please give to each member of your club receipt for her subscription to THE UNION SIGNAL, with the request that she notice date on the yellow label.

A New Jersey Miracle.

Helpless for Years with Locomotor Ataxia and Rheumatism. His Case Pronounced Hopeless by the Leading Physicians of Sussex County.

(By Special Correspondence to the N. Y. Press.)

The busy little village of Branchville, N. J., has been the scene of a modern miracle. Chas. F. Struble, a well-known and prosperous farmer, living on Homestead Farm, in Frankford Township, a few miles from Branchville, is just now the chief subject of discussion throughout Sussex County.

The *Press* is always up to date in its news; both political and medical, and has procured the following from Mr. Struble's own lips.

"I have been troubled with rheumatism off and on for twenty years. I have tried all kinds of medicines and treatments. I have taken sulphur baths at Hamburg, N. J., Newton, N. J., and in New York City with a doctor who charged me $2.50 a bath each day. An English doctor treated me with a galvanic battery at Rockaway, Morris Co., N. Y. I have tried many doctors. None of them did me any permanent good. I used all kinds of liniments I could hear of but without avail.

"About two years ago I was taken much worse and my doctor said I had locomotor ataxia of the spine, and that the chances were against me. After treating for a time he finally gave me up and said he had done all he could for me.

"The cords of my limbs were drawn tight as the cords on a kettle drum, and I had such cramps in my limbs that I suffered terrible pain. My feet were cold all the time. I had to use a hot water bag and heated bricks to my feet, but even then I could not get any relief.

"Finally, I heard of Dr. Williams' Pink Pills for Pale People, and I commenced taking them on February 5, 1893. I found in three days' time that the cords in my legs began to 'let up,' my feet began to get warm, I began to eat and sleep well, and in one month I had gained six pounds. The numbness in my limbs began to leave me too, and to-day I feel like a new man, and cannot say too much in praise of Dr. Williams' Pink Pills. I am able to walk and do some work, and all this is after using only nine boxes of Pink Pills. I feel so grateful for my recovery that I am glad to let the public know what these pills have done for me."

In order to emphasize his story, Mr. Struble made the following affidavit:

Sworn and subscribed before me this thirteenth day of April, A. D., 1893.

IRA COSS, *Justice of the Peace.*

Justice Coss evidenced his interest and good feeling by the following certificate:

I hereby certify that all that Mr. Struble says regarding his rheumatic and other troubles I believe to be true and correct.

IRA COSS, *Justice of the Peace.*

On the farm with Mr. Struble lives his two adult sisters. Miss Anna M. Struble made the following statement:

"Dr. Williams' Pink Pills for Pale People have done wonderful things for my brother. He was in a helpless condition when I left him on Jan. 12th last, and when I returned on March 25th, I found him cured. The most remarkable thing about the case," she continued, "is the curing of his lameness. Of course I wanted to know all about the causes of such a wonderful change, and I learned from him and my sister and others, that during my absence he had been using the Pink Pills, and that his recovery was attributed solely to them."

Miss Mary E. Struble said: "I saw my brother in all the stages of the disease. He began improving as soon as he began taking the Pink Pills. When my sister went away in January he was apparently at death's door and nobody seemed to have any hope for him. He certainly had little or none for himself, and he was very despondent in spite of all efforts to cheer him. He declared that he felt better as soon as he began taking the Pink Pills, and to one who, like myself, was attending him day by day, there could be no doubt that they and they alone were the cause of his improvement. Why all other things he had tried he had abandoned, for they had failed to do him the slightest good. What else could have put him on his feet again? We don't wonder at his enthusiasm for the Pink Pills."

George J. Bowman, the proprietor of the American Hotel at Branchville, said: "All that Mr. Struble says in reference to the Pink Pills I know to be true. In fact he can't say too much about them for they have undoubtedly saved his life."

At the Branchville drug store, chief clerk Henry Beemer remarked: "I have no doubt that Dr. Williams' Pink Pills have cured Mr. Struble." Joseph H. McDonald, the proprietor of the General Store of Branchville, and Postmaster Knox expressed themselves in similar terms.

Pink Pills for many years previous to their general manufacture were used as a prescription. At first they were chiefly prescribed for impure blood and general weakness. Now they are found to be a never-failing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of La Grippe, palpitation of the heart, pale and sallow complexions, and all diseases of the blood, such as scrofula, chronic erysipelas, etc.

They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Pink Pills are sold in boxes (never in loose form, by the dozen or hundred, and the public is cautioned againt numerous imitations sold in this shape), at 50 cents a box or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Schenectady, N, Y., or Brockville, Ont.

Don't get constipated. Take BEECHAM'S PILLS.

THREE HARVEST EXCURSIONS.

Via the Chicago, Milwaukee & St. Paul Railway to all of the best farming sections of the West and Northwest, will be run on August 22, September 12 and October 10, 1893. Return tickets good for 20 days. Low rates. Apply for further information to nearest ticket agent, or address Geo. H. Heafford, Gen'l Pass. Agent, Chicago, Ill.

ONE CENT PER MILE VIA PENNSYLVANIA SHORT LINE TO INDIANAPOLIS FOR G. A. R. ENCAMPMENT.

September 1st, 2d, 3d and 4th, excursion tickets will be sold via Pennsylvania Short Line from Chicago to Indianapolis at the low rate of One Cent per mile, account G. A. R. Encampment; good returning until Sept. 16, inclusive.

MOVING SOUTH.

Convenient markets, good soil, pure water and excellent climate are advantages to be considered when looking up a home, business location, farm, etc. Maryland and the Virginias afford these, with many more advantages. Improved farm lands, adapted to stock raising, dairying, grain, grass and fruit growing, can be obtained at low prices and upon easy terms. Thriving towns invite the merchant, mechanic and business man. Abundance of coal, timber, ore, water power, etc. Free sites for manufacturers.

For further information, address M. V. Richards, Land and Immigration Agent, B. & O. R. R., Baltimore, Md.

A VERY POPULAR TRAIN

on the CHICAGO, ROCK ISLAND & PACIFIC RAILWAY leaves Chicago, daily, at 10 P. M. It is called

"THE BIG FIVE"

is only one day out, and passengers arrive at Denver, Pueblo or Colorado Springs early the second morning.

The "ROCK ISLAND" has become a popular Colorado Line, and the train above referred to is Vestibuled, and carries the "ROCK ISLAND'S" excellent Dining Car Service.

JNO. SEBASTIAN, G. T. & P. A.,
CHICAGO, ILL.

A SEWING MACHINE.

What is home without a sewing machine? Home without a sewing machine to-day is primitive. It is indispensable; it facilitates and lightens work, saves time and avoids waste of power. A person would naturally think that every home contained a sewing machine by this time; but not so, thousands are without them.

To the purchaser the perplexing question is which make to select. To our readers we would cheerfully recommend the Oxford Mfg. Co., Chicago, whose advertisement appears in another part of this issue. Their machines are highly indorsed.

CHEAP EXCURSIONS TO THE WEST.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and northwest will be afforded by the series of low rate harvest excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on August 22d, September 12th and October 10th, 1893, to points in Northwestern Iowa, Western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming and Utah, and will be good for return passage within twenty days from date of sale. Stopover privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago.

Signal Notes.

THE first woman physician to India went in 1869.

JAPANESE children are taught to write with both hands.

ONE person in three is a voter in France, one in forty-six in Belgium.

No one in Austria can vote who does not pay a tax of at least five florens.

OF the sixty-six Scotch poor-houses, no liquors are supplied in thirty-eight.

EIGHTY per cent of Russian and Servian soldiers are unable to write and read.

One hundred thousand absolutely homeless people are wandering through England.

IN one week nine persons in London deliberately killed themselves by drinking alcohol.

Two hundred and two million pounds of tea are consumed in one year in the British kingdom.

THERE are two hundred centers in the United States where university extension work is carried on.

There are five hundred thousand attempted opium suicides in China every year, a missionary states.

THE U. S. consul in Belgium says that more than one-fourth of the voters there are proprietors or agents of saloons.

A STOCKHOLM police official gives the Salvation Army credit for accomplishing more against crime and misery than all other organizations put together.

A NEW secret society is said to have been organized recently in Kansas called "The Army of Liberty" with the express purpose of electing only whisky men to office.

LEGISLATORS, aldermen, etc., travel on public funds, but in Berlin five teachers have been voted a traveling stipend, one of whom is at the World's Fair to study American educational methods.

EDWARD ATKINSON, said to be the leading fiscal statistician of our times, says that it costs five dollars a head to run our government, but the ar ual cost of spirits, beer and wine is fiftec dollars a head.

AT the last yearly meeting of the Society of Friends in England a more advanced stand was made for temperance than ever before, every member pledging himself to abstain from use and sale of liquors and the buying of brewery shares.

SUPT. BYRNES of N. Y. police force says that the reasons why men are unable to find work are four, viz., incompetency, laziness, intemperance, and last but least, old age and sickness. These account for the crowded cheap lodging-houses.

AT the opening of a second *creche* in Edinburgh, the surgeon of the police of the city said that the mortality among children under five was something terrible in certain districts, two hundred per one thousand, while the general mortality would be only twenty per one thousand.

THREE philanthropic organizations in Boston have been incorporated into one society called, "The People's Building Association." The new company will accommodate persons of moderate incomes by building cheap houses, and by not demanding a payment down at time of purchase.

THE Sceptre Life Association gives some interesting testimony in regard to the longevity of total abstainers. For the nine years ending December, 1892, in the general sections seven hundred and sixteen actually died out of the nine hundred and thirteen expected; while of the four hundred and thirty-three expected deaths in the abstainers' section, only two hundred and forty-one died.

PEOPLE are often inclined to feel discouraged at the slow progress of temperance sentiment, but a review of the condition of affairs in London over one hundred years ago should certainly inspire hope. In 1736, when the population was six hundred and thirty thousand, there were fifteen thousand eight hundred and thirty-nine saloons at which intoxicants could be purchased. In 1836 there were over one million seven hundred seventy-six thousand population, and the number of saloons was about five thousand. In 1782 there were two hundred and ninety-six public gaming tables.

Mothers! Mothers!!

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

A Cultivated Taste

would naturally lead a person possessing it to prefer the best things obtainable and guard against imperfections. The Gail Borden Eagle Brand Condensed Milk is unequalled in quality, as a trial will prove. Grocers and Druggists.

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Total Abstinence Life Insurance Ass'n

OF AMERICA

You believe in insurance for Temperance people in a strictly Temperance Company.

You want a straightforward life policy at rates as low as possible commensurate with safety. You **DO NOT want a ten-year term policy,** which either leaves you without protection at the end of ten years, or compels you to re-insure at the advanced age rate.

You are therefore invited to transfer your policy to the

AMERICAN TEMPERANCE LIFE INSURANCE ASSOCIATION,

187 BROADWAY, NEW YORK.

This is not only the pioneer organization of its kind, but has just absorbed into its business **the entire membership of the Good Templars' Mutual Benefit Association,** thus doubling the strength of The American Temperance Life Insurance Company, both in membership and in business.

☞Members of the Total Abstinence Company will be accepted on the basis of their original application, and without medical re-examination. The Annual Dues and the Membership Fee, which are usually charged upon entering, **will also be remitted,** so that your insurance is

ABSOLUTELY WITHOUT COST FOR THIRTY DAYS.

This is the only regular Life Insurance Company in the country insuring **only** total abstainers. It is now absorbing the membership of temperance orders, and proposes to continue until it is the strongest temperance organization in the world.

This Association insures members whose ages are forty-five and upward at a fair increase over the cost of younger members, **instead of excessive rates charged by old-line companies.**

For transfer blanks and other information, address, at once,

American Temperance Life Insurance Association,

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FRANK DELANO, PRESIDENT. GEO. E. GODWARD, SECRETARY.

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or knit, or do fancy work of any sort? If so you can fully appreciate the merits of

Glasgo Twilled Lace Thread.

It has a twilly texture peculiar to itself that imparts the richest appearance and effect to lace and all other fancy work. It is more economical and far superior to linen thread in every way and for every purpose. It is also equal to the very best threads made in the country for all sewing purposes, whether by hand or machine. One spool will convince you. Ask your dealer for it, or send **10 cents** for sample spool, **500 yards.**

12 Illus. tidy patterns, 12 Illus. bed spread patterns, **5 cents** each, by mail. Illus. Crochet Books, 1, 2, 3, **10 cents** each.

GLASGO LACE THREAD CO., Glasgo, Conn.

Metal Tipped. EVER READY DRESS STAY Will Not Cut Through.

See Name "EVER READY" on Back of Each Stay.

Acknowledged the BEST DRESS STAY On the Market

Made with **Gutta Percha** on both sides of steel and warranted water-proof. All other stays are made differently and will rust. **Beware of Imitations.** Take none but the **"Ever Ready."**

Manufactured by the **YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich.**

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SPECIAL DEPOTS. { MODEL DRESS STEEL CO., 74 Grand St., New York. BROWN & METZNER, 535 Market Street, San Francisco.

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A BEAUTIFULLY ILLUSTRATED BOOK

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Sent for 10 cents in postage or silver, if you mention this paper.

GEO. F. BARBER & CO., Architects, Knoxville, Tenn.

Restore Your Eyesight. Cataracts, scars or films can be removed. Paralyzed nerves restored without the knife or risk. No drugs. Diseased eyes or lids can be cured by our Actina treatment. We prove it. Hundreds convinced. "Actina" never fails to cure Hay Fever; try it. Asthma and all head and throat troubles. PROF. J. H. GILBERT, Mgr., 5 & 5½ Lakeside Bldg, Chicago, Ill.

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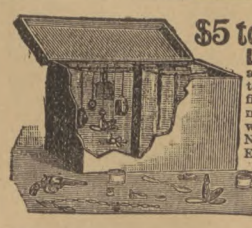

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Unlike the Dutch Process

No Alkalies

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Other Chemicals

are used in the preparation of

W. BAKER & CO.'S

Breakfast Cocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

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"A dollar saved is a dollar earned." This **Ladies' Solid French Dongola Kid Button Boot** delivered free anywhere in the U.S., on receipt of Cash, Money Order, or Postal Note, for $1.50. Equals every way the boots sold in all retail stores for $2.50.

We make this boot ourselves, therefore we *guarantee* the *fit, style and wear,* and if any one is not satisfied we will refund the money or send another pair. Opera Toe or Common Sense, widths C, D, E, & EE, sizes 1 to 8, and half sizes. *Send your size; we will fit you.* Illustrated Catalogue FREE.

DEXTER SHOE CO. (Incorp't'd, Capital, $1,000,000.) Order Dep't, Boston, Mass.

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LORD'S PRAYER Engraved in Raised Letters within the Smallest Space ever known. This lovely solid Gold Plate Charm Souvenir is made of Brilliant Goldine Metal, heavily Gold Plated. Stands Acid. Brilliant, Handsome and Pretty as a new Piece of 18-Karat Solid Gold Jewelry. A Beautiful CROSS and CROWN on other side.

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DR. HOXSIE'S CERTAIN CROUP CURE,

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This great remedy acts upon the membranes of the throat and lungs, and speedily cures Coughs, Congestion, and any serious irritation to the Pulmonary organs, while as a prevention of **Membraneous Croup, Diphtheria, Whooping Cough** and **Hay Fever,** its action is marvellous.

THOUSANDS TESTIFY

To the truth of these assertions. **NO OPIUM.** Sent to any address, postpaid, on receipt of **50cts.**

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ALUMINUM SOUVENIR CHARM

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Healthfully and beautifully located in the Hudson River Valley. Affords superior advantages for thorough and systematic education to boys and girls. Careful attention given by a strong faculty of experienced professors and teachers to intellectual, social, moral and physical culture. **A Conservatory of Music and Art** of high grade. 40th year opens Sept. 18. For illustrated Catalogue, address REV. A. H. FLACK, A. M., Pres., Claverack, N. Y.

CHICAGO FEMALE COLLEGE (formerly at Morgan Park). 19th year begins Sept. 14th. Includes six weeks' study at World's Fair. New buildings. All departments Ornamental branches taught by artists. Send for catalogue. Rooms for World's Fair visitors during vacation. Miss Julia H. Thayer, Auburn Park, Chicago, or 247 State St.

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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 37.] CHICAGO, September 14, 1893. [Price $1.00 per Year in Advance.

Mrs. Ursula D. Herrick 1111 Muddock St. Peoria Ill.

WORLD'S AND NATIONAL W. C. T. U. CONVENTIONS.

The World's W. C. T. U. will hold its second biennial meeting in the Memorial Art Palace, Lake Front Park, Chicago, Ill., beginning October 16, 1893, in connection with the World's Columbian Exposition Congresses, and the National W. C. T. U. will hold its twentieth annual convention in the same place on succeeding days. All National societies of the W. C. T. U. are entitled to send delegates to the World's Convention in the proportion of one for every one thousand members, and state societies will be represented in the National W. C. T. U. Convention by one for every five hundred members, besides the general officers.

SPECIAL ANNOUNCEMENT.

Read the announcement of DAILY UNION SIGNAL on page 14, cut out the coupon, fill out as directed and send the same with twenty-five cents to the W. T. P. A., The Temple, Chicago. Prompt attention to this will enable us to prepare the wrappers before the Convention and insure our subscribers the daily reception of this indispensable and accurate report of the two great meetings mentioned above.

SINCE OUR LAST ISSUE.

Money is said to be more plentiful in the Eastern marts.

The Pan-American Medical Congress met last week at Washington, D. C.

Wisconsin, Pennsylvania and California each celebrated a day at the Fair last week.

The naval revolt in Brazil has caused a serious interference with the foreign commerce of that nation.

J. S. B. Adams, of Massachusetts, has been elected commander-in-chief of the Grand Army of the Republic.

A fatal wreck, caused by criminal negligence of railway employés, occurred on the Pan Handle road at Colehour, Ill., Thursday.

An international exposition, with Alfred Picard as director-general, to be held in France in 1900, is announced in a Paris dispatch of September 10.

As predicted, the Irish Home Rule Bill was overwhelmingly rejected by the House of Lords, the vote being four hundred and nineteen to forty-one.

Emperor William made a notable speech at Metz during the recent German army maneuvers, in which he declared himself in favor of peace and unity.

Chinese laborers in California who have not complied with the registration laws of the United States under the Geary bill are being arrested and returned to China.

The *London Times* of September 10 publishes a letter from the explorer, Nansen, written at Charabowa, Yugorski strait, August 2, before the ice closed about his vessel.

A dispatch from Melbourne, September 7, announces the welcome news that the Legislative Council in Wellington, New Zealand, has passed the woman's franchise provision of the election bill.

Hon. Hamilton Fish, of New York, formerly governor of that state, a United States Senator and Secretary of State under President Grant, died September 7, after an honorable and useful life of eighty-five years.

Reports during the week confirm the rumor of Emin Pasha's death which occurred during a battle with the cannibal natives, February 26, near the Ialiba river. Emin Pasha (Edward Schnitzer) was a German officer and scientist, who lived for five years in the heart of Africa controlling a large territory and making many valuable scientific researches.

THE great Minnesota coal trust, which forced the consumers of that fuel to pay such unjust and exorbitant rates last winter, has dissolved before the heat of the united opposition against it. The new law of the state makes a combination for the purpose of raising the price of food and fuel a penitentiary offence, without the option of a fine. Such a law enforced by a committee of earnest citizens might well be on the statute books of every state and municipality.

THE Radical constituency in England are not taking the defeat of the Home Rule Bill in the House of Lords calmly, and their newspapers are calling upon the people to abolish the House and imploring Gladstone to pose as a second Cromwell. Sir Wilfrid Lawson, president of the Alliance for the suppression of the liquor traffic, declares: "We are the poorest spirited nation that ever existed if we submit to this latest insult and injury at the hands of the great landlords."

THE present week bids fair to be one of supreme interest in the United States Senate, the repeal silver bill having the right of way. Prominent speakers have given notice of formal presentations of the silver question pro and con, and a week of solid discussion is anticipated. The ways and means committee will give special hearing to representatives of all the leading manufactories of this country, with a view to further enlightenment on the mooted tariff question.

Do not miss the account of the Sunday-school convention on page thirteen. It came too late for insertion in any other part of the paper and was too important to hold over another week. White-ribboners will rejoice that such strong advocates as Mrs. Ingalls, Messrs. Crafts, McLaren, Jacobs and others were on hand to urge our side of the question. Unquestionably this is the greatest victory that temperance has gained in the grand ranks of the Sunday-school army.

THE reporters of the Chicago press have shown a commendable faithfulness to morality and decency in exposing the vile dances of the Midway Plaisance, some of which have finally been suppressed by the authorities. The public is to be congratulated upon the high quality of mind and heart which the young men and women (for there are many of the latter on the Chicago newspapers) of our reportorial staffs possess. The World's Fair has been reported daily in our home papers in a manner that is not only attractive to the intellect, but as a rule, elevating to the morals. The educational value has been emphasized and the artistic and helpful made prominent. Let white-ribboners rejoice at all this.

LAST Saturday was the third largest day in point of attendance at the World's Fair, and probably the leading one in point of interest and pleasure since May 1. The three special attractions were the celebration of California, the G. A. R. and transportation vehicles. California's noted generosity was illustrated by the giving away of six carloads of fresh fruits. The dedication of the "New Liberty Bell" took place on the grand plaza, and was witnessed by tens of thousands, including many of the two hundred and fifty thousand school children who have given trinkets and pennies to be melted for this unique bell of liberty. This is indeed a cosmopolitan bell, for the coins of the world are in it—from those used by the Ptolemies to the copper penny of the humblest or youngest citizen of the new republic. It was fitting in the light of the new liberty which this bell is supposed to ring out, that it was first struck by a young lady, Miss Alice Scott, and that the song, written for the occasion by Mrs. Madge Morris Warner, was sung by Miss Alice Mitchell, all of California. Truly, this is "woman's century," and the World's Fair woman's opportunity.

ALTHOUGH the public press is amazingly silent, except for unbecoming inuendoes, the Prohibition Republicans of Iowa are not meekly submitting to the friendly attitude of their recent state convention towards the saloon. Within a week after this convention another was called. The callers were also Republicans, or, rather, were *formerly* Republicans. The object was to nominate an independent Prohibition ticket, and express their contempt for the repudiation of state prohibition by the Republican leaders. Their resolutions, which are remarkable for brevity and directness, state that "The question of maintaining and enforcing the prohibitory law of the state we regard as the paramount and practical issue involved in the approaching November election, and that we will not be deceived or misled by those who shall attempt to divert the attention of the people from this question by the discussion of those questions over which the governor and members of the General Assembly to be elected can exercise no direct control. That while we recognize with regret that the enemies of prohibition in Iowa have by questionable means and methods nominally captured the party organization in which many of us have heretofore placed our confidence and trust, yet we have faith to believe that the manhood and conscience of the individual Iowa elector cannot be intimidated or debauched, and we appeal with confidence to them, that in the coming election the verdict at the ballot box may not be construed as an abandonment of their heretofore cherished principles, and the cause of the home and of the best interests of humanity shall triumph still throughout this our beloved Iowa." While we believe it would have been wiser for these earnest, honest ex-Republicans to have joined their forces with the existing Prohibition party, we heartily welcome each and every organized opposition to the saloon oligarchy.

THAT the hope of the world is Christ was never so widely evidenced as by the vast crowds that thronged the halls of Memorial Art Palace on September 10. From the breakfast hour the trend of pedestrianism was to the Lake Front and long before the opening hour every seat was taken in the Hall of Columbus and every foot of standing room was preëmpted. Cardinal Gibbons came to the platform leaning on the arm of Judge C. C. Bonney, president of the World's Congresses, followed by Mrs. Potter Palmer and Mrs. Chas. Henrotin, of the Woman's Auxiliary, these succeeded by Rev. John H. Barrows, D. D., chairman of the Parliament of Religions, and after them the most brilliant and cosmic cortege of ecclesiastics,—among which were two women—the world has ever seen. Archbishop, bishop and priest of the Greek Church marched with Judaism, Christian and Confucian, Hindoo with Mohammedan, Parsee and Presbyterian, Buddhist with Shintoist—until ten different faiths of the world were seated on the rostrum, gorgeous in many hued pontifical robes. Cardinal Gibbons led in the universal prayer of our Lord in the opening of the solemn and majestic event of the World's Parliament of Religions. A Hindoo said that twenty centuries ago a ruler of India had called a similar gathering of faiths in that cradle of religion at the foot of the Himalayas, but it was demonstrated that such a crowning glory as the fraternal union of religions has not been possible till within the last fifty years, when steam and electricity and science have thrown down the barriers between nations. In this "more than imperial feast," men eager for the truth have come together with mutual respect and tolerance and without surrender of what each holds most dear. In "this new, great act in the historic evolution of the race," the supreme fact is the universal brotherhood in the family of God; and a joy dawns in every devout heart that this day, when "acid sect dissolves in Christian charity," is the precursor of a reign of the Spirit which shall ultimate in universal love and peace. "Joy to the world, the Saviour reigns! Let earth receive her king."

FAITH'S GREAT HARMONY.

BY WARNER SNOAD.

The world would be filled with gladness,
  The earth would be always June,
If to hours of trial and sadness
  Our hearts aye sang in tune:
Gentle in Sorrow's choir,
  Love in a minor key,
But pealing higher, higher,
  For Faith's great harmony.

Master, take Thou and fashion
  My heart with a Master's skill,
On the chords of faith and passion,
  Play as Thy fingers will,
Though my soul throb 'neath the tension
  The music will thrill with love,
And my spirit's comprehension
  Learn the song of the saints above.

London, Eng.

THE SILENT WIRES.*

IV.

BY JESSIE F. O'DONNELL.

They were drawing near Miss Hilton's home. Karl, still thoughtful over the lilies he carried on his arm, at this moment caught sight of Hattie Starkey approaching from the opposite direction. He sprang forward, and confronted her on the doorsteps.

"Where have you been, Hattie?" he asked, suspiciously. Hattie ignored his hand, with a scornful laugh at his authoritative tone.

"What's that to you, Karl? You appear to have been enjoying yourself," with an expressive glance at Miss Hilton, whose face flushed at the insinuating look and words, but who said, pleasantly: "Come up to my room, Hattie, please, and see my beautiful lilies."

Hattie followed Karl and Winifred sullenly up the stairs. The little sitting-room was silent and dark, the girls having retired, and they were obliged to count their pennies too carefully to leave a light burning for Winifred. Karl reached for Hattie's hand while Winifred groped for the matches. There was no tenderness in his touch, and the girl withdrew her hand angrily. He seemed afraid she might escape him.

Miss Hilton had lighted the lamp and was chatting easily about the flowers; Karl had not spoken, but stood waiting, pale and grave.

"I understood you were too tired to attend the meeting to-night, Hattie," he said, as Winifred paused. "Where have you been?"

Winifred was about to leave the room, but Karl detained her. "Do not go, Miss Hilton," and Hattie added: "Don't go, Winnie; Karl looks cross enough to bite a ten-penny nail in two. Now, Mr. Heiser," turning to him scornfully, "what right have you to ask me where I have been?"

"The right you have given me, Hattie," he answered, gravely, "the right of a man who is to be your husband in a few weeks."

Only Winifred Hilton noticed that he did not say, "the right of a man who loves you."

"If you must know," said Hattie, "I have been up to the Great Consolidated office."

"For what purpose?" asked Karl in surprise.

"To apply for a position," the girl replied, sulkily. "I am going back to work to-morrow."

"Why, Hattie!" broke from the lips of both Winifred and Karl in surprise.

"Do you mean, Hattie Starkey," thundered Karl, livid with passion, "that you have done this thing without a word to me, that you have gone back to the company on their ignominious terms, betraying the interests of us all, false to your own word, false to our Union, false to *me*, most of all?"

"I don't know what you mean by ignominious terms, Karl. The company's going to pay me twelve dollars a week while the strike lasts," Hattie said triumphantly, "then give me my old place back, with a fair prospect for a rise."

"I know," said Karl, coldly, "that great inducements have been offered Miss Hilton to go to the main office, but she has steadily refused; and only yesterday I was asked to go to Washington and work a wire at ninety dollars a month."

"Oh Karl!" cried Hattie, roseate visions of new ribbons and bangles floating before her, "what *did* you say?"

"I said Judas Iscariot had been dead more than eighteen hundred years," replied the man with lofty scorn, and stifling the passionate words that rose to his lips, he walked to the door.

"Go after him, Hattie," whispered Winifred, eagerly. "If he should get to drinking now, it would ruin everything."

"Go after him yourself!" retorted Hattie. "You seem to have a remarkable appreciation of each other."

Winifred flashed an indignant glance at the girl, and followed Karl from the room. He had reached the stairs, but she laid a detaining hand upon his arm.

"Mr. Heiser—Karl," she said earnestly, "do not go away like this. Come and talk to Hattie. Surely, you can win her back. She is so young. She does not understand what she is doing."

"She *won't* understand," Karl muttered. "She doesn't care for the shame she brings upon me."

"She will care when you explain it to her," said Winifred. "Please come back."

Karl hesitated. "Let me walk round the block and cool off."

Winifred flushed a little in dread of his anger, but said bravely: "You will remember your pledge? You will not touch liquor?"

An impatient look crossed the man's face. What harm could a single glass do? Suddenly he recalled the lily against Tom Cary's dirty blouse, and he answered: "I will not, Winifred; I promise you."

"But you will come back?" she asked, and receiving his promise, returned to her room where she found Hattie on the lounge in a flood of tears. She put her arms around the girl and talked to her long and earnestly, begging her for the sake of them all to hold out a little longer.

"You know, Hattie, dear, you have only to apply to the Union for aid, if you need money; and Karl and I will gladly share our pennies with you, if you will only be true."

"I don't want your money," replied Hattie sullenly. "Father's laid up enough to last us another week, and we ain't sufferin' anyhow. But I am so sick of bein' without a cent for myself. It's bad enough bein' poor, anyhow, but here I'm goin' to be married in a few weeks and not a penny laid by for clothes."

"Karl would rather take you in those you have, Hattie, than in new ones bought at the cost of his respect and your own. Do you not see how your going back will reflect upon him? What will the men say if the acknowledged leader of the strike cannot depend upon his own sweetheart?"

"Bother!" muttered Hattie, impatiently. "The men won't think or care anything about it. Karl ain't half so much importance as you and he think."

"He should be enough importance to you, Hattie, for you to respect his wishes. Do you understand how angry he is?"

"Oh! I can twist Karl round my little finger," exclaimed Hattie, confidently. "He won't like my goin' back, but he likes *me*. I can soon talk him round."

"You will never talk Karl Heiser round!" was the indignant reply.

"Why, Winnie!" cried Hattie, laughing. "What do you know 'bout lovers' quarrels? This ain't the first spat Karl and I have had, by a long shot. And I shall be his wife in a month, you know."

"If you go back to the Great Consolidated office before the company yields, or the strike is declared at an end by the master workman," said Winifred, with sudden conviction, "you'll never be Karl Heiser's wife!"

Hattie stared at her friend with eyes wide with astonishment. "What do you mean, Winnie Hilton?" she demanded. "What has Karl said to you about me?"

"You do not need to ask me that, Hattie," was the proud reply. "Karl Heiser is not a man to talk to any one about the woman he would make his wife."

Karl's knock was heard at the door before Hattie could reply, and Winifred left them together. Karl was very cool now, ominously so, thought Hattie, looking at him in some dismay. He drew a chair to her side and said, quietly: "I want you to tell me, Hattie, all that led to this step of yours, what motives prompted you and what influences moved you."

"You know I never wanted to strike," began the girl defiantly. "I didn't b'lieve 'twould do no good." Hattie was apt to blunder in her grammar when excited. "We was gettin' little enough, I know, but 'twas better than nothin'. I hated to lose a cent, for father said if I'd do the work at home, he'd provide for us, an' I could have my money to dress on an' to buy any extras mother wanted. I'd been saving my money for a lovely India silk trimmed with green velvet—an' you'd have been proud of me in that, Karl—when the old strike was ordered, an' I had to give it up. So mean! I never'd have cared about the old Union if it hadn't been for you and Winnie, but, of course, I had to do as the others did."

"Of course; our object is mutual aid," said Karl, oracularly.

"You all said the strike would be over in a day or two," continued aggrieved Hattie. "But it's lasted two weeks, an' no sign of its ending now; and we've had to scrimp at home worse than ever; father's been surly an' ugly, an' I think he's plottin' some mischief; an' mother's fretted an' stewed, an' nagged me till I told her I'd go back."

"Why did you not tell me of your intention?" he asked.

"Because I knew you would make a fuss," acknowledged Hattie. "But I thought if the thing was settled an' I got higher wages you wouldn't care."

"What made you think you could get better pay, Hattie?"

The girl blushed but answered boldly. "Jennie Tyman told me she got big wages, and she says the company sends a coupé for her and sends her home in the same grand style. They give her lunches an' dinners at the office—nice ones, with fruit and coffee—an' she don't work only when she feels like it. She tells the company she ain't got no wire, and half the time she ain't, and she goes shoppin' two or three hours a day."

Karl's face darkened as this recital of luxuries proceeded. What were this girl's ideals?

"So you thought you'd set up for that sort of a lady, too," he commented. "You know I have told you Miss Tyman is not a fit companion."

"Well, Karl, I don't pick out your friends and you needn't mine," she retorted, losing her awe of her lover in anger.

"Go on," he said.

"I went up to the office," she continued, "and found they'd be glad to get me back and pay me twelve dollars a week. I wanted the money so I took the place."

"You are not positively in need of money, are you, Hattie?" inquired Karl, gently. "I have asked your father to let me know when he or you needed money. I have a little put by you know I have been saving for our home."

"We ain't starving," answered the girl, shortly, "but I'm sick of drudging along when I might be having a good time like Jennie Tyman. I haven't got a jacket fit to be seen, and you know very well I can't be married in a month without some new clothes."

"Hattie," said Karl, gently, "if you won't go back to the company till the strike is over, I will manage to get you some pretty dresses. I will buy you the one you wanted so much with the green velvet, and a new novel for your mother every day the strike holds on, so she won't worry you. We are sure to win in the end, Hattie, and get higher wages without betraying our friends. Think of my position, Hattie. If you go back to the company what will the men think of me?"

"I don't care a rap what they think, Karl!" she returned saucily. "Why should they care what I do?"

"They will say he is a fine leader who cannot control a simple girl."

"Well, Karl, you may talk till doomsday, but you can't move me. I'm goin' to work to-morrow. I ain't so simple as you think, and I know a bird in the hand is worth two in the bush. Now, don't sit glowering at me like that," she coaxed. "Let's make up, and then go, for it's gettin' awful late."

"I cannot jest on this subject, Hattie. If you are to be my wife, you must obey me in this one thing, and I positively forbid you to take any position under the Great Consolidated until these troubles are adjusted, or the strike is declared off."

"It's rather early to forbid me, Mr. Heiser," remarked his betrothed, scornfully.

"It's none too early, Hattie," he returned. He had controlled his anger until now, but now he broke out passionately: "Have you no thought for any one but yourself, Hattie? Do you not care how you are selling us all to the enemy? Good God! there are men and women in our Union who are suffering for the bare necessities of life, who are still firm in their determination not to yield. You would sacrifice these noble souls for a new jacket, or a bangle for your pretty wrist."

"I don't do any such thing, Karl!" responded Hattie, angrily. "I go my way; they can go theirs."

"But your yielding places a big stumbling-block in their way, Hattie. Every one that goes back makes it easier for the company and correspondingly harder for the strikers. As for me, in whom can I trust, if not in the woman soon to be my wife?"

"You'd better not make me your wife, if you're so afraid," snapped the girl.

"I won't!" Karl announced resolutely. "If my honor is not safe in your keeping now, it would not be were I your husband. You shall choose this night, Hattie Starkey, between the Great Consolidated and me."

It was certainly time for coaxing, and the next instant Hattie's round arms were about his neck and her rosy face pressed to his, as she murmured: "You don't mean it, Karl. You would never break our engagement for a little thing like that."

The old glamour stole over the young man as he drew her to his breast. What would it matter after all? The strike would soon be over, and Hattie's weakness forgotten, and she would be a pretty little wife. But Winifred

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Hilton's words rang in his ears: "A wife who is not a comrade is no wife." Could he ever interest Hattie in his plans for the elevation of the working man? Would she ever think of any great and broad question except as it affected her own petty interests? Could she be a comrade to a man like himself? Could he trust a woman who had betrayed him once? And he heard the "Never, never!" whispered by the phantom years. Then he disengaged her clinging arms, and said: "I was never more in earnest in my life, Hattie. You must choose between us now."

"Then you are mean, and selfish, and cruel, Karl Heiser, and I am well rid of you!" sobbed Hattie in a passion of angry tears.

"You will not change your mind, Hattie? If you send me away to-night, I will never seek you again. You will never be Karl Heiser's wife."

"I will never be Karl Heiser's slave!" she cried passionately, looking through her tears for some sign of relenting in the white face and flashing eyes.

He looked at her steadily a moment, took a step forward as if to clasp her in his arms, but checking the impulse, left her with a cold good-by.

Lowville, N. Y.

(*To be continued.*)

THE LAW OF HABIT.

BY FRANCES E. WILLARD.

That which has been done once is easier done the second time. Repetition is the only basis of perdition or perfection. Patient continuance in well-doing conducts by a straight path to glory, honor, and immortality, while persistent ill-doing as surely conducts to death.

From the raw material of truth set forth in those three sentences, destiny is manufactured, and if I were rich enough, I would emblazon them on the mirror of every girl in Christendom. Since 1874 I have been a steady student of the law of habit—I had well-nigh said the law of fate. I have seen it slowly, gently, imperceptibly wrap men round and round in its close winding-sheet, as if they were Egyptian mummies. So quietly was all this done that they never knew their bondage until the first faint movement toward a better life, when, behold, their helplessness recalled the Indian-tortured hunter perpendicularly planted in the ground with earth packed around him even to the lips. A miracle of faith has rescued some of these; but a study of years compels the admission that not more than five in one hundred inebriates, gamblers, or libertines are ever permanently reformed. The thoughtless boy, cigar in mouth, playing cards "just for fun," and a little later with a glass of beer as the stake, hiding all these things from his mother, saying to himself, "I'll quit this after awhile, but I want to sow my wild oats"; the idle, spendthrift youth with fondness only for the vile company where his worst passions can be gratified; the besotted man, sold under sin, accursed of God and his own conscience and his fellow-men—these are the piteous object lessons that have taught me the supreme power of habit over human destiny.

But I saw that the tendency to repeat the same act and the greater ease with which this is done the second time than the first, and the third time than the second, is the key to paradise, as well as pandemonium. I saw the slow, unerring, unfailing plan of God, by which our habits may become our stepladder to saintship. And I said to my own heart, what I now whisper to whoever reads: "No evil habit, however small, shall have dominion over me." For I am free to say I have set out for saintship and nothing less, though only God knows so well as I how long the road and how far off the goal. Let us have a sacred emulation in this slow, steady climb after good habits. I take it for granted that the law of repetition has confirmed us immovably already in the habit of chaste and reverent language, so that we should involuntarily stop our ears in presence of vulgar or blasphemous words. One's language is so thoroughly a part of one's own inmost self that in my hearing a young man whom I had befriended and who meant me no disrespect, once crimsoned every sentence with an oath, and when frequently called to account he kept repeating: "I beg your pardon, I had no idea of swearing—it says itself." By the same law, I know of men as well as women who would as soon try to grasp an object by turning their fingers backward instead of forward as they would use vile language or profane the name of God. They don't know how it is done. But there are doubtful pleasantries and witty irreverencies "into the habit" of which many good people have fallen. Whose vocabulary would bear the electric light of publicity from one year's end to another? But a Christian lought to stand this test. Let us raise a standard right here. Get out your memorandum book and pledge yourself hereby "with God's help":

Resolved, That I will utter no word and convey no thought unworthy of a Christian disciple.

Remember that this means to put away all "evil speaking." Ah, that is hewing to the line. So let it be, no matter where the chips fly, "In her tongue is the law of kindness." If we have not formed this habit we are still word scavengers, not ready for the society of the true household of faith, not trained in its etiquette nor cultured so as to feel at home within its blessed family circle. I do not mean that this gentleness of speech excludes analysis of character and commentary upon word and deed. Then would society become a Chinese picture without perspective and without atmosphere, our perceptions of moral distinctions would be dulled and the faculty of criticism dwarfed. We may pass upon the acts of others as right or wrong, we may even pronounce upon their personal tendencies as good or bad, but we must, in every debatable case, give to their motive the benefit of a doubt. So high an authority in criticism as the sculptor poet, William Story, once set out to prove that Judas Iscariot may have been determined to force from Christ the use of His miraculous powers by placing Him in a position where death was the only alternative, that thus the Jews might throw off the Roman yoke and the Messiah reign as was His right. You have all heard the story of a charitably-minded old lady, of whom a gainsaying youth declared that he'd wager that she would defend his satanic majesty in case his character were attacked in her hearing, and drew from the kind old saint the declaration that "if Christians would only imitate the perseverance of the devil this world would soon be saved." She must have been related to the one whose sons were sent to state prison and whose friends declared that "Aunt Heavenly Mind would find some good even in that." Sure enough, when told of the sentence, she mildly said: "Well, it'll be a dretful comfort to know where them boys be of a night."

We may all laugh at this, but who doubts the superior "live-withable-ness" of such characters as compared with the curl-lipped fault-finders for whom nothing on earth is good enough except their own delectable selves. We are to "do unto others as we would they should do unto us." This is the basis of all good habits pertaining to society. Now, we do not expect or desire that our character and deeds shall pass without commentary. That would be to covet living burial. Very well, since we are imperfect, no true commentary upon us can be made without involving criticism which, however just, it might pain us to hear.

Do we then wish to gag the human race that it shall not speak out its mind concerning us? What standards would it have upon that plan? What chance to develop keen discrimination and hold up illustrations now for imitation and now for warning? It seems to me we need more criticism instead of less. But it should be candid, courteous, kindly, and from high motives. Coleridge gave us the divine canon of criticism when he said we were to *look* for the *beauties* in a picture or a character. Instead of that how often have we heard a long discussion of some famous, and on the whole, benignant character, with not one appreciative word from first to last, and in neighborhood gossip it is the same. Let us, then, listen to ourselves carefully, and see if we have been so churlish or one-sided as to speak only of faults in our analysis, be it only of a child, a servant or a dog. We cannot afford to form the habit of detraction, and go about one-eyed forever seeing half. The *nil admirari* school of talkers, writers, and livers would soon transform this very tolerable world into a veritable slough of despond if they had it all to themselves. There is a crude, youthful period when this rôle is thought to indicate wisdom, but as life mellows us we ought to form a habit of humility which would lead us to esteem others better than ourselves.

Every considerate word we utter concerning those about us, every time we give them the benefit of a doubt in our judgment of their motive, every time we take occasion to couple with our demurrer from their position some saving clause of appreciation, we are habituating ourselves to that charity which "suffereth long and is kind," that heavenly love which alone can make us meet for heavenly company,

"Time doth the impression deeper make
As streams their channels deeper wear."

Just as you now play without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so if you begin of set purpose you will learn the law of kindness in utterance so perfectly that it will be second nature to you, and make more music in your life than all the songs the sweetest voice has ever sung.

Switzerland.

"Do you believe in Christian Science?" "Not this week. There is so much to believe in just now, that I've had to divide up my time. One week I believe in Christian Science, and the next in rain-making, and the next in money-talk, and the next in objective apparitions. Then I take a week off to rest, and not believe in anything, and then I begin again. It's a good way, and helps lots to keep a man's faith from getting overstrained."

BUSINESS TRAINING FOR WOMEN.*

BY HARRIET WILLIAMS RUSSELL-STRONG.

Everybody knows what is meant by a business man. There are in every state in this Union a few business women (not salaried women) who are acting as principals at the heads of various branches of business, whom I regret are not called to Chicago to meet in council or congress; for these women are doing more for the great upward movement than is realized, else they would be here. They are gaining the respect in the business world denied to women as a class, and are proving inductively that what is possible for a few is also possible for the many.

Until women prove their ability to manage their own affairs with judgment and skill men will continue to fear the mischief they may do in the more responsible position of electors deciding by ballot great and grave questions. When the majority of women understand the business methods of the world, they will be asked to assist in the affairs of government.

It has been happily said that the world does not so much need reforming, as reminding. I will take the liberty to remind you that all people, however gifted, must breakfast and dine, must be clothed and lodged. Providing these necessities constitutes, we are told, the arterfes through which the life-blood of the nation flows—all the multiplicities and ramifications of business. Hence, commercial and monetary interests, finance and trade, should be better understood by women. I will remind you again, from the standpoint of business men, that women and children are suffering greater hardships to-day through lack of business knowledge on the part of women, than through any other cause. When deprived of the one who stands at the helm, they are plunged into a sea of difficulties, wholly unprepared to meet them.

Add to this the fact that the greatest necessity in the business world to-day is honesty, "a sentiment that makes it honorable to be honest," and you have a mission for woman not unworthy of her. You may not all know that the honesty of women already has a commercial value in the business world. Life insurance companies insure the lives of men for the benefit of their wives, but refuse to insure directly the life of a wife when the husband is the beneficiary.

One of the few great privileges that women enjoy in this country is liberty to transact business, yet this privilege is practically unemployed until necessity compels. Rarely from choice do women take up its cares; they are not crowding themselves into business; but all women are interested in the betterment of the conditions imposed upon wage-earners and are moved with pity for those who without preparation or training, must seek in subordinate, humiliating positions the food, clothing and shelter that must come through their own providing. It is believed that the betterment of the race will come with universal suffrage. I must say to you that there is a positive reciprocity existing between the ballot and business. The franchise would assist women in business, bringing relief many times when handicapped by circumstances only reached through the power of a vote; on the other hand a knowledge of business is an essential factor in the proper exercise of the franchise. We can afford to make no mistakes now. Ignorance is the menace of our institutions. We are in the midst of a forest; a large clearing has been made; just now, a direct way is before us, reaching out to the objective point. Business training is the weapon of this eleventh hour, and let this motto be inscribed upon that weapon: Antagonism to none, and a helping hand to all.

The business world is the man's world, and I hope the time will never come when he will cease to claim it his duty, his privilege and his pleasure to care for the mother, sister, wife and daughters. The home, the highest ideal of the human heart, is the central idea of civilization, but when the home is broken, then what? We all know. To be prepared for this sad possibility in the lives of all women will not crystallize that possibility into a fact. Because we maintain a military academy at West Point, preparing trained leaders for our army, does not precipitate war. Shall we not sensibly prepare our daughters for the exigencies of every phase of life while they are yet under the parental roof-tree? What are the fathers of America doing for their daughters to-day? They provide no dower, no settlement, no profession, no business interests or partnership, and everything that relates to girls is haphazard, unsubstantial and illusive, in all classes the same. They are fitted for nothing in particular, hence the excessive hardships met with when thrown upon their own resources.

The remedy is at hand. Instruction, practical education and employment made honorable, not ignoble. This can be done by proving good work possible, and making the only disgrace in work the doing it badly.

In every city in our land there should be one (or more)

*Read in World's Suffrage Congress.

drygoods stores, managed to a certain point and owned by women. In these stores there should be numbers of girls under training as clerks, and when a girl leaves this store for a permanent position, it should be on full pay as a clerk. Merchants would gladly employ girls well trained. In every city there should be at least one bank owned by women. In establishing such a bank the directors might be four men and one woman; each year retire one man from the board and place another woman. In this bank girls should be employed, and taught the science of banking. Our bankers' wives and daughters could gain a thorough knowledge of this important branch, so that in case of the death of the head of the house the estate would be in the hands of those most interested, who would also understand the business methods and their principles.

It is noted that the great fortunes of America are coming into the hands of women. What are they doing with them? A few are managing them with marked skill. But as a rule the accumulations of good men during the best years of their lives are being dissipated by unprincipled agents, unchecked by the women of the family who do themselves and their children great wrong by remaining in ignorance of business.

Eight years ago when the weight of business was laid upon me, in utter ignorance and helplessness I essayed to carry it, and you may be surprised when I say to you there was nothing done or established by any woman or set of women that could help me in business. If there had been a business college worth the name, I could have learned in a short time much that I needed to know at once. It cost me six years of time and many thousands of dollars to learn that I must never sign a contract without submitting it to my attorney. The usual method when a woman is left with property, is to turn it all into money, invest it in interest paying bonds and live on a reduced income. I think every woman left with an established business should continue it, taking up the management just where her husband left off. It is harder for a woman to succeed than a man, but when she does she receives more credit for it.

The present business colleges teach little more than stenography, book-keeping and type-writing. The living, stirring, business world is where our business men are trained, and our more astute observers claim that a college education is a detriment to a business career. Not the education in itself, but the time given to books should be devoted in the service of actual trade. A boy should enter the business house, take apprenticeship, work all along the lines and grow up with it, drink it in and be part of it. From five to ten years are spent in this way in the making of a business man. A man is fully equipped for sacred business that is too deep, too high, too profound for woman's comprehension, and the world hears upon every hand, "What does a woman know about business?" Is there a statement more familiar? It is one way to express the impossibility of her learning anything about it.

The apprentice plan in the professions having become a thing of the past why should it continue in business? When Prof. Eggleson, in 1865, proposed to establish a school of mines in connection with Columbia College, N. Y., practical mining men smiled at the very idea of going to New York City to learn mining. The western fields of precious metals, a pick and shovel were the only colleges of any practical use. At present the Columbia school of mines stands so high the pupils therein are almost claiming superiority over other departments. The practical always resents the first enroachment of the theoretic and scientific; successful practice is good enough, and this position is maintained to prevent consignment to a secondary position, but the scientific must come.

The question of to-day is this. Is there a science of finance and trade? Can it be developed and become of practical use to the business world? Busy, overworked men have no time to theorize, study, discover or develop the science of business, but educated women have the time, the ability, the opportunity, and should employ it, and with equal honors stand side by side before the world with graduates from the colleges of letters and classics. The perfected university will have a college of business and finance brought to the front rank, where young men and women can be educated. Trade has never yet been placed in the front rank.

The ancient Persians were taught three things: To ride, to fight, to speak the truth. A Persian could not engage in trade, for no one could trade and speak the truth. Moderns believe this of our present business world, but let business be elevated where it should be and will be, and the science and ethics taught and understood, and doubtless commerce and trade can be made quite as honorable as any other profession when guided by truth, and governed by honesty. The women of America have a large part of this work to do; will they perform it?

Let women and girls lose no opportunity to learn something about business; ask questions, read trade journals, the newspapers, and, most important, begin with a close study of the laws regulating the property and persons of women and children. Study the laws regulating taxes; learn what is property and how many kinds of property there are. Learn all you can about mortgages, deeds, contracts, deeds of trust, etc. Study such questions as the tariff, reciprocity, currency and the coinage of money. You may think these subjects dry; they are not so dry as the bread of the wage-earner.

There is a great, privileged, idle class of highly educated, thinking people. To them I turn; will they not respond to the demands laid upon them? The women of America, with no responsibility except such as they choose to impose upon themselves, will they not as a class and as individuals, choose and claim the privilege of actively participating in the great business of the world *as thinkers*, not obtrusively, but with judgment and understanding and tact? A woman without tact is a woman without power and without influence. There are great questions to be solved; Will you help in the solving? Will you think? Will you study? Think and study as critics; criticise the past and the present, and thus prepare for future work. There is a science of business to be evolved. Honesty is needed in business and political circles. Philanthropists need business knowledge. Our representative system of government needs the Initiative and Referendum of the Swiss Republic, or something similar, so that important questions may be referred back to the people. Highway robbery is forbidden by law, but one class of wholesale robbery continues almost unchecked—the robbery of widows and orphans.

Womankind may be divided into two great classes—the bread or loaf distributers and the bread winners. The loaf distributer, the lady (depolarizing the word lady and restoring the original old English meaning), the queen in the sheltered American home, to you individually I turn. Your neglected duties come through ignorance of their importance. The most enlightened, those at the top of affairs, are the ones who uplift the bread winner. Every individual lady in the land, the lady who is the loaf distributer, must enlighten herself. She must study the business principles that regulate the affairs of the world. She must learn the basis of trade operations, learn everything that can be learned, and bear in mind that the individual fate of every bread winner depends either directly or indirectly on how she performs her part. It is in her hands to lighten the burden or make heavier, hers to place herself and her daughters where there will be no danger of swelling the ranks of wage-earners by study of the principles of business. She possesses no immunity from calamity. She owes it to the grand man, her husband, to be prepared should he lay down the burdens of business cares to take them up. Let her be sure that the loaf she distributes which he provides shall be a full loaf, not a crumb or half a loaf; a generous whole loaf, leavened with knowledge, wisdom and kindliness, examples of true womanly understanding of life's duties well performed. Let it be a symbol of that Bread that came down from heaven, which is the Light, the Life of the world. The American highly educated, idle class has work to do, and plenty of it.

Does any one think business study and knowledge unworthy of time and attention? There is more in that word *business* than is generally supposed. Let me again remind you that the first recorded words of the Master, and to his mother, were these: "I must be about my Father's business."

Los Angeles, Cal.

HILLSBORO CRUSADE SKETCHES.

XVII.

BY ELIZA J. THOMPSON.

The result of the Spirit's influence in the meetings at the League room, was most manifest and helpful, and yet, the loss of the sweet songs of Zion on the early morning air in our Crusade services seemed greatly missed by many; indeed it had been to the outside world as an open-air concert, because of the superior voices of our faithful and devoted leaders, the three sisters, Annie, Bessie and Maggie Wilson. The older two especially were our reliance—for they allowed none of their active home duties to hinder prompt attention to the song service of church, street or saloon; their bright faces and the clear, soft melody of their voices gave inspiration to many a faint heart during those days of early rising, hard work and bitter persecution! Aided by the many young ladies of our town who possessed gifts of voice, spirit and will, the Crusade movement was peculiarly fortunate in this department.

But now that we must needs be shut up, as it were, in close communion, under our own vine and fig tree, as compensation for the loss of much that was inspiring, we almost daily witnessed God's power in some new and striking demonstration of the Spirit. Reports were now brought into our League room meetings of conversions in prison through our zealous sisters in charge of that work and letters were read from prisoners in our county jail who felt they were God's free men, saved from their sins by the merits of Christ and the kindness and the prayers of the good women!" After the release of one of these men from prison a request was sent to the society that he might, before leaving for his home, be permitted to attend one meeting in our blessed League room. Consent was gladly given, and some of our faithful brethren were invited to meet with us.

As the time drew on for our anniversary, the general feeling was that the day must have special attention, and a meeting was called for maturing plans, in fulfillment of which, on Thursday evening, December 23, 1875, Mrs. D. K. Fenner, as secretary of the Woman's League, gave a condensed report of the Crusade from the first morning, 1873, until present date, 1875. Mrs. Pickering, as secretary of the children's work, reported that branch, and Dr. McSurely (by the earnest request of the ladies), gave a finished address, showing that "this movement, extending as it has in its influence over the whole civilized world, is an inspiration of God's Holy Spirit." Thus was marked the second "mile stone" of the Woman's Crusade in Hillsboro.

At the regular monthly meeting, January 5, 1876, after devotional exercises and reading the minutes, it stands recorded: "Mrs. Thompson proposed that a committee be appointed at once to canvass the town for more subscribers to the woman's paper, THE UNION SIGNAL." The proposition was approved, and the following ladies were chosen: Mrs. Weatherby, Misses Sallie Stevenson and V. H. Wever and Jennie Harris.

The next business in order was the consideration of a letter from Mrs. H. C. McCabe, Ohio's president, with regard to a plan of her own devising, whereby the state treasury might be supplied, as at this early stage of our work it was empty.

Each local union was requested to send to her, at Delaware, a square of silk of given dimensions, patchwork, quilted or embroidered, but lined with linen, the usual gray color, and on that linen lining the names of all members who would send a dime or more must be written legibly, and if possible, in fadeless ink.

Our ladies at once responded, favoring the scheme, and a committee was appointed to take charge of the Hillsboro block for the "Ohio Crusade quilt." Mrs. Weatherby who was superintendent of the Children's Temperance Band at that time, provided a beautiful square for them, and sent it with five dollars, each child giving five cents with the name. Our woman's block was embroidered handsomely, and ten dollars in dimes sent with it.

During the winter of 1876 the different churches of our town had been faithfully served by their respective pastors with protracted services, and yet the "partition walls" having been so effectually removed during the Crusade, there was a great desire, on the part of the Christian women especially, that there should be a union service, where all denominations could once more meet around one common mercy seat. The subject was brought up at our meetings in the League room, and finding no opposition, it was made a subject of earnest prayer.

Very soon matters were all adjusted. The M. E. church being the largest in town, was by consent of the pastor, Rev. Lucian Clark, and trustees, agreed upon as the proper place for holding these services. Nathan and Esther Frame had been secured as evangelists, and for weeks a most blessed revival of religion refreshed and strengthened all denominations.

The humble little League room was found quite too small for the new additions to our numbers, who flocked to our gospel temperance meetings, hence the women of the union quickly procured and fitted up another hall, with dimensions ample for all purposes, even the children's meetings.

At the regular monthly temperance meeting, May 1, 1876, it is stated in the minutes that by request Mrs. Thompson gave a concise account of the progress of the work during the past two months; she also spoke of the work in Brooklyn, N. Y., and of its wonderful results expressing her confidence in the ultimate success of the cause. Her address was followed by short speeches from Rev. Mr. Bowen, of the Episcopal church, General McDowell and Judge Mathews. A letter was read, addressed to Mrs. Thompson, from the National president, Mrs. Wittenmeyer, requesting the Hillsboro Crusaders to send a telegraphic protest to the Centennial commission against permitting the sale of intoxicating liquors on the Centennial fair grounds. Such telegram was at once forwarded and paid for by the League. Mrs. Wittenmeyer also requested the Hillsboro League to contribute to the National Temperance Fair, which was to be held in Philadelphia, beginning the second week in June.

The crusade fire still burned upon the altar of the W. C. T. U., and it is inspiring at this late date to read in their minutes the comforting facts, plainly indicating that the "God of Jacob" was still leading on to the victory, which unseen by them, was all planned by His mighty love and power.

Hillsboro, O.

(*To be continued.*)

A WHITE-RIBBONER'S VACATION.

DEAR UNION SIGNAL:—I have come to the conclusion that activity of some sort is vital. I sat in judgment on the lady who embroidered on the cars, and I find myself carping at the ladies I see crocheting on the veranda. But I, too, was busy in my different way from Chicago through beautiful Michigan, Ontario, and along the lake shore line of New York. I wonder if there are beautiful sights before the doors of the embroiderers and the crocheters when they are at home, and if the work they are absorbed in is just the change they need. But I do not know. And I also have been absorbed. I fancy the early French explorers must have toiled over nearly the same route we came by so swiftly. Only they went along from New Rotterdam (Scriba) to Oswego and Sodus in boats, with eyes alert for the "hobgoblin" Iroquois, and no inkling of the beautiful towns which were two hundred and fifty years later to hang like beads along a silken thread, on a thread of steel. Ruskin finds nothing poetic about a railway, but the railway man who adopted a four-leaved clover for the emblem of his road and set it upon a charming sketch of wooded hill and a gemlike lake was wiser. Instead of setting down the fact with mathematical precision, that it is delightful to reach this region either by historic Oswego, salt Syracuse, Rome (once Fort Stanwix), or beautiful Utica, he sketched that clover leaf upon a bit of Adirondack scenery, also on his route, and let the traveler find out its suggestion *en route* and his facts in the time tables. It certainly was in western phrase, "business," for our splendid iron horse to stop, that we might have five minutes unexampled refreshment at Falls View. But the Falls route offers all that the other roads do, besides speed, excellent service, delicate food, carefully kept, luxurious cars. That five minutes has a definite cost. The gift of it and the preparation and care of the little park, below which lies the matchless panorama of Niagara, on the whole one of the most satisfactory to be gained of this matchless picture, has its poetic as well as its practical side. We are living in an age of delicate ministries, of a charity finer than that dispensed at the public kitchen or the private one, of a justice that is given with gentle words and smiles.

After Chicago, Niagara and this enchanting "Venice of the North" seem like the lands the poet sings of, as

"An idle sort of place, where all day long
It seems like evening with the day's work done."

No sound save the music of the river and the twitter of birds broke the silence at the Niagara reservation. The vociferous hackman, who, whip in hand assailed you, and terrified your last dollar out of you, has vanished. It is difficult to believe he ever existed. On the electric cars you discover that besides the Niagara of the great cataract, with its quiet hotels, there is another busy, beelike town, in the midst of which is—a W. C. T. U. center. You ride up to see the great tunnel through the solid rock and a mile and a half long, and a workman tells you in one minute that a load of hay could be driven through it, and that the power produced will be equal to 120,000 horse-power, and in the next he will assure you that temperance work is going on along with other undertakings at Niagara. There is a Russian Countess at our hotel, and at Niagara there was, I was told, a real Indian Maharajah. The countess and the prince are both bound for the World's Fair, as were other foreigners I met at the Falls, German, Scotch and English, and I looking at this lovely picture of sapphire river, and rocky islets, cannot help wondering why the work of a free people, for that is what the White City is, could not have escaped the soil of broken faith and disregarded laws, and have been more than an exhibit of material prosperity and acquisition.

This region is full of historic interest, but unluckily, Huron, Iroquois, Frenchman, Englishman and colonist left little trace behind them. Even the curious remains on Carlton Island cannot be definitely named, for it is not known whether the chimneys were raised by French or English hands.

The beauty of this bay is made by the fleets of little islands across the channel. Homes of all degree dot these rocky fastnesses, now it is a board villa, now sumptuous Castle Rest, modeled after a palace on the Rhine. Visitors return year after year to these shores. "It kind o' hants ye," said an old man to me this morning. It is his daily habit to visit the hotel verandas and the docks. He has a simple, wise, old face, and shows his days have been spent close to nature. "I went up an' down this river seventy years ago," he continued; "I was born here. When I got married I made up my mind there warn't much use in trying to get a living off a country that's seven-eighths rock, and we went out to Iowa, my wife an' me. She died a year ago las' February." He paused and nervously pulled at the snowy stubble beneath his chin, "I've been a-wanderin' ever since," he resumed after a little. "It left me alone in the world, an' I'm eighty-three." Again he paused and seemed to study the lines of the two brigs that went weltering by drawn by a snorting little tug, "Yes'm, I just went a-wanderin'. I sold my farm an' my town lots, and struck out for here. I make it my home with my sister-in-law, an' I do s'pose I'm liable to stay here long's I live. I was born here, and after my wife died it kind o' comforted me to come back. But I wouldn't give nothin' for this country for farmin' if I was young—my sister-in-law seems to think she has a pretty fine garden, an' she has, but I tell her what a feller gets here a-plenty is eye crop. Yes'm, begun a-goin' up an' down the St. Lawrence when I was just thirteen an' that was seventy years ago, an' I was always as tough as a hick'ry knot. Never drank beer or nothin'. They used to tell me when I begun here on the river I'd die without whisky. But I sez, 'Well, if I do I shan't fill no drunkard's grave,' an' when I went west they said the malary'd kill a biled owl, an' I mus' drink whisky, or, anyhow, beer. But I sez, 'No, I didn't come west to fill a drunkard's grave.' Them fellers as prophesied died long ago, an' here I be, pretty nigh as tough as ever. Yes'm, I've been a temperance man an' I like to think on it. Pears to me drinkin's 'bout the biggest cuss left in the world."

Some doctors of divinity and medicine at One Thousand Island park were pitching quoits beside the Columbian, which like all the large hotels in this region is delightful. One of the latter proved to be a school friend.

"What are you doing here?" I asked, thinking of his busy life.

"Sleeping as I have not slept for twenty years," he said gravely. "There is something in this sweet, dewless air, scented with pine and fir, more potent than any drug I know for tired nerves." ELIZABETH CUMINGS.

Alexandria Bay, N. Y.

ENGLISH FAREWELLS.

DEAR UNION SIGNAL:—Only those who can understand something of the mental and physical strain consequent upon such work as Mrs. Andrew and Dr. Bushnell undertook in India will realize what a pleasure it must have been to those two intrepid women to receive a tribute of the deep regard and esteem in which they are held in this country.

At the invitation of Mrs. and Miss Woolcott Brown, the following ladies and gentlemen among others were present at a farewell breakfast which took place at the Westminster Palace Hotel, on Wednesday last: Mrs. Josephine Butler, superintendent of the purity department of the W. W. C. T. U.; Mrs. and Miss Woolcott Brown; Miss Conybeare; Mr. Stansfield, M. P.; Sir. W. Wedderburn, M. P.; Mr. McLaren, M. P.; Mr. H. J. Wilson, M. P.; Professor Stewart, M. P.; Mr. Alfred Webb, M. P.; Rev. J. P. Gladstone; Rev. Allen Rees, and Dr. Birkbeck Nevins, of Liverpool.

Mr. Stansfield, on behalf of the British committee, presented Dr. Bushnell and Mrs. Andrew with a handsome gift of money and an illuminated address, expressing for himself and the British committee the warmest appreciation and gratitude for their services, and for themselves personally a reverent affection. The report of the departmental committee upon the matter these ladies have been investigating in India, is now nearly completed, and the report of its proceedings will soon be given to the House of Commons by the Secretary of State for India.

Those who know the brave faith and courage which inspired Mrs. Andrew and Dr. Bushnell to start on this great undertaking, and to go through with it, without receiving any funds from America for their needs, but just trusting to God and their own efforts from stage to stage in the ofttimes perilous journeying, will appreciate the joy they must both feel that the cause of purity has gained a great advance.

It is now confidently expressed that a great victory for righteousness and for the deliverance of the women of India will soon be obtained, and not a few will echo Mr. Stansfield's words when presenting the tribute from the British committee: "I am specially delighted that this piece of good work has been done by women." It is also interesting from a woman's point of view to know that Mr. Stansfield alluded to the economy exercised by the ladies in all the expenses consequent on the undertaking.

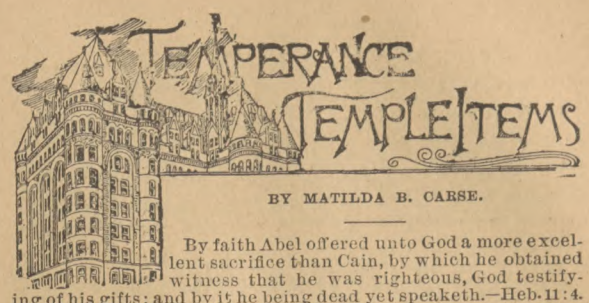
In comparison with the loyal crowds gathered at the various great meetings these devoted women have addressed in London and the provinces since their return from India, the informal little gathering to bid farewell which took place at 57 Gordon Square on August 24, might seem insignificant. Only a few ladies representing the British Women's Temperance Association were in town at the time. The president, Lady Henry Somerset, being away in Switzerland, Mrs. Aukland, as honorary secretary of the B. W. T. A., was hostess on the occasion, and with Miss Phillips, of Tottenham, gave a loving God-speed and farewell from the sub-committee.

After refreshments had been served, the tables being decorated with flowers and white ribbon, Mrs. Aukland gave the message intrusted to her, and in a few tender and significant words expressed the gratitude that women feel towards these India missionaries for the great work they have accomplished in behalf of helpless womanhood, not only in India, but throughout the world. Miss Phillips then warmly indorsed the message of farewell, and Mrs. Aukland handed to each lady a garden posy of white roses and maiden-hair fern tied with white ribbon. Dr. Bushnell spoke some inspiring words not likely to be soon forgotten, relating to the great work she and Mrs. Andrew had recently undertaken. "What we have done," she said, "we have done as God's instruments. We have felt in this India work how easily we might have been defeated, and yet God has always marvelously opened our way and helped us. It was not our wisdom, it was God's." Referring to the inspiring truth that it is love only that will save the world, she referred to the native women in India, saying, you have only to go skin deep to find that a woman is a woman all the world over. It is this remarkable love for these native women that is so characteristic of the splendid work these India missionaries have accomplished, and perhaps no more significant word has been spoken than the emphatic utterance of Dr. Bushnell, that it is international hatred which is at the bottom of most of the terrible evils they are trying to uproot, and one reason why Dr. Bushnell looks so hopefully upon our women's work is because it is easy for women to love one another. "Women," she says, "have never taken up arms against each other as men have," and it is this great truth that love is the all-conquering remedy for all the ills that afflict humanity which has been so manifest in the magnificent work for social purity that these ladies have accomplished. Mrs. Andrew then gave those present a little account of her own experiences in taking up this work.

Mrs. Andrew and Dr. Bushnell embarked for America on Saturday, the 26th of August, by the steamship Paris from Southampton, in company with Miss Gordon, each returning to be present at the great white ribbon conventions which will be held in Chicago.

MARY A. WARD POOLE.

London, Eng.



BY MATILDA B. CARSE.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.—Heb. 11:4.

The following extract is taken from a letter which appeared lately in the *Virginia Call*, written by Mrs. A. S. Wiley, superintendent of Temple work for Virginia:

"Can I not say something to make white-ribboners of Virginia feel a personal interest and pride in our beautiful Temperance Temple at Chicago? Do you know that in lovely Willard Hall, where each state has its name inscribed on its marble walls, you must look in vain for Virginia's tablet? The local superintendent of Temple work, of Brambleton union, has just returned from a visit to the 'White City.' She says the city is a wonder, the World's Fair Exhibition is the wonder of the world, but more wonderful than all is the Woman's Temple and Willard Hall inside of that. She attended the noon hour prayer service and felt such an uplift to her soul as she never had before for the great cause for which we are working, and when she looked at that wonderful building and thought that a woman, one of her own sex, had planned all this, her feelings were indescribable; the joy that took possession of her still lingers with her, and when she looked in vain for the name of dear old Virginia tablet, deep down in her heart she registered a vow that such should not be the case much longer. So she has come home and is now making preparations to hold a lawn party for the benefit of the Temple. She has out a good many mite-boxes but she felt that it was too long to wait until the year was up to call them in; she must do something now to help that noble woman in her stupendous work. She said she felt if every white-ribboner in Virginia would only take a mite-box and get it filled—that is a penny a day—or if each one would give just two dollars apiece no one would feel the burden of the gift, and oh! what a help it would be to dear Mrs. Carse toward paying for the Temple; for truly it does belong to the W. C. T. U., but not to me or you unless we contribute our mite, or of our means to help to own it."

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The above noble confession of dereliction of duty to the Temple is, indeed, refreshing, and still more so is the determination that works shall testify that the repentance and confession are sincere. We are sorry that there are many more states in the condition of Virginia, their names not appearing in the beautiful, marble-lined corridors of Willard Hall, among those who have paid toward the erection of the Temple. What a mortification it must be to the white-ribbon women from those states who are now visiting Chicago and the Fair in large numbers, not to see the name of their state mentioned as among the donors to this magnificent building, which is such an honor to our organization, and is winning for us name and fame throughout the world; but there will be mortification of a different sort felt when the time arrives, as *it surely will*, when the building will be all paid for, and the states will begin to receive back an income from their investment. Then the women from the states that have not given will begin to cry out and say: "Why did not our state W. C. T. U. urge the importance of the Temple work upon us, and get each white-ribboner to give at least a penny a day for a year? None of us would have felt it.

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Again we have marble cutters at work in Willard Hall. They have just completed cutting the names in the corridors of unions up to September 1, 1893, which have paid $100 or more towards the erection of the Temple. They are at present at work cutting the names of those who have been sent in by friends *in memoriam*. The tablets immediately under the thirteen memorial windows at the south end of the Hall have been selected as memorial tablets. Under the windows is a wide band of mottled reddish marble, on which is carved a text in large letters, so it can be read from any part of the Hall: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14:13. In letters not quite so large, underneath this on the buff marble tablets, are the words: "IN MEMORIAM." Again, below this, in still smaller letters, is the name of the state. Under each state tablet is the name of the departed and of the town in which she lived. The names *in memoriam* by states will be published in this column as soon as they are all cut on the tablets. We are going to give each week the names of unions on each state tablet as they now stand in Willard Hall. We will also give the names of states that do not appear on this roll of honor. The names of unions which follow are copied from the New York state tablet, as the record now stands in Willard Hall:

Brooklyn union on the hill, Brooklyn; Jamestown union, Jamestown; Madison Avenue union, New York City; Brockport union, Brockport; First union, Brooklyn; Dansville union, Dansville; Cazenovia union, Cazenovia: Rensselaer county union; Washington county union; Troy Central union, Troy; Lansingburg union, Lansingburg; First union, Olean; Plattsburg union, Plattsburg; Pine Bush union, Pine Bush; Niagara county union; Watertown union, Watertown; Black River union, Black River; Ninth and Tenth Ward union, Rochester.

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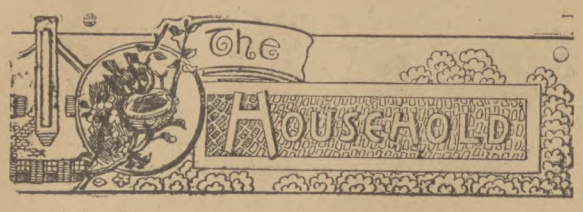
A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



W. C. T. U. DOXOLOGY.

BY L. B. G.

(Air, "Beulah Land.")

Praise God from whom all blessings flow,
Praise Him who heals the drunkard's woe,
Praise Him who leads the temperance host,
Praise Father, Son and Holy Ghost.

Chorus.—

Oh, happy land; thrice happy land
Whose people always firmly stand
Upon the solid rock of right,
And shed the beams of gospel light
O'er all the temperance hosts, who stand
"For God, and Home and Native Land."

WEAR THE RIBBON WHITE.

BY MRS. O. W. SCOTT.

About an hour ago I was in the Epworth League service, held in our camp ground Tabernacle. Do you know what inspiring meetings our young people have? My heart glowed within me as I listened to testimony after testimony, and song after song, strong and sweet as is the union of youth and truth itself.

At length a young lady arose and gave a most interesting experience. The day before she wore a dark dress, and upon her breast was a bow of the Epworth League ribbon—white with a scarlet thread running through it—pinned with the silver badge.

As she threw back her jacket, this was seen by a man in the audience. Turning to a gentleman near he said: "What does that white ribbon mean?"

The gentleman supposed it to be a W. C. T. U. ribbon and replied: "It stands for temperance," and explained to him something of the aims of the white-ribboners everywhere. The man seemed much affected, as he said that he once had a sister who had worn one, but she was now in heaven.

Deeply convicted he left the service, and last night after a struggle of hours he was converted. The gentleman to whom he had spoken was fortunately a Christian, and as he added his testimony to that of the young lady, I gathered that his efforts had been freely given in aid of his stranger brother.

This morning he was handed a letter for the lady who had insensibly been the means of bringing the stranger to Christ, and after the service was over, she loaned it to me, and I copy for the encouragement of our workers everywhere.

"——— CAMP GROUND.

"MY DEAR GIRL:—I presume you will be offended with the liberty I take in writing to you. This man tells me he told you it was the ribbon. No, but it was the ribbon that I noticed, and then I heard what you said, and it carried me back to my boyhood. I had a sister that is now in heaven—she wore one of them. I can't say what brought me to the camp-meeting, I came to W—— on a business trip. I sell rum for —— & —— of L——. I was at the depot, got in a team and came over just to spend the time. I had to wait for a train, and I have been here three days now, and I am glad I came. God bless you. You don't know what you have done for me, though you never spoke a word to me. I am going back home to-day, and I promised God I will never sell another drop of rum or any other kind of liquor as long as I live. I have spent the night mostly on my knees, and I got saved, and God told me it was all right with my soul. May God bless you and help you to wear the ribbon, and may it and you help many more as you helped me. Pray for me. —— ———."

Oh, the great reward for "showing her colors"! Surely the League motto and watchword, "*Look up and Lift up*," was silently fulfilling its mission, when one soul in the great crowd was thus drawn toward the cross of Christ.

But the lesson and the reward is also for us—white-ribboners of the W. C. T. U. Will we learn—will we *ever* learn—that our ribbons are not simply for conventions and public meetings? Will we not wear them *all the time*, that sometime, somewhere, the one man or woman "waiting for a sign or signal" may see ours and turn toward purity and righteousness?

And the mothers, wives and sisters who wear it, and who pray and weep over sons, husbands and brothers "outside,"—take courage! Perhaps when you are in heaven the memory of your steadfastness may draw them also thitherward.

Willimantic, Conn.

"NO METHOD."

Such qualities as method, order, and punctuality are regarded by some people as the lowest among the virtues. They are even despised as having something prim, priggish, "old maidish," about them, and as indicating an absence of genius. A vast number of the most serious evils that afflict ordinary people have their root in the fact that they have *no method*. Existence is all at random. No plans are laid; or if laid, they are never adhered to. There is no "fashioning" of themselves (I Peter, 1: 14), but they float about in daily life as the circumstances or moods of each day carry them. They do not, consciously and deliberately, shape, make, direct, or control their lives, but allow them to be moulded into any kind of shapeless figures by their containing circumstances. They have almost lost the use of their wills. They *wish*, but that is the utmost they can do. The feeblest outside conditions—the influence of weather and atmosphere, a fog, an east wind, a sunless day—can overrule and prostrate what ought to be a sovereign force, the will of an independent human being, who becomes, like any vegetable,

"Servile to all the skiey influences."

The consequences of no method are banefully seen in domestic life. There are a great many families who live in a perpetual scramble. There is no regular hour for going to bed at night. When the days are long, if the evening is fine the very smallest of the children are out and "a-gate" till nine or ten o'clock. If an interesting gossip comes on, the family party, and any visitors who have dropped in, stand talking it over till midnight and much longer. As a natural consequence there is no regular hour for getting up in the morning. You go in on business, thinking the day pretty well advanced, and you find the remains of breakfast on the table. "We were all late to-day." There is no particular time for the children to prepare their lessons for school. There is no regular period for paying the household bills. Accounts at the butcher's and the baker's are running up for weeks or months, and when they come in unexpectedly their amount seems appalling. The waste and destruction in such houses are incalculable. Nobody knows where anything is. There is a place for nothing and nothing is in its place. If an important paper or letter is suddenly wanted, every drawer is pulled out, and the contents tumbled on the floor before it is found, if it is ever found. All the household stores melt away in the most inexplicable manner. No one knows when the chest of tea was opened, or how long the box of candles ought to last. "He becometh poor that dealeth with a slack hand." Generally in these houses all the keys have been lost. Persons with no method never answer letters. I do not mean that they never write, sooner or later, after receiving a letter; but they never read it over in order to reply to its questions, comment on its news, and respond to its remarks.

You know perfectly well that if you lend a book to a member of a family with no method, you can hardly hope to see it again; or if you do, it will be with its back broken or some of its leaves gone. In fact, the house is a gulf, which seems to swallow up beyond recovery whatever goes into it.

We do not advocate being enslaved by rule in anything. Rule is a means and not an end, and with the best plans interruptions come, which, coming unsought, have authority higher than our plans, and must be met with cheerful readiness. "For by so doing," Thomas à Kempis says, "a good work is not lost, but changed into a better." But we advocate arranging our lives, knowing what we have to do, "doing everything at its proper time, keeping everything in its proper place." Not only shall we thus get more done, but what is done will be accomplished in a calm, quiet way, instead of the worried, heated state people get into who are trying to "overtake" a mass of work without method or preconcerted plan.

While we "let things go" and live "just as it comes" our brief allotted span is running out at a fixed rate. Though we have no method, the sublime processes of nature move above us with unswerving regularity. Are we "to end each day in a hurry, and life itself in a tumult, and when the hurried day is over, and the fevered life is closing, to leave half our work undone"?—*Alliance News.*

NOT even a god can change into defeat the victory of the man who has vanquished himself.—*Buddhist text.*

THE greatest fact of all is that we are bound to obey the truth, and that to the full extent of our knowledge thereof, however *little* that may be. This obligation acknowledged and *obeyed*, the road is open to all truth—and the *only* road. The way to know is to do the known. . . He who gladly kneels with one who thinks largely wide from himself, in so doing draws nearer to the Father of both than he who pours forth his soul in sympathetic torrent only in the company of those who think like himself.—*St. George and St. Michael.*

WORDS TO THE WISE—ACCORDING TO LAW.

BY ABBY MORTON DIAZ.

These continuous words regarding the laws of Oneness are not written merely to say interesting things about it, but because it has a bearing upon human affairs vital almost beyond conception. We have seen that it is by no means an unwritten law. Nature everywhere proclaims it in large type and small, and in the higher realm, mind, it is the common ground where science, religion and philosophy meet and merge. *Science* tells of the one causative force back of all the forms of force which manifest variously as heat, light, motion, electricity and attraction. In our own Scriptures, and in others, religion asserts the One Omnipresent source or Father of all that is, and makes us understand that a common Father implies the brotherhood of man, and this means family kinship. "God is the All." "God is the common of our souls." "We, being many . . . are every one members one of another." "He fashioneth their hearts alike." "God has made of one blood, all." "Love as brethren." "In thee, in me, in every one the Lord of Life resides." "God tabernacles with men." Not with a few persons but with man universal. And there is no privileged class "created a little lower than the angels," and who are "the temples of God," and in whom the Divine Presence dwells, "to will, and to do." In vain may human distinctions strive to create a separateness, since what God has joined can no man put asunder.

Philosophy, ancient and modern, dwells largely on "that unity, that Over-Soul, within which every man's particular being is contained and made one with each other." "The heart in thee is the heart of all." "One blood rolls uninterruptedly in endless circulation through all men as the water of the globe is all one sea, and truly seen, its tide is one." In the natural world, "The whirling bubble in the brook admits us to the secrets of the mechanism of the skies." There is much more to the same purpose, and the familiar strains of a poet-philosopher discourse bravely of the Divine Omnipresence which,

"Lives through all life, extends through all extent,
Spreads undivided, operates unspent.
To Him no high, no low, no great, no small,
He fills, He bounds, connects and equals all.
From nature's chain, whatever link you strike,
Tenth or ten thousandth, breaks the chain alike.
The least confusion but in one, not all
That system only, but the whole must fall.
All are but parts of one stupendous whole."

That a conception of the Oneness idea is thus universal goes to prove its truth, but our present concern with it is not as truth, neither as science, neither as religion, neither as philosophy, but as *law*. Mankind in general regard religion as more or less binding, science, philosophy and truth with more or less indifference, but make them know that they are under law, and dread of penalty commands attention. For this reason it is important that our law of Oneness be kept well to the front, even at the cost of repetition, and all the more because it has been slightingly spoken of as sentiment, idealism, visionary, utopian, and the like. It should be disconnected from all these and seen for just what it is, inexorable law. All that savors of softness, or pity, or mercy, or special consideration must be ignored, for law is an irresponsible power with no freedom to set itself aside, and offering but one choice, obedience or retribution.

The universe is arranged on the Oneness plan, as shown in organization—many in one. It is the true family plan. From solar systems to atoms everything tends that way. The human body is an organization; so is each of its members; so is every insect, flower, leaf. Every tree is an organization, or, if you please, a family. Yes, call it a family. Note well the management. The family resources are common stock, and are distributed according to the various needs. Each member receives all that is required for its own development, and *by* this full development is enabled to contribute to the common resources, and thus to help carry on the family. In this way the virtuous circle of take and give is made complete, and the tree lives long and prospers, because each member has life and prosperity, which is only another way of saying what has already been said, that the good of each and every makes the good of the whole, and the good of the whole depends on the good of each and every.

Humanity, as a part of the universe, settles naturally into the general order of things, organization. And now we have come to the immediate point of interest for us—the American people organized as a nation. Having adopted the universal plan, what should be its first care? What, indeed, but to fall into line with the universal law of Oneness and secure the good of the whole by securing the good of the individual members? To do this intelligently it must first recognize what is here meant by the term *good*. That is, what constitutes value in the individual and eminence in the nation.

Belmont, Mass.

GROWN-UP LAND.

Good-morrow, fair maid, with lashes brown,
Can you tell me the way to Womanhood Town?

Oh, this way and that way—never stop;
'Tis picking up stitches grandma will drop,
'Tis kissing the baby's troubles away,
'Tis learning that cross words never will pay,
'Tis helping mother, 'tis sowing up rents,
'Tis reading and playing, 'tis saving the pence,
'Tis loving and smiling, forgetting to frown;
Oh, that is the way to Womanhood Town.

Just wait, my brave lad—one moment, I pray;
Manhood Town lies where—can you tell me the way?

Oh, by toiling and trying we reach that land—
A bit with the head, a bit with the hand—
'Tis by climbing up the steep hill Work,
'Tis by keeping out of the wide street Shirk,
'Tis by always taking the weak one's part,
'Tis by giving mother a happy heart,
'Tis by keeping bad thoughts and actions down;
Oh, that is the way to Manhood Town.

And the lad and the maid ran hand-in-hand
To their fair estates in the grown-up land.

—*Selected.*

UNCLE JOHN'S TALKS.

XV.

CANNING FRUIT.

I put up fruit, Jimmy? Ask Aunt Mary, and she will tell you that I do all the lifting, and at least half the other work. I never could see why a woman should do any more hours' work in a day than a man. "Woman's work," do you say, Helen? No such thing. Washing dishes is as much a man's work as a woman's, unless he has more important matters on hand; and when it comes to working over the fire, with fruit and cans and—but you know the rest; let us get to work.

No; not a recipe, nor a word as to treatment of different fruits. See the cook books, or ask your mothers. My field is outside, and we may as well enter one corner as another.

First, provide a comfortable seat. I suppose Tom, there, with more life than he knows what to do with, could sit on the top rail of a fence all day, and not feel tired. But when you are as old as I am, or as tired as many an overworked woman is, you will be glad to have an easy, restful seat. You will find that you have muscles in your backs. Your *longissimus dorsi* will ache: your *quadratus lumborum* and *transversalis colli* will complain of overtension; your *trapezius, rhomboidens major* will simply compel you to rest. You must have a seat that conforms to the requirements of these masters.

First, make the seat slant to the rear. Put cushions at the front, so that when you sit down your hips will settle against the back of the chair. Now another cushion, or roll of something, on the chair-back at the height which gives the most comfort. Tie these cushions to their places. Yes, use the chair at the table, as a support for weak people, and as a promoter of the proper attitude.

Next, get supports for the arms and hands. You will never know the pain and suffering caused by long holding up of the arms until you try it. Even sitting up to a table so that the body touches, and resting the arms on the edge, is a great help. But for the best result—yes, there they are, my automatic danglers. Two cords, nearly as thick as a lead pencil, suspended from the ceiling, two feet apart, one over each forearm when you sit in the chair. If the ceiling is too nice for nails, run cords across the room from the tops of door-frames, and attach the danglers to them. Make a ring of leather, or cloth, for the arms. Attach the cord to the ring by a slipping-noose, but make two or three ties so as to have more friction for length adjustment, and then wet the knot, if necessary. These supports can be varied from the elbow to the wrist, and frequent changes will prevent fatigue. Yes, for paring potatoes, or any such work. Should be in every kitchen, or attached to a frame over an invalid's chair.

Use a knife that fits your hand, with thin blade. Sharpen it with a file, as explained in No. XII. This rough edge is better than a smooth one, unless literally as sharp as a razor, and will cut peach-skin with an easy grace that is surprising. Keep the file by you, and use it as often as necessary. No good mechanic can afford to work with dull tools.

Next, something to hold the jars,—for if your fingers are as sensitive as mine, you will wish to preserve a minimum distance of six inches between them and a hot jar. You can buy them if you have the money,—five cents for the cover-holder and twenty-five cents for the jar-holder. If not, or for any reason, you wish to make them, take, for the cover, a 3-16 wire, and bend it around the groove at the top of the cover, then turn the ends out, so that they stand one half inch apart where they leave the cover, and two inches at the ends. Hook the ends inward, so they will not hurt the hand. Make the ring so it will pinch a little, and so stay in place when applied.

For the jar-holder, take a pine board, 1x5x5, cut a half-circle out of one end to fit the jar, and taper the other end, by curved lines, to about two inches. Now split this boot-jack through the middle, and you have two handles. Take a strip of tin, one inch wide, long enough to reach around the jar and well into the handles. Fasten well, at the farther ends of the handles, with small wire nails. No need of nails along the curve. Round off the corners of the wood, where the tin turns into the handles, as the greatest pressure comes here. Use nails where they will not touch the glass, that is, up in the straight parts of the handles. Now hammer down the sharp edges, and wrap the tin with a strip of cloth. Wet it, for use, as it will hold with less pressure. I hope you understand, for I have not space for more details, and there are several other points I want to touch.

Jars will break, sometimes, from original cracks or unknown cause—that is, the new ones will. An experienced jar never breaks. Don't be led away by the superstition—which I lately saw in print—as to leaving a spoon in the jar to prevent breakage from hot fruit. Do nothing of the kind. Put the jars into warm water, and warm water into the jars, a few at a time, in the dishpan. Improve the occasion to try each one with its cover, and see that it is tight. If you do this, there will be no loss from leakage, and no need to stand them on their heads as a test. This I consider an important point. From the warm water, take a jar on a warm plate, and clap the fruit in, fearlessly. Aunt Mary and I never break any jars; but we are extra careful with new ones, putting in cold water first, and then pouring in hot water without touching the glass. Don't let cold air touch an empty warm jar. Run a knife-blade around so as to let out the air-bubbles, heat the cover with a dip of the fruit, then put it on as far as convenient with the fingers, pick up the jar with a wire holder, seize the bottom with newspaper, screw tight, set into hot water and wash outside, then to its place, handling by the holder all the time. No future tightening necessary if you found no leak when tested with water.

Now you see my space is full, but I have much more to say. The other points will keep, however. I hope this will be in time to help some tired worker. You see I have not entered the cook-book's domain.

Vineland, N. J.

WHAT WHISKY FETCHES.

"What is whisky bringing?" asked a dealer in that article one day. He meant to ask, how much is it selling for? A gentleman who heard the remark took it in an entirely different sense from that. "What is whisky bringing, do you ask? I'll tell you. It is bringing men to prison and to the gallows, and it is bringing women and children to poverty and want." There never was a truer answer than this.

It is estimated that it sends to prison every year one hundred thousand men and women. Twenty thousand children are sent to the workhouse annually by drink. Three hundred murders are caused by intemperance every year. Two hundred thousand children are made orphans every year by this dreadful evil, and sixty-five thousand are killed by intemperance every year in this country. Does it seem possible that man will deal out to his brother such poisonous stuff when he knows that it will prove his ruin?—*Exchange.*

A SEVEN-YEAR-OLD Boston lad, building "better than he knew," invented the other day a new and exceedingly appropriate name for the ordinary run of city saloons. The little fellow knew that we bought tea at a tea-store, and boots at a boot-store. So this kind of unconscious analogy guided his speech. At the table the other day he broke out with the news: "I seed two men coming out of a drunk-store; and one of 'em was oxticated." "Drunk-store," the *Boston Traveller* recommends for general use as the more appropriate term for the regular business of such places.

A LITTLE four-year-old, who was much alarmed at thunder and lightning, was told by her grandma that she need not fear; God would take care of her. She looked earnestly at her grandma, and asked if God didn't cause the thunder and lightning; and, when told He did, she said: "I was just thinking that He might be so busy as to forget me."—*Western Christian Advocate.*

DEAR BOYS AND GIRLS:—Along the sides of our exhibit at the World's Fair are tables, on which are placed samples of literature, papers, leaflets and cards, which visitors are invited to take. The other day a colored boy about twelve years old presented himself at the railing and pointing to one of the pretty pledge cards said to the young lady in attendance: "I reckon you ain't got one you'd like me to sign?" There have been a good many visitors to the W. C. T. U. booth at the World's Fair, but never one just like this before and the young lady was greatly surprised. But she smilingly said, "Do you understand what this card says?" "Oh, yes," answered the boy, and he recited the pledge word for word. In a few minutes he had signed it and departed smiling and happy.

The children's pledge cards fill a big decorated packing case and overflow in festoons and streamers about the booth and in the Children's Building. All this great exhibit is made up of single signatures of children like this boy who "wanted to sign the pledge" and many of them are members of our Cozy Corner, I know.

Your

Aunt Jane

COZY CORNER LETTERS.

I read the Cozy Corner letters from your nephews and nieces, and I would, if there is room, like to be one of your nephews. My mother used to take THE UNION SIGNAL and work for the W. C. T. U. when she was alive. I belong to the Christian Endeavor and the church. Hoping that I may be received.

GEORGE H. WAITT,
(Thirteen years.)

218 Brighton Ave., Allston, Mass.

A warm welcome to you, George. May the dear mother's love and teachings be ever the clearest and best memory you have.

In that happy circle of boys and girls, couldn't you please find a little space for me? I'm an out-and-out temperance girl and long for the time when the right shall overcome the wrong and our country shall be entirely freed from the dreadful demon of drink. I will answer letters from any of the nieces—the small as well as the large—if they will write to me. ANNA C. GALES.

Greensboro, N. C.

I wish our space would receive the whole of your good letter, Anna, for which I thank you. The address you want is 29 Hartington Place, Viewforth, Edinburgh, Scotland.

Enclosed please find one dollar toward the Willard Fountain, for which send me the medal. With love for Cozy Corner. VINNIE STATLER.

Reedsburg, O.

The dollar has been sent to Miss Gordon at Rest Cottage and I trust you have received the pretty medal, Vinnie.

SOFT-SHELLED NUTS.

228.

RHOMBOID.

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* * * * *
* * * * *

Across: 1, Hue. 2, Marine. 3, A place where trains start. 4, Very cold. 5, A devil.

Down: 1, A letter. 2, Upon. 3, A boy. 4, Above. 5, Very fast. 6, A reserved place in an audience room. 7, Short for Timothy. 8, To accomplish. 9, A consonant.

229.

CROSSWORD ENIGMA.

In ear, not in nose.
In shrub, not in rose.
In ant, not in bug.
In carpet, not in rug.
In jig, not in dance.
In paw, not in prance.
In can, not in jar.
In peace, not in war.

LAURA B. GATES.

230.

NAME PUZZLE.

Take two-fifths of Chloe, one-third of Ida, one-fourth of Caroline, one-eighth of Georgian, one-seventh of Ophelia. My whole is a city in the United States.

PETER BROSSARD.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED AUGUST 24.

219. God is our refuge and strength, a very present help in trouble. Psalm 46:1.
220. Our white ribbon.
221. Wine.

Correct answers; Bernice Barton; A. M. Collester.

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AND WORLD'S WHITE RIBBON.

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Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. —Eccl. 12:13.

THE LABOR CONGRESS.

The present phase of the labor question in the cosmopolitan city of Chicago lent additional timeliness and significance to the World's Labor Congress. The spectacle of thousands of unemployed laborers fed daily by public "charity" is an object lesson which appeals forcibly to students of the labor problem and emphasizes the necessity for practical and speedy reform in our social and economic conditions. As was well expressed by a prominent leader, it is "less words and more achievements" that are needed in the labor movement, and the subject was discussed by the congress with a view to that end.

The chief obstacle in the way of a speedy settlement of all difficulties in our present social system is the difference of opinion among reformers themselves as to remedial methods, arising, of course, out of difference of opinion as to causes. And the labor question is no exception to the rule. Single-tax advocates, asserting as their fundamental principle that "all men are equally entitled to the use of the earth," regard land monopoly as the "bottom trouble," and would therefore abolish all taxation except a tax on the rental value of land, or in economic phrase, the "unearned increment" of land.

Another faction, believing that the present unequal distribution of wealth is due to the control by private corporations of railways and other "natural monopolies," favor "nationalism," or government ownership as a pivotal measure. Some leaders are of the opinion that in the "Referendum" is to be found the key to the solution of the labor problem; others, that proportional representation is the only effective remedy, while still others advocate an inheritance and an income tax as a starting point for the unraveling of this tangled web.

But while there are divisions and subdivisions within the ranks of the laborites it does not necessarily follow that the progress of the movement is thereby seriously obstructed. Society, in the process of evolution, has reached a critical point—a boundary line which it is wise to approach with caution and to cross with due deliberation. That radical changes in the social order are about to take place no thinking person doubts, but while we work without rest to bring about the new *régime* let us remember also to work without haste.

The attention which statesmen and law-makers are giving to-day to the claims of labor goes to prove that modern progress is along the line of organization and federation. The permeating influence of federated labor is seen in the efforts of governments in Europe and America in behalf of this reform. France has established a bureau of labor. England has done the same. Even autocratic Russia comes to the front in this matter. Only a few weeks ago the Russian Bureau of Labor sent out its first official report, a copy of which has been received by the president of the American Federation of Labor. In our own country much favorable legislation has been secured through organized effort, the state of Illinois having the honor—so said the congress—of giving to the people (in its law relating to the sweating system) the most advanced legislation of all on the labor question.

But while we are sympathizing with the workingman and devising ways and means to ameliorate the condition of the toiling masses, let us not forget to be just to the capitalist and the employer—to the man outside of what is popularly termed the "laboring class." Mr. Henry George, from the platform of the congress, defined "labor" as "human exertion in the production of wealth." Assuming this definition to be correct, it follows that in this country, at least, the non-laboring class constitutes a very small minority. "Human exertion" does not necessarily mean exclusively *physical* exertion. He who exercises the mental faculties in the production of wealth, is as truly a laboring man as he who uses merely physical force. He who plans and directs any great enterprise whereby all are benefited contributes as much—might we not say more?—to the common wealth as he who executes and obeys.

Wealth is the result of the combined exertion of mind and muscle, and we do not detract from the dignity and importance of manual labor when we say that there is no injustice, primarily, in mental effort along the line of commercial and industrial responsibility receiving the greater reward. If a monied oligarchy with its attendant abuses has arisen; if, as the author of "Progress and Poverty" declares, labor finds difficulty in getting the products of labor, and the working class is the poor class, it is because we have not yet learned the secret of true government; it is because the proper relations between "capital" and "labor" have not yet been established; because the law of coöperation (the logical sequence of the unification of human interests) has not been fully recognized.

The most significant feature, to us, of the congress, the most encouraging omen for the future, was the mass-meeting on Sunday evening when Religion, irrespective of creed or dogma, let its voice be heard in no uncertain tones for the cause of labor. The church, represented by dignitaries from both sides of the Atlantic, Catholic and Protestant, Jew and Gentile, came upon the platform of the Hall of Washington, and pleaded earnestly and eloquently for the gospel idea of human brotherhood. "Man, a child of God whatever his religion," this was the dominating thought, and the necessity for a more practical Christianity was emphasized. "First the natural, then the spiritual" must be the order for the presentation of gospel truth to a hungry man, to a nature dwarfed by oppression and by a long and ineffectual struggle with discordant surroundings. "For the very sake of the spiritual," says the Church of Rome, through the mouth of its pontiff, "the church must care for the temporal interests of its children."

This coming together of religious leaders for the furtherance of a spirit of brotherly love in the entire human family is evidence of a stirring up of the dry bones preparatory to a revivifying of the whole church militant. Said the Rev. Mr. Coyle, of Massachusetts, "It is a law that every period of financial distress is followed by a wave of religious awakening. Be not surprised if you see great things in the future, for the coming awakening will be characterized by a sincere repentance of the sin of *unbrotherliness*, and by such efforts at contrition as were never seen." God grant it may be so!

"PHILANTHROPIC FINANCE."

The *Westminster Gazette*, now the leading evening paper of London, has been publishing a series of articles, entitled, "Philanthropic Finance," which illustrate a pitiful parallel between some goings-on across the water and some on this side. We cannot go into details, but it seems that some of the old line temperance leaders, of whom Dr. Dawson Burns is chief, have been for years connected with various "provident," "limited," "land artisans," "laborers" and "general dwelling house builders' companies," in which they have utilized, so far as practicable, their position and influence as temperance leaders.

Most of these enterprises have fallen through, as might be expected, for it is a general principle that workers for humanity should not be makers of money. As the *Westminster Gazette* pointedly says:

The incalculable misery caused by the failure of the "Liberator (Building) Society" and the almost incredible revelations now proceeding day after day in connection with the "Balfour Group" will not have been without their compensations if they only serve to give the death-blow once and for all to philanthropic finance. "A blade," says Macaulay, "which is designed to shave and to carve, will certainly not shave as well as a razor, nor carve so well as a carving knife. A gas company, which should also be an infant school society, would, we apprehend, light the streets ill, and teach the children ill." On the same principle philanthropy and philanthropists would do well to stick to their last, and not dabble in finance. A temperance society which should also be a financial speculating business is likely to speculate badly, and to do more harm than good in the end to the temperance cause. There were, of course, some knaves concerned with the Balfour group, but it is equally certain that the knaves made tools of men of good repute. Take, for instance, Dr. Dawson Burns, a man of the highest reputation in the philanthropic world. Who can say how many of the thrifty poor were led to invest their hard-won savings on the strength of the connection with the Liberator of so well-known a divine and so eminent a philanthropist? Or take, again, Mr. George Dibley, who has been figuring so prominently in recent proceedings before the Registrar. He also, beside being deeply versed in financial affairs, has been a shining light in the temperance world, and as such must have inspired confidence in many thrifty and temperate homes. How far such confidence was justified, all those who have followed the recent proceedings in the Registrar's court are well able to judge. The motives of philanthropists in embarking on building societies and other financial ventures may be most excellent. Descartes was once twitted by some courtiers for that he, a philosopher, was enjoying a good dinner. "Well," he replied, "do you think the good things of the earth were made only for fools?" And if philosophers, why not also philanthropists? Why should "good things" in the city sense of the term be reserved only for the ungodly, the intemperate and the unthrifty? But our complaint with the philanthropists is that when in the interests of those who trust them, they embark upon financial ventures, they so signally fail to recognize their responsibility. The higher the character of such men the greater is their responsibility, for the greater also must be the confidence they inspire in investors, and the evil purposes to which dishonest colleagues may turn their good names. But instead of realizing any such responsibility, it is abundantly clear that Dr. Dawson Burns and any other gentlemen of religious standing who were officially connected with the great Liberator fiasco, can only have continued that connection in virtue, either of colossally guileless simplicity, or of neglecting the opportunities they had for examination into the facts. But whether or not these alternatives exhaust the possible explanation of their action, the consequences were most deplorable and unfortunate. Apparently their neglect of their opportunities as directors does not render them obnoxious to the law. But as this is so, the duty is all the more imperatively laid on those who have in any degree the ear of the public to call public attention to the matter, and to bring home to the philanthropists themselves the true measure of their moral responsibility. It is with this object in view that we now propose to recall a forgotten chapter in the history of philanthropic finance.

We trust that the lessons that have been so hardly learned in this country, as well as in England, the last few years, and in our country, especially during this year of unequaled financial disasters, may be effective in checking the tendency of good men and women to wander off from their chosen straight path of philanthropy into the bye and forbidden paths of speculation. In saying this, we do not refer, as a matter of course, to the "affiliated enterprises" of the National W. C. T. U. (Woman's Temperance Publishing Association, National Temperance Hospital, The Temple and the Lecture Bureau), from which no one connected with them has ever expected to make money, and which have weathered so many a storm and outlived so many an evil prophecy that we have reason to believe that as they were founded in the love of humanity they will continue to enjoy the blessing of Providence and the favor of good people everywhere.

THE CONCLUSION OF THE WHOLE MATTER.

We do not wish to be over-confident, above all we would not be dogmatic on subjects which are admittedly beyond the ken of mortal man, nevertheless we think we are safe in informing our readers that the question whose discussion began over a year ago, Shall the World's Fair be open Sunday? is finally settled. We dare assert with the positiveness of absolute certainty that it has been settled thus far and that with a few exceptions the gates of the Fair have up to the present time been open. The remarkable closing scene in this drama was entirely in keeping with all that has gone before and the whole affair forms in our judgment one of the most disgraceful events which have occurred in a long time. In the first place, men chosen as directors because of their unquestioned integrity, repudiated on a technicality, a mere legal quibble, an obligation which they were in all honor bound to keep. The whole legal proceedings have been such as to bring our laws and their administration into contempt, and the final scene not only aggravates this feature but also, by the conduct of the presiding judge, places us all in the position of the attorney who, when asked if he intended

to express contempt of court replied, "No, your honor, I am doing my best to conceal my contempt of the court."

Judge Goggin was asked to decide the question whether the Stein injunction against the closing of the gates on Sunday should be dissolved. He consented to act only on condition that two other judges be associated with him. Judges Brentano and Dunne were accordingly invited to hear the case with him. They accepted. Both of these judges were personally in favor of an open Fair on Sunday, but their decision was that legally the directors had an undoubted right to close the gates. Judge Goggin, however, thought differently and arrogantly declared that as presiding judge he had the right and should exercise it of overruling the decision of the other two judges and should continue the case. The two judges thus gratuitously insulted withdrew from the case. Judge Brentano is reported to have said that he was invited into the case by a brother judge and invited out again by the same judge and that he accepted both invitations. Aside from his disrespectful treatment of two judges whom he had invited to hear the case with him, Judge Goggin's remarks are utterly beneath the dignity of such an official. His replies to the attorneys were insulting and his speech as a whole consisted principally of a tirade against the English common law upon which our own system of jurisprudence is founded and which is in force wherever there is no positive legislation upon a subject. No one can read the judge's remarks upon that system, his flings at "that common robber, Pope," and "that sanctimonious creature, Sir Matthew Hale" without feeling that the judge allowed his Irish prejudice against everything English to overrule every consideration of law or justice. One of the worst results of this trial is the distrust of our judiciary which we feel must be excited in the minds of all thoughtful people and yet good may result even from this if it shall lead to the abolition of the pernicious system of the election of judges. Some evils may be incident to the appointment of these officials but they cannot possibly be so great as those attending their election. At present the judge is elected as a partisan with very little if any regard to his fitness for the position. Who would be willing to travel if the engineer were elected by popular vote? We know well enough that in nine cases out of ten his qualifications would be those of the tricky politician and would have no connection with those of a competent engineer. The president or the governor who makes an appointment, if he is a conscientious man, feels the responsibility of his action, and will try to appoint the most competent man. If he is not conscientious, he will, at least, have this restraint which a thousand impersonal voters have not, the knowledge that people in general and especially his friends of the opposite party will have no difficulty in locating the responsibility of the appointment. But even more than the officers have fallen into disrepute. People very generally feel that the law itself is a most uncertain thing, that one can never be sure that any obligation, however carefully guarded, may not be abrogated and that no mortal man can determine how a court may interpret the most seemingly clear statement of law.

As to the question itself, Sunday closers do not need to feel that they have been defeated. The gates may remain open but so large a share of the exhibits are covered that we have practically a closed Fair. For this and other reasons, as the refusal of the railroads to run the expected Sunday excursions, Jackson Park is an ideal place for one who wishes solitude on the Sabbath, and the Fair is run every Sunday at great financial loss. The directors who were ready by fair means or foul to open the Fair on Sunday have learned by bitter experience that in so doing they arrayed themselves in direct hostility to an "imperious public opinion" which has proved itself, in this particular, at least, to be overwhelmingly Christian. We believe that they and all this nation have learned a lesson they will not soon forget. We veniture to predict that when another enterprise of this kind is undertaken, Sunday closing will be a foregone conclusion.

A VANISHING IDEA.

The latest revelation of "man's illimitable mind" anent woman and her "sphere" comes to us in an article by no less a personage than the poet, Coventry Patmore. He discourses on this wise: "To maintain that man and woman are equals in intelligent action is just as absurd as it would be to maintain that the hand that throws a ball and the wall that casts it back are equal. The woman has an exquisite perception and power of admiring all the man can be or do. She is the 'glory' of his prowess and nobility in war, statesmanship, arts, invention, and manners; and she is able to fulfill this, her necessary and delightful function, just because she is herself nothing in battle, policy, poetry, discovery or original intellectual or moral force of any kind.

"Most of the failures in marriage come of the man's not having manhood enough to assert the prerogatives which it is the woman's more or less secret delight to acknowledge. She knows her place, but does not know how to keep it unless he knows it also; and many an otherwise amiable woman grows restless and irritable under the insupportable doubt as to whether she has got her master. In order to put the question to the test, she does things she knows he is bound to resist or resent, in the hope of being put down with a high hand, and perhaps a bad word or two—since even the mildest corporal chastisement has gone out with the heroic days of such lovers as Siegfried and Kriemhild.

"Friendship and love differ mainly in this—that, whereas the felicity of friendship consists in a mutual interchange of benefits, intellectual and otherwise, that of love is in giving on one part and receiving on the other, with a reciprocal perception of how sweet it is to the endower to endow and the receiver to receive. This relation involves, as ancient philosophers and theologians have observed, a certain opulence on the one side and a corresponding destitution on the other—a destitution which, however, is the greatest opulence in the eyes of the former as being the necessary condition of his proper delight, which is to endow. The myth of King Cophetua and the Beggar-Maid is representative of the most perfect nuptial relationship."

It is interesting to trace the history of this idea of mastership. At first it was the strong tribe that took the weaker tribe in custody, from motives of pure generosity, of course, as its natural protector, indeed, its only defence from absolute destruction. Next it was the mighty empire that annexed smaller states from similar considerations of helpfulness and shelter.

Next came the feudal system under which the lord of the castle was "master" of his clan, while hind and henchman and retainer rejoiced to do his bidding that they might claim his powerful aid.

Still later, under the *régime* of owner and slave it was claimed that the very color of a man's skin determined whether he was to rule or be ruled, and the declaration passed into a proverb that "the slaves did not desire freedom,—they knew when they were well off."

To-day the mastership of kings over "subjects" has virtually ceased, and that of the landlord over tenant and capitalist over laborer hastens to be gone, while the mastership of man over woman (which reaches its climax in the rule of husband over wife), is slowly dying out, as bats flee before dawn. In each instance we have cited the same reason for mastership is given, because the subject class loves to be subject, the slave knows that he is not adapted to freedom, the woman hugs her chains, the wife desires to own the headship of her husband.

But times have changed. The delights of dominance are giving way to the duty of development. Darwin set the race on a new track. Each individual is now bidden to come to his (and her) utmost, in the interest of all. Each man is before all things else, a son of God and of humanity; each woman, a daughter of humanity and God. The subjection by man of his nearest and dearest friend, his equal mate and complementary comrade is an idea that, in the growing light of development, individuality and justice, has become no less hateful to women who think than it is to man who loves.

We can forgive Coventry Patmore for he belongs to a bygone age, but surely his "Angel in the House" would be to modern women but a skeleton in the closet after this amazing valedictory utterance. We are glad to notice that no journalist has echoed his failing voice, but all the younger literary men, so far as heard from, have taken up the cudgel in our behalf.

THE Chicago Woman's Educational Union has an attractive booth in the Manufactures Building of the World's Fair, the central object of interest being an autograph petition for the reading of the Bible in the public schools. Already many thousands of names are signed to it and white-ribboners, particularly, are requested to call and attach their signatures. Miss Mary Allen West was the first president of this society and in a public lecture three years ago, she truly said: "The school is the institution of the state, created by enactments in the fundamental law of the state, supported by state funds for the sake of furnishing to the state its life-blood, good citizens. This is the mission of public schools. For no other reason have they a right to be. The acknowledgment of God is the first requisite in training for citizenship. That government which by its laws forbids this acknowledgment in its public schools cuts from under its feet the very foundation upon which its own authority rests." This union makes the very simple request that only certain selections from the Old Testament teaching the existence of the Deity, be read. These need not in any way conflict with the religious views of either Catholic or Jew. We doubt if one teacher out of ten would not replace the Bible in the public schools if he had the power, because every earnest teacher desires to teach morality to his pupils and the foundation of all morality, the only infallible rule of faith and practice, is the Bible. Stop at the Bible Union booth and register your name to this important petition.

Our white-ribboner, Mrs. Hannah Whitall Smith, writes as follows to a friend: "Two lines I came across once seemed to me to contain the whole philosophy of rest:

"'Careless and confident and single-hearted,
He trusted in God, and turned himself to sleep.'"

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Lady Henry Somerset has organized a white-ribbon publishing company in connection with the national temperance society of which she is president, in England. She will bring out as her first book, "Nineteen Beautiful Years," the first book written by Miss Willard, with an introduction by John Greenleaf Whittier. It was through reading this little volume that the two temperance leaders, who are now so closely associated in Christian work, became acquainted.

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A lady, who is the wife of a rector in England, asked permission to speak on the temperance question in the church, but the authorities replied that they would be very glad to have her do so, but the place was consecrated!!!

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This incident, told by Miss Soonderbai Powar, who has returned to Poona, India, to assist in Pundita Ramabai's school, speaks strongly for the religious influence of the institution: "A few weeks ago, Ramabai wanted a quiet day with the girls to learn the Bible, so she called them all to her and told them she was going to give a grand picnic; but she said she was going to have a spiritual festival as well, and if any one wished to join that they could remain at home. Next day all the girls got ready and all but *twenty-five* started for the picnic! We had meetings all day at home, and nineteen girls prayed, seventeen testifying that they believed in Jesus and knew their sins were forgiven."

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A true tobacco story comes from the World's Fair. A fond mother left her beautiful baby for two hours at the *crêche* in the Children's Building. Upon returning she found the baby very sick and the faithful nurses trying in vain to relieve its distress. It was in an alarming comatose state, and the poor mother was inclined to blame the nurses for administering too powerful an antidote. A physician was summoned who located the disturbance in the stomach and was about to give an emetic when nature volunteered and the baby vomited a nauseous *cigar stump!* It was then recalled that during luncheon in one of the large restaurants, the child was placed upon the floor for a few minutes and doubtless found and swallowed the filthy poison. The physician affirmed that if relief had not speedily come the child would have died of narcotic poisoning. What a rebuke to the men who persist in carelessly throwing so poisonous and disgusting a commodity on the floor of an eating room!

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This extract from a letter of one of our leaders in Colorado shows what a National W. C. T. U. convention can do for all good causes:

"What the convention was to us, living in the Rocky Mountains, I cannot tell you. It came and went just as planets must pass each other and we caught the inspiration, the glow, the strong, white purpose of it. The community cannot get over the astonishment of it yet—it was such a surprise to the men and women of Denver. I think the foul wrong to which we stand antagonistic, and all the wrongs against which our declaration is set, realize that they are not in immediate danger of annihilation, but their future is uncertain. Even the liquor traffic does not like to be constantly watched. And then the influence of that great Convention upon the suffrage cause in this state, upon which we have entered, has been decidedly marked. Our legislature in the winter enacted a law submitting the question to popular vote the coming autumn and we are planning for the campaign. It also made easier our work electing Mrs. Hanna a member of the school board a few weeks ago, for Miss Willard and all the other grand women taught the people that it was high time for us to come into our kingdom. You see by this that you helped the whole state along in countless ways even while you popularized the W. C. T. U., which until then was not so popular as it should have been. In fact, after the great Conclave of the Knights Templar and of the Charity convention preceding it, the truth remains that the National W. C. T. U. is even quoted by church and political authorities as the Convention 'par excellence' and the model for all future gatherings to which Denver aspires."

ON DUTY.

Canadian News.

WHITE-RIBBON DAY AT THE CANADIAN CHAUTAUQUA.

August 10 was a W. C. T. U. day at Grimsby Park, sometimes called the Canadian Chautauqua. The ladies of the Grimsby local union entered with spirit into the idea and made the platform of the temple beautiful with flowers and ferns for the occasion. The Ontario Provincial union took charge of the morning function, which, under the bright and capable superintendency of the Dominion president, Mrs. C. T. Williams, of Montreal, took the form of a school of methods, followed by a parliamentary drill. No one who has not taken part, or at least been present, on such an occasion can have any idea how amusing and instructive it may be made under good leadership.

Excellent papers by Mrs. Carson and Miss Ella Cosford, of London, Ont., on the respective duties of corresponding and recording secretaries provoked a lively discussion, as also did the next subject introduced,—the relative merits of literature and public meetings as helps in W. C. T. U. work.

In the afternoon a bright and humorous lecture was given by the Rev. Ward Pickard, of Buffalo, N. Y., on "The Beast and Our Boys." Mr. Pickard used a large colored cartoon, representing the liquor traffic as a roaring lion, with one foot on the open Bible and the other on three or four boys who were prostrate on the ground. At one side a man and woman, representing public sentiment, were endeavoring to fire at the lion, who, however, was protected by a shield labeled "Law," which was held before his face by some one invisible. The contrast between the support which might be, and which is, extended by governments to help in the fight against that foe which slays its victims as surely, if more slowly, than cholera, was earnestly alluded to, and a few stirring words of encouragement to further effort wound up an interesting lecture. At its close the ladies held a conference on the best methods of dealing with the tobacco problem, and the work for the plebiscite in Ontario.

The platform meeting in the evening consisted of a lecture by Miss Lilian M. Phelps, and short addresses by Mrs. Williams, the Rev. Mr. Pickard and Dr. Morris. As it is against the rules of the park to take up a collection, it was announced that any who wished to make a free-will offering could bring it to the platform. A stream of people set in in that direction and seventy dollars was the result. Little children trotted up evidently much pleased to hand in their five cent pieces.

At intervals during the day, the two Whyte brothers kindly assisted by giving some of their well-known songs.

It was stated that all of the first edition of Mrs. Youmans' book, "Campaign Echoes," is sold, and a second edition is being prepared. It may not be amiss to remind the public that (apart from its own value) the sale of this book is for the benefit of one who is in distressed circumstances through ill-health and other causes, and who has labored long and faithfully for the temperance cause.

NOTES.

The official announcement of the eleventh annual convention of the Maritime Women's Christian Temperance Union has been made. It will be held in Truro, Nova Scotia, from September 15 to 19, inclusive.

The plebiscite campaign for prohibition in Ontario is drawing near, and already some braves are on the warpath. It is recommended that plans of organization be as simple as possible, utilizing those temperance societies in existence now, rather than that new ones be formed. It does not follow, even should the vote be decided in our favor, that a prohibitory law will be passed, but a large majority could not be altogether disregarded by the government.

Toronto is much excited at present over the question of running the street railway on Sundays. The city charter with the company only covers six days of the week, and keen indignation is felt at the means employed by the company to render this clause void. The citizens' vote, proposed to be taken on August 26, looks impartial on the face of it, but many reasons are advanced to show that it is not so. So many of the more thoughtful class are out of town at present that it is claimed a fairer expression of opinion would be obtained if the day for voting should be changed to January 1. Also, the railway company propose bearing the expense of the present vote. This should certainly be done by the city to insure impartiality and prevent undue influence being used. Meetings for organization take place daily. The churches, Salvation Army, W. C. T. U., Christian Endeavor Society, Epworth League and other societies are doing what they can to postpone the question, or if it must be faced now, to defeat the railway company. MARGARET G. URE,

Canadian Reporter, 772 Palace St., Montreal.

THE Young Woman's Branch of the Canadian W. C. T. U. under the leadership of Dominion superintendent, Mrs. Sarah E. Allen (president, London, Ontario Y), is making good progress. Five provinces have superintendents: Ontario, Quebec, the Maritime Provinces, Manitoba and British Columbia, ranking in the order named in numbers and good works. Five thousand children have been led to sign the triple pledge by the Hamilton Y which also conducts sewing schools and newsboys' clubs. A Young Woman's Christian Association, with a paid secretary, is in charge of the London Y. This union issues dainty and attractive annual reports of its work which include the departments of kitchen-garden, scientific and juvenile temperance, evangelistic, delicacy and fruit mission, the pledge, tobacco and narcotics, news from the field and the press, besides its Y. W. C. A. of 200 working girls. This union owns a "Summer Home" which is self-sustaining; it has also a fine library of 300 volumes, a handsome piano and kitchen-garden outfit. It published a daily paper during the "Western Fair," called *London Fair News*, and has given a course of cooking lectures for which Mrs. Emma Ewing was engaged, netting $420 above expenses.

ARKANSAS.

A CHEERING MESSAGE FROM THE NEW PRESIDENT.

"What has become of the Arkansas W. C. T. U.?" I seem to hear THE UNION SIGNAL readers inquire. "Can it be those women have gone into 'summer quarters,' and are spending these days of glorious opportunity idly swinging in their hammocks, while their comrades in other states are keeping step so grandly with the onward march of the great white-ribbon host?"

No; our women have not gone into "summer quarters." Indeed, they know nothing of either summer or winter quarters, but like the early Methodists, they are "at it," fighting the rum fiend, and so engaged are they that they noted not how the days were slipping by, and that THE UNION SIGNAL had not been informed for months of their "goings on."

The reason of this seeming neglect is this: Mrs. Ervie Ethridge, our state reporter, is under the shadow of her first great grief. An angel came into her home one day and carried away to the skies baby George Demorest, and the poor mother-heart is so filled with grief and her eyes so blinded with tears, she has not been able to take up her pen since to chronicle our work. Another reporter was appointed, but she, soon after, unexpectedly left the state. Now, however, we are so fortunate as to secure the services of Mrs. H. P. Edmonson, of Little Rock, and you will be informed regularly of our progress hereafter.

If this news is not too stale, I want to refer to our annual meeting held in Little Rock last spring. Miss Frances E. Griffin, our silver-tongued orator of the South, was with us the entire time, and incited us to renewed action by her words of eloquence. Mrs. T. A. Dunlap who served lovingly and faithfully as state president for two years without salary, asked to be released, as her family needed her care. Mrs. F. L. Sutton, corresponding secretary, was also obliged to retire from the work for a while because of failing health. The convention elected in their stead: President, Mrs. Sara K. Hart; corresponding secretary, Mrs. Mary E. Taylor, both of Little Rock. The other officers are Mrs. Julia A. Clark, Beebe, recording secretary, and Miss A. G. Farr, treasurer, Little Rock.

A resolution expressive of loyalty to our National W. C. T. U., our chieftain, Miss Frances E. Willard, and the builder of our Temperance Temple, Mrs. Matilda B. Carse, was adopted with a rising vote, and much enthusiasm, each member pledging herself to give material aid as well as sympathy and prayers.

Realizing as never before the need of money to carry on the work God has committed to our hands, our women have determined to raise two thousand dollars this year if possible, and have set themselves to work to interest the public in the methods of the W. C. T. U., believing when they are known and understood the money will be forthcoming, and God is blessing their efforts. Already one local union has raised two hundred dollars, and expects to increase it to four hundred by the end of the year, April 1, 1894. Please listen for good news from Arkansas.

SARA K. HART,
President, Little Rock.

NORTH CAROLINA.

STATE CONVENTION.

The North Carolina state convention of the Woman's Christian Temperance Union was held in Waynesville the latter part of July, and proved an interesting and profitable occasion.

Addresses of welcome were given by Mr. Howell in behalf of the town, by the Baptist minister in behalf of the churches, by Mrs. Braner in behalf of the W. C. T. U. of Waynesville. There could not be a doubt in the mind of any one in attendance of our cordial welcome. The response was given by Mrs. Sue V. Tomlinson.

The address of the state president, Mrs. Woody, was conceded to be the best ever given by her, and was listened to with close attention as she reviewed the situation in North Carolina, exposing the injurious revenue act, passed by our recent legislature, as it provides for the liquor traffic, and urging our women to stand courageously, unflinchingly, for the protection of the home, stating if these laws are permitted to stand as they now are North Carolina will become one of the greatest liquor states in the Union.

Gratifying reports were received from different departments of work; especial advancement was noticed in the use of unfermented wine at the sacrament, scientific temperance instruction, and Sunday-school work.

The Y evening was decidedly successful. Tney have done much in their lines of work during the past year, under the leadership of their consecrated president, Miss White. We believe much more will be done in the future. It was decided to put an organizer in the field who will devote her entire time to the work during the coming year.

Mrs. Harley R. Walter reported for the Southern assembly for North Carolina. How I wish every southern W. C. T. U. woman could have heard her appeal for our completion of the building begun for the school of methods at Waynesville. A more beautiful location could not be selected and the citizens of Waynesville are ready to join heartily in the work whenever we are ready to complete it, which we trust all the Southern states will decide in their conventions as we did in ours, should not be long.

The noontide hour of prayer was sacredly observed. We do know that the dear Lord was with us, in that He has owned and blessed our work.

After a four days' session we all returned to our homes more determined than ever before that whatever the difficulties in the way, in the strength of our Lord we would overcome them. MRS. S. V. TOMLINSON,

State Reporter, Greensboro.

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A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

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IOWA.

DOINGS AND PREPARATIONS.

Our fiscal year closes August 31, and superintendents of departments, local, county, district and state, have gathered up reports of work accomplished to present to our annual meeting. This will be held at Oskaloosa, October 3, 4 and 5. We know that a rich feast will be prepared for this ingathering, but the bill of fare has not yet been published. We have learned, however, that our intrepid, young, round-the-world missionary, Miss Jessie Ackermann, will speak on the evening of October 5, and that there will be a gold medal contest on another evening. Our state president has been prevented by illness from carrying out all her carefully prepared plans.

Mrs. Anna M. Palmer, the beloved evangelist, is in the midst of the battle in this state, and the dear Lord helps her wonderfully, the way opening in a surprising manner wherever she goes. She has recently organized unions in Pella, Mitchellville and other points. A union with seventeen members has been organized in Cresco.

Creston union has shown strong vitality by going to two places near and forming unions. If every union would follow this excellent way the National society would soon have a membership of a million.

The annual convention of Fayette county was held at Fayette, August 23 and 24. Although disappointed in not having the inspiring help of Mrs. Palmer, as was expected, the district president, Mrs. Clara P. White, was present, and lent a hand. The old officers were reëlected.

A resolution to use prayers and influence for the election to office of only such men as are pledged to stand for the retention and enforcement of our prohibitory law, was unanimously adopted. Miss Cecilia Probert, our state superintendent of school savings banks department, is soon to remove to Wyoming, and our state superintendent of L. T. L. work, Mrs. C. L. McCracken, has found a new home in North Carolina. While regretting our loss, we commend these devoted workers to the white-ribboners in the states mentioned.

Mrs. M. J. O. Whiting, of Belmond, state superintendent of medal contest work, reports 661 silver medals in Iowa, 54 gold and one grand gold medal.

The resignation of President Aylesworth, of Drake University of Des Moines, of the nomination for governor was given and received with sorrowful regret, but owing to the death of Chancellor Carpenter, and the serious illness of the dean of the Bible college he felt in honor bound to give his best strength to the university in her affliction. He is a pure patriot and will do all in his power for our suffering cause.

A cyclone of righteous wrath is sweeping over Iowa on account of the so-called "prohibition" resolution adopted at the Republican state convention. Boldly proclaiming that prohibition is no test of republicanism the traitorous party leaders have daringly forced upon the people the unconstitutional policy of local option. Hundreds of indignant Republicans are declaring that this work of lawless conspirators is worse than that wrought by Benedict Arnold, and that they will vote for no man nominated on that platform.

It is suggested that a mass convention of citizens be called at Des Moines, September 7. Before this meets the eye of your readers this convention will doubtless have been held, and we shall soon know who stands for God and the commonwealth, and who for the old party Baals.

CLARA P. WHITE,
State Reporter, Volga.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

OHIO.

SUMMER MEETINGS.

July 28th was the day of the Ohio union on the program of the Lakeside Assembly. The day was very fine as was also the program that had been under great difficulties so carefully arranged by our beloved state president, who was able to preside although not fully recovered from her recent illness. The morning meeting was called to order by the president, announcing a violin solo by Miss Marion Harter, of Delaware; Mrs. E. J. Gray, of Medina, led the devotional exercises; Miss Florence Savage offered prayer. We were then favored with a quartette by the Orion club of the Ohio Wesleyan University.

Mrs. R. J. Trego, National evangelist, gave the address of the morning, her subject, "The Morals and Dangers of the Liquor Traffic." She was at her best and the repeated applause from the large audience showed their appreciation. Mrs. Trego uttered no uncertain sound in regard to the liquor question and at the close many strangers sought opportunity to thank her and congratulate her. Her address was closed with the noontide prayer.

The afternoon meeting opened with singing and prayer. Mrs. Carrie Lane Chapman, of New York, who gave us one of the finest, if not the finest address of the season, was the speaker of the hour. She is a most interesting talker and her topic, "Sovereign and Subject," was presented so happily as to charm every one and win many friends for the cause. A parliamentary drill was then given by Mrs. Lilian Cole Bethel, of Columbus. After this drill many requested other drills to be given which was done at our W. C. T. U. home.

Miss R. Anna Morris, state superintendent of physical culture for the Iowa union, who has been director of this department at Lakeside this summer, gave an interesting and practical talk on physical education.

One of the most interesting features of the program was the entertainment given by the Loyal Temperance Legion under the direction of their teachers, Misses Mattie and Anna Collom, of Berea, who have charge of the juvenile work at the W. C. T. U. Home.

The audiences on our day were the best that have been present in the auditorium this season and there were no other meetings where the people were so held.

LANCASTER CAMP-MEETING.

The morning of August 11 dawned clear and bright. A five o'clock prayer-meeting ushered in the day. At eight o'clock a conference meeting was held, at nine o'clock a pentecostal service, and at ten o'clock the president of the Ohio union, Mrs. Monroe, took charge of the services. On the platform were Mrs. Josephine R. Nichols, of Indianapolis, Gov. John P. St. John, Rev. G. P. Macklin, Prohibition candidate for governor of Ohio, the state recording secretary, Miss Pollock, the corresponding secretary, Mrs. Clevenger, and a large company of white-ribbon women. A fine audience of thinking people who had come for information crowded the auditorium. The choir sang several gospel hymns, the Moonlight quartette, of Roseville, sang two or three stirring, appropriate songs, which prepared the hearts of the hearers for the message to follow. Rev. Macklin offered a powerful prayer, and Mrs. Monroe in the choicest words, happily introduced the speaker of the morning, Gov. John P. St. John, the hero of so many battles for freedom.

For an hour and a half the audience listened to one of the clearest and most forcible appeals for a party of reform. As always, his logic was most convincing. The present financial depression was clearly explained, especially the condition of the farmers. An eloquent plea was made for the ballot for woman, and that all would do their duty toward hastening the triumph of Prohibition. The faces of the audience were a study. Deep interest was written on almost every one, and satisfaction that perplexing questions were answered so plainly. The hold upon his hearers never relaxed. The people were lifted to a high point of enthusiasm. The appreciation of friends was intense, enemies were very angry, but the address was the sole topic of discussion all over the grounds, and it developed everywhere that a great many votes were made and sentiment in favor of the Prohibition party created.

At two o'clock the audience once more assembled. Scarcely a vacant seat could be found at the opening hour. A quartette of young ladies and gentlemen sang three beautiful selections from the Y song book, the Moonlight quartette sang a selection, and Rev. Gallic, of Zanesville, offered an excellent Prohibition prayer. The president then introduced Mrs. Nichols, the speaker of the afternoon, who dwelt principally on the social phases of the reform. Her address was a very able one, stating the truth boldly and with burning eloquence. She commanded the interest and admiration of her hearers. Though she withheld no part of the remedy that seemed to her necessary, she gave no offense. Her audience was greatly delighted. Even the conservative element so stirred by the speech of the morning hastened to congratulate Mrs. Nichols and express their appreciation.

The result of the day's effort for the cause can scarcely be estimated. Much good was done and the truth was spread abroad, and we believe that God will make even the wrath of men to praise Him. A gentleman on the grounds, who had every opportunity of mingling with the people, has written to our state president since, "You are to be very earnestly congratulated on the glorious outcome of your arrangements."

THE W. C. T. U. HOME.

The W. C. T. U. Home and Chapel given to the state union by the white-ribbon women of the state, and especially by those of northern Ohio, was opened June 27. It is located at the beautiful summer resort, Lakeside, a locatio nnoted for its health, spiritual atmosphere, and its closed gates on Sabbath. This Home is in every sense a home. Flowers bloom in the yard, vines climb upon the porch, all is clean and neat within. Here W. C. T. U. women and other guests have experienced days of rest and quiet, have attended the summer schools, lectures and concerts of the Association, and felt an uplift that will help them in the work of the coming year. A school of methods has been conducted in our own chapel. Mrs. Josephine R. Nichols, of Indiana, though here under the auspices of the Lakeside Association, gave us delightful talks, full of information, in an ethical course for women.

Our state superintendents, Mrs. Sarah M. Perkins, on infirmary work, and Mrs. Dora Webb on social purity, reached all hearts and sent them home determined to do more to lift up all men and women to a purer life. Mrs. R. J. Trego, of evangelistic work, gave us helpful talks on how to tell the lost of Christ, that can never be forgotten by her hearers. Mrs. Shrader pleaded for the school ballot for woman; Mrs. Irons, of the mercy department, that we be merciful to all God's creatures; Mrs. Lilian Cole Bethel ended the school by a series of helpful parliamentary drills. The Loyal Temperance Legion, under direction of Misses Mattie and Anna Collom, held a meeting every day and their work was made more impressive by the beautiful blackboard lessons drawn by Miss Julia Savage. Mrs. E. J. Gray, superintendent of literature, made her presence felt among us as she stood daily at her post with literature on all the important lines of W. C. T. U. work.

OTHER NEWS.

A franchise prize contest was held recently at the Stark county W. C. T. U. convention in Alliance. Each local union of the county was invited to send one competitor, but only five responded. Each contestant gave in a five minute speech the most convincing arguments that occurred to her in favor of woman's suffrage. The first prize awarded was Mrs. Geo. Spangler's book, "Domestic Economy," the second, Miss Willard's "Women in the Pulpit," the third and fourth the *Ohio Messenger* for a year, the fifth the *Woman's Column*. This contest was a fine success, and the idea is worthy of adoption for other conventions.

The sixth district convention held at Savannah was an excellent one; the interest in W. C. T. U. work hopeful for future results. Pastors of the various churches were constant in attendance and helpful. Two dollars each was allowed the superintendents for postage, and five dollars was given to the Lakeside Home fund.

The annual convention of the fifteenth district held at Defiance was a notable one, continuing three evenings and parts of three days. Such an array of talent in the way of speakers is seldom enjoyed by any community at one time. The state president, Mrs. Monroe, Rev. Anna H. Shaw, Rollo Kirk Bryan, the chalk talker, and Miss Frances H. Ensign, state superintendent of our Y Branch, formed this galaxy. The day meetings were of a high order; papers, practical and ably written, the reports from the county unions, showed a large amount of the best work done. Their efficient district president for six years past, to whose efforts the district is indebted for much of its advance in the great work, felt that the time had come to surrender her office, and Miss Hughes, of West Unity, was elected to take up the thread where Mrs. Mason had seen best to lay it down.

The Ripley union is thoroughly organized for work in the departments of franchise, scientific instruction, literature, flower mission and juvenile work, having an efficient superintendent for each. Twelve members of the union and L. T. L. made the annual visit to the county jail, infirmary and Children's Home, and, in connection with other unions of the county, held services in each of these places, giving each inmate a bouquet with text card. These visits are a blessing to all who engage in them. One young lady present said she "would not have missed the experience of that day for twenty-five dollars." At Christmas each year a box of fruit, books and toys is sent to the Children's Home by the L. T. L., whose members are especially devoted to this work. Many of these presents are given by the children themselves. Last May this Legion celebrated its tenth anniversary, and on that occasion the enthusiastic superintendent presented each member a potted chrysanthemum, with instruction how to cultivate it. In the fall a flower sale will be held, and the proceeds used in the prosecution of their work. In the literature department two spelling bees were held, the prizes in one being a year's subscription to THE UNION SIGNAL and *Woman's Column*, and in the other a five dollar gold piece. This union is now making a handsome soldiers' memorial quilt, the names placed on the quilt bringing into the treasury ten cents each. After being exhibited at the county fair it will be sold for the benefit of the union. Suffrage meetings are held often, are exceedingly interesting, and some of the papers read would honor any convention.

Mrs. R. J. Trego, Delaware, Ohio, National evangelist, has been laboring in Tennessee during August. She spoke at a district convention held at Harriman, August 2, delighting her audience.

The Medina county W. C. T. U. held its annual meeting in the Congregational church in Medina on Wednesday, August 9, 1893. The roll-call of officers and superintendents of departments found all in their places except two, one of those having been called up higher during the year. The annual address of the president, Mrs. E. J. Gray, was full of suggestions in regard to the work and called for earnest consecration to God and the cause and intelligent advance all along the line.

Excellent papers were read on scientific temperance instruction by Mrs. Bissell, social purity by Mrs. Hawley, and "We Desire the Ballot, Why?" by Rev. Cornelia Andrews. Also an encouraging talk on "The Outlook," by Miss Jane Weeden, who is spending some time in the county.

The treasurer reported all expenses paid and eighteen dollars in the treasury, also about fifteen dollars raised toward our second one hundred for the Temple. The devotional hour from eleven to twelve o'clock was most helpful and earnest. The superintendent of Sabbath observance reported about five thousand three hundred pages of literature distributed and eleven sermons preached. A collection of four dollars was taken for the Temple.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

MARYLAND.

HELPFUL GATHERINGS.

Annual conventions of county unions are the order of the day. Two have been held and reported and others are expected shortly.

The *Kent County* convention, held at Chestertown, was as usual a marked success. The various reports of the work were mainly gratifying and encouraging, and the organization of two Y's was among the valuable doings noted. Recitations and songs by the large and enthusiastic Loyal Temperance Legion of Kennedyville, addresses of welcome from representatives of "the Christians of the county," from the press and from the unions of the town, responses, readings, music, stirring addresses and two minute speeches from the local presidents, were among the interesting features of the excellent program which was enjoyed by a large and responsive audience.

The *Anne Arundel county* convention was held at Annapolis, the capital of the state. This county union is earnestly engaged in preparations for the annual state meeting which will be held in Annapolis, September 26-28. Much interest in this event has been aroused by the members of the union, under the leadership of that veteran in the work, Miss Gantt, of Annapolis, and splendid results are anticipated. Through the courtesy of the governor of the state, one of the large halls of the capitol will be used for the night meetings. Mrs. Mary Lathrap and Miss Parrish, National organizer of work among young women, are expected to help with the meetings.

The annual convention of the Prohibition party of Maryland was held at the Prohibition camp, at Glyndon, August 7. The *Prohibition Advocate* says of this, among other things, that "Veteran politicians assert that it was the largest convention ever held in Maryland by any political party," and that "not only in numbers, but in other important respects, it gave evidence of progress."

The resolutions adopted in addition to those directly connected with the liquor traffic opposed the appropriation of public money for sectarian schools; demanded the restriction of child-labor; advocated a

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but generally recognized in England and, in fact throughout the world to be "worth a guinea a box," for the reason that they **WILL CURE a wide range of complaints,** and that they have saved to many sufferers not merely one but *many* guineas, in doctors' bills.

Covered with a Tasteless & Soluble Coating.

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WANTED—Salesmen to whom we will give EXCLUSIVE TERRITORY to sell our celebrated PINLESS CLOTHES LINE, the only line ever invented that holds clothes WITHOUT PINS—a wonderful success; or our famous FOUNTAIN INK ERASER which will erase ink instantly, and has NO EQUAL. The success of our salesmen shows the great demand for these articles, many making $20 to $50 per day. On receipt of 50c. will mail sample of either, or sample of both for $1, with price-lists and terms. PINLESS CLOTHES LINE CO., No. 184 Hermon Street, Worcester, Mass.

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25 CTS. PISO'S CURE FOR 25 CTS.

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CONSUMPTION

direct popular vote for United States senators; favored laws for compulsory voting, the education of the American Indian and urged the justice of equal suffrage. "Mental and moral qualifications for the exercise of an intelligent ballot," are altruistic ideas, well worthy the widest possible diffusion.

Ex-Gov. John P. St. John, Col. Geo. W. Bain, Rev. Henrietta G. Moore, of Ohio, Mrs. Helen G. Rice, of Boston, Rev. John Hector, Mr. A. W. Hawks, and Rev. H. H. Emmett, the Indian orator, were among the noted National speakers and workers who attended the meetings at this camp. Interest in the wrong perpetrated in denying to the Indians the right of citizenship, was aroused by the speeches and representations of the last named speaker and culminated in the resolution given above. The children's services and exercises were in charge of Mrs. Rice, well and popularly known at Glyndon through her labors of other years with the little folk there.

W. C. T. U. Day at the camp was of much interest, though a rainy morning, one of the few of the summer, interfered with the attendance. Three of the state officers, the state organizer, and a number of others represented the state union. Mrs. Rice, of Boston, gave a bright and helpful talk; Rev. Hiram Vrooman, of Baltimore, gave an address on prohibition, and Rev. Alfred Smith, of Delaware, who is always and everywhere, on occasion, the earnest advocate of this cause, spoke briefly and effectively.

The Bible reading by Mrs. Green, superintendent of the purity department, was on the 121st Psalm: "I will lift up mine eyes to the hills, from whence cometh my help," and the subject of systematic giving was clearly and forcibly treated by Miss Small, recording secretary of the state union.

The address at night was by Miss Henrietta G. Moore, who advocated prohibition and the franchise for woman, earnestly and ably. The meetings at this camp are growing in interest and importance yearly, and are great forces in the battle for prohibition.

Temperance Day at Carsin's Run camp, Harford county, was well observed by the members of the county union, almost every local union being represented there. A Demorest medal contest in this county must also be noted. Fine singing and music characterized the occasion, and the whole affair was admirably managed by the county president, Mrs. H. T. Woodrow.

The president of *Worcester county*, Mrs. Strickland, reports excellent work there, parlor meetings, public meetings, work of Loyal Temperance Legions, work among young women and among colored people. The county convention in September will be entertained by the union of Girdletree, a little union that has gradually grown strong enough and "brave enough to assume this responsibility, M. A. L.

Official Communications.

WORK AMONG RAILWAY EMPLOYES.

To State and Territorial Superintendents:

DEAR CO-WORKERS:—Your reports this month due at department headquarters, Seward, Neb., should cover the following points:

1. Roads upon which work has been done.
2. Literature distributed.
3. Number of temperance bonds signed; number white buttons distributed and worn.
4. Shop meetings held, number, time and place, conversions of railway men.
5. Railroad temperance associations organized and by whom.
6. Way cars, engines and depots equipped with literature, racks, Bibles and Gospel hymns.
7. Sermons preached to railway men.
8. Special services for railway men at Chautauquas, camp-meetings, fairs, conventions, conferences, or other representative gatherings.
9. Note favorable attitude of corporations to work by official endorsement or otherwise.
10. Report work among firemen, policemen and commercial travelers.
11. Restaurants and reading rooms operated for benefit of railway men or firemen.
12. Flower mission service rendered in sickness and at funerals of railway employés, firemen, police and commercial travelers.

The National evangelist, Miss Jennie Smith, made a tour to the Pacific Coast during last winter. Superintendents of states visited will please report faithfully, and in detail her work.

"Plan of Work Number Two," will be prepared and published before National Convention, and methods in "Work Among Railway Employés," will be discussed at meetings of workers held during National Convention. We earnestly desire the presence at Chicago, during Convention, of every state or territorial superintendent, also of district, county and local superintendents, and all railway workers. States not having adopted the department will please send some interested delegate as a representative to these meetings. Yours for increased zeal and knowledge in railway work. CAROLINE M. WOODWARD, *Supt.*

Seward, Neb.

PARLIAMENTARY USAGE.

Dear Superintendents—state, district, county and local:

Will you please send me a brief, concise report of all work done in this department since our last National Convention? It was my purpose to publish early in the year some "helps" to steady, intelligent progressive work, but the sickness, first of our son, followed during his convalescence by the still more serious illness of his father, required all my time and thought and effort.

This, too, must be my apology for many unanswered letters. Hundreds of replies have been written in the sick room, some of them in the small hours of the night but many are still labeled—"unanswered." A few of general interest I reply to here.

Has a member the right to offer a resolution and then herself move that it be adopted?

Certainly. She may not only move its adoption, but at the same time can also move the "previous question" though this should rarely be done.

Should a series of resolutions be adopted one by one and then adopted as a whole?

Never. The motion should be to *consider* or discuss *seriatim*, and then adopt as a whole. This gives opportunity to amend—or table—until the resolutions are just to the mind of the assembly; then by a single vote *adopt*, after which adopt the preamble (if there is a preamble).

If a member moves to *amend* a resolution and the amendment is "tabled" must the resolution go to the table also?

It certainly must.

Can a member who has the floor be *interrupted* by another member to move the "previous question"?

She cannot.

Is it correct to say: "Are there any *objections* to the minutes?"

It is not. If the minutes are *correct* no one has the *right* to *object* to them. The chair should say: "Are there any *corrections* to the minutes?" If so they are made and the chair then says: "The minutes as corrected stand approved." No—no *vote* is necessary. A. S. BENJAMIN, *Natl. Supt.*

Portland, Mich.

TEMPERANCE LESSON RETAINED.

ACTION OF THE FIRST INTERNATIONAL SUNDAY SCHOOL CONVENTION AT ST. LOUIS.

On Friday, September 1, Rev. Dr. Warren Randolph, secretary of the international lesson committee presented an elaborate written report and defence of its work. His reference to the temperance lesson was as follows:

"We have found it specially difficult to give satisfaction in the special lessons which you have required us to provide. Our own plan, as frequently announced, was to select lessons on particular topics only as such lessons are found in our regular progression through the word. But three years ago the convention directed us to depart from this course and select a temperance lesson for each quarter. What we have always maintained others have felt compelled to join us in saying. One of the most competent of biblical scholars, who is a warm friend of the temperance cause as well, has lately said: 'No lesson committee can find in the Bible four lessons a year, for five or seven years, that squarely teach total abstinence. The attempt at anything of this sort tends to bring total abstinence into disrepute by its misdirected endeavor. On the contrary, a good teacher can find the duty of total abstinence implied in a dozen lessons every year, coming in the ordinary course of study of the Bible according to the international system.' Compelled by your action at Pittsburg, yet limited by the poverty of Scriptures on the subject we have been forced to select some lessons, which, for Sunday-school use, our judgment did not approve, and other lessons we have had to repeat so often that they have become monotonous."

After the report had been read opportunity was given for discussion. The interest was almost wholly concentrated on the question whether the lesson system itself should be maintained, although it very soon appeared that only a few in the convention, only one of the speakers, were not the friends of the present plan. Even the speaker who criticised the plan, Dr. C. R. Blackall, the Baptist lesson writer, announced that all he would ask the convention to do was to cancel all the instructions by which the committee was restricted in its work. Mr. M. C. Hazard, one of the Congregational lesson writers, offered a resolution that all instructions be canceled. Rev. Wilbur F. Crafts began the defence of the temperance lessons, the Pittsburg action which would have been canceled by adopting the Blackall-Hazard proposal, by offering this amendment, "Except that the number of temperance lessons shall not be reduced." He argued against any action that would even seem to be a lowering of the temperance flag by the Sabbath schools and churches, since the church of God should be the chief reform organization.

On Saturday morning when the convention heard the report of the committee on resolutions, composed of one delegate of prominence from each state, it was found they had compromised between the Blackall-Hazard proposal to cancel all restrictions and the amendment of Mr. Crafts to continue the instructions as to temperance lessons so far, at least, as to maintain the present number of four per year.

The resolution of the committee on temperance lessons was as follows: "*Resolved*, That this convention releases the International Lessons Committee from the instruction hitherto given, and only suggest that it shall furnish the best course of lessons possible for the remainder of its existence, trusting to the wise judgment of the committee to give a full quota of temperance and missionary lessons."

All other resolutions were passed without debate, and then the above resolution was taken up for discussion which Mr. Crafts introduced by presenting an amendment to make the above resolution read as follows: "*Resolved*, That this convention releases the International Lesson Committee from the instructions hitherto given, except that the unanimous action of the Pittsburg convention on temperance lessons, based on the unanimous recommendation of the executive committee, shall remain in force." The earnest and prolonged debates in state and international conventions by which the W. C. T. U. had secured unanimous action on the subject was recalled, and it was urged that to cancel such action so soon, especially to do so in the absences of the representatives of the W. C. T. U. would be every way unfortunate for the lessons and for the cause of temperance and the good name of the Christian church. The amendment was supported by J. J. McLaren, Q. C. of Toronto, in a thrilling appeal, by Rev. Dr. Milner, of the Kansas Temperance Alliance, by Rev. Dr. John Potts and Mr. B. F. Jacobs, of the lesson committee. It was opposed by Mr. William Randolph, brother of Rev. Dr. Warren Randolph, and Rev. Dr. Brown. The amendment was then carried with only three dissenting votes.

As the lesson committee was to hold a meeting on the day following the convention and as the secretary had intimated difficulty in selecting temperance lessons, Rev. Wilbur F. Crafts, Mr. J. J. McLaren and the undersigned submitted to their consideration the following hastily selected list of thirty-six lessons, twelve more than are called for in the present six years' course at four per year;

Exod. 21 : 28-36; Lev. 10 : 1-11; Num. 6: 1-6; Deut. 26 : 1-9; 32: 29-36; Judg. 16: 25-30; 1 Sam. 25 : 25-38; 1 Kings 16: 8-10; 20: 12-21; Esther 1 : 7-19; 3 : 8-15; Psa. 10 : 94; Prov. 24: 1-13; 23: 20-25, 29-35; Isa. 5: 11-25; 10: 1-3; 28: 1-7, 13-22; Jer. 35; Dan. 1: 8 20; 5: 1-8, 17 : 25-30; Joel 1 : 1-7; Hab. 2 : 8-15; Matt. 24 : 37-51; John 8 : 31-47; Acts 19 : 23-34; 24 : 22-27; Rom. 14 : 11-23; 1 Cor. 6: 9-12, 19, 20; 8: 8-13; 9: 25-27; 10 : 1-13; Gal. 5: 1, 13-24; Eph. 5 : 8-18; Titus 1 : 1-9; 2 : 1-7; 2 Pet. 1 : 19.

The following resolution was unanimously adopted: "*Resolved*, That we recognize the liquor traffic as a foe to civil and religious progress, the destroyer of homes, the open enemy of the Sunday-school purpose to save children, the most problematical curse of our land, and call for its utter overthrow."

The great Sunday-school picnic on Saturday was attended by thousands of big folks, as well as little folks. The building of the tabernacle of witness by the children was a grand sight; they marched through our streets on foot and in carriages, forming an immense parade. The Messiah Mission Zouaves and Vivandieres were the most handsomely uniformed children on the grounds, and created a furore as they marched down the broad avenue. The boys were dressed in bright blue jackets, glazed boots, red Zouave pants and red fez, with a blue tassel.

The girls, called *vivandieres*, were uniformed similarly to the boys, with the substitution of the skirt with trousers. These were the poor little mission children, under the care of Mr. and Mrs. Hiram D. Moone, who have given twenty-five years to temperance work for the children. Across the wagon carrying these little ones and their teachers were the words, Unitarian Mission.

The W. C. T. U. gave a reception to the Sunday-school delegates Tuesday afternoon, which was very successful in every way. The parlor, beautifully decorated and draped with our banners and the American flag, was thronged, and lemonade was served. We fully realize there is no dividing line between the Sunday-school and the W. C. T. U. MRS. E. B. INGALLS.

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W. C. T. U. COFFEE HOUSE SUPERINTENDENTS, ATTENTION.

Will every reader of this article, who is interested in coffee houses, please send to me at once the address and facts concerning any coffee house in the United States of which he or she may know? I refer to those which have been instituted wholly or in part by the W. C. T. U. Travelers are asking for a directory and it is very desirable to prepare such a help to be placed in every coffee house in the land. If the necessary information is sent to me very soon we may hope to issue such a directory before the October Convention.

Yours in the work,

MRS. E. A. RUSSELL,

National Sup't W. C. T. U. Coffee Houses.

Care Woman's Baking Co., 57th street and Rosalie Court, Chicago, Ill.

FRANCHISE DEPARTMENT.

The National superintendent of franchise signed her last official communication to THE UNION SIGNAL from Moultonboro, N. H., where she was then sojourning. As a consequence, letters in reply continue to be sent to that place. Please bear in mind that the official address for the department is 3 Park St., Boston, Mass. Please send in help for Colorado, state reports and all helpful matter in the work to that address. And will the state superintendents hasten in their reports, and oblige

L. C. PURINGTON, *Nat. Supt.*

ALICE STONE BLACKWELL, *Associate.*

CONVENTION CALENDAR.

MINNESOTA, St. Paul, Sept. 12, 13, 14, 15.
VERMONT, Montpelier, Sept. 13, 14.
SOUTH DAKOTA, Huron, Sept. 16, 17, 18, 19.
COLORADO, Boulder, Sept. 20, 21, 22.
WYOMING, Cheyenne, Sept. 21, 22.
NORTH DAKOTA, Larimore, Sept. 22, 23, 24, 25.
IDAHO, Pocatello, Sept. 22, 23, 24, 25, 26.
KENTUCKY, Owensboro, Sept. 22, 23, 24, 25.
NEBRASKA, York, Sept. 26, 27, 28, 29.
KANSAS, Junction City, Sept. 26, 27, 28.
MARYLAND, Annapolis, Sept. 26, 27, 28.
MAINE, Rockland, Sept. 26, 27, 28.
TENNESSEE, Maryville, Sept. 27, 28, 29.
DELAWARE, Dover, Sept. 27, 28, 29.
NEW HAMPSHIRE, Jefferson, Sept. 27, 28, 29.
IOWA, Oskaloosa, Oct. 3, 4, 5.
CALIFORNIA, NORTH, Stockton, Oct. 2, 3, 4, 5, 6.
NEW YORK, Syracuse, Oct. 3, 4, 5.
MASSACHUSETTS, Springfield, Oct. 3, 4, 5.
NEW JERSEY, Camden, Oct. 3, 4, 5.
ILLINOIS, Springfield, Oct. 4, 5, 6.
MISSOURI, Sedalia, Oct. 4, 5, 6.
INDIANA, Richmond, Oct. 4, 5. 6.
PENNSYLVANIA, Lancaster City, Oct. 6, 7, 8, 9, 10.
CONNECTICUT, New Britain, Nov. 14, 15, 16.
WORLD'S AND NATIONAL, Chicago, Oct. 16–23.

ANNOUNCEMENT.

The fourth annual convention of the North Dakota W. C. T. U. will be held at Larimore, September 22, 23, 24 and 25. A full attendance is desired.

ADELAIDE M. KINNEAR, *Pres.*

NEWS IN A NUTSHELL.

COUNTY literature superintendents in Pennsylvania are urgently requested by the state superintendent, Mrs. A. P. Hamilton, Second St., Sharon, Pa., to secure reports of work done by local unions in that department, and send them to her immediately.

MRS. CAROLINE M. WOODWARD, superintendent of the railroad department, will bring an excursion of western delegates to Chicago for the World's and National Conventions. The excursion will leave Nebraska points, October 13, reaching Chicago on the morning of the 14th, in time to settle well on Saturday and have the Sabbath for church attendance and rest. Mrs. Woodward was in the city last week securing accommodations for her party, which is expected to number at least thirty-five. Delegates desiring to join this excursion should write Mrs. Woodward at Seward, Neb.

MAJOR AND MRS. E. T. SCOTT'S return from the Pacific coast has been signaled by a course of seven lectures at Amherstburg, Ontario. Each service drew a large audience, so much so that the aisles were occupied. Many accessions to the W. C. T. U. were made, the work broadened and a deeper interest created. Mrs. D. A. Maxwell, the president, is a host in herself, whether as president, leader of singing, at the organ, or as general manager. Prof. Maxwell, Ph. D., one of Canada's best educators, presided at several meetings, and the mayor, J. A. Auld, was also the chairman one evening. Mr. Auld is editor of the *Echo.* He gave a splendid report of the work in its columns. T. B. White, Esq., president of the Catholic Men's Temperance Association, presided at the farewell meeting.

WOMAN'S LECTURE BUREAU.

Patrons and lecturers are invited to visit the headquarters of the Woman's Lecture Bureau in the organization room of the Woman's Building at Jackson Park. We will be pleased to see you and talk over the work for the winter for which we are now arranging. It is necessary to urge upon all the necessity of coöperation in this line of the work and we trust that each union will do all that is possible to place the lecture work upon the footing it deserves.

Owing to the difficulty of unions in assuming the responsibility of raising money to compensate speakers for their lectures, Mrs. Marion B. Baxter has decided to devote a portion of her time each year to a special plan of work, particulars of which may be obtained by applying to the Bureau.

We wish to call special attention to the fact that Mme. Fanny Zampini Salazar, of Italy, will be available for woman's clubs in the East until February, and in the West for the remainder of the winter.

The following lecturers are under the management of the Bureau and will be available during the fall and winter.

Frances E. Willard.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw,* Pennsylvania and Ohio early fall, and New Jersey in November.

Mary T. Lathrap, Illinois and Missouri after the 25th of September.

Helen M. Gougar,* Pennsylvania and Western New York after the 22d of September.

Miss Anna Gordon, the World's W. C. T. U. superintendent of temperance work among children.

Carrie Lane Chapman, Ohio in November.

Clara C. Hoffman, Wisconsin in September and November.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, Maryland first of October and Michigan the second week of October.

Mary Sparkes Wheeler, calls in Pennsylvania.

Rev. Eugenia St. John.

Rev. C. H. St. John.

Lou J. Beauchamp, calls for lecture courses.

Mary Seymour Howell, September and October in New York.

Messrs. Wolfenbarger and Huckins.

Eva M. Shontz, elocutionist, Michigan from October 25 to November 25.

Mrs. Emily Pitt Stevens.*

M. Naomi Trimmer.* Vocalist.

Josephine R. Nichols, Maine in September and Canada in December.

Prof. Rena Michaels Atkinson, calls for Indiana and Illinois.

Caroline B. Buell, Illinois and adjoining states.

Fanny Zampini Salazar, for woman's clubs during the fall and winter.

Marion B. Baxter, Pennsylvania and Maryland in September and New Jersey in October.

For dates, terms, etc., address

LUCY E. ANTHONY, *Manager,*
N. W. C. T. U. Headquarters,
Woman's Building, Jackson Park,
Chicago, Ill.

Permanent address, Somerton, Philadelphia.

BUREAU NOTES.

To the Unions in Illinois:

Can you not arrange a meeting for Mrs. Mary T. Lathrap for the last week in September or the first of October? She will be available in your state at that time. Arrangements for dates may be made with the Woman's Lecture Bureau by sending applications at once.

Mrs. Clara C. Hoffman will be available in Wisconsin during the last week of September. Arrangements for dates must be made immediately.

The Woman's Lecture Bureau wishes to call special attention to the fact that Mme. Fanny Zampini Salazar, of Italy, will be available in this country during the fall and winter. She will lecture on the arts, habits and literature of her own country. Any organization wishing to make arrangements for dates can obtain information through the Bureau.

Mrs. Marion B. Baxter has decided to give a portion of her time each year to the working out of a special plan which will enable any organization to have her for a number of meetings. The Woman's Lecture Bureau will be pleased to write particulars of this plan on application.

For terms and dates, please address,

LUCY E. ANTHONY, *Manager,*
Woman's Building, Jackson Park,
Chicago, Ill.

REV. C. H. and Eugenia St. John have made their home in Kansas City, Kan., where Mrs. St. John is pastor of the Gordon Place, M. P. church. The former is eugaged in suffrage and W. C. T. U. work.

Our Library Table.

INDIANA W. C. T. U. HADLEY INDUSTRIAL SCHOOL COOK BOOK is the somewhat lengthy name of a book containing a goodly number of reliable recipes. It is a Benefit Cook Book, published, and sold for the benefit of the Hadley Industrial School for Girls which the state W. C. T. U. of Indiana is engaged in establishing. Needless to say it is temperance throughout and sensible.

LITTLE SAINT HILARY AND OTHER STORIES, by Barbara Yechton. These stories, written for and about "small boys" are as pure and strong as any one could wish them to be for the keen appetites and sharp criticisms of the young readers. The writer who can judiciously combine a story and a moral so that they are truly wedded and cannot part company as they reach the reader's mind, has a wide and noble field of labor. Barbara Yechton can most surely do this.

Thomas Whittaker, 2 and 3 Bible House, New York City.

NOTED NEGRO WOMEN, THEIR TRIUMPHS AND ACTIVITIES, by M. A. Majors, M. D. This book covers a subject hitherto neglected, save in the form of fragmentary sketches. The author is a graduate of the Meharry Medical College, and was the first to advocate the organization of the Lone Star Medical Association, the first negro medical association ever organized in America. In the book in question brief sketches are given of over three hundred colored women, their occupations, covering a wide and varied field of ably discharged activities.

Order of M. A. Majors, M. D., 3531 Armour avenue, Chicago.

EL NUEVO MUNDO. A poem by Louis James Block. Dedicated to the women of America. Through four cantos of some length the author follows rather ponderously the course of Thought, or the Spirit of Progress from the Creation, when

"God's thought rose clear before him,
and he said:
'Lo! I will fashion for mine eyes to see
The mighty miracle of Liberty,'"

down to the present time, marking the great turning points of history which lead up to Freedom's truest home—the America of to-day. There are many beautiful sentiments in the poem, but one feels a certain weightiness in its perusal and an occasional lack of clearness in expression.

Charles H. Kerr Company, Chicago, Ill.

THE TEMPERANCE STANDARD, GOOD TEMPLAR RECORD AND PROHIBITION ADVOCATE is a concise magazine of forty-four pages, issued monthly, having for its home Dunedin, New Zealand. Its utterances are square and sturdy for Prohibition, and this first issue augurs well for the success of coming numbers.

Office: Choral Hall, Moray Place, Dunedin. D. C. Cameron, manager. P. O. Box 198.

The September REVIEW OF REVIEWS brings to its large circle of readers the varied and valuable table of contents for which its fame is so well established. Three vigorous articles are presented, each of which is built upon a personality and the output from that personality. First is a character sketch of Lady Henry Somerset, by William T. Stead, whose pen knows so well how to give, in not too many strokes, clear and character-revealing outlines, and who has done justice to the rare life story of our English leader. At the close of his sketch Mr. Stead leaves the line of narrative and dips into prophecy, asking what of the future, and looking to Lady Henry Somerset to lead her forces on, even in the steps of Lord Shaftesbury. "The Miracle of the Maid of Orleans" is a stirring review by one who sat during its writing alone in the great old church of Jargean, near the window of Jeanne d'Arc: "She clasps her sword in her left hand, while in her right she holds the standard which she loved forty times more than her sword." Sweeping widely aside, in its character, from the foregoing articles, is that by Carl Snyder, entitled "Engineer Ferris and His Wheel." The reader looks in the pictured face of the young engineer, studies the relation of the great wheel to the forward march of mechanical science, and realizes that in George Washington Gale Ferris is no less a benefactor and a leader in the progress of the world than in those who are classed under the more thrilling names of "reformer" and "heroine," and that the gigantic toy which marks an "era of Brobdignagian brains," is but the initial of still more marked victories over the inertia of matter.

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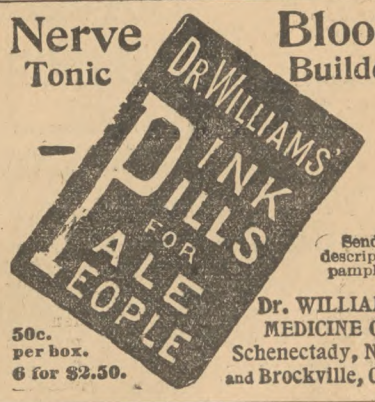

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Twentieth Annual Convention National W. C. T. U.

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COMING!

RED-LETTER DAYS OF THE W. C. T. U.

World's W. C. T. U. Day, Sept. 22.

Children's Harvest Home, Sept. 28.

These days, the birthdays of Mrs. Mary Clement Leavitt and Miss Willard, will be "kept" in our ranks the world over. Plans are already being made for public meetings in their celebration, and THE UNION SIGNAL for Sept. 7 will contain a program for the World's Day.

A New Leaflet

has been prepared for distribution at these meetings. Send for

Red-Letter Day Specials, No. 2.

Price, per 100, $.50; per 500, $2.25; per 1,000, $3.50.

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SEPTEMBER ADVANCE GUARD.

The Advance Guard for September has echoes from the Temperance Congresses to which every Senior of the L. T. L. should listen.

Reports from the Pennsylvania and Wisconsin L. T. L. conventions are of especial interest, followed by two messages from The Cottage, Reigate, Surrey, Eng. Miss Gordon's letter is accompanied by one from Miss Willard, and the L. T. L's will want to read every word from their "affectionate comrade and elder (ly) sister."

This number contains the third chapter of that delightful story, "The Tables Turned," a report from the World's Youth's Congress, held at the Art Institute, July 17.

Miss Guernsey's instructive articles upon the White City have a feature this month unique and valuable. A few weeks ago a postal card was addressed to many prominent men and women asking a reply to this question: "What are the most important lessons to be learned by the youth of America from the World's Columbian Exposition?" In the September *Advance Guard* you will find some of the many prompt and kindly replies which have been received by the editor.

Remember, *The Advance Guard* costs but 50 cents per annum. Can you not send us the name of one new subscriber?

Address
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SEPTEMBER 28.

Our L. T. L. workers will please not forget that one of the plans adopted by the National for the Harvest Home celebration is the giving of a card to each child as a souvenir of the day. Of these we make two special offers. Note.

1. Cards with an autograph message from Miss Willard. Per 10, 15 cents.

2. Souvenir cards that have been prepared expressly for this Columbian year. They are of a delicate blue—the L. T. L. color—and contain a beautifully embossed picture of the Willard Fountain, together with the pledge in gold letters. We think them the most beautiful pledge cards now in stock, and we place them on the market for the first time for the Harvest Home card. But the price is even lower than that of other pledge cards.

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This book is neither doctrinal nor denominational, yet distinctly Christian. Its high religious tone, its fascinating spirit and the high rank of its contributors, make it a strong faith tonic and an inspiration to prevailing prayer.

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This is a work which appeals to every intelligent mother. It is valuable in its exposition both in text and illustrations, of the artistic ideal and rules of dress, and is full of the best of advice for school-girls, young women at college and young mothers. Miss Willard and the whole corps of earnest workers in the W. C. T. U. are very hearty in their indorsement of this book, and it should be in the hands of every sensible woman.

Bright-Eyes

Or, Pleasure and Profit for Sunday Afternoon. Arranged by ALICE M. GUERNSEY. Price, 50 cents.

This pretty little quarto is ingeniously devised, so as to suggest to children, by means of outline pictures, the work of searching the Scriptures in order to find the passages which the vignettes chime in with. It will be of service to many a mother, or older sister, or brother, on a Sunday afternoon, in the endeavor to teach or interest the little ones.—Central Christian Advocate.

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This is a wonder-tale filled with all the romance and truth of the great event of America's discovery, and told for young readers in a pure yet thrilling manner. There is already a large demand for this unique child's history among parents and teachers who desire to answer authentically all questions and controversies which come to the ears of children. Columbus will be always with us as much a feature in the future as Washington, being the step beyond Washington and the home-nation into the great mother, Europe, and the beginnings of the child Columbia. This book is filled with patriotic enthusiasm.

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In teaching little folks the Christ example by story, no book will help so much as this. It is written from the kindergarten standpoint, and full of deep, sweet truths simply told.

Around the World With Jesus.

By CHARLES A. CRITTENTON. This charming booklet describes the Holy Land and contains a sketch of Florence Crittenton Missions by Charlton Edholm, superintendent of press of World's W. C. T. U. Price, 35 cents.

As is well known by white-ribboners, Mr. Crittenton, the famous evangelist, already largely supports eight Florence Crittenton Missions for the rescue of erring girls, and at the Denver convention pledged $5,000 to the W. C. T. U. for founding five more missions under their auspices. These are now being established, and every cent realized from the sale of "AROUND THE WORLD WITH JESUS" will be given to the Florence Crittenton Missions, and every one whose heart throbs for our erring girls may aid the grand work for their redemption by circulating this little souvenir. It contains beautiful pictures of Mr. Crittenton, Miss Willard, Lady Henry Somerset, and Mother Prindle, Matron of New York Mission, all white-ribboners, and it cannot fail to interest all.

A Literary Guide for Home and School,

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Publisher's Notes

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WOMAN'S TEMP. PUB. ASS'N,
The Temple, Chicago, Ill.

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OUR DAY.

Contents for September.

Photogravure of the Rev. W. F. Crafts.
1. The Divine Program in the Dark Continent. Joseph Cook.
2. Papal Encyclical on American Schools.
3. The Pope on the Public Schools.
4. Hymns of Foreign Missions. James H. Ross.
5. Boston Hymn. Dawn and Sunset. Joseph Cook.
6. Boston Monday Lectures. Eighteenth Year. Satolli and the Public Schools. Joseph Cook.
7. BOOK NOTICES: Life of Catherine Booth—White's The Development of Africa.
8. VITAL POINTS OF EXPERT OPINION: President Cleveland on the Financial Panic—Mr. Keller on Perverted Ethics of Modern Journalism—Rev. Dr. Burrell on Sunday Newspapers—Rev. Dr. F. E. Clark's Tour of the World.
9. QUESTIONS TO SPECIALISTS: Miss Willard on the Origin and Purposes of the World's W. C. T. U.
10. EDITORIAL NOTES: Compulsory Opening of the World's Fair—Roman Catholic Criticisms of the Christian Endeavor Convention at Montreal—Disorder in the House of Commons—Archeological Discoveries in Southern California—Mrs. Bishop at Stu: dents' Conference at Keswick—Anthony Comstock and the Midway Plaisance—Photogravure of the Rev. Mr. Crafts.

NOTICE.

Do you wish THE UNION SIGNAL sent to you DAILY during convention week? If so, please forward PROMPTLY your subscription order with twenty-five cents and your name will be registered at once. All subscribers sending in their orders BEFORE October 15 will secure prompt daily service. If your order is received later than October 15, the five issues will be forwarded to your address in one wrapper.

WOMAN'S TEMP. PUB. ASS'N,
THE TEMPLE,
Chicago, Ill.

"LIKE A LETTER FROM HOME."

Among the innumerable newspapers sent to Miss Willard by friends from all parts of the world, those who are with her say that she constantly recurs to the request, "Give me our dear old 'SIG'! It is like a letter from home—the great white-ribbon home"

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Publisher's Notes.

FROM THE QUARTERLY TEMPERANCE LESSON FOR SUNDAY, SEPTEMBER 17.

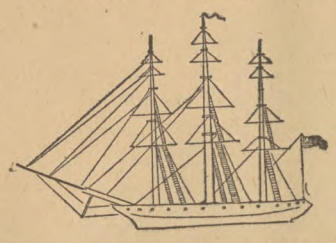
Prepared by Mrs. Helen G. Rice.

Lesson Text for the primary class, "We, then, that are strong ought to bear the infirmities of the weak."

"What is his infirmity? How could the other boys help him to bear it?"

"How ought you to treat these creatures that God has made? . . . . They are weak and we are strong, so we ought to protect them."

"What other poison will harm ourselves and others? Why do men sell these poisons? . . . . Are they helping others?"



"You have all heard about the people in heathen lands. Some wicked people make money by sending poison drinks to these people. Is that right?"

WE'RE COMING.

[To be learned by the children.]

"O men, lead on! We're coming, too,
But for a guide must look to you.
Then make the path so pure and straight
That boys can't meet a drunkard's fate."

Sunday-school lesson: 100, $.65; 500, $2.75; 1,000, $5. *The Young Crusader* and Lesson: 100, $1; 500, $4.75; 1,000, $9; 2,000, $15.

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When you think what you save by doing away with the rubbing, the saving of health, the saving of clothes, the saving of hard work, time and money—then isn't it time to think about washing with Pearline?

Beware of imitations. 355 JAMES PYLE, N. Y.

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Persons visited the World's Fair for the week ending September 9. Have you? Perhaps you calculated to earlier in the season, but, for various reasons, have about given up coming. Change your mind again and come. Do not fail to see this marvelous exhibition. Chauncey M. Depew stated that every person ought to visit the Fair, if they had to go in debt for it. When you come, arrange to stop at the World's Fair Temperance Encampment, 57th Street and Indiana Avenue, accessible to the Fair, accommodations first-class, and very much more desirable than some of the temporary hotels. THE UNION SIGNAL has investigated this Encampment, and can safely recommend it to its friends who visit the Fair. Their terms are very reasonable. Large parties entertained at low rates.

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Little Women for **8 cts.,** "Tom Brown at Rugby," **3 cents,** "Little Lord Fontleroy," **11 cents,** are other examples. It is positively **cruelty to children** not to give them the benefit of these and other measureless sources of happiness and good, when they can be had at such trifling cost.

In fact books **cost nothing,** if they increase the income of the reader more than their cost. There is not a person *alive,* who labors with hand or brain, who earns even **$2.00** a week, who will not, by the stimulus of good books be helped more than **one cent a day** in his *earning power.* Think of that, and *test* it, parents, employers and workers. It is your own fault if you don't get the *best books,* instead of trash.

Magazines, all of them, for **one cent** to **three cents** a day, or *half that* after the first month, or a *quarter of it* after two months. It is worth more than that just to look at the pictures. Think of it, **all of them,** for less than the cost of one heretofore: Harper, Scribner, Century, St. Nicholas, Forum, North American, Godey, and the rest, and *all the books you can read, besides,* cost a patron of the AMERICAN COÖPERATIVE LIBRARY less than the subscription price of one magazine.

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Signal Notes.

THE per cent of nutrition in lean beef is 26.83, in rice, 86.09, and in wheat, 82.54.

A NEW version for the old saying, "God helps him who helps himself," is, "God helps him who helps another."

NINE states have anti-cigarette bills pending, while in Washington and Arkansas the bills have passed both houses.

TWO generations of children have grown up in Maine and have never seen the open saloon defacing the streets of their towns.

WHEN all people are willing to become as good as they think their neighbors ought to be, the millennium will come.—*Ram's Horn.*

THE Grand Opera House in Paris has a large annual deficit, although it pays no rent. The loss on every Sunday performance is $1,500.

PHYSICIANS affirm that the cocaine habit, when once firmly settled, is one of the very worst to overcome, for it creates a desire for all kinds of stimulants.

THE late Earl of Shaftesbury predicted that the opium traffic would bring upon England a most terrible judgment some day, if it was not corrected.

THAT the hospitality of our country is greatly abused is shown by the figures in our last census. Almost fifty-seven per cent of the white persons in prisons and penitentiaries are foreign born.

HIGH license works so well (?) in Chicago that there is an increase of one thousand saloons over the number last year, thus giving one saloon to every 157 of its inhabitants, men, women and children.

THE eightieth birthday of Madame Collett, the well-known advocate of emancipation of women in Norway, was celebrated by a great festival in Christiania, which was attended by Ibsen and other writers.

MR. W. S. CAINE has a simple explanation of the scene in the House of Commons, which recently excited so much interest. "It was all the liquor," he says. "If it had been at five o'clock, there would have been no row at all. But a pint of wine makes a deal of noise."

A TEMPERANCE society, which is fruitful of much good, was organized less than a year ago at Miss Krikorian's Evangelistic Medical Mission, Aintab, Turkey, and now numbers one hundred and sixty-nine members, who meet twice a week for Biblereadings, prayer and singing.

IN the past ten or fifteen years there has been a prodigious increase in the number of girls and young women employed in retail houses, owing to their greater honesty largely. When petty thefts are discovered in any establishment they are usually chargeable to the men clerks.

THE liquor dealers of London are holding crowded meetings to protest against the Local Control Bill, asserting that the retail business of the metropolis will be ruined if the bill becomes a law. It would seem that such an opinion from such a source ought to spur the temperance workers on to greater efforts.

A MOTION for a permanent treaty of arbitration with the United States was made in Parliament in March. Sir John Lubbock, who seconded it, realizes the gravity of the situation, for he states that Europe now devotes £200,000,000 on her naval and military armaments. It is no wonder that there is a growth of socialist and anarchist feeling.

PHILLIPS BROOKS believed in "fanatics" and "cranks" as these words of his testify: "If ever a cause justified fanaticism the temperance cause does. To me there is nothing more disgusting or more disheartening to the cause of humanity than the selfish, easeloving, luxurious man, induiging in dissipation and denouncing temperance fanaticism."

THE state of Kentucky takes the unenviable lead in the production of tobacco in the United States, as it produces the largest quantity—nearly one half—although the perique of Louisiana excels in the average value per pound. The average yield per acre in the whole country is seven hundred and five pounds, although in some places it reaches one thousand four hundred and two pounds per acre.

Mothers! Mothers!!

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

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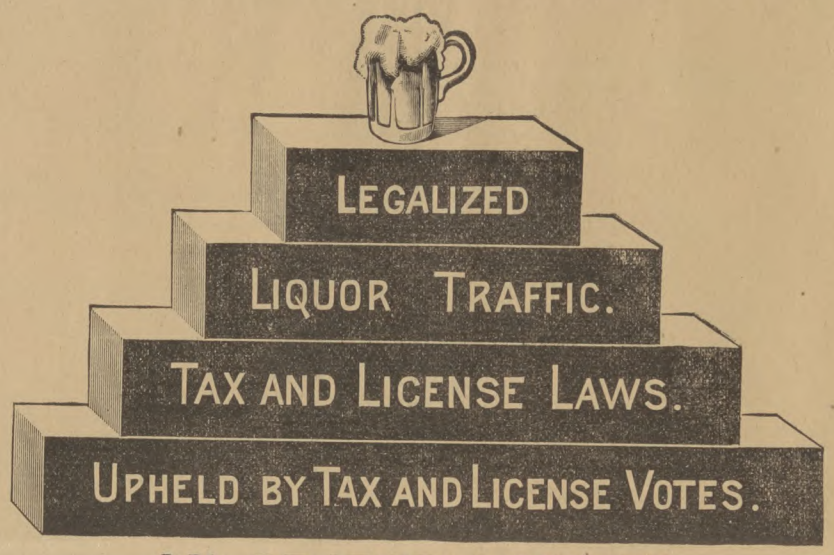
IMMORAL PYRAMID



AN OBJECT LESSON.

The above illustration suggests three plain propositions, which cannot be controverted:

1st. The selling of intoxicating liquors for beverage purposes, is **an immoral business.**

2nd. Any law which legalizes the selling of intoxicating liquors for beverage purposes, is of necessity **an mmoral law.**

3rd. To vote for any party that upholds the legalization of the liquor drink traffic, either by tax or license, is **an immoral act.**

If the first proposition is correct, there can be no evading the other two. If the foundation, viz the **tax** and **license votes,** were **withheld,** then this whole system of **legalized immorality would totter and fall.** The liquor seller is not near as responsible for the perpetuation of this legalized, and immoral traffic, as is the **tax** and **license voters;** the saloon man is simply the agent to perform what the voter says he may do, by the payment of the price.

Dear Fellow Citizens, will you not hereafter withhold your ballot from all tax and license parties, and vote only for such political party as advocates the entire suppression of this immoral traffic, throughout the State and Nation.

The Prohibition Party is the only political party in the Nation committed to this great moral reform. Vote the Prohibition Ticket from top to bottom, and the powers of darkness will soon be shaken, and we as a people be free from this growing **legalized immorality.**

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An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and northwest will be afforded by the series of low rate harvest excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on August 22d, September 12th and October 10th, 1893, to points in Northwestern Iowa, Western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming and Utah, and will be good for return passage within twenty days from date of sale. Stopover privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 38.] CHICAGO, September 21, 1893. [Price $1.00 per Year in Advance

Mrs Dessie D Hettick 111 Nutwood St 7594

WORLD'S AND NATIONAL W. C. T. U. CONVENTIONS

The World's W. C. T. U. will hold its second biennial meeting in the Memorial Art Palace, Lake Front Park, Chicago, Ill., beginning October 16, 1893, in connection with the World's Columbian Exposition Congresses, and the National W. C. T. U. will hold its twentieth annual convention in the same place on succeeding days. All National societies of the W. C. T. U. are entitled to send delegates to the World's Convention in the proportion of one for every one thousand members, and state societies will be represented in the National W. C. T. U. Convention by one for every five hundred members, besides the general officers.

SPECIAL ANNOUNCEMENT.

Read the announcement of DAILY UNION SIGNAL on page 14, cut out the coupon, fill out as directed and send the same with twenty-five cents to the W. T. P. A., The Temple, Chicago. Prompt attention to this will enable us to prepare the wrappers before the Convention and insure our subscribers the daily reception of this indispensable and accurate report of the two great meetings mentioned above.

SINCE OUR LAST ISSUE.

The gubernatorial campaigns have opened in Ohio and Iowa.

The centena f the United States Capitol at Washington was celebrated Monday.

The Spanish caravels have been formally presented to the United States government.

Michigan, Ohio, Kansas, Texas and Florida have had their days at the World's Fair the past week.

Serious floods involving loss of life and destruction of property are reported from New Castile, Spain.

Women of the Christian Women's Board of Missions met in nineteenth annual convention at Chicago, Friday.

The twenty-fifth annual reunion of the Army of the Tennessee occurred at Jackson Park, Chicago, last week.

Northern Wisconsin has been fighting the fire fiend, which has caused incalculable damage and loss of life and property.

Two daring train robberies have taken place in Indiana and Michigan respectively, and the criminal perpetrators are still at large.

Another anti-monopoly victory is the final dissolution of the Standard Oil trust, a consolidation of nearly one hundred million dollars of capital.

The parliament of religions and denominational congresses are attracting large audiences to the Art Institute, Chicago. Many noted divines are in attendance.

Rio Janeiro has been bombarded by shells from the rebellious ships which fortunately have done but little damage. The bombardment has resulted in the capture of the city by the insurgents.

Armour Institute, the new, great Chicago technological school, Dr. Frank W. Gunsaulus, president, was opened for students, September 14, five hundred of the twelve hundred applicants being enrolled.

A circular against the House of Lords was issued in London last week by the National Liberal Federation. The circular prophesies the ultimate triumph of the Home Rule Bill and a new era of reform for Great Britain.

An agitation in favor of a home-rule measure in certain districts in Austria including Prague, has brought about a decree of the ministry suspending certain citizens' rights laws and trial by jury for a year and aroused considerable feeling among the people.

LOCAL unions are reminded that the first Sunday of October, which this year is the first day of the month, is the day of prayer for blessings on our work, and particularly for the National and World's Conventions, which meet in Chicago, October 16–23. Through friendly cooperations with the pastors, we are confident that this will be a day of great spiritual power to the church as well as to the temperance cause.

AMONG the many interesting foreigners who have called at the Temple recently is Mr. Johannes Chatschumian, from Armenia, who is attending the Religious Parliament. This gentleman is a total abstainer, and is much interested in the W. C. T. U. He says that the temperance cause will be prosecuted by the women of his country at no distant day, as women in Armenia are much freer socially than in other countries of Asia, and that as a class they never use liquors. The men use them sparingly and only the light wines.

A FEW necessary changes have been made in the program of World's W. C. T. U. convention. Lady Henry Somerset will preach the annual sermon October 22, in place of Mrs. Mary T. Lathrap, whose health is not sufficient to enable her to perform this responsible task. Mrs. Mary H. Hunt will respond to the address of welcome in place of Mrs. Mary A. Livermore, whose lecture engagements will not permit her to attend. Mrs. Alice J. Harris has accepted the charge of the music, and that of itself insures a successful convention. Sen Tsuda, the originator of the Japanese bronze bell made from relinquished tobacco pipes, will be present and it is hoped that our warm Japanese friend, Sho Nemoto, will also be in attendance. The two days' program of the World's convention alone will amply reward all who may come to Chicago, not to speak of the five days' session of the National, particulars of which we hope to give next week.

THAT "wrong is wrong" seems to be proven in the case of the five Chinamen of Los Angeles, who were taken to San Francisco for deportation by order of the district court and who have entered their appeal to the United States supreme court. The United States marshal, in whose custody they are, thus finds himself in the "horns of a dilemma." As they have committed no crime, he cannot legally imprison them; they cannot be sent back to China, on account of their appeal, but the appeal does not release them. The prisoners will bring suit against the marshal for false imprisonment. He can neither release nor hold them, for in the one case he would be held guilty of contempt by the northern circuit court, which refused them bail, and on the other hand he is liable for damages by the ruling of the southern district court, which declared them not criminals. It is a veritable Chinese puzzle, and one for which our government should hang its head in guilty shame.

Two weeks ago we gave a program for the observation of World's W. C. T. U. day, September 22. We thought at the time that the program was complete, but we must acknowledge that we omitted one indispensable item and that was the collection, or more appropriately, the *thank-offering*. The treasurer of the World's Union, Mrs. Williams, writes: "With one missionary in India whose salary is running behind and another under appointment to Japan, who is waiting for funds to meet her expenses, the officers of the World's W. C. T. U. are anxiously looking for help from the collections to be taken on September 22." We are glad that this omission was discovered in time, even at the last moment, for this lack of funds is paralyzing to our work. We want to remind our readers of the handsome sum, $3,724, realized on World's day two years ago, merely through collections, and earnestly urge every union to take a thankoffering and send to Mrs. Ella F. M. Williams, 26 Chomedy street, Montreal, Canada.

MISS ANNA GORDON returned home with Mrs. Elizabeth W. Andrew and Dr. Kate Bushnell, and is now at Rest Cottage aiding in the preparations for the World's and National Conventions and making arrangements for the formal presentation of Willard fountain to the city of Chicago. She reports Miss Willard's gain in health as very slow; the summer in Switzerland not having accomplished what was anticipated, she has returned to England. Mrs. Andrew and Dr. Bushnell are rejoicing in the cablegram from London, stating the government committee appointed to inquire into the truth of their charges that an officially controlled system of vice existed in the military cantonments in India, fully bears out their allegations. Lord Roberts, commander-in-chief of the British army, who had indignantly denied their statements, has written a letter in which he offers an unreserved apology for his ignorance of the existing vice. These two ladies have performed a task for which they deserve to be canonized, did the protestant church have such a ceremony.

CAREFUL attention is called to the railroad and hotel rates for the October conventions to be found on page 13. It will be seen that the railroad rates are the same as offered to the World's Fair travelers and are sufficient to attract every hesitating visitor, being lower than our conventions have ever obtained before. The hotels give no special rates, but the ones quoted are not high for good hotels in a large city. In addition to those given in Miss Pugh's list, we would mention three on the South side, convenient to the Fair grounds. These are the Keene and the Boston and the Woman's Dormitory. The first two are under the same management, and are strictly temperance hotels. If enough white-ribboners apply, by letter or person five days before the convention, the proprietor will endeavor to turn the smaller hotel, containing two hundred rooms, into W. C. T. U. headquarters. Having personally examined these hotels, we recommend them to all delegates and visitors desiring a South Side location at a reasonable price with the understanding that they are nearly an hour's ride from the Art Palace where the convention is to be held. The Woman's Dormitory will sell stock to those applying in advance. Write directly to the proprietors; the Dormitory is situated at Ellis avenue and Fifty-second street, and the Keene and Boston at Ellis avenue and Fifty-fifth street.

ENERGETIC plans are being laid for aggressive gospel temperance work at the noon-day prayer-meetings in Willard Hall. Mr. Charles Sawyer, of Cooper Union, N. Y., a warm friend of the W. C. T. U., as all will testify who knew aught of the meetings held years ago in Farwell Hall, in which he took prominent part, is now holding a two weeks' campaign, and practical results are hoped and prayed for. The friends at Chicago headquarters are well aware that the white-ribbon hosts "around the world" are not forgetful of the noon-hour meetings in Willard Hall, and it is a strength and inspiration to know that the hands of the workers here are upheld by the availing prayers of widely scattered friends. It is requested that these two weeks may be remembered, and that as a result of these prayers the six hundred seats in the beautiful little prayer-room may be filled every day, many erring ones reclaimed to the ways of righteousness and the hearts of all reinforced for the mighty war that is "on." The noon meeting has been honored in the past week by two distinguished leaders—Rev. Harry Varley, of London, England, who is one of D. L. Moody's brilliant corp of workers who are so mightily moving the great audiences that gather to hear the gospel, and Charles N. Crittenton, the founder of the Florence Crittenton missions, which have been and are such a beacon light of hope to erring ones. The meetings are growing in numbers and interest, and during the past week several have joined the ranks of those who serve God.

HOW DO YOU KNOW?

BY REV. J. P. HUTCHINSON.

How do you know that she cannot hear,
That she cannot hear, as she lies so cold
And pale and fair, so far, so near,
The words of love that to her are told?
They who listen are ever still,
Each sweet and each tender word to gain;
Let these believe who can and who will
That we speak to the loving and loved in vain.

Who will say that she cannot see,
That she cannot see, as she calmly lies?
When once her spirit is fully free,
She need not look through the windowed eyes;
Closed are the lids in the sleep of night,
And yet what wondrous things we see,
That fill the soul with joy or fright,
With glimpses, sometimes, of what shall be.

Do not affirm that she cannot know,
That she cannot know, since she went away,
When her loved ones come, when her loved ones go,
What they may do or what they may say;
Better she knows than here she knew,
And here we know she read aright,
And clearer and wider far the view
Which spirits have in the land of light.

Do not say that her love was lost,
That her love was lost, as she crossed the sea,
And in the deeps of unconsciousness tossed,
We never again can united be:
Love is immortal, for God is love,
And love is the greatest thing we know,
And life is fuller in heaven above,
Than it ever could be on earth below.

Clinton, Ind.

THE SILENT WIRES.*

V.

BY JESSIE F. O'DONNELL.

An instant after Karl had gone Hattie Starkey stood bewildered, but a little smile crept into her eyes: "He will come back in a day or two. He always has, though we've never had quite such a spat as this." She went upstairs slowly, sore and angry, but confident of Karl's ultimate return, though she did go back to the office in the morning.

Winifred Hilton had gone to her bedroom and tried to shut out the sound of the lovers' voices, but the walls of her little flat were thin, and it was impossible to remain oblivious to the fact that a vigorous quarrel was in progress in the parlor. At last she heard Karl leave and Hattie ascend to her own room. Winifred listened to Karl's retreating footsteps down one flight and another, and her heart throbbed fast.

"He will go straight to some saloon," she whispered, "and if he gets to drinking now, he will ruin all of the Union's plans. Nothing will be too rash for him to advise or attempt. Oh! if I could speak to him, for his own sake and that of the cause!"

She ran to her bedroom window and leaned out. Karl Heiser was just passing beneath the window in the direction of the nearest saloon. A clock was striking midnight. Winifred pulled a lily from her basket and flung it out to him, then drawing back of the curtain watched the man as the snowy blossom fluttered to his feet. He gave a startled look upward. There was no one in sight, but he raised the lily from the pavement, knowing it had come in this moment of temptation as a "reminder" from the friendly hand and sympathetic heart of Winifred Hilton. He stood hesitating, with the lily in his hand. The flower conquered, and he turned from the flaunting lights of the saloon in the direction of his boarding place, which was on the same street, a few blocks away. Winifred watched him breathlessly as he crossed the street, in the full glare of the electric light, till he disappeared up the steps of his boarding house, and she knew for that night he was safe.

It was nearly a week before Winifred Hilton saw Karl Heiser again. Lulu was taken ill the next morning, and Winifred did not leave her bedside until she was convalescent. Karl did not come to the house, for Hattie had resumed work in the Great Consolidated office, hence knew nothing of Lulu's illness. He wondered somewhat at Miss Hilton's absence from the meetings, but his mind was occupied with other things.

The prospect for the strikers looked darker than ever; the company had developed an unexpected power of resistance; many of the men were asking to be reinstated in their positions, others were weakening, some were applying to the Union for aid; either the company or the brotherhood must yield before another week; the latter had played its trump card in the ordering out of the railroad operators; Karl had lost his hopefulness and had begun to apprehend failure after all.

His personal affairs, too, troubled him; he had not yet accustomed himself to his changed relations with Hattie Starkey. For several months he had regarded himself "as good as a married man"; he had been with Hattie every day, and had thought of her as one soon to be his wife. Now all was changed. He could not congratulate himself very heartily on escaping in time, for though he knew that Hattie Starkey would never make him transcendently happy as his wife, he missed the near and tender relationship of the past months; he could not forget her pretty ways, and merry, lovely face; and the sense of possession was still strong within him. He lashed himself into an unreasoning rage at the thought that another man might now win the girl, might kindle her rosiest blushes and kiss away the childish tears to which she was prone. He did not want her himself, at least, not as a life-long incumbrance, but, poor dog in the manger! was not willing she should be another's. It was only of late he had discovered that Hattie Starkey was not all to be desired in a wife, that he had been given a dim revelation of what a comrade-wife might do for a man, that he had come to believe that "a young man married was a young man marred." He had worn his chains lightly, and did not yet appreciate the glory of his freedom; but he had no regrets strong enough to carry him back to her. Rumors began to circulate in the Union of Miss Starkey's return to the office and of the consequent rupture of her engagement to Karl Heiser, but the man was non-committal.

One afternoon about a week after his final interview with Hattie he met Miss Hilton, who had escaped from Lulu's sick room long enough for a little walk. He was unfeignedly glad to see her and turning, walked by her side. They talked of Lulu's illness and of the probable outcome of the strike, till Karl asked, abruptly: "I suppose Hattie is still in the office?"

"Yes," Winifred admitted, reluctantly, "but you may be able to influence her yet, Mr. Heiser. I have not seen much of her, but I do not think she is happy without you. Why do you not try to win her back?"

"I have no wish to win her back," Karl replied, sternly. "A woman who would betray her lover when he needed all of his friends would never be true to her husband. Nor can I be sorry that the test came now. I have known for some time that Hattie Starkey was not a suitable wife for me, and though had she proved true, I would have married her and been faithful and kind, I cannot regret that our engagement was broken by her own act."

They had reached the corner nearest Winifred's home, and here Karl paused. He took her hand an instant as he added: "I shall not soon forget your thoughtful kindness, Miss Hilton, nor your words, 'A wife who is not a comrade is no wife.'"

The slow days dragged on until the eighteenth of August when the strike was terminated by the order from the master workman that the strikers were at liberty to return to work. Winifred Hilton and Karl Heiser met at a meeting of the Union on the evening of the eighteenth.

"Our strike has been a failure," lamented Karl.

"Not entirely a failure," protested the young woman cheerily. "We have, at least, done our share toward making history; we have shown the power of our organization; we have held out a whole month against a wealthy and powerful corporation. The strike has been a costly but useful experiment to capitalists and the public, as well as to the strikers. It has warned employers that the growing unrest and discontent of the workman under extortion and oppression will ultimately result in more practical and thorough organization, and, through these, in victory. It has called public attention to the evils of the present system and has roused an interest which cannot die, but which will lead to a more thorough understanding of economic problems; and while the strikers' lack of employment, though voluntary, has brought sickness and suffering, want and horrible temptations, yet all education is expensive, and I, for one, mean to utilize the knowledge gained in attaining further freedom. Our present failure may pave the way to future success."

Karl had listened to her speech in unusual silence. His measure of value was success. He had had little to say in private or public since it had become manifest that the strikers must yield. He answered Winifred now with a laugh. "I won't dispute your reasoning, Miss Hilton, but I, for one, will never strike again. The knowledge I have gained may be summed up in this—that a striker is like the Irishman hanging over a precipice who let go in order to get a better hold."

"But do you not believe," asked Winifred, "that every experience has its developing influence upon character? and have we not all gained a truer estimate of our own strength?"

"Yes, and of that of others," Karl assented, bitterly. "I do not regret the strike. Had it never been, I might soon be tied for life to a woman capable of betraying my dearest interests. Do you return to the company, Miss Hilton?"

"Yes," she answered, "and you?"

"I leave for Washington to-morrow," he replied. "I think I can get a position there. See here, Winifred," opening a note-book and showing her a lily pressed between the leaves, "I want to thank you and your lily for keeping me from making a fool of myself. If you hadn't 'reminded' me in your gentle way, I might have gone to drinking, but I looked at this every time I was tempted, and it kept me straight."

The tears sprang to her eyes as she answered: "I am so glad. I wish—Karl—you'd take the lily to Washington with you, and let it keep you 'straight' there."

"I will, Winifred," he replied with momentary earnestness.

Lowville, N. Y.

(*To be continued.*)

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INTEMPERANCE AND THE CHURCH.*

BY REV. JAMES M. CLEARY.

Every great and noble work in the history of human progress has suffered from the intemperate zeal of its friends and from the hypocrisy of its avowed advocates. But the temperance cause has suffered more from the apathy of timid friends than it has from either hypocrisy or fanaticism. It is a cause that in a special manner needs the support of honest, conservative and thoughtful men.

Intemperance is a crying sin of our land, and with marvelous ingenuity has kept pace in its onward march with our unrivaled prosperity and progress. Something over nine times as much intoxicating drink is consumed in the United States to-day as there was forty years ago, and we have only about three times as many people as we had then within our borders. No evil existing among us menaces so boldly the peace, prosperity, happiness and moral and religious welfare of our people. No other social evil disturbs the family relation and renders the domestic life of men, women and children so inhuman and hopeless, as the evil of excessive and habitual indulgence in strong drink. Society has but little to fear from the fanaticism of those who oppose intemperance and all that causes it, but there is good ground for apprehension when we remember the frenzied and fanatical hatred of certain classes against all kinds of temperance legislation and temperance work. The intemperate words of the total abstainers are harmless when compared with the fanatical hatred of the friends of the liquor traffic against total abstinence work and restrictive legislation.

During the past twenty-one years the Catholic Total Abstinence Union of America has done noble and heroic work in the cause of sobriety and public decency. But with our ten millions of Catholics, this grand association should number instead of sixty thousand, six hundred thousand members. If our church councils are to be heeded, if the utterances of the sovereign pontiff are to be respected, if we will not turn a deaf ear to the repeated appeals of our best and wisest prelates, there must be a new awakening among our Catholic people against the withering curse of drink.

Our Catholic people expect too much from the church if they entertain the delusive notion that the church can save weak men from ruin while her own children, by their voices or their ballots, do not aid in diminishing or removing the occasions of sin. There is not much edifying consistency in applauding the decrees and admonitions of our church councils in theory, and in practical life withholding our support from the influences that make for the realization of what the church inculcates.

The church, by the united voice of our bishops assembled in the third plenary council of Baltimore, warns its members against the dangers of the drink habit and the temptations of the saloon. The same council warns our Catholic people against the business of saloon keeping as "an unbecoming way of making a living." A man cannot be a good Catholic, a loyal follower of the teachings of the church of this country, and be a good friend of the saloon. Much less can a Catholic be a saloon-keeper and a dutiful child of the church. We should at least have the courage to follow where our chief pastors lead, and our Catholic loyalty is not above suspicion if we are not as ready to condemn the drink evil as our bishops, who have been placed over us "to rule the church of God."

CATHOLICS AND PROHIBITION.

In dealing with the drink problem as it confronts us in our own country, it is not amiss to bear in mind that we

*Read in Catholic Congress, September 6.

are not to be controlled by the national customs of other lands. If in other lands much drinking of intoxicants does no injury to the people, that circumstance does not diminish intemperance here. If frequent and generous potations have contributed to the peace, prosperity, happiness and plenty of other nations, this circumstance is a poor consolation for us, who know that nine-tenths of our poverty and seven-tenths of our crime are traceable directly to the curse of excessive drinking. If the Temple of Bacchus is enshrined in the affections of the people of other countries, it is no gratification for us to be obliged to acknowledge the humiliating fact that in this, our country, "universal suffrage is a sham where rum rules our large cities."

A certain class of Catholics, imbued with erroneous ideas of Christian ethics, appears to assume that a man cannot be a good Catholic, free from the suspicion of heresy, and ally himself with the advocates of prohibition of the liquor traffic. It is not a part of my duty to advocate the cause of prohibitory legislation, and I make no plea on this occasion in behalf of prohibition. But to assert that a man cannot be a consistent Catholic and an earnest Prohibitionist is to misrepresent the claims of the Catholic faith on the loyalty of its adherents. It may or may not be good public policy to advocate prohibition of the liquor business. It may not be the best means of suppressing intemperance to prohibit the saloon, but it certainly is not contrary to Catholic teachings for an American citizen to cast his ballot and lift up his voice against the existence of such an "unbecoming business" anywhere in our midst. I think no honest man will assert that the Catholic who exerts his influence against what his church terms "a dangerous business" is not on the safer side for the public good than the man who votes and talks in favor of the "personal liberty" of endangering the public welfare by permitting the saloon power to rule over us. The saloon does not exist as a public necessity. Its prosperity is an evidence of the people's poverty and sin. It is the duty of good citizenship to remove temptation as far as we are able from the weak and the erring. We are not true to our duties as good Catholics if we, by our action or negligence, place pitfalls of sin in our fellow-men's pathway.

REMEDIES FOR INTEMPERANCE.

For the emancipation of the masses from the slavery of drink, we, Catholics, need only to apply the moral means at our disposal. The drink curse is intrenched in custom, hence we must follow it into society. At all social assemblages of Catholics let them deny themselves the indulgence in intoxicating liquors, and thus publicly proclaim their recognition of the principle of self-denial. At the reunions of friends and family connections, whether occasions of joy or of sorrow, let Catholics show their horror of drunkenness by denying themselves the use of strong drink. There is no gratification worthy of a Christian that cannot be enjoyed without the use of intoxicating liquors. As an act of reparation for what our religion has suffered from intemperance, let our Catholic people proscribe intoxicants at all their public gatherings. Let there be such an earnest and potent public sentiment among our Catholic people that no liquor saloon can crowd itself right up to the doors of our churches, and thus, by its foul presence, tempt weak and unwary men to wickedness under the very shadow of the cross. Let there be a sound, healthy, public conviction among our Catholic people that it is not much credit to them and will not advance their interests among right-thinking men to permit the saloon-keeper to be their representative, politically or socially. Our Catholic people should cast their ballots and exert their political privileges for the enforcement of just and wise laws against the abuses and dangers of the liquor business, and for the protection of the young and habitually intemperate.

SHIELDED BY FALSE THEORIES.

The drink curse shields itself behind false theories of science, and many have been deluded by the false notion that alcohol is beneficial to health. Thirty-six states of this union have by law made the teaching of true principles of temperance compulsory in our common schools. Too much importance cannot be attached to the practice of inculcating habits of total abstinence among children and our boys and girls during the dangerous and trying period of youth.

If our prelates, priests and people join hands together to work in harmony and strength for the realization of the admonitions of our plenary councils, the awful curse of intemperance can be almost entirely eradicated from among us. We must encourage, then, our total abstinence societies by every means at our command. We, priests, mindful of Pope Leo's words, must "shine as models of abstinence," and by exhortation and preaching avert the many calamities with which the vice threatens church and state.

[The following resolution was passed with great applause by the Catholic Congress: "We approve and most heartily commend the temperance and total abstinence societies already formed in many parishes, and we advise their multiplication and extension. We favor the enactment of appropriate legislation to restrict and regulate the sale of intoxicating liquors, and emphasizing the admonition of the last plenary council of Baltimore, we urge Catholics everywhere to get out and keep out of the saloon business."—EDS.]

ISOLATION OF FARM LIFE.*

BY E. V. SMALLEY.

In no civilized country have the cultivators of the soil adapted their home life so badly to the conditions of nature as have the people of our great northwestern prairies. The European farmer lives in a village, where considerable social enjoyment is possible. The women gossip at the village well, and visit frequently at one another's houses; the children find playmates close at hand; there is a school and church. The old men gather of summer evenings to smoke their pipes and talk of the crops; the young men pitch quoits and play ball on the village green. In a word, something takes place to break the monotony of daily life; there is a joyous side that lightens labor and privation. The dwellings, if small and meagerly furnished, have thick walls of brick or stone, that keep out the summer's heat and the winter's chill.

A poor settler on a homestead claim must live upon it for five years to perfect his title and get his patent, so that if there were not the universal American custom of isolated farm life to stand in the way, no farm villages would be possible in the first occupancy of a new region in the West without a change in our land laws. If the country were so thickly settled that every quarter section of land (one hundred and sixty acres) had a family upon it, each family would be half a mile from any neighbor, supposing the houses to stand in the center of the farms, and in any case the average distance between them could not be any less. But many settlers own three hundred and twenty acres, and a few have a square mile of land, six hundred and forty acres. Then there are school sections, belonging to the state, and not occupied at all, and everywhere vacant tracts, owned by Eastern speculators, or by mortgage companies, to which former settlers have abandoned their claims.

If there be any region in the world where the natural gregarious instinct of mankind should assert itself, that region is our northwestern prairies, where a short, hot summer is followed by a long, cold winter, and where there is little in the aspect of nature to furnish food for thought. On every hand the treeless plain stretches away to the horizon line. In summer it is checkered with grain fields or carpeted with grass and flowers, and it is inspiring in its color and vastness; but one mile of it is almost exactly like another, save where some water-course nurtures a fringe of willows and cottonwoods. When the snow covers the ground the prospect is bleak and dispiriting. No brooks babble under icy armor. There is no bird life after the wild geese and ducks have passed on their way south. The silence of death rests on the vast landscape, save when it is swept by cruel winds that search out every chink of the buildings and drive through each unguarded aperture the dry, powdery snow. In such a region you would expect the dwellings to be of substantial construction, but they are not. The new settler is too poor to build of brick or stone. Were it not for the invention of tarred building paper, the flimsy walls of his wood shanty would not keep out the wind and snow. Rarely are there any trees; there is a saying that you must first get the Indian out of the soil before a tree will grow at all; which means that some savage quality must be taken from the ground by cultivation.

In this cramped abode, from the windows of which there is nothing more cheerful in sight than the distant houses of other settlers, just as ugly and lonely, and stacks of straw and unthreshed grain, the farmer's family must live. In the summer there is a school for the children, one, two or three miles away; but in winter the distances across the snow-covered plains are too great for them to travel in severe weather; the school-house is closed, and each family must live mainly to itself. Life shut up in the little wooden farm-houses cannot well be very cheerful. No singing-schools, spelling-schools, debating clubs, or church gatherings enliven the monotony of the long winter evenings. Neighborly calls are infrequent, because of the long distances which separate the farm-houses, and because, too, of the lack of homogeneity of the people. They have no common past to talk about. They were strangers to one another when they arrived in this new land, and their work and ways have not thrown them much together. Often the strangeness is intensified by differences of national origin. There are Swedes, Norwegians, Germans, French Canadians, and perhaps even Finns and Icelanders among the settlers, and the Americans come from many different states. It is hard to establish any social bond in such a mixed population, yet one and all need social intercourse, as the thing most essential to pleasant living, after food, fuel, shelter and clothing.

An alarming amount of insanity occurs in the new prairie states among farmers and their wives. In proportion to their numbers, the Scandinavian settlers furnish the largest contingent to the asylums. The reason is not far to seek. These people came from cheery little farm villages. Life in the fatherland was hard and toilsome, but it was not lonesome.

There is but one remedy for the dreariness of farm life on the prairies; the isolated farm-house must be abandoned, and the people must draw together in villages. The peasants of the Russian steppes did this centuries ago, and so did the dwellers on the great Danubian plain. In the older parts of our prairie states, in western Minnesota, eastern Nebraska and Kansas, and the eastern parts of North and South Dakota, titles to homestead claims are now nearly all perfected by the required five years' occupancy of the land. Thus there is no longer a necessity that the farmers should live upon the particular tracts which they cultivate. They might go out with their teams to till the fields, and return at evening to their village homes. It would be entirely feasible to re-divide the land in regions where it is all of nearly uniform fertility and value. Let us suppose that the owners of sixteen quarter-section farms, lying in a body and forming four full sections, should agree to remove their homes to the center of that tract, and run new dividing lines radiating to the outer boundaries. Each settler would still have one hundred and sixty acres, and no one would live more than a mile from the remotest limit of his farm. The nearer fields could be used for stock, and the distant ones for grain. The homes of the sixteen families would surround a village green, where the school-house would stand. Such a nucleus of population would soon possess a church in common with other farmers in the neighborhood who might still cling to the old mode of isolated living, and there would probably be a store and a post-office. An active social life would soon be developed in such a community. The school would go on winters as well as summers. Friendly attachments would be formed, and mutual helpfulness in farm and household work would soon develop into a habit.

If the plains people were thus brought together into hamlets, some home industries might be established that would add to family incomes, or at least save outlay. The economic weakness of farming in the North is the enforced idleness of the farmer and his work animals during the long winter. Four or five months are unproductive, and all this time the people and the animals are consuming the fruits of the working season. Even the women are not fully occupied in the care of their little houses and the cooking of the simple meals, for the stockings are no longer knit at home; there is no hum of the spinning-wheel, and the clothing is bought ready made at the stores. If it were possible to restore to the farm some of the minor handicrafts that were carried on in the country thirty or forty years ago, there would be great gain in comfort, intelligence and contentment. Now and then, while traveling over the Dakota prairies, I hear of a family that sends to market some kind of delicate cheese, or makes sausages of superior quality that find ready sale in the neighboring towns, or preserves small fruits. These little industries might be much extended if the farmers lived in communities where extra labor could be had when needed, and where there would be mental attrition to wear off the rust of the winter's indolence and stimulate effort on new lines.

There is a crusty individuality about the American farmer, the inheritance of generations of isolated living, that does not take kindly to the familiarities of close association. It will take a long time to modify the settled American habit of isolated farmsteads. If it is ever changed, the new system will have to be introduced near the top of the rural social scale, and work down gradually to the masses. A group of farmers of superior intelligence and of rather more than average means must set an example and establish a modern farm village, or perhaps this could be done by the owner of one of the so-called bonanza farms, who might sub-divide four sections of his land, as I have described, and invite purchasers to build their homes around a central village green; or, still better, he might himself put up the farm-houses and barns, and then offer the farms for sale. The experiment would be widely discussed by the newspapers, and this extensive free advertising could hardly fail to attract as purchasers a class of people with faith in the idea, and possessed of such a sociable, neighborly disposition as would open the way to harmonious living and to considerable practical coöperation in the field work and the care of animals. One successful community would soon lead to the formation of others, and the new system would steadily spread.

*Condensed from the Atlantic Monthly.

LIFE has nobler uses than regret.—*Adelaide Procter.*

WELL was it said by St. Augustine: "Thou hast made us for thyself and our hearts are restless until they rest in Thee."

A NEW GOSPEL OF TEMPERANCE.

BY IRA GALE TOMPKINS.

The temperance literature of our day is good, but how little is there of it that reaches the ones it is designed to benefit. As an educator of opinion, and especially among the young, it is excellent, but it does not—or only sparingly—reach the ones who are already suffering from the evils of the accursed drink traffic.

Why may not a handwriting be placed on the wall, like those famous letters of fire that so startled the guilty Belshazzer and his fellow bacchanalians?

We have our flaming theatrical, dance and concert-hall posters, and who does not employ—so to speak—the devil's own weapons to fight him with? Array the great battalions of temperance arguments, facts and figures in flaming letters and post them in conspicuous places where they will catch the eye of the wayfarer, so that he who runs may read, something after this style:

THERE ARE IN THIS COUNTRY

214,000 LICENSED SALOONS

Which Send 100,000 DRUNKARDS Annually

TO DRUNKARDS' GRAVES.

THE GLASS OF BEER FOR WHICH YOU PAY

5 CENTS

Costs Less Than 1-4 of a Cent to Make,

THEREFORE YOU PAY THE BREWER and SALOON-KEEPER

More than 2,000 per ct. Profit

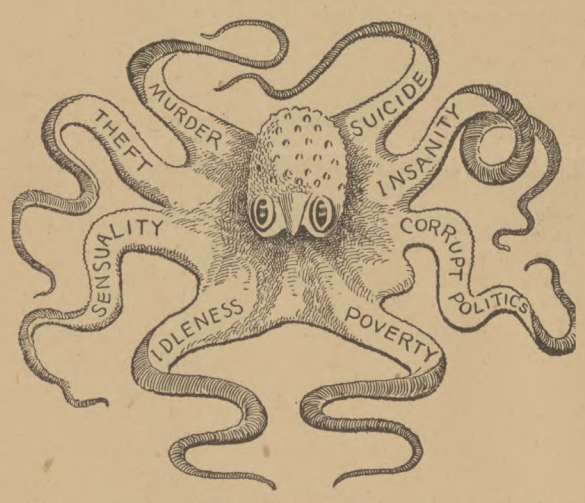
For that which instead of a benefit

IS AN INJURY TO YOU.

THE SALOON-KEEPER

Lives on Your Wages

EATS UP YOUR SUBSTANCE.



Suppose that eight-armed devil, or hideous monster, the **SALOON OCTOPUS,** were thus depicted in flaming colors, and posted all over our large cities, would it not at least, as Miss Willard says, cause an arrest of thought? and in that arrest the downward steps of some who are already treading the path to destruction?

Shakespeare says the eyes of the ignorant are more learned than their ears, and an object lesson like the above might arrest attention and awaken reflection when mere words and arguments would not. In this manner we might help to make the drink traffic and the saloon not only "to stink in the face of the gods," but odious even in the eyes of their patrons.

Chicago, Ill.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

"I hope the women are satisfied with the show they're making of themselves here!" The ungracious words and tone proceeded from a package of humanity done up in pepper-and-salt wrappings of time-honored cut, and labeled all over, distinctively as if with red letters: "The old doctor." Plainly he belonged to the saddle-bag period of Hippocratic art, when dental forceps tasted of jalap, and women had "weaknesses." Small wonder that the belated old gentleman was put out to find right across his path, on the west side of Horticultural Building, a neat pavilion, swinging over its entrance a shingle bearing the golden legend,

ILLINOIS MEDICAL WOMEN'S HOSPITAL.

My fellow traveler passed on, but I turned in. I was met cordially by the physician in charge at the time, who first showed me the pharmacy where at the moment a red-lipped girl was "filling a prescription" for an Italian laborer, evidently employed on the grounds. He looked on reverently as if a being direct from Olympus had undertaken in his behalf. Later this bright young woman told me proudly that she is a graduate of the Philadelphia school of pharmacy, and that she has a hundred confrères among the women of the Keystone state; also, that over sixty women druggists are registered in Illinois. This finely caparisoned little pharmacy is the exhibit of their association, the fixtures being loaned by Boston and Philadelphia firms, and the drugs furnished by well-known firms of manufacturing chemists. Four members of the Women Druggists' Association of Illinois take turns in caring for the exhibit.

A stir in the operating room led me to turn that way just in time to see my guide in the embrace of a stalwart young man while his wife and baby waited their turn. His fond "Mother!" explained the whole situation—more, it accounted for the homey atmosphere of this most dread place, a hospital.

Girls, you see that and the men folks hospital the same day so as to make level comparison. The nurses are equally lovely and do their part with equal skill and faithfulness, but the mother touch left out of the general management makes a place that the sick are loath to enter. One of the best things this institution will do will be to break down prejudice against hospital life. Such of the general public as visit this exhibit, made by the women physicians and training schools for nurses in Illinois, will believe what physicians all know—that sickness can be managed better in hospitals than in homes. They will see too, that until the race has outgrown sickness, woman as physician or nurse is in the direct line of her capacity as ministering angel.

Three schools are working together here in perfect harmony, both on the medical committee and staff of resident physicians. The incoming patient is met at the door by a nurse who inquires his choice of school. In this way, the choice being made without seeing a physician, there is no chance for the fancy of the patient to fix upon any one on account of personal attractions. Allopathic and homeopathic schools are remarkably equal in popularity. The eclectic is less widely known. Patients treated average between twenty and thirty a day, and sometimes have numbered fifty. The proportion of men patients is about the same as in the other hospitals on the grounds. Exposition ambulances bring to it any one asking to come, but if no request is preferred the ambulance drives to the service hospital. My readers who will visit the Fair should remember this.

For beauty and cleanliness—both handmaidens of health—the tile walls of the operating room might well be imitated in homes and in the infirmaries of colleges. Nothing could be so desirable in the nursery and sleeping room as this cream-colored porcelain wall, which can be wiped free of dust and smoke at pleasure. It furnishes a perfect background for pictures, harmonizes with every shade of drapery, and fulfils every demand of art. The invariable single bed in the hospital should be duplicated in every home and college dormitory.

Space fails me to tell of the bathtub with false bottom which may be elevated by a crank to the top of the tub to facilitate the removal of a helpless patient; of the woven wire headrest, and of the table bookrest and writing-desk, which can be put on the bed astride the patient to assist him in using every device for making tolerable the weary hours of convalescence. And these are all designed by women of Illinois.

THE PARLIAMENT OF RELIGIONS

proves that no topic is so interesting as the topic of the ages, Religion. Two policemen could not repress the mass of humanity that forced its way through the narrow door of Columbus Hall at the opening session. Inside every seat was taken and a heavy fringe of standing listeners was on the outer edge of the audience. Never in the history of the world had men and angels beheld a scene like that upon the platform of Columbus Hall that momentous morning. Cardinal Gibbons, in scarlet cap and toga, was speaking as I entered. Every other phase of Christianity was represented by great men from Europe, Asia, Australia and America. The guests of Christendom were there in the gorgeous robes of their priesthood, and among them, accompanied by Mrs. Palmer and Mrs. Henrotin, was a beautiful Indian woman, representing the Parsees of Bombay, her glowing scarlet gown, decorated with gold lace, a perfect setting for her rich brown face.

A great ovation was given to Hon. Pung Quang Yu, of China, who said, "The word reciprocity finds new meaning to-day." The audience arose and waved hats and handkerchiefs, as if Christian America would make amends for the non-fraternal action of political America. The eloquence of Archbishop of Zante, representing the Greek church, would stamp him a lineal descendant of Demosthenes. Bonneted and veiled in black, gowned to the floor in a triple robe of black, blue and crimson, and laden with gold chains and medallions, he was yet extremely graceful in gesture. His language was classic English, spoken with slight accent in tones that seemed modulated only to words of kindness. He said: "My heart is great toward you. We have a common Creator. I lift up my hands and bless, with a heart full of love, the great people of the United States." Buddhists from Japan were in European dress, as was Mozoomdar of India, whose "Oriental Christ" places him among the great thinkers and writers of this world. His dark face was aflame with love of native land as he told how India alone of the nations of the earth has maintained her national life for two thousand years. "Our prehistoric fathers worshipped one God on the ice-crowned peaks of the Himalayas. We worship the same living spirit to-day." He attributes to India's association with Christian nations the awakening of her ancient spirituality. He represents here the Brahmo Somaj, "whose only creed is the harmony of all religions, its only denomination the unity of all denominations." A most interesting figure is Dharmapala, of Ceylon, very dark in color, and clad wholly in white. He pronounced this parliament the crowning work of the nineteenth century. His English is good, but in his own tongue he must be an orator of great power.

Surely it is a wondrous time when the witnesses for God from every nation come together in a common court.

Chicago, Ill.

THE THREEFOLD CORD.

BY L. A. NASH.

"In union there is strength." "A threefold cord is not quickly broken." These axioms would once more prove themselves true, could the three principal reform forces of to-day but realize their significance. Each of these reforms is essential, but neither of the three is the only ladder of escape that the body politic needs from the wrongs bred within itself. Each one of these forces should be ready to yield somewhat of its own all-absorbing idiosyncracy, and become receptive enough to take into its own life the germ that animates and energizes the other two.

When Prohibitionists and Equal Suffragists, supposing that these are already united (as they doubtless shall shortly be), will have hearts at leisure to sympathize with the laborer, putting themselves in his niche, then will they exert head and hand to place him on a happier plane. It was this heart of sympathy that made the "Lady of the *Bon Marché*" (as Madame Boucicaut is called) light on the plan of giving all hers and her husband's employés a percentage on all profits. Her portrait was in the Paris World's Fair of 1889. If a universal following of her example could date from our World's Fair of 1893, what a much more equal surface society would present by the time of the next World's Fair. The valleys of the depression of poverty would be filled in, and the mountains of wealth—which are eating out the soul of the beholders with envy, and the owners with pride and vainglory—would be leveling themselves down into the happy content of sharing.

The labor societies admit women within their ranks, and if these women were as eager on the ballot question as they are on the financial one, the "white-winged messenger of protection" would be soon in their hands. Equal wages for woman's as for man's work would quickly follow; arbitrators would be called in to settle disputes, in equal numbers from capital and labor; laws to put down the hateful sweating system would be made, and it is quite probable that woman's ingenuity would devise some plan whereby the laws that she had had a hand in framing should be enforced.

Woman could do much even now to break the neck of the sweating system. If she loved her brothers better than her fancy for driving cheap bargains, she could, by a great and grand combine, refuse to buy all goods that were the product of this system. She would have the work done through the medium of her own agents, instead of accepting that which makes the master rich and keeps the toiler poor.

Switzerland, the little original republic of Europe, is now in advance of the world on the labor question. Arbitration settles all things, and labor has so gained the ear of government, that the state pays the salary of the secretary whom the workingman elects to look after his interest.

In order to gain the ear and wield the governing helm labor must be better instructed than it often appears to be in this country. Our labor friends are apt to take the "bit (their one idea) between their teeth, and bolt with it." They look upon unjust taxation or the existence of monopolies (except that of the liquor traffic) as the source of all their woes, and they consider that the single tax, or paper money, would be the sovereign remedy. Their scope of vision would be enlarged by the admission of other reformers into their ranks, and they themselves would be educating their own eyes to see that other reforms are needed besides that of the currency. Ideas are catching; while we try to aid others from their standpoint, they will soon be aiding us from ours. In so doing the advance of both will be greater than when the lines diverged, as though the goal for both was not the same—the betterment and consequent increase of happiness for man.

One financial help has often suggested itself with persistency. This is a system of international clearing-house certificates, which would obviate the necessity of the shipping of United States gold to pay debts across the water. Another is the starting of check-bank-checks, which in some sort would take the place of paper money without the danger of nothing to back them. This was tried as a private scheme in England, and has since been fostered by the government.

It is in the poor man's market that temperance advocates should seek to spread their prohibition and total abstinence wares. It is the poor man who is so grossly duped by liquor and its speciousness. To "go out into the highways and hedges and compel them" to hear our gospel, by joining the bands they form to help themselves and show them a better way from their standpoint is what we can do and yet stay in our own ranks. In this the far-seeing leader, Frances E. Willard, has set a noble example.

White-ribboners can wedge in their little corners in the labor papers. Side by side with a figuring that the Astor baby will be worth so many million dollars when he is twenty-one, being so many dollars out of each working man's pocket, some more valuable statistics should appear. For instance, from the Australian *Review of Reviews*, that the question of trade depression and drink is much the same as here—that New South Walesh as accomplished the astounding feat of pouring down its own throat during five years more than the sum total of all its loans, or the cost of all its railways. "All the gold and coal and iron which this rich colony produces in fifty years, it drinks in ten." The writer adds (let our Labor party friends heed) that "the financial difficulties are only skin deep. The sacrifice of every fourth glass of beer would bring them to an abrupt end." How would the pockets swell if every glass was given up. Sin is both costly and stupid on both sides of the world. "Learned things will be said on our commercial panics, but none so true as that to cease sinning would stop them." This reviewer continues: "If the golden law of love had sway, how would wrongs be righted, injustice cease and money troubles end? In view of this blessed consummation Edwin Arnold writes:

"'Old laws are spent! What need commandment more
With crash of Sinai's thunder, not to rob,
To murder, covet, bear false witness?
Those
Were chains for hatred—love is done with them!
Love standing with the children at His knee,
Spells the new lesson that the neighbor wronged,
The poor left comfortless, the foeman slain
Were kinsmen used unkindly, lovers lost,
Being one household, with one Father—God!'"

Corvallis, Ore.

LETTER FROM ENGLAND.

DEAR UNION SIGNAL:—The fourth *Congres International contres l'abus des boissons alcooliques* was held, as arranged, on August 16-18, at The Hague, Holland. I send you an account of the points that chiefly struck me.

The congress was well attended, closely devoted to the business in hand, and marked by much earnestness. Over three hundred delegates and members had been registered; probably about half that number were actually present. Among them were the official representatives of four governments, those of Belgium, France, Italy and Norway. A great variety of organizations was represented, and the delegates of these, together with the individual members, were drawn from Germany, England, Austria, Belgium, Denmark, France, Finland, Norway, the Netherlands, Russia, Sweden and Switzerland. Thus the congress was widely international so far as Europe is concerned. There were also three members registered from America, but they did not attend, though two sent papers.

Both the British Women's Temperance Association and the World's Woman's Christian Temperance Union were represented. Mrs. Fielden Thorpe, of York, spoke well for the former, and Mrs. Selmer, of Copenhagen, vice-president for Norway of the World's W. C. T. U., represented the latter. Two papers on women's work were read, and at the close of the second, the writer, Mrs. Selmer, gave a further address on the work of the World's Woman's Christian Temperance Union. Taking the five words of the title as so many heads, Mrs. Selmer gave an eloquent exposition of the aims and methods of the union. This was followed by a telling speech by Miss Friberg, of Finland, who said there were still in her country many women who sat with folded hands and wept over the drunken husbands, saying, "It is a punishment from God"; but this was being altered and there were 50,000 women now in Finland, who are total abstainers, out of a population of two millions.

As it is on the Continent with total abstinence, so it is with regard to the part of women in public work there. There are many who think, and say, the woman's place is at home. More than one man, however, spoke up for women. One, Dr. Belithan, from Belgium, eloquently supported women workers, and called forth rousing cheers by pointing out that England and Holland are governed by women, and still more in concluding his speech by exclaiming, "*Vive la Femme!*"

The program of the congress contained almost forty different papers. Nearly all of these were read in the course of the three days, and a number of them were discussed—occasionally at length. Among the more important topics were, the physiological effects of alcoholic drinks on the human organism; the corruption of heathen races by alcohol, the methods adopted by various societies to combat alcoholism; the coöperation of women in temperance work; temperance teaching in schools, and through Bands of Hope, the prohibition and local option laws of the United States, the Gothenburg and other monopoly systems; the treatment of habitual inebriates; the liquor laws of Holland and of other countries, and many others.

At the opening of the congress, Sir Dyce Duckworth read a paper on the consequences of the use and of the abuse of alcohol. The paper was a French version of one Dr. Duckworth read at the Hygienic Congress, in London, a couple of years or so ago. It advocated moderate drinking, and among other bold statements declared that alcohol could no more be got rid of than could bread. The general conclusion arrived at was that drink, when taken at night and with food, is not injurious in small quantities. The paper when read in London led to a good deal of discussion, but Dr. Duckworth has evidently not learned anything, or modified his views. These were, however, promptly repudiated by several English members, and the congress was made aware that Dr. Duckworth only represented himself, and not any society or body of English temperance reformers. One or two foreign doctors associated themselves with the writer of the paper, but a much larger number took the other side. This discussion was a spirited one and well sustained, total abstinence being vigorously defended and as vigorously applauded.

The congress clearly demonstrated the growth of real temperance sentiments among Continental peoples. That growth is slow, and total abstinence is still a very tender plant. But the growth is there. No sentiments met with such general applause and approval as did those that supported total abstinence. Speakers who took that line always had an approving hearing, while in many cases readers and speakers who urged the "moderation" view were heard in silence or met with expressions of dissent. Still, many who have not yet reached the plane of total abstinence showed themselves to be in earnest in desiring to combat the ravages of strong drink, and these could not fail to be helped towards right conclusions by the addresses of earnest men and women, and by the many private conversations at hotel tables and elsewhere. Thus such gatherings cannot fail to promote the advance of temperance thought and practice, and it is well that those who have the light should help, by taking part in the discussions, to spread it throughout the darker places.

The advocates of total abstinence were not alone found among the English members. Germany sent a teetotal doctor, but his mouth was closed, as he is secretary of a "moderation" society. At least one Belgian speaker was thorough. Denmark and Finland sent thorough-going teetotalers in Madame Selmer and Miss Friberg; Norway supplied one uncompromising abstaining speaker in Prof. Lars Jensen, of Christiania, and Switzerland a capital trio in Dr. Forel, of Zurich, and the brothers Rochat, both pastors, and leaders of the Blue Cross temperance societies. Among the Dutchmen were numerous abstainers, some of them, in principle, at least, prohibitionists, as one of their number said in his speech. This gentleman, Mr. A. J. Schrender, of Amsterdam, declared there was in Holland a body of teachers, over one hundred in number, who were total abstainers, and who would keep pegging away till they secure scientific temperance teaching in schools, and that in addition to teaching temperance in schools their cry was "prohibition." That is a long way off, as a consummation in Holland, but as an aim on the part of the new temperance reformers it is an evidence of progress of no mean order.

The congress was held under the patronage of the Queen Regent of Holland, who was specially represented at its sittings by her physician. The proceedings began and ended with the loyal cry of "*Vive la Reine.*" Moreover, official recognition was given in the honorary presidency of the Prime Minister, Mr. Tak Van Poortvliet, Minister of the Interior, who delivered a courtly address of welcome, and by the presidency throughout the congress of an ex-premier and Minister of State, Mr. J. Heemskirk, a gentleman of over eighty, one of Holland's "grand old men," and as he stated in his opening presidential address, the sole survivor of the first temperance society formed in Holland, in 1842. Further official honor was done the congress by a reception accorded to the delegates by the Lord Mayor and aldermen of The Hague at the town hall, and at the close of this function the members were driven, in a number of carriages and pairs, to Scheveningen—the Brighton of Holland—where, by invitation of the directorate of the "Kurhous," they attended a grand concert. At the same place, later in the week, the congress dined with Ministers of State and other leading people, the building being specially decorated with the flags of all the countries represented. Afterward a grand display of fireworks ended with a set piece of much beauty, "*Salut an 4me Congres.*"

London, England. HENRY J. OSBORN.

BY MATILDA B. CARSE.

If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord.—James 1: 5-7.

We are about to close out the silver plated models of the Temple in the form of jewel boxes, ink-stands and banks left unsold. Some of them have slight imperfections hardly noticeable. We have been selling the models for $2.25 and $1.75 each. We now propose in order to dispose of them at once to sell them for $1 each at the office in Chicago or $1.25 by express prepaid to any part of the country. This will be the last opportunity to secure one of these beautiful silver models as we are not going to have more of them cast. This is a good time for white-ribboners who have been desirous of getting one of these lovely souvenirs of our "House Beautiful," but could not afford to pay two dollars and twenty-five cents for it, to purchase it now for less than half price. Below is given an extract from a letter written by Mrs. Carvosso, corresponding secretary of the W. C. T. U. of Queensland. If white-ribboners on another continent so highly appreciate the model of the Temple, how much more should it be valued by our own white-ribboners. Mrs. Carvosso writes: "The beautiful Temple arrived safely and formed part of a silver wedding gift to our dear colonial president, Mrs. Brentnall. She was delighted with it and so are we all. After seeing the model we are very anxious to see the original; it must be a most wonderful building and one to be proud of."

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The latest rumor which the enemies of the Temple are circulating is, that the rentals of the building are mortgaged for the next two years. To the kind and anxious friends of the cause who have written to know if these statements are true, I would say, the story is as false as all the other canards invented by the Tobiahs and Sanballats who oppose the Temple enterprise. What a comfort it is to turn from detractors to such noble souls as the one below described. Truly, "The last shall be first." A white-ribboner who does not desire her name mentioned, writes to the editor of THE UNION SIGNAL, stating that she is not able at present to pay for her loved paper, and begs that her name may not be dropped as she hopes soon to pay her back dues. The cause of her delinquency is the illness of her husband from cancer and his confinement in the hospital, the sickness of her boy and her own invalidism. She requests that $10 she gathered in a mite-box and sent to the Temple may be credited to her own local union, as they have pledged a hundred." The following is an extract from her letter giving a description of how she earned the $10. "I saved all my waste paper (as my husband is a truckman he got a great deal). I sold all the old shoes of the family, I sold rags and iron. I told the story of our Temple and visitors would drop money into my box. I got all the little boys and girls in my neighborhood (and they had to carry the beer pail, too) interested so that they would bring me their waste paper, and as we lived near a paper mill I sold it readily."

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The work on the memorial tablets in Willard Hall is going on bravely. One hundred dollars has been sent by Mr. A. C. Wilcox, of Staten Island, N. Y., in memory of his beloved daughter, Annie Wilcox, whose beautifully ripened Christian character fitted her to be early transplanted to the paradise of God. The contents of a mite-box, $3.60, has been received from Gold Hill Union, Cal. "The first money placed in the box," writes Mrs. Sherburn, the president, "was left by two little children who have gone where their wants will all be met without money. Their mother felt she could not expend their little savings more suitably."

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Mrs. J. R. Penn, treasurer of the W. C. T. U. of Venango county, Pa., sends $33.35, which completes the hundred dollar pledge made by this county. "Our union has taken great delight," writes Mrs. Penn, "in raising something toward the beautiful building, and will be very grateful to have its name on the tablet. The building, when paid for, will be an honor to *woman.*" Twenty dollars comes from Milton, Wis., W. C. T. U., to apply on its pledge. The East End union of Pittsburgh, Pa., pledges $100 to the Temple, $25 of which has been paid, and by mistake was credited to Alleghany county union. Nantucket, Mass., W. C. T. U. send $11 on their pledge, making $75 now paid. Mrs. Valentine promises the balance soon. We shall be glad to receive it, for we long to place that old historic name on the tablets of Willard Hall. Below will be found the names of unions in Michigan, as carved on the state panel in the Willard corridors in the Temple:

State union; Fifth Congressional district; Allegan county union; Ionia county union; Kent county union; Ottawa county union; Adrian union, Adrian; Second Congressional district; Dowagiac union; Albion union; Greenville union; Third Congressional district; Ninth Congressional district; First district; Monroe county union.

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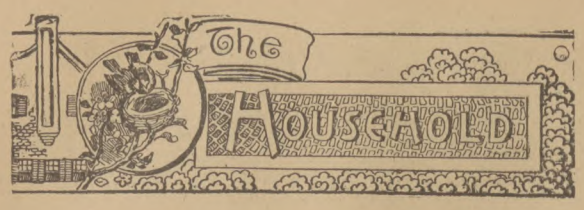
A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



IF WOMEN SHOULD SMOKE.

BY JOHN PHILO TROWBRIDGE.

What would become of this world of ours
So sorely in need of our highest powers,
And waiting the stroke of millennial hours,
If women should smoke?

What could atone for the loss crept in
To the baby's kiss and the cradle hymn,
And the coarser life that would soon begin,
If women should smoke?

Where would the noblest sentiments hide,
Where would the purest of fancies abide,
For mother, and sister, and sweetheart and bride
If women should smoke?

Just as we find on a frost-bitten farm
Odorless flowers that have ceased to charm,
So would a blight fill the earth's best balm
If women should smoke.

Eastford, Conn.

THE SLAUGHTER OF THE INNOCENTS, OR WHY AUNT PATIENCE WENT HOME.

BY MRS. MCVEAN-ADAMS.

Her home was at John's, but she came out to Kansas early in September to spend the winter with us. Now John never took any periodicals, except his county newspaper, and Aunt Patience was a great reader—John's wife said she was "very littery in her tastes." Aunt Patience always took THE UNION SIGNAL,—"set great store by it," she said.

At our house Aunt Patience reveled in literature for the first few days. Then we noticed that she lost interest in the coming of the daily and laid the weekly papers aside after a brief scanning. One day she was strangely quiet and preoccupied.

"Homesick already, Aunt Patience?" said David.

"Why, yes, I guess I be, though I hadn't sensed it till you spoke. Maybe I had better be a-going back; more'n likely that's the best way out of it."

"Out of what? Aren't you comfortable here? Are the children too noisy, Aunt Patience?"

"The children, bless their hearts, no; I hate to leave them, but they make me feel it more. It's the slaughter of the innocents, David; it wears on me; every day and every day I read it in every paper."

Aunt Patience pointed to a paragraph in the yesterday's daily: "Michael Sweeny was to-night arrested for an assault upon his wife and daughter Jane, three weeks old. He came home intoxicated, and demanded money of his wife. The woman being sick had none to give him. In his anger, he caught the earthen teapot from the stove where it was boiling, and hurled it at the woman who sat nursing her infant. The teapot broke against the head of the babe and the breast of the mother, cutting and scalding both in the most frightful manner. The police found the brute calmly eating the supper his wife had kept hot for him, while his screaming victims, covered with blood, were writhing in agony upon the floor. The woman and child were removed to the city hospital, where the child died in a short time. The woman may recover."

"There, David, that is the sort of readin' I can't stand. Two or three on every page, either some child or woman, or an old soldier run over by the cars while drunk."

"Well, well, read the church papers," said David, and he handed her the *Christian Advocate*. Aunt Patience carefully cut the wrapper and unfolded the handsome sheet, but in a moment she handed it back with one trembling finger resting upon an item.

"Read that, and the second one below, David; read them out loud," she said.

David read:

Crazed by the excessive use of liquor, Douglas Curtis, a switch thrower in Chicago, Sunday morning murdered his seven-year-old daughter, desperately wounded his wife and then blew out his own whisky soaked brains. "A decent fellow when not drunk," the dispatch says.

The daily papers tell a revolting story of little Gustave Keane, five years old, whose parents live in Springwells. The parents had been in the habit of sending the boy to saloons after whisky. The boy had thus acquired a liking for the liquor. On Saturday last he was sent for whisky, but through some one's mistake got half a pint of alcohol and drank it all himself, and being sent again for whisky, drank some of that also. The child soon fell down in a drunken stupor, and died in a few hours.

"Well, I'd better go home," said Aunt Patience. "These things'll be a-goin' on just the same, but I shan't be a-readin' about it, and gettin' all wrought up. My way is to *do* something. I'll take my UNION SIGNAL and I'll get up a union at the Center. I'm known there and I can start one, I feel pretty certain. And the children—I teach the infant class at home—some of them are pretty old but they would stay. I'll tell them all about it. I can't sleep nights onless I can *do* something."

So Aunt Patience went home.

Mound City, Kan.

THE CHANGELESS LAW OF HABIT.

II.

BY FRANCES E. WILLARD.

There is a resolution I would earnestly enforce on white-ribboners' attention. It was freshly brought to mind at a church union meeting of ladies in "my ain familiar town" during the week of prayer. Four churches were represented, and eleven ladies either spoke or prayed, of whom seven were Methodists. As I conducted the meeting, I can speak freely of but six among those Methodist ladies, and I will say that the six doctors of divinity, by whose presence our regular church prayer-meeting is enriched and blest, could not have spoken better. The manner of these ladies was thoroughly gentle and womanly, but as completely self-possessed as it would have been in their own parlors. The thoughts they presented were among the loftiest, tenderest and most strengthening I have ever heard, while the language was chaste, idiomatic and pictorial.

Why were they thus "at home" in the Lord's house? Because they were made to feel at home in girlhood; their pleasant voices had always been welcome in the circle of prayer; they had been coveted witnesses for Christ since the day they joined the church. The other ladies who sat by in silence were just as good women, and potentially just as gifted, but they lacked the sense of liberty and the sanctuary education. By the law of contrast their silence reminded me of the reply made by a gallant British officer to the question, "How is it that you can ride up to the cannon's mouth and never flinch?" He answered: "*Sir, it is the courage of having done the thing!*"

Here comes in that changeless law of habit, blest or blighting, according to our personal relation with it. Upon it let us base the resolution: *I will religiously cultivate the power to speak and pray in the meetings of my church, God being my helper.*

Happily now, the churches nearly all see their duty to the silent two-thirds so long uncomplainingly suppressed. Perhaps the law of self-preservation has also somewhat to do with this growing liberality of sentiment. I was very much amused by the remark of a young man at our church prayer-meeting a few evenings ago. When all were, by request, giving their special reasons for gratitude, he said: "Well, I thank God that I did not come on the scene of action until the days when women spoke in meeting." Now it is your good fortune to live, move and have your being at a time when the world is full of just such brotherly souls as this university student. The old difficulties about interpreting St. Paul have vanished.

I once heard a pastor say at the South, "I reckon I put my own narrow notions into the Bible and then proceeded to think they were inspired." In that pithy sentence is comprised, to my mind, every word of exegesis that has proclaimed the subjection of those who were last at Christ's cross, first at His sepulchre, and first to proclaim His resurrection. "The letter killeth, the spirit giveth life." To be sure, Paul says in so many words, "It is not permitted unto them to speak." But all the same Miriam led the song of triumph, Deborah was raised up of God to be not only a judge but a prophetess, Huldah was a prophetess in Jerusalem, instructing Josiah the King, Anna when she entered the house of God, "gave thanks unto the Lord and spake of Him to all them that looked for redemption in Jerusalem," thus, not only exhorting, but publicly praying in presence of the whole congregation and in the very Temple of God, and Priscilla "expounded the way of God more perfectly" to the eloquent preacher Apollos. Besides all this, St. Paul himself in that same portentous Epistle of Corinthians, explicitly prescribes the conditions under which woman shall both pray and prophesy, and yet he says, "it is not permitted unto them to speak," and "it is a shame for women to speak in the church," and "I suffer not a woman to teach." In view of the plain facts and undoubted precedents of the Bible for woman's doing all these things enforced by the august authority of Christ, who uttered no word against the sacred ministries of woman, what are we to conclude? It seems to me, and I know this but echoes the opinion of some of our best and wisest pastors, that Paul, who was "all things to all men that by all means he might save the most," deemed it expedient for the infant church among the many pitfalls in its way, to *con*form while it endeavored to *re*form, and that those fateful words, "it is not permitted," and the rest are simple statements of fact as to the customs of that day. He could not have meant that God's law did not permit, for no such utterance can be found between the two lids of the Bible, and the examples given are all the other way.

"Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for that is even all one as if she were shaven. Judge in yourselves, is it comely that a woman pray unto God uncovered?" But in ten thousand school rooms and homes Christian women daily pray to God with "heads uncovered," and not even the most literal theologian considers that they have "dishonored their heads" whatever that may be. But if they really have not dishonored them then the whole system of literalism falls. If it be not a sin when we fail to wash each other's feet at the sacrament, although Christ said explicitly, "Ye ought to wash one another's feet, for I have given you an example that you should do as I have done to you," then we have the highest sanction for exalting the spirit of the New Testament and ceasing to insist so much upon its letter.

SHAPING CAREERS.

BY A COUNTRY MINISTER'S WIFE.

There is much interest in the relation of capital to labor, and in the questions it involves. It is often true that men fail to attain the comforts and luxuries of life because of poor management, and not simply because they are downtrodden by capital.

I have in mind two brothers. One is a professional man, with an income of six hundred dollars a year. The other is a mechanic, and his income is larger. The first married with no capital, but with a determination to live within his income, be content with simple food and simple ways. His wife made a study of household economy, and, like himself, desired to be free from debt, even though she must wear calico while others wore silk. There were three children within six years. At the end of that time their rented house of nine rooms was prettily and tastefully furnished throughout. They were both healthy, with hearty, romping children; the husband's life was insured, and their home was cheerful with good books and pictures, as well as with the sunshine which comes with healthy lives and good consciences. They were free from debt, and were able to dress neatly and in good taste.

The other brother married. He wished to "live as well as his neighbors," and his wife wished the same. They bought handsome furniture with which to "set up housekeeping," and paid for it, or tried to, in installments. The wife strove beyond her strength in order to dress like her associates, and to keep her two children in dainty apparel. She bought food of the baker that she might have more time to sew, and the family meals were of rich, unwholesome food, owing partly to ignorance and as much to carelessness. The husband reasoned that with his small wages and large expenses he could never lay up money and must "enjoy life as he went along." When he wanted a good dinner or an expensive cigar he bought it. Each tried to spend all they *could* and felt sorely toward those who could spend all they *wished*.

At the end of six years the wife had sewed herself into the grave, and the husband was left with two sickly children, hundreds of dollars in debt, and fathoms deep in melancholy of mind and soul.

The trouble is we are not content to live simply, if need be; we are not intelligent enough, through our own negligence, to live *wisely* as we *ought* to live. We try to put a six thousand dollar career into a six hundred dollar salary, all of which is vanity, and worse than vanity.

At the same time there may be those who have lived as wisely as possible, and yet suffer. It is truly an honor to be singled out, like Job, to suffer not for our sin but for God's glory, being *sure*, however that it is not sin, ignorant or otherwise, that keeps us down.

If we have wealth it is our privilege to put added touches of brightness into the lives of those who are seeking to shape honest careers with small incomes,—though our wave-tossed brother *may* reach land without our help, should we refuse to aid him.

HOW TO FIND THE "BULL'S EYE."

At the recent shooting match of English expert soldiers, one of the London papers had an interview with the champion, from which we make the following extracts. The champion said, "It is not easy to hit the bull's eye at a distance of nine hundred yards, but I go in for long distance shooting and am glad to have succeeded."

"You seem to take matters easily enough," said the reporter, alluding to his style of shooting.

"Yes," replied the champion, "as soon as I find the bull's eye I am all right."

"To what do you owe your success?" asked the reporter, and the answer which all those who covet "nerves of steel" should heed, is this:

"To quiet, regular habits of living. I have been a teetotaler for twenty years; drinking breaks the nerves, and I keep clear of it."

PLAYING SALOON.

BY EVA JONES.

"That would be an awful mean, naughty play, wouldn't it, mamma," said little Ethel, youngest of the group of nine excited children who surrounded Mrs. Benton. Four of the children were Mrs. Benton's and five were the family of her brother, Uncle Eben Eastway, as the Benton children called him.

Uncle Eben every summer invited the four Benton children to come and all spend one week together at his large lovely farm-house, and Aunt Emily, as the Eastway children called Mrs. Benton, gathered them all at her city home a little later. Her spacious grounds gave them plenty of room for play, and although it had to be more "make-believe' than on the farm, Aunt Emily helped them with so many bright suggestions that the Eastways were always sure they had the best week of the two in town, while the Benton children thought nothing was ever so jolly as the "real fun" out at Uncle Eben's.

Now at Aunt Emily's they had been playing teach school keep store, and railroad, having, for the last, all the dining-room chairs out in the back yard for a train, distinguished rather for its many officers and signals than for great speed. Their dinner one day had been a Fourth of July picnic; they had played camp-meeting, and emigrant moving, and blacksmithing—all the little boys in the last case playing they were little horses, going on all fours and led by halters to be shod.

But this afternoon a passing beer wagon had caught Rob's eye, and he had proposed they get some bottles and things he knew of and play saloon. But this raised a storm of indignation, and after some hot argument they had come to Aunt Emily with the case.

"You say Rob proposed it," said Mrs. Benton. "How would you play it, my son?"

"Why, auntie," interrupted Jennie, "he was going to have the jugs from the pantry that hold your syrup and vinegar, and get some bottles that are up garret and some kegs and barrels from the shed, and have colored water, and then I suppose have us all be old drunkards and just drink like anything."

" Was that it, Rob? What was your plan, my boy?"

"Why, mother, I hadn't got it thought out before they all began to storm. But it's like we played shipwreck and jail yesterday, you know, after you read us those sad stories. And there is so much to some saloons, you know, music, and lunches, and games, and mirrors, and pictures and shiny things. But I don't care about it. You can tell us something else to play."

"I think you can play it, children," said Mrs. Benton. "You know how you played kidnappers one day. Annie was a gypsy woman, dressed up like an old hag, and she coaxed Ethel away, and John and Jennie played be father and mother, and cried and hunted for Ethel; and the rest were neighbors, and how you found Ethel at last, and tried and condemned and punished the gypsy. Don't you remember? Well, now, play the saloon as it is, and do with it as you think ought to be done. I will play it with you, too. I'll be the mother of some nice boy that the saloon is tempting to enter and drink. You can tell me how you think I should do, and fix up the whole play yourselves, only do with the saloon at last as you think ought to be done with it. Is the saloon that leads thousands to ruin all the time any better than a kidnapper that steals only one?"

"Well, I guess not. Hurrah for you, ma. We'll soon fix up the business as it deserves," said Rob, capering out at the door. "Come on, everybody. Let's plan it out, and divide up for our parts."

Then such a chattering as went on out at the playhouse. But all was soon agreed upon and two of them came back to tell Aunt Emily. "You see we are going to have Rob be saloon-keeper. None of us wanted to be anything so mean. John and Tom are going to be men who go there and spend their money, and Tom is going to stagger and fall and hurt himself dreadfully, like so many do, and Jennie is going to be his wife who cries over him and tries to take care of him. And John is going to do something that he won't tell beforehand, but he says it will be a good, sensible thing for a drinker to do. Then Arthur, you know because he is your youngest boy, is going to happen along and be coaxed into the saloon. And then you are to come and say just what you have a mind to to Rob; and Phil and Frank, because they are the oldest, are to come in after you and just wind the play up in whatever way they think it ought to be."

"All right," said Aunt Emily, "only let Rob come here a minute first. I must tell him some things about a saloon, or he won't be able to play his part true."

Rob came and listened carefully. "I'll stand to it if I can, mother, like a real saloon-keeper," he promised, "but oh, I never would have thought that they have all the law and the power on their side, and mothers and boys have no chance against them at all."

I wish you could have had a peep at them half an hour later. Rob among his bottles and glasses was trying to look very brave, but Jennie said she was sure that the screen that partly concealed his bar was the only piece of furniture he had that he was not ashamed of. Annie, with little Ethel, played live in a little house near by and watch for papa, which meant the independent John. All he would tell them was, "Oh, I'll be the right sort of a drunkard for you. You wait and see." Jennie came to visit Annie so as to be in sight and ready for the worst. Phil and Frank each had a corner to himself not far off, one writing in a big book and the other busy mending shoes.

Presently Tom and John met in front of the saloon, and, after various friendly remarks, squeezed in past the screen, and Rob served them with some jelly water out of a big, black bottle. John's next effort, trying to sing a song, was a dismal failure, "all on account," he said, "of Rob looking so horribly solemn." After some more drinking, Tom and John sank stupidly into chairs. Then Rob appeared at the edge of the screen and called Arthur, who was passing back and forth. "Here, little boy, maybe you like candy; and I can give you some lemonade if you would like to step in and get it." And Arthur's little curly head disappeared behind the screen, while the girls shook their fists angrily at Rob. Soon Tom lurched heavily out, tumbled over a flower urn of Aunt Emily's, and fell with a mighty thump that ought to have broken half-a-dozen bones. Jennie and Annie flew to help him, but directly they straightened themselves up and forgot all about their parts in watching Aunt Emily.

"She went right into that saloon, woman though she was," Frank Eastway was afterward telling his father, "tipping over the screen as she went in, but acting as if she rather meant to do it. And lifting Arthur in her arms she said, 'Mr. Saloon-keeper, do you want to rob me of my little boy and start him on the road to drink and death? Why don't you quit such a wicked business when you know it brings so much ruin and misery to everybody?'

"And Rob answered, 'Well, I'll tell you, ma'am. My business is owned by a big brewery in Milwaukee. They let me run it for them, that's all. And there is a special license to protect this business. The town allows me to run it if I give them a thousand dollars out of what I make. And the United States lets the brewery run, and has a big share of the money the brewery makes the same way. And I am in it and the brewery is in it because we can make so much money at it. And if men drink too much for their own good or the good of their homes and families, why that is their own lookout. As for you women, your place is at home. You don't run the laws, or have anything to do about our business, anyway. If you are afraid of your precious children coming to harm, keep them inside your own door-yard.'

"And yet Rob looked for all the world as if he was ready to cry," continued Frank, "but we boys were so mad, we were just ready to trounce him, when Aunt Emily turned to us and said, 'My fellow citizens, all this saloon-keeper has told us is true. We all know the ruin that comes from the making and selling of these poison drinks. But the business has the law, a wicked law, on its side. You men by your votes can make prohibition the law, and can enforce it. Will you not do it, and do it now, if you care for your mothers and wives and children?'

" 'My goodness,' Phil said, 'if we are decent men at all I should say we would, pretty sudden. Anyhow, girls, let's clear out this old beer shop first thing, for we just *won't have* it here, law or no law. Mr. Rob Saloon-keeper, you will find that *we* live in this town, too, and such a robbing, murdering business can't stay,' and the way they emptied out those bottles and things, and tore down his sign, was lively, I tell you. Then up came John, and said, "I believe, ma'am, that I can keep sober if that saloon does not run. But if the law is on its side, I am afraid some one will soon start it up again.'

" 'Suppose we see to that, my man,' said Aunt Emily. 'Let us call this game finished, and have another one to represent law-making.' So then she told us how, and we had an election-day game. And I tell you we boys all voted prohibition tickets, and we had the girls vote, too, and counted their votes the same as ours. Auntie said that would be all right if we meant to stick to it and do all we could as we got older to give women the right to vote. I don't see why in the world they don't have it now, for it is as much their country as anybody's. And I tell you I shall know what to do about saloons now all my days. I only wish I were old enough to vote right now."

Wykoff, Mich.

DEAR BOYS AND GIRLS:—A day of great interest to the children of the vast temperance family will occur next week. It is called the Children's Harvest Home and celebrates the birthday of a great and beloved temperance leader. Who is she? I wonder how many of our circle can answer that. You, Fletcher, in Illinois, or Addie, way off in California? Norma, in Texas, knows, I am sure, for she's an editor. I can almost hear Royal's voice from Indiana, as he shouts, "Why, Miss Willard, of course!" and the chorus of applause which follows.

Next week our page will have an account of Miss Willard and pictures, for it is to be the Harvest Home number of THE UNION SIGNAL. Look out for it. I hope that many of you will be fortunate enough to take part, or be present at a public Harvest Home celebration, September 28. At any rate you can have one "all your own selves," by singing some good temperance marching songs and reading about Miss Willard and her great work.

Ever affectionately,

Aunt Jane

COZY CORNER LETTERS.

I am very much interested in the Cozy Corner. Please may I become a member? Here are the answers to your questions:

May 24 is celebrated in England on account of its being the Queen's birthday.

July 4, in our country, is kept in memory of the signing of the Declaration of Independence.

July 14 was the date upon which the French Revolution began in 1789.

Now comes the last question, though not the least. The white-ribboners of our land rejoice most on the 25th day of December. Though it is my opinion that the greatest day they will ever see is when King Alcohol is conquered.

Box 313, Princeton, Ill. MARY E. GORDON.

This is one of the best of the answers sent to the questions I asked some weeks ago. Crusade Day, December 23, is the most important anniversary of the W. C. T. U., for it is the birthday of the organization. We all thank you, Mary, for your letter.

In America we celebrate the Fourth of July, because on that date, in 1776, our forefathers signed the Declaration of Independence. France celebrates July 14 because it is the anniversary of the storming of the Bastile. In England I think they celebrate the 24th of May because of the union with Scotland, by the accession of James I.

South Wabash, Ind. ROYAL J. DAVIS.

But, Royal, you didn't answer my last question, What is the most important day of the year to the white ribbon army?

I have never written to the Cozy Corner before, but I dearly love to read the Children's Page, and I would like to be admitted. My mamma is a white-ribboner and papa is a Prohibitionist. Your soon-to-be niece.

Lyons Farms, N. J. RUTH B. COLBORN.

A girl with such a papa and mamma does not knock in vain for admittance in our corner.

SOFT-SHELLED NUTS.

231.

GOOD PI.

1. Fi a tsak si ceno gebnu venre elvea ti litl sti dnoe.
C. L. HARMAN.

2. Epke het meerncpta nrneba ginwva, areb ti nawdor sseearllyf
Ti lliw dlae hte peenmctar yram'ot a lrioogsu ticrvyo!
JOSEPH GANNON.

232.

DECAPITATIONS.

1. Behead a fruit and leave a part of the head.
2. Behead paradise and leave a cave.
3. Behead a large fish and leave to listen.

233.

NUMERICAL ENIGMA.

My 9, 7, 4, 14, is what beasts don't have.
My 1, 6, 5, is a kind of mineral.
My 11, 10, 8, makes people drunk.
My 13 is an article.
My 2, 3, 12, is a fowl.
My *whole*, composed of 14 letters, is one of the best temperance papers in the world. BESSIE WINEGAR.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED AUGUST 31.

222. Cider. (The first letter of each line.)

223. 1, Lemur. 2, Weasel. 3, Beaver. 4, Otter. 5, Mole. 6, Goat. 7, Ape.

224. 1, C-hair. 2, S-hoe. 3, C-at. 4, S-table.

Correct answers: Leonora Perrine; Elsie D. Davis; Shelton D. Swan.

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Help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude.—II Chron. 14:11.

THE CONDITION OF THE TEMPERANCE FORCES.

A great deal is being said just at present about the disorganization of the temperance forces, the disastrous results, the causes and the remedy. A recent writer in a religious paper tells of the enthusiasm of the Crusade days and assures us that there has been a marked decline in temperance enthusiasm and temperance effort during the past few years.

Very much of this we consider to be an entirely mistaken view. That there is not the same emotional enthusiasm now that there was in the Crusade days, we admit. It is not to be expected, but there is something very much better, an immense amount more of steady, intelligent, persistent work. The early enthusiasm of the volunteers at the first breaking out of the war is inspiring, but the resolute, unflinching purpose of the disciplined veterans of later years is infinitely more effective. He who says that there has been a decline in temperance simply advertises his entire ignorance of the work being done by the W. C. T. U. alone, not to mention other temperance organizations which have been organized since the Crusade. The work accomplished every day by our great organization is not only very much greater than that done by the Crusaders but it is beyond measure more effective. The Crusaders aimed at the saloons alone and closed hundreds of them for a few months when, alas, the majority of them reopened and more than enough new ones came in to take the places of the few that failed to reopen. *The greatest work that the Crusaders did was to prepare the way for the organization of the W. C. T. U.*

The cause of the supposed disunion of the temperance forces, and the consequent relaxation of effort is attributed to the different methods advocated by temperance workers. This difference of course exists, and will continue to exist. Until the church of Christ can lay aside all disagreements arising from the difference of human view, it cannot be expected that temperance or any other class of reformers who form an army of any considerable magnitude, will perfectly agree concerning the best methods of attack. But there are certain accusations, either expressed or implied, in all such statements, which we resent. It is that the reformers who strenuously advocate the positive measures mentioned, the taking up of prohibition by a political party, woman's suffrage, etc., refuse to work with those who will not adopt their peculiar methods; that they condemn all methods but their own as "treason." This is utterly false; it is those who do not believe in these heroic methods who refuse to work with those who do. The W. C. T. U., for example, as a national organization, pledges its support to the one only party which declares unequivocally for prohibition, but so far from refusing to work with those who do not believe in this, it does not even ask its state auxiliaries to indorse this position, and numbers within its ranks hundreds of Democratic and Republican sisters. It was not the W. C. T. U. that turned out and refused to fellowship with the "non-partisan" sisters; it was they who went out from us. Thus, too, in states where the predominant party has stood for prohibition, the W. C. T. U., state and National, has given it its hearty support. We are ready cordially to coöperate with either Democrats or Republicans; it is they who refuse to coöperate with us.

So in the matter of woman's suffrage, we believe that it must come before prohibition can ever be an assured success. Nevertheless, we quarrel with none who think differently. Many of our state organizations do not adopt the suffrage plank and many of our members are opposed to suffrage. It is the opposite party that cannot let us hold our views on this matter in peace. It is a leading editor of a leading denomination who has nothing for us but persecution, simply because we advocate this as one of the measures by which to reach the destruction of the nation's curse. It is a college president of a prominent church, who calls upon his brother ministers to shut the doors of their churches against us and defeats a conference resolution expressing sympathy with us in our work. The attitude of the W. C. T. U. on these points is this: While we believe in all of these means, and at the proper time and place intend to advocate them, we are willing at any time to lay one and all of them aside when we do not thereby compromise conscience and join with those of different views in a battle against the liquor traffic.

A speaker at the temperance congress last June expressed with much warmth the view that if the temperance host could but lay aside its bickerings, a substantial victory might be won. He thought that if all would unite in the single effort to destroy the saloon, it could be done. But in that effort all must lay aside their peculiar dogmas, even the total abstainer must not insist upon his doctrine that drinking of alcohol is *per se* a sin. While we somewhat doubt that the destruction of the saloon without the destruction of the entire liquor traffic would be so great a victory or so easily achieved as the speaker thought, nevertheless, the W. C. T. U. is ready to join in such a crusade and during the campaign to hold in entire abeyance the questions of third-party, woman's suffrage, even total abstinence. But we should not be willing to pledge ourselves to keep them forever in abeyance, and that is after all what our friends really want, for they are satisfied with nothing else. We have constantly shown ourselves ready to do this, we have never refused to take part in any temperance battle simply because the other contestants did not believe in some of our doctrines unless indeed some one considers *High License* a temperance measure. While we do not question at all that there may still be honest temperance people who believe that High License is a step towards prohibition, and we have never abused such, so strong, however, are our own convictions, based upon experience and the overwhelming testimony of friends and foes alike, that High License is a plot of the evil one himself to fasten more securely the chains of the liquor traffic upon us, that we must decline even at the risk of being called dogmatic and of being taunted with having found the one "cure-all," of considering ourselves divinely appointed, etc., etc., to join any temperance (?) host in the effort to secure high license.

But in all real temperance efforts, the W. C. T. U., and we believe all other temperance workers of strong convictions, are ready to join with their temperance brothers and sisters of different view to gain a victory over the rum traffic. This is what our forty departments mean. We gladly welcome to our ranks every one who wishes to fight the liquor curse along whatever line, by whatever means, receive from her the strength and inspiration of her faith and courage and give her the advantage of our great organization through which to more effectively carry on her work.

We are urged to "put aside dissensions" with the promise that when we do we shall have sure and speedy triumph. The difficulty with persons who are so urgent in their appeals for union is that they are like the old lady who, when a union church was being organized in a little community made up of various sects, none of which was able to support a church by itself, asked, "Why can't they all give a little and be Methodists?" The people who so long for the union of the temperance forces are not satisfied merely to have the various wings of the army unite for any definite victory; they are determined that at all times and all places all soldiers for temperance shall use only the weapons which they select. As for us we say with Archbishop Ireland, "If I see that you are fighting pretty well, I shall not trouble myself as to the kind of weapon you are fighting with."

WHY SHOULD I WEAR THE WHITE RIBBON?

The time was when an intelligent Christian might have no convictions concerning liquor selling, or even liquor drinking. The evil, especially of the selling, had not assumed the proportions that it has at present. The public thought was engrossed with other things, and, moreover, civilization had not so far developed in its Christian growth that the wrong and injury of one member of society was felt, even as much as it is to-day, to be the concern of all. But that time is past. The drink curse has been such a prominent subject of discussion that none but the most densely ignorant can be unconscious of its importance; no one who does not deliberately stifle his conscience can be without convictions of personal duty concerning it. In whatever position of life one may move the woes of intemperance confront him. On every side are desolated homes, blighted hopes and ruined lives, while the cause of all this misery has grown into one of the great business interests of the world, flaunts in our faces the permit of the national government, controls political parties, legislatures and courts. In this age and this nation it is scarcely conceivable that any one of average intelligence can be out of the battle against the drink curse and be guiltless.

As Henry Ward Beecher said of another matter, "Every one is responsible for this sin until he has done all in his power to destroy it." This does not mean that every one is guilty who does not belong to some temperance organization. We could relate more than one instance which has come under our own observation where it was clearly the duty of some not to belong to any such organization. The work of some persons may call them so exclusively to other lines that the "all" that they can do for temperance is very little. Just what each one is to do must be settled between that soul and its Maker. What we urge is that each one should realize his responsibility in this matter. But there are many who can and should take an active part in this warfare, and we thoroughly believe that every woman who is so situated that she can, should be a member of the W. C. T. U. Chief of our reasons for this belief is that within this organization she can do more than she can alone. A hundred soldiers organized into one body and led by one commander are easily a match for five hundred fighting each one for himself, and the same holds true in the temperance battle.

Consider for a moment what the work of each woman is in our various departments and what it would be if done without any connection with the organization. Mrs. Mary H. Hunt will be, as she deserves to be, immortal. The work of the department which she founded and of which she is the head, is one of the most important of the lines of work of our W. C. T. U. But what is our great organization to the work of Mrs. Hunt? The W. C. T. U. found her at work getting temperance instruction into the public schools and it took her up, work and all. She might perhaps in a lifetime have perfected the temperance instruction in her own and possibly a few adjoining states. As superintendent of the educational department of the W. C. T. U. she was no longer a single-handed worker, but the skilled general in command of a disciplined army whose forces were planted in every state and territory and almost every city and village of the nation. As the result we have temperance instruction in the public schools of forty-four states and in all the territories of the United States including the District of Columbia and in all Indian and colored schools. But if the work of Mrs. Hunt has been multiplied by her connection with the W. C. T. U., what of that of her unknown co-laborers, the rank and file of the army? Suppose that the women who over all the nation have helped her in this great work had worked single-handed, would there be for the same amount of work such results? We doubt if there would be any results visible to the eye of sense. What is true of this department is true of all the others, and it follows that any temperance woman who wishes to make her efforts for temperance tell with greatest effect will be wise to become a white-ribboner.

But more than this, every woman owes it to herself to become identified with this great woman movement. It is an education to be a member of any great organization, but very few organizations have done for their members what the W. C. T. U. has done for women. Lack of space, not lack of material, makes it impossible to enter at length upon this branch of the subject. Among our leaders and among our rank and file are scores of women who have

found and developed their powers through the work of the W. C. T. U. The future will have high praise for the temperance work of our Union, but it will also bear witness that this great organization of women was something very much more than a temperance organization; it will be recognized as a movement for the uplift of woman. No woman who stands in its shadow can afford to be left out of this woman's army, to share in its battles and to rejoice in its victories.

Having become a wearer of the white ribbon, *wear it.* Wear it for the encouragement of yourself and your sisters. Have you never experienced the cheer of seeing the white ribbon on the breast of an unknown lady? Have you never made a delightful and helpful acquaintance, your sole introduction the bow of white ribbon on the dress of each? We know of nothing more cheering than the little symbol which tells us that a sympathizing sister, a co-worker, is at our side even though a stranger. Wear it for the aid of those who may be tempted. Some most sorrowful stories have come to us of young men striving to break away from the drink habit tempted to their ruin by the wine-glass offered by a beautiful girl. Think you the result would have been the same had the young man been surrounded by women upon whose breasts glowed the badge of the W. C. T. U.? To the tempted, the tried, the disheartened, to the Elijahs who fancy that they alone of all Israel have not bowed to Baal, our white bow comes as a gleam of light in the darkness, a promise of hope and comfort; therefore, white-ribboners, one and all, always, everywhere, wear your white ribbon.

"TEMPERANCE IN ALL NATIONS."

The great "Thought Exposition"—for such may we not advisedly call the World's Auxiliary Congresses of this Columbian year?—will have been an immeasurably important factor in the advancement of all movements which tend to the betterment of the world. Greek has met Greek in a peaceful challenge of mind with mind, and the flashing swords of fact, logic and eloquence are keener and better tempered for the encounter. Great issues have been greatly considered and large plans made for coming concerted efforts. Reporters' pencils have been alert to catch the best utterances of nations upon this world-extensive theme; secular and religious press has promptly gathered these into permanent form to take their place among the histories of men and countries.

Prominent among the Congresses was the temperance rally in June. Its platform was as wide as the vast citizenship of the world, for it welcomed men and women and organizations whose enemy is intemperance—that foe which like Satan knows no nationality, no sex, no color, naught save the opportunity to blacken souls, dethrone minds and destroy bodies.

One of the first tangible results of this Congress is a work of two volumes, entitled, "Temperance in all Nations," edited by J. N. Stearns, the corresponding secretary of the National Temperance Society and Publication House. In this work the art of condensation has been beautifully wedded to comprehension, for though necessarily bulky, the reader is constantly forced to admire the ever-present qualities of terseness and conciseness.

Volume I is devoted to brief histories of the many temperance organizations throughout the world; sketches of the work as pursued in the various countries; statistical reports touching consumption, production, national drink bills, breweries, etc. For comparative study perhaps the most valuable part of Volume I is confined to those pages containing the reports of American consuls. These were obtained by the coöperation of the State department at Washington with the committee of the National Temperance Society on World's Temperance Congresses, and in thirty-seven responses the following points are covered: Statistics as to the quality and kind of intoxicating liquor produced in the countries where the United States is officially represented; government methods of dealing with the manufacture and sale of intoxicants; intemperance as related to poverty, immorality and crime; present efforts to discourage the use, manufacture and sale of intoxicants.

Volume II deals directly with the work of the Congress. In this great gathering, the first of its kind in the history of the cause, credentials were received from over seven hundred elected delegates, thirty international and eighty state organizations were represented, and nearly one hundred church organizations and societies. Addresses from over sixty prominent leaders are given, some thirty-five papers prepared in advance for presentation to the Congress, letters from distinguished friends unable to be present, and synopses of the Congresses held by the National Woman's Christian Temperance Union, "Non-Partisan" Woman's Christian Temperance Union, the Independent Order of Good Templars, and the Royal Templars of Temperance.

There is absence of description of one large association which we are sure many readers besides ourselves will notice, and that is the Woman's Temperance Publishing Association, the largest temperance as well as woman's publishing society in the world. Convinced that this was an oversight only, we merely take this opportunity to suggest that in the next edition (and we trust it may reach many editions) the editor enrich his valuable volume with a chapter on woman's success in publishing temperance literature.

This is undoubtedly the most complete temperance encyclopedia ever published and will be given its due place of honor in the libraries of all who think, write and speak for the cause—aye, or against it, for the enemy will often reconnoitre the country of its opponent that it may the more intelligently pursue its warfare. They are welcome to long and frequent research here, for they will find mighty fortresses and well equipped armies whose "never-say-die" policy is not the least of all their magnificent ammunition.

PARLIAMENT OF RELIGIONS.

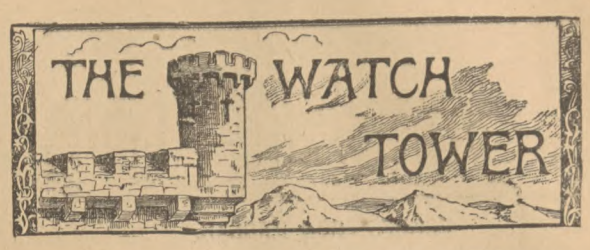
The magnificent opening of the Parliament of Religions, described in our last week's issue, has been fully sustained by the program of the week. Considered merely as an unique pageant, the Parliament is a marvelous success, but in the light of its deeper and truer meaning—the Fatherhood of God and the brotherhood of man—this great assemblage is a wonder and a blessing, the like of which has never been seen before and may not be seen soon again in such magnificent proportions. There have been as large audiences before, but none so representative and none so vital in import. Some are asking, "Will it do any good?" We answer, how could it do otherwise than good, when sympathy and tolerance as broad as man's mind and as deep as love eternal is shown by Jew and Gentile, Buddhist and Baptist, Moslem and Methodist, Parsee and Presbyterian. There is danger of Christians, even, growing narrow and bigoted, not because their religion makes them so, but because their human nature is apt to err. Up to the present writing, the Parliament has been in session five days, and not a jar has been heard. Creeds and dogmas without stint have been fearlessly presented, but quietly received. As some one said, "The parliament of the world's religions is a peaceful gathering of warring creeds."

The object of the great meeting is tersely and significantly told in the following paragraph, written by Dr. John Henry Barrows, the prime mover of the Religious Congress:

"To unite all Religion against all Irreligion; to make the Golden Rule the basis of this union; to present to the world in the Religious Congresses, to be held in connection with the Columbian Exposition of 1893, the substantial unity of many religions in the good deeds of the Religious Life; to provide for a World's Parliament of Religions, in which their common aims and common grounds of union may be set forth, and the marvelous Religious Progress of the Nineteenth Century be reviewed; and to facilitate separate and Independent Congresses of different Religious Denominations and Organizations, under their own officers, in which their business may be transacted, their achievements presented and their work for the future considered."

Among our own countrymen those who have enjoyed the heartiest welcome were Rev. Joseph Cook, Dr. Lyman Abbott, Rev. Edward Everett Hale and Dr. Barrows. Women are represented on the program as well as in the audiences. Rev. Augusta Chapin delivered one of the addresses of welcome, and Julia Ward Howe, Mrs. Lydia H. Dickinson, Mrs. Eliza R. Sunderland and Miss Josephine Lazarus have spoken during the week. A fuller account will be given in our next issue.

At no time in the history of the world has there been such concerted and wide-spread activity in the moral, religious and philanthropic fields. The pilgrimage of the nations to Chicago, the city of the century, gives an opportunity for seed-sowing, never presented hitherto, and the wide-awake leaders of reform are quick to seize upon the favorable hour. In connection with the Parliament of Religions, an International Christian Conference is being held by the American Evangelical Alliance, under four general heads: Christian Liberty, The Religious Condition of Protestant Christendom, Christian Union and Coöperation, and the Church and Sociological Problems. Besides this General Conference there are a large number of section conferences which together constitute a "School of Applied Christianity," where work in seventy different departments of Christian effort will be discussed by experts. There will be opportunities for questions touching methods in their success and failure. Delegates from all ecclesiastical bodies, theological seminaries and religious associations are in attendance. It is not unreasonable to say that of all the congresses of the year, this one is among the most important, because of the practical results looked for in the efforts to wage war on all that tends to drag men down from their high estate which was designed to be only "a little lower than the angels."



On Duty is pleased to be informed by an Ohio correspondent that at Bishop Watterson's silver jubilee at Columbus, O., recently, no wine was furnished with the banquet. The Bishop wittily said in reference to it, "I know it is an unusual thing to put the guests at a banquet of this kind on a diet of 'dry toast,' but the toasts will have to go dry to-night."

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It is not possible to obtain opium pills to kill dogs in India without a permit from the superintendent of police, but it is an everyday matter to secure the poison for human beings.

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Having spent several days and evenings at the Fair recently with delightful returns in the way of recreation and instruction, I desire to use my influence with the "half persuaded," to come to the most magnificent educational exhibit of all times. The wonders of the White City are not yet exhausted upon the citizens of Chicago; indeed, most of us are only awakening to the unequaled opportunity of seeing the WORLD within a nominal compass of seven hundred acres. Those who have traveled in foreign lands have often expended months in seeing what can be viewed in one corner of the Liberal Arts Building, for instance, or in a section of the Woman's Building. On Duty says, come to the Fair, and come in October, so as to "take in" the World's and National W. C. T. U. Conventions.

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It is a significant commentary of the favorable public opinion entertained toward Miss Lizzie Borden, the much abused young woman whose sad history all know, that one hundred thousand votes should have been sent to a leading Boston paper in favor of her as the favorite candidate for a free trip to the Chicago Fair. Miss Borden greatly appreciated the token of good-will, but delicately declined the honor. I hear that she is soon going to Melrose as the guest of Mrs. Mary A. Livermore who so nobly stood by her during her difficult ordeal, as did Mrs. Fessenden, president of the W. C. T. U. of Massachusetts, and other good and great women.

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"No matter how much de cars dey get loaded, de injine wat does de work gits along strictly on water," wittily declares a colored temperance orator.

***

Some man says that when one reads a medical book he fancies he has every disease described, but when he reads the work of a moralist he discovers all the faults he points out in others.

***

At a meeting where the subject of orthodox fear of investigation and questioning was the topic, a Jewish Rabbi said that where people were afraid of questioning it always reminded him of a tradition in one of their old Jewish books, that whenever the Israelites came across a walled city in their travels they always said, "Oh, we are not afraid of this city because if the people were strong they would not need to live in a walled city to protect them; a weak tribe must surround itself with high walls, but a strong people can afford to live in the open." The same is true of sects.

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It has become proverbial that Mr. Gladstone's great career has a physical basis not only in his natural endowment, but fully as much by reason of his wisdom in the handling of the forces of body as well as mind; he has taken as his major premise that a prodigious amount of work can be done without producing physical or mental fatigue, provided that work be constantly varied, and he has invariably so arranged his life as to allow the "natural man" a fair degree of fresh air and exercise. He does not follow any system of hygienics, and for the ordinary recreations of an English gentleman, such as riding, hunting, fishing or cricket he has never evinced any inclination; but his strong point has been that he has always avoided continuous intellectual labor on the same level; always at work, he constantly changes his angle of mental vision. This has made him an all-round character, greatly increasing the public interest in his personality, and marvelously prolonging the period of his activities. It is not "the pace" that kills, but it is the dead level of routine. Mr. Gladstone has said himself, recently, in explanation of his good health, mental and physical, "There was once a road leading out of London on which more horses died than on any other, and inquiry revealed the fact that it was perfectly level, consequently the animals in traveling over it used only one set of muscles."

ON DUTY.

ECHOES FROM KANSAS.

"Let us gather up the sunbeams, lying all around our path,
Let us keep the wheat and roses, casting out the thorns and chaff,
Let us find our sweetest comfort in the blessings of today,
With a patient hand removing all the briars from the way."

And this is what we are aiming to do, to "gather up the sunbeams" as we meet in social intercourse during convention seasons, when we can look into the eyes and grasp the warm hands of our sisters who are so near and dear to us from our associations in W. C. T. U. work. From several counties have come reports of their annual conventions, a sweet spirit pervading each.

LYON COUNTY held a "workers' conference" at Admire. The people of the place showed their appreciation by their presence in unusual numbers. When it was known that Mrs. E. F. St. John was present, men in their working clothes, with sleeves rolled up, came flocking in to hear her give them straight truths in regard to woman's legal, political and personal "rights." The morning session was devoted to the general W. C. T. U. work, its aims and policy. "Why every woman should be a white-ribboner," "Strong points in a successful union," "Cause of failure and lack of growth," etc., and a happy little symposium, "Why I am a white-ribboner," was bright and earnest and helpful to all, resulting in securing new members. Misses Jaquith and Hill, our evangelists, were present, giving aid and inspiration. Mrs. St. John lectured in the evening, and preached next morning. About twenty visiting delegates were present during convention. The eleven from Americus drove twenty miles to get there, which shows their "pluck and perseverance."

COWLEY COUNTY W. C. T. U. met by invitation at Gueda Springs, a noted health resort, where the mayor and all the council are women. They attended the convention and bade the delegates a hearty welcome. There are seven unions in the county, and all were represented. Rev. C. H. St. John spoke on Thursday at 10 o'clock, also in the evening, subject, heredity. "He is well fitted to lecture on this theme, and superintendents of this department would do well to secure his services, as he is thoroughly posted in *materia medica*, physiology and the W. C. T. U., and we are fortunate to have such a man at our command," so writes Mrs. Helen H. Ruby.

ALLEN COUNTY convened at Iola, holding school of methods conducted by Mrs. L. B. Smith, district president. Fourteen departments were discussed. A paper by Mrs. E. J. Thayer on "Franchise" was the beginning of a very interesting suffrage conference. This was followed by parliamentary drill. Dinner was served at the church, and the convention closed in the evening with a union prayer-meeting. Royal resolutions were adopted. As the result of the work of Mrs. H. H. Geyer, district organizer, two new unions had been organized.

Iola is a flourishing union of thirty members. They have held twenty-four regular, and three special meetings during the year; have raised $48.24; have had seven lectures; work in eighteen departments, and have secured a place on the programs of all future Sunday-school conventions for our department of Sunday-school work.

This union utters its protest against the removal of Miss Spencer from the industrial school, by our state officials. It has a girl in attendance there who has become very much changed for the better and writes them lovely letters full of praise for her school and teachers and she is now trying to live a Christian life. Miss Spencer is a white-ribboner and it is thought she was removed for "political reasons." She read a fine paper on industrial school work at our state school of methods this summer, and from its tone one would scarce believe her guilty of the charges made against her.

From Mrs. Jessie W. Morton, secretary of OTTAWA COUNTY, comes the following interesting letter: "Early in the summer we began to raise money to organize our county for 'Law and order' and with the assistance of two other towns, arranged for a series of lectures, beginning at our county seat—Minneapolis—and secured John A. Murray and Dr. Milner to give the lectures. Delphos has the honor of leading the county in size of her league and enthusiasm of its membership. It has over eighty members. Rev. Lucas, of the Presbyterian church, is its president. The best business men are members. I was told that all the houses where there was good reason to suspect the sale of liquor was carried on, and some that were not suspected, now have cards in their windows 'for sale' or 'to rent.' The league managed well, a committee went the rounds with a sheet of foolscap, divided in the middle by a line, on one side of which was written, 'I am in favor of the enforcement of the laws of our state, and in sympathy with the efforts of the Law and Order League,' opposite, 'I am against it.' They gave people no middle ground to stand upon. 'Shall we put your name for or against?' and all had to 'stand up and be counted.' The league at Minneapolis numbers fifty, has done good work and proposes to keep at work making it as uncomfortable for liquor sellers as the law will allow. Besides organizing the county we have had a number of temperance sermons preached by request, and one lecture by the Rev. Mr. Isham, a returned missionary from India, who gave such capital hits at intemperance that we kept him one night longer to deliver a temperance lecture, and the result justified us in doing so."

Mrs. Alice M. Henderson, state superintendent evangelistic department, writes concerning the work of her "Crusade Band": "This movement I believe was 'God inspired' as Miss Greenwood says of it, for it originated in prayer. While praying for God to bless the evangelistic department and open the way for us to supply those who needed help, this plan was presented to my mind, and in such a way that to doubt was impossible. 'I was therefore obedient to the Heavenly vision,' and set about at once to carry on God's plan. I wrote through the *Messenger* for those who felt called of God to preach the 'gospel of purity, temperance, and the love of Christ,' to write me. Very soon I received a letter from Miss E. May Jaquith offering herself. To her I made known my plans, also appointing her leader of 'Gospel Temperance Crusade Band No. 1.' I soon learned of Miss Edith Hill also, and fully equipped they started on their mission of peace and good-will. Their success has been wonderful, and has left no doubt that God himself is back of the work. Wherever they labor a wonderful impetus is given to our work. Many have come to look with favor upon the W. C. T. U. who before could only condemm our organization, and have since joined our ranks. In addition to added membership, many souls have been brought into the fold of Christ, through the earnest, pathetic appeals of these consecrated workers; and the question so long argued is settled, that the W. C. T. U. is a Christian organization, and that we have a right to be classed among soul-winners. Miss Hill is a very fine elocutionist, a graduate of Chicago School of Oratory, and her Bible recitations are really wonderful. This fact speaks for itself. When laboring in a town the people seem never willing to let them go, but beg them to return for a term of weeks. That this movement (only in its beginning) will spread over our fair land and perhaps over the world, will speed these fire-baptized Crusade Bands, to bless humanity with their benedictions of peace and good-will, seems very very sure, as our noble leaders have never been slow in embracing an opportunity of extending our usefulness. As fast as practicable we will send out other 'Bands' as already there are many more calls for the services of this first 'Band' than could be filled in two years, so we look forward hopefully, and pray the Lord of the harvest to send forth just the laborers He wants for His work."

Highest of all in Leavening Power.
—*Latest U. S. Gov't Food Report.*

ROYAL
Baking Powder
Absolutely Pure

Royal is undoubtedly the purest and most reliable baking powder offered to the public.—*U. S. Gov't Chemist's Report.*

NOTES.

I lately had the pleasure of a visit with Rev. G. B. Norton and wife, returned missionaries from our school in Tokio, Japan. They bore grateful testimony to the work of our Mary Allen West while with them in Japan, but thought she might have lived to labor longer had she not worked so unceasingly in a new climate. "The workmen are buried but God carries on His work."

At the late annual school-meeting in my home district in the country there were present thirty-six voters, eighteen men and eighteen women. Query: "Do women want to vote?"

Three liquor sellers were convicted at a recent term of court in Coffey county, and soon after the W. C. T. U. of Burlington sent by express to the judge and prosecuting attorney a basket of beautiful flowers, each tied with a yard of white satin ribbon, and accompanied by a "card of appreciation," and at the next meeting of the union the sheriff brought the confiscated liquors (which had been the property of the convicted sellers) and broke the bottles and jugs, and emptied the casks into the gutter in front of the room where the union was in session. The white-ribboners assembled looked on with joy in their hearts and gave them a Chautauqua salute.

Mrs. Minnie Evans, county superintendent of scientific temperance instruction, has been laboring faithfully in the interest of her work with a county board who was selecting uniform text-books. She did not succeed, but the county union has since been invited by the superintendent of public instruction to assist in securing the rejection of the books which the board accepted.

MRS. S. S. WEATHERBY,
State Reporter, LeRoy.

MAINE.

WHITE RIBBON WORKERS.

White ribbon ideas and methods have gone vacationing quite extensively during the past month. The Maine W. C. T. U. occupied a successful day at the Fryeburg Chautauqua Assembly, Mrs. Stevens speaking in the morning on the Woman's Congress and Mrs. Gleason in the afternoon. The union also enjoyed a day at China Lake campground and another at Ocean Park. At the latter resort representatives from several states were present. Miss Kimball delivered her lecture, "Homes, the Nation's Need."

The school of methods at Old Orchard was' like those of the two preceding years, a success. Among those who took part in the general discussions was Mrs. Sanderson, president of the Quebec Provincial Union. Mrs. Burpee represented the Maritime union. Mrs. Dogal, of Montreal, Mrs. C. R. Wendell, president of the New Hampshire union, and Mrs. Lee, of Massachusetts, were present, while nearly every county in our own state was represented by efficient workers. As usual we were favored with the presence of many clergymen of different denominations. The leading speakers were Mrs. Ormiston Chant, Madam Layal Barakat, Miss L. E. F. Kimball and Mrs. L. C. Partington.

Mrs. H. J. Bailey sends the following note concerning the visit of an Ohio worker in Maine: "We have lately had a rich treat, and had some grand work done and lectures given in Maine along temperance lines by Rev. Wm. G. Hubbard, of Columbus, Ohio. Mr. Hubbard is a very logical, impressive, interesting and effective speaker, and his tour in Maine resulted in arousing latent energies and creating public sentiment along the lines of temperance, peace, purity, and every good element that comes into home life. He is out and out for home protection against all the evils and vices which invade homes, including impure literature, which is one of Satan's effective methods to ensnare our young men and women, and even children, and to poison their minds, destroying all good home influences. Mr. Hubbard is secretary and superintendent of the American Railway Literary Union, and through his influence vile books have been expunged from the railway trains and news offices in Maine, as also in some other parts of our country.

"'Elements that Win, or How to Make a Success of Life,' is a very profitable and entertaining lecture, especially adapted to young people. If those who hear it also heed it, their lives cannot be failures. Our Y's would all do well to secure this lecture for every locality where they are organized. 'The American Saloon and the Attitude of Christians Toward It,' is one of Mr. Hubbard's most thrilling and convincing lectures. 'The Higher Life for Nations' is another that I wish might be given in every locality in our land."

During his stay in Maine Mr. Hubbard investigated the working of the prohibitory law, especially in Portland, where the "pocket peddler" is now the leading violator. He interviewed Gen. Neal Dow, the chief of police and the county sheriff, and from a letter published in *The New Era*, seems to grasp the situation. He says: "Portland is the great seaport of Maine, and has a population of forty-five thousand. It is, therefore, the most difficult place in the state to enforce prohibition. Hence, if prohibition can be enforced there, it can be in every other town in the state. . . . . We have not seen an open saloon in the state. In some of the manufacturing towns they violate the law in connection with restaurants, simply because the officers neglect their sworn duty, but there is no open saloon to tempt the boys as in Ohio, and moreover the state of Maine has to fight all the rest of the world in order to maintain her own law. The United States government is in the liquor business, and most of the states are in the liquor business, and from all these states commercial travelers are bringing in liquors in their trunks and satchels, helping to break the law. The brewers and distillers are continually sending their agents into Maine to help the worst elements violate the law. And yet in spite of all these powers of darkness, of hell and earth combined, the prohibitory law of Maine is better enforced than the license law of Ohio. In Ohio there are 10,150 places that violate the law every day in the year by selling to minors and to drunkards. In Maine there is not one twenty-fifth as much violation of their law."

LOCAL UNIONS.

The Auburn union having enlarged and improved their hall, celebrated the event with an opening which was attended by many of their friends. Music, recitations and refreshments were the order of the evening. The society has been very fortunate in securing a most devoted and hard working superintendent for the department of social purity, Mrs. Maria M. Swett. Though Mrs. Swett has held the office but a short time, the work is not new to her, for as opportunity presented, she has been engaged in it for many years. She has already caused one objectionable man

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BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

to leave the city and has aided several needy girls. Going one day to the Grand Trunk railway station, she found there a girl of fourteen years waiting to take a train which was not due for several hours. The only other person about the station was the baggage master. Mrs. Swett learned that she had come from an up-country place, took her to her own home and after lunch put her on board the cars. Not long afterward on answering her bell one stormy day, she found the girl standing forlornly on the steps. Inquiry and correspondence brought out the fact that the girl's mother and stepfather were trying to get rid of her, sending her to different people who they thought might keep her for her work. The poor girl had been made to take the place of a hired man on a farm and was in a most pitable condition with swelling rheumatism and serious nervous derangement. At last Mrs. Swett has found a good home for her with a large-hearted New Hampshire woman. Letters have been received both from the girl and her benefactress telling of the improvement which rest, good food and kindness have already made.

The press superintendent of the Greene union reports a gospel temperance meeting of special interest and expresses gratitude that her town is favored with pastors who are not afraid to speak their views on the temperance question. Though most of the members live at a distance from each other on the neat farms, this enterprising society holds two meetings each month in which the children participate, beside a monthly parlor meeting.

MARY L. FRENCH,
State Reporter, Auburn.

NEW HAMPSHIRE.

EXECUTIVE COMMITTEE MEETING.

It was decided at the last meeting of the state executive committee to secure Mrs. Josephine R. Nichols, of Indiana, as speaker for the state convention at Jefferson September 27, 28 and 29. The corresponding secretary was authorized to have five thousand copies of the law prohibiting the sale of tobacco in New Hampshire printed, ready for circulation. The debt for the land around the Mercy Home still remaining unpaid it was thought best by the trustees to take two thousand five hundred dollars (as a loan) from the permanent fund, and pay for the land, the deficit on the running expenses, and for renting the laundry. It is the understanding that this is to be replaced as soon as possible and when any of the land is sold the money paid shall be replaced, at least a part of it. It was voted to extend the laundry and purchase the needed machinery. It is from this source that the Home must look for its support in the future—therefore this expenditure of money seems necessary. Miss Wendell reported the financial result of Mrs. Gleason's lecture trip by collection and donations, $132.18, which will be used for the H me.

The Manchester union has been allowed the stand to sell literature at the coming state convention.

Badges are to be provided for the use of delegates to the convention.

COUNTY CONVENTIONS.

The sixth annual convention of the *Coos County* W. C. T. U. held its last meeting in the M. E. Church of Gorham. The first session was held Wednesday evening. Rev. D. C. Babcock, of Whitefield, delivered an able address on "Our issue and how to meet it." The following day the meeting was opened at ten a. m. by Mrs. T. P. Brown, the county president. After reading the report of Mrs. Loyne, Mrs. Brown urged the need of every one remembering the Mercy Home and sending all such gifts as would be of service in any home. Mrs. Austin, of Littleton, told of the work done in New Hampshire in Demorest contests. Mrs. A. C. Trafton read an essay "From contest to conquest," which was well received by the audience. Mrs. Emily Emerson, of Gorham, gave a thoughtful address on the drink cure during the afternoon.

The election of officers resulted in the election of Mrs. F. P. Brown, president; Mrs. W. A. Folsom, of Lancaster, recording secretary; Mrs. C. A. Colby, of Colebrook, treasurer. The president was left in power to elect the corresponding secretary.

The address of welcome and the response were by Mrs. Blanch E. Libby and Mrs. E. O. Colby. Three pastors of Gorham were introduced and gave the ladies words of cheer. Mrs. B. Libby sang a solo. The Sabbath observance pledge was adopted after striking out the clause relating to calling for mail.

In the evening the house was filled to listen to a contest by six young ladies. Miss Zoe Marcella Evans was awarded the prize. Quite an honor has been conferred upon these young ladies; they have been invited to attend the state convention at Jefferson and have another gold medal contest.

"At the close of a beautiful day we found ourselves among New Hampshire hills where a cordial welcome from pastor and people of Bethlehem awaited us. Surely the men called to stand upon the walls of Zion there gave forth no uncertain sound and in them the cause of temperance has a good support," thus saith the reporter from the *Grafton county* convention which met some time since at Bethlehem. The unions were very well reported and the following subjects were discussed by different ladies: Scientific temperance instruction, work among lumbermen, putting homeless children into homes, drinking fountains and the need of them throughout our country towns and contest work. Mrs. Austin, of Littleton, gave the history of a homeless child who had found shelter and a home. She pleaded that more of the children might be provided for in homes where little feet had ceased to patter. She felt sure the hearts would grow warm as these older people watch the child develop under their loving care. In the evening Mrs. Hoffman, of Peterboro, superintendent of narcotics, read a paper upon the moral and physical effects of cigarette smoking. The address was by the Rev. E. C. Langford, of Haverhill, N. H.

FLOWER MISSION WORK.

"God might have made the earth bring forth
Enough for great and small,
The oak tree and the cedar tree
Without a *flower* at all."

He did not. He knew these tender messengers were friends in disguise, and that the heart of many a wretched sinner would be touched and perhaps led up to better things through them. Sixteen friends in Hillsborough county visited the county farm at Wilton on Flower Mission Day laden with these precious offerings. They found box after box awaiting them as they alighted at the station, the express company having given them free transportation. To the three hundred inmates they gave each a bouquet, a banana, a card, some confectionery, and, best of all, a kind word and a hand pressure.

Mr. and Mrs. Libby, the new keepers, did their part toward making the day pleasant; they were courteous and kind to all. Dinner was served at noon, after which all assembled in the chapel for a meeting of praise and prayer. Friendship was the subject, and these unfortunate people were made to feel that there were friends all about them; but over and above all earthly friends was their Heavenly Friend, whose tender arm was ever about them, and would remain so to the end. Mrs. Emily K. Jewett and Rev. D. W. Goodale spoke to them. The children sang to entertain the guests in a very pleasant manner. Mrs. L. W. Goodale, superintendent of this department, speaks of the day as one full of pleasure, as every kindness they tried to show these less fortunate brothers and sisters was truly appreciated.

NEWS.

The Salem W. C. T. U. are rejoicing at the return to health from the gates of death of their dear sister and secretary. She is of great value to the work, and could ill be spared. They thank God that the sister is permitted to continue the good work. There is an increased interest in the temperance work in that town. Encouraged by the white-ribbon women, who ever advocate social purity, the selectmen have closed several houses of ill repute. This union has recently received a new member over eighty years of age. She is not able to attend, but wishes to show her colors on the right side.

We are always glad to report a flourishing L. T. L., for with the children our greatest work must be done, and such a tale is wafted upon the breeze from Salem. It would aid our cause if all the good work in the local unions could be reported in these letters.

A silver medal contest was held in Candia, at which time Carrie Evans won the medal.

In a little country town among the hills. seven miles from Concord, our capitol, nestles a wide-spread cottage under five mammoth maples. A large canopy at one side of the house shelters the occupants from the summer's heat as they rest in the old-fashioned high-backed chairs, or swing in the hammock. In the front hall stands a flax wheel and in either front room may be found open fireplaces with brass andirons. Here you have a picture of the home in which on August 25, a temperance entertainment was held. All the children in the neighborhood took part and there a fine program of dialogues, singing, speaking, etc., was carried out. The grounds were illuminated with Chinese lanterns, and many people came to listen and express their approbation. A fire danced in the fireplace for those unused to the night air. The moon looked down benignly upon our little band of temperance workers, and many wished us Godspeed.

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

MICHIGAN ETCHINGS.

Everything in nature is at the zenith of its glory, and surely the north and the west of this magnificent state are aglow with the educational blessing of the summer assemblies. Hackley Park, right on the shore of Lake Michigan, might be called *new*, as regards time, but nature and art seemed wonderfully finished and beautiful to those whose eyes greeted it this summer. Our *Mary T. Lathrap Hall*, one of the three state buildings contemplated, was furnished, ready at the hour of opening. A goodly number of our brainiest women were present, and this home-school, beautiful in flowers, pictures, furnishings and location was formally dedicated to the work of the W. C. T. U. and given to the state.

At Hackley Park is one of the finest auditoriums in the country; in this building the address was given by Prof. Samuel Dickie; Mrs. Bolton Gordon, of Chicago, sang the solo, "Jerusalem the City Beautiful"; Mrs. Maybee recited with effectiveness, "How they Built the Church at Kahorn." Then repairing to Mary T. Lathrap Hall, brief dedicatory services were held. Rev. Mr. Cogshall said: "Whatever calls down the displeasure of the Christian womanhood of this country is doomed." Mrs. Lathrap closed the services with these words: "We dedicate this Hall to God, and Home and Native Land." Her closing and dedicatory prayer was strong, earnest and uplifting, and we felt at its close that our temple beautiful is on the ground as another agency for waging warfare. Among the flowers sent was a large bunch of water lilies from a white-ribboner in Ohio.

The program as planned was carried out. The subject of the opening symposium was "A school in methods, and a school of methods." Mrs. Benjamin gave each day a parliamentary drill. Mrs. Voorhies says, "Everything in and about the building is lovely; even the crooked tree which overshadows the upper veranda is so crooked and ugly as to be considered handsome. A lady artist from Iowa came one morning and begged the privilege of making a sketch of it."

Our editor, Mrs. Parish, says of Hackley Park assembly program that it furnished first-class talent for its opening season. The first Sunday sermon was preached by Bishop Ninde. Among the lecturers and preachers were Drs. J. C. Floyd, R. S. Martin, Bolton, Cogshall, Peiffer and Driver.

Mrs. B. H. Badley, late of India, spoke on missionary day. At the dedication of the I. O. G. T. Hall, Rev. Beauchamp delivered an eloquent address. There were about four thousand people on the grounds on this day. One who planned much for this result, Rev. Reid, had been called of God, but words of praise seem due to the untiring efforts of Rev. Cogshall, Mr. Hackley and the brave planners who have made possible this summer "meeting place."

Our vacation is about over, and we, of Michigan, are "going to school" in earnest this winter, reading law, having parliamentary drills and studying the constitution for an intelligent use of municipal suffrage that has come to us. Our state superintendent of franchise says for a course of reading take "The Citizen and the Neighbor," "Our Government, How it grew, What it does and How it does it," "Our Country."

At a meeting at Rose City the Hon. A. I. Rose was invited in and presented with a bouquet in recognition of his services in behalf of the woman suffrage bill of the state of Michigan.

Our editor of state paper has instituted a monthly catechism, This is one question and answer: "When is a city or village under municipal law? When the legislature of the state grants it a charter, which contains certain powers, and so it will be our own fault if we do not go to the ballot-box next spring and vote intelligently for the best ruling."

From the *second district*, Adrian, comes an account of a band of eighteen young men named Adrian W. C. T. U. and so advertised on the head of their big drum. The writer of this item adds, "I wonder if there is another union in the state, or even nation, which is so honored." After the band tournament recently held at Hudson, they went to the home of Mrs. Bradley, our superintendent of narcotics, and serenaded her.

We are especially fortunate in our superintendent of literature, Mrs. Humphrey, who also lives here. On her recent visit to Chicago on the Midway Plaisance she was able to converse with the natives of seven different countries so fluently that one of them asked her, "Can you read English?"

From the *first district* comes the news that the white-ribboners of Plymouth were the guests of the Canton W. C. T. U. The occasion was a farewell to Mrs. Voorhies, who this fall moves to Ann Arbor. It was a pleasant gathering and an uncommon feature was the presence of two members seated side by side, aged respectively eighty-four and ninety-two years.

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Never buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists.

Six ½ pint bottles expressed for $1.50. Send stamps for book, "Household Hints."

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RIDGE'S FOOD

Gives QUIET NIGHTS and HAPPY DAYS to the infant and growing child. It is The Best Food for all conditions of Child life. Dyspeptics, Invalids and Old People find it priceless. In cans, 35c and upwards. Interested Mothers send for pamphlet to manfrs.

THE VERY PRETTIEST

Gift in the way of a Souvenir Spoon will be GIVEN AWAY with every bottle of

DR. HOXSIE'S CERTAIN CROUP CURE,

ordered by mail.

This great remedy acts upon the membranes of the throat and lungs, and speedily cures Coughs, Congestion, and any serious irritation to the Pulmonary organs, while as a prevention of Membraneous Croup, Diphtheria, Whooping Cough and Hay Fever, its action is marvellous.

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To the truth of these assertions. NO OPIUM. Sent to any address, postpaid, on receipt of 50cts.

A. P. HOXSIE, Buffalo, N. Y., Mfr.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by Druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

From Lansing in the *sixth district* we hear that the W. C. T. U. joins with the Voters' Union for the study of the woman's suffrage bill and the new city charter, aiming to be intelligent voters.

The calls for the following district conventions are out: First, seventh and tenth and twelfth, all meeting before National.

A well reported account of a county convention comes from the recording secretary of Ottawa County. It was held at Lamont. All the officers and thirty delegates were present; reports were encouraging and abounded with new ideas helpful to local unions. Two new unions; added membership, thirty-four; fifteen departments duplicated; seven medal contests held during the year, were some of the items. Mrs. A. S. Benjamin was present, gave the evening address and presented the medal at the contest, won by Miss Aleta Pinther. The faithful county president, Mrs. U. E. T. Rork, was reëlected.

The *ninth district* convention was held at Big Rapids, the home of the retiring president whose wise ruling had so endeared her to all that they speak of her administration as the reign of good "Queen Lucy." The convention was welcomed in behalf of W's and Y's. Fifty-five voting delegates were in attendance. They have eleven new unions this year and two new L. T. L's. All the reports were encouraging, even the treasurer's! Dr. Anna Shaw was present at all sessions; she gave two talks each day and an evening address upon "The Needs of the Hour." On the second evening Marion B. Baxter gave the address, subject, "Bird's eye View of the Situation." Mrs. Morehouse, the president, gave a résumé of the work for the past seventeen years, ten of which she has been president. She was presented as a token of love and respect by the district with a case of ten souvenir spoons, upon each the name of a county, two with the dates 1883—1893. It was also stated that the room of the ninth district, at Mary T. Lathrap Hall, is to be called the Morehouse room. The convention closed with a grand gold medal contest, by a class of ten.

The *twelfth district*, living as they do in the mining districts under the wave of depression, are yet the banner district in fulfilled pledges to our "summer home."

Since my last writing Michigan has held an *L. T. L. convention*. If you knew our superintendent you would not be surprised. It was held at Wyandotte—one hundred and fifty went from Detroit—were met at the depot by district superintendent, Mrs. Rowley, and her able corp of assistants from Company W. Sixteen Legions were represented. The decorations were telling, one motto being, "The Gin-mills Grind the Boys." At dinner each plate had a bouquet tied with white ribbon, pansies being the flower.

Before the afternoon session there was a parade through the town by which its twenty-two saloons and two breweries must know their time is short. Two prizes had been offered for the best essays on the "Effects of Tobacco on Mankind." The first prize, a solid silver W. C. T. U. spoon was given Miss Wheeler, of Detroit. The second, the book, "Dr. Martha Scarborough," went to Miss Adair, of Wyandotte.

In our September issue of *Michigan Union* we have a president's column. Mrs. Lathrap says: "At the first preaching service in our new state building four rose for prayer and said they made choice of Christ as a personal Saviour. God keep them to the end." The closing thought is:

Heart to heart quickly, the battle is long.
Hand to hand closely, the contest grows strong;
On and on bravely, for night cometh down,
Only the faithful at last wear the crown.

MRS. C. H. JOHNSON,
State Reporter, Flint.

MARYLAND.

Noon-day religious services at headquarters, Baltimore, have been held daily throughout the summer, and other work has been quietly carried on there as usual at this season.

An effort in Baltimore for more effective work by the various moral and reform agencies of the city was inaugurated there some time since. Representatives from thirty-three of these agencies, the W. C. T. U. included, met in conference and subsequently organized "The Union for Public Good." The purposes of the union as stated, are "to oppose immorality as it exists; to present reforms that will give better moral conditions, and to assist the already organized societies and institutions that are conducting work of this kind along special lines. Members must represent some body of men or women who are working toward a higher moral life." The movement, it is said, grew out of a suggestion to open a headquarters for the workingmen of the city, where they could seek employment and have the use of a reading room and other advantages. Considerable interest has been awakened in the movement and much good is expected to result from this union of forces. Various Protestant religious denominations, two Hebrew congregations, the Medical and Chirurgical Faculty of Maryland, the Charity Organization Society, the Knights of Labor, the Federation of Labor, the Sunday School Union and the Maryland Tract Society were among the bodies represented at the conference which resulted in the organization. This gathering, it is stated, was one of the most representative ever held in Baltimore.

According to the Rev. Dr. Weld, a prominent worker in Baltimore, and one of the originators of the movement, the association should make a most careful study of the problems of life which are presented in our great cities, gathering from every source and every point of view careful and intelligent data regarding these problems, and then present these facts to the public with suggestions as to the method of treating the evils specified. "This association will be of immense use," says Dr. Weld, "if it acts as an organized, intelligent inspiration. If it should mistake itself in imagining it to be the public conscience, the police or the law, it will be a failure, but if it clings to its purpose of inspiring men to intelligent action in regard to the problems of an everyday life it will be a lasting benefit to the community. It should be as broad as truth and as wide as humanity."

Based upon this foundation, with the fullest and strongest emphasis upon the power of God in His own universe, in and with His own creations, success must result.

As the Salvation Army, it is reported, is discussing the introduction of "slumming" and rescue work, and a food and shelter department for the aid of the poor of Baltimore, the prospects are bright for more than the usual amount of philanthropic work in this city of monuments the coming winter.

A grand temperance demonstration and basket picnic at the fair grounds of Frederick, August 31, is the last effort in this line of work of which we have news.

M. A. L.

NEWS IN A NUTSHELL.

A CHRISTIAN woman is wanted to do pastoral and general Christian work. Address Box 93, Englewood, Ill.

SUPERINTENDENTS of the work for soldiers and sailors in Florida, or any persons who know of work done in that department, are earnestly requested to send such information to the state superintendent, Anna B. Rainey, St. Augustine, Fla., in order that the state may send a complete report to the National.

MRS. JULIA B. COLE, of Walla Walla, was made president of East Washington W. C. T. U. at the state convention recently. Mrs. Nellie Cort, of Cortland, was elected to the position of corresponding secretary; Mrs. Jennie L. Green, Medical Lake, recording secretary, and Mrs. Lucy A. Berry, of Walla Walla, treasurer.

MICHIGAN has just held its first L. T. L. district convention, and the state superintendent writes: "A brighter, better convention I never attended among the W's. Our graduates are beginning to be enthused over the work. They decided to study for the seal of the League of True Legioners, and to try for a state organization."

ONE of the principal addresses on the occasion of the laying of the corner-stone of the Christian church in Augusta, Kan., was made by Mrs. Sophia F. Grubb, state president of Kansas, who was invited to do so by the pastor in charge, Rev. Lemon. That she was a member of another denomination also illustrated the dawning of the kingdom when there will be peace on earth and good-will toward men.

THE eighth Demorest silver medal contest was held under the auspices of the Rounds W. C. T. U. at Oconee, Ill., August 22, in the Methodist church. Five members of the class were young ladies, to one of whom, Miss Della Jacobs, the medal was awarded. The audience, as usual, was large. Miss Mary Mahon met with the union August 18, and addressed a large audience at the church in the evening.

MRS. SOPHIA F. GRUBB, National superintendent of work among foreigners, and president of Kansas W. C. T. U., will return to her former home near St. Louis, to live, as soon as the state convention is over. This is greatly to the regret of the Kansas women who are devoted to her. Mrs. Grubb regrets giving up the presidency of the state as this action will compel her to do, but the family afflictions in the loss of their son and daughter in the past year have made herself and husband look with longing eyes to the home of their youth where their relatives live and where their dead lie buried. Mrs. Grubb's address will be Kirkwood, Mo., after October 1.

MRS. G. C. SMITH, of Springfield, Ill., is well known to white-ribboners the world over as the author of "Woman in Sacred Song." Mrs. Smith, who is so admirably prepared to treat this subject, was invited by Mrs. Governor Eagle, who represents Arkansas on the board of managers, to lecture on her favorite subject, sacred music, in the assembly hall of the Woman's Building, Columbian Exposition on August 16.

MRS. CLARA C. HOFFMAN desires to express her grateful appreciation for the great number of letters, tender and sympathetic, that have come to her from every part of the country during the last month. In the whirl of conventions, traveling every day and speaking every night, it is impossible for her to reply to each personally, and her friends are requested to accept in this way an acknowledgment for their kind messages.

THE Thayer county convention was held in Belvidere, Neb., August 24 and 25. Mrs. C. E. Howe, of St. Joseph, Mo., president of the sixth W. C. T. U. district of Missouri, was in attendance and rendered valuable assistance throughout the entire convention. The evening of the 25th she addressed an appreciative audience on a theme of a character that ought to give an "arrest of thought" to the voters of our commonwealth.

MRS. PUTNAM, who is seventy-one years old, just held a very successful county convention in Thayer county, Nebraska. Mother Putnam, as she is familiarly called by all Nebraska white-ribboners, is president of the fifth district, also president of two counties, and notwithstanding her age she travels all over her territory. She is always ready to hold semi-annual conventions as well as to attend nearly all other conventions held in her district, lecturing as she goes.

MRS. JOSEPHINE R. NICHOLS, who is devoting herself to platform work, has filled a large number of engagements at Chautauqua assemblies during July and August. Beginning at Chautauqua, N. Y., she has given from one to four lectures at Bay View, Mich., Lakeside, O., Indiana State Chautauqua, Eagle Lake, Ind., the Western Chautauqua, Island Park, Ind., and camp-meetings in Ohio and Indiana. The ethical course of lectures given to women has proved to be quite as popular as the regular platform lectures.

THE Young People's Christian Union is another attempt to solve a problem of city life by the substitution of a home for boarding houses, with their proverbial lack of cheer. In this city a fine residence, with parlors, reading room, lawn, shade trees, etc., has been secured, and the opportunity is offered for subscriptions and memberships to help in the starting of what bids fair to be a self-supporting enterprise very early in its history. "Ladies and gentlemen will enjoy equal privileges," the management says, with emphasis. In other respects it is modeled after the plans of the Y. M. C. A. All who are interested in this line of work are invited to correspond with the special membership secretary, Mr. E. W. Dunn, 500 La Salle Ave., Chicago. Mr. Dunn will gladly aid in the starting of similar work in other cities.

AN interested Illinois district superintendent of narcotics writes as follows: "Your item on Narcotics in THE UNION SIGNAL of August 31 is timely. More than three years' study of the subject and clippings collected meantime from current newspapers convinces me we have an insidious, powerful foe to combat. I divide the subject into five heads—narcotic beverages, narcotic medicines, anæsthetics, opium and tobacco, and have prepared charts to illustrate it. The W. C. T. U. is not exactly asleep concerning narcotics, but the unions should be pledged against the use of them, and the excuse—medicine—must be removed if we would make proper headway against intemperance. Miss Willard is far in advance of most of her constituents in that she recommended adding opium to the pledge in 1887. In reality, several of the narcotics should be added to it, but so long as the white ribbon army clings to them for medicines there is no hope of doing this."

ANNOUNCEMENT.

TO THE IOWA UNIONS.

The words in our constitution regarding representation at state convention, that each union is entitled to a delegate for "every twenty members, or fraction thereof," means this: That every union having paid state dues for twenty members, *or any number under twenty*, if three or more, is entitled to *one* delegate; dues paid for any number *over* twenty, up to forty, entitles it to two delegates, and so on; also every L. T. L. having paid state dues is entitled to a delegate, who must, however, be a W. C. T. U. woman.

MARION H. DUNHAM, *Pres.*

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Extra Quality Sateens. Very Popular
Patent Forms give free expansion.
Combines Style with Comfort.
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Form is Perfect.
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TOILET SOAP
Over 1,000,000 Ladies who have used it pronounce it the Best Soap in the World
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Excels any 25c. Soap. Ask your dealer for it. Full sample, 12 cents. Beware of imitations.
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DR. HEBRA'S
VIOLA CREAM
Removes Freckles, Pimples Liver-Moles, Blackheads, Sunburn and Tan, and restores the skin to its original freshness, producing a clear and healthy complexion. Superior to all face preparations and perfectly harmless. At all druggists or mailed for 50 cts. Send for circular.
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Official Communications.

HOTEL RATES FOR NATIONAL CONVENTION.

It is impossible this World's Fair year to secure special concessions from hotels for the National Convention, but the following schedule is presented from those within a short distance of the Art Palace. These are for rooms only. All have restaurants connected with the house except the Grand Union; there are many others at reasonable prices at convenient distance, and there is an excellent one in the Art Palace itself.

PER DIEM.

Palmer House, Monroe street and Wabash avenue, two in a room, $1.50 each and upward.

Brunswick, Michigan avenue and Adams street, outside rooms, one in room, $1.50; outside rooms, two in a room, $2.50; outside rooms, three in a room, $3: court rooms, one in room, $1; court rooms, two in room, $1.50.

Windsor Hotel, Dearborn, between Monroe and Madison streets, two or more in a room, $1 each person.

Continental, corner Madison and Wabash avenue, two or more in room, 75 cts; and one dollar each, according to room.

Grand Union, Dearborn, between Madison and Monroe streets, $1 each person.

ESTHER PUGH.

RAILROAD RATES.

To White-Ribboners of the United States:

Your secretary of railroad rates for the approaching National Convention to be held in Chicago, October 18 to 21, has been investigating the matter of reduced rates for those who wish to attend that and the World's Convention.

The World's Fair excursion rates are the only rates, and the best, also, that can be obtained—are better than in previous years. These are:

On all western roads, *one fare* for the round trip, *plus $2*. This rate is good on *all days* and *all trains* and *until November 15*.

All eastern roads give a *one fare* rate, tickets good for *ten days*. This fare is *only* given on *certain days*. The dates are different on different roads, and must be ascertained from your local agents, as it is impossible to announce them all through THE UNION SIGNAL.

As it is desirable and more pleasant for delegates from the same state to come over the same road, you are requested to write the presidents of your respective states for information concerning the route selected for your state delegation.

MARY G. HAY,
Secretary R. R. Rates.

Indianapolis, Ind.

CONVENTION CALENDAR.

COLORADO, Boulder, Sept. 20, 21, 22.
WYOMING, Cheyenne, Sept. 21, 22.
NORTH DAKOTA, Larimore, Sept. 22, 23, 24, 25.
IDAHO, Pocatello, Sept. 22, 23, 24, 25, 26.
KENTUCKY, Owensboro, Sept. 22, 23, 24, 25.
NEBRASKA, York, Sept. 26, 27, 28, 29.
KANSAS, Junction City, Sept. 26, 27, 28.
MARYLAND, Annapolis, Sept. 26, 27, 28.
MAINE, Rockland, Sept. 26, 27, 28.
TENNESSEE, Maryville, Sept. 27, 28, 29.
DELAWARE, Dover, Sept. 27, 28, 29.
NEW HAMPSHIRE, Jefferson, Sept. 27, 28, 29.
IOWA, Oskaloosa, Oct. 3, 4, 5.
CALIFORNIA, NORTH, Stockton, Oct. 2, 3, 4, 5, 6.
NEW YORK, Syracuse, Oct. 3, 4, 5.
MASSACHUSETTS, Springfield, Oct. 3, 4, 5.
NEW JERSEY, Camden, Oct. 3, 4, 5.
ILLINOIS, Springfield, Oct. 4, 5, 6.
MISSOURI, Sedalia, Oct. 4, 5, 6.
INDIANA, Richmond, Oct. 4, 5, 6.
PENNSYLVANIA, Lancaster City, Oct. 6, 7, 8, 9, 10.
CONNECTICUT, New Britain, Nov. 14, 15, 16.
WORLD'S AND NATIONAL, Chicago, Oct. 16–23.

W. C. T. U. COFFEE HOUSE SUPERINTENDENTS, ATTENTION.

Will every reader of this article, who is interested in coffee houses, please send to me at once the address and facts concerning any coffee house in the United States of which he or she may know? I refer to those which have been instituted wholly or in part by the W. C. T. U. Travelers are asking for a directory and it is very desirable to prepare such a help to be placed in every coffee house in the land. If the necessary information is sent to me very soon we may hope to issue such a directory before the October Convention.

TEMPLE RECEIPTS.

Indiana—Lima: W. C. T. U., $3.65; Liberty: Anna P. Greene, $3.65; Bloomfield: Clarence and Earl G. Wilson, $3.65; Worthington: Mrs. Alexander Miller, $3.85; Mooresville: Local Union, 10 cts; Evansville: Lillian E. Eves, $1.30; Rensselaer: Nellie M. Harris, $2.36; Valparaiso: Mrs. Adaline White, $3.65; Moore's Hill: Mary M. Bain, $3.65; Milan: Emma A. Parsons, $1; Monticello: W. C. T. U.. $1.72; Brownsville: Earl McVickers, $1.40; Spiceland: Mrs. Phebe W. Bailey, $3.65; Mishawaka: W. C. T. U., $10.

Iowa—Hopkinton: Lewis Dunlap, 65 cents; Osceola: Mrs. Cynthia Hertz, $2; Wyman: W. C. T. U., $11; Davenport: W. C. T. U., $2.65; Shell Rock: W. C. T. U., $8.91; Villisca: Mrs. D. O. Baird, $3.65; Mt. Vernon: Lucy Hayes Union, $43.40; College Springs: W. C. T. U., $2; Danville: Ida B. Mix, $2.50; Webster City: Mrs. M. J. McAninch, 55 cents; Gravity: Mary E. Price, $2.50; Belmond: W. C. T. U., $10.95; Waterloo: E. C. Blanchard, $3.65: Mt. Pleasant: Mary E. Hawkins, $3.65; Kendallville: Mrs. Belle Webb, $3.65; Des Moines: Temple Union, $10; Redfield: Letta D. Horner, $3.65; Spencer: Mrs. J. B. Shesler, $3.65; J. S. Pingrey, $25; Mapleton: M. B. Southwell, $5; Burt: Mrs. L. M. Stow, $5; Maynard: Willard W. C. T. U., $10; Ossian: W. C. T. U. $24.11; Mrs. Estelle Perry-Armin, $3; Mapleton: Mrs. M. B. Southwell, $6.25; Addison: Sunday-school, $1.23; Eighth District: $3; Iowa W. C. T. U., $10; LeMars W. C. T. U., $5.

To June 1, 1893.

Alabama—W. C. T. U., per Mrs. Mattie L. Spencer, $57.65 and $4.

Arkansas—Fort Smith: W. C. T. U., $13-.50.

California—Pleasanton: W. C. T. U., $3-.65; Spottiswood, Mrs. Henri Pomfret-Anderson, 50cts.; Modesta: L. T. L. $3.10; Woodland: C. and H. Fraser, $1; Garden Grove: Mrs. Anna Kimball, $1.48; Stockton: W. C. T. U., $65.62; San Francisco: Miss Patterson, $5; Petaluma: Mrs. D. S. Dickson, $3.65.

Colorado—Fort Collins: Mrs. L. M. Kenyon, $5; East Pueblo: W. C. T. U., $10; Greeley: W. C. T. U., $7.38; Colorado Springs: Y. W. C. T. U., $1; W. C. T. U.: $1.45; Burlington: Nannie Yersin, $1.14.

Connecticut—Plainville: Mrs. Loyd, $1; Mrs. N. E. Moody, $1; Cheshire, Mrs. Thos. J. Carey, $5; Bethany: W. C. T. U., $25.

District of Columbia—Washington: North Capitol W. C. T. U., 34 cts.

Florida—Bushnell: Warren S. Bigelow, $3.65.

Georgia—Tallapoosa: W. C. T. U., $1; Anna Willis, $3.65.

Illinois—Lacon: W. C. T. U., $16.68; Jerseyville: W. C. T. U., $25; Morristown, W. C. T. U., $5; Arlington: Mrs. A. E. Booth, $1.89; Pullman: Cora B. Mowbray, $3.65; Chicago: Visitor to Willard Hall, 50 cts; Princeton: Mrs. E. E. Reed, 25 cts; Jerseyville: Paradise W. C. T. U., 65 cts; Shannon: Mrs. Margaret J. Shelby, $3; Morrison: W. C. T. U., $21 and $4; Normal: W. C. T. U. and Y. W. C. T. U., $26.52; Payson: W. C. T. U., $10; Chicago: A Stranger, 35 cts; Princeton: Miss Mamie Gordon, $2.09; Plainfield: Mrs. Sarah V. Thomas, $2.50; Chicago: Mrs. Mary A. Monroe, $10; Effingham: Band of Hope, $1; Chicago: Mrs. L. Thacker, $1; Marissa, Band of Hope, $5.10; Chicago: Hope Mission Scandinavian W. C. T. U., $20; Rantoul: Mrs. L. L. Mack, $1; Mrs. J. T. Miller, 50 cts; Tuscola: Lou N. Ammen, $3.65; Quincy: Laura E. Williams, $3.65; Olney: Emma B. Haseltine, $2; Effingham: Y. W. C. T. U., $1; El Dorado; Mrs. H. A. Banks, 30 cts; Healey: W. C. T. U., $5.46.

Indiana—Monon: W. C. T. U., $4.30; Elkhart: Mrs. E. A. Johnson, $2.50; Worthington: Taylor and Harper Longworth, $2.25, Mrs. Jennie Longworth, $8.25; Frankfort: W. C. T. U., $3; Nappanee: W. C. T. U., $25.

Iowa—Blackfoot: W. C. T. U., $7.72; Vinton: Miss E. Florence Rock and Master Harold Rock, $2; Mapleton: Mrs. M. B. Southwell, $3; Wilton: W. C. T. U., $10; Toledo: W. C. T. U., $2.31; Letts: W. C. T. U., $1; Des Moines: County W. C. T. U., $11; Corydon: W. C. T. U., $15; Clearfield: W. C. T. U., $30; Rudd: Mrs. J. Swarthwood, $1; Monticello: L. T. L., $3.65; Creston: W. C. T. U., $7; Guthrie Center: W. C. T. U., $8.82; Morning Sun: Mrs. C. B. Willson, $1; Mattie and Lois Willson, $1.25; Postville: Miss C. Noble, $1.50; Shenandoah W. C. T. U., $7.20.

North Carolina—W. C. T. U., per Mrs. N. C. Weatherby, $4.65.

North Dakota—Ellendale: Mrs. Mary J. Van Meter, $10; W. C. T. U., $9.70.

South Dakota—Brookings: W. C. T. U., $40 and $10; Miller: No name, $1.07; Arlington: W. C. T. U., $2.50.

Utah—Nephi: W. C. T. U., $5; Mill Creek: Louisa Smith, $5.

To August 1, 1893.

SARA G. JOHNSON,
Financial Secretary.

Our Library Table.

THE GOSPEL OF THE KINGDOM. A popular exposition of the Gospel according to Matthew, by C. H. Spurgeon. Introduction by Arthur T. Pierson.

This is the last work from the pen of the great man whose simple, yet powerful exposition of the Gospels has been so gladly heard and read. In the above volume every paragraph is bright with the author's individuality, but brighter still because of the permeating thoughts of Christ, whose life covered and inspired that of His disciple. The book will be welcome as Spurgeon's latest and best work on earth.

The Baker & Taylor Co., Publishers, 740 & 742 Broadway, New York.

THE FIRST MILLENNIAL FAITH, by the author of NOT ON CALVARY, published by Saalfield & Fitch, 12 Bible House, New York City. Part I of this book is a very interesting account of the successive popes of the Romish church from Pope John XIII to Urban II, who instituted the first Crusade. Part II is a compilation of the opinions of the early apostolic fathers of the church used by the author to overthrow the "satisfaction" theory of the atonement originated by the monk Anselm at the close of the first century of the church, and to establish the writer's theory of the life-long sacrifice of the Son of God as the means of our redemption; a declaration of unqualified love of God for His creatures, attributing sin, suffering and death to the malicious workings of the devil. Here and there the author lays himself open to the charge of being unorthodox, but otherwise the book contains many good things.

Part Two of THE BOOK OF THE FAIR, published by the Bancroft Company, is as rich in material and illustration as its predecessor. Containing the history of the growth of the World's Columbian Exposition, it carries the reader through chapters three, four and part of five, the latter containing matter on the "Exposition Management, Congress Auxiliary and Finances." Aside from the valuable information this work contains the illustrations are unsurpassed as artistic triumphs. They comprise views of the buildings, glimpses of interiors, realistic photographs of foreigners in native dress and engaged in native occupations, together with portraits of the leaders of this world-wide enterprise, averaging three illustrations to the page. The separate numbers of THE BOOK OF THE FAIR so are arranged that the twenty-five parts of forty pages each may be bound in one complete volume. It is a rare book of historic and artistic value.

The Bancroft Company, Auditorium building, Chicago.

SEAWARD. An elegy on the death of Thomas Williams Parsons, the translator of Dante's "Divine Comedy." This beautiful poem, whose spirit is as rare as a breath from the sea, "beyond the dunes where blue cloud-shadows run," is by Richard Hovey. Parsons was a friend of Longfellow, and Richard Hovey himself was the poet of Longfellow's "Tales of a Wayside Inn." The poem begins with a view of the marshes of Nova Scotia, seeing which the poet seems to be looking upon the coast of Marshfield and Scituate near which Parsons had his summer home:

"The tide is in the marshes, Kingscroft fades;
It is not Minas there across the lea;
But I am standing under pilgrim shades
Far off where Scituate lapses to the sea.
And he, my elder brother in the muse,
The poet of the Charles and Italy,
Stands by my side, Song's gentle, shy recluse."

Others are remembered in the exquisite requiem—if such it may be called; relating to Whittier, who died but a few days after Parsons, he says:

"Two rooms are vacant in the House of Speech."

In referring to Oliver Wendell Holmes, "One whose smile is gentler for its memories"; Joaquin Miller is called, "The lone voice of Arizonian song"; James Whitcomb Riley, "Far stretching Indiana's melodist," and Longfellow, "The mild historian of the Sudbury Inn." The poem is noble in conception and stately in measure, and is one to be remembered. Who can resist the spirit of these lines:

"Sea of the lapsing wail of waves! O left
Of many lovers! Lone, lamenting sea!
Desolate, prone, disheveled, lost, sublime!
Unquelled and reckless! mad, despairing sea!
Wail, for I wait—wail, ancient dirge of Time!"

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Lady Gay and Her Sister	75
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WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION
THE TEMPLE, CHICAGO

Publisher's Notes.

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SEPTEMBER ADVANCE GUARD.

The Advance Guard for September has echoes from the Temperance Congresses to which every Senior of the L. T. L. should listen.

Reports from the Pennsylvania and Wisconsin L. T. L. conventions are of especial interest, followed by two messages from The Cottage, Reigate, Surrey, Eng. Miss Gordon's letter is accompanied by one from Miss Willard, and the L. T. L's will want to read every word from their "affectionate comrade and elder (ly) sister."

This number contains the third chapter of that delightful story, "The Tables Turned," a report from the World's Youth's Congress, held at the Art Institute, July 17.

Miss Guernsey's instructive articles upon the White City have a feature this month unique and valuable. A few weeks ago a postal card was addressed to many prominent men and women asking a reply to this question: "What are the most important lessons to be learned by the youth of America from the World's Columbian Exposition?" In the September *Advance Guard* you will find some of the many prompt and kindly replies which have been received by the editor.

Remember, *The Advance Guard* costs but 50 cents per annum. Can you not send us the name of one new subscriber?

Address
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SEPTEMBER 28.

Our L. T. L. workers will please not forget that one of the plans adopted by the National for the Harvest Home celebration is the giving of a card to each child as a souvenir of the day. Of these we make two special offers. Note.

1. Cards with an autograph message from Miss Willard. Per 10, 15 cents.

2. Souvenir cards that have been prepared expressly for this Columbian year. They are of a delicate blue—the L. T. L. color—and contain a beautifully embossed picture of the Willard Fountain, together with the pledge in gold letters. We think them the most beautiful pledge cards now in stock, and we place them on the market for the first time for the Harvest Home card. But the price is even lower than that of other pledge cards.

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Bright-Eyes

Or, Pleasure and Profit for Sunday Afternoon. Arranged by ALICE M. GUERNSEY. Price, 50 cents.

This pretty little quarto is ingeniously devised, so as to suggest to children, by means of outline pictures, the work of searching the Scriptures in order to find the passages which the vignettes chime in with. It will be of service to many a mother, or older sister, or brother, on a Sunday afternoon, in the endeavor to teach or interest the little ones.—Central Christian Advocate.

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Publisher's Notes

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OUR DAY.

Contents for September.

Photogravure of the Rev. W. F. Crafts.
1. The Divine Program in the Dark Continent. Joseph Cook.
2. Papal Encyclical on American Schools.
3. The Pope on the Public Schools.
4. Hymns of Foreign Missions. James H. Ross.
5. Boston Hymn. Dawn and Sunset. Joseph Cook.
6. Boston Monday Lectures. Eighteenth Year. Satolli and the Public Schools. Joseph Cook.
7. BOOK NOTICES: Life of Catherine Booth—White's The Development of Africa.
8. VITAL POINTS OF EXPERT OPINION: President Cleveland on the Financial Panic—Mr. Keller on Perverted Ethics of Modern Journalism—Rev. Dr. Burrell on Sunday Newspapers—Rev. Dr. F. E. Clark's Tour of the World.
9. QUESTIONS TO SPECIALISTS: Miss Willard on the Origin and Purposes of the World's W. C. T. U.
10. EDITORIAL NOTES: Compulsory Opening of the World's Fair—Roman Catholic Criticisms of the Christian Endeavor Convention at Montreal—Disorder in the House of Commons—Archeological Discoveries in Southern California—Mrs. Bishop at Students' Conference at Keswick—Anthony Comstock and the Midway Plaisance—Photogravure of the Rev. Mr. Crafts.

NOTICE.

Do you wish THE UNION SIGNAL sent to you DAILY during convention week? If so, please forward PROMPTLY your subscription order with twenty-five cents and your name will be registered at once. All subscribers sending in their orders BEFORE October 15 will secure prompt daily service. If your order is received later than October 15, the five issues will be forwarded to your address in one wrapper.

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Among the innumerable newspapers sent to Miss Willard by friends from all parts of the world, those who are with her say that she constantly recurs to the request, "Give me our dear old 'SIG'! It is like a letter from home—the great white-ribbon home."

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See if the date is CORRECT, and if INCORRECT notify us at once, as all bills are made to correspond with the date on the label.

A PHILANTHROPY FUND.

Now and then there come to us burning words of appreciation, which we reproduce that the fire may be enkindled in other hearts. The following is from the pen of a motherless girl, but fifteen years of age: "I am only a poor girl, fifteen years old. I have no mother, and I have to keep house for my papa and take care of the children. There are five children of us, the youngest seven years old, but, thank God, this is a *temperance family* and a Christian home, though we are very poor. I just cannot get along without my UNION SIGNAL, for I cannot attend meetings much, and it is such a blessing to me; so, if you possibly can, please continue the paper until I can get the money, and I will send it to you. The love to work for temperance so burns in my soul sometimes I can hardly stay at home. Your true temperance sister."

It is needless to say THE UNION SIGNAL will still make its weekly visits to this humble home.

We wish our more fortunate temperance workers would supply us with a "philanthropy fund" to meet just such demands as these. Who will take the initiative?

Co. G, Orphan Asylum, Milwaukee, Wis.

"The tears welled up from my heart as I read the touching letter of the young girl who is mothering her little brothers and sisters, and 'cannot get along without THE UNION SIGNAL.' Bless the dear girl! *I* know who would delight 'to take the initiative' in starting a 'Philanthropy Fund'—my bright little Co. G in the orphan asylum of this city (Milwaukee). The children count it a great joy to give from their limited treasury, and I think other L. T. L's in Wisconsin will gladly follow. Co. G will give $1 now; more by-and-by."

Philanthropy Fund.

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FROM THE REST ISLANDER.

Mary Hull's "Columbus."

I think this the best book of its kind, and the best kind. Nobly conceived, faithfully wrought, germane to the noblest subject, and appertaining to the greatest, truest, wholesomest, hopefulest public children.

And so, appropriate to any mind from juvenile to senile of exquisite proportion. Milk of letters, perfect food, carbonates of history, to make fat and fuel, nitrates of science, to make muscle, phosphates of biography, to make bone, brain, nerve, purpose, endurance, patience, faith, manliness, womanliness, Divineness.

The 2d edition of Columbus ought to be revised, by striking out page 179, and introduced as the anniversary classic into every school in Columbia.

"Columbus'" by Mary H. Hull, Woman's Temperance Publishing Association, The Temple, Chicago, $1.

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Signal Notes.

THE Indian government in Burmah has prohibited the possession or use of opium in Lower Burmah, thus depriving itself voluntarily of a large income. It has always been prohibited in Upper Burmah.

No hospital for the insane exists in China, although the number of these unfortunates is large, but the Chinese are in the habit of putting them in cages. An American medical missionary proposes starting a hospital where the poor can be treated free.

THE *Atlantic Monthly*, in an article on the saloon in politics, admits that although our American system of government and education is theoretically sound, our political schools are saloons; that a candidate to be successful must make himself solid with the saloon power.

UNTIL recently all marriages in England were celebrated before noon, the reason for which law was that the parties might be sober. It used to be the custom to dine at noon and, as it was the proper thing to drink the health of bride and groom, frequently all parties would appear at the altar intoxicated.

IT has been proved by tables showing relative space given by four leading New York papers in one day in 1881 and the corresponding day in 1893, that the quality of news in our papers is deteriorating. "Gossip" has grown from one-half column to sixteen and three quarters columns in one paper, and from one to twenty-three in another.

AN Englishman conceived the idea of bringing the caste feeling in India to bear on temperance work. He interested a Mahunt who is the official superior of many castes. He in turn interested the headsmen of the castes, and as a result it has been decided at several meetings to drink no *bhang* nor other intoxicant at any feast. The pledge is binding on men, women and children alike.

THE remark is sometimes ventured that foreign missionaries have an easy time, and no self-sacrifice is needed. Last year the missionaries in a certain field found that retrenchment in the Home Board was necessary, so they voluntarily gave up two months' salary, and, leaving their regular work during the week went out to work at whatever they could find to do, some going into the harvest field as laborers.

GENERAL BOOTH'S orders to his soldiers in view of the cholera scare deserves attention through that or any other visitation of plague. After giving orders about food, etc., he says: "As far as possible keep a restful mind and a conscience void of offence to God and man. Be ready at all hours of the day and night, as you have opportunity, to minister to the sick and dying. Prove yourselves to be that which you profess to be—the servants of Jesus Christ and of all men."

SWITZERLAND leads the world in the direction of internationalism. The Universal Postal union was founded by its statesmen, and many other institutions of a similar character have headquarters in the capital, such as International Telegraph Congress, Railway Union, etc. The latter seems likely to play an important rôle in keeping peace in Europe, for it has secured the right to take merchandise or produce of one land in the cars of that land to any other over the roads of intermediate lands. The political leaders are said to be more favorable to Christian faith than in any other European country, and a remarkable Christian spirit breathes in the last Swiss political annual.

A MISSIONARY enterprise in Cuba in which Mr. J. S. Paine, of the Baptist church, the well-known furniture dealer in Boston, is interested, has been reported recently as "prospering finely." A theater has been purchased for eighty thousand dollars, and is used as a church; and these good friends are trying to buy the opera house opposite, in which they will open a school. If any country in the world needs such ministrations it is surely Cuba. Mr. Paine is well known as a life-long Sunday-school worker of most ingenious and successful methods, and has now had in his Sunday morning and Sunday afternoon school with boys and girls and their parents what he calls a "Christian Band," a weekly attendance of from 1,000 to 15,000 persons.

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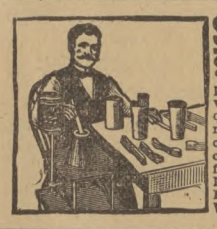

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Environment.

The influence in the home of happy, cheerful and healthful surroundings is scarcely to be over-estimated, as applying both to the young and growing members, as well as to those upon whom the strain and wear of life's burdens rest. With the rapid advance in sanitary skill, perhaps nothing is proving more conducive to this desirable attainment than the comfort and luxury afferded by the Mosely Self-Heating Folding Bath Tub, which is so rapidly finding a place in the homes of the land, which appreciate the force of this statement.

A substantial evidence of interest is found in the expressions coming from the many who constantly throng the exhibit of these goods at the World's Fair, in Section N, Block 4, Ground Floor, by The Mosely Folding Bath Tub Co., stating their satisfaction in finding the goods there displayed, and having opportunity afforded to confirm their favorable judgment by a personal examination of their merits. Probably none of the progressive ideas of this prolific age is proving a greater boon to humanity than this unique, attractive, and, at the same time, thoroughly practical invention. We learn from the manufacturers that their sales are fast increasing, and the goods giving the most gratifying satisfaction, receiving the indorsement of the most prominent sanitary supply houses, as well as the hearty praise of those who put them in their homes. Our readers, in visiting the World's Fair, will be well repaid for a call at this exhibit.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 39.] CHICAGO, September 28, 1893. [Price $1.00 per Year in Advance

RED-LETTER DAY CALENDAR.

September 28—HARVEST HOME MEMBERSHIP DAY.

September 30, October 1—DAYS OF PRAYER FOR WORLD'S AND NATIONAL CONVENTIONS.

October 16–18—WORLD'S W. C. T. U. CONVENTION.

October 18–21—NATIONAL W. C. T. U. CONVENTION.

SPECIAL ANNOUNCEMENT.

Read the announcement of DAILY UNION SIGNAL on page 14, cut out the coupon, fill out as directed and send the same with twenty-five cents to the W. T. P. A., The Temple, Chicago. Prompt attention to this will enable us to prepare the wrappers before the Convention and insure our subscribers the daily reception of this indispensable and accurate report of the two great meetings mentioned above.

THE CALL TO PRAYER.

This is the last opportunity to call attention to the special prayer seasons for our coming conventions. As has been previously announced, Saturday, September 30, is the time set for the local union prayer-meetings, and Sunday, October 1, as the day for sermons and prayers for blessings on our work. The coöperation of pastors and Christian workers is a very important element in the success of our conventions.

SINCE OUR LAST ISSUE.

Excursions are crowding into Chicago.

Reports from the Cherokee strip tell of great hardships endured by settlers.

A Buenos Ayres dispatch announces an alarming revolution in the Argentine Republic.

The coroner's jury on the Illinois railway accident hold the engineer and flagman responsible.

Honolulu dispatches tell of the unveiling of a statue to Father Damien, at the leper settlement.

No advance has been made by the United States Senate in its discussion of the silver repeal bill.

The latest advices from Rio Janeiro state that negotiations are pending between the rebel fleet and the city.

Director General Davis has tabooed lottery schemes in Jackson Park, because, he says, "they belittle the Fair."

Seven of the eleven persons arrested for complication in the Italian bank scandals have been committed for trial at Rome.

Queen Wilhelmina, of Holland, reviewed the Dutch troops at The Hague Thursday, and presented them with new stands of colors.

An attempt was made on the life of General Martinez Campos, the Spanish commander at Barcelona, Sunday, by an anarchist bomb thrower.

The earl and countess of Aberdeen have sailed for Canada where the former will assume the office of governor-general to which he has been appointed by the Queen.

The maneuvers of the Austrian army concluded at Guens, Thursday, with a sham battle witnessed by Emperors William, of Germany, and Francis Joseph, of Austria, and their suites.

Another train wreck by collision, the result of a brakeman's carelessness in turning a switch on the Wabash road near Kingsbury, Ind., caused the death of eleven passengers and the injury of over fifty others.

A great mob at Roanoke, Va., Thursday, took a colored prisoner who was awaiting trial for assault upon a poor old white lady, and lynched him. The mayor called out the militia, and in the firing that ensued eight of the rioters were killed and twenty-seven wounded.

THE first evening of the National Convention, Wednesday, October 18, will be devoted to the addresses of welcome and response. The second evening will be occupied by two minute speeches from the vice-presidents. The committee of resolutions will report on Friday evening, and Saturday will be given, as usual, to the Y's.

MISS WILLARD wishes us to acknowledge the official resolutions received by her from state, county and local unions, and to say that she was especially touched by those forwarded from our white ribbon sisters of the Indian Territory, and by the children of the state Loyal Temperance Legion of her own dear "childhood's state", as she always calls it, Wisconsin.

IF any of the delegates or visitors to the National Convention who desire rooms reserved at Brunswick Hotel will communicate with Miss Pugh, giving *exact* dates and stating what kind of room, a considerable reduction in prices can be secured in case a large number apply. This house is directly opposite the Art Palace. The terms given on page 12 refer to *rooms, i. e.*, two in room $2.50, means $1.25 each.

AMONG the speakers in the Willard Hall meetings of the past week was Miss Stephenson of the Wesleyan Deaconess Institute, London, better known as "Sister Dora." Her work is entirely among little children gathered from the slums and by-ways of the great city, and she won the hearts of a large audience by the simple eloquence with which she told "ower true" tales of the rescue of little ones from the mighty Niagara of vice into which the sins of fathers and mothers would plunge them.

FOR the first time in thirty years the tide of immigration is eastward instead of westward. An Atlantic steamship line, which carries a large number of steerage passengers, announces that it is taking at least two foreigners back to Europe for every one it is bringing here. These returning emigrants are chiefly Italians and Scandinavians who are affected by the hard times of this country and perceive that it would be much cheaper for them to live in Europe until prosperity returns to their adopted land.

THE Evangelical Alliance Congress mentioned in our last issue does not meet until October 8 and holds an entire week's session, adjourning just before our World's W. C. T. U. Convention. White ribbon women who can find it convenient will be amply repaid by coming to the city a few days in advance of their own Convention to attend this "school of applied Christianity," where the most practical possible religious questions will be discussed. Rev. Josiah Strong, our good temperance friend, is the secretary.

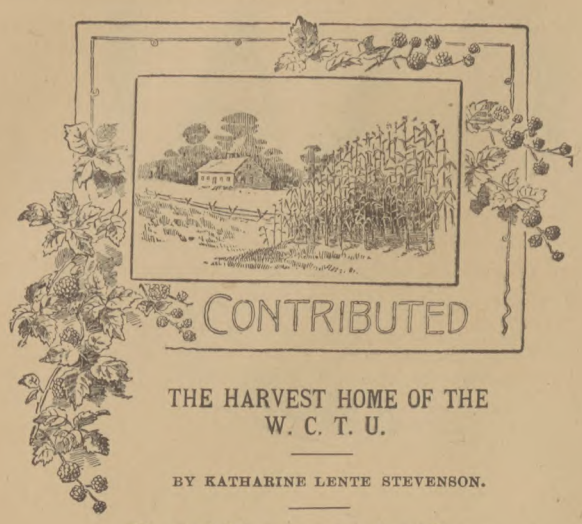
ON September 23, John G. Woolley was the speaker at Central Music Hall, in one of the great Moody meetings, which are as much a feature in the World's Fair program for Chicago as the Fair itself. Mr. Woolley's subject was "The Responsibility of the Government toward its Citizenship." The report that comes to this office is that this speech is the most thrilling presentation of the cruel liquor traffic that the present decade has heard; that the speaker "broke his record" on this special occasion; that the power of language to reveal, to probe, to enforce responsibility upon human will was a revelation even to platform hangers-on. The audience was wax under the sound of Mr. Woolley's voice, as almost with cheers it responded to his picture of the citizen-Christian and a Christian government. The state and the church that does not yield to the drawings of Christ so "lifted up" might almost fear the doom of Sodom. A hundred such fearless men to present the truth in the pulpit would make the ballot-box sacred as the altar, and God in government the motto of a living republic.

LEST a misapprehension may result from the mention of Mrs. Lathrap's health in our last issue we desire to state more explicitly that while our "white ribbon Daniel Webster" has not been doing quite as much platform work in the past year as usual, she is by no means an invalid, as will testify her seventeen strong addresses in the East during August and her constant application during the summer at Hackley Park, Mich., the headquarters of Michigan W. C. T. U. Mrs. Lathrap's health is much better than it was a year ago and she hopes for complete restoration in a short time. She will be in attendance upon the Missouri state convention next week.

"HARVEST HOME" has a ringing, pleasant sound, but its meaning is far more significant than its sound. Our temperance harvest home is a time of ingathering of members and it should be made a jubilee day in all local unions. Concerted action brings success. It is not always easy to ask for reinforcements to our work, but a special time of observation furnishes a special opportunity. At such a time we can approach a lady whom we have coveted for our work and say, "This is harvest home day for temperance. I have set out to secure three (or five) members to our W. C. T. U., and I want you for one. Will you not come in and be one of us on this jubilee day?"

"THE Licenses Insurance Corporation and Guarantee Fund, Limited" is the latest device of the licensed victuallers in England, whose business is threatened by the Direct Veto Bill, now pending in the English Parliament. Continuance of a license is insured "where it shall have been forfeited by arbitrary decision on public grounds, or through *unavoidable disturbances, brawls or crimes on the part of the customers.*" Conceive of such an insurance company for any other business! Note the frank admission that "brawls and crimes" on the part of customers are part and parcel of the trade, and that the penalties thereof are to be insured against! No more thorough indictment of alcohol in commerce, customs, politics and law need be asked for by temperance advocates than is afforded in this miserable little insurance circular, which fifty years from now will be a curiosity in some museum, for our absent editor intends to send it to the Woman's Temple in Chicago, to be placed in its "collection."

AN excellent plan has been adopted by the National Prohibition press bureau, whose headquarters are at 10 East 14th Street, New York City, for introducing into the Demorest contest system medals for original compositions. Three classes of original productions are admitted as follows: First, For the words of a temperance or prohibition song, not to exceed four verses of eight lines, with chorus if desired. Second, For the best dramatic recitation on temperance or Prohibition, not to exceed one thousand words. Third, For the best short story of not more than fifteen hundred words on temperance or prohibition. For each of these a solid gold medal is given. This will not in any way interfere with Mr. Demorest's generous plan for recitation contests which will be carried on as usual. We quote from the circular: "It is intended to make this system self-sustaining and in this way spread before the masses the truths concerning the liquor traffic. It gives an opportunity to thousands of contestants who are debarred by the rules from competing again for a Demorest medal, and will arouse a new interest in the contest work. Temperance workers throughout the country should at once take a hold of this system and push it. Young men and women, high school and college students, will deem it an honor to win these medals. Any live person can get up a contest. Secure the contestants, the place of meeting, send for the medal and the advertising matter, prepare good music, have a business-like chairman, competent judges and a good program, then success is certain."



THE HARVEST HOME OF THE W. C. T. U.

BY KATHARINE LENTE STEVENSON.

Oh, ye children, great and small,
Glad ones, sad ones, each and all,
Children good and children bad
Blue-eyed girl or brown-eyed lad;
Wee ones with your shining eyes,
Shy ones in your swift surprise,
Brave ones with your courage bold,
True ones with your hearts of gold;
From all lands where you hold sway
In your witching, winsome way,
Lift to-day triumphant voice;
Shout aloud, be glad, rejoice.

Children, on this gladsome morn
Years ago a child was born;
Just a little girl like you,
Hair of gold and eyes of blue;
Full of fun, of romp and play,
Happy all the livelong day;
In a home where love bore rule,
In great nature's kindly school.
God's wise purpose placed her life
Far from city's maddening strife;
In the country's hush and rest,
There He wrought this age's best.

Children, to that prairie home
All good fairies used to come;
Gifts they brought of rarest worth,
Thoughts of truest, heavenly birth,
Purposes both deep and vast,
Hopes that must through ages last;
Glimpses all of things ideal,
Vision swift to know them *real;*
Strength to love, to do, to bear,
Courage brave and insight rare;
Faith in God and faith in man,
Head to toil and heart to plan.

Children, when this deed was wrought
In the depths of God's great thought;
When this child a woman grew
God gave her a gift to you;
Gave her mind with riches rife;
Gave her love and gave her life;
Heart and brain and hand and will,
All her powers are for you still;
Aye, a bulwark strong she stands
For all children in all lands.
Do you wonder that I say
"Shout aloud for joy to-day."

Children, do you ask me how
You your gratitude may show?
Listen, God would have each life
Like hers, lived above earth's strife;
He would have each home a place
Where may shine His radiant grace.
But grave wrongs are in each land;
Men are fettered brain and hand;
God calls you the wrong to right,
Darkness drear to turn to light;
Thus you best can use His gift
As with her the world you lift.

Children, hark, I hear glad feet
Marching down the ages fleet.
Look, I see a glorious band,
Boys and girls march hand in hand.
Brave they are and pure and true,
Pledged God's holy will to do.
Oh, the future grows all bright,
As they turn glad eyes alight
With the love that cannot fail
Upon all this sick earth's ail.
Children, do I need to tell
This band is our L. T. L.?

Oh, ye children great and small,
Glad ones, sad ones, each and all,
This brave band has need of you;
Will you join with purpose true?
Will you help us in the strife
'Gainst all wrongs which wreck man's life?
By God's gift of leader true,
By His Gift of gifts for you;
By your hopes for years to come,
By your love of friends and home;
As "Thy kingdom come" you pray
Join our ranks this "Harvest Day."

Boston, Mass.

THE SILENT WIRES.*

VI.

BY JESSIE F. O'DONNELL.

It is ten years since the great telegraphers' strike of 1893, and never since then have the busy wires been so long silent through the land.

Winifred Hilton still toils on in the Great Consolidated office, a capable worker in a good position; a leader in the Working Woman's Club, the friend and helper of many girls. She has no time for pettiness; hers is a broad and brave life, which demands no recognition of its bravery; not a lonely life, for she gives others daily of herself and her fullness. It is true that the humblest woman, with husband and babies at her side, may bring

"Thoughts which do often lie too deep for tears,"

and the old weary wonder why these were denied her; but while she is not always happy, she still thanks God that He gave her work to do and strength and resolution to do it well.

It is long since Hattie Starkey's plump fingers have been pressed upon the signal keys, for she married a dry-goods salesman two years after Karl Heiser left her. She is growing wonderfully like her mother, who succumbed to the effects of misery and medicine soon after her daughter's marriage. Hattie's pretty face might still be pretty, were it not sadly marred by the lines fretting and discontent have drawn; Hattie has grown careless, too, in her dress and person, and old before her time with the care of her three children and untidy little household. Karl Heiser would congratulate himself with renewed vigor upon his timely withdrawal, could he see her now.

But Karl is scarcely regretted, though Hattie's blue eyes were red with weeping for him many weeks after their separation. Her husband is good-natured, not a bit domineering, like Karl Heiser, and Hattie holds the domestic reins. She is not unhappy, though she is fond of telling her friends how "terribly cut up" Karl was when she broke their engagement, and how foolish she was to do it, for Karl has a fine position in Washington, and has made "loads of money." "If one could only look ahead!" she sighs, usually in her husband's hearing, for it is well to remind him often that she might have done far better than to have married him. Yet she is probably happier than she would have been as Karl Heiser's wife.

Karl Heiser has not married. The dash of cynicism in his character ten years ago has developed rapidly and the phrase oftenest on his lips is, "A young man married is a young man marred." He has won money and position in Washington; his speeches at the club, his articles on economic questions are widely quoted; his society is eagerly sought by men and women; he is a popular man. Karl Heiser, leaning back in a soft easy-chair in his luxurious apartments, often commends his wisdom in keeping clear of all entanglements of love or marriage. Should he yield to passion, he could never keep his thoughts clear and his brain steady as now; domestic responsibilities would necessarily engross much of his time and thought: wifely exactions would hamper the freedom of his movements; baby voices would break in upon his study hours; the expense of a home and family would necessitate the foregoing of many luxuries he now enjoys; his society would not be sought as now; he would not be appealed to so frequently, nor his *bon mots* so widely quoted; in a word, he would not be as *popular* married as single. He remembers the old days with a laugh at his folly, and perhaps takes a satisfied look in the mirror at Karl Heiser, young, well dressed, handsome, a little inclined to stoutness, perhaps, for the lily crumbled to dust in his note-book long ago, talented, popular, and successful, and smiles to himself as he thinks of the man he might have been, had he yielded to the enchantment of a girl's soft arms and red lips.

Then, side by side with his satisfied, successful self, there looks out from the mirror this phantom of the man he just escaped being, with Hattie Starkey for a wife. The figure has a general shabbiness and seediness, and there are lines of discontent and dissipation upon the handsome face, for Hattie has dragged him down to her level with her untidiness and inefficiency. A shabby flat takes the place of his elegant rooms, and Karl remembers Mrs. Starkey's bottles and books with a shudder. There are children, of course, sticky and boisterous, and the exacting struggle for bread and butter for them all absorbs Karl's energies so he has little time for fine speeches at the club and brilliant articles in the journals. He is a fair operator, and a leader in the Union yet, but he has sadly deteriorated; the uncongeniality of wife and home sends him oftener and oftener to the club and the society of men less well-balanced than himself; and the promise of his young manhood is unfulfilled. The real Karl Heiser smiles at this shrinking phantom with contemptuous pity. How many brilliant young men he has seen thus hampered by unfortunate homes and marred by early marriages! And again he hears Winifred Hilton's words: "A wife who is not a comrade is no wife."

Then, side by side with the man he is and the man he escaped being, shadowy, mocking, rises the man he might once have been. This man is not alone, but stands hand in hand with a woman whose face Karl never sees, but he knows by the pride and tenderness in the man's eyes, by the trust and certainty of sympathy and help in every look he turns upon her, that the hidden face is strong and sweet and womanly, that "the heart of her husband can safely trust in her," and that her children would "rise up and call her blessed." This man is keen-eyed, broad-thoughted, with a righteous disdain for weakness and subterfuge, with a divine hopefulness and faith in his brother-men—

"Men, his brothers, men the workers, ever reaping something new;
That which they have done but earnest of the things that they shall do.

. . . . . .

For he dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be."

This man that Karl Heiser might have been turns ever and anon to his comrade-wife, his unfaltering helper, his chief inspiration and guide, his unfailing sympathizer and friend, but he looks down on the real Karl Heiser with a lofty scorn for his selfish ease and luxury, with a divine pity for his supreme self-satisfaction. Then Karl Heiser moves uneasily from the mirror and tries to turn away the reproachful eyes of this man he might have been with his favorite aphorism: "A young man married is a young man marred."

But at the club, in the street, at some grand dinner, in his business hours, this spectre of the man he might once have been suddenly confronts him, the brilliant repartee is stifled upon his handsome lips, and an unspoken cry rises in his heart for a comrade-wife, such a wife as Winifred Hilton once described to him.

The supreme opportunity which comes once to every human soul, when it is granted it to make of itself what it will, came to Karl Heiser ten years ago, but he was blinded with his self-importance and recognized it not. Yet, once this ghost of unfulfilled promise and undeveloped possibility might have become a living reality, for Winifred Hilton loved Karl Heiser.

Lowville, N. Y.

THE END.

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THE FINANCIAL CRISIS.

BY B. R. RICHTER.

The editorial on "A Practical Phase of the Financial Crisis," in the issue of August 24, contains a sentiment that seems incompatible with the progressive, independent and fearless spirit generally expressed in THE UNION SIGNAL. It is admitted in the third paragraph that under different social conditions it is both possible and desirable to have a medium of exchange that would be pure and simple, a pledge of the government and good for its full face value; but because the industrial and commercial interest of the country are in private hands, it is reasoned the government proper has nothing of real value upon which to base such a medium of exchange, and for a government to give what does not really belong to it will amount to nothing.

This government is treated as if it were a foreign corporation, supposed to be conducting the affairs of this country. If this were correct then the prevalent idea would be true, indeed, that the real and only foundation for credit, and security for notes and bills of exchange which such a corporation might issue, would be the actual possession of gold and silver. But is not this a misconception of the real nature of our government?

I feel that when I became a citizen of this great republic and swore allegiance to its flag, I became a part and parcel of this government, and the officers which I with my ballot help to elect to administer the affairs for this people, have the power under certain circumstances not only to demand the surrender of all my property but even my life.

If this conception is correct then what I possess belongs to the government and the wealth of this people, as a whole, represents the wealth of the government. Our government viewed in this light is entitled to the utmost

limit of our confidence, and a paper certificate issued by it backed by the entire wealth of its people is of surer value than gold and silver. Taking this view of the matter, it becomes evident that even though the commercial and industrial interests are all in the hands of private individuals they are, strictly speaking, the property of the government, just as the post-office while being in the hands of the government is, nevertheless, the property of the people.

When will we be able to see that the true cause of all these financial panics, which visit the people of this earth with such regularity and increasing frequency, are caused simply by the fact that we are using a medium of exchange that possesses an intrinsic value, enabling the greedy and unprincipled to get possession of it and manipulate it to the detriment and misery of the many. The real wealth of a nation is not its stock of gold or silver, but its labor and the products thereof. Gold and silver should be treated as any other commercial commodity, and the circulating medium or the medium of exchange should have a representative value only. Demonetize both gold and silver, abolish all national and state banks and let the government put its money into circulation through the only true channel, which is labor; establish postal savings banks and any one having more of this medium of exchange than he has use for, and not wishing to loan it to others that have use for more than they possess, may deposit it with the government and pay for its safe keeping.

It will be said this is not feasible under existing circumstances. Very true. Neither is it possible to control the rum power under existing circumstances; none of the great evils of the day can be gotten rid of so long as we permit the brewers, the distillers and the bankers to control the affairs of this country and use the savings of the people to forge chains to enslave them.

St. Paul, Minn.

HARVEST HOME.

BY ALICE M. GUERNSEY.

It was such a wee little thought, and there were so many great thoughts in the world, how could it expect to live? But, someway or other, it did, and it grew and strengthened, and became very dear to the heart of its owner. And so, one day, she told some of her friends about it, and they said:

"Why, what a sweet, bright thought! Why did we never hear of it before, and why were we so dull as not to think it ourselves? You must tell the others about it." But she said:

"Perhaps the rest of our sisterhood will not receive it so kindly as you have done, and I would not like to have them laugh at my treasured thought."

"Nay, nay, they will not laugh. They will think as we do, and be only too glad that another happy thought has come to the world."

And so she told it, and all the sisterhood said: "We will help you to make the thought still stronger and better. It shall be ours as well as yours, ours to make of it a beautiful, strong fact."

And this was the way that the birthday of the loved and trusted leader of the sisterhood was linked with the child-life that she loves so well, and Sept. 28, Miss Willard's natal day, became our Harvest Home.

To what has the little thought attained? To know that you must know something of the seed-sowing of the years that are past, for the harvest comes only from the spring-time toil. The thought held within itself, like the enveloping pod of the milkweed, all gracious, tender influences, light as the milkweed down, but winged and bearing seeds. Some of them were seeds of careful watchcare and teaching in Loyal Temperance Legions and Bands of Hope. And the seeds were sown on good soil, and tendance was given them. And they grew and thrived, until they come back a thousandfold in the harvest of to-day, in manly wills and womanly courage, in true hearts and clean lives, a harvest over which the angels sing the songs of Harvest Home. Not only in busy city lives have the seeds been sown, but in quiet country homes; and the cider-press has disappeared, and the corn has been made into that which shall feed the nations in place of that which would poison and destroy. Oh, it is a glorious harvest that we celebrate to-day!

There have been seeds of forbearance, seeds of mutual understanding, seeds of brotherhood. And we reap, even as we toil, a wondrous harvest in this marvelous reaping-time; a harvest of care for the common weal as well as for the Commonwealth, of hand-clasping across continents and seas, in the knowledge of the one Fatherhood, and the love of man for his fellow man. Never as to-day was such a harvest known in all this world.

Send out the call for the reapers! We need them all, for the fields are white. Here a company of bright-faced, laughing children waits to be gathered in—they are the harvest flowers. And here a sheaf of ripened hearts and intelligent minds but waits the white ribbon which shall bind it into a cluster for the garner. The gleaners are needed as well as the reapers, and there is work for all. Who will rally to our aid in the happy gathering-in?

Chicago, Ill.

WOMAN AS PREACHER AND PASTOR.

BY LOUISE S. BAKER.
Pastor First Congregational Church.

The position of woman as preacher and pastor is no longer unique but becoming such a recognized fact as to call forth comparatively little comment. The setting of this position, may, it is true, be something local as yet, and more special than general, but like the horizon's widening with keener vision, so in time not very far distant, the world's limits alone will circumscribe this environment, and the woman preacher be nowhere a novelty.

To illustrate: A little girl, one of my own former congregation, was visiting in the west with her mother. They attended church and, on looking into the pulpit and not finding her own minister, the little one whispered to her mother like this: "Mamma, I don't see Miss Baker; where's Miss Baker?"

I only use this incident to demonstrate the force of precedent and the overwhelming argument of education as far as any prejudice may be concerned on this point.

The prophetic life of Deborah of old has fallen upon this century and the revelation of womanly power in the dual forces of humanitarian and religious effort is showing like an open book. "He who runs may read."

"But how," one asks, "does this departure from the long interregnum (when we heard of no women as preachers and pastors), how does this departure work, practically?"

Unhesitatingly let the answer come from the practical issues of such ministers and pastorates. As surely as the womanhood of the race is a wondrous power in the advancement of the world morally, and we add without pause intellectually, also, so positively is that influence undeniably potential in religion. And if for no other reason than that so large a proportion of our church membership is composed of women, the plea for a woman ministry is strong and conclusive.

In the pulpit the logic of a soul pressing eagerly toward God and His light, be that soul a man or a woman, is searching and convincing. The heart that has caught its pulse from the heart of the Infinite, pours out consolation be the speaker man or woman; the mind that has been nurtured and opened from the tuition of the divine spirit can but give in overflowing measure; and it is the claim of this brief paper that a cultured, intelligent, able woman in the pulpit sends the very arrows of truth into the lives of the congregation. The magnetic pathos of a womanly voice, speaking because it cannot be let nor hindered, far-reaching in its sweetness from its natural timbre and quality; the plea of a life consecrated, trained, endowed, who shall deny this power, who *can* hinder if God lets His lightning loose in denouncing sin! It is of no use to put up lightning-rods and say, "No woman's word can strike sin here." My friends, it can not be done,

And, if, moreover, there comes from this voice a message telling how the love of God *wins* the world, then this lightning, too, shall strike and cleave to the very roots of being and some who hear shall be entreated toward the heaven that begins on earth. And why not?

"Love divine! of such great loving,
Only mothers know the cost.
Cost of love, which all love passing
Gave a Son to save the lost."

Why not, again? Since in the heart of every true woman lies that yearning, protecting care for every little child in need, which enlarges to a desire to protect and to save all humanity that comes within the reach of her strong, pure hands. And so, the woman minister preaches God's love in the pulpit, and in every place where her duty calls her.

Therefore, as pastor, she is found in the homes of rich and poor; a lady, she goes, as the word formerly intimated, a bread-giver; and thus she carries the bread of life, giving, giving, always, yes, and receiving, too, since every true disciple of Jesus Christ learns that he receives more spiritual treasure than he gives.

The woman pastor is often chosen by those whom she has known from childhood, or for many years, as the one who shall solemnize for them the crowning joy of their lives in the holy marriage service. She receives into the sacred communion of the church those whose inner lives she has guarded with eager solicitude; she lays her hand in tender benediction upon the heads of little children in baptism, and administers this service to others. She distributes with comprehending and profound reverence the sacred emblems at the festival of the communion supper, to her thought a feast of loving memorial.

Nor is she wanting with consecrated presence at the bedside of the sick; she takes the hand of the weary pilgrim who is to depart on the untried journey, and with inspiring faith tells such of the fording stones in the stream called death, emphasizing the word that there is no real death, but that all who go out with God's staff find life forever.

And, too, she is found sympathetic, tender, yet brave and strong, at the services in so many households for the dear travelers to the heaven; found there to throw aside the veil of desolation and give the breath and fragrance and refreshment of the grapes of Eshcol to the worn, unnerved and sorrowing ones who stay behind.

You will find the woman pastor, too, guiding with frank but cheery counsel the young people, studying their characters and dispositions, pointing out the way of good, and teaching them to love it with all their hearts, *if possible* before they find evil.

Considerate of all, both old and young, tactful, sympathetic, bright, tender, compassionate and strong—from such a work what is to hinder the cultured, earnest, Christian woman?

My friends, the world is wide yet narrow; large yet small; human, yet with God's touch upon it. Tell me, tell me, with the pitiful need of extending that touch what matters whether the strength comes from man or woman, so His hands, His arms, shall hold the living fast and grasp the trembling, fearful ones who cross to Himself!

It does not matter, so that in this world, where men and women and little children are looking after the light of it what Christian leads them out of darkness, or mist, or bewilderment, into the light.

The face of the Divine is held toward the race and there are many women who, as preachers and pastors, shall show that face to those seeking after it.

God's interpreters are those who know Him best. Blessed are they who can translate the relation.

Nantucket, Mass.

THE POLITICAL PUPA.*

BY GRANT ALLEN.

I have picked up on the moor the chrysalis of a common English butterfly. As I sit on the heather and turn it over attentively, while it wriggles in my hands, I can not help thinking how closely it resembles the present condition of our commonwealth.

But, first of all, do you clearly understand what a chrysalis is driving at? It means more than it seems; the change that goes on within that impassive case is a great deal more profound than most people imagine. When the caterpillar is just ready to turn into a butterfly it lies by for a while, full of internal commotion, and feels all its organs slowly melting, one by one, into a sort of indistinguishable protoplasmic pulp; chaos precedes the definite re-establishment of a fresh form of order. Limbs and parts and nervous system all disappear for a time, and then gradually grow up again in new and altered types. The caterpillar, if it philosophized on its own state at all (which seems to be very little the habit of well-conducted caterpillars, as of well-conducted young ladies), might easily be excused for forming just at first the melancholy impression that a general dissolution was coming over it piecemeal. It must begin by feeling legs and eyes and nervous centres melt away by degrees into a common, indistinguishable organic pulp, out of which the new organs only slowly form themselves in obedience to the law of some internal impulse. But when the process is all over, and—hi, presto!—the butterfly emerges at last from the chrysalis condition, what does it find but that instead of having lost everything it has new and stronger legs in place of the old and feeble ones; it has nerves and brain more developed than before; it has wings for flight instead of mere creeping little feet to crawl with? What seemed like chaos was really nothing more than the necessary kneading up of all component parts into a plastic condition which precedes every fresh departure in evolution. The old must fade before the new can replace it.

Now I am not going to work this perhaps somewhat fanciful analogy to death, or pretend it is anything more than a convenient metaphor. Still, taken as such, it is not without its luminosity. For a metaphor, by supplying us with a picturable representation, often enables us really to get at the hang of the thing a vast deal better than the most solemn argument. And I fancy communities sometimes pass through just such a chrysalis stage, when it seems to the timid and pessimistic in their midst as if every component element of the state (but especially the one in which they themselves and their friends are particularly interested) were rushing violently down a steep place to eternal perdition. Chaos appears to be swallowing up everything. "The natural relations of classes" disappear. Faiths melt; churches dissolve; morals fade; bonds fail; a universal magma of emancipated opinion seems to take the place of old-established dogma. The squires and the parsons of the period—call them scribes or augurs—wring their hands in despair, and

*Condensed from English Journal.

cry aloud that they do not know what the world is coming to. But, after all, it is only the chrysalis stage of a new system. The old social order must grow disjointed and chaotic before the new social order can begin to evolve from it. The establishment of a plastic consistency in the mass is the condition precedent of the higher development.

Not, of course, that this consideration will ever afford one grain of comfort to the squires and the parsons of each successive epoch; for what *they* want is not the reasonable betterment of the whole social organism, but the continuance of just this particular type of squiredom and parsonry. That is what they mean by "national welfare"; and any interference with it they criticise in all ages with the current equivalent for the familiar Tory formula that "the country is going to the devil."

Through just such a period of reconstruction Europe in general and Britain in particular are now in all likelihood beginning to pass. And they will come out at the other end translated and transfigured. Laws and faiths and morals will all of them have altered. There will be a new heaven and a new earth for the men and women of the new epoch. Strange that people should make such a fuss about a detail like Home Rule, when the foundations of society are all becoming fluid. Don't flatter yourself for a moment that your particular little sect or your particular little dogma is going to survive the gentle cataclysm any more than my particular little sect or my particular little dogma. All alike are doomed to inevitable reconstruction. "We can't put the Constitution into the melting-pot," said Mr. John Morley, if I recollect his words aright. But at the very moment when he said it, in my humble opinion, the Constitution was already well into the melting-pot, and even beginning to simmer merrily. Federalism, or something extremely like it, may with great probability be the final outcome of that particular melting; though anything else is perhaps just as probable, and in any case the melting is general, not special. The one thing we can guess with tolerable certainty is that the melting-pot stage has begun to overtake us, socially, ethically, politically, ecclesiastically; and that what will emerge from the pot at the end of it must depend at last upon the relative strength of those unknown quantities—the various formative elements.

Being the most optimistic of pessimists, however, I will venture (after this disclaimer of prophecy) to prophesy one thing alone: 'Twill be a butterfly, not a grub, that comes out of our chrysalis.

London, Eng.

AMUSEMENTS IN COUNTRY AND CITY.

BY MILES M. DAWSON.

The simple amusement of the peasantry of England and other countries, described in the writings of poets, romancers and essayists are idyllic and innocent. The good humor, excellent spirits and well-meaning disposition displayed in these sports appeal to the best side of our nature. In the same way the literature of our own country and even our own time has presented beautiful pictures of mirthful gatherings of young people—yes, and old people as well—the husking-bee, the taffy-pulling, the church sociable, the county fair, the picnic, the berrying excursion, the fishing-party, the family reunion and other functions of out-of-town society where the aristocracy of the exclusive gives way to the democracy of the tolerant. It is a brilliant and to the reminiscent soul a touching scene that these word-paintings call up of the big farm-house, the bigger barns, the rolling fields, the inviting groves and singing brooks. And, indeed, these hours of communion with nature, and that of man's making which is nearest nature, should be considered the most valuable and the sweetest of the hours that are past.

But it must be remembered that these things are the commonplace of the country to its denizen, even as high buildings and artificial parks and promenades are to the denizens of Chicago. Each finds more of real amusement in the things which the other cares least for as common and dull. The beauties of landscape gardening are apt to awe a country lad quite as much as the grandeur of towering cliff or beetling height stirs the city girl's soul when on her summer outing. Each finds distraction and interest in that to which the eye and mind are not accustomed.

Therefore is it that even those amusements which seem so poetical, so charming in the vistas of our memories, are but dull and to be yawned at by those who take part in them. People in the country here in the United States at least, are not stupid peasantry, animals driven by their lords to their laborious but degrading tasks; they have evolved from that and with a longing not free from bitterness, they think of the greater opportunities for intellectual amusement in town. For it must be considered that playing hide and go seek, concealing a dance under the play of Charley, exacting kisses in the game of forfeits at a husking, or even listening to shuffling and awkward school recitations and essays can in no case be properly ranked as intellectual entertainment. Better by far in that regard are the spelling-schools and often ridiculed debating societies of which—be it said to their credit—country people eagerly avail themselves, which have put country people far ahead of townsmen on many important questions and which have formed the nucleus in turn of the temperance, prohibition and farmers' movements.

But these things are infrequent, and the difficulties of association between neighbors are very great. The problem of overcoming the distance between the habits of members of a community is by no means solved. To tired Jack, after the hard day's work, a pipe of foul and poisonous tobacco on the veranda, or in winter in the close and stifling atmosphere of the kitchen, is more grateful than the possible pleasure of an evening elsewhere in congenial company, but at the cost of a considerable journey. When idle for a time because of the season, or for other reasons, he finds that all roads lead to the country cross-road village with its bar, or at best, if the common sense of the community has withheld license, its temperance billiard-room, perhaps with a blind pig attachment. Thanks to his usual inability to seek amusement because of the obstacle of distance, he now finds no entertainment provided except that which has been created for those in the community whose principal object in life is to be considered "sports." Indeed, to such straits has the country been reduced that all the plays and pastimes which I have spoken of the majority of every community affect to despise and to taboo, not for something more physical or æsthetic, but for the solid and stolid animal pleasures of gluttony, intoxication and hazard. The very significance of the word "amusement" is altered into something other than merely that which entertains; it must also be that which coarsely gratifies the lower instincts.

So true is this that it is one of the most painful facts in the experience of every young man who removes to the city that too many of his acquaintances and friends who visit him, mean by "seeing the sights of the city," not an examination of its treasures of art, architecture, manufacture, parks, libraries, theaters or churches, but instead, a delving into its sewers of sexual and alcoholic pollution. Such a conception of amusement has been fostered by this want of true entertainment common to all country places, and is often found unaccompanied by any real vice of character.

That conception, and that unexpected general uprightness of character are both significant. The country is democratic, a fact which cannot be too often emphasized, and which among males means not only political equality but also social equality. No epithet is really so opprobrious in the country as "stuck-up," and none will sooner blast a promising prospect. Consequently, men meet upon a level. If one's principles or church connection forbid his drinking, or even loafing about pool-rooms, he may be excused attendance; and even in a way honored for his self-denial. But he is made to feel that it is self-denial which again enforces the idea that such things are amusements. If, on the contrary, no strong convictions or church connections operate, the democracy of the community exposes him to especial peril; for his individual disgust at the coarse form others' amusement takes is not certain to overbear the combined influence of their banter and his own ennui. The most to be dreaded danger is that after a time he may not care to be better than he finds it convenient to care to be considered.

In the city the saloon habitué and bar-room loafer has no claim upon the recognition of any man except the ward politician. He has a proper sense, too, of his position in the social scale and is absolutely impotent as a tempter. It is true that the drinking places of the city are more inviting and brilliantly fitted up than those of the country; they are suited to the tastes of the city-bred loafer who spends his father's money at them. But their very magnificence makes uncomfortable the country lad, conscious of his own lack of sophistication and possibly of his ill-fitting garments, and consequently acts not as a temptation but an objection. On the other hand the places which provide the adjuncts to which he has been accustomed are patronized only by the vulgar and ill-dressed rowdies of the town; and he cannot but see at once that he must abandon hope who enters there. City bar-rooms are not in themselves tempting to him.

But his greatest safeguard, if he has the self-respect requisite to make a man, is the abundance of cheap and good amusement—much of it absolutely free. There is a transportation about the city on the street-cars, a never-failing source of entertainment to the observant. There are the parks which appeal to the poetry in his soul which the country has implanted, perhaps without his consciousness. There are calls upon the misses of his acquaintance, visits which do not arouse the coarse gibes of his acquaintances as of old in the country or necessarily form a prelude to marriage with his fair hostess; he will find the society of woman freer and more delightful than he has ever known. There are museums with their tricks, gambols and curiosities. There are the great libraries and art galleries and the morning and evening newspapers. There are the lectures, meetings, clubs and gatherings—many for every night of the year.

In short, there is a wide choice daily between many and various interesting and instructive entertainments. There need at no time be an acceptance of the poorer, the meaner instead of the intellectual and spiritual. The young man has his destiny in his own hands and must consciously choose the wrong if he go astray.

Chicago, Ill.

HILLSBORO CRUSADE SKETCHES.

XVIII.

BY ELIZA J. THOMPSON.

"April 5, 1887—Meeting opened by Mrs. Thompson, who read the 146th Psalm, and suggested that we concentrate our faith and prayers upon the coming of Francis Murphy the following week to our town, that the promises contained in our blessed crusade psalm may be verified in the hearts and homes of our people and that the Lord in His mercy may at that time "raise" some that have been long bowed down.—*Minutes.*

The prayers that were then offered came from warm hearts and not from feigned lips! And as the sequel proved, were heard in heaven, "His dwelling-place," and answered on earth to the joy of many hearts.

The "Murphy temperance movement" was inaugurated in Greenfield, Highland county, O., early in the spring of 1877. Hon. Henry L. Dicky, ex-member of Congress of that place, became a convert to the new code of sobriety, "with malice toward none and charity for all," and it had a magical effect upon his brethren of the Hillsboro bar, composed, as it had been for many years, of men possessing unusual talent and rare legal ability, famous, most of them, for social qualities, too often sinfully heightened by that enemy which "steals away the brain." Hence the "Macedonian cry" was the more gladly heeded by the distinguished convert of Greenfield, and he came over to aid our earnest aspirants after a new code of jurisprudence.

On the appointed evening, May 14, 1877, the city hall was lighted up, the Hillsboro orchestra was in fine tune, anxious hearts were throbbing and all things seemed to take on a readiness for the very remarkable "Temperance Pentecost," which, inaugurated upon that evening, grew to such amazing proportions in our county.

Many of the men who were then redeemed from the curse of appetite are to-day beacon lights, and some have left

"Footprints on the sands of time; for . . . .
A forlorn and shipwrecked brother."

The grace of forgiving spirits engendered by the "love that never faileth" was beautifully illustrated in the harmony that characterized the blending of Crusaders and Murphyites in the work which followed; indeed, the prominent counsel on Dunn's side, in his suit against the women of the temperance siege, were for a long time among the most earnest and zealous co-workers in the grand battle for the right in the "Blue Ribbon" army.

For many months the converts to the peaceful, God-trusting card of Francis Murphy formed a self-constituted band of workers and went into rural districts and by invitation to adjoining towns, speaking to crowds and gaining signatures to the pledge by the hundreds. And as so many of our "Murphy men" were lawyers we had the advantage of trained talkers, and much good came of their efforts. Strange to say, when the Gospel of Temperance takes hold of the conscience, it is apt to inspire the heart with such interest in poor humanity that words are given! as we have seen abundantly proved in this, as other communities.

After a visit from Francis Murphy and months of ceaseless labor the "Murphy men," aided by the W. C. T. U. and the ministers of the town, commenced each Sunday afternoon, "Murphy meetings" at city hall. These services continued to be well sustained for years, and were always cheered by the faithful few—among them, my husband, Judge Thompson, who at this late day is justly proud to be recognized as a successful "Murphy man," and much of the joy of our declining years, results from the peaceful blending of the sentiments, represented by our badges, white and blue.

During all the years since '77 the work of the Crusaders, although taking on new forms of service and new lines of work, has kept marching on. Notable workers, both women and men, have, from time to time, been with us by invitation and thus we have been greatly strengthened. Since the days of Crusade zeal and Murphy helpfulness, however, the white ribbon sisterhood finds it much more difficult to keep a full treasury, and many times our aspiration after the oratory of truth fails to culminate, simply because we cannot afford it and those who could help us will not do it.

Hillsboro, O.

(*To be continued.*)

CORRESPONDENCE

A VOICE FROM SOUTH AFRICA.

DEAR UNION SIGNAL:—Winter, which begins in June, is the best time for active work in Natal. It is neither hot nor cold; fair weather may be surely counted on and the only probable discomfort is dust. Sometimes there is high wind in profusion.

It was on such a blowing, dusty day, with a lingering breath of summer in the song of the birds and belated blossoms, that your correspondent set out in care of the treasurer of the Natal W. C. T. U. from the hospitable home of the latter to Verulam, the place of the annual convention.

The scenes at the various railway stations are still to me novel and interesting, taking in as they do, so many different types of humanity—English, Dutch, Arab, Cooley native, carrying on their various avocations in more or less picturesque costume and speaking a jargon of tongues. We left the central station at Durban shortly after two p. m. and reached the "city of the saints" as Verulam is sometimes called, a distance of about twenty miles in two hours. If you could see the rapid rise above the sea level made by this "north coast line," you would not be surprised at the slow rate of travel. You would only be surprised that a transit of any sort has been made.

It was Saturday afternoon. The convention was to open Tuesday, but there were preliminary meetings. First, I spoke to the young people in the Wesleyan Sabbath school room on Sunday afternoon. There were many older friends, too, to whom I did not need to talk as to novices in the W. C. T. U., for Mrs. Andrew and Dr. Bushnell had been to see them, and the work has increased to that extent that if Verulam were to start the chorus, "We all belong," there would be few who might not sing. I also spoke in the Wesleyan Church Sunday evening. Under the auspices of the "Juvenile Temple" an open meeting was held in their hall, which for interest and enthusiasm equaled any gathering of young people for the discussion of the temperance question it has ever been my privilege to attend. The juvenile superintendent of the Grand Lodge was present and spoke motherly words of counsel. Mr. Garland, the oldest total abstainer in the village, moved a vote of thanks to the speakers, in an address that was both eloquent and soundly practical; as the hale, happy old gentleman stood amongst his young friends I thought: "It is not only the words you say that teach these, but you are yourself a grand object lesson of what a man Christlike in his life may do and become in a community." Two young gentlemen, wearing Demorest silver medals, seconded the vote of thanks, and gave us more matter of rejoicing that the young as well as the older ones are giving their powers to God's service in this fair colony.

Since only about two hundred women in Natal were reported June 1, as regular members of the W. C. T. U., having paid Colonial and World's dues, we were agreeably surprised that the delegation to the convention should number forty-six, duly accredited. They had sent up their full force, and the result of this faithful representation will be a greatly increased membership by June, 1894. Our honoraries and children in Natal outnumber the regular membership, and we have found that two of the Y Branches had paid membership dues, but had not understood the steps necessary to becoming affiliated to the W. C. T. U., which they have since been happy to take.

As I listened to the reports of the various superintendents and noted their excellently put recommendations, I asked myself: "How do these women know so much?" But ere the feast of days had closed I answered, "God Himself has taught them." In following Miss Willard's watchword for the current year, "Microscopic rather than telescopic," little Natal is taking the lead. Pietermaritzburg, the capital city, beside the usual amount of hospital and jail visiting, flower mission and benevolent work, has purchased a comfortable house which is to be used as a temporary boarding place for ladies traveling alone, governesses or teachers, or young ladies in any employment who are taking a holiday in the city. The grounds are large enough to admit of the erection of a hall which will be used in all those ways which make it so convenient to have "a home of our own."

Durban union owns "a house on wheels," which now occupies a space on the market square. Here temperance refreshments are served and temperance literature distributed.

I was very glad to see a "social tea" down on the program for the first evening. I am sure that a convention which begins or closes with a tea is a greater means of grace than it would be without it. Many a member has been won, and many a life made better and brighter from the neighborly words spoken over a sandwich.

Y. W. C. T. U. evening at Verulam was just as good as it is at home. I wonder why all the nice little "best things" seem naturally to gravitate toward that evening? There never was a more beautiful bouquet constructed than the one given to me, who had been asked to preside for this evening. If you have not seen Ifarfa lilies you have missed one of the prettiest gifts of God. Hundreds of the dainty blossoms, with fair, pale roses, and magnificent ferns bound by the emblematic white ribbon, made a present worthy the acceptance of a queen. Natal, by these constant gifts of flowers and fruit, often accompanied by Scripture verses, is given to expressing a cordial sympathy with our work.

I cannot ask for space to print the fifteen resolutions passed by the fourth annual convention of the Natal W. C. T. U., but I will challenge any union twice our age to produce fifteen more telling ones.

The council of education has placed "The Manual of Health and Temperance" upon the desk of all teachers in the Colony with the request that they shall make it the basis of oral "temperance lessons." We are returning thanks, not so much for this *permission*, as because it is the first thing given us promptly and heartily, and will be all the more easily followed by something better. Mrs. McLaren, of Pieter aritzburg, is the superintendent of scientific temperance instruction and has been the chief mover in this grant.

Please let me thank the kind, thoughtful sisters of both the Denver Convention and of my own state convention at Marion, Indiana, who voted me a letter. I have not received either letter, but I appreciate their good intentions. I learned of them through reports in THE UNION SIGNAL.

The Lord has greatly blessed the work in the days I have been here, largely because of the efficient management and effectual prayers of Miss Gates, principal of the Natal Branch of the Huguenot Seminary situated here, and superintendent of the juvenile department of the Natal W. C. T. U. She has been aided in her plans by the young ladies who belong to the seminary Y. W. C. T. U. Saturday we organized a "Y Branch" in the village, and Sunday afternoon received names for a branch of the "Young Crusaders," as our South African juvenile societies are called. Within four days fully seventy-five young people have signed the pledge in Greytown who will belong to one of these societies. The "Young Crusaders" will be in charge of the village Y. W. C. T. U.

A grand council of temperance workers of the Colony, to meet at Durban, is in preparation for August 16 and 17. After that your organizer wends her way by steamship to East London and vicinity, until time for the fourth annual convention of the W. C. T. U. of Cape Colony early in October. Pray for us. ALICE R. PALMER,

Organizer for the W. W. C. T. U. in South Africa.

Natal, S. Africa.

A MISSIONARY'S VIEW OF UNION.

DEAR UNION SIGNAL:—It was a great pleasure to me to read in your issue of July 6, the strong plea written by Rev. Herrick Johnson, D. D., for a union of all saloon opposers against their common enemy. For a long time I have been looking for an expression of that thought, and have even been casting about in mind to see if I could put it in shape myself. Imagine my satisfaction then on reading the clear, vigorous sentiment of that article.

It is an erroneous belief of some people that we who are sent by our churches to work in foreign lands, lose interest in the questions that agitate the home circles. I know of no more patriotic Americans, none who care more and pray more for their country's welfare than those abroad. We see the condition of lands that have no God and no Sunday, and oh, how we long to help on every effort to make our beloved land in deed and in truth the Christian nation she is reputed to be.

Then as to the W. C. T. U. work! Could it be possible, even if circumstances did not urge the need for such work there, too, for one to lack interest in that who has had the opportunity of entertaining several of the round-the-world temperance missionaries?

By the way, I, with others, wish that all your missionaries were *not* "round-the-worlders." There is work enough for one in any one of the open ports of the East, and she ought not to be obliged to earn her own living while starting the movement (it might become self-supporting). Just think! saloons abounding, seventeen nations represented, so that nothing can be done by law, no tax levied even, no check of any kind, no coffee-house, and nobody to do anything about it. I spoke of this to our dear Miss West, and we hoped to make it the subject of special thought and conversation on the voyage home from Japan last winter, but, alas, this was not permitted. Mrs. Leavitt, Miss Ackermann, and all who have visited the East, will confirm what I say of the needs.

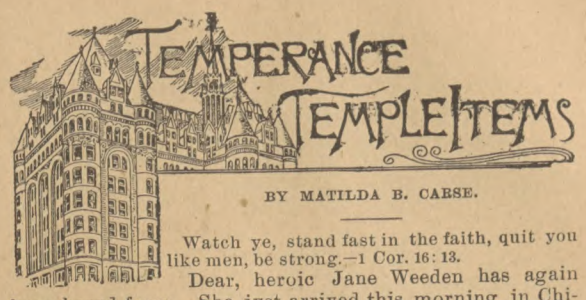
I firmly believe that the next step taken should be concerted action against the open saloons by all sections of temperance workers. The questions at issue between them can be settled just as well after as before, and better, because every one can see more clearly when the saloon curse is terminated, when the wails of its victims cease to ring in our ears, and the wrecks of men who were once noble boys no longer distress our sight.

How this can be done, the experienced leaders of organizations will determine. I wish it might be the one question before the people, because of its tremendous importance. I rejoice that agitation has begun on this line.

Is it not a special device of Satan to hinder his opposers, that he makes concerted effort seem so difficult? Good men and women are beginning to find him out, though. Churches are realizing that even serious theological questions need not hinder the spread of the "good tidings," but can be settled after the rest of the world has been informed that there is but one God, and we are His children. Spending their strength against each other, instead of against godlessness, over questions of mere form, *that* is now about obsolete in the churches, thanks to the Good Spirit who has borne with us so long.

May it not be so in Christian temperance work, also? I shall look eagerly for other articles on union in anti-saloon work. No one can so severely realize the need of the union of Christian forces as the missionary in a foreign field. CAROLINE VAN PETTEN.

Yokohama, Japan.



BY MATILDA B. CARSE.

Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16: 13.

Dear, heroic Jane Weeden has again been heard from. She just arrived this morning in Chicago. She has been for months in loving attendance upon a sick sister in Ohio. On her way to the World's Fair she made a little detour to Michigan in the interest of the Temple, and raised $38; of this amount she secured $27 in Kalamazoo, Mich., where she received a royal welcome and assistance in her work from the president of the W. C. T. U., Mrs. Pengelly. She here raised a full Baby Band of one hundred names. She also visited South Haven, Mich., and collected $11. While she admits that it is very difficult to make collections at present, she stands fast in the faith that the set time is rapidly nearing when, by a simultaneous and aggressive movement throughout the land, money will be raised to wipe out the indebtedness of the Temple and give the National society its entire ownership. She said she found the kindliest feeling existing in Michigan toward the Temple enterprise, all promising that when the present distressing financial stringency had passed over they would be only too glad to give a helping hand to aid the W. C. T. U. in paying for the building.

There seems to be a noble emulation stirring the hearts of the women in many of our unions at present to have the name of their society placed on the marble tablets in Willard Hall before the World's and National Conventions assemble in Chicago, October 16. We will promise that all unions which complete the $100 gift and have the money in our hands by October 9, shall have the name of the union placed on the state tablet by the time the Convention opens. We mean to have the names of all unions and individuals that have given $100 to the Temple, also those *in memoriam*, engraved in Willard Hall by that time. Indeed, men are now at work chiseling them out as rapidly as possible. The Bellefontaine, O., W. C. T. U., has just sent $30 which completes a hundred dollar gift. The superintendent of Temple work for the union, Mrs. M. L. Rathmell, writes: "Our union is singing the doxology over the completion of our pledge. They are saying, 'Oh, dear, won't we have Bellefontaine on the tablet before the National Convention?' Thirty dollars of our pledge was raised by three Baby Bands. Fifty-eight persons gave $1 each. The rest was raised by mite-boxes and holding a 'Market.'" Think what an amount of educational temperance work the Bellefontaine union accomplished by getting the parents of three hundred children to pledge themselves to bring up their little ones as total abstainers. Could any union do a greater work for temperance than this? Why do not more unions try it? By writing to us all pledge cards and documents for Baby Bands will be sent free.

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Our devoted missionary, Miss Ackermann, did not forget the Temple when seas divided her from her own land, as an extract from a letter which is given below, written by Mrs. S. L. Evans of Evandale, Australia, will testify: "I have received a letter from Miss Ackermann, respecting Australia and the temperance work here being represented by a tablet in Willard Hall in the beautiful Temple about to be dedicated in Chicago. I quite agree with her that this great land should not be left out, and therefore request that a marble tablet be placed in it to represent Australia. I enclose for that purpose £20. We have been much interested in reading accounts in THE UNION SIGNAL about the splendid building which, no doubt, will greatly assist the noble cause of temperance."

Mrs. B. H. Travers sends a check for $100 from Saratoga county, N. Y., W. C. T. U. for a tablet in Willard Hall; Mrs. M. A. Washburn sends a check for $32.35 from the Lake Crystal, Minn., W. C. T. U.; this union is striving nobly to raise $100; Romeo, Mich., W. C. T. U. sends $62.78, which completes a hundred dollar pledge; $35.24 has been received from the treasurer of Erie county, Mrs. M. F. Umpleby, on the Erie county, N. Y., pledge; Columbia county, Wis., W. C. T. U., which this Columbian year should have a good representation on the tablets of Willard Hall, contains but one union that is at work as far as we know, to secure a place on the state tablet. This noble little union is Lodi W. C. T. U., small in numbers but heroic in aim and labors. They have already sent $59.60 to the Temple. Mrs. Mary N. Wait writes: "We had a revival recently of Temple interest. We intend to have a stand at the fair, and we expect to make enough to pay up our entire pledge to the Temple and thus secure our name on the Wisconsin tablet before the National Convention." The Ohio tablet in Willard corridors in the Temple records in the following order the names of local and county unions in the state that have paid a hundred dollars to the building fund: Central Union, Cleveland; Portsmouth Union, Portsmouth; Willsborough Union, Willsborough; Akron Union, Akron; Cadiz Union, Cadiz; Miamisburg Union, Miamisburg; London Union, London; Wellsville Union, Wellsville; Trumbull County Union; Medina County Union; Lucas County Union; Evelyn Graham Union, Newark; Belmont Union, Belmont; Athens Union, Athens; Kirtland Union, Kirtland; Oberlin Union, Oberlin; Granville Union, Granville; Bellefontaine Union, Bellefontaine.

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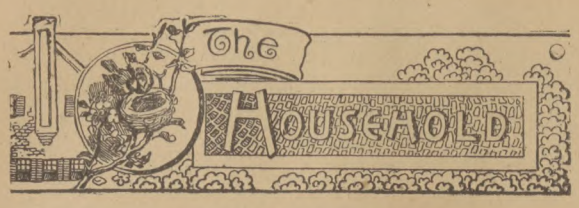
A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



THE WATER-LILY.

[Emblem of the W. W. C. T. U.]

BY FLORENCE BRONSON TUCKER.

THOU beauteous flower,
so fair, so wonderful,
Emblem of purity, of grace and love,
In dainty coquetry you lift your cup
Of snowy whiteness with its golden filling,
The foul, damp blackness of the lake above.

So beautiful thou art, I fain would ask of thee
What fair divinity doth rule thy time?
For lying there in restful confidence
With waxen petals spread in graceful curving,
Thou seem'st a creature of some purer clime.

And as I gaze upon thee, favorite flower,
Thy presence dear awakens in my mind
Sweet memories of the past so tender;
A day now dead—but bright on memory's walls,
The living picture of its grace I find.

I seem to see again the lovely lake so calm,
The fleecy clouds upon the sky's clear blue,
The overhanging green of varied tints
Softening the beauty of that summer scene,
While happy faces told that hearts were true.

And as I see thee rising clear and beautiful
From tangled roots that seek thee to entwine,—
I thank thee in my heart for this sweet lesson—
From sordid cares and all sin's dark allurements,
Our souls may spotless rise to heights sublime.

Springfield, Mass.

LEGEND OF THE TRAILING ARBUTUS.*

[The flower of the National W. C. T. U.]

BY C. E. BELKNAP.

On the south shore of Lake Superior, in the vicinity of Pictured Rocks, grows to perfection that dearest and sweetest of all wild flowers, the arbutus. The plant that the most skillful florist, the plant that the tender, loving touch of woman even, cannot cause to grow in hot-house or garden.

There are two things that the learned white man does not understand—the Indian and the arbutus.

From time to time as sitting by the camp-fires in the evening, I have been told of the creation of many animals and birds by the great Mannaboosho and his captains, the Manitos. And this is the legend as told me of the origin or creation of the arbutus.

It was many, many moons ago there lived an old man alone in his lodge beside a frozen stream in the forest; his locks and beard were long and white with age. He was heavily clad in fine furs, for all the world was winter, snow and ice everywhere; the winds went wild through the forests, searching every bush and tree for birds to chill, chasing evil spirits o'er hill and vale, and the old man went about searching in the deep snow for pieces of wood to keep up the fire in his lodge. In despair he returned to his lodge, and sitting down by the last few dying coals, he cried to Mannaboosho that he might not perish.

And the winds blew aside the door of the lodge and there came in a most beautiful maiden. Her cheeks were red and made of wild rose; her eyes were large and glowed like the eyes of fawns at night; her hair was long and black as the ravens, and it touched the ground as she walked; her hands were covered with willow buds; her bonnet was a wreath of wild flowers, and her clothing of sweet grasses and ferns, and her moccasins were white lilies, and when she breathed, the air of the lodge became warm.

The old man said: "My daughter, I am glad to see you, my lodge is cold and cheerless, but it will shield you from the tempest of the night. But tell me who you are that you dare to come to my lodge in such strange clothing? Come sit here and tell me of thy country and thy victories, and I will tell thee my exploits, for I am Manito." He then filled two pipes with tobacco that they might smoke as they talked, and when the smoke had warmed the old man's tongue he said:

"I am Manito. I blow my breath and the waters of the river stand still."

The maiden said:

"I breathe and flowers spring up on all the plains."

The old man said:

"I shake my locks and snow covers all the ground."

"I shake my curls," said the maiden, "and warm rains fall from the clouds."

The old man said:

"When I walk about the leaves fall from the trees; at my command the animals hide in their holes in the ground, and the birds get out of the water and fly away."

The maiden said:

"When I walk about the plants lift up their heads, the trees cover their nakedness with many leaves, the birds come back, and all who see me sing. Music is everywhere."

And thus they talked and the air became warm in the lodge. The old man's head dropped upon his breast and he slept. Then the sun came back and a bluebird came to the top of the lodge and called: "Say-ee, say-ee, I am thirsty;" and the river called back: "I am free; come and drink."

And as the old man slept the maiden passed her hands above his head, and he began to grow small; streams of water ran out of his mouth, and he soon was a small mass upon the ground, and his clothing turned to green leaves and then the maiden, kneeling upon the ground, took from her bosom the most precious white flowers and hid them all about under the leaves; then she breathed upon them and said: "I give thee all my virtues and my sweetest breath, and all who would pick thee shall do so upon bended knee."

Then the maiden moved away through the woods and over the plains, and all the birds sang to her; and wherever she stepped, and nowhere else, grows the arbutus.

Washington, D. C.

*Read in American Folklore Society.

TWILIGHT TALKS.

I.

BY LYDIA HOYT FARMER.

Author of "A Knight of Faith," "A Moral Inheritance," "The Life of La Fayette," "A Short History of the French Revolution," etc.

THE SEARCH FOR TRUTH.

When you hear some one regretting that he has lost the faith and trust of twenty years ago, you may be sure he has been searching for truth with his anchor of conviction torn loose from the Rock of God's Word; and so he has drifted into the sea of unrest and doubt, and his spirit is at the mercy of every on-rushing wave of human opinion.

When the conscience of a man is anchored upon the divine teachings of Christ, he can never lose past faith and trust; though, as his apprehension of truth grows clearer, his faith and trust may not run in the same ruts of human thought. The soul, whose present apprehension of truth only allows him to walk safely upon the shore of thought, wading perchance into the shallowest waves, must not venture to cast himself out into the deep waters where the soul of more experienced apprehension can swim with safety, thinking that the power of fearless spiritual swimming will come with the bold leap. For expertness in spiritual swimming in the sea of Truth can only be obtained by slow practice under the patient training of the one great Teacher in all spiritual exercise. And he whose spiritual apprehension enables him safely to propel his row-boat of conscientious conviction upon the sea of Truth, must not conclude that therefore he is spiritually skilled enough to start out upon the boundless ocean of God's manifestation, and without further practice, successfully guide a swift sailing ship of progressive thought, with no increased spiritual instruction from the Great Pilot.

But when the divine pilot has promoted the searcher to the swift sailing ship, spreading its white wings of love to the breeze of God's omnipotent will, let not the searcher seek to propel the ship by the rudder of his puny row-boat of outgrown convictions, when his more enlightened conscience has been trained by slow but sure practice into larger capacities for clearer apprehensions of Truth. To attempt to do this is as futile as the attempt to steer the ship when our spiritual insight was only equal to safely propelling the row-boat.

Now it came to pass that I stood on the shore of human thought gazing with awe and longing out upon the surging waters of the boundless ocean of the Infinite, despairingly wondering how any finite being could brave the dangers of these mighty crested waves. A shining ship approached the shore where I was standing. The sails were white and glistening as no fuller on earth could whiten them, and upon the air floated strains of music attuned to perfect harmony. Then as the ship drew nearer I perceived that the musicians were like myself, only that all their faces shone with a radiance above the light of noon, and in their hands I could see no musical instruments, but the harmony seemed to flow forth from their beings, as though within each form a spirit musician drew forth rich chords from soul-instruments attuned to perfect accord. As I listened entranced, my spirit caught the theme of that majestic anthem, and I heard like to the chanting of angel voices: "LOVE! LOVE! LOVE!"

Then there came to me out of the ship one like unto the Son of Man, and I could scarce behold the beauty and perfection of His form and face, for the glorious shining of His heavenly eyes, which held me and drew me on, until I must perforce follow wheresoever He should lead. I followed Him spell-bound even down into the awesome ocean of the Infinite; but when a deep, swelling wave threatened to engulf me, I found myself lifted upon that glistening ship and clasped by many tender hands; and all the while the music thrilled, and all the while the shining from those glorious eyes was greater than the blazing noontide sun; indeed, there seemed the light of ten thousand suns concentrated in their effulgence. In their light the dark waters shone bright as burnished silver, and the air quivered with radiant glow, and the blue heavens above me were illumined with a dazzling brightness, which would have been blinding but for the intenser light reflected from all objects around me.

When I found voice to speak, I asked amazed: "Where am I? and who is the glorious one with shining eyes?" "This is the gospel ship," the music answered, "and He with the shining eyes is Christ, the Truth, and we are finite beings like yourself, made immortal through the following of the Truth. We have sung faith, or trust and hope, but now we sing the greatest song of all, which is LOVE!"

And as the light from those shining eyes entered my soul, I found that my spirit had become attuned to the harmony of the heavenly music, and I, too, began to sing the greatest song of all, which is LOVE!

Cleveland, O.

STORY OF THE WHITE RIBBON.

BY KATHARINE PENFIELD.

It was Christmas eve, and with arms full of packages I was making my way through the crowd, out of one of the large fancy-goods stores of our city. Some one touched my shoulder and I met the bright, earnest gaze of a young man about twenty years of age. Reaching out his hand he grasped mine and said: "Excuse me, but you wear the white ribbon."

"Yes," I replied, "and I am quite proud of it, too."

He hesitated a moment and then said, "You don't know me? You met me down there," pointing to our right; his suddenly downcast head told that he meant our county jail. "Last June, you remember when the ladies came with flowers and gave us each a bouquet, you told us never to be afraid, when we came out, to speak to *any* woman who wore the white ribbon; that no offense would be taken, and that any service possible would be gladly rendered. I thought about it a good deal and when I came out, began to watch on the street for a white ribbon. But it's been several months now, and you are the first one I have met, and I have thought there couldn't be very many of you in this city who wear it, but I felt I must take your hand in spite of the crowd." Then he told me he had been steadily at work, at good wages, that he had signed the pledge, was trying to keep it and be a man, and thanking me for my readiness to stop and speak with him he went his way.

Some months ago I found myself obliged to wait two hours in the railroad station of a distant city. I noticed an elderly, well-dressed gentleman passing several times by the seat I occupied; at length he stopped and addressed me, with apologies for the seeming intrusion. He had chanced to overhear some conversation between myself and an employé of the road and learned my destination. "Madam," he said, "I see you wear the white ribbon. I know by that I can *trust* you and I feel it is not an intrusion to speak to you or to ask you to take charge of this young girl, who goes your way." He further told me that his interest in the W. C. T. U. had been recently increased by attendance upon a convention held in Philadelphia.

The two hours passed swiftly. I had been delightfully entertained, besides being able to secure a pleasant companion in my young friend for the remainder of my journey—and all because I wore the white ribbon.

THE following is the opinion of one of the most famous London journalists concerning that language which Americans are proud to call "United States": "There is something a little trying to the nerves in Americanese to those who have not learned the language; but when you have acquired it, there is a singular attraction in its slow drawl, its curious serenity, and what I may call passionate composure; its delightful individuality, its eccentricity of view, its perfect simplicity and startling and fascinating frankness."

THE PLAINT OF A PESSIMIST.

Nothing to do but work,
Nothing to eat but food,
Nothing to wear but clothes,
To keep one from going nude.

Nothing to breathe but air,
Quick as a flash 'tis gone;
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but in bed,
Nothing to weep but tears,
Nothing to bury but dead.

Nothing to sing but songs,
Ah! well, alas! alack!
Nowhere to go but out,
Nowhere to come but back.

Nothing to see but sights,
Nothing to quench but thirst,
Nothing to have but what we've got;
Thus through life we're cursed.

Nothing to strike but a gait;
Everything moves that goes;
Nothing at all but common sense
Can ever withstand these woes.

—*The Chicago Mail.*

EXPERT EVIDENCE FROM EMINENT EDUCATORS CONCERNING TOBACCO.

BY SLYETTE E. ELDRED.

My own opinion is that no tobacco should be used by boys, and the less the better by men.

CHARLES W. ELIOT,
Cambridge, Mass. *Pres. Harvard University.*

It is contrary to the custom of the college for any professor or any student to use tobacco in any form. Nothing would induce us to give up this delightful freedom. We pity the people who cannot escape from the reeking spittoons and stale odors and stifling smoke of tobacco.

W. G. BALLANTINE,
Oberlin, O. *Pres. Oberlin College.*

No record of the effects of tobacco on students has been kept in this institution, so far as I can learn. My judgment is no less emphatic, however, that the tobacco habit is, in theory and in practice, unwholesome and unclean, first, last and always.

B. L. WHITMAN,
Pres. Colby University.

We disapprove of and discourage as much as we can the use of tobacco among our gentlemen students when one of them seems to be given to it. I think you could safely say that the habit of using tobacco must be of a rather detrimental character for those who are studying singing.

CARL FAELTON,
Director N. E. Conservatory of Music.
Boston, Mass.

On several occasions during the past two years, youths who have successfully passed the physical tests have developed eye trouble, soon after commencing to study. In three cases the expert oculist in New York reported that the weakness of vision was caused by tobacco poisoning, resulting from the continuous use of the "deadly cigarette" before coming to the Academy. The regulations of the Military Academy prohibit the use of tobacco, and prompt and severe punishment follows, if cadets are detected smoking.

JOHN M. WILSON,
West Point, N. Y. *Supt. Military Academy.*

Unquestionably, the most important matter in the health history of the students at this academy is that relating to the use of tobacco. I have urged upon the superintendent, as my last official utterance before leaving this institution, with which I have been so long and so pleasantly associated, the fact of the truth of which five years' experience as health officer of this station has satisfied me, that beyond all other things the future health and usefulness of the lads educated at this school require the absolute interdiction of tobacco.

In this opinion I have been sustained not only by all my colleagues, but by all other sanitarians in military and civil life whose views I have been able to learn, while I know it to be the belief of the officer who is to succeed me in the charge of this department, and who was one of the board of medical officers which, in 1875, reported "that the regulations against the use of tobacco in any form cannot be too stringent." Since then, three successive annual boards of visitors have indorsed the prohibition of tobacco "as a wise sanitary provision."

With a sense of the serious responsibility which devolves upon the sanitary officer of this establishment, conscious that the bodily welfare and happiness of these young men and of *their future offspring* may be permanently influenced by this vicious indulgence, I have most earnestly advised that the strongest efforts of the authorities of the Academy shall be directed toward the prevention of this pernicious, indefensible, and wholly unnecessary habit.

Permit me to instance a few physiological facts as evidence that this is something more than mere opinion:

"The effect of tobacco on the minute vessels at the termination of the arterial circuit is to cause contraction of them as a primary fact, resulting in impaired nutrition, especially of the nerve centers." (*Richardson.*)

"By causing irregularity in the supply of blood it degrades tissue." (*Axon.*)

"There is no doubt that it predisposes to neuralgia, vertigo, indigestion, and other affections of the nervous circulatory and digestive organs." (*Hammond.*)

"It lessens the natural appetite, more or less impairs digestion and induces constipation, while it irritates the mouth and throat, rendering the latter habitually congested and destroying the purity of the voice. It induces an habitual sense of uneasiness and nervousness, with epigastric sinking or tension, palpitation." (*Stillé.*)

"It renders the vision weak and uncertain. Similar derangements of hearing occur, with buzzing, ringing, etc., in the ears, and even hallucinations of this sense." (*Stillé.*)

"When the sight fails with smokers, and no appreciable change of structure can be found in the eye, tobacco poisoning may be assumed. The assumption is converted into certainty by the fact that appropriate remedies fail entirely while the habit of smoking is continued. In rare cases the susceptibility is so great that the smoking of a single cigar a day will produce it." (*McSherry.*)

By the continued excitation of the optic nerve tobacco produces amaurosis, a fact demonstrated by Wordsworth, Mackensie, Hutchinson, Sichel and Chisholm. The latter states in his report, "On the Poisonous Effects of Tobacco on the Eyesight," that in the past few years he had treated thirty-five cases of amaurosis directly traceable to the use of tobacco by smoking in every case but one.

I have, myself, several times rejected candidates for admission into the Academy, on account of defective vision, who confessed to the premature use of tobacco—one from the age of seven.

I learn from Professor Oliver, head of the department of drawing, that he can invariably recognize the user of tobacco by his tremulous hand, and by his absolute inability to draw a clean, straight line.

"Out of eighty-one smokers examined, twenty-three presented an intermittent pulse, independent of any cardiac lesion. This intermittency disappeared when the habit of smoking was abandoned. Among children from nine to fifteen, smoking undoubtedly causes palpitation and intermittent pulse." (*Decaisne.*)

The irregularity in the heart's action, which tobacco causes, is one of its most conspicuous effects. Candidates are annually rejected for cardiac disturbances, who have subsequently admitted the use of tobacco; the annual physical examinations of cadets reveal a large number of irritable hearts—tobacco hearts—among boys who had no such trouble when they entered the school. Among the applicants for enlistment in 1879, ten in a thousand were rejected for functional lesions of the heart, indicating tobacco poisoning.

Finally, the antidotal effect of tobacco makes drinking of stimulating liquors the natural consequence of smoking. Decaisne found, in the examinations already alluded to, of children under fifteen, many of them older than cadets whom I have known to be inveterate smokers, that "they furthermore might become dull, lazy and *predisposed to the use of alcoholic drinks.*"

"When we see a man smoking and drinking, quaffing off the cup of wine or spirit to quiet the qualms which would otherwise be inflicted by the fumes of the cigar or pipe, we really observe a physiological experiment upon a living animal. The man is inducing a balance in the tension of his arterial circuit. In the end, the nutrition of the organic parts, which are under the influence of the same nervous regulation, is sure to suffer, and in many organizations to suffer fatally and rapidly." (*Richardson*).

"A youth of fourteen smoked fifteen cents worth of tobacco for toothache, fell down senseless and died the same day." (*Druhen.*)

"A medical student, aged twenty-two, after smoking a single pipe, fell into a frightful state, the heart became nearly motionless, the chest was constricted, the breathing painful, limbs contracted, pupils insensible, one contracted, the other dilated, and these symptoms lasted four days." (*Blatin.*)

"Often there is a feeling of a rush of blood to the head, with vertigo, and impairment of attention so as to prevent continuous mental effort; the mind is also apt to be filled with crude and groundless fancies, leading to self-distrust and melancholy. The sleep is frequently restless and disturbed by distressing dreams. It impairs muscular power and co-ordination, by interfering with nutrition and by exhausting nervous force, and usually keeps down the growth of muscle and the deposit of fat." (*Stillé and Maisch in National Dispensatory, 1879.*

Aside from the effect on the nutrition, the adult smoker must be conscious that tobacco is not an aid but an obstacle to mental application, and it was actually found in the *Ecole Polytechnique*, that "a comparison made between smokers and non-smokers showed that the non-smokers took the highest rank in every grade, and further, that the smokers continually lost grade."

An agent that is capable of such potent evil, which through its sedative effect upon the circulation creates a thirst for alcoholic stimulation, which exerts a depressing and disturbing effect upon the nerve centers, which determines functional diseases of the heart; which impairs vision, blunts the memory and interferes with mental effort and application ought, in my opinion as a sanitary officer, at whatever cost of vigilance, to be rigorously interdicted.

PHILIP S. WALES,
Surgeon-General U. S. Navy.
Annapolis, Md.

MORBID APPETITES.

BY HELEN L. MANNING.

Dr. J. H. Kellogg, of the Battle Creek Sanitarium, was recently asked in one of his Monday Evening Question-box lectures, if it were right, when children inherited a craving for stimulants like alcohol and tobacco, to gratify the craving. In reply he said that he did not believe children ever inherited morbid appetites; if they lived where they could have an abundance of peaches, plums, pears and other fruits with finely flavored juices, they would not be likely to take up these bad habits. What children sometimes do inherit is a weak nervous system, a weak will and a weak constitution. A feeble, nervous, weak-willed child may be prevailed upon to take whisky or tobacco and grow to like their effects. The direct effects of tobacco on the nervous system are soothing and quieting—the remote effects are not considered by the users. Dr. Kellogg said that once he was expostulating with a clergyman for using tobacco, when he responded:

"This is my refuge. I hide away from my cares and troubles in a cloud of tobacco smoke. When I get tired out with my parish duties or weary from writing sermons, I seek the solace of a good cigar."

Now all that tobacco did for this misguided man was to obtund his nerves and stupefy him. He was just as tired as he was before, only he had ceased to realize his fatigue.

A child ought to be educated in fortitude, courage and endurance so as to meet the trials of life without the aid of any artificial stimulant, and he ought to have his appetite so educated that he will have no morbid cravings. There seems to be a growing desire in the world for some kind of a nerve tickle, or nerve-obtunding drug which shall give a temporary, artificial felicity. But this is simply discounting future enjoyment for the sake of having it to-day, and is very much like discounting a good note for 50 per cent. of its face value.

Battle Creek, Mich.

FOR THE FARMER'S WIFE.

LEMON SYRUP.

One pint strained juice, one and one-quarter pounds sugar. Let it simmer until it becomes clear; when cold, bottle and cork tightly. Pineapple syrup may be prepared in the same manner.

ICED TEA.

Green and black tea mixed. Make in the morning, strain and set aside in a cool place. Drink from glasses, served with platter of broken ice, garnished with small grape leaves. A slice of lemon for each glass improves flavor.

RASPBERRY VINEGAR.

Four quarts red raspberries, vinegar to cover, let stand twenty-four hours; scald and strain, add pound of sugar to pint of juice, boil and bottle. Use one large spoonful for glass of water.

CANNING PEARS.

Make a syrup of half a pound sugar and a quart of water to every two quarts of fruit. When syrup boils put in the pears, and when they can be pricked with a fork pack in hot cans, pour scalding syrup over them and seal.

—*Womankind.*

IN London, one in every fifteen citizens dies in the workhouse, the hospital or the penitentiary. In England, eighty out of every hundred homes bear a valuation of but $100. In London, only one boy in forty attends any kind of school after he is twelve years old, and it goes without saying that the percentage is much smaller among girls. One million two hundred thousand of the residents in London live on less than five dollars a week per family, and 300,000 are in chronic want of food. In the poorer parts there is one public house to every eighty persons; there are 90,000 actual paupers, and yet the charities are such that there would be five dollars apiece for every man, woman and child in the city of London annually.

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And the feast of harvest, the first fruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.—Ex. 23:16.

OUR "HARVEST HOME."

"Harvest Home" signifies the ingathering. It implies seed sowing, planting, watering, reaping. In short, it implies *work;* work of mingled pleasure and pain; work encouraging and discouraging. It is readily seen that in order to successfully observe this red-letter day—Membership Crusade Day and Children's Harvest Home—it is necessary to begin preparations months before. We must first make ready the soil for the kind of seed we intend to sow, and after sowing, must, as far as possible, keep out the weeds.

Every local union should commence preparations for Harvest Home as soon as the annual conventions are over. If each department would, at the beginning of the W. C. T. U. year, formulate a practical plan of work, and then do its best to systematically carry out that plan, it could not fail to receive the reward of its faithfulness. Especially is this true with regard to work among children. There are many devices, such as the distribution of "seed pennies," and tiny potted plants (to be utilized in the Harvest Home decorations) which will aid the L. T. L's to keep in view the time of the ingathering, and encourage them to work for the "increase" in the membership and in the treasury.

The celebration of the day itself with an entertaining and instructive program rendered by the children will make it also one of wide interest to the "grown-ups," and add, incidentally, moral and financial support to the W. C. T. U.

It seems fitting that Harvest Home should be observed on Miss Willard's birthday. We feel sure that no celebration of that day could better please our beloved "chief" and "elder(ly) sister" of the L. T. L's than this of "bringing in the sheaves," thus demonstrating the activity and faithfulness of white ribbon workers, young and old.

And now, taking it for granted that our president and editor-in-chief is obeying orders and taking absolute rest, and does not read even THE UNION SIGNAL, we seize this opportunity of making a few personal remarks "unbeknownst" to her. We would urge upon our unions the advisability of emphasizing upon this occasion—the celebration of her birthday—the beneficent and wide-spread influence which Frances E. Willard has had, and we hope is yet to have in the world. Emphasize it, not by the use of fulsome flattery or conventional compliments, not by magnifying her *personality*, but by setting forth in as vivid a manner as possible the *ideas* for which she stands pre-eminent—the Christian temperance idea—the woman idea, the *human* idea. Picture her to the boys and girls, the coming citizens of our country, as the embodiment of an ideal patriotism; picture her as the ideal mother-heart which is large enough and strong enough to contain the whole world. Men and women are born hero-worshipers. Show them in Frances Willard one of the most heroic lives the world has ever known!

"'Hitch your wagon to a star'? Pshaw!" exclaimed an enthusiastic Y, "I'll hitch mine to Frances Willard and *get there* before you do."

All of which simply means that our beloved leader is a shining example of a Christ-like consecration to the service of humanity. May she long be spared to lead the work and the workers, is the fervent prayer of every white-ribboner this day!

THE RELATION OF THE CHURCH TO THE STATE.

"Render therefore unto Cæsar the things that are Cæsar's and unto God the things that are God's." "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." In these words Christ struck the keynote of His attitude toward the temporal power of His time, and we believe, of what should be the attitude of His church towards the temporal power. It was an attitude which alienated from Him many of His immediate followers and which finally cost Him the allegiance of His nation. Mistaking it, His later disciples have made their most grievous errors.

As the reward of obedience to Jehovah the Jewish nation was promised autonomy and earthly prosperity; subjection and ruin overtook them (the prophesied penalty of their broken faith), and language is exhausted to image forth the glories of the Messiah's kingdom who should come to deliver them from their foes. Their whole conception of a victorious all-conquering nation was of a theocracy. At the coming of Christ the expectation of the people was fixed upon a temporal king. Overlooking the necessary spiritual condition upon which all the promises were based, they looked forward with assured confidence to the glorious reign of the King of kings who should deliver them from the hated rule of their conquerors. He came, but refused the crown they were so eager to press upon Him. They crucified their king and with him all their hopes.

Had the Jews as a nation accepted the humble teacher whose doctrines dashed all of their hopes, the turbulence and rebellion which ended in the destruction of Jerusalem, and the exile of the nation would have been subdued and out of the ruins of the Roman Empire, filled with the life which animates Christian nations to-day, Judea would have arisen the greatest world power that had yet existed. But, blinded by their visions of an earthly conqueror, they turned aside from the glorious future that opened before them, and to-day Israel wanders over the face of the earth, the outcast of nations.

But the mistake which Israel made Christians have been prone to follow. It is very hard for our human nature to learn that no real conquest (outside the realm of mere material things) is ever made by force; that mind can be subjugated only by ideas. Impatient of the slow progress of the doctrines of Christ over the hearts and minds of men, Christians have striven to hasten these conquests by force. Like the five thousand whom He fed in the wilderness, the would-be followers of Christ have been determined to take Him by force and make Him a king after their own petty conceptions of kingship. But the kingdoms set up "In His Name" serve only to emphasize His refusal of an earthly crown.

The whole history of man's attempt to unite church and state is one long illustration of the truth, "My ways are not your ways, neither are my thoughts your thoughts; for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." In the name of Him who bade His followers turn the other cheek to the person who smote them upon one; to love their enemies and pray for their persecutors; whose last miracle of healing was performed for one of the mob that came to drag Him to His doom, and upon the cross prayed for His murderers, Christians of whatever name, when temporal power has been the ally of the church, have silenced those who differed from them with torture and death. So, too, when man would establish a universal kingdom, fire and sword, torture and death are his instruments for bringing his fellow mortals under his supremacy. Time passes, conspirators murder this king of rebellious subjects or he is forced to yield to the superior prowess of some greater conqueror.

God, too, seeks a universal kingdom. The stone cut out of the mountain without hands is destined to fill the whole earth. But no such ephemeral sovereignty over unwilling and rebellious subjects meets His requirements. His kingdom is an everlasting kingdom; of the increase of His government there shall be no end. But a kingdom thus secure from conspiracy and dissensions cannot be established by any methods known to men. Force can neither create nor maintain it. It must be sustained by willing subjects, and the King refuses all others. The only chain which can bind the subjects of His kingdom is the chain of love. The King wove the chain, and earned His right to the unwavering allegiance of His subjects by giving His life for them. Having been lifted up from the earth, He waits patiently until the great sacrifice shall have drawn all men to Him.

We may well long for the coming of that kingdom so unlike anything that men have ever set up. Its glories we cannot overestimate. We can but dimly picture the blessedness of the reign which will inaugurate unbroken peace on earth, good-will to men. But we shall only hinder its coming if we seek to hasten it by man's methods, if we arbitrarily unite church and state. The past and the present clearly prove that these attempts only injure the cause they seek to aid. The Jews in their bitter resentment of foreign rule would have none but a temporal king for their long looked-for Messiah. They scorned the gentle doctrines of Him who sought to turn the hearts of the people away from their earthly aspirations to God. They closed their ears to His words, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." The Prince of Peace was no prince for them. They crucified Him and with Him perished also their hopes as a people. So the Christian church whenever it has sought first the things that come only as the fruits of the kingdom of God, when it calls to its aid the power of the state and would compel men's allegiance by force, has defeated itself. We have happily outgrown the age of savage persecution, yet still in the union of church and state the church suffers only loss.

God has made man a free moral agent. He who knows the nature He has made, leaves His creature free even to defy His Creator. Man must choose God freely, must serve Him voluntarily else the service is not accepted. And man thus endowed with freedom, instinctively claims his birthright and resents any attempt on the part of his fellow-man to deprive him of it. Hence when human law demands of him allegiance to a power whose reign is primarily over the spiritual forces of his nature and which derives its prerogatives from the unforced dictates of his own conscience, he rebels. That is a domain over which human law has no rightful authority.

"The kingdom of God cometh not with observation." Because it is the kingdom of God, it must be set up in God's way, not man's. To serve its interests we must seek to learn God's ways. We can hasten its coming not by linking it to earthly powers and potentates nor by bringing to its defence armed hosts and the murderous implements of warfare, but by living and proclaiming its truths until the little leaven shall leaven the whole lump. Only thus, by the glad surrender of each individual soul can the kingdoms of this world become the kingdoms of our Lord and of his Christ.

RESULTS OF THE RELIGIOUS PARLIAMENT.

"A consummate triumph of liberalism," says a representative Chicago newspaper, referring to the World's Parliament of Religions. We would call it rather a consummate triumph of Christianity. That a Christian nation should be the first to break down the barriers of religious prejudice; that Christian churches should call together the first international congress of religions, and extend the hand of fellowship to brothers hitherto widely separated from them by bigotry and dogma, speaks more emphatically than words for the truth of Christianity, and for its claims as the highest of all religious ideals.

The parliament is in itself a splendid exemplification of the teachings of the Christ of the gospels, and demonstrates the fact that with a clearer understanding of those teachings, with the growth of the Christ idea, comes a consciousness of the common origin of all religions, and of the truth that "in every nation he that feareth God and worketh righteousness is accepted of Him." And the readiness with which leaders of the ten chief religions of the world responded to the invitation of Christianity and came from the four corners of the earth to greet their "brothers and sisters of America" is (as the most creed-bound Christian must admit) evidence that their religion, by whatever name called, has borne at least some good

fruit. Any faith which develops a spirit of brotherliness, which opens the ear to the cry of the world and stretches out a helping hand to struggling humanity, is in its nature divine. Pure and undefiled religion is ever the same, and the blemishes found in any system are due not to religion, but to man's imperfect application of it.

One effect of the parliament of religions upon the earnest truth-seeker must be to emphasize the pertinency of the injunction, "Judge not, that ye be not judged." We rejoice when the disciples of Confucius in China discriminate between the religion of America as exemplified in the parliament and the religion of America as set forth in the Geary exclusion law; we heartily applaud when a Buddhist priest from Japan, while voicing his sympathy and coöperation with a Christianity which acts upon the principle of a common brotherhood, at the same time declares his scorn and hatred for "Christianity" as portrayed in the treaties of the Christian nations with his country. Let us in the same spirit discriminate between the true and the false in non-Christian religions. We do not want China or Japan or India to judge our national religion by certain sinful practices—the liquor traffic, for instance—carried on in the name of Christianity; neither should we regard the degrading customs which flourish in oriental lands as distinctive features of their religious faith.

Religion (from *ligo*, to bind, and *re*, again) signifies that which rebinds man to his Maker, that which reunites Father and child, and any system of philosophy or ethics which succeeds in bringing about this reconciliation—anything which impels the son to arise and go to his Father—belongs to the domain of true religion. And who, sitting an interested listener in the halls of the Art Institute the past three weeks, will deny that there is much in non-Christian faiths which bears the unmistakable impress of the Divine Teacher, the Spirit of Truth, which comes direct from our common Father?

The practical study of comparative religions afforded by the parliament proves that there exists in the minds of all men a subtle and instinctive recognition of the true relation between God and man, which, sooner or later, and by divers methods, wells up into consciousness. "Creation, not redemption, conferred religion on man," said Dr. Lyman Abbott. "All men are seeking God whether they know it or not. The incentive—the law of growth toward God—is in ourselves and nothing can pluck it out." The one main point of resemblance revealed by this presentation of the different religious systems by their representative men is that each one has a Saviour who came not to create but to develop religion, and that the soul's salvation is dependent upon the conscious presence of that Saviour *in the heart*.

Divinity in humanity! This was the key-note of the parliament; a note which awakens a responsive thrill in every truth-hungry soul, and which, struck for the first time in history by the religious world in unison, shall continue to echo round the globe in swelling chorus until above the din and roar of life's battlefield the grand diapason shall sound full and clear, attuning every heart to the divine harmony, and hushing into silence every discordant note in creed and dogma. He who finds God in man finds the Christ of the gospels, the universal Saviour, no matter by what name they may call Him.

Every speaker, every participant in the unique and stirring scenes of this remarkable congress, appeared profoundly impressed with the prophetic significance of the occasion. All seemed to realize that the event signalized the ushering in of a new era for the human race. "Mine eyes have seen the glory of the coming of the Lord," exclaimed one Christian leader under the inspiration of the opening scene. And, indeed, the world seems to have had a new revelation of that glory, the parliament seems to have thrown a vivid flash-light upon the prophecies concerning the coming of the universal King. If we, as Christians, would hasten the millennial day, we must not fail to recognize the truth that "God fulfills himself in many ways," and that all His children are equally precious in His sight. Let us remember that the simple shepherd watching his flocks on the Judean hills, and the scholarly philosopher of the far East, wresting truth from mystical lore and occult science, each received the heavenly vision. And though to the one it came with the glory of a warm, close radiance which shone "round about" him, and to the other with the colder brilliancy of the far-off star, both were led to the same shrine, both were guided by the same spirit to the humble cradle of the Holy Child.

We deplore the fact that there should be a single Christian teacher or preacher in our land who is fearful of the influence of the parliament upon the religion of our western civilization. True Christianity must gain immeasurably by this contact with other forms of worship. It is only bigotry and fanaticism that have received a death-blow. This fraternal conference has but furnished additional proof of the preëminent inclusiveness of the Christian faith. It has shown that the "hundred names of God" are all contained in the one word LOVE, the Christian's name for the divine Father. All that is good and true and beautiful in oriental religions, ancient and modern, is found in the teachings of the Man of Nazareth, who adds to them the finishing touch, the highest truth of all. The founders of other religious systems point their disciples *to* the way of salvation, *to* the truth, *to* the higher life. Only one man—Jesus—rose to that sublime height where He could say, "*I am* the Way, *I am* the Truth, *I am* the Life." Other masters claimed to be teachers; Jesus claimed to be both teacher and the thing taught. He was and is, not only the door through which man goes to God, but the door through which God comes to man. "Jesus is man at his climax," said Joseph Cook, which is to say he represents that perfect union of the human and the divine, which all religions (that have any right to be called religions at all) agree is the supreme goal.

We can have nothing to fear from the parliament of religions, for the hand of God is in it. It is in harmony with His word as revealed in the gospels; it is in harmony with His word as unfolded in nature; above all is it in harmony with that word as it comes in living power to the hearts of men. The religion of the Orient and the religion of the Occident each has its rightful place in the divine economy, and the time will come when truth wedded to truth shall show to the world a rounded perfection measuring up to the stature of the fullness of Christ. The first world's parliament of religions will prove, we believe, a mighty factor in the winning of religious thought the world over, in the gathering of truth and the scattering of error, thus aiding in bringing about the great consummation—the union of God and man, of Heaven and earth.

AMONG the many prominent figures at the Parliament of Religions, Joseph Cook is avowedly in the lead. Though seldom occupying a front seat on the platform, he is inevitably singled out in his modest place by many hundred pairs of eyes in the audience, and the expressions on his interesting face are an index to the character of the speaker's ideas. He is quick to applaud what he approves, and his silence is equally potent in disapproving what he condemns. "In a certain sense," remarked one of the daily papers, "he has come to be looked upon as the representative of orthodox Protestant Christianity of the stricter type at the parliament." The following paragraphs are from a printed interview as to his views of the effects of the parliament:

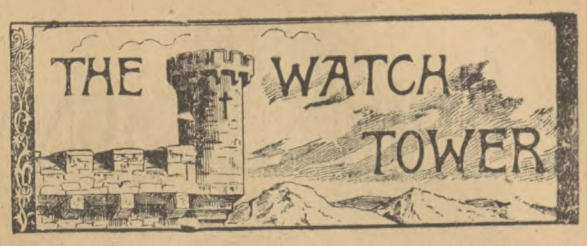
There are now no foreign lands. The antipodes are neighbors. There can be no more hermit nations. Speed of intercommunication is such that the world hereafter is to be healed or poisoned very much as a whole. International conventions of many kinds are a natural outgrowth of our new day. It was never before so easy or so important as now for Occident and Orient to understand each other. I am a friend of the Parliament of Religions and earnestly believe that good will come from it. But I have had some fears as to parts of it, and yet I think my hopes are now stronger than my fears. It is too early yet for a final estimate. It was supposed at first that Christianity would concede doctrinal parity with herself to the various faiths represented. All that I understand now to be conceded is parliamentary parity. It was feared by some critics that no adequate representation of the devotional spirit which ought to be common to all religions would be allowed, but every meeting has begun by the use of the Lord's Prayer, and sometimes Christian hymns have been sung. With very few exceptions all the speeches and papers have been marked by a spirit of devoutness. The liberty of open discussion by the faiths which Christianity opposes is secured by the courtesy of Christian managers. This courtesy should not be misinterpreted in the Orient as indicating that there is a large demand in America for the propagation of faiths hostile to the Christian religion. It is possible that some representatives of Mohammedanism, Hindooism, Confucianism, and especially of Buddhism may be greatly encouraged by the marked attention shown them here and go home and report that America is ripe for spiritual revolutions in favor of some one or other of the non-Christian faiths. If such an impression is received it will be a great mistake. The courtesies shown to the various strange faiths is characteristic of American love of free discussion and parliamentary fair play, and it is not to be understood as any abandonment of the general Christian positions of the management.

. . . . . .

Time will show that the non-Christian faiths have made no serious impression here. We have called to a parliament the representatives of those faiths, but we expect to send out missionaries hereafter as heretofore to teach Christianity at the ends of the earth. It is a preposterous rumor that there are twenty thousand Buddhists in Boston. So far as my personal knowledge goes, I do not know a single person born on this side of the Atlantic who believes in Buddhism.

. . . . . .

I hold it to be a demonstrable fact in philosophy and history that only Christianity can provide for man's deliverance from the love of sin and from the guilt of it without violating any of the self-evident truths of ethics. I affirmed only that if the ethnic faiths would carry out their schemes of thought and belief in consistency with the self-evident truths everywhere admitted they would grow from torsos into full statues. *When all the faiths of the world make their peace with self-evident truths and with the necessity of man's deliverance from the love of sin and the guilt of it, then the different religions will have made their peace with each other, and there will be but one religion. This is my watchword for one universal faith.*



On Duty has been in attendance upon the Religious Parliament for the past two weeks and has so thoroughly enjoyed the "feast of reason and flow of soul" that she cannot resist devoting her column this week to quotations from a few of the inspiring addresses. Let this serve as an explanation only, as apology would be out of place in the face of such a feast.

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Lady Henry Somerset's letter of greeting was received with great applause. Among many excellent things, she said: "By nature and nurture I am in sympathy with every effort by which men may be induced to think together along the lines of their agreement rather than of their antagonism, but we all know that it is more easy to get them together. For this reason the congresses which set forth the practical workings of various forms of religion were predestined to succeed, and their influence must steadily increase as intelligent men and women reflect upon the record of the results. It is the earnest hope of thoughtful religious people throughout the world, as all can see who study the press from a cosmopolitan point of view, that out of the nucleus of influence afforded by the congress may come an organized movement for united activity based on the fatherhood of God and the brotherhood of man."

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"What can result from this great parliament but the general conviction that religions are not barriers of ice which separate forever the members of the human family, but are barriers of ice which melt at the first glance of the Son of love."—*Prof. Minaz Tcheraz.*

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"If the astronomical bodies contain human beings, then I know that man there as well as here, is supreme. If they do not, then vast in mass, in distance, and in the swings of the revolutions as these bodies are, they are insignificant compared with the chief tenants of this small terrestrial planet."—*Prof. A. B. Bruce.*

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"A man does not *own* his wealth, he *owes* it—to the good of the commonwealth."—*Professor Peabody.*

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"Two things Christendom has proved it is unable to cope with. Those are the drink habit and the gambling evil. Chicago is to-day dominated by the saloon and the gambling den. But Mohammedanism is the greatest total abstinence society in the world, and Mohammedanism will not allow the testimony of a gambler in its courts of law. Therefore it seems to me it might be a good thing if the Mohammedans would establish several good living missions right here in Chicago!"—*Mrs. Eliza Sunderland.*

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"No man knows God; all strive with their highest powers to create Him by aspiration, and we need in this vast effort, not the support of some single sect alone, like Roman Catholics or Buddhist, but the strength and sympathy of the human race. What brings us here to-day, what unites us, but that we are altogether seeking after God, if haply we may find Him? We shall find, if we find Him at all, individually by opening each for himself the barriers between the created and the Creator."—*Thomas W. Higginson.*

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"Let us bring woman down from the clouds where the poets have sometimes placed her, and let us bring her up from the slime where beastly passions have dragged her, and let us place her on a good, solid, clean earth by the side of man, and so that the twentieth century may see man and woman sitting side by side full summed in all their powers, dispensing gladness and each reverencing each, and living even as they should, in love."—*Rev. Annis F. Eastman.*

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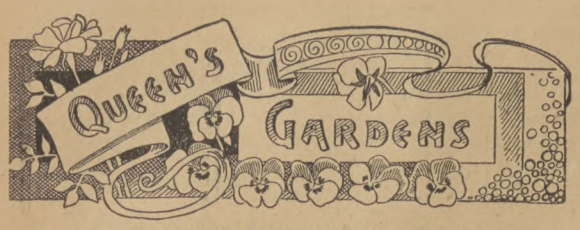
"In educating the masses and in extending enlightenment to our women you can do much. Every year you are lavishing—I shall not say wasting—mints of money on your so-called foreign missions and missionaries sent out as you think to carry the Bible and its salvation to the 'heathen Hindoos.' Little do you ever dream that your money is expended in spreading abroad nothing but Christian dogmatism, Christian bigotry and Christian pride. I entreat you to expend at least one-tenth of all this vast fortune in sending out unsectarian, broad-hearted, educational missionaries that will spend all their efforts and energies in educating our women and our masses."—*Rev. B. B. Negarkar.*

ON DUTY.



THE BEAUTY OF INTELLECTUAL CULTURE.

BY HESTER M. POOLE.

The most wretched of all persons is she who, in the midst of sorrow, isolation, or reverses, has no intellectual resources. Pleasures fail, friends are not always at hand, and trials are sure to befall. Then aside from the consolations of a religious faith and philosophy, what can be so helpful as the delight of intellectual pursuits?

"I cannot give wealth to my daughters," said a thoughtful man, "and it would not give them happiness if I could. It might render them hard and unloving. Neither can I insure them against sorrow and disappointment. But I can do one thing, after instilling good principles and a sense of humanity, and that is to foster a taste for good, healthy literature, and a love of culture. That, alone, will make them forget pain and the regrets that come even into the sunniest life."

I thought him a wise father and sighed to think how few like him there were.

Most parents think their duty done when they have sent their children to a good school and have provided for their use a few classics and a popular magazine. They are allowed to pick up books here and there; and, as popular taste is by no means of a high standard, they are likely to read slipshod literature, books thrown off the press with no merit under heaven, but with much want of merit, if not positive vice. The one safeguard is the cultivation of a high literary taste, the keen appetite for the best reading and for conversation with persons of noble intelligence.

By such persons I mean those of the finest aspirations; those who have studied and thought, as well as read good books. To read without reflection is like pouring water upon sand, it passes through and carries nothing with it. To associate with the unaspiring is to keep to a low level, not to arise to the higher springs of life.

Why are we placed in this world of superb and complex interest and beauty, a world which challenges all our powers to even observe its most superficial aspects, a world where every living plant and animal is instinct with mysterious life that unfolds itself to our comprehension only after loving, continuous, sympathetic study, if not to develop our intellectual powers by every means within our reach? Says Lowell:

"Life, the one block
Of marble, that vouchsafed whereon to carve
Our great thoughts, white and godlike, to shine down
The future. Life, the irredeemable block,
Which one o'er hasty chisel-cut oft mars."

If it were possible, more than man, woman needs intellectual culture. Once the opposite was thought to be true. To know anything beyond a smattering of music and French, to interest one's self in social problems, even to think at all, was a crime. A woman ought to be amusing, graceful, dependent, clinging. Her ideal was that of a grown-up child, pouting and perverse, pretty and prim, rather than a being with a soul. She was expected to live only in her emotions and her affections. Reasoning was not required. To exercise judgment, to discard prejudice, to be anything larger than a partisan, the slave of every whim, was to be a female monster. And so this inadequate conception of the womanly nature perpetuated itself through the ages, in the harems of the East and under the very shields of chivalry it balefully flowered, and its hot and fetid blossoms scattered their seeds over all the world.

But the divine nature is too strong to be crushed. One after another revolted at her restricted life. Sometimes the chains of custom and habit, forged in ignorance, galled her to the quick. Though ofttimes wreathed in roses, they were forever chains. Revolts grew more frequent as man himself developed. Here and there a tortured, struggling spirit revenged itself upon the sensuous hypocrisies of society, and in the search for a purer freedom sorely beat its untried wings against the bars that hemmed it in.

Such was the case with George Sand, that "man's brain with a woman's heart," that, in spite of all mistakes, won the reverence of Mrs. Browning. The latter understood the truth that all passionate souls in transitional periods are apt to display eccentricities. In the shadows of those mountain peaks that the rays of the morning sun first kiss, and whence is visible a broader horizon than can be seen by dwellers in a narrow valley, yawn deep, dark, abysmal gulfs. God seldom gives greatness without some corresponding weakness, thus preserving the general average. No growth takes place in straight lines, and the grandest aspirations do not always go hand in hand with judgment.

Mary Woolstonecraft was another who rebelled at perpetual childhood. Voicing the torment of her spirit, she uttered the word that was given her to speak, and so helped prepare the way for something better. At least she set her sisters to thinking, and that was needful.

Time passed until the royal soul of Margaret Fuller, the Minerva of the first half of the 19th century, took up the minor strains that had been chanted in such feeble, wailing tones through all the ages. A prophet, running before her era, she foretold with vibrant voice, truths that are only just now making themselves felt in social life. The gist of it all is, "Live out your own free, interior life." She says, "The gain of creation consists in the growth of individual minds that live and aspire as flowers bloom and birds sing in the midst of morasses, and in the continual thought of human destiny, which is given to eternity adequately to express, and which ages of failure only seemingly impede." "The truest grandeur of life is in the union of the power to discern truth with the sensibility to love it supremely. For this is the divinest use to which God, its author, can put it, and we so far identify ourselves with Him as we work lovingly in His ways to His ends." Golden words are these!

To the end of discerning truth, intellectual culture is imperative. It is Ruskin who says, "Truth cannot in any wise be prepared and sold in packages ready for use. Truth must be ground for every man by himself, out of its husk, with such help as he can get, indeed, but not without stern labor of his own. In what science is knowledge to be had cheap?"

It need not be forgotten, however, that the intellect is clear, cold, colorless. Like the sunshine it explores every nook and cranny and reveals what is, not what we hope and believe. That we must accept and declare. The process of so doing is the preliminary step in attaining intellectual culture.

And it must continue all our life long. Never can we yield the duty of observing, analyzing, comparing, reflecting and then of drawing logical conclusions. If we love truth supremely, often and again we shall reach it by the same intuitive process by which the bee sucks the honey-bearing flower. Our Maker has so constituted the soul that it at once, if not prevented, if in harmony with His laws, recognizes its natural pabulum. Not the less should we apply the plumb and square of the intellect to ratify the correctness of the intuition. And only by this method can woman balance the marvelous depth of her emotional nature.

But this is not all. The intellect is neither moral nor immoral. It is simply unmoral. It never led a martyr to the stake. Truth is its instrument, not its end. It needs warmth. Intellect contains the rays of light, not heat. It lacks the warming, fructifying love inherent in the womanly nature. It needs to be vivified by faith, that "antiseptic of the soul." Love and the faith that is its handmaid, illuminated by the intellect, are the last and best aids to human character.

As the fine grain of wood is visible only after polishing, so the loveliest characteristics of humanity may be unexpressed until they have been brought out by intellectual culture.

Metuchen, N. J.

NEW YORK STATE NEWS.

Your reporter, like the rest of the world, has been to the World's Fair, and as a natural consequence this letter is late. If occasionally a worker takes a vacation the *work* does not, and New York workers are active as ever.

CHAUTAUQUA COUNTY.

White-ribboners met for their annual convention at Ellington and a magnificent report of the meeting is published in *The Advance*, including the president's address in full. *The Advance* has a W. C. T. U. department edited by Mrs. Harriet S. Marsh, who evidently understands her duty and performs it. Seventy-seven delegates were present besides many visitors.

The two evenings were taken up with a lecture by Miss Harriet May Mills and a young ladies' entertainment. Miss Lillian Phelps, of Toronto, who was spending a few days in that section, was present and gave timely help in many ways. Mrs. Mead and Mrs. Marsh were chosen delegates to the National Convention at Chicago. The old officers were all reëlected except the treasurer who, on account of absence, could not accept. Excellent resolutions were adopted, plans of work laid down and everything which goes toward making a successful meeting was done.

WAYNE COUNTY

convention is reported in the *Alliance* published at Sodus. Among other things it says: "If one would see broad, true womanhood at its best collectively; keen, intellectual, stately, yet tender, maternal and holy, nowhere is it better displayed than at these conventions of the Woman's Christian Temperance Union." And as this answers for every other county as well as Wayne, I quote it. The address of the evening was given by our state president, Mrs. Mary T. Burt, who held the close attention of her audience in spite of extreme heat. Mrs. Burt outlined the work of our state during past years, and gave a brief summary of the work done during this year. A gain in membership of 1,500 means much, while the work accomplished has been truly great. She reviewed the legislative work, spoke of our law enforcing the teaching of scientific temperance in public schools; of the law which prohibits the sale of liquor on any fair ground, and many other laws which have been helped along by the work of the Woman's Christian Temperance Union.

Miss H. Ellen Orton was elected president for the coming year.

DELAWARE COUNTY

comes next on the list, holding its annual convention at Bovina. Rev. Dr. Lee, of Frankinville, formerly pastor of the church in which the convention was held, gave cheering and encouraging words. He recalled the time some years ago when a little Welsh girl, about sixteen years of age, stood on that platform to plead for the overthrow of the liquor traffic. That little girl is known to New York white-ribboners as Susanna Evans Pech, of New York City.

Rev. I. Park, of Walton, gave the address the first evening, and Mrs. Julia A. Bidwell, state superintendent of Sunday-school work, on the second evening. In the afternoon Mrs. Bidwell gave an illustrated address to the children, which was enjoyed by young and old alike.

This county has taken up fourteen departments, with a bright, active superintendent over each. The county is well organized, having nineteen towns and twenty-six unions.

A male quartette furnished music both evenings, which was highly enjoyed by all. Good music adds much to the pleasure and profit of our conventions.

FULTON COUNTY

met at Northville, in the Baptist church, with a goodly delegation present. Fifty-four delegates represented the five unions in the county. Mrs. Mary J. Weaver, state superintendent of evangelistic work was present, and gave a Bible reading and a talk on social purity. In the evening a gold medal contest was held, interspersed with fine music. The pastors of the three churches all assisted in making the convention a success.

Some of the ladies from Fulton county, in company with Mrs. Weaver, went into Hamilton county (which is the only unorganized county in our state), and held a meeting at Wells. The people were deeply interested. The result was that a local union was started there, and we trust the seed sown may bring forth an abundant harvest.

SCHOHARIE COUNTY

held its annual convention at Sharon Springs, nearly every union being represented. Miss Lizzie Margetts, of Candor, Tioga county, was present, and gave a most instructive Bible reading, besides delivering the address of the evening. Miss Margetts is one of our youngest workers, and during the past months has done much to build up our work. She spent two weeks in this county, organizing four new unions and increasing the membership

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40 YEARS THE STANDARD.

one hundred and six. She held a parlor meeting every day to explain department work, in addition to the public meeting. She also organized a Y in Sullivan county, and gained fifty new members. Let us have more of such workers. We feel like thanking God continually for the consecrated young women who can accomplish great things when "In His Name" they undertake them.

Three new departments were taken up, and superintendents appointed. The membership of the county is nearly two hundred. A gold medal contest occupied the second evening.

TOMPKINS COUNTY,

although not yet a year old, is one of the most active and aggressive in the state. A temperance paper, *The Plain Truth*, published weekly, is a help to them in keeping the work before the people. A Fourth of July picnic was held at Freeville in Riverside Park under the auspices of the county union, the county president, Mrs. Carrie E. Bouton, of Ithaca, having charge. The Juvenile League of Freeville assisted in the exercises, several clergymen lent their aid, and with music added, a fine program was rendered. As the day drew to a close all felt that much had been done to counteract the influence of the saloon on that day.

OTHER COUNTY CONVENTIONS.

A late report of a convention held with Nelson union in *Madison county* comes to me which contains many good things. A practical paper was presented by Mrs. Helen M. Jarvis, entitled, "Let Us Prepare for Suffrage."

Following this, the special topic of this convention, scientific temperance instruction, was introduced by a roll-call of the unions who answered to the question, "What have you done in the department of scientific temperance instruction?" Mrs. Lytie P. Davies, state superintendent, was then introduced, who responded to the question, "What more can we do?"

Mrs. Keating, the first lady commissioner of schools in the state, being elected from Oswego county, gave an excellent paper on the subject, "How can the teacher best teach temperance?" This was followed by discussion and questions ably answered by Mrs. Davies on this department of work, which naturally also includes our present and coming franchise privileges, which occupied the remainder of the afternoon.

The evening session was opened with a praise and promise service. A royal welcome was given by Mrs. Bowers and also by the pastor of the church, and was responded to by Mrs. McDonald, of Oneida, author of the temperance book, "Apple Seeds." A fine address was given by Mrs. Davies.

The morning session was occupied by the county paper, edited this time by Mrs. Gifford, of Lakeport. This paper is edited by different unions and read at each convention. Resolutions were read and adopted, indorsing the Temperance Temple, also words of love and sympathy to Miss Willard. Help in entertaining the state convention was pledged to Onondaga county. School Commissioner Daniel Keating was present during the morning session, and gave us words of encouragement in regard to our work in the department of scientific temperance instruction, which he observes as he visits the schools in his district.

A most interesting and instructive school of methods was held in Tully Park, Onondaga county, conducted by Mrs. Ella A. Boole, first vice-president of the state in which every department of work was discussed, and the methods most helpful to the carrying out of the plans of work were fully explained. A parliamentary drill was especially helpful, and among other things the duties of officers received considerable attention.

Tompkins County has recently held its second annual convention at Dryden, and special mention is made of the beautiful decorations, so deftly arranged that our emblematic colors, white and yellow, alone were visible, while evergreens, tied with white ribbons, made a charming background. This county, organized last year, is a strong "infant," and we are proud of her. Mrs. Mary J. Weaver, our state superintendent of evangelistic work, was present, and was a power. Her Bible readings and wise counsels added much to the success of the convention. Mrs. P. J. Adams, state organizer, who worked so faithfully in this county a year ago, was also present, and all felt grateful for her presence and assistance.

The superintendents reported good work done, and the department of fair work was taken up. A paper, entitled, "Woman's Part in the Redemption of Man," was read, and ordered published in our state organ. Much business was transacted, and plans formed for future work, which will increase both membership and influence. All the officers were reëlected, and my correspondent says "the entire session was marked by a spirit of consecration and perfect harmony."

The annual convention of *Allegany county* was held in Belfast. After the usual routine business and address of welcome the annual address of the president was listened to with closest attention, and was well calculated to arouse all to a more forward movement. A paper presenting the economic side of the temperance and labor question, prepared by Mrs. H. B. Mason, was read, recommending total abstinence as the best remedy for hard times and high taxes. In the evening Mrs. Carrie Lane Chapman spoke on the suffrage question—while during the day also this subject came in for its full share of attention, and the responsibility resting upon the women in the fall election of school commissioner was made emphatic.

All the officers were reëlected. Among the resolutions was one of love and appreciation of P. A. Burdick, of Alfred Center, whose recent death they greatly lamented. Cut down in early manhood when his work seemed so necessary, yet he leaves a record behind him of which any man might feel proud. Not alone in Allegany county will he be missed, but in every place where he was known.

This county boasts of one of the best temperance camps in all the country around, located at Cuba. On W. C. T. U. day at that camp, the morning was given to an elocutionary contest which was fine, and a great help in making public sentiment. In the afternoon Mrs. Mary T. Lathrap addressed the people in her own forcible way, the meeting being presided over by Mrs. V. A. Willard, county president.

Niagara County has just held a most successful convention at Gasport. Mrs. Mary J. Weaver was present during the first day and evening, conducting a consecration service which will long be remembered, and giving a fine address. She was also very helpful in many other ways. A severe storm kept many at home this first day, and consequently much was crowded into the second day, but the business was kept well in hand and was conducted with order and dispatch by our efficient county president, Mrs. Ruth A. Frost. The reports of officers and superintendents were good, and received with applause; the annual address of the president was fine, and was published next day in our Lockport papers.

Mrs. Frost was reëlected president, and after her election she was presented with a beautiful writing desk and book-case combined, the presentation being made by Mrs. E. G. Dietrick, president of Lockport union, which is the oldest union in the county. Mrs. Frost, after her surprise was over, responded in a very happy manner, and this incident left a warm spot in every heart and each worker resolved that during the coming year no "black marks" should be set over against *her* name in the records which shall be kept in that desk. Mrs. Frost was also made a life member of the state union.

Plans for work at our county fair were discussed, and also for work along other lines, and we all felt that much good had been done. The suffrage question came in for its full share of attention and helpful hints given concerning our voting this fall. A goodly number of subscribers for our state paper was secured, and the matter of our duty in supporting this paper, *Woman's Temperance Work*, was kept before the women. The kindness and hospitality of the Gasport people was fully appreciated by all present, and before the convention adjourned an invitation was given for the next convention to meet with the Lockport union in February.

LATER NOTES.

Byron local union reports a fine parlor meeting held at the home of Mrs. Rowley, and the success of this meeting creates a desire for "more." Mrs. Hawthorne, of Alden, gave an interesting address on personal responsibility. Supper was served on the lawn, about ninety partaking of it. A fee of ten cents was charged and nearly fifteen dollars added to the treasury besides several new members being gained.

Lockport City union has held two parlor meetings with like results, at the home of the president, Mrs. E. G. Dietrick. The first was held in the evening, and our state president, Mrs. Mary T. Burt, was with us, which was indeed a treat. Mrs. Burt is in the forefront of the battle all the time and her words to us on this occasion were both cheering and helpful. The outlook is encouraging and with faith in God we can do all things. I wish Mrs. Burt might visit every union in the state.

Our second parlor meeting was the annual, when reports were read and officers elected. Many new members are gained by parlor meetings, and we cannot have them too often.

As the time approaches for our state convention we look about us to see what has been accomplished—to take account of stock as it were. The convention will be held in Syracuse, October 3, 4, 5, and a full report of it will be sent promptly.

Onondaga County will have its hands full this fall, as the entertainment of our state convention with nearly 500 delegates is no small undertaking, but in addition to this they do valiant work for the W. C. T. U. at the state fair in Syracuse every year.

Our state W. C. T. U. has had headquarters on the fair grounds for some years past, and amid many trying circumstances and discouragements our state president has been on the ground from the opening to the close of the fair each year. The banner of the Woman's Christian Temperance Union has been upheld, and our cause kept before the people. A fund for the establishment of a permanent building on the grounds is growing and we trust that this year will see blessed results from this work, which is a labor of love entirely with our president. I shall tell more of this work later on.

Many of our cities, towns and villages are interested in "school meetings" these days, and we find the women to be a potent factor in all such gatherings. In my own city, only a few days since, we had a lively time over the election of a school trustee, and nearly every woman in the district who was eligible *voted*. As I stood on the steps of the school-house and handed out ballots, I smiled to myself and said, "Who says the women will not vote when the opportunity is given them? Here are some of the very best women in the city, and they rather enjoy it, too."

Fairport, in Monroe county, reports a most successful school meeting, and the election of a woman trustee, Mrs. Mary Higbie, making *two* women on the school board. Mrs. Johnson, of the Fairport W. C. T. U., is now filling that position for the third year.

At the November election the women of our state can go to the polls and vote for school commissioner. Every woman must register in person on October 21 or 28, and we trust the women will look upon this as a Christian duty, and perform it, and then cast their ballots on election day, first asking God's blessing upon the action and the result.

FRANCES W. GRAHAM,
State Reporter, Lockport.

MISSOURI.

HOW THE WORK GOES ON.

Notwithstanding the fact that there has been a suspension in business of almost every character, the work of the Woman's Christian Temperance Union goes steadily marching on. Well may it march on, for the demon of darkness is on the alert for disheartened victims.

One of the most encouraging things in the work this year is that the young are stirring themselves in behalf of the white ribbon army, which must soon march on to victory. The popularity of any organization must depend largely upon the social and literary features introduced. At Dexter, an entertainment, "The Queen of Fame," was given with great success. Frances Willard was crowned "The Queen of Fame." A social was given to the participants in the entertainment and refreshments were served. Miss Carrie Lee Carter addressed the girls, and a Y of nine members was organized.

At Bloomfield the union is at work. An ice cream festival and a lawn party have been recently given.

The Stoddard county convention was held here August 22.

At Bernice a new union has been organized with thirteen members and eleven honoraries. A few gentlemen enlisted in the cause add much to the dignity of a union.

The convention for the second district was held at Kirksville, or "Bone-ville" as it is sometimes called by the inhabitants.

Miss Carter has visited towns in this vicinity with great success. She spoke at Edina, Labelle, Newark, Know City and Canton.

At Edina, five new members were gained. There was a fair audience and a good collection was taken.

Four new members were gained at Know City and four at Newark.

At Labelle eight yearly subscriptions for THE UNION SIGNAL were taken by the ministers. Labelle has had a lawn party—about three hundred present and she and Edina have had the Whitneys for a week.

Newark has had a good Demorest contest in which a large audience was well pleased.

"They do say" that the Y's of Springfield are doing excellent work and we believe it is true from the symptoms discerned by us when we were there. At the convention recently held there they acquitted themselves with honor.

The evening session set apart for them was presided over by Miss Diltzer. After devotions a Y quartette broke the stillness by rendering some music. An address by Miss Carrie Lee Carter followed and much enthusiasm was awakened. She told the young ladies that while beauty and grace were a charm, they should learn that there were times when they should frown, and

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that to smile and look sweet was not all they had to do. The girls did themselves credit on other occasions throughout the convention. The church was beautifully decorated and they were largely instrumental in the work.

Miss Carter gives good report of work done by the Y's at South Side St. Louis, Trenton and Memphis.

A silver medal contest and a social have been given by the Brocks Prairie union. The silver medal was awarded to Miss Sarah Pflug. This is a new union and Mrs. Hall's lecture was an encouragement to them to go on with the work. This union wishes to thank those who have sent literature and especially the Neosho union.

Ridgeway has had a good time at a picnic. Interesting papers were read and several speakers filled out the program.

Flower mission work at Hannibal is carried on under the supervision of one who is blind. She is very earnest and her work seems so remarkable when we consider the darkness in which she lives. Meetings are held every Sabbath in the prisons, and says the *Reporter:* The superintendent of this work deserves a word of praise. The union has thirty-five members and a weekly attendance of about twelve, although they are small they push ahead. They have contributed to the National Temperance Hospital and expect to have their names inscribed on a tablet in Memorial Hall in the Temple.

Mrs. Golladay, president of the thirteenth district, has visited all of the unions in the district except two. She spoke at Freeman, Garden City and Austin, in Cass county. The meetings were enthusiastic and new members were added to each union.

Johnson county convention was held at Kingsville, and all of the unions gave reports of good work done. Discussions awakened by papers added interest to the work. A fine address given by Mrs. Hoffman was the climax of a successful convention. In this district mothers' meetings have resulted in a wonderful power for good.

The *Cass county* convention met at Pleasant Hill. This convention boasts of an exceptionally fine program and a large attendance. Mrs. Givan conducted the devotional exercises. Mrs. Hoffman again gave an address and extensive plans for future work were laid.

Green Ridge union of Pettis county is prospering and keeps up interesting temperance prayer-meetings.

Sedalia is making extensive preparations for the state convention. They have had several successful teas and are preparing for more. They have engaged largely in rescue work and jail and prison work. Religious services are held every Sunday in the jail during the summer under the leadership of an honorary member. Seven of the prisoners now hold a prayer service every night.

East Sedalia has inaugurated flower mission work at the hospitals and railroad work. At a railroad meeting a brakeman spoke very interestingly.

"Neglect not the gift that is in thee," was the motto adopted by the convention at Clinton. With Mr. and Mrs Wisker, of Sedalia, Mrs. Warden, of Osceola, Mrs. Alice Williams, of Appleton, Mrs. Lord, of Sedalia, and Mrs. Hoffman, state president, added to the force at Clinton, the convention must have been exceedingly interesting. Professor Hall, a musician of high standing in his profession, conducted the music at each evening session and each evening entertainment was excellent. After such a convention in the Artesian City, the people will surely drink artesian water.

The convention at Springfield following close upon the one held at Clinton was interesting and was well attended. Springfield has a rescue home, and Wednesday at 4 p. m. the convention adjourned to the home. The home was adopted by the convention and every social purity superintendent made a member of its executive committee. During the convention a telegram of sympathy was sent to their sick president.

Mrs. Clara Hoffman was present, and many schemes for work were considered. In the course of her remarks, Mrs. Hoffman said: "So long as Christian men pray like saints on Monday and vote like devils on Tuesday, the saloon interests of the country will remain securely entrenched behind law." After her telling speech had been concluded the meeting was given an enthusiastic address by the president *pro tem* and the meeting adjourned.

A conference of the W. C. T. U. of *Lawrence county* was held at Aurora. The district president and various representatives from the unions throughout the district were present. One of the original Ohio Crusaders added much to the interest of the meeting by her "Reminiscences of the Crusade." This county gathering concluded it was so profitable and pleasant to meet together that they would hold their meetings semi-annually.

"See what the Y's and good have done." Six of the young men, honorary members of the Y, have had a contest at Pierce City, and Mr. Otis Maxey was awarded the medal. The music was furnished by the Y's and both recitations and music elicited much praise. We must enlist the young men if we would succeed.

The state convention will meet at Sedalia, October 4, 5, 6.

MRS. MARY E. JONES,
State Reporter, Humansville.

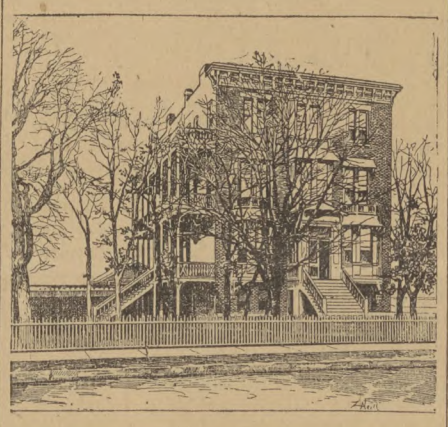
INDIAN TERRITORY.

MUSKOGEE NEWS.

Our school opened the 4th very encouragingly. The first week sixty were enrolled, and others are expected. This is, to us, very hopeful, as a sectarian school which has been opened this fall charges less tuition, which made us a little anxious for our school, and we are glad that so many more than ever before have been in attendance the first week of the term. Professor Crane has for his assistant Miss Alyne Goolsby, of Mississippi, who came well recommended as a teacher of elocution and music, as well as the branches usually taught in schools of this grade. She is a winsome lady, and is proving herself a successful disciplinarian.

During the summer our president, Mrs. Harsha, has had sociables every Friday night, at which ice cream and cake were served, and she tells me that these, together with some other ways, have enabled our treasurer to reduce the debt on our building to five hundred and fifty dollars. We call this doing well, and we expect to some day be out of debt. We could be this year, if all who claim to love the cause were as helpful as the few on whose shoulders the burden rests. Our fair is coming, and with it the temptations peculiar to our territory. We need the prayers of the faithful and the help of all in the battle against King Alcohol.

S. F. CROSBY,
Territorial Reporter, Muskogee.



THE NATIONAL TEMPERANCE HOSPITAL.

Conditions of membership in the Hospital Association: Signing of the temperance pledge, payment of $5 membership fee and $1 annually thereafter.

Needs of the Hospital: Members in its Association; endowment of beds, contributions of money, blankets, towels, etc. (As quilts cannot be used to good advantage on hospital beds, it is better to sell them at home and to send the money thus received.) Acquaintance with its principles and purposes. Urgent invitation is extended to all interested, and especially to all physicians, to visit the institution and make full inquiries in regard to its workings.

DELIVERANCE OF WOMEN FROM SUFFERING.

Editors of The Union Signal:

In addition to the fact that we have proven beyond a doubt, in the successful treatment of all cases at the National Temperance Hospital in this city, that not only alcohol and alcoholic liquors or beverages of any kind, but opium and morphine are not only in any case unnecessary, but harmful, in the treatment of disease or in the case of the convalescent, we have recently proven, also beyond any doubt, that there is an absolutely safe and speedy deliverance for women who have heretofore been unable to find relief, except by submitting to a very dangerous and sanguinary operation. This is a great thing for us to say, truly, but we cannot claim too much or say too much for what has been done, is being done and will continue to be done for suffering women.

Heretofore the operations of hystorectomy and ovariotomy, performed by cutting through the abdominal walls and peritoneum have been submitted to by suffering women only as the last resort to save life. The contemplation of such a dangerous, bloody and painful operation, with only a bare chance of living through, and even then to be followed by months of suffering in order to recover from the wounds left, have filled every sufferer with horror and dread, and prevented every woman who needed it from submitting to it, only, as I said before, in case of dire and desperate necessity. But now, thank God, new discoveries have been made, new methods have been devised and new instruments manufactured, by which those dreaded and fearful operations have been divested of danger to life, loss of blood, shock to the nervous system, and all things to be feared. This new method was only discovered less than a year ago, but forty-one suffering women, who never could be well again, have submitted to the operation and are now well and happy. Not a single life lost; every case made a quick and satisfactory recovery. The last case was performed at our hospital on Monday the 11th of September, on a lady from Kansas City, Mo., who had been a great sufferer for many years and who had tried every means, even spending more than a thousand dollars to find relief, but found none. The organs were diseased and could not be restored to a healthy condition. Their presence was a constant drain on her system and a source of irritation and great and agonizing pain; indeed, she was "sick all over." The organs were removed without the loss of more than a half gill of blood, and without danger to her life. She suffered some, very little, after the operation, no morphine or alcohol was used; she commenced to improve on the third day; has been able to eat everything desired, and is now, ten days after the operation, able to sit up in bed, and in another week will be able to return to her home.

We have two other cases on hand for operation this and next week, and these ladies, knowing about the good and happy results in the former cases, are impatient to have the operation performed.

I think the importance of this matter warrants me, as a member of the medical staff of our Temperance Hospital, to make known the glad tidings to the women of the world that there is deliverance at last for suffering women in the manner indicated above, and to ask every member of the Woman's Christian Temperance Union to make known that our hospital is the place, above all places, for the care and treatment of diseased women.

Very respectfully,
WM. D. GENTRY, M. D.
1619 Diversey St.

HOTEL RATES FOR NATIONAL CONVENTION.

It is impossible this World's Fair year to secure special concessions from hotels for the National Convention, but the following schedule is presented from those within two or three blocks or less of the Art Palace. These are for rooms only. All have restaurants connected with the house except the Grand Union; there are many others at reasonable prices at convenient distance, and there is an excellent one in the Art Palace itself.

PER DIEM.

Palmer House, Monroe street and Wabash avenue, two in a room, $1.50 each and upward,

Brunswick, Michigan avenue and Adams street, outside rooms, one in room, $1.50; outside rooms, two in a room, $2.50; outside rooms, three in a room, $3; court rooms, one in room, $1; court rooms, two in room, $1.50. These rates are to be divided by the number of persons in the room.

Windsor Hotel, Dearborn, between Monroe and Madison streets, two or more in a room, $1 each person.

Continental, corner Madison and Wabash avenue, two or more in room, 75 cts; and one dollar each, according to room.

Grand Union, Dearborn, between Madison and Monroe streets, $1 each person.

ESTHER PUGH.

RAILROAD RATES.

To White-Ribboners of the United States:

Your secretary of railroad rates for the approaching National Convention to be held in Chicago, October 18 to 21, has been investigating the matter of reduced rates for those who wish to attend that and the World's Convention.

The World's Fair excursion rates are the only rates, and the best, also, that can be obtained—are better than in previous years. These are:

On all western roads, *one fare* for the round trip, *plus $2.* This rate is good on *all days* and *all trains* and *until November 15.*

All eastern roads give a *one fare* rate, tickets good for *ten days.* This fare is *only* given on *certain days.* The dates are different on different roads, and must be ascertained from your local agents, as it is impossible to announce them all through THE UNION SIGNAL.

As it is desirable and more pleasant for delegates from the same state to come over the same road, you are requested to write the presidents of your respective states for information concerning the route selected for your state delegation.

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Indianapolis, Ind.

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WOMAN'S LECTURE BUREAU.

Patrons and lecturers are invited to visit the headquarters of the Woman's Lecture Bureau in the organization room of the Woman's Building at Jackson Park. We will be pleased to see you and talk over the work for the winter for which we are now arranging. It is necessary to urge upon all the necessity of coöperation in this line of the work and we trust that each union will do all that is possible to place the lecture work upon the footing it deserves.

Owing to the difficulty of unions in assuming the responsibility of raising money to compensate speakers for their lectures, Mrs. Marion B. Baxter has decided to devote a portion of her time each year to a special plan of work, particulars of which may be obtained by applying to the Bureau.

We wish to call special attention to the fact that Mme. Fanny Zampini Salazar, of Italy, will be available for woman's clubs in the East until February, and in the West for the remainder of the winter.

The following lecturers are under the management of the Bureau and will be available during the fall and winter.

Frances E. Willard.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw,* Pennsylvania and Ohio early fall, and New Jersey in November.

Mary T. Lathrap, Illinois and Missouri after the 25th of September.

Helen M. Gougar,* Pennsylvania and Western New York after the 22d of September.

Miss Anna Gordon, the World's W. C. T. U. superintendent of juvenile work.

Carrie Lane Chapman, Ohio in November.

Clara C. Hoffman, Wisconsin in September and November.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, Maryland first of October and Michigan the second week of October.

Mary Sparkes Wheeler, calls in Pennsylvania.

Rev. Eugenia St. John.

Rev. C. H. St. John.

Frank Dwight Denny.

Lou J. Beauchamp, calls for lecture courses.

Mary Seymour Howell, September and October in New York.

Messrs. Wolfenbarger and Huckins.

Eva M. Snontz, elocutionist, Michigan from October 25 to November 25.

Mrs. Emily Pitt Stevens.*

M. Naomi Trimmer.* Vocalist.

Josephine R. Nichols, Maine in September and Canada in December.

Prof. Rena Michaels Atkinson, calls for Indiana and Illinois.

Caroline B. Buell, Illinois and adjoining states.

Fanny Zampini Salazar, for woman's clubs during the fall and winter.

Marion B. Baxter, Pennsylvania and Maryland in September and New Jersey in October.

For dates, terms, etc., address

LUCY E. ANTHONY, *Manager,*
N. W. C. T. U. Headquarters,
Woman's Building, Jackson Park,
Chicago, Ill.

Permanent address, Somerton, Philadelphia.

BUREAU NOTES.

The Woman's Lecture Bureau wishes to call special attention to the fact that Mme. Fanny Zampini Salazar, of Italy, will be available in this country during the fall and winter. She will lecture on the arts, habits and literature of her own country.

We wish to call attention to the talent displayed by Frank Dwight Denny in his recitals and lectures. Unions desiring to make arrangements for this class of entertainment in lecture courses for the winter will secure all information by addressing

LUCY E. ANTHONY, *Manager.*

CONVENTION CALENDAR.

NEBRASKA, York, Sept. 26, 27, 28, 29.
KANSAS, Junction City, Sept. 26, 27, 28.
MARYLAND, Annapolis, Sept. 26, 27, 28.
MAINE, Rockland, Sept. 26, 27, 28.
TENNESSEE, Maryville, Sept. 27, 28, 29.
DELAWARE, Dover, Sept. 27, 28, 29.
NEW HAMPSHIRE, Jefferson, Sept. 27, 28, 29.
IOWA, Oskaloosa, Oct. 3, 4, 5.
CALIFORNIA, NORTH, Stockton, Oct. 2, 3, 4, 5, 6.
NEW YORK, Syracuse, Oct. 3, 4, 5.
MASSACHUSETTS, Springfield, Oct. 3, 4, 5.
NEW JERSEY, Camden, Oct. 3, 4, 5.
RHODE ISLAND, Providence, Oct. 3, 4, 5.
ILLINOIS, Springfield, Oct. 4, 5, 6.
MISSOURI, Sedalia, Oct. 4, 5, 6.
INDIANA, Richmond, Oct. 4, 5, 6.
UTAH, Salt Lake City, Oct. 5, 6.
PENNSYLVANIA, Lancaster City, Oct. 6, 7, 8, 9, 10.
CONNECTICUT, New Britain, Nov. 14, 15, 16.
WORLD'S AND NATIONAL, Chicago, Oct. 16–23.

Our Library Table.

WOMEN OF CLEVELAND AND THEIR WORK, "philanthropic, educational, literary, medical and artistic; a history in which more than one thousand people of Cleveland's past and present are mentioned as participants." Such is the story told by the title page of the aforesaid book. Its author is Mrs. W. A. Ingham, a prominent leader in W. C. T. U. ranks who speaks with knowledge.

Address W. A. Ingham, 138 Superior St., Cleveland, O.

PHILLIPS BROOKS' YEAR BOOK is a gift volume filled with the choicest selections from the writings of the Rt. Rev. Phillips Brooks, D. D. These are selected and compiled by "H. L. S. and L. H. S.,"—a page devoted to each day in the year, with Scripture texts and appropriate selections of poetry making a very choice collection for daily readings. Beautifully bound in blue and white and gold, with a vignette of Dr. Brooks set in the cover, altogether a unique and attractive design.

E. P. Dutton & Company, 31 West Twenty-third St., New York City.

WHAT SUGGESTIONS CAN BE OFFERED FOR MAKING SECRET PRAYER A GREAT REALITY. By the Rev. Henry Wright, M. A., late Honorable Secretary Church Missionary Society, London. New York: Wilbur B. Ketcham, 2 Cooper Union.

This very practical pamphlet is the first of a series entitled "The Helpful Hour Series," each one designed to be of aid to Christians in their daily life and work. It may be said of this booklet that it is just what it sets out to be—very clear and helpful.

SUNDAY READING FOR THE YOUNG, 1894, is an illustrated book of over four hundred pages of profitable and entertaining reading for children from the age of seven upward, including perhaps a few in their "teens." Besides stories and poetry it contains the recital of Bible scenes, illustrated texts to be colored, texts with missing words to be supplied, and other devices for the employment of busy brains and restless fingers.

Published by E. & J. B. Young & Co., Cooper Union, Fourth Avenue, New York City.

A NATURAL METHOD OF PHYSICAL TRAINING, by Edwin Checkley, contains in a nutshell very practical hints for the home training of the human frame. Modern civilization has swung clear away from the habits of the Greeks in their exaggerated attention to the body, to such an extent that it is a wonder this fearfully and wonderfully built temple does not more frequently break down under the unreasonable burdens it is made to bear, and the neglect, if not positive abuse, to which it is subjected. May every book like the above fulfill its good mission to "this mortal coil."

Wm. C. Bryant & Co., Brooklyn, N. Y.

MUSCULAR EXERCISES FOR HEALTH AND GRACE, as taught by Lydia J. Newcomb, lecturer in the department of physical culture in the National W. C. T. U. This volume, like the above, is practical and full of sense. Its illustrations, by Ella Perkins, will be of aid to the student in following directions. But any and all of these books will fail unless their precepts are followed *persistently.* Intermittent attention to any pursuit never yet was crowned with success.

Edgar A. Werner, publisher, New York City.

THE NEW HYGIENE. A drugless remedy for the treatment of all diseases, the promotion of health and longevity as practiced by Dr. Priessnitz, of Germany, and other eminent physicians. By James W. Wilson. Published by the Howard & Wilson Publishing Company, Chicago.

The country may be said to be flooded with books on how to get health and consequent happiness and he only is wise who, in reading, can separate the chaff from the grain. The book in question makes cleanliness the point on which all its recommendations turn—cleanliness without and within, the washing of the skin "with pure water," the washing of the alimentary canal with the same beneficent healer, thus keeping the wheels of our wonderful machinery free from clog, the constant attendance of Dr. Fresh Air, and the employment of sufficient exercise to develop the organs symmetrically and fully. There is a sweet reasonableness about the NEW HYGIENE that appeals to one more than the dreaded "prescriptions and doses at the hands of grave doctors." It may call down on its head abundance of criticism but one thing is sure—the human race can stand the application of a great deal more water than many use at present, and any line of reasoning that may induce people to use more lavishly God's universal purifier is one to be heartily welcomed and commended.

OSCAR PETERSON, RANCHMAN AND RANGER, by Henry Willard French, author of the "Lance of Kanana." Every boy who has enjoyed the "Lance of Kanana" can in a measure anticipate the good things laid up for him between the covers of OSCAR PETERSON. The story has the often used characters of Indians and cow-boys, but they never lose their charm for the young readers, and Oscar is a sturdy, brave, honest lad who can do none of his admirers any harm. It is just the book for the coming fall evenings when apples and popcorn and chestnuts, with a warm fire and a good story, make boy-life a thing to be envied.

D. Lothrop Company, Boston.

GLIMPSES THROUGH LIFE'S WINDOWS, by the Rev. J. R. Miller, D. D., selections from his writings. Arranged by Evalena I. Fryer. The compiler of this charming little volume has been very successful in her search through Dr. Miller's writings for nuggets of wisdom. Nearly two hundred selections, full of genuine piety and practical Christianity, illustrated by witty and apt ancedotes, fill this dainty book. There is not a page which does not suggest a thought and give an impulse "to a truer, better, richer, holier life." As the compiler says: "Many of the paragraphs here gathered contain incidents or illustrations through and by which the truth is presented. Every one knows the value of good illustrations; they help to make the teaching clear and they help to fix the lesson in the memory." She rightly believes that this collection of short paragraphs will prove of value. The volume is tastefully printed and bound, and has a fine portrait of Dr. Miller, which will undoubtedly prove acceptable to the large and ever-increasing circle of readers whom he has delighted and instructed by his "Silent Times," "Making the Most of Life," and other works.

T. Y. Crowell & Co., New York and Boston.

THE NEW REDEMPTION. A Call to the Church to Reconstruct Society According to the Gospel of Christ. By Rev. George D. Herron, D. D.

This series of six discourses will be eagerly read in these times of social perplexities. Professor Herron takes high ground, squaring the life of the world in its great problems touching capital and labor by the divine simplicity of the Sermon on the Mount, and making the Cross of Christ the pivot on which all human relations should turn and the center toward which all life should point. The author sees everywhere the signs of universal change. "We are," he says, "in the beginning of a revolution that will strain all existing religious and political institutions and test the wisdom and heroism of the earth's purest and wisest souls, a revolution that will regenerate society with the judgment of infinite love."

He portrays with impassioned and yet temperate eloquence the duties of the church in these new and trying times. It is a powerful arraignment, a trumpet call, a stirring argument, and ought to appeal to every one who has in view the good of his fellowmen. Professor Herron has already won a wide reputation as a forcible and brilliant writer. The present volume will add greatly to his reputation and influence.

T. Y. Crowell & Co., New York and Boston.

FOUR WONDERFUL YEARS. A sketch of the origin, growth and working plans of the Epworth League, by Joseph F. Berry, D. D., editor of *The Epworth Herald.*

Indeed, they have been four wonderful years, these initial years of the plucky young organization, whose simple motto, "Look up—Lift up," is being so beautifully worked out by its loyal members. Dr. Berry, who stands with sensitive finger upon the pulse of this child of Methodism, has told the story well in the above-named book. Every Epworth Leaguer, every friend and relation of an Epworth Leaguer and every one else, should know the history of the young people's society, and Dr. Berry has told it well. The latter part of the book explains the detail of work, and sums up some of the happy results therefrom.

Closely allied with this book is one entitled WORK AND WORKERS, which contains practical suggestions for the Junior Epworth League. It is written by Frederick S. Parkhurst, B. D. Work with the children needs the most careful and prayerful handling, since the bending of the twigs determines so surely the comeliness or crookedness of the mature tree. This little volume may well be called "meaty"—in fact, it is the very extract of thought-food, and can be strongly recommended to those who want to make their Junior Leagues a success. The work of each department is treated of, practical helps and hints in general are given, and a few charming outlines of talks to Juniors, together with a list of prayer-meeting topics.

Both books are published by Messrs. Hunt & Eaton, New York City.

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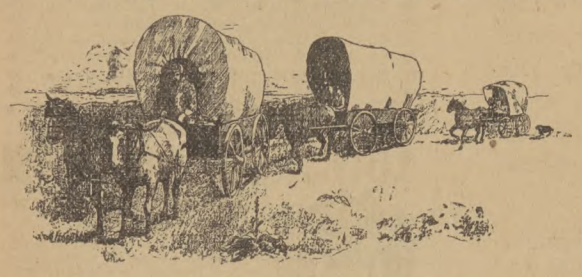
A DAUGHTER OF THE FARM.

DEAR BOYS AND GIRLS:—One June day nearly fifty years ago—when your grandfathers and grandmothers, many of them, were children—three white-covered wagons might have been seen trailing across a Wisconsin prairie. The wagons were filled with household furniture and other family belongings. In the first wagon sat the father; a fair-haired boy of twelve was in another and the third



SHIPS OF THE PRAIRIE.

team was driven by the mother. In front of her, perched upon the top of the father's writing-desk, were two bright-faced little girls about seven and four. A big Newfoundland dog trotted steadily behind.

This family of five had been traveling in this way for three weeks from their old home in New York state.

The long distance-had been accomplished without an accident except when the horse the mother drove went down in the quicksand and had to be "pried out" with rails. That happened near Chicago where there were so many signs marked "No bottom here" that the father said he "wouldn't be hired to live in such a place"! Quite a contrast, that, to the solidly built city of to-day; the great metropolis where one of the little girls afterwards—but I am getting ahead of my story.

The journey safely over, in a few weeks the Happy Family found themselves comfortably settled in a pleasant house near Janesville, at the edge of the leafy woods, with a wide view of the sunrise over the broad prairie. There were no neighbors within a mile, but the wise father and mother did not mind that; they had come to gain health and strength for their children and themselves. And the little ones, as the years went by, learned to love their "Forest Home" more and more dearly and never thought of being lonesome.

But who were this family? you begin to ask. Do we know them? Are they living now? No, they are not living now, for all have passed away to the heavenly home, save one. She is well known to you and all the world, as

FRANCES E. WILLARD.

she has grown up to be a great reformer. You are familiar with her face, for it hangs in every temperance home. Would you not like to know how she looked and what she did and thought when as a happy child she played on this beautiful Wisconsin farm?

Imagine a bright, energetic, lively girl, brimful of fun, small and thin—that is our little friend. Her skin is fair, her eyes are blue and her hair so bright a brown that it shines red in the sunlight,—a color we consider very beautiful now, but which in those days earned for her the name of "red-head" from thoughtless boys and girls, causing great grief to the sensitive child. I wonder if any of our UNION SIGNAL boys and girls are ever tempted to call names in this way? I am sure they never would if they realized the crushing grief it causes a shrinking, modest boy or girl.

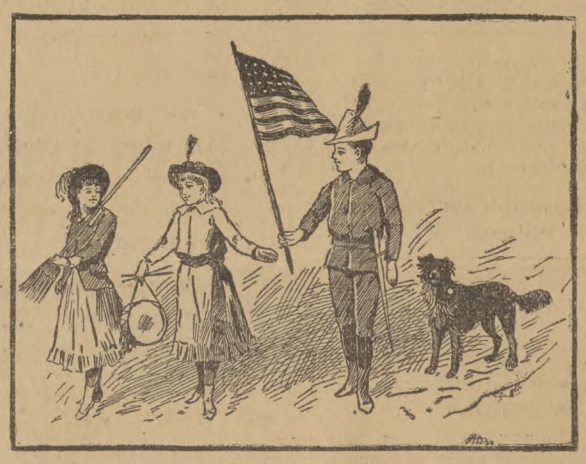
If our heroine had not been such a diligent little writer, I would not be able now to tell you so much about her happy childhood upon the old farm. But following her own instinct and her mother's desires, she commenced early to keep a journal of each day's doings. This in after life has been refreshing to her memory and has brought back many early thoughts and incidents for us to enjoy.

There must have been lively times at dear old Forest Home in the days when the young voices rang out over the pastures and through the woods. Fond as the three children were of study and books, they loved most of all the outdoor life with its many charms and its freedom. Oliver, the good-natured, willing, elder brother had no objection to his sisters joining in his sports, and the three were such boon companions that I cannot mention one without the others. And so it happened that at the age when you children nowadays are working your way through the public school, our little friend was playing boys' games upon the farm, making carts, sleds, cross-guns and whip handles with her brother and sister, walking behind the plow and learning wise lessons from nature's book. How she loved it! She has lived so much in God's blessed sunshine that it has become a part of her nature, reflecting through all these years of care and labor.

On the long Sabbath walks to church, and at the quiet talks around the evening lamp, the father opened to his children the secrets of nature, teaching them the habits of birds and insects, the names of trees and wild flowers.

Sunday afternoons the mother walked with her little ones through the orchard; there she talked to them of God's goodness, of tenderness toward every living thing, of the shapes in the clouds and of the great Heart of all. What better teachers could they have had?

I suppose that family life on a farm forty-five years ago was very different from what it is now, yet very much like. The family arose at daybreak in spring, and in winter long before that time. Each had his task to do, and the days were well filled. There was plenty of help, so that the children had opportunity for study and play, but could work if they had a mind. The long winter evenings were spent in study, in teaching the hired help or in singing for the father, who greatly enjoyed hearing his children's voices in song. They went coasting in the



AN INDIAN EXPEDITION.

short winter days, took care of their numerous pets (turkeys, chickens, peafowls, rabbits, goats, calves, colts and dogs), and played their favorite game of "Fort City."

What's that you ask? Let me explain. Frances was constantly making up new games. One of the few young visitors at Forest Home was their pastor's daughter, from the nearest town, who remarked one day that she should think they "would get lonesome away down there in the woods." This was too much for Frances, who proposed to show that they had all the requisites for a city by starting "a town" at once. The idea was hailed with delight, and as a result the pretty farm was planned out as a city, which, as the young reformer declared, "should have no saloons, no billiard halls," and, of course, would not need a jail! The road in front of the house was named Broadway, because that was "the most famous street in America," and a sign was set up, bearing that name. The lane which ran past the barn, cowyard and granary was called "Market St." The barn was the "Warehouse," the cowyard became the "City Market," the well, "City Fountain," the hen-house, "Family Supply Store," the corn-crib, "City Elevator," and the pig-pen "City Stockyards." They had a "Board of Trade," with round bits of bright tin for silver money, yellow leather gold pieces and cloth-backed paper bank notes.

The "Laws of the City" were very complete, and written by Frances with as much care as in later years she has given to the constitutions of great organizations. The "hotel" was a little shanty playhouse, and this game of "Fort City" was the source of much skill and never-failing interest.

They had no toys, of course, excepting those which they made themselves. When Frances and her sister joined the boys in mock Indian fights and hunting expeditions, they wore big paper hats shaped like cornucopias, trimmed with peacock feathers and painted by Mary. They had belts of bright red flannel in which were stuck wooden swords, bunches of arrows, etc.

I would like to tell you more about Frances' childish frolics; of how she saddled and rode the *cow* when her father, fearing she would be hurt, forbade her to ride the horses: of her seat in the top of the great black oak, marked, "EAGLE'S NEST, BEWARE!" where she climbed and wrote verses and the accounts of the day's events; of the "Artist club" and the "Rustic Club" with their two members each, herself and sister Mary; all these and more you will find in "Glimpses of Fifty Years" which you will want to get and read.

Fourteen years old and never in school! You know very few boys and girls who have not been at that age. But now a school-house was to be built near the Forest Home and all was excitement there. True, the girls had had a sweet and well educated young lady tutor for two years, but that they considered only "play school." The real professor and real school room were a rare and novel delight to study-loving Frances who had already begun to "dream her dreams" of great things to be done. This is what she tells us she said "inside of herself" when the spectacled Yale professor, in his long blue coat and brass buttons, stood and rang the scholars into school that first morning: "At last we are going to school all by ourselves, Mary and I, and are going to 'have advantages' like other folks, just as mother said we should! Oh, goody, goody, *goody!*"

Such had been the "advantages" of the home school, however, that our two pupils learned in *one* year what it took the others *seven* years to learn. The home school wasn't so bad, after all!

Her sixteenth birthday marks what she calls the "date of my martyrdom." It was all because the time had come for doing up her hair woman fashion and wearing long dresses! This is how she describes the loss of her freedom. "My back hair is twisted up like a corkscrew; I carry eighteen hairpins, my head aches miserably; my feet are entangled in the skirt of my hateful new gown. I can never jump over a fence again so long as I live!"

Not long before this, our young thinker was standing with her sister at the window; they were watching Oliver, who was now twenty-one and a college student, drive off with his father and the other men, dressed in his Sunday clothes, to vote for the first time. Frances "felt a lump in her throat and things got blurred." Turning to her sister she said: "Wouldn't you like to vote as well as Oliver? Don't you and I love the country just as well as he, and doesn't the country need our ballots?" To which sweet Mary answered, "'Course we do and 'course we ought—but don't you go ahead and say so, for then we would be called strong-minded."

And now I must leave her, for soon she left the old farm home. You know the rest, or will know when you read how she has studied and taught; how she traveled abroad; how she enlisted in the great temperance army and became the beloved leader of the temperance women in our country; how she has entered politics and been abused by the enemy for it, and how she has forwarded the woman's temperance work in all the world. Her great work is not finished yet and we pray God to spare her many years. As she looks back upon the busy days and years of her life at this Harvest Home celebration of her fifty-fifth birthday, September 28, we know that none hold more pleasant and happy remembrances for her than those spent at Forest Home of which she said on leaving:

"Bright as the brightest sunshine,
The light of memory streams
Round the old-fashioned homestead,
Where I dreamed my dream of dreams."

Aunt Jane

NEPHEWS AND NIECES.

I am a little girl eleven years old. My papa is a missionary to China. We have joined a temperance society here, the members of which are mostly Chinese girls. We are greatly pleased that you have received the mite-box money we sent. Dr. Leonard is coming to China this year. He is a great temperance man, and my papa is going to ask him to give us a temperance lecture in Chinkiang. My mamma takes THE UNION SIGNAL and I always look for the Children's page. There are sixteen foreign children in Chinkiang and we want to start a foreign temperance society. LOIS REBECCA KUPFER.

Chinkiang, China.

Welcome to the little member from the Flowery Kingdom! Write again when your society is formed, Lois, and tell us all about it.

I am a boy ten years old. I belong to the L. T. L. I go every week. My mother and grandma are white-ribboners. The state convention meets here in October. My father votes for prohibition every election.

Stockton, Cal. CHARLES DORR.

And you will stand by him eleven years from now, won't you, Charles?

I know you will be surprised to get a letter from a little boy way up in the Rockies, and I take a great delight in reading the Cozy Corner, and would be pleased to see my letter in print. I belong to the L. T. L. and my mamma is superintendent. Mamma has to make the living for us both. Intemperance broke up our home and that is why I am solid to fight against old King Alcohol.

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Publisher's Notes.

NOTICE.

Do you wish THE UNION SIGNAL sent to you DAILY during convention week? If so, please forward PROMPTLY your subscription order with twenty-five cents and your name will be registered at once. All subscribers sending in their orders BEFORE October 15 will secure prompt daily service. If your order is received later than October 15, the five issues will be forwarded to your address in one wrapper.

WOMAN'S TEMP. PUB. ASS'N,
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Publisher's Notes

OUR DAY,

A Record and Review of Current Reform.

JOSEPH COOK, EDITOR.

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Mrs. Mary H. Hunt. Anthony Comstock.
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Signal Notes.

PROFESSOR ELY estimates the unemployed in the United States as numbering two million.

FIFTEEN pence represents the daily wages of two hundred and fifty thousand women in London.

FINLAND has fifty thousand women who are total abstainers, in a population of two millions of persons.

COUNTING all the Protestant missions in India, there is one missionary to every five hundred thousand persons.

COFFEE palaces are a feature of Melbourne, Victoria, life, no less than ten million, five hundred thousand dollars being invested in them.

DR. NANSEN, the arctic explorer, has not taken any spirits with him on his new expedition. Tobacco is allowed, but it can never be smoked below decks.

GENERAL BOOTH says the qualities of generalship are latent and only awaiting development in one out of thirty-five men, and in one out of thirty women.

SIXTEEN of the Samoan group of islands have been evangelized entirely by native missionaries. The drink traffic is as usual the greatest hindrance to their work.

THE Queen Regent of Holland was the patron and official president of the recent International Temperance Congress at The Hague. She, however, delegated her duties to a man.

SINCE the Protestant missionaries first gained a foothold in Uganda, it is said there have been no less than two hundred martyrs among the converts, a record that can hardly be equaled in any other single field.

THE salaries of college presidents in the United States range from $10,000 to $620 a year, and of professors from $5,500 to $400. In contrast with the wages paid many "boss mechanics," this amount seems ludicrously small.

ONE thousand five hundred and thirty-nine liquor shops are owned by one hundred and seventy-two members of the House of Lords, England, consequently the temperance question awakens no enthusiasm there.

A KAFFIR maiden when visiting England was asked what she most wanted for her own country. She replied, "Let us be treated at home as here, not as cattle but as human. Let us have schools where we can be taught useful arts. Let us have free education and *take away the drink*."

IT seems a strange thing, but it is said that France leads the world in the thoroughness with which she teaches morality in the public school. By a law of 1882, moral instruction became obligatory in the primary schools, and the results, as given in the recent report of the commissioner of education, is encouraging, showing an improvement in the morality of the masters.

A DESCRIPTION of Norway prisons gives one the impression that they more nearly resemble the ideal prison than those of other countries. Norway, formerly one of the most drunken countries, is becoming quite a temperate nation. The number of prisoners outside of convicts is comparatively small. The prisons at Christiania, Bergen and Troudhjein are models of cleanliness and the governors seem to be humane, Christian men who care for the souls as well as the bodies of their charges. Flowers, books and pictures can be found in many of the cells.

AMONG other industrial experiments Australia has just started another to be known as the Australian Coöperative settlement Association. It is on the communistic basis; both sexes are to be placed on an absolute equality and children are to be supported by the community although under the care of the parents. Individual freedom in religion, speech and other matter will be inviolable. Paraguay has been selected as the home for the enterprise, four hundred and fifty thousand acres of land having been secured. It is stated that the enterprise seems to be started for the purpose of getting better conditions of life for working men and women, not simply to try some theory.

Mothers! Mothers!!

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

Starved to Death

in midst of plenty. Unfortunate, unnecessary, yet we hear of it often. Infants thrive physically and mentally when properly fed. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food obtainable. Grocers and Druggists.

Desiring to give the admirers of Ivory Soap an opportunity to contribute to its literature, the manufacturers offered prizes for the best twelve verses suitable for use as advertisements. 27,388 contributions were received. To the following was awarded the

SIXTH PRIZE.

AT the edge of the village a neat cottage stood,
The home of the widow La Rue;
It was small, but so clean it fair shone in the sun,
From parlor to kitchen, straight through.

And the widow herself was as bright, and as sweet
As an April washed flower might be;
Rosy cheeks, sparkling eyes, as she took from the line
Snowy garments, a picture was she.

It befell that the deacon, a widower sad,
Passed by, and his lone, loving heart,
At the sight of that picture was pierced through and through
By that roguish sprite, Cupid's sharp dart.

Now his home and his children are cleanly and neat
Beyond the lone man's wildest hope;
And the widow with smiles lays the cause of her bliss,
To the use of the pure Ivory Soap.

BELLE DEVLIN, Philadelphia, Pa.

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Barry's Tricopherous for the hair and skin. Druggists or by mail, 50 cents. 44 Stone St., N. Y.

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It should be in every home in the land, and if, as a wedding present we could give our daughter but one thing, that one would be a volume of *Tokology*." — Editor of *Autumn Leaves*. This book, a complete ladies' guide in health and disease, is written by Dr. Alice B. Stockham, who practiced as a physician over twenty-five years. Prepaid, $2.75. Sample pages free. Best terms to agents.

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at the very low rate of **One Dollar Per Day**, each person, European plan. These hotels are one square apart, centrally located for the Conventions and World's Fair. They are of brick and stone, fireproof, and furnished complete in first-class manner. The number of rooms are limited, and the influx of visitors to Chicago at present is enormous. **Secure your room at once**, cutting this advertisement out, sending it with a deposit of $2, to apply on lodgings, to

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Care Mrs. Caroline B. Buell,
The TEMPLE, CHICAGO,
Who will acknowledge receipt of same.
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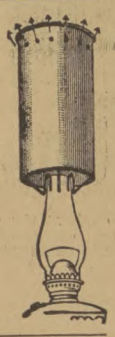

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6 tubs in one BATH TUBS, Wholesale & Retail. For "Bath Room" & "Portable." Durable, many long used renewed, light, little water. Agents and others send for circulars.
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AND WORLD'S WHITE RIBBON.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 40.] CHICAGO, October 5, 1893. [Price $1.00 per Year in Advance

Mrs. Ursula Hertick
1114 Mudock St. Peoria

RED-LETTER DAY CALENDAR.

October 16, 17—WORLD'S W. C. T. U. CONVENTION.
October 18–21—NATIONAL W. C. T. U. CONVENTION.

NOTICE OF ANNUAL W. T. P. A. MEETING.

Notice is hereby given that in accordance with By-Law I, Sec. 1, of the Woman's Temperance Publishing Association, the annual meeting of the stockholders will be held at Willard Hall, the Temple, Chicago, at 10 a. m., Wednesday, October 18. At this meeting the Board of Directors (eleven in number) for the coming year, will be elected and other necessary business will be transacted.

MARY A. WOODBRIDGE, *Sec. W. T. P. A.*

SINCE OUR LAST ISSUE.

The bi-metallic convention opened in St. Louis, Tuesday.

W. C. T. U. conventions are being held in eleven states this week.

France's treaty of peace was accepted by Siam and signed at Bangkok, October 3.

The Woman's Congress of Christian Missions convened at Memorial Art Palace, October 2 to 4.

The elections repeal bill has been the subject of bitter and personal discussion in the United States Senate.

Gladstone's visit to Edinburgh, last week, was a well-merited ovation and his speech was loudly applauded.

After a number of decisive battles, the rebellion in the Argentine Republic has finally been suppressed by the government.

Heavy damage, the extent of which is not known, has been done in Rio de Janerio by the bombardment of the rebel fleet last week.

Fire on a St. Lawrence steamer descending the rapids, September 28, caused a panic among the two hundred and fifty passengers who were all finally saved.

At the Supreme Council of the Minnesota Knights of Pythias in St. Paul, Sept. 28, liquor dealers were excluded from admission to the order by a vote of thirty-one to ten.

The Sunday Rest Congress convened from September 28 to 30, in Chicago, calling forth many well-known Sabbath advocates. A mass-meeting was held last Sabbath afternoon.

The House Committee on military affairs has instituted a much needed inquiry in regard to the part taken by United States troops in the recent settlement of the Cherokee strip.

Citizens of the new Oklahoma Territory met in convention, Sept. 30, at Purcell, to urge its admission to the Union, the necessary population and wealth having been already acquired.

An anarchist conspiracy which meant the destruction of the Austrian public buildings at Vienna, has fortunately been intercepted by the public. Later developments show a plot of international importance.

AN important announcement to National superintendents will be found on page 13.

AT the repeated request of "our women," THE UNION SIGNAL begins in this issue a series of articles on Dress. Mrs. Helen Gilbert Ecob, author of the "Well Dressed Woman," has kindly furnished them. Nobody who met Mrs. Ecob at the Woman's Congress was unaware of the beautiful reform costumes in which she every day appeared; she will therefore be regarded as "qualified" to speak on this delicate question from personal experience. May the light grow till utility, beauty and safety in woman's dress are the high-tide marks of our civilizing processes.

LADY HENRY SOMERSET sails from Liverpool, October 7, to preside over the World's convention, October 16, 17. Every white-ribboner will extend a doubly warm welcome to Lady Henry, when it is known that she leaves her engagements in England at a great sacrifice to the work there and that she comes gladly to us to help as she may in the first absence of Miss Willard from the National Convention.

WILLARD Hall has seen more than its average audiences during the past week, and a growing spirit of earnestness is manifest. Saturday noon was observed as an hour of special prayer for the temperance movement and those actively engaged therein. On Sunday afternoon the hall was filled by those who gathered in response to a call for prayer issued by the World's and National W. C. T. U. Mrs. Carse presided, and the hour was one of encouragement and uplift.

ON Thursday, September 28, Mrs. Emma W. Kirkpatrick, of Monmouth, Ill., entered into rest. She has been held in strong and tender sympathies by the great white-ribbon constituency of Illinois through all these long years of sickness and suffering. Mrs. Kirkpatrick was among the charter members of the state organization, and, until prevented by failing health, she gave almost constant service to some form of the temperance work. She was for several years vice-president of the state and, later, state superintendent of railroad work. Every true temperance worker found warm welcome to the dear home over which Mrs. Kirkpatrick presided.

CHARGES of mismanagement of the funds entrusted to him for the work of the Rest Island Mission were made against our fellow-worker, John G. Woolley, by enemies of the cause, and sent broadcast over the country by means of associated press dispatches from Minneapolis, September 23. Knowing that credence might possibly be given this malicious and false attack, Mr. Woolley cancelled his engagements for a week, and repaired at once to Minneapolis, where a mass-meeting was called in Plymouth church last Sabbath afternoon, when a full and detailed statement of the Rest Island finances were made. Mr. Woolley's integrity, which none who knew him had questioned, was fully vindicated, and he returns to the work of the Illinois Christian Endeavor temperance campaign with renewed energy and consecration.

So poetic is the secretary's account of the birth of the Men's Christian Prohibition Union in New York City, September 20, that we give it in full, prefacing it only with our earnest congratulations and the names of three leading officers: President, Rev. Charles Roads, Philadelphia; secretary, Rev. D. P. Lindsley, New York City; treasurer, John Lloyd Thomas, New York City: "Twenty years ago the New Jerusalem, coming down from God out of Heaven, sent an angel band which left a tiny infant; and drawn in golden characters upon the sands of time, and in bright clusters in the starry heavens, emblematic of the eternities of God, we trace the mystic letters W. C. T. U. Again the heavens have opened and from the evening glory of the parting cloud a second shining band has come and left another tiny infant; and we trace upon the golden sands of time the mystic letters M. C. P. U. May they too be translated to the heavenly constellations, and there shine forth with ever-increasing radiancy. Adam was first formed, then Eve. In these societies the order has been reversed. The second Eve, free from the ignorance of her primal sister, was the first to appear; but God saw that it is not good for woman to be alone, and has given an helpmeet for her. May this prove to be a prophecy that the primal curse has been removed, and that woman who first tempted man to sin, now leads him in the regeneration, and will run a friendly race with him back to the New Jerusalem, the mother of us all."

WE have not been able until now to say whether our National president would be with us at the coming conventions. She has steadily clung to the hope that she could be here; but correspondence with Sir Benjamin Ward Richardson, whose letters we give below, and the urgent pleading of those who have seen her daily during the past year will explain why she has at last and with great reluctance and heaviness of heart decided that her physician's advice must be heeded. Those who know the serious decision rendered in Miss Willard's case by one of London's leading physicians last May will rejoice to learn that Sir Benjamin Ward Richardson, after a most careful examination a month later, gives assurance of Miss Willard's complete recovery and believes she has the best ten years of her life work before her. This opinion is conditioned, however, absolutely and only, on her following his prescription of one year's entire absence from public speaking and presiding over conventions. He does not prohibit her from dictating to a stenographer during part of the day, but emphatically advises against *public work* of any kind. The exact wording of his medical opinion, together with that of Dr. Holman who was called in consultation with Sir Benjamin, is as follows:

LONDON, June 29, 1893.

We hereby certify that we have this day, in consultation, seen Miss Willard, and have paid the most careful attention to her case. We consider that she is free of any actual organic disease, at this moment, and that she bids fair to make a complete recovery; but from excessive overwork she has brought her nervous powers to a condition of exhaustion that is critical and we are of opinion that she must have one entire year of absolute rest from all public labors.

(Signed) BENJAMIN W. RICHARDSON, M. D., F. R. S.
C. HOLMAN, M. D.

Dr. Hewitson, of Reigate, who has seen Miss Willard frequently during her stay at "the cottage" there, fully concurs in this opinion. Miss Willard and Lady Henry Somerset urged Sir Benjamin to permit Miss Willard to come over to the conventions October 16–21, but the appended replies to their united appeal tell their own story:

25 MANCHESTER SQUARE, LONDON, Aug. 19, 1893.

DEAR MISS WILLARD:—I regret much to say that I cannot change my decision in regard to your case. You must remain at rest. That is imperative on the grounds stated in the report which Dr. Holman and I have already given. No one is more attached to the cause of temperance than I am, and no one more thoroughly comprehends the importance of your labors, but the faithful physician must put life and health first, as I do, peremptorily, in regard to yourself. B. W. RICHARDSON.

DEAR LADY ISABEL:—I have studied the matter as you wish, from both sides (my patient's and the cause), and I have, in order to be quite faithful, no choice as to the reply. I would I could do differently but it is impossible.

B. W. RICHARDSON.

We can all easily believe that to really *rest* has been the hardest work Miss Willard ever tried to do, and to have the necessity laid upon her during this World's Fair year with its Columbian Congresses has been especially trying. But we must remember that since early last June she has been good enough to obey the doctor's orders; and this fact in connection with the prayers that hourly ascend on her behalf and the unremitting care she has received in that other "Rest Cottage" over the sea, leads us confidently to look for returning health and strength before many months have passed. The latest reports are encouraging and indicate that with no serious setback we may expect our editor-in-chief and National president to be with us again by next June fully restored in health. With riches of heart and mind impossible but for this prolonged season of rest and reflection, she will be equipped for finer leadership than she has ever given us in the past, although we had thought that matchless.

MY WHITE ROOM.

BY MABEL DELLE SMITH.

I awaken, 'tis at midnight,
And the moon is shining bright
In my dainty, little chamber,
With its hangings all in white.

'Tis so white, so pure, so perfect,
In the silvery moonshine,
That I question as I lie here,
Is it right it should be mine?

Is my soul thus white and perfect?
Does it harmonize with this,
Not one selfish thought to mar it?
That, indeed, were happiness!

Then I pray to Christ, the pure one:
Make my soul all white within;
Make it better, cleaner, purer,
Free from every thought of sin.

For this sleepless hour I thank God,
If my life can better be,
White enough to bear God's sunlight,
Clear enough to mirror Thee!

Hampden, Mass.

A FINANCIAL EXPERIMENT.

BY MRS. F. M. HOWARD.

"Some crackers and cheese, if you please," said the agent, as she came up to the little fly-specked counter of a small store in the suburbs of the town which she was canvassing—a river town in the West, having its full quota of foreign inhabitants.

"How many pounds, mem?"

"Pounds! oh, none at all. Only a little of each for my lunch."

"Vell den, de leetle gal, she vaits on you while I goes to mine dinner." The broad smile faded into disappointment on the ruddy German face as its owner lumbered away toward the door which led to the upper regions. Customers were not too plenty in that quiet vicinity. A small girl, perhaps nine or ten years old, took his place behind the counter. She was a weazened, ferret-faced little thing, with sharp eyes which seemed to pierce and turn into your thought like a cork-screw. There was calculation and shrewdness in every line of her thin nose and lips, and a singularly unchildlike expression upon her face—the face of a little, old, miserly woman, set upon a child's shoulders. There was nothing young about her save a pink pinafore, several inches too short, and the braided tail of flaxen hair, tied with a skimpy blue ribbon, which hung down her back.

"How much is the cheese?" asked the agent as the sharp miss stood by the cheese case, knife in hand. She was an elderly, motherly person, footsore and weary with travel, yet she was watching this small development of character with much interest.

"Sixteen cents a pound, ma'am, half a pound will be eight cents."

"But couldn't you put me up a lunch—a little of cheese, pickles, crackers and cookies," said the agent. "I have no room in my bag for leavings, and I could never finish a half pound of cheese at one meal, you know."

"Oh, no," replied the child. "We never cut less'n five cents worth o' cheese, and I don't sell nothin' unless I can weigh it and know just what it's worth."

The agent could not help smiling as the small financier carefully weighed the trifling bits of food, making sure each time that the balance of weight was not a crumb too much in favor of the customer, and carefully carrying the half cent to her own credit with a skill which a Shylock might envy.

"You can set here and eat it if you want to," she added magnanimously, after she had rung the quarter on the counter and given back the change, making sure that the two cent piece with a hole was among it.

"I suppose you have a good many customers here," remarked the agent, by way of making talk as she sat on a pickle keg, not the most restful seat for a weary body, but the best which the small saleswoman had seen fit to offer her.

"Yes, we have a good many."

"And you have a nice, quiet location and no saloons to trouble you."

"I wish there was," said the child eagerly. "I wish there was one right over there," pointing with her elfish finger to a vacant lot across the street. "A saloon would make business livelier, you know."

"No, I don't know," replied the agent earnestly. "The people who have money to buy food of you now, would go there and spend it for beer."

"Oh, no, ma'am. It's just the other way. Lots of folks would go there to buy beer, and then come over and trade with us."

"But even if it were so, would you be willing to have the wicked liquor going into people's homes and making drunkards? Would you like to be a drunkard's child?"

"No;" the speculative light died out a trifle from the little, old face, "but then my pa knows when to stop—every man ought to know."

"When men get where they feel the necessity for stopping, they are oftentimes where they cannot," returned the agent earnestly. It was a shock to her honest, motherly heart to hear such uncanny wisdom from the lips of a child.

"Oh, pshaw!" the flaxen head tossed disdainfully, "men can stop drinking when they want to, my pa says so."

The customer turned the subject. "Can you give me a drink of water?"

"Yes'm;" then with an adroit eye to further business, "We've got some lemonade under the counter."

"But I prefer water."

The child's face fell. They had not yet set a price on that commodity, and she watched with a half grudging air while the agent drank some very warm, insipid water from a battered tin cup with a hole in the side.

"Thank you, my little girl," she said, as she returned the cup and brushed the crumbs from her neat walking suit. "Here is a little book for you to read when I am gone," and she placed a temperance tract in the small, grasping hand.

Hans, the father, came down the stairs a few moments later picking his teeth with a satisfied smile. "Vell, Katrine, did you vait on te lady some more?"

"Yes, pa. She didn't want nothin' but little things, but I got the half cent every time."

"Haw-haw-haw," roared the proud father delightedly. "Dot vas my own sharp leetle gal. You will make a goot merchant sometime alretty."

"And she says it wouldn't be good for us to have a saloon near by us, and she gave me this little book."

"She vas one of dose temperance cranks, Katrine. I'll pet you put some fleas in her ears some more, hey!"

"I told her what you said, pa. Did ma keep my dinner warm?"

"Yaw, Katrine! You runs right along and eats it now."

In course of time the vigilant eyes of a saloon-keeper espied the quiet spot where his business was not represented—a community of simple working people who had hitherto managed to exist on coffee, tea and even water as a beverage, in place of salubrious beer, and naturally his philanthropic heart ached for them, and he straightway set about relieving their condition.

Katrine and her father watched with lively interest the cheap board structure going up over the way. "It makes peesness good some more," the father said, rubbing his hands joyfully.

"And some day you'll buy me a piano, won't you, fader?"

"Yaw, Katrine, just so soon as peesness comes lifely you shall have him, for you pees one goot girl; you helps me mit mine vork."

There was a grand display when the saloon was formally opened for business—a free lunch and free beer to all who came. The saloon-keeper also had a daughter, a bold, saucy girl of sixteen, who waited upon customers in a costume as loud as her voice.

Katrine and her father went over to welcome the newcomers.

"Dot vas goot—a goot-lookin' gal behint der counter helps peesness," said Hans with a wink at the saloon-keeper.

"Mine leetle gal here is petter as two clerks; she's a sharp leetle voman, Katrine pees."

"Is dot so. You sees to it that she gets not ahead of you, Gretchen," said the saloon-keeper, smiling broadly. "We'll try and keep business brisk between us, neighbor."

New brooms sweep clean. The saloon started upon a cash basis. "I wants no mans to drink my beer that's too poor to pay for it. I don't take no bread from wives and lettle childrens, as tem temperance cranks say," he announced pompously, and so it came to pass that nickels and dimes dropped freely into his till however long the credit bill might be in other quarters. It was remarkable how many men's stomachs needed toning up in that vicinity; the very smell of the stuff from the outside seemed to create an aching void which nothing but beer could satisfy, and business was certainly lively on that side of the street.

It had never been necessary for the police to patrol that quiet locality before, but there were some whose aching void, when well moistened with beer, became a fullness which could only be relieved by having a fight with somebody, and the patrol wagon, the star and billy became a familiar sight, and things generally grew livelier every day.

There were more washings being done by women whose husbands had formerly supported their families without the aid of the mothers' earnings, and girls were going out to work who had heretofore been able to stay in their own homes and go to school.

The deadly suckers of the octopus were reaching out in every direction, and mothers began to dread seeing their young sons come home with the flush of intoxicants upon their faces, and the smell of tobacco in their clothing; wives whose husbands had been sober, industrious citizens began to tremble with fear of the saloon influence.

The industry of patching and darning also became brisker than ever before, as mothers strove to keep their loved ones decently whole while the saloon till encroached upon the family income.

Business was certainly brisk in more ways than one; the influence of the increased activity was being felt at the little store across the way, though not in just the direction the proprietor had calculated. As the saloon till filled, his credit-book filled also, and families which had done a safe cash business with him before the saloon came, were forced to beg for credit to keep from starving.

Men who had ordered formerly a sack of flour and a dollar's worth of sugar, bought a little meal and a pitcher of molasses, if they were obliged to pay cash, and scolded roundly the capitalists "the monopolists who are ruining the country and grinding the face of the poor."

The rubicund face of Hans grew longer from day to day, and he puzzled over financial questions and studied his long credit accounts disconsolately.

"I must get me some money's some more, or te sheriff closes up mine peesness alretty," he said one day, as he saw his neighbor's wife and daughter stepping into a new carriage for a drive. "It must pe I makes some mistakes, either a man must keep some saloon himself, or else keep just as far away from it as he can when he makes moneys."

Even sharp-eyed Katrine began to mistrust that there was an error in the calculation somewhere, and to look wistfully at the prosperous family over the way.

"I thought, pa, that we was agoin' to have lots more business when we got a saloon here," she said one day, as she watched the unloading of a piano, which had been bought for the bold-faced daughter of the bar.

"I tought so, too, mine Katrine," replied her father, despondently, "but I tinks we makes some mistakes mit dot saloon. Dot agent vomans, she vas pritty near right after all. We seems to be supportin' dose community all around dere, while dot saloon takes all dere money. Dey buys new pianos an' carriages, while we blays der mouth organ and goes afoot."

Hans was not alone in his experience, and if any other financier entertains the same idea of commercial prosperity he would better satisfy himself by doing business for a while in a locality where beer from the cash saloon is a necessity, and food and clothing, the luxuries of life to be paid for when convenient.

Clinton, Ia.

"AMERICA'S UNCROWNED MONARCH."

BY MRS. N. L. CAMINADE.

With prophetical vision the great apostle declared to Timothy, that "the love of money is the root of all evil." Even in the church the sole object seems to be, who and which society can raise the largest amount, losing sight of the spiritual forces which ought ever to keep pace with the giving, that the gift and giver may reap the blessing.

Christians are tending to make large giving cover a multitude of omissions; rather let them plead for a spiritual awakening in the hearts of God's people, then money must necessarily flow for His cause. Is it not too true that the literature published by various benevolent and philanthropic institutions is so impregnated with the blessings accruing from the giving of the dollars, that one really loses sight of the object to be benefited? Those of limited means and generous impulses can recall when listening to the pleas for liberality, so intense was the desire to give that they were tempted to distrust God, because the power was not theirs, forgetting for the moment that to Him there are other gifts as acceptable as gold, and that He requires that which a man hath and not that which he hath not?

The average American's first question is, "Does it pay?" And while prudence demands a careful investigation, the worship of the "almighty dollar" can become the basest idolatry. When the aim is not to do good, but for selfish interests, that power in the hands of a few may control the country for evil, every instinct which does not make for their wealth is throttled that these kings, who hold the keys unlocking the golden vaults, may reign supreme.

Our government exists, it is said, "for the people and by the people"; its executive depends upon universal (?) suffrage, and should stand upon its merits; but it is not merit alone, but gold in the hands of a powerful syndicate,

which controls one of the largest, if not the largest, interests in America, the National Liquor Dealers' and Brewers' Association.

No longer is it a question of morals, theory or sentiment, but a question of dollars and cents, which affect these liquor kings, who have with increasing power assumed the right of government in public affairs. The saloon is the headquarters for the ward, because its owner, perhaps, is a city official; and thus, with his increase of business, he dictates the excise, police, and various other commissions in the city, and from that up to legislatures, which must be of a complexion that will not make laws hurtful to the "interest of the trade."

Twenty years ago a "Commission of Inquiry into the Alcoholic Liquor Traffic" was asked for of Congress. Year after year the same request has been presented; but so averse have the liquor men been to having an electric light turned upon the traffic that the bill has never been able to pass beyond the senate. Is not the repeated failure to have such a commission appointed further proof that the liquor oligarchy has gained national supremacy? The brewers, too, send representatives to Congress to sustain the internal revenue system, because it thereby keeps others from competing with their monopoly; and they favor tariff reduction only so far as they are untouched.

According to the internal revenue reports for the past year several classes of persons are engaged in the spirit trade; the rectifier, the retail and the wholesale liquor dealer. The brewer, the retail and wholesale dealer in malt liquors each pay a special tax; then there are five other specifications, for which a special tax is required, amounting to one hundred and twenty-one million dollars (in round numbers), an increase for 1892 over 1891 of nine million dollars; therefore, if amount sold is one thousand million dollars, and the government's share is one hundred and twenty-one million dollars, these rectifiers, brewers and dealers, wholesale and retail, have a profit of eight hundred and seventy-nine million dollars annually. From the above, taken from the last official report, it is evident government is far from blameless, because it derives a revenue from the debasement of a portion of its people for the enrichment of a class, while its responsibility ought to be for the welfare of the whole commonwealth.

The whole revenue system, whether high or low, national or local, perpetuates a dangerous monopoly, and is a confession that the city, state or national governments are copartners with manufacturers and dealers, and thereby demoralizing to the whole country. While this profit remains, whether by revenue or direct sale, the moral support of the governmental forces is used to crush out prohibition.

According to the last annual convention of the Beer Brewers' Association, 31,817,386 barrels of beer were manufactured last year, an increase of 1,339,644 barrels over 1891. From their balance in treasury, $6,000 was appropriated for "missionary work." What kind the report fails to state. The board of trustees recommend the "dissemination of useful information in large quantities during the progress of the World's Fair," saying, further, that "the opportunities which the Exposition affords are of such uncommonly advantageous nature, that a failure to make proper use of them would be an inexcusable omission." They further recommended that the "magnitude of American brewing, and its relations to allied trades, and other wealth-producing sources, be clearly illustrated by maps, charts, statistical tables, lectures," etc. You that have been watching, know how faithfully these instructions have been carried out, and, further than this, their power has been used most successfully to control the Exposition management in their interests.

But how can such a very powerful enemy be dealt with? Not by presenting scattered forces to the solid front of the enemy. Can he be dethroned? There are about 250,000 distillers, brewers and liquor dealers in the United States. Multiply this by ten, the number each dealer is said to control by votes, and you have 2,500,000 votes under command of the united liquor associations. At the last presidential election a little over twelve million votes were cast for the several candidates. Subtract this 2,500,000 from the twelve million, and you have 9,500,000 left; now pass three million over to the purchasable side, and still there are 6,500,000 left. Is it not presumable that the most of these are on the side of right against wrong? Then why do not their ballots count in the struggle? Because of divided forces they are powerless. Let there be concentration of these forces by the conscientious Christian voter, with the weapon in hand, and give woman the same weapon, thus clinching the arguments of the mass-meeting and their ofttimes pronounced resolutions, and the ravager of sires, of sons and of homes will be compelled to bow to a power long ignored, a people thoroughly aroused. Then will laws be made for the welfare of the whole country; then will laws be enforced, because public opinion will be in sympathy with the laws, and thus becomes the enforcer.

Camden, N. J.

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

In the south end of the building of Anthropology stands a glass case that at first glance appears to be a model doll establishment to delight the heart of a fortune-kissed child, or perhaps to be the central figure of a well-furnished nursery. It is the exhibit of the

REFORMATORY FOR WOMEN,

located at Sherburne, Mass. The occupants of this glass house are a very busy lot of bisque dollies, whose important duty it is to represent the classification of convicts and labor in the famous prison. There are four grades beside the probationers. As should be, the highest grade women—promoted for good behavior—wear the best dress. I have always thought if the ends of justice were met the best women would have the prettiest dresses, and in Sherburne that is the rule. Through the center of the case is a grand march of the different orders in their different costumes, while in rooms at the side we see them engaged with their varying tasks. I notice that the one representing the highest point attainable within the prison walls wears the red ribbon of good conduct pinned upon her breast with a silver "T," which stands for temperance.

In one room a woman is washing. The tiny papier-maché outfit is perfect, tub, wringer and board, all complete. If the snowy linen in the dainty bit of splint posing as a "clothes-basket," is a sample of the laundry work done there—I know some longsuffering folk who would like to send their "wash" to Sherburne. Another bustling dolly, whose prison stripes are almost hidden by the big snowy apron, is engaged in the housewifely work of bread-making. One diligent wax woman sits at the sewing machine, and upon the floor at her side a package of neatly finished shirts, about six inches long, attests her industry.

Most touching is the model of the mother with infant in arms and a child of perhaps four years leaning upon her lap. Stern law has yielded to the entreaty of Christian kindness, and the crime-convicted mother is not further hardened by separation from her children. Here she is visited by tender women seeking their Lord in prison, who strive to quicken her motherhood by the touch of their own. Three kinds of rural industry are shown. A Jersey, wearing a bell, has beside her the dearest little fawn-colored "bossy-calf" ever done in wax, while one of the good-behavior convicts pats her on the back with one hand, and holds a bucket in the other, preparatory to milking. In the next pen a buxom colored woman—no color line in prisons—with a basket on her arm, is surrounded with poultry, so natural that you listen to hear them cluck and crow. They are all in expectant attitude toward the basket that evidently delivers meal as well as collects eggs. This is the highest grade labor in the prison, the women doing it being trusted to keep account of it and its profits. Finally a golden-haired dolly, looking innocent as a lamb herself, is feeding the sheep. Who can estimate the benefit of such pure association with domestic animals to those who perhaps during all their life have never known pure human association? One in neat, dark dress, with a bundle in her arms and hope on her face, represents the outgoing prisoner who has given evidence of reform and earned her discharge. She is about to try life over again, better equipped for the experiment than ever before, and it comes to me that the briefest, most practical statement of the problem of preventing vice and crime is this: How can we bring equally helpful instruction, healthful conditions and hopeful inspiration to such women before they become criminal? Law shuts the door and turns the key after the theft. Let the gospel stand guard over the rich treasures of manhood, womanhood and childhood to protect them from the depredations of vice and crime. Temperance education and manual training are strong levers for lifting the submerged classes.

We woman are looking towards the divided state of the north this season, and in a sense all of us had an interest in "Michigan day," but we hardly expected to be "in it" as we were placed by the speech of Michigan's gallant senator, and the whole world's president of the National Commission. It is Mr. Palmer's opinion that "we shall never enter upon the highest plane of politics until women bring their keen moral senses, their truer intuitions, their regard for the economies of life to our aid." He thinks women the true economists, because of their painstaking love for their families, and says, "When they come to vote universally, our public officers will be of a higher grade morally, and the liquor evil which blasts so many homes will be scotched, if not extirpated." His reason for expecting such outcome is that the "happiness of the home is involved." I fear—but would not have them know the doubt in my heart—that these good men greatly overestimate us. They see us through the halo of their own illusions; but shall not their praise be an incentive to us, oh, sister-climbers, to cast aside every weight of selfish, worldly ambition, and the small envyings and heart-burnings that so easily beset us, in order to reach the high moral measure at which our brothers estimate us, and to realize their hope that we shall supply the much felt want in politics?

In the religious parliament the sex line has been as indistinct as lines of sect and race. Scarce a session has been without women on its program. Among so many who deserve honor it is difficult to select any, but one of the ablest papers was by gentle Mrs. Anna Garlin Spencer, treating of the erring and criminal classes, to whom she has been a ministering angel many years. The paper showed wide historic, as well as present-day observation and deep understanding of the meanings of history. I think her definition of religion is the simplest and most comprehensive given from this cosmic pulpit: "Religion is the conscious response of the human being to the Universal Power which makes for moral order out of personal wilfulness, for good out of evil, for beauty out of ugliness." Expressed it has been "intellectually the philosopher's attempt to explain the universe, and man's relation to it; it has been morally the struggle to make the life obedient to the highest law of right perceived; it has been emotionally the yearning of the human heart to feel at one with a central Heart of all life, and to picture that idea in worship and in art." It will be remembered that this is not a definition of our religion, but of that deep root from which sprang all human religions.

Apropos of definitions Edward Everett Hale said: "Life with God for man, in a present heaven, will be twentieth century religion. It will be so practical that the baby born in the slums will have the same chance for health and life, as the baby born in the White House."

Mrs. Eliza Sunderland, in a very bright address upon comparative religions, pointed out the way in which each contributes something worth having. She was loudly applauded when speaking of the Mohammedan mission lately opened in New York: "You think we can learn nothing from Islam? Two great evils Christianity has not so far proved able to cope with—drunkenness and gambling. Mohammedanism is the greatest total abstinence society in the world, and in no Mohammedan court is the testimony of a gambler accepted." The audience capitulated completely when she recommended Islamic missions in sundry rum and gambling cursed quarters of Chicago.

A paper by Miss Henrietta Szold told the practical benefits of Judaism, which "did not assign to woman an exceptional position, but took account of her actual position, and made her education most effective." She proved the dominant position of woman in the patriarchal home and interpreted the banishment of Hagar not as the culmination of a domestic difficulty, but as necessary to Isaac's preservation from the corrupting influence and example of his elder brother. The mother's decision was seconded by the divine word: "Do all that Sarah saith." Rebekah and Isaac had a similar discussion about Esau and Jacob. Only when Rebekah had prodded her husband until both were utterly "tired" did he forbid Jacob's taking a wife from Canaan. She was the first to dare set aside the precedent and custom of primogeniture, and send down the family name by the son best fitted to preserve it. "The present age, purged of the idea that might is right, is returning to the patriarchal idea of equality of the sexes."

I must not fail to mention the beautiful young convert from Parsee faith, who brought greetings from the women of Bombay. In her scarlet, gold-embroidered robe, she looked as if fresh from the garden of Hesperides. She says it is not learning from which her countrywomen shrink, but from publicity. Now they have their clubs, and go out freely. Twenty years ago they seldom left the zenana. She paid fond tribute to the beloved Pundita Ramabai.

VICTORIA HOUSE.

Our British cousins may be interested in a word about the beautiful national building in which the hospitality of their sovereign lady is represented and displayed. It has the choicest location on the grounds, being right upon the shore of our great inland sea, near the battleship. The genius of Britain naturally dwells in peace beside the typical man-of-war. It was named in accordance with the Queen's wish, and represents an old half-timbered manor-house of the Tudor period. Grand hall and staircase bring us face to face with Queen Bess, the modeled plaster ceiling being a copy of one in Elizabeth's palace in Wales, built in 1550. The rich, carved oak wainscoting is in the Italian style of the Renaissance. The reception room is a stately apartment, displaying much artistic carving in its finish and furnishing. But the proudest display of all is in the library, where shelves, lining the walls from floor to ceiling, are packed with rich stores of English literature. By her great achievements in the realm of expressed thought, rather than by the conquest of her arms on sea and land, will Britain attain historic immortality.

Chicago, Ill.

DRESS FOR WOMEN.

I.

BY HELEN GILBERT ECOB.

"So long as the term victim can be applied to woman, even in the line of dress, she can never rise higher in the scale of human existence than the shackles of her slavery will permit."—FRANCES W. LEITER.

A crusade which, on the dress question, began forty years ago, with a few brave souls, has now reached the dignity of organized effort, and is ranked among the great reforms of the day.

Yet many intelligent women, because they do not appreciate the issues involved in this problem are disposed to treat it contemptuously. These critics assume a superior tone, and say with lofty irony: "*I* never think of dress. *I* am interested in more important affairs." Such a rebuke would be fitting if the end sought were mere prettiness or picturesque effect.

But the question concerns the physical, intellectual and spiritual possibilities of women. Those who ignore it ignore a practical means for attaining a stronger and nobler womanhood. It is as if the housewife should say, "I am too much occupied with important affairs to think about the food we eat," and so allow her family to be served with sour bread and burnt steak. There is a moral side to clothing just as there is a moral side to cooking. Woman's dress, defying the plan of the Creator in the structure of the body, setting aside the great laws which He has ordained for her well-being, sapping at the life of coming generations, is there a more rank or harmful form of atheism?

Concerning the unhealthfulness of woman's dress there is unanimity of opinion among all unprejudiced observers. It goes without saying that a system of clothing which has completely reversed the type of breathing among civilized women, which prevents free motion in the trunk of the body, displacing and diseasing its delicate organs; which weakens the action of the heart and depresses the nerve-centers by an impoverished blood supply, has had its part in making women a race of invalids and "the chief support of the doctors." Every white-ribboner understands the bearing of this subject on moral and physical questions. We know that with a body crippled and diseased the mind is crippled and diseased. We know that ill-health dwarfs the soul and enervates the moral power. We know that the difference between the upright, efficient man, and the feeble, criminal man begins in physical conformation. We know that the craving for intoxicants often grows out of a starved condition of the nerves of the body. Every physical perversion is a spiritual degeneration.

National dress is always an exponent of its life and faith. The marked difference in the dress of men and women is the record of their social evolution. The dress of the men of this century, while ignoring artistic qualities and not above censure from other standpoints, shows a degree of intellectual progress in keeping with their independence and greater opportunities for education. Man's dress is the symbol of freedom and service; it is above frivolity and respects the plan of the Creator in the structure of the body. Woman's dress is the infallible sign of those barbaric sentiments concerning women which still cling to our Christian civilization. The whole system is the outcome of the false position which she has occupied in society. Women, having never enjoyed personal liberty, have sought power through personal charms, and adornment has been the chief object in dress. This has led to personal vanity and to a low order of ideals for her life. Mrs. Frances Russell, chairman of the committee on dress, appointed by the National Council of Women, has well said: "While women, in individual cases, have proved their claim to equality on intellectual, industrial and social lines of activity, they make by ridiculous dress, the impression of inferiority. From the crown of her head, decked with the stuffed bodies or wings of slaughtered song-birds, to the soles of her feet, perched on disease-producing heels, and soles too thin to protect the feet from dampness, the average dress of the average woman pronounces against herself the verdict, fickle, frivolous, incompetent." The effect of this system of clothing on the character may be conceived if we imagine a boy reared in the same environment. Keep the little lord of creation in petticoats, so that the muscles of the legs can never grow strong by free exercise. Make his garments of unsubstantial material, and adorn them so that he will be always conscious of himself. Later, crowd in the ribs so that he can only pant in the upper part of the lungs, trail his skirts over the parlor floor, put rings on his fingers and bangles on his wrists, crimp his hair and cover his face with a dotted lace veil, deck his hat with all the wonders of the vegetable and animal kingdom; finally, imbue this young man's mind with the idea that the chief aim of life is to make a desirable match. What kind of a manhood should we then have? Would not an "annex"—an afterthought—be sufficient for the higher education of this youth, and might he not be compelled to do equal work for half pay!

Shall we never learn that what is unworthy in one sex is unworthy in the other also? We sometimes deplore the fact that there are so few young men to whom we can safely intrust the happiness of our daughters; we ought to deplore just as deeply the fact that there are so few young women to whom we can intrust the happiness of our sons. Speaking broadly our girls are uneducated, for very few, except those compelled to earn their bread by professional labor, have more than the rudiments of an education. They are crippled and diseased by fashionable attire and morally perverted through false ideals of life. While the average woman weakens her mental and moral power by pernicious methods of dress, can we, consistently, resent being classed with idiots, criminals and children? It is time for the reformer to reform herself. We must learn to see the divine in the commonplace. Right here, in the earthy, we must begin a reformation which will react on the spiritual. Every effort which we make here, humble though it be, hastens the day of woman's intellectual and spiritual emancipation and so elevates humanity. Women will be delivered from the follies of dress only when they take their position beside men, as free, intelligent, self-respecting human beings.

A century ago spinning was the only industry open to woman. To-day she is competing with men in an open and merciless market, handicapped by a system of clothing which is responsible for untold physical suffering, which exhausts the body by superfluous weight, which is not adapted to locomotion and which belittles the soul with false notions of personal adornment. All over this country and in other countries also, women are asking for a costume which shall allow the free and healthful use of the body in labor and exercise. They ask for a style of dress in which women can develop "vigorous, healthy bodies, strong muscles and pure blood, for these are the conditions of a soul upright and free." They ask for a system of clothing in which mothers may bequeath to coming generations the precious legacy of acquired health and acquired character. They ask for a style of dress in which from childhood up, the limbs of the growing girl may be free for natural exercise.

The old-time sphere of housekeeping, the new-time opportunity for education and industrial privileges, and the all-time duties of motherhood are but incidents in the life of woman. The true purpose of life is the broadening and enrichment of character. This above all considerations is the commanding reason for better dress. We have not caught the spirit of this movement until we see that it means individualism and moral restoration.

We shall hereafter consider certain sociological and ethical issues involved in this subject together with practical methods for improving dress.

Albany, N. Y.

(*To be continued.*)

HILLSBORO CRUSADE SKETCHES.

XIX.

BY ELIZA J. THOMPSON.

TENTH ANNIVERSARY.

It was on the morning of December 24, 1873, that our women first set out heeding only the inward voice which said: "This is the way, walk ye in it." As the tenth anniversary drew near the Crusaders were impelled to celebrate it in a service commensurate with the thanksgiving in their hearts.

By invitation of the union Frances E. Willard, the beloved National president, accompanied by Miss Esther Pugh, treasurer of the N. W. C. T. U., and Miss Anna Gordon, Miss Willard's faithful private secretary, came to add honor to the day. A reception and supper in Music Hall on the evening of December 22 was a financial and social success. Services for the children were held on Sunday, 23d, at 2 p. m., conducted by Miss Gordon in the Presbyterian church, and assisted by Miss Pugh. A Murphy meeting in the city at 3 o'clock, was in charge of Rev. Mr. McShade, at which Miss Willard narrated the call to which she surrendered the cherished plans of her life to become an evangel to "the great unwashed, untaught, ungospeled multitude." Exceptionally fine music completed a memorable service.

A mass-meeting in the evening was presided over by Mrs. Thompson at the Methodist church, assisted by Rev. J. W. Weatherby, pastor of the Baptist Church of Seville, Ohio. Miss Esther Pugh, with the unflinching principles of her Friends' faith and the never-give-up spirit of the W. C. T. U., was the most suitable reader of the Crusade Psalm. The battle hymn of the Crusade was most impressively rendered as a quartette and chorus, all of which made a fine setting for Miss Willard's thrilling exposition of the results of a decade of Crusade work. A liberal contribution was made for the National treasury, and Rev. John Pierson, presiding elder of the Hillsboro district, invoked the blessing of God at the close.

Storms and cold winds had too long seasoned the spirit of the Crusaders for them to be intimidated by the rigors of the morning of December 24, which found them assembled in the old Crusade Church with hearts glowingly reminiscent of the goodness of God and the power of the truth. As Miss Mattie Mather said: "The marvelous growth of the temperance crusade, now making our quiet conservative town a very Bethlehem, was most aptly illustrated by the ancient legend of the tent in the walnut, brought by an oriental prince to his father, which being unfolded, covered the king, the councilors, the kingdom and the world."

The same faithful pastor, Dr. McSurely, of this same dear old church, as true to the cause as ten years before, opened the meeting, but after devotional exercises and cheering comfort of speech, turned the service over to the ladies by calling to the chair the president elected just ten years before. After reading the 146th Psalm she gave her testimony to the faithfulness of "a covenant keeping God" who had verified His promises made to her ten years previous, by "vindicating the wrongs of the oppressed," by loosing the prisoners, by opening the eyes of the blind, by raising up those who were bowed down, and by "turning the way of the wicked upside down."

Well knowing that hearts and ears were waiting for the inspired words of Miss Willard, always eloquent and soul-moving, she was doubly so in responding to the invitation to speak on this blessed day.

"Give to the winds thy fears," was sung at her request after which a memorial paper was read by Mrs. Janes, in which tender record was made of the members of the original Crusade band who had gone from labor to reward, and of whom it might be well said, "Their works do follow them."

TESTIMONIES.

Mrs. Gen. Jos. McDowell (our first vice-president) gave a brief account of the wonderful conversion of her noble husband at a prayer-meeting in the first room set apart for the use of the temperance women in which a continuous morning meeting was held during the month of February following December, 1873.

Mrs. McDowell gave us many incidents of interest connected with those wonderful days; this stirred the souls of others and one after another related some striking reminiscence of '73 and '74, until the noon hour admonished us that time was only too short for the pent-up memories of those days of spiritual power.

Mrs. Margaret Stevens, a faithful worker, though a most retiring one, was urged to relate the following incident of the war of bloodless victories: On one occasion when we were trying to save the poor men from entering those places of death, our leader, who was holding a prayer-meeting in front of a saloon, noticed that the back entrance was becoming popular, and suggested that it would be well to guard that point. I said I would be one to go, and Mrs. Doggett joined me. Very soon two young men approached—evidently not sober—one, having a gun upon his shoulder, insisted upon having their rights. We said: "You have no right to destroy yourselves." The gun was taken down in a menacing manner by the young man as he approached me. Just at that instant Mrs. Doggett stepped up, and in her kind, gentle way, laid her hand upon the shoulder of the young man saying, "John, I know how your mother prays for you, and now we will join her." The gun was laid down, the tears of contrition began to flow, and as they left they said, "You are brave, good, Christian women, and we thank you for your interest in us."

Two brave Crusaders from Wilmington, Mrs. Farquhar and Mrs. Clevenger, had dared the worst weather that has ever been known in this region, to come over and help in celebrating our twenty-third; they gave very earnest words of sympathy and cheer, and enlivened the meeting by some of the incidents of their work, which was so successful that for months they rejoiced in having no open door to destruction in their midst.

Two earnest Presbyterian sisters gave wonderful testimony to the power of the Spirit upon their hearts during the days of prayer.

Mrs. Stephenson said the "sword of the Spirit" had severed from her soul (through the influence of the Crusade) that formality of service which for years had enslaved her spirit and fettered her tongue, so as to cause a lifeless, dumb service; that she had been delivered from the fear of the world, and had ever since rejoiced in the will of her Heavenly Father, and continually upon her heart was the psalm of joy, "Praise ye the Lord."

Mrs. Ellifritz gave a most thrilling account of the struggles that she endured with her own spirit when she first went out with the Crusaders—lifetime usages, the rules and forms of her own church, which in the past, she claimed, had not brought out the latent spiritual power of woman. Finally, after a sore and prolonged battle with the powers of darkness, the Spirit set her free, since which time she had been free indeed.

Mrs. Gov. Hart, who was one of our most earnest and liberal workers, always counting "sacrifice" a portion of

"service," gave a talk this morning that appeared to set the calendar back a decade, for the tongues of fire that rested upon the original band seemed again visible. Mrs. D. K. Fenner (first secretary) also proved the undying nature of this zeal for God and humanity.

Mrs. Rev. McSurely brought out a very noticeable feature of our work as Crusaders in the relation of an incident that occurred just as we were forming in line for the march to the street, on our way to do God's work. Some one said: "Why, Mrs. Thompson, are we really going to sing and pray in the saloons?" The answer was, "We don't know what we will do; God will lead and guide us."

To have heard the experiences of these good women on this "decennial anniversary" morning would have proved to the most doubting minds that the Crusade movement was from God, and that the purifying and quickening influence of the Holy Spirit was one of its seals.

Indeed it was a wonderful meeting, one long to be remembered, and with glad hearts we raised at this decade our Ebenezer, and sang together with the sisterhood of all lands, warmed by the same fire, "Blest be the tie that binds." Again we set forth with the "sword of the Spirit in hand," putting on anew the whole armor of God, resolved to battle with renewed zeal and courage "for God, and home, and native land."

Hillsboro, O.

MRS. CHAPIN'S GREAT LOSS.

DEAR UNION SIGNAL:—So many letters have come to me, inquiring how I stood the hurricane, that I must beg space in your paper to reply. Early in the night, the house in which I rent a suite from a friend was unroofed of its tin covering, leaving us at the mercy of the most pitiless rainfall I ever experienced. Then the shutters to the windows were wrenched off, and the panes of glass blown out by the dozen. The house has a water front, and the tide came up to the piazza, the building meanwhile, shaking like a cradle; and when the chimneys fell over into the next yard and the great telegraph pole crushed the gate, fence, and end of the piazza, we felt our hour had come; but having passed through so much sorrow, and so many losses in the past, and now being so broken in health, I said from the bottom of my heart: "For me it is better to depart, and be with Christ."

But it was not to be so, and the next morning when I looked out, and saw the boys rowing around us in boats, and beds, cradles, cooking utensils, chairs, and tables washed out of the homes of the humble poor, who had nothing left, floating around, I felt there was something for even "half hands" to do.

My washer-woman came to tell me that "clothes, and tub and all had gone to sea," and when I heard her pitiful story, how they had "stood up to their wases (waists) in water, then climbed upon the safe and mantel-piece until somebody came and took them out in a boat," instead of grieving over my losses, I went to rumaging among my wet wardrobe for shoes and clothes, for the poor soul and her daughters.

A friend heard a continuous knocking at the door; afraid to open it lest the tide might rush in it was unheeded for a while, but as it became more imperative he opened to find the cow and the carriage horses, which had ascended the marble steps and were seeking shelter, the water being over their heads where they were. They whinnied delightedly, as they were admitted into the hall.

I learned a lesson never to be forgotten from a circumstance that occurred that night. Hurricanes are never prepared for, so the city was in utter darkness when deprived of gas and electricity, few people being thoughtful enough to keep on hand candles and oil. A gentleman looking out of the window to his surprise saw the tide rushing over all barriers, and a great expanse of water obliterating streets, and making it dangerous for any one to pass. In a moment he lighted his lantern, so that when placed in the third story window it disclosed the danger. Five minutes later a young man who was piloting a widow and three baby children to a place of safety, came along, and but for that friendly light might have been drowned. It is encouragement to those of us from whom the power to do much has been taken, to do the little we can, and have faith to believe God's blessing will do the rest.

I am suffering with heart trouble and nervous prostration. The storm of persecution through which I was called to pass because I dared to believe and say that closing every open saloon in the state was more than half the way gained to actual prohibition, proved too much for me in my overworked condition. The doctor thought I could not live, but I am better, notwithstanding I bailed water out of my rooms for a night and day, and held an umbrella over me when I went to bed. The storm has passed, but it has left many sad hearts and desolate homes, and there are many who stand trembling before the dreaded approach of cold weather, with the necessity for coal, wood and warm clothes. May the God who cares for the sparrow, take them under the shelter of His wings.

Charleston, S. C. S. F. CHAPIN.

A TEMPERANCE UNIVERSITY AT HARRIMAN.

DEAR UNION SIGNAL:—Who shall say what the fruitage may be of work on September 14, here in Harriman? Who dare assert that day in this new town did not mark a new epoch in education and reform work, and in the progress of moral ideas in the world?

Three months ago a temperance university, upon soil dedicated to Prohibition in its title deeds was undreamed of, save in the minds of a few who hoped that on some happy day, not too far distant, even this might come true. Yet, even to those most hopeful ones the day of their dream seemed remote, and not encircled either in this year or the next. Had they been asked about it they would have said that nothing which they could do might surely bring it near, and they would have shrunk from any effort; they would have said: "We must not attempt the impossible." They did say it when the suggestion came.

Yet behold! In the roomy Temple of the W. C. T. U., at nine o'clock, September 14, a notable assemblage saw a notable sight and enjoyed a notable experience. There on the platform were gathered the officers of our city government, the members of our public school board, the pastors of our city churches, the white ribbon women and the faculty of the American Temperance University; and before them, thronging the floor seats and galleries, were students and citizens, eager and interested and proud; all gathered to inaugurate the first term of the first year of a new educational institution of the highest grade, well organized, and with every promise of a prosperous and fruitful future.

How did so much come about in so short a time, from conditions immediately promising so little? There appears to have been a Providence in it. Dr. John F. Spence, by whose efforts Grant University had been upbuilded in this state, retired from that, and was not eager to undertake similar work elsewhere. But he visited Harriman, and he said to himself, others said to him, "Here is the place for a broad, high-class university, dedicated to the 'Temperance Idea.'" He doubted the ripeness of conditions; he feared the financial outlook; and so did others. "I am not a crank as to special Providences," he said last evening in private conversation, "but the providential leadings in this case did seem unmistakable."

He followed them. Others went with him. The way opened more and more clearly. Plans fairly shaped themselves. The people of Harriman coöperated. Several thousand dollars were subscribed for the school's work and support the first year. Scores of men and women attested their willing spirit of sacrifice. A campus and building material to the value of fifty thousand were donated. Instructors were engaged. Excellent temporary buildings were rented. Announcements went forth. The names of students came in, and the inaugural ceremonies were the surprising first result.

It was fit and proper that the American Temperance University founded for the highest educational functions, dedicated in its very name to the highest moral ideas, should have formal dedication and consecration in the Temple of the Woman's Christian Temperance Union.

It was both graceful recognition and fervent desire that prompted all, in the original dedication hymn, to sing and pray:

"Here now for God and right
Lift we our banner white,
Ensign of truth;
Teach us its deepest things,
Show us its hidden springs,
While hope her blessing sings
In hearts of youth."

Not less fitly applied were these words of one of the faculty in the opening portion of the closing speech, before the hymn was sung:

"The local organization which erected this edifice, which has here its home, which has kindly permitted the use of it for chapel purposes, and which graces this occasion with its presence, forms part of a great body of Christian temperance workers, who, by their devotion, their energy, their unfaltering faith and their heroic works, have encircled the world; who have given to the always broad and inclusive word, temperance, a newer and broader and grander scope, and with whom we may proudly and gladly and appropriately share it in the work we have set out to achieve."

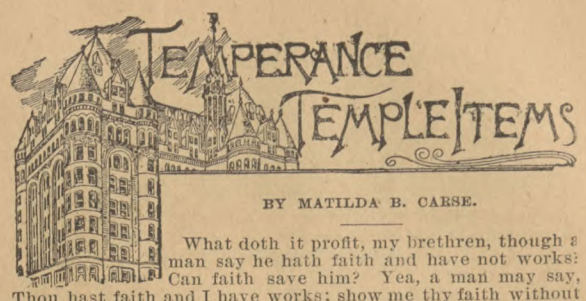
Our two adjectives—"American, Temperance"—we regard as fitly preceding our proper noun, "University," and as fitly characterizing what our university shall be; while our name in full fairly pledges and prophesies what our institution shall become—a university, broadly foundationed, liberally endowed, amply equipped, an American university, imbued with the American spirit, inspired with American patriotism, devoted to the highest American ideals and loyal to the noblest American attributes—the American Temperance University.

And let nobody assume that the term "Temperance" in the name of our University weakens the strong purpose underlying it, or will in any wise detrimentally affect its administration, so far as radical teachings are concerned. In the charter of the University its radical character is fully enough established; and in the by-laws of the University corporation its purpose is shown to be the maintenance of an educational institution of the highest grade, "wherein the principles of temperance shall be inculcated, the habit of total abstinence from intoxicating liquors required, and the principles of political economy, in regard to the use of and traffic in such liquors, and the traffic therein and the effect of such liquors, upon the individual citizen and upon the social and political fabric of which the individual citizen forms a part."

We believe that such provisions mean absolute and unqualified Prohibition as the educational aim sought, so long as Prohibition is anywhere required. The Board of Trustees, self-perpetuating, must be in full sympathy with Prohibition, and a large majority of them must be known and recognized advocates thereof. Some of our strongest Prohibitionists have already accepted a place on the Board, among them Gov. St. John, Prof. Dickie, Mrs. Lathrap, Mr. Mead, Mrs. Fisk and Mrs. Snell.

A. A. HOPKINS.

Harriman, Tenn.



BY MATILDA B. CARSE.

What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? Yea, a man may say, Thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works.—James 2:14-18.

The absence of our beloved President, Miss Frances E. Willard, from the coming World's and National Conventions of the W. C. T. U., which convene in Chicago, October 16, is indeed a source of unspeakable regret. The only comforting thing about it is the assurance of Miss Willard's physicians that continued rest for another six months will restore her to her usual health. In the midst, therefore, of our bitter disappointment we have reason for thankfulness that our great leader will be restored to us if she can be persuaded to take a rest of sufficient length for recuperation. On account of Miss Willard's absence and the continued stringency in the money market, preventing for the present any further attempt to carry out the plans (referred to in THE UNION SIGNAL of September 7) for raising money to enable us to become owners of the entire capital stock of the Temple, we have postponed the dedication until such time as Miss Willard can be with us, and we can announce that the trustees hold and own for the National society the capital stock. This will also cause a postponement of the presentation of the Temple banners to the three Loyal Temperance Legions that have raised the most money for the building. It will, however, give other Legions a chance to compete for the prize, now that their effort to raise money for the children's fountain has been completed.

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Mrs. H. L. Reed, Burbank, O., writes as follows: "While reading the column headed Temperance Temple Items, in THE UNION SIGNAL, Sept. 7, I seemed to have caught a new inspiration. Our leader in the Temple work says: 'Now we stand waiting with a faith undaunted.' Does not that mean to the white ribbon army and the hosts that love God, home and every land, to move on and with their mites and hundreds and thousands pay for the 'House Beautiful' that is to bless the rich and poor alike? Yes, we think we are not mistaken in this grand and to us, precious thought, that from the homes of our land and all lands, rich gems will be sent that will bless the living and their posterity forever. By my side on the table is a Temple mite-box, and when I read the extract from that New Zealand sister's letter, I just dropped in a dollar. Can you not keep a little corner in one of the tablets where a union or some name can be placed hereafter, coming from a small town in Wayne county, Ohio?" Yes, Sister Reed, we will keep such tablets open both for unions and individuals until the entire indebtedness on the Temple is paid, but you and all other white-ribboners must go to work at once if you would have your name inscribed on the marble records of Willard Hall, for FAITH says within two years the building will be entirely paid for and owned by the National W. C. T. U., after that it will be too late, unless *in memoriam* the names of the now living may find record.

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Last week we noted the gift of £20 from Australia, sent by Mrs. Evans at the suggestion of our dear, brave, round-the-world missionary, Miss Ackermann. We supposed the money was the gift of the W. C. T. U. of Australia. Miss Ackermann has just written us that the money is the generous donation of Mrs. Evans given in order that the Australian W. C. T. U. may have representation in the Temple. The beautiful bronze over the outer entrance to Willard Hall, bearing upon it the legend, "For God and Home and Every Land," is surely in keeping with the gift received and interest manifested by white-ribboners all over the world. And we want our sisters in other lands to know that for every dollar sent us the W. C. T. U. of their country will receive, when the Temple is all paid for, their pro rata share of the interest on the money they have sent, just as much as though it came from the W. C. T. U. of one of the commonwealths of the United States. The building is a World's as well as a National one, and the income from it will be perpetually going on doing its munificent work in all lands, healing the broken-hearted, rescuing the perishing, making safe paths for little feet, long after the present generation and those who have given of their means to its erection have passed to their reward. To do and labor for unborn generations constitutes in any soul a marvelous oneness with God, and gives a breadth to life of which they who only labor for the present alleviation of suffering have no conception.

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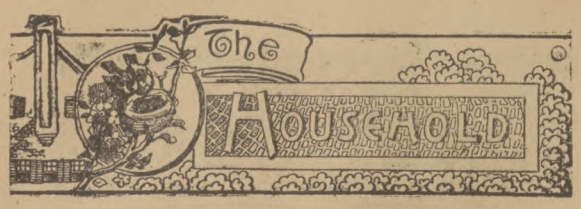
Mrs. E. A. Mickle, the treasurer of the W. C. T. U. of New Jersey, a woman greatly beloved, not only in her own state, but in the nation, has the deep sympathy of all white-ribboners in her late great bereavement in the death of her noble husband, who was a true friend of the W. C. T. U. Only a few months before he was called to enter the Paradise of God, he showed his confidence in and love for our work by purchasing $10,000 worth of Temple Trust Bonds. Mrs. Mickle is again attending to her duties. We have just received from her $66; of this amount $15 comes from the Morristown, N. J., Y's and completes their $100 pledge. The Tuckerton, N. J., W. C. T. U. sends $41 on a pledge of $100; $5 comes from the New Egypt union. The Pennsylvania tablet in the Willard corridor in the Temple contains the following names of unions which have contributed $100 to the building fund: Kean County Union, State Union, Beaver Union, Crawford County Union, Warren County Union, Indiana Union, George Institute Union, Philadelphia Tidioute Union, Strasburg Union, Franklin Union, Philadelphia; McKeesport Union, Mercer County Union, Venango County Union.



DID YOU EVER?

An advocate of dress reform
In dress reform array,
Walked out for reasons known to her.
It was a rainy day;
Her gown was neat
And short and sweet
And frankly showed her tiny feet;
And sister women looked askance,
Exclaiming with each sidelong glance:
Did you ever!

The advocate of dress reform
Without the least dismay,
Goes safely o'er the muddy street
And lightly on her way.
Her sisters gasp
And clutch and clasp
Their garments with a frantic grasp,
And lift their skirts, quite unaware
Of heights no dress reform would dare.
Did you ever!

The advocate of dress reform
Goes home quite fresh and dry,
And, full of satisfaction, puts
Her natty storm suit by.
Her sisters fret
At mud and wet,
And scowl and shake and brush, and yet
Console themselves in spite of dirt:
"At least we wear a modest skirt!"
Did you ever!

—*Selected.*

SIM'S SAWDUST PICTURE GALLERY.

BY MABEL GIFFORD.

Sim was carefully spreading damp sawdust on the sidewalk before his shop. Sim kept "beers" and "tonics" in his shop, and he thought it would be a fine way to advertise his goods to dispense the odor of them, free, without waiting for customers to come in; hence the damp sawdust saturated with his "best brand" of something he might not have felt quite free to name.

Sim chuckled to himself now and then as he worked; ah, but wasn't he a shrewd old fellow for business! He stopped to sniff and snuff, and push his hat back from his forehead to ease his expanding brain. As he stood with his hands on his sides, regarding his work with a cunning smile on his weazened face, he glimpsed a woman coming that way. He gave her an attentive look, for she was not like the women that commonly passed by Sim's beer shop. She was of goodly proportions, she was dressed neatly in brown, and as she advanced, Sim beheld a face comely and wholesome as any one might wish to see, but something like dismay came into Sim's face as he looked.

"Hullo! I know her if I hain't much mistaken; a regular temperance crank, out on the rampage, I know by her gait. I can tell one of them critters as far as I can sight 'em."

Sim seemed to shrink into himself as he furtively watched the woman's approach, and rubbed his nose with an anxious, speculative air, which seemed to say, "Now it couldn't be *me* she is after, could it?"

"Hullo!" he called to himself presently, "if I hain't much mistaken that's Mother Hathaway, she that nussed my boy through the typhoid. I heerd how she had got rung in with them temperance lunatics. Mighty good woman; too bad, too bad!"

Sim tried to look innocent of any suspicion, but he might have spared himself the effort, for Mother Hathaway did not glance his way. When her foot pressed the damp sawdust she looked down, she walked slowly and looked intently into the sawdust, so intently that Sim leaned forward to see if there was anything there of which he was not aware.

"What a picture gallery," exclaimed Mother Hathaway, not moving her eyes from the sidewalk.

"Picture gallery!" echoed Sim, surprised into speech, then leaning up against the door again and saying to himself, "The woman must be gone 'clean daft.'"

"It's so kind of you to have them out here where every one can see them," she continued, not noticing Sim's interruption. "Who is that young man in that picture,"—pointing at the sawdust—"with his hand at his throat, and his eyes so wild, and his face so white. What ails him?"

Sim's face took on a darker hue, but he said to himself: "Yes, her head's turned with all the carryings on of them temperance folks. Too bad, too bad!"

"Oh, those dear little children!" Mother Hathaway went on, "why are they crying so, and why are they barefoot and ragged? And that sweet-faced woman, what has she done that that evil-looking man beats her so?

"These boys—they seem to have just left their mother, who is on her knees praying for them. And this, this, why this seems to be another picture of the same boys. How terribly their faces have changed. I see they all have glasses in their hands; the glasses are full of little snakes, and the boys are about to drink them. Oh, Sim! what a great artist you are. You must be very happy to be able to make such startling pictures. And what a comfort it must be to you every day of your life to know that you have helped that praying mother to make such men of her boys.

"But, oh, Sim, Sim! did you really make that picture, those fair young girls sitting at that table with glasses in their hands and those dissolute looking men beside them? Ah, but what a noble thing to seize these foolish girls and flatter them to ruin, to make them more foolish by hiding the snakes in the glasses they hold, and then to destroy them body and soul! How they will bless Sim for making such pictures of them, how their fathers and mothers will bless him, and how God will bless him, and what a reward will be his when he goes to give a final account of his good works done on this earth. That is the happiest part of it, Sim, for it is said, 'their works do follow them,' and what a grand exhibition it will be, your picture gallery!

"Why here's a jail, and here are prisoners with names on their caps; I can't quite make it out. Oh, I see, 'S-i-m'. What a splendid work, to educate men for the prisons. What a blessing a man is in a community who educates men for theft and murder, and all crimes under the sun. How orderly and peaceful and safe a town is where there is a Sim making such pictures!

"And this I know by the terrible faces, is an insane asylum. Some of the portraits I see are done by 'Sim.' Insane asylums are great institutions; the men who create a demand for them should prosper and receive all honor.

"What's this? Oh, I see, a 'poor farm.' The name is over the door. Sim, how you do love to paint portraits. The country owes you a great debt, I think, for how much better it is to permit you to beggar and craze and ruin men, women and children, and then to build jails and asylums and poor farms, and reform schools, and the like, and support city missionaries and public charities, and law officials and policemen, with the money you pay to the government for the privilege. How much better than to stop your work, and use the money needed to build industries and schools, and farms, and trades enough to give every man an honest living. What a foolish government it would be, Sim, that should spend its time and money in clearing the country of its slums and criminals, and building clean cities with clean homes, and educating men and women to become clean and Christian citizens.

"How short-sighted a government would be, Sim, to invest time and money in work that would make the country safe and prosperous and happy, and yield an interest ten times greater than that of licensed crime. Oh, Sim, you are a great artist. You will certainly receive your reward in this world, and in the next a thousand fold. Sim, what envy you must arouse!"

Mother Hathaway looked at Sim for the first time as she spoke the last words, and then with a quick, "Good-day, Sim," went her way. Sim's face was not a dull red now, but a grayish yellow, like the face of a corpse. He moved into the shop with uncertain steps, and closed the door. The next passer-by noted, amazed, that Sim's beer shop had closed shutters and a closed door, and the next customer found that the closed door was bolted.

The following day the sawdust had vanished from the sidewalk, and the shop was still closed. Upon inquiry, it was found that Sim had gone away for a vacation. When the shutters were drawn again there was a sign, "To Let," in the window. A little later there was a W. C. T. U. lunch room where the beer shop had been. Sim never came back, and Mother Hathaway believes he is making different sort of pictures in a different sort of a place.

Abington, Mass.

THERE are in the entire world, 51,000 breweries. Germany easily heads the list with 26,240, which produce every year 4,750 million liters of beer, the liter being equal to about 1¾ pints English measure. Next comes England with 12,874 breweries, and an output of 2,600 million liters; then the United States with 2,300 breweries and 3,500 million liters; Austria with 1,942 breweries and 1,300 million liters; Belgium with 1,270 breweries and 1,000 million liters; and France with 1,044 breweries and 800 million liters; In Bavaria, the annual allowance of beer per head of the population is 221 liters; in Berlin 191; in Belgium 169; in England 143; in Switzerland 131; in Denmark 133; in the United States 31; in Sweden 11; in Russia 5.—*Alliance News.*

A VISION IN THE NIGHT.

I sat down in an armchair, wearied with my work. My toil had been severe and protracted. Many were seeking the pearl of great price, and many had found what they sought. The church wore an aspect of thrift and prosperity, and joy and hope and courage were the prevailing sentiments on every hand. As for myself, I was joyous in work. My brethren were united. My sermons and exhortations were evidently telling on my hearers. My church was crowded with listeners. The whole community was more or less moved with the prevailing excitement, and as the work went on I had been led into exhausting labors for its promotion. Fired with my work, I soon lost myself in a sort of half-forgetful state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room without any preliminary "tap" or "come in." I saw in his face benignity, intelligence, and weight of character; but, though he was passably well attired, he carried suspended about his person measures, and chemical agents, and implements which gave him a very strange appearance.

The stranger came toward me and extending his hand said: "How is your zeal?" I supposed when he begun his question that the query was to be for my health, but was pleased to hear his final word for I was well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instantly I conceived of it as a physical quantity and put my hand into my bosom and brought it forth and presented it to him for inspection. He took it and placed it in his scale, weighed it carefully, and I heard him say "one hundred pounds." I could scarcely suppress an audible note of satisfaction, but caught his earnest look as he noted down the weight, and I saw at once that he had proved no final conclusion, but was intent on following his investigation. He broke the mass to atoms and put the crucible into the fire. When it was thoroughly fused he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers or strata, which all, at the touch of the hammer, fell apart, and were severely

TESTED AND WEIGHED,

the stranger making minute notes as the process went on. When he had finished he presented the notes to me, and gave me a look of mingled sorrow and compassion as, without a word, except "May God save you!" he left the room. I opened the "notes" and read as follows:

Analysis of the zeal of Junius, a candidate for a crown of glory:

Weight in mass.....100 lbs.

Of this, on analysis, there proves to be:

Bigotry	10	parts
Personal Ambition	23	"
Love of Salary	19	"
Pride of Denomination	15	"
Pride of Talent	14	"
Love of Authority	12	"
Love to God } Pure Zeal	4	"
Love to Man } Pure Zeal	3	"
	100	parts

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but I was suddenly startled into a more honest mood by an audible sigh—almost a groan—from the stranger, who had passed into the hall, and by a sudden darkness that was falling upon me, by which the record became at once obscured and nearly illegible. I suddenly cried out,

"LORD, SAVE ME!"

and knelt down at my chair, with the paper in my hands and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true; I saw it, I felt it, I confessed it, I deplored it, and besought God to save me from myself, with many tears; and at length, with a loud and irrepressible cry of anguish, I awoke. I had prayed, in years gone by, to be saved from hell, but my vow to be saved

FROM MYSELF

was now immeasurably more fervent and distressful; nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and *hallowing my whole heart to God.*

That light and that love are in my soul to-day; and when the toils of my pilgrimage shall be at an end, I expect to kneel in heaven at the feet of the Divine Alchemist, and bless Him for the revelations of that day which showed me where I stood and turned my feet into a better, higher, narrower path.

That day was the crisis of my history; and if there shall prove to have been, in later years, some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of the Searcher of hearts, at whose coming my sins went to judgment beforehand, and I was weighed in the balance and found wanting.—*Rev. C. H. Spurgeon, in "Sword and Trowel."*

FIFTEEN TO-DAY.

For the last time, dear dolly, I dress you,
And carefully put you away;
You can't tell how much I shall miss you,
But then I am fifteen to-day.

And you, not so very much younger,
Have you nothing at parting to say?
Are you sorry our fun is all over
And that I am fifteen to-day?

What walks we have had through the clover;
What rides on the top of the hay;
What feasting in grandmother's garret!
And now I must put you away.

Cousin Ethel just buried her dolly
With its eyes open wide, and as blue
As yours, my sweet dolly, this minute;
I couldn't do that, dear, to you.

Oh, stop, dolly, what am I thinking?
Why cannot I give you away?
There's a poor little girl I love dearly,
And she's only ten years to-day.

How happy your bright face would make her!
She never had playthings like you,
With all your fine dresses and trinkets.
Yes, dolly, that's just what I'll do.

I do believe, dolly, I'm crying.
"What nonsense, child!" grandma would say.
Good-by; one last kiss; I'm half sorry
That I'm fifteen, dear, to-day.

—*Harper's Young People.*

TWENTY TIMES A DAY.

Twenty times a day, dear,
Twenty times a day,
Your mother thinks about you,
At school, or else at play.
She's busy in the kitchen,
Or she's busy up the stair,
But like a song her heart within
Her love for you is there.

There's just a little thing, dear,
She wishes you would do.
I'll whisper, 'tis a secret,
Now mind, I tell it you.
Twenty times a day, dear,
And more, I've heard you say,
"I'm coming in a minute,"
When you should at once obey.

At once, as soldiers, instant,
At the motion of command;
At once, as sailors seeing
The captain's warning hand.
You could make the mother happy
By minding in this way,
Twenty times a day, dear,
Twenty times a day.

—*Mrs. M. E. Sangster in the Congregationalist.*

MABEL'S FIRST PEACH.

To a little stranger from the North,
Who was timid and shy of speech,
We gave—the first she had ever seen—
A ripe, beautiful, downy peach.

We caught one glimpse of her big blue eyes,
From her drooping lashes beneath,
As into the peach's curving side
Went her sharp, little milk-white teeth.

She spoke not a word till all was gone,
Then she cried in a joyous tone:
"I've eaten it, cloth and all, mamma,
Now, what shall I do with the bone?"

—*Eleanor A. Hunter in Our Little Men and Women.*

SWEET GRAPES.

A Temperance Story for the Little Ones.

What kind of fruit do you like best? Most boys and girls like nearly all kinds.

Good, ripe fruit is a necessary part of our daily food. It is much better to spend our money for fruit than at a candy-store.

Men sometimes squeeze out the sweet juice of good fruits and make it into poisonous drinks. It is a great pity to have the fruit that is good for our use spoiled to make drinks that do us harm. A harmful drink called wine is made from grapes.

To make wine men crush grapes in a press and squeeze their juice into a big tub, or vat, that is put under the press to receive it.

You have often seen upon the skins of grapes a kind of dust that you could easily rub off. When grapes are being pressed the juice that flows from them washes off some of this dust and carries it into the vat.

In this dust are some very tiny things called ferments. They are so small you cannot see them unless you look at them through a glass called a magnifying glass or microscope. A microscope, as you may know, makes things look many times larger than they really are.

If you should look at a ferment through a microscope you would see a very tiny speck without much shape or color. You might think it too small to do any harm; but many ferments together can do a great amount of mischief. They quickly spoil good grape juice after it has been pressed out of the grape. How do you think they do this?

The juice of grapes is sweet, as you know, because there is sugar in it. No one puts the sugar in the grape; it forms in them while they are ripening. Just how this is done we do not know.

The ferments change this sugar of the grape juice, after it is pressed out, into a gas and a poison. They cannot do this while the juice is inside the unbroken grape, for they do not get inside the fruit while it remains whole.

But when the juice is squeezed out of grapes and is left standing in the vat, the ferments that were on the stems and skins of the grapes begin to work upon the sugar of the juice. Other ferments, too, get into the vat from the air. Ferments are so small and light that they are easily carried about in the air.

How can we know when ferments are turning the sugar of grape juice into a gas and a poison? We can know by the little bubbles of gas we see rising up through the juice. This gas passes out into the air, but the poison remains in the wine and makes the wine poisonous.

The name of this poison is alcohol. There is no alcohol in a sound, ripe grape.

No one should drink wine for there is alcohol in it.

All poisons do not at once kill those who take only a little at a time; but a man could easily take enough alcohol to kill him at once. The man who takes a little alcohol every day is seldom as strong a man, as wise a man, or as good a man as he would be without alcohol. The alcohol hurts his body and his mind.

Alcohol may make a father cruel to his children and to his wife. It sometimes makes a man tell falsehoods and do other bad deeds.

One of the most dangerous things about alcohol is that it can make those who take it want more alcohol. If you should begin to take wine, the alcohol in it might make you want to drink more and more wine until you cared for nothing so much as drinking wine.

It is the nature of alcohol to make those who take it want more alcohol.—*Selected.*

WHAT TO BE THANKFUL FOR.

A little girl but four years old was observed to be very devout in church and to be very eager not to miss attending the services. "What do you do, when you are there, Rosie," asked a lady friend, "you cannot read and you must get very tired of such long services?" The little one shook her head gravly. "I am never tired," she said, "I have so much to say to God." "What do you say, do tell me," persisted the lady. The child climbed on her knee, and whispered with all her soul in her eyes, "I cannot go to church too often to thank God—I was not born a boy."

A LITTLE boy had his first pair of rubber boots, and could not be contented till his mother went down to the brook to see him wade.

With loving care he dragged a board across the brook for her to walk upon, while he waded beside her in water which came nearly to his boot-tops. Suddenly, as if he had just realized what she was deprived of in being a woman, in shoes, he took her hand and said with affectionate earnestness:

"Indeed, mamma dear, I will not wade another minute where you can see me. It must be too temptationy for you to bear."

DEAR BOYS AND GIRLS:—Do you ever think, oh, there's so little I can do, it isn't worth trying? Just read this:

"In an English dockyard a great ship was to be launched. An immense multitude assembled to see it glide down the slides that were to carry it into the water. The blocks and wedges were knocked away; but the massive hull did not stir, and there was disappointment. Just then a little boy ran forward, and began to push the ship with all his might. The crowd broke out into a laugh of ridicule, but it so happened that the vessel was almost ready to move; the few pounds pushed by the lad were only needed to start it, and away it went into the water, amidst the cheers of the people."

When our great ship, "Home Protection," is ready to be launched it may be just one pair of hands will be God's chosen power to move it. Won't you get ready, then, each one of you, to *push with all your might?*

Your

Aunt Jane

NEPHEWS AND NIECES.

Katie J. Yates, Minnesota.
Jessie Denman, Minnie Denman, Annie Laura Beach, } Kansas.
Elizabeth V. Prentiss, Maryland.
Lois R. Kupfer, China.
Hope A. Richards, Maine.
Gertie D. Stevens, Indiana.
Anna Steele, Kentucky.
Julia A. Fisher, New York.
Evelyn Hannum, Ethel Hannum. } Delaware.

I come, asking for admittance to the Cozy Corner. I am now at my summer home at my aunt's, who lives on a high hill. I come here nearly every summer, on account of my health. I am a Prohibitionist, and am working for temperance all I can, and some day I hope to help vote the saloons out. EDITH R. STARBUCK.

Barnesville, O.

Bravo, little Cozy Cornerer.

I am nine years old, and a little temperance girl all over. I belong to the L. T. L. I am proud of my badge, and wear it all the time. I send ten cents for the Willard Fountain, which I earned washing dishes. I am going to try for one of Miss Gordon's medals.

Weymouth, Mass. FLORENCE E. SMITH.

And I know you will succeed, Florence, in getting the ten dimes and the medal.

I was eleven years old yesterday. I got three books. Their names were, "Samantha at Saratoga," "Uncle Tom's Cabin," and "Mother's Portfolio about the Kindergarten." I also got a set of authors, a bonnet, a handkerchief, a bottle of perfume, some bananas, a lead pencil, a fancy hairpin, a shell from the Miami River, and a blue velvet girdle. You will find enclosed eleven cents for the fountain, one cent for each year. I belong to the L. T. L., and would like to join your Cozy Corner.

Lyons, Ind. GERTIE D. STEVENS.

What a nice birthday, Gertie, and how thoughtful of you to remember the Willard fountain! Miss Gordon has just returned to this country and will arrange for the presentation of the fountain to the city of Chicago.

SOFT-SHELLED NUTS.

234.

NUMERICAL ENIGMA.

I am composed of fifteen letters and am the name of a great temperance worker.

My 2, 13, 10, 12 she never does.
My 1, 6, 4, 5, 8 she often climbed in youth.
My 7, 3, 9 is a carpenter's tool she knew how to use.
My 15, 11, 14 are consonants.

FLETCHER MCFADDEN.

235.

SCRIPTURE ACROSTIC.

It takes ten dimes to make a dollar, and it takes just ten letters represented by the first letter of each of the following Scripture references to form an acrostic on a certain name: Psa. 42: 1; Isa. 8: 7; Matt. 5: 15; John 4: 12; Gen. 24: 43, last clause; Jer. 8: 1; Prov. 14: 34; James 3: 11; Eccl. 12: 6; John 4: 6. Whose name can I cover with my ten dimes? Then there is something to be built and its name contains just eight letters which can be found in the first letters of the following references: Psa. 36: 9; Psa. 108: 1; Prov. 8: 4; Jude 24; Prov. 13: 14; Rev. 7: 17; Zech. 13: 1; Lev. 11: 36. I. P. M.

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ANSWERS TO PUZZLES PUBLISHED SEPTEMBER 7.

225. "Only the actions of the just
Are sweet and blossom in the dust."

226. A willing worker.

227.

	TIRED
CRAB	IRENE
ROSE	READE
ACME	ENDED
BEET	DEEDS

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For He is our peace, who made both one, and hath broken down the middle wall of partition between us.—Eph. 2: 14.

CLOSING SCENE OF THE PARLIAMENT OF RELIGIONS.

A novel and unparalleled spectacle was that which it was our privilege to witness at the Memorial Art Palace, in the World's Fair City, last week, on the last evening of the Parliament of Religions, September 27. For seventeen days Columbus Hall had been thronged with appreciative listeners and earnest speakers, whose lips moved in unison with the words of the universal prayer, and whose hearts were turned towards the common and frequently expressed thought, "The fatherhood of God, the brotherhood of man."

When these representatives of diverse creeds and sects, of varied doctrines and denominations, gathered in a body upon the platform for the closing exercises of the notable congress, we, who had been in attendance at the gatherings of the two weeks and a half, and heard their utterances, could not but feel that in truth a new era of fraternity had dawned for man. Along the front of the broad platform were ranged the foreign visitors, their brilliant and varied robes gleaming against the dark background of the American clergy's plain attire. The Japanese Hindoos and Buddhists, observant and motionless; the self-possessed young Christian African prince; the courtly Russian Catholic prince; the picturesque Ceylonese Buddhist priest; the Chinese imperial representative of Confucianism; the Shintu priest with odd headdress; the Armenian; the Catholic rector; the Jewish rabbi; the negro bishop; the English evangelist; the Christian woman preacher, the Oriental Brahman; all these were there sitting with rapt attention, and a unanimous desire for unity and coöperation seemed to pervade the extraordinary occasion.

The walls of the hall resounded first with Handel's glorious chorus, "Lift up your heads, O ye gates! and be ye lifted up, ye everlasting doors, and the King of Glory will come in." This was rendered by Chicago's finest musical society, the Apollo Club, under the gifted leadership of Mr. W. L. Tomlins. Silent prayer concluding with the Lord's Prayer followed. Again the great chorus sang, rendering "Lead, kindly Light," and the introductory exercises were over.

Judge Bonney, who is at the head of the general congresses, opened the meeting and gave way for Dr. Barrows, the president of the parliament, who proceeded in a characteristically happy way to introduce the foreign representatives; for instance, in presenting the first speaker, Dr. Momerie of England, Dr. Barrows hoped that "when Dr. Momerie stands next on London bridge, he will think of Chicago and this great parliament, 'though lost to sight, to Momerie dear.'" Dr. Momerie expressed his gratitude to Dr. Barrows, to the American people and to Chicago, remarking that while the Columbian Exposition was greater than all previous expositions put together, the parliament of religions was the greatest event of the Exposition. He said that Chicago is destined to be the leading city of the world, and that she had witnessed the hitherto impossible in this parliament.

Mr. Mozoomdar, of India, who has been one of the leading lights of the parliament, said that the charge of materialism in the new world was forever refuted by this great religious gathering, and that the unity of purpose exhibited had demonstrated that different faiths can form one congregation, one household, when animated by one common spirit—the Spirit of God. When that unity is accomplished, the kingdom of God is come on earth. He had come 13,000 miles to realize the dream of his life—the harmony of religions, and he rejoiced that once for all nations had called each other brothers and that His will had been done.

Prince Wolkowsky, of Russia, asked that the good feelings expressed for himself might react upon his countrymen, and frankly declared that although "Russia thinks all Americans are angels and America thinks all Russians are brutes," when both come together they are mutually disappointed.

Kinza Ringe Hirai spoke for the several representatives of the Japanese faiths who could not use English sufficiently well to address the audience. Pung Quang Yu, secretary of the Chinese legation and representative of his government to the parliament, stood by the side of Dr. Barrows as the latter read his eloquent and feeling address. He said that this was the pleasantest experience of his seven years' residence in America, and begged that his countrymen have the same courteous treatment that he had received. He expressed his sincere hope that no national differences should alienate his government from ours, and at that juncture, Dr. Barrows, ever ready to clinch a point, asked the audience that if it desired "the infamous Geary law to be knocked into smithereens," to rise. The audience quickly rose and burst into applause.

The Shintu priest, Right Rev. Shibata of Japan, was glad that his ideas of fraternity, humanity and universal brotherhood had been so well received, and declared that America was nearer to Japan than ever.

George I. Candlin, an English missionary, paid a fine tribute to the parliament. He said: "As a missionary I anticipate that it will make a new era of missionary enterprise and missionary hope. If it does not it will not be your fault and let those take the blame who make it otherwise. Very sure I am that at least one missionary who counts himself the humblest member of this noble assembly will carry through every day of work, through every hour of effort on till the sun of life sets on the completion of his task, the strengthening memory and uplifting inspiration of this Pentecost."

The white-robed priest from Ceylon, called "the gentle Dharmapala," gave this good advice: "Learn to think without prejudice, love all beings for love's sake, express your convictions fearlessly, lead a life of purity and the sunlight of truth will illuminate you. If theology and dogma stand in your way in the search of truth put them aside. Be earnest and work out your own salvation with diligence; and the fruits of holiness will be yours."

The Hindu monk, Suami Vivekanauda, spoke most feelingly, especially when he declared: "The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the others, and yet preserve its individuality and grow according to its own law of growth. If the Parliament of Religions has shown anything to the world it is this, that it has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world and that every system has produced men and women of the most exalted character."

The Prince of Africa spoke eloquently, from the view of a Christian ruler.

The first half of the program was completed at this point, by the exquisite rendering of the majestic Hallelujah chorus, and Dr. Barrows introduced Mr. Bonney who proceeded to present the American speakers who were to respond to the foreign delegates' cordial words of appreciation. Mr. Bonney was warmly applauded, as Dr. Barrows attributed to him a large measure of the success of the parliament, and replied: "Not unto me, but unto the God who inspired this movement and has guided and aided it by His blessing, and the multitude of the best men and women in the world, under the leadership of Dr. Barrows in this majestic work, is due its triumphant success."

Rev. George Dana Boardman's address was brief and effective: "Fathers of the contemplative East; sons of the executive West, behold how good and pleasant it is for brethren to dwell together in unity. The New Jerusalem, the city of God, is descending. Heaven, the phone; earth, the anti-phone, chanting the eternal 'Hallelujah chorus.'"

Rabbi Hirsh characterized the parliament as "A gateway to higher, broader and better life. Let me bid you go toward peace, the peace which is not yet, which we are to bring to men and which will come to the end of days when no longer through a blurred glass, but like Moses, through a translucent mirror we behold in His majesty the God who is our common Father."

Rev. Frank Bristol well said that "tolerance was not compromise, but the measure of the strength of our faith and conviction."

Rev. Jenkin Lloyd Jones, secretary of the parliament, proposed that the next great parliament of religions be held in Benares, India, on the banks of the Ganges, and that Dr. Barrows be chairman of the American committee.

Three women then addressed the audience, Mrs. Charles Henrotin, Rev. Augusta Chapin and Julia Ward Howe. Sixteen women have taken part in the parliament, and two hundred and twenty-eight have acted on the various committees. Both "halves of humanity" have at last stood on one platform, and spoken of the deep things of life.

Bishop Arnett of the African Methodist church, said that "brother" never meant so much to him before. A new commonwealth had been created, the "Commonwealth of Humanity."

Bishop Keane, rector of the Catholic university at Washington, delivered a wonderfully strong and tolerant address in which he expressed the hope that this meeting would result in the unification of the world in religion.

The two closing addresses were by Dr. Barrows and Mr. Bonney and we regret that our space will not print them in full. Dr. Barrows' closing sentence should surely set at rest the fear that the religion of Christ has been ignored or belittled in this parliament. Here is the sentence: "As Sir Joshua Reynolds closed his lectures on 'The Art of Painting' with the name of Michael Angelo, so, with a deeper reverence, I desire that the last words which I speak to this parliament shall be the name of Him to whom I owe life and truth and hope and all things, who reconciles all contradictions, pacifies all antagonisms, and who from the throne of His heavenly kingdom directs the serene and unwearied omnipotence of redeeming love—Jesus Christ, the Saviour of the world."

OUR CONVENTIONS.

The convention is the concomitant of organization, and as such is necessarily a distinctive feature of our modern civilization. Whatever may be the line of effort, political, philanthropic, religious—the convention plays an important part in building up and fostering that spirit of unity and coöperation without which organized work lacks vital power and effectiveness.

The benefits to be derived from the periodical coming together of persons having the same aims and purposes, the advantages of the meeting face to face of the leaders of any reform movement, are seen at a glance; and the practical results of convention gatherings are, as will be admitted by all who have had experience in associated work, of a character in the highest degree encouraging and invigorating to the work and the workers.

Our own organization, the Woman's Christian Temperance Union, owes much of its present strength to its system of convention work. Every such assembly furnishes additional momentum to the rolling car of progress. First, we have the county convention, the importance of which, we think, should be emphasized more than it is by our local workers. We have found it advisable (taking our own experience in local work as a guide) to hold a county meeting of unions once every three months. We have in mind a certain district in a western state, nearly every county of which held a convention of one day's session quarterly, the district convention itself meeting semi-annually. As a result of these frequent gatherings enthusiasm was kept up to a desirable level even to the smallest and remotest union, and the educatory influence in both town and country was very marked. Every local society was well represented in both county and district conventions, and at the annual state convention this district went up with a full delegation as the banner district of the state. The county convention creates an interest in the district meeting, the district in the state, and the state convention in the great assemblies of the National and World's W. C. T. U.

We would suggest *en passant* that in large cities where there is more than one local union that the unions meet

together, say once a month, and thus come in closer touch with each other and with the different lines of work in their locality.

While it is true that where two or three are gathered together in the name of Christ, He is in their midst to bless their efforts and make them a power for good, still no one denies the inspiration to be found in *numbers*. There is a mighty power in the concentration of purpose in united movement for the accomplishment of that purpose, and in just that touch of hands and hearts which we get in our conventions. The little local union out on the prairies, often struggling with discouraging surroundings, and seeing as the months go by very little fruit as the result of its labors, is apt to think it does not count for much in the great conflict of home against the saloon.

But let it send its delegates—or even its delegate—to the county, district or perhaps the state convention, and it begins to realize that it is a part of a great whole, part of a wonderful force, which like a mighty lever is lifting the world to the standard of Christian temperance. And how filled with inspiration and enthusiasm do those become who are privileged to attend these meetings! Whoever heard of a delegate returning from a W. C. T. U. convention discouraged or apathetic? Is it not the universal testimony that they return with renewed zeal, with renewed determination to do and to dare for the sacred cause in which they have enlisted?

By a natural law this earnestness and enthusiasm is communicated to other workers—in fact all who come in contact with a white-ribboner fresh from one of our great conventions, catches in more or less degree the W. C. T. U. spirit—and the consequence is that the local union becomes conscious of a practical uplift, in vulgar parlance a "boom." Despite the discouragements of "hard times" (we might say by very reason of them) every local union should this year make special effort to send a full representation to the state convention; every state should send its full quota of delegates to the National and World's Conventions. These are times when more than ever before the cause of humanity is calling loudly for help, and the hour is ripe for any work, any method, which looks toward the improvement of conditions. Woman's hand, and woman's heart and woman's brain are especially needed in this crucial period of our nation's—of the world's—history. The W. C. T. U., with its forty-two arms reaching out to help and to save is destined, by reason of its inclusive nature, its methods of organization, and most of all by reason of the home and mother element it brings to the work, to be no insignificant factor in the evolution of the Christian social ideal, which, said Prof. Peabody in the religious congress, was the highest dream of the master.

All thinking W. C. T. U. women will realize the profound importance of the approaching World's and National conventions. Held as they are to be in the city where are gathered representatives of every civilized nation of the earth; following as they do the wonderful congresses which have already made historic the memorial Art Palace on the shore of Lake Michigan; and especially coming as they do while the resonant tones of the religious congress are still hovering in lingering cadence over halls and corridors, these white-ribbon assemblies are fraught with graver responsibilities and with deeper meaning than ever before in the history of the organization. The occasion furnishes an opportunity the like of which we have never before seen, the like of which we shall in all probability never see again. The surroundings are of themselves an inspiration, and every W. C. T. U. sister should consider it her bounden duty to seize this unparalleled opportunity and make the most of it.

We expect to have many wonderful National and World's Conventions in the years to come, but certainly none will ever again have the same wonderful setting. Only in this Columbian year will it be possible for this generation to take in two great Conventions and a World's Fair at the same time. So we say to every W and to every Y, come yourself and bring your non-union friends to receive and help spread the pentecostal fire of the conventions, and the very liberal and practical education of the Exposition.

THE OUTCOME OF A NOBLE WORK.

As the readers of THE UNION SIGNAL already know, when Mrs. Andrew and Dr. Kate Bushnell were in India in the winter of 1891–92, at the request of Mrs. Josephine Butler, superintendent of social purity in the World's W. C. T. U., they made investigation into the treatment of native women by the British soldiers of India, and reported their investigations to the British Committee for the Abolition of State Regulated Vice. This British committee, made up of ministers and men and women philanthropists, including Mrs. Butler and Lady Henry Somerset, numbers many gentlemen of great political influence. Upon receipt of the evidence sent to England by Mrs. Andrew and Dr. Bushnell, these political members of the British committee, led by the Rt. Hon. James Stansfeld, brought the matter to the attention of Lord Kimberley, Secretary of State, and after considerable difficulty, secured the appointment of what is known in England as a "Departmental Committee," with Sir George Russell, under secretary for India, as chairman; Mr. Stansfeld, Mr. H. J. Wilson, Sir James Piele and Sir Donald Stewart were the other members of this important committee. Sir Donald Stewart was commander-in-chief of the Indian army before Lord Roberts. Mrs. Andrew and Dr. Bushnell returned to England from Australia to give their evidence before this departmental committee, which had its first sitting last April. From that time until the latter part of August, when they sailed for America, these two noble women have been engaged in very arduous labors in England in behalf of the poor oppressed women of India. They were able, when in England, to produce such overwhelming proof of their statements, that no one attempts to deny their accuracy at the present time.

Lord Roberts has been commander-in-chief of the Indian Army up to a very recent date. His term of service ended about the time that Mrs. Andrew and Dr. Bushnell returned to England from Australia, and he reached England a few months after they did. When he arrived in England last May, he was met immediately by a representative of the *Christian Commonwealth* and interrogated as to the truth of the charges made by our white-ribbon missionaries. Lord Roberts promptly denied the charges and characterized them as "rubbish," "absurd" and "false."

He has insisted that he favored enforcement of the resolution of the House of Commons which *forbids* state regulated vice, although he thinks said resolution detrimental to the health of his soldiers. Lord Roberts, himself, was called before the departmental committee last August to give evidence, and it was there for the first that he learned the full strength of the evidence Mrs. Andrew and Dr. Bushnell had presented to that commtitee, in consequence of which he wrote a letter apologizing to them for having denied their statements, with the request that it be printed along with the evidence when all became public.

The following is an extract from the Westminster *Gazette* (London) of September 13, 1893:

The charges brought against the Indian authorities by the two American ladies, Mrs. Andrew and Dr. Kate Bushnell (delegates of the British Committee for the Abolition of the State Regulation of Vice), appear to have been amply substantiated, and the committee reports that the resolution of the House of Commons on the subject has been defied. This is admitted in the following letter:

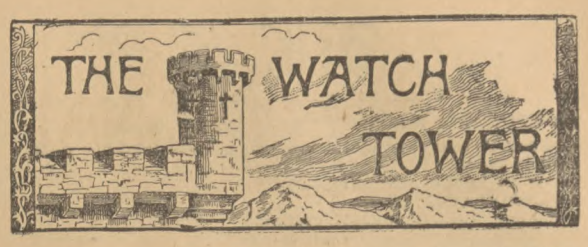
DUNBAR, SCOTLAND, August 11.

Having read the report of Mr. Ibbetson's committee in regard to the working of the rules dealing with the abolition of lock hospitals, etc., in cantonments in India, and also the reports of the officers commanding the seven stations which the committee did not visit, I frankly admit that the statements of the two American missionary ladies, who made a tour through Upper India in the cold weather of 1891-92, for the purposes of inquiry into the matter, are in the main correct. I hoped and believed that the orders issued to give effect to the resolution of the House of Commons had been everywhere obeyed. In some stations the rules have been strictly enforced, but in others it now turns out this has not been completely the case. I deeply regret this, and I feel that an apology is due from me to the ladies concerned. This apology I offer unreservedly.

In doing so, I would remark that I think it would have been better if the missionary ladies had been commended to the care of the authorities in India. We could have assisted them to carry out the work on which they were engaged; omissions and shortcomings would have been remedied at the time; a great deal of unpleasantness would have been avoided; the ladies themselves would have found their task considerably lightened; and there would have been less chance of their drawing wrong deductions from some of the circumstances which came under their notice. ROBERTS.

Lord Roberts' apology is frank and conclusive. But we cannot refrain from calling attention to the *naiveté* of the remark that "it would have been better if the missionary ladies had been commended to the care of the authorities in India." When even the commander-in-chief was kept in the dark, how much would the American ladies have found out if they had been "commended to the care of the authorities"?

Although Mrs. Andrew and Dr. Bushnell had seen this letter of apology from Lord Roberts previous to their leaving England, they were not at liberty to talk of the matter until the report of the departmental committee to Parliament had been made. The matter has just come to the public in England, and Lord Roberts' letter of apology is the subject of wide-spread comment. The purity workers feel that they have gained a wonderful victory through the efforts of our two world missionaries, who were far too wise to put their heads into the wolf's mouth. If the subordinates, who have done their utmost to keep alive the system of degradation in India, have been cunning enough to deceive Lord Roberts so that he did not dream the system was still operative, and declared that the statements of our white-ribboners were "absolutely untrue," how much opportunity would they have had to look into the true inwardness of the abominable situation if they had gone to those very officers for protection? We regret that in sending out this apology it was not stated that Mrs. Andrew and Dr. Bushnell went to India by the request of Miss Willard, authorized by the general officers of the World's W. C. T. U., and that they went as round-the-world missionaries of our society.



That was a happy saying of a Chicago journalist that "Miss Susan B. Anthony's glasses have a more genial twinkle to them than most people's eyes."

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Twenty-five years ago women writers were excluded from the Charles Dickens banquet in New York City by the press club. These women were individually indignant, and there the matter would have ended had they not had the wit to organize themselves into what has become the greatest, as it was the first, notable literary society of women in the New World, the famous Sorosis.

***

If Lord Chesterfield were alive to-day he could not utter more ringing truths against the licensing of intoxicating drinks than he did in 1743—one hundred and fifty years ago—in the British Parliament. He said: "Luxury is to be taxed, but vice prohibited. Drunkenness is universally and in all circumstances an evil, and therefore ought not to be taxed, but punished. I never heard that a law against theft was repealed because thieves were numerous."

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A friend who says, "Everything depends upon the W. C. T. U. nowadays," suggests that a petition be started for the purpose of improving the character of the reading books in our public schools. While many of the selections in the average reader are good and teach some moral truth, there is no reason why every selection should not be made with reference to some desirable virtue—something practically useful in the life of the child, such as self-denial, honesty, love, how to care for the body and how to overcome temptation. While we do not think a petition necessary or effective for this, we do emphasize our friend's wish for improvement, and urge upon parents to examine their children's readers and discuss the question with their school directors and teachers.

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The rapidity with which women are entering into all lines of work heretofore closed to them may be appreciated by noting the number of items in the papers concerning this or that woman who is the "first" to do something, to receive some degree or fill some position. The last case is that of Miss Bertha Lamme, who, according to a contemporary, is the first woman to receive the degree of electrical engineer. The degree was recently bestowed upon her by the Ohio State University, where she has stood uniformly at the head of her class. The Westinghouse Electric Company offered her a position in Pittsburgh, which she has accepted.

***

American children are showing their precocity by taking out profitable patents. A boy of six has recently obtained from the United States the exclusive right in a sounding toy. A girl of eleven has invented an ingenious game for her invalid brother, and got a patent for it, and a boy of twelve has just patented a rowing apparatus.

***

Every one knows that the ideas of etiquette are unusually severe in the Dutch court, so that the dignity "that doth hedge the king" becomes a close set hedge. This is especially annoying to a joyous little spirit like Queen Wilhelmina, who has but just reached thirteen years of age, and of whom a journalist tells us this plaintive little incident: Once when occupied with her doll, the little princess was overheard scolding the little protégé for being naughty. She said: "If you do not behave better, I will turn you into a queen, and then you will have no playmates, but you will be forced to blow kisses with your hands to the public whenever you go out in your carriage."

***

A French writer makes a good point in the following words: "When modern society has thoroughly convinced a woman by means of novel reading, attendance at the theater and opera and fashionable conversation, that there is here below no happiness for her except in love, then this same society calls upon her through the offices of a gentleman wearing official robes to sacrifice this unique possible happiness to some man who has amused himself as he pleased for a dozen years, simply for the reason that he has a heavy purse or high position, so that whatever she may get out of marriage, the young woman fails to get love." Perhaps the best outcome of the progressive movement among women is that it will so fortify this poor, unfortunate young woman of the nineteenth century by putting an honorable bread-winning weapon into her hand and giving her a more practical outlook upon life that she will not marry until a strong and well seasoned tie of the heart becomes the only basis of such an alliance on her part. ON DUTY.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOUR OF PRAYER: Noon.

METHODS: Agitate, educate, organize.

DEPARTMENTS: Preventive, educational, evangelistic, social and legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed in fifty languages. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

THE INDIA UNION.

In glancing over Miss Willard's last annual address, just received, I make a discovery. I supposed myself first in the field with the idea of a union of scattered members—the "India Union," as I had seen no notice of any such thing. We have already thirty-two memberships accompanied by such letters of thankfulness for the privilege of being connected with the work with earnest prayers and heartiest sympathy for the W. C. T. U.

Many ask that letters and pledges should be sent to such or such a relative or friend who might like to join. One woman sent her membership fee for *five years!* Letters are coming to me daily about this "union." I have been thinking what a pleasure it would be to report to you the eagerness with which the idea has been accepted, but am glad to find that two older unions of this kind, one in England, and the Somerset W. C. T. U., have already given you the same pleasure, and drawn within the loving circle of the W. C. T. U. many earnest hearts who are debarred from active participation in concerted work.

It is the exception to find an Eurasian family that has not been bitterly cursed by drink, if not in the immediate circle, yet among near relatives. There is little drunkenness seen on the street for here particularly, "they that be drunken are drunken in the night."

In the English community "doctors' orders" are making hundreds of drunkards. An English woman lying in a hospital superintended by an English doctor, was given so much wine to restore her strength that she said: "I came to this hospital a Christian, I shall go out a drunkard." A few days ago I was saying to one of the "society set," that within a short time I had come across the names of ten living English lady drunkards in India, to which she replied: "That's very little; you have not learned much if those are all you know."

Cannot some, one or more, be found who will supply to these doctors a work whose authority from a medical standpoint they will respect, and so set to work an influence that shall cut at the very root of much of this evil?

To show you how this W. C. T. U. work is the handmaid of the gospel I may say that a union was formed in May among a little settlement of European and Eurasian railway employés. Before that no religious services were held in the place; since there are regular Sabbath services conducted by one of their number, and our beloved evangelist, Miss Phebe Rowe, has been invited to hold meetings among them.

A lady who has spent thirty years in India told me that the coolie women give liquor to their little children. A clergyman in Darjeeling said that of about four hundred English and Scotch tea planters in those hills, not more than four are strictly temperance and the majority of them keep "coolie rum" to furnish as a treat to their people on particular occasions. There are from one thousand to three thousand coolies on a single plantation. I wish to have some temperance tracts published in the native dialects to place in the plantation schools and also for distribution to such as can read. Our first great need is money to create a simple temperance literature and pledges in *Urdu* or *Bengali*, and *Hindustani* (the language of 100,000,000 people) for distribution in the zenanas.

As there are particular temptations for native Christians to drink I wish to organize unions in the girls' boarding schools that they may be trained temperance workers in the homes to which they will go. It will be best to call such unions Woman's Christian Temperance Unions, as the girls must be married in most cases immediately after they leave school, and very few of them know anything of young womanhood here.

JEANNETTE G. HAUSER,
Lucknow, India. *Pres. India W. C. T. U.*

SOUTH AFRICA.

W. C. T. U. CONVENTION, VERULAM, NATAL.

At the fourth annual convention of the Natal W. C. T. U. at Verulam, June 20-22, there were present representatives from Durban, Maritzburg and Verulam Unions, and of the Young Woman's Unions of Maritzburg, Durban, Sydenham and Verulam. The attendance at the business meetings was from thirty to forty members while the evening meetings were well attended by the public.

The convention was called to order by Miss Alice Palmer, colonial organizer, who, after the opening prayer, gave an encouraging Bible reading from Isa. 58. Committees upon credentials, resolutions, finance, courtesies and press were appointed. In the afternoon Miss Palmer presided over a Y conference during which methods of work were discussed and an enjoyable hour was passed. A telegram conveying good wishes from Miss Anna Cummings, Y secretary for South Africa, was read.

At the evening public meeting, which was presided over by Rev. S. Clark, addresses of welcome were delivered by Miss Janes, president of the local union, and Mr. T. W. Garland. These were responded to by Mrs. Perry, secretary and treasurer of Maritzburg W. C. T. U. Tea was served after which Mrs. Bridgman, colonial president, delivered her annual address. Musical numbers were rendered and the meeting closed with the doxology.

Mrs. Bridgman conducted the devotional exercises on the second day after which reports were heard by the colonial treasurer, the superintendent of evangelistic work and of scientific temperance instruction. Miss Palmer gave a helpful Bible reading at the noon hour. In the afternoon, press, literature, work for soldiers, medal contests, jail and prison work reports were read and a question box was conducted by Miss Palmer who also addressed the evening meeting.

Thursday morning was occupied by committee and business meetings and the election of officers for the new year occurred in the afternoon. Mrs. Fernie became president; Mrs. Bridgman, vice president; Mrs. Churchill, corresponding secretary; Miss Scott, recording secretary, and Mrs. Garland, treasurer. Resolutions were adopted and the business meetings were closed.

The evening meeting was conducted by the Y's led by Miss Palmer and a very profitable entertainment of music and recitations was given.

SOUTH AUSTRALIA.

REPORT OF SOCIAL PURITY DEPARTMENT.

Reviewing the world's work during the past year we find advances have been made in the efforts to raise Christ's standard of purity and temperance. At the World's Convention held at Boston in November, 1891, when framing the preamble to their constitution, England's strong purity women, with America's strong temperance women, succeeded in beautifully interweaving and interlacing the standard to be uplifted by women. It runs thus:

"In the love of God and humanity, we, representing the Christian women of our world, band ourselves together with the solemn conviction that our united faith and works will, with God's blessing, prove healthful in creating a strong public sentiment in favor of personal purity of life, including total abstinence from the use of all narcotic poisons, the protection of the home by outlawing the traffic in alcoholic liquors, opium, tobacco and impurity, the suppression by law of gambling and Sunday desecration, the enfranchisement of the women of all nations, and the establishment of courts of national and international arbitration, which shall banish war from the world."

The South Australian constitution prepared in 1889, appears to have been the first to introduce purity into its preamble. New South Wales adopted it also in 1890; the Australasian W. C. T. U. following in May, 1891. Largely through the determined stand taken by the Victorian W. C. T. U. this year against the delay in the Victorian legislature to give their children better protection, and the pressure brought to bear, their "Criminal Law Amendment Bill" became law. That influence has been felt in New South Wales, Queensland, West Australia, where they ask that youthful ignorance and helplessness be thus protected.

The law given to the millions of children and child-wives in India last year, raising the age from seven to twelve years, has worked with some measure of success, though the need for improved laws and purity work there has lately been shown to readers of the *Bombay Guardian, Banner of Asia*, etc., in the revelations made respecting the "Slave Traffic in Women and Girls," carried on by their inhuman traffickers. These wronged and oppressed slaves are secured from Germany, Italy, Russia, Austria, Spain, Roumania, Japan, a traffic extending to all the principal British ports on the coast line between Bombay and Shanghai, including Colombo, Singapore and Hongkong. This slave traffic is so enormous, purity workers are asking that the Viceroy of India in council may enact a law for the whole of the British Indian Empire, upon the lines of the Criminal Law Amendment Act of England, that these helpless slaves may be protected to sixteen years. It is to India, too, the *Sentinel* says, "That ten thousand young English boys and men are sent away every year as fresh recruits for the British army. After five years' education in British governmental vice, which is the sacrificing of women to pander to the lusts of bestial men, they return to England at the rate of six thousand per year, and are scattered abroad amongst all the workshops, factories, counting-houses of England, spreading the debased morality in which they have been trained by our representatives in India." We ask, can that work of demoralization be confined to India and England? Unfortunately our continent does and will suffer immensely. A great blow will be struck at vice—when we shall secure such a clause as that inserted a few weeks since into the Glasgow Police Bill by the House of Commons. It provides for the equal punishment of men and women, who, found on the premises proved to be a "disorderly house," will be liable to a fine of five pounds.

South Australia has benefited largely by the visit of Dr. Kate C. Bushnell, World's purity evangelist, and lovingly upheld by her fellow-laborer, Elizabeth Wheeler Andrew, they have bravely faced sneers and opprobrium as they go on, uplifting the purity of the nations they pass through.

Our unions report a more than steady increase (from 6 to 14) in the election of superintendents to this department. In these and all elections, we are convinced that as each upholds the other by name and prayer, we shall become a mighty power throughout our colony; and have asked that short, effective readings and addresses, with sacred prayerful discussion, be given regularly by them, to educate; while ministers, laymen, and laywomen, with hearts and tongues touched with fire, shall surely not hesitate to speak burning words to hearts and hearers, while giving *this side* of Christ's gospel to the people.

HANNAH CHEWINGS,
Colonial W. C. T. U. Supt. Social Purity.
Kent Town, South Australia.

WORLD'S WAVE CRESTS.

The Brisbane, Queensland, Y's, have just had a "newsboys' social."

Mrs. Ferguson, Colonial superintendent of the Victoria, Australia, Y Branch, has been very ill.

The King's Daughters and Sons, of Rondell, South Dakota, have just sent eighty-four names for the World's Petition.

Fifty-two wall-pocket boxes containing temperance and religious literature, have been placed at railway stations in Lucknow and at the *dâk bungalows*, in Kumaon, by the Lucknow W. C. T. U.

ROYAL Baking Powder Absolutely Pure

Makes more and better food than any other baking powder, because it is the purest.

Highest of all in leavening strength.
—*United States Gov't Food Report.*

The World's Petition is receiving many new additions by the names of visitors at the W. C. T. U. booth in the World's Fair.

Through the influence of Y workers, temperance committees have been formed in connection with Christian Endeavor societies in South Australia.

Mrs. Margaret G. Ure, 772 Palace St., Montreal, Quebec, has been appointed Dominion reporter to THE UNION SIGNAL by the Dominion W. C. T. U. executive committee.

Sydney, New South Wales, has an enthusiastic Y union of forty members newly organized. At an afternoon meeting, Mme. Antoinette Stirling gave them a most helpful address.

A Loyal Temperance Legion of nine members was organized by Miss Anna Gordon among the pupils of the American Institute for Girls at San Sebastian, Spain, during her recent visit.

Reports from ten different countries in which the Young Woman's Branch is found, with illustrations and much valuable reading matter on the World's work, comprise the contents of the *Oak and Ivy Leaf* for October, which is a World's number.

Madame Antoinette Stirling, the British white-ribbon *prima donna*, has just met with a great bereavement during her trip in the Australian Colonies, in the death of her husband. White-ribboners the world around will tender their heartfelt sympathy to this stalwart and consecrated singer.

Miss Alys Pearsall Smith, daughter of Mrs. Hannah Whitall Smith, of London, has accepted the superintendency of the British Y Branch. She will attend the World's and National Conventions in Chicago, comparing notes of progress and exchanging ideas with the American Y sisterhood.

Representatives of the new Spanish W. C. T. U. at Madrid are expected to be present at the World's Convention. This union was formed through the efforts of Mrs. Alice Gordon Gulick, World's W. C. T. U. vice-president for Spain, and though few in number, promises great things for the future.

A branch of the World's W. C. T. U. was formed by the Dutch ladies at The Hague during the Temperance Congress which met there in August. Mme. M. W. de Ranitz, of Groninque, was made president; Miss Hartsen, The Hague, vice-president, and Mme. Van Herwaarden, The Hague, secretary. About thirty ladies were present at this organization of the Holland W. C. T. U.

The Y's have added Turkey to the list of countries in which the Y Branch spreads its growing foliage. Miss Mary A. Massaouti, a native Christian worker, of Smyrna, has been made general secretary of the Y. W. C. T. U. of Turkey, the nucleus of which is the girls' temperance union. This society was organized by Mrs. Mary Clement Leavitt, in 1889, with ten members, and numbers now fifty-two. They have sent a contribution of money to the World's Fair Y souvenir fund.

·DR·
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

News from the Field.

MINNESOTA.

THE YEAR'S HARVEST.

September 12, 1893, was a day the women of Minnesota W. C. T. U. had long looked forward to with special interest, for it was the beginning of the seventeenth annual state convention of that body. And they came from all over the commonwealth, down from the vast territory of the northern districts where are countries large enough, as Mrs. Hobart said, to make an empire; up from the lovely hills and vales of the southern portion of the state; and from the west, clear across the state, coming, coming, to St. Paul, our capital city, lying on the bluffs that rise above the Mississippi. They were not a fashionable class, these women gathering here, but the fashion of their countenances was that of earnest *motherliness*, as if they would carry all humanity on their hearts as mothers carry their children there.

The first session was opened by Mrs. Hobart; Mrs. L. W. Irvine, of St. Paul, led the devotional hour, after which committees were appointed. Mrs. Slate, recently of New York, was introduced as our musical leader. Mrs. Slate very soon won her way with the women, and her appointment later as state organizer met with general approval. The gift of song she enjoys will aid her greatly in the work of organization. Mrs. Emily Merritt, the new president of the sixteenth district, was also introduced, and though she was a stranger, one somehow felt, looking into her sweet face with its bright eyes, as if somewhere, sometime we had known her very well, and mentally resolved that if we had not in the past, we would in the future. Mrs. E. L Condit, recording secretary for the last four years, being absent, Mrs. E. H. Chase, editor of our *White Ribboner*, was appointed to the position *pro tem*. Miss Cramsie, of St. Paul, representing the Catholic Total Abstinence Society, was introduced and heartily received.

The afternoon session was taken up in part by three minute reports from the state superintendents of departments. Mrs. Hobart had sent out a request to these women that they tell, briefly, how their respective departments are related to prohibition, and why each is the best.

The evening session was devoted to the address of welcome and response, and a series of speeches on woman's sphere, participated in by Mesdames Julia B. Nelson, J. A. Clifford and Miss Edith Edison. Mrs. Clifford's subject was women in the church, and was handled wittily and energetically. Mrs. Nelson followed, taking for her subject women in the home and state, closing her remarks with a quotation from Thos. Jefferson, "The art of politics is to be honest." Miss Edison expressed her opinion of woman's rights forcibly and logically, demonstrating as the St. Paul *Daily News* said, that "woman's rights always gain in popularity when asked for or defended by youth and beauty."

Wednesday morning, Mrs. Florence Lake conducted a Bible reading on "Prayer," full of helpful thoughts. Mrs. Neal, of Minneapolis, then presented for adoption an amendment to the constitution, doing away with district organization and confining the work to counties. Mrs. Neal was one of the original members of the first union organized in the state and has labored continuously since for the W. C. T. U. and she firmly believes the best interests of the work would be served by such a change. She quoted Miss Willard's approval of the plan as carried out in New York and Pennsylvania, and referred to the growth of the W. C. T. U. in those states.

By request Mrs. Hobart took the floor and spoke at length on district organization and its advantages. She was followed by several of the district presidents, and when the vote was finally taken the motion was lost.

The memorial hour came next. There was an unusually long list of members gone on before, among them Mrs. A. B. Turley, of Minneapolis, a most efficient leader, and Dr. Satterlee, so well known, not only in Minnesota, but also in the South, for his ability and energy.

Wednesday afternoon and evening were devoted to the Y's, their superintendent, Mrs. B. L. Scovell, presiding. Mrs. Irvine, of St. Paul, led the afternoon session with a beautiful Bible reading. Then followed reports from the Y unions throughout the state, papers on "Our Bible Helps and how to use them," "Flower Mission work," "Our Papers and our Duty concerning Them," songs from the Y's own book, and talks from the W. C. T. U. corresponding secretary and treasurer.

Miss Donovan in a paper on "How may we best advance the cause of temperance in our towns," after outlining the work down in her own town, told of their defeats and triumphs. Among the latter was this incident: "At one of our meetings held recently, a prominent business man of town, who six months ago was elected president of the license council, rose and signified his intention of working for the cause of temperance hereafter. Our hearts were full of thankfulness when he said that it was what he had heard at our temperance meetings that caused him to make this decision."

Wednesday evening's principal event was Miss Ackermann's address on "Why the Y's." In Australia they had tried to get the colonial government to pass a bill preventing the employment of girls as barmaids, but it failed to pass, the plea being made that it would throw so many young women out of employment!

Thursday morning's session was opened by a devotional meeting led by Mrs. McCurdy, of Minneapolis. Mrs. Chase gave a report of the state paper, the *White Ribboner*, appealing to the women of Minnesota W. C. T. U. to aid her in making this paper—our very own—such a paper as it should be. Mrs. Ames, organizer for a part of the past year, gave her report, and stated her reason for leaving the work and the state.

A report from the committee on amendments to the constitution, appointed at the annual meeting a year ago, was then called for and read by the secretary of the committee. But some disagreement among the members of the committee itself led to a motion to have the whole matter indefinitely postponed, which was carried. A paper on L. T. L. work followed, by Mrs. E. S. Wright.

The corresponding secretary's report was full and interesting. Of the new unions formed, twenty are not auxiliary to the state, failing to pay their dues; sixteen are auxiliary. There are in all 258 unions, W. and Y, with a total membership of 3,723; honorary members, 612; state dues, $1,403-.05; money raised by locals for other purposes, $10,631.19; UNION SIGNALS reported, 1,028; *White Ribboners*, 985; *Oak and Ivy Leaf*, 136; *Young Crusader*, 424.

The afternoon session was taken up largely by the reports of the district presidents. Mrs. Hobart called them all together upon the platform and told the convention something of the faithfulness of these, her allies, and then introduced them one by one. The reports were largely statistical, with the exception of Mrs. Merritt's, she being recently appointed to the sixteenth district, which is unorganized for the most part, so there was nothing to report except in one county. But what it lacked in figures her report made up in wit and brightness. The tenth district had met during the state convention and elected Mrs. Irvine, of St. Paul, their president, so that she was the very newest, as well as the youngest of them all, and instead of any report, spoke briefly of her hopes for the coming year, "relying solely on the Omnipotent arm."

Thursday evening Miss Ackermann spoke to a crowded house, dressed in the Oriental costume she had worn during her travels in China. Our sisters over the sea will seem the nearer to us because of Jessie Ackermann's efforts in their behalf, while she herself is now a personality to us all, and when we read her bright letters to THE UNION SIGNAL hereafter, we shall have the picture of her earnest face before us.

Thursday morning's session began by a half hour of prayer and song, led by Miss Ella Cook, president of the second district. The election of officers was the principal event of the morning. Mrs. Hobart had intended to resign, feeling that the work was almost beyond her strength, which has been undermined by her own sickness and the care of her husband during his illness. But she had been so repeatedly urged to serve another year, that she announced herself ready to do the best she could if the women wished her to serve. The applause which greeted this announcement must have been gratifying to the woman, who for twelve years has led the W. C. T. U. of Minnesota, in the midst of difficulties and dangers that required an intrepid spirit. The first ballot reëlected her for another year by a very large majority. The secretary was instructed to cast the ballot of the convention for Mrs. E. S. Wright as corresponding secretary, because, as Mrs. Newcomb said, in making the motion to that effect, "We would all vote for her anyway." For treasurer, Mrs. C. S. Soulé, of St. Paul, was the choice of the convention, and for recording secretary, Mrs. A. C. McCurdy, of Minneapolis. Mrs. Woodbridge, of Duluth, was elected vice-president at large.

Friday evening, the last of the convention, was devoted to a Demorest silver medal contest, with seven young girls as participants. All did remarkably well, affording no little enjoyment to the large audience, and, let us hope, sending home some arrows of truth to the hearts of the hearers. The medal was awarded to the youngest one of the group, a sweet child of not more than twelve years. Her evident surprise at the announcement, childish delight and pretty embarrassment, were beautiful to see, as well as the friendly interest of the other girls, eagerly examining the medal. Banners were then awarded, the Y's banner going to St. Charles Y's, who had the largest per cent of increase. The local banner went to a union in the first district, while the district banner was awarded district No. 2, which had increased over one hundred per cent. There was a new banner, a beautiful one of white satin, handsomely decorated. This was the one the third district had offered to the district having the largest increase in percentage of subscriptions to the *White Ribboner*, and, with poetic justice, the third district received it back for the year.

Mrs. Hobart was about to dismiss the audience when Mrs. Irvine stepped upon the platform, and, in a few words, presented to Mrs. Hobart, in the name of Minnesota W. C. T. U., a purse containing substantial evidence of the regard in which Mrs. Hobart is held. A brief response, the dismissal, and the seventeenth annual convention was adjourned *sine die*.

CONVENTION NOTES.

More suffrage ribbons were worn than ever before.

St. Paul daily papers gave good reports of the convention.

The lunches prepared by the St. Paul unions were excellent. Cake was left entirely out of the menu.

Another speaker urged upon the attention of the convention the county poorhouses, whose inmates often feel shut out from all Christian sympathy and care.

The clergy of the two cities was well represented, and many spoke words of hearty appreciation and cheer and pledged their aid and influence to the W. C. T. U.

Among those introduced to the convention was Rev. Mr. Gjerkstein, of Minneapolis, who made a strong plea for the insane, urging the W. C. T. U. to create a department to look after these unfortunates.

It was a singing convention. Mrs. Slate's leading was animated and her spirit infected others. The Y's, on their afternoon, sang frequently and well. The music furnished in the evenings by a fine quartette was excellent, and the frequent solos were well rendered and enjoyable.

The St. Paul *Daily News* through its reporter, Miss L. V. Baldwin, offered to the W. C. T. U. of the state the use of a column weekly, or a *page* if necessary. Miss Baldwin kindly consents to compile a newsy letter or article every week if the unions will but send her their news items. This is a generous offer and every union should instruct its press superintendent to send frequent items. Address Miss L. Virginia Baldwin, St. Paul, Minn.

MRS. AMY A. GREEN,
State Reporter, Minneapolis.

ILLINOIS.

A FEW JOTTINGS.

My last UNION SIGNAL notes appeared in June, the month of roses and special flower mission work, when from all parts of the state sweet incense was rising from this department of W. C. T. U. work, sweeter than the odors of the flowers that entered hospitals and sick rooms, bringing sympathy and cheer; for the gospel messages to weary and sometimes sinsick souls, brought responsive echoes. Fires were kindled thereby upon altars of living sacrifices as flower mission workers personated hives of busy bees gathering sweets from "every opening flower." The Illinois W. C. T. U. *Watch Tower* had its flower mission number, which was wreathed with literary floral garlands.

This was the month of teachers' institutes, and from the *Watch Tower* heights there came fluttering down into these wise convocations, myriads of copies of the scientific temperance instruction number, of which a large issue had been printed for this special purpose. Piatt county W. C. T. U. sent a copy to every teacher in the county. Want of space forbids my rehearsing in detail the appreciation of this help, and its distribution among the teachers of Illinois, as white-ribboners were working in the interest of the nearly eight hundred thousand school children of the state.

The Fourth of July gave special opportunity for patriotic enthusiasm. The Carlinville W. C. T. U. rejoicing in the no-license victory achieved last spring, decided to celebrate, and celebrate it did, notwithstanding county officials refused the use of the court-house park, which has been desecrated for years by political rallies. The president of Blackburn University tendered the use of the beautiful college campus. The large flag given by the W. C. T. U. to the public schools was loaned for this Fourth of July celebration. The Presbyterian, Methodist and Baptist pastors each took some part. Dr. Rogers of the univer-

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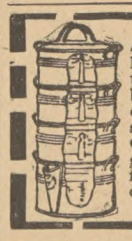

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sity gave a grand address in the morning. Dinner was followed by toasts and responses in which the American eagle soared aloft. Patriotic and temperance songs helped swell the enthusiasm, and this Fourth of July celebration, like several others in the state, was counted a complete success.

Following these were the camp-meetings and Chautauquas, which are never complete without a W. C. T. U. day, and the children's meetings, under the leadership of some earnest W. C. T. U. worker. Mrs. Carlock reports the largest week-day audience at Lithia Springs Encampment, August 19 to 29, as being on W. C. T. U. day. The daily children's meetings there had throngs of parents, as well as boys and girls.

The Rock River Assembly of Lutherans in Dixon generously gave August 1 to the W. C. T. U. An interesting program for that day was the result. An address by Mrs. Carlock, on "The Present Crisis," and one by Mrs. Hoffman, upon "The Problem that Faces Us," were fitted to awaken thought and arouse sluggish consciences.

The annual camp and grove meeting of Lee County W. C. T. U. was held August 12–15, at the beautiful camp-meeting ground of the M. E. church in Franklin Grove. State, district and county presidents were there. There was an excellent program. The Sunday services were impressive, consisting of a Bible reading, children's meeting and one of Mrs. Rounds' soul-stirring addresses on "Character Building" in the morning. In the afternoon Miss Mahon spoke to the young people upon "The Responsibilities of Life." A temperance address by Mrs. Rounds in the evening was pronounced a fitting conclusion to the inspiring exercises of the day.

A helpful W. C. T. U. conference was held at Urbana, August 25, Mrs. Kuhl presiding.

Effingham county had its sixth grand rally of Bands of Hope and other temperance societies on September 2, at Effingham. The street procession and competitive demonstrations were followed by a Demorest gold medal contest. Prizes were also offered for the best essays on alcohol, cider and tobacco, and the largest new Band of Hope or L. T. L., the most Scripture verses recited (not less than two hundred). Various other prizes were offered for good Loyal Temperance Legion work. Miss Wintringer has been a busy worker in L. T. L. work.

Brimfield has held its first gold medal contest, as have also other places.

The Streator union is rejoicing in a temperance revival and "showers of blessings" that came as a result of a ten days' series of meetings in August, that dryest of months.

The Rounds W. C. T. U., in the country, always alive and pushing, entertained the Shelby county convention, not long ago. Parliamentary drills have been quite a specialty in conventions this year.

This is the season of district conventions. Excellent programs are closing the year's work. Reporting is the order of the day, and yet it is a well-established fact that "not half has ever been told"—not half ever reported of W. C. T. U. work. Many unions have been organized. Bloomington reports a new organization, "The Bloomington Central W. C. T. U.," with a large membership.

Some of the Y's of the state have been doing earnest work, and we say "bless the dear girls."

With grateful hearts we call to mind the increased vigor that came to our beloved state president by rest amid northern breezes and are hoping for good tidings from our leader across the sea.

This World's Fair year has been a hard one in which to keep W. C. T. U. columns marching in unbroken lines, for all eyes and ears have been turned Chicago-ward, and W. C. T. U. pocket-books have been depleted by visits to the World's Fair. There has been so little time for reporting in this busy year, that the figures may not show the real advance; but that would not be a true index to the real situation when the world's Mecca is this year on Illinois soil.

Springfield is the place, and October 4, 5, 6 are the dates for our annual feast.

MRS. G. H. READ,
State Reporter, Bloomington.

OHIO.

STATE CONVENTION.

The veteran regiment of the peaceful W. C. T. U. army, assembled in twentieth annual state convention, at the historic city of Marietta, August 30, and continued in session until the close of the evening meeting, September 1.

Marietta is the oldest town in the state, and is situated on the Ohio river where it makes one of its most picturesque bends. The streets are unusually wide, and are bordered on either side by beautiful green grass plats and rows of majestic trees, that in grace and beauty rival those of the world-renowned Plymouth of our Puritan fathers. Indeed, the heart of a lover of nature is continually stirred within her by the rare loveliness of this classic town and its surroundings. It is the seat of Marietta College, which, we are glad to record, has this year opened its doors to women. The homes of Marietta are most attractive, and their doors were thrown open to extend to us the most generous hospitality. Our hostesses were untiring in their efforts to make our stay among them pleasant in every particular.

The place of meeting was the Methodist Episcopal Church, of which Rev. R. F. Bishop is pastor, and a royal welcome to the church was given us by that good friend, who was never absent from one of our meetings, and never failed to see one opportunity where he could minister to the comfort or convenience of his guests. Surely Rev. R. F. Bishop will go down into the history of the Ohio W. C. T. U. as the perfect model of a kind and thoughtful host.

The convention was called to order by the president, Mrs. Henrietta L. Monroe. The opening prayer was made by Mother Stewart, our Crusade historian, in her impressive manner, which seemed almost to bring down to us again the Crusade fire.

After the roll-call by the recording secretary, Miss Anna M. Pollock, the appointment of committees, the report of the executive committee and joint meetings of the executive committee and superintendents, held the previous day, Mrs. H. E. Hammond, editor of the *Ohio W. C. T. U. Messenger*, gave a very interesting report of the successes of the year. For the first time in its history the paper was able to report money sufficient on hand to pay all of its expenses for the past year, including the editor's salary and office expenses. The convention rose and sang the doxology.

Our president then delivered her annual address, which was indeed a masterly one, showing not only her broad knowledge of the field of W. C. T. U. thought and endeavor, but of the current history of our own day, and almost with prophetic vision she looked into the events of the future. Her address made a profound impression and strengthened the strong cords of reverence and esteem which bind the hearts of her constituency to our able president.

A consecration service of great power was led by Rev. Emily K. Bishop, one of our vice-presidents, who is also vice-president of the woman's board for foreign missions of the American Christian convention. This closed with the noontide prayer.

The afternoon meeting listened to the review of the year's work, by the corresponding secretary, Mrs. Antoinette H. Clevenger. The number of reports received from locals was smaller than usual, owing to the Columbian diversions, but the year's record is one of earnest and undiminished effort for the advance of our cause, and shows clearly that our forces have gone forward and not backward; that they are looking to Christ as our leader and pushing forward the battle. The increase in the number of unions and members is not so great as is usual, but we rejoice that in this difficult year we have increased at all.

The report of the treasurer, Mrs. Estelle J. Purdum, showed our membership to be above *ten thousand*, although our year is six weeks shorter than usual, and consequently not all the returns in.

Mrs. R. J. Trego conducted a thank-offering service, giving in the most forcible way the Bible's teaching in this regard. The collection was a generous one. Reports of infirmary work and the literature department were given.

The evening meetings were held in the spacious opera house, which was filled in every part. Mrs. Abigail J. Hadley led the devotional exercises. Rev. John W. Simpson, D. D., president of Marietta College, gave us a welcome in behalf of the college and city, Rev. R. F. Bishop, in behalf of the ministerial association, Miss Belle O. Brown, in behalf of the Marietta W. C. T. U. Responses were given by Mrs. M. G. Townsend, of Holgate, and Miss Frances H. Ensign, state superintendent of the Y Branch. All were exceptionally fine. The address of the evening, which was our annual address, was given by Rev. Henrietta G. Moore, of Springfield, and was highly appreciated.

On Thursday morning the devotional exercises were conducted by our beloved Crusade leader, Mrs. Eliza J. Thompson, of Hillsboro, who was unable to reach the convention until the previous evening. This was a memorable occasion and enjoyed by all. Several prominent Crusaders were then introduced and spoke briefly. Mrs. Gregg, of Steubenville, whose mother, Mrs. Sterling, had led out seven hundred Crusaders in that city, was also presented.

Rev. Howard H. Russell, of Elyria, was given one-half hour to present the Anti-Liquor League, a new organization of temperance men in northern Ohio. The convention did not indorse the movement but wished them success in their efforts to overthrow the liquor traffic and invited them to come and work with us.

Social purity, evangelistic work and Bible readings, legislative work, Sabbath observance and mercy, were presented. Two minute speeches from our vice-presidents were a new and pleasing feature. Mrs. H. E. Hammond gave an excellent Bible reading, taking for her subject the Lord's prayer.

On Thursday afternoon Miss Charlotte Boyer ably conducted the devotional exercises. Miss Frances H. Ensign gave an interesting report of the Y Branch. The revision of the constitution was taken up, but after proceeding with it for a time, upon motion, the consideration was deferred for two years.

The report of the board of trustees showed the presentation to the state of the Lakeside W. C. T. U. home and chapel, by the Lakeside Building Association. The property is valued at three thousand dollars. A bequest of five hundred dollars had also been received from Mrs. Catharine Vinal, of Toledo.

Thursday evening was Y evening. The city hall was filled with an appreciative audience. The platform was beautifully decorated with nasturtiums. The Y's and honoraries entered in a body and took seats on the platform.

The devotional exercises were led by Miss Ensign. Miss Clara Parrish, of Illinois, National Y organizer, gave the address of the evening. She held the closest attention of her audience as she eloquently plead for a deeper realization upon the part of the young women of their opportunities in philanthropic work.

The state banner was presented to the Zanesville Y's, as they had more than trebled their membership within the year. Mrs. Barnes' picture will be shared by the Toledo Y's and the West Side Y's of Cleveland. Each of these unions has one hundred paid members. The music throughout the evening was excellent.

On Friday morning Miss Margaret J. Peebles led the devotional exercises very acceptably. Mrs. Lilian Cole Bethel, of Columbus, gave a practical parliamentary drill, as she had done on each preceding day.

The reports of the committees on finance and credentials were given, the latter showing one hundred and sixty members present. Work among railroad employes was reported and was followed by the election of officers. In the latter no changes were made and the old officers have taken up again the unbroken thread of their work. After the election a very practical and helpful Bible reading was given by Mrs. R. J. Trego.

On Friday afternoon Miss Florence Savage, of Akron, led the devotional exercises. Miss Savage is a young evangelist of much promise, who will be heard from in future. Having no copy of the plan of work or resolutions committees I can give no summary of those reports. After miscellaneous business, the twentieth annual convention of the Woman's Christian Temperance Union of the state of Ohio was formally adjourned.

Friday evening's meeting was the crowning feature of the convention. Dr. Anna H. Shaw gave her lecture on the "Fate of Republics" to a vast audience, that was charmed by her wit and stirred by her logic. Dr. Shaw is a great favorite with Marietta people and her address did the cause much good. The music on this occasion as that of every evening meeting was very fine.

This, our twentieth annual gathering, was a success in every particular, harmonious, prompt in the dispatch of business. Indeed, Ohio's president is a presiding officer of whom any deliberative body might be proud. The order throughout the convention was highly commended by representatives of other state unions. Many departments were not reported because of the absence of their superintendents, but all reports will be found in our state minutes.

May the influence of this convention for good to the cause we serve be felt throughout our state.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

NEWS IN A NUTSHELL.

INDIANA will hold her first Demorest diamond medal contest at Richmond, October 10. There will be ten contestants. This interesting exercise will occupy the last evening of the state convention.

THE address of Mrs. Margaret A. Lake, corresponding secretary of the Maryland W. C. T. U., will be hereafter 2231 St. Paul St., Baltimore, Md., instead of Mt. Washington, as heretofore. Correspondents will please note the change.

MAJOR AND MRS. SCOTT are speaking in Ontario, Canada, for the plebiscite, which comes before the people in January, 1894. Mrs. D. A. Maxwell, of Essex county, conjointly with resident ministers, make their appointments. They have had large and appreciative audiences. Sunday, September 24, they began a week of meetings at Windsor.

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Rev. Eugenia F. St. John was reappointed by her annual conference to Gordon Place M. P. Church, Kansas City, and her address is 805 Troup Avenue, Kansas City. She will still continue, as in the past, to do some field work for temperance. Her husband, Dr. C. H. St. John, is still presenting strong temperance truths from the lecture platform.

Ulster county, N. Y., convention reelected all its former officers and held a profitable session at Highland, September 13 and 14. It was the largest convention ever held by the county, numbering one hundred and twenty-one delegates. The memorial service was a particularly tender one, as eleven active and five honorary members have "passed on" during the year. Col. Bain gave one of his excellent lectures at the evening session.

Word comes from Miss E. Murray, president of the colored W. C. T. U. of St. Helena, South Carolina, for help for the sufferers from the recent fearful storms in the vicinity. This was a farming community and the high tide swept everything away, so nothing for a support can be done before spring. Temperance sentiment in the place is very strong and these people are most worthy of help. Clothes may be sent to J. R. McDonald, St. Helena, chairman of the relief committee, and money, if preferred, to Miss E. Murray.

Mrs. E. Norinne Law, who is now accompanying Mrs. Dr. Blakey, Provincial president, in making a tour of Manitoba, in the interest of organization and franchise, is meeting with great success. They are making large additions to the membership, and are circulating petitions for full franchise to women which will be presented to the legislature at the next session. Mrs. Law's sweet, refined manner, with her strong, forcible arguments and eloquent appeals is winning many to our cause wherever she goes. She is just the right type of a woman to employ in a suffrage campaign.

The Evanston, Ill., W. C. T. U. observed Harves tHome day in a very charming manner. On behalf of Miss Willard, Miss Anna Gordon invited the union to meet in Rest Cottage, and to welcome home Mrs. Elizabeth W. Andrew and Dr. Kate Bushnell, whom Evanstonians, and the W. C. T. U. in particular, are proud to claim as their own. Dr. Delano, pastor of the Baptist church, and a stanch white-ribbon brother-in-law, as all Union Signal readers know, voiced the greeting of the citizens, and Miss Gordon spoke warm words of welcome for the union. Mrs. Andrew and Dr. Bushnell responded beautifully, giving in brief outline the history of their three years' mission, and speaking particularly of the way in which they had been led to go out into such untried paths, trusting in God and His messengers on earth to supply the needed means. Those present will never forget the lessons of trust and self-abnegation which these brave and unselfish women unconsciously teach, and a blessing upon their noble work was the prayer of every heart.

An eloquent and hearty tribute to the loving labors of Mrs. Hester T. Griffith, comes from a soldier at Fort Douglas, Utah, who says: "Eighteen months ago no effort was being made here at the Fort to seek to draw the men away from the saloon and other places of sin which many of them haunted, simply because they had no place to go to. But God opened a way and this noble woman took up the work her heart had long yearned for, and most earnestly has she labored in our midst in the behalf of temperance and righteousness, and her labor has not been in vain. Men who months ago were living in the vilest kind of sin, and some of whom even cursed the work she was doing here, are now living manly, upright lives. And not a man in Fort Douglas but that respects and reveres the name of Mrs. Griffith. Over a hundred men have signed the pledge, some have broken it, but many have kept it. Among those who have been converted a number have given up, unable to stand the scoff and ridicule, but many have stood firm and true to their convictions and have united with the various churches near the Fort. The majority of the soldiers think that the citizens do not care whether they are saved or not, but this noble woman's work in our midst has caused that thought to perish and in its place a more beautiful and truthful one to spring up, that truly the heart of this devoted woman beats in loving sympathy for every man in the garrison. Her beautiful, lovely home is ever open to the soldier boys, and many pleasant hours are we permitted to spend in that truly hospitable home. Meetings are held every week in the chapel and we are permitted to listen to some of the best talent of the city, as Mrs. Griffith spares no pains to make every meeting so entertaining as to win the boys away from the saloon and other places of sin, and every Saturday afternoon she conducts a Bible class at her home for the boys in blue."

Official Communications.

IMPORTANT NOTICE.

The Board of National superintendents will hold their first meeting in Art Palace, Saturday, October 14, at 10 a. m., to continue (with exception of recesses) the entire day and evening. Each will receive notice, by mail, of the special topics to be discussed. These with the necessary business will constitute a very busy session. All the superintendents are hereby *urged* to be present.

A. S. Benjamin, *Pres.*
W. F. English, *Sec.*

Portland, Mich., Sept. 27, 1893.

LEGISLATIONS AND PETITIONS.

STATE SUPERINTENDENTS.

So few of you have been sending me in your annual reports that I fear you have overlooked my letters in The Union Signal. If you desire your state to have any credit whatever in my report please send to me at once at 1116, "The Rookery," Chicago.

Will not the state presidents take the responsibility of seeing that these reports are sent in or else prepare them for me themselves?

Catharine Waugh McCulloch,
Nat. Supt.

Chicago, Ill.

RAILROAD RATES.

To White-Ribboners of the United States:

Your secretary of railroad rates for the approaching National Convention to be held in Chicago, October 18 to 21, has been investigating the matter of reduced rates for those who wish to attend that and the World's Convention.

The World's Fair excursion rates are the only rates, and the best, also, that can be obtained—are better than in previous years. These are:

On all western roads, *one fare* for the round trip, *plus $2.* This rate is good on *all days* and *all trains* and *until November 15.*

All eastern roads give a *one fare* rate, tickets good for *ten days.* This fare is *only* given on *certain days.* The dates are different on different roads, and must be ascertained from your local agents, as it is impossible to announce them all through The Union Signal.

As it is desirable and more pleasant for delegates from the same state to come over the same road, you are requested to write the presidents of your respective states for information concerning the route selected for your state delegation.

Mary G. Hay,
Secretary R. R. Rates.

Indianapolis, Ind.

HOTEL RATES FOR NATIONAL CONVENTION.

It is impossible this World's Fair year to secure special concessions from hotels for the National Convention, but the following schedule is presented from those within two or three blocks or less of the Art Palace. These are for rooms only. All have restaurants connected with the house except the Grand Union; there are many others at reasonable prices at convenient distance, and there is an excellent one in the Art Palace itself.

PER DIEM.

Palmer House, Monroe street and Wabash avenue, two in a room, $1.50 each and upward,

Brunswick, Michigan avenue and Adams street, outside rooms, one in room, $1.50; outside rooms, two in a room, $2.50; outside rooms, three in a room, $3; court rooms, one in room, $1; court rooms, two in room, $1.50. These rates are to be divided by the number of persons in the room.

Windsor Hotel, Dearborn, between Monroe and Madison streets, two or more in a room, $1 each person.

Continental, corner Madison and Wabash avenue, two or more in room, 75 cts; and one dollar each, according to room.

Grand Union, Dearborn, between Madison and Monroe streets, $1 each person.

As the Brunswick Hotel does not adhere to its promise of *special* rates for a large number of guests during Convention, it will not be necessary for any one to engage rooms in advance through me. The rates remain as they have been published.

Room for one or two during Convention at Oak Park, eight miles out on Northwestern road. Bus from depot to Convention hall. Cost, including fare, $1 per day, two in room; breakfast 35 cents.

Mrs. M. F. Allen, 4247 Calumet Ave., can accommodate ten or twelve ladies for Convention, 50 cts. to $1 each per room, near elevated station.

Mrs. Marion Skinner and Mrs. L. A. Burm, North Harvey, can accommodate ladies at 75 cts. per night; this includes two meals.

Esther Pugh.

WOMAN'S LECTURE BUREAU.

Patrons and lecturers are invited to visit the headquarters of the Woman's Lecture Bureau in the organization room of the Woman's Building at Jackson Park. We will be pleased to see you and talk over the work for the winter for which we are now arranging. It is necessary to urge upon all the necessity of coöperation in this line of the work and we trust that each union will do all that is possible to place the lecture work upon the footing it deserves.

Owing to the difficulty of unions in assuming the responsibility of raising money to compensate speakers for their lectures, Mrs. Marion B. Baxter has decided to devote a portion of her time each year to a special plan of work, particulars of which may be obtained by applying to the Bureau.

We wish to call special attention to the fact that Mme. Fanny Zampini Salazar, of Italy, will be available for woman's clubs in the East until February, and in the West for the remainder of the winter.

The following lecturers are under the management of the Bureau and will be available during the fall and winter.

Frances E. Willard.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw,* Pennsylvania and Ohio early fall, and New Jersey in November.

Mary T. Lathrap, Illinois and Missouri after the 25th of September.

Helen M. Gougar,* Pennsylvania and Western New York after the 22d of September.

Miss Anna Gordon, the World's W. C. T. U. superintendent of juvenile work.

Carrie Lane Chapman, Ohio in November.

Clara C. Hoffman, Wisconsin in September and November.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates, Maryland first of October and Michigan the second week of October.

Mary Sparkes Wheeler, calls in Pennsylvania.

Rev. Eugenia St. John.

Rev. C. H. St. John.

Frank Dwight Denny.

Lou J. Beauchamp, calls for lecture courses.

Mary Seymour Howell, September and October in New York.

Messrs. Wolfenbarger and Huckins.

Eva M. Shontz, elocutionist, Michigan from October 25 to November 25.

Mrs. Emily Pitt Stevens.*

M. Naomi Trimmer.* Vocalist.

Josephine R. Nichols, Maine in September and Canada in December.

Caroline B. Buell, Illinois and adjoining states.

Fanny Zampini Salazar, for woman's clubs during the fall and winter.

Marion B. Baxter, Pennsylvania and Maryland in September and New Jersey in October.

For dates, terms, etc., address

Lucy E. Anthony, *Manager,*
N. W. C. T. U. Headquarters,
Woman's Building, Jackson Park,
Chicago, Ill.

Permanent address, Somerton, Philadelphia.

BUREAU NOTES.

The Woman's Lecture Bureau wishes to call special attention to the fact that Mme. Fanny Zampini Salazar, of Italy, will be available in this country during the fall and winter. She will lecture on the arts, habits and literature of her own country.

We wish to call attention to the talent displayed by Frank Dwight Denny in his recitals and lectures. Unions desiring to make arrangements for this class of entertainment in lecture courses for the winter will secure all information by addressing

Lucy E. Anthony, *Manager.*

CONVENTION CALENDAR.

Iowa, Oskaloosa, Oct. 3, 4, 5.

California, North, Stockton, Oct. 2, 3, 4, 5, 6.

New York, Syracuse, Oct. 3, 4, 5.

Massachusetts, Springfield, Oct. 3, 4, 5.

New Jersey, Camden, Oct. 3, 4, 5.

Rhode Island, Providence, Oct. 3, 4, 5.

Illinois, Springfield, Oct. 4, 5, 6.

Missouri, Sedalia, Oct. 4, 5, 6.

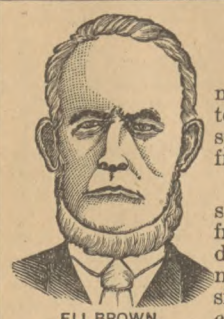
Indiana, Richmond, Oct. 4, 5, 6.

Utah, Salt Lake City, Oct. 5, 6.

Pennsylvania, Lancaster City, Oct. 6, 7, 8, 9, 10.

Connecticut, New Britain, Nov. 14, 15, 16.

World's and National, Chicago, Oct. 16–22.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My age is 63. I suffered intensely from catarrh 10 yrs., dry scabs formed in nostrils, one or both sides stopped up continually, dryness and soreness of throat, hoarseness, intense headache, took cold easily, and had continual roaring, cracking, buzzing, and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse. Every thing I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of catarrh.

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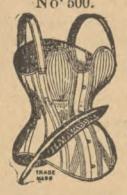

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W. C. T. U. NATIONAL CONVENTION, CHICAGO, OCTOBER 16 TO 21.

An excursion to the Convention and the World's Fair, under care of Mrs. C. M. Woodward, will leave Denver October 12th, on the Burlington Route, train No. 2, at 10:20 P. M.; Lincoln, October 13th, at 2:20 P. M.; Omaha, 4:40 P. M.; arrive Chicago October 14th, 8:20 A. M. Special car service and hotel accommodations have been arranged for. Ladies are invited to join the excursion party at Iowa and Illinois points.

CHEAP EXCURSIONS TO THE WEST.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and northwest will be afforded by the series of low rate harvest excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on August 22d, September 12th and October 10th, 1893, to points in Northwestern Iowa, Western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming and Utah, and will be good for return passage within twenty days from date of sale. Stopover privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago.

The Reliable Incubator and Brooder Co., of Quincy, Ill., have a very fine exhibit in one of the live stock buildings at the World's Fair, and for the last few days their space has been crowded with curious and interested people. The first hatch from their machine on exhibition there has proven a wonderful success. Two hundred eggs were placed in their machine of that capacity, and from it came one hundred and eighty-six chicks. This is more than has been hatched by all the other incubators put together, and the Reliable people are rejoicing in their great victory. If they do not receive first honors, it will not be because of a lack of merit in hatching qualities. Their incubator and brooder combined is the admiration of all poultry men, Not only is their machine first-class, but they are justly entitled to the name they bear—reliable and responsible, and worthy of confidence and patronage.

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One copy per year in advance	$1.00
" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

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has been prepared for OCTOBER, giving the latest reports from Y. W. C. T. Unions the world around.

It contains an account of the

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by MISS ANNA GORDON, accompanied by a picture of the

Spanish Y's.

There are breezy letters from MISS ISABEL GIBSON, Y president of

France,

from Y missionaries in

India,

and from MISS ALICE PALMER, World's W. C. T. U. missionary of

South Africa,

with her portrait. A picture of MISS ALYS PEARSALL SMITH, the new superintendent of the Young Women's Branch of

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is also included. There are

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NOTICE.

Do you wish THE UNION SIGNAL sent to you DAILY during convention week? If so, please forward PROMPTLY your subscription order with twenty-five cents and your name will be registered at once. All subscribers sending in their orders BEFORE October 15 will secure prompt daily service. If your order is received later than October 15, the five issues will be forwarded to your address in one wrapper.

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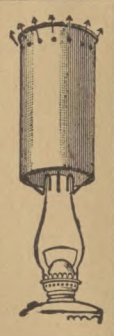

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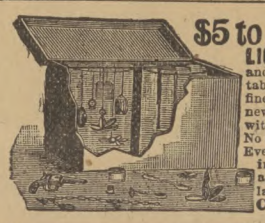

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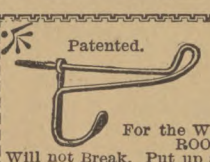

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BETWEEN LIFE AND DEATH.

A Singular Story of a Detroit Molder—A Terrible Battle Which Lasted Months—One of the Remarkable Incidents Bordering on the Romantic.

(*From the Detroit Free Press.*)

Thomas Hagen was seated in a comfortable rocking chair at his cosy home, 1289 Russell Street, yesterday morning, when a visitor was announced. The gentleman arose and greeted the new-comer with the grace of a diplomat, and as he opened up a conversation it was evident that Mr. Hagen was a person of more than ordinary intelligence. To his visitor the remarkable changes and peculiar career of this man was a source of much interest. The wonderful transformation in his appearance within the past two years is itself worthy of the study of a scientist. Mr. Hagen, a couple of years ago, was so weak and emaciated that to-day he does not seem the same individual.

Rheumatism was the cause of his terrible sufferings.

He is a Detroiter by birth, having first seen the light of day in this city 36 years ago. When quite a boy he was apprenticed to the molder's trade, and ever since he has followed this avocation. He is quite a prominent member of the local Stovemolder's Union, and can be found nearly every Saturday night in attendance at the meeting of the order. About two years ago Mr. Hagen became seriously affected with rheumatism, the result of working in draughts of cold air.

"The shooting pains of rheumatism are actually, I believe, the most horrible penalties that can be inflicted on mankind. I cannot begin to tell you of the agony I suffered. I had a thorough experience in the art of torture, and no matter what I used to ease the pain, it seemed as though I was doomed to greater suffering. I had a number of friends who took great interest in my case, and recommended numerous remedies, which I tried without avail. Nothing seemed to do me any good. I was under the care of several well-known Detroit physicians, but their services were absolutely without favorable results. I was bedridden. Why, I could not move from one chair to another without assistance. Some days I would feel a little brighter than others.

"But presently another attack of that dreadful rheumatism would strike me, leaving me a veritable wreck on the barren shores of humanity.

"By accident I read two years ago a Canadian paper containing a remarkable story of a miracle at Hamilton, Ont. It was that of a man who was tortured to death by rheumatism. He was induced to use Dr. Williams' Pink Pills for Pale People. He was immediately cured. I doubted the truth of the matter at first, but thought I would try it. I had my people hunt all over town, but they could not find the pills at any of the drug stores. The only place they were then sold at was over in Windsor. Well, my relatives went over there and purchased a few boxes. Great Christopher! but my mind goes back in ecstasy to the change which immediately came over me after using the Pink Pills. I began to improve, and in a few weeks rheumatic pains left me, and in a short time I was able to be out and around. From that time I have been at work.

"It was not long after I secured the pills over at Windsor that I found they were for sale here in Detroit, at Brown & Co's, corner of Woodward and Congress, Michell's and Bassett & L'Hommedieu's, Woodward avenue. I purchased them for fifty cents per box. I guess you can buy them now at almost every drug store in Detroit.

"I have recommended the Pink Pills to several of my friends around town, and although their cases were similar to mine, they have all been cured. There is nothing on the face of God's earth equal to them for rheumatism and other diseases. Until my dying day I will praise the pills for being the cause of my present happy and contented condition."

Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of *la grippe*, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale or sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold only in boxes bearing the firm's trade-mark and wrapper, at 50 cts. a box, or six boxes for $2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers a substitute in this form is trying to defraud you, and should be avoided. Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Publisher's Notes.

OUR DAY,

A Record and Review of Current Reform.

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This booklet, by W. W. Satterlee, is a bright bit of irony under the guise of a lawyer's plea for the robbers mentioned in the parable of the good Samaritan. Its application to the arguments urged in favor of licensing the liquor traffic will not need to be pointed out to any one that reads it.

The death of Dr. Satterlee, the author of Jericho robbers, gives a sad interest to this pamphlet. One near to him writes: "I am certain that he was the noblest and purest man that I have ever learned to respect. There is no encomium to great and good men that would be unfitting to his great soul."

The "Defense of the Jericho Robbers" is published by the W. T. P. A. Price 20 cents.

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WOMAN'S TEMPERANCE PUBLISHING ASSOCIATION
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Signal Notes.

THE Jews of this country have a committee at work to devise a plan for the revision of the Hebrew Bible.

A RULER in India has opened a home for the education of widows of all classes to be trained to earn their own livelihood.

THERE were two thousand three hundred and fifty-three suicides in the German army, exclusive of Bavaria, in the past ten years.

THE Anglo Indian Temperance Association, in India, of which Rev. Thomas Evans is agent, numbers eighty thousand members.

GEORGE W. CHILDS himself is authority for the statement that the best work upon his paper, the *Public Ledger*, is done by women.

THE Silver Cord League, of England, pledges those who join not to purchase goods of any grocer who holds a beer, wine or spirit license.

THERE are to-day twenty-eight Protestant theological seminaries in India, with three hundred and fifty students undergoing training for Christian service.

THE remnant of the ancient Maori race in New Zealand numbers thirty-eight thousand of whom over half are under the care of different missionary societies.

A GOSPEL push-cart, lighted by electricity, containing organ and chairs, one side to be let down and used as a platform, is coming into use in Australia. It is a portable chapel, and can be pushed by men or drawn by a horse.

A BRANCH of the White Cross Union which was started in Berlin in 1890 has been started among the German young men in London. The membership of seventy-seven is mostly waiters. The object is social purity.

IN England the school scheme of the Band of Hope is a great success. Able lecturers are engaged to visit the elementary schools of the country and present the scientific aspect of the temperance question. During the four years of its work, nearly three thousand schools have been visited.

THE hop-growers of England have had to spend enormous amounts this year in combating with blight, drought, mould and moth. As the consumption of beer increases the deficiency in the English hop supply must be met by the American market. Unfortunately, no disease has appeared in the American hops, so far at least.

THE convention of the Brotherhood of Andrew and Philip, which is to be held November 2 and 3 in New York, promises to be of great interest, as the brotherhood has gained fifty chapters the past year, making a total of one hundred and twenty-five, with a membership of three thousand five hundred in this country.

DISTINCT progress is being made in female education in India. The report of the director of public instruction, Madras, for 1891 and 1892, shows an increase of 5.4 per cent in number of pupils attending girls' schools. Including those attending boys' schools the number increased from 87,715 to 98,147. The policy of the Madras Educational department is to replace men inspectors by women inspectors for girls' schools, and this they are rapidly accomplishing throughout the presidency.

A REGULATION to prevent infant marriages in Mysore has just been drafted by the legislative department of that state. By it the minimum age of a girl has been fixed at eight years and a boy fourteen. Any person causing or abetting the marriage of an infant, and any person under eighteen marrying a girl under eight years, is to be punished by imprisonment or fine, or with both. Any man over fifty marrying a girl under fourteen will also be punished.

THE Judson memorial Baptist church of New York has erected a drinking fountain on a prominent corner of a cosmopolitan neighborhood. The water is filtered and cooled by packing the pipes through which it runs in ice. In the afternoon the demand for the cool water is very great, and although the crowd is often dense and composed of French, Irish, Italians and negroes, there is never any disturbance, but each waits patiently his turn and moves quietly home—a marked contrast to the crowds that congregate in a liquor saloon!

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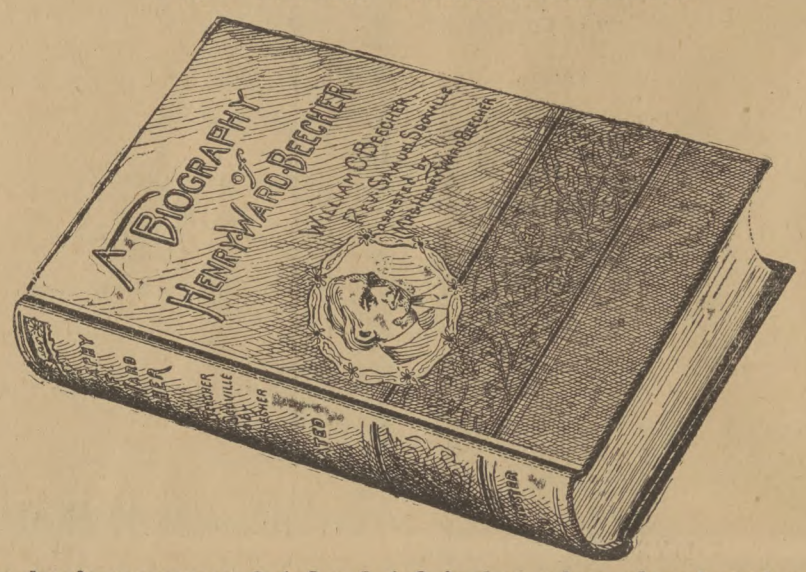

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21. Mr. Beecher on his Farm.
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Volume XIX.—No. 41.] CHICAGO, October 12, 1893. [Price $1.00 per Year in Advance.

Mrs Dessie D Herrick 1111 Murdock St. Topeka

RED-LETTER DAY CALENDAR.

October 16, 17—WORLD'S W. C. T. U. CONVENTION, Chicago.
October 18–21—NATIONAL W. C. T. U. CONVENTION, Chicago.

SINCE OUR LAST ISSUE.

All is quiet in the Argentine Republic.

Children are now admitted to the World's Fair at a ten cent rate.

The silver debate in the United States Senate drags its slow length along.

The Young Men's Christian Association congress gathered at the Art Palace, Chicago, October 6.

Preparations are being actively made for the great World's and National W. C. T. U. Conventions, October 16 to 21.

The most important religious gathering of the Northwest, the Rock River Methodist Episcopal conference, has been in session at Dixon, Ill.

Pallas, the anarchist of Barcelona, Spain, who made the unprovoked attempt upon the life of Captain General Campos, was executed October 6.

The Pan-American bimetallic convention which was attended by one hundred and sixty-six delegates from eleven states, closed its sessions at St. Louis.

Four hundred Indian youth from the government school at Carlisle, Pa., which now numbers fourteen hundred graduates, have been in attendance at the World's Fair.

A great storm swept the coast of the Gulf of Mexico from the Mississippi river eastward last week, leaving a scene of ruin in its track on land and sea, and a death list of over two thousand persons.

Monday was Chicago day at the World's Fair; 713,000 people were in attendance and the day was magnificently observed by pageants, fireworks, illuminations and the ringing of the new Liberty bell.

The International Christian Conference, under the auspices of the Evangelical Alliance, commenced Sunday at the Memorial Art Palace, Chicago, Rev. James McCosh, Bishop Hurst, Bishop Fowler and others participating.

Wars and rumors of wars comprise the foreign telegraphic news of the week. A desperate battle between the ancient enemies, Spaniards and Moors, is reported from the north coast of Morocco. Rio de Janeiro is still beleaguered by the rebel fleet which bids fair to win the victory. The Matabeles, in Africa, have attacked British troops.

FOR the benefit of the hundreds of W. C. T. U. delegates and visitors who may come to the city next week unprovided with lodgings, we want to call further attention to the Woman's Dormitory, which, because of its immense size, has a number of unoccupied rooms that may be secured for fifty cents a day each. The Dormitory is located at the corner of Ellis Avenue and Fifty-second street, and may be reached by the Cottage Grove avenue cable cars, and by special omnibuses from the Fair grounds.

A NUMBER of correspondents having referred to that part of Mr. Stead's character sketch of Lady Henry Somerset which speaks of the providing of alcoholic drinks to her son's guests, it behooves us to state that Lady Henry's son usually occupies a separate house, and while we cannot say what he may furnish to his guests, we can emphatically deny that his mother furnishes any intoxicating liquor to them, and can also gladly testify that he sympathizes with his honored mother's pronounced temperance principles. It should also be stated that Lady Henry did not see the sketch in question until after it was published, contrary to general inference, and so is not personally responsible for any of its statements.

THE World's Petition was received with marked favor at the Religious Parliament, several hundred important signatures being obtained during the two days on which it was presented. It was present at all the sessions of the Mission Congresses last week and will doubtless be indorsed by scores of active missionaries whose labors in the Orient have been weakened by the influence of the strong drink introduced by the new world.

SEVERAL of the distinguished foreign delegates to the World's W. C. T. U. have arrived in Chicago. One is Mrs. Sakurai of Japan, vice-president of the Tokyo W. C. T. U. and representative of the Japanese union. Mrs. Sakurai is an educator in her own country, having eighteen years ago started a school for girls, the first in Tokyo. She has also taught in government normal schools. Eight years ago Mrs. Mary Clement Leavitt visited Japan and organized a W. C. T. U. at Osaka. Mrs. Sakurai was living there at that time and became president of the union, so she may be properly regarded as a pioneer in Japanese temperance work.

ON the receipt of a promise from one saloon-keeper to close his place of business on Chicago day, a leading Chicago daily is moved to felicitate thus: "It would be a wonderful piece of news to send abroad over the wires on the night of the 9th, that 'all business stopped for the day. Even the saloon-keepers locked their establishments and sent their employés to the Fair.' *We can think of nothing that would so emphasize the devotion of Chicagoans to the city in which they live.*" To us it seems that to close the open pits in their community every day in every year would be a test of devotion on the part of Chicago's citizens far more wonderful and enduring in its effects.

THE city of Chicago and the month of October are being taken for Christ. The wonderful evangelistic movement, under the direction of Mr. Moody, has at present twenty-three well-known evangelists, besides the hundreds of resident ministers, most of whom are active aids in this great work. Never was there a time in this city, and perhaps in any other, when churches were so in demand. All the conveniently situated edifices are mortgaged weeks ahead for this gospel mission and many down-town theaters and music halls are preëmpted for Christ. We believe it will be said of Chicago in looking back upon this wonderful Columbian year, despite all of its selfish and misguided zeal, that "where sin abounded, grace did much more abound."

ANOTHER martyr to the drink evil is Harrison B. Thornton, a missionary connected with the American Society and government agent of the Eskimo Indian schools at Cape Prince of Wales, Alaska, whose tragic death there, supposably at the hands of drunken Indians, was announced by telegram from San Francisco during the week. Mr. Thornton was a nephew of Judge Thornton of San Francisco, and a graduate of the University of Virginia, of which his brother, William H. Thornton, is president. He had enlisted upon a determined opposition to the liquor traffic among the Indians, having entered complaint at Washington against the commander of the revenue cutter, Bear, for conniving in the business, and thereby earned the hatred of the traders and dissolute Indians. This is only the natural outcome of a system of protection to a traffic which is prohibited from selling to government Indians, but whose avarice and malice are such that it seeks and obtains the death of a government officer who is faithfully executing the duties of his office. "How long, oh, Lord, how long" must we submit to this body-killing, heart-breaking, soul-polluting traffic! Answer, distant echoes, Until Christian voters do their duty, or God's avenging angel strikes his righteous blow.

MISS DEBROEN, president of the W. C. T. U. of France, is in the city and will remain until after the World's Convention, to represent her country upon that important occasion. Miss DeBroen is well known for her extensive medical mission in Paris, and has been president, at intervals, of the French W. C. T. U. since 1888. Other representatives to this world's gathering will be Lady Henry Somerset; Mrs. Magnussen, of Iceland, whom we have previously noticed in these columns; Miss Groendyke, of Rotofunk, West Africa; Miss A. E. Bliss, of Wellington, South Africa; Mrs. M. M. Love, formerly president of Victoria W. C. T. U.; Mrs. Ella F. M. Williams, president of Canadian union; Mrs. Cunningham, of British Columbia; Mrs. Mary S. Whitney, of Hawaiian Islands; Mrs. Z. A. M. Locke, of Bulgaria; Miss Alys Whitall Smith, representing the Y's of England, and Dr. Kate Bushnell, Mrs. Elizabeth W. Andrew and Miss Jessie Ackermann, our world missionaries. With such a representation, our World's Convention will be an unquestioned success.

A MOVEMENT has been inaugurated in Chicago that is world-wide in import. The present form of the movement is a petition to Congress and President Cleveland asking all civilized nations to enter into a peace league, that shall eventually emerge into an international court of arbitration. The petition calls first for the hearty indorsement of the United States Congress, and an invitation for Great Britain to join with our government in forming a court of arbitration, to which shall be submitted all questions of dispute between the two nations. Afterward other nations will be invited to come into the compact, and from the cordiality with which the foreign representatives at present in our country have received the proposition, there is little doubt about their countries accepting the invitation. Almost every foreign commissioner at the Fair has signed the petition, as well as many of the delegates to the recent Parliament of Religions. This idea originated with Mr. William E. Blackstone, of Chicago, and is the first fruit of the great Religious Parliament. If such results are to accrue, surely every opposer of the Parliament will be won over.

NOTHING is more absurd than the regulation reply of women who wear their waists unnaturally, than that they are perfectly comfortable and that for them this is an entirely natural condition; but we often see a girl of ten or twelve with a larger waist than her mother. What would be thought if a boy approaching his teens had a larger waist than his father? The fact of the case is that women with small waists are deformed and everybody knows it who has an eye to science or to art. To lace the waist is but a senseless relic on the part of unthinking women of past barbarism, and it is a part of the work of the W. C. T. U. to prove this by example, which is far more convincing than precept. The fashion plates set up the vilest standard possible in these days, and we are glad that in the year 1886, upon the suggestion of our President, the Woman's Christian Temperance Union of the Nation petitioned fashion papers to let artists draw their plates, and to make the pictures true to life as distinct from artificiality. The suggestion was duly carried out, and back came courteous answers from the fashion magazines that they would gladly act on the suggestion except for the fact that they should speedily become bankrupt, for the reason that the artificial standard so long maintained had degraded the eyes of women and men, too, for that matter; that to undertake such a reform would be practically hopeless. We then decided that nothing but the "slow lift" of steady teaching through generations would ever make women's waists what God meant them to be. But nowadays we congratulate ourselves that small waists are so rare that unfavorable comment is universal when one is seen upon the streets.

TRUE SERVICE.

BY EDITH J. ARCHIBALD.

"And when she saw him she was troubled at his saying."—Luke 1:29.
"Behold the handmaid of the Lord, be it unto me according to Thy word."—Luke 1:38.

Master! the fields are white, the workers few;
The shadows lengthen, there is need for haste,
My hands are feeble, yet my heart is true—
There is no time to waste.

Thou gavest in mine hand this work to do;
Scarce have I touched it, scarce my lesson scanned;
Yet I had hoped to render service true,
At Thy command.

"Come, thou my child, apart, and rest awhile."
Like Mary, I would answer, "Lord, behold
Thy handmaid! so I have Thy smile—
Thy plan unfold!"

And now, I needs must answer to Thy call,
A call to service higher, work more blest
Deep in my woman's heart I yield Thee all.
Thou knowest best.

Make Thy way plain, dear Lord, before my face.
Whate'er Thy will for me, 'tis sure to bless.
Uphold me with the spirit of Thy grace
And faithfulness.

Resting upon that grace Thy servant see,
Oh, Son of Mary! ever loving Lord.
Behold Thy handmaid. "Be it unto me
According to Thy Word."

Cape Breton Island.

"THE BIGGEST SIGHT."

BY ELIZABETH CUMMINGS.

"The biggest sight!" echoed Silas Wetherbee. "Mm!—Wall, you'd a-thought Elnathan Peck was, if you'd seen him run as I did when it come up a suddin rain on Wooded Island." Here overcome by retrospective amusement, he closed his eyes and chuckled, as he rubbed the wisp of beard on the peak of his chin. The circle of listeners gathered in "the store" watched him impatiently by the light of the smudging coal oil lamps, while without the crickets and katydids kept up a cheerful din, for the cold is slow to invade the depths of southern Illinois. "Harbottle's Emporium and Boston Store" was blazoned on the sign. But Coffinville called it with more distinction, "The Store."

The news that Silas Wetherbee had returned, had run through the hamlet like a sudden fog, and the male population had gathered in force at the center of news and gossip, eager to hear what he had to say. The minister with no little effort had been presented with twenty dollars, and a ticket for Chicago, and he had told what he saw at the White City in six lectures, but the practical men like Pete Carpenter, the blacksmith, and St'm Wright, the butcher, were conscious of a want unsatisfied. Dr. Dickerman had been, but what he saw he could not tell beyond the fact that it was a "right smart," and that the World's Fair was "powerful." But Silas Wetherbee was something of a talker, as became a church officer, and a retired farmer with a snug house in town, and time on his hands. A smile slowly lit up the faces of the listeners when Elnathan Peck's name was mentioned! Coffinville men were for the most part lean and lank, and had the contempt of leanness for extreme fatness. But Mr. Peck was brother-in-law to Squire Coffin, the great man of the place, and had an income suited to his weight, which was over three hundred pounds.

"I've been told a good deal about the flowers an' grass around the buildin's," said Mr. Harbottle, who was as withered and dry as one of his own raisins, and who felt a slight shock that one of his very best customers should be laughed at. "Now, I'd desire to know how with folks a-traipsin' all over the canopy, grass and flowers could stan' a mite o' chance. It's askin' too much for me to believe."

"Wall, the grass and flowers are there," said Mr. Wetherbee, leisurely crossing his lank legs. "The trouble is you can't get it through you how big the show is. My! the walks are wide as the road, and folks keep off the grass."

"And there's anywhere from seventy-five to a hundred thousand every day!" cried the storekeeper, incredulously.

"Jus' so," said Mr. Wetherbee, calmly. "And there's room enough for 'em all to sasshay 'round. Tell about the biggest thing on arth! Thur's a p'int whur men hev got to stop, an' Chicago's got thur. An' I do believe thur ain't no city anywhere that had the place an' th' sand ekal to sech doin's, 'ceptin' only Chicago. The fust thing the buildin's an' the scene takes your breath away. Mis' Wetherbee, she went in for dee-tails. An' I used to say to her, 'M'ria, take in the scene!' La! I useter feel sometimes so full o' pride seemed like I could fly, I was that glad at bein' raised in Illinoy. Of course, the whole country's in it, but the Fair's at Chicago!"

There was an instant's silence broken only by a tree-toad's gurgling call for rain, and an emphatic sneeze by Abram Wright. "I don't wonder folks just say, 'Oh, my!'" resumed Wetherbee. "When you've took it in that the diff'nt states has their buildin's, an' Illinoy at the head o' the heap for size, an' that there's Machinery Hall, an' th' Mines Buildin', an' the 'Lectricity Buildin', an' the Gover'ment Buildin's, an' a Women's Buildin', an' a Children's Buildin', an' a Hottercultural an' an Agricultural Buildin', an' the Lib'ral Arts Buildin' could be set down over all Coffinville an' leave as much land around the aige as would wear out any one man to take care of, say in beans, you ain't no ways through. Thair's a mons'ous buildin' full o' picters, an' another buildin' full o' fish an' fishin' things, an' another full o' cars, an' wagins and boats, an' all sorts o' furrin buildin's, not exceptin' Injy's coral strand where live heathen in nice white clothes 'll give you a cup o' tea for nothin', an' a Japan house as neat as wax work, though not what I'd think comfortable, an' all a-makin' you think there ought to be a glass shade over it to keep it from the rain."

"An' that thur Playzunce, or whatever it is," interposed the blacksmith gruffly.

"I went there," said Mr. Wetherbee quickly; "ye see it's sort'er like the side shows to any fair on'y bigger an' you can't help a-havin' your summizins now an' agin. I went to see the Feegees, always bein' interested in 'em on account of my mother bein' named Cook. Wall, I see 'em dance probably just as the band did around the captain while they was roastin' him for dinner, but they ended up their show by singin' 'Home, Sweet Home' neat as a meetin' choir, an' it kind o' rattled me like. But, sir! I got my money's worth in the Street o' Cairo a-ridin' a live camel, for I just saved myself from a broken neck a-fallin' back-'ards as he knelt down by fallin' straight over his head as his front section come down. And as for the Ferris Wheel—wall, the first time I went round I told myself the Old Feller himself tempted me to dast it, an' I wondered how on arth M'ria would get along if the thing bust or hitched, for you couldn't no ways shin down for a meal of victuals, nor get a bite unless it was by balloon, but when it went round the second time, I just wanted to spend the mornin' a-careerin', for it was like lookin' down on the kingdoms o' the arth."

"Wall, of all the things you see, what was as you may say of all on 'em the tip-toppin'est an' biggest sight?" demanded Mr. Higginbottom, usually known as Doc Higginbottom, because in addition to collecting rags, for which he dickered cheap tin, he treated cows and horses with some success, and occasionally pulled teeth. "Jes' tell us what kind o' bit into yer vitals th' most of all the sights ye see."

"You wouldn't a-thought it much o' a sight, Doc, thur sight that hit me closest," said Wetherbee sawing his head up and down in a hectoring way; "folks is consider'ble diff'ent in their feelin's, an' what hit me ain't no ways likely to be the biggest sight in th' Fair to ary other man. I met urp with one man, I guess it was among the Japanese things in th' Agricultural Buildin', an' he was all fur studyin' beans, an' he sez, sez he, 'Blamed ef here ain't goose beans jes' like grows in my wife's gayrdin', an' he told me thur was eighty sorts o' beans from one county in the Californy buildin', an' I don't know how many other places; an' thur was another feller I see as was all took urp with guns, an' he told me he spent most 'is time in with the Krupp guns, an' enjoyed himself a-thinkin' how turrible expensive an' outdacious it has got fur to be to hev a war, for he was a peace man like the Quakers. But ef you all'd really like to know what I thought was the biggest sight"—

"Of course we would," said the blacksmith slapping his knees; "what are we here fur?"

"Wall, I seen 'em the last day," resumed Mr. Wetherbee shifting his legs about in a way that disclosed that one was shorter than the other and bent at the knee. "Mis' Wetherbee she was turrible took urp with the jewelry an' the women's fixin's, so I left her to take a good look at 'em an' I sot off to browse around like, an' after seein' 'em at work on di'mons, and then a-goin' over the ship Columbus come over in—which must have been a pretty tejus boat to venture a long voyage in, not to speak of the men getting all out of whack—I went over to the Illinoy buildin' to register. I was kind o' sorry our time was urp, an' the money spent, an' I don't know just how I went in; but fust I know'd, thur I was, a-tween the battle-flags. Yes, sir, them dusty, spotted, ragged battle-flags we fit under way back in the sixties! Lord, what a sight they was in all that splendor o' peace! It come afore me like a picter o' th' night Billy Price an' me 'listed. The drums had been a-rollin' straight along through the week, in spite o' th' deacons, Sunday too, an' Lincoln was a-callin' fo' more men till it seemed like we folks on P'simmon Creek could hear him. Th' drums kind o' wore on ye; an' it seemed like you must go; but I'd kind o' hung back 'count o' mother, an' Davy bein' dead she didn't have nobody nor nothin' but me. But that night there was strange doin's o' northern lights. Streaks o' light goin' acrost the sky, an' Billy, he said 'they was marchin' soldiers!' An' small wonder, for it was just after the second Bull Run. Billy's father was lone and lorn, an', like me, he'd sort o' hung off. But, wall—that night we 'listed, an' I can tell you, we was 'fraider to go home 'n we ever was to meet Rebs. An' a lookin' at them flags, an' the battles they'd been in in black letters under 'em, I seen old Uncle Makepeace Price and my mother, in my mind, plain as printin', when a long, lank, grizzled feller touched my arm, an' sez he, 'You thar'?' and he pointed at the name 'Chickamauga.' An' sez I, 'Yes;' an' he put out his left hand, his right arm was gone, an' we shook hands. An' sez he very quiet like, 'I was on the other side. I was under Longstreet,' but he kept close holt of my hand, and looked me straight in th' eyes—an' me a-thinkin' o' how Billy fell at Chickamauga, and his blood dyed the flag he was carryin'—an' sez he, a-comin' a bit nearer, 'I lost my father an' twin brother an' every dad-burned cent, an' I useter think it was all wrong. But I've lived to see it was all right.' Jes' then the nib o' the whole great show was plain to me. I ain't no o-rater, an' I don't reckon I can be quite plain, but—I see how peace an' blessin's go straight along together, all in a flash, right thar a-twixt the battle-flags o' Illinoy, an' how we're all brothers an' bound to help each other, an' make the best o' things, an'—well, sir—that sort o' vision like was the very best and biggest thing I got a peep at in the World's Fair."

There was a slight scraping of feet, and then it was discovered that Doc Higginbottom was gone. "What's the matter o' him?" demanded the butcher who had a nice sense of the respect due a speaker at the store.

"Nothin'," said Mr. Harbottle, flourishing his counter brush, which was somehow become the signal for dismissal, "Doc is as he is, an' he's allus been so. He was that tore up in wa' time he jes' couldn't collect hisself enough to know his opinions, so he went to Canada, an' he hain't never voted 'cause he couldn't settle down to nothin'. Reckon I'll go up an' see them flags myself. I served durin' the wa'."

The moon was at the full. The night had become chill. Silas Wetherbee felt the cold in the wound in his knee as he started homeward, so he began to whistle. It was an old tune, "We'll rally 'round the flag, boys, rally once again, Shouting the Battle Cry of Freedom!" Other voices joined his, each one keeping his own time; but the storekeeper who could not whistle listened. When he closed his door softly all was still, and as he crept into his shabby little bed in the room back of the store, he promised himself he too would see the battle-flags of Illinois. "Lord, Lord," he sighed in the darkness, "'Manda an' our boy died, an' I was marchin' through Georgia. I'll go urp an' see the flags an' mebbe I'll feel what all that strivin' an' sufferin' wos for,—an' rightly sense the great Fair."

S. Evanston, Ill.

WHAT IS THE TRUE BASIS OF MONEY?

BY HARRIET RUSSELL-STRONG.

It is plain that money is the basis of business, but what is the basis of money? The financiers of the world who are in power say it is gold. But business demands silver money also as there is not enough gold for the business transactions of the world. These same financiers say silver must no longer be a precious metal, but sink into the ranks of commodities. Theory and sentiment and laws have their values, but certain underlying practical facts will tell the truth in regard to money.

We are told by men that money is the medium of exchange; it is that which represents the value of commodities to be exchanged and by means of which commerce is carried on; this is theory. In practice its position is contradictory; money was first coined by individuals and its basis was personal property and is to-day personal property. When governments deprive the people of the privilege of making money to represent their property, what do governments give in return to the people? Do they insure to business any substantial guarantee or do they pledge any security that business shall at all times be provided with a medium of exchange? No. And it is a long way from miner through speculator, middlemen to United States mint and again through another set of middlemen to the people. Money is still claimed to be representative of real values.

The first property rights were vested in flocks and herds; trading was the first business engaged in. It became inconvenient to exchange and actually drive about

the animals, giving horses for sheep or cattle for goats. It was then that people took bits of metal and made a picture of an animal to stand in place of the animal. These substitutes were used and accepted of equal value to the animal pictured on the metal, as it was understood that any time the holder of the coin could claim the animal. Two leading ideas or facts are herein shown. First the representative character of money, its artificial value; and second, the honor of the one issuing it and using it.

This redemption of money that has always been an underlying sentiment, and the use of money with no redemptive feature, has caused largely the present state of affairs. There has grown to be a tacit understanding that gold embodies in itself all that is requisite in money. This is foreign to the spirit and letter regulating money. Gold, as a commodity, has intrinsic value, but should not have such value as money, and to consider it the only commercial article that has value is to dismember society and bankrupt our country—as it seems in a fair way to do. The commerce of the world is the exchange of commodities through the medium of money or its equivalent, which equivalent is credit. We have then three elements: Values, money, credit. As money is one step removed from real values, credit is a second step. Money is of less value than its antecedents so credit is of less value than money, and is subject to discount and its use must be paid for.

The exaltation of gold to represent a combination of the three factors in the medium of exchange (namely, real values, money and credit) is the anomaly of the present business condition, and gold needs to be demonetized. The currency of the country is acknowledged to be its credit, and should be expressed by a stamp of the government placed upon whatever substance the government may choose, whether paper, aluminum, gold or silver. But the present standard is saying to the people that about one-sixteenth of an ounce of gold, stamped, is the only basis, and upon this basis all our money and values must rest. Credit of government is a promise to pay; our gold money is then the credit or promise of the government to pay, coupled with the immediate discharge of the obligation. The credit and its redemption are united; this transaction, this discharge of obligation is too rapid. There should be in every credit system the element of time, here totally wanting. The thing of value, gold, is in itself valuable, and is made to represent itself, and when gold money is withdrawn from circulation business is chaos, and the credit of the government is locked up in safe deposit vaults. Gold money is at once a pledge and the fulfillment of that pledge; originally when money came back for redemption, there remained values in the possession of the issuer.

Our government makes the attempt by a reserve fund of not less than $100,000,000 in gold. Has the government no ownership in anything of value but a minimum sum of gold money? If it has no basis, no possessions but gold money for its currency, it has outlived its usefulness as a base of money supply for the people. It would be safer for the people to buy their own gold and silver from the miners and put their own stamp upon the metal; this would become the representative of the valuable property of the individual and be an honest pledge.

If gold is our only government product of value, it is too valuable to remain in circulation. It should be hoarded and its representative should be something of little value, bearing the stamp of our government. The coin of the realm should have a value because of a substantial basis, and carry the weight of the stamp of the United States mint backed by our land values, our great national wealth, our labor product, our army and navy.

Practically the business of the world needs silver money, and even our friends who make the gold standard would be pleased to-day if the people of the United States had plenty of silver money. There is an abundance of silver; as long as gold is money, silver will stand side by side with it in use, if not considered of fixed relative value, They began their career together, long before there was any money in the world, standing in the same relation that they do to-day—gold more valuable than silver because of their dedication, respectively, to the worship of the sun and moon.

Metal money is after all a remnant of barbarism. Our advanced civilization requires a simpler method of exchange. A perfected system of fiat money must be developed, based upon the real values of our country, and the question for the American people to answer is this: What are real values? Until it is answered there will be no restoration of confidence or safe adjustment of monetary affairs.

In our two great conflicts of the past our paper money was made valuable by the victories of our armies. The money stamp and the flag are closely associated. It would be well to adopt the flag as the symbol for one side of our coin, and on this side could be engraved appropriately, "In God We Trust." A great republic should seek simplicity in its coinage, in its business methods, and establish honesty as the fundamental principle. Free coinage of silver is objected to as giving miners or silver speculators more than the silver is worth. This must be so if silver is to remain demonetized, or else the government will pay the fraction of a dollar for its silver to coin, and pass it on to the people as worth one dollar. Our two metals can safely be used, gold one-sixteenth of an ounce and silver one ounce to a dollar. Gold is virtually withdrawn from circulation in the East; it is used in California; but why could not America with advantage have silver, one ounce, the basis of estimate, and buy gold from our own people for foreign import? Europe will keep the gold standard. Silver could be preserved so long as precious metals are used as money, which should not be long. There is much thinking to be done in this direction.

Our laws denominate as real property, the lands, real estate, and movable property is personal property; yet our medium of exchange is based upon the most fleeting and mercurial class of personal property, gold money, and this property is limited in quantity. Fifty dollars *per capita* is needed in circulation to transact our business; there are only eighteen dollars, possibly not more than ten dollars, and for this ten dollars there are one hundred dollars of credit; when there is a panic it is caused from fear. Our people withdraw their money and leave a credit which no one will respect. The people at large demand their money from the bankers. The government issues the money of the country, and the bankers are the helpless go-between, with no power to control either the people on the one hand or the government on the other. The government is so unwieldy, being "of the people," it takes a long time to act or come to the rescue. No man is wise enough to-day to point a way out, or has the power to restore business confidence and business values. Men are without work, women and children are without food.

"No man is wise enough?" Then may not women think and study this great question of finance? There is something wrong that sends our money across the sea to pay for imported luxuries and leaves our people without money. The question of money is the most important one, from a material standpoint, before the American people to-day, and they wait with cruel anxiety on Congress to bring relief to the wealthiest nation of the world. With products of the soil never more abundant, with mines of gold and silver the richest in the world, with peace and prosperity, and the whole world for our guests, with storehouses filled with money, neither famine nor pestilence within our borders, we cry for help. We are poverty stricken and panic stricken in the midst of plenty.

Los Angeles, Cal.

NEED OF AGREEMENT OF PROTESTANTS AND CATHOLICS ON ETHICS IN PUBLIC SCHOOLS.

BY REV. N. D. HILLIS.

The International Sunday-school Association reports eleven million children and youth in Protestant Sunday-schools, while the Catholics have four millions under religious instruction. This leaves ten millions practically outside of all church influence. This fact is big with peril. It represents dangers portentous. The need is urgent. The opportunity is strategic. The sole remedy is plain. *Ethics and morals must be re-enthroned in the public schools.* Protestants and Catholics have been at variance. The expulsion of the Bible from schools has led the Protestant to place his children in private schools, and the Catholic to found parochial schools. Thus the common schools have suffered on two sides. The time is ripe for compromise. Dr. John Henry Barrows, with representatives of all the Protestant churches, and Cardinal Gibbons, with his prelates, have found common standing ground for religious conference. Surely they can also find common ground for the instruction of the youth of the land in good morals. If the Parliament of Religions is not mist and moonshine, conference should be had and agreement reached as to certain common principles of ethics to be taught in our schools. As for example the Ten Commandments, teaching the youth how to carry himself in the home, the market place and the forum; the Sermon on the Mount, presenting the positive virtues bearing upon conduct and character; the supremacy of conscience, individual responsibility for influence, and the Lord's prayer, called the "Universal Prayer." On these ethical principles hang all the law and the prophets. They contain moral leaven for raising and lightening the dead social lump. Obedience to these laws is liberty; disobedience, slavery. They concern all men as men. They are as binding upon every child as the law of food, air, exercise. Let President Barrows call a conference of these assembled delegates to confer and agree now and here, upon some common, ethical principles to be taught in the common schools. The people of this nation through their school boards have been eager for such a conference and agreement for the last ten years.

No church, Catholic or Protestant, will prove itself an enemy of the public schools by refusing coöperation. Having proclaimed our fraternalism from this national housetop, let us also proclaim our practical plans for lessening the nation's want and misery through moral illiteracy. Doubtless there have been some mistakes upon both sides. If so, let the past perish save as it guards us against future blunders. The crying need of the hour is agreement upon the part of Catholics and Protestants to reënthrone ethics and morals in the public schools.

The largest wastes of the nation are through ignorance and sin. Failure is stupidity. Success is always knowing how. Engineers tell us that 80 per cent of the coal goes through the chimney. Chemists tell us that 60 per cent of food is wasted through improper cooking. Agricultural experts prove that the yield of fields and vineyards can be doubled by wiser methods of husbandry. Wealth is not in things of iron, wood and stone. Wealth is in the brain that organizes the iron. Pig iron is worth $20 a ton; made into horseshoes, $90; into knife blades, $200; watch springs, $1,000. Pig iron, $20—brain power, $980. Millet bought a yard of canvas for one franc; paid two more francs for colors; upon this canvas he spread his genius, giving us the "Angelus." Now his intelligence carried sixty cents' worth of raw material up to a value of $105,000. The first attempt to make watches by machinery failed, because the workmen were ignorant. They broke the delicate machines, and wasted the valuable materials. Twenty years later a second attempt was made, and successfully, because the average intelligence of the workman had increased. It is believed by wise students that one-half of the models in the patent office are impracticable to-day, because the mass of the people are not educated up to the point when they can economically manufacture these mechanisms or properly use them. The average value of each man to the nation is $650. The illiterate man who cannot read digs ditches at $1 a day. Now, teach him the first reader, and he is worth $1.25; the second reader earns him $1.50; when he can read the fourth reader he produces $2 a day. Of much higher value is moral knowledge. Conscience in the bookkeeper has a cash value. Integrity is a commodity. Untaught workmen punish their employers by seeing to it that the machines break and the materials are wasted. A manufacturer recently told me that the morality and justice in employés toward his machines would add 20 per cent to profits to be divided between himself and his men. The average productive value of each citizen in 1890 was $650. That is, he represents a steam engine, costing about $10,000, and yielding returns at six per cent. One hundred and fifty thousand of these wealth-producing engines either burnt out or blew up through collision last year, or were laid aside because of moral ignorance touching intemperance. The nation's wealth is now sixty-five billions. Its chief wastes are through moral ignorance. The great tools to be invented in the future for increasing these billions are *intellectual* tools and *moral* instruments.

In view of the nine million untaught youth, and of thousands of godless villages and country districts there are reasons for believing we are passing through a crisis in our history. Our forefathers met their crisis hour, and founded their institutions on God's Word. That was a grand and noble work. Our fathers, during the late war, sought to lay anew the old foundations, broader and deeper and mightier for the world. That was a grander and nobler work. To preserve and strengthen the foundations our fathers laid, to bring our institutions to the point of highest efficiency, to solve the intricate and perplexing problems of this age, this—and nothing less than this—is the sublime task of our generation.

The history of our country has largely been the history of men sustained by their sublime faith in God. From this belief in God has streamed invincible courage into the will, and from it have sprung those magnificent enthusiasms that have matched and mastered the giants of despotism and slavery; and not only has this belief given our soldiers their heroic courage, our scholars their stainless lives; it has given our commanding American society its conquering courage, and been the spring of its noblest impulses, its most energetic forces.

And so long as our children are trained in these truths and our youth hold to this surpassing belief in God's Word, so long as we continue to connect man with God, and holding fast to His eternal Word, maintain the superlative supremacy of man's soul above mere brain and nerve tissue, so long will our commerce extend; so long will our literature and the arts advance; so long will our institutions continue firm as the mountains and stars. But whenever this belief in God and this knowledge of His Word shall depart from us and we play false to our fathers' faith, an immense calamity will befall our commanding American society. Without it republican institutions will lose their efficiency. Generous liberties without it will lose their consecration. Eloquence without it will lose its dignity. Universities without it will lose their glory from library and chapel. Its fall would be the most disastrous moral wreck the world has ever known. Its victory is to be the sublimest in the annals of time.

Evanston, Ill.

WOMAN'S DRESS FROM THE SOCIOLOGICAL STANDPOINT.

II.

BY HELEN GILBERT ECOB.

Man's dress is too much in need of reformation to serve as a model, notwithstanding the coarse and hackneyed affirmation that woman's desire is toward an assumption of his fashions. She only asks for a costume which does not exhaust vitality by unnecessary weight, so loose as to give every part of the body freedom of action, and so short as to obviate the necessity of using the hands to keep the skirt clear of filth and dampness. The desire is certainly not unreasonable. Every man who scoffs, and every small boy who derides, would be put to silence if compelled to take a half-hour's walk on a stormy day, equipped in those highly extolled skirts which "clear the ground." Equally efficacious would be the experiment of going up stairs "carrying the baby and the bowl of bread and milk," tripping and twisting at every step.

A practical and definite aim in the movement for better dress is to introduce a costume which shall allow the free and healthful use of the body in exercise and labor. Surely, every woman, from the *grand dame* of the drawing-room to the humble kitchen maid, is in need of such a costume. The duties which in the natural division of labor fall to the lot of women, the new responsibilities and occupations which are opening to them, the great stress which educators put upon out-of-door exercise as a means of physical culture, make evolution along the dress line imperative with all classes. With higher education and broader views of life, women of all ranks are beginning to recognize a kinship of needs and interests. They cannot expect those who lead sheltered lives, whose housework is done by proxy, and who may stay at home or order a carriage on a stormy day to fully appreciate the great need of freedom in dress. Moral conviction must be reinforced by a sense of practical need before definite results can be secured.

For this reason the call for freedom and common sense in dress does not come from those *dilettante* ladies who inaugurate the novelties of fashion. The demand comes from the truly cultured, noble-minded and intelligent women who are rapidly taking a leading place in the great reforms of the day. The work assumed the proportions of an organized effort under the direction of the National Council of Women which met in Washington in 1891. A committee was appointed to study the needs of the problem and suggest a design which should embody the principles of rational dress. The report of the committee was adopted at a business meeting held in Chicago, December, 1892. It is as follows:

As the Executive Board and the Committee on Dress agree in deprecating anything in the nature of a uniform for women, our recommendations will allow large liberty for taste and judgment. Our hope is to deliver women from certain hard and fast lines, within which fashion has so long confined them.

(*a*) It has been customary to clothe the head regardless of comfort. Our recommendation is to relieve the head from unnecessary weight, and furnish a proper protection from sunshine and cold.

(*b*) We take pleasure in recommending the union underwear of varying texture, price and style, the equestrian trousers, and any properly adjusted waist, or none, as forming a very perfect system of underclothing, which is a necessary condition of freedom and comfort. Utility and beauty, of which proportion is an essential element, demand freedom of outline, and outside dress should conform to this principle.

(*c*) Numerous beautiful designs, some of them including the short waist of the Empire period, have been offered to us by artists and others, which each may adapt according to her individual needs. Among these are three costumes in which the principles named are practically applied. These costumes are:

The Syrian dress, suggested by our English sisters; the Gymnasium dress, which is acknowledged to be graceful and beautiful; the American costume, consisting of a short-skirted gown with leggings.

Recognizing these different designs as merely suggestive, great latitude and variety are possible in general effect. . . The dressing of the neck should be loose and easy, whatever style of collar may be preferred; and the sleeves, however cut, should give the greatest possible freedom to the arms. The best authorities agree that the hands and feet require as much freedom as any other parts of the body; therefore, easy fitting gloves and shoes loose across the balls, with room for the toes, and with low, broad heels are recommended.

The outside wrap should be loose enough to permit unrestrained motion to every member of the body. The above is respectfully submitted as outlining, at least in essentials, a reasonable dress for all women who are engaged in the activities of life.

The bodice usually adopted in this style of dress is a loose or blouse waist, worn with or without some form of jacket. There is no attempt at tight fit. The trunk of the body is as free as that of men. Another feature worthy of mention is the pocket. This important auxiliary is not adroitly tucked away under folds and gathers. Pockets occupy a place of honor. One woman who spoke at the recent Congress of Representative Women, a professor in one of our well-known colleges, was the proud possessor of fourteen pockets.

The essential feature of the costumes suggested by the National Council is the form of the skirt. The Syrian, adopted by the English Rational Dress Society, has already become a favorite with Americans. The skirt is gathered at the bottom and this fulness is caught around each leg and fastened to a lining of drawers. The skirt is therefore dual only at the bottom and the division is scarcely noticeable. The advantage of the Syrian over an open skirt of the same length is that it follows the leg in walking and, being lifted with it, is not soiled, wet, or bedrabbled. For the same reason the wearer can mount or descend a stairway without tripping on or dragging the skirt; she can step from a street car, or other conveyance, without danger of catching the clothing and falling headlong.

The Gymnastic suit is made on the principle of the Syrian and resembles full Zouave trousers. It is a costume especially desirable for housework. In such a costume the housewife would accomplish her duties with the minimum of inconvenience and fatigue. The Gymnastic suit is also recommended for young children. A teacher of physical culture tells us of her little nieces who wear the Gymnastic suit during play hours. They climb trees, jump and run as freely as their brothers. Who can estimate the advantage which would accrue to coming generations if everybody's daughters could grow up under such conditions?

The costume described as "The American" is another form of short skirt. It falls below the knees and is met at this point by gaiters made of the same material.

There can be no question as to the convenience of a costume constructed after these models; and in utility we find an element essential to beauty. Indeed, considered artistically, the short skirt meets all the demands of the critic. It offers the same opportunity for color effects, choice of fabric and study of ornamentation as the long-skirted gown. The only sacrifice is that of "long, graceful lines," and this sacrifice is only seeming. No one proposes a wholesale condemnation of flowing draperies, but their character limits the occasion of use to hours of leisure, when the movements of the body may be slow and sinuous. "Long lines" are beautiful for the woman who is posing on a pedestal, but when this woman descends from the pedestal to go to market, wash dishes, take care of baby or play lawn tennis, they are inconvenient and burdensome. The short skirt retains the effect of good lines better than the long one which must be pulled, twisted, pinned or dexterously kicked out of the way in the exigencies of labor and exercise. It is said that a customer once asked of Worth, "Why do you not design a costume expressing your ideal of the beautiful?" "I have," replied this distinguished *modiste*, "but you will not wear it." "What was it?" pursued the interested inquirer. "Madame, it resembled the Turkish."

We sometimes hear it said that skirts are a badge of inferiority. This is not true, for originally both men and women wore skirts; they are still worn by men in the Orient. Skirts simply indicate a lower stage of evolution. The epoch at which a people emancipates itself from such inconveniences marks a period in the metamorphosis of intellectual and moral development. Only a few centuries have passed since men of the Anglo-Saxon race were prepared to put personal comfort before personal vanity. A similar evolution will doubtless occur in the Orient, as Eastern manhood advances to higher civilization. The fact that women are beginning to think seriously of rational dress, is therefore interesting from a sociological point of view. The costumes suggested by the National Council indicate an intellectual and moral metamorphosis similar to that which has been wrought in the dress of men.

The propriety of a costume conforming to the divinely ordained laws of locomotion cannot be gainsaid. That woman, the weaker vessel, should be compelled by public opinion to cripple the lower part of the body in garments to which no right-minded man would submit, is an indication that our theories of modesty are false in principle. The veiled face of our Oriental sisters is another example of false modesty. It means that society is degraded. With education and Christian civilization the veil is cast aside. Our standards of modesty vary with climate, hours and occasions. We want a law universal in application, equally binding on man and woman. It is obvious that some kind of a two-legged dress is the only one adapted to two-legged beings. Women cannot, in the name of modesty, afford to put aside this profoundly normal, because divine order.

The designs suggested by the National Council are the best which can now be devised, but it is probable that the ideal dress for human beings is yet to be evolved. This dress would necessitate also a reconstruction of masculine attire. This much may be prophesied of the ideal dress: It will not emphasize distinctions of sex. Miss Frances E. Willard comments on this phase of the subject in the *Hygienic Review* of June, 1893:

A lady missionary and physician in China once told me that there was less immorality in that country because the dress of the sexes was less distinct, and I have a theory that the emphasis placed upon sex by differences of attire in Occidental countries makes an appeal to the imagination that is most harmful. The more we can [illegible] relate the appearance, interests, tastes, pursuits and aspirations of men and women, the more rational will be their sense of companionship and the greater their consequent happiness. The woman question is really the human question.

The general structure of the body is the same for men and women. Each is blessed with a muscular system, each has a trunk, arms and legs, which act according to the same general laws. Because women have essentially the same life with men, because they enter into the same activities, we ought to throw off all conventional disabilities.

No reform is born fully fledged. The improvement of dress is yet in the "long clothes" stage. Before fruition there must be a season of seed sowing and tentative endeavor. We see now only the preliminary symptoms of an evolution which must come as men and women are more and more possessed with aspirations to fulfill the highest possibilities of life. We cannot hasten these great cycles of progress by impatient agitation or precipitous action. Already women strong of heart have adopted the short-skirted costume, believing that "the way to resume is to resume." A number were worn on the streets of Chicago during the Woman's Congress and awakened no passing criticism. United effort would make the adoption of the short costume easy of accomplishment. In our opinion the best place to introduce it is in the home and on the street on rainy days. The work of preparation is going steadily on through the spoken and written word. There is no reason for discouragement if there are backward as well as forward impulses, since this is the way of progress in all lines. When the fullness of time is come we shall find that all is ready, costume, wearer and public opinion.

Albany, N. Y.

AN ALL-ALIVE GOSPEL.

BY REV. R. F. HORTON.

We must look at the substance of the messages we are delivering, and the very form of the gospel we preach. Does it not sometimes strike you, when you have the New Testament in your hands, that there is a strange difference between the gospel in the nineteenth century and the gospel in the first? This theological gospel; this ritual gospel; this controversial gospel; how strangely different! Does it not strike you that the whole mode of reducing the Christian gospel to a number of logical propositions, even through so excellent a formula as a creed, is quite un-Christian? Does it not strike you that you cannot present the gospel to the heathen in the formula of Geneva, Westminster or Canterbury? If that had been the way, these formulas would have been made at the beginning. The gospel moved to its victory without them, and they hinder rather than help its victory now. The faith of the gospel is like a beautiful and simple strain of music which floated down from the heavens centuries ago, entered the world, and took captive the spirit of man. At first the strain was echoed in the hearts of those who heard, and all wanted to hear it for themselves. But little by little men began to think it necessary to write down the score of the music, and as they wrote it down there were certain variations in its notation, in its harmonizing, in its orchestration, and when the differences were observed they began to dispute about them, and each declared his notation was *the* notation, and as the conflict grew louder, men ceased to play the music at all, or to listen for it; they were entirely engaged with the scores. When it occurred to them they must take the message to the heathen, they took their score books, and each assured the heathen that his was the rendering of the music which came down from heaven; and then your Uganda is torn with the conflicts of the men who have two scores of the music, and who try to persuade the heathen that they are each right, and the heathen do not care, nor do I, nor you, but they say: 'Why do you not play the music?' Give them the symphony; let it ring out the same glad sound that came into the world centuries ago; and all men will hear and be glad; they will listen and be ravished by the music that fell from heaven. 'The peace on earth, and good will to men,' and the coming of the Lord of light, and life, and peace; this music of the risen Christ as one who lives for evermore; this gospel from His lips and from His heart; a gospel unstereotyped, unfrozen, all-alive; this is the preparation for the highway of our God.

NOT failure, but low aim is crime.—*Lowell.*

GOD does not deceive us, even amid the most distressing perplexities of life; and it may be filled, not with passing illusions, but heaven's realities. If men sometimes become no better than sheep or goats, having a blind life; no better than tigers in their rage, serpents in their malice, or insects in their meanness, it is because they do not recognize that we are eternal beings, and that heaven commences on earth.—*Archdeacon Farrar.*

LAUS DEO.

DEAR UNION SIGNAL:—I trust no one who has THE UNION SIGNAL will fail to read, in the issue of September 14, Mrs. Ingalls' inspiring report of the action taken in regard to the quarterly temperance lessons at the recent International Sunday-school convention at St. Louis.

It is but just to say that I was invited to give an address at this convention, and that the time assigned was all one could desire. It was a source of deep regret that owing to the ill-health of my sister in my eastern home, requiring my presence there, it was impossible for me to be present. Mrs. Woodbridge was also invited and unable to accept. Mr. B. F. Jacobs, chairman of the executive committee, wrote me, August 25, that if I could not be present he should telegraph to Mrs. Hoffman, of Missouri, inviting her to speak. This telegram, if sent, failed to reach Mrs. Hoffman.

And thus the absences referred to in Mrs. Ingalls' report are explained. At the time this was cause of much concern to me but now no one can say that it was a victory secured by "the undue influence of the women." It has been said both in state and international conventions that under the white heat of enthusiasm aroused by the appeals of our representatives, votes have been cast and action taken which "a sober second thought" has not sustained. While this is an implied acknowledgment of an influence for which we give supreme thanks, it is a larger assurance of progress to have the issue decided entirely on its merits as an outcome and expression of the conviction for which this department has prayed and worked unceasingly for sixteen years.

This decision was the "sober second thought" of the Pittsburg convention of 1890, and a greater victory than that since it is an emphatic approval of a tested plan. For a year and a half we have had the quarterly temperance lessons by themselves. While there have been much opposition and disparagement from high sources which sought at the convention to set aside the action at Pittsburg, the great army of earnest Sunday-school workers, the world over, has expressed most grateful thanks for, and appreciation of this open door for Bible temperance teaching.

To all those good friends who have sent me adverse articles and paragraphs, asking if I would not reply, and what I was going to do to prevent backward steps being taken, I desire, first, to express my thanks for their interest and solicitude and, second, to say that it seemed to me best to avoid newspaper controversy and instead to spend time and strength in pressing the practical work of making these lessons and this opportunity, as effective as possible. If those opposed to our plan choose to deal in negations, to emphasize what cannot be done, we prefer to deal with the positive side, and by all wise means prove what can be done and that "the sword of the Spirit, which is the word of God," is the most effective weapon in this battle with intemperance.

It gives pain unspeakable that any one of our good and wise and, no doubt, sincere brothers should or could use such a phrase as "limited by the poverty of Scriptures," when these are so gloriously overflowing with an inexhaustible supply of principle and precept against intemperance.

While this intimation of the paucity of Bible as well as other opposition has been a heavy burden during the year there have been such other positive assurances that no backward steps would be taken at this convention that the result was reasonably expected.

Secretary Stanton once said: "The United States government never redresses a wrong till the people demand it. Reach the heart of the people and that wrong will cease." This is exactly the effort of all temperance reform—to reach the heart of the Sunday school people.

Most sincere thanks are due Mr. B. F. Jacobs, chairman of the executive committee. When in Chicago last June I had a conference with him in regard to the convention and its probable action. His assurances were most emphatic that no backward steps would be taken. Again he wrote me under date of August 25: "Personally, I am thoroughly satisfied with the plan as it is. If anything different is proposed at St. Louis I will stand with you and oppose it." He kept his word grandly. A minister who was present at the convention said that Mr. Jacobs brought many wavering ones to the affirmative side by saying that he had pledged the preservation of the temperance lessons to certain women of the Woman's Christian Temperance Union and if the convention receded from its position on that question he should resign his place as chairman of the executive committee. We give thanks, that, while so much of reproach rests upon Chicago, at the present time, for the violation of human and divine law in regard to temperance and Sabbath observance in connection with the Columbian Exposition, that as the Chicago memorial was potent in securing the decision for quarterly temperance lessons at Pittsburg, so her chief representative at St. Louis was a most powerful factor in the recent victory. That the Sunday-school people honored him for his positive conviction and the brave utterance of the same was evinced by choosing him as president of the permanent World's Sunday-school Organization. Of his address upon that occasion the *Sunday-school Times* said: "It riveted attention and swept the convention with a holy fervor, which found expression, not so much in applause, as in earnest ejaculations and prayers on all sides."

To Rev. W. F. Crafts, who has always been a true friend and helper of the W. C. T. U., we are greatly indebted for his masterly handling of the resolutions; to Mr. J. J. McLaren, of Quebec, whose strong speech I am told, stirred the convention greatly; to Rev. Dr. Milner, of Kansas, for his "thrilling appeal"; to Rev. John Potts and many others, who gave their words and prayers and action to secure a decision so nearly unanimous that there were but three dissenting votes. Last, but not least, I desire to express my deep gratitude to Mrs. Ingalls for her interest and effort and prompt report. It is not often that one National superintendent has such an opportunity to aid another; but if it ever falls to my lot to be able to aid her department in the royal way she has mine, it will be most gladly improved.

This victory means much for the world as well as for America, since it is estimated that some seventeen million are reached in this and other countries through the International Sunday-school lessons. How distant lands are influenced through what is done in the United States, finds illustration by a single incident. Last March an article by the National superintendent on "The Present Status of the Sunday-school Temperance Work," appeared in the *Advance*, of Chicago, and soon after the following communication was received by her from Rev. L. S. Crawford, of the American Mission, Broussa, Turkey, in Asia: "Your article in the *Advance* of March 23 has made a great impression upon us here. We are working along the same lines among the Greeks, especially of this region. Is it persuming too much upon your kindness if we ask you to send us some of the temperance leaflets of which you speak? We want to keep in touch with the newest thought, and should like to translate some of your tracts into Greek. May God's blessing rest upon the good work in which you are engaged."

I trust that all those who have helped make these facts possible will take their share in this victory along with those, who at the convention, so nobly stood for practical, aggressive and continuous gospel temperance. Every effort, however small, has helped to hasten the day which Isaiah foretold when "all Thy children shall be taught of the Lord, and great shall be the peace of Thy children."

LUCIA E. F. KIMBALL,
World's and Nat'l Supt. Sunday-school Dept.
Woodfords, Maine.

A VISIT TO THE MINNEAPOLIS W. C. T. U. COFFEE HOUSE.

DEAR UNION SIGNAL:—Any man or woman who doubts the business capacity of woman should take a trip to Minneapolis, and stop at the W. C. T. U. coffee house, as a guest of the Central union. I spent a week or more there, and I wondered more and more. The building is several stories high, and the front is about a hundred feet. On the first floor are the large dining rooms, three in number, seating four hundred. As I sat there through the dinner hour watching the flow of people in and out for two hours, I was seized with a desire to tell the readers of THE UNION SIGNAL of it.

Twelve to fourteen hundred meals are served daily, about four thousand napkins washed daily, and from top to bottom all goes like clock-work. Eighty are employed in the place; the waiters with white jackets and aprons and the waitresses in spotless dresses fill orders with wonderful dispatch, and the kindly eye of the manager, Mrs. S. V. Avery, always beams a welcome.

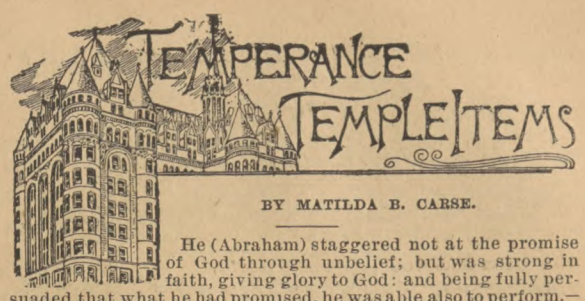
The most interesting part of all is that the profit of this business is all used in missionary work. Mrs. Avery meets the help every Sunday morning in the Assembly Hall where a Sunday service is conducted. On week days this hall is furnished with small tables and chairs, and young men and women who work in stores or elsewhere can come here with their lunch, sit down to a clean table and order hot tea, coffee or milk or, if they prefer, a most inexpensive lunch. Papers are scattered about, and a nice piano in the room makes this truly a place of rest for many a working girl. Meals are served on Sunday only to the family. Let me say to unions in large cities, "Go thou and do likewise."

A Loyal Temperance Legion, and a kindergarten, and a regular missionary are supported by this work, and beside the employés are raising one hundred dollars for the Temple.

One of the ladies has had charge of a branch of work known as outings for children; this summer they sent about two hundred and fifty children of poor families into the country for two or three weeks. I spent some days at a farm where two of these children were being cared for, and I wish more of the unions could give a like joy to the poor little children who hardly know what fresh air or a full meal means.

JESSIE A. ACKERMANN.

On the Wing.



BY MATILDA B. CARSE.

He (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God: and being fully persuaded that what he had promised, he was able also to perform.—Romans 4:20, 21.

A most interesting article in regard to the Temple appears in the Attica, N. Y., *News*, from the pen of Mrs. A. M. Wickes. We are sorry we have only room for a short extract from it. She says: "There are several reasons why it would seem that every woman visiting Chicago at this time should feel it her bounden duty and great privilege to seek out and look upon this immense and beautiful structure (the Temple). In the first place, it is the conception and achievement of a woman. This being, as Victor Hugo has said, woman's century, we are all eyes and ears to see what woman will do next. That she has not fallen below expectation in this undertaking is certain, for the Temple is admittedly not one of the most beautiful, but the *most* beautiful building of the kind in the city, and when one has seen Chicago this means a great deal. In the next place, it stands for a grander idea than any other building in Chicago, with the exception of the churches. It stands for the principle of the Woman's Christian Temperance Union, insisted on as it never has been before, that the body is the temple of the Holy Spirit, and no one has the right to defile it or injure it by the use of liquor or anything else. In the next place the Temple is the grandest monument on earth to the heroic and triumphant faith, courage, enterprise and executive ability of women. The event has proved that the unparalleled attempt was not a chimera or a mistake. It stands completed and occupied to-day in the heart of the city of Chicago, on a corner which business experts consider the best in the city for an office building. It is not yet fully paid for, and is not yet in the entire possession of the women, but the faith that projected it and the powers that have been behind it from the beginning, are unchanged. The monstrous aggregate of rents, already $170,000 yearly, is rolling in, and sooner, we mistrust, than the Sanballats and Tobiases, the much-afraids and the ready-to-halts imagine, there will be a doxology going up from the unions all over the land, which will not, to say the least, bolster up the courage of men who are making their living off the vice and the weakness of their fellows."

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In Temple receipts in THE UNION SIGNAL, Aug. 17, $4 was credited to Miss Jennie Clark; it should have been credited to Mrs. Bell, Matawan, N. J. It was money found among the effects of her only darling little son after his death. Miss Clark writes: "Mrs. Bell could think of no place she would like better to send it than to the Temple." "Some people," adds Miss Clark, "are saying that this money should be put directly into temperance work instead of a costly building, but these dear children's money and that of many others would never be given to any other object than one tangible, lasting and beautiful."

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Mrs. M. F. Emerson, superintendent Temple work for the W. C. T. U., of Parsons, Kas., sends a check for $40, which completes a $100 pledge; of this amount, her daughter, Miss Elizabeth Emerson, secured $10.20 by forming a Baby Band. Two of the names on the list are the twin babies of Mrs. Briggs, a most faithful white-ribboner, who shows her loyalty by naming her baby boys for the two great temperance leaders, Clare Willard and Clive Somerset. Bearing such names they surely cannot become other than temperance men. Mrs. Emerson writes: "Some of our ladies returning from the World's Fair say that no Kansas unions were represented on the walls of the beautiful Temple. If this is still the case we would like to head the list." This is a mistake, as the Lawrence W. C. T. U. heads the tablet. The Parsons union will have the honor of second place on it. We hope more names will soon follow, as several unions in Kansas have pledged $100.

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The Florence, N. J., W. C. T. U. sends $5 toward a tablet for Mrs. Thacher; the W. C. T. U. of Grangeville, Cal., sends $20; Westmoreland county, Pa., W. C. T. U. sends $30 on $100 pledge; $8 comes from Salina county, Nebraska, W. C. T. U. on its pledge; $10 has been received on Wright county, Minn., W. C. T. U. pledge; $6 comes from Raymore, Mo., union, making $25 paid on its pledge.

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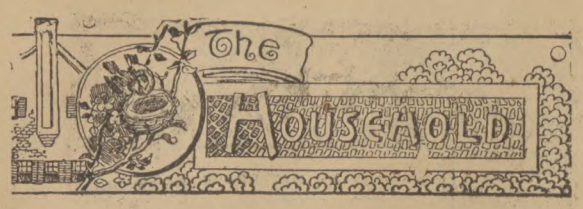
The Massachusetts tablet in the Willard corridors in the Temple records the following list of unions which have contributed $100 to the erection of the building: Maldon union, Dorchester union, Leominster union, Cambridgeport union, Boston union, Bristol county union, Jamaica Plain union, Adams union, North Adams union, Brookline union, Upham's Corner union, Boston; Wollaston union, Armory Hill union, Fall River union, Worcester union, No. 1; Fall River Y. W. C. T. U., Dorchester Y. W. C. T. U., Charlestown Y. W. C. T. U.

***

A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



"LIVE IT DOWN!"

Has your life a bitter sorrow?
Live it down.
Think about a bright to-morrow,
Live it down.
You will find it never pays
Just to sit, wet-eyed, and gaze
On the grave of vanished days;
Live it down.

Is disgrace your galling burden?
Live it down.
You can win a brave heart's guerdon;
Live it down.
Make your life so free of blame,
That the lustre of your fame
Shall hide all the olden shame;
Live it down.

Has your heart a secret trouble?
Live it down.
Useless griefs will make it double,
Live it down.
Do not water it with tears—
Do not feed it with your fears—
Do not nurse it through the years—
Live it down.

Have you made some awful error?
Live it down.
Do not hide your face in terror;
Live it down.
Look the world square in the eyes;
Go ahead as one who tries
To be honored, ere he dies;
Live it down.

—*Selected.*

AFTER AUNT PATIENCE WENT HOME.

An Infant Class Lesson.

II.

BY MRS. MC VEAN-ADAMS.

It made some confusion to have Aunt Patience return so suddenly after having planned to spend the winter at David's, in Kansas.

John's wife told me all about it. At the Corners they had long been trying to grade the Sunday-school. But the great boys and tall girls who had been in Aunt Patience's infant class for five years, made such lament when placed in other classes, that the only way to keep them at all happy in the school seemed to be to let them all stay with the wee tots who had just become old enough to be in the infant class,—and Aunt Patience did have a wonderful way with children.

When she was safely away for a few months the superintendent made up a class for the new minister's wife from the larger ones, and left the rest of the infant class to his daughter who was just home from college. But when Aunt Patience returned more than half of them swarmed back to her, and the very first Sunday there was trouble.

Just what Aunt Patience taught them no one else heard, but she read some newspaper slips aloud, and there were tears on several little pink cheeks, and boys' fists were doubled ominously. The children could scarcely wait for the closing prayer before they began excited comments to any who would listen, particularly the mothers.

On the way home great plans were unfolded to astonished parents and older sisters, of how they were going to have a society all their very own—"an L. T. L."—at Aunt Patience's house, and it was "to keep little babies from being killed by the dreadful liquor." "No, it was to vote the liquor away just as soon as we boys can vote," said one man of six. "And girls vote it away too," chimed in his sister.

John's wife was a little startled that week to receive a visit from Mrs. Masters. They had just moved to the Corners, and was from New York. John's wife had not called, feeling in awe of the fine lady. Now she made her welcome as cordially as possible.

Mrs. Masters wanted to see Aunt Patience, and when that dear soul came in she began very graciously: "Please tell me, Miss Parsons, just what you said to the children on Sunday that has excited them so much. I am sure they must have misunderstood you. My Dollie was nearly ill; she is a very susceptible little thing; and Rex, our boy, said that you read a piece out of a paper about a man's throwing a glass dish and cutting his baby's head so that it died; threw it, while drunk, at his wife, and missed her and hit the baby, and the man was placed under arrest, without bail."

"Yes, that is what I read to them. Rex has remembered it wonderfully well," said Aunt Patience.

"*Too well*," said Mrs. Masters. "I must say, Miss Parsons, that I fail to see the object one could have in harrowing up those tender little hearts over such blood and thunder stories. They will learn the evils of the world all too soon; we ought to keep such crimes from their knowledge. Mr. Masters is quite indignant."

As Mrs. Masters paused to take breath, Aunt Patience began, rather abruptly, on another subject.

"When I was coming home we had to wait at Junction City and I walked around to see the new school-house. The children came dancing out, seemed as if the yard and both sidewalks were just full of them, for the new-fangled Kindergarten is in that building. All at once I heard a queer noise behind me, and around a corner came a little dog, running fast, with foam flying from his mouth, and snapping and snarling right towards the crowds of children."

"Oh, horrors! a mad dog! What *did* you do?" said Mrs. Masters, growing pale.

"Well," answered Aunt Patience; "what *could* I do? If I screamed 'mad dog!' some of those children would have been dreadfully excited, and would have cried and run. They would have to learn about such things soon enough anyway, without my shocking them."

"But—why—the danger!" stammered Mrs. Masters.

"Yes, I know that," said Aunt Patience. "A few of them might be bitten and die, but it wouldn't do any good for the rest to know it, because they could not prevent it. However, I did not have time to do anything before a tall young man came whirling along on a bicycle, and I heard a sharp crack, and there lay the poor little dog, feebly kicking its last, while the young man rushed on, a smoking pistol in his hand."

"Oh, I'm so glad," said Mrs. Masters; "but you puzzled me, I must own, by your line of reasoning just now, and I wish to resume the previous subject, if you have any explanation to offer."

"This *is* the previous subject, and *this* is my explanation," said Aunt Patience. "While children are daily dying from the terrible effects of strong drink, and grown people do not prevent the traffic, I am called, clearly, to organize a children's crusade against their worst enemy. Before we realize it, our baby boys will vote—yes, and our girls, too—and even now they can *make public sentiment*. 'Out of the mouths of babes,' you know, the blessed Book says. Last week Mrs. Grey's Bessie was run over by a drunken driver. None of our babes are safe. I tell you I am *called* to this work, and I hope to organize these little ones to learn how to fight their worst foe."

"You put the matter in a new light to me. I will think it over," said Mrs. Masters.

WOMAN'S QUEERNESS.

BY ANNA C. BRACKETT.

I once knew an old New England woman, who used to comfort her soul with the frequent exclamation:

"Well, most folks in the world are mighty queer, and I am glad I'm not one of 'em."

This used to be to me in my childhood rather a mystical saying, but I have since found some meaning in it.

A few days ago I was in the "ladies' room" of a railroad terminus, and the official had just announced the departure of the next train.

A throng of women and children was surging through the door to take their places, when one woman in the midst of the crush suddenly said to her companion: "Let's wait for a little while," and, turning round, the two stood immovable there, forcing twenty or thirty other women, many of them with small children, to stop, to turn, and to find their way around the obstacles.

As I walked round them I thought of my old friend's saying and wondered why they did not see that they were directly in the way of many others.

I went down the muddy street in a hurry, but when I came to the crossing there were three women there waiting, and they had stopped directly upon it, blocking up the way. They were entirely forgetful of the fact that the crossing was intended for any one else than themselves, or, indeed, that any one else was in the city.

Every one who came up had to walk around them in the dirt, push them one side, or wait patiently behind them till their car, which was half a block off, should arrive and take them on board.

Finally I did succeed in crossing, and was about at the door of my destination when a young woman pushed by me and hurried in through the heavy swinging door, never looking to see whether there might be any one behind her and letting go of the door as soon as she had entered. Released, and under the force of a newly-tightened spring, it came flying back against the luckily stiff brim of my hat and nearly knocked it off my head.

I thought that "mighty queer," too.

When I had safely passed the ordeal of the doors, on my exit I hailed an omnibus nearly filled with women, taking the seat next the door, the only one vacant.

The pavement was not of the best and the vehicle not at all steady. I had my fare in my hand and hesitated whether to wait for a stop before venturing the length of the passage, and not one of all the women offered to pass up the fare, though I never saw men in an omnibus fail in this little courtesy to women or to each other.

This also would have struck me as "queer" had I not learned, after many years' experience, that no one woman has any rights which any other woman is bound to respect unless, indeed, she has been introduced to her.

At a notion store the other day there were many would-be purchasers and but few saleswomen. Many of the women had been waiting patiently for a long time, and one little woman was just beginning to state what she wanted when another, clad in all the habiliments of the deepest affliction, came in from her carriage, and sweeping up behind the little woman, announced:

"I must have some one wait on me immediately or I must leave. I was here yesterday and couldn't get waited on."

There was a silence for a space and the saleswoman hesitated, till she was released by a glance and "I can wait," and then the lady of sorrow was served with some insignificant article and swept loftily and self-satisfied to her carriage.

It is a pity that sorrow makes some people hard instead of soft; but I suppose they cannot help it, if they were made "queer" to begin with.

Here is another incident related to me by a friend:

"I was coming down town last winter," he said. "A woman, beautifully dressed, ordered her handsome carriage and horses directly upon the crossing—she on the sidewalk speaking with the coachman.

"Coming upon them I hesitated, but she made no motion, so I walked around twenty feet out of my way—a very dirty place on one side of the crossing and rough ice on the other. I went over the ice. Then I waited to watch. A man came, then hesitated, and walked around; then a woman ditto, apparently very fearful of the ice.

"At last the 'lady' got into her coach, still on the crossing, and drove off.

"Some folks are queer," I said. He paused for a moment and then went on as if addressing an audience:

"There seem to be women that the sense of justice has just been coddled out of! They have taken a different form of manners—what is called feminine manners. They act as if they were free from all the consequences of their own acts. Their manners are surely bad, contrasted with those of men to each other, even in the freedom of club life. In fact, there is no sweeter courtesy than at a club.

"Women seem to have no idea that they have any duties to anybody but their own people. They follow nothing but their own feelings. It seems as if women had no sympathy for women as such, no fellow-feeling for their kind."

I suppose what makes people seem so "mighty queer" is their thoughtlessness more than it is their hard-heartedness.

Sometimes it is an unfortunate lack of imagination, so that they are unable to put themselves in the place of others or to realize that there are any others but themselves.

I saw an elderly lady once refuse a seat which was offered to her in a crowded street car by a courteous young man and persist in standing, greatly to his confusion.

And I heard her then say to her companion that she never accepted seats from strangers, for fear that they might make her action the pretext for claiming her acquaintance.

The self-respect must be very small which can be endangered by a kindly word or look even from a fellow-woman.—*The Independent.*

"HATE will sharpen observation to the point of microscopic vision, affording opportunity for many a shrewd guess, and revealing facts for the construction of the cleverest and falsest theories but will leave the observer as blind as any bat to the scope of the whole, or the meaning of the parts which can be understood only from the whole; for love alone can interpret."

HE who acts right will soon think right; and he who acts wrong will soon think wrong. Any two persons acting faithfully upon opposite convictions are divided, but by a bowing wall; any two, in belief most harmonious, who do not act upon it, are divided by infinite gulfs of the blackness of darkness, across which neither ever beholds the real self of the other.—*George MacDonald.*

"WANTED:—TWO MILLION BOYS!"

BY MRS. E. E. C. GLASIER.

[The saloon must have boys, or it must shut up shop. It is a great factory, and unless it can get 2,000,000 boys from each generation for raw material, some of these factories must close out and its operatives must be thrown on a cold world, and the public revenue will dwindle. "Wanted, 2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply.—FERNALD.]

Two millions! Now may heaven
Be merciful to me
That never in that company
My own dear boy I see!

My boy! so brave and loving,
With eyes so clear and true,
Can these accursed pitfalls,
Be set for such as you?

One out of five! Thorne Terrace
Is bright and fair to see.
Five happy homes are builded,
Five families are we;

Safe seems our street and sheltered;
All danger far away;
Under the budding maples
Our little children play.

But round the second corner,
Where tides of traffic flow,
And jarring echoes clamor
As men rush to and fro,

There is a place all gilded,
Where fiery draughts are poured,
As tender youth joins blear-eyed age
Around the drunkard's board.

My boy in reach of peril?
And will it come—the day
When his young feet, lured thither,
Shall o'er that threshold stray?

When his hand shall be lifted
The fatal cup to drain
Until the drunkard's madness
Shall fire him, heart and brain?

So help me, God in heaven,
The son Thou gavest me,
Light of my eyes, shall never
Such ghastly ruin see!

God gives the mother courage
To cope with beasts of prey,
But here is monster deadlier,
Than all that rend and slay.

Help, Lord! Our babes deliver,
Strike for them swift and soon,
Avenge the fallen, sweep from earth
The thrice-accursed saloon!

POLLY'S SHORT JOURNEY.

It was rather a sour-faced little maid who got on the train by herself, or, rather, was put on the train by a tall brother, at Glenburn station. She had on a nice little brown suit, brown hat and gloves, and carried a brown basket that suggested a delightful lunch. But she didn't look half as pleased as you would expect a little brown sparrow of a girl to be, who was going on a journey in a nice plush-lined car, through a beautiful country of woods and streams and wild, leafy gorges.

The car was very full, and Polly Imboden flopped herself down in the first seat she came to, which was occupied by a sweet looking old lady in Quaker bonnet and gown. The Friend eyed her with quiet amusement, noted the clouded brow, the listless air, the lowered eyes, and presently asked, gently:

"Is thee going far to-day?"

"Only to Midvale," answered the little traveler, shortly, without looking up.

"Then thee will not have time to grow tired; but I am going a thousand miles."

"A thousand miles!" exclaimed Polly; and as soon as she forgot Polly, and began to be interested in somebody else, the ugly look took itself off somewhere, and you began to see that Polly had a sweet, bright face, and actually two dimples.

Her companion soon found out that Polly was pouting because mother had gone to Philadelphia for a week, and instead of taking her along, as she had expected, had sent her out to Midvale to stay with Aunt Mary till she got back. Mother did not seem to be much to blame, as there was some fear of scarlet fever in the square to which she was going; but that did not keep Polly from being cross about it.

"This is a patience lesson set thee, child," said the old Friend. "There are many more waiting for thee to learn, but if thee skips this one, the next will be harder."

But Polly wasn't listening to this little sermon. Having once got her eyes up from the toes of her boots, she was making them acquainted with the people in the car, and to her surprise, there were rows upon rows of little girls and boys about her own age.

"Is thee looking at my children?" said the old lady, smiling. "They are all going with me that long thousand miles to find homes in the West."

"Aren't they coming back to their fathers and mothers?" asked Polly, her lip beginning to tremble a little.

"They have no fathers and mothers on earth," answered the Friend, "but their Heavenly Father takes care of them."

Little country-bred Polly had never seen an orphan asylum. Perhaps she had never realized that children could live without mothers. Why, who heard their prayers and kissed them good-night, and buttoned the top buttons, and heard their spelling for fear they'd be "trapped," and —but by this time the tears were beginning to run down Polly's cheeks at the thought of all that these little children had to do without. The Friend laid her hand lightly on the little, brown gloved fingers.

"Has thee ever seen a lesson book?" she asked.

"Yes, ma'am," answered Polly, in surprise.

"What are the pictures for?"

"Why," said Polly, still more surprised, "why, to show things."

"Yes, that is it. Now, the great Teacher wants my little friend to be contented with her lot, to be so glad she has a dear mother and father, a home, and friends to take care of her; but she wasn't learning that lesson very fast, so He puts her on this train for a little journey, and shows her all these little ones of His who have to do without these blessings. Will this picture make thee learn faster?"

Polly pulled out her little blue-bordered handkerchief, and scrubbed away the teardrops. "I'd like to give one of them my basket," she said eagerly; "it's got a lot of good things that mother put in it for me."

"Thee will have to hurry, then," said the Friend, well pleased, "for Midvale is in sight."

Hastily Polly slipped off the plush seat, and, picking out a pale, grave-looking child, she put the heavy basket in her hand, smiled a good-by under the Quaker bonnet of the old lady, and here was Midvale.

And for a long time to come, when mother felt Polly's arms close round her so tight that she could hardly breathe, she knew she was thinking about the old Friend and her rows of motherless children.—*Child's Hour.*

UNCLE JOHN'S TALKS.

XVI.

CLOTHES-LINE REEL.

Here, children, is something you can make almost without tools—a clothes-line reel and pulleys. At any rate, we will use those names. Of course, the best way is to have a reel indoors, with a pulley at every post. But I dare say most of you have no reel, no pulleys, no posts and no whole line. This plan is a makeshift, quickly made, and is for use on trees and nails. For the "reel," as we will call it, take a ½x6x18 and cut a circular notch in each end, two inches deep, and as wide as the board. Now a piece of broom-handle or chair-round nailed across the middle and projecting to the left, six inches, for a handle. Another handle, five inches from this one, and projecting to the right, for a crank. So much for the reel; now for pulleys. Take a stick about the size and length of a man's forefinger, cut a notch around the middle, taper the ends a little, and call it a toggle. Then a piece of rope two feet long, and tie its middle into the notch and its ends together, making a long loop with the toggle at one end. Pass this around a tree limb or fence rail, or anything, and slip the toggle through the other end of the loop—and that is our "pulley." Make as many pulleys as you need and put them in your right coat pocket.

To put up the line, have it wound on the reel, attach one end (by a loop, not taking time for a tie), hold reel by handle, and march proudly to second point of attachment, secretly hoping that some of the neighbors are seeing your reel revolving like a windmill. Pass a pulley around a limb, and don't forget to include the line. Go on in this way to "place of beginning," as surveyors say. When you take the line down, go over the same ground in the other direction (so as to have the loop end of the line outside), winding as you go—and this is where you use the crank. Yes, you could wind by hand, but it would twist the line and make it kink. You can make this if you have no tools but a pocket knife and hammer.

Vineland, N. J.

DEAR BOYS AND GIRLS:—Now that the days are getting longer, I am reminded of the promise I made you some weeks ago, which has not yet been kept. Do you remember it? Well, Mabel, tell. Yes, it was how to organize an L. T. L. social club for winter. And briefly this is how:

Get, first, some mother or father or older person who loves children to be your chaperone or superintendent.

Then let two or three get together and make out a list of names for membership.

Invite these to meet at some pleasant home, and ask the superintendent to act as chairman at the first meeting and help you to organize.

At this meeting elect officers, a president, secretary and treasurer. Also appoint a program committee to prepare the program for the following meeting, and a committee on rules who will write a constitution or set of laws for the society, giving its object, *and the rules which shall govern it.*

Who will be the first to form an L. T. L. Social club?

If you like, I will tell you in a later letter what such a club might do, what to have on the program and how to spend a happy winter evening.

Yours for a good time,

Aunt Jane

NEPHEWS AND NIECES.

Will you admit me to the Cozy Corner? I am so interested in it. I send answers to puzzles.

St. Croix Falls, Wis. SIDNEY J. DOROTHY.

Walk in, sir puzzler; can you give our countersign?

We, sister and I, have wanted to write to you for some time, and to-day grandma said we may. We would like to belong to the Cozy Corner; we are always glad to read that column, but have never seen a name in it from Delaware, but there are a good many little temperance folks in Delaware, and a good many that are not.

ETHEL HANNUM.

Sister and I are nine years old. We belong to the Loyal Temperance Legion. Grandma takes THE UNION SIGNAL, and brother the *Tobacco Gem*, and he is eleven. The W. C. T. U. meets at our house this afternoon; we live with grandma in the country. EVELYN HANNUM.

Nassau, Del.

Greetings to these Cozy Corner sisters from the Diamond state who are enrolled in our circle.

Although older than most of your nieces, I would like admission to the Cozy Corner. My father is a first cousin to Frances E. Willard and I am very proud to think that such a person as she should be related to us. We have taken THE UNION SIGNAL for three or four years and I enjoy reading about my "temperance cousins." I should like to correspond with some of them. Yours for success in temperance, ANNA LUKE ROBINSON.

53 Locust St., Janesville, Wis.

That's a just pride, Anna, and we white-ribboners may well be proud of our "relations."

SOFT-SHELLED NUTS.

236.

ENIGMA.

"Come, children, I now," Auntie said,
"Have a puzzle to work on to-night;
Let's see how many words that are made
From the name of *this month* each can write;
I am sure you all know how to spell."

So here are the words, half a score,
That they made: *Bert, rob, bet* and *coo,*
With *boot, cob, cot, tore, toe* and *core.*
And now, my dear reader, will you
The name of the month please tell?

SOLON.

237.

TEMPERANCE PI.

1. Eh hatt veloht ewin dan lio lalhs ton eb crih.
2. Rebemmer het babstha yad ot epek ti yohl.
3. Eb ton arewy ni lewl goidn.

L. R. C.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

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NAVAL
DEPOT
RIGID
DEMON

229. Aunt Jane.
230. Chicago.

Correcat nswers: Ida Belle Brown; Lawrence Laybourn; Leonora B. Perrine; Addie O. Clark.

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As long as I am in the world, I am the light of the world.—John 9:5.

THE IMPORTANCE OF CONVENTIONS.

We once knew of two women in a small town, average members of an average foreign missionary society of one of the leading denominations. It chanced, in the course of time, that these two women were sent by their organization to an annual meeting of the society of which their own was an auxiliary. When they returned home, they could talk of nothing but missionary work. They denied themselves kid gloves, flowers on their bonnets and sundry other things, which in the light of their new purpose seemed to them superfluous luxuries, and devoted the money thus saved to missions.

This great and sudden change was simply the result of more light. Two conscientious Christian women had obtained, as from a mountain peak, a view of the situation which they had but dimly seen before. For days they had been closely associated with those who had a deep interest in and thorough knowledge of the missionary work. There had been brought vividly before their minds the terrible need of the work. As never before, they had come to realize the misery and degradation of heathen women, the sufferings of helpless children, the descration of home. And more, they had seen that they could do something to relieve all this woe, that Christianity contained the balm and that upon Christian women it largely depended to bind up the broken-hearted and proclaim liberty to the captives. They had listened with kindling enthusiasm to the accounts of women and children rescued from lives of wretchedness and rejoicing in the liberty wherewith Christ had made them free. They had also heard with heavy hearts of the many open doors, which the missionaries could not enter, of the cries for help to which they must turn a deaf ear because there were not enough reapers in the field. They had learned, too, that other laborers were waiting to enter the whitened fields, but, alas, there were no funds with which to send them. And so these women who had thought heretofore that they were fulfilling all the requirements of duty in the missionary cause, went to their homes never again to labor perfunctorily, but henceforth, gladly and eagerly, seeking not how little but how much they could find to do.

This is no fancy sketch nor is it an isolated case. The majority of earnest laborers along all lines owe their interest in their work to just such experiences. All that is necessary to arouse the interest, enlist the sympathies and inspire the devotion of conscientious people in any good cause is to show them first the *need* of doing something and second the *possibility* of doing it. There is no place where these two facts are so strongly and clearly brought out as in the conventions of the workers along the various lines of work. Conventions are the fountain-head from which comes the enthusiasm which inspires a great enterprise—the Corliss engine which runs the great and varied machinery of the movement.

Dear sisters of the white ribbon, what is true of other lines of reform work is equally true of the one in which we are engaged. You cannot afford to miss any convention of our white ribbon army that it is possible for you to attend. Every such convention has in greater or less degree the elements which you need for your encouragement and instruction. The greater the convention, the greater its helpfulness and inspiration. Hence, our National and World's Conventions are of supreme importance. We cannot too strongly urge every one, especially every member of the W. C. T. U., to be present at the great gathering in Chicago this month.

Do you think that in your little corner there is nothing you can do to help on this cause? Come to the conventions, learn what other women are doing and how they are doing it. In some one at least of our forty-two lines of work you will find something that can be done successfully and with profit in your part of the harvest field. Are you working in a perfunctory way under the stern behests of duty? Come to the conventions and our word for it, you will go home so filled with enthusiasm that your tasks shall be a delight and you will eagerly seek for additional work to do. Are you discouraged, does the little that you can do seem to amount to nothing? Come to Chicago the 16th of this month and you shall feel that it is a great thing to hold even the most obscure and unimportant position in so great an army. You shall learn that thousands of others are working with you and so your little work is multiplied a thousand fold because it is done in connection with a great organization. You shall find your own labors returned like bread upon the waters. You shall recognize with grateful heart that the little you have done along this line or that has made possible the grand work being done over all the world. Come, faithful, patient, but disheartened laborer, and learn that it is your efforts and that of thousands like you that make up the grand total of the work of the W. C. T. U. Then go away and set your little home union on fire with your own enthusiasm. The fire will not cease to spread until the whole community is ablaze.

UNDER ONE BANNER.

The Michigan Liquor Dealers' Association held a convention recently at Grand Rapids. Two hundred and fifty delegates were present in response to a circular letter sent out some weeks in advance. The following is a paragraph from said circular:

"The last session of the legislature in this state by giving to the women a franchise with an educational restriction struck a blow directly at our interests and rights. The opposition to us and our business is united and working in harmony to legislate us out of business and rob us of property and rights. We are divided. It is only a question of time as to what the inevitable result will be to us, unless we promptly get under one banner and fight shoulder to shoulder for our interests. The time for apathy in our business is past."

It is cheering to temperance workers to know that the president of the Association spoke of "the drift and march of public sentiment against all persons engaged in the liquor business" as a well-known, unquestioned fact. Opposers of woman's suffrage will undoubtedly take comfort and hope from the fact that the Association passed a resolution to oppose the law which gives Michigan women municipal suffrage.

In this entire action of the enemy there is much of practical interest to temperance workers. It is not long since we had occasion to comment upon an article in a religious paper which deplored the waning interest and enthusiasm in temperance reform and laid the blame at the door of those who advocate any methods which give offence to anybody who can be counted on the temperance side. We showed at that time that it was the opposers of these methods not the users of them who were responsible for whatever unfortunate consequences resulted. That we were willing to work along any line with them, only asking at other times to be left free to use whatever methods seemed to us best. But that those who should be our helpers refuse us all sympathy and support because at some times and places we use methods with which they do not agree. We also strongly denied the statement that there has been in these last years a decrease in temperance interest and temperance work. It is therefore encouraging to us to know that on this point the liquor dealers agree with us and recognize that there is a steady "drift and march of public sentiment" against them. It is also cheering to know that they consider that the opposition to them is "united and working in harmony" while they themselves are divided. We have been accustomed to look upon the situation as just reversed. We do not propose to allow ourselves to be deluded with a false optimism, nevertheless it is quite possible that we have exaggerated the divisions among ourselves and overlooked those among the enemy.

We desire to call the special attention of the Christian ministers and editors who consider woman's suffrage the greatest evil that can befall the race to this added proof that the liquor-dealers are of exactly the same opinion. This is not the first time that liquor men have expressed themselves, and whatever divisions there may be concerning the subject among temperance people, there is none at all among the advocates of the other side. Always and everywhere liquor men oppose woman suffrage. Repeatedly they have expressed their hatred of the movement, even going so far as to say that they would fight it more bitterly than prohibition. Gentlemen, the whisky host is a unit against woman suffrage. Do you think they are more likely to be right than one hundred and fifty thousand Christian women? And our friends who are so anxious for harmony among the temperance ranks that they seem to want us to lay aside *all* methods, do you really think it the part of wisdom to spike the guns of the very battery which calls forth the hottest fire of the enemy? So did not the great generals whose names are the synonyms of victory.

A CRUCIAL TEST.

To every character of force and depth, there comes a crucial test of some kind—a test between conscience and expediency. Such a test has come to a Minnesota brother, and so well does it represent the condition of hundreds of honest Prohibitionists that we herewith give it wider publication.

This brother has been traveling recently in Northwestern Iowa and has noticed with pain the open disregard of the prohibition law in many places. On viewing this repeatedly, a wave of discouragement swept over him and bore him far out on the sea of doubt. He saw nothing to do but to return to the party of his early love and in that frame of mind he wrote the following letter:

"My deflection from the Republican party seven years ago was in hopes that enough more might do likewise to compel that party to adopt prohibition as a national issue and create a public sentiment, which should make its enforcement as possible as that of the laws prohibiting gambling and arson. While the Republican party did not make prohibition a national issue nor stimulate public sentiment in the direction of enforcement, it did, whether from policy or principle is not for me to determine, make it a state issue in the states of Iowa and Kansas, and died then and there, as a party—died with its face to the enemy. The public sentiment of Iowa and Kansas is not strong enough to keep the saloons from opening their doors daily, and conducting their business openly in all of the larger and most of the smaller towns in constantly increasing numbers. This condition of affairs is an educator in the direction of bad morals and disregard of law. Its logical result is anarchy. Its graduates are criminals and drunkards. I have an intense interest in the welfare of my country, as every veteran of the war should have—and am loth to occupy a position longer where I am barred from participation in the struggle of great principles for ascendency; and since the democratic party has so fully developed its tendency and willingness to combine with all of the worst elements in the country, but more particularly with the saloon element, in a war upon the nation's prosperity, welfare and sobriety, and since I clearly see there is no hope for the party of my adoption, the vital and central principle of which is right, 'eternally right,' I have concluded to again cast my lot with that party the views of which most nearly accord with my own, in which, from my point of view, resides the greater intelligence, the better judgmont and the higher ideal of citizenship. When, in future, the Republican party is right, it will be my pleasure to assist in maintaining that right, when it is wrong, in my opinion, it will be my duty to the extent of my ability to aid in setting it right."

Having "slept upon his wrath" he felt less hopeless over the situation the next morning, and resolved that discouragement should meet with new resolution, not cowardly retreat, so his letter bears a postscript which shows that

he saved the day for his conscience and principle, rather than expediency, was conserved. He says:

"I tremble to reflect that I was about to desert that noble band of women, who are belting the earth with the white ribbon of peace and temperance and altering the constitutional laws of the nations. No, from the crest of the wave which swept me out upon that ocean of doubt, I saw my duty as I saw it in 1861, and the recession of the billows left me standing amongst the mountains of Faith upon the continent of Hope. While the W. C. T. U. bears the banner of God and Home and Every Land, I will, with pride and determination, follow to the end."

All honor to this brother's brave stand, and glad is the W. C. T. U. that there are so many like him "to follow."

A SPECIAL APPEAL FOR MRS. JOSEPHINE BUTLER'S MISSION TO ITALY.

[So important is this appeal that we place it prominently on this page, confident that many will not only read and ponder, but generously respond.]

The past year has witnessed increased activities along the line of purity work throughout white ribbon ranks. Our South African and Australian workers are giving increased attention to this work, especially in Cape Colony and Queensland, where the C. D. Acts exist, while in England a deep interest for India has been created through evidence brought to light by our two round-the-world missionaries, Mrs. Elizabeth Andrew and Dr. Kate Bushnell, who have given evidence, through a committee appointed to receive it, to the fact, that in the military cantonments of India, the regulation of vice continues, in defiance of distinct instructions to the contrary from the House of Commons.

For two years past Mrs. Josephine E. Butler, most revered of all workers for the abolition of state-regulated vice, has stood at the head of the department for the promotion of social purity of the World's W. C. T. U., and in connection with other organizations she has been doing valiant service for abolition on the Continent, especially in Switzerland; but lately, to our intense satisfaction, she has signified her willingness to go, as superintendent of the social purity department of the W. C. T. U., and do all she can for our cause in Italy, in the course of the coming winter.

Many to whom this appeal will come have read the record of her Continental work in various reports, and will recall the interesting account of her labors in the past for Italy, and all will realize the immense gain it would be to the introduction of our W. C. T. U. work in Italy to be able to secure for it the services of Mrs. Butler, who has no peer in her special line. She is personally acquainted with Italy's foremost workers for reform, and is able to speak their native tongue. It would seem clear that God Himself has called Mrs. Butler to this Italian work. A few years ago there stood in the front ranks of the abolition cause in that country a young, God-inspired Roman gentleman, Guiseppe Nathan. After working a few brief years he died, worn out with grief and conflict. He had preached the crusade throughout Italy, and brought the humble populations to the side of right and justice. On his death-bed he asked to be lifted up that he might say some last words to his mother. In an agony of breathlessness he gasped out his dying message, at intervals, in broken sentences, and they were these: "Mrs. Butler—tell her, tell her"—"Yes, my son," his mother replied, "I will tell her your message, and it will be most sacred to her." "Tell her that for Italy's salvation—for that of the *women* of Italy—my last word—my dying wish is—that she come to the women of Italy—my countrywomen—and meet them face to face." It will be a joy, indeed, for our white ribbon women to see the fulfillment of the dying request of this noble young brother of women, who gave his life in the cause that is so sacred to us all. In no portion of the world has the W. C. T. U. found it so difficult to gain a foothold as on the continent of Europe, and yet the social condition of both England and America is profoundly influenced by the social customs prevalent there. For the most part it seems at present practically impossible to get the ear of the people for the total abstinence question, accustomed as they have been for generations to use wine as freely as we use water. Our only hope seems to lie in the establishment of a personal acquaintance and heart affection, created by a united effort in some sacred cause kindred to the central thought of our white ribbon movement. The women of Italy are longing for freedom from the galling yoke of state-regulated vice. Let us encourage them to rise and throw off this hated yoke. When their work wrought along this line shall have taught them the strength of woman's influence for good, and the force of woman's protest against evil, then this strength and this force can readily be aroused and utilized along many other lines of Christian effort included in the plans of our world-wide association.

The cause of the abolition of state-regulated vice in Italy seems to be to-day at very much the same stage as in India. The regulations were abolished by Signor Crispi, when Prime Minister, after debate sin the Chambers, but owing to the retention of the same police, the same doctors, etc., to look after hospitals and barracks, the whole system has been revived under another name. There have been many appeals to Mrs. Butler from the Italians, beside the touching one from young Guiseppe Nathan, but hitherto she has been unable to meet these calls in an adequate manner. God has appointed this noble woman, and we believe that He Himself has struck the hour for her sacred mission to be fulfilled.

The sum of about £100, or $500, will be needed to bear the necessary expenses of this work for Italy, and to meet such additional secretarial help as Mrs. Butler might require in a foreign country. We are sure it will be subscribed quickly and gladly by our friends everywhere. There is reason for promptitude, so that we can give positive assurance to Mrs. Butler of hearty financial support of the work she proposes to forward.

Let all subscriptions from American friends be sent to Miss Alice Briggs, The Temple, Chicago, Ill., and be carefully designated as for World's purity work in Italy.

Friends in England and British Colonies are requested to send their subscription to Mrs. Hannah Whitall Smith, 44 Grosvenor Road, Westminster, London.

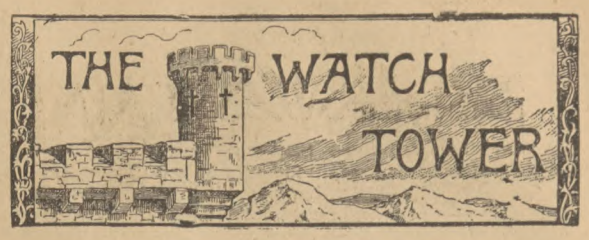
FRANCES E. WILLARD,
President of the World's W. C. T. U.
ISABEL SOMERSET,
President of the National B. W. T. A.

A NOTABLE WOMAN'S SUFFRAGE MILESTONE.

Reference has been made in these columns to the Woman's Suffrage Bill which passed the parliament of New Zealand, September 9. We have every cause to congratulate our sisters and brothers, too, in this great triumph. The measure is one which has long been contemplated and has received careful consideration from all sides. For three consecutive years the lower House has passed a Reform Bill, which gave women the right to vote on exactly the same conditions as men. Last year the upper House agreed to the bill provided that *women should vote at home*, using "voting papers," which should be sent to the polling place. By that act our New Zealand brothers once for all disproved the charge that "women are not well enough informed to vote." The direct representatives of the people, or lower House, were true to the bill and this year sent it for the third time to the upper House or Council. This time the measure was passed by the bare majority of twenty to eighteen. The bill has met with the governor's signature and is now a law. The first opportunity for the equal franchise thus afforded will be in the general elections in December.

POINT OF PINES, a popular summer resort on the coast of Massachusetts, has been the scene this season of a splendid temperance gathering, in which many notable advocates of the cause have participated. "The Old Man Eloquent," as Gen. Neal Dow was termed, presented temperance truths with all his conserved fire and force. Said he: "This question of temperance is one of public policy. It must yet be settled by the ballot box. It demands our immediate attention. If we do not put the rum shops down the rum shops will put the country down. Every year we are spending eighty million dollars for liquor. It is all wasted. When you go from here, go determined to work as you have never worked before. Remember that the day of doom has been set for these traffickers in human souls. I will not live to see that grand day when right and temperance shall prevail against the curse of the iniquitous liquor trade. Massachusetts is not so large as Maine. It is easier to canvass. Go, work as we have worked, accomplish what we have accomplished, teach the liquor dealer as we have taught him in Maine that his trade is a blot and a blotch on public decency, and public morality; say to him, 'Go,' and he will go. And in every effort of your body and mind remember that only harmonious and concerted action may win." The Nestor of the temperance reform can well look with pride upon his ten years' toil in canvassing the Pine Tree state. What one state has done another can do.

THE women's societies of the West are asked to come under one general organization, to be called the Social Science Federation. Working in friendly relations to the General Federation of Women's Clubs, it proposes to follow a more detailed plan as to small and obscure organizations, and desires "to extend to those who live in new settlements and remote farming districts, its genial friendship and the mental stimulus which springs from community of thought and feeling." There are to be seven general heads of research: Education, history and civil government, literature, natural science, domestic and sanitary science, philanthropy and reform. Reference books will be furnished to auxiliary clubs at a nominal rental. We heartily welcome this federation as a notable step towards the union of women's interests.



"We are nearer the Light in proportion as our religion has made us more and more lovely, more and more beautiful, more and more tender, more true and more safe to deal with."—*Laura Ormiston Chant.*

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It is a beautiful talent to turn words of unpopular or common meaning into a truer and deeper significance. This talent is shown by a correspondent in the following paragraph:

"Words are tell-tale things when the veil of time and daily usage is lifted from them. They call up the history of the past, while the present day meaning often conceals it. It is so with the word *Knight.* One pictures to oneself a man in armor, titled in name, idle in habit, galloping off on his war-horse to the fight—an aristocrat of feudal times. But the word-root dives deeper. It means 'a servant, one who serves.' The title 'Knights of Labor' takes on a new significance. The war-horse notion, adopted from the old French rendering of the word *chevalier*, is put aside in these peaceful days. All men are born to serve their common brotherhood to-day, even if the task be up-hill and difficult. For the old word labor means, 'putting forth an effort that is difficult in the execution.' When capital and labor are each governed by God's law of love, arbitration will be easy and equalization will follow naturally in its train."

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The churches bewail the deadness of the people, they want a resurrection time in the shape of a revival, and they do well to want it; but now as in other days when He stood before the sepulchre the word of Christ is, "Roll *ye* away the stone," and the legalized, vote-protected liquor traffic is that stone. We must enter the temple of law through the gateway of politics,

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Could there be a more comprehensive definition of happiness than that given by a lady: "My ideal of happiness is the helping of somebody *up*."

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A very wholesome rule in regard to amusements was recently given by a speaker: "No man had a right to be a spectator of any amusement at which he would be ashamed to assist."

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This question has come to On Duty: "A W. C. T. U. woman, tired and thirsty from sightseeing at the World's Fair, stopped at a café and ordered and drank a bottle of ale. Did she not violate her pledge?" Of course she did. It makes no difference where the ale was drank nor under what conditions. It was a violation of "I promise to abstain from all alcoholic liquors."

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"When trouble is brewing, *keep still.* When slander is getting on its legs, *keep still.* When your feelings are hurt, *keep still*, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against a day when I could look it over without agitation and without tears. I was glad I did. *Silence is the most massive thing conceivable sometimes.*"

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"I was interested," writes a friend, "in an item which appeared recently in the Watch Tower concerning the women who petitioned for a saloon nearer home, fearing more the railroad track which must be crossed to get to the distant saloon, than they did the accursed stuff, which is sure to destroy sooner or later. But I was more indignant when the next morning after reading of these women, to read that *six ministers* had petitioned for a license for a park owner who was refused last year, said park being but a few doors from 'The Rosine Home' for fallen women. These ministers remarked that it 'would be a fine, gilded saloon and not a shabby, low dive.' Late in the winter, a load of provision was sent to this home by the owner of the park; when the matron found from whence they came she went to the man and told him she wished him to remove them, for, she said, 'We do not accept any bribe against the free use of our conscience; we intend to fight you still harder on your license than we did last year,' and they did, but to no effect, for the license was granted. I had decided to resign all active work for a time, but was so incensed when I read of these two cases, that I said 'No, I will continue to labor on while this state of affairs exists.'"

ON DUTY.

Canadian News.

DOMINION TEMPERANCE MOVEMENTS.

The Maritime Provinces (eastern) have just issued "Health Readers" for use in the common schools according to the Act of 1892, which provided for the "more thorough study in the public schools of the effects of alcoholic drinks on the human system." The books are neatly bound in cloth, printed in good type and suitably illustrated, being largely reprints of the Pathfinder Series Nos. 1 and 2, but adapted to Canadian statistics and sold at about half the price the Pathfinder would cost with the necessary duty added. The simple and accurate style in which much useful and interesting knowledge is conveyed cannot fail to arouse thought in young people, and the books might with great advantage be used in Band of Hope and Sunday-school work. Although the Province of Ontario first secured the Act, April, 1887, Nova Scotia, New Brunswick and Prince Edward's Island have taken the lead in getting it put into execution. However, Ontario expects to have a text-book ready for use this autumn.

The Maritime Provinces are reaping the benefit of a lecturing tour by Miss Lilian Phelps. Old unions are being quickened and new ones organized. Among the latter, in Amherst, has been established the first one for colored women. That is, the first in Nova Scotia, there are already several such unions in Ontario.

A temperance camp has recently been held by the Royal Templars at Centre Island, Toronto. One day was given up to the W. C. T. U., and Mrs. Youmans, affectionately called "The Mother of the Union," though she has been an invalid for years, was there in her chair, to the great delight of the audience, who insisted upon hearing her voice once more. She spoke on the Plebiscite, concluding with the expression of her belief that the Dominion of Canada was on the verge of a moral revolution. Mrs. Annie Parker, of Toronto, Dominion superintendent of suffrage, read a long and excellent paper on "Citizens, Who Are They?" summing up her arguments to Tennyson's conclusion:

"The woman's cause is man's;
They rise together, or together sink."

Mrs. Youmans' prediction of a "moral revolution" seems borne out by a step of much significance just taken in Ontario by the heads of the various temperance societies. Working in concert, they have issued a "call" for a general provincial representative convention of friends of temperance and prohibition. The Council of the Dominion Alliance will meet in Toronto at the same time, early in October. This is expected to be the most interesting gathering of moral reform workers ever held in the Province, and great results are hoped for.

September is the month of fairs, and there has been a decided increase of interest in that department. Winnipeg reports good work done, also Montreal. Ottawa has special facilities for this work, having secured good accommodation in the main building, with kitchen, pantry and sink room. Adjoining is a ladies' parlor, fitted with comfortable chairs and lounges and made a veritable haven of rest, for here tired mothers can leave their little ones carefully guarded, while they do the sights with an easy mind. It is a pleasure to know that such work can be made to pay, though that is the least of the good accomplished. It is to be hoped that the new Governor-general, Lord Aberdeen, who is to open the fair, will have his notice specially drawn to this "exhibit." This department is of the utmost importance. There are two ways of fighting an evil, by direct, aggressive attack, and by crowding it out. The latter is perhaps the more effective, as it leaves no empty space for the seven devils to take possession. The work is hard but the reward is great.

One superintendent with the natural eloquence of earnestness told how her heart swelled when one and another, anxious fathers, mothers, and friends, came to her as they left the grounds and said: "God bless the W. C. T. U." Forgotten then were the long days of toil.

Of conventions, there seems no end. Lanark county, Ont., has just held a most successful one in the prosperous town of Smith's Falls. All manner of flowers, fruits and tempting eatables pleased the eye and palate, while the "feast of reason" was equally well catered to. Steady progress characterized the reports of the secretary and treasurer. Among those of superintendents, the flower mission and that on narcotics were noticeable. It was stated that the new law prohibiting the sale of tobacco to minors was in some way evaded as boys were still found smoking on the streets, although they refused to tell from whom the cigars and cigarettes were obtained.

A parliamentary drill was given by Mrs. C. T. Williams of Montreal, the Dominion president, who also spoke at the evening meeting, as did Mrs. Gordon of Ottawa. Five clergymen expressed their sympathy and desire to help, and not even the sudden extinction of the electric light could mar the harmony and good feeling which prevailed.

Lachute was the gathering place for the annual convention of Argentenil county. Four unions are comprised in this county, reporting a paid-up membership of ninety-four. The report on scientific temperance instruction showed that there were forty-four schools and nine hundred and twenty-six scholars in the county, nearly all of whom were receiving teaching in temperance physiology. Unfermented wine was used in all but two of the Protestant churches. Flower mission work was taken up by all the unions. A great deal of literature had been sent to the lumber camps. Much regret was expressed at the resignation of Miss Davis as president. Mrs. F. Mc Martin was elected in her place. An evening meeting closed this successful convention. Mrs. Williams, Dominion president, Dr. Christie, member for Argentenil, and others gave addresses.

The Province of Quebec will hold its annual convention at Danville, from October 24 to 27 inclusive. It is the first time that the Provincial union has met in this strong prohibition county, and unusually interesting meetings are expected.

MARGARET G. URE,
Dominion Reporter, Montreal.

EASTERN WASHINGTON.

REPORT OF STATE CONVENTION.

The temperance workers of East Washington met at Oakesdale, Sept. 5, to hold their eleventh annual convention. Though in the midst of a grand harvest, quite a large delegation was present, including several state and county officers. The meetings were held in the new and pretty Cumberland Presbyterian church. On Tuesday evening Dr. Allen of Spokane, gave an earnest and practical temperance address to a full house. The thanks of the convention, and of all lovers of our cause are certainly due him. Wednesday was occupied with regular convention work, reports, etc.

Though great efforts have been made during the year by our indefatigable treasurer, to raise our state debt, she reported still a deficit of some $137. She urged the unions to make a last strong pull together and throw off the burden. A number of pledges from unions and individuals were taken, and we are almost certain to get rid of the troublesome debt this coming year. The utmost economy has been used in our state work for several years on account of our financial condition. Indeed, we feel that we have not been lavish enough for the highest good of our work, so we all rejoice at being on the threshold of more prosperous times.

Wednesday evening the convention was most cordially welcomed by Miss Winona Selfridge, of Oakesdale, in behalf of the local W. C. T. U. and the town; response by Mrs. Nellie E. Cort. Our president, Mrs. Jennie L. Green, followed with an exceptionally good address. Beautiful and appropriate songs were furnished each evening by the Oakesdale choir.

On Thursday a memorial service was held in which loving mention was made of Madam Willard, Mary Allen West and Jennie Casseday, beside several local workers, called from the trials of earth to the glories of heaven. A tribute was also paid to the lately deceased president of the Northern Pacific Railroad Company, who was a warm friend of our cause.

The hour devoted to the praise service was full of interest. A number of unions who were unable to send delegates to the convention sent in their offerings and verses of Scripture to be read. The offerings were devoted to state work.

The interest of the convention culminated Thursday evening in the Demorest gold medal contest. The contestants were six young ladies from as many towns. The contest was held in the town hall which was filled to overflowing. Though each did herself and her friends great credit, the medal was won by the youngest, Lucy Hogobaum, of Oakesdale, to the intense satisfaction of the people of the town. All seem to feel that these contests are surely reaching the end desired by their author. A determination prevails to do more in this line this year. Special effort will be made to interest the *boys* in them, as well as the girls.

The officers chosen for the ensuing year are as follows: Mrs. Julia B. Cole, Walla Walla, president; Mrs. Nellie E. Cort, Sherman, corresponding secretary; Mrs. Jennie L. Green, Medical Lake, recording secretary; Mrs. Lucy R. Berry, Walla Walla, treasurer.

On Friday morning the members of the convention took their leave on the morning trains with hearts inspired and spirits enthused for another year of unrelenting warfare against the destroyer of our nation and our homes.

NELLIE E. CORT,
State Corresponding Secretary, Sherman.

VERMONT'S STATE GATHERING.

The nineteenth annual meeting of the Vermont Woman's Christian Temperance Union was held in Bethany Church, Montpelier, September 13 and 14. Montpelier, our beautiful capital, seemed a fitting place for a convention of Christian women to meet, to discuss the leading topics connected with their great work. And it was the town in preference to all others, where our convention should meet this year, it being the twentieth anniversary of the great Crusade.

The real beginning of the Vermont W. C. T. U. was in Montpelier, in June, 1872. Fresh from the Hillsboro Crusade came Dio Lewis, and in accordance with his advice, Crusade methods were employed, the women going out in twos and threes to petition saloon keepers to give up the traffic in strong drink. In Rutland, St. Albans and other large places in Vermont, the women were stirred to similar actions, and on February 17, 1875, at the call of Mrs. J. M. Nuven, National W. C. T. U. vice-president, the Vermont W. C. T. U. was organized at Montpelier with seventy-five delegates in attendance, representing eighteen towns. So Montpelier being the birthplace of the temperance movement in Vermont was a most fitting place for us to assemble.

The morning of the first day dawned bright and sunny. The convention was formally opened by our president, Mrs. Ida H. Read, of Shelburne, by reading of the old Crusade psalm, the 146th, singing "Give to the winds thy fears." Words of welcome were spoken by Mrs. E. M. Denny, of Montpelier. She greeted us warmly, saying they had looked forward to our coming with pleasure, and that every woman looked beautiful to them. A few words of welcome were from Miss Bertha Chamberlin, the county president, and from the pastors of the different churches. We are glad the pastors are in sympathy with our work. Rev. J. Edward Wright, of the Unitarian Church gave the women wearing the white ribbon a warm welcome. He said he was happy to say, the beautiful village of Montpelier was cleaner and purer than it was several years ago, and that it owed this change to the W. C. T. U. and the drink cure. Hon. Joseph Poland made a few remarks, in which he spoke of woman's influence, and that a woman's finger was more powerful than a man's whole hand. The response was by Mrs. E. S. Farr, of Bristol.

A song followed which was composed for the convention by Mrs. M. E. Hastings, Townshend:

With grateful love and reverent fear
We lift our hearts above,
That safely through another year
We're brought by God's great love.

We praise His Name, that here to-day
We meet these friends so true;
God bless you all, we humbly pray,
And fill your hearts anew.

For greetings kind, accept our thanks,
Your welcome gives us cheer;
We gladly come to swell the ranks,
And join in work so dear.

The rest of the morning was devoted to reports of superintendents. After noontide prayer, we adjourned to meet around the ample tables prepared by the loving hands of our Montpelier sisters.

Wednesday afternoon promise meeting was led by Mrs. F. A. Richardson, of Randolph. Treasurer's report, and reports of the various departments were read. A violin solo was rendered by Master Fred H. Whittier, of Montpelier, which was a rare treat.

Wednesday evening Mrs. Reed gave her annual address, which was fine, and listened to with marked attention. During the past year she has traveled eight thousand miles, and lectured in many places. Mr. Lord and Mr. Nutt spoke of the benefits they had received from the drink cure. The choir of the Unitarian Church rendered several beautiful selections.

Thursday morning a vote of thanks was tendered to commissioners of World's Fair for a place for literature, also to parties in Burlington for a revolving bookcase. A silken bannerette hangs on the bookcase with apple-blossoms painted on it, and Mrs. Housh's beautiful poem:

"Oh, rose and white
Of apple tree!
The year's long night
Kept faith with thee.

"Thy heart of gold
With matchless care,
The germ does hold
Of fruitage rare.

"Chalice and censer swung to the breeze,
Oh, rose and white of the apple trees!
We call thee, call thee divinely fair,
Oh, pearly blooms in the sunny air.

"Divinely fair and divinely sweet!
Fitted art thou for an emblem meet,
Of the woman's heart, so faithful, true;
Watching and waiting and willing to do.

"With our ribbon white we twine thy flowers,
Dear perfumed blooms of the sunny hours,
And pledge to be pure and sweet like thee,
Oh, rose and white of the apple tree!"

We hope every W. C. T. U. woman that visits the great Exposition will read these lines written by Vermont's honorary president.

The election of officers for the ensuing year resulted as

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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

follows: President, Mrs. Ida H. Read, of Shelburne; secretary, Mrs. Gratia E. Davidson, of Newfane; treasurer, Mrs. E. M. Denny, of Montpelier.

Thursday afternoon Mr. M. S. Stone, state superintendent of schools, made a few pleasant remarks. Mrs. Wilbur, in behalf of the unions of the state, presented Mrs. Read with a small gift. Mrs. Read responded, showing how highly she valued it. Mrs. Harvey, of Kong Pore, India, gave a short account of her work there. She would like to have W. C. T. U. literature sent to Mrs. McBurnie, Kong Pore, India. The postage will be the same as if sent to any part of this country, only be sure to have packages well secured.

Railroad report was read by Mrs. E. B. Lund, of Burlington, and was very interesting. She urged the importance of caring for and sympathizing with men employed on railroads. Mrs. N. E. Purinton, of Starksboro, superintendent of social purity, reported a large increase in interest in this direction, and much good accomplished in holding mothers' meetings and distributing iterature. Addison county reports sixteen mothers' meetings. The thankofferings were brought in amounting to one hundred and thirty-three dollars. The treasurer here announced that Vermont W. C. T. U. was now free from debt, with money in the treasury. At this point the doxology was sung twice, and we feel sure every loyal white-ribbon woman thanked God. Mrs. L. N. Franklin, of Rultand, spoke in a decided and energetic manner of law and the manner of enforcing it. A letter was read from Mrs. Housh, in which she asked that Hebrews 13: 20, 21 be read.

Another letter was also read from our own Frances Willard in Switzerland to Mrs. Davidson, our much esteemed secretary. Miss Willard feelingly referred to Vermont as being the birthplace of her sainted mother, and that she loved all the women as sisters. Thursday evening, recitations, with a short address and singing, closed the exercises. The White Ribbon Quartette furnished very acceptable music through the convention.

Dear sisters, let us work with a stronger determination to put down this terrible evil, and at our next convention be able to see larger results from our labor. "For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee."

MRS. E. S. FARR,
State Reporter, Bristol.

VIRGINIA.

A SUCCESSFUL STATE GATHERING.

The eleventh annual convention of the Virginia W. C. T. U. was held in Staunton, September 20–22, in the Y. M. C. A. rooms. There were seventy-one officers and delegates present. As they arrived in groups on the evening of the 19th, they were met at the stations by a committee from the union, and the warm handshakes and cordial greeting made all feel that tney were indeed welcome to the picturesque city of Staunton. Many were too tired to attend the consecration meeting that night, but those who did go, felt that it was good to be there.

The convention proper was opened at 10 a. m. on the 20th, devotional exercises being conducted by the Rev. W. E. Cox, of the Baptist church. After the routine work of appointing committees, the president, Mrs. R. H. Jones, of Norfolk, read her annual address which contained many suggestions for the advancement of our work.

Next came a review of the year's work by our corresponding secretary, Mrs. A. M. M. Fultz, of Staunton, which gave evidence of growth in the work and showed that more of our women than ever before are wearing their white ribbons. This little emblem can preach a strong sermon wherever seen. Next year we hope to hear that all wear it.

In the afternoon Rev. Wm. Cummings, of the Presbyterian church, extended a most cordial welcome to the convention in behalf of the ministers of Staunton.

He welcomed the Woman's Christian Temperance Union, first as a *union*, because there is strength in union; as a *temperance* union, because intemperance is the arch enemy of the church of Christ; as a *Christian* Temperance Union because of one Lord, one faith, and one baptism; as a *Woman's* Christian Temperance Union because the Bible indorses woman's work, and the Lord Jesus Christ commissioned a woman to first tell of His resurrection.

The convention was also welcomed in behalf of the city by the mayor, in a humorous address referring to the good done by the W. C. T. U., and contrasting this convention with the one held nine years ago in the same place, when there were only twenty officers and delegates in attendance, and only *one* had confidence enough to say aye out loud when a question was put by Miss Willard. He humorously said, "You must not discuss suffrage, because we men want to do all the voting and hold all the offices."

A brief, but beautiful and cordial welcome was then extended by the president of the Staunton union, Mrs. A. M. M. Fultz. Mrs. Atkins, of Onancock, who was on the program for the response, being detained at home, her response was read by the secretary.

Wednesday evening Rev. J. H. Waugh preached the annual sermon from the text, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

Mrs. J. W. Newton, state organizer, gave her report Thursday morning, showing that she had traveled one thousand six hundred miles, organized several new unions, and in all added about two hundred members There were many testimonies from the unions she had visited of the good she had done, not only in adding new members, but in explaining the work and in strengthening and setting to work those willing but not "knowing how." She was reëlected organizer.

Of the nineteen department reports, those of prison and jail and flower mission deserve special mention. Both were so full and showed so much done to cheer and up lift the unfortunate and afflicted.

The health report showed that at last the Virginia women are doing something in this line. The superintendent presented an essay, "Why has the W. C. T. U. a Health Department? Why as Women? Why as Christians? Why as Reformers?" An essay on physical culture in its relation to temperance was also read.

The report on scientific temperance instruction showed that in many schools temperance physiologies are used and in some others charts are used, but we have yet no compulsory law that we need so much.

This is the first year that contests have been held to any extent. A superintendent was elected a year ago and this year she reported thirty-nine silver and two gold contests held.

There was a contest for gold medal the last evening of the convention. Five unions and Y's were represented. The successful contestant was Miss Lambert from Atlantic City union. Miss Kearney presented the medal.

Thursday evening Miss Belle Kearney gave an eloquent address upon young women's work.

Memorial services were held for Mrs. C. G. Nichols, state financial secretary, who died in May.

The election of officers resulted in the reelection of Mrs. R. H. Jones of Norfolk, for president, Mrs. Howard M. Hoge of Lincoln, recording secretary, and Mrs. J. W. Newton, of Staunton, treasurer. Mrs. Fultz declining to serve as corresponding secretary again, Mrs. M. P. Frestoe, of Riverton, was elected her successor.

Resolutions expressive of our loss in the death of Miss Casseday and Miss West and of sympathy with Miss Willard were passed.

It was also resolved to petition the legislature to raise the age of consent for girls, to place women physicians in asylums where there are female patients, for scientific temperance instruction law, to separate boys in our jails and prisons from the old and hardened criminals.

The Staunton *Daily News* says: "Those who attended any of the sessions must have been struck with the earnestness and business capacity of the ladies participating. While perhaps not such sticklers for the minutiæ of parliamentary procedure, the ladies, nevertheless, manage to dispatch business with a vigor, intelligence and harmony that might be emulated by the 'men folks.'"

MRS. HOWARD M. HOGE,
Recording Secretary, Lincoln.

COLORADO.

ANOTHER YEAR

Is numbered with the past, as we record the proceedings of the fourteenth annual convention held in the quiet, beautiful city of Boulder, bounded on the one side by the towering, noble Rockies, and on the other, by the limitless, fertile plains, each vieing with the other to lure us from things earthly to those of life eternal. Nothing was left undone by the loving members of the unions and friends thereof, for the comfort and entertainment of the one hundred and thirty delegates assembled; and this marks an era of the largest representation ever held in our Silver state. If we cannot have free silver, we may boast of free, unbounded, open hospitality on the part of the denizens of this western country.

Our hearts were also full of gratitude to the "Father of Lights in whom is no variableness, neither shadow of turning," that our beloved president, Mrs. Eva C. Higgins, who was an invalid so many months of the year, was able to preside through all the session, including the executive meetings.

The First Congregational church, in which the convention was held, was tastefully decorated with banners, appropriate mottoes and potted plants with beautiful bloom, and many choice cut flowers for the president's desk and the different tables for the use of the secretaries and reporters.

The first business was the recommendation of the state superintendents as follows: Evangelical, Mrs. E. F. Leonard; prison and jail work, Mrs. S. M. Likens, Denver; mothers' work, Mrs. E. K. Reynolds, Pueblo; purity in literature and art, Mrs. Dr. Walters, Pueblo; railroad work, Mrs. A. J. Fairbanks, Pueblo; work among miners, Mrs. M. L. Meredith, Montrose; franchise, Mrs. W. H. Wrigley, Denver; flower mission, Mrs. Helen Babcock, Colorado Springs; opium and narcotics, Dr. Genevieve Tucker, Pueblo; kitchen garden, Mrs. A. B. Sinclair, Denver; press, Mrs. Sarah L. Teetor, Denver; legislation and petition, Mrs. J. B. Belford, Denver; unfermented wine, Mrs. S. J. Corbin, Fort Collins; foreign literature, Mrs. J. A. Temple, Denver; parliamentary usage, Mrs. Nellie Hewitt, Colorado Springs; young woman's work, Mrs. R. R. Webb, Longmont; state and county fairs, Mrs. J. T. Irvine, Rocky Ford; juvenile work, Mrs. Maude L. Greene, Manitou; relation of temperance to labor, Mrs. Anna Steele, Denver; English literature, Mrs. H. Balcomb, Colorado Springs.

The revision of the constitution was considered and it was recommended to continue the district unions and retain the superintendents on the executive committee.

Committees were appointed on credentials, resolutions, plan of work, courtesies, auditing, and awarding of prize banners.

The report of work in Arapahoe county was given by the president, Mrs. M. A. Cassell, of Denver: Number of unions, twelve women's unions, five specials and ten Loyal Legions; number of membership, three hundred. Eighteen different lines of work were carried on. Three new unions were organized during the year.

Pueblo county, reported by Mrs. Patterson, of Pueblo, has six unions, and good work is being done in the various departments.

Larimer county was reported by Mrs. Tanner, of Fort Collins. The number of members was eighty-eight. There is neither a saloon nor a billiard hall in Larimer county. Special attention is given to franchise.

Noontide prayer was led by Rev. Ella F. Leonard, of Denver.

"Superintendents of Scientific Temperance Instruction" was discussed by Mesdames M. E. Wiley and E. M. Craise; "Sabbath Observance," by Mrs. J. M. Wiley, of South Denver.

The work in Boulder county was presented by the president. Nine departments of work are taken up here.

Miss Winifred Spaulding, corresponding secretary, made the following report: There are seventy-three unions in the state, about one thousand six hundred members and two hundred and fifty honorary members; eleven thousand dollars have been expended for the different departments.

Mrs. Ella F. Leonard gave a report of work done in the evangelistic department.

A vocal duet with guitar accompaniment was rendered by Misses Henderson and Gregg, of Boulder.

The work of purity in literature and art was ably presented by Mrs. Dr. Walters, of Pueblo.

Legislative and petition work has been carried on by Mrs. Frances Belford, of Denver, and her report was read by the recording secretary.

State Senator Lockwood, of Boulder, was introduced and spoke warmly on purity in politics.

The Temple was reported by Mrs. A. J. Gilbert, of Colorado Springs. English literature has been distributed in large quantities by the superintendent, Mrs. H. Balcomb, of Colorado Springs.

Railroad work was reported by Mrs. A. J. Fairbanks, of Pueblo, superintendent. She has been enthusiastic and worked well among railroad employés, distributing two thousand five hundred and thirteen pages of reading matter.

Press work was given by the superintendent, Mrs. S. L. Teetor.

The work in the Western district was reported in a paper sent from the president, Mrs. S. B. Pickett, of White Water.

The work among miners was presented in a paper sent from the superintendent, Mrs. M. L. Meredith, of Montrose.

Addresses of welcome were given by the mayor, Hon. James Cowie, Miss L. A. Dwight, president W. C. T. U., Mrs. A. A. Reed, president Y's, of Boulder, and Rev. R. A. Chase, pastor of the M. E. church, where was held the evening meetings; response by Miss Winifred Spaulding, and after delightful music, furnished by a quartette from the Presbyterian church, Mrs. Higgins delivered her annual address, that was a most thoughtful production, the finest she has ever given, and was received with great applause and approval. By unanimous vote it was decided to have it printed in pamphlet form.

The treasurer, Mrs. Myra R. Sprague, reported total receipts, $4,098.42; expenses

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of Cod Liver Oil builds up flesh and strength quicker than any other preparation known to science.

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This claim is based on physiological facts. Thinking men and women should use it at least twice a day.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

$3,646.76; cash balance, $451.66, of which $300 is tied up in one of the National banks of Denver, a deplorable fact, when we realize the "fields are white unto the harvest."

Reports of Southern districts were read by the recording secretary. Mrs. Bradley, of the Colorado Suffrage Association, was introduced, also Drs. Yoakum and Holmes, of Denver, and Mr. J. T. Bailey, of Cripple Creek.

A paper, on "Opium and Narcotics," was sent by Dr. Genevieve Tucker, of Pueblo, and was read by the recording secretary. "Mothers' Work" was presented in a most comprehensive manner by Mrs. E. K. Reynolds, of Pueblo. "Relations of Temperance to Labor" was given by Mrs. Anna Steele.

A letter of sympathy was sent to Mrs. C. D. N. Thompson, of Longmont, who was unable to attend the convention because of a severe illness. Rev. S. R. Wheeler, pastor of the Seventh Day Baptist church of Boulder, was introduced, and spoke approvingly of the work of the Woman's Christian Temperance Union.

A carefully prepared paper on "Divorce," by Mrs. E. K. Reynolds, was listened to with interest.

Dr. A. M. Holmes' paper, on "Heredity and Environment" was highly instructive, and the subject was well handled. Dr. Kate Lobingier, of Denver, gave a most practical talk on "Scientific Instruction the Foundation of Purity." This was followed by Dr. F. Yoakum, of Denver, on the subject of "Social Purity." A vote of thanks was tendered these physicians for their valuable papers.

The children's hour, conducted by Mrs. Maude Greene, National W. C. T. U. lecturer, was participated in by 150 children, mostly members of the Loyal Temperance Legion, who sang rousing temperance songs. A duet, "Drink Water," was sweetly sung by two little misses, Edith and Gracie Davis, daughters of Rev. Davis of Boulder. The chalk talk was a delight to all, greatly enthusing the youthful listeners.

In the evening an attractive program was rendered, consisting of addresses by Miss Winifred Spaulding and Mrs. Wrigley. A pleasing chorus was well sung by eight young ladies, entitled "We Are Daughters of a King." Other musical selections were a solo, "Ave Maria," by Mrs. Dr. Parsons and a male quartette, "Jesus Only." A temperance recitation was given by Miss Bertha Pettingill of Boulder.

On the last day Mrs. J. A. Temple, superintendent of foreign literature, reported good work done, especially among the Italians and Germans. Greetings were sent to the Idaho State W. C. T. U. convention, assembled in Pocatello, Idaho. Titus 3:15.

The Crittenton Home was next discussed, and it was decided to make it a state W. C. T. U. institution, hoping for an appropriation for its support from the Legislature and combining the Cottage home for foundlings under the control of the union.

Mrs. S. M. Likens was made superintendent of rescue work.

The revision of the constitution of the Cottage home was presented by Mrs. E. M. Craise, chairman of the committee. It was adopted.

The *Bulletin* was reported by the editor, Miss Winifred Spaulding, and a proposition was made by Mr. William Trowbridge, of Colorado Springs, to unite with the *Plaindealer* on a fair basis, which was accepted.

Delegates sent to the World's and National conventions are: Mrs. Eva Higgins to the World's Woman's Christian Temperance Union convention; to the National convention, Mesdames Howard, Hogle and Williams, and for the Y's, Mrs. Maude Greene; alternates, Mrs. M. E. Brazee, Mrs. J. B. Belford, Mrs. M. E. Wiley.

The Cottage home was reported by Mrs. S. M. Likens: Receipts, $1,753.45; expenses, $1,753.36; balance on hand nine cents.

A very interesting time was had at the election of officers, which resulted as follows: President, Mrs. Eva C. Higgins, Denver; vice-president, Mrs. Mary Jewett Telford, Grand Junction; corresponding secretary, Mrs. Ella B. Gittings, Colorado Springs; recording secretary, Mrs. Sarah L. Teetor, Denver; treasurer, Mrs. Myra R. Sprague, Denver. A telegram was received from the Rocky Ford union congratulating Mrs. Higgins on her reëlection and inviting the convention to come there next year. An invitation was also sent from the Greeley W. C. T. U. These were left to the decision of the executive committee.

The closing exercises were held in the Methodist church where was gathered a large and intelligent audience. The memorial service for those "departed in the faith" was most impressive and was conducted by Rev. Ella F. Leonard, of Denver. Mrs. Higgins spoke feelingly of Mrs. Carrie M. Shapleigh, the former treasurer, and Miss Amy Gregg, for Mrs. T. M. Wallace, one of the foremost workers in the state. A solo was rendered by Mrs. S. L. Teetor, entitled, "Only remembered by what we have done."

The remainder of the program pertained to the suffrage question. The address by Senator Chas. H. Hartzell was forceful and to the point. Appropriate musical selections were enjoyed: Quartette, "Suffrage Bells," by Mesdames Davis and Wrigley, Messrs. Chase and L. Davis, and solo by Mrs. Teetor, "Our Women Must Help Make America Free."

The prize banners were awarded to the Y's of Boulder and the Loyal Temperance Legion of Rocky Ford and the Jennie Smith W. C. T. Union of Denver. The presentation address was by Mrs. E. M. Craise, of Denver. Convention closed with all singing, "God be with you till we meet again."

Having accepted the appointment of superintendent of press work for another year, before knowing that greater honor was to be bestowed, it would seem best that another shall assume these duties and carry forward aims and plans that may be perfected by abler pen and willing mind. We now say to the new year,

"Friend, come thou like a friend,
And whether bright thy face
Or dim with clouds we cannot comprehend,
We'll hold out patient hands, each in his place,
And trust thee to the end."

SARAH LEE TEETOR,
State Reporter, Denver.

NEWS IN A NUTSHELL.

VIRGINIA's state president, Mrs. R. H. Jones, of Norfolk, was reëlected to that office at the recent convention.

MISS FRANCES GRIFFIN, the southern temperance orator, is located for the present, in Chicago, and is giving lectures in the vicinity.

AT the Demorest silver medal contest during the recent W. C. T. U. state convention, at St. Paul, Minn., Miss Phœbe C. Nicholas was the happy winner of the prize.

MISS CLARA PARRISH, National organizer, is in the East, having spoken most acceptably on the Y evenings at Ohio, Maryland, Delaware and New Jersey conventions.

ANY one desiring a number of religious papers, and back files of THE UNION SIGNAL for distribution can have the same by sending address to Carrie F. Boggs, Lovington, Ill.

MRS. LOUISE S. ROUNDS was reëlected state president at the Illinois convention. No changes were made in the state officers excepting that of corresponding secretary, which on resignation of Miss Gregory, was filled by Miss Helen Walker.

ALTON, Ill., W. C. T. U. held a meeting, by invitation, in a beer garden, a notorious place, where several men have recently been killed. There was no town hall, no church, and the beer man offered his garden. The speaker stood on a dance platform, and addressed about five hundred people, most of whom had to stand all the time. Thirty-seven came forward and signed the pledge, several of them drinking men.

THE officers of the young people's church societies of Chicago and the members of their temperance committees have been invited to a reception which is to be given at the Kindergarten College parlors, 10 Van Buren St., Chicago, Saturday evening, October 14. This reception is in honor of visiting Y leaders and workers, and is given by the Y's of Chicago and vicinity preparatory to the conventions. Music, refreshments and short addresses will be the order of the evening.

NEBRASKA is solid for the Temple as witness the following resolutions which were passed at the annual convention of the Nebraska W. C. T. U. at York, Sept. 26-30:

WHEREAS, it appears that certain papers and documents containing grave and, we believe, unsupported charges against the Temple in Chicago, its management and the enterprise as a whole, have been circulated among the local unions of Nebraska, and sent to individuals, ignoring the general officers of the state, and in many cases the district and other officials; therefore

Resolved, that we disapprove entirely of such a method of entering our state for the purpose of creating distrust and discouragement, depressing a great work that has for several years received the endorsement of both the National and Nebraska unions, often recognized and named as one of the great affiliated interests of the National Woman's Christian Temperance Union, and further,

Resolved, That we express our sympathy for Mrs. Matilda B. Carse, president of the Temple trustees, in the attacks, personal and otherwise, made upon her and consider that they hinder a great cause and give aid and comfort to its enemies, and

Resolved, That as a state union and as individuals, we pledge a continuance and increase of financial and moral support to the "Taj Mahal" of America's womanhood.

The resolutions were adopted with enthusiasm and by a rising vote.

TEMPLE RECEIPTS.

TO AUGUST 1, 1893.

Kansas—Burr Oak: Local W. C. T. U., $1.50; Wichita: W. C. T. U., $6; Marysville: W. C. T. U., $16.60; Rose: Mrs. A. P. Everson, $2.50; Mound City: Pearl Osborn, 45 cts.; Washington: Mrs. N. J. Merrick, $5; Hoyt: Mrs. Sarah Lindsay, $2.

Kentucky—Madisonville: W. C. T. U., $10.

Louisiana—W. C. T. U., $100.

Minnesota—South Branch: W. C. T. U., $2.50; Vernon Center: W. C. T. U., $4.02; Brainard: W. C. T. U., $45; Hutchinson: W. C. T. U., $21.30; St. Paul: Y. W. C. T. U., $5; Glencoe: W. C. T. U., $3.65; Minneapolis: Mrs. L. W. Rohne, $2.50.

Michigan—Ishpeming: W. C. T. U., $21; Corunna: W. C. T. U., $15 and $6; Brighton: Mrs. E. Jamison, $3.10; Sand Creek: C. C. Spooner, $6: Flint: Mrs. Ella Rockwood, $3.65; Clear Lake: L. T. L., $1; Jackson: Mrs. M. H. Larrabee, $1; Eaton Rapids: Henry L. Field: $1; DeWitt: W. C. T. U., $1.05; Edmore: Mrs. J. M. Waring, $1; Lansing: Cassie M. Wright, $1.81; Galien: Anna M. Boyle, $10.

Massachusetts—Nantucket: W. C. T. U., $10; Taunton: Miss Amy Lenard, $100; Peabody: W. C. T. U., $14; Concord Junction: W. C. T. U., $6; Florence: Mrs. Bennet Allen, $2: Charlestown: Y. W. C. T. U., $14; North Egremont: W. C. T. U., $3.65; Rockport: W. C. T. U., $8; Lawrence: Mrs. A. J. Reynolds: 36 cts.; Wellesley: Walter G. Tucker, $5; Frank C. Tucker, $4; Bessie H. Tucker, $4; Emma G. Tucker, $4; Pittsfield: W. C. T. U., $18.27; Falmouth: W. C. T. U., $33.

Missouri—Bonne Terre: W. C. T. U., $50; Excelsior Springs: Callie McIlvain, $3.65; Grant City: W. C. T. U., $8.75; Peculiar: Mrs. Emma W. Robinson, $1; Freeman: W. C. T. U., $3.65; Osceola: W. C. T. U., $4.61; Foristell: Mrs. Sarah Parsons, $1.

Montana—Helena: Frances E. Willard W. C. T. U., $20.

Maryland—Baltimore: Fayette Street W. C. T. U., $10.

Maine—Greenville: Mrs. W. L. Rogers, $1.

New York—Fairport: W. C. T. U., $5; Victor: Mrs. Wm. W. Gillis, $1; Dobb's Ferry: W. C. T. U., $28.39; Carmel: Miss Mary G. Ryder, $1; Jamestown: Mrs. V. H. Danforth, $308.25; North Tonawanda: Emma M. Root, $3.65; Middletown: Mrs. L. A. Greer, $2.50; Dalton: W. C. T. U., $2; Peekskill: W. C. T. U., $4.47; Plattsburg: Miss Florence Turner, $3.65; Perry: W. C. T. U., $17; Greenwich: L. A. McClelland, $4; Hess Road: W. C. T. U., $2; Rose: W. C. T. U., $3; Niagara Falls: Janette C. Beach, $1; Rochester: Ninth and Tenth Ward W. C. T. U., $100; Canastota: W. C. T. U., $75; Fort Edward: Mary Metcalf, $4; Angelica: W. C. T. U., $5; Candor: Y. W. C. T. U., $5; Coeyman's Hollow: W. C. T. U., $11; Black River: W. C. T. U., $64; Ovid: W. C. T. U., $20; New York: Miss C. M. Winslow, $2; L. T. L., $10; Ontario County: W. C. T. U., $11.87; South Perinton: W. C. T. U., $13.33; West Kendall: Miss Libbie Webb, $3.65; Miss Anna Parker, $2.97; Milo I. Shaw, $2.50.

New Jersey—Plainfield: Mrs. A. L. French, $3.65; Butler: S. J. R., 50 cts.; Camden: Mrs. S. S. Blackwell, 50 cts.; Moorestown: W. C. T. U., $53; L. T. L., $2; Florence: L. T. L., $10; Mrs. Thacher, $10; Trenton: L. T. L., $5; Ocean Grove: Y. W. C. T. U., $5; Mrs. S. A. Bishop, $3.71; Mrs. J. Waite, $3.75.

Nebraska—Central City: W. C. T. U., $43-.73; Beaver City: Mrs. T. R. Armstrong, $1.08; East Lincoln: W. C. T. U., 20c.; St. Paul: W. C. T. U., $5.

New Hampshire—Epson: Dora Anna Scribner, $1.

Ohio—Barberton: Etha Pierce, 10c.; Dayton: Mrs. Dr. Jas. Hays, $5; Youngstown: W. C. T. U., $20; Oberlin: W. C. T. U., $3; Xenia: W. C. T. U., $3; Geanga County: W. C. T. U., $20; Wakeman: Frank Parsons, $3.65; L. T. L., $.80; Milan: Lura Stuart and Cora Brittian, $1.70; Delaware: Ruth Hawk, $5.10; Bedford: W. C. T. U., $13.11; Avon and Dover Lake: W. C. T. U., $5; Wellsville: Lide Aten, $5.84; Akron: May B. Monroe, $3; Lockland: W. C. T. U., $22.90; Granville: W. C. T. U., $8.98.

Oregon—Rickreall: Roxanna White. 18 cts.; Georgie White, 17 cts.; Albina: W. C. T. U., $1.25; Hood River: W. C. T. U., $1.80; Baker City: Mrs. Almira Palmer and Willie S. Kennedy, $4.65; Junction City: Mrs. J. T. Kirke and Mrs. W. L. Houston, $3.28.

Oklahoma—Guthrie: Willard L. T. L., $3.66; Yukon: Bessie Spencer and Gladdie Utt, 45 cts.

Rhode Island—Urquepaugh: Miss M. A. Gould, $3; Pawtucket: Mrs. Mary Hill Gulliver, $2.67; Portsmouth: W. C. T. U., $25; Rhode Island: W. C. T. U., $40.80; Seekonk and East Providence: W. C. T. U., $30.

Texas—Granger: Charlie Camp, 58 cents; Texas: W. C. T. U., $76.85; Fort Worth: Mrs. Becca Rutledge Calhoun, 25 cents.

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Vermont—Springfield: Mrs. Charles F. Sheldon, $5; Rutland: Mrs. L. N. Franklin, $2; Vermont: W. C. T. U., $50.

Virginia—Norfolk: Atlantic City Ward W. C. T. U., $3.65; Brugh's Mill, Mrs. Fanny J. Brugh, $3.

Washington—Montezano: W. C. T. U., $35.15; Seattle: Central W. C. T. U., $13; Rosalia: W. C. T. U., $3.65; Sumner: W. C. T. U., $3.88; Roslyn: W. C. T. U., $5; South Bend: Myrtle Olney, 31 cts.; Columbus: W. C. T. U., $10; Pomeroy: W. C. T. U., 50 cts.; Walla Walla: Mrs. R. C. Thomas, $1; South Union: Emeline Stewart, $1.60. Seattle: Central W. C. T. U., $1.

West Virginia—Berkeley Springs: W. C. T. U., $3; W. C. T. U., $10.

Wisconsin—Walworth: W. C. T. U., $10; Shullsburg: Zella Treshail, $2; Racine: W. C. T. U., $60; Milton: W. C. T. U., $50; Ashland: Mrs. J. G. Davenport, $12; Oregon: W. C. T. U., $4.99; Barronette: Mrs. Marion Bradley, $2.50; Milwaukee: Mrs. Sara B. Judd, $1; Lake Mills; W. C. T. U., $19; Mineral Point: W. C. T. U., $3.50; Princeton: Mrs. M. J. Harrows and Mrs. S. Jeannette Bailey, $4.65; Sharon: W. C. T. U., $20.

Wyoming—Rawlins: Miss Maud Wotring, $3.65.

Foreign—Port Elizabeth, South Africa: John Geard, $4.08; Liverpool, England: S. E. Drysdall, $24.35; Nova Scotia, Bridgetown, Rev. J. L. M. Young, $1; Bear River, Mrs. I. J. Dunn, $3.65; Mexico, Guanajuate, missionary sister, $10; West Africa: Freetown, Sierra Leone W. C. T. U., $4.08; P. E. Island: Alberton, Charlotte M. Lawson, $5.

TO SEPTEMBER 1, 1893.

Arkansas—Batesville: W. C. T. U., $24.

California—Gold Hill: W. C. T. U., $3.60.

Colorado—Berthoud: W. C. T. U., $10.

North Dakota—Ellendale: Mrs. Mary J. VanMeter, $3; Crary: Mrs. Maybelle Moore, $3.70.

South Dakota—Hermosa: Mr. and Mrs. T. H. Arnold, $2.50; Leola: Mrs. A. C. Clark, $3.65.

Illinois—Bristol: W. C. T. U., $10; Danville: W. C. T. U., $30.93; Shabbona: W. C. T. U., $1; Mendon: W. C. T. U., $5; Onarga: Mrs. J. H. Scott, $3; Garland: W. C. T. U., $4.20; Mt. Carmel: Mary Stees, $5.50; Chicago: Mrs. Mary Mabbs, $3.65; Pawnee: W. C. T. U., $1; Oneida: Y. W. C. T. U., $5; Equality: W. C. T. U., $5; Grand Ridge: W. C. T. U., $2.50; Polo: Mrs. R. G. Shumway, $3.65; Ridgefield: W. C. T. U., $1.75; Augusta: Auxiliary, $2; Glen Ellyn: W. C. T. U., $4.36; Terre Haute: Y. W. C. T. U., $1; Earlville: W. C. T. U., $5; Newman: Mrs. C. Siler, $1; Freeport: W. C. T. U., $4.44; Elgin: Margaret Hammond, 75 cts.

Iowa—Boone: Bethel W. C. T. U., $5; Eldora: W. C. T. U., $5; Middletown: Mrs. Abbie Chamberlain, 50 cents.

Indiana—Mulberry: W. C. T. U., $12; Monon: Mollie Wood, $1.24; Mother Wood, $1.38; Converse: E. Harriet Howe, $1.

Idaho—Bellevue: L. T. L., $6.

Kentucky—Paris: W. C. T. U., $6; Lancaster: W. C. T. U., $1.55; Carrollton: W. C. T. U., $6.16.

Kansas—Douglas: W. C. T. U., $10; Kingman: W. C. T. U., $10.

Minnesota—Tracy: Mrs. Eliza J. Thomas, $2; Howard: W. C. T. U., $10; Madelin: W. C. T. U., $5; Duluth: Mrs. J. S. Dinwoodie, $3.65; Minneapolis: Mrs. L. W. Rohne, $1.10; Sleepy Eye: Miss Mary E. Cunningham, $5; Minneapolis: Mrs. E. B. Crooker, $3.66.

Missouri—Raymore: W. C. T. U., $6; St. Louis: Mrs. A. C. Lindsay and Nellie Crowe, $2.75; Moberly: Mrs. Maggie Mason, $3.15; Appleton City: A. E. Sturtevant, $1.70; Verdella: W. C. T. U., $5; Hannibal: W. C. T. U., $5.

Massachusetts—West Boylston: Y. W. C. T. U., $2; Winchendon: Mrs. Ellen G. Clement, $2; Nantucket: W. C. T. U., $11; Attleboro: Mrs. Rebecca Webber, $5.

Michigan—Breckenridge: W. C. T. U., $2.70.

Maryland—Baltimore: Fayette street W. C. T. U., $10.

New Jersey—Passaic: W. C. T. U., $8; Florence: W. C. T. U., $5.

Nebraska—Sixth District: W. C. T. U., $3; State, per Mrs. Northup, $7.02; Ainsworth: W. C. T. U., $6; Paul: Harmony W. C. T. U., $5.

SARA G. JOHNSON,
Financial Secretary.

Official Communications.

RAILROAD RATES.

To White-Ribboners of the United States:

On all western roads, *one fare* for the round trip, *plus $2*. This rate is good on *all days* and *all trains* and *until November 15*.

All eastern roads give a *one fare* rate, tickets good for *ten days*. This fare is *only* given on *certain days*. The dates are different on different roads, and must be ascertained from your local agents, as it is impossible to announce them all through THE UNION SIGNAL.

As it is desirable and more pleasant for delegates from the same state to come over the same road, you are requested to write the presidents of your respective states for information concerning the route selected for your state delegation.

MARY G. HAY,
Secretary R. R. Rates.

Indianapolis, Ind.

HOTEL RATES FOR NATIONAL CONVENTION.

It is impossible this World's Fair year to secure special concessions from hotels for the National Convention, but the following schedule is presented from those within two or three blocks or less of the Art Palace. These are for rooms only. All have restaurants connected with the house except the Grand Union; there are many others at reasonable prices at convenient distance, and there is an excellent one in the Art Palace itself.

PER DIEM.

Palmer House, Monroe street and Wabash avenue, two in a room, $1.50 each and upward,

Brunswick, Michigan avenue and Adams street, outside rooms, one in room, $1.50; outside rooms, two in a room, $2.50; outside rooms, three in a room, $3; court rooms, one in room, $1; court rooms, two in room, $1.50. These rates are to be divided by the number of persons in the room.

Windsor Hotel, Dearborn, between Monroe and Madison streets, two or more in a room, $1 each person.

Continental, corner Madison and Wabash avenue, two or more in room, 75 cts; and one dollar each, according to room.

Grand Union, Dearborn, between Madison and Monroe streets, $1 each person.

Room for one or two during Convention at Oak Park, eight miles out on Northwestern road. Bus from depot to Convention hall. Cost, including fare, $1 per day, two in room; breakfast 35 cents.

Mrs. M. F. Allen, 4247 Calumet Ave., can accommodate ten or twelve ladies for Convention, 50 cts. to $1 each per room, near elevated station.

Mrs. Marion Skinner and Mrs. L. A. Burm, North Harvey, can accommodate ladies at 75 cts. per night; this includes two meals.

ESTHER PUGH.

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME.

Addressed to the Governments of the World.

Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES. | RESIDENCES.

Will not everybody who loves the great cause of home protection, send to Mrs. Mary A. Woodbridge, Ravenna, O., for the regular form, and circulate it to the best of her ability, mailing the names to Miss Alice E. Briggs, Evanston, Ill.

Our Library Table.

OCTOBER MAGAZINES.

MCCLURE'S MAGAZINE for this month contains a well adjusted proportion of instruction and recreation. One of the most valuable articles is that entitled "The Harvard Psychological Laboratory" by Herbert Nichols. A finely illustrated article by Francis Gribble is "Mountaineering Adventure." Other features go to make this an acceptable number.

S. S. McClure, publisher; 743 Broadway, New York City.

THE QUARTERLY ILLUSTRATOR this month makes complete the first year of its existence. It has been a unique publication, successfully combining the requirements of a high-class art journal and a popular illustrated magazine. The current issue contains nearly three hundred illustrations representing the work of over one hundred and fifty artists, and the accompanying reading matter is of fine literary quality.

Harry C. Jones, publisher, 92 and 94 Fifth Ave., New York City.

The October issue of OUR LITTLE MEN AND WOMEN is as full of timely and striking matter as the magazines designed for the older folk. The delightful little people in "A Little Columbian Grandpapa" go to the World's Fair and see Phronsie Pepper and some of their other favorites in the Children's Building, as well as many other interesting things. The instructive bit of natural history is made as attractive as a fairy tale. Clearly, the days have gone by when dull "primer" literature was good enough for the children.

THE CHAUTAUQUAN for October has for its opening number a richly illustrated article by Prof. H. H. Boyesen, entitled "Village Life in Norway." Elizabeth Stuart Phelps Ward has a complete story, entitled, "A Point of Order," in her most delightful vein. Bishop John H. Vincent takes his readers from Bremen to Christiania, the text being accompanied by fitting illustrations. The frontispiece of this number is an excellent portrait of Washington Irving, accompanying a finely appreciative article on Irving by the Rev. W. W. Gist, D. D. These are but a small part of the ever excellent contents of this valued periodical.

Published at Meadville, Pa.

Prof. T. Harwood Pattison, D. D., opens the October HOMILETIC REVIEW with a comprehensive article, "The Minister's Literary Culture," in which he pleads for a broader education of the ministry along literary lines. Rev. Wilbur F. Crafts contributes an architectural paper entitled "The Model Church." Under the department of Living Issues, Rev. Samuel Schwarm, Ph. D., discusses "Lawlessness and Law Enforcement." The whole number is filled with practical suggestions for preachers of the gospel in their several capacities.

Funk & Wagnalls Company, 18 and 20 Astor Place, New York City.

Hundreds of lads and lasses miss their old friend WIDE AWAKE which has been merged into ST. NICHOLAS, but the publishing house which has heretofore sent out both magazines to its hosts of young friends understands their needs too well to take any step not for their advantage and enjoyment. So it is in order to speed the departed and welcome the present guest and rejoice over the feast of fat things in the October issue of the young folks' "Saint." Two stories in this issue that will especially reach the boy readers are "A Seventh Son" by Margaret Johann, and "Two Bells," by Christopher Valentine.

The Century Co., Union Square, New York.

Easily first among the attractions of the October CENTURY is the account of "Taking Napoleon to St. Helena," from an unpublished diary of the trip, written by John R. Glover, Secretary of Admiral Sir George Cockburn, to whom this was assigned. The diary bears evidences of the most accurate record of the Emperor's unrestrained conversation with Admiral Cockburn. In this issue Miss Grace King concludes her series of balcony stories which have been so originally entertaining. The second part of Bret Harte's story, "The Heir of the McHulishes" is given, and also the final chapters of "Benefits Forgot." "The Cats of Henriette Ronner," the Dutch painter whose pictures are a feature of the World's Fair, is the title of an article by Thomas A. Janvier, which is illustrated by engravings of some of the best examples of Madame Ronner's work. "Walt Whitman in War-Time," is the title of a collection of familiar letters from the Capital, written to the poet's mother, and giving a graphic view of the events of those days. The letters are accompanied by a portrait of the poet.

The Century Co., Union Square, New York City.

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Best for Health, Economy and Beauty.
BUTTONS at front instead of CLASPS.
RING BUCKLE at hip for Hose supporters.
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Cord-Edge Button Holes—*won't wear out.*
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ABSOLUTELY ODORLESS.

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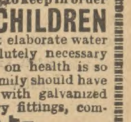
Affords all the conveniences of the most elaborate water closet, without deadly sewer gas. Absolutely necessary where there are no sewers. The effect on health is so great, and expense so little that every family should have one. Made of hardwood, well finished, with galvanized buckets—non corrosive—and all necessary fittings, complete. Price, $12.00. Freight prepaid to any railway station in U. S. Guaranteed as represented or money refunded. We refer to this paper. Not a luxury, but a necessity; a "saver of doctor's bills." Descriptive pamphlet and testimonials free. Endorsed by doctors. Mention this paper.



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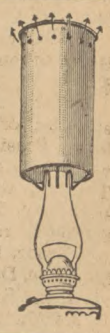

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Send for new information how to remove it easily and effectually without chemicals or instruments. All correspondence is in plain, sealed envelope.
Mrs. M. N. PERRY, Oak Park, Ill.

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DR. HEBRA'S
VIOLA CREAM
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Signal Notes.

A BOOK on famous women has been published in Italy.

"SATURDAY, pay day, drink day, crime day."—*Lord Bramwell.*

THE engraver of medals at the Royal mint in Stockholm is a woman.

FOURTEEN out of the sixteen viceroys of China are strong anti-opiumists.

THE California W. C. T. U. will employ no worker or speaker who uses tobacco.

To meet increased expenditure for military purposes, Sweden is to levy a tax on malt.

AMONG the most recent organizations is a temperance society among the Spiritualists of Switzerland.

WOMEN florists are achieving great success in their business, which seems preëminently adapted to them.

"THROUGH drink there are half a million homes into which happiness never comes." —*A brewer, one hundred years ago.*

IT is only very recently that the Russian Government has ceased to regard temperance societies with great distrust.

THE Indians of Eastern Washington have taken steps to prevent the sale of liquor among them by unprincipled whites.

T. D. CROTHERS, M. D., an American authority on the subject, states that alcoholism is on the decrease among women in this country.

THE Glasgow University Total Abstinence Society carries on work both in and out of the University, the latter being principally in a mission.

A WOMAN is one of the best veterinary surgeons in New Orleans. As she is a wealthy woman, she does her work for love of animals, not for pay.

THE governor of Moscow has increased the severity of his Jewish persecutions. This is having a ruinous effect on real estate and other interests, as fully thirty thousand lodgings are empty.

A CIVIL engineer in India, in writing to a brother in England, who proposed joining him, said that unless his total abstinence principles were well established he had better bring his coffin with him.

THE five separate branches of the Norwegian Women's Total Abstinence Union are now formed into a National organization in conjunction with the Young Women's Christian Association.

PROFESSOR LEVI has made a calculation that the wage earning classes of England spend eighty-five million dollars a year in drink, and to-day there are thousands of them houseless and starving.

A PETITION signed and sent by the women in a Norwegian town to the local board protested against the employment of girls in café and brandy shops, asking that the brandy shops be forced to close earlier. The result was a victory for the women.

IT is sometimes stated that none but low caste Hindus have accepted Christianity. This is combated by the Rev. H. L. Mukerjee, who gives a list of twenty-seven Indian men of position who within fifteen months have adopted the Christ of the New Testament.

THE gypsies of Great Britain live as ignorant of God as though in the darkest realms of heathendom. A gospel wagon mission is about to be started which will be sent to the centers where they gather, there to open schools and preach the gospel to them.

IN a recent graduating class at Amherst College, it was found that the non-users of tobacco had gained twenty-four per cent in weight, thirty-seven per cent in height, forty-two per cent in chest girth and had eight cubic inches greater lung capacity than the users of the weed.

A BILL has been reported in the Massachusetts legislature which provides that any person imprisoned before trial shall be released six months on bail, unless the government can prove that material witnesses have been enticed away or are unable to attend on account of sickness. This will prevent such long and unjust imprisonment as that undergone by Lizzie Borden.

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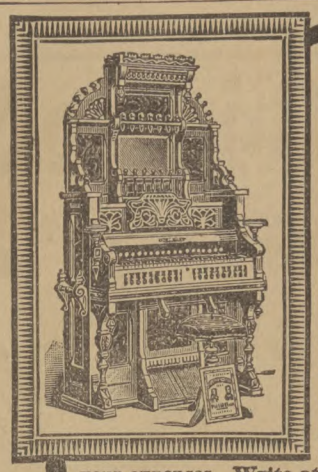

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The November number of *The Advance Guard* will be an "Indian" issue, containing the essay on the Indians of Wisconsin, written for the Wisconsin State L. T. L. convention, full account of this remarkable visit of the Carlisle school, the Carlisle exhibit at the Exposition, etc.

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Volume XIX.—No. 42.] CHICAGO, October 19, 1893. [Price $1.00 per Year in Advance.

Ursula D. Hertick
1414 Muddock St. 1891

SINCE OUR LAST ISSUE.

Cholera is abating in Russia.

This is children's week at the World's Fair.

Great crowds are flocking to the World's Fair.

The corner-stone of a new academy of sciences has been laid in Lincoln Park, Chicago.

The Earl of Elgin's appointment as Viceroy of India has been approved by the Queen.

Italy's day at the World's Fair occurred last Thursday, celebrating the discovery of America.

A terrible wind and rain storm has again destroyed life and property in Florida and Georgia.

Whether Brazil shall again become a monarchy is still undecided, but peace is looked for soon.

Some of the English collieries, which were closed on account of the great strike, have been reopened.

The American yacht, Vigilant, has defeated the British yacht, Valkyrie, in a series of three races for the American cup.

The visiting war fleet of Russia was welcomed with extraordinary festivities by the French people at Toulon, October 13.

A grand military fête was held and the Te Deum was sung in Buenos Ayres, October 12, to celebrate the end of the revolution.

The American Board of Commissioners for foreign missions held its eighty-fourth annual gathering in Worcester, Mass., last week.

Count Taaffe, Austrian prime minister, has introduced a bill in the Reichrath, which will extend the franchise to three million voters in that empire.

The eighth annual convention of the Nebraska Christian Endeavor Union was held in Omaha last week, with four hundred delegates in attendance.

Illinois Y. M. C. A. state convention met at Elgin last Thursday; that of Wisconsin and of Michigan gathered at Beloit and Battle Creek, respectively.

After a thirty-eight hours' session, a vote was taken in the United States Senate, October 13, on the free coinage amendment to the silver repeal bill which was lost. Compromise measures are being offered and the question is still undecided.

It is announced on good authority that the new Chinese minister has asked for certain modifications of the Geary law and an extension of time which, if granted by Congress, will result in a basis of registration acceptable to both governments. A bill to this effect was introduced in the House last week.

MRS. ELIZA J. THOMPSON wishes it stated that serious illness in her family and her own state of health have prevented the completion of "Crusade Sketches" in the manner intended. The remaining two chapters will be added when published in the volume which it is hoped will be ready for a holiday gift. The white ribbon heart will cherish this legacy from "Mother Thompson" as sacred history in the great inspirational movement of the century.

THE International cigar makers' union held its annual session in Milwaukee last week. Most of the sessions were secret, but two actions were given publicity; one was a petition for reduced tariff on leaf tobacco, so that more profit might accrue to the manufacture of cigars, and the other was an indorsement of Governor Altgeld's pardon of the Haymarket anarchists. So far as we know this is the first organization, except an acknowledged anarchists', that has indorsed the Illinois governor's high-handed act. It looks as though the cigar makers' union is willing to be known by the company it keeps.

NOT many people on the busy streets of Chicago know of the beneficent work of the Florence Crittenton Anchorage at 125 Plymouth Place, which has lately been greatly helped by Mr. Crittenton's generous gift of one thousand dollars. Aside from this donation, Mr. Crittenton has given over a thousand copies of his books, "Around the World with Jesus," to be sold for the benefit of the Central W. C. T. U. of Chicago.

THE liquor dealers' protective association does not always protect the liquor seller from the evil effects of his nefarious business. A saloon-keeper of Leland, Ill., was defeated recently in all the courts in a suit brought by the widow of a man who had been killed by the cars after drinking in his saloon. The costs of five thousand dollars were assessed the saloon-keeper, a debt which the association was supposed to assume. A mutual deceit is now charged and a suit for ten thousand dollars damages is entered by the saloon-keeper.

THE Philadelphia Sabbath Association, 1224 Chestnut street, Philadelphia, has issued a call for prize essays on the question of Sabbath observance. The competition is open to all, the sole limitations being in the length of the paper and the date of its reception by the association, so that any essay not over one thousand words in length, sent in by January 1, may bring to the writer an award of seventy dollars, or a second prize of thirty dollars. Many whose work will not receive material compensation may, as an even better result, find themselves richer in strengthened conviction concerning the holiness of the Lord's day, and in ability to answer more readily when challenged to defend the faith that is within them.

THE charges made by Rev. E. A. Stone, a Baptist clergyman of Champaign, Ill., against the mal-administration of the municipal officers of that city have resulted in the calling of a grand jury before the circuit court, who are instructed by the judge to make a thorough and searching investigation and not simply a formal one, as "such startling allegations by a gentleman of repute" could not be passed without notice. If every city where "the saloons sell liquor to minors under the eyes of the police; where they run on Sundays without fear of interference from the police; where gambling hells are in operation, and women of questionable reputation parade the streets and ply their nefarious calling," could secure as fearless a complainant and as upright a judge, the results would be immeasurably beneficial to the community.

IT is a curious thing to notice the quiet way in which opponents of prohibition contradict themselves; for instance, take the statements of Police Superintendent Byrnes, of New York, in an article recently published in the *New York Herald*, in which he says, "There is not to-day a gambling house or race-track pool-room operated in New York City. Repeated raids on this class of resorts by my efficient assistants have broken them up in a most effective manner. But gambling at the race-tracks is securing a great hold on the people." . . A little further on, the same gentleman writes as follows: "The government has been asked to take measures still more Draconian in order to put down gambling, but experience has proved that when people have fallen into bad habits they are not to be brought back to the straight paths of virtue by legislation." We should think that the breaking up of gambling-houses and race-track pool-rooms to such an extent that to-day not one of them exists in New York City, was no small help in the way of keeping people from forming a gambling habit or continuing in it if already formed. However, reasoning in a circle is a part of the necessary logical outfit of those who oppose the principle that law ought to make it as easy as possible for people to do right, and as hard as possible to do wrong.

THE present political and economic conditions of our country have turned into more thoughtful channels the minds of women as well as men, who have hitherto thought that government could almost run itself. An interesting educational organization is the result of this awakening among the women of Los Angeles, Cal. An invitation read in one of the "Angel City's" churches a few months ago for a meeting of those interested in woman's political advancement was responded to by twelve ladies. The meetings have been continued weekly, and the interest has steadily grown. The object of the society is not purely political, but is for the purpose of developing means for self-support for women and to obtain concerted action from women for the amelioration of their condition, politically, socially and financially.

As many readers will doubtless look for some report of the great Conventions in this number of THE UNION SIGNAL, we desire to state that we are obliged to close the forms of this paper Saturday night, October 14, in order to prepare the way for THE DAILY UNION SIGNAL which will be printed by our regular composing force. As the editors will be so occupied with the daily paper, it is possible that the regular weekly edition of October 26 will be a little delayed, but we will do the best we can to get it out on time. Only those experienced in journalism can appreciate the hard work as well as good management required to issue six, instead of one, numbers of a paper in one week. If any mistakes are noticed, we know our kind-hearted readers will excuse them when they realize that night will be literally turned into day by THE UNION SIGNAL staff for the time being, and that meals and rest are necessarily a secondary consideration. The regular Convention number will be issued November 2, and will be, as formerly, a running account of the Conventions, necessarily omitting much that is in THE DAILY UNION SIGNAL and adding such new material as will make it virtually a fresh account.

A CORRESPONDENT asks: "Why is it THE UNION SIGNAL has ceased to inform its readers in regard to the condition of affairs at the World's Fair? We have been unable to learn from any paper whether the Fair proper is now kept open Sundays or only the grounds are open to the public, and, if the latter, are those who enter on that day charged the same as those who visit the Fair on other days of the week?" We have said nothing very recently concerning this matter, because there had been no change in the situation. We hurled our invectives fearlessly when the question was first in dispute, and as each scene was shifted in the early summer we chronicled the fact as speedily and strongly as possible. Up to a month ago when the last disgraceful scene was enacted in Judge Goggin's court, which we fully depicted, scarcely an issue left our presses without a remonstrance to the World's Fair management. For the past month there has been nothing to record, and our "mind" had been "freed" so often, that there was nothing more to say. The present situation, as previously stated in these columns, is this: The gates to the Fair proper are open on Sundays, the same admission fee (fifty cents) as on week days is charged, but a vast majority of exhibits are completely covered and many of the buildings entirely closed. The directors claim that they have done all they could to close the Fair, and but for the injunction suit brought by a stockholder, the Fair would have kept the Sabbath two-thirds of the season. We are not attempting to excuse them. We cannot. But for their vacillating and law-breaking actions at the beginning of the season, the gates would have been closed during the entire time and the attendance from the first been as large as during the present month of October. Stockholders would have received a dividend, Chicago's reputation would not have been smirched and, above all, our country would not have posed as a law-breaking, Sabbath desecrating nation.

A DREAM.

BY W. O. FULLER, JR.

I dreamed a dream one autumn night, when all the world lay still,
And methought the streams of Nature had been turned, and ran up hill.
The trees that one time dropped their leaves before the autumn blast,
Bloomed forth as in the freshening spring and held their verdure fast;
The brooks that erstwhile rushing ran to swell the shining sea,
Now sent their waters gurgling back to join the mountain tree;
The clouds no longer wept in mist, the sun shone on serene,
And the tender true of heaven's blue bent ceaseless o'er the scene.

I drew my robe about me and descended to the town,
And took the old familiar streets and walked them up and down.
I saw a group of boys at play, and sadly thought to greet
The boyish curse and much that's worse, as I passed along the street;
But they sported in their fresh young strength, and their laughter rang out clear,
And never a word on the air was heard to offend the shrinking ear.
I well remembered on this street the station stood one time;
But it was gone, and from the spot I heard a church bell chime.

Beyond, the court-house and the jail had fallen in decay,
While moss had grown upon each stone all tumbled as it lay.
I ventured to the haunts of sin, those cess-pools of the vile,
But happy homes bloomed in their stead and made the spot to smile;
I saw no creatures slinking past, marked o'er with vice and sin,
And I heard no oaths commingling with the busy traffic's din.
I saw men buy and sell for gain, but they did it with the heart,
Nor did they drive and rend and strive to win the other's part.
Where were the poor, I wondered, and where the wicked men?
And why did I find things different from what they once had been?

I met an aged Pilgrim, whose beard swept to his knee:
"By thy long gray beard and mild blue eye now stand and answer me!"
I could not say how aged he was, but he was very old,
And on his round and wrinkled top were little flecks of mould.
He bowed him low with courtly grace, and gave me patient heed,
And the things he told me afterwards seemed strange to me, indeed.

I told him of the things I'd seen, how strange they were to me.
"I see no almshouse," thus I spake, "where the almshouse used to be;
Do men and boys no longer curse as they once were wont to do?
Are jails and lock-ups all closed out—saloons and court-house too?
Those open bars, where now are they and their reeling, drunken spawn,
That cursed the town and made it hell from evening until dawn?
Policemen by the dozen yestereve were all around,
But I have looked in vain for one, he is not to be found."

The aged Pilgrim raised his head, and he smiled, as pilgrims will;
"These words you speak, O brother, have caused my heart to thrill,
For they bear me back to other days, when at my father's knee
I listened to the elder tales that he would tell to me;
These things you asked for he recalled, and even in my day
Not all of them had been up-torn and passed from sight away—
'Twas the women did it, brother, by prayer and faith and tears,
And the hoping for the dawning that should come in after years.
The world was in a mighty grip of vice and sin and woe,
And it seemed as though the men were dead, and Hope had gone—below.

"Then came a great uprising of mothers, sisters, wives,
And the seeming dead of humankind were given back their lives;
I cannot say how it was done, or how they saved the town,
But before their prayers and patient works the walls of Sin went down;
Saloons went first, and with them went the evils of their reign—
Jails, courts, police, the almshouse too, and a long and costly train;
Peace is upon the nations, the drunkard drinks no more,
And the waves of a great millennium are beating on every shore."

Thus spake that aged Pilgrim in a voice both soft and low,
And gathered his skirts about him as he rose and turned to go.
"Study in patience," he murmured, "oh, brother of younger days,
And you will learn when the Sun of Peace first shed its illum'ning rays.
Pardon a homely saying, but the world 'has gone on swimmin'"
Since out of the night arose in their might the Christian Temperance women!"

Rockland, Me.

MARK KEITH'S ESCAPE.

BY HELEN CAMPBELL.

Lyman came slowly down the village street, if the grass-grown road deserved that name. But the steeple of a little white-painted church rose sharply from the crest of the hill; the smoke of a forge fire was already curling upward and, looking back from the low store whose windows showed a few ribbons and high-colored goods, mingled with packets of household necessaries, one saw farm lands stretching away, and heard the tinkle of sheepbells from the hillsides where they were beginning their eager cropping of the short, sweet grass. On another hill a mile beyond, other steeples rose, and the scattered houses, far more numerous than here, made up the town itself, of which this little offshoot shared only the name,—Preston there, West Preston here. Lyman had paused, but his eyes though fixed on the hill saw only his own thoughts. Troubled ones it was plain, for he frowned as he stood there, and his fresh, boyish face with its steady gray eyes and shock of red-brown hair, was perplexed and wrathful.

"I'll not believe it," he said; "I'll not believe it. If the sheriff and the whole church synod at his back swear to it, I won't! There's a mistake somewhere; but where? and where is Mark? If he'd show himself, I believe it would come right; or it would with anybody but Elder Simmons, hard as nails and cold as ice."

"Why do you linger without when work awaits within?" said a measured voice, and Lyman started, clenching his fist involuntarily, though it was his mother's brother who spoke, Elder Simmons himself, tall and inflexible, in long gray stockings and knee-breeches, the lingering remains of the old colonial dress. It was 1824, but old fashions held their place, and the Elder's wife knit these long-ribbed stockings, as she had knit them for the two sons, who had long ago escaped to freer air, leaving their places as clerks and general helpers in the store to be filled by another generation.

The old house stood at one side, bare, unpainted, unlovely, and the low building near it, a story and a half high, and used as a store, had been a source of supplies for years to much of the back country. It held also a shoemaker's bench, and Lyman was learning the mysteries of leather, drawing bristles and hammering pegs, with a hungry thought of the woods, and one no less hungry for Dartmouth college, where he meant some day to go. In the meantime he had to rest content with three months' schooling in the winter and much talk with Mark, who had the same hope and the same plan, with no more apparent success in prospect.

Mark was exactly his own age. The little houses, the Kennicott and Keith homesteads, had risen almost side by side in the two clearings, where the tree stumps still showed in the corn, and in the woods at the back they had hunted and fished and trapped, each in its season, and both knowing every inch of the ground. From the time when at six years old they had gone berrying together, and shiftless Joel Murray, who counted as village vagabond and haunted the woods from which most of his living was drawn, had taught them to make their first snare, they had been inseparable. Mark was slight and eager and sensitive, his deep blue eyes flashing with hasty wrath or looking out with wistfulness of apology, and with his mother and the little sister, who was the only one left of many children, he was tender as any woman. Lyman loved him with a sort of passion never put in words, since the old-fashioned New England boy had even fewer at command than the new. He admired him, looked up to him, believed in him in all conceivable ways, and all the more since this vile charge, at the thought of which he trembled and clenched his fist.

Mark was innocent and should be proved so, but how? That morning he had counted over his own little hoard, rolled in an old stocking foot and tucked into a deep crack by the chimney. He had earned every penny of this nine dollars by two years of trapping, of odd jobs of every nature, and it was the beginning of the college fund. One could live on a dollar a week he had been told, and so each dollar was a bit of the term for which he hoped. But three times that nine dollars would be needed to make up the loss, since the roll of money in the Elder's desk had held twenty-seven Spanish dollars, the quarter of the minister's salary, part of which was paid in kind. The Elder, himself, had made up the roll, taking the shillings and half dollars of the churchmembers, varied payments and adding them to the bag of coin, which he would presently carry to the county-town and the bank there. There had been delay in payment, and the roll had lain in his desk for three days before its disappearance. Even when Mark had been seen coming hastily from the dark corner where the desk stood nobody had thought what it might mean, and it was not till the minister chanced to come in that the Elder had lifted the lid, and, after a search which grew more and more excited, turned upon Lyman with a burst of rage.

"It's your doing," he shouted. "You would have that fellow in here, and this is the end of it! Why isn't he here to answer? The young thief!"

"He's no more a thief than I am!" said Lyman furiously, as at last he comprehended what had happened. The elder paid no attention. He had gone to a small chest in the corner where Mark kept the bedding which was used by him and Lyman in the nights which they took alternately under the counter, and where he had also a book or two and some odds and ends. The Elder threw out each thing, shaking it with fury, and making a strange sound, half snarl, half joyfulness, as a coin flew out and rolled toward a crack. The minister put out his foot and stayed it, but the Elder had already caught it.

"It's the proof, the proof!" he cried. "It's one of the very dollars that Bryce paid in on his mortgage. Twenty-seven of them, and all the same year. That don't happen once in a lifetime. I'll have a warrant for the rascal in less than half an hour!"

There was a slight sound overhead, but no one noted it. One or two men had come in, and shook their heads as they looked at the coin.

"Who'd 'a thought it?" they said.

"'Tisn't so!" said Lyman, passionately. "There's plenty of Spanish dollars round. You'll not make me believe that this one was ever stolen—not by Mark Keith, anyway."

"I'm going for a warrant," said the Elder. "This is evidence enough. I'll swear to it anywhere."

"Consider," said the minister, who had kept a troubled silence. "Wait a little. He may explain."

"I don't want an explanation," roared the Elder. "I'm responsible for the money, and he's got to be made to give it up! I'll flog him myself till he makes confession and restitution. The jail's too good for him!"

"You take it too hard, Elder," said the minister, but the Elder had already flung away, and soon, behind his old gray mare, was driving toward the town. Lyman sat down, half stunned, and tried to think. Mark had been there the night before, and in the afternoon Joel Barlow had come in and told them of tracking a bear the night before and then missing it, before he noticed the Elder at his desk in the corner. He had bought some molasses and one or two other things, leaning against a barrel while Lyman did them up, and lingering till the Elder had gone in to supper. He had not been alone a moment that Lyman could remember, and shiftless as he was, no one had ever thought of him as a thief. It was all a puzzle, and it grew more so, for Mark did not appear. The sheriff had come, and a man with him, the warrant made out, and they had looked over the ground and examined the dollar, and at last settled to keep watch near Mrs. Keith's house, since if he were in the neighborhood, that was the point to which he would probably return.

Night came and Lyman at last barred the door, arranged his bed and lay down full of sorrow and wrath, falling at last into troubled sleep and starting up, deep in the night, with a sense of something near him. Long ago the store had been robbed and the boy who had filled his place, left tied and gagged, and he sat up now listening and alert.

"It's me," came a whisper, "Mark. Don't be scared, Lyman."

Lyman put out his hand and caught at Mark. "Why

weren't you here to answer for yourself?" he said. "Do you know what they are saying, Mark?"

"I wish I didn't," said Mark almost with a sob. "Do you know where I was, Lyman? I'd gone up into the attic to fill some more cans of paint for Otis, for I'd promised to have them ready, and I heard the whole thing. He said that he'd send me to prison. Do you suppose I'll go and be disgraced forever? I'll hide in the woods a year before that shall happen."

"But you could have explained."

"I couldn't. I saw the whole thing through that hole by the stovepipe. I don't know how that dollar got there any more than you do, and do you think I'm going to lie in jail, till court time comes, and wait for them to find out? I'll get away, to New London, maybe, and ship for somewhere till it gets straightened. I'm not sure that the Elder didn't put it there himself. He hates me enough. Now, Lyman, I'm going, and you must be still and bar the door after me. I don't know how to, but I must. It's easier for mother than it would be to have me in jail. I've been hiding behind the pile of skins in the corner all day, with the rats for company, and the old cat. I'll come back, for it'll come out somehow. It must."

"But, Mark—," began Lyman. He felt as if in a dream. "They'll say you ran away for fear."

"Let them," said Mark. "It's better than jail; and, Lyman, I leave it to you. You've got to find out."

"And what if I can't?"

"Then I'll never come back," said Mark with a catch in his breath, "never."

He crept toward the door and unbarred it. Neither spoke, and in a moment Mark had slipped into the darkness, and Lyman dropped the bar and lay down again, half dazed and wholly miserable. What could he do? What should he do? And this was still the question that went through his dreams and was with him as morning dawned.

Madison, Wis.

(*To be continued.*)

THE PRESENT STATUS OF THE TEMPERANCE CAUSE.

BY H. A. DELANO.

First, no matter what the statistics and reports say, no matter of defeats and retrograde movements, we are sure of one thing, namely, the cause is strong. But that word *strong!*

Granted once, as politicians and many would-be savans tell us, that it is a *moral* question; then, we claim, the cause is just as strong as the cause of morality, of righteousness, and truth is strong.

In a republic like this where every Christian voter has opportunity to make and enforce law, where the three or four millions of Christian voters must of necessity decide by their "balance of power" the nation's liberties and laws, things will, at any time, be about as the highest morality shall elect.

If Oriental and pagan teachers have been shocked by the lawlessness, the immorality, and crimes of a great city like Chicago, they have seen a fair measurement of the present status of the conscience of the Christian municipality. This is either a fair truth and one that deserves to be told, or, otherwise, we have not the moral strength, numbers and character generally supposed. It will not do longer to say that these things are the result of indifference, apathy of conscience, or the expediency of wise legislation.

They are the result of *license.* They are the result of a majority which, up to date, is inclusive of the highest ideal or conscience we have attained. They are the result of a conscience whose high water-mark stops at party loyalty, at selfishness, cowardice or indifference. If figures and facts, trials and tears, vouchers and votes teach anything, they teach just this.

The temperance cause is as strong then, as what? As strong as our churches, our pulpits, our Sunday-schools, and our conferences; as strong as our ethical and economic teaching, as strong as our political ideals, and Christian (?) statesmanship; as strong as the political party we train with, in fine, as strong as the sentiment which crystallizes, concretes, and to coin a word—*dynamites* itself, in the ballot box of a Christian republic.

Politically: It is no great cause of discouragement that the temperance cause is politically weak. Bear in mind the fact that the cause of finance, the cause of sound currency, the cause of industry, yea, the weal of this entire nation—all suffers at the hands of a hireling senate. The politician is not only boss in our large cities, but he is boss of the whole country. Even the president becomes a figure-head, and sits impatient of delay and dally which jeopardize the financial and industrial interests of the entire country. Everything in this nation is politically weak as long as party is more than patriotism.

And yet, in Kansas, Iowa, in the Dakotas, in Georgia, Missouri, Maine and Vermont, the temperance cause is, politically, stronger than almost any other public interest which is left to the functions of the state. In Iowa and Kansas it is strong enough, at last, to intimidate the politician, and to dismember the party that trifles with it.

Socially: The drink problem socially is the man problem. The man or the race problem with all its questions of heredity, appetite, customs and manners is forever associated with the drink problem. If anybody knows the highest average line of manhood, self-restraint, purity and conscience in American society, then, at that line, he will find the utmost achievements of the temperance cause, socially.

While it is true that the masses drink, that even the "classes," as men go, in clubs, at parties and in the parlor drink, yet among the best, the noblest, the highest class of citizenship, or among artisans, railroad men, educators, clergymen, and the foremost ranks of business men, it is more and more a disreputable and despised practice.

In general, we must go back to the original proposition. For years and years the temperance cause has been, sentimentally, very strong. Sentiment at last ripened to a righteous indignation, and the few stalwart and hopeful, leaped to the final battle line of this whole question—*prohibition absolute.*

They saw, as good men see to-day, that the only thing to do with a saloon is to kill it. Back of this idea is a deepening conviction and a growing determination upon the part of hundreds and hundreds of thousands—men and women.

Who is sufficient for these things? None, but God. If it is His will to smile upon the church and society which license, guard and befriend a traffic as murderous and infernal as hell; if He is complacent and serene in view of the misery, ruin and death, wrought by this cruel trade, pleased to accept the sort of manhood and womanhood it creates, then it will tarry, vex and enslave, blight and destroy, as hitherto and always it has done. Otherwise, thank God, we are entered upon the beginning of the end.

The cause is as strong as God. It is the cause of humanity, the cause of religion, of ethics, of labor, of home, of economy, of the republic. More prayers, more tears, more literature, more men and women, and more votes are enlisted for it to-day than ever before.

Evanston, Ill.

THE ETHICS AND ESTHETICS OF DRESS.

III.

BY HELEN GILBERT ECOB.

The nineteenth century has witnessed the birth of a new order of woman. She is the first fruit of the higher education and the varied experiences and the larger responsibilities which, in the progress of civilization, are accorded to her. The general condition of woman in mediæval and modern society has been one of dependence. Her chief ambition has been social success through the avenue of personal attraction. Her education has been ornamental, her dress has appealed to the senses. Most women would choose a pretty face and attractive manner as the best gifts of heaven because they secure admiration, and admiration develops into love.

The emphasis, apotheosis, of woman's physical attractions has wrought endless mischief. It puts marriage on the plane of sensualism; it robs the home of intelligence and dignity; it leads to vanity and love of display. Time, money, even honor are sacrificed to this all-absorbing love of dress. So perverted have been our ideals that parents who would be quite unwilling to meet the expenses of a higher education for their daughters cheerfully lavish upon them lace and jewels and costly gowns.

The double standard in ethics, which society has reared for mankind and womankind, is clearly defined in relation to vanity. If a man has an absorbing passion for dress he is called a dude. If he seeks to attract attention by showy attire he is an object of scorn. A woman, on the contrary, may take secret satisfaction in the furtive glances cast at her as she passes through the street or enters the drawing-room. The gown and jewels which she wears at a reception are reported in the daily papers, and the fair wearer feels only a sense of pride in the honorable mention. What should we think of the manhood of a nation whose evening dress was described after this manner: "Mr. George S. wore a coat of rainbow-colored *peau de soie*, with trousers of rose-colored velvet. Beautiful white point lace was festooned about the neck, which was cut square in front. The gentleman's hair was heaped high on the head, and through every fold, wound in and out endless rows of brilliants ran. A band of superb diamonds encircled his throat, and he carried a fan of ostrich tips." What should we think of the manhood of a nation which supported numberless magazines devoted to the details of fashionable dress? What of columns in the papers bearing the significant headlines: "Masculine Foibles," "Follies of the Braves," "Lovely Man's Garb," etc. Shall we never learn that there is no sex in vanity?

The trade-world has taken advantage of woman's vanity and displays her wares as a bait to allure the willing victim. When a single dressmaking establishment in Paris derives a revenue of $6,000,000 mostly from American shoppers, female extravagance becomes worthy the consideration of the political economist. These follies do not really help the industrial world, they only create an artificial basis of trade. In monarchical countries, when the royal family goes into mourning the trade-world is in despair. Industries which supply only superficial wants never give true prosperity.

The lust of dress and the social parade which usually accompanies it, eats into the strength of our commonwealth. Young men are deterred from marriage because their salary is insufficient for the maintenance of family life. Husbands and fathers grow gray in the effort to provide for an extravagant family. The defaulter is goaded to crime by the desperate struggle to keep up the burden of fast living. Every class of women is involved in this hunger and thirst for dress. The fashion is set by that irresponsible wealthy class with which every civilized community is afflicted and from them the contagion spreads like wild-fire through the rank and file of the nation. All this elaboration, intricacy and expense in dress not only emphasize that which is trivial and valueless, but add immeasurably to the burden of life's perplexities.

The moral effect of this slavery and the responsibility of enlightened and intelligent women has never been more strongly set forth than by that champion of applied Christianity, Rev. Jenkin Lloyd Jones, of Chicago:

"The second curse of woman's pride is the lust of beautiful dress, the charm of luxury which money alone brings. How this woos their feet into wayward ways, blinds their eyes to the true realities and throws the soul off its guard until too late to recover the lost ground! Here, again, 'let her who is without sin cast the first stone.' If you, the favored, the enlightened and the beloved, choke down so many noble aspirations, spend so much precious time and so many dollars, wanting which great things pine and die at your very feet, for your jewels, your laces, your cumbersome, costly and oftentimes outrageously inconvenient and indelicate costumes, how much courage have you to throw the stone at the shop girl who ignorantly puts herself in the way of temptation or treachery for the same ends? It was you who fired the ambition of the servant girl to make herself as nearly like you as possible. Some anthropologists have declared that democracy is impossible where the wearing of diamonds and costly jewels is in vogue. Some day we shall realize that not only democracy but virtue dies in the presence of such barbaric survivals. Simplicity and modesty are twin sisters. Chastity and economy live in the same house. If these weaker sisters are to be freed from the thrall of fashion, whose ways ever have a tendency toward death and degradation, you, the stronger and more favored sisters, must face the thrall."

The jeweler's shop and the milliner's showcase are to women what the gin-shop is to men. Both debauch the soul. "The jeweler's shop and the milliner's showcase make trade"? So does the gin-shop make trade. "Diamonds and pearls and precious stones are ours!" Not till the submerged tenth get out of the filth and darkness. Not while hunger and nakedness are in the land.

So long as American women remain in bondage to French fashion-mongers their dress will be fickle, extravagant and sensual, for these fashions are set by women of equivocal character who have no moral purpose in life, and whose empire in maintained through the art of *toilette.*

How will the new order of woman bear herself toward the subject of dress? Enlightened by true education she will cast off allegiance to absurd and senseless fashions; kindled by the consciousness of Christian sisterhood with her fellow women, she will clothe herself in a manner which will not excite envy or intimidate the humble; sustained by the principles of a self-respecting individualism she will scorn to attract attention by appeals to physical beauty. Her dress will show forth all the graces of true womanhood, simplicity, truthfulness, self-sacrifice, self-respect, love for her fellow-beings and reverence for the Creator.

Art and ethics are very closely allied. Hence it comes about that in redeeming dress from moral degeneracy we are led toward the standards which are truly beautiful. We might, in a humble way compare this reaction against the inanities of modern dress to the influence of the early Renaissance on the art of the middle ages. Science and philosophy were in bondage to ecclesiastical authority. Art was unnatural and unhuman. With the Renaissance came the emancipation of the intellect; the courage born of knowledge; reverence for the human body; patient and loving study of nature. To-day art is calling women away from methods which are artificial and points to those which have been and must be eternally beautiful. Already we see the day coming when there will be a demand for trained and educated mantua-makers.

To be equipped for this profession would require

thorough instruction in anatomy; in art as it relates to texture, form, color and drapery; together with a thorough acquaintance with historic dress of early and classic periods. Already there is a demand for teachers in scientific dressmaking. As an example we might instance the New York Teachers' College. In the school connected with the college is a department for dressmaking. It was observed that the conduct of this class was a direct violation of the principles taught in every other department. The college teaches hygiene, the dressmaking class contradicted every law of hygiene. The college teaches art, the dressmaking class contradicted every law of art. The faculty is now endeavoring to equip this department so that it will not stultify the general work of the college.

While holding that the art instinct, in whatever material it seeks expression, may be trained and educated, we would yet emphasize the fact the sources from which it springs are in the heart; the laws which govern its development are established in nature. The artist does not make laws concerning dress, he simply studies nature and applies the teaching. The great value of art-study is that it makes us appreciate nature. The guiding principle in this study is that refined feeling which results from sympathy with nature and reverence for the Creator.

When we analyze the principles which are recognized as essential in artistic dress we find that they are simple, universal and democratic. Take for example the study of color which is the most important element; the development of refined taste in color began when nature's schemes were made a study Nature's great object lessons are open alike to poet and kitchen scullion. Take the structure of dress, and here we are held rigidly by the law of necessity; the form of dress is regulated by the needs of the body just as the telescope is adapted to the mechanism of the eye. Every one who has watched the unconscious grace of a little child may see that the spinal column should not be transformed into a species of ramrod, or the supple body into a hard wooden machine. Follow the law of simplicity, that great canon of art; no one then truly cultured at heart can clothe herself in an ostentatious or elaborate manner.

Artistic gowns are not for a few *dilettante* ladies who can buy lace by the piece and kid boots to match each gown. It is true of this as of other things, the poor often get what the wealthy fail to attain because their money blocks the way in ministering to display and extravagance. Faculty is born of desire, and those who really wish to break from the bondage of conventional dress find the way.

It is said that Mr. William Gladstone was one day discussing the relation of art and ethics with Mr. W. B. Richmond. The latter was on his way to deliver a lecture to a class of art students in London. As the statesman and the painter parted, Mr. Gladstone said very earnestly: "Tell those art students that they can only express beauty out of a beautiful soul." Herein is the secret of beauty in dress—be true to the Creator and to the highest impulses of your own soul.

Albany, N. Y.

ORIENTAL THOUGHT IN THE WORLD'S PARLIAMENT OF RELIGIONS.

Unnamacary.
Madras India.

'Brahmin': 'The brahmins do not drink but we are becoming civilized kings and drunkards. Thanks to England!'

Buddhism teaches us that we must not kill, steal, commit adultery, use immoral language or drink intoxicating liquors. The aim of Buddhism is to guide all men to the highest plane with deepest sympathy and tenderest humanity.

G. Noguchi
Sotsu. Japan.

Associate with the pure minded; hear the good law; think calmly; act righteously, and lead a life of purity for the complete extinction of suffering. . . . . .

If you want to make Christianity an influence in the East you must send there men of gentleness, lowliness, meekness and tolerance. Buddhism had its missionaries before Christianity was preached. It conquered all Asia and made the Mongolians mild. Its preachers did not go in this grand, fashionable costume of yours, but in the simple garb you see upon this platform. They did not go with a Bible in one hand and a rum bottle in the other, but they went full of love and compassion and sympathy. With these attributes they conquered and they made Asia mild. Slaughter-houses were abolished, public houses were abolished, but they are now on the increase because of the influence of western civilization.

H Dharmapala

Calcutta, India.

The drink traffic around my field of labor is most distressing, dangerous and destructive to body, mind and soul. No one in Christian lands from which the drink emanates, can imagine the great destruction of the people in pagan lands. Will *not* Christians and other good people use their efforts to put down the monstrous evil? Will they not protect these people whose government is destroyed by Christian nations?

Rev Paulus Moore, M.D.

Rector of Trinity Church.

Monrovia, Republic of Liberia.

The Greek church looks upon the drinking of alcoholic liquors as very bad. Apostles and councils of the church oppose it, and the church teaches total abstinence. Europeans have introduced the drink habit, and it is growing upon the members of the Greek church, to its great sorrow.

Archimandrite Christophore

Gibara of Greek Church.

Damascus.

I read in the Western books and papers all sorts of treatises regarding human rights and right of state, and also I see innumerable works in which profound ethical reason, based on the altruistic sentiment, is earnestly argued to promote human happiness. Again, I observe numerous churches of Christianity and their members, together with the rest of the nation who are sincerely toiling toward the advancement of human good. While I admire this placing of so much importance on these topics I do not understand why the Christian lands have ignored the rights of the 40,000,000 souls of Japan for forty years since the stipulation of the treaty.

You send your missionaries to Japan, and they advise us to be moral and believe Christianity. We like to be moral. We know that Christianity is good, and we are very thankful for this kindness. But, at the same time, our people are very much perplexed and somewhat in doubt about their advise. For when we think some years ago a Japanese was not allowed to enter a university on the Pacific coast of America because of his being of different race; when a few months ago the school board in San Francisco enacted a regulation that no Japanese should be allowed to enter the public school there; when our business men in San Francisco were compelled by some union not to employ the Japanese assistants as laborers, but the Americans; when we see some Western people in Japan who erect before the entrance of their houses a special post upon which is the notice "No Japanese is allowed to enter here," just like a board upon which is written "No dogs allowed"; when we are in such a situation, notwithstanding the kindness of the Western nations from one point of view who sent their missionaries to us, that we unintelligent heathens are embarrassed and hesitate to swallow the sweet and warm liquid of the heaven of Christianity, will not be unreasonable. If such are the Christian ethics, well, we are perfectly satisfied to be heathen.

Our people well know what abstract truth is in Christianity, and we, or at least I, do not care for the names if I speak from the point of teaching. Whether Buddhism is called Christianity or Christianity is called Buddhism; whether we are called Confucianists or Shintooists, we are not particular, but we are very particular about the truth taught and its persistent application. Consistency of doctrine and conduct is the point on which we put the greatest importance.

You, citizens of this glorious, free United States, who, when the right time came, struck for "Liberty or Death"; you who enjoy the fruition of liberty through your struggle for it; you, I say, may understand somewhat our position. And as you asked for justice from your mother country, we, too, ask justice from these foreign powers.

To the promoters of this parliament and the ladies and gentlemen of the world who are assembled here, I pronounce that your aim is the realization of the religious union, not nominally, but practically. We, the forty million souls of Japan, standing firmly and persistently upon the basis of international justice, we await still further manifestations as to the morality of Christianity.

Kinga Ruge M. Hirai
Myoshuji. Kaoto Japan

There is an important relationship which Africa sustains to this particular gathering. Nearly 1,900 years ago, at the great dawn of Christian morning, we saw benighted Africa opening her doors to the infant Savior, Jesus Christ.

The very atmosphere here is pregnant with an indefinable, inexpressible something—something too solemn for human utterance—something I dare not attempt to express. Previous to this gathering the greatest enmity existed among the world's religions. To-night—I dare not speak as one seeing visions or dreaming dreams—but this night it seems that the world's religions, instead of striking one against another, have come together in amicable deliberation and have created a lasting and congenial spirit among themselves. May the coming together of these wise men result in the full realization of the general parliament of God, the brotherhood of man.

Momolu Massaquoi

A Prince of Africa.

All true worship is twofold in its direction; it is Godward, and it is manward. The honor and love of God are sure to lead to the honor and love of man. Tenderness and sternness, rebuke and forgiveness mingle into a strange dignity. Meekness, penitence, gentleness, forgiveness, affectionateness, lofty indignation, weeping, compassion are attitudes of the love of man. The devotee is not only kind to man, but kind and compassionate also to all living things. The beatitudes of the Sermon on the Mount, the sweet humanities of Buddha, thus become realities of the true instinct of worship. Oneness with God and man, therefore, in perfect love, is the ideal of eastern worship. Communion with God is impossible so long as the flesh and its lusts are not subdued. Hence, renunciation has always been recognized as a law of spiritual progress in Asia. It is not mere temperance, not mere morality, but absolute holiness. The passion for holiness conquers the passion for self-indulgence, and leads to much voluntary suffering. Poverty, homelessness, simplicity have characterized the East. The Brahmins do not charge a fee for teaching sacred knowledge; the missionaries of the Brahmo-Somaj never take a salary.

This great law of self-effacement, poverty, suffering, death, is symbolized in the mystic cross so dear to you and dear to me. Christians, shall you ever repudiate Calvary? Oneness of will and character is the sublimest and most difficult unity with God. And that lesson of unity Asia has repeatedly taught.

P. C. Parbooandin, India

A NEW WORK IN THE CHICAGO SLUMS.

DEAR UNION SIGNAL:—The heathen at our own doors are more and more engrossing the attention of philanthropists and political economists. The first class named are touched with the pitiable condition incident to the environment of these unfortunates, while the second class see in them a menace to our property and cherished institutions. Although Dr. J. H. Kellogg is well known to be interested in philanthropic enterprise, it may be new to many of your readers that he, in connection with other members of the Battle Creek Sanitarium Company, has entered upon a grand scheme of practical Christian benevolence in Chicago. The Pacific Garden Mission, which was so successfully established by the late Col. George R. Clarke and wife, and which is still ably carried on by Mrs. Clarke, is located in a hall at No. 100 Van Buren street, and adjoining this may be found the Sanitarium Medical Mission work, which includes a free dispensary, free baths and free laundry appliances. It is also the headquarters of five or six sanitarium trained nurses and helpers who do district visiting among the poor, sick people who are unable to come to the dispensary, or who do not know about it. These nurses go

about fearlessly and unmolested in quarters where it would be all a respectably dressed man's life would be worth to venture, even in daylight.

One of the sanitarium physicians can be consulted at the dispensary at certain hours every day, while Dr. Kellogg spends every Sunday there in giving personal ministration to poor suffering creatures who are sick, body and soul. This is no slight tax on a man already burdened with professional cares and arduous literary labors, and yet he considers it one of his privileges to thus help his brother men who are down and certainly in need of help.

Despite all that is being done by this and other home missionary enterprises, he says: "If the facilities were ten times as large and the workers ten times as many, there would still be more work than all could do. We are appalled when we think what was the condition of these poor creatures before our workers came to their relief, and how unhappy must be the great multitude of sufferers in Chicago whom we cannot reach, and how sad is the state of the unwashed, unkempt, unfed, sick, suffering, neglected, despairing millions in the great cities of the world."

Surgical cases, burns and various accidents, receive the most kind and skillful attention at the dispensary, while baths, electricity, massage and other forms of treatment are also prescribed and given there. The visiting nurses do not confine their labors to the immediate necessities of the sick whom they seek out, but they try the influence of the gospel of cleanliness upon the wretched tenement apartments, not hesitating to scrub and set things to rights with their own hands. They also give instruction in cookery and the laws of hygiene, and when they can, they find employment for the unemployed who are able to work. It is in a word, practical Christianity in one phase, and that is the only kind of Christianity worthy of the name. HELEN L. MANNING.

Battle Creek, Mich.

THE IMPENDING CRISIS.

DEAR UNION SIGNAL:—In reviewing the political field in Iowa the past month I am struck with the overwhelming evidence that the leaders of the National Republican party have united and agreed to repeal prohibition in Iowa. Dear readers, look here. Some pointers: 1. Ohio had a prohibitory law. The rum-ridden counties cried out for "relegation," "regulation," and "local option." The Republican party repealed prohibition and gave the state of Ohio the present infamous license, $200-Dow-tax-law, by which the saloons of Ohio have increased fourfold. And the whole Buckeye state will soon be wide open to free whisky.

2. New Jersey has been duped by the old party leaders into *local option*, and now they are forcing wide open, state wide, free whisky upon the prohibition counties of New Jersey.

3. The same program under Republican rule the past ten years has overturned prohibition in every Republican state except Iowa and Vermont, (Maine and Kansas and Dakota having Constitutional prohibition).

4. The Iowa Republican convention of Aug. 16, and the state press give abundant evidence that they propose to carry out the same deal to secure the whisky vote, boodle, and offices, that prevailed in other states.

For proof: The Whisky Republican papers of St. Louis, Chicago, New York, etc., congratulate the state of Iowa that "the grand old party is soon to be relieved of the incubus"—of a great moral principle. And the *Register* slyly winks the other eye, and yells "boodle," "$3,500 Alliance," etc., *ad nauseam*.

For proof: The liquor organs are shouting happy over the Republican plank 13.

For proof: The Republican and Democratic parties for license and revenue are making up *fusion tickets* all over the country, anything to beat prohibition.

For proof: The "grand old party" has not a word for prohibition in scores of states. In Virginia they have not even set up a ticket. They have been absorbed by the rum Democracy. The same absorption is going on in Iowa. But *some of us don't absorb*. A good friend says "one party or the other is sure to be in power." Not at all. The next legislature may (doubtless will) be so divided up between five parties that no one party can carry a partisan issue.

For proof: The Prohibitionists in six years have grown from nothing in Ohio, to poll 30,000 votes. They will poll 50,000 this fall because of the treasonable action of the Republicans toward prohibition which has repeatedly defeated their own ticket, while the Third Party grows like an oak tree. We are not raising pumpkins.

5. We are told that a third party vote "will elect the Democrats." Well. How much more complete could it be? Is not the whole administration Democratic? House, Senate and President? How can it be any more so? And suppose a few more Democrats are elected. There is not much difference between the platforms, policies or principles. Neither one advocates prohibition. Both conspire to destroy it. The above facts and figures go to prove it. They will soon seek to destroy the Prohibitory laws of Maine, Vermont, Kansas and the Dakotas. The national bosses have given the orders, and the *State Register* is obedient. It will not be four years until the same papers will be clamoring for state wide license and free whisky, as the same party organs are doing in a score of states that once rolled up big Republican majorities. Under the license policy of the Republican leaders, God and good men have deserted the once grand old party until in twenty states their big majority is gone, in several states they are in a minority, and in others they have no state ticket nor organization. Rum is fast wrecking the party.

It will soon reduce Iowa to the beastly drunken level of Ohio, get a Dow law in here, fill Des Moines with beer gardens and breweries and fill the Senate with Democrats. But meanwhile the Prohibition party will roll up its tens of thousands year after year as Ohio has done, and the old party will be buried forever, and its epitaph: "DIED OF DELIRIUM TREMENS." B. S. TAYLOR.

Des Moines, Ia.

A SOLDIERS' W. C. T. U.

DEAR UNION SIGNAL:—A very pleasant incident of the recent Kansas state convention was a visit to Fort Riley, the United States military station, said to be situated at the exact geographical center of our country (if we do not include Alaska). We were very courteously received by the officers, and Chaplain Lowell had prepared a lunch for the entire delegation, of which the lack of time prevented our partaking. We were entertained by special drills from artillery and cavalry corps and by the band.

But what pleased us more than anything else was meeting the members of the W. C. T. U. of Fort Riley, a union composed of a hundred soldiers, not a woman being a member. They are heartily in earnest. They sent three delegates to the convention, who made an excellent report. In the evening two of them took part in our exercises, delighting us with their recitations.

Mrs. Woodbridge, Mrs. Smith and myself visited the "canteen" stores, and were told by the steward that their sales for liquor average $3,500 a month. He told us, also, that there were about eight hundred soldiers there. We found that as about one hundred of these were "W. C. T. U. boys," it left only seven hundred who contributed so largely each month to the liquor sales. How can our government be a partner of such a system? Our convention was a remarkably pleasant one in every respect.

S. F. GRUBB.

Lawrence, Kas.

THE ANCIENT COPTIC CHURCH USED UNFERMENTED WINE.

DEAR UNION SIGNAL:—I find the following in the *Prohibition Advocate*. As it strengthens our principles on communion wine, and confirms other testimony, I send it on for publication in your columns. The statement, as follows, is valuable testimony:

"In reading 'Historical Scenes from the Old Jesuit Missions,' I came across an account of the use of unfermented wine—wine from raisins—in the Sacrament, by the monks of the Monastery of Saint Anthony, in the Desert of Saint Anthony, or of Lower Thebes, near Mount Sinai and the Sinai Desert. The late Right Rev. Wm. Ingraham Kip, D. D., L. L. D., Bishop of the Episcopal Church, is the compiler of this historical book. It was published in 1875 by Anson D. F. Randolph & Company, of New York, and the book is dedicated to Leonard Kip, of Albany, N. Y., brother of the Bishop. The account is contained in the twelfth chapter, entitled, 'Monasteries in the Thebaid Desert, 1716.' It consists of a letter from Father Sicord, missionary in Egypt to Flenrion, giving an account of the visit he made, in the year 1716, to the Coptic monasteries of St. Paul and St. Peter and St. Anthony in company with Joseph Assemanni, the librarian of the Vatican library. Assemanni's special object in visiting these Coptic monasteries was to procure ancient manuscripts for the Vatican library. The account states that these monks had excellent wine in their stores made from grapes raised in the monastery grounds, which wine they drank sparingly. Therefore it is clear that it was not for the lack of such wine that the Cops used the unfermented raisin wine. The account is as follows:

"We arrived there before sunset; and Father Synnodius, who had been half converted in our interview with him, gave us a warmer welcome than we had received at our first arrival at his monastery. We proposed to him to conduct us the next day to the Cave of Saint Anthony, that we might say Mass there, which he very willingly agreed to do. After overcoming difficulties and making wide circuits, we at last reached the cave, where this glorious Father of the anchorites presented to God the continual sacrifice of his life, and where we hoped to be able to offer the holy sacrifice of our altars. We arranged ourselves in this solitary place, which inspires devotion, to commend the Holy Mass, when Father Synnodius presented me with the wine he had brought. The color and smell at once attracted my attention, and I asked him 'what kind of wine it was.' 'It is,' he answered me, 'the wine of Abreke.' 'What is this wine which you offer me?' I said. 'It is not the kind of wine required for the sacrifice of the Holy Mass.' In fact, this pretended wine is nothing but an extract which our Coptic fathers derive from the dried raisins which they import from Greece, and which they soak in water to draw out this wine which they call Abreke, which translated from the Arabic means benediction. It is sweeter than any other kind of wine, and we had no other to use at the altar. I contented myself, therefore, with saying to him 'that this wine could not form the material for the Sacrament.' We offered up our prayers in this place of devotion, and then descended from the mountain, like Abraham, without having consummated the sacrifice which we had hoped to offer to the Lord." X.

En route.

BY MATILDA B. CARSE.

Finally, my brethren, be strong in the Lord and in the power of his might. Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked.—Eph. 6: 10, 16.

One of the noted visitors at the Temple this week was Mrs. Mary Grant Cramer, of East Orange, N. J., the youngest sister of General U. S. Grant, a woman well worthy to be the sister of such a hero. When a resident at the Danish Court (her husband being resident minister to Denmark at the time), she was so appalled at the drinking customs of the country that she signed a pledge of total abstinence. To carry out such a pledge at a foreign court required heroic courage. Mrs. Cramer, however, is possessed of faith, courage and piety of a high order which, if necessary, would enable her to go to the stake unflinchingly. She is quite an artist and studied painting for many years abroad. She especially excels in china painting, a specimen of which meets my eye as I write. In line with my desk here in my study at home, is a little easel on which rests a plate, on the rim, painted in beautiful illuminated text, are the words, "*Let your hands be strong that the temple be built.*" This precious souvenir I have kept constantly before me in my study for the last five years. When faint and weary it has upheld and strengthened me. It is like a flash light from God, penetrating and dispelling every cloud.

In 1888 Mrs. Cramer attended the first Woman's Council which was held at Washington, D. C. I met her there for the first time. She came laden with gifts. It was just the year after I had made public the plan of our contemplated Temple; she had read all about it. Her faith grasped it as a thing that was to be. In her home, a thousand miles from mine, without communicating with me, she painted the plate above described. When she presented it to me at Washington, she said: "I know you will often get discouraged before your great work is completed. I want you to keep this always before you to strengthen your faith." At the same time she presented me with two beautifully painted tiles, one was to be sold for the benefit of the Temple (which has been done). The other is a unique and beautifully painted monogram containing the mystic letters so dear to all white-ribboners—W. C. T. U. This she told me she painted for the Assembly Hall of the Temple, and desired to have it set in the wall. Now after five years have elapsed this woman of faith is going to see her beautiful monogram placed in Willard Hall. It is to be over the door opening into the vault room in which is to be stored, beside the state books of record, in which will be placed the names of all individuals who have given a dollar or more to the Temple, everything pertaining to temperance that has been published the last quarter of this century. Mrs. Cramer was delighted with the building. The beauty of Willard Hall she said far surpassed her expectations.

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Our faithful little friend, Ethel Stout, of Melbourne, Fla., editor of the *Midget*, has again been heard from; she sends $25, which completes the payment on the Jennie Casseday tablet. The *Midget* is a capital child's paper, and costs only ten cents a year. Every child in the land should subscribe for it. It grows better and better. One-tenth of the subscriptions from the *Midget* go to the Temple. In recognition of little Ethel's faithful services, her name is to be put on a tablet in Willard Hall. This is a deserved, as well as a rare honor. When before in the history of the world has the name of a little girl eleven years old been graven on marble in recognition of services done for her Master? Noble Jane Weeden's name also goes on a tablet in honor of services rendered the Temple, in raising for it a fund of about two thousand dollars. These are the only two names that go on the panels of Willard Hall without the sum of one hundred dollars being first paid.

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The following unions have pledged $100; the amounts noted below have lately been received from them on their pledges: Alameda, Cal., $5, making $21.35 this union has paid; the Scandinavian W. C. T. U., Chicago, Ill., $15, making $75 paid; $5.46 from Humboldt Park union, Chicago; Princeton, Ill., union sends $15, making $25 paid; Joliet, Ill., $25. making $50 paid; Rockford, Ill., sends $14, making $44 cash. This money has been raised through the earnest efforts of the Temple superintendent, Mrs. Luella Neff. Apologizing for the long time it has taken this large and influential union to secure so much, Mrs. Neff says: "Our women are in earnest about raising their pledge, but it is hard for them to give money just now. As a union we love and admire our Temple, and want to help make it ours." Six dollars come from Garden City, Kas., union; from Minneapolis, Minn., Coffee House W. C. T. U. employés, $5. Our good friend, Mrs. Van Meter, Ellendale, N. Dak., who has raised so many Baby Bands, has been made superintendent of Temple work in her union, and sends $7; we feel sure she will not be long in completing the union's pledge; Hannibal, Mo., union sends $5; the Carendeld W. C. T. U., St. Louis, Mo., sends $10; the Tilton, N. H., union sends $10; the Central W. C. T. U., Sioux City, Ia., sends $10.

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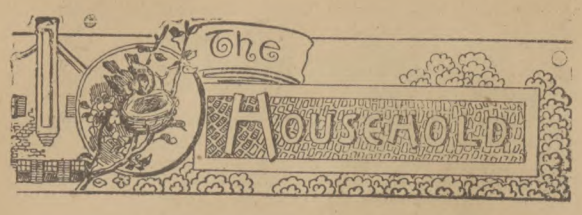
The Illinois tablet in the Willard corridor in the Temple bears the names in the following order of unions which have paid $100 or more toward its erection: Chicago Central, Shabbona, Moline, Decatur, Chenoa, Marengo, Elgin, Aurora, Pittsfield, Griggsville, Englewood, Irving Park, Chicago, Evanston, Paxton, Grant Park, Chicago, West Peotone, Pana, the Social Temple, Rockport, Grand Crossing, Bloomington, Jacksonville, Macomb, Morriss, Lincoln, Canton, Belvidere, Jordan, Windsor, Lake, Sandwich, Jerseyville, Danville, Mendon, Belvidere Y's, Grand Crossing Y's.



THREE WORDS.

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have faith. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know thou God rules the hosts of heaven,
The inhabitants of earth.

Have love. And not alone for one,
But man as man thy brother call,
And scatter like the circling sun
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, faith and love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—*Selected.*

TWO MOTHERS.

BY J. L. HARBOUR.

This is a literal account of a conversation I could not help hearing between two mothers who sat in the same seat with me on an open electric car one day recently, and I give it because the subject discussed is one that concerns every father and mother of young children. One of the mothers asked:

"Do you allow your children to play with the K—— children?"

"No, I do not," was the decided reply. "Do you?"

"Well, yes," was the reply, given in a tone indicating some irritation. "I can't help it very well."

"I would devise some means of helping it if I were you," replied the other woman, quietly. "You know the character of the K—— children, don't you?"

"Oh, I know that they are bad children."

"Bad? They are simply immoral in the degree of their wickedness. I do not allow my children to associate with them in any way."

And this was the reply of the other woman, the other *mother:*

"Well, I'll tell you just how *I* feel about it, Mrs. H—— I've thought the matter all over, and I've just come to the conclusion that our children are bound to come into contact with all kinds of wickedness sooner or later *anyhow*, no matter how careful we are of them, and we might just as well make up our minds to it. And Mrs. K—— and I are real good friends, and so I just let my children play with her's to save any hard feelings and because I think that they're bound to know what sin is from some source or other before long in spite of anything I can do. Now isn't that true?"

"Admitting that it is true," replied Mrs. H——, "I feel that it is my sacred duty to keep my children pure just as long as possible. My children are gaining in character and in true power to resist evil every day that I keep them pure. Do you not think that if I keep my boy pure until he is fifteen years old that he will be better able to resist temptation than he is now at the age of ten?"

"Well, I suppose so," replied the other woman, weakly, "but I don't see how one is to keep children good and pure up to the age of fifteen."

"It cannot be done by allowing them to choose their own companions and to associate freely with children of acknowledged bad character."

"Well, I suppose not, but I hate to refuse to allow my children to associate with a neighbor's children. I like to be on pleasant terms with everybody."

"So do I, but I am not willing to 'be pleasant' at the expense of my children's morals and manners and of their eternal welfare."

Bravely spoken words! Let every mother say "Amen" to them! Let every mother resolve, as this true mother has resolved, that she will keep her children pure to the very last moment that it is possible to keep them in the purity and sweetness and innocence that God gives to the newborn child.

Your children *will* be better able to resist evil at the age of fifteen than at the age of ten. Every day of purity is a gain of moral strength and courage. It is criminally wrong for a mother to deliberately subject her children to evil because "they will know all about it some day, anyhow." Such mothers bear heavy burdens of sin on their own souls.

The child must know in time what sin is and it is not possible to keep him ignorant of it, but it is possible to keep him innocent. It is possible to keep children sweet and pure and strong in mind and heart and body until they can say out of their own strength of character "Get thee behind me, Satan."

Is it for you or for the corrupt child of your neighbor to teach your children what sin is? Keep your children pure by protective knowledge, imparted by yourself; curiosity disarmed will diminish the power of evil from within and without, knowledge is power even in the nursery.

Dorchester, Mass.

THE COMING WOMAN.—A BIT OF HISTORY.

BY SIDNEY C. KENDALL.

It is interesting to have, from other days and other lands, an expression of opinion as to what is the true and legitimate sphere of woman's work and influence. I have found in an old French magazine a most curious article by one M. Toussenel, dating from among the thirties. It is entitled "The World of Birds." The following is the summary of its translation:

"Birds stand at the head of animal creation in their exalted life and their capacity for higher enjoyments. They display a power of love, a strength of conjugal attachment, and a degree of domesticity not seen in other creatures. The intense energy of their sentimental nature is expressed in the thrilling sweetness of their songs. They lead an ardent, passionate, ecstatic existence.

"One striking feature in their social order is that the female is supreme. They acknowledge the supremacy of the sex which attracts over the sex which is attracted. In the world of beasts, where brute force governs, the male is supreme; but among birds where sentiment prevails, homage is paid to the femaie."

Our writer infers from this fact that: "The happiness of individuals and the rank of species are the direct proportion of female authority." He claims that as human society develops from the condition in which brute force rules to the condition in which the higher sentiments prevail over the coarser passions, it will leave the order of beasts where the male predominates by his strength, and will model itself upon the order of birds, where the female reigns by her gentleness. "Woman is smaller than man, but more perfect, hence more beautiful. Woman is more human, man more animal. Man finds his ideal, not only for the individual but for the race in woman. The personification of the state is always a female."

Just so: Even a republic must have its Columbia. Liberty is a female. The three Christian graces are females. Everything above the level of brute strength and animal passion is invariably personified as a female. The instinctive and universal tendency to look for excellence and perfection in woman rather than in man is seen in the worship of the Virgin Mary.

"God has delivered the world into the hands of races of the Germanic stock who have made it a duty to honor woman. The most powerful of these nations is England (183-) where the sceptre is in the hand of a woman and whose most illustrious monarchs are named Elizabeth, Anne, Victoria. The Russian Empire which is next in power to the British, is an empire of mixed blood, but whose greatest sovereigns are Elizabeth and Catharine. If the fortunes of France are inferior to those of England and Russia, it is the fault of the Salic law, by which no woman is allowed to reign. France would rise to her destiny by giving woman large share in public affairs, for in no country are the women so superior to the men as in France."

"The Iroquois and the Yankee (*sic*) are at the extreme steps of the social ladder in America. Why is this? Because by the one, woman is honored and by the other she is despised."

Here is a sentence which displays our author's own style: "Noble children of the land of France, sons of the land of Love and Glory, let us hasten to return to the suggestions of our Germanic nature which tell us that in woman all wisdom lies.

"History and the birds teach us that God has refused durability to every institution in which woman, the pivot of attraction, does not occupy the first place."

An article which recently appeared in the English *Leisure Hour* strikingly shows the superiority of the French women over the French men. Well would it be for that country if the women governed.

Those who think dubiously of female suffrage and who fear that woman's gentleness may be ruffled and her sweetness tainted in the squabbles of the caucus and the hustings will find some consolation in our author's crowning proposal, which is as follows:

"The Legislature shall consist of an Upper and a Lower House, the first consisting entirely of women, the latter entirely of men.

"The Lower House shall propose only, the Upper House shall dispose of all laws. Thus there shall be no legislation affecting society as a whole that shall not have the consent of women as well as of men. The members of the Upper House shall receive their appointments from national associations of women."

Like a chivalrous gentleman of the "land of love and glory," he would allow the ladies the last word. And, moreover, he would preserve their delicacy from rough contact with the coarser elements of politics by making their election a matter which concerned women only. I will close with another sample, as nearly as it can be expressed in English:

"The institution of a female legislative assembly is the death-wound of brutal force, the funeral of the sabre and leather breeches, the sentence of imposture, corruption and venality, the end of corporal and mental prostitution, the dawn of harmony, the era of clemency, justice and charity."

Waukena, Cal.

WORDS TO THE WISE.—ACCORDING TO LAW.

BY ABBY MORTON DIAZ.

In the last Words it was shown that in any kind of organized life, from the humblest plant up to a nation, the good of the whole absolutely depends on the good of the individual members. Just so far as this separate good is secured, just so far can each individual member serve the interests of the whole, and no farther; and on the other hand it is this return service which enables the whole to serve the interests of each. Such is the law of life, and as all life is from the Divine, we may call this the law of God —with penalty attached.

Applying this law to human affairs we were to first settle what is meant by "the good" of an individual and "the good" of a nation. It is safe to say that every created thing should be good for what it is made to be good for. In other words the creature should serve the purposes of its creation. Thus it is for the good of a bird that it be able to fly; for the good of a grasshopper that it be able to hop; for the good of a plant that it be able to grow and produce. It will help the illustration if we imagine in these cases an inability to use the special faculties. As if birds could but slightly move their wings, or a grasshopper's joints had but a feeble springiness, or a plant failed in its fruitage; and let us note here that only as the plant life quickens each entwined leaf are the leaves enabled to assimilate nourishment for the plant.

Coming to the higher creation, humanity, we may say that "the good" of human beings means that they be so quickened that their powers for good be fully developed. The more complete the development the more valuable the individual to himself, and also to the nation. A nation is composed of individuals. It is therefore for its interest to bring out the valuable faculties of each, realizing that it is a high *human* valuation which ennobles a country and gives it place among the nations of the earth. "My country, 'tis of thee," "Of thee I sing," "Thy name I love." What is it that we love, and that we exalt in song? And as to that matter, what constitutes a country? Of the Indians once in possession here it can hardly be said that they had love of country in the usual sense of the term. There were natural resources without limit; fertile soil, mineral wealth, mighty rivers, navigable lakes, mountains, plains and valleys, interminable coast lines, territory stretching across a continent, plenty of inhabitants, but to constitute a country something yet was lacking. This minus quantity was human value. The people were not in a high state of development.

It is plain, then, that "the good" of a nation means something more than territory and all manner of natural resources. To insure its prosperity are needed mind-power in full activity, and solid foundations in the way of character. From this latter we should get truth, justice, honor, integrity, loving kindness, righteousness, energy. Lacking these, a country cannot remain a country any more than a mountain could remain a mountain without the steadfast forces which alone give it solidity. From the first named essential we should get excellence in the arts and literature, progressive thought, research, inventive skill, aptness for discovery, all, indeed, that in a general way may be called applied intelligence, by no means omitting a development of the spiritual nature, sole dependence of all else.

To thus bring out individual possibilities must not only exalt a nation in character, but must serve it in all useful ways, since by applied intelligence its material resources would gain ever increasing value and the unseen forces be made more and more available, no one knows to what extent. And it may be added that justice and righteousness will see that the increased advantages be shared equally by all.

The aim of this present writing is to show that a nation should consider every child born in regard to its possibilities for good, and should establish a system of education—scarcely yet dreamed of—which shall bring out such possibilities, *wherever found*, recognizing them as so much national wealth. And in however high a direction they might unfold special conditions should be furnished for just that unfolding, and this regardless of money cost; for money itself is not wealth and has value only as it may serve to bring out human value.

Belmont, Mass.

FALSE KINDNESS.

The softest little fluff of fur!
The gentlest, most persuasive purr!
Oh, everybody told me that
She was the "*loveliest* little cat!"
So when she on the table sprung,
And lapped the cream with small red tongue,
I only gently put her down,
And said, "No, no!" and tried to frown;
But if I had been truly kind,
I should have made that kitten mind!

Now, large and quick, and strong of will,
She'll spring upon the table still,
And, spite of all my watchful care,
Will snatch the choicest dainties there;
And everybody says, "*Scat! scat!*
She's such a dreadful, *dreadful* cat!"
But I who hear them, know, with shame,
I only am the one to blame,
For in the days when she was young,
And lapped the cream with small red tongue,
Had I to her been truly kind,
I should have made that kitten mind.

—*Marion Douglas in Harper's Young People.*

WHAT AILED COUSIN FRED.

BY LIZZIE YOUNG BUTLER.

"Oh, there's Uncle Benson! there's Uncle Benson!" called 'Riah Lacey to her little city cousin, as she raced down the walk, her curls flying in the wind. "Hurry, May. He's just turned the corner," said 'Riah, halting a moment and looking back to the more quiet May, who had stopped for her hat.

"Uncle Benson's just splendid!" continued 'Riah, with great emphasis, as the two little girls hurried along. "He's the one who has just bought the great big farm, with bushels and bushels of apples and the juiciest pears," smacking her lips, "and grapes and plums, and, and"—unable to find other words, "*everything*. Little bossies and pigs, and oh, May, we're going out there to-morrow.

"There he is, there's Uncle Benson," cried she, as they hopped around the corner and saw his farm wagon drawn up in front of one of the houses. "Good-morning, Uncle Benson. This is Cousin May, and we're going out to your house in the morning," was 'Riah's greeting, as they neared Uncle Benson. A fine face, wearing a most genial expression, lighted up by a pair of twinkling gray eyes, turned toward the little girls as they reached him, panting and warm.

"Good-morning, good-morning," called he, handing each a large, purple plum. "So you're coming out to my house to-morrow? Well, that's right; come along. Me and your Aunt Rachel will be right glad to see you. Just wait a minute, and I'll give you a ride round the square and home. I've some garden stuff for your mother," finished he, pinching their cheeks. Then he picked up a jug from the walk and carried it into the house. When he came out he lifted the two little girls into the wagon, and at 'Riah's request, handed May the reins.

"What have you to sell this morning besides plums, Uncle Benson?" asked 'Riah.

"Apples and pears, garden stuff and new, sweet cider. I'll give you little folks some when you come to see me."

"I don't want any, thank you," said May, and almost at the same moment 'Riah exclaimed:

"Oh, Uncle Benson, you're not selling cider! If you make that on your farm I guess I'd rather stay at home." Then how Uncle Benson laughed; laughed till the tears rolled down his cheeks and lodged in his whiskers.

"Tut, tut, child! what does such a midget as you know about cider? There's no harm in selling it nor drinking it, either. Why, it's nothing in the world but apple-juice, and my cider's made from the best apples, too, from none of your wormy things." Then, after a pause he added in an amused tone: "What should I do if I neither drank nor sold the cider, little woman?"

"Don't make it!" said 'Riah, nodding her head and speaking with earnest emphasis.

"I'd rather get my apple-juice when I stick my teeth into an apple, then I'm *sure* it's new and sweet. That woman who was here not long ago said that the worst kind of drunkards were cider drunkards; and when I heard that I said to myself that I'd never touch a drop of cider; that if any one could get drunk drinking it, it wasn't good for little girls to drink," and then, as she cuddled up close to Uncle Benson's side and patted his rough hand with her little soft palm, she added with a world of entreaty in voice and face:

"I wish you wouldn't sell it, dear Uncle Benson, you might make somebody's father real sorry."

"Well, well, little woman, we'll see, we'll see. You know pretty well how to coax your old uncle, don't you," answered he, squeezing 'Riah's hand, but as she looked up into his face she saw the twinkle in his eyes, and the peculiar curve to his lips, so with a little sigh she folded her hands while a grave look crept over her face.

Just as they turned the corner, 'Riah's face brightened, for coming toward them on the walk was Uncle Benson's youngest son Fred who was a prime favorite with 'Riah. As soon as he came within hailing distance she called out: "Cousin Fred, Cousin Fred! here I am just going home. Go back with us, won't you?"

Cousin Fred looked at 'Riah in a dazed way, bobbed his head a little, then with a sickly smile passed the wagon. 'Riah's lips began to quiver. Cousin Fred, who was always so glad to see her and so jolly, passing her without a word!

"Oh, Uncle Benson, what's the matter with cousin Fred? I never, never saw him do so before. Do go for him, he must be sick. Poor Cousin Fred!"

The sorrowful look in her face was reflected in Uncle Benson's as he looked after his Fred with a sinking heart, yet his voice was firm and earnest as he drew up to the walk and lifting the little girls out, said:

"Yes, Cousin Fred's sick. But I tell you what, little girl, Uncle Benson has decided that the only thing that cider's fit for is to make vinegar, so I shall turn mine that way."

"Oh, thank you, Uncle Benson," cried both little girls, so absorbed in the new turn affairs had taken to well nigh forget Cousin Fred. They skipped away never noticing the weary sigh which escaped Uncle Benson as he turned down the road to overtake Cousin Fred. *Could* that ambling figure be the same that he had left at home in the morning? He could hardly believe his own eyes, so different was the bearing of the boy ahead from the erect, buoyant one who called good-bye to him from the farm gate not more than two hours before.

"*My* boy!" groaned he; then with a catch in his voice and a dimness in his eyes: "I wouldn't have believed it if I hadn't seen it. The argument is a strong one, too convincing to crawl round, if I wanted to, and Uncle Benson makes no more cider for drinking I can tell you."

Rockland, Me.

A LITTLE BLIND GIRL'S LETTERS.

Helen Keller, the deaf, blind and dumb girl for whom so much has been done at the Perkins Institution for the Blind in South Boston, and who has been at the World's Fair, recently wrote thus to her teacher:

"I wish to write about things I do not understand. Who made the earth and the seas and everything? What makes the sun hot? Why does not the earth fall, it is so very large and heavy? Tell me something that Father Nature does. May I read the book called the Bible? Please tell your little pupil many things when you have much time." In a letter to Bishop Brooks she said:

"Why does the great Father in heaven think it is best for us to have very great sorrow and pain sometimes? I am always happy, and so was little Lord Fauntleroy; but dear little Jakey's life was full of sadness, and God did not put the light in his eyes, and he was blind, and his father was not gentle and loving. Do you think Jakey loved his Father in heaven more because his other father was unkind to him? How did God tell people that His home was in heaven? When people do very wrong, and hurt animals and treat children unkindly, God is grieved, but what will He do to them to teach them to be pitiful and loving? Please tell me something that you know about God. I like so much to hear about my loving Father, who is so good and wise."

A CHINESE MAXIM FOR CHILDREN.

It is a good thing for a boy or girl to be busy. If a boy has to work a little out of school hours, let him be glad that he is getting in training to be a useful man. And if a girl finds that she must help her mother about the house or run on errands, she may do so cheerfully, because she can be sure that she will be a happier and more contented woman by and by than though she had grown up idle and with no knowledge of home-arts. Try to busy yourselves, boys and girls, and you will always be glad that you have done so. The Chinese have a queer maxim which they teach to their children. It is on this very subject—that of never being idle. The maxim says: "For every boy who does not work, and for every woman who is idle somebody must suffer cold and hunger."—*Selected.*

I WONDER why it is we are not all kinder than we are? How much the world needs it! How easily is it done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth."—*Prof. Drummond.*

DEAR BOYS AND GIRLS:—As your eyes rest upon the Children's page this week, there is gathered in Chicago at the now well-known Memorial Art Palace, a splendid company of women. They are the temperance workers of the World's and National W. C. T. U. who have met to make plans for another year of work and to tell what has been done during the past twelve months.

Some of these white-ribbon ladies have come long distances and from far-off countries to attend the great meeting of the World's W. C. T. U. in Chicago. There is a Japanese lady from Tokyo, others from the Sandwich Islands, from South Australia, from France, Iceland, India, New Zealand, Jamaica, etc. Besides these there are the three round-the-world missionaries, Miss Jessie Ackermann, Mrs. Elizabeth Andrew and Dr. Kate Bushnell. As you look up these different countries on the map, you will get an idea of how far our white-ribbon army extends.

Be sure to read in the coming UNION SIGNALS all that these temperance ladies have to say about the work in their countries, and of what they have done for temperance.

Yours affectionately,

Aunt Jane

NEPHEWS AND NIECES.

I have signed the pledge and it was sent to Chicago for the Children's Building. HOPE A. RICHARDS.
Fort Fairfield, Me.

There is no L. T. L. in our town, but I belong to the Juvenile Temple and hope some day to wear the white ribbon. KATIE J. YATES.
Madelia, Minn.

I hope you will welcome a little nicce from Kentucky. We have no L. T. L. here now but we are going to organize one. ANNIE STEELE.
Midway, Ky.

I am a temperance girl. I belong to the Helping Hand League. MINNIE DENMAN.
Clifton, Kas.

Our town is not temperance but I wish it was. I am a temperance girl. ANNA L. THROOP.
Ashtabula, Ohio.

I am twelve years old and belong to the L. T. L.
Gardner, Ill. ALICE E. GREENE.

The Cozy Corner is very interesting; and the Soft Shelled Nuts are very pleasant to crack.
De Soto, Mo. EULALIA MALLERY.

My papa is against intemperance and I am glad. I belong to the Junior Endeavor.
Somermont El Cajou, Cal. OLIVE C. SOMERS.

We are trying to do something for temperance in this far-off western town. HELEN R. ADAMS.
Prescott, Ariz.

We have no L. T. L. here, but I wish there was. Is there any room for me in the Cozy Corner?
Plainfield, Wis. ELLA M. FOX.

SOFT-SHELLED NUTS.

238.

ANAGRAM.

CREATE MEN P * * *

Yes, this thing that I will tell you about,
Will always make men pure.
Boys, you will always vote for it,
When you are old, I' m sure.
The town that does not have this thing
Is full of fights and noise;
And now, dear children, won't you be
All, *total* girls and boys? SOLON.

239.

HIDDEN ANIMALS.

1. Who found it? I, Gerald.
2. Did I cause you to stumble? O, pardon me.
3. It was a perilous journey.
4. I ought to be a very thankful boy.
5. Then came the storm—a stiff northeaster.
6. Miriam! O, let me persuade you not to go.

JULIA A. FISHER.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED SEPTEMBER 21.

231.
1, If a task is once begun never leave it till it's done.
2. Keep the temperance banner waving!
Bear it onward fearlessly.
It will lead the temperance army,
To a glorious victory.

232. 1, Pear, ear. 2, Eden, den. 3, Shark, hark.

233. THE UNION SIGNAL.

Correct answers: Otis Yarnell; Helen V. Newton; Kenneth G. Duffield; Harold Foster; Ernest J. Colby; Anna M. Belknap; Abby M. Collester; May N. Arrowsmith; Edna E. Arrowsmith; Sydney J. Dorothy.

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And when the Sabbath was past, Mary Magdalene, and Mary, the mother of James and Salome, had bought sweet spices, that they might come and anoint him.
And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.
And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
And when they looked, they saw that the stone was rolled away: for it was very great.—Mark 16:1-4.

"WHO WILL ROLL AWAY THE STONE?"

This Scripture scene is a marvelous commentary upon woman's quiet, indomitable, determined faith. Hope is hopeless, life smitten and dismayed, and yet she will do something. She will go and see the place where Jesus sleeps, embalm the body with her spices, shed a few more tears—maybe something will happen.

But who will roll away the stone? The huge boulder was there against the slab that held the Christ entombed, it was there as the obstacle that defied their access to Him. They could not remove it; and now, who could?

When they looked, lo, it was rolled away. The strong angels of God were there, to do what, and all, these women could not do. God works by His own methods, but always by instrumentalities. Faith without works is dead, being alone. All the miracles of Old or New Testament were a coöperation of the divine and human. Faith goes to the absolute line of attempt, and God does the rest.

The boulder of the saloon lies right in the path of progress, lies over against the fairest things and best we know, and it entombs the hope and happiness of sixty-five millions of people. It rests against the door of every home. No home in all this fair land is free. No mother knows when her boy leaves the fireside, whether he will come back untainted and unharmed. It may be the walk to business, to the postoffice, or the social call; it may be on his way to the house of God, that, alas, the pitfall throws its alluring, enticing glamour across his way. In order to recruit the saloon and support it, in order to fill the depleted ranks of the great army of jaded, ribald, specter-ridden drunkards doomed and damned by it every year, it must rob from seventy-five to eighty thousand homes annually.

The saloon is the boulder that is wrecking our railroad trains. A prominent railroad superintendent recently said to us, "We fear the drunken engineer or switchman more than we do broken bridges, overworked men, or all the other infelicities of the business. Seven times out of ten when accident occurs, we find the drink curse has gotten in its work somewhere and made somebody incompetent."

The saloon stands right in the way of the development, social, mental, and moral, of the voting classes. In Boston, New York and Chicago, the saloon has already wrested the municipal government from the hands of the sober, industrious classes, and given it to the lawless, the ignorant and vicious. The inebriated and imbruted classes hold the reins, and the man who drives the brewer's wagon drives the mayor, the police, the council and the courts. The saloon is the boulder resting hard against the financial prosperity of the country. Eight hundred thousand dollars for paupers; forty million dollars for crime, courts and jails; two hundred and twenty-five million dollars waste in industrial power; one hundred million dollars for the insane; nine hundred million dollars for the drink. Add these and you have only the approximate cost of this mighty load which the nation has legalized and is trying to carry.

And yet, good men are telling us to lift this stone by prayer. They gather in its presence and sing gospel hymns, reassure each other as to the promises of God, and believe that by some rare miracle of grace God will, at last, lift the awful shadow from our hearts and homes.

The newspapers are not going to roll away this stone so long as three million Christians in this land are thinking that the saloon must stay, saying that it must stay, voting with parties that are pledged to have it stay, the newspaper is going to throw its influence upon that side. That editor who should begin warfare to-morrow upon the saloons of Chicago, and call for a great party to vote them out of existence, would lose his readers. He knows it; he knows what the people want. No, the newspaper won't roll us away the stone.

Business men won't do it. They are not doing business for that purpose. As things are, it wouldn't pay. Think of the cost of working over the saloons, the dives, and the flats used in Chicago, for example, for immoral purposes, into dwelling houses and homes! Think of changing the gilt-edge prices paid for an elegant saloon "plant," for the price that some average, respectable renter could pay for the same property.

"Business is business," don't you know? And it *pays;* this saloon business is a pathway of blood, and tears, and sorrow and crime, but it pays; a cent's worth of good Bourbon to a glass of water will sell for ten cents, and a smoky, reeking, damp, dark by-way of a room, that a city mission society couldn't afford to pay one hundred dollars per month for, will rent for two hundred and fifty dollars as a saloon. No, business men are not going to roll away the stone.

The politician and the partisan are not going to roll it away. Why? Because they don't roll away the people's burdens. This is why the land is restless and old parties are breaking up. This is why there is a People's Party and an Alliance Party, and a Silver and an Anti-Silver Party.

We are humbled and chastened, embarrassed and perplexed by these hard times, and the politician and partisan in the Senate at Washington are discussing *things.* By a natural law of supply and demand we are recruiting ourselves, and no thanks to the United States Senate. The partisan and the politician are glad to have the patriot elect them, and they go up to the semi-annual wrangle over "seats," and spoils, postoffices and pension bills, but they do not feel that this Christian government would like to have them meddle with the high-license policy.

Conscience reposes under the influence of that opiate, and the land is at rest. Oh, pity of God, that these things be so; and that it is not sarcasm but plain, unvarnished truth when we state them.

But somebody goes back and says, "Why not, then, rely upon God's power entirely? Sing, and pray, and write, and preach, and nothing other?" "Why not just *pray?*" Who knows anything to exceed the moral grandeur of the Woman's Crusade of twenty years ago? How it spread from the old Hillsboro church, outward, throughout Ohio and its adjacent states! In what passion of fear, anxiety, doubt, yet belief, tears, entreaty; beneath the pitiless rain, in the mud, on the street, in the snow, and unsheltered by aught save the blasts of that cold, belated spring, those wives and mothers knelt and prayed. They prayed and prayed and stormed the sullen face of heaven with prayers. The cry was importunate, "Who will roll us away the stone?"

The legislature said, "Not I. I would not be reëlected." The newspaper said, "Not I, for it would be unpopular." The politician said, "Not I, for it would pull down my party." The church said, "It is not in me."

The earthquake of resolve, the tempest of pledge-signing, the fire of prayer, seemed, none of them, to have the power, and at last, those women said, it was the whisper of the small, still voice, "Rise, we must, and work. We must educate, we must begin in the home, must teach the power of heredity; must look after the mother and the child; must educate in the day school and Sunday-school; must indoctrinate the pulpit and the pew with a higher thought of man's ethical relations; must have a better political economy, a cleaner and higher standard of politics, a purer public sentiment, use the printed page, 'rescue the fallen, care for the dying,' visit the jail, sow literature broadcast, legislate, petition, travel, belt the globe with the life and light of a redeemer's thought, must, with our own hands, roll away this accursed stone."

This is just what the Woman's Christian Temperance Union has been doing. We have been attempting the most impossible and making it the actual. We have learned to wait, to be patient, to ask much and receive little. We have been criticised, we are human; we differ sometimes as to methods, but around one central, one supreme, unyielded and unyielding idea, we have gathered, watched, worked, planned, prayed, and never tired in crying to the heart of manhood and womanhood, the conscience of the church, the powers of the state, to the God in heaven, "Who will roll us away this stone?" And this is the central thought of the great convention assembled this week in Chicago.

A MISSIONARY OUTLOOK.

It was natural and desirable that the influence of the religious parliament should extend to the congress of missions which immediately followed it, and that its thought should color in a very perceptible degree the discussions of missionary workers. Indeed, one of the questions which agitates the minds of Christians inclined to take a pessimistic view of the parliament is, what will be its effect upon missionary enterprise? This presentation of ethnic religions by their ablest representatives—will it not, as a member of the liberal association declared, "cut the spinal cord of missionary effort"? We think otherwise.

The effect of placing Christianity side by side with Oriental religions has been, says the conservative churchman, to convey the impression to the people at large that they have been lavishing a good deal of uncalled sympathy on the "heathen," and that Christian churches are wasting time and money in sending missionaries to the land of the Brahmo-Somaj, or of Buddha or Confucius, but we consider that one immense benefit which will result from the great gathering of the world's religious leaders is a needed arrest of thought along all the lines of missionary effort. The speeches and the papers presented in this conference of missions give evidence that good seed was sown by the parliament, much of which has found lodgment in productive soil, and will, we hope and believe, tend to strengthen and perhaps to modify our present system of missionary work.

We cannot too highly honor and applaud the self-sacrificing, the Christ-like labors of the men and women who, in the face of apparently insurmountable difficulties, have carried the gospel into foreign lands. The missionary record of the Christian church is a glorious one. It is true, as was declared by the congress, that but for the work of Christian missions the great parliament of religions would have been an impossibility. Unconscious to the Oriental himself it may be, but it is true that Christianity alone has so far broken down the barriers of "caste" as to render it possible for the Hindu priest to be the guest of a Chicagoan and to break bread at his table without becoming an outcast among his own people.

The missionary work of the past employed the best methods possible under the conditions of the past, and, like all effort, its beginnings were necessarily crude. The world is growing from childhood into maturity, and new methods for its evangelization naturally follow the new conditions. A better understanding of human nature in its relation to the divine, must perforce bring about an improved system of spiritual education. So that while it is true, as before said, that the labors of Christian missionaries made possible the parliament of religions, it is also true that the parliament has a mission to Christendom. The message it brings to the churches may be summed up in the suggestive words of Mr. Bonney: "Henceforth the religions of the world will make war not on each other but on the giant evils which afflict mankind."

It is a noteworthy fact that our foreign missionaries are beginning to recognize and to emphasize the necessity for more thorough missionary work in the home field. All thinking Christians of America will gladly echo the declaration of Rev. Dr. Bristol, of Chicago, made in a ringing speech before the Missionary Congress, that missions, like charity, should *begin* (not stop) at home. "We have been forgetting our first duty," he said, "to begin at

Jerusalem, and have been going out to Judea and Samaria and the uttermost parts of the earth, while our own great cities are famishing for the bread of life. The churches spend millions of money every year to send out missionaries to foreign countries, while they are neglecting their own heathen right at home." The command of Jesus to "go into all the world" is just as imperative now as ever, but don't let us forget that Chicago and New York are as much a part of the world as Calcutta or Pekin, and the street Arab and city waif, the coming voters of our country, just as worth saving as the Hindu or the Chinaman.

In reply to the criticisms of our Oriental friends concerning, not, bear in mind, the teachings of Christianity, but our application of it, one of the speakers in the Mission Congress attempted to shirk the responsibility of our national sins by declaring that while we were a Christian people, our government was not a Christian government, in that it did not confess allegiance to any particular religious faith. Now the world knows that this government asserts its superiority over all others by reason of its claim to be a government *of* and *for* and *by* the people. And even those who are not ready to admit this claim must acknowledge that the professedly Christian people hold a balance of power in this land, and could, if they would, *Christianize* the entire administrative policy of the nation in both home and foreign affairs. Instead of trying to shirk responsibility, let us honestly confess our shortcomings, and earnestly endeavor to do better in the future.

We gathered from the Congress that there are three main obstacles to successful missionary effort in foreign lands: (1) Lack of reformatory work at home, (2) existence of the liquor traffic, and (3) the rivalry of sects.

In view of these difficulties we can but regard with pride the methods of our own great missionary organization, the W. C. T. U. In the first place it begins its work at home. The local union is the center round which the more extended and more complicated machinery of organization operates in ever-widening circles until the whole world is in touch with the gospel of Christian temperance. In the second place it does not go, as has been rather severely charged of the Christian church, "With the Bible in one hand, and the rum bottle in the other," but it goes with the Bible in one hand and the polyglot petition in the other; and in the third place, throughout all its manifold branches of work, at home or abroad, it knows no sect or creed.

In these three important things lies the main strength of the W. C. T. U. as a teacher of applied Christianity, and future missionary effort will, we believe, follow largely in the path thus marked out by our white ribbon round-the-world missionaries.

THE ROOT OF THE MATTER.

In regard to the temperance societies of England, Lord Shaftesbury says: "As I go up and down through the length and breadth of England, I am more and more convinced of the indispensable necessity for these associations. I am satisfied that, unless they existed, we should be immersed in such an ocean of immorality, violence and sin as would make the country uninhabitable." In this tribute to the work of temperance societies there is food for encouragement, but also much that is not so hopeful, at least the intimation that these societies are doing more than to stay the tide of drunkenness is conspicuous for its absence.

It is great cause for thankfulness that they prevent the land being "immersed in such an ocean of immorality, violence and sin as would make the country uninhabitable," but does Lord Shaftesbury think that the work they are doing will not have to be done over and over again continually? Are they reaching the disease, the evil itself, or merely ameliorating its sufferings? Are they destroying the evil or simply averting some of its effects? These are the questions which have forced themselves upon earnest temperance workers and their answer has driven many of them to resolve that while none of these things shall be left undone (the education of the children, the care of the victims of the liquor traffic, the reformation of the drunkard), yet that above all we will strike at the root of the matter and by all right means seek the destruction of the curse itself, the liquor traffic. Yet this purpose it is, we are told, which makes impossible for many good temperance people to work with us. We are ready, as we have said again and again, to work heart and soul for any temperance measure, however partial it may be. We are willing for the time to lay aside any disputed means while we work for the simple point of exterminating saloons, electing men to office who will enforce whatever temperance laws exist or anything else that will help in any measure the cause of temperance. But because we will not at all times and at all places lay aside all means which are obnoxious to any one who calls himself a temperance advocate, we are declared to be injuring the cause, and great lamentation is raised over the disunion of the temperance host.

PROGRAM OF THE SECOND BIENNIAL MEETING OF THE WORLD'S W. C. T. U.

MONDAY MORNING, OCTOBER 16, 1893.

9.00—Convention called to order by the President.
Prayer by the Superintendent of Evangelistic Work, Miss Elizabeth W. Greenwood, U. S. A.
Singing.

WELCOMES.

Judge C. C. Bonney, President of the World's Congress Auxiliary.
Senator T. H. Palmer, President Columbian Exposition.
Mrs. Chas. Henrotin, Vice-President Woman's Branch of the Auxiliary.
Rev. Josiah Strong, D. D., Secretary Evangelical Alliance.

RESPONSES.

Lady Henry Somerset, Vice-President-at-Large World's W. C. T. U.
Mrs. Ella F. M. Williams, President Canada.
Miss Jessie Ackermann, President Australasia.
Mrs. Lide Meriwether, President Tennessee.

10.00—Roll-call of Officers, Vice-Presidents and Superintendents.
10.10—Appointment of Committee on Credentials, Courtesies, Finance, Resolutions.
10.20—Report of Honorary President, Mrs. Mary Clement Leavitt.
10.30—Report of Treasurer, Mrs. Ella F. M. Williams.
11.00—Bible Reading, Mrs. Elizabeth Wheeler Andrew.
12.00—Noontide Prayer. Notices and Adjournment.

MONDAY AFTERNOON.

2.00—Executive Committee Meeting World's W. C. T. U.
Mass Meeting in charge of Rev. Anna H. Shaw.

FOREIGN DELEGATES.

Mrs. Emmett, Mrs. Matthews, England.
Miss De Broen, France.
Mr. Sen Tsuda, Japan.
Mrs. Magnusson, Iceland.
Mrs. Z. M. Locke, Bulgaria.
Miss Bliss, South Africa.
Rev. Miss Groendyke, West Africa.
Mrs. Love, Australia.
Mrs. Cunningham, British Columbia.
Mrs. Williams, Canada.
Mrs. Whitney, Hawaiian Islands.
Miss Alys Whitall Smith, England and others.

MONDAY EVENING.

Music.
7.30—Devotional Exercises, Mrs. J. K. Barney.
Music.
Addresses { Mrs. Elizabeth Wheeler Andrew. Dr. Kate Bushnell.
(Third and fourth Round-the-World Missionaries, U. S. A.)
Solo.
9.30—Adjournment.

TUESDAY MORNING, OCTOBER 17TH.

9.00—Convention called to order.
Prayer by Mrs. M. M. Love, Australia.
Singing.
9.10—Reading of Minutes (Convention and Executive).
Report of Superintendents.
9.20—Bible Reading, Mrs. H. W. Smith, England.
9.30—Charitable and Reformatory Work, Mrs. Barney.
9.40—Work among Sailors, Miss Agnes Weston, England.
9.50—Mrs. Chika Sakurai, Japan.

IN MEMORIAM OF MARY ALLEN WEST.

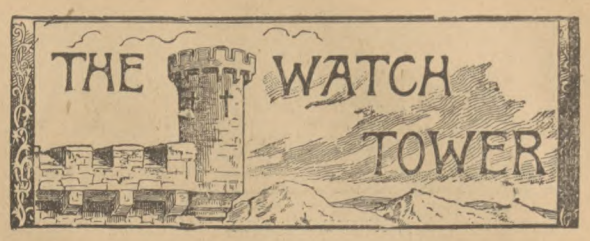
(The sixth Round-the-World Missionary, who died in Japan.)
Singing.
Reports of Superintendents.
10.15—The Press, Mrs. M. G. C. Edholm.
10.25—Sunday-School Work, Miss Lucia E. F. Kimball,
10.35—Scientific Temperance Instruction, Mrs. Mary H. Hunt.
Report of Committee on Credentials.
Introductions and Miscellaneous Business.
11.00—Bible Reading, Miss Elizabeth W. Greenwood.
12.00—Noontide Prayer. Notices and Adjournment.

TUESDAY AFTERNOON.

2.00—Convention called to order.
Prayer, Mrs. Cunningham, Canada.
2.10—Reading Minutes.
Report of Superintendents.
2.20—Evangelistic Work, Miss Elizabeth W. Greenwood.
2.30—Juvenile Work, Miss Anna A. Gordon.
2.40—Peace and Arbitration, Mrs. Hannah J. Bailey.
2.50—Report of Committee on Resolutions.
3.30—Report of Committee on Plan of Work.
3.45—Report of Committee on Finance.
Report of Superintendents.
4.00—Young Woman's Branch, Mrs. Frances J. Barnes.
4.10—Savings Banks, Mrs. S. L. Oberholtzer,
4.20—Fairs and Expositions, Mrs. Josephine R. Nichols.
Introductions and Miscellaneous Business.
5.00—Adjournment.

TUESDAY EVENING.

Music.
7.30—Devotional Exercises, conducted by Mrs. Read.
Report of Secretary, Mrs. M. A. Woodbridge.
Music.
Address—Miss Jessie A. Ackermann, Australia.
(Second Round-the-World Missionary.)
General Exercises.
9.30—Adjournment.



Emerson practised the optimism that he preached. When his library was burning, Louisa Alcott tried to express her sympathy. He replied cheerfully: "Never mind, Louisa; see what a beautiful blaze they make. We will enjoy that now."

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Our "Chieftain" claims that the amount of force exerted at a given moment to compress the waists of women by artificial methods would, if aggregated, turn all the mills between Minneapolis and the Merrimac, while the condensed force of their tight shoes, if it could be applied, would run many railroad trains.

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Daily, hourly, loving and giving
In the poorest life makes Heavenly living.
—*Rose Terry Cooke.*

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One of our white-ribboners in England recently wrote to a dear friend in a comforting fashion that will do all of us good, so we make this extract: "What a beautiful thought it is that our Lord would have shared even His deepest agony with those stupid, dear, ignorant disciples, (many of ourselves just like them), not a bit able to grasp the great meanings of the work for the world! It struck me strongly yesterday as I was reading that thirty-eighth verse of Matthew 26, telling us that in the hour of His grief and desolation He wanted *their* sympathy. 'Abide ye here and watch *with* me.' He did not wish them to go away although one might think He would have shrunk from the presence of any human being in that experience of extremest anguish—let alone the presence of poor, 'half saved' Peter, John and James. I felt it such a cordial to my heart that He even now wants our sympathy in spite of all our pitiful narrowness and ignorance, because He knows that we desire to be lifted up into the light of God."

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A vigorous eighty year old lady of New Hampshire gives these rules as her secret of life: "I never allow myself to fret over things I cannot help. I take one nap and sometimes two every day; and I try to oil all the various wheels of a busy life with an implicit belief that I can trust Him who rules this great universe."

***

On listening to evil reports, these five excellent rules were laid down by a good man for his own conduct:

1. To hear as little as possible whatever is to the prejudice of others.
2. To believe nothing of the kind until I am absolutely forced to it.
3. Never to drink in the spirit of one who circulates an evil report.
4. Always to moderate, as far as I can, the unkindliness which is expressed towards others.
5. Always to believe that if the other side were heard, a very different account would be given of the matter.

***

A worn old book lies on my table, rescued from the stores of an ancient attic. It is entitled, "The Journals of the Rev. John Wesley, M. A.," and bears the date 1711. It is full of rich lore to repay the reader. Among the rarely interesting letters is one written to Wesley's *pater* by Susannah Wesley, detailing to him how she cared for the home circle. "In your absence I cannot but look upon every soul you leave under my care as a talent committed to me under a trust by the great Lord of all the families, both of heaven and earth. . . . . Those who have the honour of speaking to the great and holy God need not be ashamed to speak before the whole world: but because of my sex I doubt if it is proper for me to present the prayers of the people to God. Last Sunday I would fain have dismissed them (friends outside of the family) before prayers, but they begged so earnestly to stay I could not deny them." It has been such brave spirits facing plain duty, who even nearly two hundred years ago paved the way for woman's enfranchisement. A little further down the page, in a letter to her son embodying certain temporal regulations for her children, is this statement: "They (the children) were suffered at meals to eat and drink (small beer) as much as they would. Drinking or eating between meals was never allowed." Thus hand in hand went strict temperance in eating such as American children know little of to-day, and a cultivation of the taste for beer at which all modern friends of temperance would shudder in reasonable horror.

ON DUTY.

RHODE ISLAND.

CONVENTION DAYS.

"We gather in annual convention to-day, not as retired soldiers to recall impressive scenes and heroic deeds of the past, to tell with complacency and pride of battles sought and victories won, for we are yet in the midst of the conflict, facing the enemy strongly entrenched behind the bulwarks of law and accumulated capital, daily becoming more and more aggressive and more and more determined to gain and keep control of all municipal, state and national affairs. . . . We gather again to-day to make fuller and better preparations, to burnish our weapons, to enlist new recruits, to enlarge and strengthen our army for the conflict deepens; more and more determined seems the enemy to despoil our loved and cherished home for the safety and purity of which no labor is too hard, no sacrifice is too great."

With these stirring words, our valiant leader, Mrs. M. A. Babcock, began her address to the state forces of our W. C. T. U. in convention assembled. With clear and comprehensive vision she went over the battlefield where our moral warfare is in progress, showing how much of the enemy's strength lies in the fact that those who ought to be enlisted on our side do not carry their highest convictions to the ballot box, but give their *good wishes* to the cause of temperance and their *vote* to the legalized liquor traffic. She dwelt upon the enlarging sphere of womanhood, and looked hopefully forward to her complete emancipation. Lines of aggressive work were reviewed and new ones suggested, and the thought pressed home that our *out*look must always be an *up*look, for the victory which shall surely crown our efforts is of the Lord.

Mrs. Barney's Bible reading, coming at the first noontide hour of convention, was like a fresh anointing of the Holy Spirit. Her message was this: God's workers must be lost to all consciousness of self ere they can know the fuller, deeper consecration which shall fit them for the larger work which awaits our W. C. T. U.

Our memorial service, which was held in the still hour "between the lights," was led by Mrs. A. M. Paine. One by one the names of our comrades gone before were spoken with loving remembrance of their true-hearted loyal service. Mrs. Gulliver, the aged saint of ninety-four years, and Lois Smith, belong not alone to us, but as Cassie Smith was called upon and gave her tribute of affection, telling of the wonderful triumph of the spirit over acute bodily suffering, we rejoiced that "such as these have lived and died." Many a burdened heart found comfort as our leader of the hour spoke, not of the sleeping here, but of the glad awakening to a fuller, more perfect life above. "It takes the overflowing heart to give the lips full speech." To one who has passed down into the valley with a loved one, and as the gates opened for a moment, has caught a glimpse of the glory beyond ere they closed and left her to come back alone—to such an one more fully than to any other, comes the blessed privilege of leading sorrowing souls out of the shadows up to the heights of Beulah with the promised land in view. May the tender Shepherd guard her with His love till she too shall go

"Out of the chill and the shadow;
Into the thrill and the shine!
Out of the dearth and the famine,
Into the fullness divine.

"Out of the sigh and the silence
Into the deep swelling song!
Out of the exile and bondage
Into the home gathered throng."

There is so much to tell it is hard to know where to draw the line. The report of each superintendent deserves special notice. Miss Larry's stirring address in behalf of the franchise department, gives promise of an able champion for womanhood. Miss Olney, but recently elected to the department of peace and arbitration, made a forceful presentation of the subject. Mrs. A. W. Chase is doing all in her power to promote thorough temperance instruction in our schools. Papers on the effects of alcohol, by Dr. M. D. M. Matthews, and on domestic economy, by Mrs. L. P. Bates, were useful and interesting. Two hundred thousand pages of literature, not including papers, have been circulated, Woonsocket and Newport leading the van.

Mrs. G. F. Martin, president of the Providence union, is enthusiastic over the opportunities opening up in the Elisha Dyer Vinton Home, the management of which has been assumed by that union during the past year. It is a large work, but we feel sure of its success under such able leadership.

Providence Y's report great good derived from the services of Miss Gordon. She gave nearly fifty Bible talks to the young women who patronize the tea rooms, and they hope that her visit may be repeated the coming winter. Her work with the Newport Y's was also greatly blessed.

We are very proud of our *Outlook* with its devoted editor, Mrs. H. J. Smith, assisted by Miss E. P. Nichols. It is free from debt now, and needs only the liberal support and patronage of its friends to make it an ever increasing power for good in our state.

Seven unions have sent one hundred dollars each for tablets in the Temple: Providence, Providence Y's, Phenix, Mt. Pleasant, Middletown, Portsmouth, Seekonk and East Providence.

An amendment to our constitution was brought before the convention and will be acted upon next year, by which the state will be divided into districts appointing their own presidents who will serve *ex-officio* as vice-presidents of the state organization.

Our helpers from outside were Mrs. E. L. McLaughlin, Miss E. W. Greenwood, and Mrs. M. E. A. Gleason, and their helpful words will be held in grateful remembrance.

The church in which the convention met, Richmond Street Free Evangelical of Providence, for fifty years has kept its doors wide open for reforms; and its present pastor, Rev. J. H. Larry, is the editor of our state prohibition paper, *The Independent Citizen.* The enthusiasm of members, and the unity of the spirit together with the warm hospitality of the entertaining union and church have marked our session as red-letter days in our W. C. T.U. calendar.

I cannot do better than to sum up the year's work in the words of our secretary, Miss Nichols, whose faithful labors have done much to make the record so hopeful: "In reviewing the work for the year there is much to rejoice over. The open air meetings held by several of the local unions, have been the means of sowing good seed in the name of the Master. The work among the fallen, in the rescue missions of our state has had the active sympathy, support and coöperation of our members. The unions have helped our prohibition brethren cheerfully in arranging for public meetings before election, and the results were excellent. The pastors of our state have invited our women to speak in many of their churches, and the collections that have gone to our work show the interest of some of the people. We have been much blessed in having the services of Mrs. J. K. Barney the past year. She has helped us in many towns, speaking to and influencing the people to think and to act on the right side. Her efforts in behalf of the police matron bill were brave and successful. We thank God upon the remembrance of all her faithfulness."

Mrs. H. D. Walker has also helped us in our time of need, and her gospel services are highly appreciated. Speakers from other states have been numerous and helpful.

Our workers are growing, developing and becoming better trained by each year of service. Warm words of commendation come to us about the work and words of our president, whose field has been well tilled this year. Our superintendents are growing and several have done good work. Our place in the deliberations of the Woman's Council has helped us to exert our influence in a helpful way for the better protection of our sex, and we believe that the union and coöperation of Rhode Island womanhood will achieve grand results in days to come.

"Let us then be up and doing
With a heart for any fate
Still achieving, still pursuing
Learn to labor and to wait."

We have been upon the Mount during these days, and have seen the glory of the Lord. We would gladly linger and build our tabernacles of memorial; but down in the valleys below are sin and suffering and unbelief, and, strengthened by the vision, we must go down, each to her separate task with the touch of healing and the prayer of faith, "reflecting as a mirror the glory of the Lord" until our lives shall become like unto His life in our ministries of love.

MIRIAM EARLE,
State Reporter, Valley Falls.

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ABSOLUTELY PURE.
All other baking powders leave traces of alkali or acid in the food. Royal is indispensable where finest, most wholesome food is required.

NEBRASKA.

NINETEENTH ANNUAL CONVENTION.

York was chosen this year for the gathering of the clans in their nineteenth annual convention. This was a happy choice, for York is a city, and a properous one, without a saloon. More than that, it has made its growth without one, thus refuting the argument of saloon supporters, that the saloon is a necessity to healthy growth. The women appreciated the privilege of even a few days residence in a prohibition town.

The members of the York union are very earnest, devoted, capable women and spared no pains to make the convention a grand success. Neither were the brothers backward in their efforts to make our stay among them pleasant and profitable. We were welcomed by the mayor, Hon. J. M. Steinbach, by Hon. E. A. Gilbert, in behalf of the business men, by Rev. C. T. Cross, of the Congregational church, in behalf of the church, and by Mrs. J. George, in behalf of the W. C. T. U. These addresses were responded to by Mrs. D. V. Wheelock, Miss Lillie Williams, Mrs. E. M. J. Cooley and Mrs. C. M. Woodward. This program filled the first evening, September 26. But I want to call to my aid all the most happy forms of expression in which to speak of the beautiful music furnished by Prof. Parks and his assistants. Three evenings the male quartette sung. Their rich voices blended most harmoniously, and called forth many words of praise. The High School girls' quartette, also trained by Prof. Parks, sang one evening, and on Friday, franchise evening, the male quartette rendered a song composed by Prof. Parks on that day and dedicated to the Nebraska W. C. T. U. The title was "When the women all shall vote in Nebraska," and it was received with delighted applause at the close of nearly every line. This song is to be published in sheet music form, and sold for the benefit of the state treasury.

The completed report of the credential committee gave us one hundred and twenty-seven members of the convention, rather more than was expected in these hard times. The railroads raised their requirement to one hundred and fifty certificates, but by the indefatigable efforts of our superintendent of railroad rates, Mrs. Woodward, extra visitors were secured and the rates given.

The last forty-five minutes of each forenoon were set apart for a devotional hour. The first day this was conducted by Mrs. Wellman, of York, a sweet-faced, white-haired woman, who gave an inspiring talk upon Christian courage.

The second day Mrs. S. K. Dailey, of University Place, took charge of the hour, her subject being prayer and praise. This being the day of the election of officers and delegates the hour was encroached upon, and only the first part of the subject was presented, but a very helpful exercise was given. The third day our young L. T. L. superintendent conducted the devotional hour—Miss Lillie Williams, of Meadow Grove.

The treasurer's report showed a better financial condition than was expected. The number of unions in the state is 222, an increase of forty-four. The number of members is 3,055.

The different departments were reported, a preference being given to those superintendents present over written reports sent in. Among the more noticeable of these were the report of railroad work by Mrs. S. M. Smith, of Lincoln, who has been ably assisted by Mrs. Woodward, National superintendent. These two have made a record in Nebraska in railroad work, and leading railroad men now give permission to refer to them as to the value of work done among their employés.

Mrs. Clark reported the Open Door and the same feature is noticeable again this year as formerly—about seventy per cent of girls cared for are *American born.* What a need of education to both mothers and girls. In the foreign department, the work of Mrs. Bryant, of Omaha, was very interesting and much to be commended. Also the description given by Mrs. Bigelow, of Lincoln, of a Chinese funeral which was conducted by herself with Christian rites and by Chinese friends with their own customs.

The Sunday-school temperance report by Mrs. L. P. Hartley, Lincoln, showed a very active year with a great increase in interest throughout the state. The work is now well organized and Mrs. Hartley has shown herself a genius in this department.

Franchise work was well-reported, showing much work done by its capable superintendent, Mrs. Z. A. Wilson, Lincoln, in the legislature for municipal and full suffrage. Though the bills failed to pass, the education of both legislators and citizens will help our cause and future work.

In the Temperance hospital work, Mrs. Jones of Hastings, reported the Nebraska room as progressing finely and hopes soon to raise the balance needed. She gave an interesting account of her visit to the hospital this summer. Mrs. Kate Northup, of York, reported the Temperance Temple work, that $561.23 had been sent from Nebraska to the Temple, with several tablets to be completed. Resolutions were adopted condemning the efforts made by sending derogatory literature into the state to create distrust and weaken the Temple management and reaffirming our confidence in Mrs. Carse and pledging our financial and moral support.

The department of physical culture was represented by an object lesson—a rainy day dress similar to the one worn by Mrs. Smith at Denver. Mrs. S. M. Walker, of Surprise, was the brave woman who wore it for the two days that the much-needed rain poured down upon York and the convention. I don't know as it takes much courage when one looks as well in it as she does, but if Mother Putnam or I should don it, we should have brave hearts indeed.

On Friday afternoon, a Y hour was given, conducted by Mrs. Carrie Heald, the new Y superintendent. Memorial services were also held for Miss Mary A. Ripley and twenty-one others who have laid down their work and gone on to the other shore during the year. Mrs. M. D. Evans, of University Place, conducted the services.

Friday evening was devoted to a "franchise symposium." Papers were read by Mrs. Zara A. Wilson on "The Legal Advantages of the Ballot," and by Dr. Freda Lankton on "The Social Advantages of the Ballot."

Mrs. Belle Bigelow gave an address on the home interests and Rev. B. Spurlock and Rev. C. E. Bentley spoke on the subject.

In the evening Rev. Frances Townsley, of Ashland, gave a masterly address which greatly pleased those who heard her.

The election of officers and delegates resulted as follows: President, Mrs. M. A. Hitchcock, Fremont; vice-president, Mrs. S. M. Walker, Surprise; corresponding secretary, Mrs. D. V. Wheelock, Beatrice; recording secretary, Miss Ella M. Watson, Bellwood; treasurer, Mrs. M. M. Lantry, Omaha. Delegates to National Convention were, Mrs. M. S. Putnam, Brunning; Mrs. Gibbs, Central City; Mrs. L. E. Bailey, Cowles; Mrs. S. K. Dailey, University Place; Mrs. F. W. Pease, Albion; Mrs. Nettie Doty, Wauneta; Mrs. C. E. Bentley, Lincoln, delegate-at-large. Delegates to the World's convention were Mrs. Hitchcock, Mrs. Woodward and Mrs. Lantry.

Superintendents of departments are: L. T. L., Miss Lillie Williams, Meadow Grove; L. T. L. and kindergarten, Miss Una B. Moore, Palmyra; Sunday-school work, Mrs. L. P. Hartley, Lincoln; evangelistic, Mrs. S. C. O. Upton, Lincoln; work among soldiers, Mrs. Olive M. Leader, Chadron; railroad work, Mrs. S. M. Smith, Lincoln; jail and prison and flower mission, Mrs. Angie F. Newman, Lincoln; physical culture, Mrs. Lottie Luce, Fullerton; health and heredity, Mrs. J. H. Battles, Auburn; purity, suppression of impure literature and mothers' meetings, Mrs. G. W. Clark, Omaha; legislation and petition, Mrs. Nellie Richardson,

Gering; press and literature, Mrs. C. C. Cobb, York; franchise, Mrs. Zara A. Wilson, Lincoln; fairs, Mrs. N. M. Bunting, David City; Y work, Mrs. Carrie Heald, Osceola; Sabbath observance, Mrs. L. E. Bailey, Cowles, parlor meetings, Mrs. Pugh, Omaha; school of methods, Mrs. C. M. Woodward, Seward; narcotics, Mrs. A. Roberts, Lincoln; Temperance Temple, Mrs. K. G. Northup, York; foreign work, Mrs. Belle Bigelow, Lincoln. The department of mercy was taken up, and Mrs. Smith Hayward, of Chadron, elected as superintendent. Mrs. O. H. Jones, of Hastings, is continued editor of *Union Worker*.

CONVENTION JOTTINGS.

The first convention of the Nebraska W. C. T. U. was held in Lincoln in 1875. But two delegates from out of the city were present. These two were presented together to the York convention, Mrs. Hitchcock and Mrs. Isabella Spurlock, assistant superintendent of the Mothers' Jewels Home at York. Each spoke a few words, the latter saying, "The little one has become a great host. Praise the Lord!"

Rev. Alice Draper, of the Christian Church, was one of the visitors introduced to the convention, also Rev. Frances Townsley who was to speak in the evening.

A nice drawn rug, made by Mother Putnam, and containing in its pattern various symbolic letters and emblems, is to be sent to the Nebraska room of the Hospital.

Mrs. Anna Downing, a former district president, was present with her eight weeks' old baby. Baby was introduced to the convention, saluted, and had the white-ribbon tied upon her arm and the name of Willard added to her present name of Jessie. Although a wee woman, she declined to say anything in return for the courtesy.

Mrs. E. M. J. Cooley, Grand Vice-Templar of Nebraska, was introduced and spoke in her well-known pleasant way.

Mrs. Woodby, wife of the eloquent colored prohibition lecturer, was a delegate from Omaha.

Mrs. Bigelow presented a new word coined by a correspondent in the work among foreigners—"saloonatic."

When Mrs. Hitchcock was elected president a telegram was sent her daughter, Mrs. Lombard, of Fremont. On motion of Mrs. Woodward, who declared herself a believer in the rights of men, a telegram was also sent Mr. Walker, announcing his wife's election as vice-president. Then Mrs. Walker rose and gave this tribute to her husband: "When Mr. Walker wants to thresh, he comes to me and asks, 'Wife, what are your engagements?' I consult my calendar and the threshing is set for the time when I am at liberty." And those women cheered Mr. Walker.

In a striking letter from Chancellor Canfield, of the State University, upon the subject of the ballot for women, and read by Mrs. Wilson in the franchise symposium, occurred this strong sentence: "Pray, do not *argue* this question any longer. He who is not now convinced, cannot be convinced. Do not entreat but *demand* that which is just and equitable." These are manly words from a true friend. May the number of such friends increase.

A resolution condemning in strong language the treatment of the state W. C. T. U. exhibit in the Nebraska building at the World's Fair was passed unanimously, and will appear in the leading papers of the state signed by the entire executive committee and be also sent to Governor Crounse.

The state W. C. T. U. expended between three and four hundred dollars on an exhibit, and Mrs. Hitchcock went to Chicago in April to arrange it. The lady commissioners at the Nebraska building were not very courteous but the exhibit was placed. After Mrs. Hitchcock returned home, a large crayon portrait of herself, picture of the executive committee, and several other photographs were taken down, boxed up and hidden away where they could not be found though repeatedly hunted for by visitors who insisted upon the attendants' assistance in their search. A large number of state minutes designed for distribution were burned. The exhibit was rearranged in about half the space first granted, lunch tables were set in front of it and screens put all around these. The exhibit appeared to be anything but a credit to our state union when they were through with it, whereas, at first it was nicely arranged and a very creditable display. This is the treatment that caused the indignation of the women and the passing of the resolution.

Want of space could not be offered in excuse for the action, as any one knows who has seen the large exhibition room upstairs in the Nebraska building. The ladies feel it to be an insult to the W. C. T. U. and to the cause of temperance.

DORA V. WHEELOCK,
State Reporter, Beatrice.

MRS. EVA HIGGINS, greatly improved in health, will lead the W. C. T. U. force of the Centennial state the coming year. Mrs. Sarah L. Teetor, of Denver, has been made state recording secretary.

TENNESSEE.

TWELFTH ANNUAL CONVENTION.

The twelfth annual convention of Tennessee W. C. T. U. was held in the beautiful and progressive little city of Maryville, Tenn., September 27, 28 and 29. This was one of the most interesting and successful conventions ever held in our state, though darkened by a sad event that hung like a pall over the assembled white-ribboners throughout the session.

Our state treasurer, one of the brigthest women in our union and the life of all our conventions, was met as she alighted from the train with a telegram announcing the death of her only son. And all hearts were so saddened with love and sympathy for her that it seemed at first as if the work of the convention could not go on. But being already assembled for the convention all felt that the work must be done, though with saddened hearts; and she herself, though so sorely stricken, would not have had it otherwise.

The convention was held in the auditorium of the New Providence church, (Presbyterian) a beautiful building which was handsomely decorated with flowers and banners, and ribbons yellow and white, while the beloved features of Frances E. Willard smiled upon her followers from among the decorations.

Rev. Frank E. Moore, the pastor, gave cordial greeting in words of welcome and encouragement, and Rev. Mr. McAllister, pastor of the M. E. Church South, also extended salutations of cheer and sympathy. The music, under the management of Prof. J. G. Newman, of the Maryville College, was ably rendered, and proved an acceptable and pleasing feature of the convention.

Almost the first work of the convention was to arrange for an organizer to come to our state and do some much-needed work along that line.

Then the Mary Allen West memorial school of methods at Waynesville, N. C., was presented for consideration. Motion was made and carried that Mrs. Tomlinson be invited into the state to canvass for help to complete this work, and that the unions assist her all they can.

The subject of the indebtedness of the W. C. T. U. Temple at Harriman also came up for consideration, and the motion was carried that the unions assist them all they can in their efforts to liquidate this indebtedness.

A committee was appointed to bound the different districts in the state that local unions might unite to hold district conventions.

At the afternoon session the various committees were appointed. And then came the reports of superintendents of departments, which were continued from session to session until all were in. These reports showed an unusual amount of activity in the various departments, with much faithful work done all along the line.

Wednesday night was a mass meeting, in which were extended words of welcome from the pastors of the town and by Miss Henry, of the Maryville W. C. T. U. These were responded to by Mrs. Gardner, of Nashville, in her usual happy, inimitable style. Then followed three-minute talks from representatives of the various local unions, which were spicy and interesting.

Thursday morning, in addition to the reports of superintendents, two papers were read, one on "Literature and Vice," by Mrs. Kirby, of Nashville, and one on "How to Train the Young," by Mrs. Gardner. Both papers were well received. Thursday afternoon memorial services were held for our promoted soldiers. A paper by Mrs. Holman was read, which was a loving tribute to the memory of Mary Allen West. One by Mrs. Abernethy, in memory of Jennie Casseday, and one by Mrs. Roach, in memory of our own loved, bright, jolly, true-hearted Belle Sasser, who died nearly a year ago, and who was one of the best loved women in the Tennessee W. C. T. U.

Thursday night came the president's annual address, which sparkled with wit and humor, poetry and pathos, such as she only knows how to commingle, and which all who have had the privilege of hearing our highly gifted president, remember so well.

Friday morning came reports of several district conventions, then the report on social purity and corresponding secretary's report and the report of state treasurer. This last report shows our finances in a healthy condition, with a good balance in the treasury, as it always is under the guidance of our faithful state treasurer.

Then came the election of officers, when all the old officers were reëlected by a large majority.

Most of the superintendents of departments were retained, as last year, only a few changes being made. Two or three new departments were taken up. Kindergarten work, Mrs. Louise McHenry of Nashville, superintendent; railroad work, Mrs. Caldwell, of Athens, superintendent, and flower mission work, Mrs. Akers, of Jonesboro, superintendent.

Invitations were sent in that the convention be held another year either at Athens, Jackson or Union City. The motion carried that executive committee choose among them for the place of next meeting. Friday night, Mrs. Meriwether delighted a large audience with another of her inimitable lectures, entitled, "A Twentieth Century Home," which should be heard to be appreciated as it deserves. This closed our last, and one of our very best conventions.

DISTRICT CONVENTION.

One report has been sent in since my last. This from Jonesboro which reports the meeting of their district convention. This was held in Johnson City, with a fairly good attendance, four unions being represented. They had three meetings, morning, afternoon and evening. Their time was occupied with a number of interesting papers, some beautiful recitations, and quite a number of impromptu speeches. The officers elected were Mrs. Kate Simpson, of Jonesboro, president; Mrs. S. B. Paul, of Bristol, secretary; Mrs. Adams, of Johnson City, treasurer, and Mrs. Wilson of Johnson City, district organizer. Mrs. Wilson was a Crusader, and read quite an interesting paper on "Personal Reminiscences of the Crusade." Their resolutions gave evidence of the wide-awake, progressive nature of the convention, one of them being, "Believing in the equal rights of women before the law, we hereby pledge ourselves to lend our influence in all right directions to secure the ballot for women."

SILENA MOORE HOLMAN,
State Reporter, Fayetteville.

MAINE.

A GRAND CONVENTION.

We have just returned from our nineteenth annual convention feeling that it is "the best yet." The gathering place of our clans was the First Baptist church of Rockland, where the salt winds of the Atlantic seemed to exhilarate even the quietest of our women. Every thing was done for our comfort and pleasure from the beautiful decoration of the church in which the pastor and his wife assisted, to the cordial welcome we received in the pleasant homes of the city.

Eleven years ago when our state convention was held in the same place there were but forty-six delegates. This year the report of the credential committee showed that 206 voting members were present beside many white-ribbon visitors from all parts of the state.

The session opened on the morning of Tuesday, Sept. 26th, with a Bible reading and devotional meeting conducted by Mrs. Lucy Snow, our evangelistic superintendent. Mrs. March, secretary of the Rockland Y. W. C. A., kindly led the singing during the entire meeting. She was assisted by Miss Jessie Bartlett of Fort Fairfield, who rendered several beautiful solos, and at one of the evening meetings by the Congregational choir.

This year instead of reporting the department work by counties most of the state superintendents gave only a *resumé* of the year's work together with practical suggestions, leaving most of the time allotted them for free discussion. The plan worked admirably, their discussions proving one of the most helpful features of the convention, bringing out many bright ideas which will be utilized in the future. Indeed our state president, who every one knows is a model parliamentarian, said some quite flattering things to us about the correct manner and distinct utterance with which the business was translated. And it is undoubtedly true that never before have so many different members spoken so much to the point.

Tuesday evening was a feast of good things. After devotional exercises, conducted by Mrs. H. J. Bailey, and the beautiful rendering of "If I were a Voice," by Miss Bartlett, Mrs. Emma Hall, president of Knox county, in which Rockland is situated, and formerly president of the local union, extended the charming welcome, representing the Rockland sisters. The real heart to heart welcome we had already received. Mrs. Hall was followed by her pastor, Rev. J. N. Parshely, in behalf of the churches. It has often been our privilege to receive words of encouragement and commendation from the clergy, but seldom have the merits of our organization been set forth as by this eloquent speaker. "You teach that character and not money is the foundation stone even of material prosperity. You have brought forward the most magnificent roll of public women that ever characterized a nation. The lifting of womanhood to the side of man in deciding publicly as well as privately the destiny of the race, is one of the great achievements of this organization. I am proud of you, though at times a little envious that it was not organized by a *man*." These are only a few of the nice things said about us. Mr.

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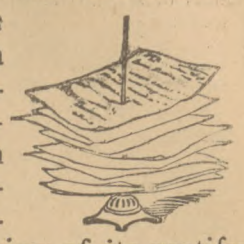

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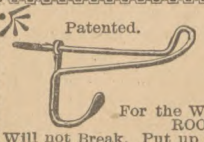

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Parshely concluded by prophesying that the overthrow of the liquor traffic is not far distant, on the principle that the greatest boldness of iniquity signals the coming of righteousness.

Mrs. Elizabeth Robbins, of Deering, and Miss Lubelle Patrick, of Groveville, fittingly responded for the union and the Y Branch respectively.

An original poem was read by Mr. W. O. Fuller, Jr., editor of the *Rockland Tribune*. It was a prophecy of the good time coming when the Christian temperance women get their way.

Mrs. Stevens followed with her annual address, and it was one of her very best. It would be unjust to attempt to quote fragments of it.

We were fortunate in securing Mrs. Josephine Nichols and Mrs. Mary A. Livermore for the two remaining evenings. To Mrs. Livermore we have often listened with pleasure, but few of us had ever heard Mrs. Nichols. Her subject was, "The Home versus the Saloon," and for about an hour and a half she held the closest attention of the large audience. It seemed to us that few out of the many gifted speakers whom the W. C. T. U. has brought forward equal Mrs. Nichols for combined culture, eloquence and logic. Her closing illustration will never be forgotten by any who heard it. At the close of her address many local presidents were saying, "She must speak for our union." Plans are already on foot to bring her back to the state. While at Portland Mrs. Nichols was invited by Bishop Healey from the sacred desk, an honor which I think has never before been conferred upon a woman by this conservative Episcopalian divine.

In no previous state convention have the young women taken so prominent a part. Several departments are superintended by young women, and beside their reports an hour during the second afternoon was placed at the disposal of the Y Branch. The superintendent, Miss Lubelle Patrick, presided in a most pleasing manner. Reports of flower mission work and of several local Y's were presented. Mrs. Gertrude Stevens Leavitt, daughter of our president, made a bright and sensible speech and appropriate music was rendered. Altogether the Y hour was a great success and was enjoyed by all. Telegrams of greeting were sent to the Kansas, New Jersey and New Hampshire conventions and to Mrs. Margaret Merrill, long our state purity superintendent, also a cablegram to our beloved National leader.

The nucleus of a lecture bureau was formed with Mrs. Flora Wright and Mrs. Seamans, two plucky Aroostook women, as its beginning. In this way our unions will be able to obtain helpers without the expense which places speakers from out of the state beyond the reach of some of the smaller unions. Mrs. Wright has already traveled 3,000 miles, held fifty-eight mothers' meetings and spoken fifty-four times in the interest of her department.

Those of our number who during the year have been called up higher were tenderly remembered in a beautiful memorial service. The list of names included many who have wrought long and faithfully for our blessed cause, among them one of our state superintendents, Mrs. Alice Hammond, superintendent of temperance literature and agent for THE UNION SIGNAL. Mrs. Abbie Shapleigh, of Cambridge, Mass., paid a tender tribute to her friend and co-worker, the late Mrs. Amelia C. Thorpe, whose summer home was in our state, and to whom Maine white-ribboners had become strongly attached.

The convention received many interested visitors, including clergymen of all denominations and two of the local editors. But no guest was more welcome than the press superintendent of the Rockland union and also of the county, Miss Cora Loring. For several weeks Miss Loring had been preparing the way for our coming by explaining our work and giving something of our *personnel* in the paper. For more than six years she has been an invalid and though a member of the church in which the session was held the few hours spent with us were the first passed in any public assembly during all that time. When Mrs. Stevens announced her presence the entire convention rose and gave her the Chautauqua salute. Soon afterward Mr. Fuller, the author of the poem above mentioned, made us a second visit and on being presented remarked, "They tell me that you want to vote and I think you ought to." Thereupon Miss Loring decorated him with the yellow ribbon.

Another incident not soon to be forgotten was the bringing in of a five weeks' old baby girl at the close of Mrs. Wyman's report on securing homes for homeless children. The little one was nameless and homeless, but Mrs. Stevens at once conferred upon her the honored name of Frances Willard, together with our "badge of snow." The baby behaved in a way worthy of her name, and on her departure our president pronounced over her the W. C. T. U. benediction. Before the convention closed a good home had been secured for the baby, and also for a lovely little girl of six, who was also presented to the convention. At the close of the last afternoon meeting a very enjoyable reception was tendered the delegates at the Home of the Good Shepherd, a home for needy children recently founded under Episcopalian auspices.

We enter upon the work of a new year with the best of courage, harmony in our ranks and our beloved leader in command placed there for the seventeenth time, and without a dissenting vote.

MARY L. FRENCH,
State Reporter, Auburn.

PENNSYLVANIA.

MERCER COUNTY

W. C. T. U. held its annual convention, September 7 and 8, with a good attendance and excellent program.

The state Y organizer made a fine address the first evening, which was followed by a Y reception at the home of the county president.

Mrs. Marian B. Baxter delighted all the second evening of convention with her masterly presentation of "Society as it is." Mrs. Baxter has been engaged to lecture at various points in the county.

The officers of this county for the ensuing year are as follows: President, Mrs. G. D. Devitt; corresponding secretary, Miss Adda Burch; recording secretary, Miss M. L. Crawford; treasurer, Miss Ina Stewart. Miss Sarah Pew was elected delegate to the National Convention, with Miss Adda Burch as alternate.

CLEARFIELD COUNTY

held the eighth annual session at Houtzdale in August, with a large attendance of delegates and visitors from all parts of the county. The address of welcome was given by Mrs. Learick, and response by Mrs. S. J. Shaw. The various clergymen, of whom there was a large attendance, made brief addresses. Dr. Anna Shaw lectured the first evening to a large audience.

The Young Woman's Christian Temperance Unions of the county occupied the second evening with a fine entertainment, under the direction of their able superintendent, Mrs. Wilson. The county Y banner was presented to the Chester Hill Y for the best record, and the second place was won by the Lumber City Y, that prize being a handsome book. The Y girls presented their county superintendent with a purse containing money to pay her expenses to the state convention, as a token of esteem for her. This county has done exceptionally good work during the year, and it has been *promptly reported.*

TIOGA COUNTY

held its tenth annual convention at Mansfield, August 17, 18; a large delegation was present, nearly all unions being represented. Three new unions were organized during the year. The reports of superintendents show an encouraging increase in activity and an awakening interest in Woman's Christian Temperance Union work.

One evening was given entirely to the Loyal Temperance Legion which was well represented on that occasion. Mrs. Mary T. Lathrap conducted a school of methods during the last afternoon of convention and in the evening lectured on "Woman and Reform." Among the visiting clergymen from various parts of the county were Rev. A. S. Elliott, of Arnot, Rev. Troxwell, of Mainsburg and Rev. Peterson, of Whitneyville.

POTTER COUNTY

convention was held at North Bingham, September 13, 14, 15. One good feature of the new law regarding the purchasing of text books is that under its provision many of the schools in this county have been supplied with the indorsed physiologies.

Ulysses union had Rev. John Hector to lecture for them. The Ulysses Y's send out invitations to their entertainments in a unique way—in the shape of peanuts tied with a white ribbon. When the ribbon is untied the nut falls apart revealing the invitation. The Ulysses unions unite with other temperance citizens to pay the expenses of an inebriate who was sent to a gold cure. This is a practical work which many of our unions might well imitate.

VENANGO AND NORTHUMBERLAND.

Venango County held its annual convention at Franklin, September 20. Rev. Henrietta Moore was the speaker for one evening and a gold medal contest was held the second evening.

Northumberland County will hold its annual convention at Northumberland September 28 and 29; Mrs. Anna Hammer, state president, lectures on the 28th.

THE FIRST PHILADELPHIA Y W. C. T. U.

is doing most excellent work, and the members are zealous and active in various lines of work. A house was taken in June in which they have their headquarters. A flourishing kindergarten is carried on by them, also a song service every Saturday afternoon. They conduct a Loyal Temperance Legion and are active in flower mission work. These Y's have also taken poor children to the park and on excursions on the river.

POINTS.

Demorest contest work is growing in interest; one thousand four hundred and sixty-one silver medals, one hundred and twenty-five gold, and five grand gold have been distributed.

The nineteenth annual state convention was held in Lancaster, October 6 to 10, inclusive; a good program has prepared and with Dr. Anna Shaw, Miss Greenwood and Miss Sanborn with us, together with all our grand state workers, it proved one of the best conventions ever held. A full report will be given later.

After all the preceding conventions perhaps some might imagine that Pennsylvania has been doing nothing but convening. We have done something else as witness the grand array of new unions organized and reported since our August letter, for twenty-seven new unions besides a new county (Greene) have been organized.

With sadness we record the death of two of our workers, Mrs. Tillie J. Moore of Cameron county, also Mrs. C. W. Jessup. Thus God calls His workers to "come up higher" while we who remain to do His bidding here must awake to renewed vigor.

Mrs. Marian Baxter and Mrs. Helen Bullock will be in our state during the months of September and October.

In glancing briefly over our list of contributing members, one might well be led to believe that some of the good sisters believe strictly in adhering to the Bible injunction of not letting "the right hand know what the left one does," either that or their extreme modesty prevents them from reporting their good deeds.

The school of methods, held at Ridgeway, was participated in by the unions of the counties of Allegheny, Westmoreland and Indiana.

ADDA BURCH,
State Reporter, Greenville.

NORTH CAROLINA W. C. T. U.

Since convention two unions have been organized, one at Statesville by our president, Mrs. Woody, on her way home. The other at Pleasant Garden with ten active and eight honorary members. This union I believe to be the outgrowth of sentiment created by the Demorest contest, eighteen of which have been held during the past year, sixteen silver and two gold medals. The last gold medal was won by Mary King, a little girl ten years old. This work is being actively engaged in by many outside the W. C. T. U. in our state.

We are so glad to welcome Mrs. McDowell, president of the W. C. T. U. of Harriman, Tenn., who will make North Carolina her home and engage actively in the work.

Miss Burnett, of Ohio, who has spent a year at Tyron and was helpful in state convention, went to Dillsboro to aid the union there. The W. C. T. U. of Dillsboro is erecting a tablet sacred to the memory of Mrs. Merrick, who laid out her life in starting the work in that section of North Carolina.

Mrs. M. E. Morrison and two daughters who have been missionaries to China, will make Dillsboro their home during the winter where they will engage in teaching school, and other Christian work. Dillsboro union will be much helped by these ladies.

Miss Burnett, before returning to Ohio, visited the teachers' institute and at an opportune time secured the floor for a six minutes' talk on the enforcement of scientific temperance instruction; the institute was so thrilled with her stirring appeal that the chapel rang with applause. It is the purpose of the North Carolina W. C. T. U. to push the work as never before during the coming year.

S. V. TOMLINSON,
State Reporter, Greensboro.

NEWS IN A NUTSHELL.

MISS WILLARD'S birthday was splendidly celebrated by the W. C. T. U. and L. T. L. of Deer Lodge, Tenn. Scripture reading, the Lord's prayer, recitations by the children, a fine address and singing, comprised the exercises. The pledge was explained, and the happy young folks went home after enjoying a picnic lunch.

MRS. MARY MCGEE SNELL is holding great tent meetings in Tennessee, as an evangelist of the W. C. T. U. She has spoken to many thousands. Hundreds of unconverted men have sought her aid for salvation, and it is reported that at Greenfield she has "about cleaned up the town." A liquor dealer promised to quit the business and let her knock in the head of the first barrel of his wares he emptied into the gutter. God has been leading Mrs. Snell out in evangelistic service in a wonderful way.

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LADY AGENTS $10 DAILY selling "Victoria Protector" and rubber goods for Ladies and Children. Sample "Victoria" by mail $1, Mrs. A. SINGLETON, Box 665, Chicago, Ill.

INDIANA NEWS.

Ere this reaches you my successor as state reporter may be named by our state convention, which is held this year in the Quaker city of Richmond. For the first time in ten years I shall not be in our annual meeting. My work as an evangelist in the United Brethren church will be in Illinois principally this year. The Lower Wabash conference received your unworthy servant as a member at its annual session held in Terre Haute, August 30, 31, and September 1, 2 and 3. She hopes to finish her reading course during the coming year, and be ordained at the next annual conference, which will meet at Westfield, Ill. At the conference above named Miss Alma Button was ordained as an elder in the church. Miss Button is the first lady ordained by our conference. She preached the opening sermon of the conference. Her sermon was full of dignity, love and power. Miss Button is a very successful pastor as well as a strong preacher. Her circuit this year is in the neighborhood of Casey, Ill. She is a white-ribbon sister, too. Sister H. J. Musselman, well known to white-ribbon women of Illinois, is also an evangelist in our church. She will be ordained next year.

At this conference many of the lay delegates were women, and the majority of them wore a little badge of white. This fact was comforting to us. As a token of comradeship, the Frances Willard W. C. T. U., which has its home or place of meeting at the First U. B. church, gave each visitor a cabinet photograph of Mrs. J. R. Nichols, Indiana's beloved white-ribbon daughter. At the close the conference held a meeting in honor of Miss Ellen Groendyke, returned missionary from West Africa, in our church. Miss Groendyke is also delegate from the W. C. T. U. of West Africa to the World's Convention.

Our quartette sang "Round the World with Ribbons White," Rev. Ed. Long, our brave young brother, offered prayer, Mrs. S. Tremaine, our brave president, introduced Miss Groendyke, who, with an enthusiasm born of God, told of West African W. C. T. U. work. God help us to hold up the hands of those who go abroad to carry our gospel of peace to all the world. She spoke so lovingly of the work and efforts of our own Alice R. Palmer that we felt more willing to let her stay. Miss Groendyke is an Indiana woman, too. After a hearty handshake of fellowship and Godspeed the benediction was pronounced by Miss Button.

Vigo county W. C. T. U. held its convention last week. Miss Margaret Dickson made the address.

September 29 the Frances Willard union celebrated Miss Willard's birthday. By force of circumstances they were obliged to defer the meeting until the 29th. The quartette sang appropriate selections. Mrs. Tremaine presided. Mrs. Stephens, county president, led the devotions. W. H. Hickman, D. D., and Rev. J. B. Connett made addresses appropriate to the occasion. Little Maud Lappin recited, and on the whole the meeting was an excellent one.

The state liquor dealers' association met in Terre Haute during the month of September. They were welcomed as law-abiding citizens by the mayor of our city. They were feasted and highly entertained. Hulman & Company, wholesale grocers and liquor dealers, gave a banquet which they attended in a body. The number entertained at this banquet including the association, citizens and visitors were fully four thousand. In view of this fact the Frances Willard W. C. T. U. asked for the state convention this year, but as we had had the convention in 1890 it was thought best to go to some other point.

I know this is merely a Terre Haute letter, but the fault lieth in the reporter and not in the faithful white ribboned host of Indiana. God bless them, they are faithful and true. Their correspondent has not been able to keep in touch with the field work during the last two months on account of hard study and close examinations.

She now lays down her pen, knowing they can easily select one from among their number who can do them much more credit than she has done. But with all that she lays the pen down reluctantly. To lay down service for you is like saying good-by for a long separation. But, comrades mine, I always expect to march with you in the rank and file. I shall loyally wear our white ribbon badge while I live.

"The department of News From the Field," may it grow better from week to week. God bless our paper and the cause it represents.

SADIE B. WHISTLER,
State Reporter, Terre Haute.

THE Kewanee, Ill., union recently passed hearty resolutions upon the value of the services of Dr. A. W. Tracy and Col. Sobieski, who have been holding extensive series of meetings there. As a result of one of Dr. Tracy's talks to mothers, fifty-five ladies gave their names to the W. C. T. U.

WOMAN'S LECTURE BUREAU.

Patrons and lecturers are invited to visit the headquarters of the Woman's Lecture Bureau in the organization room of the Woman's Building at Jackson Park. We will be pleased to see you and talk over the work for the winter for which we are now arranging. It is necessary to urge upon all the necessity of coöperation in this line of the work and we trust that each union will do all that is possible to place the lecture work upon the footing it deserves.

We wish to call special attention to the fact that Mme. Fanny Zampini Salazar, of Italy, will be available for woman's clubs in the East until February, and in the West for the remainder of the winter.

The following lecturers are under the management of the Bureau and will be available during the fall and winter.

Frances E. Willard.

Lady Henry Somerset, while visiting this country.

Rev. Anna H. Shaw,* New Jersey in November.

Mary T. Lathrap, Ohio after October 25.

Miss Anna Gordon, the World's W. C. T. U. superintendent of juvenile work.

Carrie Lane Chapman, Ohio in November.

Clara C. Hoffman, Wisconsin in November.

Lillie Devereux Blake, calls in the vicinity of New York City.

Elizabeth U. Yates.

Mary Sparkes Wheeler, calls in Pennsylvania.

Rev. Eugenia St. John.

Rev. C. H. St. John.

Frank Dwight Denny.

Lou J. Beauchamp, calls for lecture courses.

Mary Seymour Howell, calls for New York.

Messrs. Wolfenbarger and Huckins.

Eva M. Shontz, elocutionist, Michigan and Ohio from October 25 to November 25.

Mrs. Emily Pitt Stevens.*

M. Naomi Trimmer.* Vocalist.

Josephine R. Nichols, in January.

Caroline B. Buell, Illinois and adjoining states.

Fanny Zampini Salazar, for woman's clubs during the fall and winter.

Marion B. Baxter, Massachusetts and Pennsylvania.

For dates, terms, etc., address

LUCY E. ANTHONY, *Manager,*
N. W. C. T. U. Headquarters,
Woman's Building, Jackson Park,
Chicago, Ill.

Permanent address, Somerton, Philadelphia.

BUREAU NOTES.

The Woman's Lecture Bureau wishes to call special attention to the fact that Mme. Fanny Zampini Salazar, of Italy, will be available in this country during the fall and winter. She will lecture on the arts, habits and literature of her own country.

Owing to the difficulty of unions in assuming the responsibility of raising money to compensate speakers for their lectures, Mrs. Marion B. Baxter has decided to devote a portion of her time each year to a special plan of work, particulars of which may be obtained by applying to the Bureau.

We wish to call attention to the talent displayed by Frank Dwight Denny in his recitals and lectures. Unions desiring to make arrangements for this class of entertainment in lecture courses for the winter will secure all information by addressing the Bureau.

NOTICE.

To prevent the possible misconstruction, by inference not intended, in my article published in THE UNION SIGNAL, September 28, announcing the new discovery in orificial surgery securing "deliverance of women from suffering," I wish to state that *only* the last case of the forty-one was performed at our National Temperance Hospital. Perhaps it was too much for me, in closing that article, to have requested every member of the W. C. T. U. to make known that our hospital is the place above all other places for the care and treatment of diseased women. But here there is no alcohol or alcoholic liquors, opium, morphine, tobacco or tobacco fumes, profanity, or anything else used or practiced which is opposed by the W. C. T. U. The hospital is run by God-loving, God-fearing, devoted Christian women, in the interest of women, for women, and I thought all good, pure and true women should give this institution their unqualified indorsement and support. Very respectfully, WM. D. GENTRY, M. D.

1619 Diversey Avenue.

Our Library Table.

WILL THE OLD BOOK STAND? by H. L. Hastings, Scriptural Tract Repository, 47 Cornhill, Boston, Mass. This is a lecture delivered by Mr. Hastings before the sixteenth annual convention of the Massachusetts Y. M. C. A. Dwight L. Moody unhesitatingly pronounces this one of the best things of its kind and it carries its own indorsement in that it is now in its third million edition. It deals most uncomprising blows at infidelity and makes the Bible Christian rejoice for his own allegiance to the Book.

IMITATION OF CHRIST, by Thomas á Kempis. Illustrated with fifteen drawings depicting scenes in the life of Christ, by H. Hofman, director of the Royal Academy of Arts at Dresden.

"The Imitation of Christ" takes its name from the first chapter. It has been a classic with Christians of all denominations for many generations and bids fair never to lose its popularity. In the middle of the last century the King's Library at London had sixty-three editions including translations into eight languages. This new edition, convenient in size, daintily printed, appropriately illustrated, and beautifully bound, will appeal to people of the most correct taste and will be found particularly suitable for gifts.

T. Y. Crowell & Co., New York and Boston.

A CHAPTER ON CHOLERA FOR LAY READERS, by Walter Vought, Ph. B., M. D. The author of this not untimely work is the Medical Director and Physician-in-Charge of the Fire Island Quarantine Station, Port of New York. Before the reader has gone very far he will say to himself, "The summer is over and Dr. Vought's prophecy has not come to pass," viz., that we had reason to believe the dread disease would appear among us during the summer season. In less than one hundred pages the author gives a definition of the disease, its history, the cause of cholera in America, causes of the disease, the disease in human beings, the germ in the body, its epidemic form, symptoms, diagnosis, prognosis, treatment, prevention, cholera on shipboard, quarantine, disinfection.

The author, 12 W. Tenth St., New York City.

Is not this the era of beautiful booklets? Thomas Y. Crowell & Company have real genius in fitting to becoming dress the many thought-treasures that are submitted to their care. Bound in white leatherette, artistically decorated, only about twenty-five pages in length, but not so easily measured in breadth and height and depth, is the booklet, WHAT IS WORTH WHILE? by Anna Robertson Brown, Ph. D. All life is characterized by some kind of effort and the question title is pertinent—What is truly worth while? The author answers broadly, clearly, philosophically—Christianly. The last sentence of the sermonette is a typical one: "Letting go the unworthy things that meet us, pretence, worry, discontent and self-seeking—and taking loyal hold of time, work, present happiness, love, duty, friendship, sorrow and faith, let us so live in all true womanliness as to be an inspiration, strength and blessing to those whose lives are touched by ours!"

A suitable companion to the above in dress and contents is YOUNG MEN: FAULTS AND IDEALS, by J. R. Miller, D. D., whose writings have not infrequently been given favorable notice in these columns. GIRLS: FAULTS AND IDEALS, was very much to the point and these kindly criticisms touching young men will doubtless be as cordially received.

T. Y. Crowell & Co., 46 E. 14th St., New York City.

Mrs. Florence G. Buckstaff's paper on "Married Women's Property in Anglo-Saxon and Anglo-Norman Law, and the Origin of the Common Law Dower," in the late ANNALS of the American Academy of Political and Social Science is a scientific study of the origin and growth of those disabilities in respect to owning property under which married women were placed until within most recent years. This paper is an evidence of the increasing interest which women are taking in all the problems of political economy and political and social science. In the department of Briefer Communications, Dr. W. W. Willoughby makes an earnest plea for the establishment of "A National Department of Health." Mr. W. F. Harding explains the mode of operation of "A Successful School Savings Bank" at Bloomington, Ill. Prof. John R. Commons presents a solution for the present financial troubles in his paper on "Bullion Notes and an Elastic Currency," and Dr. Leo S. Rowe gives an account of the "Congress of the Society of Social Economy at Paris" last June.

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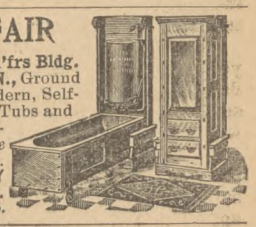

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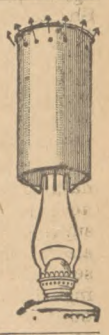

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Signal Notes.

THERE are forty-two Peace societies in Sweden.

GREAT BRITAIN has more than twenty thousand trained nurses.

JEAN INGELOW'S first poems were written on the window shutters of her room.

IT is said that there are six thousand different kinds of intoxicating liquors.

IN India only eleven millions out of two hundred and fifty millions can read and write.

THE Slavic countries are the most illiterate in Europe; eighty per cent cannot write or read.

THE last national census showed that one hundred and forty thousand men in Georgia cannot read their votes.

LAST winter there were forty-four poorhouses in Kansas that had no inmates. Can any high license state improve on that?

IT is said that of the twelve thousand saloon-keepers of New York City *only* eight thousand have been in prison at some time.

AN English dairy company has decided to deliver no milk to publicans because they wish to remove all temptation from their employés.

THE drink curse has no bounds, penetrating to the uttermost parts of the earth. Even Terra del Fuego is being devastated by the evil.

"I go for all sharing the privilege of the government who assist in bearing its burdens, by no means excluding women."—*Abraham Lincoln.*

BAND of Hope meetings on their training ships give good results, the English temperance workers believe. At a recent meeting twenty boys took the pledge.

THE heads of the Berlin Jewish community, many of them wealthy and influential, are to send a petition to the Emperor protesting against the anti-Semitic excesses.

A VACANT parish in Scotland sent out a list of questions referring to the fitness of candidates. Among them was the significant one, "Is he an abstainer from spirituous liquors?"

IT is stated that one of the noble characteristics of Russian women is their devotion to one another. Many have suffered martyrdom to rescue their countrywomen who are political offenders.

ONLY ten per cent of the British soldiers in India are allowed to marry, but a much larger per cent of native soldiers marry and in consequence the latter lead much more respectable lives than the former.

IN Glasgow last year women's votes gave five total abstinence candidates to the Municipal Council, and this year three out of four. Glasgow is by universal admission one of the best governed, if not *the* best governed city in the world.

THE annual convention of Christian workers in the United States and Canada meets this year in Atlanta, Ga., November 9–15, under the auspices of the International Christian Workers' Association. Mr. and Mrs. Geo. C. Stebbins, well known as gospel singers, will direct the music, and extensive preparations are being made for aggressive work.

FULTON Street Daily Noon prayer meeting celebrated its thirty-sixth anniversary on the 23d of September, sending out a simple souvenir program for the occasion, containing a cut of the old North Dutch church and an interior view of the chapel at 113 Fulton street, where the daily noon gatherings are held. The little chapel might well be called the business men's spiritual lunch room, for there hungry and thirsty souls are refreshed and starving ones satisfied with the bread which perisheth not.

Good News — Wonderful Cures of Catarrh and Consumption.

Our readers who suffer from Lung Diseases, Catarrh, Bronchitis and Consumption, will be glad to hear of the wonderful cures made by the new treatment known in Europe as the Andral-Broca Discovery. Write to the New Medical Advance, 67 East 6th Street, Cincinnati, Ohio, and they will send you this new treatment free for trial. State age and all particulars of your disease.

Mothers! Mothers!!

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

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In writing mention THE UNION SIGNAL.

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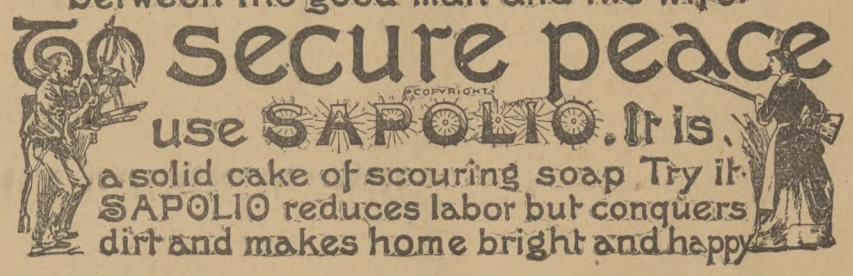

A complete wreck of domestic happiness has often resulted from badly washed dishes, from an unclean kitchen, or from trifles which seemed light as air. But by these things a man often judges of his wife's devotion to her family, and charges her with general neglect when he finds her careless in these particulars. Many a home owes a large part of its thrifty neatness and its consequent happiness to SAPOLIO.

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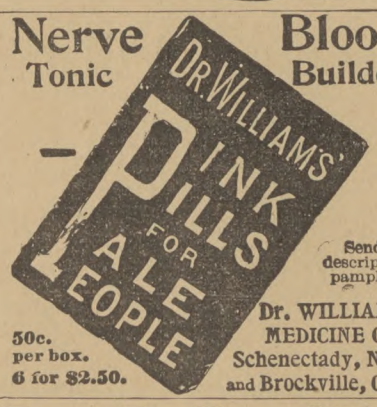

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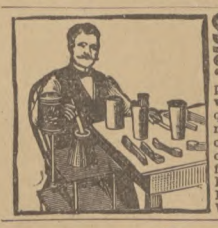

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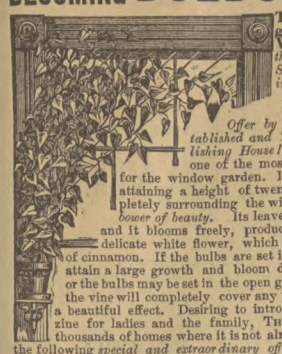

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IMPORTANT ANNOUNCEMENT.

We wish to call the attention of all readers of THE UNION SIGNAL to the announcement on page 16 of the reorganization of the Subscription Book Department of the Woman's Temperance Publishing Association. It is the object of this department to publish and sell through the medium of canvassing agents, moral and instructive books at popular prices. It is, therefore, capable of not only doing incalculable good, but of providing pleasant and profitable employment for thousands of young men and ladies.

The business of selling popular and standard books by subscription is one about which little is known to the general public. Few are aware that it is a source of steady income and a regular life occupation with a large number of very intelligent and worthy people. Of late, nearly all the more important books have been published on the subscription plan. The works of Gen. U. S. Grant, James G. Blaine, Gen. John A. Logan, and the more important of Mark Twain's, were all sold in this way, and the day will come when every important work will depend upon the canvassing agent for a successful introduction to the reading public. By the subscription method, publishers are warranted in undertaking what would otherwise, in many cases, prove hazardous undertakings, and, but for this method, many of the best books could never have seen the light of day. The book store is, of course, a necessary institution, but it accomplishes only partially the great work of disseminating literature. Even the most extended advertising will not bring a really meritorious work to the attention of those who would gladly purchase it if made aware of its merits, and instances are innumerable, prior to the advent of the canvassing agent, of really great works which proved a dismal failure, from a financial standpoint, simply for the lack of proper introduction. But the subscription method changes all this. It guarantees the success of meritorious books, and enables the publisher, by increased sales, to fix the retail price of valuable, and, oftentimes, necessary works, within the reach of all. And thus thousands of people are induced to read who rarely see the inside of a library or book store, and the cottage without a small collection of books is now a rare exception.

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Among the books published by the Subscription Book Department are "Glimpses of Fifty Years," by Frances E. Willard; "Childhood; Its Care and Culture," by Mary Allen West; "The Junior Partners," by Abel M. Rawson; "Boys of the Bible," by Thos. W. Handford; "The Golden Links," by Mrs. E. A. and Bishop Newman, and that magnificent portfolio of photographs, "Glimpses of the World," by the great traveler and lecturer, John L. Stoddard. The latter particularly is well adapted for Christmas trade. All are attractive in make-up, and works of genuine merit, which cannot fail to prove satisfactory to subscribers. We trust that all readers of THE UNION SIGNAL and friends of the W. T. P. A. will aid in making this department in every way a success.

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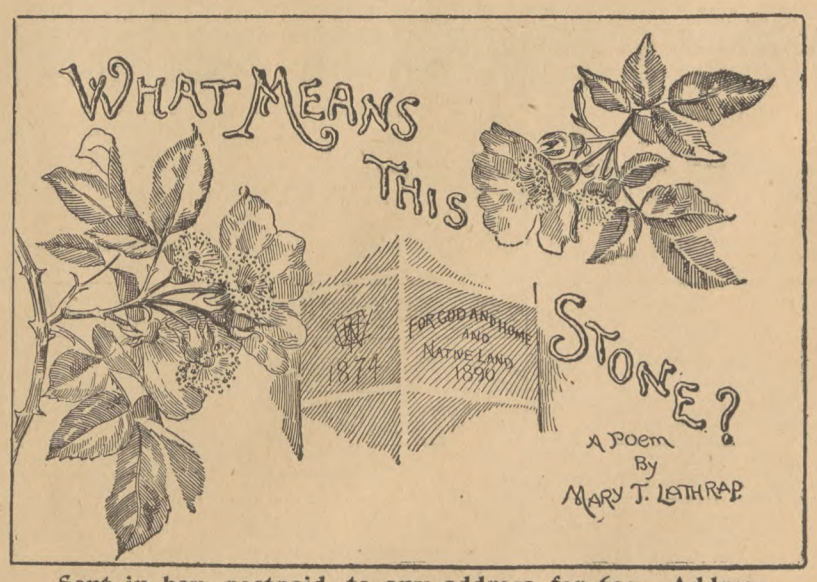

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Volume XIX.—No. 43.] CHICAGO, October 26, 1893. [Price $1.00 per Year in Advance.

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SINCE OUR LAST ISSUE.

Agricultural Congresses met in the Art Palace, Chicago, during the week.

Felix Charles Gounod, the renowned musical composer, passed away October 19, at his home in Paris.

The great Conventions of the World's and National W. C. T. U. came to a close last Sunday evening.

It is reported from Cape Town that the British forces have defeated the natives in two battles in Matabeland.

Forty deaths a day from cholera were reported last week from one steamer carrying Arab pilgrims from Mecca to Morocco.

Emperor William, of Germany, unveiled a monument to his dead father, the late Emperor William I. at Bremen, last week.

A great fire, involving a loss of four million dollars, occurred among the manufacturing warehouses of New York, October 19.

Lady Henry Somerset preached the annual sermon of the W. C. T. U. conventions, Sunday afternoon, in the Memorial Art Palace.

While the French are honoring the Russian naval fleet, that of Great Britain is being royally entertained on the Mediterranean by the Italians.

The Moors are still besieging the Spanish forts in Morocco, and the latter government is finding it no easy matter to put down the rebellion.

The American Bankers' Association discussed financial matters at its nineteenth annual gathering in Chicago last week, congratulating itself upon the way in which American banking institutions had withstood the recent financial strain.

The South Park commissioners decided October 20, to hold the World's Fair Directory strictly to its bond to remove the buildings before May 1, 1894, and were positive in their refusal to permit the continuance of the Fair another year.

The Trenton battle monument, commemorating the victory of Gen. George Washington over the combined British and Hessian forces, December 26, 1776, was unveiled at Trenton, N. J., October 19, with military parade, speech and banquet.

The famous collection of Lincoln souvenirs was removed last week from Springfield, Ill., to the national capitol by the Memorial Association of Washington, and has been placed in charge of the custodian who has cared for it during the past ten years.

The famous ex-field marshal and ex-president of France, Patrick Maurice de MacMahon, Duke of Magenta, died last week at Paris in his eighty-sixth year, and was buried with great pomp and ceremony, October 22, from the Church of La Madeleine, Paris, the remains being interred in the Hotel des Invalides.

EXTRACT from a prominent Chicago daily of October 23: "It was the first Sunday that all the concessions were open. The chair pushers worked and even perspired, and answered questions unceasingly. Every peanut stand was open and well patronized. Water, too, could be had. Electric launch and gondola carried many a party of time-pressed sight-seers who would not be denied a view of the Fair from every possible point. The restaurants, *cafés* and lunch-counters were all doing business. The *tired faces* of employés as darkness settled down told that the crowd had been there all day." We print the foregoing for the benefit of our readers who want to know what has become of the Sunday opening question. The ways of the evil one are devious, and here is proof afresh that familiar with his face they "first endure, then pity, then embrace."

THE board of lady managers is making an effort to secure individual recognition from our government for those whose skilled labor has been the means of making the exhibits of the World's Fair a success. The labor people warmly second this effort and a petition to Congress is being circulated and signed by prominent labor leaders.

AN error appeared in THE DAILY UNION SIGNAL of Friday which strangely enough also appeared in other papers that reported the speech of Lady Henry Somerset during the Temple discussion on Thursday afternoon. She is reported as saying, "In heaven there will be no more sin." This is what she *did* say: "All of us generally have some text that brings to us particular comfort. The text I lean on a good deal just now is that in heaven 'there will be no more sea.' It seems to me that it will be a comfort to some of us perhaps to know that they will see no Temple there either." In view of the fact that the speech intended an allusion to her own journeyings by sea to and from the Conventions the point is entirely lost by the incorrect quotation.

THE Hall of Columbus was the scene of a large overflow meeting from the Hall of Washington on Sunday afternoon where every inch of standing room was occupied. Mrs. Hammer, president of Pennsylvania, presided. Mrs. Davis, of Kentucky, led the devotional exercises, and was followed by Mrs. Mary T. Lathrap who is ever heartily welcomed by her audiences. Miss Conybeare, of England, spoke most acceptably, also Mrs. Mary T. Burt, Dr. Mary Wood Allen and Mrs. Frances E. W. Harper. An unusual but beautiful feature of the exercises was the baptism of the two little daughters of Mrs. deCondres of Evanston, by Dr. Anna Shaw. Their mother had "set her heart" upon their being baptized by a white-ribbon woman and seized the auspicious opportunity. They were named Frances Anna and Mary.

SECRETARY CARLISLE presented a statement to the United States Senate, last Thursday, showing that owing to the falling off in business and declines in the importation of dutiable goods and raw material, the government will be in danger of facing a deficit of from fifty to seventy-five million dollars the coming year. In connection with this probability we hear of a rise in whisky trust stock caused by the rumor that the tax on whisky will be advanced to $1.40 per gallon. We would suggest, nay, are continually suggesting, that the vast sums expended annually in the consumption of narcotics and spirits be turned into the channel of legitimate home and government uses. With our expenses for almshouses, penal institutions and such governmental paraphernalia reduced to naught, what threatened form of bankruptcy could shake our financial stability as a nation? Whisky taxation may help to fill the coffers but it can never remove the need.

THE largest audience of the entire Convention week assembled in Columbus Hall Sunday afternoon to hear the "annual sermon" by Lady Henry Somerset. As early as twelve o'clock hundreds of people were standing on the outside steps, awaiting an entrance. If the estimate of three thousand be the seating capacity of the hall, there must have been at least five thousand people in the congregation. The preliminary exercises were simple and appropriate to the day. Mrs. Buell presided as gracefully as she had all the week, and Mrs. Frances Graham, of New York, led the singing. Bishop Newman led in prayer and pronounced the benediction. Lady Henry Somerset took for her text, "And the disciples were called Christians first at Antioch" (Acts 11:26) and preached upon the vital question, "What is it to be a Christian?" giving it a most practical turn, as befitted the occasion. It was a beautiful discourse, one which made a profound impression, and will be published in full in the Convention number.

As we go to press (two days late this week) the daily papers contain an account of an ambushed attack said to have been made by a party of respected and Christian women of Osceola, Neb., on six disreputable young women whose actions have been openly, immorally flagrant and exasperating. Whether the event is correctly reported by the press, the trial of the case will doubtless prove, for all the assailants have been arrested and have given bonds for their appearance in court. The promoters of the attack are said to belong to the Woman's Christian Temperance Union of the state. In regard to this, we feel safe in saying that no loyal, worthy member of our organization ever permitted herself to be drawn into such a revolting act as this *reported* white-cap tar and feather method for removing any evil. Such an underhanded, dastardly attack as this is reported to be is entirely foreign to the policy and principles of our union, and one to be denounced by Christian workers everywhere. We will give our readers a full explanation next week, and in the meantime advise them not to be hasty in believing this report, because they "read it in the papers."

LADY HENRY SOMERSET'S statement concerning Miss Willard is of deep interest to all white-ribboners: "I wish to tell you that there is hope for all who love her in the absolute certainty that if she will follow the prescription that has been laid down for her, a prescription by no means easy to such a brain and such a heart, and if you will help her to carry out that prescription, I believe we can speak with a certainty, as far as any human events are concerned, that she will be given back to you with completely restored health and strength. It is a great difficulty to her to rest. Many women, since I landed on this shore, have come to me with the natural question, 'Why cannot Miss Willard rest upon our shores where we would have her within hail and see her face and reach out to her once in a while?' Just for that reason. So many would reach out to her: so many, just one want, would be brought to her, just one question that she must settle, that rest would be impossible for her, and only the faithful friend of all these, the trusted Anna Gordon, knows how hard a task we have in a place in which she is severed by the great ocean from interests which are as dear to her as life, how great a task we have to make her rest, and how impossible would be the task if she were within hail and reach."

A SIGNAL triumph for W. C. T. U. principles was reported in the Convention by Miss Lucia Kimball, Sup't of Sunday-school work. After many years of seeking the coöperation of Sunday-school authorities and the consequent securing of temperance quarterly lessons in the international series, we rejoice to learn that the tables are turned and these authorities are now seeking us. Mr. Chas. Waters, Sec. of the London Sunday-school union, asks our coöperation in securing a temperance Sunday not only for the school but for the church also; and Mr. W. H. Dietz has formulated a plan for a Temperance Day for the children of America (such as "Children's day" is now in the churches) in the interest of which he seeks the support of our organization. His plan was presented to the General Assembly of the Presbyterian church, which resolved that "a day be observed as a day of prayer for the success of the cause of temperance, and that our churches, ministers and Sabbath schools be requested to observe this day by such services as shall be best fitted to rouse and interest in the subject and secure sound biblical instruction thereon." We rejoice that the church is thus preparing for a vigorous attack upon its most powerful enemy. It is "coming right along" and ere long will see eye to eye with its most powerful ally, the W. C. T. U., upon the great question of the liquor traffic at the baliot box as well as in the Sunday-school room.

HE SUFFICETH.

BY JOSEPH COOK.

Soul whom dazzled ages scan,
Man in God and God in man.
Who sees Him the Father sees,
Who loves Him with God agrees.

Bliss were it to see afar
What Time's coming wonders are;
But One Highest hath been here;
Higher never shall appear.

Sinless soul with God made one,
Seen but once beneath the sun.
With that vision we content,
Futures veiled do not lament.

Every star about Him wheels;
Every penitent He heals;
Higher than the highest, He,
Son and soul of Deity.

We are sinful and undone;
God and man the Christ makes one;
Rebels, perjured, lawless, we;
Ransom, Ruler, Healer, He.

Father, Son and Holy Ghost.
With Thy ransomed, heavenly host,
Give us grace for evermore.
Thee to know, obey, adore.

Boston, Mass.

MARK KEITH'S ESCAPE.

II.

BY HELEN CAMPBELL.

(*Concluded.*)

Why had Lyman not asked Mark where he was going and settled some way of communication? How was he to go on alone? Lyman asked himself. Mark had gone out alone into the night.

"If you keep on sulking like this, I'll have a warrant for you as accessory before the fact," roared Elder Simmons suddenly, as the morning had nearly gone. "It's more'n likely you know where he is, anyhow."

"I wish I did," said Lyman with a groan. "I'd see that he stayed there out of your clutches, anyhow. See here, Uncle Simmons," he went on, regardless of the snarl that came from the furious Elder. "Would you drop the warrant and settle if I'd pay the money to you?"

"You! Where are you to get the money?"

"I've got part already and I'll earn the rest."

"How much?"

Lyman hesitated. It was useless to tell unless a bargain could be made.

"Will you drop it?" he repeated.

"No," said the Elder after a pause, "I won't. If you put the whole into my hand I'll drop it, but till you do I'll hunt him if it takes six times the money. He'd ought to swing and he would a-swung once for less than that. Not that I have feelings unbecoming my profession," he added after a moment as Lyman's steady eyes, full of deep contempt, rested on him. "It's righteous anger and I'm ready enough to renounce it when I see reason."

Lyman was silent. He could not argue with him, and indeed he was too miserable, nor did the pain lessen as days went on, bringing no word of Mark, each more lonely than the last.

"He's guilty, of course," people said, as they still discussed the theft. "He wouldn't have run if he hadn't been," and fight as he might, Lyman could make no headway against this conviction. The Elder had paid the money, snarling as he counted out the dollars, and vowing fresh vengeance.

"Barlow's good on tracking," he said one day. "He'd ought to get on the trail somehow. Where is Barlow, anyhow? This ain't the time o' year for a hunt."

"Ezra Bean said Joel was smitten with a gal up in the North Woods—Fowler's gal—and he'd been hangin' round there considerable," said one of the men who formed part of the knot whose evenings were spent in the village store. "Joel's a good lookin' fellow as you'll see, but powerful shiftless, and Fowler wouldn't look at him. What Fowler said was, that if Joel could prove he'd ever had ten dollars to onct, he'd know he could ag'in, and wouldn't stand out ag'in Nancy, but Joel's jest as likely to bring out ten elephants as ten dollars, and that's what I said to Fowler."

Lyman had heard all this but thought no more of it till the next afternoon, when Joel passed him on the street with a look so unlike his usual easy swagger, that Lyman puzzled over it for hours; a look that held shamefaced humility, and a sort of fear never before seen on the good-natured, happy-go-lucky face.

"What does he mean?" thought Lyman, as Joel slunk by without a word, and "What does he mean?" he repeated at intervals, till, far in the night, he rose with a bound that sent the old cat flying from the foot of the mattress and cried, "Great Scott! That's it! Thank goodness it's Sunday!"

By daylight Lyman was off. Joel might not be in his hut at the edge of the North Woods, but he was somewhere, and to be found if it took all day. Crackers and cheese were in his pockets. He whistled as he went. Evidently something was coming and he ran and jumped, to the consternation of a pair of squirrels who had run down to the end of a bough, and chattered fiercely at the intruder. Something was there a little farther on; a dark figure sitting doubled over on a log, and looking up with the same strange expression of abject humility that had roused Lyman's curiosity the day before—Joel himself.

Lyman sat down and eyed him for a moment. Joel grew red, then pale, hung his head, and then gave himself a great shake like a wet dog emerging from a pond, a look of sudden resolution on his face.

"I know all about it," Lyman began.

"You don't know as much as you will when I'm done," said Joel with a gulp. "You stop right there. I'm going on. I declare to gracious, Lyman, I ain't such a cur as you think. It's only I couldn't see no way to get out of it and the devil himself put it into my head. 'Twas Nancy I wanted. I swore off from drink and everything to git her, and old man Fowler said he wouldn't let me have her onless I could prove I'd had ten dollars to onct. I was in the store when the Elder was counting out that money. I seen that roll, and I said, I'll borrow that roll and put it back somehow, this very night, but I'll take out ten dollars of it and cut over to old man Fowler, and tell him there's his ten dollars and more to come, and I sneaked it out when your back was turned and Mark not noticin'. And then Bill Bean said old man Fowler wan't to home, and I hid it in the woodshed and watched a chance to git it back for I was scared enough to die after all, and before I'd done a thing, up starts the Elder and says it's gone and it's Mark, and Lord help us, I didn't know what to do! I hain't been near Nancy sence, jest by way o' punishment. Can't you put it back, Lyman? I ain't a thief. I'd do anything for you or Mark. I set a sight o' store by you."

"Great store when you'd let three weeks go on, and not a word, you sneak!" said Lyman.

Joel bowed his head.

"Cut in," he said, "I am a sneak, but I vow I was here tryin' to get courage to go and tell. I'll go to the minister. He's a good man and maybe he'll help us out."

"'Twon't bring Mark back," said Lyman whose spirits fell again at the thought. "You've done for him."

"No I hain't," said Joel. "I know where he is but I ain't to tell how nor where. He's fifty miles off, an' another name, an' helpin' hay on a big farm. I'll go after him if I ain't tied up in jail, but the Elder ain't no bowels o' compassion, and I'm sure to be."

"The minister will tackle him," said Lyman, whose face had cleared and who rose with a bound. "Come on, Joel! I ain't going to lay up anything, if you did do a mean thing."

"Wait till your own turn comes," said Joel, who had straightened up once more, but whose face bore a look of eager penitence. "A man makes a fool of himself for a girl, but I vow I'm done with any nonsense forever,—if Nancy'll have me after this," he added dejectedly.

An hour later to the scandal of the congregation as it came out of the church, Joel Barlow and Lyman Kinnicutt came down the street and went boldly up to the minister himself, who turned shocked and startled eyes upon them.

"It's a work of mercy, sir," said Lyman, "and you'll say so when you've heard. Mayn't we go home with you? Joel's something to tell you, sir."

The old minister asked no questions. A stern faith had not killed the human side in him, and though he shook his head as he listened, his own eyes moistened as he saw a tear roll slowly over Joel's cheek, and fall on his rough hands, twisted together in his earnestness.

"There's the darned roll," the hunter ended, pulling it from some secret hiding-place, "an' may I never see another onless I've earned it. I vow I'm goin' to try. I ain't as bad as you think I be, Parson Whittlesey, an' I'll go to jail if I must."

"I think we can hinder that," said the old minister. "I will deliver this to-morrow but not on the Lord's day, and you are to promise not to go in hiding, friend Joel, but wait like a man for what is to come."

"I'd ruther set out for Mark," said Joel. "I swear I never put that dollar in his chest. It must a fallen under the counter somehow, and got rolled up in the bed-clothes. I'd ruther start for him an' it's a work o' mercy, too, as Lyman said about your listenin.'"

"I am not quite clear in my mind," Parson Whittlesey began, but Joel had already disappeared, swinging with great strides, like a man from whom a mighty burden had been removed, out toward the North Woods.

How did it end? Popular opinion was too strong for the fierce old Elder who faced his minister down, that Joel should go to prison, but renounced the plan at last, as, three days later, Mark and the abject, yet triumphant Joel entered the village and walked boldly down the street. Lyman took his friend's hand silently, a lump in his throat hindering other greeting, and the elder gave a reluctant nod as every small boy in town and some of the older ones, hurrahed themselves hoarse. It did not stop here. The sheriff himself, and old Judge Dunscomb, said that the boys should have a chance for Dartmouth, and Lyman and Mark, in September, said good-by to the village and turned their faces toward the new life, earning in all ways that every New England boy knows as possible, most of the money for the four years that followed. To-day the years are behind them. The North Woods were levelled long ago. Nancy and Joel Barlow, church members of twenty years standing, lie in the old churchyard where the grim Elder and the gentle old minister have also their place, and Lyman Kinnicutt, chief justice of a famous state, and Mark Keith, minister of a great church in a great city, go there now and then and spell out the old names and look up to the pines, under which it will, by and by, be their turn to lie, friends to the end and their children friends after them.

Madison, Wis.

THE ARMY CO-OPERATIVE BEER SALOON.

A Little History Concerning one of Them.

BY FRANK ROBERTS.

During the month of July, 1892, there was opened at Fort Apache, Arizona, an institution known in official reports as the Post Exchange. Prior to this opening the sale of "beer and light wine" was in the hands of the post trader, and no member of the garrison could obtain anything unless on an order signed by an officer. This system had been in force for a considerable time, and, under it, the supply of drink to the men could be *really* controlled.

Shortly before the actual opening an attempt had been made to establish a canteen, but it had failed. Such a matter had to be submitted to the body of officers known as the Post Council of Administration, and according to army regulations the chaplain was a member of this body. He is a Methodist, and a pronounced opponent to the sale or use of intoxicating liquors. To get rid of him, the Post Commander wrote a letter to the authorities which resulted in a reply from the Adjutant General stating, with reference to the sitting of post chaplains on the council when it was about to deal with matters in connection with Post Exchanges, "that it is advisable that they be not thus detailed." This in open defiance of the regulations, and as a result, the starting of the institution was authorized, and the opening took place as above stated.

The paymaster visits this post every second month for the purpose of paying the troops, and it was arranged that his arrival should be the signal for the grand opening. The garrison at this time consisted of almost one hundred and sixty persons. The beer was supplied in bottles in barrels, the post being ninety miles from the railroad depot, and this being the only way it could well be sent. Each barrel contained seventy-two bottles, and on the first night ten barrels, or 720 bottles were sold. In the first thirty-six hours, up to Sunday morning, over one thousand four hundred bottles had gone, and terrible were the cravings of the beer-soaked and drunken soldiers as they had to face a dry Sunday.

Now, in dealing with this matter, I would like the people to know that one of the worst features in connection with all this drinking is the conduct of the men, when under its influence, in their quarters. There the nuisances committed, profane and filthy language indulged in, and general conduct of these men is past all description, and must be seen to be believed. The officers are supposed to visit the quarters, and this is generally done about nine o'clock a. m. After this it is seldom one is seen about the quarters, most of the non-commissioned officers are either drinking or drunk themselves—nay, often go the length of stating on parade that they want no complaints brought to them.

The post trader, commenting on the enormous sale of beer on this opening night and following day, and the consequent disgraceful scenes, remarked that his eyes had been opened, and there was evidence from his manner that it was truly so. From comparisons it was ascertained that the sales at the government institution were, now the men had free license, considerably more than double those ever made any previous pay-day.

This consumption of beer may appear startling, considering that about thirty-five or forty members of the garrison did not enter the canteen, and it may be thought that it was exceptional, the men giving way to their overflow of spirits now that they were no longer restricted in the matter of getting their drinks; but at the November pay-day there were sold eight hundred bottles in one day, at twenty-five cents a bottle. And as a sequence to the "beneficial results" obtained by stopping the sale at the post trader's and establishing the post exchange, where the authorities can have the men "under better control," one man, in a drunken row, had his wrist cut open to the bone, several fights took place, an attempt was made to murder a man by stabbing with a knife, one man was knocked down with a stick of cordwood, and an Indian woman was assaulted by two soldiers belonging to Company F, 11th Infantry.

At first it was not thought advisable to allow the soldiers belonging to the Indian company to have access to the beer saloon, but this was soon altered; the Indian was no longer an Indian, as such, but an enlisted soldier, and why should he be deprived of the privilege of getting drunk? So another element and a dangerous one was added to the fighting propensities of the men when crazed with beer. The vicinity of the canteen became a veritable bedlam, and was the subject of remark by many residents in the post, citizens as well as soldiers. No decent person dared venture near it, and it became necessary to place non-commissioned officers on special duty inside or around the canteen to be on the watch for trouble.

It is needless to go over each succeeding pay-day and its results. Things have gone on from bad to worse. Men get drunk, but very little notice is taken of it. A sergeant, in charge of the guard, got helplessly drunk and was so found by the officer of the day. He was placed under arrest, but shortly afterwards released; and it may be remarked that the officer of the day on this occasion was also his company commander, and the officer in charge of the canteen. Men get drunk and are taken to the guard house, but not for trial. Occasionally one may so far commit himself that it becomes necessary to bring him before a court; but in most of the cases the men are confined till sober, or nearly so—kept in just long enough to intensify their craving for another drink, as they are getting over the effects—and then released, only to fly to the beer counter and get drunk again.

There has happened the tragedy depicted in my last article—a man rendered unaccountable for his actions by the "control" exercised over him which allowed of his keeping on a prolonged drunk, spending over three dollars a day for several days preceding the crisis, and then blowing his brains out, after nearly murdering two companions who were with him;—this last July pay-day an Indian has been bodily thrown out of the canteen, and, as a result, the whole Indian company lined the road at the back of the quarters, armed with bottles and stones, and so threatening was their attitude that no white soldier dared attempt a passage that way. Citizens are looking for an outbreak between these rival races at any time, and each pay-day, with its attendant drunken orgies, seems to bring such a catastrophe within the bounds of possibility —almost of certainty. And yet the large majority of army officers, and even some of the chaplains, are defenders of this system. Why?

Fort ———

(To be continued.)

ENGLISH PATENTS TO WOMEN.

BY HELEN BLACKBURN.

It was said and repeated and believed that women never invented. The rapid increase in women's patents is clear evidence that it was opportunity rather than faculty that lacked. Modern facilities for knowledge and communication have brought to the front a quite remarkable number of inventions by women.

The earliest English patent known was granted by King Edward III., after a commission of inquiry, to two aldermen in order that they and their assigns should have the sole right of making the Philosopher's Stone.

The existing record of patents begins in 1617 with one granted to Aaron Rathborne for engraving and printing maps, etc.

The first in the list granted to a woman is number 104, year 1637, to Amye Everard, widow, for preparing tincture of saffron, roses, etc.,—"her own and sole invention." The next woman mentioned is in 1638, Sara Jerome, who patented an "engine" for cutting wood into thin pieces for making bandboxes and sword-sheaths. In the latter half of the 17th century the names of five women are recorded; in the 18th century are found ten; in the first half of the 19th century (up to 1852) there are 42.

The number of patents taken out increases steadily each year, marking the steps of education, civilization, wealth and luxury, and the proportion of these granted to women remained, until lately, much the same; within the last five years the proportion has increased.

During the ten years preceding 1883 the average number of patents annually was 3,506, in the first three months after the Act was in force the number issued was 5,748, and last year (1892) it was over 24,000.

Of these, the number granted to women during the last eight years are as follows: 1884, 36; 1885, 85; 1886, 99; 1887, 110; 1888, 247; 1889, 262; 1890, 276; 1891, 302; 1892, 364.

The variety of these patents is not less remarkable than their number. As might be expected by far the largest proportion are connected with dress and toilet arrangements for women and children, household matters, education, games, nursing, needlework and decorations. But they are not confined to such domestic subjects. Thus, in 1838, Anne Bird Byerley took out a patent for obtaining motive power. Patents have been granted to women for improvements in looms, in machines for cutting corks, in tools for making blocks and pins for rigging, also in locks, bolts and screws. Improvements in sewing machines, type-writers, bicycles, etc. The list of women's patents also contains such unexpected subjects as steam boilers, apparatus for distilling, guns, horse-shoes, stirrups, railway sleepers, lights and other appliances, agricultural implements, electric and hydraulic machines, etc. One hundred and sixty years ago, Elizabeth Coppin had a patent for "extracting silver from mundic and fluxing it into a metal"; to-day, Miss Elizabeth Parnell has one for "an amalgamator for extracting gold from refractory ores." The plans and drawings for this are amongst the Chicago exhibits.

The smaller, but not less useful, and often more profitable inventions for everyday use, such as pencil holders, traveling bags, note books, door handles, parcel covers, etc., are innumerable.

A group of models of recent English women's patents will be found in the Handicraft Section of the English women's department at the "White City." These models collected by Messrs. Eli and Hughes for the Handicraft's sub-committee are necessarily a fraction merely of the patents taken out in the last twelve months; nevertheless, they exemplify a diversity of effort and an ingenuity of application which indicate a fund of inventive power in women. Among them Miss Barron's combination dress-stand and fire escape is especially worthy of notice for its ingenuity and practicality. The same may be said of Mrs. Kesteven's carving fork, a noiseless coal-box for an invalid's room, a bed rest with arms and pillows, a traveling box which can be expanded into a hanging wardrobe, are all inventions born of *practical* needs. Particularly inviting to lazy or busy people is Miss Hungerford's instantaneous method of lacing boots and gaiters; also to any one in the habit of losing their umbrella, Mrs. Malcolmson's umbrella holder will be a useful adaptation of the principle of the sword sheath to the peaceful umbrella.

In the Educational Section several women's patents are displayed, all tending to lessen the labor of the teacher and increase the interest of the pupil. Among these may be noted a skeleton celestial globe showing the apparent movement of the heavenly bodies, as a help to the study of elementary astronomy. Others which will repay examination are Miss Osborne Moore's "Philographs" —simple, mechanical instruments containing neither lens nor prism, calculated to very greatly facilitate exactness in drawing of all kinds—portraits, architecture, landscapes, etc., etc. These instruments will not admit of description by a few brief words, but will be readily understood by examination of the models. The "Line Divider," invented by Miss Marks, is of interest not only for the simplicity of the arrangement by which any given line may be divided into any required number of aliquot parts, but also as being one of the first inventions emanating from the brain of a Girton graduate.

These examples may seem but few, but it must be borne in mind that they have been chosen not so much with a view to quantity as to showing that women's inventions abound in originality, although women cannot—any more than men—produce original work until they are brought to a level with the knowledge of their days.

[Mrs. Mary S. Lockwood also sent a paper to the Patents Congress, read by Miss Octavia W. Bates, in which the following statement is made.—Ed.]

"There is not a piece of ancient pottery in the National American Museum from the pre-historic tombs, from the ancient Pueblos, from the pre-historic cliff dwellers, from the burial pottery of Nicaragua, but carries the graceful touch of woman's hand. Every step in this experience flashed a light along the corridors of time that gave the key which unlocked the thought of late centuries to a Palissy, a Wedgewood, a McLaughlin.

"Palissy wrought and struggled with poverty and want to catch the inspiration of his enamel, which took sixteen years of experiments to crown with victory. Miss McLaughlin held on to the old thought of the fore-world, nurtured it, fostered it, caressed it, until suggestions came in rhythmic rhyme, and wrought the grand success of the McLaughlin enamel. The Rockwood potteries of Cincinnati are the object lessons of woman's perseverance and victory.

"Since the Patent Office was established in 1790, a little more than one hundred years ago, there have been between three and four thousand patents issued by women, covering all degrees of complexity and ingenuity. They have gone from cradles to baby-jumpers, from a pencil sharpener to a type-writer, for those who can see and those who are blind, from knitting-needles to circular knitting-machines, from the hour-glass to stem-winding watches, from the sewing bird to sewing-machines. She has patented hand carriages, stock cars, car coupling and sound deadening attachments for elevated railways. She has gone from siphon propelling pumps to ozone machines, from electro-therapeutic appliances to machinery for welding, hardening and tempering steel.

"The deft fingers and active brain of woman went to work upon the old idea Queen Lydia used when she taught Hercules to spin, and improved upon it in this nineteenth century forty times, and set forty spindles humming in place of one.

"From needles of bone and wood used by these savage fore-women, with which they stitched the long day through making hats, mats and garments of straw, comes Mrs. C. with her sewing machine and curved needle. She has caught the nineteenth century inspiration and makes a hundred stitches where one was made before. 'Tis the old idea improved upon a hundred-fold.

"This is followed by Mrs. Harriet Ruth Tracey with a notable invention of a rotary shuttle, lock and chain stitch sewing machine, whose lower bobbin carries over one thousand yards of thread, an achievement that has baffled a generation of masculine inventors."

[It is important to note that the world has held four Congresses or Conventions for Patents and Inventions. The first was in Madrid, the second in Vienna, the third in Paris, and the fourth during the first week of October, in Chicago, in the great World's Congress Auxiliary, where for the first time woman was admitted and held equal place of honor with man.—Eds.]

COLUMBIAN CRUMBS.

BY B. V. CUSHMAN, M. D.

ELECTRICITY IN THE HOME.

"The American Myth," represented in the Art Building by a nude figure holding a telephone receiver to her ear, exquisitely moulded in flesh colored marble, has figured a good deal in domestic life for ten years. She has "answered the bell," and "ordered the marketing" by means of electric "button" and "diaphragm," and performed her service so faithfully and accurately, that she is about to be installed as cook and furnace boy.

The exhibit of cooking and heating apparatus on the southwest gallery of Electricity Building is simply witchcraft. The wizard in charge turned a thumbscrew, settled back upon one foot a minute, and then daintily poured a spoonful of batter upon the polished slab that a moment before I had leaned upon. Lo, the characteristic hiss! A deft turn of her knife and the golden surface came in sight, and then, while I was still open-eyed, open-mouthed and shivering with wonder, she transferred that millennial pancake to a china plate, buttered and sugared it and bade me eat. It was no hypnotic phantom, but a feathery flap-jack, good to fill the stomach and cheer the heart in cold mornings soon to come. There was no fire in the building, no hint of where the heat came from, no connection of the griddle with anything tangible save a cold cord that you might have mistaken for a strand of druggists' wrapping twine. One thing in passing I want to tell you that you may try it. The priestess of that electric griddle assured me that it is quite unnecessary to use grease in baking cakes if you never begin to grease a griddle. If smooth at the start and properly heated the dough will not stick. The one she used is polished like a flat-iron, and she keeps it clean by rubbing with a dry cloth. She could not say whether an old griddle could be cleaned until sufficiently smooth, but think of all the blue smoke avoided if "hot buckwheats" can be baked without grease, and try it.

I learned all the practical points I could, for I am much in accord with a bride I know who says: "I shall not go to housekeeping until I can have electricity for cooking." Cost of course comes first. An outfit capable of doing the cooking for a family of six costs $60. If water-heater, boiler and flat-irons are added the expense will be about one hundred dollars. An extra long kitchen table will hold the whole outfit. Connection must be made with the plant furnishing the town with electricity, as storage battery will not run this apparatus. Where the current is made by water power it is as cheap as coal, but more expensive where produced by means of steam or chemicals. The difficulty in price will not long stand in the way of American invention. Let it be known that a thing is de-

sirable, that the people want it, and the inventive genius of the times soon puts it within their reach.

The advantages of cooking by electricity are beyond doubt. The oven made of Russia iron, lined with wood and asbestos, allows no radiation of heat into the room. It can be heated to three hundred degrees in ten minutes, or reduced to two hundred degrees in five minutes. Most of its baking is done by retained heat, that is, the oven is heated to three hundred, or for a thirty pound roast of beef, to four hundred degrees. Ten minutes after putting in the meat the current should be turned off, and in two and one half hours it will be done perfectly, in full flavor with all juices preserved. The oven has glass doors and a light jet inside, so the contents can be seen without opening. The heat is alike at top and bottom, and basting unnecessary.

The wires are coiled on the bottom of each vessel, and incandescent heat is produced by the current passing through. Steak may be broiled in four minutes by perfectly even heat. All the squibs about which of the young pair shall start the fire will be "chestnuts" when the movement of a screw "turns on" the teakettle. Even the flat-iron has its private wire, and will smooth miles of muslin, maintaining uniform heat as long as the current is on. Think of it, no more smoky irons, no more raking fires and scrubbing hands afterward, no more yellowing of garments because the iron was too hot.

Another thing too often forgotten is that every gas jet consumes as much oxygen as half a dozen people, and coal is equally avaricious of the life property of the air, besides poisoning it to some extent with its own noxious gases, while electricity makes no demands upon the atmosphere.

Then my lady closed one switch and opened another by means of the mystic button, and heat began to flow from a table, I had turned toward not a biting furnace blast but the soft even zephyr that one expects from hot-water pipes. That was the parlor heater, prototype of the twentieth century fireside, around which the young husband of to-day will gather his grandchildren and tell them: "When I was a boy, my job before school in the winter was to rake down and carry out the ashes from three base burners—base they were!—and fill them up with coal for the day. When I went to housekeeping we had a furnace which got all the stoves into one and I spilled ashes on the basement floor instead of the parlor carpet. That was an improvement, but it was nothing like getting your fuel through a wire, and lighting it by pressing a button. 'Pears to me everything now-a-days is calculated to make boys lazy!"

The funniest sight I saw in all that wizard's den was the

CHICKENS HATCHING BY ELECTRICITY.

Yes, actually hatching! One pecked the end off his shell while I stood there; another was staggering toward the bulb that furnished dim light and modulated heat; a third had snuggled his wet back up against the warm glass and gone to sleep, while a dozen of a few hours' age were scampering about. The good-natured exhibitor brought one of the latter out to me, and I had the luxury of cuddling under my chin a real live downy chick. Be sure I made the most of him. Down on the floor was the brooder, a wire frame covered by the American flag fringed around the edge to feel like feathers when chicky crawls in. Another electric arrangement supplies the warmth, and the motherless brood nestles together and goes to sleep.

Electric incubator may hatch a larger percentage of eggs and raise a larger percentage of chickens, but at its best it is an orphan asylum. "Old Glory" doesn't call the bed-time like a motherly old hen. It doesn't cluck and give them the little scoldings and tender peckings that all chicks need. Electricity-bred chickens keep late hours, and are sure to be "tough."

"Christopher Columbus," a dignified Muscovy, waddling about the floor, has the honor to be the first duck hatched and raised by the new method. He landed his caravel August nineteenth, and, at this writing, six weeks old, is apparently well and happy. A card on his coop reads, "Who cares for mother now?"

SOME FOREIGN PHILANTHROPIES

exhibited by charts, photographs of buildings, and printed statements are full of practical suggestion. The Self Help Association, founded by Queen Louisa of Sweden in 1869, offers inducement to working people to save a part of their earnings. As soon as one's deposits amount to twenty-five dollars the association adds twenty per cent. It is supported by gifts from the king and queen, and is a good example to our untitled kings and queens. Sofia, the present royal lady of Sweden, is the patron of a home for women prisoners just released, in which they are admitted for religious moral and industrial training. When ready, the Home assists them to find employment. In this way about three hundred and fifty women have been reclaimed from criminality.

In Sweden much practical temperance work is done through the Parish Temperance Unions. A Scandinavian Sailors' Home in London has the joint support of Princesses of Sweden, Norway, Denmark and Wales, and is superintended by Mrs. Welin. It is a true shelter for seamen. All sorts of business is done in its office. The Board of Trade gives authority to fit out ships and to pay seamen their wages on presentation of a stamped record of their time of service from the muster office. Afterward the Home and the muster office square their accounts. Generally Mrs. Welin takes care of "the boys'" money while they are in port, and so thousands of pounds have been saved from the public houses and sent home to families.

France displays an unexpected number of Protestant charities, as the Maternity Supply, which helps poor mothers, furnishing baby clothing and, if necessary, food and shelter during confinement. Poor children are taught in some of these institutions, preparing them for skilled service. The fresh air mission, which is new with us, is a dozen or more years old in the great cities of France.

Of the many inventions and exhibits of women I have no space to speak, save only of the work of the women of Winnebago county, Illinois, represented by five hundred dollars raised to secure lodgings near the grounds for one hundred and fifty-six working women during eight days, thus giving them an opportunity to see the great Fair.

Chicago, Ill.

LUCY STONE.

BY H. B. K.

There is something singularly suggestive in the going away of Lucy Stone, at the close of the most wonderful six months' exposition of the evolution of the woman's cause the world has ever known. Many who read these lines saw her for the last time in the great Woman's Congress in May, where hundreds took her hand and rejoiced that she had lived to witness the crowning hour for which she had worked and suffered so many weary years. No face was so restful in its content, so peaceful in its calm joy as hers. It seemed to say, "It is finished; I have lived to see it, I am satisfied."

It is suggestive, too, this day when the social ques-

Yours sincerely Lucy Stone

tions all hinge more or less upon the farmer's interests, that the brave, strong life of a farmer's daughter should be filling the world's heart with admiration and the world's eye with tears. She is a remarkable demonstration that the hardy qualities which have always been this nation's "standing army" find rankest development in the simple, natural life of the American farm. If her going emphasizes anew the jealous nurture due from this government, to its agricultural interests that protection of its rural classes and improvement of their condition is but buckling of armor over the nation's heart, Lucy Stone will say, as so often before, "I count it not loss if larger life comes thereby to the multitude."

When she was born near West Brookfield, Mass., in the high-noon of the summer of 1818, the eighth of nine children, the new baby was even a regret to the overworn mother, who said: "Oh, dear! I am sorry it is a girl, a woman's life is so hard."

Her keen child-vision soon took note of the inequalities of the man and woman side of family life, and she made up her mind if this was by law the law must be changed. She wanted to die when her child eyes first read in the Bible the words, "Thy desire shall be to thy husband and he shall rule over thee." Then she determined to go to college and probe the correctness of this text by learning the Scriptures in the original. Alice Stone Blackwell, her daughter, tells that she picked berries and chestnuts to pay for her tuition, studied and taught alternately, and in Oberlin College did housework in the ladies' boarding hall at three cents an hour to pay her expenses, cooking her food in her own room, boarding herself at a cost of fifty cents a week. She was twenty-five years old before she had earned enough to enter this starvation sort of a life at the only college which then admitted women.

Lucy Stone gave her first lecture on equality of women at Gardner, Mass., in her brother's church, in 1847. After this her connection with the anti-slavery society brought her prominently before the public, in which work her efforts did not relax, notwithstanding assaults of mobs, being played upon with a hose while speaking, and frequent hootings and wild scoffing. It is related that while speaking with Stephen Foster, a big man with a club rushed upon the platform. She quietly said: "You had better go, Stephen; they are coming;" and turning to the man with the club sweetly said: "This gentleman will take care of me." And "the gentleman" tucked her under one arm, mounted her on a stump and stood by her with his club while she addressed the mob.

She had always intended not to marry, but Henry Blackwell, a hardware merchant of Cincinnati, pursued his suit so pertinaciously for three years, insisting that he could render her life work more effective, that in 1855 she married him, on condition that she should not sink her individuality by taking Mr. Blackwell's name. So, through all the years of an ideal married life, to her family and the world she has been just "Lucy Stone." Their daughter bears the name of both parents, Alice Stone Blackwell.

The earliest and most constant protest of Lucy Stone was against the common law of Massachusetts, and many other states, which handed over a woman on her marriage day to her husband—person, property, liberty to buy or sell, to make contracts, or hold her own earnings, even the child she had begotten at the pledge of her own life. Against tradition, wealth and custom for more than forty years she fought in the legislature and courts before the women of Massachusetts had a right to their own wages and to more of their husband's property than would barely support life—at the reckoning made for county paupers; (a decision of court).

As editor jointly with Henry Blackwell, assisted by their gifted daughter, of the *Woman's Journal*, Lucy Stone displayed rare ability, discrimination, and profound knowledge of all the spots—legal, political or human—upon the condition of woman, and an equally keen sense of her possibilities. Her mind was preëminently logical, and with it was combined a rare sweetness of spirit that won her cause where justice failed.

During the National W. C. T. U. Convention at Boston some of the delegates held a memorable reunion at Lucy Stone's invitation in the parlors of the *Woman's Journal*. Many of them have since said: "That reception was the best part of the whole Convention." The gentle serenity, the leisure from herself which allowed Lucy Stone to listen to others, won the hearts of women everywhere. No more attractive pattern of a life, in this respect, can be given to women who enter reform work. To be as ready to hear as to speak, to be as courteous to the yet unknown follower as to the distinguished leader, to be easily approachable is the *sine qua non* for that one who would win great causes.

Lucy Stone's was a majestic life. It had all the power of a great object, of a purpose as strong and unswerving as gravitation. It had all the calmness of the certainty of truth and its final triumph, and it kept the unruffled sweetness of one having unwavering faith in others, and who believed of herself:

"Greater than any fact,
My wish that failed of act."

All the world is better, will ever be better, for that strong, true life that so gently loosed its fetters the other day at Dorchester, Mass. The men whom she taught to be more just, the women whom she taught to be more true to themselves, those "gone before" and those left here send on a cheer with Lucy Stone, entering into her well-earned rest in the kingdom of certainties and rewards.

THE DUTCH W. C. T. U., AND FOURTH TOTAL ABSTINENCE CONGRESS.

DEAR UNION SIGNAL:—Among the zealous total abstainers a good many had but a poor expectation of the results of this Congress, as it was well known that so many of the chief leaders were rather averse to the principles and aims of total abstainers. Such prognostications of the pessimist order are too often reversed by the facts. The truth has a power of its own, and everywhere that people are looking out for promoting some good for others rather than for themselves, the interchange of thoughts and views will seldom lose or fail to secure benevolence and sympathy.

So it proved at The Hague. On each side of the question the speakers were in great earnestness and spoke powerfully, but no words were heard of an offensive character, and such as were far from being propitious to total abstinence repeatedly said: "What is uniting our endeav-

ors is more than what makes a division." Moreover, I have been peculiarly pleased with the kind reception given from all sides to Mrs. Selmer. Repeatedly she spoke in French and English, and in both languages as fluently and correctly as if they had been her mother tongue. Much as her friends admire her, scarcely less was the tribute of praise paid her from the other side, though on each occasion she gave her mind fully, and this not only as a total abstainer but even as a faithful believer in the Gospel of Christ.

It was the book and the blessed work of a Christian lady, Mrs. Julia B. Wightman, of Shrewsbury, that in 1861 induced me, after having been from 1844 an abstainer from spirits to become a total abstainer. Every year had showed me more evidently that the first principle was quite powerless to win the working classes to a sober and religious life. An inner struggle, whether total abstinence was not against the spirit of the gospel, was brought to an end by the sudden conviction created in my conscience by the light gained through the precious book, "Haste to the Rescue." The same day convinced and gave me the full assurance that teetotalism, and that only, was the powerful way to lead to a radical change in the home and religious life of our working and even well-to-do classes.

Since that day I never have neglected to fix the attention of the women of our country on the great things it has pleased God to accomplish in England and America, and more and more over the whole extent of the globe by women united in the gospel work of total abstinence. I have written quite a series of life sketches of the heroines of our war for a clear brain and a happy home. After having been gladdened by the event that a Miss De Ranitz, of Groningen, was immediately persuaded by my translation of "Haste to the Rescue," to follow Mrs. Wightman's example, I felt sure that by relating labors and triumphs of Miss Marsh, Mrs. Daniel, Mother Stewart, Miss Weston, Miss Robinson, Miss Willard, Lady Henry Somerset and many others, a day of a general awakening was to follow among Christian women, glorious evidences that God's grace is working most powerfully through His weakest co-laborers. A success in this way has been gained by winning my friend, Miss H. M. Scholten, to public speaking on behalf of our cause, an endeavor quite new and not approved in this country, and to win as co-worker Miss M. Vander Goes, a little and rather weak lady, but having a quite miraculous power in influencing the roughest men and older boys. When not long ago she was ill by overwork it was almost a time of rejoicing in the one hundred drinking places she regularly visits each week, the innkeepers hoping never again to see her most unwelcome face.

These small but happy results during thirty years of incessant work made me fully sure that in God's own time a W. C. T. U. would follow. Had not this been my firm persuasion, at my age I would not have the courage to start a weekly paper as the *Wereldstryd;* but fully sure that the seed was not thrown away, but would bear its fruit, I set to work, wishing that in due time women might find a paper existing of which they might take possession and make it their UNION SIGNAL.

I do not in any way wish to detract from what is accomplished by men. Yet I know of none able to accomplish what has been done by Miss Marsh, Miss Weston and so many others. All these gave themselves wholly, forever and without any other desire than to glorify God and to spread religion and happiness as far as their influence can reach. All that has been done by men is done, and done in a more perfect way, by women; but even if this were otherwise, there is part of the field where only women can have real and permanent success—with girls, the young women and their sisters, fallen by the manifold traps set for them in our corrupted social life.

Feeling for this numerous class, hitherto almost neglected, even by the selfishness of the churches, I rejoice as in a most happy event that the congress as a result has brought about the starting of a Dutch W. C. T. U. And if anything, above all, was filling my soul with thankfulness and joy, it was the fact that without my influence it was again Miss De Ranitz, who has been leading the way. As "Haste to the Rescue" set her to the blessed work she does in Groningen, so it was the "*Wereldstryd*," of August 5, that proved for her as a call of the Lord Himself to go to the congress (of which she had no intention) and there to try to start a similar work to the one prospering in America and in Great Britain.

In this she has been successful. The foundations have been laid. Even at the first meeting, at which I had the honor to preside, it became evident in how many hearts a longing had existed that a leader might be found whom all might be willing to follow. Who could better have been elected than Miss De Ranitz, who just thirty years ago gave herself wholly to the glorious task that makes her quite a mother in Israel. Not only the union has been started, but at the same time an executive committee is chosen, that promises the best for the new endeavor. This pleasing end of the congress was reached in the room, where as Christian total abstainers we had met every morning.

May the blessing of the Lord rest on the dear laborers and their work, and it soon be visible through the whole land, that the right workers have found the right field for accomplishing the so much needed work to promote the secular and spiritual welfare of the nation.

C. S. ADAMA VAN SCHELTEMA.

Arnheim, Holland.

THE EDUCATION BY CONVENTION.

DEAR UNION SIGNAL:—The following extract is from a personal letter written to us by a white-ribboner not long ago en route from her first W. C. T. U. convention. It is of interest as showing the wonderfully educative and stimulating powers of our annual gatherings. This is what she says:

"I think my first feeling after I slid quietly into a seat —for train accommodations (?) had made me late in starting—was one of intense satisfaction and pride, satisfaction at being in the good time, and pride for the organization that could call together so many women of such an evident business pattern and withal so womanly as those I saw about me. I studied my program over and over as the train sped to our destination, but ten minutes of study after I got within the convention were worth sixty outside, and before long I had the delightful sensation of being in swing with the movements of the hour. Then I began to take mental notes and continued them throughout the sessions. Do you want to hear a part of the 'conclusion of the whole matter'?

"1. A resolve to urge every fellow-worker in the ranks to attend every convention possible whether it be a great or lesser one. I have been more or less conversant with W. C. T. U. work for over two years, but I tell you frankly, as I would like to tell every one else, I learned more in three days there than in a weary number of days in local work. The latter was, of course, a preparation. I had been mixing and kneading my bread-dough. The Convention was the oven where the process was completed, and I assure you it was 'done brown' and in good shape to carry home.

"2. I had occasion more than once to regret neglected opportunities to read and study concerning our various branches of work. For instance, I never had a *natural* taste for law and the enactments thereof, but it seemed a very desirable acquisition when one and another of my comrades in the ranks talked intelligently about the enforcement of certain laws and the passage of certain other bills touching the general weal of man and woman. And there I sat unable to 'move' in any direction—handicapped by lamentable ignorance, a lame wheel in the machinery. 'Twon't happen again.

"3. I have read and heard a great deal about the value of a ballot, and I was at once proud and amused and dismayed to see how 'our women' voted. The majority used mature judgment and laid petty personalities aside. But a few voted because they 'liked' or 'could not bear' the candidate in question, some because some one else 'said so,' some followed blindly the popular voice, and yet others idly did not vote. Of all these, I learned my lesson in negatives. One must vote as justice balances her scales with eyes closed that small personal feelings may not interfere with truth.

"4. I was impressed by the educative power of the W. C. T. U. The local union gathers together her material, sifts and sifts until she gets her best talent to work. The county takes this, the best of the grain, and administers it to the district, that to the state, and the state in turn to the National up to the World's where we have a Frances Willard! And all along the line discussion, testing, trying, proving goes on and the standard of woman is creeping higher and higher. God help us to keep step, and between conventions study, study, study—books, papers, men, women and events, and each convention shall bake brown the precious loaves that we may feed the dear stay-at-homes while we prepare a new batch of sweeter bread than ever for the new baking. And may God bless the feasts."

A DELEGATE.

En route home.

How little what is called success amounts to! It is not peace; it is nothing to the smile of a loving Father. How surely we find that all that is satisfying is in the relation of a child to a Father above.—*Gen. Armstrong.*

A TRUE Christian faith starts with the truth of a present redemption and leads the man up to personal duties. It takes this poor, indistinguishable atom and says to him: God knows you. To Him you are not only one of the race; He knows you separately; He made you separately. Have you never heard of such a thing as responsibility? Get up; repent. Get the pattern of your life from God, and then go about your work and be yourself.—*Phillips Brooks.*

BY MATILDA B. CARSE.

All things, whatsoever ye shall ask in prayer believing, ye shall receive.—Matt. 21:22.

Joseph Cook has an epigrammatic style, both in speech and writing, that is rarely surpassed. What could be happier or more forceful than the following, written after his late visit to Chicago, in regard to the Temple, which he and Mrs. Cook visited. He says: "We saw the grand structure of the Temple, and both think it the Hub of the Universe of woman's work for women."

The following beautiful description of the noon prayer-meeting at Willard Hall is from the pen of Mrs. A. M. Wickes, which appeared in New York in the *Attica News* as follows: "It seemed to the writer as if a Bethesda pool had opened in the midst of the great city, in which an angel constantly stirs the waters and into which every day the impotent and wretched victims of the soul-destroying liquor traffic are lifted by the faith of those praying women and healed." The Fulton Street noon prayer-meeting, so noted in the past for marvelous answers to prayer, used to be besieged with written requests from all parts of the country for prayer for dear ones out of Christ. Should not our Willard Hall noon meetings be besieged in the same manner for the intemperate? Any requests for prayer sent me I will have presented at these meetings.

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The following letter received from the hand of Mrs. Mary Grant Cramer, when in Chicago two or three weeks ago, will, we are sure, prove of deep interest to our readers. She says: "It was the custom for devout persons in olden times to take an offering when they went up to the Temple; so I will take an offering to our great Temple in Chicago. Like Mary of old, my offering is small. It consists of the following articles: A letter from General Grant to his sister, a button from a coat worn by him when a cadet at West Point, a piece of the watch chain worn by the general's mother, that was presented to her by his father, a piece of lace she knit and wore, some leaves from Mount McGregor, a paper cutting made by Hans Christian Andersen, the popular Danish poet and story-teller." We cannot agree with Mrs. Cramer that her gifts are small. We feel that in a sense they are priceless and have been so cherished by her. But her love for our cause and her desire to aid the Temple constrained her to part with them. We are at liberty to sell them and if not sold they are to be placed in the archives of the Temple. The letter from General Grant is written to his sister from Cairo, Ill., September 25, 1861, at the beginning of the civil war, and is full of interest. We would like to receive a bid of a thousand dollars for this original letter in the handwriting of the great general. We are "open" for bids." We want to say to our rich friends, however, that nothing under a hundred dollars for the letter will be considered. We will not stipulate the price of the other articles, but will receive all bids sent and if commensurate with the value of such precious relics will sell to the highest bidder.

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J. C. Anderson, Thawville, Ill., sends $2 for the Whittier clock; C. Allen, Middleport, N. Y., sends $1 for the same object; Batesville, Ark., W. C. T. U. forwards $15, which completes $100 sent for memorial in Willard Hall, in memory of Mrs. Esther A. Byers, who was for many years before her translation the able and beloved president of the Batesville union; a large part of the above amount was the gift of Mrs. Neill (Mrs. Byers' daughter) who said she did not care to attend the World's Fair unless she could see the name of her loved and honored mother on a tablet in Willard Hall. She can have that privilege now. Mrs. Elizabeth T. Belknap, treasurer for Tioga county, N. Y., W. C. T. U. sends $1 to place the name of her father, Edward H. Terry, in our memorial record book; Mrs. Decker Whitmore, Hill, N. Y., sends $3 in memoriam for her mother, Mrs. Electa Foster; Mrs. Daniel Case sends $1 in memory of her son, Henry Case, who at his post of duty met death and quickly passed from labor to reward.

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Tioga Co., N. Y., W. C. T.U., sends a small balance which completes their hundred dollar pledge. Mrs. C. H. Gould, president of the Danvers, Mass., W. C. T. U., has been in Chicago lately visiting the Fair and was the bearer of $50 from her union—a first installment on a hundred dollar pledge. The Newport *News*, Virginia, union sends $25, their first payment on a hundred dollar pledge. The Lincoln, Va., W. C. T. U. sends $5.50 towards state tablet. Dear old Virginia is evidently waking up and does not mean that the state is to be longer disgraced by having no representation in the "House Beautiful." Wisconsin State W. C. T. U. is going to have its name on a tablet; $22 comes for this purpose from the Mansfield Wisconsin, Union. The Kirkland, Ill., W. C. T. U. sends $20, which it hopes to increase to a hundred. The Normal, Ill., union sends $5.54 on pledge; $12.70 comes from Boulder, Col., union to be applied on its pledge. The Minnesota tablet in the Willard corridor contains the names of the following unions which have paid a hundred dollars to the erection of the Temple: Central Union, Minneapolis; Lucy Hayes' Union, Minneapolis; Northfield Union, Northfield; State Union; Lady Henry Somerset Union, St. Paul; West Duluth Union, West Duluth; Central Union, St. Paul; Brainerd Union, Brainerd; Hamline Union, Hamline.

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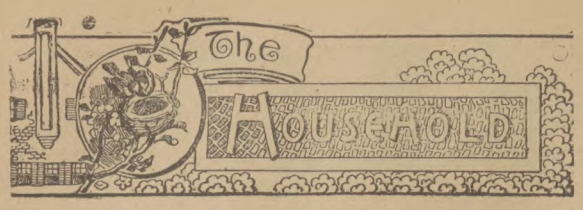
A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum with a cut of the Temple on one side and on the reverse the face of Miss Willard and the founder of the Temple, with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



ENTHRONED.

BY SAMUEL HOYT.

He sits enthroned who sits supreme
  Above the passions of his clay;
Nor fears remorse, nor feels the scourge
  Of conscience with the ended day.
He has no greed for wealth that's won
  By bargain in the marts of sin,
Nor lust for fame whose peans mock
  The hollow heart that wails within.
His lips attuned to nature's lyre,
  He sings as sang the early stars;
His clean hands suited to God's plan,
  His handiwork no blemish mars.
He gives to all unselfish due,
  Nor claims what others may not share;
And every cry of woe bespeaks
  His ready bounty with his prayer.
So, doing God's will on the earth
  With love illimitably zoned,
Though waiting yet his higher birth,
  He sits enthroned.

—*Yankee Blade.*

HOW WORKERS ARE SOMETIMES MADE.

BY CARRIE L. GROUT.

"No, I don't think I care to join. I never could discover that the union was doing any good."

So Mrs. Mansfield replied to her caller, Mrs. Lewis, who had ventured to suggest that she join the Fairfax W. C. T. U.

Mrs. Lewis hesitated a moment, and then said earnestly: "I am sure the union is doing good. It has done much to make me a better wife and mother. I'm afraid I was not very well fitted for those responsibilities when I took them upon myself, but our mothers' meetings have been very helpful, and the Loyal Temperance Legion has done a great deal for the children."

Mrs. Mansfield did not appear to be interested in the turn the conversation had taken, and replied lightly: "My James is pretty well grown, and I hardly think I can spare the time."

Mrs. Mansfield was a social leader, and enjoyed it. Her entertainments were always popular, and her influence was unbounded, but like many others of her sort, no thought of responsibility for the moral atmosphere of the community ever troubled her, though she accounted herself a Christian, attended church regularly and gave liberally to all benevolent collections.

Fairfax was a flourishing town, with a population of about seven thousand, a railroad center, with a distinctly "tough" element abounding. Forty saloons spread their vile allurements, and only four churches attempted to stem this tide of evil.

A few of the good women had become alarmed and organized a W. C. T. U. in the hope of doing more to save their homes and boys. It now numbered about fifty members some of whom lived in the country, but had felt the demoralizing influences of the town, and were anxious to do something to bring about a better state of affairs. At first there had been a determined effort to get rid of the saloons, the result of which had convinced more than one woman that home protection in its true sense cannot be expected until women secure the ballot. Later there had been quiet but persistent work to create sentiment against the saloons, to teach the children the evil effects of alcohol, and to give the mothers an idea of the most effective means of guarding their boys and girls from the temptations which beset them.

Of course this was slow work and they often felt the need of more helpers. At the last meeting of the union, after a season of earnest prayer, each member present agreed to ask at least one woman of her acquaintance to join and it was this which led to the call of Mrs. Lewis and the conversation related, which, to say the least, was not encouraging.

Not many months afterward a sad thing happened at the Mansfield home. Late one evening a violent ring at the bell took both Mr. and Mrs. Mansfield to the door, where they found their handsome boy, their only son, unmistakably drunk, supported by a cab driver who politely expressed his regret that the young master was so sick.

His parents were not at all deceived as to his condition. They realized instantly that he had disgraced himself and the family and that by morning it would be town talk. They saw him safely in bed and then retired to spend the night in agonized questionings to which they could find no answers.

How *could* it have happened? They were sensible enough to know that there was something back of this night's debauch, a history of temptation and yielding, of habit contracted in secret till it had grown too strong to be controlled. Oh, it was horrible! Mrs. Mansfield knew that she would be blamed by society, mothers always are, but she could not see how she had been remiss. James had been carefully trained to regard moral obligations as well as social proprieties; she certainly could not reproach herself with having served liquors at her entertainments, while her husband as well as herself were abstainers. She had always regarded the saloon as a blot upon the morality of the town, but considered it as something too low and coarse to possess attractions for the son of a gentleman. Suddenly her conversation with Mrs. Lewis recurred to her mind. She felt more kindly toward the W. C. T. U. to-night, she had half a mind to go to their next meeting and ask their advice.

In the morning there were inquiries and explanations. It was plain that the boy had been drinking in the saloons with other boys of equally respectable families, but just where they were unable to learn. Mrs. Mansfield knew it was illegal for the saloons to sell liquor to minors, and James was only eighteen. She would get the W. C. T. U. to help prosecute the saloon-keepers; probably all of them were equally guilty. She wondered they hadn't done it before. It wouldn't do to wait till the next meeting. She would go that very day to the president and lay the case before her.

She found the president very sympathetic and kind. They talked long and earnestly over the matter. Mrs. Mansfield was surprised to learn that the W. C. T. U. advocated doing without alcohol even for medicine; she remembered that it had always been used very freely in their home for such purposes. She inquired into the work of the mothers' meetings and the Loyal Temperance Legion and she was soon convinced that she was woefully ignorant of the evil which had overtaken her boy.

"Well," she said, "I think we ought to get rid of the saloons, anyway."

"Certainly we ought and we want to very much if we only knew how."

"They have no right to sell to minors, have they?"

"No, it is against the law."

"Then I should think we could make way with them in short order."

The president gently reminded her that they had tried again and again to convict the saloon-keepers of selling illegally, but could secure no witnesses. Now it might be if James and his companions would testify where they obtained their liquor that something could be done. It was really harder to convict a man of selling liquor illegally, than to convict him of murder.

"I see," said Mrs. Mansfield, thoughtfully, "that I have been very ignorant and criminally negligent, but you may count me with you hereafter in all your efforts," and she went home a sadder and a wiser woman.

Rockford, Ill.

FROM A WHITE RIBBON CANVASSER'S NOTE-BOOK.

BY ESTELLE MENDELL.

It was in one of the "river cities," "beautiful for situation," but honeycombed with the vice-producing saloon. With its sacred symbol ever upon my breast I found my way into homes on its every street, alley and avenue. I chatted with the wife of the humblest wage-earner, the mechanic and the millionaire.

"Our blessed work" seemed uppermost in my thoughts, and asking each morning that God would give me some opportunity to scatter a little seed, I found many openings. And as I tramped through those insufferably hot July and August days, meeting every strata of society, I found myself studying its needs from a W. C. T. U. standpoint. Not a day that was not filled to overflowing with incidents that set my white-ribbon heart to throbbing. I could write volumes of sad, personal histories, breathed in brief in my sympathizing ear, each one dark and terrible enough to forever curse the liquor traffic that caused them.

Each incident and story set me to thinking, hating and praying as never before; and I always thought I was a dyed-in-the-wool white-ribboner before. I said "hating"; of course this refers to the "abominable traffic," not to the individuals connected with it; for these mistaken men I have only pity.

The dear little *Midget*, edited by our loved Ethel Stout, of Melbourne, Florida, was the key that unlocked many interesting and valuable facts to me. I told Mrs. Stout of my proposed canvass and that I would gladly speak a word for the paper. She kindly armed me with the child-editor's pictures "at the case," and with plenty of extra sample copies of the *Midget*.

It took but a moment to present the matter and this led so very naturally to our work that no one could take offence or feel that the subject was forced.

Could I tell the readers of THE UNION SIGNAL how very few in all that city of twenty thousand souls seemed to have heard of the Woman's Christian Temperance Union, their hearts would ache as mine did. One lady's ignorance seemed unaccountable. She had a beautiful home, case after case of choice books, and only one idolized boy to occupy her time, but she told me she had never even *heard* of our organization! She seemed very much concerned about her son, lest he should fall under the blight of the drink habit, which, strange to say of a "society lady," she seemed to fully understand and abhor. I learned through others that the iron was entering her own soul—her husband having brought on some terrible disease by his fashionable drinking.

I left her reading about the W. C. T. U. and she promised to study it. When I called again she told me she was *so* glad to know there were so many women banded together to put down this curse and that if there were a union near she should join it. She asked me to give the leaflet to some other woman that it might enlighten her. I kept her in UNION SIGNALS and leaflets during my stay, and feel sure she is ready for still further light.

Does this story seem possible? Should you see the elegant fancy work she had done, the yards and yards of perfectly lovely embroidery and know the demands of fashionable life upon her time, you would not be surprised that she had not even heard or read of our work. She is but a sample of the many women I found who had wealth, leisure, costly libraries, but no knowledge of one of the greatest and most beneficent movements of the century.

In striking contrast was one poor washwoman who could *neither read nor write*, who was yet well versed in our work and who proudly told me she "had one o' them on her best dress," pointing to my white ribbon.

This brave woman regretted her inability to read and write, as there being no union near she was shut off from all knowledge of recent movements. But I comforted her in that which she did know was a "pearl of great price," which many of her sisters in the fashionable world did not possess.

This woman was American born, one of a large family living upon a large farm. And she told me with just indignation towards her parents, that all the children were kept at home "to help" instead of being sent to school. Think of the great and lasting wrong done those children. May not education be made compulsory in every state, that this crime not be perpetrated?

The ignorance that I found regarding our beautiful Temple would almost have given brave Sister Carse "the blues." The story of what the *Midget* had done for this enterprise usually produced an utter blankness in their faces. They had never heard of it. And had I not felt well intrenched in my own belief of its existence, I might have concluded that the weight of testimony was against there being any such structure; and consequently that it was a myth.

It is sorrowful that my good women allow themselves to live in such ignorance of the events and movements of the day; that they will work themselves blind on doylies and rugs and waste all their strength upon "society" while minds and souls are starving for proper food.

This house-to-house canvass impressed me that very many women are still ignorant and untaught concerning this great question of intemperance, and naturally enough, but worse still they *are* indifferent! Let every white-ribboner go to work with new zeal.

Belmond. Ia.

THESE are the days when the reputation of women for strength and of men for gentleness is being gradually built up. Remembering this, we cast a stone upon the rising cairn: A leading American literary man was in an apartment house recently when a policeman gave warning that it was on fire. The literary gentleman says of the women who inhabited this apartment house, which, by the way, was in New York City, "and speaking of the ladies, I was impressed anew on that occasion with the fact that in times of danger they are really stronger than men, and fit for all manner of heroism and self-sacrifice. During this fire, or rather this alarm, the men were flustered and excited, but the women were universally calm and self-possessed." He then goes on to say, "A number of years ago I was on a steamboat on Long Island Sound, when there was a collision and a fire. The water was filled with wreckage, and men and women, supported by life-preservers, and a few boats much overcrowded. I saw a woman who had a life-preserver under her arms and who held aloft a baby. Two of us offered her our places on a boat that was just launched. 'Get back,' she cried, 'I am an old body, and not worth saving. Save the baby, that's all I ask.' She said this as coolly as one would decline to sit down, and meant it, too, for she had to be actually forced into the boat, and the baby was as dry as a chip, though its grandmother had been floating around in the water well nigh an hour."

DON'T YOU SEE?

The boy who on the corner stands,
With open mouth and listless air,
Who in his pockets thrusts his hands,
And shows no signs of thought or care;
Who idly dreams—who rarely works—
Who needful tasks or duty shirks;
Though kind in manner he may be,
There's much that's lacking—don't you see?

The boy who will neglect his book
For game of chance, or bat and ball,
For gun and dog, or rod and hook,
Or for a dance—for one or all—
Will find he's made a grand mistake.
Can games the place of knowledge take?
When on the top round he would be
He'll find he's lacking—don't you see?

The boy who smokes a cigarette,
Or drinks with friends a social glass,
Is forming habits to regret,
Whose ills all other ills surpass.
Though solid rock is near at hand,
That boy is building on the sand;
With scoffing mates and boisterous glee
His course is downward—don't you see?

The girl who at the window waits
With idle hands and dreamy look;
Who, by her actions, says she hates
The household work of maid or cook;
Who lets her mother work away
While she indulges in a play;
Howe'er refined that girl may be,
There's much that's lacking—don't you see?

The girl whose recitations show
No earnest work, no careful thought;
Who fails in what she ought to know
When skillful test of work is brought;
That girl will fail to win the prize—
Will fail while earnest workers rise—
A grand success she'll never be,
There's too much lacking—don't you see?

When one would build a house to stand,
He builds upon the solid rock.
He takes the best at his command;
He piles the granite, block on block.
No soft, shale rock shall have a place
In inner or in outer face.
Well-tested rock shall polished be,
For lasting structure—don't you see?

Build thou for time—on solid rock.
Give thought and care; build broad and deep.
Then, tempest wild, with rudest shock,
Shall harmlessly around thee sweep.
With knowledge gained, and purpose grand,
The ills of life thou canst command.
From all their power thou shalt be free;
Thy pow'r the greater—don't you see?

—*John M. Morse, in Boston Courier.*

WORKING FOR HOME PROTECTION.

"What is the matter with you, Charley?" asked Mrs. Smith in surprise as her nine year old boy entered the back parlor at dinner time.

He usually came bounding home at that hour of the day hungry, of course, but light-hearted and gay. Now, however, he was the most doleful looking object imaginable. Every curve of his wrathful face was turned downward, every muscle in his body seemed relaxed. His shoulders drooped; his arms swung loosely around and his feet scraped on the floor. In answer to his mother's question he replied angrily: "That Bob Brazier is the meanest boy I ever saw."

"What makes you think that?" asked his mother.

"Because he is. He sits just back of me at school and this morning when the teacher's back was turned he gave me a hard whack on the back with his rule, and it hurt, too. Coming home he followed along back of me and kept thumping me with a stick."

"Why didn't you get out of his way?" questioned Mrs. Smith.

"I did try to but he can run faster than I can. He needs a good thrashing and if you'd let me I'd give it to him, too!" Charley's fists were clinched now and his blue eyes flashed indignantly through the tears.

"What did you do to make Bob act so badly?" asked his mother.

"Not anything. I haven't hurt him at all."

"He would not be likely to act so unkindly for nothing," remarked his mother.

"Well, mamma, I haven't hit him at all nor hurt him, either."

"Now, Charley," Mrs. Smith spoke in very kind but firm tones and the little boy knew at once that there was to be no more trifling, "no little boy will treat you that way because he loves you. You did something to displease Bob. What was it?"

"Well, mamma, I really did not hurt him the least bit. This morning before school we boys got up a new play. The little boys were divided into two armies with the big boys for captains. One army was for prohibition and the other was for whisky. It was hard to get boys enough for the whisky and they wanted me on that side but I said I wouldn't even play help the whisky cause, so I was in the prohibition army. The boys were in two lines facing each other and the two boys who stood face to face were not to fight, but to see which could throw the other down and hold him. Bob Brazier was facing me and he's bigger than I am, but I was working for home protection, so I flew in with all my might and threw Bob down and held him there and all the boys on our side laughed and hurrahed,—but Bob got mad."

Mrs. Smith saw that Charley was in a happier mood and the dinner bell was ringing, so she said: "Let us have something to eat before we talk any more on this subject." A half hour later she drew her boy gently into the parlor again and said:

"Now, Charley, just a few more words about your trouble. You were right, my boy, not to fight and it would have been a victory if you had controlled your temper. You did right to choose the side of temperance even in play. But that play is not a good one for it leads to quarreling among you boys. If Bob had thrown you down and held you, while the boys hurrahed for him and laughed at you, would you have felt so happy?"

"N-no'm, I guess not. I never thought of that. But I wouldn't have acted like he did."

"I sincerely hope not," said his mother. "But remember he has not a Christian father and mother to pray for him and teach him to do right. Do not keep thinking of Bob's unkindness, but remember you were not altogether blameless. How does Jesus Christ teach us to treat our enemies?"

"He says we are to love our enemies and do them good," was the reply.

Charlie was naturally a quick-tempered boy, but the fire of anger never burned very long in his heart. The good dinner, the pleasant chatter of his two little sisters, Susie and Jennie, and mamma's little talk had soothed his ruffled spirit and restored the smiles to his face.

"Can't you think of some way in which you can show Bob a kindness?" asked Mrs. Smith.

"I might give him an apple," said Charley. "They don't have apples at his house."

"Very well, go to the cellar and get a nice red apple for him and one for yourself also."

"Thank you, mamma."

The little boy was soon back with the two apples.

"Be sure you give it to him pleasantly," cautioned his mother smiling.

"All right, I will. Good-by, mamma."

A little later he entered the school grounds flushed and breathless from running. A large number of boys had already assembled and he looked among them for Bob. That youngster was a little bit ashamed of himself and was purposely avoiding Charley. The latter found him, however, and called out merrily:

"Here, Bob—catch."

"Yes," was the equally cheerful reply. "Toss it to me and I'll throw it back."

"Well, here goes!" with these words he tossed the apple and only waited long enough to see the glossy red ball fall plump into Bob's brown hands, then turned and darted off among the other boys.

"That beats me," said Bob to himself in astonishment. "What did he do that for? Wonder if he gave me this apple to eat." A few moments after, "Say, Charley, did you give me this apple?"

"Yes, of course. Didn't you see me? I've got one, too. Let's eat them before the bell rings." They fell at once to munching away on the apples and talking sociably in boyish fashion.

"I'll tell you what, Bob," said Charley at the conclusion, "when I'm a man I'm going to vote against making or selling anything that makes folks drunk."

"So will I," said Bob decidedly. "I'm for temperance."

—*Mrs. O. E. Hart.*

SAID a little girl of three the other day, "Mother, do you know what sunlight is? It is the light of the angels' heads when they come together. They are bright with looking at God!"

DEAR BOYS AND GIRLS:—A Baltimore girl comes knocking at our door this week who writes that she is "an out-and-out temperance girl" and always wears the white ribbon to show which side she is on. And here is the rest of her letter:

At our W. C. T. U. headquarters here, a gospel meeting is held every day at noon. My uncle goes every day, and sometimes I go with him. Then, each Saturday and Monday night there is another meeting held. I go to the Saturday night ones and find them so interesting that I would like to tell you of them. At quarter of eight the organ is rolled out into the hall in front of the door, and we all sing bright, stirring hymns which, together with the bright light streaming from the door, attract wanderers in to the meeting. Punctually at eight the singing stops, the organ is pushed back into the large room, we all go in and take seats and the service commences. After the leader has made a short talk the meeting is open for any one that chooses to take part. Hymns are sung, prayers made and interesting testimonies given. Sometimes men come in so drunk they can hardly stand and go out saved. It is a wonderful work, and I am sure it will be greatly blessed in the future as it has been heretofore.

ELIZABETH V. PRENTISS.

11 E. Lafayette Ave., Baltimore, Md.

We can almost imagine ourselves at this meeting, can't we? It is such a clear account.

Don't you know, boys and girls, that with practice and care you can learn to express yourselves equally as well? And won't you try oftener? Your,

Aunt Jane

NEPHEWS AND NIECES.

I am a temperance girl and love the Cozy Corner.
EDNA C. WALKER.
Adrian, Mich.

I am a little girl twelve years old and live among the White Deer Mountains of Pennsylvania.
NELLIE CALDWELL.
Watsontown, Pa.

I am six years old. I have a little brother nearly two years old. MARY EDNA DALE.
Warrior's Mark, Pa.

All of our family are Prohibitionists. I would like to belong to the Cozy Corner. JULIA A. FISHER.
Croton, N. Y.

Is there room for me in the Cozy Corner? I belong to the Band of Hope. MARCIA E. TURNER.
Rock Creek, Kan.

I am a temperance girl. EMILY BONWELL.
Blue Earth City, Minn.

I sent ten cents to the Willard Fountain and made something for the World's Fair. MARION IRWIN PENNOC.
Suplee, Pa.

There is no saloon in our town—and two churches and two school-houses. CLARA L. HUCK.
Roscoe, South Dakota.

Mamma takes THE UNION SIGNAL and I always turn to Aunt Jane's Cozy Corner first. FLORENCE GREENUP.
Macomb, Ill.

We have thirty-six saloons in town and need many temperance workers. CELIA BOWEN.
Loraine, Ohio.

Rise, Cozy Cornerers, and salute this good company who are asking for admittance to our corner.

SOFT-SHELLED NUTS.

240.

IMPORTANT DATES.

Can you fill them out?

1. Dr. Benjamin Rush's circular called, "The Effects of Ardent Spirits on the Human Mind and Body," written in ——, was the beginning of the temperance reform in America.
2. Father Mathew, the noted Irish temperance apostle signed the pledge, April 10, ——.
3. The great Washingtonian society was formed in —— by six men of Baltimore.
4. In —— prohibitory law went into effect in Maine.
5. The great woman's Crusade, which was the beginning of the Woman's Christian Temperance Union, commenced December, ——.

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DECAPITATIONS.

1. Behead an article of dress and leave an insect.
2. Behead a part of the face and leave a pronoun.
3. Behead a time piece and leave a fastening.

ROYAL J. DAVIS.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED OCTOBER 5.

234. Frances E. Willard.
235. Anna A. Gordon. Fountain.

Correct answers: W. E. Yuram; Norma Evans.

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Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness.—Ps. 29:2.

THE GREAT CONVENTIONS.

The Second Biennial Convention of the World's W. C. T. U. opened Monday morning, October 16. The absence of our "best-beloved leader," as Mrs. Woodbridge so aptly called her, tinged with sadness the joy of the occasion. Yet, to quote still Mrs. Woodbridge's forceful words, "second only to the welcome we would give to her," was the welcome of white-ribboners to the " W. C. T. U. Queen of Great Britain."

The W. C. T. U. is organized in forty-eight countries, thirteen of which sent delegates to this Convention. At one time women from twenty-five foreign lands sat upon the platform.

The personnel of the Convention would easily fill many columns and be of intense interest. Nor would it be inappropriate since one of the greatest results of the W. C. T. U. as an organization is its development of women. More than any other agency, the white ribbon movement has led women out into new and untried fields of labor, proved their abilities and developed their powers. But so many are the women who have shown exceptional ability and won the lasting gratitude of the world by their service to humanity that it is impossible in a brief article to even mention their names.

The Convention was admirably presided over by Lady Henry Somerset, who crossed the sea that she might preside in Miss Willard's enforced absence. She has thus added another to the many proofs already given of her love for our leader, and for the white ribbon movement and its workers.

The addresses of welcome were many and appropriate. Hon. C. C. Bonney, president of the World's Congress Auxiliary, said that the W. C. T. U. stood as the foremost representative of the woman movement, but, notwithstanding the misconceptions on the part of some, it sought only to give women their rightful place in the state.

Mrs. Potter Palmer, Mrs. Charles Henrotin, Dr. Josiah Strong, Archbishop Ireland, Anthony Comstock, and many others gave a few words of cheer.

Lady Henry spoke briefly in her own charming way. She craved the indulgence of the Convention for being obliged to take the part of an "understudy," saying that while it was difficult to take any one's part, it was an absolute impossibility for any one to take Frances Willard's part.

Monday afternoon brief, interesting speeches were made by foreign delegates. Mrs. Ella Williams, president Dominion W. C. T. U., brought greetings from eight thousand Canadian sisters of the white ribbon. Also Mrs. Cunningham and Miss Lillian Phelps spoke for the work on the other side of "that imaginary line," on one side of which Mrs. Williams told us tradition would have us believe the British lion roars while on the other side the American eagle screams defiance, but neither of which in any way interferes with the passage of the white-ribboner. Miss de Broen, of France, told us of the beginnings of the work in her native land, and of that unique window in Paris bearing the letters, W. W. C. T. U., the Mecca of white-ribboners and of women who need a friend, the educator of the many who pause to inquire the meaning of those mystic letters. Miss Conybeare, Mrs. Stanley Mathews, Miss Emily Pierce, Mrs. Muff, Miss Alys Pearsall Smith and Mrs. James Emmette gave reports of different phases of the work in England. Mrs. Magnusson, of Iceland, let us know that temperance was known in her far-away island. Miss Anna Smith represented the union of Natal, South Africa, Mrs. Chika Sakurai brought good cheer from Japan, and Mrs. Smith was presented that we might know that New Zealand furnishes one wing of the white ribbon army.

Tuesday was occupied quite largely with reports. Miss Kimball, Supt. of Sunday-school work, reported the final success of the effort of this department to secure quarterly temperance lessons in the regular course of the International Sunday school series. This means the reaching of 17,000,000 children and, Miss Kimball said, "the Sunday-school of to-day is the church of to-morrow, and when we have the church for temperance, we have the world."

Mrs. Mary H. Hunt, Supt. of Scientific Temperance Instruction, reported that not only did the United States have compulsory scientific temperance instruction in all of its public schools, with the exception of six states, but that the cause is spreading rapidly through foreign lands. Sweden, Norway, Finland in Russia, Natal in South Africa and most of the provinces of Canada have temperance educational laws. Several of these countries use as text-books translations of the books issued by the W. C. T. U. department of scientific temperance instruction which are so generally used in our own land. There is good reason to hope, too, that the work will still go on. The Russian Minister of Education and the "Czar of all the Russias" have our laws and text-books under consideration. Our books have been translated into Chinese and Japanese and every effort will be made to have them introduced as text-books into the schools of those countries.

Mrs. Nichols, superintendent of fairs and expositions, pointed out that the way in which these countries found out that there was a Mrs. Hunt and scientific temperance instruction was by men of influence from these nations seeing at the Paris Exposition the W. C. T. U. pavilion where text-books were given them. She also called attention to the temperance educational work now being done at the World's Fair.

Miss Gordon's report showed that the children of the world are being rapidly enlisted in the temperance army. From eight foreign countries children have sent contributions to the Willard fountain, and from twelve foreign lands have come their pledge cards to be seen at the Fair.

A tender memorial service for Mary Allen West was held, Mrs. Chika Sakurai, our little Japanese sister, giving the address. Her words were few, but full of sympathy. She closed with an appeal for help in the temperance restaurant building which the women of Japan are trying to rear as a memorial to Miss West.

There was no more interesting feature of the meeting than the reports of the round-the-world missionaries. Miss Jessie Ackermann, second in the list of these intrepid women, has tied the white ribbon on to seven thousand women. She spoke with great feeling of the way in which the crimes of so-called Christian nations handicapped her in her work. An intelligent Chinamen sent her to the fearful opium dens, where his countrymen and women were ruined, saying these were the work of a Christian nation; she need never press her Christianity upon an intelligent Chinaman. One high caste Hindu asked her why in England opium was sold only with a physician's prescription and marked poison, while in India the same government dealt it out as food for the people. Another said: "You call us heathens, but heathens as we are, we have never legalized vice as a Christian nation has. Our women may be immoral, but they were never so by the sanction of law."

Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell told of their faith journey, when they went out without purse or scrip and yet lacked nothing. Most thrilling of all was their account of the delicate and difficult mission committed to them by the British government to learn if, as was suspected, the military authorities in India utterly disregarded the command of Parliament that the atrocious Contagious Diseases Act should be abrogated in India as it had been in England. Several commissions had been sent out before but had utterly failed to secure the necessary evidence, though there were many reasons to believe that the system was in active operation. These two women, without resorting to the usual detective methods of falsehood and crime, secured the evidence wanted, evidence so overwhelming that when it was presented, Lord Roberts, Commander-in-chief of the British Army in India, publicly acknowledged the truth of their statements and apologized for having at first denied them.

As Lady Henry Somerset said: "No women have ever done a nobler work for women than these two consecrated round-the-world missionaries."

The World's Convention closed Tuesday evening, and the National opened Wednesday morning. For the first time since her election fourteen years ago, our Chieftain was absent. Mrs. Caroline B. Buell, by virtue of her office as corresponding secretary, presided. It would be difficult to find a presiding officer superior to Mrs. Buell. The Convention did an act of simple justice when Friday afternoon it carried enthusiastically a vote of thanks for the admirable way in which she had presided. The vote was put by Lady Henry Somerset, who said that she could appreciate the difficulties of presiding over such a body and she wanted to say that she never saw the task better done than it had been by Mrs. Buell.

The chief business of the morning session was the reading of Miss Willard's Annual Address. It was read in a most effective way by Lady Henry. The address was listened to with the closest attention and interrupted occasionally with enthusiastic applause. On motion of Mrs. Hoffman, a cablegram was sent to Miss Willard saying that the address had been heard and received with love illimitable.

Wednesday afternoon was devoted chiefly to reports of superintendents. Mrs. Catherine McClees, Superintendent of Legislation and Petitions gave some excellent practical advice as to ways of preparing bills and getting them before legislatures. Interesting reports were made from other departments which it is not possible to summarize.

Wednesday evening was occupied with addresses of welcome. Mrs. Rounds, President of Illinois W. C. T. U., welcomed the Convention in the name of the sixteen thousand white-ribboners of Illinois. She said the object at which we aimed was expressed in the one word with which Carlyle summed up the world's needs—justice. "Ay, it is justice that the world needs to-day. Justice! Justice! It would close every dramshop in this beloved land of ours. Justice! it would eliminate from the ballot box every illiterate vote. Justice! it would give every woman her place and position that God meant that she should have by the side of her brother at the ballot box. Aye, well may Carlyle say it is justice that the world needs to day. And, beloved friends, it is justice that we propose to have. The women of this country are not begging for mercy." She related the anecdote of the woman who tried to present her petition to Philip of Macedon and when rejected said, "I appeal from Philip drunk to Philip sober." "I congratulate you," said Mrs. Rounds, "that you are here in this great city where the throbbing, beating brains of the world seemingly have concentrated in their representatives and where some day we hope to greet you when we shall have appealed from Chicago drunk to Chicago sober."

Mrs. Carse expressed her sorrow that it was not possible for the women of Chicago to welcome the Convention to their homes as they had done twice before. But the housewives of Chicago were in about the position of the ancient dame who lived in her shoe. Since Chicago had become the World's Fair city and the railroads had put down the fare to a cent a mile, it was impossible for any one to imagine how many relations the women of Chicago had found. There was nothing ever like it since the locusts swarmed down upon the unfortunate Egyptians.

Miss Lillian Phelps, organizer of the Dominion W. C. T. U., made a response full of bright points. In reply to the question, "What are the prospects for the overthrow of King Alcohol?" she would quote the words of Judson, the great missionary to India, "The prospects are as bright as the promises of God are sure, and not one of these promises has ever failed aching, throbbing humanity."

Mrs. Emily Huntington Miller gave an admirable sketch of the origin of the W. C. T. U., which we will give to our readers later.

Thursday morning's session and a considerable part of the afternoon session were given to the discussion of the Temperance Temple. The Board of Temple Trustees and Mrs. Carse's lawyer, Mr. Moses, of the firm of Moses, Pam & Kennedy, answered all of the questions put to them by members of the Convention. If any one who was present does not now fully understand the status of the Temple, it would be difficult to make her understand it, after this discussion, which was carried on in a most admirable manner. We strongly recommend that some of

our *brother* conventions take pattern. We have never happened to know of any body of men discussing a subject concerning which there was radical difference of opinion and so much feeling, with such equanimity and good humor. Mrs. Buell's merits as presiding officer never appeared to better advantage. Her rulings were so strictly impartial and marked by such an evident desire to be just to both sides as made them beyond criticism.

The report of the committee on credentials made the splendid showing of four hundred and fifty voting delegates present. Of these, forty were state presidents.

Appropriate memorial services for the seven comrades who went from us during the year consumed the remainder of the afternoon. Bright, entertaining two-minute speeches from state presidents filled the evening session.

Election of officers was the great event of Friday. As usual, Miss Willard's majority on the informal ballot was so large that the ballot was made formal. The vote stood 358 out of 371 for Miss Willard. The other officers elected were: Corresponding secretary, Mrs. Mary A. Woodbridge; recording secretary, Mrs. L. M. N. Stevens; treasurer, Mrs. Helen M. Barker. Miss Esther Pugh was elected treasurer in the morning session, but because of a technical informality in declaring the ballot, another ballot for treasurer was taken during the afternoon. Miss Pugh announced, much to the regret of a large number of delegates, that after careful consideration, she had decided to withdraw her name, and upon the second ballot, Mrs. Barker, who had received the second highest vote on the first ballot, was declared elected. Mrs. Clara C. Hoffman was selected by Mrs. Stevens as her assistant.

The work of amending the constitution was the main business of Saturday. The Convention closed with the Y meeting in the evening.

On account of the prolonged discussions of the constitution and the Temple, and also because there was one day less than usual devoted to the National Convention, it was impossible to complete the program, fifty-two reports and addresses being omitted. To atone in a measure for this unavoidable omission, THE UNION SIGNAL will publish these papers from time to time, if the writers will kindly forward them to us at once. All that we have now on hand will appear in the Convention number, and the others as soon as possible after they are received.

We are aware that this is but a meager account of the great Conventions, but the best we can furnish during the preoccupation of the Conventions. Our double Convention number next week will contain a full account of both meetings, and for the complete stenographic reports, we refer our readers to THE DAILY UNION SIGNAL, copies of which may still be obtained.

THE ARMENIAN QUESTION.

A touching appeal has been issued, "To the Christians of America, by the Christians of Armenia." The Armenians are a singularly interesting people, exceptional among Orientals for their pure family life and the high position they accord their women. They have occupied their present territory, around Mt. Ararat and in the valleys of the Tigris and Euphrates, ever since Old Testament days. They have never had either slavery or polygamy, though surrounded by nations guilty of both. The Armenians are, as an English writer says, "a Christian people, whose lot has been cast beyond the frontiers of Christendom." Hence for fifteen hundred years they have been persecuted for their Christian faith by the Asiatic nations around them. As early as A. D. 451, the King of Persia invaded their country to force them to become fire-worshipers; but, though he conquered them, he found it impossible to make them give up Christianity. Tradition says that even the high priest of fire perceived this, and said to the King of Persia: "These people cannot change their skins. They wear their Christianity, not like a garment, but like their flesh and blood."

Armenia was finally divided up like Poland, among several other nations, and Turkey got the largest slice. The Turks hate all Christians, and the atrocities they perpetrate on their Armenian subjects have aroused the indignation of Europe. Churches and schools are arbitrarily closed; innocent men are imprisoned, tortured and massacred; Christian women are carried off for Mohammedan harems; and the wandering tribes of marauding Kurds are encouraged to come down from the mountains and quarter themselves on the Christian villages, plundering and committing all sorts of outrages. The Turkish government forbids the Armenians, under heavy penalties, to possess arms, and it supplies the most improved firearms to the Kurds, who are fanatical Mohammedans. The state of things has become intolerable. As Professor Bryce says, who traveled through that country, "There is absolutely no security for life, honor or property."

The Armenians in their appeal say:

The powers of Europe have promised us protection, but they are too busy arming against each other. We are thus driven to appeal to the conscience of Christendom. . . . Our demands are mainly three: (1) That we may organize our own police and our own courts of justice, where Christians shall be on an equal footing with Mohammedans; (2) that we may control a part of the revenue of our country, to be spent in internal improvements, so that the taxes wrung from our poverty may not all be spent in building palaces for pashas and in buying cannon and erecting fortifications wherewith to keep us in subjection; (3) that our governor shall not be a Turk, but, if not an Armenian, a European or an American.

The Armenians ask Americans to help them, (1) by studying the Armenian question, and helping to spread their appeal through the press; (2) by signing a petition to the president of the United States which will soon be circulated, asking him to use his influence with the Sultan in favor of granting their reasonable demands. The petition should be largely signed.

PLEDGE.—*"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same."*

QUESTIONS.—1. Is the president of the union, or of any society, a member of all committees? 2. May she be present at all of its meetings, and does she influence its proceedings the same as any other member? 3. Is the chairman of a committee a member of all subcommittees? 4. Bills are to be paid by order of the executive committee. How is the thing done? What is written on the bills, and where? 5. If a union has ceased to meet for several years, no form of disbanding having been gone through with, and a union is formed of new members excepting two who belonged to the former union, but who can seldom, if ever attend the meetings, must that union be classed as reorganized?

ANSWERS.—1. Not unless made so by vote of the union. 2. No. 3. No. 4. The usual way is to pay bills on the order (See Order Book on sale by W. T. P. A.) of the president and secretary, in which case an order is written and they sign. If by order of executive committee the committee votes to pay, and the secretary notifies the treasurer of the action. 5. The old union is dead and the other is a *new* union. CAROLINE B. BUELL.

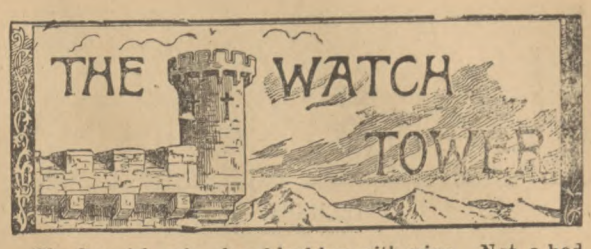
Q.—What is the best and most complete work on Bible wines, showing from the best scholarship and best arguments, that there are two kinds of wine mentioned in the Bible, one approved and the other condemned?

A.—I would recommend the little book called "Wines, Scriptural and Ecclesiastical," by Norman Kerr, M. D., F. L. S., as giving the most satisfactory statement of facts and arguments upon this important question, of any that has yet been given, to be obtained at 58 Reade street, New York. Price twenty-five cents. For a brief and pointed presentation of the subject, National Leaflet No. 22, entitled "Bible Wines," by Mary Allen West, to be obtained at the W. T. P. A., The Temple, Chicago, is very clear and convincing. ELIZABETH G. HIBBEN,
Nat. Supt. Dept. of Unfermented Wine.

Q.—I noticed in the Philadelphia *Ledger* that the Woman's Christian Temperance Union of Chester county, Pennsylvania, had prepared a memorial to the next legislature asking that the grade of a certain crime be advanced to a capital one. Is the position consistent with a *woman's* organization claiming peace as one of its departments?
LIZZIE SHUMATE.

A.—No! Our department aims to exert an influence against international and civil war, capital punishment, prize fighting, slugging matches, and against all cruelty and every form of man's inhumanity to man. Our department is in reality the department of *love*. "Love worketh no ill to its neighbor." The department claims that to take human life under any circumstances is overstepping the bounds of human rights, and that to do so cannot be morally legalized. We recommend that for all high crimes the criminal be imprisoned during life with no possible hope of pardon except on account of subsequent undeniable proof of innocency. "Thou shalt not kill." HANNAH J. BAILEY,
Nat. Supt. Peace Dept.

NINETEEN years ago two graduates of Mt. Holyoke seminary (now college) founded the Huguenot Seminary in Wellington, Cape Colony, after receiving most urgent appeals to establish such an institution which would give the daughters of South Africa some of the educational and religious advantages of their more favored American sisters. The faculty now numbers twenty, and more than a thousand young women, descendants of the Dutch, French, and English settlers have gone out from the school. The standard of education has been gradually raised until the pupils compete successfully at the government and university examinations at Cape Town. The school is self-supporting and supports some missionaries at the front whom it has trained. The school is the headquarters for the W. C. T. U., and has done more than any other one thing to create temperance sentiment.



The Spanish mix shoe-blacking with wine. Not a bad way to dispose of the "mocker."

***

It costs twenty-five hundred dollars to keep a man in prison for five years, and three thousand to keep a patient in the infirmary, while it takes twenty-five hundred to keep five children in a workhouse in England. The sale of strong drink is rather a costly thing, for it is the principal agent in filling the prisons, workhouses, etc.

***

"Hands that ope but to receive
Empty close; they only live
Richly, who can richly give.

He who giving, does not crave
Likest is to Him who gave
Life itself the loved to save."

***

If the saloon was in the prayer-meeting that would be a good place to attack it. But the saloon is in politics, and only votes can settle questions in that realm.—*Living Issue.*

***

A correspondent of "On Duty" says: "A bright Presbyterian clergyman breakfasted with me this morning, and among many kind words spoken of the W. C. T. U. women occurred the following, 'Who has ever said so many severe and sweeping words—*and true*—and yet maintained throughout the world a reputation for gentleness and sweetness as has Frances Willard?'"

***

"Opportunities do not come to us by chance; God sends them. Opportunities employed make us co-workers with God."

***

Moderate drinking is a vanishing point somewhere between a thimbleful and a bucketful.

***

Incredible as it may seem, it is true that bells are not permitted in England on any except Episcopal churches, and it is chronicled as a wonderful condescension and occasion for gratitude, when the parish bells are allowed to ring while the wedding of a "dissenter" is going forward in a "chapel."

***

Sir Wilfrid Lawson has been showing how statistics can be made to prove anything by relating the story of an attempt to prove teetotalism destructive to life and health. An inquiry into the state of health of total abstainers in the Indian army brought the report that fifty per cent were dead and fifty per cent invalided; but on further investigation it was found there were but two abstainers, one of whom had been eaten by a tiger and the other had broken his leg.

***

"A golden thread of Divine guidance runs throughout the lives and work of those who give themselves to the cause of truth, leading them out of every labyrinth of difficulty towards the goal at which they aim."

***

The secretary of the Chinese Sabbath-school association of this country has made an effort to secure some accurate statistics of the schools. There are one hundred and twenty thousand Chinese in the United States. Sunday-schools have been established in thirty-six states, the largest number being in California, fifty-nine. It is stated that the number of Chinese converted is larger in proportion than among any other class of immigrants, the percentage of Christians being thirty-two of those in attendance on the schools. They are extremely liberal in giving to all benevolent purposes. There is a crying need of consecrated men and women teachers and preachers for them.

***

Mr. Froude, the great historian, has shown a churlish spirit in refusing to admit any ladies to his lectures at Oxford University. He recently said in the inaugural address: "To myself the object of history is to discover and make visible illustrious characters, and to pay them ungrudging honor. 'The history of mankind,' says Carlyle, 'is the history of its great men.' To find out these, to clear the dirt from them, and to place them upon their proper pedestals, is the function of the historian, he cannot have a nobler one." He says that history to him "teaches that right and wrong are real distinctions," and then he proceeds to deny altogether that liberty raises the character either of individuals or of nations. It is a pity that he thinks so, and perhaps it has something to do with his shutting the women out from the sound of his voice.

ON DUTY.

ILLINOIS.

W. C. T. U. STATE CONVENTION.

Monday, October 2, found more than 200 of the busy women of Illinois preparing to visit its capital city. It was not because a sudden impulse to visit the home of our martyred President, Lincoln, had seized them but because living martyrs had made pathetic appeals to their hearts.

And so, when the long roll-call of members of the Illinois W. C. T. U. executive committee was made, Tuesday a. m., October 8, in the beautiful and commodious First M. E. church, of Springfield, there was a very general response. In another part of the church was an all-day devotional meeting. The restored health and old-time vigor of our state president called forth abundant thanksgiving.

Tuesday evening was

YOUNG WOMAN'S EVENING.

Miss Mary Mahon, state superintendent, presided. The address of the evening was given by Miss Anna Downey, now state evangelist. It was full of forceful thought. Miss M. Lena Morrow presented the Y banner to the Clinton Y for largest per cent increase in Y membership.

At 9 a. m., October 4, the convention was called to order by the president, Mrs. Louise S. Rounds. Devotional exercises were led by Miss Downey. The burden of prayer was for the descent of the Holy Spirit.

Abundant

WELCOMES

followed, until all felt very much at home, while Mrs. Gould and Mrs. Carlock voiced their responses. Three radical Prohibitionists have pleasant memories of the kindly hospitality enjoyed in the Governor's executive mansion.

It will be impossible to give any adequate report of that three days' convention. The program itself was "a thing of beauty." From the opening to the closing hour there was one continual contest to see how much could be crowded into the passing moments. The

SPIRIT OF THE CONVENTION

was excellent from beginning to close. The twenty district presidents were allowed ten minutes each for their annual reports, and superintendents of departments five minutes. Several gave their time to extend the period for discussion of other important topics.

The recommendation of the executive committee to remove the state headquarters from Chicago to Bloomington called forth considerable good-natured discussion, and resulted in adopting the recommendation. For several years there has been an increasing desire among the women of the southern part of the state for a more central location of headquarters. The home of the state treasurer is in Bloomington, where also, *The Watch Tower* is edited and printed.

THE RE-DISTRICTING THE STATE,

so that W. C. T. U. districts will conform to the new Congressional districts, was agreed upon. This will not be done until the close of this year.

The report of the growth of our state paper awakened much interest. Subscriptions, gifts and pledges came pouring in and gladdened the heart of the editor. When state superintendents of departments send out their message this year, they will feel that their "marching orders" are heard all along the districts and counties.

THE PRESIDENT'S ANNUAL ADDRESS

was given before a large audience Wednesday evening, Mrs. Carlock, vice-president, presiding. The appreciation of those who heard it could be measured by their attention, broken only by the frequent applause. Mrs. Rounds received quite an ovation of congratulations at its conclusion.

One of the special features of the next morning's exercises was

THE "MARY ALLEN WEST BIRTHDAY FUND" SERVICE.

It had been decided that this fund should be applied to the scientific temperance instruction department, to which Miss West had given so much thought and work. It was explained that a penny should represent each year of one's life, and a text or sentiment was asked for to be placed in the envelope with the gift.

Along with the tender sentiments or words of wisdom expressed was the occasional smile at thought of the great age of some of the sisters—the pennies testifying that some had already reached the age of some of the old patriarchs; for instance, no one looking at the fine physique of Mrs. Hunt, of Boston, national superintendent, would for a moment give a "Yankee guess" that she was five hundred years old, but so the record stood according to the number of pennies in her gift.

MRS. HUNT'S ADDRESS

in the evening, on her favorite theme, called forth many words of commendation. Probably some went away saying, "I did not know that the Woman's Christian Temperance Union was doing so much work to save the children. I thought it had gone into politics." Well, there was considerable "going into politics" before all the laws were obtained that now make scientific temperance instruction in the public schools obligatory in nearly all the states and territories of this country. At

THE ELECTION OF OFFICERS

for the coming year, the informal ballot for nomination of president, showed almost a unanimous choice for the reelection of Mrs. Rounds. The informal ballot was made the formal, and she was escorted back to her place as leader of the Illinois W. C. T. U. The Chautauqua salute that greeted her must have been gratifying. Mrs. Carlock was reëlected vice-president; Mrs. Grout, recording secretary; Mrs. A. E. Sanford, treasurer, and Miss Helen L. Walker, corresponding secretary.

THE DEVOTIONAL EXERCISES

under the leadership of Miss Downey were of marked power, and in the necessity for supplying a superintendent of the evangelistic department because of Mrs. Hathaway's resignation, Miss Downey was chosen as her successor. Miss Mahon has been doing good work among the Y's. Miss Wintringer's zeal in the L. T. L. work knows no bounds, and so on, through the departments, generally; good work has been done, as the reports showed.

And to all the paraphernalia of this Illinois W. C. T. U. workshop, our state president recommends an additional one—a bureau—a bureau with several drawers in it, which should be used to hold Illinois statutes, city ordinances, lawyers' briefs and many other useful tools. This new bureau has been christened

BUREAU OF ENFORCEMENT OF LAW.

It was expected that this World's Fair year, so full of distractions, would result in neglect to gather in and count all the memberships, which proved to be true by the treasurer's books. The closing the treasurer's books, September 28, caused an apparent loss of members; but it was voted that this positive law should be enforced, although it might reduce the membership this year.

But the hour when hearts grew tender, voices trembled, and eyes filled with tears, was when Mrs. Rounds conducted

THE MEMORIAL SERVICES

Friday morning, holding in her hands the little annual "In Memoriam" souvenir for Illinois, "Promoted Soldiers" of 1893, which contained one hundred and fifty-seven names.

A bond of sympathy and sense of bereavement united all hearts as name after name was read, although many had an unfamiliar sound. But some have been household words. That of Mary Allen West, who "fell asleep" in a foreign land in the early part of the year, will not soon be forgotten.

The name of

EMMA W. KIRKPATRICK, OF MONMOUTH,

who "received promotion" and "went home" only a few days ago, September 28, is one about which blessed memories cluster. Her name was not in the memorial souvenir, but it is engraved on the hearts of many, for she has served the Illinois W. C. T. U. all along the lines, from "high private" up to district president and vice-president of the state. At the time that failing health laid her aside from active service, she had been for a long time superintendent of the railroad department of work, to which her heart ever turned with great earnestness. I remember with what joy she told me of a soul redeemed, that had just passed over to the better land, and of the message he sent her, when he knew his feet were on the very border of the other world. She first met him in the after-meeting of the gospel service to which he had dropped in, just off his engine, with its grime and smoke still upon him and there was the taint of liquor on his breath. "I went down into the audience," she said, "with the prayer in my heart that God would lead me to one to whom I might take a gospel message. God led me to him, and this will always be a glad memory to me—this soul saved." Years of great suffering and weakness, hopes and fears alternating, must have been a strong test of faith to her, who watched the battle between right and wrong, and longed to step into the W. C. T. U. ranks again. It was a great grief to our state president, that she could not be present when the tired body of this "promoted soldier" was laid to rest, but Mrs. Metzgar, of Moline, and Miss Mahon had a part in the funeral services after Dr. Dean, her pastor, had spoken from the words, "To die is gain." There was a request that there should be no flowers, but it is hard to keep loving hearts from bringing their floral tributes in memory of such a life, and this was no exception. Though very feeble, Mrs. Kirkpatrick's presence will be remembered in the Monmouth convention two years ago, at which time her house was filled with guests. "Counted faithful" shall be her epitaph, with many others whose record is on high.

The closing meeting of this Illinois W. C. T. U. convention was on Friday evening, when Anthony Comstock, the friend of humanity, spoke of

"THE FOES OF SOCIETY, CHURCH AND STATE."

This was a fitting close to the convention. The work of the licensed dramshop, the gambling den, pool-room and brothel, and the distribution of obscene literature, he deals with. Sixty-seven tons of poisonous printed matter have been destroyed by him and the society he represents. The long scar upon his cheek bore witness that he had felt the assassin's knife. The personal incidents narrated added interest to the address. Many hearts were stirred to put forth more earnest efforts in behalf of home and native land.

Excellent music was provided for all these meetings, and everything necessary for a grand convention was at hand, including some faithful reporters, who always have the good will of the W. C. T. U. press department of Illinois.

MRS. G. H. READ,
State Reporter, Bloomington.

KENTUCKY.

CONVENTION ECHOES.

Having received an invitation from Owensboro W. C. T. U., our thirteenth annual state convention convened there Sept. 23–27. We were met by Mrs. Robert McJohnston, president of the union, with other ladies of the reception committee who soon assigned us to our respective homes.

Owensboro is a little city, fair to look upon. Its homes, whose doors were so hospitably opened to us, are beautiful; its people refined and cultured; its schools are excellent, and we want to add that Prof. McGinnis, superintendent of public schools, is a faithful friend to woman's work, and the temperance cause. He has kindly offered the W. C. T. U. a prominent place on the program, at the teachers' association, which convenes in Louisville, during the holidays.

Never have we been more cordially welcomed than by the pastors of this city, who assured us of their sympathy, recognized us as co-laborers and bade us press forward.

Royal Baking Powder
Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

Royal Baking Powder Co.,
106 Wall St., N. Y.

Our sessions during the day were held in the handsome new lecture room of the Methodist church. Dr. Kelley, pastor of this church, in his words of welcome at our opening session said it delighted his heart to see this new building first occupied by the W. C. T. U. convention.

The convention opened Friday morning with Mrs. Munnell in the chair. She held in her hand a gavel, which had been made by a prisoner in Frankfort penitentiary and sent to her, requesting her to use it upon this occasion. The roll-call, by the recording secretary, showed that the other state officers were present and many superintendents of departments. The appointing of committees and usual order of business followed. There were about forty-five delegates and many visitors present. As we sat there, looking over this assemblage of intellectual Christian women, listening to reports of such faithful, efficient work done in various departments, this thought came to us:

"They talk about a woman's sphere,
As though it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whisper yes or no,
There's not a life or death or birth
That has a feather's weight of worth,
Without a *woman* in it."

We had with us as speakers, Miss Frances Griffin, Mrs. Mary Woodbridge and Miss Belle Kearney.

On Friday evening we were welcomed by Rev. F. D. Hale, of the Baptist church, in behalf of the pastors of the city; by Mrs. Eugene Owsley, representing the W. C. T. U.; and by Master Bailey McAdams, in the name of the Loyal Temperance Legion. God bless the children, for in them is centered our hope for the future! These welcomes were responded to in a happy manner, and after an entertaining program, rendered by the L. T. L., Miss Griffin delivered an eloquent address.

On Saturday evening Mrs. Woodbridge addressed a large audience, after which we were given a reception by the musicians of the city.

Sunday afternoon Mrs. Woodbridge preached in the Methodist church. Monday morning the usual order of business was resumed after our day of rest. Just before noon, Monday, the election of officers was called, which resulted as follows: Mrs. W. H. Munnell, Louisville, president; Mrs. Stella Hubble, Lancaster, vice-president; Mrs. G. H. Givins, Cynthiana, corresponding secretary; Mrs. Lizzie K. Myall, Paris, recording secretary; Mrs. M. E. Millersburg, treasurer. The following delegates to the National Convention were elected: Mrs. Frances Beauchamp, Mrs. Robert McJohnston and Mrs. Sue Davis. Mrs. Beauchamp was also elected state organizer.

Mrs. Hennen, editing *The White Cross*, and Mrs. Grinstead, editing *The Reformer*, have consolidated, and we are to have a paper called *The Kentucky White-Ribbon*. We predict success.

The convention adjourned Monday afternoon after singing, with prayerful hearts, "God Be With You Till We Meet Again." All through the convention special prayer was made for our beloved Chieftain across the waters. God speed the day when she will return to us, with her health fully restored! On Monday evening Miss Belle Kearney gave an address upon young woman's work and thus closed the best convention we have ever held.

MRS. STELLA O'NEAL HUBBLE,
Lancaster.

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CREAM
BAKING
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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

NEW YORK.

TWENTIETH ANNUAL MEETING.

New York state W. C. T. U. held its twentieth annual convention at Syracuse, Oct. 3, 4 and 5. The state union was organized in Syracuse, and it was but fitting that we should "go home" to celebrate our "twentieth anniversary." The church was well filled at the opening of the convention, and delegates continued to arrive during the day and evening, until when the credential committee made its final report it was found that four hundred and forty-four voting delegates were present. A great many visitors were there as well, but no record was kept of them, so we could not learn the number. The church was most beautifully decorated by the Day Brothers of Syracuse, while our platform was kept supplied with cut flowers—a profusion of roses and carnations, fresh each day—from the greenhouses of Mr. Louis Marguisee, all of which were donated by him. Meals were served in Freeman Hall, a block or so from the church, and homes were provided for the entertainment of all. The Syracuse ladies worked very hard for the success of the convention. Mrs. Mary D. Ferguson, the county president, was chairman of the entertainment committee, and was instant in season and out of season.

It was voted that reporters be appointed to report our convention to the different religious newspapers of the state.

The President's annual address was *the* feature of the first day and was reported in full in the Syracuse papers. It contained not only a history of our past work, but valuable suggestions for the present and future. She reviewed our legislative work of last year, referred to the prospect of the full enfranchisement of woman, the coming Constitutional Convention, the Conditions of our State, The Fair and Sunday, Rescue Homes for Girls, Woman's Triumphs, and "Our Great Leader," Frances E. Willard, recommending that a cable message be sent her, conveying to her our love and sympathy, with fervent hope of her speedy restoration to health. This was done by the unanimous vote of the convention.

In giving the present standing of our state, Mrs. Burt said: "Twenty years ago when stirred into life by the divine breath of the Crusade, we numbered about 1,200 women. To-day should the muster roll of our membership be called 22,000 voices from the cities, towns and villages of the state would respond, together with 4,049 honorary members. From a very few juvenile unions we have grown to 348 Loyal Temperance Legions, with 20,544 members. County after county has fallen into line until a complete network of county and local organizations covers the state."

Nearly all of the recommendations contained in the president's address were adopted. The report of the treasurer and corresponding secretary followed next, and were well received. The superintendents of departments gave most excellent reports of work along the different lines, and each one seems to be peculiarly fitted for her own particular work.

A pleasant feature of the convention was the presence of a number of women who were at Syracuse at the organization of the state and as they were presented to the convention they were received with the Chautauqua salute.

Dr. Anna H. Shaw was the speaker of the first evening and Col. George W. Bain of the second. Every inch of available space was occupied and many were obliged to stand during the entire evening. Both speakers were at their best, and it is safe to predict that should either one of them go to Syracuse to speak again the largest building there would not more than accommodate the audience which would gather to hear them.

The third evening was given to the Y's and they furnished the program. Mrs. C. J. A. Jump, secretary of the Young Woman's Branch presided. Music, recitations and brief addresses filled the evening. Mrs. Frances J. Barnes, general secretary of the Young Woman's Branch, was present and spoke a few words. A portion of the church was reserved for the young people's societies of the city, invitations having been sent them to be present, and these seats were well filled with bright young women and young men.

We were cordially welcomed to the city by Mrs. Mary D. Ferguson, and to the church by Rev. A. E. Packard, the pastor of Plymouth Congregational Church, where our meeting was held. Dr. Packard was most happy in his manner, and his little speech was one of the brightest we have ever had in the way of a welcome. As an illustration of the advance which women have made he said. "Once, Ruth gleaned after Boaz; *now*, Ruth rides the patent reaper around the field, and Boaz sits on the fence watching her." This caused much merriment. Mrs. Mattie S. Mead, of Chautauqua county, responded for the convention.

The banner presented to New York by Mrs. Hunt at the Denver convention for the greatest gain in local superintendents of scientific temperance was presented to the convention by Mrs. Davies, state superintendent, and was received for the state by Mrs. Burt. We also received the banner presented by Miss Kimball for the largest number of signatures to the autograph pledge cards, nearly 30,000 having been secured, Mrs. Julia A. Bidwell, state superintendent of Sunday-school work making the presentation.

Mrs. Burt gave an interesting report of work done on the State Fair Grounds at Syracuse during the State Fair held in September. For a week previous to the opening of the fair, she was in Syracuse preparing for it, and every day during the fair she was there giving her personal attention to the work. The building fund is growing through her efforts and we hope to have a building erected before another year rolls around. Mrs. Burt does this work at a sacrifice of health, strength and means, and coming each year just previous to our state meeting it is doubly hard for her. We feel glad to know that the banner of the Woman's Christian Temperance Union is upheld on our state fair ground. Who can measure its influence? Mrs. Viele, as treasurer of this work, gave her report, and both reports were accepted with a rising vote of thanks.

An amendment to the constitution was adopted, increasing our state dues five cents per member, and this will give us a better financial basis. Five cents is a small sum, but multiplied by twenty-two thousand it verifies the saying, "Many littles make the mickle."

A great deal of important business was transacted which space will not permit me to report. The convention was most harmonious throughout, and we trust may leave an abiding influence for good. The officers were all reëlected almost unanimously. The Monday preceding convention and the Friday following were given to executive meetings.

The convention adopted the recommendation of the president, that we appoint a committee to present a memorial to the Democratic convention then in session at Saratoga Springs, and one to the Republican convention which should convene in Syracuse, October 6. Mrs. Lucy H. Washington was chosen to appear before the Democratic convention, and Mrs. Burt before the Republican. A telegram was received from Mrs. Washington on Friday saying she had been allowed *two minutes* in which to present the memorial, which asked them to declare in their platform for the prohibition of the liquor traffic, for the full enfranchisement of woman, and to appoint representative women as delegates to the coming constitutional convention. Mrs. Burt was also granted two minutes on Friday, before the Republican convention, and the same requests were made of them. What effect these memorials may have remains to be seen.

CONVENTION NOTES.

A very nice card containing hymns and responsive service from Anna Gordon's White Ribbon Hymnal was presented to each delegate, for use during the convention.

Music was furnished during the convention by a choral society, of Syracuse, the first evening; and a mixed quartette and male sextette the second and third evenings; also by the corresponding secretary.

In addition to the cable message sent Miss Willard, telegrams were sent to every state convention in session at the same time as ours, also to two county presidents who were kept at home by illness.

A message from Miss Willard was a most pleasing feature of the convention. The message said, "Read Titus 3: 15."

Messages were received from Mrs. Homer A. Nelson, of Poughkeepsie, who for the first time in years was absent from convention—from Mrs. Frances H. Bentley, president of Fulton county, and from several sister states.

A number of prominent temperance workers were introduced to the convention. Also a white-ribbon baby two years old, the grandson of Mrs. Mary D. Ferguson.

A literature table, in charge of Miss Wylie of Poughkeepsie, containing W. T. P. A. publications, occupied a prominent place. Miss Colman also had a literature table.

A son of our late brother P. A. Burdick was present with about 200 copies of a memorial volume, and many of the delegates purchased one or more.

Mrs. Allen Butler, the first president of the state union, was present and spoke cheering words to us.

A letter of regret was read from Mrs. Dr. F. G. Hibbard of Clifton Springs, the second president of the state union.

Nearly two million pages of literature have been distributed during the year.

Miss Dailey, the editor and publisher of our state organ, *Woman's Temperance Work*, was on hand and did good work for the paper in securing subscriptions.

Mrs. Nellie Hutchinson secured a large number of names for copies of state minutes.

The death angel has been busy in our state during the year, and three hundred and twenty-two have been taken from our ranks.

We had expected to have with us Mrs. Mary McGee Snell, of Mississippi, and Miss Lucia E. F. Kimball, of Chicago, but were disappointed. Miss Margaret E. Winslow, of Brooklyn, was also expected, but failed to be present.

Mrs. Ella A. Boole, first vice-president, presided the second evening. Mrs. Gardenier, the faithful recording secretary, and Mrs. Ellen L. Tenney, our treasurer, are towers of strength in our conventions.

A cornetist, whose name I did not learn, aided greatly in the congregational singing.

The different banners displayed in the decorations were very beautiful and belong to the different counties.

Twenty-two delegates to the World's Convention were elected, and forty to the National.

A devotional meeting, conducted by Mrs. Mary J. Weaver, superintendent, of the evangelistic department, was held in the chapel of the church each morning from 8 to 9 o'clock.

Mrs. Ella C. Viele, superintendent of railroad rates, had no small amount of work to do, but it was well and faithfully done, and certificates were ready for delegates when needed.

The responsive service was read, and "God be with you till we meet again," was sung, and the twentieth annual convention of New York State W. C. T. U. was closed, all feeling that it had been good for us to be there.

MRS. FRANCES GRAHAM,
State Reporter, Lockport.

MISSOURI NOTES.

In the clear, crisp air of Colorado mountains the active and faithful woman who has for two years chronicled Missouri's work, in these columns, is seeking the lost blessing of health.

In these hours of trial she has our earnest prayers and loving sympathy and as I take up the pen she has for a while laid down, it is with the hope that the white-ribboners of this state will continue to me the same kindly coöperation which was so large a factor in the success of their former reporter. Many

DISTRICT CONVENTIONS

were held in September and as Mrs. Hoffman, state president, was present at several the work has received a new impetus from her strong and helpful words, and at the twelfth district convention held at Lee's Summit, Sept. 7, 8, her witty and convincing address was received with an enthusiasm that was "significant of much" for the temperance work of that vicinity.

Early in September a stirring appeal from headquarters roused the women to united effort for new members on

HARVEST HOME DAY

and the plan devised by Mrs. E. B. Ingalls, of St. Louis, deserves especial mention. At the bottom of the little circular she sent to each of her fourteen unions was appended the names and residences of ten or more ladies in different parts of the city at whose homes all the white-ribboners of each neighborhood were requested to gather in the morning for a brief, devotional service. At its close they were desired to go, singly or in couples, to call on their acquaintances and friends and ask them to unite with some union, for the protection of home and children from the power of the rum traffic. All members and all new members secured by the day's effort, were then invited to have a grand rally at four o'clock at the home of the president, Mrs. Ingalls, and after appropriate exercises, exchange experiences. This program was most successfully carried out—fifty members and probably more being secured. Great gains were also undoubtedly made in other parts of the state that have not been reported.

In spite of the "Veiled Prophet" in St. Louis and the "Priests of Pallas" in Kansas City, a larger host than usual of earnest women came up from every part of the State to attend the

YEARLY MEETING OF THE WHITE RIBBON FRIENDS

at Sedalia. The skies were kindly, the winds were tempered, and the hospitality extended to us most gracious. October 4 we gathered in the Christian church, a beautiful and unusually commodious edifice, whose pastor later gave us a royal welcome on behalf of the ministers of the city, many of whom attended our sessions and participated in our exercises.

The meeting was called to order by the

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CONSUMPTION

president, Mrs. Clara C. Hoffman, and opened with a brief service of praise and prayer led by Mrs. Rebecca B. Hall, of Carthage, state superintendent of evangelistic work.

Miss Lydia J. Newcomb, National lecturer for department of physical culture, was expected to instruct us "How to Breathe," but not having arrived, her place was most successfully filled by Miss Mattie Bender of Trenton College.

Twenty of our number have joined the church triumphant during the past year, and in a touching memorial service conducted by Mrs. Lucy M. Wisker, they were tenderly remembered.

Mrs. Mary T. Lathrap, president of Michigan, was announced to speak Thursday evening, but it was our singular good fortune to have two whole convention days spiced with her wit and wisdom, as well as a forceful talk, just for us.

Clear-cut and strong as are Mrs. Hoffman's convictions, sometimes too, almost at right angles with those of her most earnest women, it is nevertheless true that she holds her constituency to her with unswerving loyalty because they honor her courage, admire her great ability, believe in her honesty and love her for her appreciation of what is best in them.

The corresponding secretary, Miss Ellen D. Morris, in her review of the year's work gave these interesting facts: In 68 counties there were 3,904 saloons, 39 distilleries and 18 breweries, 46 counties not having replied to her inquiries. Mrs. Glazier, state treasurer, gave an encouraging report, which was followed by a pleasant thank-offering service conducted by Mrs. E. B. Ingalls of St. Louis. Mrs. Alice Brown, of Sedalia, presented fraternal greetings from the Catholic Women's Temperance Union and the session closed.

Wednesday evening was devoted to addresses of welcome from Rev. J. S. Myers, on behalf of the clergy of Sedalia, Mrs. E. E. Clark for the W. C. T. U. and Rev. E. P. Ryland, for the Y. P. S. C. E., to which Mrs. A. A. Hawley, of Kansas City, gave a rhymed response which was pleasantly received. Miss Lydia J. Newcomb gave an able address on the "Relation of Physical Culture to the Temperance Cause," in which she said, "We dress our bodies so we are not able to do anything, and then deplore our inability to do the Lord's work." She concluded with illustrations of the exercises of the Delsarte system.

Thursday morning the vice-presidents gave two-minute talks on "How to secure new members," which were packed with helpful suggestions, and in the afternoon the superintendents followed with five-minute speeches full of practical help for workers, and later Miss Newcomb showed us "How to Relax," which by this time proved a most welcome lesson.

The event of the convention was the magnificent address of Mrs. Mary T. Lathrap, in the evening, on "The Divine Side of Government."

Friday morning the general officers of the state were all reëlected unanimously, as well as the vice-presidents, and nearly all of the superintendents, and some new departments were taken up and officered. A few changes were made in the state and district constitutions, and delegates to the World's and National Conventions were elected.

The report of the resolutions committee was then read, and with some slight changes, approved. It reaffirmed the attitude of the W. C. T. U. of Missouri in regard to intoxicants and opiates, and made earnest protest against the complicity of church and state with the liquor traffic. It declared for a full ballot for women, and registered its opposition to legislation for the few as against the many, censuring the United States Senate for obstructing the will of the people.

The work of the Loyal Temperance Legion was specially urged as a sure way of filling our ranks and educating temperance sentiment, and the report closed with the customary resolutions of courtesy.

The last hour of the convention was given to an interesting program by the Y's under the leadership of their talented state secretary, Miss Carrie Lee Carter, and our hearts were stirred with gratitude by the presence of so many bright and thoughtful young women, knowing it was full of promise for the work in Missouri.

After singing, "Blest be the tie that binds," Mrs. Hoffman declared the Eleventh Annual Convention of the Woman's Christian Temperance Union of Missouri adjourned.

Friday evening was given to a medal contest by children (?) between thirty-five and eighty, and proved highly entertaining. The medal was won by Mrs. Millie M. Lewis, of Winfield.

We were especially favored in the music furnished during the convention by Miss Gullie, Miss Merz, Mr. Clark and others; it was of a high order of excellence.

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Publisher's Notes.

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UNIFORM RATES.

One copy per year in advance	$1.00
" " " " 3 months	.25
" " " " 1 month	.10
For distribution at Conventions, County Fairs, etc., per 100 copies	1.70

OTHER PAPERS ISSUED BY THE W. T. P. A.

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A World's Number of the Oak and Ivy Leaf

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It contains an account of the

Columbian Y of Spain

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Spanish Y's.

There are breezy letters from MISS ISABEL GIBSON, Y president of

France,

from Y missionaries in

India,

and from MISS ALICE PALMER, World's W. C. T. U. missionary of

South Africa,

with her portrait. A picture of MISS ALYS PEARSALL SMITH, the new superintendent of the Young Women's Branch of

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Signal Notes.

Two Chinese women have just been enrolled as students in the University of Michigan.

BEER can be retailed at one and three quarters of a cent a glass and still give a profit to the seller.

MR. MOODY estimates that between thirty and forty thousand people are reached by his Sunday evangelistic services in Chicago.

AT the annual conference of the Bombay District M. E. Church, a resolution was passed that no tobacco be used by any worker.

THE National debts of foreign countries are over $26,000,000,000 having trebled in thirty years, while that of the United States has declined two-thirds since 1866.

MRS. GORDON CUMMINGS, the traveler, says that her experience has been that where the missionary makes one convert in Oriental lands the British Government has made a hundred drunkards.

ONE of the interesting objects to be seen at the World's Fair is the first sun picture of the human countenance. It was taken in 1840 by Professor Draper, of the New York University.

THE American Humane Education Society has offered $1,000 to the first leading American college which shall establish a professorship in social science and humanity modeled after the society's plan.

M. CHARLES FERE, a well-known authority in France on nervous and mental diseases, says that they are frightfully on the increase, especially among children. He attributes it entirely to the increase in the use of alcoholic liquors.

A UNIQUE department this year at the Chautauqua Assembly was that of the theory and literature of letterwriting, conducted by Miss Callaway who has made a special study of this branch of polite literature and teaches it in several schools.

A PROMINENT New York clergyman in referring to the dangers of immigration, etc., said that a greater menace was the growing army of slum-children who are increasing like rats, twenty-three thousand of them in one district in New York City.

A STATE anti-liquor league which has been formed in Ohio has for its purpose the uniting of all temperance people for agitation, legislation, law enforcement and the organization of the boys. Money has been pledged for a three years' campaign.

DR. RICHARDSON, before he became an abstainer, prescribed wine to a celebrated boat race trainer. He refused it, saying, "I should by drinking wine lose four points on which I rely in my business, viz.: endurance, decision, precision and presence of mind."

THE Fulton street and Pitts street Missions in Boston are aiding men in a very practical way during the "hard times." Both have halls for gospel meetings and after the meetings cots are brought in and for a few cents the men are thus provided with a lodging.

THE report just issued of last year's work at the Home for Young Girls in New York City is very encouraging. The home is designed to train girls for domestic service. The girls remain from three to six months and are under the charge of an experienced, practical and Christian woman.

THE Bonars of Scotland, were saintly men and it is interesting to know that Andrew, perhaps the saintliest of his house, spending sixty-three of his eighty-three years in the ministry, was ever an ardent friend of temperance. Among his last efforts was an appeal to his countrymen on the "Untrustworthiness of Moderate Drinking."

GOOD food, no liquor, and morning and evening prayers, were the ideas incorporated in the Galilee Teetotum and Olive Tree Inn, established by the Calvary P. E. church, in the workingman's part of New York City. The members of the club must be bonafide workingmen or boys. Self-government and self-support are encouraged.

Wonderful Cures of Catarrh and Consumption by a New Discovery.

Wonderful cures of Lung Diseases, Catarrh, Bronchitis and Consumption, are made by the new treatment known in Europe as the Andral-Broca Discovery. If you are a sufferer you should write to the New Medical Advance, 67 East 6th Street, Cincinnati, Ohio, and they will send you this new treatment free for trial. State age and all particulars of your disease.

Mothers! Mothers!!

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

A Novelty

to some people who are not at present familiar with its value, but our friends have been using it for 30 years and regard the Gail Borden Eagle Brand Condensed Milk as a household necessity. Sold by Grocers and Druggists.

A Connecticut teacher writes to the publishers of ST. NICHOLAS: "I would like for my own satisfaction to say to you what I have many times said to others,—that, in a long experience as a public-school teacher, I have found that a boy brought up on ST. NICHOLAS has an amount of general information and intelligent understanding of matters worth knowing that no other boy can lay claim to."

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"TOM SAWYER ABROAD," BY MARK TWAIN.

A suggestion of Mark Twain's Story,
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Which begins in the November ST. NICHOLAS.

SINCE it began publication, in 1873, ST. NICHOLAS has absorbed in itself about all the leading children's magazines, including "Our Young Folks," "The Schoolday Magazine," "The Little Corporal," "The Children's Hour," and last of all the favorite New England periodical, "Wide Awake." "The more the merrier," says the editor of ST. NICHOLAS. Each new crowd of young people is made welcome, "and all unite heartily in the same quests, the same songs and jollity." ST. NICHOLAS is now practically

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The Program for 1894

is the strongest ever offered by ST. NICHOLAS. Besides Mark Twain's serial, "Tom Sawyer Abroad,' in which the great humorist's famous creations, "Tom Sawyer" and "Huckleberry Finn" visit the eastern hemisphere (not in the ordinary way, but in a flying-machine), the following are some of the attractions in the new volume:

STORIES OF INDIA, BY RUDYARD KIPLING.

When Rudyard Kipling was a boy in India he used to read ST. NICHOLAS, and now he takes his turn at bringing delight to the thousands of young folk who read it to-day. He has written for ST. NICHOLAS a series of remarkable stories of boy and girl life in the jungle and with animals, one of which will appear every month for the present.

AMERICAN AUTHORS, BY BRANDER MATTHEWS,

is a series of papers for young people, setting forth in clear, simple, and brief form the main biographical facts and the chief literary qualities of famous men in American literature, including Irving, Cooper, Bryant, Hawthorne, Emerson, Lowell, etc.

"Recollections of Wild Life,"
by Dr. Charles Eastman, a full-blooded Sioux Indian, and a graduate of a white man's college (Dartmouth), is a description of Indian life,—in camp, on the hunt, and on the war-path,—described from the inside. A novelty in literature.

"Teddy and Carrots"
is a capital story (and a healthy one) of newsboy life in New York, by James Otis, author of "Toby Tyler," etc.

"One American Girl"
is a serial story of real life for girls, by Frances Courtenay Baylor.

The Government and Army and Navy Life
will include "How Money is Made" (the Mint), "How the Treasury is Guarded," "How the Government Promotes Ingenuity" (the Patent-Office), "The Dead-Letter Office," "With the West Point Cadets," "How Armies Talk to Each Other," "Life on a Man-of-War," etc. All will be richly illustrated.

AN ILLUSTRATED NATURAL HISTORY SERIES,

describing the quadrupeds of North America, prepared by William T. Hornaday, Chief Taxidermist of the U. S. National Museum, will be one of the best things of the year. It will be popular, up to date, and new in its mode of treatment.

THE FAMOUS "BROWNIES," BY PALMER COX,

in verse and picture, will again become a regular feature of ST. NICHOLAS.

Important single contributions on hand for immediate publication are by

EDMUND CLARENCE STEDMAN, MARY MAPES DODGE, SUSAN COOLIDGE, CHARLES G. D. ROBERTS, KATE DOUGLAS WIGGIN, MARY HALLOCK FOOTE, GEORGE W. CABLE, FRANK R. STOCKTON.

THE ANNIVERSARY NUMBER (**21st Birthday**) of ST. NICHOLAS is the November issue, now ready, price 25 cents, containing opening instalments of some of above serials and a multitude of single attractions.

Are you going to have ST. NICHOLAS in your home in '94? New subscribers should begin with November. The price of ST. NICHOLAS is $3.00 a year. Everything in it is illustrated. Subscribe through booksellers and newsdealers, or remit to the publishers by check, draft, money- or express-order. The Christmas number will be ready November 25th.

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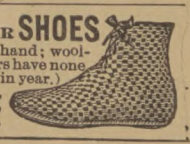

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AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME AND EVERY LAND. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 44.] CHICAGO, November 2, 1893. [Price $1.00 per Year in Advance.

SINCE OUR LAST ISSUE.

Monday was the closing day of the World's Fair.

Mr. Moody's World's Fair gospel campaign ended October 31.

The silver repeal bill was passed by a close vote in the United States Senate Monday.

The American Missionary Association closed its annual session at Elgin, Ill., October 26.

Mr. Marshall Field, of Chicago, has given one million dollars for the establishment of the Columbian museum.

Gounod, the great composer, was laid to rest in the cemetery at Auteuil, with civic and military honors, October 27.

A loss of nearly a million dollars and two lives was caused at Pittsburg, Pa., October 27, by the explosion of a barrel of whisky.

The famous old Liberty Bell was escorted back to Philadelphia, October 31, by a committee from the United Veteran Legion, of Cincinnati, O.

A terrific battle is reported from Melilla between Spaniards and Moors, resulting in much loss of life and the occupation of the stronghold by the former.

The visit of the Russian fleet to Lyons, Marseilles and Toulon last week was a repetition of the honors and hospitality extended at Paris the previous week.

A resolution to present the model battleship, "Illinois," on exhibit at the World's Fair, to the state of Illinois for use as a naval armory, was passed in the United States Senate, Saturday.

The World's Fair Congresses were fitly closed by a session on Saturday, October 28, in which the representatives of the World's Congress Auxiliary and many foreign visitors participated.

The National Woman's Foreign Missionary Society of the M. E. church held its annual meeting at St. Paul, Minn., last week, and the Woman's Home Missionary Society of the same church held a convention of one hundred delegates in Toledo, O., at the same time.

ONLY the warmest commendation has resulted from the beautiful DAILY UNION SIGNAL issued from our presses during Convention week. Orders are pouring in upon us, and in most cases, extra sets are purchased for friends, as it is believed that this handsome paper with its faithful account of the great Conventions will win many converts to our ranks.

NOTHING so clearly demonstrates the onward march of woman's—of humanity's—cause as the love and veneration exhibited by our *young* women toward the one whose very name is a synonym for sex equality, Susan B. Anthony. The Y's, as well as the W's, delight to honor that name side by side with the name of their own beloved chief, Frances E. Willard.

MR. GEORGE E. MARSHALL, stationer, 144-146 Monroe street, Chicago, will have the grateful thanks of the thousands of boys and girls who have contributed their dimes to the Willard Fountain. This generous-hearted business man has presented to the department of juvenile work of the World's W. C. T. U., an elegant record book, leather bound, with a beautiful embossed cut of the fountain therein, in which are to be inscribed the names of each and every donor to this gift of the children to the electric city which has entertained the World's Fair. As the dedication of the Temple has been postponed until spring, when it is hoped Miss Willard can be here to assist in the ceremonies, it has been thought best to defer the presentation of the fountain until that time in order that she may also participate in the services connected with the unveiling of this significant statue.

IT is a curious coincidence that in 1868 Miss Willard first crossed the Atlantic in the "fastest ship afloat," viz., the steamship "City of Paris" of the Inman Line, and that this is the same ship in which Lady Henry Somerset crossed in October, 1893, to preside over the World's W. C. T. U. Convention in her friend's place. In that quarter of a century what mighty changes have occurred in the point of view of these two leaders of women and temperance!

IT seems a happy concurrence that children's week at the Fair should occur at the same time as the visit of our World's and National Conventions to the city. As was suggested by an Ohio delegate the spectacle of the throngs of embryo citizens on the streets, on the cars and on the grounds furnished an impressive object lesson to our women. It inspired the earnest mother-hearts of the white-ribboners with new zeal and with greater determination to "do everything" that will tend to make it as easy as possible for the coming man and woman to do right and as difficult as possible for them to do wrong.

"WE believe in home rule for women." These words of a man (a young man, of course) riveted our attention as we moved with the throng from the Hall of Washington, during a noon recess. "So do we," was the quick retort of his companion, a silver-haired white-ribboner, "and we want the ballot because we have found out that 'home rule' is a farce without it, we home-rulers *must* have the power to decide what influences shall or shall not enter our domain." We went on our way rejoicing that one young man at least was in a fair way to receive the arrest of thought which should make of him a full fledged woman suffragist.

"THE Y's constitute the reserve force of the white-ribbon army which, with Mrs. Barnes as its Blucher, is coming up to the help of our Wellington (Miss Willard) and is destined to become the chief factor in the overthrow of the enemy." So said Miss Clara Parrish, one of our bright and energetic young organizers from the platform on Y evening. "The W. C. T. U.," she remarked, "was one of the first organizations to recognize the importance of having a reserve force in training, and from being as at its inception a mere social factor, the Y union has become a working force in nearly all departments of W. C. T. U. work, and one upon which the parent organization looks with increasing hope and pride."

A SYMPATHETIC audience filled the seats within earshot of the speakers' platform in Washington Hall on the Sabbath evening following the Conventions, October 22, to listen to two of our W. C. T. U. state presidents and well-known lecturers, Mrs. Clara Hoffman, of Missouri, and Mrs. Susan Fessenden, of Massachusetts. New York's president, Mrs. Mary T. Burt, was in the chair, and Mrs. Hammer, president of Pennsylvania W. C. T. U., conducted the devotional exercises of responsive Scripture reading and prayer. The singing was led by Mrs. Frances Graham, of New York, assisted by Miss Louise Linebarger, of Georgia, cornetist. Mrs. Hoffman made a stirring and characteristic appeal for woman's enfranchisement, saying, "No victory will come until the ballot is given to women. Woman's 'influence' will begin to tell when she can crystallize it at the ballot box." Mrs. Fessenden graphically pictured the effects of the "rum monopoly," which has attached to its train all classes and conditions bound by the iron bands of habit and the chains of appetite, showing the misery entailed and the consequent necessity for penal and reformatory institutions. She urged Prohibitionists to continue their efforts until this great Juggernaut is overturned and demolished. The W. C. T. U. Closing Service, led by Mrs. Burt, was a fitting finish to the meeting.

CONTRARY to our plan and desire, it became impossible at the last moment to insert the unread reports of superintendents and organizers in the Convention number. We extended our pages as much as practicable and cut down the Convention report as closely as possible, but even then there was no space left. We are determined, however, that these excellent reports shall be published, and hereby extend our third invitation to those who have not already sent in a copy for publication to do so at once, and we will give as prompt publication as possible in the regular numbers.

AS WE anticipated, an official denial has been sent out by the Osceola, Neb., W. C. T. U. regarding the reported connection of that union with the alleged white-cap outrage upon suspected immoral girls. The president and secretary of the union have made affidavit that the society did not instigate the lawless proceeding and as a body denounces the offense. Strange, isn't it, that these charges against our organization were given the publicity of more than two columns in prominent positions in the dailies and its contradiction is relegated to a twenty line item in a rear corner? This is but a sample of the unfair criticism and readiness to think ill of others, which is latent on every hand.

MR. SEN TSUDA, of Japan, expressed himself before the Convention as surprised that in the city of National W. C. T. U. headquarters the sign of the saloon was so much more frequently met with than the badge of our organization. "I do not count ten up to this time," he said, "as the number of ladies I have seen wearing the white ribbon, but on the contrary, wherever I turn I see a signboard of whisky and beer. Take the one block of Lake avenue at 55th street and there I see sixteen bars on one side of the street. Is it not amazing!" Indeed it is; we ought to be able to show our brother at least one white-ribboner for every licensed saloon. When our government shall become in truth as in name a government of and for and by the people, then, if our Oriental brothers, who have so justly if so severely criticised us this summer in the congresses, will visit us again they will find the saloon, the gambling den and the brothel conspicuous by their absence.

HISTORY has repeated the horrible tragedy of Garfield and Guiteau. All Chicago was stirred on Saturday night by the startling news of the assassination of Mayor Harrison, which flew like wildfire from tongue to tongue and over the electric wire and ocean cable, to distant cities and countries. Mayor Harrison had spent the day at the World's Fair, the host of the mayoralty guests from many cities. Resting quietly at his home in the early evening, he was called to the door and shot by a newsboy named Prendergast. The awful calamity has shocked every one. The flags on the city and government buildings are flying at half-mast as we write, and the closing day of the great World's Fair is shrouded in gloom instead of the gayety that has been so long planned. It seems a dreadful thing that a public official, placed in his high office by the suffrages of the community, should be made the target for the assassin's pistol and his life endangered by any ill-conditioned claimant for political spoils. Carter Harrison became a martyr to the system of political award which he had so generously encouraged. While doubtless his assassin is an imbecile, the sole reason he assigns for his atrocious deed is that the mayor had not fulfilled his election promise to provide him a good position in return for his vote. The mayor's body is to lie in state in the city hall twenty-four hours before burial, which will take place on Wednesday of this week. A special election for a new mayor has been called, in the meantime the city council has elected a temporary chairman.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION CONVENTION.

SECOND BIENNIAL MEETING.

CHICAGO, MONDAY MORNING, October 16, 1893.

Bright and frosty the morning dawned. Hundreds of women had reached the city during the week previous in order to be on hand for the early nine o'clock opening on Monday. The first announcement of Mrs. Mary A. Woodbridge, the secretary, indicated the character of the meeting. She said: "Some are asking where the state delegates will sit. They will sit behind the banner marked 'United States.' In this World's Convention only *nations* are represented."

The decorations of Washington Hall, the place of meeting, were simple and significant. Vases of flowers were placed on desks and tables. The beautiful banner of the World's W. C. T. U., which was made especially for the first World's Convention in Boston two years ago, occupied the place of honor in the rear of the platform. It represents the globe encircled by the white ribbon floating among clouds in the deep blue of space. Beneath is the motto, "Christ for the world," within a ring of evergreen and holly. Above this significant banner is the motto of our World's and National leader, Frances E. Willard, "We wage our peaceful war for God and Home and Every Land."

The picture of Miss Willard, our beloved, absent leader, hung in a prominent position, and a silken globe with the token of our organization tied about it was an addition to the platform ornaments. Flags of all nations were suspended from ceiling and post as they have been during all the Congresses. Each country's delegation was indicated by a white-ribboned card suspended above it. Thirteen different countries, with twice as many delegates, were thus placed.

On the platform was an assembly of women not only distinguished in office, but brilliant in deeds and the noble ideas wrought out in their self-sacrificing lives. Beside Lady Henry Somerset sat the treasurer, Mrs. Ella F. M. Williams, of Canada, and Miss Anna Gordon. On the other side were the secretary, Mrs. Mary A. Woodbridge, and Mrs. L. M. N. Stevens. Behind them were seen the faces of the president of the W. C. T. U. of France, Miss de Broen, Mrs. Chika Sakurai, of Japan; Mrs. Elizabeth Wheeler Andrew, Dr. Kate Bushnell and Miss Jessie Ackermann, who have girdled the earth with the white ribbon in their work as round-the-world missionaries of the World's W. C. T. U.; Mrs. M. M. Love, recent president of Victoria; Mrs. Potter Palmer and Mrs. Chas. Henrotin, in representation of the Woman's Branch of the World's Congress Auxiliary; Miss Elizabeth Greenwood, World's and National W. C. T. U. evangelist; Mrs. Lide Meriwether, president of Tennessee W. C. T. U., and Mrs. Alice Harris, of Boston; Miss Alys Smith, of London, daughter of Hannah Whitall Smith, the Quaker Evangelist of the W. C. T. U.; Mrs. Hannah J. Bailey, superintendent peace and arbitration for World and National; Mrs. Matilda B. Carse, builder of the Temple, and Mrs. Josephine Nichols, ex-president of Indiana W. C. T. U.; Mrs. Frances J. Barnes, general secretary Young Woman's Branch; Mr. and Mrs. John G. Woolley; Miss Susan B. Anthony; Mrs. Zerelda Wallace; Mrs. Caroline B. Buell; Miss Esther Pugh; Mother Stewart.

Owing to necessary preparation which could not be made before, the Convention was not called to order until 9:45. At that time Lady Henry Somerset walked upon the platform amid hearty cheers, and, without delay, stepped to the president's stand and gently, but firmly, applied the gavel.

After the singing of Coronation, led by Mrs. Harris, devotional exercises were conducted by Miss Greenwood, and the audience listened attentively to four distinguished addresses of welcome, delivered by Hon. C. C. Bonney, Mrs. Potter Palmer, Mrs. Charles Henrotin and Dr. Josiah Strong. These were all given in full in THE DAILY UNION SIGNAL, so that we can give only a sentence or two here. [This will be the case, necessarily, with all the addresses and reports which received full mention in THE DAILY, as otherwise we could never compass the two great Conventions in one number.]

To white-ribboners, Mr. Bonney's golden sentence doubtless was:

"The Woman's Christian Temperance Union stands in the world the foremost representative of the new movement which is known as the woman's movement of the nineteenth century, and I think it only just to say that that organization which has sought to bind the whole world with a white ribbon of social purity, to banish from the world all the great evils of intemperance and insanity and pauperism and crime which follow in its train, is entitled to the palm of victory."

And that of Dr. Strong's: "I pray God's richest blessing upon your organization, until this white ribbon, woven by the warp and woof of prayer and work (believing prayer and intelligent work,) shall grow long and yet longer until it wraps within itself not only the noblest women of America and Europe but the womanhood of all the world."

When Lady Henry Somerset arose to respond to these admirable addresses, she said, first, "It is an impossibility to take any one's part well, but it is an absolute impossibility for any one to take Frances Willard's part, and, therefore, at the outset I feel that I am placed at a most decided disadvantage. I come to you to-day in the character of what we, in England, call the Queen's messengers. They are simply chosen as men who can with the greatest fleetness carry the dispatches of our Queen in England to all parts of the globe, and I think that I may claim that I have the right to be considered one of them, for I think no one could have come more fleetly, considering that I have not stopped night nor day since I started from London, and it is to-day in the character of the Queen's messenger that I come, for I bear the message with me that I will give you presently of the Queen of this white-ribbon movement—Frances Willard (applause), and I ask you to take the deed rather than the ability, and to take the good-will that I show rather than the power that I shall manifest in presiding here to-day."

In closing her inspiring address, Lady Somerset said:

"The World's Christian Temperance Union claims, I think, to have been the first body of women who have made it their prayer, their delight, their joy to concentrate no more only the good and blessing upon one nation, but to stretch out upon all the nations of the earth, knowing no difference in creed or class or nationality, and therefore, it is fitting that the last notes struck in this great woman's harmony should be the note of praise, the note of joy, the note of uplift, of the white-ribboned women here in this magnificent World's Fair city."

Mrs. Ella F. M. Williams, President of the Dominion Union, as well as World's Treasurer, happily responded to the welcomes, among many bright sentences being this one: "Along that imaginary line that is said to separate our two countries, there are mile-posts, according to an old legend, on one side of which an American eagle screams defiance to the British and on the other side the British lion roars defiance to the Americans. But let me tell you that neither bird nor beast interferes with the passage of the white-ribboner."

Miss Ackermann's response was *apropos*, closing with a touching incident about a tiny American flag that fell from her home letter received last Christmas morning in far-off Australia.

The last speaker to respond to the cordial welcomes was Mrs. Lide Meriwether, President of the Tenn. W. C. T. U., who voiced her sentiments in one of her own inimitable poems, entitled "Trust in God and Keep the Plows A-goin'," which we trust to present to our readers later.

After roll-call and appointment of committees, Lady Henry proceeded to read a portion of Miss Willard's address to the World's Convention.

[We give below as much of it as our limited space will permit, and refer our readers to the pamphlet containing both this and the National address, which may be obtained from the W. T. P. A. for ten cents.]

THE WORLD'S W. C. T. U.

The World's W. C. T. U. is but an outline map as yet. The shading is to come; the tones are to be wrought into its texture with the perspective that shall make a picture glorious and complete. How soon this vision shall begin to dawn on human eyes depends upon each one of us,—in the last analysis perhaps as much on one as on another.

No testimony is more uniform or more cheering than that which comes from our round-the-world missionaries, showing the solidarity of sentiment among women everywhere, no matter what their complexion, language or condition of servitude; they all believe in the white ribbon movement when it is explained to them, and none more heartily than the dusky-faced women of Africa, to whom our ambassadors spoke through interpreters, and who listened so long and with such acute interest that the pale-faced women from the West could not find it in their hearts to break up the meeting until an unusually late hour. The universal kindness and good-will manifested toward our representatives, brings to our minds with pathetic significance, those sacred words, "He fashioneth their hearts alike."

It should be remembered thankfully by us that Mother Stewart, whose name has gone the world over as "the great Crusader," had the honor of giving the first impulse that led to the foundation of the British Women's Temperance Association in 1876; and that this is universally conceded as a part of authentic history. Mrs. Margaret Parker, a philanthropic Scotch woman, was the prime mover in England, but Mother Stewart had come to her all the way from Ohio with the Crusade torch in her hand.

The B. W. T. A. affiliated with the World's W. C. T. U. in 1885, through the influence of Mrs. Margaret Bright Lucas; but the prevailing sentiment in the executive of that society has always been hostile to Americans and American ideas until the revolution, which took place at the 17th annual meeting in May of 1893, when Lady Henry Somerset and a minority of her executive committee led the movement which resulted in the endorsement of the "Do-everything policy" by a good majority, and the re-election of Lady Henry Somerset and officers who were in agreement with her progressive plans. As a result of this action the W. C. T. U. throughout the world is now harmonious and homogeneous; "all before us lies the way," and we have but to enter in and possess the land as the reward of consecrated common sense efforts to make good people know what are our principles, and by what method we seek their incarnation in habit, custom and law.

There were in the B. W. T. A., by the Secretary's report, 610 local societies last May. Since then 25 have seceded with the members of the old executive committee, who resigned after the annual meeting, but more than 60 new branches have been formed. Lady Henry Somerset is a peerless leader, she is full of faith that works by love; she is tactful and ingenious, brimming over with wit and good cheer; equally ready with influence, pen, voice, and purse, she has a statesman's head, a courtier's manners, and a child's heart; she is a leader of leaders, and her comrades cherish for her such love as none but unselfish and heroic natures ever win.

[It is needless to say that Lady Henry omitted the reading of this last paragraph.—EDS.]

In Canada three provinces, Nova Scotia, New Brunswick, and Prince Edward's Island, have gained the scientific education law, Mrs. Mary H. Hunt leading the forces. Mrs. Ella F. M. Williams of Montreal, is now president of Dominion W. C. T. U., and a successful convention was held last spring at Winnipeg, Manitoba. Results of the commission to investigate the workings of the liquor traffic have not yet been announced, but a plebiscite of the people on prohibition promises to forestall the report of this half-hearted group.

In July last Miss Anna Gordon visited her sister, Mrs. Alice Gordon Gulick, who is vice-president in Spain for the W. C. T. U., and has, with her husband and family, a position of large and beneficent influence in that kingdom where they have wrought for thirty years. Mrs. Gulick has been quietly sowing good seed in the hearts of her bright Spanish girls for many years, and Miss Anna Gordon on her birthday, July 21, established the first Young Woman's Christian Temperance Union and Loyal Temperance Legion ever known within their borders. These are only starting points, it is true, but we do not forget how very small have been the beginnings of our white ribbon work in almost every locality, state and nation, where it is now taking on a permanent type, known and read of all men for its intelligence and zeal.

Two new points of light stand out for us on the map of Europe in places where we have never seen them before, as a result of the international temperance convention in The Hague, Holland, in August last. A meeting of Dutch women was held, addressed by Mrs. Selmer, our vice-president for Denmark, and an international W. C. T. U. for Holland was projected and affiliated with the World's W. C. T. U. We know that the women of Holland do not readily relinquish the grasp that they take on any subject of thought or action, and we feel assured that from this nucleus will spread the light and leading of our movement throughout the little kingdom over which the little Wilhelmina will ere many years preside.

A lady from Finland reported that out of two hundred thousand inhabitants fifty thousand are total abstainers, of whom the large majority are women. We expect that from the efforts of our Danish vice-president coöperating with this earnest Finland lady, we shall secure within a few months the beginning of an organization in Finland.

In Norway the first National W. C. T. U. convention has just been held (September 22–24) at Trondhjem, in "the land of the midnight sun," and strangely blessed was it to receive a telegram of "sisterly greeting" from Countess Wedel-Jarlsberg, the earnest-hearted president.

The largest temperance society on the continent is that of the Croix Bleue, of which the membership is ten thousand. What a commentary is this on the present situation!

We have vainly tried thus far to gain a foothold in Italy, but a providential opening is now before us. Mrs. Josephine Butler, superintendent of the World's W. C. T. U. work for social purity, Miriam and Deborah in one, of the host that has rallied to the watchword of "A White Life for Two," has been earnestly urged to make a pilgrimage to the land of song and poesy, and she will do so under our auspices in a few months.

Our honorary president, Mrs. Leavitt, sailed to the Hawaiian Islands early in 1884, and her name will always stand at the head of our growing galaxy of "round-the-world missionaries." Since our first Convention (Faneuil Hall, Boston, 1891) she has pioneered in South America and Mexico, investing much of the last year in the Hawaiian Islands, where she has lent a hand to help the work she founded there nearly ten years ago; she has also lectured along the Pacific coast, and is now in Southern California. I renew my previous recommendations in respect to a fund for this heroic woman, only urging that it be for her personally and permanently rather than that the interest during her life time only shall be hers.

Miss Jessie Ackermann, president of the W. C. T. U. of Australia, which she has done so much to create, has a story to tell full of adventure and the romance of honest hard work. Miss Ackermann went out on her world trip from the Convention held in New York City, 1888, and returned in the spring of '93, having been absent something less than five years. She is the first woman who ever traversed Australia; she has organized it in every direction, and consolidated it in a National W. C. T. U., and as president of the organization she has also visited and worked in India and China.

When the World's W. C. T. U. first convened in 1891, we had just commissioned Mrs. Andrew and Dr. Kate Bushnell to visit the outposts of our society, and they will report the result of their remarkable investigations. Two more intrepid or better-furnished representatives could not have been chosen. No word has come to us concerning them save in their favor. Inspired as they are by the Crusade spirit, and thoroughly grounded in the method of its organized form, they have lighted living tapers throughout the East, and re-illumined many that were well-nigh extinguished, while their study of the condition of degraded women in the military cantonments of the British army in India was conducted with so much devotion, skill, and heroic self-sacrifice, that leaders in the British Parliament, who were on the Departmental Committee appointed by the present British government to take evidence on this very difficult and trying subject, have declared that in

their long experience they had never known witnesses who excelled, and very few who approached, in ability and trustworthiness, our white ribbon representatives. Their united voices have been heard in nearly all the leading cities of Great Britain, their winged words have aroused the British public from its apathy, and there is every reason to believe that the abominable system of legalized vice will be crushed out henceforth from the English-speaking army in the East.

In all this tempestuous campaigning they have never received a penny from the World's W. C. T. U., nor from any source except as a free-will offering of those for whom they labored, until their return to England, when the British committee of the Society for the Suppression of Legalized Vice handsomely testified to them in a practical way its appreciation of the magnificent service they had rendered. More than this, their testimony forms the basis of one of the famous Parliamentary "Blue Books." Lord Roberts, General-in-Chief of the British army in India (at the time of their visit), has publicly apologized to them for expressing a doubt as to the credibility of their statements, and the London papers declare that the outcome of their work will be destruction to the dark methods of woman-slavery in British camps.

Our sisters returned to America to attend the Conventions at the earnest request of Lady Henry Somerset and myself. It would have been more consonant with their plans to have gone back to India, and visited China and Japan before taking home their report; but we felt that their presence and consecrated zeal were of too much value to be missed from our great meetings this autumn. I cannot adequately express the sense I feel of what these honored and great-hearted women have done to advance the cause of purity and temperance in their voyages of well-nigh one hundred thousand miles.

Nothing has moved me more than the accounts brought home by them of the way in which they were welcomed on their visits to Australia, South Africa, and India, by groups of women wearing the white ribbon, observing the noontide hour of prayer, writing their letters on paper headed "For God and Home and Every Land," quoting THE UNION SIGNAL and the utterances of leaders in different countries, and imbued heart and soul with the Crusade spirit, whose key-note is that by the coming of our Lord in habit, custom and law, this planet shall become a larger home for all who dwell here. At the Huguenot Seminary, South Africa, presided over by that gifted young woman, Miss Virginia C. Pride, our round-the-world missionaries were welcomed with the rallying cry given to the Y's by Mary T. Lathrap, "We are coming to the rescue, we are coming in our youth."

Miss Alice Palmer wends her way without rest, but I fear not always without haste, over the wide realm of South Africa, to which we appointed her in 1892 as our minister-at-large. She has caused things to come to pass that are true and lovely, and of good report. The white ribbon is acclimated in that new climate, and to the young and earnest-hearted Indiana girl, our motherly affections should, and I doubt not do, go out—that brave young spirit who went so far to carry in her gospel trumpet the clear Crusade echoes that shall attune the new life yonder to a nobler harmony.

Mrs. Ganguli, the educated Hindu lady, who was recently in England, said to some of us, "Every woman's name in India onds in 'bai,' which means sister, and they think we are all sisters, and that you English and Americans will as a matter of course do everything you can for them."

There are 33,712 women and girls in India under Christian instruction, and outside this favored circle stands the appalling number of 111,332,927 *not* under instruction, and unable to read or write.

I earnestly hope that vigorous measures will be taken at the present World's Convention to advance our work in India and Japan. We have secured the services of Mrs. Jeannette Hauser, of Lucknow, for thirty years a missionary in India, and one who has the entire confidence of reputable people there. Mrs. Hauser relinquishes a business that is important to her in the way of self-support, and comes to us for $600 a year, a sum that does not at all represent what she loses by making the change; but she hopes to eke it out by the help of people in India. Already several of our friends have agreed to give from ten to twenty-five dollars a year for five years, the total amount subscribed being, I think, about one fifth of the $600 that we must raise. If the fees are duly paid in, and the W. W. C. T. U. thank-offering day observed (that is, Mrs. Leavitt's birthday, September 22d,) we can secure the amount; and we have a good veteran soldier, Mrs. Reese, ready to go to Japan if we will pay her passage. I feel sure that in memory of our loved and lamented leader, Miss West, we shall be able to take a collection during this Convention that will go far toward meeting this expense.

The high caste Hindoos have received the impression that Christianity means intemperance, but they have learned that the Salvation Army is teetotal, and for this reason they think more highly of its members than of any other religious sect that comes to them from the West. Many a servant (for it is wholly from the lower class that Christian recruits are gained in the East), changes his religion, if a Hindoo or Mohammedan, in order that he may be permitted to drink. High caste women are total abstainers, and they oppose Christianity on no other ground so strongly as because it permits the use of alcoholics. Although women are in subjection, they still have much power in the home, and Hindoo men do not like to return to their wives with the smell of strong drink on their breath. When these women learn that total abstinence is the basis of the white-ribboners' society, they will gladly admit the W. C. T. U. women to their homes. One of our round-the-world missionaries was permitted to go to the family of a rajah, who had been for forty years a member of the government, spoke English like an Oxford don, and was in fact a cosmopolitan. He sent a carriage with four outriders to convey her to his princely home to talk with his "curtain women," for *that* is what married women of the "higher class" are called.

Tidings have come to us of a remarkable work in Aintab, Turkey in Asia, of which a gifted young woman, Miss Krikorion, is the leader. She says, "I shall regard it as a great favor and help to me to feel that my work is a branch of your great W. W. C. T. U.; it will encourage me to think that my small work is brought before the mercy seat along with the great work of God's people in the temperance reform." I give her address so that any of our friends who may have temperance literature, or may be willing to help this intrepid young woman as a Christian temperance worker, may forward her any token of their interest that they have the heart to send.

Among the signs of promise in Japan is the preparation of a pamphlet entitled "Alcohol and Man," by Mr. Taro Ando. Our faithful friend, Mr. Sho Nemoto, of Tokyo, Japan, has issued a speech on citizenship delivered by Miss West before 2,000 people in a church in Tokyo, on the 27th of October, 1892. The pamphlet also contains a touching account of the death and funeral services of Miss West and letters from leading men and women in Japan; it is written both in English and Japanese.

A convention has been held in Japan this year and the work reorganized. Mrs. Joseph Cook and Mrs. Wilbur F. Crafts are going there this winter, and I know they will gladly lend a hand to help our faithful white-ribbon men and women there.

The action of 700 missionaries in Bombay who declined to pass a resolution for the suppression of the drink trade in India, the opium traffic and the state regulation of vice, has caused great searchings of heart throughout the English speaking world. Much has been said by excellent men in defence of this action, and much more by men equally excellent has been said against it. On no account would I misjudge those who are the pioneers of civilization fighting on the frontier of progress, but upon one conclusion we may congratulate the missionaries and the cause, namely, that when they assemble in another decennial conference it is morally certain that their utterances on these and other questions of applied Christianity will give forth no uncertain sound.

The British Parliament has appointed a commission on the opium trade, which is to visit India during the coming winter, and we may expect a thorough ventilation of the subject. Strange to say, in the debate in Parliament that preceded the appointment of this commission, leading members were not ashamed to come forward and take a position in favor of the use of opium, saying, that "in a tropical climate it seemed necessary to the people," and setting forth the threadbare collection of fallacies with which, as temperance workers, we are familiar. The points attempted to be made were practically so identical with the defense set forth by advocates of the alcohol trade, that the simple substitution of the word alcohol would have made them subjects of admirable use in the *Wine and Spirit Gazette.*

Let me mention once more that the intention of the great Polyglot Petition seems to have been generally misunderstood. It is not supposed that it will produce any strong impression upon any government or ruler, although of course even this is possible. Neither is it proposed to leave the Petition in the hands of any government to be referred in the usual parliamentary way to a committee, and there remain entombed. The object is rather *to focus public sentiment*, and we all know that whatever does that is invaluable, and speeds the temperance cause. People are taught by great public object lessons as well as by the slow and quiet process of home training; popular opinion is exceedingly sensitive to the impress of a demonstration, and the spectacle of a commission of honorable and distinguished Christian women, who have given their lives to the cause of temperance and social purity, carrying a petition with millions of names gathered up from all quarters of the globe, both Christian and pagan, and presenting that Petition in the largest public hall of a great capital will be reported by the press of a whole nation and will set a myriad brains at work to solve the problem, "Why did these women do this thing? What does it mean? How much in earnest they must be! What infinite pains they have bestowed, what hardships they have encountered, what public opinion they have braved! Ought not we men, who have so much more power, to take up a question like that? Is it not unmanly to leave this great reform to women?" What we want is an arrest of thought in the manly brain; and such an embassy and such a petition will greatly help to bring about this consummation.

At the close of the reading of the address, a cablegram was ordered sent Miss Willard with the Scripture greeting found in Col. 2: 15.

After Archbishop Ireland had addressed the Convention, Mrs. Elizabeth Wheeler Andrew led in the noontide prayer followed by an exceedingly helpful Bible reading.

Mr. Anthony Comstock, Mr. H. L. Hastings and Mrs. Zerelda Wallace were then introduced and addressed the Convention most acceptably, Mrs. Wallace's closing words being: "I speak hope and courage to my friends, notwithstanding sometimes the outlook for the future is discouraging, because 'hope deferred maketh the heart sick,' yet I do feel that the manifestations that have been brought before my mind this year, particularly the last six months in this city, strengthen my faith that God's purpose for humanity is dominion and progress, and though the day may be delayed because of our own lukewarmness and indifference, it will come in His own good time. So I work with all the strength that is still remaining in me, and I pray that the men of this nation, the men of all the world, may have their eyes opened to realize that that part of the race in whose hands the conservative and the moral forces dwell numerically must be brought to bear against these licensed evils which are sanctioned by law, which corrupt our state, which destroy our homes and waste our wealth."

This session closed with the Doxology.

MONDAY AFTERNOON.

This session was more in the nature of a temperance mass-meeting, the World's officers being obliged to hold an executive session. Dr. Anna Shaw presided, and introduced in turn the distinguished representatives of the various nations organized under the white-ribbon.

Miss de Broen, president of the W. C. T. U. of France, was the first speaker. She told of the work in which she is so vitally interested, the Medical Mission for the poor of Paris, and how she managed to unite the work of the W. C. T. U. with that. She said: "It has been my privilege to work amongst the French for twenty-two years, and from the very establishment of my medical mission I introduced temperance work, without ever knowing that there was such a noble army of women here in the United States, so you may imagine how great my cheer was when I heard of you. The only window in Paris which bears the initials, World's W. C. T. U., is in my mission. We want to give a welcome to all strangers, and we have there a text in French and English, Italian, Russian and Spanish, and we hope soon to have one in Chinese. There are thousands of passers-by, and many of them have inquired: 'What does it mean, that W. W. C. T. U.'?"

Miss Conybeare, Mrs. Stanley Mathews, Miss Alys Pearsall Smith, Miss Emily Pierce, Mrs. James Emmette and Mrs. Muff brought warm greetings from the British Women's Temperance Association. Miss Conybeare paid a high tribute to the work of Dr. Bushnell and Mrs. Andrew in India. Mrs. Mathews spoke eloquently of her admiration for the Temperance Temple and what it stood for. Miss Smith was warmly received for her mother's (Hannah Whitall Smith) as well as for her own sake, and spoke cheeringly of the work of the younger women in England. Miss Pierce told of the way in which she became interested in the work—through the assistance she gave Mrs. Nichols in the W. C. T. U. booth at the Paris Exposition in 1890. Mrs. Emmette greeted the Convention not "only with English love, but with true Christian love." Mrs. Muff spoke particularly to mothers.

Mrs. Cunningham, president of the British Columbia Union, delivered strong words for equal franchise, having herself enjoyed the privilege of municipal franchise for several years without any mental, moral or physical deterioration.

Mrs. Chika Sakurai from Japan responded gracefully though timidly to her introduction.

Miss Anna E. Smith represented the work in Cape Colony with an appropriate greeting, giving the good news that the work there was well started.

Miss Lillian Phelps spoke for Canada effectively, her closing words being: "This Convention is assembled for the protection of the international womanhood of the world, and so we greet ourselves, thank God and take courage for what has been accomplished in the past and for the prophecies for the future."

Mr. Sen Tsuda, the Japanese worker, who was such a friend to our promoted Miss West as well as the projector of the bronze tobacco bell which has been at the World's Fair all summer, was introduced and responded most quaintly as follows: "Ladies and Gentlemen: Excuse me, not a speaker in English. My address is written in English. Some lady read it for you. My pronunciation so bad that I will speak in Japanese better." He then gave a greeting in Japanese, which we are confident was most appropriate, after which Dr. Shaw read a part of his truly eloquent address as follows:

There are over a hundred temperance societies in Japan. Members of some societies number a hundred and some a thousand. Here are young men's societies and there are the Women's Temperance Unions. Most of them consist of Christians, and again there is another organized by the believers in Buddhism under the name of "Hansee Kwai" (a self-examination society). It has many hundred thousand members. But bear it in your mind, it is not a temperance society in the strictest sense of the word. Some say drinking should not be indulged in when a dinner is given on account of family worship. Some promise not to drink for three years. Well, the influence of this society is very weak. There are other societies organized by non-Christians. They were strong for a time, but they became weak very suddenly. Again there is a society bearing the name "Sesshiu Kwai" (Moderate Drinking Association). The meetings are, all and each of them, very ludicrous, and their influence is very weak. I had a few friends, members of this association, who died by drinking *sake* rice liquor. Only the Christian temperance efforts become influential and strong. There is no doubt that this fact is owing to the power of prayer and especially to the guidance and help of our Father in Heaven. Because the omniscient and omnipresent God is with you, dear beloved sisters, I firmly believe and doubt not that your undertaking will surely succeed.

Judging from the present conditions of Japan, temperance, like John the Baptist, makes men repent of their sins. Christianity and temperance are united and, like the two wheels of a carriage, propel men in the way of happiness. Wanting either one, they cannot enter the Kingdom of Heaven. As the Apostle Paul wrote in one of his epistles, "Temperance is one of the fruits of the Spirit." Gal. 5:19-25.

There are a few instances in Japan in which a dealer or a brewer of *sake*, after hearing the way of life, was convinced of the sinfulness of his business, repents and becomes a teetotal man. Allow me to refer to some of them. At the foot of our glorious and peerless Mount Fuji, or well known in America as "Fujijama," is a town called Misima. There was a large brewery owned by Mr.

Hanajima. A few years ago he heard the glad tidings of God preached and soon he was converted and baptized. He joined the church and gave his entire *sake* brewery to the church, and the brewery was turned into a girls' day and boarding school and place of worship, and made the tables and seats for the use of the school and church of some very large casks. When Miss Jessie A. Ackermann came to Japan to lecture on temperance a few years since, she addressed her audience in this very ex-brewery.

At Okayama, a large and populous city on the picturesque inland sea of our country, a *sake* brewer repented of his sins and becoming a Christian, turned all of his *sake*, which was being brewed, into vinegar and manure for rice fields and gave up his business once for all.

Mr. Shigeru Hayashu, of Yokohama, an elder of the church of Japan and the president of the temperance society, came to that city with the idea of engaging in retail and wholesale business of *sake*. While he was engaged in that business he joined the church, but thought his business was not wrong, although he was told to the contrary. Since Mrs. Mary Clement Leavitt visited Japan, he repented very much and gave up the business and is now devoting his body and mind, nay, offering himself wholly as a sacrifice to the cause of temperance. With the exception of teaching drawing to the pupils of Ferris Seminary two hours a day, he does nothing whatever but attend to the business of the temperance society, and to paint oil paintings to raise funds for the society. He toils incessantly day and night, summer and winter, and hopes to contribute ten thousand oil paintings to the society in his life-time. Noble and faithful man!

On the 11th of February, 1882, His Majesty, the Emperor of Japan, promulgated the constitution of our country changing the government into a constitutional monarchy. The day was a great day in our history. The people all over the Empire were very glad, and all made preparations to celebrate the great day. Mr. Iwasaki, of the Mitsubishi Company, who is the richest man of Japan, made his plan to pile up five hundred casks of *sake*, and as soon as the ceremony of the promulgation of the constitution was over in the Imperial Court, to put them on both sides of the street and to make *sake* free to the citizens on that day. Hearing of this, I went to his residence at once and, seeing Mr. Iwasaki, was just on the point of speaking to him to ask him to change his plan; he said, "I thought until this morning that I would celebrate the day by giving *sake* to the citizens; but I thought very suddenly that it will harm the people; I intend to change my plan." Being quite taken by surprise I asked him, "What do you intend to do instead?" He said, "It costs five thousand dollars to buy five hundred casks of *sake*. Well, I will multiply the sum by ten and ask the governor of Tokyo to distribute the cash to the poor and needy of the capital." In talking with him I found that the very time the thought occurred to him to make the change I was praying to God to have his plan changed. Did not God answer my prayer? Truly, we feel the necessity of the temperance cause in Japan.

Tokyo, where I live, has a population and the size of the city is about the same as Chicago. The rate of mortality per year is from 37,000 to 40,000. In 1890 it was 40,022. Of that number, those who died of the disease arising indirectly from the bad effect of *sake* is 10,447, and those who died of disease arising directly from *sake* is 10,016. In 1891, it was 37,044; indirect, 16,615, and direct, 9,149. In 1892, it was 37,053; indirect, 18,558; direct, 8,467. If I count this in percentage those who had indirect harm from *sake* is 44.3, and direct is 24.2, and therefore it comes to this that those who suffered the effect is in total 68.5, and those who are free from the effect is 31.5. These statistics are those which were presented to the governor of Tokyo from the physicians of the board of health. I have here in my hand the list of the diseases which are the direct and indirect result of alcohol, prepared by Dr. Nanba, the vice-president of the Red Cross Society of Japan.

Many of you, I am sure, have seen the bell made out of pipes which the W. C. T. U. exhibits in the World's Columbian Fair. Very many asked me: "Were those pipes opium pipes?" No, they were all tobacco pipes. In Japan there is no one who suffers from the effect of opium. In regard to this, Japan must pay the debt of gratitude to the United States of America. When our country signed the treaty with your country, your representative, Consul-general, Hon. Townsend Harris, paid great attention to this matter, and wrote in the treaty that if foreign vessels coming to Japan were found to have more than fifteen pounds of opium on board the opium should be confiscated and the vessel fined.

At that time the Japanese commissioners said that fifteen pounds per vessel would be too little. But Mr. Harris was aware of the evils of opium and stood firm as a rock in this matter. England did not agree to this exclusion of opium, but Japan, in accordance with Harris' persuasion and advice, insisted that she could not sign the treaty with England unless it was made like that with the United States. Japan had her desire complied with and we, up to this time, I am happy to say, are free from the evils of opium. According to the Harris treaty, a tariff of thirty per cent. value was put on liquors, but the Tokugawa government being just at the moment declining and decaying, granted the request of the French minister and reduced it to five per cent. Even to-day, a large amount of liquors are imported and the officials in charge of these matters want to change it but on account of the avarice of the foreigners they are not able to change it, but are suffering from the consequences.

About 40 years ago when your Commodore Perry, with your fleet of men-of-war, entered the Yeddo Bay for the first time and anchored at Uraga, it was Sunday. So he gave orders not to go ashore. On the deck of his vessel he had the 100th psalm read and prayer offered and with these he entered our country and without shedding a drop of blood consummated the treaty of amity in peace. I heard it said that as soon as this was done, he set apart $1,000 of his salary as a donation for the church building fund of Japan and put it into a bank in San Francisco. With this as a basis the church which was built on the very spot where he landed first and had conference with the Japanese commissioners, is the Union Church of Yokohama, and a native pastor now has charge over the native congregation. In this church it was that the funeral services for Miss Mary Allen West were held in Yokohama.

Indeed, Miss West was not much advanced in age, and we all with you regret her death very much. Her work in Japan was wonderful. It may not be too much to say that her work of three months in Japan moved the people more than thirty years' labor of the missionaries. She addressed her audience twice or thrice every day when there were opportunities. The cause of her disease, I was told, was to be traced back to years before, but I think she shortened her life, too, by overworking. Yes, she has offered herself as a sacrifice in the name of God and Home and Every Land to rescue men from the curse of intemperance. Inspired by her noble example, shall we not try to do our utmost? God grant it!

Before closing my address I have to say one word more. Chicago is the headquarters of the Woman's Christian Temperance Union. Before I arrived here I have imagined to myself that I would see many, many white-ribbon ladies. But I do not count ten yet up to this time as the number of ladies whom I have seen wearing the badge. On the contrary wherever I turn I see a sign-board of beer, whisky and liquor. For instance, take the one block of Lake avenue at 55th street, and there I see sixteen bars on one side of the street. Is it not amazing?

Two months ago we went to North Dakota. On our way to Chicago we broke our journey at Milwaukee, Wis., and saw all the buildings of the Pabst Brewing Co. on invitation. I was overwhelmed with the large scale on which the business is carried on. I pray that through the earnest prayers of our beloved sisters that this company, like the Japanese brewer, who got happiness as before stated, may be made to change their business for one more useful to the people, and that within a decade or so the Pabst Brewing Company brewery may be turned into a church or a Young Men's Christian Association, or a theological Seminary. I sincerely and firmly believe that time will surely come when we shall hear the triumphant song of the W. C. T. U. ring throughout the world to the glory and honor of our Father in Heaven.

After singing, "God be with you till we meet again," Mother Wallace delivered the benediction and the meeting was adjourned.

MONDAY EVENING.

This session was greeted by a most eager and interested audience, as the speakers were our third and fourth round-the-world missionaries who have been so highly honored as well as so signally blessed of God in their heroic and delicate task of loosing the degrading social shackles from the sisters of India. Lady Henry Somerset presided, Mrs. Fessenden conducted the devotional exercises, and Mrs. Harris led the singing.

The following forceful letter from Mrs. Josephine Butler was then read by the chairman:

Honored and Dear Friends:

I regret that I am not able to be present at the Convention of the World's Woman's Christian Temperance Union. Lady Henry Somerset will convey to you the expression of my deep sympathy with you in the great work in which you are engaged.

I feel honored and strengthened by my connection with you, as superintendent of the Purity Department of the W. W. C. T. U. That connection is a great strength to me in the special line of work to which I was called many years ago, and to which your union has given a prominent place in its great and far-reaching program.

It is a source of joy and thankfulness to all who have that cause at heart that the women of your country and mine have been recently so closely drawn together in the cause of temperance and purity, and of all those forward movements which tend to increase the power and influence of women for good.

As you all know, we have lately had a marvelous proof of the advantage of that union. Two of your noble countrywomen have accomplished in India, in our and your behalf, a work which has resulted in the exposure and overthrow of a great deception and evil in our Indian Empire, which has given a shock to the patrons and regulators of impurity all over the world, and has been and will be an encouragement to moral reformers in every country in which this vital question has taken root. These ladies have also succeeded in *re*-arousing our own country, England, once more to a sense of the horror and wickedness of the legal enslavement of women in the service of vice. One of our noblest statesmen, the Right Hon. James Stansfeld, said that he had never, in the course of his long public career, seen a piece of work so well done, so carefully, skillfully and courageously carried through to the end, to be crowned with the success it deserved. No *man* or set of men, he declared, could possibly have done it so well.

The gratitude which I share with so many of my countrymen and women toward Dr. Bushnell and Mrs. Andrew has deepened my desire to be able a little longer to continue to take part in this work of justice and moral purifying; and I hope that, by God's grace, and strengthened by this very precious bond of union with your great organization, to be able to do something this winter in the purity work in some parts of the continent of Europe.

Your revered leader, Miss Frances Willard, is in this country while I write, and the thought comes to me of all that she has done, and the marvels which God has enabled her to accomplish, not in the great temperance cause alone, but on behalf of purity. She was the first woman who, grasping the vital importance of this latter question, and perceiving its intimate connection with that of temperance, volunteered to come forward and definitely take up that work as a portion of the great spiritual forward movement of women for the purification of the hearts and lives of men and women.

She met at the first with the cynical opposition and the special difficulties which the pioneers of the purity cause always encounter in all lands. It was a thorny path which she trod, alone at the first. But she had all the noble instincts, the holy anger and the tender pitifulness of a true woman; no sneers or coldness or difficulties daunted her, and she now has the reward of seeing thousands of her countrywomen, of whom Dr. Kate Bushnell and Mrs. Andrew are worthy types, taking to heart this great question, and more and more entering practically into the war against impurity. I have had the joy of meeting and conferring with your dear leader, whose voice and countenance expressive alike of power and sweetness I can never forget; and I wish here to record my love and veneration for her and my appreciation of her noble life-work.

Yours in the bonds of true fellowship,

JOSEPHINE E. BUTLER.

In introducing the honored speakers, our third and fourth round-the-world missionaries, Lady Henry Somerset paid a tribute of appreciation to their work and worth.

Mrs. Andrew's address was in part as follows:

I think to-night that there are special things which come to me and press their utterance immediately, but first I think of the ideal which was set before us by our president, Miss Willard, in her first thought of the World's Woman's Christian Temperance Union. She said that she felt that the whole force of the World's Union ought to be turned upon international questions, upon questions of legislation, purer laws, purer customs, the protection of helpless people, in all nations to which the Anglo-Saxon has gone often bearing the tempter in form of the drink, of opium and other evils. Then she said also that this World's Union should become a great world's protective agency, for the youths of the Anglo-Saxon nations that go everywhere, either in search of pleasure or work. She spoke of throwing the arms of mother-love around those boys and girls whom we find in every land.

So it came to Miss Willard's thought, not only that we should affect the great international questions, but that we should be a protective agency, and that we should establish bureaus of literature in different foreign lands in connection with other helps toward the education of these youths. We rejoice to find that this has been done already in many lands. We have found a wonderful bond of union between the women of all lands, the one pledge, the one badge and the one noontide hour of prayer, which we find observed in all these lands to which we have gone. As some one has said that it is always noontide somewhere, in the moving of the earth around the sun, so prayers are always ascending from our white ribbon women in the progress of the world and we know that God has that incense always going up to Him from the hearts of our workers.

Now, I want to impress upon you how real a thing prayer seems to me, how mighty a force. I think many people regard prayer simply as a matter of communion between their individual souls and God. They regard it almost in many cases as a formal thing, as something to be uttered to show their reverence for God or something simply to pour out their requests. They do not get to the outermost, the innermost, the very depths of what the divine energy of prayer should be to those who have the interests of Christ's kingdom upon their hearts. They do not know that it can be such an entering into and talking with God and hearing His answer, such a holding on and a wrestling for the world's salvation that it shall actually be a miracle working power. To those who know the power of such prayer and enter into it with this divine force in their souls, God communicating with them, telling them His secrets through His Holy Spirit, this is what prayer should be to the children of God. We have proved it, those of us who have been driven into close places where we knew that no human agencies could possibly lead us out of trouble. Some of us have been brought to this place so that we have known that God speaks and has spoken to us and we have ventured out where we stood upon the solid rock and walked safely on to the consummation of that which we so devoutly desire.

I would plead, therefore, with my dear sisters here to-night to remember the noontide prayer. Do not let anything prevent your having that high privilege, and bring that mighty energy to bear upon this world, because it is not only having power with God, but it is having power with men, prevailing in this mighty council. God has put this great weapon into our hands, and remember that as we have impressed it upon our sisters the world around, we have held you, our American sisters, up as an example, and that you first set this example, and that we expected, positively believed that we were being upheld day by day by the prayer of our sisters at home, for they had promised to pray for their round-the-world missionaries, and therefore we begged that they should enter into this sisterhood of prayer and observe it. If you cannot retire to your room, even if you are in the midst of crowd, or with people engaged in business, that prevents your getting away to yourselves, yet you can retire into that quiet place in the soul where God looks down and knows that you lift your heart to Him and hears every breath of your heart, and you let it go out to Him in the desire that He may bless the progress of the work the world around.

Whenever I think of the world's work, I think of the wonderful language in the first chapter of Acts, of what the Holy Spirit would do when He should come upon the earth, "Ye shall be witnesses unto me in Jerusalem, and unto all parts of Judea and Samaria and unto the very ends of the earth," and so under God's great commission these World's Woman's Christian Temperance Union missionaries have been sent out literally to the very ends of the earth, carrying the gospel of total abstinence and social purity wherever they have gone.

We first worked in England three years ago. I went on ahead and Dr. Bushnell very soon joined me, then we sailed in July, 1891, for South Africa, stopping at Madeira on the way; then landed at Cape Town, that wonderful old town. After that we went up to the seat of the Huguenot seminary where is the Rev. Andrew Murray, that holy man of God, who is doing a splendid work. There we found a large corps of American teachers, as well as teachers from other lands gathered to welcome us. We were taken, on the evening of our arrival, into an adjoining room to meet a band of Y. W. C. T. U. girls and on our entrance into the room I shall never forget those bright faces and those lovely girls, sixty of them, with white ribbons on their breasts and their handkerchiefs waving to us the Chautauqua salute. Here good seed is being sown, and these girls will go out to form other Y's in South Africa. We afterward met these Y's in Natal and different places of South Africa.

After this we went to Kimberly, the seat of the diamond mines, and sailed around to Natal. Everywhere the people greeted us in the kindest manner even in the wine-growing districts where we least expected such cordiality.

Three days' coaching took us up in the Transvaal to Johannesberg, the city of the gold mines, and there we had crowded audiences. People of all classes came. I remember when we paid the money out for this coaching it was so expensive, I said to Dr. Bushnell: "It is truly bread cast upon the waters; we shall probably not see it again for many days," but instead of that these rough miners had such a feeling of kindness toward us that we should come so far to bring them our message of temperance and purity that they put even gold pieces into the collection and our way was more than paid.

I have not yet told you that this was a faith journey from the beginning, that we had laid the matter all before God before we started, and that He made it perfectly clear to us that we were to go out and trust in Him; therefore, we have had no financial basis whatever, except to believe that God would take care of us if we did His work, and He has taken care of us all around the world.

Our journeys have been long; we have crossed the equator four times, we have journeyed nearly one hundred thousand miles during these three years; we have gone wherever duty led and all the time and all the way through we have had the blessing of God upon us, spiritually and mentally and in material things, so I will say this in the fullness of my heart, "Praise to Him to-night, that He has so wonderfully blest and guided us."

We sailed for India by the way of Ceylon, stopping at Ceylon four days. All the way through South Africa we met warm-hearted white-ribboners engaged in all departments of our work, but when we sailed for India knowing that this was to be a secret mission, an investigation that must shut us out from talking with our missionaries, or our other workers until the completion of the task that lay before us, you may easily imagine that our hearts were at times very heavy and we knew that only God could possibly carry us through. We realized all our weakness and helplessness, our utter lack of wisdom, yet we had prayed in England until we were clear that God would have us undertake this work, and so we started with the promise to our friends in England, dear Mrs. Butler and the chairman of the committee for the repeal of the C. D. acts.

We had made several attempts to find out the true condition of women in India in regard to their enslavement in the cantonments, which are large districts set apart for the residence of the British soldiers, for their camps; and besides the British soldiers and officers, there are also others and often a large native and white population engaged in different trades and businesses. Now our business was to know whether the command of the House of Parliament had been obeyed by the military officials of India. The order of Parliament had gone forth five years ago last June that all this official purvey of women and confinement of women in quarters and subjecting them to examination and confinement in the Locke hospitals should be stopped. That the slave trade should not be carried on, that the whole thing should be abrogated. It was entirely abolished in England, and England commanded that India should cease this system, but the friends of purity strongly suspected that the system was being carried on and, therefore they felt that they must know whether the orders of the House of Commons had been obeyed or not.

They had made several efforts to discover the true condition of things, but these had failed from one reason and another. Therefore, we were obliged to conduct our investigations in the most discreet manner. We went on to Calcutta, took our letters of introduction to a noble friend, a Scotchman, and began our consultations with him. Soon after making our arrangements in Calcutta we started forward into the heart of the forest country.

We had a month of utter failure to begin with. We were assured over and over again that no such system existed, that it had all been abrogated years before; that there were no Locke hospitals in which women were confined by order of the officials; that there was no slave trade in women; that there was no registration of the women, and that they were not segregated for the use of the British soldiers. We were assured of all these things by men high in authority, yet we felt that we must get at the truth.

We went to Ogra, and I shall never forget as we drove into that great city past the fort, where the walls were very high, how as we looked up at them, we felt an almost overwhelming realization of the impenetrability of this secret system that we were seeking to get behind, and we felt that it was impossible for us to do anything unless God Himself went before us and opened the door which no man could shut. So we set apart a day of fasting and prayer. We went into our room at the Government Rest House and closed our doors and there we waited all day reading our Bibles, talking a little one with another, but talking most with Him. It does not matter how dark it is, God can make light to arise in the darkness. Before the day was over, our plan was all clear to us, what we should do, and we followed that plan just as God revealed it to both our hearts at the hour.

Then we went to our second confidant in India. We had but three confidential friends through all these months of weary work and great responsibility. She was an American woman, a strong W. C. T. U. woman, fully in sympathy with us but she said, "I fear you have a greater undertaking than you think you have. This system is entrenched behind military authority. I think it will be impossible for you to get at the truth." However we pressed on, we got at the truth, and by and by God guided us so that we could gather as much evidence in one day as we had in a week before. It was written on very thin sheets of paper and carried in the hem of a dress, sewed in, and at intervals it was sent by registered letter to our friend.

We were always in danger of being arrested and sent to a new cantonment, because they have a law that the commanding officer has the authority to expel any person whatever. This law we had read and we had the dread of it before our eyes, but God led us on, and we gathered the evidence. I wish I could give you an idea of the welcome we received from those poor outcasts. We found women from Arabia, from Egypt, from Afghanistan, from Cashmere, from all parts of India, and we could not doubt that there was a slave trade established by which women of all climes, castes, classes and nations that could possibly be thought of within range of Oriental countries, were brought into this slavery.

Here were these poor, little creatures, many of them children, ten, twelve, fourteen and sixteen years of age in these quarters. Often they were weeping before our interpreter had finished the simple introduction, and then they would pour out their sad histories to us. When I remember through what fraud, through what promises broken, through what treachery, through what perjury, and through what terrible ignorance many of them had been brought there, these poor little creatures, I can scarcely speak of them.

How quickly they welcomed us and our story of the blessed Redeemer, because they felt that none but a true God would ever have caused us good women, as they called us, to come to them when they were so degraded and so low that when we would say to them 'We are your sisters,' they would say, 'We are your slaves.' In their Oriental fashion they would say these loving things to us and pour out their hearts.

Often when we were talking to them some voice would cry out in the group as they sat on the ground around us, "Take me with you, I will go anywhere with you to the ends of the earth, let me serve you." But we couldn't take them. We knew that if we attempted to take them, that they were bound hand and foot by this pitiless system which is a system of absolute slavery for woman wherever it has existed, which does not consider them as women, but only as degraded creatures, and they are never regarded as women, but only as things, as creatures to be tossed about, and when fit no longer to be retained in these quarters, as the women told us who were in charge of these poor creatures, they are simply turned outside of the cantonments to beg or starve.

There are few industrial openings for women in India at all, and of course, these only openings are closed to degraded women (you know how closed they are to degraded women even in Christian lands). These women who have been crushed down in the government houses of shame are branded pariahs among the people, are not permitted to return to their homes, and there is nothing left for them but to starve, and they do starve by the thousands.

There is a spot of light in India that I love to think of. I speak particularly of the hope that is held out to the little widows, the industrial opening that is made for women in India through the work of one good woman.

She is our own white-ribbon lecturer for India, and a true white-ribboner she is. We visited her school, and saw her thirty-nine little widows who had been gathered into that school.

Now, in these quarters for degraded women, we found that the large proportion is made up of these little widows. In every Christian land the very name of widow surrounds a woman in the eyes of a true man with sacredness, and he will do anything in his power to give her that protection which she has lost in removing her earthly protector; every true man has that feeling, but in India one of our missionaries said to us, "Widow is only a synonym for prostitute." Even though these widows fleeing from persecution and starvation and beating in their husband's families, wander out in the desert, they are instantly taken up by the police, registered and put in the government house of shame. We passed on from one cantonment to another until we had visited ten of them, visiting the women in their quarters, visiting the hospitals, examining the records and getting our evidence as fast as we could. Then we returned to Calcutta, and there we spent three weeks, making out our report to send to England. Our work was finished as we thought when we sent the report on, but as it turned out we were sent for to go to England to give evidence before the Departmental Committee, and there we had still another contest, and God enabled us to pass through it triumphantly, as we believe.

After we had finished our work in India we went to Australasia and spent seven months in that last country visiting six of its colonies. We had, therefore, during this time since we left America visited England, Wales, Scotland, Cape Colony, the Orange Free State, the Transvaal, Natal, Ceylon, India twice, South Australia, Victoria, Queensland, New South Wales, New Zealand, Tasmania, Egypt, Beloochistan, England again and then have returned to you. We should have gone at this time and have finished our round-the-world journey, going back from Australia to Burmah, the Straits settlement, then on to China, Japan and the Sandwich Islands and have returned by the Western gateway into our country, having completely circumnavigated the globe, had it not been that we were recalled to England to give the report of the India work to which I have referred.

It is exceedingly difficult to put before you any idea of the travel, the work accomplished, of what we have seen and witnessed and heard, but our hearts are full of praise to God for what He has enabled us to endure and to accomplish during this time and we realize that the very work which our president outlined at the beginning and which the officers of the World's W. C. T. U. have endeavored to go on and formulate with the help of the rank and file,—these methods and these ideals—are being realized, and that the banner of the white-ribboners is set up in these more than forty countries and the women are taking up the departmental work and are accomplishing it. The World's W. C. T. U. is no longer simply a name, but a great world-wide sisterhood of women, that it is teaching us better things than in the old days of narrowness and prejudice. A few years ago a young Oxford gentleman sat next to me at our hotel in Switzerland and said when speaking of the vast gulf that existed between the different races, "It seems to me that there is absolutely an impassable gulf and must ever be between the Anglo-Saxon race and any colored race whether yellow, or brown, or black, that can never be passed." I said to him, "The white ribbon woman does not recognize that gulf, she has passed it long ago." Then I told him of India, I told him of our grand love toward little slaves, I told him of the Kaffir women, I told him of the women in the different countries that we had met and how we felt that as they came into this bond with us, that we were one with Christ Jesus and that we did not recognize any bond or free, male or female, Jew or Greek, but one in whom they are all free in the blessed liberty of the gospel.

Dr. Bushnell spoke as follows:

We are accustomed to speak of the wonderful work that the Lord did, or that the Lord laid the foundations of when He came here to earth to work, as a scheme of salvation which takes in the whole world. Now, there are two thoughts in that sentence of worth to us. First, it is a scheme, a definitely arranged plan; and secondly, this plan takes in the whole world, and we are co-workers with God in the building of the temple, a building that must be fitly framed together until it grows up for a habitation of the Lord in the Spirit. Now, that builder or that carpenter or mason who would ignore the architect's plan of the whole building and would say, "I will build my own little corner without regard to the universal plan of the whole building, and if I am faithful in the little bit that I I do, I have met my responsibility in this matter," will find in the end that there are great cracks and that the whole building will fall to pieces.

Now let us remember from the very first that if we work along God's plan we will work along a plan that takes in every nation and every language. No matter how small our work is, it seems to me that the ignoring of this fact has had a great deal to do with the work of the Christian world that has been accomplished in times past. What there is of impotency in connection with Christianity—not that Christianity is impotent, but that weakness that surrounds Christianity—seems to be greatly due to the fact that we have ignored the architect's great plan for the whole universe. We have not been universal in our sympathies; we have not said not only "What can I do right here?" but "What are our sisters doing across the sea?" that we may have planned that in the end their building and our building be fitly framed together.

Why do I say this? Because the stronghold of Satan at the present day and hour is in the international hatred,—race prejudice. Mrs. Andrew referred to our work in India, it has been referred to repeatedly this evening. A few men representing the military power of that empire, representing a Christian government and calling themselves before the natives Christian men, sat down in Burmah and planned a scheme. That scheme comprehended the thought and anticipated the fact that the Christian government of India should found the houses of shame in India and erect them at the government expense. Every detail of vice they considered as absolutely necessary for the health of the British soldier was arranged for, building the haunt of shame, hiring the brothel keeper, hiring the procuresses as government servants, sending out government letters by the hand of the Quartermaster General, that a large number of sufficiently attractive women and young women should be procured for the British soldier and paid the pitiful price (about five cents is what it amounts to) for their souls, that these soldiers might be stalwart men, and their health protected by making slaves of children, sometimes not more than twelve years of age. I speak of this matter in this way with as absolute confidence as is possible, for the commander-in-chief of the Indian army himself has said that our statements are in the main correct and that acknowledgment on his part is before the House of Parliament in England for consideration, so I am not afraid of making extravagant and exaggerated statements that will be disproved, for we have proved them to the very hilt already.

How could this be? How is it possible that men could do such a work as this? That men calling themselves Christians; that men representing what they call a Christian and benign government could have done such a thing as this in a heathen country seems incomprehensible excepting for one fact and I want to lay that before you. It was well expressed by the *Westminster Gazette* in London not very long ago when they said, "Why are people making such a commotion and such a discussion about the great injury done these women out in India? Don't they realize that no high-born woman will ever come into this system of slavery?"

It was simply because the Anglo-Saxon in India had the hatred for the native race that we see exhibited everywhere where one race comes in close contact with another race. Go to our western states, you will find men there who declare unblushingly that the one human creature who has no soul to save is the Chinaman. Go to some of our frontier states and the people who call themselves Christians will tell you that the only good Indian is the dead Indian. Go to Australia and they will tell you there without hesitation that the native of Australia is the most degraded creature that God ever brought into existence, and that he is absolutely incapable of any moral reformation or any moral improvement whatever. Go to India and they will tell you that if they were dealing with Chinese, if they were dealing with American Indians, or if they were dealing with negroes or any other class they might do something, but never with the natives of India. Go to our southern states and they will tell you that the colored man cannot be improved, that he only lives to occupy his place as inferior to the white man, and I say to you to-night that race hatred is the stronghold of Satan, and the crime of the age to be rebuked in every place and in every land under every circumstance. These men could never have sat down and plotted such a scheme as that, a scheme that would have brought immediately in this distinct and in this awful way the women of England under their heel, yet they did plan in this way that the native women should be ground under their heel, and that system of things prevails in India at the present time.

But will these crimes that we send abroad, stay abroad? Did they stay abroad? A few years ago they concluded in India that opium was good for the Chinese. To be sure they labeled it poison in England, but in India it is something good to eat for the natives, and in China it is something good for the natives, so have these enlightened Christian people decided, and there is the monstrous opium traffic. Have they been able to keep that traffic abroad? Have they been able to confine that traffic to regions where it hurt only those that it was intended to hurt? Not by any means. Whatsoever ye sow, no matter in how

distant a field, that shall ye also reap, and the opium trade has crossed the United States, and the opium trade is penetrating to the very heart of England at the present time.

Go to South Africa and it is quite a common thing to hear a man say, "Here is a lot more of this Cape brandy, and we are going to send it up into the interior to poison off a lot more of these natives." Can they poison off only the native in South Africa with their deadly brandy? Not by any means. It goes home and their own children become drunkards in their own homes. We cannot send these crimes abroad without meeting them at home again. The work of the Woman's Christian Temperance Union, it seems to me, is preëminently the work of teaching the sisterhood of woman the world around. The sisterhood of woman—how we need to learn it.

I was looking at a book to-day marked "A Woman of the Century." If we describe a woman of the 19th century, would it be as a person who is enlightened, a person who has had an education, opportunites, respected in her home, protected by her husband, well-to-do, intelligent? I tell you that is the woman of England and of the United States, and we are in danger of forgetting that England and the United States do not yet people the whole world. If the human family be placed in a row, every seventh person would be a Chinese person. Had you thought of that? Is the typical woman the American woman—is it the English woman? I will place before you in all its awful truth the typical woman. She is the Chinese woman, who is taught the axiom that her one duty is first to obey her father, second, to obey her husband, and third, if left a widow, to obey her son—that the one lesson for her to learn throughout her lifetime is obedience to some male who owns her as he owns his cattle. If in her heart she has a purpose and a desire to serve God, she is thwarted at every point in carrying out that desire and has no right but to be degraded, in case the one who rules her rules that she shall be degraded.

The typical woman of this world has not yet had given her the right to keep God's Ten Commandments; and yet, strange, while this condition of things prevails, we talk about women as though they were going to elevate the world, and that if woman would only be good, then man must be good. Why, yes, if the little worm that has penetrated the foot of the mountain would only lift the mountain up, then the mountain will be raised up, there is no doubt about that, and it is doubtless true that if woman will be virtuous and upright she will elevate the whole world, because she is under the whole world, and there is always a woman at the bottom of every degradation and every misery and crime, and that is the typical woman of the world at the present hour. Why do I speak of this? Because I want to stir your heart as mine has been stirred with the conflict with the powers of darkness; because I want to set you to questioning and crying to God, why are these things so? Why do these awful things exist? I would stir every woman's heart to its very center with this tremendous problem of why it is that the large majority of women who exist to-day are trodden under foot, and have as yet no right even when they hear the Word of Life to obey it.

I wish to put this before every woman to whom the lesson could come that I might set her to questioning God on her knees, "Why is it that nineteen hundred years after Jesus Christ has preached salvation to the world, nineteen hundred years after the Bread of Life is brought within the grasp of the human mind, that women are not allowed to take and eat? Why is it, oh, why is it?" Why? Because we do not do work God gave us to do. It is not for God on His throne to do the work that He has constituted for us to do, but we have the power and we have the gift, and let us work out that which God intends we shall work out, for it is God who has given us both to will and to do at His own good pleasure, and, therefore, we have it within the grasp of our hands to banish oppression from the face of this earth.

It has been said several times that the work that we did in India was accompanied with marvelous success, unusual success, so that the purity workers in England have felt that it marked an epoch in the history of the purity movement. Shall I tell you how it was accomplished? We had tens of thousands and hundreds of thousands of white ribbon women who every day at noon bowed their knees and asked God to strengthen the hands of the round-the-world missionaries, and your prayers have been answered. You have done the work by laying hold of the right hand of power on high, and we are all one in Christ Jesus and we can work out many things. "He that believeth on me (and it was prefaced by the 'verily,') verily, I say unto thee, he that believeth on me, the works that I do also, and greater works than these shall he do, because I go unto my father." He can help us every one to realize our calling in Christ Jesus and the work that we have to do here on earth in the power of His spirit, is to seek judgment, relieve the oppressed, judge the fatherless and plead for the widow.

This memorable session was closed by the singing of the doxology.

TUESDAY MORNING.

Lady Henry Somerset was again in the chair at this session. Mrs. M. M. Love, formerly president of Victoria W. C. T. U., led the devotions, reading the 144th Psalm. "Nearer, my God, to Thee," was sung.

Miss Anna Gordon proposed this important amendment to the World's constitution, which was adopted:

"That all women who hold our commission as round-the-world missionaries shall, so long as they retain their commissions, be *ex-officio* vice-presidents of the W. W. C. T. U."

Several reports from World's superintendents followed. In that of press work, presented by Mrs. Charlton Edholm, we learned that twenty-one countries are represented in this department; five hundred temperance papers are published, forty being owned or controlled by the W. C. T U., and three thousand columns are conducted in the interests of our work in the daily and weekly press. Mrs. Edholm has written five hundred columns of original matter published in one thousand two hundred papers.

Miss Lucia Kimball's report of temperance in the Sunday-schools of the world was most encouraging. She said:

"This crowning of effort in this department in the United States to secure quarterly temperance lessons in the regular course of the International Sunday-school series, has given accelerated momentum to this work, and brought it not only into American Sunday-schools, but into those of all countries where the International lessons are used. It is estimated that 17,000,000 throughout the world are reached by these lessons. Thus we may have a world-wide rejoicing over the recent decision of the International Sunday-school convention at St. Louis, whereby these lessons were made a permanent institution.

"Two hundred and one thousand, nine hundred and seventy-one of the Columbian autograph pledge cards have been ordered, and three million pages of temperance literature were reported. The Dominion of Canada stands most nearly side by side with the United States in this work."

After mentioning in detail this work in a score of countries in which the World's Union is found, Miss Kimball fittingly said:

"'The entrance of Thy words giveth light.' It is the aim of this department to help make these words most blessedly true in the world's Sunday-school army, which numbers 22,508,661, and thus hasten the dawning of the perfect day."

The memorial exercises for Miss Mary Allen West, who died in Japan last December, were appropriately introduced by Mrs. Chika Sakurai, of Tokyo, who was one of Miss West's intelligent interpreters in the Sunrise Kingdom. By reason of the intense interest felt in this paper, we reproduce here a large part of it.

My Dear Sisters: You cannot tell with what joy I meet you this morning, and as I look upon you I feel that we are friends and not foreigners. This is my first journey from my native land, and it is no easy matter for one to leave the scene of her childhood days, and the many friends and loved ones. But one always feels that leaving home, friends and beloved ones to work for God is no loss. I feel thankful to God for His goodness and mercy to me. He has blessed me with traveling mercies and allowed me to come here to try and do something for Him. I trust my efforts will be blessed by God.

I am going to speak to you for a short time about Miss West. My English is not good, but I know and feel you will listen and at the same time sympathize with me, so I will do my very best and try and interest you.

When Miss West came to Japan she first visited Hakodate and Sattusporo, which are in the northern part of Japan. It was about the middle of September of last year when Miss West arrived at Hakodate. At that time I was in Hakodate in connection with the Bible work. I went with other members of the temperance society to meet her on the steamer. It was a bright morning, the sun shining warm and beautiful, and nature around was dressed with beauty. When she saw us in the distance she smiled, as if she were very glad to see us, and we knew at once that she was so, not only glad to see us, but we also felt as if she was our mother. O dear friends, I shall never forget her face that morning. It was as bright as an angel. While I am speaking to you now, I can see with my mind's eye Hakodate harbor with its numerous ships riding at anchor on its quiet, peaceful waters, and the sun causing the water to sparkle, but the face of dear Miss West attracted us more than anything else.

Soon after she landed she made a speech in the girls' school at Hakodate, and on the same day started for Sattusporo, which is further north. Here, as at Hakodato, she had a good welcome. She stayed there some days, and made many useful speeches, then returned to Hakodate, and stayed for some time.

While there I had the pleasure to meet her often, and during our conversations she told me many things about Chicago. So you see I cannot think I am in a foreign land, because it is "mother's home." She left Hakodate while I was there. Some weeks afterwards I met her in Tokyo, and we were very glad to see each other. When she saw me she put her arms around my neck, and said, "Oh, Mrs. Sakurai, why haven't you come to see me sooner? I was looking for you." Then tears stood in her eyes. Her voice was full of love. I could not express any words at the moment, because I was too glad to see her, and her love affected my heart very deeply. She wished me to interpret her speech on the same day. She was going to speak about the World's Fair, and petition for ladies of high rank; but I did not that day, because another lady was expecting to interpret for her. I interpreted for her on other occasions.

She stayed in Japan for seventy-one days, and traveled 3,580 miles and made ninety-seven speeches. Whenever we thought she was too tired to see visitors, she was always glad to see them and talk with them.

How I sympathize with you, dear friends, in the great loss of our dear sister. My Japanese sisters sympathize with me, feel the great loss we have all undergone. But we must not forget that we shall see her again.

Although she has been taken away from us so suddenly, her death has made a lasting impression, and almost all our people who can read know Miss West. Her visit to my native country has not been in vain, and the seed she has sown, perhaps in tears, will one day bring forth fruit to the honor and glory of God and the salvation of many precious souls; her influence was felt wherever she went, and she was much beloved by all our people. We thank God that ever Miss West came to Japan and we trust and pray that many more like her may be called by God to follow in her footsteps, for there are a great many who have become interested in her work.

We have many opportunities of speaking to our people about temperance, and are using all the opportunities we possibly can. All active members of our society are working according to Miss West's suggestions. We wish to have a large building in commemoration of our dear sister, and intend naming it "West's Memorial." We have already raised about eight hundred *yen*, which is equal to about forty-eight dollars. This is not a large sum, but as we have few Christians it is very hard to raise even that sum. There are 117,519 Buddhist temples in Japan, and in some places there are many large temples filled with wood, brass and stone gods, which our people worship daily, and they give very large sums of money to these temples and gods, but, of course, do not give any money for Christian work.

Our sisters are working very hard to raise more money for this purpose of giving to the memory of Miss West this building, and so I appeal to you here to help us; you are our sisters, we are your sisters. We worship the same God, our blessings come from the same loving heavenly Father, the same loving watchful Eye is over us, and, thank God, we are laboring for the same Master.

Now with your kind, practical help we can have a fine large building in the center of Tokyo, and from which power and influence will be felt all over this large city. The temperance cause will be sure to do good and doubtless be the means of turning many from idols to worship the true and living God.

At the close of this beautiful paper, Lady Henry said:

"I think that makes us feel how true are the words spoken by Hannah Whitall Smith years ago, that the W. C. T. U. is organized mother-love and it is just that message that Miss West carried way to that distant country and brought cheer to those loving, tender hearts in that land."

After the singing of "Blest be the tie that binds," the Traveler's Psalm (121) was read, and Mrs. Harris concluded the memorial services by singing, "The Home of the Soul."

The chairman then introduced Miss Susan B. Anthony in these words: "It is one of the greatest privileges that I have ever enjoyed to be allowed to present the woman whom I honor as the great pioneer of the work that is nearest to my heart, the one who went out to sow the seed alone, and who now is reaping the great reward of her labors, and Miss Willard and I, as we read of these great World's congresses, rejoiced with a great joy when we heard that the cheers were louder and the greetings more warm for Susan B. Anthony than for any other of the noble band of women who were present."

Miss Anthony then delivered the following address:

Madam President and Friends, Lady Henry Somerset herself cannot be more proud this morning than Susan B. Anthony herself is, for this is the first time in the history of this great movement that one so obnoxious, one having carried the gospel of perfect equality of rights for woman forward in our country almost single-handed and alone (the numbers of us could be counted on the fingers of the two hands it is a glorious moment for me personally, and for the cause that I represent, and for every one of the leaders of the cause that I stand here to represent), that this largest association of women on the face of the globe has invited a representative of that idea to stand upon this platform.

I do not come into this audience, I am not escorted to this platform, without remembering eleven years ago when the noble president of this association introduced me to an audience of the W. C. T. U. at Washington. I remember it well, and I remember that Miss Willard came very near losing her official head because she did it. But Miss Willard has fought a noble, grand battle, and we all of us honor her, and not one of you who sits here to-day, in the audience or on the platform, more regrets her absence than do I. I miss her every moment, but thank God, she has sent a noble representative in her place, one who can set us an example, and one whose example certainly I hope every one of us will try to follow.

Now, friends, words are inadequate in all those directions, but Ralph Waldo Emerson said fifty years ago, "A wholesome discontent is the first step towards progress." Now, my friends, you will all agree with me that there has been plenty of discontent among the women of the United States and of the world. The only question with that discontent or about it is, has it been a wholesome discontent? Is there to day a wholesome discontent? Now, I insist upon it that no discontent is wholesome unless it seeks to remove the cause that produces the discontent, and I remember a score of years ago and more when I wrote to one of our best woman's suffrage representatives in the state of Iowa, asking her if she could make way for a woman's suffrage speech, she wrote me it was impossible, that the women of the city were full of work; they had their mite societies, their fairs, their dinners, their hops to raise money for the missionaries, to raise money for the poor, and just now they were raising money to establish a home for friendless women. All busy, but no time.

Now what does that mean? It means that the women of this nation through all these years have been educated to feel that the work of repairing the damages of society was their part of the work and the result of that education is that all the great philanthropic, I was going to say all the religious, work of this nation is to-day being done by the women of the world. They have not been taught to look to the causes that produce the damages for which they complain and which they seek to repair.

I remember forty years ago, and I can carry my memory back a good ways in this matter, when old Dr. Van Meeker, of New York City, established the Howard Home to which the poor children were carried and where they were fed a little soup, washed and had clean aprons put upon them. I remember meeting Dr. Van Meeker one day in the street car and he said, "Miss Anthony, it is a marvel to me that women with such brains as Mrs. Stanton and yourself have, should forever busy yourselves about mere abstractions. Why don't you do something practical?"

I said, "Doctor, let us look a moment; how many less children will you have to feed and clothe when the next generation comes around, how many more capable?"

And then he answered, "Of course, we shall have a great many more, for as I told you we are already raising money to build a house twice as large as we already have."

"How much better will the poor women be whose children you feed and try to educate to-day, how much better will those daughters be when they are grown up to support and care for their children than their mothers are to-day?"

"Oh, not a particle, the poor ye always have with you."

"Now, I said, 'Doctor Van Meeker, the work Elizabeth Cady Stanton and I are doing seeks to remove the causes that produce the poverty and degradation of women. I claim then that every woman, whether she become a mother in or out of marriage, will be able equally with man to earn her bread, to support herself and her children, and I insist, Doctor, upon it that our work is practical and yours is not.'"

Later on I asked a very wealthy woman for a contribution to aid our suffrage cause and she said, "Miss Anthony, there are so many practical applications for money that I cannot give to mere abstractions." She handed me her check book and the stubs on it showed ten dollars to a poor woman to help her in one direction, and it was fifty dollars to buy a sewing machine for a poor woman, it was one hundred dollars to a poor man to help publish his poetry, and it was—oh, dear me, I don't know what—it was a book that thick, and her income was $30,000 a month, and it was all frittered away in helping these individuals to a little money at the time being, and I said to her, "My dear friend, do you not know that the daughters of every one of these women when they come to the years of self-support will be just as incapable with the conditions of society left as they are, they will be just as incapable to earn the money to buy the machinery with which they will need to work at that time as the mothers are to-day."

And now, my friends, just so in this whole movement of reform amongst women. The very first thing necessary is to change the absolute condition of womanhood, is to make woman a free and equal human being in the government in which she lives (applause). And I want to say that I listened yesterday with great pleasure to Bishop Ireland and I know that Bishop Ireland sees that woman's mere influence, mere sentiment, cannot do the work. Sentiment is good when it is backed with a power to carry out that sentiment into law and into execution of law. But nevertheless he repeated as do all our good men that old story of the immensity of the power of woman's influence. Granted. But at the ballot box the "influence" is not there. Any man whose opinion is exactly opposite to the opinion of these myriads of excellent women can have his opinion counted and his opinion weighed in the establishing of the legal conditions of the community.

I remember in Kansas a few years ago at the time of the great break in the Republican party, the great swarm, as I call it, of the third party Prohibitionists, I remember that St. John was speaking in the city of Leavenworth, the metropolitan city of that state. He spoke in the largest auditorium in the city; it was packed, and hundreds went away, not being able to find admission. The morning's newspaper said: "To be sure St. John had an immense audience, but if he had taken notice, he would have observed that about nine out of ten of them wore bonnets." What did that mean? What did it mean when a political newspaper taunted that man who sought the highest office in the state that his audience wore bonnets? It meant that his audience could not vote, could not help to make him governor of the state. So it is everywhere. The good men of the country who come to us are not the men who want votes; they are the men who try to make public sentiment for the better. Bishop Ireland may come, and the Reverend this, that and the other may come, and the good reformers may come, but where is the mayor of the city of Chicago, where is the governor of the state of Illinois, where is the president of the United States? Not one of them is here, not one of them. Tell me why. Not because they feel that these women have no right to opinion, not because they feel that the women have no right or that the cause that they represent is not right (interrupted by the secretary)—the secretary whispers in my ear that she sent every one of them a special invitation to come here and welcome us. The only reason they are not here is because the people who are here wear bonnets, and wearing a bonnet means that you cannot vote.

Now, friends, every human being has to go through about the same experience that the children of Israel went through and that is, through a wilderness about forty years. This W. C. T. U. National organization and the World's organization in general, but the temperance women of this country have traveled through the wilderness over forty years, for I started in temperance just as you have started, just as almost every woman everywhere starts out to feel that she can do something to change the condition of society, something to save the fallen woman, something to save the drunkard and in trying to do this she learns that her hands are tied, her feet are tied, that she has only the power to weep and to pray and to talk, and none of those weapons avail with the government, and therefore, we all learn,—you have learned what I learned by experience, that what we need is that woman's sentiment may be coined into law and that can never be done until the constitutions of the states and of the nation are amended so as to strike out that little adjective "male" which says every male citizen shall be entitled to vote.

Speaking of women,—in 1877 the Illinois State Temperance Society circulated a petition and carried it up to the legislature. It was signed by over 70,000; some good member presented the petition and it was carried through the usual processes and by and by a good member made a motion that the president of the Illinois State W. C. T. U. should be invited to address the legislature upon the prayer of that petition, and the prayer was this, that women might be permitted to sign or withhold their signatures from petitions of the rumsellers. That little, mild power was all that was asked. When it became known that this president should be permitted to address the legislature, a good Democratic member arose in his seat and said, "It is all very well for the women to be allowed to petition, it is all very well for the gentlemen to present the petition, etc., but when you come to propose that the valuable time of the Illinois State legislature shall be consumed with the gabble of women, it is going a little too far." And then he moved that the floor of the house and the galleries should be cleared from the mob.

Now, these Christian women of Illinois who went up to the legislature were called, whatever they might say, "the gabble of women," and they were called a mob. Now, not only that year but every year before or since the legislature of Illinois has had scores and scores of men hanging around, lobbying in the interests of the liquor traffic, and they have been invited to seats on the floor, and to address the legislature and the committees of the legislature and no religious bigot on the floor of that body ever dreamed of such a thing as calling those men a mob, or did they ever dream that for those men to consume the valuable time of the Illinois legislature was lost time.

Oh, no, why is it? Simply, not because the women have not as much right to ask for laws against whisky as men have to ask for laws for whisky, but it is because the men hold this power of the ballot in their hands with which they can make and can unmake the Illinois legislature, while those women, though they might exceed in numbers a thousand times the representatives of the other side, they must be ignored and they are ignored, simply because they have no power to make or to unmake the members of the legislature.

At the close of Miss Anthony's address, this telegram was read from Miss Willard and received applause:

SOMERSET HOUSE, LONDON.

Prov. 25: 25. Love never faileth. WILLARD.

Rev. Dr. John Hall and Rev. Wilbur F. Crafts were then introduced to the Convention and responded eloquently, their addresses being given in full in THE DAILY UNION SIGNAL.

The noontide prayer service was led by Miss Elizabeth Greenwood, taking for her text the words from Acts, "So mightily grew the word of God and prevailed." Mrs. Rounds and Amanda Smith led in the prayer and the latter sang her well-known "Whosoever," and the Convention adjourned.

TUESDAY AFTERNOON.

Lady Henry Somerset was in the chair and called the meeting to order promptly at two. Mrs. Cunningham, of British Columbia, conducted the devotional exercises, after which Mrs. Woodbridge offered the following memorial concerning arbitration, which was adopted:

To the Governments of the World:

The undersigned, citizens of many countries, gathered at the Columbian Exposition in Chicago, in the United States of America, recognizing the advantages accruing to those nations which have pursued the policy of arbitrating international disputes, and desiring that the like benefits may in the future be enjoyed by all nations, and deeming this a fitting opportunity, do hereby join in this memorial to all our various governments, praying that they will unitedly agree, by mutual treaties, to submit for settlement by arbitration all such international questions and differences as shall fail of satisfactory solution by peaceful negotiations. And for this the petitioners will ever pray.

It was requested that a copy of this memorial shall be presented to each of the governments of the world.

Miss Conybeare, of England, spoke effectively for the memorial.

Six important departments of the World's W. C. T. U. were presented during this session, namely, Scientific Temperance Instruction, by Mrs. Mary H. Hunt; Evangelistic Work, by Miss Elizabeth W. Greenwood; Juvenile Work, by Miss Anna A. Gordon; Peace and Arbitration, by Mrs. Hannah J. Bailey; The Young Women's Branch, by Mrs. Frances J. Barnes; and Fairs and Exposition, by Mrs. Josephine R. Nichols.

Mrs. Hunt brought the good news that "we have only six more states to win before the whole United States and territories will be under compulsory temperance education laws, with their 65,000,000 inhabitants and 18,000,000 school children. Already in forty-four states and territories the law says that their 13,000,000 school children shall be taught, as a part of their regular school education, God's law of total abstinence from alcohol and all narcotics, with other laws of health."

She briefly reviewed the work in Canada, Mexico, Guatemala, England, Sweden, Norway, Finland, Russia, South Africa, India, China, Turkey, Japan, Australia, New Zealand and Honolulu, and closed with this bright prophecy:

"If you ask, 'Watchman, what of the night?' I reply, the darkness which bondage to alcohol and other narcotics has passed over the earth is breaking, for the people are asking for the light. When these soul-destroying agencies, alcohol and other narcotics, are dethroned, then shall be crowned the King of Kings and the Lord of Lords."

Miss Greenwood's report showed that the field of her department was truly the whole world, for few civilized countries are there which have not well organized evangelistic work under W. C. T. U. superintendents. In many countries the work is just being started, but in all it is encouraging. Miss Greenwood's "personal appeal" is a very strong one and is as follows:

Dear superintendents of evangelistic work, will you, in every local, county, state and National W. C. T. U., join in a grand rally this year for a World and National revival of evangelistic work and spiritual impulse? Let us each commence in our own locality. Let the local superintendent revive the series of gospel temperance meetings, by which in Crusade days, as now, hundreds were reformed and redeemed. Plan special series of such meetings in churches, halls, depots, camp grounds and out-door services, through all of which the local unions must reach the masses. Mothers' meetings and cottage meetings are also most helpful. Pastors should be invited to preach upon temperance, and union temperance meetings be secured in the different churches.

Penetrate into jails, penitentiaries, forts, ships, factories and homes—wherever a soul needs you. She who would win souls needs the winning grace which only God can give. This is the chrism of power, the baptism of fire, the divine unction. They who most honor the Spirit are those whom the Spirit most honors. Therefore, "Tarry ye until ye are endued with power from on high."

Miss Gordon made a verbal report for her department—juvenile—which was full of interest. She contrasted the famous but horrible fountain in Berne, Switzerland, (which represents a huge monster devouring a little child, with scores of innocent ones about to share the same fate) with the beautiful Willard fountain bearing the bronze figure of a little girl offering a cup of cold water to all, which has been on exhibition at the World's Fair all summer and will be presented to the city of Chicago next spring. The first fountain Miss Gordon likened to the iniquitous liquor traffic, and the second to the children's part in destroying the traffic. She reported $2,681 received for the Willard fountain and three hundred thousand pledge cards signed by the children for the World's Fair exhibit.

Mrs. Bailey depicted a hopeful outlook for her department—peace and arbitration. Besides the monthly publication, the *Pacific Banner*, 500,000 pages of peace literature have been published and distributed by her department in the United States alone, 40,000 pages of which have been given away at the World's Fair. Agitation along this important line has proceeded in Australia, Ireland, Scotland, France, Germany, Denmark, Sweden, India, Italy, Jamaica, England, Canada and far-off Palestine. Mrs. Bailey closed by presenting this strong petition to the governments of the world:

PEACE PETITION.

In the name of the growing and now world-wide unity of nations; in the name of the successes of arbitration during the last half century; in the name of the rights of neutrals and of a peaceful commerce; in the name of all free parliaments in which the people who suffer most from war, now hold its purse strings; in the name of education, philanthropy and social progress; in the name of all the homes and firesides in the world; in the name of Christianity, with all its holy precepts and sanctions, the World's W. C. T. Union, an organization representing many thousands in many nations, hereby most urgently and respectfully petition the world's rulers to substitute for war the methods of arbitration.

Mrs. Barnes brought good cheer of the growth of Young Women's Branches in many countries, prominent among these being the United States, England, Canada, Australia, New Zealand, South Africa, India, China, Turkey, France and Spain, the last being the most newly organized.

Mrs. Nichols made an informal but highly interesting address on the subject of her department, emphasizing particularly the educational opportunities of local fairs and international expositions, for giving away temperance literature and presenting the W. C. T. U. as an object lesson. She also spoke strongly for the regeneration of the average agricultural fair, which often serves as a pitfall to the rural youth who come to learn how to advance their honest interests. "I hope," she said, "that the men of this nation will rise and see that our laws in respect to fairs are better enforced, and I am glad to testify to the loyalty of one superintendent of our public schools who refused to allow the children to go to the fair upon the day set apart for them because of the gambling devices and the illegal sale of liquor there. Here is a place to create a sentiment for prohibition, for here is the place where you meet the farmers."

The report of committee on resolutions was then read by Miss Ruth Schaffner, of China, as follows:

PREAMBLE.

The second World's Woman's Christian Temperance Union Convention now assembled would offer to our Heavenly Father most grateful thanks for the progress made during the past two years. Realizing that the success that has crowned our efforts is due to the "good hand of our God" upon us, to Him, therefore, we would give all praise.

Resolved, That before the nations here represented we once more raise our uncompromising banner of total abstinence for the individual from alcoholic and narcotic poisons and total prohibition as the only ultimate law of righteousness in government for the traffic in these twin curses of Eastern and Western civilizations, and to these principles we invite the brotherhood of men and the sisterhood of women around the world.

Resolved, That special efforts should be made in every country where the W. C. T. U. is to be found to extend its membership, and that all the members be urged to wear the white ribbon constantly both at home and when traveling, not only as a badge of loyalty, but as a means of influence; that white-ribboners when abroad should seek out the white ribbon sisterhood and efforts should be made to induce every church member everywhere to sign the pledge that the whole influence of the church should be thrown on the side of total abstinence.

Recognizing that progress is the law of humanity, and that liberty is essential to development, therefore,

Resolved, That next to the influence of God's spirit, we believe that the recognition of woman's equal right and the according to her of equal power in government, is the most effectual means to promote the growth and success of all moral reforms.

That we do most earnestly appeal to the Christian women of all nations that whenever wars shall threaten, they will request prayers to be offered in their churches, prayer meetings and homes that the Almighty may be pleased to save the nations from the great curse of war; that they will also by petitions to their respective governments endeavor to promote peace and procure the settlement of all international difficulties by arbitration.

Resolved, That this World's Woman's Christian Temperance Union approves the proposal that in 1900 A. D. the 1900th birthday of Christ, the beginning of the twentieth century shall have a preëminently *Christian* rather than chiefly commercial celebration in a series of world-round Christian conventions, including a great world convention of Christian reforms, these conventions to be so arranged that a host of round-the-world tourists and missionaries may participate in them in succession, and that our president shall name to-day a committee of three, who, in behalf of this organization, shall invite officers or committees of the World's Sunday-school Association and of other national and international Christian organizations to join in arranging for such a celebration.

Resolved, That we rejoice exceedingly in the recent decisions of the International Sunday-school convention held in St. Louis whereby the quarterly temperance lessons with the regular course of international series were made a permanency and that we do our utmost the world over to enter this door of opportunity.

Resolved, That we regret that the decennial missionary conference of India withdrew the public morals resolution, including resolutions against the opium trade, the liquor traffic and legalized vice.

Resolved, That we recognize the efficiency of THE UNION SIGNAL as a means of communication between white-ribboners in all countries and urge that every means be taken to extend its circulation and promote its usefulness.

Resolved, That this Convention has heard with the deepest and most sympathetic interest the report of the work done by the self-sacrificing efforts of the round-the-world missionaries, Miss Ackermann, Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell, and especially would we recognize the world-wide significance of the success of the important and delicate work undertaken in India by Mrs. Andrew and Dr. Bushnell.

Resolved, That beyond all words is our sense of loss in the absence of our President, Miss Frances E. Willard, and our sympathy for her in the impaired strength which keeps her from her place in this great meeting, with faith in God for the future. We fully expect her recovery that she may carry out the purpose so long cherished of carrying the Polyglot Petition round the world, following the faithful and capable missionaries who have pioneered the way and who greatly desire that this visit to the governments of the world shall be soon consummated.

Resolved, That we record most loving memory of our noble comrade, Mary Allen West, and our sorrow at the ending, in a far-off land, of her pure and useful life. We express our thanks especially to Mr. Sho Nemoto and the Japanese and American friends who showed the love of kindred in those sad days, and with tender hands sent back the sacred dust to its final rest among her own people.

Resolved, That in hope of the resurrection we also write the name of Jennie Casseday, knowing that these have entered into the reward of the faithful.

Resolved, That the thanks of the World's W. C. T. U. are extended to the World's Congress Committee for their welcome to the representatives of other great moral organizations, to Lady Henry Somerset for her self-sacrificing interest manifested by her coming to the United States at this time and serving us so nobly and faithfully as president of this Convention, and also for the great interest which she manifested in our President all this year, and in her secretary, Miss Anna Gordon, to the clergy for encouraging words, to Mrs. Alice J. Harris and those who have helped with the music, to the W. T. P. A. for hymn books, to the reporters of daily papers and to all who have helped to make this Convention a success.

After a number of introductions, including Mrs. General Bidwell, Mr. John G. Woolley, Colonel Parker, Miss Alice Briggs, Mrs. Caroline F. Grow, a cablegram of loyal greetings was read from the National executive of Great Britain, the song, "Some Glad Day," was sung, Lady Henry Somerset led in prayer, and the Convention adjourned until evening.

TUESDAY EVENING.

Interest did not flag in the least at this, the sixth session of the World's Convention. After the usual devotional exercises, conducted this time by Mrs. Emmette, of England, Mrs. Mary A. Woodbridge, secretary of the World's W. C. T. U., read a very comprehensive report of the general outlook and the ten years' growth, which will be found in full in the World's Minutes, soon to be issued. The introductory paragraphs were as follows:

Twenty years ago wondering eyes were fixed upon a band of women as they filed out from a temple of the Lord. Who are they? Where are they going? What to do? were questions from sightseers on every side. They were humble, faithful followers of the "Captain of our Salvation," about to visit "the hyena of our civilization in his own horrid lair," there to proclaim "the gospel of love and redemption." What an army for such a mission! Less than fourscore women who for years had sat at Jesus' feet shrinking from the sight of men, but pleading with boldness at the throne of grace for the deliverance of the home from its fiendish enemy—*now* forgetful of the carping world, moving on with the courage of the Lord, no longer putting "their trust in princes, nor in the son of man, in whom there is no help," but "in the Lord Jehovah, in whom there is everlasting strength;" their cry "Home protection," to the glory of God. Who can estimate the result? The past we have seen, the present we somewhat know, the future is with God, and its revelation will be to us a joy in eternity.

"That band has grown to an army," and as it has reached out from nation to nation, each has caught the keynote then sounded and has waved in the face of the foe the banner of an aggressive Christianity.

Are you not glad, my sisters, that this reform which God has so clearly placed in the hands of women is not confined to Ohio, from whence went forth that sacred company of seventy disciples? Not limited to the United States, but reaches to the uttermost parts of the earth? May we not with reason believe it to be an assurance that God has been our Leader, and He thus gives His approbation of the effort to extend to the whole world the blessing first bestowed upon the United States? To our peerless president, Frances E. Willard, as she stood upon the shore of the Pacific, looking out over the vast ocean, which, like her sympathy for humanity, reaches all continents, was given the thought, Why not make the world our field and take it all for Christ? The Spirit answered, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee." It was enough, and from that hour plans were laid to go from our own "Jerusalem to Judea and to Samaria and to the uttermost parts of the earth."

After the conclusion of Mrs. Woodbridge's report, Mrs. Smith, of New Zealand, was introduced, and not being able to speak because of a recent long illness, Mrs. Elizabeth W. Andrew, who had met her in Auckland, spoke a few words for her whom she styled "our brave young sister from that brave young colony across the sea."

The secretary then read the following letter just received from our first round-the-world missionary, dated at San Jose, Cal:

Dear sisters of the World's W. C. T. U. in Convention assembled: It is a source of great grief to me that I cannot be present at the second Convention of the W. W. C. T. U. But the climate of Chicago at this season utterly forbids me to go. Even the much milder, brighter and more equable air of this place is almost more than I can bear.

I give you one and all loving greeting, and pray that the blessing of God may rest upon the work and workers, and divine guidance be given in all your deliberations and conclusions. If it be true that affection for loved ones is measured by what they have cost us, what we have expended upon them of personal effort, toil, pain, if this be true, none can love the W. W. C. T. U. as I do. May the Lord prosper, guard and preserve the unions in every country.

I look forward with joyful anticipations to the time when we shall all meet in the great convention where cold nor pain nor sickness will interfere, and where we shall see the full sweep of influence of its results, and where we shall have the privilege of laying all our sheaves and all our laurels at the feet of our blessed Lord.

Sincerely and lovingly yours,

MARY CLEMENT LEAVITT.

Miss Jessie A. Ackermann, the second round-the-world missionary, who has been absent from her native country nearly five years, then addressed the audience as follows:

Sometime ago Miss Willard wrote me, "We want you to come home and attend the World's Convention, and we want you to begin all over again." It did not seem possible at that time that I could come home, but the way opened. After I reached home I looked over page after page of that notebook of mine, and I tried to make out a five years' report. I summed up the miles that had been traveled, and I found the miles reached the large number of one hundred thousand. I tried to find how many members had been added to the organization, and I found under the blessing of God that it had been my privilege to tie our white ribbon on nine thousand women in different parts of the world. And then I looked at some of the other sides, and I found that I had had to write six thousand letters to try to open my way around the world; that I had been a guest in many, many hundreds of homes.

I hardly know where to begin to tell you of what interested me most in these long years. Before I started away I had gone the length and breadth of this great land of ours, I had gone into some of our most magnificent cities, I had traveled over the beautiful plains, and wherever I had gone I had seen the trail of the serpent; I have met lives that have been blighted and blasted and withered by the curse of strong drink. Standing on the deck of the steamer I had in my possession fifty letters that mothers had given me from this land to their boys in different parts of the world and they had said, "Look for my boy, and look for my boy," and I heard the cry: "Look for my boy," until my heart ached and I felt the worst, the most dreadful, the most awful thing in all this world was the evil that arises from strong drink. Friends, I have come to tell you something different to-night. I have come to tell you that there is an evil in this world that it seems to me is even worse than strong drink; I have come to tell you that there is an evil in this world that is blighting and cursing and destroying almost half the women of this world, and if they are not directly they are indirectly affected by the dreadful opium traffic that exists throughout the world. So much is said of strong drink and its evils that I want to-night to speak especially of what I have seen concerning opium smoking.

The line of travel took me to China. If I had been trying to picture all the people in the world I never could have dreamed or thought of as many people as I saw in China, and I went into some of the small villages and I gathered the people round about me, and I went into the larger villages and talked to the great statesmen of China, and I told them what Christianity had done for the women of the world; I told them what Christianity had done for me. I tried to press upon them the claims of Christianity. I never shall forget what one statesman said to me, and I believe he was one of the greatest men with whom I have ever spoken. This great Chinese statesman said to me, "Do not talk to an intelligent Chinaman about Christianity. You have sent your Christianity to our country and what has it done? Why," he said, "it has turned this great empire into a living, seething hell of opium smoke until one million of the people of China are dying every month of the year because of opium smoke." I talked on with this statesman but he said: "Go to one of our great opium dens." So I went into this place, one story high, two stories high, and three stories high—an opium palace, and I saw men in hundreds and I saw that under that one roof there were two thousand smoking at a time. I saw them in every state of intoxication. He said that these object lessons around us were unknown until they saw the white face and he said: "Do you expect that we can have any faith in Christianity?"

Do you know, friends, how opium was introduced into China? I never knew so much about it until I went to those countries. This good statesman gave me a history of the opium traffic in China and I read with amazement that that vice was thrust upon a heathen land by a Christian country at the point of the bayonet. I read with surprise and I read with horror for I shuddered as I read it, how, long ago, a Christian nation sent as merchandise opium to China. The Chinese after a while began to feel that this would blight and destroy the lives of the people and so in a mild way they protested, but no attention was paid to their protest and finally they arose and seized the opium vessel and twenty-eight thousand chests of opium were seized and a large portion of this opium was burned and the ashes scattered on the Canton river. That plunged that heathen country in war with one of the greatest Christian nations in the world. You know what the result was; everybody knows that China was disorganized, a great Christian enemy came over there with their gunboats and soldiers, and shot and shell was poured heavy and fast upon the cities of this empire until it resulted in the victory for the English, and China had to take the opium. They had no choice, China had to take the opium and when some of the wise men went to the Emperor and said, "Well, after all it perhaps will be a good thing, we will put a heavy tax upon it and we will have a great revenue," and do you know what the old heathen Emperor—we all call him an old heathen Emperor—do you know what he said,—"I would rather see this empire perish than to know that it was supported by a revenue derived from the vices of our kingdom." I wish some of the sentiment of that heathen Emperor could be imported to our legislative halls to-day.

So China had to receive the opium. People went on smoking and they found what wrong was being wrought, and so the people protested again and for the second time China was plunged in war and the Christian nation was victorious, and the second time the Christian nation said, "China, you shall take the opium." And China receives the opium to-day for the simple reason that they are obliged to, they can't help themselves. Friends, I present to you to-night a plea from China; the millions of women in China are reaching out their arms to us and they are crying to us, "Oh, come over and help."

I went to India and I thought I would see what the opium traffic was like. I traveled through Hindoostanee, went along the banks of the Ganges river, and I was told on the best authority that twelve thousand acres of the most fertile land in India was set aside to the cultivation of the poppy. I thought it was necessary then to talk to the Indian people about not using opium, so when we had an opportunity of speaking to two or three or four, or even five thousand, of those educated, high-class people of India, I spoke to them in the English language without an interpreter, and I want to tell you that such questions were asked me from the floor of that great hall as absolutely rendered me speechless.

When I was speaking on this opium question a high-class Brahmin rose in the audience and said, "I was educated in England; I am a barrister at law; I am practicing here in India. I should like to have you answer me one question." He said: "Here in India the poppy is cultivated; opium is manufactured in the government factories, every ball of opium that goes out from the factories bears the stamp and seal of the British crown. There are government opium shops in this land; there are government opium pills for the children; opium in this country is sold as freely to us as any kind of food. When I was in England I went to a chemist's shop and I said to him, 'I want some opium.' He said, 'Where is your prescription?' 'I have no prescription.' 'You must get it; you must go to a physician and get a prescription before we can sell you any opium.' I went to a physician and the prescription was written out and the opium was placed in my hands and it was marked poison. Now,' he said, 'can you tell why it is that to England's white-skinned subjects this opium is poison and to its dark-skinned subjects it is sold as food?' I could go out to the nearest opium den and buy opium enough to poison a hundred men. Can you explain this to me?" Of course I could not explain it and I confess to you that I was speechless before this high-class, educated Brahmin.

I went to another place, and I was speaking especially of what Christianity has done to elevate the womanhood of America and England. I tried to hold up before those people the examples of magnificent womanhood that we have in our country. One Brahmin arose and said—of course, wherever I went I tried to tell the people what I so firmly believed, that it is the religion of Jesus Christ that has been the emancipator of woman, and so I tried to tell how Christianity had elevated the standard of womanhood in our country, what it had done for us, and do you know what the Brahmin said to me? He said: "You will have to raise Christianity to a higher standard than we have ever heard of before you can expect an intelligent Indian to speak or even to think about it. You call us heathen people in this part of the world. I should like to remind you that there has never been a heathenism in all India so black that it has legalized vice and degraded the womanhood of the country. Our women," said this Hindu, "may be impure, but they have never been impure through the sanction of the law."

I can go on to tell you, friends, that it is not only the Orient that is so cursed by this traffic, I come to Christian countries. I go to Christian Australia and what do I find? A lady said to me one night: "I wish you would go to the opium dens of this city and try to rescue a young woman;" and in one night in that great metropolis, Melbourne, I talked to forty-seven white girls and more than one hundred white men.

The day that I sailed one of the principal and most influential Chinaman of all Australasia tendered me a farewell. He was a wealthy merchant of the city and we had gathered there many men of wealth and influence and as we were talking this Chinaman rose and he said, "I want to say something before this woman sails to her home. I want to say something in behalf of the white people of Australia. The Chinamen are being degraded, hundreds of them, through the opium fiend; I do not say anything about the Chinese, because some of the Christian people don't seem to think that they have any souls, and so I will not plead for them, but I do want to ask that something shall be done for the white people of Australia, for opium smoking is spreading among these people until I know at least 150 women who smoke opium in this one city alone." And so this Chinaman drew up a petition, he doesn't belong to any church, he does not call himself a Christian, but he drew up a petition and the petition was addressed to the W. W. C. T. U. about to be assembled in Chicago and he passed it around and asked every influential man and woman in that gallery to sign it. And what do you suppose that petition was. It said, "We entreat the women of this great moral force of the nineteenth century to add to their many departments of World's work, a department that shall be known as the Suppression of Opium Smoking throughout the world," and that is how we came to add this department.

It seems to me, friends, that when the voices of those whom we call heathen, are heard making a plea for our own people, for the white people, it seems to me that it is time the church of Christ was more active concerning the great reforms to-day than they ever have been before.

Now, you will ask us how is this question going to be settled? Why, people ask how is the liquor question going to be settled? I say to you that the world can never be won for Christ, Christianity can never ride on its power to heathen lands until the men of Christian countries settle the opium question and the liquor question, and so a heathen world is looking to us, not to send the gospel to them half so much as it is looking to us to settle for time and forever the opium traffic in India and China and the liquor traffic throughout the world. And so that is the question that confronts the people of America and England to-day.

The Rev. C. P. Hard was introduced and spoke a few eloquent words for the christianizing of India.

After singing the "Parting Hymn" from the White Ribbon Hymnal, the World's W. C. T. U. convention was adjourned *sine die* on motion of Mrs. Woodbridge.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION CONVENTION.

WEDNESDAY MORNING.

So easily did the World's meeting glide into that of the National that the transition would scarcely have been perceptible, had not a comical and somewhat trying mistake been made by the janitor of the hall. The evening previous, the state presidents and ushers had remained dutifully after the exercises and, as is their custom, had drawn lots for the seats of their delegations. The seats had then been carefully designated on cards tied to the lower rung of the chairs, and at a late hour, the provident presidents and faithful ushers retired with the happy consciousness of work well done. Imagine, then, their dismay the next morning, upon entering the hall, to find the chairs all piled in a promiscuous heap in the middle of the floor, and many of them minus the mystic label. Of course order was restored as soon as possible, but the reassignment necessarily occupied some time, and it was ten o'clock before the Convention opened. For once, at least, the careful housewives did not fail to count the cost of a freshly swept floor.

The devotional exercises were conducted by Mrs. Lide Meriwether, of Tennessee, which included the reading of the Crusade Psalm. The beautiful old hymn, "How Firm a Foundation," which white-ribboners love so well, was heartily sung by the audience, and the twentieth annual convention of the National Woman's Christian Temperance Union was fairly inaugurated.

Doubtless the leading thought in every one's mind was the absence of the beloved President, Miss Willard, but it was also evident that every delegate had come prepared to do her individual part even better than usual, to help make up for the great loss of our inspiring leader's presence, and at the same time to extend to Mrs. Buell, whose lot it was, as corresponding secretary, to preside, the right hand of fellowship and loyal support in her difficult position, which she well proved the ability to fill long before the Convention had closed.

Mrs. Buell's first words were these:

"I am very sure that there is not a delegate in this room whose thought does not turn to the East and to another country than ours, whose thought is not far away across the ocean with her whose duty it would have been, had she been present, to stand in this place and preside over this Convention.

"There is not a delegate nor an officer in this Convention this morning that does not regret that our President is not with us. I regret it, we all regret it. We are sorry that we cannot look into her face this morning; we are sorry that we cannot hear her pleasant voice and feel the clasp of her cordial hand, but she is not with us, and under the constitution it devolves upon me to stand in her place, not to try to fill her place, but simply to stand here and do the best I can in presiding over this Convention. And I ask this morning that the delegates and the officers upon the floor will help me to the best of their ability in preserving order.

"Will you pray for me as you would for your President were she here this morning, and may we all work together during these four days, to make this a good Convention, and one that she shall delight to think about, although she is not with us this morning."

After the roll-call by the recording secretary, the adoption of the program was moved by Mrs. Fessenden, of Massachusetts, with the amendment that the report of the Temperance Temple be made a special order for 9:20 Thursday morning instead of 9:30 Saturday morning, as it stood on the program. Mrs. Fessenden stated her reasons for proposing the amendment to be that only ten minutes were given for the Temple report on the program, and she was confident that many delegates would wish to ask questions and a great deal of information be desired that it would be utterly impossible to give in ten minutes and therefore if it came earlier in the Convention there would be a better opportunity to discuss and make themselves intelligent with regard to the affairs of the Temple.

The amendment was carried by a vote of 196 against 33, and the program as amended was adopted.

Lady Henry Somerset, Mother Thompson, Mrs. Andrew, Dr. Bushnell, Miss Ackermann, Mrs. Harris and Miss Jennie Smith were made members of the Convention, and Mrs. S. M. I. Henry, Mrs. Zerelda Wallace, Miss Susan B. Anthony and Mrs. Cunningham, from British Columbia, were granted the liberty of the Convention without a vote.

The committee on credentials as reported were: Miss Lodie Reed, Indiana, Mrs. Emily Underwood Burgess, New York, and Miss Helen Walker, Illinois.

Miss Pugh was made chairman of the committee on finance, with power to select her own assistants, and Mrs. Woodbridge was given the same power, as chairman of committee on publications.

The introduction and response of Mother Thompson were so interesting that we reproduce them entire.

THE CHAIRMAN: We have very frequently had with us some one in particular whom we have specially delighted to honor. We have one such with us this morning, and I am going to ask you when she is brought to the platform and introduced to give her the Chautauqua salute, and we will not exclude our friends in the galleries. I have the great pleasure of introducing to this audience this morning, and to the Convention, Mother Thompson, Mrs. E. J. Thompson, the first leader of the first Crusade Band in Hillsboro, Ohio.

MOTHER THOMPSON: I don't feel strong enough to say what I want to say, but I will try. I am here by a special Providence.

THE CHAIRMAN: Let us be perfectly quiet all over the house and we shall be able to hear Mother Thompson.

MOTHER STEWART: The saloon-keepers heard her years ago.

MOTHER THOMPSON: "That was when I was young and strong. I want to say that the white ribbon movement is a special providence and the same power is ruling over the women to-day and especially over the old Crusaders.

"I wrote to my Ohio president and secretary that I must decline the honor they had conferred upon me of being a delegate from Ohio to the National Convention, because it looked like an impossibility for me to be here owing to affliction in my family. But our God knows no impossibilities and therefore let us cheer up to-day when we look at this horrid liquor traffic. It looks like an impossibility that the women of the land could make any invasion upon it, but the same God that sent me a message day before yesterday, that my dear one was improving and I would not be needed for three weeks, brought a message from dear Mrs. Carse, saying, 'You must come, I will take care of you.' My family said, 'Now, ma, now wife, there is the opening. You are not needed here for the dear son-in-law and the daughter, and the temperance women want you and now go.'

"I just want to tell you I have had the grandest time. Why, men from West Virginia, and I was going to say Nova Scotia, have absolutely tipped their hats to me and waited upon me so that I would know none of the difficulties of traveling, and when I got to the depot in Chicago it seemed to me that I was just entering into a young Babel, and what was a poor little woman to do, and I was met at the depot by a son of our Crusade minister, Bro. McSurely, who resides here, and he took me in a carriage to the Temple and saw that I was in the care of the one who had promised to care for me, and here I am with the biggest heart that any old lady ever had, just full of love for the white ribbon women."

The Chair then announced that the time had come for hearing Miss Willard's annual address, and that by special request, "Rock of Ages" would be sung, preparatory to the reading.

After the singing of the beautiful song, Lady Henry Somerset stepped forward and for well nigh two hours held the audience absolutely quiet, except for the occasional tremendous applause, as she read the address which is always considered the richest feast of the program, and which for the first time was voiced by other lips than those of the eloquent writer:

[Want of space forbids our giving Miss Willard's annual address in full. It is published in a neat pamphlet form by the Woman's Temperance Publishing Association, and every W. C. T. U. member and leader will find it a complete reference text-book of our work. The selections from it which follow are those which were read by Lady Henry Somerset at Wednesday morning's meeting.[

PRESIDENT'S ANNUAL ADDRESS.

BELOVED COMRADES OF THE WHITE RIBBON ARMY: When we began the delicate, difficult and dangerous operation of dissecting out the alcohol nerve from the body politic, we did not realize the intricacy of the undertaking nor the distances that must be traversed by the scalpel of investigation and research. In about seventy days from now, twenty years will have elapsed since the call of battle sounded its bugle note among the homes and hearts of Hillsboro, Ohio. We have all been refreshing our knowledge of those days by reading the "Crusade Sketches" of its heroic leader, Mrs. Eliza J. Thompson, "the mother of us all," and we know that but one thought, sentiment and purpose animated those saintly "Praying Bands" whose name will never die out from human history. "Brothers, we beg you not to drink and not to sell!" This was the one wailing note of these moral Paganinis, playing on one string. It caught the universal ear and set the key of that mighty orchestra, organized with so much toil and hardship, in which the tender and exalted strain of the Crusade violin still soars aloft, but upborne now by the clanging cornets of science, the deep trombones of legislation, and the thunderous drums of politics and parties.

The "Do-Everything Policy" was not of our choosing, but is an evolution as inevitable as any traced by the naturalist or described by the historian. Woman's genius for details, and her patient steadfastness in following the enemies of those she loves "through every lane of life," have led her to antagonize the alcohol habit and the liquor traffic *just where they are*, wherever that may be. If she does this, since they are *everywhere*, her policy will be "*Do Everything*."

A one-sided movement makes one-sided advocates. Virtues, like hounds, hunt in packs. Total abstinence is not the crucial virtue in life that excuses financial crookedness, defamation of character, or habits of impurity. The fact that one's father was, and one's self is, a bright and shining light in the total abstinence galaxy, does not give one a vantage ground for high-handed behavior toward those who have not been trained to the special virtue that forms the central idea of the temperance movement. We have known persons who, because they had "never touched a drop of liquor," set themselves up as if they belonged to a royal line, but whose tongues were as biting as alcohol itself, and whose narrowness had no competitor save a straight line. An all-round movement can only be carried forward by all-round advocates; a scientific age requires the study of every subject in its correlations. It was once supposed that light, heat and electricity were wholly separate entities; it is now believed and practically proved that they are but different modes of motion. Standing in the valley we look up and think we see an isolated mountain; climbing to its top we see that it is but one member of a range of mountains many of them of well-nigh equal altitude.

Some bright women who have opposed the "Do-Everything Policy" used as their favorite illustration a flowing river, and expatiated on the ruin that would follow if that river (which represents their do-one-thing policy), were diverted into many channels, but it should be remembered that the most useful of all rivers is the Nile, and that the agricultural economy of Egypt consists in the effort to spread its waters upon as many fields as possible. It is not for the river's sake that it flows through the country but for the sake of the fertility it can bring upon adjoining fields, and this is preëminently true of the temperance reform.

Let us not be disconcerted, but stand bravely by that blessed trinity of movements, Prohibition, Woman's Liberation and Labor's uplift. Everything is not in the temperance reform, but the temperance reform should be in everything.

There is no better motto for the "Do-Everything-Policy," than this which we are saying by our deeds: "Make a chain, for the land is full of bloody crimes and the city of violence."

If we can remember this simple rule, it will do much to unravel the mystery of the much controverted "Do-Everything Policy," viz: *that every question of practical philanthropy or reform has its temperance aspect, and with that we are to deal.*

We are too apt to think that what makes for us makes for the truth, and what makes for the truth must be true. Such a circle of reasoning leaves us, so far as logic goes, in the attitude said to have been assumed by the coffin of Mohammed—suspended between earth and heaven. A reformer is very apt to fall into this line of argumentation, a tendency which is perhaps most likely to be corrected by studying the correlated movements of other groups of men and women equally excellent, and by allying to the reform of which he is an advocate as many others germane to it as may be practicable, always asking this question as the touchstone of the "natural selection" he would make "What is the Temperance aspect of this cognate reform, and what its aspect toward the liquor traffic?"

The Temperance cause started out well-nigh alone, but mighty forces have joined us in the long march. We are now in the midst of the Waterloo battle, and in the providence of God the Temperance army will not have to fight that out all by itself. For science has come up with its glittering contingent, political economy deploys its legions, the woman question brings an Amazonian army upon the field, and the stout ranks of labor stretch away far as the eye can reach. As in the old Waterloo against Napoleon, so now against the Napoleon of the liquor

traffic, no force is adequate except the "*allied* forces."

A GENERAL SURVEY.

There are two changeless sources of solid happiness; first, the belief in God, and second, the habit of hard work toward useful ends. The first affords a sunshiny mental atmosphere, the second keeps that ever active engine, the brain, from working on itself. For it cannot be idle, and if its energies are not directed toward objective occupation, it will find employment in such dissection of its own powers as will weaken them, and tend toward morbid views and general bewilderment. The recoil of an engine upon itself, when that engine is the brain, means, in the last analysis, insanity. Looking out upon the world we perceive that it is continually improving as to the comforts of life, the tools of mind and hand, the inventions that help on the annihilation of time and space, and the incentives to noble character. We know that this great improvement has not *happened* but *has been caused to come to pass;* and we know that human beings are the necromancers who have wrought these wonders. If we are not wandering savages, it is because of some systematic power put forth to produce that totality of improvement which we call civilization. This was done, man by man, woman by woman, step by step, thought by thought, hand by hand. Into the vast and fruitful harvest of their sowing who have passed across the stage and out of sight, we have been welcomed for a while, and the least that we can do is to add our increment of power to the totality of achievement,—to leave the world, materially, mentally, sympathetically, conscientiously, spiritually, as much better than we found it, as the addition of our personality and rational effort during the years allotted to us, can cause it to become. This is a very practical view of life, I am aware; but it is one that commends itself to this practical age, and, as I understand it, the women of the white ribbon, banded together in the name of "God and Home and Every Land," propose to do just what I have described in a systematized and consecutive fashion, so long as life and health remain to them. In view of such a purpose, our association can but command the respect and good-will of all rational minds, and we do not care what the irrational may say, because their blame is praise.

The great philosopher, Emanuel Kant, says that "every action carries with it its own punishment and its own reward," and the putting in of our powers to help our race is its own exceeding great reward.

There are higher considerations expressed in more technical language to which I have often asked your attention; but it seemed to me that to put the whole movement on this matter-of-fact and common-sense basis might be a helpful and healthful thing in this year of the great Exposition, when the long result of time has been concentrated into a magnificent object lesson which "he who runs may read," and when the public mind is asking with quickened interest of nations, societies, and individuals, "What have you wrought, and why?"

The three requisites for success are ability, availability and responsibility. The first is native, the second acquired, the last conferred. In every white-ribboner, whose work is worth the name, these three must meet and the greatest outcome of the Crusade in its original and organic form was that it gave to women of ability the schooling in which they acquired availability, and helped them to the positions in which, through responsibility, they grew from what they were to what they had the power to be.

General Booth says that the qualities of generalship are latent and only awaiting development in one out of every thirty-five men and in one of every thirty women.

The church that within the next generation opens widest doors of ecclesiastical freedom to women will be the church of gospel triumph and heavenly benediction. And the reforms that women lead shall win men's will and work, as certainly as a true mother can count upon her son. For tact is talent working by love and winning by worthiness.

The history of the reformer, whether man or woman, on any line of action is but this: When he sees it all alone he is a fanatic; when a good many see it with him they are enthusiasts; when all see it he is a hero. The gradations are as clearly marked by which he ascends from zero to hero, as the lines of latitude from the North Pole to the Equator.

A wooden bowl is soon turned on the lathe, but the making of a golden bowl, which must be beaten and burnished, is quite another thing.

It is quite likely that in the long, slow, and often weary march of these twenty years since the Crusade impulse came to us from heaven, we have not seen as much accomplished on the specific lines where we have wrought as we had hoped; but we must all remember how little it is possible for us to realize the outcome of our work. I do not know how it may be with other speakers and writers in the cause of temperance, woman and labor, but for myself I seldom hear that anything has come of what I have tried to do. Yet now and then in ways most unexpected I have learnt of changes in the lives of individuals and even of communities, that have astounded me as results of my poor labors, and I concluded from this that if we were but to know all the good that is developed or conserved by our united and systematic efforts, we should indeed take heart of hope. At first the Crusade light was like that in Rembrandt's pictures, a pure, limpid, vivid ray across the gloom, but as the years went on it has widened into the Raphaelesque light that approaches noontide, but whose beams are so diffused that the intenseness of the early and concentrated ray is gone.

Concerning the temperance movement in our land and throughout the world to-day, the pessimist says—and says truly—"There was never so much liquor manufactured in any one year since time began as in the year 1893,* and as a consequence never did so much liquor flow down the people's throats as in this same year of grace." "But," says the optimist, "there is each year a larger acreage from which the brewer and distiller may gather the golden grain and luscious fruits, there are more people to imbibe the exhilarating poison; but, per contra, there was never so much intelligent thinking in any one year as to the drink delusion, there were never so many children studying in the schools the laws written in their members, there were never such gatherings together of temperance people to consult on the two great questions, what to do and what not to do, as in this year; there was never such a volume of experience and expert testimony and knowledge so varied, so complete, as we have had this year at the International Congress; there were never so many total abstainers in proportion to the population, never so many intelligent people who could render a reason scientific, ethical, æsthetic, for their total abstinence faith as now; there were never so many pulpits from which to bombard the liquor traffic and the drink habit; there were never so many journalists who had a friendly word to say for the temperance reform; there was never such a stirring up of temperance politics; for the foremost historic nation of the world, Great Britain, has this year, for the first time, adopted as a plank in the platform of the dominant party the principle that the people shall themselves decide whether or not they want the public house; and as a natural consequence of this political action there was never a public sentiment so respectful toward the temperance reform. The great world-brain is becoming saturated with the idea that it is reasonable and kind to let strong drink alone. The vastness of these changes can only be measured by the remembrance that a few generations ago these same drinks were the accredited emblems, in cot and palace alike, of hospitality, kindness and good-will."

So far as the white ribbon movement is concerned, this has been its best and brightest year from the outlook of the World's W. C. T. U. and that is the only point of view that is adequate. How little did they dream, those devoted women of the praying bands, who with their patient footsteps bridged the distance between home and saloon, and in their little despised groups poured out their souls to God, and their pitiful plea into the ears of men, that the "Movement" would be systematized twenty years later into an organization known and loved by the best men and women in every civilized nation on the earth; and that its heroic missionaries would be obliged to circumnavigate the globe in order to visit the outposts of the Society. How little did they dream that in the year of the World's Columbian Exposition well-nigh half a million of children would send their autographs on the triple pledge cards of our Loyal Temperance Legions, and Sunday-school department; that we should have a publishing house, owned and conducted by the Society itself, from which more than a hundred million pages of the literature of light and leading should go forth this year; how little could they have conceived of the significance that is wrapped up in the lengthening folds of the Polyglot Petition, signed and circulated in fifty languages, and containing the signatures and attestations of between three and four million of the best people that live praying for the abolition of the alcohol traffic, the opium traffic and the licensed traffic in degraded women. How little they dreamed of that great movement by which the study of physiology and hygiene were to bring the arrest of thought to millions of young minds concerning the true inwardness of all narcotic poisons in their effects on the body and the brain. How "far beyond their thought" the enfranchisement of women in New Zealand and Wyoming, Kansas and "Michigan, my Michigan!" How inconceivable to them the vision of our House Beautiful reared in the heart of the world's most electric city, and sending forth its influence to the furthest corner of the globe. How little did they dream that the echo of their hymns should yet be heard and heeded by a woman whose lineage, and the prowess of whose historic name may be traced through centuries,—and that not alone from the cottage and homestead, but from the emblazoned walls of splendid castles, should be driven the cup that seems to cheer, but at the last inebriates.

The momentum of the centuries is in the widening, deepening current of nineteenth century reform; the twentieth century's dawn shall witness our compensations and reprisals, and as these increase humanity shall pay back into the mother-heart of woman its unmeasured penitence and unfathomed regret for all that she has missed (and through her, every son and daughter that she has brought into the world), by reason of the awful mistake by which, in the age of force, man substituted *his* "thus far and no farther," in place of the "thus far and no farther" of God; one founded in a selfish and ignorant view of woman's powers, the other giving her what every sentient being ought to have—a fair field and a free course to run and be glorified.

The Prohibition agitation in America has not been as great in the past year as formerly, and the reasons are not far to seek. A presidential campaign always lowers the moral atmosphere for a year before it begins and a year after it is over. Legislators become timid, politicians proceed to "hedge," journalists, with an eye to the loaves and fishes, furl their sails concerning issues that have at best only a fighting chance; the world, the flesh, and the devil get their innings, and the time is not yet. In the past year the attention of the nation has been focused on the World's Fair and the endless difficulties to which that has given birth. There has been an incalculable amount of ill-will set in motion as the result of personal financial interest and ignoble ambition. All this savors not the things of God or of humanity. The readjustment of political parties is still inchoate; men's hearts are failing them for fear; leaders in the traditional party of moral ideas have thrown off all disguises and grounded any weapons of rebellion they may once have lifted against the liquor traffic. The financial panic has riveted the attention of the public on their own dangers and disasters, and the spirit of money-making has lamentably invaded the ranks of the temperance army itself; but prohibition is as lively an issue to-day as emancipation was in 1856; an issue that stirs such deadly hatred is by no means dead. It is still quick with fighting blood, and its enemies know this even better than its friends.

Strange to tell, Iowa is once more the battle field; that brave young state so grievously wounded in the house of its friends by politicians who are not statesmen, but so gallantly defended by its Methodist Conferences, its Congregational rank and file, its Baptist contingent, its Quaker "remnant," and its New England farmers. Iowa, the hawk-eye state, hallowed by Haddock's blood and disgraced by the would-be murderers of Muscatine, birthplace of Republican "non-partisanship," battle-ground of prohibition, and Moloch of persecution for principle's sake, through which white-ribboners walked with the smell of fire on their garments and the Crusade fire burning in their hearts;—it would be the top of life to take the torch of truth once more and wave it on those prairies! But 1882, when I worked "for the amendment" seems long ago, and campaigning is beyond me; among so many voices mine will not be missed. God grant that victory may turn on Zion's side in Iowa's partisan battle at the ballot box in October, 1893!

Kansas, true to its traditions, is still the torch-bearer of progress. Prohibition and the people's money, woman's ballot and the banishment of bond-holders are all issues tingling with life on yonder plains. We may yet live to see all this commotion condense into the war cry: "Down with John J. Ingalls, up with John P. St. John!"

The situation in South Carolina is difficult to judge. At this distance I do not know the exact status of the law at present, but have heard that it was controverted in the Supreme Court. Whatever attitude is taken toward the movement in South Carolina by our temperance leaders there, trusty and devoted as they have been, seems to me worthy to be accredited by those of us who have not the means of judging intelligently nor watching the changing phases of the struggle as they have who "Hold the Fort."

The economic view of prohibition is one that appeals to the largest number of our people, and none will deny that more and more they are separating into two camps, the industrious and thrifty favoring prohibition, the idle and spendthrift class opposing it. This is no doubt the most helpful report that can be made upon the present situation. The general drift, or, as a great statesman in England has said, "The flowing tide's with us." Those who let strong drink alone must always be the most forceful and in the long run successful and potential portion of the country. Our fathers were as good as we, but they took no stand against the drink habit or the liquor traffic. There is hardly a woman here upon the side-board of whose grandfather's home would not have been found a decanter if not a demijohn. The same influences that have brought us out of the passive into the active voice may be trusted steadily to swell the number of recruits who shall join their intelligence, energy, talents, and sobriety with ours. The temperance cause has everything to gain and nothing to lose from free discussion, from experimental study of its results, whether physical or financial, moral or mercantile, ethical or æsthetic. These are the hidings of our power, the strong foundations on which, as on a rock, we have begun to rear the edifice of a clear brain, an edifice that shall extend and rise until it becomes the Pharos of humanity.

THE YOUNG WOMEN'S WORK.

This department holds its own among many contestants by reason of the genial spirit of its leader, Mrs. Frances J. Barnes, of New York, and the loyalty of her lieutenants. No department is conducted with more ingenuity or faithfulness.

JUVENILE WORK.

Our Loyal Temperance Legion represents the most progressive method of Juvenile Work with which I am conversant; we recognize no distinction as between "masses" and "classes," and we put the organization into the hands of the children themselves, so far as presiding and all the local arrangements go, but retain its guidance in the hands of a grown-up superintendent, and we have a graded course of study. In several states we have held either county or state conventions of the children, with results more inspiring than have been attained in any other department of our work within the last five years. With a system so "up to date," it is to be deeply regretted that our numbers do not more rapidly increase. I suppose we have in round numbers half a million children under our care, taking the world over, but the Bands of Hope in Great Britain alone number 2,500,000 boys and girls. These are eloquent figures, and ought to stir in us emulation as well as zeal.

THE CHILDREN'S FOUNTAIN.

The success of the efforts made by our L. T. L. Department, under the leadership of Miss Anna Gordon and Mrs. Helen Rice, to enlist the children in contributing $2,000 or more to the erection of a cold water fountain symbolic of their work, and to be presented by the children of the World's W. C. T. U. to the city of Chicago, shows remarkable *esprit de corps* in our on-coming temperance host. Between four and five hundred thousand total abstainers' pledges have either accompanied their gifts to the fountain or have been forwarded separately; and the collection of these in our exhibits at the Exposition has been of unique interest to the temperance people who have thronged that corner of the Woman's Building. The entire number of these pledge cards, all of which to our great regret could not be included in the exhibition, will be preserved among the archives of the World's W. C. T. U. in the Woman's Temple.

I do not longer dwell on our departments, because we can now say of each what Daniel Webster said of Massachusetts: "There she stands; look at her."

THE WORLD'S COLUMBIAN EXPOSITION.

The World's Fair in Chicago has been, indeed, the eighth wonder of the world, and no one has appreciated its splendor more than women have done, nor has any class probably reaped more of help and hope from the great show than we. Never before has such provision been made for women. First of all, the Congress of the United States voted to have a board of women directors, who were duly appointed; next, a woman's building was decreed; then women were placed on all committees of award that had women's work to examine; then a Congress of women such as the world has never seen was held, calling together crowds of from twenty to thirty thousand auditors, eager to learn what had been wrought, and to know what could be undertaken by the suppressed half of the human race. Then women were admitted to the deliberations of all the Congresses, chiefly by the wish of the men who were at the head of the different com-

*One hundred and fifty million of dollars is the sum of money which the Hon. David A. Wells sets down as the total received by the United States from the liquor traffic this year.

mittees, most of which had also a coördinate committee composed of women. There has been no enthusiasm over all the great men who have come and gone to exceed that which has been manifested in the case of equally great women. Perhaps to us as reformers no single illustration of this has been more welcome than the public recognition given, after more than forty years of service, to our elder sister in the woman's work and world, Miss Susan B. Anthony.

The Sunday closing question at the great Fair has been so theorized and acted upon as to make the effect beneficently educational to all people. The value of the Seventh Day rest was never understood so well as now, and the day was never so safe and sacred in the reverence and love of the most reasonable and thoughtful people in the world. We did not look for just this outcome; we had no conception of the magnitude to which the controversy would attain; our imaginations were not equal to such a revelation of true inwardness as the management finally gave to the world. The reaction upon working men and their families of the practical admission that it was for the purpose of gain, and this alone, that it had been determined to open the gates on Sunday, caused an arrest of thought in the midst of that hearty and independent class of people that will for a generation make them suspicious of those who "in the interest of the working man" declare their purpose to open expositions, fairs, and other places on Sunday, when the facts are that by doing this they simply saddle him with an extra sweating process and undermine his hold upon the single day in which he has a right to be a man among men and to join the "leisure class."

The Congress called by the National Temperance Society and Publication House in New York City in connection with the two sections of the Committee on a Temperance Congress appointed by the World's Temperance Congress Auxiliary, was successful in presenting to the public a series of essays and speeches of great value, which have been brought out by Mr. J. N. Stearns in two large volumes entitled "Temperance in all Nations." The World's and National W. C. T. U. were nobly represented by our most eloquent speakers. It was the greatest deprivation of my life as a reformer to be absent from such a grand reunion, but perhaps it is good discipline to one who for nearly 20 years had missed no important meeting of the Temperance forces in America, to find how little any individual is needed anywhere. As Col. Bain has keenly said, "If one wishes to know how large a place he will leave vacant in the world when he departs, let him paddle his canoe into the midst of some large stream, rest for a momont from his oars, put his finger into the tranquil water, take it out again carefully and see how large a hole is left." But the best of it is that the human spirit knows no boundaries of time or space, and leaps at once into the midst of all circles of power and influence to which it is related by a common perception, purpose and pulsation of sympathy; so that we really meet with our comrades wherever they or we may be, and this will be all the truer, let us hope, when we have cast aside the hindering garment of mortality.

It is the universal testimony that no single meeting ever held by women was so representative in the character of its attendance, so progressive in the tone of its utterances, or so phenomenal in the size of its audiences as the International Congress of Women held in May, 1893, in connection with the World's Columbian Exposition.

TOTAL ABSTINENCE.

It may be that in some better day the world will see a human being gifted with the best powers of what we are wont to call the "lower orders of creation"; keen-sighted and swift of motion as a bird, sharp-scented as a greyhound, faithful as a dog and full of wisdom as an elephant. It may be, too, that we shall see a human being who has not only these powers, but is made up of the best physical graces, mental gifts and graciousness of all generations; one who shall gain knowledge, not by the present slow process of acquisition, but instantaneously, through magnetic currents, from the books and brains about him. One who will be such a thinker as Kepler or Kant; such a poet as Shakespeare or Tennyson; such an artist as Da Vinci; such a sculptor as Phidias; such a musician as Beethoven; such a statesman as Gladstone; such a philanthropist as Shaftesbury; such a saint as Guyon. Naturally the unintelligent and the unimaginative will declare this impossible, but everything helps forward the advent of just such a being as that. All arts, inventions, philanthropies, religions, are but tentaculæ put forth, searching for the means to make the man of the future, who shall be what all who have the vision and faculty divine have always prophesied he would yet be—a microcosm, the mirror of the universe. We in our little corner, doing our work well-nigh unnoted by the world at large, are helping by our small increments of power to create this complete human being—the goal of all desire and hope. The coral zoophyte builds not more surely on the unseen reef that yet shall rise in gleaming beauty above the deep sea's level blue than we are building for universal and perfected human nature. Nothing less is in our thought, and nothing else; for by ideals we live, and this ideal has been upon our consciousness from the beginning. The brain is but a stained glass window now, we wish to change it to a crystal pure and brilliant. The total abstinence pledge is but one strand in the cable of our organized endeavor, for we have seen that to make man as God would have him be, the student of perfection must study his heredity, must hover like an unseen guardian about his cradle, his desk at school, his happy playground, his thoughtless and endangered youth, his tempted manhood, and must guard, not only against beginnings of ill in his own separate career, but their organized form in the habits, customs and laws of his nation and his world. For "it is easier to prevent than to undo." Lord Shaftesbury said that the iniquities of the fathers are visited upon the children to the third and fourth generations of all who worship idols, and there is no greater idol and no falser god than the god Bacchus.

I once asked the greatest of inventors, Thomas A. Edison, if he were a total abstainer, and when he told me he was, I said: "May I inquire whether it was home influence that made you so?" and he replied: "No, I think it was because I always felt I had a better use for my head." Who can measure the loss to the world if that wonderful instrument of thought that has given us so much of light and leading in the practical mechanism of life had become sodden with drink instead of electric with original ideas? But there is another argument on which we can perhaps insist with a larger constituency.

It will always be true that a certain number of the people must, for their own sake, let intoxicants entirely alone, and that there is a certain amount of danger to any one who uses them. If then, any one elects to be an abstainer, in order that those who *must* follow that practice shall not be a class by themselves marked as weaklings and of singular ways in life, and also for the reason that it is more absolutely safe to let liquors alone than to use them, he is in a position wholly scientific, ethical, and in accordance with the Golden Rule. Whoever then laughs at a total abstainer shows himself lacking in a clear mind as well as a good heart, for to take such a precaution on one's own account as a matter of prudence is surely conformable to reason, and to take it in order to make it easier for others to do the same is conformable to the Golden Rule and the highest dictates of brotherhood.

"What luck to be born good!" is one of Thackeray's exclamations. A vicar in Shoreditch, London, offsets these words after this fashion, "Unhappily there are many who are not born but damned into the world," and he goes on to say, "It may not be the best theology but it is the soundest sense, to admit that some by inherited 'defects and taints of blood,' by mental, physical, and moral peculiarities, by surroundings, training, and circumstances, have no fair chance of being anything but bad." He tells the story of a poor fellow who said to him one day, "I should like to turn honest," whereupon the clergyman lifted the man's hat off and said, "Let me look at your head?" "He burst out laughing, thinking it was a joke, but to me it was no joke at all. I am not a phrenologist, but any one could tell what that sad, sloping forehead, those shifty eyes, those heavy jaws mean, and I admitted to the man that I did not think he could."

Was ever a minister of Christ in poorer business than the one who tells this story? His action was diametrically opposed to the whole spirit and method of the Gospel. "A bruised reed shall he not break, and smoking flax shall he not quench." "Whosoever will may take the water of life freely." Why did not this vicar feel in his deepest heart the glad prophecy in the poor man's words, "I should like to turn honest," and why did he not say, "that which we like or love we may become." Our love of it, our liking for it, is the bright prophecy, the sure word of hope. He who never made a mistake never made anything. He who never sinned or sorrowed never really lived at all. As an antidote to the pessimistic view of this no doubt well-meaning but misguided minister of God, I recall my mother's words, "We always may be what we might have been."

THE APATHY OF WRITERS AND INSTRUCTORS.

"Art for art's sake" is now the shibboleth of novelists, even as science for its own sake was, in a less enlightened period, the shibboleth of those who devoted themselves to the study of nature's laws; but scientific men have outgrown this selfish rallying cry, and are to-day the leaders of mankind out of the wilderness of savagery, and into those peaceful conquests by which mankind shall come to be the rulers of the world. If any inventor or student of the theory of nature should now declare that he was only trying to improve himself he would be hissed out of the circle of civilized men, and the day is not distant when the story-writer who avowedly makes of his work simply a pot boiler, a pastime or a perquisite of art for art's sake, will be as much detested and as little tolerated, for no form of writing at all compares in the wide reach of its influence as novel writing; it is a principle that we are responsible to humanity in exact proportion to the power of which we are the custodians, and men and women of the pen who in this day of humanity's unequal struggle for its own betterment do not turn the pictorial and dramatic art of the novelist to the higher uses of socialism, temperance, the woman question, the advocacy of peace and other living issues that most intimately touch the life of the race, have by no means measured up to the ideal standard.

Of all the fallacies ever concocted, none is more idiotic than the one indicated in the saying, "A woman's strength consists in her weakness." One might as well say that a man's purity consisted in his vileness, or that his sobriety consisted in his drunkenness! When was ever strength discounted, except by those who would have women kept in a condition of perpetual tutelage, or ignorance glorified except by those who desire her as a parasite? Nothing proves more conclusively the wretched nonsense of the conservative position on the "Woman Question" than that so noble an expression as "strong-minded" should have become a synonym of reproach. It is the off-set of "weak-minded," and to be weak-minded is the greatest calamity that can fall upon a human being. Let us have done with this nomenclature, and the shallow wit that gives it currency, and let us insist first, last and always that gentleness is never so attractive as when joined with strength, purity never so invincible as when leagued with intelligence, beauty never so charming as when it is seen to be the embellishment of reason and the concomitant of character. What we need to sound in the ears of girlhood is *to be brave*, and in the ears of boyhood *to be gentle*. There are not two sets of virtues; and there is but one greatness of character; it is that of him (or her) who combines the noblest traits of man and woman in nature, words, and deeds.

SOCIAL PURITY.

When a man would rob a woman of her virtue or a woman is about to sell herself in the most degraded bargain that the mind can contemplate, what does he give her, and what does she take? Strong drink!

Mrs. Josephine Butler says that in the early days of Queen Victoria the British government wished to introduce a Contagious Diseases Act, but could not make up its mind to ask the virgin queen to sign such a bill. England has carried the Bible, alcoholic drink and legalized harlotry to every country she has conquered. This has been the work of man; if woman were added to the government she surely could do no worse, and in simple self-defence would be likely to do a great deal better.

WOMAN'S BALLOT.

He who knows what ought to be knows what will be, and we know that the home vote ought to be let loose on the saloon; as our English leader has said, "She who is life-giver ought to be law-giver." The Michigan Liquor Dealers' Association have decided to do their utmost to destroy the law that arms women in that state with the municipal ballot and declares that "when the legislature granted this power to women (with an educational restriction) it struck a blow directly at the liquor dealers' interests and rights."

"The eye of the law" is a correct phrase, for up to date the law has but one eye, it needs two, and women must furnish the other.

Local control of the liquor traffic by all the people (as Abraham Lincoln said, "by no means excluding women") is believed in England to be the best practicable measure that can be sought, and our forces there, much as they are divided on other lines, have united upon this. There is a tendency among temperance workers everywhere to the opinion that as a wise general first recruits and drills his troops, then marches them on to the enemy, it would be wiser in the temperance forces to unite their efforts to secure the ballot for women before they further expend their energies in seeking the submission of constitutional amendments to be voted down by men. I have never made any secret of the opinion that if our forces could but have seen this as the wiser way, it would have been to our advantage, and I have heard Professor Dickie—that trusted leader of the Prohibition party—make the same declaration; but it has been our view that the loyal thing to do was to march with the army and abide the decision of the majority as to methods of work, trusting that time, with its logic of events and its argument of defeat, would lead us all, sooner or later, to the right path, the true method of attack, and unite us in its application to the pulverization of the rum power.

HOSPITAL.

The Woman's Temperance Hospital at 1619 Diversey Avenue, Chicago, is doing well; no other report comes to me. It is now in an advantageous location, is well equipped, and conducted on progressive principles by a devoted and capable Board of Trustees. For many years our beloved Mrs. Hobbs has been the moving spirit, and its development must be a source of unalloyed satisfaction to one who, in all this heavy score of years which we have well-nigh completed, has preserved among the thickening complications a gentle and womanly demeanor, and has won the confidence and affection of all her comrades. It is a proverb that "the happy have no history" and everything has gone so smoothly with the hospital in the last years that we who remember the stormy vicissitudes through which it passed in 1889 have reason to hope that, as it has now entered upon a period of tranquil administration, so it may be with the Temple, after this crucial year of financial demoralization closes up, and Chicago settles back to the sober realities of its everyday business career.

THE WOMAN'S TEMPLE.

So far as I can learn by examining our minutes, the first resolution adopted relative to this great enterprise is the following, offered by Mrs. Hoffman, at Nashville, in 1887:

Resolved, That we regard with admiration and amazement the colossal plans of our earnest and devoted sister, Mrs. Matilda B. Carse, of Chicago, for the building of a Temperance Temple in that city, as a home and source of financial revenue to the National W. C. T. U., and that while we assume no legal responsibility whatever, we do give Mrs. Carse our sympathy, our prayers, and pledge ourselves not to hinder or embarrass her in the prosecution of her plans, providing that she shall legally obligate herself not to begin the work until five hundred thousand dollars shall be secured.

In my annual address that year I made the following reference to the Temple:

"That the temperance reform is to have in Chicago its Westminster Abbey, its West Point and its gold mine all in one, you are by this time aware. I will not have the temerity to speak of this huge enterprise at length in presence of the woman who with twenty-five hundred dollars founded our great temperance publishing house.

"May all our hearts join in the children's hymn,

"'Brick and stone and mortar fair,
Rise, Temple, rise!
Upward through the sunny air,
Rise, Temple, rise!'

and 'may we be there to see'—when its topmost stone is set in place—with shouts of 'grace, grace' unto it."

Five years later the Denver Convention passed the following (1892):

"Whereas the financial standing of the Temple has never before been so secure nor the outlook so hopeful as now, the report given and accepted here showing that by united effort we can within one year hold a controlling amount of Temple stock, therefore resolved: (1) That we will not cast doubt upon this enterprise; that we will not create distrust; that if any cannot help they shall at least allow those who will do so peace of mind in the doing. (2) Further resolved, That it is the sense of this Convention that for the sake of the W. C. T. U. and the great work to which it is pledged, and for the sake of the cause of woman's advancement in the world, there is but one just and reasonable course to pursue, viz., that we stand with solid front and united effort until we reach a successful and triumphant completion of this great enterprise. And to this end we urge special and persistent efforts for the building during this our Columbian year."

The corner-stone of the Woman's Temple was laid with impressive ceremonies on November 1st, 1890, and the temperance reform has never witnessed a gala day of more marked significance. The reflex influence of the enterprise has been even more emphatic than the direct. I have seldom visited a village so small that it had not headquarters of some kind, and often these were the local union's property, the improved method being to incorporate and build for renting purposes so as to have an income as well as a home. If all the women's societies of a locality would combine to do this, each one receiving in proportion to the amounts severally invested by them, a vast impetus would, I think, be given to the totality of women's work, and an unmatched stability acquired.

Mrs. Matilda B. Carse is a woman of remarkable financial ability, who, if she had chosen to use her powers in

her own interest, might in the last twenty years have amassed a splendid fortune, but she did what no business man has ever done, so far as I have learned, in the annals of the temperance reform, put her business ability wholly at the service of the cause. Most persons who have a certain amount of financial skill, use it to forward their own fortunes, but having a competency, she chose to devote herself to the interests of the movement of which from the beginning she has been one of the foremost leaders. Many of us remember that when Mrs. Carse projected the Woman's Temperance Publication House and founded THE SIGNAL (now THE UNION SIGNAL), she was for years suspected of having some ulterior design. It was said many a time in my hearing, "The next you know she will carry off that paper and make it her own private property;" so little were we able to conceive that a woman in the prime of life, a favorite in society, and one who might have made her way to a commanding position along any path she would have chosen, was willing to walk the dusty road of the temperance reform in its very dustiest part—and that is where the whirlwinds of financial interest blind men and women to the fact that "what we keep we lose and what we give we have."

From the day when the Chicago W. C. T. U. was turned out of the Young Men's Christian Association, because at our gospel temperance meeting we had too many of the "submerged class," at which time Mrs. Carse said with the earnestness grown familiar to us all, "God will give us headquarters of our own where we can receive anybody who will come"—from that day on until this hour it has always been stated with absolute distinctness that the National W. C. T. U. was not even asked by the founder of the Temple to assume the slightest legal responsibility; but that she was at liberty to do on her own responsibility what she felt would best forward the great enterprise. And women with a full knowledge of this fact were not only at liberty, but they were encouraged to collect and contribute money to such an extent as they felt inclined to do in the expectation that some time—we did not venture to say when, but twelve years from November 1, 1890, has been mentioned as the date—there would be such a return in money as to justify the efforts that had been put forth; for no reasonable person ever expected that dividends would be made to state and local unions until the building itself was paid for It has also always been stated that after the Temple became our own no rent would be charged for the accommodations furnished the National Woman's Christian Temperance Union, and that from the time that it was opened the hall would be at the service of the National W. C. T. U. without charge for holding meetings.

It is consoling to me whenever I recall the fact, and that is more often than the sunrise, that we have once more a centre of Christian prayer, song and testimony in the heart of the world's most progressive city, and that the earnest white-ribboners who conduct that meeting are women whom we can trust to "keep a light in the window for thee," and to "throw out the lifeline" for the tempted and distressed.

Let me repeat, the Woman's Temperance Temple has never proposed to make a farthing for any individual, hence it cannot as a business enterprise be placed in the common category of selfish financial interests. It has always been stated that after th building was paid for, the proceeds were to go for the work of the temperance reform through the local, state and National unions in proportion to the amount contributed by them. This is in a nutshell the understanding that I have had concerning the great enterprise in the midst of which we are, and I have always understood that even if we never owned the Temple entire we should realize an income to be used in our work on the basis just named from the amounts we had contributed, all of which have been officially acknowledged in THE UNION SIGNAL, week by week, from the beginning. It is known to most of us that there has been a difference of opinion among our leaders as to the practicability of the plan I have here outlined; but the great majority of the white-ribbon women have always heartily supported Mrs. Carse, and have coöperated in every practical way by resolutions passed in local, state and National conventions; by innumerable encouraging letters and articles; by the contribution of large sums of money (not involving a sacrifice of the necessities or even the comforts of life, but, as a rule, of its superfluities); and by that common public sentiment, which is the surest indication of the opinion of a great society.

A resolution sent out by the board of directors of the Temple, asking for an expression of opinion concerning the duty of loyalty to the Temple enterprise on the part of the W. C. T. U. leadership, was disapproved by several of our presidents of states, not, so far as I can learn, because they did not think we ought to be loyal to the enterprise, but because they thought the executive committee of the National W. C. T. U., and not the board of directors of the Temple, was the rightful source from which such a suggestion should proceed. This view of the subject commended itself to the sober second thought of the directors, and they did not press the resolution.

Concerning the controversy that grew out of this action I prefer not to express an opinion, for the reason that at the distance from which I send this address I have been unable adequately to hear both sides, and it is far from my intention to impute bad motives to good people. This much, however, may be said, and I think ought to be said by the President of the National W. C. T. U., namely, that while it is true that in so great an undertaking as the building of a temple like ours, there is room for two opinions, nay, for many—and the widest latitude should be allowed to personal conviction—the fact remains that if any of the officers elected by the National society (who, in the intervals of the annual meetings stand as our representatives,) are, or have been unfriendly to the Temple enterprise or any other of our affiliated interests, they have owed it to themselves, and owe it now, as well, to the Convention frankly to say so before allowing their names to be used as candidates for reëlection. A house divided against itself cannot stand in philanthropy, any more than in politics. The leaders of a movement must agree about the interests concerning which the Convention has pronounced its judgment, and if they cannot accept that judgment, it is not for the interest of the Association to place them in positions where their very inertia—to say nothing of their momentum—will block the wheels and dissipate the power.

In the stress and strain that has this year resulted from pulling different ways, the waves ran high, but the good old ship White Ribbon righted itself with remarkable skill and weathered the wintry storm. So far as I can learn from varied testimony, the attacks upon the Temple strengthened its standing with the public, because these attacks gave Mrs. Carse the opportunity to publish such a rejoinder and vindication as was convincing to reasonable men and women everywhere; so that what seemed to be a driving wind from an ill quarter has but sped us onward toward the port we have in view.

PERSONAL.

Next to the old home hearth are to me the white ribbon women, their children and their homes. As the last of a household that held together for more than sixty years, I traveled twelve thousand miles last autumn to meet the good and true, who came to meet me in the shadow of "the Rockies."

Victor Hugo says that forty is the old age of youth and fifty the youth of old age. Tens of thousands of our white ribbon women are nearing the significant middle milestone, and it is a happy thing to feel that old age has indeed a youth, and if we believe in and show it forth, there is no reason why it should not blossom out into the eternal youth of a better world, for no one is ever older than he feels himself to be, and a sense of other planets brightens our stay on this first one of the series.

In the last year I have met a great variety of our white ribbon comrades, and am more impressed than ever by the cosmopolitan character of their inspiration and achievement. The organization of the World's Woman's Christian Temperance Union has had not a little to do with this development. Our women feel that they are working, not for a community, a state, a nation, but for humanity. Their optimistic outlook is unmistakable.

It was my custom to write letters, personal and descriptive, to THE UNION SIGNAL, until I was told of the criticisms made by some of our comrades who did not believe that "one person should have so much space," and who objected to the off-hand way of putting things, and the individual character given to these contributions. From that time I have tried to conform in some degree to the standard thus set up. It is natural that where there are so many equally-deserving workers there should be unpleasant feeling when a few names are frequently brought forward. I do not think this sentiment exists among the rank and file, but it is almost impossible but that it should among the leaders. I have never read or heard of a group of associated workers where it was not found to some extent; it is a part of the humanness alike of saint and sinner, and seems to be as manifest in Christian as in worldly circles. Doubtless we all have a great deal more of it than we wish we had, but we can at least all pray and speak and strive against it in ourselves and others, and we can humbly admit that exceedingly commonsense statement of a great novelist through one of his most famous characters that "there is a great deal of human nature in folks"; the trouble is we are apt to think it is in other folks rather than in that particular member of the Folks Family to whom we are most partial.

Ruskin has said that the wise man will prepare himself for the best society, and then keep out of it, by which he means, I suppose, that whoever reads the best books has really kept company with the best minds. It is true that more and more what is technically called society is conspicuous for the absence of those whose presence it well might desire and covet. As woman herself becomes great, she will be less given to society, and more to the congenial company of a few minds of like purpose and pursuit, taking her good company not as a business but incidentally, as perhaps the choicest perquisite of the work in which she is engaged; so that good comradeship will perhaps come ere long to take the place of good society, often falsely so called.

I take this all to myself and pass it along to my friends: It has been well said that just as the liar's punishment is not so much that he is not believed as that he cannot believe any one else, so a guilty society can more easily be persuaded that any apparently innocent act is guilty than that any apparently guilty act is innocent.

In like manner, the penalty of putting an uncharitable construction on the words and acts of other people is that this becomes a habit, and one loses the charm of life because he cannot trust his fellow mortals, and without the power to do this life becomes a burden.

The worst vice of conversation is that we proceed upon the hypothesis that if you differ from me! me!! me!!! you are always wrong. If anybody doubts this let him watch his own utterances for a single day, and see how often he uses the expression—"I should not have done that."

For well nigh twenty years we have worked on together in this holy war, my first speech having been given in the February following the Crusade that began just before the holidays of 1873. It seemed to me then that vigor and enthusiasm would never fail me; I used to smile when the suggestion was made that perhaps it would be wiser not to write all day in the cars before speaking in the evening, for somehow I felt adequate to everything I had to do. This, with the steady support of my mother's great character, the belief that my resources were fed from heavenly springs, and the love and trust of my comrades, made life rich and inspired. For a year or two before coming to England, our family physician, Dr. M. C. Bragdon, of Evanston, had been warning me that I showed signs of overwork. Of this I was not in the least aware, and was inclined to set it down to the brotherly solicitude of this gifted physician whom I have known since he was a little fellow, and whose mother was my mother's most intimate friend for thirty years. Repeatedly your kindness voted me a year for recuperation and rest, but I never realized that it must be; nor do I think that if my mother had remained with me I should to this day have relaxed the efforts that had become second nature. Perhaps we cannot know what really occurs when destiny separates a mother and child who have been so closely united that neither ever had a thought she would not wish to tell the other, even though that separation is effected by those gentlest of all means that involve the failing vitality of one who has lived long and well, and her painless transition to a better world. Be this as it may, "when that loved voice which was both sound and sweetness failed so suddenly, and silence ached around me like a strong disease," I felt as Helen Hood said she did when our Yolande Ames passed from the earth, that "something in me also died." I had not the slightest symptom of rebellion; what an ingrate I should have been to rebel against her happy embarkation after a companionship of 53 years, and with a heritage of memories unalloyed, concerning one whose whole life had the brightness of health, sweet reasonableness, and no tragic vicissitudes. But I sometimes think the severing of such a nexus may have consequences of which we are aware only by results rarely traced to their true source. It was a sense of lessened power, and has been with me from that day to this. I seem to have lost much of my grip since I had "grip" in 1892. On coming to Lady Henry, she and all my friends in England were struck by a change in my appearance of which I had no cognizance, and she consulted at different times Dr. Batten, of Gloucester, Sir Andrew Clarke, Sir W. H. Broadbent, Sir Benjamin Ward Richardson, and Dr. Holman, also an eminent London practitioner. The statement of Dr. Broadbent that I had "pernicious anæmia" was alarming to us; I mean technically so, for really there is nothing to alarm a Christian philosopher who is told that his prospects of a better world are nearer than he thought, and I greatly wish our forms of utterance might be so changed as not to make such infidel expressions as "I am anxious, alarmed, horrified, agonized"—among the most frequent phrases of our current speech. But as there is no name in medicine so trusted in the temperance world as that of Sir Benjamin Ward Richardson, I shall subjoin for your reading his diagnosis, followed by letters written by him to Lady Henry and me in response to one in which she brought before him the importance of my return this autumn to attend the World's and National W. C. T. U. Conventions.

LONDON, June 29, 1893.

We hereby certify that we have this day, in consultation, seen Miss Willard, and have paid the most careful attention to her case.

We consider that she is free of any actual organic disease, at this moment, and that she bids fair to make a complete recovery; but from excessive overwork she has brought her nervous powers to a condition of exhaustion that is critical, and we are of opinion that she must have one entire year of absolute rest from all public labors.

(Signed)

BENJAMIN WARD RICHARDSON, M. D., F. R. S.
25 Manchester Square.
C. HOLMAN, M. D.
26 Gloucester Place, Portman Square, W.

BOURNEMOUTH, Aug. 20, 1893.

DEAR LADY ISABEL:—Your note came whilst I was away and it has reached me here. I have studied the matter as you wished from both sides, (my patient's and the cause) and I have, in order to be quite faithful, no choice as to the reply, which I enclose for Miss Willard. I would I could do differently but it is impossible.

Most truly yours,
(Signed) B. W. RICHARDSON.

25 MANCHESTER SQUARE, LONDON, Aug. 19, 1893.

DEAR MISS WILLARD:—I regret much to say that I cannot change my decision in regard to your case.

You must remain at rest. That is imperative on the grounds stated in the report which Dr. Holman and I have already given.

No one is more attached to the cause of temperance than I am, and no one more thoroughly comprehends the importance of your labors. But the faithful physician must put life and health first as I do, peremptorily, in regard to yourself. Your always faithful,
(Signed) B. W. RICHARDSON.

Sir Benjamin said of his own free will, "I do not think it wise to interdict one whose whole life has been devoted to such work as yours from all participation in your usual lines of thought and effort. I am willing that, when you feel equal to it, you should dictate two hours a day or more to a good stenographer, if you will take plenty of time for out-door exercise." Think of me, then, my comrades, as living quietly, twenty miles from London, in Lady Henry Somerset's cottage home, which she prefers to any of her residences, where with Anna Gordon and my loyal helpers I am able to do a large amount of correspondence and some composition; so that I need be by no means counted out from among the active forces of our movement. It is evident that one who may not be able to stand the noise of drum and trombones in a great convention, nor yet the shrill fifes of public platform work, may still twang his small horn or scrape his single violin even if it be but as an outlet to the pent-up desires and purposes of his own spirit.

I have every reason to believe from what Sir Benjamin Ward Richardson and those in council with him told me, that by next spring I shall be able to go back to my beloved native country ready to work. However, I desire to leave both the World's and the National W. C. T. U. and the board of directors of the UNION SIGNAL as free in all their councils and decisions concerning the work of the oncoming year as if I had never been. Let them consider in everything what they believe to be the best for the good of the white ribbon movement, for that cannot fail to be the best good of each one of us who hold it dear and sacred. I am confident that you will know better than I can what should be done in view of all the varying and complicated interests of a movement which by God's grace and man's good will has grown so great.

For all the resolutions passed by state, district, county and local W. C. T. U.'s and by our young soldiers of the Loyal Temperance Legion, and for the numberless affectionate tokens of interest wafted to me across the wide sea by those with whom I have been so long and tenderly associated in every part of the United States and Canada, not forgetting the tender words of my sisters in all the nations where the white ribbon has gone as a strong cord binding our hearts together, I wish to express the earnest appreciation that I cherish towards each and every one

who has thus stretched out to me the right hand of fellowship in an emergency of grief and weariness.

For our comfort in all the loss and loneliness of these years that have ploughed the furrows of bereavement deeper and yet more deep, we must comfort one another with words like these:

"Forever near us though unseen
The dear immortal spirits tread;
For all the boundless universe
Is life; there are no dead."

"And they feared as they entered into the cloud," but nevertheless it was the cloud of the transfiguration, even as death shall be to all of those who live "as seeing him who is invisible."

Every Gethsemane has beside it the serene, sweet heights of the Mount of Olives, and from its summit, the resurrection into the heaven of heavens.

We are told that off the coast of Wales a large bell has been placed in the sea, to warn vessels of too near an approach to the shores near which it swings. This bell is so arranged that at every motion of the waves, however slight, it sends forth its warning sound. Amid the din of business, the people on the shore may not hear, or, if they do, may not heed its tuneful stroke.

Even so, above the changing sea of life, touched ever by its mystic waves, the bell of conscience rings; the Spirit of God speaks to us through His word. It rings in eternity, but we hear its tones in time sounding soft but clear through "our life's deep dream." May it prove to us when we do wrong, an alarm bell that will not let us rest; may it ring out in the ears of those devoted to the pleasures of sense, with the words, "Look not thou upon the wine when it is red, for at the last it biteth like a serpent and stingeth like an adder." May its clear notes call to the thoughtless, "Remember now thy Creator in the days of thy youth," and to us all, "*He who sinneth against Me wrongeth his own soul.*"

Immediately after the conclusion of the reading Mrs. Hoffman moved that a telegram be sent to Miss Willard stating that the address had been heard and received with love illimitable, and on motion of Mrs. Cranmer a rising vote of thanks was tendered to Lady Somerset for her pleasing, earnest and inspired reading of the president's address.

In response Lady Henry Somerset said:

"*Madam President and Friends:* I thank you for the courtesy that allows me a moment, at the close of this address, that I would rather not have disturbed by a single word of mine, but I feel that there is a remark that is laid upon my heart to make to you and one that I feel sure will find an echo in yours.

"Miss Willard has stated in her address that it was that bereavement which we have all shared with her that has for a time, at any rate, impaired her health. I would like emphatically from my own knowledge to correct that statement. Miss Willard had been suffering for months and months, before she knew it, from the effects of the long strain of years of work and anxiety which would have borne down a far stronger physique than hers.

"She has been living upon her vital energies far too long. What she needs now is the recuperation of those energies that will return to her, we believe, God willing, absolutely unimpaired and I know that in appealing to this constituency I am speaking as to one heart, one feeling, one great mother love that has been extended for so many years to the leader of this great movement.

"The world appreciates Miss Willard, the women of the world owe her a debt of gratitude and they know and glory in the love that has upheld her hand so long, and they feel that that love is not wanting to her at this hour.

"I speak to you because I know you share with me a deep anxiety, but I wish to tell you that there is hope for all who love her in the absolute certainty that if she will follow the prescription that has been laid down for her, a prescription by no means easy to such a brain and such a heart, and if you will help her to carry out that prescription, I believe that we can speak with a certainty, as far as any human events are concerned, that she will be given back to you with completely restored health and strength.

"It is a great difficulty to her to rest. Many women since I landed on this shore have come to me with the natural question, 'Why cannot Miss Willard rest upon our shores where we would have her within hail and see her face and reach out to her now and then?' Just for that reason. So many would reach out; just one want would be brought to her, just one question that she must settle, that rest would be impossible for her and only the faithful friend of all these, the trusted Anna Gordon, knows as I know how hard a task we have in a place in which she is severed by the great ocean from interests which are as dear to her as life, how great a task we have to make her rest, and how impossible would be the task if she were within hail and reach.

"I thank you for the courtesy that has allowed me to make this explanation, because it may be thought, and with a great deal of truth, that it is perhaps the selfishness of the English women who have learned to love and prize her as you love and prize her, that keeps her a captive over there."

Mother Wallace offered a fervent prayer, after which three foreign friends were introduced. Among these was the Archbishop of Zante, Greece, who paid an eloquent tribute to the work of women in the United States. He prefaced and closed his brief address by these words, first pronounced in his native tongue and then in English: "It is not Jew or Greek, it is not free or slave, it is not a male or female, for all are equal before the Almighty God, the Father of our Lord Jesus Christ." He was followed by Swami Vivekananda, the Hindoo monk, and Mr. Gandtie from Bombay, India, who were representatives to the World's Parliament of Religions. Each spoke briefly of the drink evil, paining the hearts of their listeners for the shame that at the doors of Christian civilization lies the forging of those chains which the Christian women of the world are striving to break asunder.

The Convention then adjourned.

WEDNESDAY AFTERNOON.

Devotional exercises were conducted by Mrs. Henry. This session was devoted chiefly to the hearing of superintendents' reports, nine in number. As these were given at some length in THE DAILY, they cannot be entirely repeated here.

The first was by Mrs. Catherine W. McCulloch, superintendent of legislation and petition. Mrs. McCulloch outlined in a most intelligent and direct way the methods of procedure in securing desired legislation, which, abbreviated, are:

First, understand the differences between constitution and statutes, and do not imagine that the legislature can grant everything, even full suffrage. Second, be sure the bill is technically correct; drawn not by some volunteer stripling of a lawyer, however good-hearted, but by the ablest lawyer in the state. Then you will not be bankrupted by test cases nor worried later by adverse judicial decisions. Third, put your bill in along the first days of the session so that the lawmakers cannot excuse non-action by complaining of lack of time. Fourth, try to have it referred to a committee which will not smother it, and if possible, to one which will give a favorable report. Ask the committees to allow your advocates to appear before them early and urge immediate action. Fifth, in the meantime, every member of both houses should be interviewed, lists kept whether each is favorable, hopeful, doubtful or hopeless. Sixth, just as quick as you know who are hopeful and doubtful, start the letters and petitions rolling in, arranging so that each legislator shall receive some, and that some petitions are presented every day. Seventh, have the constituents come to the capitol to urge on their representatives the justice of the measure. Eighth, watch the daily calendar to see that your bill is not slipped off by mistake (?) of the clerk, and when it slips, write or talk to the speaker, the governor, the leaders of the parties and have things well stirred up around the state house until the bill is found. Ninth, after it is through one house, just as careful watching is necessary for the next.

In printing the report of the department of Franchise, we regret that the well-known name of its superintendent was incorrectly given. It is Dr. Louise C. Purington, instead of Lucy C. Purrington as stated in THE DAILY. Dr. Purington's report was a comprehensive glance over the entire field, divided into states. "The pen must be swift, indeed," she said, "that would chronicle the growth and the gains towards governmental equality in this year of our Lord, 1893. The subject commands public attention, and the advocates have a hearing as never before. . . . . From the Atlantic to the Pacific and back again, the tide rises, until just now it reaches the highest point midway in the continent; first, in Colorado, second, in Kansas."

Mrs. Hannah J. Bailey uttered strong words for her department—peace and arbitration. She said:

People have been so long accustomed to consider the life of a soldier as one of glory that they are quite unmindful of the fact that nowhere does a man encounter so many temptations as when entering upon military service; indeed, we doubt if one in a hundred of our American citizens ever considered the subjects of war and intemperance as being in any way kindred. But that these two are twin evils, facts point out only too plainly. During our last war, the United States government dealt out rations of liquor to the soldiers on long or forced marches, and alcohols were used in the army hospitals. Thus many men who went to the war sober returned with appetites that have led thousands to drunkards' graves. The soldiers are likewise tempted when not in active service. The United States government permits the sale of intoxicating drinks upon its own territory where its soldiers are stationed, even in our prohibition states.

We have many encouragements. The very successful Peace Congress, at which our department was represented by your superintendent and three delegates; the settlement by arbitration of the Behring sea controversy; the manifest increased desire of people to become acquainted with methods of settling difficulties in this way, are all encouraging features.

The World's Fair is, we believe, a promulgator of Peace. When representatives of all nations meet together in harmony and become acquainted and interested in each other they surely cannot fail to have a desire to avoid controversy.

Mrs. Anna M. Hammer presented the report of her important department—parlor meetings—by states, and concluded with the following recommendations:

1. Each state, district, county and local should appoint a superintendent of each department; each superintendent should keep herself in communication with the officer next to herself.

2. Study new features and methods; become acquainted with your department.

3. Report! Report! Report! Keep an account of meetings held and members, honorary members and well-wishers (on a paying basis) gained.

4. Make it a point this year to hold some parlor meetings, inviting the women whom you wish to interest. Let us try as never before, to get the cultured, intelligent women of our churches to join us.

5. Send to the W. T. P. A., the Temple, in Chicago, Ill., for literature of the various departments. As our aim is to advance all lines, their literature supplies our needs.

Mrs. Esther Tuthill Pritchard said concerning her department—proportionate and systematic giving:

Our department is organized solely with reference to white-ribboners, but it places us alongside an increasing number of kindred agencies that are seeking to promote God's plan of finance. The front line of the general movement for a pure and adequate treasury is rapidly extending, and the indications are that uniform action will soon be secured on the part of women's missionary boards in favor of Scriptural giving, as opposed to irregular, inadequate and unspiritual methods. If such action is germane to their cause it is equally germane to ours, and as closely related to the interests of the work as the treasury itself. Three influential women's foreign missionary boards have taken steps in this direction within the past six months. The membership of two of these is mainly in the South, and we hope their agitation of the subject will facilitate the introduction of our department into more of the Southern states. But the most important event of the year in connection with this movement is the action of the late World's Woman's Missionary Conference held in this city. It appointed a committee of three of which your superintendent is chairman, to formulate a plan of work suited to the adoption of all the boards for the promotion of systematic beneficence.

By permission Mrs. Pritchard asked that all the delegates who are in the habit of proportionate giving would stand, upon which about one-fourth of the delegates arose.

Mrs. Margaret Watts presented an excellent report of police station work, of which the following is part:

In giving the report of my department, my difficulty lies in too much material, rather than too little, from which to gather facts. The Constitution of the American Institute of Christian Sociology gives the correct aim of this undertaking. Until the races of men are far in advance of the present condition of human affairs, this momentous work will go on.

The object is: 1. To claim for the Christian law the ultimate authority to rule social practice. 2. To study in common how to apply the truths and principles of Christianity to the social and economic difficulties of the present time. 3. To present Christ in practical life as the living Master and King; the enemy of wrong and selfishness; the power of righteousness and love.

The experiment has proved so beneficial that cities that are trying to perfect a good system of municipal control, urge that matrons be a part of the police staff where women and children are brought under arrest.

The chiefs of police favor the movement, and one writes: "It relieves our officers from the execution of many unpleasant and delicate duties, the necessity of which has not been generally understood, and the performance of which has been criticised." Another writes: "We certainly ought to have women to take charge of women. It is not a pleasant duty to search women; we would be glad to turn such cases over to women."

Mrs. Sarah McClees said, in concluding her interesting verbal report on work among soldiers and sailors:

Our government helps to make drunkards and helps to make possible all kinds of vice, but you will be glad to know that through this department of soldiers and sailors efforts have been made and a legislation has been secured at Washington to prevent what has been called the canteen system, and now when the very best men of our army are prevented from saying what they know to be fact, they look to us as an organization to spread the knowledge of these facts that we may let the world know what is going on, and this we are doing. We have never before done such work for the seamen as we have done for the last year, and it has been done by means of the so-called loan libraries which have been furnished to thirty ships which I have visited myself and made acquaintance with the captains.

The report on securing homes for homeless children was read by Miss Kimball, department lecturer, as the superintendent, Mrs. Margaret Merrill, was absent. The object of this work was stated to be the seeking out of children needing homes, and the homes ready to receive them. Fourteen state unions are now committed to this beneficent and beautiful work.

Most careful investigation is made as to the fitness of the home before entrusting the child to it, and friendly relations to both afterwards by visiting and correspondence are required. The legal adoption of the child is to be secured whenever possible, the younger the better, that no recollections of desertion, neglect or abuse overshadow the future. Special efforts are made to secure the permanent home at a distance from birthplace, or early unhappy surroundings. Coöperation is sought with existing children's relief societies, benefiting by their experience, adopting or improving upon their methods, while aiding to secure the family home for their little ones.

Mrs. Mary C. Upham read her report of work among lumbermen, from which we excerpt one paragraph:

Do these men read the literature sent them? Yes, many letters every winter testify that they do, and they often tell the camp missionaries of their appreciation and gratitude. What do our women send them? Trust a good W. C. T. U. woman how to make up just such a package as were "her own boy" to be the recipient, and to know how many treasures of the sacred sort may be wisely placed in every secular package; many copies of the New Testament and comfort bags, scrap-books and wall pictures and games have been sent in these home packages. Faithful missionaries have carried the gospel message from camp to camp, and in some states the manufacturers and dealers in lumber have helped these women by assisting in his salary. It was the W. C. T. U. women of Michigan who first took up this work for lumber camps, and experience has proved that non-sectarian united efforts alone can make it a success.

After various announcements, among which were the sending of the following telegrams, the Convention adjourned:

To Mrs. Lucy Stone, Dorchester, Mass.;

Be assured of our sympathy, love and loyalty for the cause for which you have given your life. Read 23d Psalm.

To Miss Willard, London, England:

Address received with illimitable love and abiding faithfulness. Read II John, 2d verse; also I Thess., 1, 2, 3.

Adjournment.

WEDNESDAY EVENING.

This proved a highly entertaining session, being devoted to the addresses of welcome and response.

The devotional exercises were conducted by Mrs. Mary T. Lathrap, and a new "Convention Song," written by Katherine Lente Stevenson, was sung by the audience.

As was most fitting, the president of Illinois W. C. T. U., Mrs. Louise S. Rounds, was the first to welcome the Convention. Two fine portions of Mrs. Rounds' address having been reported in last week's UNION SIGNAL, we give here only the introductory paragraphs:

The welcome that I have for you to night, hearty as it is, will be offered with congratulations.

I congratulate this great organization upon the noble fight that it has made during the years of your severe trials; I congratulate you, dear friends and white ribbon comrades, because you are so true to the great purpose that God has implanted in your hearts, to the great principle that is written upon our banners; to the mighty movement that to-day girdles the world in all its majestic work and brings to this city the representatives of so many nations from over the sea.

It is a wonderful work that we are trying to do; it is a marvelous path by which God has led us through these years, and as we round our second decade we can say, "Surely goodness and mercy have followed us all the days of our lives."

I congratulate you, dear friends of this great white ribbon army, that we are clamoring—justly too—for our political rights, that we have given with no uncertain sound our influence, our voice and all the power that we possess towards the culmination of the objective point which we hope to reach, which is the prohibition of the liquor traffic, and when I say that I want to say one thing more, that we would not be true to these principles, true to our demand for justice, true to the desire we have for equal political rights did we not stand in heart and hand with that party which of all the parties alone has promised to give woman the ballot. And so I say to-night that the Prohibition party and the W. C. T. U. are banded together for the consummation of our desires.

The second speaker was chosen with equal propriety, being the president of the Chicago Central W. C. T. U., Mrs. M. B. Carse. Mrs. Carse gave special greeting to the Convention, to Lady Henry Somerset and to the three brave round-the-world missionaries, and welcomed them all, not only to Chicago, but to the World's Fair and the Temperance Temple, concerning the true mission of which she said:

To a true white-ribboner every stone and every brick in it means an answered prayer, and its turrets pointing heavenward are a constant protest against the accursed liquor traffic. We welcome you to it. We would ask you to enter it. It has inscribed upon its front portals W. C. T. U., on its great heavy corner-stone W. C. T. U., and over its Willard Hall are the words chosen by our own leader to be cut in the stone there, "NOT WILLING THAT ANY SHOULD PERISH." We want you to enter that beautiful corridor, we want you to note the names of your unions, we want you to go into the auditorium and see the names of loved ones all about you, we want you to feel at home there, and know that there is a blessed place where God dwells, and where souls are continually being saved.

Her last thought was:

Many of you have seen the statue which represents Chicago, the Chicago which is called "I will";—a sturdy young woman stands forth strong, independent and with astride, says "I will." That is Chicago, for whatever Chicago wills she does. Now, dear sisters, what the W. C. T. U. wants and every woman wants to-night is to say "I will." But let "I will" go beside God's will; and with that spirit of "I will" and God's will, we will conquer, and the time will come I trust when you shall be welcomed to Chicago and this traffic shall have been swept from its fair face, and I trust from the face of the world.

After the inspiring song, "Victory," by Mrs. Harris, Mrs. Emily Huntington Miller, at present dean of the Woman's College in Evanston, Ill., and formerly a prominent leader in our work, delivered the following interesting address:

I have been asked to relate to this representative body of the W. C. T. U. some facts which pertain to its birth and its beginnings—that part of our history which we are all compelled to take on the testimony of others. I deplore the insufficiency of my recollection; if I could but have known nineteen years ago what a royal young existence was beginning, how carefully I should have treasured every smallest circumstance of the hour. But, if poets are born and not made, it must be true in a higher sense of prophets, and seers have never been in a majority in this world. Now and then a woman has the prophetic instinct to see down the ages, and understand that what seems trivial and unimportant to-day, will to-morrow be of thrilling import and she keeps journals and puts events on record and wins the everlasting gratitude of the historian of the future.

It was at Chautauqua in the summer of 1874 that there began to be a W. C. T. U. It was the first season of that magnificent inspiration, when only the eye of faith saw the glory of its future.

My companion was Mrs. Jennie F. Willing, and we sat under the grand old trees, and wrote or read or speculated philosophically on the future of the universe. It was there, under those trees, that the first suggestion of the W. C. T. U. stirred my soul. It was no thought of mine.

Among the great themes of which we discoursed was the work of the Crusade, but while we agreed upon the necessity of in some way gathering up and concentrating the forces that had been set in motion, it was Mrs. Willing who pressed the point of then and there laying the foundation for a National organization. The time seemed to her ripe for action, the opportunity most propitious, since representative women from every section were sure to be present, while the place would give the movement at once a prestige, and a rallying point for the future.

I was faint-hearted and doubtful, having a wholesome awe of the Assembly's great head, and not quite daring to borrow his hammer to drive a nail in another enterprise. But of course I yielded to the determination of one who has been said to be the only woman who invariably saw the end from the beginning, though it seems tolerably certain that she did not foresee the end of this beginning. Meantime, the same thought and purpose had awakened in other hearts. The women of Ohio were there in force, still thrilling from the wonderful experiences of the Crusade, and all alert to seize the next thing that promised advance. Among their leaders I remember, by name only, Mrs. Ingham, of Cleveland, and her sister, Miss James, Mrs. Mattie McClellan Brown, and one or two others, but the temperance prayer-meeting was fervid with earnest petitions for guidance; petitions, it has been said, directly answered by the inspiration sent to the heart of Mrs. Brown to then and there organize a National Society. Who can tell to whom the Lord spoke first, or whether His message came at the same time to many hearts? I only know that it first came to me through Mrs. Willing, and that the thought of organization once broached, the work was pushed vigorously. The women from each state were brought into conference; plans of work and basis of union were prayed over, discussed, sometimes very spicily *sparred* over, but in the end concord reigned, and all things were ready for the public meeting.

It was called in the big tent, and I am sure it rained—I have an ineffaceable impression of the flapping canvas let down against the torrents; this, however, would argue nothing in the way of disapproval, since nearly everything at Chautauqua has in its turn been rained on. The tent was well filled; Mrs. Jennie F. Willing was made chairman and I secretary, and after a service of prayer one woman was appointed from each state represented to act as a committee of organization, and arouse and interest the workers. To this committee was left the exact date of the National Convention, which it was voted should be held in Cleveland in November. This convention was to be made up of delegates, one from each congressional district, elected by the local temperance leagues, and a circular calling it and setting forth its purposes was ordered to be issued by the chairman and secretary. A collection of $19.75 to pay for printing and postage was taken on the spot, and I had in my possession until very recently the names of the eighteen women whose subscriptions sent out this first call to the hosts—24,000 circulars.

Mrs. Willing and I started homeward, and wrote the circular on the train, she writing one and I another, and then probably compromising our disagreements, if we had any, as the man and his wife did their difference in regard to the cotton sheets, which he preferred, or the linen, which the wife considered the only wear—they compromised on linen. It was decided that I should attend to the printing and sending it out. My boys of ten and twelve folded, enclosed and sent out every one of the circulars. East and west, north and south, the little yellow-cased missions sped their way, finding a place sometimes with words of hearty approval, sometimes, no doubt, with contempt, which thought it could still afford to give so weak an adversary a chance, and so the new forces that were marshalling to take the field announced their muster by this brave bugle call.

In spite of failures and disappointments, this never conquering-army had better right to take up the pæan—"Sing ye to the Lord for he hath triumphed gloriously!" Therefore, in behalf of the homes for whose peace and purity you have waged holy war—in behalf of the homeless for whom you are making possible that blessed shelter—in behalf of a purer manhood, a nobler womanhood, a holier childhood, I bid you hail and God-speed.

Rev. Carlos Martyn, pastor of the Sixth Presbyterian church of Chicago, gave the final address of welcome. Among many good things he said:

Madam and Ladies: Standing upon this platform to-night, I feel a little like a mullen stalk planted in a bed of roses. On a certain occasion Daniel Webster was asked to write his name in an album under that of John Adams, and he responded in the following:

"If by his name I write my own
'Twill take me where I am not known.
The cold salute will meet my ear,
Pray, stranger, how did you come here?"

And now I imagine that some of you are saying, "Pray, Mr. Blackcoat, how did you come on this platform in this gracious presence to-night?"

Well, I wish to say that I am here in the name of the Christian sentiment of our city, I desire to extend to you, representing as you do the reformatory movement of our country, a most hearty greeting, a most cordial welcome, and to give to you the freedom of Chicago.

We who represent the churches of Chicago are especially glad that you have come, because we see in your coming the most efficient reinforcement that could possibly come to our society in the great war which we are waging against the world, the flesh and the devil. Strange that man should have been content, for ages and ages, to go blundering along the path of reform with this gracious and efficient helper, woman, just at hand. Well, thank God, those old, sad nightmare days are gone, and we have reached an age which begins, at any rate, to see that there is profound philosophy, not only in so far as marriage is concerned, but in so far as politics, and in so far as social reform are concerned in those lovely lines of Tennyson's.

"He is the half part of a blessed whole left to be finished by such as she."

And now as the men and women come together in this crusade for God and Home and Every Land we hear sounding above their heads the words of Jesus, "What God hath joined together let not man put asunder."

Miss Lillian Phelps, organizer for the Dominion W. C. T. U. was the first speaker to respond to the welcomes. This she did in an eloquent, graceful speech, of which we give two paragraphs:

We are here to-day to thank God that as in the eleventh century the Crusade awakened the chivalry of that age, so the Crusade of this century awakened and aroused the womanhood of this age. We are here to thank God for the Woman's Christian Temperance Union, for what it has been able to do, that it has awakened the church, that it has alarmed the consolidated liquor interests, that it has startled the politicians until with this gigantic liquor monster on their hands and the agitation of the people uneasy lies the head that seeks for office. We are here to-night to be glad and grateful for our round-the-world missionaries. We are here to be glad for the splendid vindication of truth in India, for the splendid heroism of the two women who have awakened the world to awful truth and righteousness, who have stirred the keystone of a woman's life and who have set in motion that woman's life around the world, for to touch the mainspring of a woman's life in India means to set in motion the sacred interests of woman the world around.

And so, friends, because of the fact that the Woman's Christian Temperance Union has awakened so many opportunities for women, has spread its wondrous influence around the world, the Canadian branch of the W. C. T. U. is here to-night simply to thank you and to have a part in the great concourse that is for the bettering of the interests of the race. We are here to accept this greeting that we have heard to-night as all our own.

The concluding address was spoken by Mrs. Mary H. Hunt, of Boston, who delighted her audience with frequent sallies of wit as well as choice sentences of wisdom, as witness a few extracts:

We are very glad to be here and to be welcomed; and we appreciate what it is to be welcomed in Chicago this 18th day of October, this year of our Lord and of the World's Fair, 1893. Why, it is a rare host, that after having had company, day after day and week after week and month after month, to welcome such a crowd as we are to their city. This is a marvelous city, only Chicago could have done it. We are very glad to have come, we know you have had a good deal of company, as you have already said, and you have invited these guests from everywhere under the sun, to air, here on these platforms, every theology, every philosophy, every reform, theories, hobbies, isms, fads, everything, and you have not only granted them the hall and the pages of your popular press but the accompaniment of your steam engines! Never were we welcomed before. Why, the steam throats of these gines seem to vie with the throats of these orators w holding forth their wisdom. . . . . n are like Mrs. Stowe's Old Town Folks, we are a very termined set, and then we have views like those pl and what are those views? Well, we are pretty well vinced—I will not put it so problematically as that— are entirely convinced that theory, that science, that perience has proven alcohol to be a poison, to be an jury to the body, an injury to character and destruct of life, and we want every one to be converted to views, and that is why we are here, Madam President, a our methods are various. . . . And the fore, we have our department of scientific temperance struction in public schools, we have already to-day t teen million children in these United States under te perance education laws and we know that as those cl dren are trained and taught there will come a day and it not so very far off, those eleven-years-old in the sch to-day who are being trained to abhor alcohol—why imagine I can see the dawning of the morning when th boys shall come to their majority and shall wipe this thi from the face of the earth.

The benediction was pronounced by Rev. Dr. Cra and the Convention adjourned.

THURSDAY MORNING.

After devotional exercises by Mrs. Mollie McGee Snel of Mississippi, and the singing of the sweet hymn, "Abide with me," the announcement of the death of Mrs. Lucy Stone was made, and in commemoration of that sad event, at the suggestion of Mrs. Fessenden, the business of the morning was postponed a few moments and "We shall meet beyond the river," was softly sung.

The special order of the day, the report of the Temperance Temple, was then taken up, and Mrs. Carse read the following paper:

The Woman's Temperance Building Association was incorporated July 15, 1887, six years ago. It took three years to work the plan up so as to secure the best business site possible, to arrange proper plans and specifications, and, above all to get white-ribboners interested so that their interest might culminate around one great center, which they themselves were to be the chief factors in securing. But the greatest work of all was to find men and women sufficiently large-hearted to be willing to subscribe $600,000 worth of stock, giving the W. C. T. U. the privilege of purchasing it back any time within twelve years by paying par value and five per cent per annum for the use of the money. This was accomplished within three years. November 1, 1891, the corner-stone of the building was laid. The Chicago press spoke of it as a wonderful work. One of the great dailies in speaking of the procession, said: "Nothing like it has ever passed through the streets of Chicago."

May, 1892, the building was completed and ready for occupancy. It was entirely paid for, with the exception of $50,000; the building cost $1,250,000. This includes ground rent while building, and taxes and interest on bonds during that time. The estimates of the architects gave assurance that the building would not cost more than $1,100,000, but the building committee changed some of the plans, incurring a much larger expenditure than we

first anticipated; besides, the $600,000 worth of bonds issued on the building could not be disposed of at par as we had hoped, on account of a depression in stocks and bonds at the time our bonds were issued. This involved a loss of $30,000; consequently there is a floating debt of $50,000 on the building, which we are gradually liquidating from the income from the rentals. Our rent roll would now foot up over $175,000, had it not been for the financial panic which the country is passing through. This has caused the canceling of $10,000 of our leases through the failure of lessees. If business had continued as good as last year, our annual rental by this time, no doubt, would amount to $200,000. When all the offices are rented, it is expected it will foot up $220,000. The expense of running the building the past year has been very heavy on account of so many moving in at once, and frequent alterations in the amount of space needed being necessary. Once the building is full and rented on long leases (as ours is), the cost, no doubt, will be much lessened.

The expenditure for the first year, including these alterations, has been $143,000. I will now report the status of the gift fund, and hope that no one will confuse it with the one I have given above in regard to the Building Association.

From the report of Miss S. G. Johnson, financial secretary of the Board of Trustees for the Temple Gift Fund, I find the receipts for the eleven months of the present year ending October 1, 1893, to be $21,371.17. Besides this, we have received from Rev. and Mrs. Watson Tranter, of Chicago, a deed for five suburban lots in this city, which they will exchange if we so desire, for $1,000 in cash. This increases our receipts to $22,000. The receipts for this month will approximate $3,000. This in round numbers will amount to $25,000 for the year, making the receipts for the gift fund for 1893 as large as those received during 1892. This, in the face of such an unprecedented financial crisis surely is a most encouraging showing.

The five states that gave the largest amount this year are as follows:

	UNIONS	PERSONAL	
Illinois	$1,364.51	$2,341.07	$3.705,58
New York	2,274.38	504.88	2,879.26
Pennsylvania	1,416.70	466.32	1,883.02
Ohio	893.26	343.70	1,236.96
Massachusetts	630.93	581.84	1,212.77

This seems like a brave showing, but, when you consider the vast number of local unions in these states, the percentage that has given $100 is very small. For instance, New York has only twenty-one unions on her tablet that have paid $100, out of 920 local societies; Ohio but 20 unions out of her 900; Pennsylvania but 15 out of 828; Illinois does better, of the 772 unions in the state, 36 have paid $100; Massachusetts does still better, out of her 350 unions, 19 have paid their quota of $100. I call attention to this matter because it is claimed by some that the unions are despoiling themselves for the Temple. I believe the very opposite is true; that it imparts new life and strength to every union that has undertaken the work. Only 202 unions have paid $100, which demonstrates the fact that, of the $102,000 received from the gift fund, about $75,000 was the gift of individuals and $27,000 the gift of unions. If our entire 10,000 auxiliaries could be persuaded to raise $100 beside the $1,000,000 it would bring into the Temple, it would prove of untold good in unifying our workers. It is of great value to any organization to have a great central object around which the interest of all centres.

The entire amount received in gifts since the starting of the enterprise to October 1st is $102,618. We want our friends to realize that this money has come voluntarily. All we have done so far to secure funds for the project has been to make a general appeal through our National organ, THE UNION SIGNAL, and at the National Conventions through our annual report. The time to make a general and aggressive movement to secure money did not seem propitious until the beginning of the present year. It was necessary before going to the general public and asking for stated sums from individuals of large means to be able to say: The Temperance Temple is not a dream, but a splendid reality. It is built and occupied, and already demonstrates the fact that it will pay a handsome income on the investment. The W. C. T. U. already hold the controlling interest of the stock, $306,000, with the privilege of purchasing the balance. It was also necessary, before approaching business men to ask for their assistance, to give them the most unqualified assurance of the stability of the enterprise; hence, a meeting of a few of the leading business men and clergymen of Chicago was called for November 12, 1892, to investigate the whole enterprise, and, if found to be on a sound financial basis, to give their indorsement of it. These gentlemen gave the whole plan a thorough sifting. In cases where they could not be present, they were represented by their lawyers. Their verdict, which appeared in THE UNION SIGNAL of February 2, 1893, was a hearty indorsement of the project. The names of men of world-wide celebrity, such as Mr. George M. Pullman, Mr. P. D. Armour and Hon. Thomas B. Bryan, vice-president of the World's Columbian Exposition, were attached to the document.

All things now seemed ready for an onward movement to speedily secure a large fund to buy up the entire interest owned by all outside parties in the Temple.

At a Temple trustees' meeting held last November, just before Miss Willard and Lady Henry Somerset left for England, it was decided to engage Rev. Watson Tranter as financial agent for the Temple. He was to begin work as soon after the first of January as possible. This he did with great enthusiasm. We sent out thousands of letters to the clergy of the country, and received most friendly replies. Mr. Tranter had no doubt but what he could raise $300,000 by June, the time we were then planning to have the Temple dedicated. In the midst of his work, and just after I had left for California to recruit a worn out body, the attack upon myself and the Temple management, which you all know so well about, was sent broadcast over the land. By this means Mr. Tranter was defeated in his efforts to secure funds, and had to stop work to allow the storm to pass by. Owing to illness and distance from home, it was several weeks before I could return and get ready my reply to the charges made. Again we were about to commence the campaign; in fact, I had myself secured several pledges of $5,000 each, when the terrible financial cyclone, from which we are still suffering, swept over the country. It seemed madness to continue the work under the circumstances. And so we stand biding God's time with a faith and courage undaunted. As soon as the tide of prosperity again is in the ascendant, we will commence the work where we left off with renewed vigor.

Our plan, which may be modified more or less, is as follows:

4	persons	to	subscribe	each	$50,000	$200,000
20	"	"	"	"	5,000	100,000
50	"	"	"	"	3,000	150,000
100	"	"	"	"	2,000	200,000
100	"	"	"	"	1,000	100,000
100	"	"	"	"	500	50,000
2,000	"	"	"	"	100	200,000
	This gives a grand total of—					$1,000,000

These different classes of subscribers will not be asked to pay until all the names of the class in which they subscribe have been secured, unless they elect so to do themselves. I cannot in this brief report explain the different plans we intend to follow to secure the million of money desired, but that we shall get it within the next two years, I am as certain as though I had it in my hand this moment. The world is our field; the people of all lands will be allowed the privilege of giving, for it is to be a World's as well as a National building. Only a few months ago, our beloved leader, Miss Willard, wrote me that as soon as it was possible, she and Lady Somerset would help us by holding mass-meetings to raise money for the Temple; and, besides these two great leaders of England and America, numerous other noble and talented women are ready when the time is again propitious to enter the campaign.

To you, dear white-ribboners, who by your sympathy, material aid, and prayers, so nobly sustained me during the past winter when my honesty and integrity were so cruelly assailed, I have not words sufficient to express to you my love and gratitude. I ask you, my sisters, to trust me still a little longer, for sooner than you dream, our "House Beautiful" will be paid for; until then, it will not be dedicated. Believe me, One mighty to deliver stands at the helm of this great enterprise, no weapon framed by man can overthrow it; they who desire to do it, count without their host. As good Hezekiah of old said of the Mighty King of Assyria, "With him is an arm of flesh," but with us is the Lord, our God, to help us, and to fight our battles.

For several hours after the reading of this report, an earnest, spirited discussion was engaged in by both sides of "the Temple question," as it is frequently styled. [This discussion was given *verbatim* in THE DAILY UNION SIGNAL of October 19 and 20, copies of which may still be obtained at this office for five cents each.] Lack of space prevents the full report in these columns, but we will furnish sufficient remarks on each side to indicate the character of the discussion, which was well sustained and courteous beyond all criticism. The preparations for the discussion were of themselves interesting. The motion that all questions be sent to the desk in writing was lost, that there be no applause was carried, as was also the one that the Temple trustees take their seats upon the platform, so that no time be lost in making their way thither after they were called. The preliminaries being arranged the discussion was opened as follows. [The form of the stenographic report will be observed.]

MRS. FORBES: What relation does the board of women, known as the Temple trustees, hold to the W. C. T. U. and what power have they in Temple affairs?

MRS. CARSE: I would be very glad to reply but I should prefer that some of the trustees themselves would answer that. I would ask Mrs. Lathrap to answer it.

MRS. LATHRAP: The National W. C. T. U. has declined, from the first, organically to take responsibility for the erection of the building known as the Temple. From the first, individual members and individual unions and state organizations have trusted Mrs. Carse as their trustee, and upon her individual call have paid into her hands for the purpose of erecting this Temple, $102,000.

Mrs. Carse, up to the time that the Temple trustees were organized, stood as the sole trustee chosen by the women that gave the money and not by the National W. C. T. U. The people that paid the money had the right to choose Mrs. Carse as their trustee; they had the right to put confidence in her; they had the right to give her the money to build that Temple if they wanted to and as long as the National W. C. T. U. would not or felt that it could not even make Mrs. Carse their trustee, there was no way only to make her the trustee of the donors. That is where she is to-day.

When some doubt was thrown on the enterprise, in the city of Boston, and some questions arose that at that time were troublesome and needed to be answered, Mrs. Carse, at her own request, associated with herself, which was perfectly legal under the laws of the state of Illinois, a company of women that it was supposed the women of the W. C. T. U. had confidence in, as well as herself.

It was done under the advice of a lawyer in this city and it was said that she could do that kind of thing and thereby not stand single-handed and responsible alone for the funds that came into her hands.

They were constituted a board of Temple trustees. They had not up to this time been incorporated and therefore, it has been an association rather than a legal trusteeship, but the incorporation papers are in the hands of the lawyer and by the time of the noontide hour of prayer we shall be legally incorporated.

The relation that we hold to the W. C. T. U. as a body and an organization is the relation of doing the thing that you would not do.

We are trustees for every woman that has ever given five cents; we are trustees for every union that has ever given one hundred dollars; we are trustees for the gift fund of $102,000, and we are responsible to nobody except the women and the men and the boys and the girls who have given the money.

I want to correct an impression that has been in the minds of some of the women of this country, namely, that we control the Temple; that we had to do with its rentals and with the finishing up of the building and the taking care of the Temple itself. I want to say that we have nothing to do with that.

You have found that Mrs. Carse this morning clearly divided her report, giving to you in the first place the status of the Temple under the control of the Woman's Temperance Building Association. Then she gave to you the status of the Trust Fund, which is in the hands of the Woman's Board of Trustees.

We have nothing to do with the conduct of the Temple. That is done in that body that was organized to build it, and they will control it until such time as we buy the stock in and become possessors of it ourselves.

What we do is to stand associated with Mrs. Carse to relieve her of entire responsibility, help her as we may by our influence, and control the gift fund which is entrusted to us by the women and the men who give it.

MRS. FORBES: May I ask the question, when was this Board of Trustees appointed and by whom?

MRS. CARSE: They serve until the building is paid for and handed over to the National Woman's Christian Temperance Union.

MRS. FORBES: By whom are they appointed?

MRS. CARSE: By themselves; they appoint themselves; if any one falls out they will themselves vote who shall fill the vacancy.

MRS. FORBES: Who appointed them at first? I may be very obtuse this morning; but I do not quite understand.

MRS. CARSE: Matilda B. Carse appointed them at first.

MRS. FORBES: I am merely asking because I want to know, because trustees are usually appointed by somebody and they usually have a term of office, and they are usually responsible, or els the word "trustee" is not the right word to use, and I really want to know, that is all.

MRS. CARSE: I am sure Mrs. Forbes wishes to know and I am very glad to explain, but I think that Mrs. Lathrap has explained it very fully this morning, and just this morning I have requested the pages to hand to each one of you my defense to the attack made on me last winter, in which that is all clearly told.

MRS. FORBES: I ask if this board of trustees, as they were appointed by Mrs. Carse, if they have any financial responsibility whatever?

MRS. CARSE: I call on Mr. Moses, who is our lawyer, and who is present, to answer Mrs. Forbes' question.

Consent was given Mr. Moses that he answer the question.

MR. MOSES: I will briefly explain as far as I understand the situation. I, as a lawyer, have nothing to do with the original organization of the Temple trustees, but it is a very simple thing. Mrs. Carse appointed herself the custodian of money—it might be a misnomer to call it a trustee but it does no harm to call her a trustee, because every person who sends her money appoints her a trustee for that gift, so it is by the approval and approbation of every donor that her trusteeship became approved.

In view, then, as I understand it, of adverse criticism, she thought it prudent and I thought it was a very wise act on her part to gather around her the advisory board of other women to stand by her and to watch her, if you please. So they constituted themselves a board of trustees, call them custodians of money voluntarily given by men and women all over the United States and foreign countries, if you please. And again, every donor that sent money to these eleven ladies approved of their trusteeship, or custodianship, as appointed. When the matter came to my attention at the request of the ladies, I advised that in order to hush and silence adverse criticism that they should simply organize under the laws of the state of Illinois. That had been commenced some four months ago, and the papers were drawn and signed, but not entirely; it was owing to the absence of Miss Willard, I believe, or Lady Somerset, that the matter was delayed and it is now being completed. They will then assume a legal organization under the laws of the state of Illinois, and they will have the money in their own possession. When the entire sum is collected, they will pay for the Temple and then it is intended to present the Temple to the National organization. Now, that is a very plain, brief story and most anybody, I think, could understand it.

MRS. ROUNDS: I would like to ask why this board of Temple trustees was not called an advisory board from the beginning? We have heard from the lawyer that it was a misnomer. Now, lawyers ought not to make such mistakes as that. If it was an advisory board, only, why was it not so stated? That is one question. Another, Madam President, while I am on my feet, is, When were the corporation papers ordered? It is not more than four days since we heard that this board of trustees held no legal status whatever. Now we hear that they are going to be incorporated before the noontide hour of prayer.

MR. MOSES: I think I could answer this lady, that she is laboring under a misapprehension. There is a distinction between a legal organization and a person legally responsible for the custody of the money. Each lady here is legally responsible for the custodianship of this money whether they are organized under the laws of the state of Illinois or not. Their action can be approved by the donor. It is only a better organization to be legally organized, and that was my advice. The original organization was not my child, it was the child of some other lawyer in the city of Chicago. It was by reason of that action that certain adverse criticism arose, and for the purpose of silencing that adverse criticism it was supposed to be best to give it a legal organization under the laws of the state of Illinois, but they are legally bound to take charge, and keep it holy, your fund gathered, so kindly, by you and your constituency.

MRS. SAUNDERS: Madam President, I would like to have this gentleman explain it to us so that we might know whether the trustees have this property all in their hands, to do with as they please, or whether the National union has an interest in it? The states are paying this

money in, and as I understand it, it all goes into the hands of these trustees and the National has nothing to do with it.

MR. MOSES: For the present they will not have anything to do with it.

MRS. SAUNDERS: We have not any lease of our lives. If these trustees are taken away, then the funds that have been contributed by these unions as they suppose to the Temple for the National W. C. T. U. will be gone.

MR. MOSES: The present organization that is about to come into life is entitled under the laws of the state of Illinois to hold personal and real estate, and that will not die, that is a legal organization, for that reason it was advised. Nor will any one's money be in danger so long as these ladies live, and if they all should die by one common calamity, the courts will appoint a trustee.

MRS. ROUNDS: May I ask if this board of trustees or advisory board, more properly speaking, are financially responsible for this entire thing to their private fortune?

THE CHAIRMAN: Lady Henry Somerset will reply to the question of Mrs. Rounds.

LADY HENRY SOMERSET: It is a difficult thing for me to reply to questions that concern the law of other countries, and I would ask to be corrected by the gentleman who is making the statements if I am wrong, but I have belonged to a great many incorporated societies and I believe that it is absolutely true that while the members of the incorporated societies are responsible to the donors, for the funds that are placed in their hands, they are not responsible for anything save dishonest dealing with those funds.

MRS. BENJAMIN: Now, please, Madam President and ladies, if I am wrong I would like to be set right. I understand that these trustees, and I see no objection legally or otherwise, not being a lawyer, to call them trustees—that these trustees, if you please, are custodians of the gift fund only. When we make a gift, if we give it with conditions, those conditions must be met. We should all hail that glad morning when freed from all debt that Temple becomes the property of the National W. C. T. U., but the whole of us together haven't enough faith in it to stand back of it financially. Some of us have contributed our money so far as we are able to; that constitutes the gift fund. Mrs. Carse had no other alternative, she must be the trustee, she must be the custodian, she was the one who conceived the idea and brought it before us. Now, we say, "Here, my friend, we have faith in you, because you have faith in yourself; I will give you $100 to help out on the Temple," and enough were so minded to give $102,000 up to date. Then adverse criticism back yonder led Mrs. Carse to associate with her these other trusted women to see that she did not in any way misappropriate this gift, the sole conditions of which were that the gift should be applied to the liquidation on the Temple. Now, I can't see anything that is not just as plain and just as clear as possible. These women, as I understand it, stand back of this $102,000 to see that it is applied for the purposes named by the donors, simply that and nothing more. Is that correct or not?

(A voice in the rear of the room: Amen.)

MRS. MONROE: The question has been asked that if the National Woman's Christian Temperance Union have no control over these trustees, that it is an organized body, that it has all the power within itself, why is it brought before this organization to be inquired into? I answer, Madam President, that every state president who comes to this National Convention is looked to by her constituency to know the condition of the Temple. And, Madam President, these questions are not asked from any unkindness, it is to get satisfactory answers, and Ohio is loyal to the National Woman's Christian Temperance Union, and Ohio will carry on any work organized by the National Woman's Christian Temperance Union, if we can get the answers to the questions which we desire to ask, which we ask sincerely, all that is desired is to have the information and then if these answers are made plain to us, Ohio stands ready to help finish the Temple. Now, is that question answered? This is why we ask these questions. Now, Madam President, will the donors be responsible in case of insolvency? I ask that question. Do the trustees stand in case of insolvency and not the donors?

MR. MOSES: No, of course not. They give a dollar and their responsibility ends there.

MRS. MONROE: Now, was it by the vote of the Temple trustees that $10,000 of the gift fund was used to furnish Willard Hall?

MRS. CARSE: I will say that you can get it from the trustees themselves. I call on one of the trustees to answer that.

MRS. HOFFMAN: It was by vote of Temple trustees.

MRS. MONROE: It is asked if it was by the vote of the Temple trustees that $10,000 of the gift fund was used to furnish Willard Hall?

MRS. CARSE: There was not one cent spent but what was by vote of the trustees.

MRS. MONROE: Did the Temple trustees vote that fund? I think it is not yet answered.

MRS. HOFFMAN: The answer was, yes. I said, that the Temple trustees did vote that expenditure without a dissenting voice.

MRS. MONROE: In behalf of my constituency I ask other questions. Does the W. C. T. U. stock receive the same dividend as the other stockholders?

MRS. CARSE: I ask Mrs. Dunham to answer that.

MRS. DUNHAM, (of Iowa): Most certainly the W. C. T. U. stock will receive exactly the same dividend as all other stock when a dividend is declared. It stands on exactly the same basis as every other share of stock, no matter by whom held. There has as yet been no dividend declared and when it is declared, let me repeat it, the W. C. T. U. stock will every share of it receive exactly the same dividend as stock held by any one else.

MRS. CAMPBELL: I want to ask how those donors elected Mrs. Carse, whether by ballot, or how?

MR. MOSES: They did not elect her at all. She appointed herself and wherever a lady in Canada or in Massachusetts sent her a dollar that was an approval of her self-appointment; that is very plain.

MRS. CAMPBELL: Were those bonds first or second mortgage bonds, the Temple trust bonds?

MRS. CARSE: They are not at all a bond on the building, they are collateral bonds, and they are secured by the stock; there is no question of first or second mortgage. The stock has been given as collateral. We could not have issued and sold $300,000 worth of bonds unless we had taken our stock and placed it in the American Trust and Savings Bank as collateral for the payment of those bonds.

MRS. CAMPBELL: Who gave Mrs. Carse authority to begin building before she had $500,000 in the bank, to build upon these grounds and put up a building not to exceed $800,000?

MRS. CARSE: I was not bound. You wouldn't stand back of me, you did not make me your trustee or anything else. Another thing, I had $1,200,000 before the building was commenced. I would not think of such a thing as not having enough money to build it, and I made myself personally responsible for $300,000.

MRS. HALL: I would like to ask if there is any personal liability clause for the stockholders.

MR. MOSES: No stockholder under the laws of this state is liable when his stock is paid up.

MRS. NICHOLS: I have simply one very vital question to ask. If we go on putting in contributions to the Temple as members of the W. C. T. U. how soon is it likely that any portion of this sum will come back on the investment?

MRS. STEVENS: As I understand the question, it is, if we do our part, as we are asked to do, as a W. C. T. U., how long will it be before we own the Temple. I say, if the plan as outlined and presented to us by Mrs. Carse this morning is followed out, we will own the Temple in two years. I know that it seems a great time and to many of us nearly impossible, but not nearly so impossible as did the plans which she presented to us five, six and seven years ago, and to think that "brick and stone and mortar fair" have risen as they have, and that the Temple is there is more surprising to us than it will be if the plans which she has proposed this morning should be carried out. As to the coming in of the rental, we cannot tell how long that will be, it will take a long time; we cannot tell how soon all of the Temple will be rented nor just how much it will cost to carry it on, but after the Temple is paid for in two years, as we hope, all of the rentals, after the expenses are paid, will come back to be divided according to the gifts which have been made.

MISS GOODWILL: We have heard that we are to be participators in the dividends. How is it possible then that we are not to be participators in the indebtedness that may result from this matter?

MRS. CARSE: Because I assumed the bonds as a personal matter, because the National would not do it, and the gain is all yours, while if there is loss, it is all mine.

MRS. BURT: Is the money contributed by individuals outside of the W. C. T. U. credited to the W. C. T. U.?

MRS. CARSE: Yes, it is.

MRS. BURT: Is there any W. C. T. U. stock?

MRS. CARSE: No, I don't quite understand. Do you mean held by the W. C. T. U.?

MRS. BURT: By what name does the money which is contributed by unions all over this land, in whose name does it stand?

MRS. CARSE: It stands in the name of the Temple trustees.

MRS. BURT: Do those individuals vote the stock?

MRS. CARSE: No, they appoint one of their number to vote.

MRS. BURT: And who is that one?

MRS. CARSE: It is myself.

MRS. BURT: And is the stock held in the name of Mrs. Matilda B. Carse as an individual or as a trustee?

MRS. CARSE: It was as Mrs. M. B. Carse, as trustee, that I signed the stock.

MRS. BURT: Have you legally qualified before the law as the trustee of this stock?

MRS. CARSE: No; it is not necessary.

MRS. BURT: It is necessary.

MR. MOSES: No, madam, it is not.

MRS. BURT: Then the laws of Illinois differ from the laws of other states.

MR. MOSES: Very likely.

MRS. HAMMER: What about our small unions throughout the states that have six or eight or ten members? Are we to go home and ask them to raise the impossible one hundred dollars, or stand under the stigma of being disloyal?

MRS. HOFFMAN: No union has ever been counted disloyal that did not contribute. This is a voluntary matter. If it is proper for a trustee to ask a question, I will ask, "What do you want to do with the Temple? Do you want to burn it up?"

MRS. WILKINS: What relation does the board of trustees bear to the board of trustees of the association?

MR. MOSES: They are a majority stockholder and control the association, by reason of their majority.

MRS. CARSE: The trustees hold $306,000 worth of the stock of the Woman's Temple Building Association. The stock is $600,000. At our next meeting, which will take place next May, the Temple trustees will have control of the stock, and they can vote and have anything done that they please.

The discussion on the Temple was cut short by adjournment at 12:30.

THURSDAY AFTERNOON.

After the introductory exercises of the afternoon, which consisted of prayer by Mrs. Cranmer and the singing of America, Mrs. S. M. Perkins, of Ohio, extended an invitation for next year's Convention on behalf of the sixteen unions of Cleveland, O. The invitation was heartily seconded by Mrs. Monroe, and referred to the executive committee. [It has since been accepted.]

Lady Henry Somerset was invited to speak upon the Temple, Mrs. Carse's report not having been adopted up to that point.

LADY HENRY SOMERSET: Madam President and Ladies, I thank you very much for the courtesy that is allowed to me, because it is proposed that I stand on this board as a representative of the World's W. C. T. U., if you so please that this arrangement should hold good. It is just from and point of view that I want to say a word to you to-day, that I feel sure my excuse for taking up your time will be the many miles that I have traveled in order to attend this Convention. It seems that all of us generally have some text that brings to us particular comfort. The text that I lean a good deal on at this moment is, that "In heaven there will be no more sea." It seems to me that it will be a comfort to some of us, perhaps, to know that they will see no Temple there. But I would like to say a word to you in this brief space as concisely and as seriously as I can.

The World's W. C. T. U. is now an established fact. The eyes of most of the civilized nations are turned upon this Chicago at this moment; not only are they turned on Chicago, but on that great organization of women that has led the way in this magnificent enterprise of woman's temperance work. And it has riveted them on not only the accounts that have reached us, not only the rumors that have come of all you have accomplished, but especially that you have a building for this enterprise such as no other philanthropic enterprise can boast of in the world (applause). Now, this may seem possibly but a small thing; it may seem to you that it is not of very great weight. I do not want to speak here, and I am not in a position to speak as to whether in the beginning those that advocated the building of the Temple, or those that did not advocate it, were right, but the fact exists that the Temple is built, and when those in England adverse to your work wish to cast a slur and doubt upon it, the argument that is made use of now is just this: "The Temple is a failure. If the Temple is a failure, the W. C. T. U's work is not all that it has been represented to us." That may be to you a most unfair argument, but it is an extremely potent one with those nations whose eyes are fixed upon you.

Is it not possible to put aside those facts that must lead you to form one judgment or another with regard to the scheme, and looking to the fact that it does exist, that it is there, that it stands a monument of all you have accomplished, of all you are, and of all you shall be, you will rally around it now. It does not seem to me that it is possible to say that it detracts from your work, for the sum that is named that has come from local unions has been given for a specific purpose, in many instances possibly by people who would not give had it been for any other object. It is the old cry about foreign missions that they take away from home work, but there are bents of mind that will always go in certain directions, and there are people who will always desire to see a tangible expression of their beliefs, and just as in the old days, the magnificent cathedrals were reared with the expression of the people's faith, so to-day the Temple is the expression of the faith of the temperance women. If you never own it, it still stands a monument to what you have done. You have simply done what no other women have ever attempted to do; and even suppose you, in the long run, did not succeed (and I am absolutely confident you will), it stands alone in the history of the philanthropies of women, and that is an example so potent and so powerful that all over the great metropolis of London now there is beginning to be just that cry: "We women must do the same, and we must also have an expression of the faith that is in us."

I heard that when the lady from Japan came to this country a stranger, no one knowing by what train she would arrive, in the early morning she made her way straight to the Temple, because it was the thing she knew of in her country as being the great gathering ground of the clans. And therefore, if it is possible, seeing that all must be assured of the financial basis upon which it stands, if it is possible, do gather around it the strong, practical sympathy of those who, seeing that it is absolutely undeniable that all its affairs are open and above board, do not consider it mere sentiment; there is such a thing as sentiment that is practical, that is true, and right and proper and not sentimentality, and let us uphold that senti-ment in God's name and humanity's.

After further discussion in which satisfactory light seemed to be thrown upon all the Temple interests, an amendment to the report was offered by Mrs. Fessenden, to the effect that it be stated that the trustees hold for the W. C. T. U. the controlling interest of the stock, instead of the W. C. T. U. holds it. As thus amended the report was adopted and the prolonged debate was ended.

Mrs. Stevens moved that Mrs. Harris be now invited to sing "Victory," to which she smilingly complied.

Mr. J. N. Stearns was introduced and spoke a few cordial words.

The committee on credentials presented its final report, which was adopted as follows:

General officers, 4; vice-presidents, 40; superintendents of departments, 25; National organizers, 8; secretary of Young Woman's Branch, 1; President's private secretary, 1; editors UNION SIGNAL, 2; publisher UNION SIGNAL, 1; chairman standing committee, 1; state secretaries and treasurers, 52; delegates by election, 315; total, 450.

The remainder of the afternoon was devoted to an impressive memorial service in charge of Mrs. Rounds, to the memory of Miss Mary Allen West, Miss Annie Northup, Miss Jennie Casseday, Miss Lois Smith, Mrs. O. B. Gause, Mrs. A. C. Thorpe and Mrs. C. M. Shapleigh, which was fully reported in THE DAILY UNION SIGNAL of October 20.

THURSDAY EVENING.

The program for this evening was undoubtedly the most popular one of the entire Convention. Forty state presidents attired in their "best Sunday-go-to-meeting gowns" is not a sight to greet the eye every day, but forty state presidents successfully condensing an hour's address into a two-minute speech, scintillating with wit and ponderous in wisdom is a feat that is feasible only once a year and that at a National W. C. T. U. Convention. Each year since this feature was introduced, have these worthy

officials attempted to substitute something else for this "kindergarten exercise," as Mrs. Lathrap called it, and each time they have met with inglorious defeat. The delegates will have it and that is the end of it.

Space forbids the re-publication of the twenty-six addresses already given in THE DAILY. These were by Mrs. Stevens, of Maine, Mrs. Goodale, of Louisiana, Mrs. Baldwin, of Maryland, Mrs. Munnell, of Kentucky, Mrs. Fessenden, of Massachusetts, Mrs. Smith, of Kansas, Mrs. Lathrap, of Michigan, Mrs. Dunham, of Iowa, Mrs. Calkins, for Indiana, Mrs. Mount, of Mississippi, Mrs. Ingalls, for Missouri, Mrs. Rounds, of Illinois, Mrs. Hammond, for Montana, Mrs. Mitchell, for Idaho, Mrs. Meriwether, of Tennessee, Mrs. Hitchcock, of Nebraska, Mrs. Hill, of Florida, Miss Wendell, of New Hampshire, Mrs. Griffith, District of Columbia, Mrs. Bourne, of New Jersey, Mrs. Stoddard, of Texas, Mrs. Phelps for Delaware, Mrs. Cranmer, of South Dakota, Mrs. Burt, of New York, Miss Preston, of North Dakota, and Mrs. Brown, of Wyoming.

Those crowded out of THE DAILY are as follows:

MRS. HENRIETTA L. MONROE, of Ohio: Madam President and dear friends, you have found out that every president is bound to praise her state, and if the forty presidents on the platform all sung the praises of their states yet Ohio would come out ahead. What would the W. C. T. U in convention now assembled do without Ohio? It comes to Ohio for its recording secretary, to Ohio for its treasurer, to Ohio for its sweet singer who has been charming us all these days in Chicago; Ohio, the home of presidents, the home of generals and statesmen and jurists and poets and men of mighty renown; Ohio women honored of all women since the angel appeared unto men; Ohio, the birthplace of the W. C. T. U.; Ohio, with its Mrs. Eliza J. Thompson and Mother Stewart; Ohio, with its 10,000 membership, with its young men and its Loyal Temperance Legions. Ohio sends its message to its National Convention assembled, to all of the states here assembled, to the World's W. C T. U The apathy and indifference that once was like a spell of death upon Ohio is broken forever.

MRS. CORNELIA FORBES, Connecticut: There are a lot of good people in Ohio. Ohio was settled by Connecticut people, so I am very glad that Mrs. Monroe spoke before I did. I want to praise Connecticut a little bit because she has to make up in quality what she lacks in quantity. I couldn't begin in two minutes to mention all the good people who have been born there and gone to other states to help build them up, but I do want to say that this Connecticut is the home of our beloved Caroline B. Buell, and I am prouder of that than I am of anything else. I can't stop to speak of Lyman Beecher, and Harriet B. Stowe and Mark Twain and all the rest.

In our last legislature we got all we wanted; we were backed by our State Union 4,000 strong; we secured a magnificent scientific temperance education law which Mrs. Hunt says is one of the best upon the statute books of the nation. Then we secured a law requiring that in every city of 20,000 or more we should have a police matron and that takes in six cities of our little state. Then we secured our school suffrage law and 7,000 women in Connecticut registered, and 4,000 went to the ballot box and deposited their vote for school officers, and the next legislature, I believe, will give us the privilege of voting on the license question.

MRS. EVA HIGGINS, Colorado: To speak of Colorado in two minutes is just as impossible as to speak for any other state—that state which has figured so largely this year in politics; that state that during the financial panic fed its thousands, though the banks were closed, and not only did that, but sent car loads of flour to Brooklyn. We are very independent out there; if we can't have a free and unlimited coinage of silver, we will just close our silver mines and open the gold mines. Our resources are great; we have gold, and silver and coal, and great acres of untilled soil. On the 7th of November we are going to have a vote which shall say whether women shall cast the ballot in Colorado or not; politicians tell us we are going to have it and they never tell falsehoods.

The coming of the National Convention to Denver last year was a great inspiration to Colorado workers, and I think to the whole West. With all there has been against us this year, we have gone steadily forward, our numbers are increasing and we are taking up new lines of work. With the help of Mr. Crittenton's one thousand dollars as a nucleus, we have established a Florence Crittenton Home, and are doing good work there.

MRS. ANNA HAMMER, Penn.: I will not speak of the physical conditions of our state, for I do not care to see these other presidents hang their diminished heads. We have many things of which to be proud, but more than all I am proud of my women. Do you know that we have a full delegation here to-night, thirty-four blessed women, with their badges pinned across their hearts. We can do anything that anybody else can do, and we expect to go on and do things that have been considered impossible. Ours are women of faith and prayer, but they are also women of work, and we are confident that in the long run the saloon will go, shall go, *must* go.

MRS. MARY C. WOODY, N. Carolina: I cannot hold up before you to-night a beautiful picture of North Carolina; it is the saddest year we have known. We have beautiful rivers and lakes and mountains, but we have worse rivers that overflow and flood the whole state; we have moonshiners and government distilleries that deluge the state. With all the persistence, with all the grace we could command, we have besieged our legislature to give the home the right of way; that the liquor traffic should not be opened in any town or county without the vote of the people. The bills got lost, got hidden away in pockets; we would bring new bills but something always happened to them; but there was no committee with mystery deep enough, with pockets mysterious enough in which to lose the revenue act and it fastened the liquor traffic upon North Carolina, and took a lease upon the souls of generations to come, unless we are able in the future to uproot it.

MRS. MARY A. BABCOCK, Rhode Island: I am glad to be able to speak a word for little Rhody. In our last presidential election we had a larger number of prohibition votes cast in our state than ever before, we had a larger number of votes cast last spring for a prohibitory government than ever before. Many of our men are coming to realize that prohibition is what they want after all. We have the darkest criminal record in our state since the repeal of the prohibitory amendment to our constitution. Many of the temperance men are leaving the old parties and coming into the party that stands not alone for prohibition of liquor traffic, but for other reforms, and many of them are coming to realize that woman even without the ballot is a recognized power for good. They are coming to see the necessity of giving the ballot to women and we feel that the time is not very far distant when the crowning point for women, her complete emancipation will have been realized.

MRS. LAURA WILLIAMS, California: I think California's exhibit in your great Columbian Fair is very fine; we have taken the first prize on fruits. We have got a world of mountain and all these other things that the women have been boasting of. We women of California used to think California would never come in as a prohibition state until three-quarters of the states had prohibition, but we are coming to think better of California now, because although it may be treason to say license on this platform, we have one small town that has a license of $3,000 and I believe that is next to prohibition. We have lots of towns that have prohibition and local option so I think we are nearing the end. Our delegates have come more than half across the continent to mingle with you and get inspiration, and we are going back to wage this peaceful war for God and Home and Native Land.

MRS. SARAH B. HART, Arkansas: We are a little ashamed of our prohibitory record, in fact, a great deal so, so much that the women have decided that the men alone could never bring about reform. We have commenced and we are talking and working and praying, and we shall keep that up until things are in better shape. It has already brought fruit, and as a result of our talking and working and praying, with these brave men that were at work, we have out of the 71 counties in our state 36 prohibition counties, just the driest kinds of counties they are, and last year our legislature raised the age of consent from twelve to sixteen years, and they came very near giving women school suffrage, so we feel that we have had several very nice loaves conferred upon us. We came very near getting municipal suffrage, and when we get that we shall feel that we have the two fishes as well as the loaves.

We are very poor down there, for two years in succession fire and flood have devastated our country and our poor white-ribboners have suffered with others, but out of the ruins of their homes, these blessed women gathered themselves and thanked God that it was the storm king that had ruined their homes rather than the alcohol king.

MISS HESTER GRIFFITH of Utah: I expect you will wonder what can come out of Utah. I am very glad to represent Utah here to-night and to say that we are coming. We are proud to belong to this organization. We are few friends, but we are mighty in spirit and purpose.

The presidents of these different states have been boasting of their products, but I can tell you we have the very besticrop of children in Utah. I suppose some of you are wondering if I am a Mormon. No, I am not. I have been asked that question a good many times. We have in Utah ten unions, officered by women of great ability, and they are very much in favor of the woman's suffrage question. One of our towns, Logan, last year attempted to carry local prohibition, and we received great encouragement from the people; the Mormons united with us in a mass-meeting in the Temple, and we had a grand meeting. That is a college town, and it was only justice that prohibition should carry in that place.

In Salt Lake a grand work is being done. The groundwork, you know, of our organization is evangelistic work. In Salt Lake City the city council has contributed $100 a month for the support of the Miners' Home, which we established. We have done a good work amongst the soldiers in Ft. Douglas, fifty of them. We are coming along, and we are looking to God and we are going to keep the plow going.

MRS. IDA H. READ, Vermont: I believe in humility. Of course we have a few things in Vermont that we are naturally proud of, but when Connecticut boasts of being so grand on account of just getting into line on the scientific education question, I must tell you that Vermont was the first state in this great Union of ours to have a scientific temperance instruction law.

MRS. COLE, of West Washington: What can you expect of a vice-president who is only six weeks old, and has been but a little more than a year in the state? Long enough to appreciate the magnitude, importance and needs. Of its wonderful resources I will not speak, but simply refer you to the exhibit at your White City. Faithful, aggressive work along the various lines of the W. C. T. U. has been done by my worthy predecessors, Mrs. Lucy A. Switzer and Mrs. Amanda Strong. I came to this Convention with a great desire that some of the strong, experienced workers might soon come that way to lend a hand and give a strong impetus upward. More than all we need your prayers for power Divine from above fresh from God's throne to come into the hearts of all our women, to cause as it were a resurrection of conviction and an energizing of purpose that will enable us to overcome every obstacle until the mountain level of God's requirements is reached—and we thus become a potential force, whose power shall be felt toward the early overthrow of the liquor traffic, and its attendant evils—infidelity, sensuality and drunkenness which are so prevalent in the far West.

MRS. M. J. BORDEN, New Mexico: Since our last annual meeting our work in New Mexico, as in other sections of the country, has struggled with financial storms, often battling with conditions that would try men's souls but in harmony with the divine plan, the souls were found that could bear the trial, and to-day finds us reaching onward, still endeavoring to educate, liberate and elevate. Ten years ago our absent leader came into our borders and located her claim in the organization of the W. C. T. U. As good seed in good soil, it has steadily grown in strength and influence, having twice received a National prize banner for increasing membership.

MRS. HOLT, Virginia: The Old Dominion is coming, coming right along; like Maryland and Connecticut we go to our legislature and ask for what we want, but unlike them we don't always get it. For a few months of the past year we have had for the first time an organizer of our very own in the field. We have just had our first state convention. The reports of real work during the year are far greater than ever before. We are going to keep right on until this accursed liquor traffic is wiped out.

MRS. JENNIE SISSON, West Virginia: The past year has been one of marked progress in our little mountain state. We doubled our vote for prohibition last November; we had a very enthusiastic state convention, where a number of ringing resolutions were passed, among them equal suffrage for men and women, and a resolution that if the World's Fair was kept open on Sunday we would not attend, and we mean to stand by it. I want to say to you to-night that the field is white for the harvest and all we have to do is to thrust in the sickle and gather the sheaves.

MRS. GRAVES, for West Washington: I am proud to represent the grand state of Washington; that state is fanned by the balmy breezes of the old Pacific. I am not proud to represent its vast hop fields, almost entirely used for the benefit of the liquor traffic, but I am proud to represent our white-ribbon women, who are as earnest and faithful as any women could be. I ask an interest in your prayers that God may help us in the onward and upward march for prohibition. The victory is going to be ours. I am just as sure that we will gain prohibition in time as I am that I am standing on this platform.

MRS. VIE H. CAMPBELL, Wisconsin: Time will not permit me to tell you to-night of the wonderful resources of the state that I have the honor to represent, which has been justly called the Switzerland of America, but in the midst of all this beauty and grandeur, man's ruthless and desecrating hand has placed the saloon and the brewery, and so all over the length and breadth of my fair state floats that dark cloud. But God has touched the heart and consciences of our womanhood, and that band of earnest, true hearted, faithful women are welding their weapons by prayer and petition for prohibition of the liquor traffic.

FRIDAY MORNING.

Mrs. Vie H. Campbell, of Wisconsin, led the devotional exercises.

The treasurer's report was made the special order of the morning, and after printed copies had been distributed through the audience, Miss Pugh read the totals therefrom as follows:

Receipts, $20,097.55; expenses, $21,198.42; deficit, $1,100.87. The report was accepted with a rising vote of thanks.

Mrs. Buell asked as a special favor that the Convention release her from reading her report as corresponding secretary, it being very lengthy and the Convention time already so far advanced and other reports not yet heard. Consent was given.

Election of officers was then announced as the next order of business. Delegates were requested to remain in their seats during the election, the pages were relieved from duty and the Chair announced the following tellers: Mrs. Rebecca B. Chambers, corresponding secretary, Pennsylvania; Mrs. Tenney, treasurer, New York; Mrs. Rice, superintendent, Massachusetts; Miss Walker, corresponding secretary, Illinois; Mrs. Zabel, corresponding Secretary, Louisiana; Miss Hay, Indiana; Miss Nichols, Rhode Island; Miss Ensign, Ohio; Mrs. Woodbridge, Minnesota; Miss Clothier, National organizer, Colorado.

Ballots were then distributed for informal ballot for president, after the secretary had announced four hundred and fifty delegates present.

While waiting for the tellers to count the ballots, the secretary read the following telegrams:

"Hebrews 12: 1, 2. With tender love.

"FRANCES E. WILLARD."

"To HON. NEAL DOW, Portland, Me. Thanks for letter. National W. C. T. U. send grateful love and greeting. Hebrews 6: 10. Rev. 1: 19."

Mrs. Chambers, of Pennsylvania, reported for the tellers on the vote for president as follows:

Whole number of votes cast for president, 371; number of votes cast for Miss Willard, 358; number of votes cast for Mrs. Buell, 11; for Mrs. Woodbridge, 1; for Miss Ackermann, 1.

Three scattering votes for other officers were thrown out, also two blanks.

By unanimous vote of the Convention the recording secretary was directed to cast the vote of the Convention for president, which was so ordered.

Mrs. Woodbridge cast the vote with these words:

"It is with pleasure that I cast the vote of this Convention for Miss Frances E. Willard, as President of the National Woman's Christian Temperance Union for the coming year."

Miss Frances E. Willard was then declared by the Chair the duly elected President of the National W. C. T. U. for the ensuing year, and it was immediately voted that a telegram be sent to Miss Willard informing her of the result of the election.

On motion of Mrs. Hoffman, Lady Henry Somerset

was invited to respond for Miss Willard, and did so in these words:

Madam President and dear sisters: I have been placed in a great many embarrassing situations since I came to this Convention, but none more than to have to speak in the place of one whose voice you so wish to hear at this moment. I am so glad to think that her heart will be rejoiced once more to learn the love and the loyalty that she has so well earned at your hands and which you have always so readily given to her, and I can only congratulate you in having the most peerless leader that the world has ever given to any body of men or women, to carry on the work of your splendid association, and I trust and hope and pray that all those who love her so tenderly and so well, will do their utmost to guard her from all those things that shall retard her perfect recovery during this coming year.

The report of the tellers on the informal ballot for corresponding secretary was announced by Miss Hay as follows:

The total number of votes cast, 373; Mrs. Mary Woodbridge, 231; Mrs. Caroline B. Buell, 122; Mrs. Mary T. Burt, 7; Mrs. Andrew, 5; Mrs. Graham, 2; Mrs. Helen M. Barker, 2; Mrs. L. M. N. Stevens, 2; Mrs. Katherine L. Stevenson, 1; Mrs. Mary T. Lathrap, 1.

A motion for a formal ballot for secretary prevailed, with the understanding that the two candidates on the informal ballot having the highest number of votes be considered the candidates for the formal ballot.

Ballots were distributed, and while the vote was being counted, Mrs. Leonora B. Lake, president of the Catholic Woman's Temperance Union, Colonel Sobieski and Madam Beirut, of India, were introduced and responded with words of strong encouragement.

Mrs. Lovell, of Pennsylvania, read a letter from T. Morris Perot, president of the Pennsylvania Society for the prevention of cruelty to children (which we would gladly give space to were it at hand), and offered the following resolution which was unanimously adopted:

WHEREAS, we have learned that, in violation of the law of Illinois, a little child of about three years is being used by a family of acrobats in their performance at the Auditorium in a way calculated to involve danger to life and limb.

Therefore, *Resolved*, That we express our utmost disapprobation of said performance, and respectfully request the Illinois Humane Society to take such steps as are necessary to enforce the law.

Mother Stewart led the noon-tide hour of prayer, after which the tellers announced the formal ballot for corresponding secretary as follows:

Total number of votes cast, 389; total number for Mrs. Woodbridge, 259; total number for Mrs. Buell, 130.

The presiding officer, Mrs. Buell, announced: "In accord with the formal vote of the Convention, Mrs. Mary A. Woodbridge is declared the duly elected corresponding secretary for the coming year," and introduced Mrs. Woodbridge, who replied: "I think that at such a moment as this, my sisters, silence is golden. Committing myself unto the Lord, I ask the help of that Jehovah in whom there is everlasting strength to serve you faithfully."

Informal ballots for recording secretary were then distributed. In the interim the Convention guests, general officers, the state presidents, National superintendents, organizers and editors grouped themselves on the platform at the request of a photographer, for a picture of the Convention. The light was so poor that a long exposure was required, and the "audible smiles" of some naughty delegates in the audience were not conducive to a serious expression on the part of the platform officials, which, however, may not detract from the pleasing qualities of the picture.

Mrs. Frances Graham, of New York, was invited to the platform and given the charge of the music in place of Mrs. Harris, who had been called to her Boston home.

The tellers then reported the informal ballot for recording secretary as follows:

Blank votes, 3; for Mrs. L. M. N. Stevens, 277; Mrs. C. Buell, 73; Mrs. Carrie Grout, 12; Mrs. Georgiana Gardinier, 8; Mrs. Helen M. Barker, 5; Mrs. Mary T. Burt, 3; Miss Mary McDowell, 1; Mrs. Mary A. Woodbridge, 1; Miss Emma Goodwill, 1: total, 381.

The secretary was instructed to cast the vote of the Convention for Mrs. Stevens, who was declared the duly elected recording secretary of the N. W. C. T. U.

Mrs. Stevens responded to her election in this way: "I thank you, dear women, for this expression of your confidence. I will try to be faithful to God, faithful to you and faithful to the work."

The result of the informal ballot for treasurer was then reported as follows:

Total number of votes cast, 385; Miss Esther Pugh, 203; Mrs. Helen M. Barker, 148; Mrs. Tenney, 9; Miss Griffin, 7; Mrs. Bigelow, 5; Miss Hay, 4; Mrs. Buell, 3; Mrs. Alice J. Harris, 1; Mrs. L. M. N. Stevens, 1; Mrs. Susan Fessenden, 1; Mrs. Gardinier, 1; Mrs. Stoddard, 1; Mrs. Williams, 1.

On motion of Mrs. Fessenden, the secretary was instructed to cast the vote of the Convention for Miss Pugh for treasurer, which was done, and Miss Pugh was declared the duly elected treasurer of the N. W. C. T. U.

In response, Miss Pugh said: "I thank you for a very unexpected honor."

Mrs. Fessenden then moved that "we express by rising vote our appreciation of the grace and fairness with which Caroline B. Buell has presided over the deliberations of this body."

Lady Henry Somerset added: "If I might be allowed, without taking any part of your time unduly, to say that as a stranger from another land, and knowing something of the difficulties of presiding over a great meeting like this, I have never seen a meeting presided over more fairly and more justly than this, and I am so glad of the opportunity of expressing, as an Englishwoman, my great appreciation of such a presiding officer as we have had during the last few days. May I have the honor of putting the motion that is before you, the vote of thanks proposed by Mrs. Fessenden?"

The motion was put and carried unanimously by rising vote.

Mrs. Buell's reply was:

"Sisters of the Convention, I have only done my duty the best I could. I think I ought to thank you for helping me from the floor and from the platform, and I certainly do thank you from the bottom of my heart. Of course I appreciate this rising vote, but you have done, I think, even more than I."

Mrs. Stevens, the newly elected recording secretary, nominated, according to the constitution, her assistant, Mrs. Clara C. Hoffman, who declared that her only qualification for the office consisted of the fact that she is in possession of a voice, and that she would do "just as Stevie tells me."

Miss Anna Gordon moved that Lady Aberdeen be invited to present her greetings to this Convention.

Mrs. Helen Gougar, of Indiana, was introduced and made an eloquent response.

The Convention adjourned to meet at two o'clock.

FRIDAY AFTERNOON.

The afternoon session was opened with a twenty-minutes devotional exercise, conducted by Mrs. Henry and presided over by Miss Greenwood.

Mr. Henry Varley, of England, was introduced, and accorded a hearty welcome. He spoke as follows:

It is a pleasure to be permitted to be presented to you at your Convention. I cannot tell you how highly I esteem the work of the Woman's Christian Temperance Union. I do not know how it is that you manage it, but so many of you ladies seem to rule without letting your ruling appear. My wife is quite an adept in that matter; she never appears to rule, but she always does it. I need not waste time in expressing the frightful forces of evil which we have against us, and I am persuaded that we must have a far wider organization than we have had in the past; not that we must put our trust in organizations, but when we have to meet the consolidated interests of government and of the liquor traffic and kindred interests, which are opposed to the spread of right and good, it certainly is no child's play in which we are engaged.

But if I say a few words, it will be of the importance of having our forces at their best. Have you ever noticed that in the 9th chapter of the Gospel of Mark the Lord Jesus Christ is placed in difficulty by His disciples, and it came about in this wise? There were nine of the disciples who were not able to cast out one evil spirit that possessed a youth who was brought by his father, and why was this? If you will read that chapter carefully you will see that when the disciples went out two and two, they had no trouble in casting out devils and doing great works, but now notice, even while they were filled with the thought of the Lord going away from them, instead of being filled with sorrow, these twelve disciples were actually quarreling among themselves about who should be the big man in the Master's absence, and so they had not the power to cast out one evil spirit. It is a melancholy picture; it is the picture of power lost through sin. I would very much rather that the devil struck me than that he should treat me with contempt, as he will if I am put in that position of having lost power through sin.

I believe that the Christian church to-day has lost its best power mainly because she is putting her trust in buildings and money and organization. I do not believe that Jesus Christ cares a ten-cent piece for the most magnificent ecclesiastical structure that you have in the United States. What our Lord is wanting, my dear sisters, to-day, is men and women who will not be allured from the straight path of devotion to the Lord by their fellows by any self-seeking of any kind. Oh, for the spirit of the Lord that nothing be done through strife or vain glory.

If my few words to you to-day, my dear sisters, should lead you to be so filled with the spirit of the Lord Jesus Christ that you have power to cast out the demons of intemperance and lust and the opium traffic and the infernal forces that are working against us, I will indeed be thankful. My prayer is that you shall work to the glory of Christ and the welfare of our fellows, and be content to take the lowest places. May God greatly bless you. I thank you very much for your patient listening to me.

Mrs. Hoffman raised the question as to the manner of casting the vote for treasurer, objection having been made by several delegates to the secretary casting it, which the presiding officer did not hear because of the confusion. It was moved and carried that a formal vote for treasurer be taken.

Miss Pugh stated that while she did not hear the objection, she was surprised that the ballot should have been ordered cast by the secretary, with so small a plurality in her favor.

Later on, just before the ballot was re-taken, Miss Pugh arose to a question of privilege and made the following statement:

"This gives me an opportunity to say something that I intended to say and have been waiting for this time to say. Of course, I have not been waiting for what Mrs. Hoffman said, because that I had no anticipation of. You did me the very unexpected honor this morning to nominate me for treasurer again. I say you did me that very unexpected honor. More years ago than I would care to mention here it was the fashion when a young lady received a proposal of marriage for her to take the subject under consideration. I have taken your proposition under most serious and careful consideration and I must positively decline to let my name come before you again."

Upon dissent being expressed by several delegates, Miss Pugh again stated that her decision was final, and made these additional touching remarks:

"There is nothing in this world that I have valued in all my life more than I have the confidence of the women of this organization. It has stood for me for more than it has stood for a good many of you. At the New York Convention I was called home by a telegram to a desolated household. My father's last words to me, as he laid his hand on my head and I went out to that Convention, were to bid me go, and when I came back he was no more. It was but a few weeks till I had no mother, and the household was broken, and just a few weeks till the Convention at which you honored me with this office, and in all those years it has stood for me for home, for father, for mother, for hearthstone, and yet I feel now that the time has come that my official relation must cease."

The informal ballot for treasurer was as follows:

Total number of votes cast, 317. Mrs. Helen M. Barker, 167; Miss Hay, 71; Miss Esther Pugh, 45; Mrs. Caroline B. Buell, 11; scattering, 23.

The formal ballot announced later, was:

Total number of votes, 290. Mrs. Helen M. Barker, 190; Miss Hay, 95; Miss Pugh, 4; Mrs. John Smith, 1.

Mrs. Helen M. Barker was the declared then duly elected treasurer of the National W. C. T. U.

The revision of the constitution occupied a large part of the afternoon. The amendments as proposed last year were first taken up. Amendment No. 1 was lost, both Mrs. Rice and Miss Gordon, superintendent and associate of the juvenile department, speaking against it. The amendment read as follows:

(Offered by Mrs. Jones, of Virginia.)

Next year I, or some one in my place will move that the constitution be so amended that the superintendent of the Loyal Temperance Legion department be made a member of the executive committee.

The second amendment offered by Mrs. Hunt, reading: "At the next Convention I, or some one in my stead, will call for such amendment of the constitution as will make the National superintendents members of the executive committee," occasioned much discussion, all of which will be found in THE DAILY of October 21. The amendment was put to vote and lost.

Amendments No. 3 and 4 were adopted. They read as follows:

(No. 3, offered by Mrs. Benjamin.)

An amendment to be known as Sec. 1, Art. III. Juvenile organizations known as Loyal Temperance Legion in any auxiliary state or territory or District of Columbia shall be entitled to one voting delegate for every one thousand members having paid fifty dollars into the National treasury; said delegate to be a member of the W. C. T. U., and an active worker in the L. T. L.

(No. 4, offered by Mrs. M. McGee Snell.)

At the next Convention of the National W. C. T. U., I or some one in my place, will ask such a change of the constitution as will make National evangelists members of the Convention.

Mrs. Stevens moved to substitute "the editors" for "the editor and associate editor," in the article on membership. This was carried.

Notices for new amendments were then given as follows:

MRS. NICHOLS, of Indiana: I, or some one in my place, will offer an amendment one year from this time by which the president of the board of trustees of the Temperance Hospital will be placed in this section after the business manager of the W. T. P. A.

MRS. STEVENS, of Maine: I wish to give notice that next year I, or some one in my place, will move to amend Article VI of the constitution so that it shall read, the annual or biennial meeting in the first line and also insert "biennial" after "annual" when it occurs again.

MRS. GRIFFITH, of District of Columbia: I wish to give notice that next year I, or some one in my stead, will move an amendment to Article VI to read "the annual meeting shall be held in September or October."

MRS. KELLS, of Mississippi: I would like to make this notice that next year I, or some one else, will move that the chairman of the board of superintendents and the chairman of the board of organizers shall be members of the executive committee.

MRS. EDHOLM, of California: I want to give notice that I, or some one in my place, will next year move to amend the constitution by making a member of the Convention the editor of the *Oak and Ivy Leaf*.

The following was also given (we did not learn by

whom): "At the next annual meeting I, or some one in my place, will propose an amendment to the constitution to place the president of the board of Temple trustees in this Article, so as to make her a member of the National Convention."

During the interim of the ballots, two reports were read.

That of Mrs. English, on work among miners, contained among others this excellent paragraph:

The department of Work Among Miners is no longer an experiment. It justly claims a place among the departments of Christ's work. It is not local; mining is a large part of the industry of all our states and territories, except three. In these mines are found 640,000 men. I can think of no product that so generally enters into the home and business life, than does the fruit of the toil of the miner. His labor brings the fuel that heats and illuminates our homes, grinds and cooks the grain for our food, runs the great looms that make our clothing, makes possible rapid transit from place to place on sea and land; he picks the ores which make our money, jewels and our gravestones.

In fact, every person, thing and place is interested in the result of the miner's toil. But what of the miner himself —his spiritual and temporal welfare? Do we think of and seek to reach him and his family as we should? Public attention is turned to these when sudden disaster buries hundreds in the earth, or when a strike cuts off the supply of coal, or perhaps when an election calls for the marshaling of the men 300,000 strong, for the battle of ballots. When these are passed over, they settle down unthought of to the dull and tedious routine of their life *underground*. They are cut off from the privileges of society, living in little villages or huts far up the sides of mountain or down in the isolated valley. Added to this is the too frequent blight of ignorance and crime and cruelty.

Dr. Mary Wood Allen reported for the purity department; space forbids only a brief extract as follows:

The gospel of Jesus Christ is the basis of all church work for the salvation of human souls and the basis of all W. C. T. U. work is the same gospel of Christ and their effort is for the salvation of souls. This being the case you may ask, why multiply organizations, but the W. C. T. U. comes in as another worker with the church, an added weapon in the hands of the church towards the same end.

The church as an organization cannot work directly for legislation. The W C. T. U. can and does. The women who are interested in the purity department can look after and are looking after the legislation of their different states. They are keeping their eyes upon legislators. The church holds out its hands and says to sinners, "Weak and wounded, sick and sore, come and receive the pearl of great price." But they cannot offer shelter, and the W. C. T U. comes in with this work. We cannot do much for fallen women until we have homes for them, so all over the country we have established rescue homes and midnight missions and industrial schools.

FRIDAY EVENING.

The exercises opened with the singing of "Coronation" by the audience. Mother Thompson led in prayer, after which "America" was heartily sung.

The first speaker was Mrs. Leonora B. Lake, of St. Louis, a large part of whose address we give below:

Madam President and Friends, I shall try to talk against the railroad trains, organs, chorus singing and all the rest, for I believe God gives to every cause a voice that must reach out over all these turbulent noises to the hearts of the people.

The subject that I have chosen to speak about here tonight is one that is not often presented to an audience. I refer to a temperance institution, and that institution is the home, the most sacred, the most holy, the most important of all institutions that the brain of man has ever devised or the hand of man has ever accomplished, because it bears upon it the Christ-like mark, and when I speak of the home I speak of one in which the spirit of Christ prevails.

The home is the place where Christian influence is at work, where Christian doctrine is taught in actions, not alone in prayer, in words where the child is made to respect itself and to be respectful to others, where religion is not laughed at, and where the unholy and inhuman monster of drink has not taken hold. Hence it is for this home to night that I make a plea, and I make it here before the Woman's Christian Temperance Union because they are the most powerful, they have belted the world, they have spread their influence out further than any other organization of either men or women or both, that we have any record of on the pages of history, and I make this plea to them for such homes as I speak of, to whom the Woman's Christian Temperance Union is an unknown quantity, to whom these conventions are something so far off that they are dimly heard, and I ask the women of this Convention to go from here to their homes in the different states and territories and cities from whence they came, and make an effort to reach just such homes, to carry into them the doctrine of total abstinence, to ask them to help us preserve the children. For, hearken, friends, with all our Sunday-schools, with all our churches and services, to-day, the beer-can has a greater army of children rushing to the saloon than have the Sunday-schools and churches of all denominations put together.

And until we reach that class of people who think it is not a sin to send a child for a pint of beer, who do not realize that they are perhaps contaminating the life of a child for all the future and into eternity by sending it into those associations, until we reach that class of people our work will not have been commenced.

There is one class of people whom I would rather have than all others put together, and that is the mothers of the land; give me the mothers so that I may mould them into my opinions and twenty-five years hence I will give you voters who cannot be bought or sold and who will not hold a caucus in a saloon I will give a body of men who, if they own property in a city or in a village, would sooner scratch upon one of its boards and set fire to it and burn it to the ground than rent it for a saloon, a gambling den or a house of ill fame. And that is what our people are doing, church members or no church members. This is a place to speak plainly, and like every other Irishman I talk plainly. Give me the mothers today and I will give you twenty-five years hence a race of men, one of whom would rather go out and pick stones for a living than stand behind a bar and deal out death and damnation to the men and women of this country.

Some one has said that a nation never rises above the virtues of its women and I would set so high a standard for our women that the nation would be raised in spite of itself. What percentage of the women of this country have we in our whole organization? A very small percentage, and I would rather have for my opponents ten men than one woman who set her face against my cause; and why, because the men will reason and women never. I hear the sisters behind say, No; they are not my opponents, or they would not be susceptible to reason.

The Catholic Woman's Temperance Union organized last June with its 450 members, and they have for the basis of their operation, prayer, example and advice; prayer first, prayer to God for strength, incessant prayer for wisdom to do the right thing at the right time; prayer for those who are weak and faltering. Example by keeping their children from rushing the can for beer, by keeping them at their own homes, by keeping them in their little temperance organizations, by doing all the thousand things that only a mother can do to influence and stamp impressions upon her child.

By advice, advising with weaker friends and acquaintances to let the tempting glass alone, to come into the Catholic sisters' Temperance Union, to shun the evil, and come to a realization of the glory and the courage that comes with strength of character—that is the work of the Catholic Temperance Union, and while you may not hear us from the platform, our work is going on. We work among the women in their homes, and do all we can to bring about the time when there shall be no need that woman be taken away from her home to face the world in defense of right and with a protest against wrong. But as such is the case, and as such are the conditions, I say God bless the woman, whether she be Catholic or Protestant, Jew or Gentile, black or white, that has the courage of her convictions and the determination to do her best.

But as we cannot force this idea our Woman's Temperance Union are trying to do this work in their homes, trying to carry this precept of prayer, example and advice. We go into homes that never heard of a convention, because they don't read the papers; they can't read them, many of them, and they know no more about conventions than if they lived—well, I don't know where, because most everywhere in the world they know there is a W. C. T. U. Hence, we go to these people, we read to them, we ask them to meet us at each other's houses, not at some hall, not at some church, where they could say to us, I haven't any clothes to wear, and I can't leave the children; but if we find a woman with a particularly large family, we go there and we talk to her and her children together, and we carry to them this gospel of temperance. We tell them the danger that they are in, and the danger the children are in in running to the saloon for beer in that way. We are trying to do our part in this great crusade against the evil of intemperance. We draw object lessons for the children, we draw a picture of a man who drinks, and then the picture of a sober man, and we ask them which they would rather be. We have two hundred and eighty-seven boys in our Temperance Legion, and one hundred and sixty-five girls, besides our women. We have the League of the Cross, we have the Catholic Total Abstinence Society. Right here in this city there are three splendid flourishing Catholic temperance societies.

Mrs. Andrew was then introduced, and spoke most entertainingly. We will give in our next issue that part of her address not given in THE DAILY.

The third address on the program was by Dr. Kate Bushnell, so well known for her brave work in this country as well as in India. That part of her address omitted in THE DAILY issue will be given in the regular UNION SIGNAL.

The session concluded with the singing of the Doxology.

SATURDAY MORNING.

Mrs. Trego led the Convention in prayer and "A charge to keep I have" was sung.

The Chair introduced Professor Dickie, Chairman of the committee of the Prohibition party, who spoke as follows:

I believe if there is any great organization in America, and indeed if there is any great organization on earth whose development has justified the wisdom of its founders, it is the Woman's Christian Temperance Union. I was talking on the cars yesterday afternoon with a gentleman who knew the direction in which I was traveling and he said, "After all, what have these women done?" And I believe I paralyzed him by telling him of things that he had never heard of, and then I wound it all up by saying, "If that splendid organization had not succeeded in doing the vast amount of outside work they have done, never secured any legislation anywhere, if they had put scientific temperance education in none of the public schools, if they had never been instrumental in redeeming a single drunkard, the uplift to women themselves had justified its existence."

It has been the inspiration and is the promise of the future for American womanhood and the womanhood of all the world. I am glad to look into your faces. God bless the Woman's Christian Temperance Union! I am glad to see it spread its scope, its energy, its heroism, its devotion, so far as it stands for the great purposes that have animated it in the past, so long I am sure God's blessing will crown its work with marvelous success.

The election of superintendents was next taken up, and the nominations of the executive committee were accepted with one exception. That was of the press department and was referred back to the executive.

The Rev. L. P. Mercer addressed the Convention, cordially offering the use of his church, the New Church Temple, for the services of the Sabbath day. After careful consideration, it was decided to hold the services in the Art Palace, because of the larger auditorium, and hearty thanks were extended to Mr. Mercer for his kind offer.

Miss Pugh asked permission to present to the Convention the new treasurer, Mrs. Helen M. Barker, and said she hoped that all would be as kind to the new treasurer as they had been to the old one.

Mrs. Barker's speech of acceptance was as follows:

Sisters of the Convention, late last night to my very great surprise, I learned that I had been elected, by a majority of your votes, to fill the position of treasurer for the National W. C. T. U., to take the place of one who has for many years so faithfully performed its duties, one who has done her work so thoroughly that not one single woman in the W. C. T. U. has ever questioned her honor, her integrity, her faithfulness, or her ability. I realize that it is no easy thing to take a position and follow such a woman as Esther Pugh, and had I been here yesterday when the question was between Miss Pugh and myself, I should have withdrawn my name and should have voted for Miss Pugh as our future treasurer. I have no hope that I can do the work as well as she has done it, for she has had more experience in this line than I have. I enjoy taking care of the little money that I have of my own, but I abominate taking care of other people's money, and yet you have placed me here and I have only to say that for the present I will do the work that you have placed in my hands as God gives me the ability, and I bespeak for my imperfections, your charity, for my lack of ability, your prayers and your sympathy; and I desire to call to the knowledge of every delegation sitting here that not by one word of my own, not by any electioneering have I been placed in this, in some respects, unenviable position, and it was a more total surprise to me than anything else that could have come to me. I say I will take the position, believing, perhaps, that it is my duty at the present, and do this work to the best of my ability.

MISS PUGH added: I want to ask your special help for Mrs. Barker. She takes this office under very difficult circumstances, as you know, to take hold of an empty treasury. It is just what I did seventeen years ago, I took hold of a bankrupt treasury and your help brought it up. Now, you will have to do the same for her.

The chairman of the telegram committee reported the sending of the following cablegram to Miss Willard at London:

"Hail, beloved Chieftain. Reëlected with enthusiasm. Mizpah."

After further consideration of the by-laws, and several minor changes, which will appear in their proper place in the National Minutes, the noon-tide prayer was offered by Mrs. Palmer, of Iowa, and the Convention adjourned.

SATURDAY AFTERNOON.

After prayer by Mrs. S. M. I. Henry, and a song by Mrs. Graham, consideration of the by-laws was then continued.

Mrs. Lathrap offered the following substitute for section 6. "By arrangement between the executive committee and the board of superintendents a joint session may be held during the annual convention when methods may be considered and questions of mutual interest decided, reports of such joint meeting to be made to the annual convention. This was adopted."

Mrs. Benjamin then moved to amend Section 1 of Article III by adding "superintendents shall be nominated by the executive committee and elected by the annual meeting, the vote to be taken on each candidate named, the general secretary of the woman's branch shall be elected in like manner." The motion was carried.

After several minor amendments were made, a happy episode occurred. Dr. Shaw stepped to the platform and said:

There has been a very pleasant duty conferred on me this afternoon. Madam President, it has devolved upon me to present to you in behalf of the friends of this association this grip and this umbrella, and to your associate, Miss Pugh, this grip and this umbrella. I suppose the ladies selected me, Madam President, and Madam Treasurer, on the ground of my fitness for this special duty because I have been living in a grip for a very little less than forty-six years; I have been sheltered by an umbrella for about the same space of time. My home is in a grip, my covering an umbrella and from my personal experience I know it will keep off not only the sun that scorches and burns, but the rain that shrivels and destroys all your good clothes, and with the large salary received as an itinerant lecturer for the W. C. T. U. you will need to guard your clothes. It is not a suggestion, ladies, that you are to go, but an intimation that when you do go, you shall come to us and because we didn't want you to stop too long, we could not invite you to bring a trunk and therefore we invited you to bring your grips along. They will hold all you need while you stay.

We have been accustomed to see your beautiful and pleasant and friendly faces once a year, we all want you to come to our homes once a year. Within these satchels you will find a small sum of money; it is not as large as we would like to have it, because it won't take you to the houses of all of us. In the grip you will find all the paraphernalia necessary to the comfort of a W. C. T. U. lecturer, therefore, on behalf of this organization it gives me great pleasure to give you these little things in their name, hoping to see you again. It is not often that people who give things want them returned. We want them returned and you with them.

MRS. BUELL responded: I have not the least idea that you expect me to reply to any such speech as that. I have only this to say that I thank you very much for your part in it, very much indeed, and I want to say just this: Miss Shaw has talked of living in a grip and living under an umbrella. I am happy to say that in the days that are to come I do not expect to live in a grip or under an

umbrella, not all the while. But way off in the East in the land of steady habits there is an old homestead which is a pretty good sized one; there are about twenty-five rooms in it and they are all good large rooms. It belongs by descent to the family which I represent and I want to say right here that being a good large house, although it would not accommodate you all at one time, it will accommodate a great many of you, and you hereby have a cordial invitation to come whenever you can and stay as long as you can, and bring your trunks. If there is not room enough in the house, we will put the trunks out in the barn, for there is a good sized barn, then if there isn't room enough in the house and the barn for you all, there are several boats on the lake and there are two islands in the middle of the lake; it is a beautiful camp, we will put up tents and we will tent you out on the islands in Lake Pokotepog, in the middle of the state of Connecticut. I shall be glad to see you any time when you come.

MRS. FORBES added: Connecticut is a good place to come to and we will take good care of our dear sister.

MISS PUGH responded: I have been trying to think of something to say to express my ideas, and I haven't an idea yet equal to the occasion. I have not an ancestral home to invite you to. I was thinking that there was a fine irony in giving me an umbrella. With an umbrella I can pitch a tent. It has been a matter of curiosity with some of the women to know what I am going to do with myself. I am going to visit for a whole year. I got a letter from a cousin this morning inviting me to visit her and it struck me that for the first time in twenty years I can accept that invitation. But I am going to have some place somewhere that you can all come, I will let you know when I can invite you. My tent is going to be pitched somewher in Hoosierdom. The sorest thing to me in all this change is that I am not going back to Ohio. I have got nothing to say against Indiana, but I want to go back to Ohio, but the changes are such that I won't go back there any more. It won't be Esther Pugh of Ohio, it will be Esther Pugh of somewhere out on the swamps of Indiana. No? Isn't that right? Oh, it is gas. I will invite you to my fireside with natural gas.

MRS. CALKINS, of Indiana, interposed: The Hoosier women desire to say that as Connecticut will take good care of Mrs. Buell, so will the Hoosier women take good care of Miss Pugh.

MRS. MONROE: Ohio has something to say about that.

The Chair introduced Dr. Henry Reynolds, of Michigan, who spoke words of warm appreciation.

The following was substituted for Section 3 of Article VI of the revised constitution: "The headquarters of the union shall be in the Temple at the corner of Monroe and LaSalle streets, Chicago."

MRS. HALL, of New York, gave this notice: "Next year I or some one in my place will move that the constitution shall be so amended as to include a first vice-president."

After a number of amendments and changes, which will appear in the National Minutes, the by-laws were adopted as a whole.

The report of the committee on resolutions was presented to the Convention, and after numerous revisions, was adopted. (See page 21.)

On motion all unfinished business was referred to the executive committee, and after singing the Long Meter Doxology the Twenty-first Annual Convention of the National Woman's Christian Temperance Union was formally adjourned.

SATURDAY EVENING.

Many of the delegates remained in their seats at the close of the business session and a good-sized audience filled the floor and gallery to enjoy the bright and varied program provided for Y evening. About fifty young women, representatives of our Y Branch from fifteen states and a few foreign lands, occupied seats upon the platform surrounding their much-loved General Secretary, Mrs. Frances Barnes, who presided with her wonted ease and grace. The full stenographic report of this attractive program will be found in the November *Oak and Ivy Leaf*.

ANNUAL SERMON.

Lady Henry Somerset preached the annual sermon October 22, from the text, Acts 11:26, her topic being

WHAT IS IT TO BE A CHRISTIAN?

I propose to leave out of view the primary steps by which one comes to be a Christian, and deal only with those characteristics by which a Christian should be known among his fellow men.

The word Christian means a Christ-man, therefore a Christ-woman. The revelation of the full meaning of the word came with new force to one who was bearing the penalty of that action which brought release to the most suffering children of our land: W. T. Stead wrote while in prison, "I had a new concept which changed my life; I saw God meant every one to *be* a Christ." It was not "following" Him only that Christ enjoined on His disciples; it was living in Him as the center and focus of that divine God-life to which He has called all His children. We have heard the old, well-worn phrase, "follow Christ," until it has become associated with a far-off, breathless, often hopeless pursuit, as of some swift walker who must always elude and out-distance us.

The fundamental idea of a Christian is, I venture to think, therefore, not well expressed by a "follower of Christ." "I am a Christ because His divine life exists in me," seems to be a higher, clearer vision of the truth.

Time cannot alter for us the ethical standard that Christ's teaching sets up. We have been ready enough to pronounce severe judgments upon the Pharisees of His day; we have despised the cowardice of His disciples, and we have condemned Judas as the arch traitor of the race. There have been times in our lives when we have read the story ever new in the exquisite simplicity of its recital, and it has made us feel that the way to Calvary would have seemed an easy road following the footprints of such a Leader. We have lingered in spirit by the gentle waters of Galilee, and felt enthralled by the words of wisdom that fell from those inspired lips; it would have seemed a light thing, so we thought, to have left our nets, or to have risen from the receipt of custom to throw in our lot with that sublime life; but we often fail to remember that we gaze at those scenes through the soft haze of time—that the magic hand that hallows the crude outline has chiseled and fashioned this story and taken from it the hard angles and strong curves—giving to these supreme events, as to all other history, a master touch of "the splendid fair and soft, the glory of old days." We forget that the stable in Bethlehem was composed of coarse and common wood; that the manger held the same straw that stocks our barns; that the virgin mother was a peasant girl about whom strange tales were told, and one on whom her friends and companions look askance; that the life lived out in Nazareth was that of an ordinary carpenter, working through the routine of a monotonous existence in a humble home; and that when the hour of that great ministry began, it was as a peripatetic preacher, an acknowledged fanatic, and a social anarchist, that Jesus was regarded by the cultivated and educated of His day.

These are the facts that we are apt to overlook. The church of later ages has associated pomp and splendor, "all that art yields and nature can decree," with the worship of this same Jesus of Nazareth; but not in the swelling tones of the cathedral organ, not in the mist of rising incense, nor the golden haloes and glowing colors of medieval art, do we find the reality. Those rugged, weather-beaten, storm-tossed men who followed Christ on earth were surrounded by no mysterious light from heaven; they walked the shores of the lake in peasant's garb, they knew nothing of the culture of the schools, their very "speech betrayed them." The common people, and those only, heard Christ gladly. The historians of that day have ignored Him altogether; possibly the fact that a man holding dangerous tenets had been executed with two thieves at Jerusalem was recorded in the annals of the time, but of what interest was this to the haughty Roman, the artistic Greek, or the orthodox Hebrew? True, some lonely hearts remembered the gentle touch and tender voice of Mary's Son, some hearts were wrung with inextinguishable grief, some stories were whispered among the humble folk of that evening time at Bethany when the dead man stepped forth a living witness of this Christ's unearthly power; but these strange tales gained no credence among the wise, the rich, and the powerful. Such superstitions would die as others had before them—so they thought. Wherein, then, lay the undying power of Christ's teaching? It lay in this: Divine truth held in the heart of the common people is the one immortal thing on earth; rooted in the fertile soil, that which was at first sown in the valley blossoms at last on the pleasant uplands of prosperity. To be a member of a Christian church in those early days has meant to myriads the sundering of family ties, the contempt of the cultured and the great, and at the last, the arena, the torture-chamber, and the faggot. To be a member of the church to-day often means added endearment in the home, the improvement of social position, a comfortable corner in an attractive place of worship, and the customary eulogy when we leave the world. Church membership is now too often considered an excellent insurance, providing a lease of comfort and consolation in this world, and the freehold of eternal happiness hereafter. If to be a Christian, however, means in any real sense to be a Christ-man, we must take towards the whole aspect of our time the attitude that Christ took towards the age in which He lived, and in doing so we shall probably find that we have to descend the marble steps that have led to the "dim religious light,"

"Where, through the long-drawn aisle and fretted vault,
The pealing anthem swells the note of praise,"

into the garish day of the market-place and the "maddening crowd" of the street. Here we are face to face with humanity as it exists, ignorant, selfish, greedy, noisy, fickle, ungrateful, but at the same time generous, aspiring, loving, immortal; hearts throbbing with their strange contradictory impulses, brains reeling under the mystery of life, backs bent with the burdens of ceaseless and unrequited toil; men and women made in the "image of God," but stamped with the trade-mark of sin. To be a Christian means to act in this strange and motley scene as Christ would act if He stood in the midst of the ceaseless, deafening, bewildering hubbub of the nineteenth century.

Can we imagine Christ standing in the aisles of the gorgeous church, filled with men and women who one day in the week ask that His will be done on earth as it is in heaven, while they carefully keep their dimes for the collection, and then, feeling that they have done the civil thing to heaven, emerge complacently to join the Sunday parade in Hyde Park and to talk of the last race or the most recent scandal.

How would Christ view the well-spread board, at which His blessing is punctiliously invoked by the man whose luxuries are gained by the sweated toilers in the market of human life, and by the bargains that are best described in the old caricature of the pious grocer, "Tom, have you dusted the tea and sanded the sugar? Then come along to prayers."

Then in thought let us walk down Whitechapel with Jesus Christ—Christian Whitechapel with its forty public houses in one straight line within one quarter of a mile; with the shadows of women with babies in their arms thrown across the swaying glass doors of the gin palace; with the portals of the music hall standing wide open, licensed by Christian magistrates, where the songs sung are the very echoes of hell.

Turn down the side streets to the sweaters' dens, where worn and white women work for starvation wages; it is the necessary competition that keeps them chained day and night to Death's treadmill in this Christian land.

Go with Him at midnight among the women who walk the stony streets of shame; and dare we say to Him, "Evil has always existed, must always be," as say many modern exponents of His teaching? It is only a Christ-man, the anointed of God, who sees the world, not as man views it, but from the spiritual heights of hope, help and love. To many, the dreary, deeply dyed, ingrained conventionality on the one hand, and hereditary sin on the other, seem to paralyze all practical effort to face the existing situation from this divine standpoint. Hemmed in by exigent conditions, however much they may recognize the incongruities of our modern profession with our daily practice, they know that to them a complete revolution in their social conditions is at present impossible; but the great law of spiritual dynamics must always be, "According to thy faith be it unto thee." It is the *attitude* of mind, heart and purpose that determines our Christianity. We may not all of us be able to take at once "the middle of the road," and keep step with the marching hosts who are told off to active service, but if our hearts keep time to the rhythm of the music of Christ's militant army it will not be long before we shall find ourselves among them.

To be a Christian means to *count* one's self *in* and not *out* when any new adaptation of Christianity presents itself, and makes its appeal to hearts ripened in the sunshine of God to a tenderness that renders them responsive to every need of human brotherhood. It means to despise no smallest opportunity to make the way of life safer and better for all about us. It is an attitude of mind that my mother used to define by saying that it would always cause us to stoop to pick up the pin that might injure another. It is an infinite tenderness to individual weakness and error—the patience of a mother for the fretful, wayward child. . . . To women the call of opportunity comes in this kindly age as never hitherto. They are no longer gleaners, but strong-armed harvesters in the white fields of God.

The temperance reform, the purity crusade, the care of the defective, dependent, and delinquent class, the city "settlements" that bring our most consecrated young people into contact with the lives most cursed by poverty and sin, the work of that great new dispensation, the Salvation Army, and a hundred other missionary and social efforts, all send their earnest plea for help to every young woman who has a heart to hear and heed. The pinched lips of custom no longer cry, "Thus far shalt *thou* go and no farther"; but the glad tidings come from the book of inspiration newly given to this more enlightened age, "The Lord gave the word; the women that published the tidings are a great host."

But although to be a Christian does not involve the tooth and fang and claw red with the blood of martyrs, it does always involve the sneers of cynics, the arrows of relentless criticism, and the cheap wit of the thoughtless and the crude; and perhaps hardest of all to face is the stern fact that the "world's people," as they are called, will not deal more severely with one who in every-day life would follow Christ in theory and in practice, than will many of those who in our time as in His are called "chief priests and rulers."

But above the jangling of voices of this dissonant age sounds the ever-reassuring voice, with its other-worldly message, "He that loses his life shall find it." Find it, not in opal clouds only, that are our imaginations' stairway to the New Jerusalem; find it not in day-dreams about the golden street, the robes of white, or the choirs of angel voices; but find it, this true, holy, higher life, *here and now*, in the redemption of the tempted, the regeneration of the home, the purification of our social life, and the rehabilitation of the state; find it in the laughter of the children, in the smiles on the weary faces of women, in the deep-voiced thanks of men restored to the liberty wherewith Christ maketh free; find it in the peace that no man taketh from us, the eternal union of the human and the divine.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

RESOLUTIONS.

PREAMBLE.

We, members of the National Woman's Christian Temperance Union assembled in this, the twentieth year of our organization, render thanks to the Lord our God for His protecting care and guidance in the years that have passed, and pray that more entire consecration may mark our service in the future. We reaffirm our allegiance to the mighty work that has been ours and that is before us, looking unceasingly to the only source of power, the Lord our Master.

Resolved, That the right of franchise should not be extended to foreigners until they have become thoroughly acquainted with our laws and institutions; and that a uniform naturalization law be placed upon our statute books.

WHEREAS, The object for which the Woman's Christian Temperance Union was organized, is the abolition of the liquor traffic; therefore,

Resolved, That we pledge our moral support to the Prohibition party, which is the only party that in its platform and by its ballots declares for protection of the home against the saloon, for the enfranchisement of woman, and for the preservation of the Sabbath; and that wherever the gathering forces of reform come under this banner, we are with them for every righteous cause.

GOVERNMENTAL.

Inasmuch as there has been introduced into both houses of Congress a bill to prohibit the sale of intoxicating liquors in the District of Columbia, and

Inasmuch as the congressmen who introduced it propose to introduce other bills to prohibit the said traffic in the territories so as to make the question of prohibition national, therefore

Resolved, That we memorialize Congress to pass such prohibitory bills.

Inasmuch as our work among emigrants at Ellis Island is seriously hindered by the rescinding of the order (which three years ago we secured) prohibiting the sale of liquor at our ports of entry, therefore,

Resolved, That we memorialize Congress to re-establish that order.

Resolved, That in view of the increasing lawlessness in our country we denounce the lynchings, burnings and torturings of our fellow-citizens for real or supposed crimes; and that we demand, in the name of justice and humanity, that no one, however guilty, be deprived of life or liberty without due process of law.

Inasmuch as in many of our states the age of legal protection for girls extends scarcely beyond babyhood, be it

Resolved, That each union in every state where such law exists, be urged to use its influence with its legislatures toward raising such age to at least eighteen years.

RELIGIOUS.

Resolved, That we rejoice in the recent decision of the International Sunday-school Convention of St. Louis, whereby the action of the Pittsburg Convention regarding the Quarterly Temperance Lessons was confirmed and these lessons made a permanency in the regular course of the International Lesson Series.

WHEREAS, We believe that as a Christian nation we should stand for the Lord's day as a day of rest, therefore,

Resolved, That we condemn the World's Fair Directory for their lawless disregard of the express will of the people in opening the Fair on the Sabbath day.

SOCIAL.

WHEREAS, The white ribbon being the symbol chosen by the Woman's Christian Temperance Union to express the principles and loyalty of its organization.

Resolved, That we magnify the importance of wearing the bow of white on all occasions, knowing it to be a great help and encouragement to our faithful and earnest workers and a constant silent protest against the legalized liquor traffic.

WHEREAS, We condemn gambling, therefore,

Resolved, That we discountenance the card table in the club room and the progressive games in the homes of Christian women.

Resolved, That while congratulating the Michigan women upon having obtained municipal suffrage we, with them, will continue to work for full suffrage.

We send our warm congratulations to the British Women's Temperance Association upon its adoption of the "Do-Everything Policy," as opposed to the "One Plank Platform" and on the re-election, without an opposing candidate, of Lady Henry Somerset, that champion of progressive movements on the part of reformers as well as reforms.

Resolved, That as our round-the-world missionaries, Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell, in their investigations and labors in India, have struck the heaviest blow ever yet dealt to sex-slavery, that we rejoice in the vindication of their honor and integrity by the public apology of Gen. Lord Roberts, Commander-in-Chief of the British Army in India, at the time of their work in that country.

Resolved, That we express to Lady Henry Somerset our deep sense of her devotion to our beloved President in the months that are past and that, as she again leaves our shores—followed by our tenderest regards and the affections of hearts ennobled by her presence and uplifting words in our Convention—that she bear to our precious leader the sympathy, the prayers, the unfaltering love of the most loyal constituency on the globe.

Resolved, That we rejoice in the work of the National Reform Association which is soon to celebrate its thirtieth anniversary, and whose aim is identical with that of this organization to enthrone Christ the King of the cloisters, the camp and the court.

THANKS.

Resolved, That we express our heartfelt thanks to Mrs. Caroline B. Buell and Miss Esther Pugh for the ability and fidelity with which they have served for many years the National Woman's Christian Temperance Union, and that our loving appreciation will follow them in their retirement from our service.

Resolved, That we tender our thanks to our White Ribbon prima donna, Mrs. Alice J. Harris, of Massachusetts, for her services in our behalf. Regretting her enforced absence at close of Convention, we are grateful to Mrs. Frances Graham, of New York, for so ably supplying her place.

(*Continued in third column.*)

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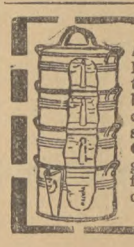

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(*Continued from first column.*)

To Judge C. C. Bonney for the use of the Hall of Washington and other portions of the Art Institute, to the pages for quiet and effective assistance, to the gate keepers, and to every one who has in any way contributed to the success of this Convention, we extend our thanks.

We take pleasure in recording our appreciation of the able and impartial reports of our Convention given by Mr. W. H. Burke, official reporter of the World's Congress Auxiliary of the World's Columbian Exposition, Miss Irene Fockler, associated press reporter, and the daily press of Chicago.

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Taking Napoleon to St. Helena. The second part of the diary of the Admiral's Secretary who accompanied Napoleon into exile.

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The publication in THE CENTURY of engravings of Old Italian Masters by Timothy Cole has made an epoch in the history of American art by the popularization of the work of the world's greatest painters. Mr. Cole is now engaged upon a supplemental series on the Old Dutch Masters, the first results of which are such as one might expect from the enthusiasm of Mr. Cole in his new work. The first of these will appear in the Christmas number.

IMPORTANT PAPERS ON MUSIC.

Following the articles already printed in THE CENTURY on musical topics by such eminent composers as Messrs. Gounod, Massenet, and Saint-Saëns, THE CENTURY will print a group of similar papers on the great composers of the past, from the pens of the most famous of living musicians. These will include a brilliant paper on Schumann by Grieg, another on Schubert by Dvořák, a third on Berlioz by Reyer, the composer of "Salammbô," and others of equal interest. A study of Grieg by William Mason will appear soon.

IMPORTANT EXPEDITIONS.

At the present time THE CENTURY is gathering, and will soon print, the results of expeditions recently completed or now being carried out in distant and little-visited parts of all the five great continents of the world.

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A RAILWAY MAN TALKS.

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(From Troy, N. Y., Times.)

I am the most conservative reporter on the staff. I despise the chimerical, I court the real. I burrow in facts. I am from Lansingburg. We don't often get a good thing from there, but here is one. F. C. Kimball last night gave me the following:

"I am a plain, straightforward man. Originally from Lansingburg, where now reside my mother, brother and sister. Several years ago I moved to Rochester. There I was in the employ of the Erie Railroad as yard and freight superintendent. After a strain to my back, caused by heavy lifting, three years ago, I developed so-called rheumatism. It was an increasing thing for two years,—at times worse, again better. I worked intermittently. If I would shut my eyes I would fall down. My feet and legs soon lost feeling—were numb. This extended to my stomach and at times to my hands. Doctors Lee and Spencer of Rochester finally pronounced my case progressive locomotor ataxia, said it was incurable, and that they could only ease my sufferings, and so I lay. Up to this time I had been sick nearly two years. Before this and for several months I was confined to my bed. Pins stuck into my limbs the full length gave me no feeling whatever; my legs seemed wooden. To pound them gave off a noise like wood. So I say, as I lay there I was *absolutely one-half dead*—dead from the waist down. There was one word written in large characters all over that sick room—C-L-A-Y. Life departed from my limbs, that word best expressed what was left. You, of course, have read of John Marshall. The reporter in describing him, described me exactly. I sent for the remedy which cured him,—for Dr. Williams' Pink Pills, to Schenectady, N. Y., and tried them. I took them irregularly for two months. They didn't seem to help. All of a sudden one morning one of my legs began to prickle—seemed as though rubbed with nettles. Then, perhaps, you think I did not investigate that medicine. I began to mend fast; got some circulation, got control of my bowels and after a few weeks got out of bed and tried to stand. At last I fetched it. Could walk—now can run. And Pink Pills cured me. The doctors said I couldn't be cured, but I am. What I am now telling you is merely a reiteration of what I long ago wrote to the Dr. Williams' Medicine Company at Schenectady, and my affidavit to the same is now in their hands. Here also is a letter which my mother wrote to them and to which she has made affidavit, as you see."

186 Second Ave., LANSINGBURG, N. Y.

Dear Sirs:—My son Fred has just written you a letter concerning himself to which I desire to add a few words in entire corroboration of all he has said. He has told you of his agony and his cure. The remembrance of the whole thing makes me shudder as I think of it. It is all too wonderful for me. I was resigned to his fate. Now as I look at him walking about and feeling well, with his old health and ambition returned, it does seem that he has been born again and rescued from death for a fact. Could I, therefore, say too much to you of thanks in the fullness of my gratitude? Can I well cease blessing you? Yet the intensity of my feelings makes my words of thanksgiving to you seem but empty indeed; for the lost is found, and he that was dead is alive again.

Yours,
HARRIET J. KIMBALL.

Sworn and subscribed before me this 5th day of April, 1893. M. L. FANCHER,
Notary Public.

Mrs. Kimball said: "While I believe in answers to prayer and prayed earnestly for his recovery, for I am a Christian woman, and believe my prayers were answered, I do think Pink Pills were the means the Lord used to effect my son's cure. I want you to meet my daughter, Mrs. G. H. Morrison, with whom we are living here, and the Rev. George Fairlee, pastor of Westminster Church, who lives with us, and hear what they have to say." So Mrs. Kimball brought them in, and while the story as told was most complete and could be added to by nothing they might say, yet the reporter heard from the lips of the sister and their pastor, corroborative words of all that has been said. The reporter also ran across the son-in-law, Mr. G. H. Morrison, cashier of the National bank of Troy, and spoke to him of Mr. Kimball. He is a busy man and though he could only be detained for a moment, he said: "I know nothing of the case technically. He says he was cured by Dr. Williams' Pink Pills, and I think that is about the size of it."

Mr. William H. Flandreau, the druggist at 814 River St., Troy, said: "It is the most wonderful cure from locomotor ataxia—a so-called incurable disease. Mr. Kimball tells me he owes his recovery to Pink Pills entirely and I have every reason to believe him."

Pink Pills restore pale people and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address.

Publisher's Notes.

A PHILANTHROPY FUND.

Now and then there come to us burning words of appreciation, which we reproduce that the fire may be enkindled in other hearts. The following is from the pen of a motherless girl, but fifteen years of age: "Iam only a poor girl, fifteen years old. I have no mother, and I have to keep house for my papa and take care of the children. There are five children of us, the youngest seven years old, but, thank God, this is a *temperance family* and a Christian home, though we are very poor. I just cannot get along without my UNION SIGNAL, for I cannot attend meetings much, and it is such a blessing to me; so, if you possibly can, please continue the paper until I can get the money, and I will send it to you. The love to work for temperance so burns in my soul sometimes I can hardly stay at home. Your true temperance sister."

It is needless to say THE UNION SIGNAL will still make its weekly visits to this humble home.

We wish our more fortunate temperance workers would supply us with a "philanthropy fund" to meet just such demands as these. Who will take the initiative?

Co. G, Orphan Asylum, Milwaukee, Wis.

"The tears welled up from my heart as I read the touching letter of the young girl who is mothering her little brothers and sisters, and 'cannot get along without THE UNION SIGNAL.' Bless the dear girl! *I* know who would delight 'to take the initiative' in starting a 'Philanthropy Fund'—my bright little Co. G in the orphan asylum of this city (Milwaukee). The children count it a great joy to give from their limited treasury, and I think other L. T. L's in Wisconsin will gladly follow. Co. G will give $1 now; more by-and-by."

Philanthropy Fund.

Co. G, Orphan Asylum, Milwaukee, Wis.	$1 00
Erasmus D. Park, Edmore, Mich	1 00
Mrs. F. Magee, 1025 Lehigh Ave., Philadelphia, Pa	1 00
Mrs. Geo. Irish, Spencerport, N. Y.	1 00
Mrs. H. J. Andrews, Ormond, Fla	1 00
Mrs. D———, Puyallup, Wash	1 00
Mrs. J. S. Dinwoodie, Duluth, Minn	2 50
Mrs. W. T. Wilson, Little Rock Ark.	1 00
W. E. Van Auken, Albany, N. Y.	.25
Mrs. Clarence M. Lyon, Mount Vernon, N. Y.	1 00
S. A. Titus, Tacony, Philadelphia, Pa.	1 00
Mrs. Lettie Hines, Mountain, Wis.	1 00
H. L. D. Arnold, Seneca Falls, N. Y.	1 00
Mrs. C. E. Love, Malvern, Iowa	2 00
Jane Bonstead, Hoyt, Pa	.85
C. Allen, Middleport, N. Y.	1 00
"Friends of the Cause," sent by Mrs. J. P. Viele, Oxford, Kas	2 00
Mrs. M. McMartin, Kalamazoo, Mich.	1 00
Mrs. M. P. Morris, Salem, N. J.	1 75
Mrs. Helen A. Sherfey, Brazil, Ind	50
Mrs. L. Cline, Brighton, Mich	50
Mrs. W. F. Bickford, Dedham, Kas	1 00
Hattie B. Robinson, North Nassau, N. Y.	50
Mrs. L. L. Gulick, Miyazaki, Japan	85

THE OAK AND IVY LEAF.

Would you grow in Wisdom's stature,
Would you learn the good and true,
Would you hear the latest tidings,
How the Y's their work pursue?
Would you lift our temperance banner?
Would you gather every sheaf?
Would you help in work progressive?—
Take the *Oak and Ivy Leaf!*

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WORLD'S PARLIAMENT OF RELIGIONS

held in the Memorial Art Palace, in Chicago, September 11-27, inclusive, under the auspices of the World's Columbian Exposition, has been characterized as a step of 100 years into the future.

The religious thought of the world was there made known in a manner so clear that even the child might understand.

CHRISTIANS, MOHAMMEDANS, BUDDHISTS, CONFUCIANS, BRAHMINS, HINDOOS,

alike were listened to with eagerness, and by great multitudes.

THE GOOD TO GROW OUT OF THE GREAT CONGRESS OF RELIGIONS

would be almost nullified if the world could not have at hand, in a convenient form, what was said and done at this great gathering.

WE HAVE MADE ARRANGEMENTS TO SUPPLY A REPORT OF THE PROCEEDINGS OF THE CONGRESS

at a phenominally low price, so as to put the work within the reach of all.

These proceedings will be issued in eleven weekly parts, the first on October 30th. They have been carefully re-edited from the verbatim newspaper reports, and are *handsomly illustrated with nearly 100 portraits* of noted speakers.

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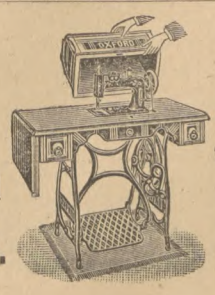

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Signal Notes.

A PINT of wine makes a deal of noise.

DR. CUYLER says of some ships going to Africa that "heaven goes in the cabin and hell in the ship's hold." How long will it take us to convert the heathen in this style?

THE annual import of opium in Japan is but one thousand three hundred pounds, and it is used for medical purposes only, a striking contrast that between the eleven million pounds sent into China.

SWITZERLAND was the first European country to incorporate in its constitution the principle that it is the duty of the state to protect its working classes by prohibiting excessive hours of labor.

LIEUTENANT WINGFIELD, of the English army, walked six hundred and fifty miles in twenty-six days, never at a lower altitude than thirteen thousand feet, a remarkable feat, and performed entirely without stimulants.

AN English surgeon distinguishes between drunkenness and inebriety in this way: The drunkard is a person who drinks whenever he has an opportunity; the inebriate is a person born with an unsound mind; the one is vicious, the other diseased.

THE cause of the workmen is gaining headway in every part of Europe. A royal commission in Holland framed after the English model has been investigating the condition of the laboring class. The wages are very low and the hours excessively long. The report calls attention to the general effort to prevent Sunday labor, although the workmen are said to be growing irreligious.

THE aptitude of children to imitate their elders has often been illustrated by the anecdote of the boy at the dinner party who said, "I'll take what father takes." But it was never better illustrated than in the following incident. A gentleman had occasion to take a walk early one morning after a light fall of snow. He met a young man who was the father of a bright eight-year-old boy. Farther along he saw the boy coming, looking intently on the ground and acting rather strangely. Upon approaching him, the boy looked up beamingly and pointing to the ground said: "There's my father's tracks," and continued on with long strides following in his father's footsteps.

COMMENDATOR BODIO, who conducts the statistical department for the Italian government has published a *resumé* of the incidents of crime during twelve years, in which he finds that crime is steadily on the increase. Another authority declares that the increase of alcoholism and of crime are coincident. The two reports show that in the wine-growing countries of the South there is the same tale of misery and want and crime as among the northern races. In five years, from 1887 to 1891, two thousand two hundred and thirty-four persons died of delirium tremens and dipsomania. By the new Italian penal code, drunkenness is made a specific crime, and in 1890 there were over sixteen thousand convictions for it.

THE success of the so-called institutional church in reaching the "masses" in our large cities is as marked as is the failure of many of the more aristocratic up town churches. The object of the institutional church is to begin with the people just where they are, to meet the needs of which they are conscious, and so generally lead them to be conscious of needs higher and nobler. Berkeley Temple, Boston, is doing much in the preventive and reformatory lines. The temperance guild is the most remarkable feature of the institute and it is stated that ninety per cent are permanently redeemed from intemperance. An orphanage for boys taken from the slums and a vacation home for working girls are under the support of the Temple. The Dorcastry, the special organization for women and girls, provides instruction in practical subjects.

A Wonderful Discovery—Catarrh and Consumption Cured.

There is good news for our readers who are victims of Lung Diseases, Catarrh, Bronchitis and Consumption, in the wonderful cures made by the new treatment known in Europe as the Andral-Broca Discovery. Write to the New Medical Advance, 67 East 6th Street, Cincinnati, Ohio, and they will send you this new treatment free for trial. State age and all particulars of your disease.

Mothers! Mothers!!

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

A Good Child

is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is best infant's food; so easily prepared that improper feeding is inexcusable. Grocers and Druggists.

Desiring to give the admirers of Ivory Soap an opportunity to contribute to its literature, the manufacturers offered prizes for the best twelve verses suitable for use as advertisements. 27,388 contributions were received. To the following was awarded the

FIFTH PRIZE.

How clean and neat,
How fresh and sweet
The kitchen looks,—a charmed retreat
Where one might sit
And weave a bit
Of homely rhyme, describing it.

Had I the skill
To make, at will,
A picture of the place, I'd fill
The sketch with hint
Of tone and tint
From the deft housewife's magic mint

Of neatness, and,
With cunning hand,
I'd draw those "Ivory" cubes that stand
On yonder shelf,
Among the delf,
Each one a treasure in itself!

EBEN E. REXFORD, Schiocton, Wis.

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Cancer, Lupus and Tumors.

Dr. McMichael, of Chicago, who has made the subject a special study for twenty-five years, has recently published the result of his investigations in his treatise on "Cancer and Tumors." It is a work of sixty-four pages, characterized by plain, unvarnished statements, and its total absence of extravagant and bombastic claims inspires the confidence of the reader, whose reason and common sense are appealed to. Dr. McMichael is an *authority* in his special branch of science, and has achieved remarkable success. By his method he succeeds in effecting permanent cures in 80 per cent of cases treated, without cutting; while 97 per cent of the cases operated upon with the knife eventually die from return of disease. The most remarkable features of the work are the reports of cases extending over a period of twenty years. In many instances the disease had been cut out by surgeons two and three times, and then given up as hopeless, and were afterwards cured by Dr. McMichael's method. Copies of the book will be sent free to any address. In writing please send the addresses of friends who would be interested, and copies will be sent to them also.

It does not advertise a medicine or any other catch-penny device.

Address L. D. McMichael, M. D., 1021 Masonic Temple, Chicago.

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UNION SIGNAL

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FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 45.] CHICAGO, November 9, 1893. [Price $1.00 per Year in Advance.

Mrs. Lucinda Hetrick
1029 14th St.

SINCE OUR LAST ISSUE.

Japan has been suffering from floods.

Packing up has been the work of the week at the World's Fair.

President Peixoto, of Brazil, is organizing a fleet to defeat the rebellious admiral.

William T. Stead, the editor of the *Review of Reviews*, London, arrived in Chicago last week.

The World's Fair closed with a cash balance of $2,500,000 in the treasury and all debts paid.

The British troops have defeated the Matabeles in South Africa and captured Buluawayo, the stronghold of the natives.

Miss Clara Barton presented a memorial to Congress November 2, asking assistance for the sufferers from the Southern cyclones.

The members of the British House of Commons reassembled in London, November 2, Mr. Gladstone being received with applause.

Potter Palmer, husband of the president of the Board of Lady Managers, has donated $200,000 for a woman's permanent memorial building in Chicago.

The Geary Chinese law has been declared constitutional, but Congress last Thursday passed an amendment extending the time in which Chinamen may register.

Mrs. Palmer delivered her final report to the Board of Lady Managers Friday. She was given a banquet in the evening and a testimonial in the form of a valuable medal.

An additional endowment of $550,000 has been secured by the Chicago Theological Seminary (Congregational) from the raising of a fund which was consummated last week.

By the explosion of a contraband cargo of dynamite on board a burning vessel in the harbor of Santander, Spain, November 3, a most shocking destruction of life and property is reported.

President Cleveland appended his signature, November 2, to the silver repeal bill, which relieves the United States Treasury from the enforced purchase of fifty-four million ounces of silver yearly.

The Indian commission to the five civilized tribes which was authorized by the last Congress has just been appointed by the President, the members being ex-Senator Dawes, of Massachusetts, M. H. Kidd, of Indiana, and A. S. McKennon, of Arkansas.

THE report of the annual meeting of W. T. P. A. stockholders and directors will be found on page 13.

JENNIE SMITH, our National railway evangelist, led several most helpful meetings last week in Willard Hall. In her own thoughtful manner of seeing ways to help that others have neglected, she discovered next door to the Hall a city fire engine house, where at the close of a noon meeting she held an impressive service with the firemen, giving them an invitation to the daily noon meetings, which they heartily and gratefully accepted. Mrs. Matthews, of England, Madame Barakat, of Syria, and Miss Frances Griffin have also given helpful and inspiring service as leaders. On last Saturday Mr. Moody spoke in Willard Hall to an audience that overflowed into the corridor. This is the first of a series of meetings at the noon hour to be conducted under the management of Mr. Moody, and more eagerly than ever do those that "hunger and thirst" for the "bread of heaven" and the "water of life" come where they can find spiritual food. Of all the tides that ebb and flow in the tempestuous sea of life, none is so blessed as the "noon-tide" of prayer, when we may grant to our goaded souls a hush that is holy enough to let us hear the footsteps of angels.

FURTHER statements concerning the white cap affair in Osceola, Neb., will be read with interest in our correspondence columns. Mrs. Hitchcock, the state president, is at present investigating the matter, and will write THE UNION SIGNAL full particulars concerning it. By the affidavit already published it will be seen that the W. C. T. U. officially had nothing whatever to do with it.

A DISPATCH from Topeka, Kan., states that a Grand Island railroad agent at St. Joseph, Mo., has refused to accept a shipment of wine because it is contrary to the state prohibitory law which subjects to a fine any common carrier that transports liquor sold in violation of the law. With agents such as this guarding the fort at every "port of entry" to prohibition domains, we would hold our own and present an incontrovertible object lesson to would-be violators and antagonists.

IT is said that a more cringing, cowardly, nerve-shattered prisoner was never seen in a courtroom than Patrick Prendergast when summoned to answer to the indictment for the murder of Mayor Harrison, at Chicago. That such a miserable, fear-stricken object could have dared a murderous deed can only be accounted for on the supposition of temporary insanity. The pity is that such moral incapables and brain-clouded beings cannot be legally confined before their insane malevolence finds vent upon a chosen object.

OUR round-the-world missionaries, whose presence lent such an inspiration to our conventions, have all departed to their foreign fields. Miss Ackermann sailed November 1, and has already reached England, whence, after a short rest, she will proceed directly to Australia to again take up her duties of Australasian W. C. T. U. president. She will resign the presidency in March next, at the time of the annual meeting, and continue her temperance missionary journey around the world. Miss Ackermann's address for the winter will be 2 Francis street, Hyde Park, Sydney, New South Wales.

MRS. ANDREW and Dr. Bushnell left Chicago November 3, and sailed from New York on the 8th instant. A few days only will be spent in England, as passage is engaged in an India vessel early in December from Brindisi, Italy. They expect to reach Burma January 3, and will remain there a month, strengthening and organizing unions and reviving our work and workers. They will give two months each to China and Japan and plan to reach Honolulu the middle of July. Two more months will be given to the Sandwich Islands, and San Francisco will be reached by the first of September, if no interruption occurs to their arrangements. Our country is to be congratulated on the prospect of having these two consecrated workers on their native soil in another ten months.

MR. J. B. WESTENIUS, the delegate from Sweden, representing one hundred and twenty thousand Good Templars to the recent Grand Lodge Convention of I. O. G. T. in Des Moines, Iowa, was a most interesting and interested visitor in W. C. T. U. headquarters last week. He said he could not return to Sweden until he had thoroughly studied the church, school and temperance questions of America. His conclusion for the latter was that the women are doing a wonderful work here, but he would like to have them introduce a new department in the W. C. T. U.—one that shall teach American temperance men how to work. Mr. Westenius returns to Sweden determined to introduce W. C. T. U. methods into the Swedish work. While here he has lived among laborers in order to study the American labor question from the standpoint of the masses, instead of the politician's, varying his investigations by excursions into some of the great colleges and universities. It is seldom so practical and wide searching a worker crosses our pathway.

THE British committee on state regulation of vice held a meeting in the Westminster town hall, London, November 1. Many leaders of the social purity movement were present. Mr. Stansfeld, M. P., presided. He declared it was the duty of parliament to prevent the iniquities in India which Mrs. Andrew and Dr. Bushnell had exposed, and a resolution was adopted urging that immediate steps be taken to secure the discussion of this abominable evil in the House of Commons. Great Britain is thoroughly aroused over the matter and it is certain aggressive measures will be adopted.

TWELVE states held elections last Tuesday, four of which elected governors—Massachusetts, Ohio, Iowa and Virginia. Iowa, which has been prohibition battle-ground for many years, has had a Democratic governor for two years. According to the Republican papers, since their party has "dropped prohibition as a political issue this year, it stands an excellent chance to win." We go to press before the returns are in and do not know how this prophecy of the success of the backsliders has been fulfilled. But we trust there are sufficient loyal anti-liquor men in the state to insure the integrity of its home protection laws.

A PLAN to remove the Manufactures building to a central location in Chicago, for use as a People's Palace on the plan of the one in London, England, is being favorably considered by prominent Chicagoans. William T. Stead urged the idea at a labor meeting, saying, "I got here from London in time to attend the closing day of the Fair, but that day's pleasure only was worth the trip. Above all else, though, the idea came to me that some of the palaces standing there should be dedicated to the use of the common people. Little outlay would be necessary to remove and alter some building so that a people's palace could be created. It would be a city hall for the labor interests, a headquarters with reception rooms and drawing rooms for the use of the people. In London and Glasgow we have found that besides the parks for the use of the people in summer we need covered places where they can enjoy their leisure hours in winter. In Glasgow it is proposed to erect winter gardens for the people in every populous center in the city." We cannot have too many such resorts in our congested cities to counteract the deadly influence of the saloon *rendezvous*. May this project materialize in a definite form.

TOTAL abstinence from a Christian standpoint has at last been crystalized into organization. An entirely new religious movement in national form has originated in New York City. It is called "The Christian Men's Union for Total Abstinence," and its object is "to arouse Christian men throughout the nation, and organize them into unions for united effort, in Christ's name, to save the youth from spirituous and fermented beverages, and to rescue those already enslaved." It calls upon all Christians to lay aside political and denominational differences, and join this purely interdenominational, unsectarian and non-political society. Such aggressive work as holding meetings in liquor saloons on Sunday afternoons is a part of the plan. In other words, these good men seem to be beginning just where the good women began in Hillsboro, Ohio, twenty years ago. Query: Will they follow out the natural sequence as fearlessly and stand where the W. C. T. U. stands to-day—prohibition for the nation as well as total abstinence for the individual. We welcome this new union, and believe it will be a strong ally of our older union, but we beg of its members, who have the sacred rights of the ballot box, to remember that a Sunday afternoon prayer-meeting in a saloon will not go far in coping with the demoniacal spirits that live there unmolested during the other six and a half days of the week. Preach total abstinence, yes, preach it from the housetops; but at the same time vote out the saloon, that vampire of our Christian civilization!

PASS IT ON.

BY HENRY BURTON, M. A.

Have you had a kindness shown?
Pass it on;
'Twas not given for thee alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears—
Pass it on.

Did you hear the loving word—
Pass it on;
Like the singing of a bird?
Pass it on;
Let its music live and grow,
Let it cheer another's woe,
You have reaped what others sow,
Pass it on.

'Twas the sunshine of a smile—
Pass it on;
Staying but a little while!
Pass it on;
April beam, the little thing,
Still it wakes the flowers of Spring,
Makes the silent birds to sing—
Pass it on.

Have you found the heavenly light?
Pass it on;
Souls are groping in the night,
Daylight gone;
Hold thy lighted lamp on high,
Be a star in some one's sky,
He may live who else would die,
Pass it on.

Be not selfish in thy greed,
Pass it on;
Look upon thy brother's need,
Pass it on;
Live for self you live in vain,
Live for Christ you live again,
Live for Him, with Him you reign—
Pass it on.

Liscard, Liverpool, Eng.

A TWO-EDGED CIRCUMSTANCE.

BY MRS. F. M. HOWARD.

"Well, uncle Bartly, when are you coming out to visit us?"

The querist sat at the abundant breakfast table of a Western farmer; a table laden with everything needed to satisfy the most exacting appetite.

"Wall, I re'ly don't know, Jinnie. It's hard to leave the farm, and then too the railroads charge so all-fired steep fer carryin' a feller, that it seems like throwing good money away to travel. What with payin' taxes and hired help, a farmer don't get much rest for the sole of his foot, now, that's a fact."

"But he gets enough to eat, at all events;" the young woman glanced over the table with an amused smile.

"Yes, vittles is tol'able plenty in most farmhouses, I'll allow. If it wasn't for the taxes them town folks is always a-pilin' up, and the extortions of the monopolists, a farmer's life would be a middlin' free an' comf'table one."

"But the more desirable a town is made as a dwelling place, the greater the value of land in its vicinity as I understand it."

"Wall—yes,—" with some reluctance. "I vallied my farm at forty dollars an acre before the town folks down yonder put in their artesian waterworks, and built the bridge, and the new court-house. I wouldn't take less'n sixty for't now."

"I'll bet you wouldn't tell that to the tax assessor, pa," remarked a bright boy of twelve.

"Wall, no, Holly. I'm a middlin' poor man when *he* comes 'round. Of course I wouldn't lie to no man to save a dollar, but it don't pay to be too all-fired candid in this world. Ef a man don't look out for himself there ain't nobody going to look out for him."

"I suppose that is true, uncle, on general principles," the young lady answered with a smile. She was a bright-eyed, wide-awake Eastern teacher, accustomed to thinking for herself and others, and with her share of the typical New England shrewdness.

"But to come back to the subject of your visit East; I have a plan to propose. When I bought my ticket to Chicago, through mistake the agent handed me two instead of one. A stray drop of mucilage had stuck them together, and I did not discover it until after I started. Now, if you will go back with me you can come home on this ticket. It is good for ninety days, so you will have plenty of time."

"Wall, wall, Jinnie, you was in luck, sure," laughed the farmer. "You got a good one on the railroads that time; serves 'em right. They'll pick a man's pocket, an' then turn it inside out if they get a chance, and I like to see 'em come up with onct in a while. What d'ye say, mother? Think I'd better go?"

"Why, yes, father, I reckon you'll never get a better chance. Holly and I can run the farm."

"But, pa, is it—is it just honest to use the ticket without paying for it?" The young boy's frank blue eyes had a shade of trouble in them.

"Honest! ha-ha-ha," roared the farmer. "Of course it's honest, Holly. What'll them rich corporations know or care for the vally of one ticket. Their divydends at the end o' the year'll be fat enough without that, I reckon. Never you worry about that, Holly—the railroads gouge the farmers whenever they can get a chance, and it's no more'n fair to play 'em tit for tat."

Holly joined in the laugh, still the doubt in his honest young heart was not entirely relieved. He could not see how (if it was wrong to cheat at marbles, or to lie in trading jack-knives, points in honor which had been carefully instilled into his mind) it could be right to profit by another's mistake, even at the expense of a rich corporation. At that rate, if he could find a rich man's watch he would be justified in keeping it, since the owner would be perfectly able to buy himself another, a tempting conclusion — as a watch was the very height of his boyish ambition. Then, too, following the logic, anything which one might find of another's was fair prey, provided the original owner was rich enough, and mean enough to deserve the loss.

Altogether the line of reasoning led to very puzzling conclusions, and, very wisely, Holly settled back on the three "Shalt nots," which he had already made the guide of his young life, "Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet," and quietly resolved that he would have nothing, so long as he lived, that carried a doubt with it.

Jennie Mason's first impulse had been, upon finding the surplus ticket, to return it at once to the agent who had made the mistake; then, as the train rushed along, some such specious reasoning as Bartly Mason had employed came to her mind, and she resolved to defer the matter at least until she reached home again, never dreaming in her ignorance of the routine of business in a railroad office, that the loss would affect anything but the sum total of the road's earnings.

Bartly Mason took the trip. His wife packed his grip with sincere delight that he was going to have a change after his many years of faithful labor on the farm. She was one of those unselfish, plodding souls, who take up the routine of living with the precision and regularity of a machine. Occasionally the oil of ambition failed, and she would lay off for a day with an exhausting headache or other ailment, but she never dreamed of stopping the machinery long enough to give the parts a complete rest. What will such women do when they are stranded in heaven at last, without any milkpails to wash, no hungry men to cook for three times a day, with lunches between times in harvest, unless, as "Gates Ajar" suggests, there should be a heavenly dairy fitted up in some corner of the city where lonely farmers' wives may occasionally ply their old occupations, and rest from the monotony of rest.

It was a small country town from which Jennie Mason had started on her Western trip, one of those sleepy little places which seems carved out in stone, so impregnable is it to the assaults of time. The houses look just as they did twenty-five years ago. The wheels of progress had shut up shop and taken in their sign long ago, and one could go there after years of absence and locate, in the night, every spot he had ever known. In such a town the railroad agent is a sort of huckster at the trade of transportation—passenger, freight, express agent and telegraph operator combined, at a salary so small that there is no possibility of his becoming a bloated bondholder off his savings.

The agent in this town in particular, James Franklin, barely managed to eke out a scanty living, for there were four hungry little mouths to fill, and the mother not strong. They lived in rooms over the station. Mr. Franklin came upstairs at the end of the month with a troubled face; the very day on which Mr. Mason and his niece were starting away from the World's Fair city for the East.

"What is it, James?" his wife asked anxiously, as he sat by the table, barely tasting the food which she had prepared with special deference to his tastes. She had come to dread the monthly balancing of the office, revealing, as it sometimes did, errors which had not appeared in the less searching weekly statement.

"There's a ticket lost, Martha," he replied, with a furtive look toward the children, those "little pitchers" whose ears he dreaded to fill with the tale of family care. "I missed it three weeks ago, but I hoped I might have mislaid it, or that it would turn up from some source."

"Oh, James, was it for a long distance?"

"To Chicago, Martha. There was quite a rush that week and I sold more tickets than at any time this season, most of them to strangers. I must have passed out two to somebody, and I hoped that whoever it was might be honest enough to return it."

"I fear not, dear. The most of people think that a stolen ride at the expense of a railroad company is the sweetest of luxuries." Mrs. Franklin's lips quivered and she could scarcely restrain her tears. It meant so much to them—the loss of a long distance ticket, and their sad eyes fell involuntarily on a thin, well-patched overcoat hanging in the entry.

"Well, never mind, Martha. I can wear the old coat another winter," he said with a pathetic effort at cheerfulness. "We never know just how much we can give up until we are obliged to make the trial."

But Martha *did* mind, and indulged in a hearty cry upon her knees in the little bedroom after her husband had gone down to his work. If it had been her own need to be sacrificed, she thought she could bear it better, but James had worried along so patiently with that old coat, year after year, and a passion of love and tenderness for him swept her very soul as the tears fell fast on the worn counterpane. She felt better as she rose from her knees. She had spoken to One who comforts His children even as she, the mother, drew her little ones close to her heart when they were grieved or hurt, and though the lost was not yet found, peace like the falling dew came to her trusting heart.

Another month rolled around, and the Indian summer was in its prime when Bartly Mason came to the little station to board the homebound train. He had enjoyed his visit greatly; had met old friends and acquaintances whom he had never expected to see again. He felt almost like a boy as he went over the old, unchanged haunts where he had spent his youth, and he could scarcely believe the language of his mirror which revealed wrinkles and gray hairs.

A friend, having business to transact farther on, had driven him to the station early, and there was an hour and more to spend before the train would arrive. The monotonous ticking of the telegraph was not very entertaining, and he strolled out upon the platform, seating himself on a box at the corner of the building, and had commenced whittling a stick when childish voices broke upon his ear.

The Franklin children were playing just around the corner—playing housekeeping with some boxes and a set of little, nicked dishes. Archie, aged ten, was the father, and May the eight year old mother, while the smaller tots were "the children."

"What makes you feel so bad, Archie?" said May with wifely solicitude, as she poured her mimic tea.

"It's that lost ticket," replied the little father with a deep sigh; "somebody's got it, and I'll have it to pay for out of my sal'ry."

Bartly Mason started, and involuntarily raised his hand toward his breast pocket.

"It's too bad," replied the little mother sympathetically. "If it was right near by, it wouldn't cost so much, but a-w-a-y off to Chicorgo makes it offal dispensive."

"Yes," Archie answered, "I shall have to wear the old overcoat this winter again, and it wasn't much warmer than a paper coat last winter." Evidently the ears of the "little pitchers" were not only large but intelligent, and they understood the situation perfectly.

Bartly sat there thinking deeply. He had not the least doubt but that the lost ticket which was making so much trouble in the home of a poorer man than himself, one who would have to suffer actual need in consequence, was the very one which lay snugly put away in his wallet at that moment, and the knowledge made his cheeks tingle. He knew even less of the routine of a railroad office than these little children, and he hastened into the office to investigate.

"S'pose you never do such a thing as lose a ticket, do ye?" he asked cautiously, after he had pumped the agent on business matters a few moments.

"Well, yes; such a thing might easily happen."

"Then somebody'd have a ride at the company's expense, I reckon."

"Oh, no, sir. You're quite mistaken. It wouldn't damage the company a penny's worth; it would be my loss entirely."

"You don't say! Now that's unjust—I'll vow it is!"

"No, not unjust at all, sir," Mr. Franklin replied with a sad smile. "I am responsible for every ticket placed in my hands for sale; any other system of doing business would place the company at the mercy of any or every dishonest person who might be able to get into their employ."

"They're able to stan' it," Mr. Mason answered somewhat hotly. "Look at the money they get out of us farmers all over this kentry."

"There are two sides to every question, sir," Mr. Franklin replied mildly. "Look at the enormous capital invested; every car represents thousands, every mile of track would buy a farm. I think, sir, if you were to run a railroad one day, you would gladly return to your farm and pay the railroads what seems to be even an exorbitant price for doing your business for you. We outsiders see only the smooth side of a capitalist's life, and have little conception of the weight of care great enterprises bring."

James Franklin went up to his dinner that day with a light heart and a happy smile.

"It was a well-to-do Western farmer who had it," he said, after he had told patient Martha that the missing ticket had been paid for. "Whoever bought the duplicate ticket had given it to him to return home with, and he actually thought he was doing the cause of justice good service in beating the railroad companies out of the price of it. I dare say he wouldn't steal a potato in the ordinary lines of life, and you should have seen his face when he understood the true state of the case, and paid over the money."

"I am so thankful," Mrs. Franklin replied, "but could he have used it without your stamp and signature?"

"Curiously enough, I had it all completed, ready for use. I remember being called away while I was selling tickets that day, and I must have laid another over it, and forgot that I had one already stamped. But it's all right now, so let me see you look happy again, little woman."

Bartly Mason was on his way home, also a happier and wiser man, for the just righting of a wrong; and he carried with him some new ideas of business management, also of strict honesty between man and man, regardless of station or employment;—a new definition of human rights slowly formed in his mind as he plodded between the plow handles.

Clinton, Ia.

OUR COUNTRY'S CRISIS.

An Impending Conflict Inevitable.

BY W. JENNINGS DEMOREST.

Our country is rapidly nearing the breakers of anarchy and despotism, and a revolution must come. It will need all our courage to face it, for we need not flatter ourselves that opposition to this fearful curse, the drink traffic, will be an easy and welcome task, or that we can be secure from its awful ravages by merely waiting, praying, or wishing for it, or that moral suasion, only, will reach and destroy this terrible cancer now eating into and consuming the morals and vitality of the nation.

TREMENDOUS OPPOSITION.

The enemies of our country, the liquor dealers, are now so thoroughly fortified and intrenched in their political relations, are so largely surrounded by selfish interests, and encouraged by numerous powerful allies, that they think themselves well-nigh impregnable, besides having a strong hold on the appetites and passions of their victims; these together with the prestige of custom, and a law of license on their side, altogether defy our endeavors to disturb and destroy their hold on the minds and habits of the people.

The liquor dealers and their allies also have many social means and methods which will call a halt on our enthusiasm, intimidate the apathetic with sophistical arguments about "personal liberty" and their old party obligations, and also appeal to the vile passions of the lawless elements of society, to obtain and perpetuate the privilege of poisoning the people with their fascinating and dehumanizing alcoholic poisons.

THE NECESSITY FOR ACTION.

But these formidable obstacles, comprising the selfish designs of this great liquor monopoly fortified by the habits and prejudices of the people, are among the mountains of difficulty that must be met and overcome, or our homes, the results of labor, our religion, indeed, our whole civilization, are destined to destruction, devastation, and ruin that will challenge all history with its awful horrors.

LAWLESSNESS AMONG THE PEOPLE.

These statements can be readily accepted, and the results easily foreseen if we realize the enormity of the numerous outbreaks of violence and passion, and the reign of terror resulting through the use of alcoholic poison in the slums of all our large cities, combined with the clamor of riotous outlaws, the ignorance, vice, crime and anarchy, now largely pervading the whole of society. This is especially apparent in the despotic rule of the irresponsible, unscrupulous oligarchy of liquor dealers and their allies, who now have control of our courts, our legislation, and nearly all the offices of trust and responsibility, all committed to the protection and perpetuation of this dangerous and piratical business.

A BASIS FOR REFLECTION.

These well-known and terrible facts should make all thinking men, laborers, merchants, all loyal patriots, tremble with fear and anxiety at the possibility of still greater business distress, accompanied by an outburst of crime and lawless outrages, to blight our industries and destroy our civilization. And all this may be the final outcome. Such considerations should arouse the people to an active and enthusiastic determination to throttle this cruel and vicious monster of injury and lawlessness without delay; and it can only be done by a relentless opposition. Active, conscientious conviction must take the place of apathy and indifference.

We must have no surrender, no evasion, no conciliation, no concession, no compromise, on this question of protection or toleration of this terrible curse of liquor selling.

THE BALLOT THE ONLY REMEDY.

Voters, in order to arrest business depression and save themselves and their homes from an impending doom of lawless riot, anarchy, and destruction, must rise in their political strength and strangle this fearful diabolism.

And now is a most auspicious time for determined, conscientious action. Our only alternative is the ballot! No cowards should be put on duty at this juncture of our country's emergency, in this war on alcoholic beverages. We have the right, we have the reason, and we have the remedy.

The ballot is to be our strong arm, our effective weapon of defense, and a sacred trust to be used for the destruction of this terrible curse of alcoholic poison. Justice and security demand that we make good use of this God-given privilege of freedom to vote for the right on this important issue. But how terrible will be our responsibility if this political duty be deferred until it is too late.

ALTERNATIONS FOR WEAL OR WOE.

Either a gloom of anarchy, terror and destruction to all enterprise and industry, or an awakening of bright hopes for future prosperity based on a moral revolution, awaits our prompt and decisive action; and this vital matter of success for both capital and labor, with security for our homes, is entirely dependent upon the expression of our conscience and patriotism through our votes at the ballot-box.

The moral dignity of our nation, the development of material prosperity, and the future of our civilization, with most important consequences for weal or woe to each individual, stand waiting in abeyance for your answer.

New York City.

GOOD NEWS FROM NORWAY AND DENMARK.

BY REV. CARL F. ELTZHOLTZ.

NORWAY.

The Norwegian Total Abstinence Society held its twenty-sixth general meeting at Aalesund, Norway, Aug. 10-14, 1893. Hon. S. Aarrestad, the efficient president of the society and a member of the Norwegian parliament, (*Storthinget*) presided. The president stated that more than two hundred delegates had been registered. According to the official report from the board of managers, published in *Menneskevennen*, the society had, at the close of 1891, 853 local unions with about 100,000 members. In 1892, fifty new local unions with 2,908 members had joined the society. Five local unions, which either had disbanded or died, had been dropped from the list. The increase of new members had for the whole society been 4,071.

The Norwegian Total Abstinence Society had therefore at the close of 1892 a membership of 104,071 in 898 local unions. Of this number 16,727 are children or young people under sixteen years. The society had in 1892 fifty-six woman's temperance unions with a membership of 1,299, and seventy-three children's temperance unions with 7,208 members, and fifty-seven singing societies. Twenty-nine local unions have their own temperance halls.

The Norwegian temperance people are agitating for temperance in a most vigorous manner—through the written as well as the spoken word. In some public places they are posting temperance pictures which illustrate the bad effects of drink as well as the benefit of total abstinence. This is an excellent idea, such pictures posted in public places will undoubtedly do a great deal of good. The Norwegian government had appropriated 7,000 crowns to aid the society in its temperance work. The good cause is making sure progress in Norway. Under the competent leadership, with which it has been blessed from the beginning, it is gaining ground year by year.

DENMARK.

The Denmark Temperance Society held its fourteenth annual general meeting at Svendborg, Denmark, July 11-13, 1893. About 370 delegates had, according to a report in *Dansk Afholdsblad*, been registered. The meeting was opened with public worship in one of the churches. The Hon. Cl. Johannsen, who has been the successful president of the society since its organization, presided over its deliberations. He is highly esteemed by the temperance people for his work's sake. The president reported there had been an increase of 2,500 members during the year. The government appropriation to the temperance society had for the past year been 4,000 crowns. This sum has now been increased to 6,000 crowns.

The Rev. Dean Th. Sorensen, of Shanderborg, was reelected as vice-president by acclamation. Dean Sorensen is highly honored and much beloved by the Danish temperance people who in him have found a faithful and tried friend, an able defender of the good cause. He gave his esteemed name and great influence to this movement when it was yet in its infancy and weakness—despised by many.

That the Danish temperance reformation is successful will be seen from the following extract of a letter to this writer from the president of the Denmark Temperance Society: "The temperance cause has made great progress, and we must acknowledge that it was raised at the right time. The soil is now ready and prepared for greater reforms in this direction, and I do believe that within a few years we will have laws enacted which will greatly assist us in our work. Our organization is strong all over the country. We have very efficient and energetic circuit presidents, who are faithful agitators within the bounds of their own circuits and we also have many good temperance lecturers." From these few remarks it will be seen that the temperance cause in Denmark as well as in Norway is in a good and healthy condition. There are other temperance organizations in the field in both countries.

University Place, Neb.

WOMEN'S INVENTIONS AT THE WORLD'S FAIR.

BY ELIZABETH CUMINGS.

The word invention has come to have a narrow and special meaning. In common use it is supposed to signify some mechanical contrivance of utility, forgetful of the fact that invention is the imaginative and creative faculty, the treasure of the artist as well as of the artisan. But with the narrow meaning of the word in mind, I turned my back upon the pictures, the statues and the stitchery, and the architectural beauties of the Woman's building, to gaze upon the things for which one can get patents, and file *caveats*.

It ought to comfort those fearful of too much freedom for women, that the first object one sees in the inventions room in the Woman's building is a washing machine, a very effective machine it is, too, so far as one can judge by looks, and the second object is a cake beater. Seeking comfort in a narrow space has stimulated women into contriving chairs that expand into step-ladders, or into a combination of clothes-horse, ironing-board, bosom-board, and clothes receptacle, and cabinets that become beds and bureaus. What seems to be a plush panel hung up to make a bright stretch of color in the hall, turns out to be a stepladder with a neat pail rod; and a cabinet of books or *bric-a-brac* is not a cabinet but a trunk of an appearance defiant to the baggage smasher. Cookers that save heat and flavors and stove space, various beaters that save muscle and minutes, a flat-iron heater that gets a maximum of work out of a minimum of coal or gas crowd the space allotted, among them a most interesting exhibit of articles made from what is called cellular brick.

A dinner pail, warranted to keep the dinner warm or cool, stands side by side with a foot-stove and a water-cooler and filter and a refrigerator. I could not discover whether the patent applied to the cellular brick, or to its application in the manufacture of the articles I have named, but I take it for granted it must be the brick. Perhaps it should be explained that for the dinner-pail, foot-stove, car-warmer and small articles it was made thin. Portable bath tubs of rubber cloth for infants, and portable cradles attract the mothers, and a bread-raiser in which the heat can be regulated to a fraction, entrances the housekeepers. A refrigerator, with ventilating drawers, which saves the milk from the onions and mutton, and a filter stand beside various portable kilns for china firing, all patented. One, I was told, used either gas or electricity.

A small model exhibits what seems an excellent device for feeding cattle and watering them while being transported, and there is a model of a car-coupling which I gazed at respectfully, but was not wise enough to understand. There is a neat patent saddle, and a contrivance for freeing a buggy or other vehicle from a runaway horse is described. At one time there was a little wooden horse on exhibition with harness complete, I think, but perhaps scared by the throngs he has galloped away. Before he left, however, I was assured by one who knows all about harness, that the contrivance alluded to is a good one. A portable weaving machine, and a sewing machine fitted with a patent quick-threading needle are also on exhibition.

A baby incubator, which the uninitiated fancy a device

to keep flies off, surgical appliances, as a rubber boot for the application of hot-water heat to the foot, various abdominal supporters, a magnetic truss, hospital bed, and spinal support are shown, also invalid cups, etc. Toilet supplies warranted to furnish beauty of a sort at low price, patent medicines, and polishes and cement were on exhibition, with an interesting collection of evaporated vegetables, and sweet potato flour, the process of preparation of course covered by patents. The retouching of photographs being almost exclusively in the hands of women, it is pleasant to note a lens support for retoucher's use in the Woman's building, and in the women's exhibit in the Illinois state building a photograph-holder and lens, also for retouchers. A rein-support which insures against accident if a horse switches a heavy tail over the lines, and takes away all shadow of excuse for the cruel practice of docking, is exhibited in the Woman's building, and in the Illinois building I saw numerous fire escapes and fire-ladders. One was an ingenious combination of metal rods and chains with an underlining of fire-proof cloth, which can be kept in the room; another was a net; and another which looked as if it would be a useful machine for a fire department to own, was a sort of extension truck and ladder, and had for its inventor one Jane Finnigan.

In the Illinois building is a long line of carefully mounted drawings of patents issued to women. Among them I noted a land-pulverizer, a gang-plow, various car-couplers, various stoves and heaters, a portable summer-house, a most ingenious adjustable scaffolding for windows, for the use not only of Biddy or Sambo during house-cleaning, but of the painter and glazier as well; adding machines, paper dishes and buckets, a patent shoe, and patent method of repairing boots and shoes, educational appliances to be used in kindergarten work, an invalid-bed, and a revolving trapeze. A pocket lamp suggested new possibilities for coal oil, and a stovepipe cleaner new chances for domestic serenity; in the case devoted to models a door harp occupied one corner, husking pins a place of honor in the middle, and a treasure belt another corner. Typewriters and sewing-machines I found alike owe something to women, but in the name of humanity, of higher living and higher thinking, let me, in parenthesis, abjure my sex not to devise new attachments to the latter, that they may thereby delude themselves into making more superfluities by machinery.

A patent pavement and patent games, a swimming device, a sterilizing oven for the extermination of bacteria, a fruit-dryer, and a portable sink engaged my attention; there are methods of dress cutting, and the cutting of garments for women and children enough to drive a mantua-maker distracted. In one corner of the Manufacture's building is an exhibit of a sewing machine that makes not only lock-stitch, but chain-stitch, and whose bobbin holds a thousand yards of thread, a boon to the busy mother; there is an elevator designed by the same inventor which by an admirable contrivance closes the shaft, thereby lessening danger from fire, and the certainty of death for the unlucky wight falling into an open shaft, and which stops itself, if by any possibility the ropes break. The same woman is the inventor of the fire-escape with fire-proof cloth protection which I have already described.

In the Woman's building perhaps the one thing that seemed most suggestive was the framed card bearing the name Martha J. Coston. Just how many lives have been saved and will be saved by the wonderful series of signals which she has brought to perfection, cannot be known. Her husband's mind conceived the first idea of the plan, but he died before he could work out its fullness. Her telescopic and self-igniting night signals are used not only by the governments of the United States, Italy, Denmark, Great Britain and Holland, but are also employed by the merchant marine of these countries, the life-saving service and the society of the Red Cross. A full exhibit of these signals is given in the Government Life-saving Station on the Lake Front.

In the Spanish exhibit in the Manufactures building is a notable example of invention in its broad sense. The two most beautiful objects under the forest of arches are superb vases of steel encrusted with gold. The process by which the gold is applied upon the steel, as well as the vases, and their exquisite and lavish ornamentation are the invention of a Spanish woman artist. Money is a certain measure of value, and one of these vases is held at $20,000 the other at $40,000. The magnifying glass fails to reveal a trace of the secret of their manufacture. The inventor smiles upon you from a frame near by. You listen to the exclamations of delight at the pictures and tracery, at the charm of the form of the two, and note that no one is surprised that a woman did it, even a woman in conservative Spain—and it dawns upon you that silence is significant.

South Evanston, Ill.

FIND your purpose and fling your life out to it.—*Phillips Brooks.*

NATIONAL CONVENTION ECHOES.

I.

Vice in the British-India Army.

BY ELIZABETH WHEELER ANDREW.

I have been asked to state a few facts in regard to the British soldiers in India, of the system to which we referred Monday night, that system of contagious diseases act, by which women are procured and put into slavery and subjected to the laws of that system in India. I was asked concerning the effect on British soldiers of this contempt for women which they would naturally have when women are held as slaves for them in the lowest possible relations, and I wish to say that we have had many evidences as we traveled through India of the debasing effects on British soldiers themselves.

Now, when we visited Herat, a large cantonment in the northwest of India, there we found a regiment of soldiers who had just been sent out from England; the freshness of the English air was still upon their cheeks; many of them were very young men, indeed, it is said that the great proportion of the Indian army is composed of very young men, and these youths had only been there from January 25, for I saw it recorded in the registry of the cantonment, and we visited the camp on the 8th of February. So you can see they had only been there a fortnight, and already as we walked through the encampment, the soldiers would come to the row of little tents, where there were already thirteen women, and their *mahaldarnie*, that is the woman who is in charge of them—less than a fortnight since the English boys first came on India's soil, and yet already the school of vice was established.

In that same encampment we went into a large opium tent and saw both men and women lying there in various stages of intoxication from opium. It was a sad sight, and we felt that if the mothers of those English lads could see what temptations they were exposed to they would hesitate long before they would be willing to allow their boys to go out to India. These boys all go out for short term service, and so you see changes are being made and larger numbers coming in all the time and many a boy has said: "I lost my virtue, I lost my home-instilled principles out in India, and I do not feel that I can ever regain the footing I had before this service."

I remember a scene in Northern India where we went into one of those terrible places that they call *chaklas*,—the government houses of shame. We went in just about twilight. We had been before at noon and did not find the women home. When we went in, a native man lifted up his hands and cried out, "Oh, God, to see such a sight as this, women of virtue and respectability coming to such a place as this!" He could not believe that we would turn aside from sight-seeing in India, which usually brings people there, to come to this most wretched place. We returned at twilight, because we could not get there sooner, and I remember well this place made of unburned brick walls. We went inside and on one side there were little single rooms built with one wall, the other wall being composed of the wall of the *chaklas* itself, and these rooms had no doors, they were simply divided off by mud walls between, and then a native mat of grass hung at the door.

We went in and sat with the women and talked with them and questioned them as to the laws by which they were governed in this place. There was an old wicked crone who was the *mahaldarnie* in charge of them. There were five different young women in there with thin cotton garments which waved in the bitter wind. We were warmly clad with our heavy cloaks, but these poor girls had on nothing but these thin garments, and the weather there was very cold as night came on. The winds swept through there, and by and by it got darker and darker, and the woman rose and lighted a native lamp, a little saucer with a bit of wick in the oil, and she set it in a niche in the wall. There was no furniture in the room, except the couches we sat on, which were of the rudest description. The women sat on the mud floor and put their fingers over the little bit of charcoal that was burning there. That was all they had to comfort them. They talked in low, pitiful tones and we asked them for their histories, and asked them what were the laws by which they were governed, and then we said to them, "But how strange, there are only five women here for this regiment?"

"Yes, only five."

"How can there be so few in number?" We never found more than fifteen women apportioned to a regiment of a thousand men. But here there were but five.

They replied, "The men of this regiment are so cruel, they drink so terribly, and they beat and kick and treat us so terribly that the women cannot stay, they are afraid to stay."

"Are you not afraid?"

"Yes."

"Why do you stay?"

They said, "Where should we go?"

Now, could we answer that question? Where could they go if they went outside the cantonment? These women that had run away had merely run to another cantonment near by, but not many more women would be allowed to stay there, and if these other women ran away they would run to starvation. There was no work for them; they had been brought up in this way and here they were, helpless creatures, bound under this terrible system.

We asked questions, I remember, of a woman who came in at another station; we said to her, "What is your history? How did you come into this terrible life?" She seemed so kind and so gentle, it was difficult to understand how she could ever have chosen to live such a wretched life. She said: "It was famine time in the district where I was born, and I was just a little girl; a sepoy's daughter adopted me when I was twelve years, and the sepoy took me and sold me to a *mahaldarnie* to sit in the *chaklas*."

A mere girl came to us at the North Station, and sat down on the doorstep bitterly sobbing, as she told her story. She looked so gentle, so lovely, I can see her face now before me as refined as the face of any woman in this audience, as she said to us: "I was the daughter of respectable parents at Simla, I was married when I was a little child. My father and my mother and my husband all died before I was eleven years old. Then a woman came and talked to me, and told me how sorry she was for me, because I had lost these relatives and my husband and she said: I am very sorry for you, but it will do you a great deal of good if you will go out and see the beautiful cities. I did not know this woman very well, I did not know that she was a wicked woman, and then she pleaded and pleaded with me; but I said to her: 'You are not my caste, I am a Hindoo. How could we live together? I would break my caste and you would break yours.'" She said that would make no difference to me, she would be as a mother to me. In other words, she seemed willing to sacrifice her caste in order to get this girl away. Then she said to me, 'Come and go with me just a month to see these wonderful cities and I will bring you back. I will pay all your expenses, and bring you back in a month.'"

And so this little dove was caught and carried away by this woman to a city of which she told me, and where we had visited the *chaklas*. She said: "I was sold to a British commissioner and the woman took the price, the two hundred rupees. I never saw the money. She took my jewels away; in a year he died and then what was there for me but to go into the soldiers' *chaklas*?"

And so we found her, and as I tell you to-night, about these little widows, the poor wretched little creatures, my heart aches for them. We would have been so glad if we could have said to them: "Come with us," but we could not do it; we were held by our investigation at that time; we could only say to them: "We will help you, believe in us, because our God will help us to help you." We knew we must finish our work, get the evidence, and this must come before the British Parliament ere the matter could be settled; and now we have the promise from our English friends that it shall be settled and settled right in parliament; that laws ought to be passed in that parliament which shall prohibit this state of things utterly, and not only that, but that rescue homes are to be established where these poor wretched little Indian women can go and can learn of Christ and can meet with their elder sisters and be ready for that later meeting when we come before our Father's throne on high.

Response to Addresses of Welcome.

BY MRS. S. F. CHAPIN.

The good book tells us that "Out of the abundance of the heart the mouth speaketh," but it is equally true that the heart sometimes gets too full for utterance, as it is on this occasion. Had I been able to do as Joan of Arc said she did with her white standard, "Command it to go, and then follow it," I might have caught inspiration from the gracious words of welcome you have received to this Magic City, which sprang Phœnix-like from its ashes, in a day, and has grown to such proportions, that the St. Louis papers are forced to admit that "there is a possibility when we celebrate the next centennial, that Chicago may rival New York, and stand next to St. Louis, if Mrs. Maloney's cow does not burn it down again."

I love to take shelter under great names. Mr. Longfellow told me that an Englishman called upon him, and gave as a reason for so doing that "he had hunted in vain in this country for ruins, so had called on him." I suppose that is the reason your committee has called on me, who has for months, from overwork and most harassing circumstances, attendant on a bitter Prohibition campaign, endured such crucifixion, that with health shattered, am unable to be present with you on this great occasion. To attend a Woman's Christian Temperance Union Convention at any time is a joy unspeakable to all who wear

"Our winsome token,
The bow of ribbon white."

But at this particular time, when the nations of the earth are represented, and we realize that we have "One

Lord, one faith, one baptism (of the spirit), one God and Father of us all, who is above all and in all," and that the band of ribbon white really belts the globe, it is a bitter disappointment to me not to make one of your number; and I have only arrived at the point, when I can say with Henrietta Maria, "Lord, because Thou hast permitted it I submit," with every heart-string quivering.

Would it had been my privilege to welcome you to my own home in the old historic City by the Sea, a city now wearing a consecrated coronet of sorrow:

"For the angel who walked in the darkness was here;
He walked through our city, and in every street
He left the print of his merciless feet.
Desolation and ruin are everywhere spread,
And the living tread light on the hearts of the dead."

I cannot close this response without saying a word to our "Santa Philomena" who has crossed the sea to be with us, and spare our beloved president a journey which would have been hazardous in her state of health. For all her kindness and devotion to our leader, for her courage in standing amid persecution in defense of the right, we would crown her with more than canonical rite, our Santa Philomena; and as she stands with the lamp of truth in her hand, and moral courage enough to throw its divine rays upon society's impurity, condemning it, I will appropriate Longfellow's lines to her:

"On England's annals through the long
Hereafter of her speech and song,
That light, its rays shall cast,
From portals of the past.

"A lady with a lamp shall stand,
In the great history of the land,
A noble type of good
Heroic womanhood"—
Our Lady Somerset.

LETTER FROM ENGLAND.

DEAR UNION SIGNAL:—The last week in September and the first in October were a red-letter time for women's temperance work in a large area of the west of England and South Wales. Swansea, Bristol, Newport and Cardiff have each been visited, and large meetings addressed there by Lady Henry Somerset and some of her coadjutors; and in Cardiff, which has been the central scene of the activity, unprecedented and brilliant success marked the autumnal meetings of the British Women's Temperance Association. In every instance great crowds came out to witness the new crusade, and if some listened to the women speakers with critical ears, these were few and far between, as related to the vast numbers who paid the tribute of sympathy.

At Swansea Lady Henry Somerset not only addressed an afternoon conference and a great public meeting in the Albert Hall the same night, but between the two performed the ceremony of laying a memorial stone for a new temperance hall. This last project has been long talked of and wished for in Swansea, but it remained for the deep and lasting enthusiasm produced by Mr. John G. Woolley, on the occasion of his mission nearly a year ago, to bring the movement to a practical issue. A company has been formed, and the hall is in course of erection. It is to be a fitting monument of the temperance cause. It will gratify Mr. Woolley's many friends to know that not only is there this tangible memento of his visit, but that he is remembered with enthusiastic affection by very many friends in Swansea. It was very appropriate that Lady Henry should lay the stone.

The Bristol gatherings included those of the Western Temperance League, a great organization, covering sixteen counties. Lady Henry Somerset spoke for the British Women's Temperance Association, and created some amused interest by reading a portion of an "open letter" which a liquor paper of the would-be-smart order had addressed to her in its pages, and by the quietly strong way in which she brushed aside the flimsy sophistry of liquor literature and made its words the basis of a powerful appeal to women everywhere to come out from conventional seclusion and take their part in the great work of temperance reform.

For the succeeding day a special conference of the B. W. T. A. had been arranged, and was held in a large hall in the fashionable Bristol suburb—Clifton. The building was packed in every part, and as many more wished to get in and could not, an overflow meeting was held in another building. At the original meeting Lady Henry Somerset presided, and spoke on the general aims and methods of the association. The "Question Box" gave Lady Henry an opportunity, of which she made effective use, to clearly explain the position of the B. W. T. A.—that it is non-party as to politics, unsectarian as to theology, and total abstinent as to basis. Other questions dealt with related to the use of alcoholic wine at the Communion, possible substitutes for alcohol as mediums (as to which the inquirer was pointed to the London Temperance Hospital, where the results show that alcohol is not needed) and other topics. The lucid answers given quite charmed the crowded audience.

Newport (Monmouthshire) paid the lady speakers the compliment of a densely crowded hall, and a large one at that, on an extremely wet night. Mr. Edwin Grove, the genial chairman of the county council made an ideal chairman; and Mrs. McKinnon, of Dumfries, made an effective speech, preparatory to the longer and sustained effort of Lady Henry Somerset. A pleasing incident was the presentation to Lady Henry of a beautiful bouquet for Miss Willard, and the fact that it happened to be that lady's birthday lent additional interest to Lady Henry's graceful words of acknowledgment. The evening meeting was preceded by a very useful afternoon conference on woman's work.

It was in Cardiff, the largest town in Wales, however, that the British Women's Temperance Association was most prominently in evidence—meetings spreading over four consecutive days being held, and followed throughout the week by supplementary meetings, all of them of a strikingly enthusiastic kind. The first big meeting had relation to the undenominational Christian Mission, which does a wonderful work among the miners and iron workers of Monmouthshire and South Wales. Lady Henry spoke as a trustee of the mission, and in doing so evinced again her deep sympathy with the toiling masses. Incidentally she won a cheer by mentioning a visit to the iron works at Pittsburg, Penn., where she sought out and talked with the Welshmen emigrated there.

On the second night, a great chapel was strained to the utmost by the crowds who attended. The occasion was a welcome to Cardiff offered to Lady Henry Somerset and the B. W. T. A. executive, arranged by the Blue Ribbon Temperance Society—a society which for fourteen years has kept up a weekly meeting. Twenty bouquets were presented by as many children in the name of the different societies. Mrs. McLaren for England, Mrs. McKinnon for Scotland, and Mrs. Hughes for Wales, preceded Lady Henry Somerset in responding, and then the latter held her audience for a considerable time, as she once again expounded women's work for temperance.

Sunday afternoon saw nearly three thousand people gathered for a special united service conducted by Lady Henry Somerset. The subject of her address was, "What it is to be a Christian," and the address itself was a sustained appeal for reality in applying true Christian principles to the problems of nineteenth century civilization, and particularly to the crying evils wrought by drink. Sunday evening saw the realization of an unique arrangement by which, in twenty Cardiff pulpits, women evangelists proclaimed gospel and temperance truth, in most cases to very large congregations.

HENRY J. OSBORN.

London, Eng.

SUNDAY IN FRANCE.

DEAR UNION SIGNAL:—Among the conclusions which I am convinced two-thirds of my compatriots carry away from France is this: "The French never observe Sunday." They come to Paris to "do" the city in a fortnight—or less—and spend Sunday in going to Versailles to see the fountains play, or in going to the theatre, and form their judgment on this amount of investigation.

The conclusion is unjust to the French, and worse, it is dangerous for the observer, especially if he is inclined to be lax about the day. He sees that the people are orderly, quiet, happy, and naturally says to himself: "If one can be all that these are, and ignore Sunday, why should not we do it in America if we want to?"

But he argues on false premises. The French who are religious, that is, good Catholics, and there are a great mass of them, observe Sunday according to the requirements of the church. They do not work; most of them give their servants a half holiday; they go at least once to church, and the rest of the day the united family spends at home, in an excursion to the country, in a gallery or museum; and it must be remembered that their religion does not forbid this relaxation. It even teaches it, for I have seen priests playing leap-frog with young men on Sunday, and nuns playing tennis with little girls in their charge on that day. *In their way*, then, a large part of the French observe Sunday. It is not our way, to be sure, but that is another question.

But in non-Catholic France, that is, that part of France which has broken openly with Catholicism and affirms that it has no religion, there is still a "Sunday question." It is an agitation in favor of the day on moral, social and hygienic grounds. How difficult this agitation is and what it has to contend against it is impossible to understand without knowing something of the politics of the country.

Sunday was observed legally in France until two hundred years ago. When the Revolution came the new government in its hatred of the abuses of the Catholic church, and in the name of liberty, attempted to abolish every custom, every tradition which Christianity had introduced into France. Of course it upset Sunday. The necessity of a regular day of repose was recognized, however, and the *decade*, or one day in ten, established as a legal holiday. The government had a hard time enforcing the new regulation, such was the religious sentiment of the people and such the force of habit. It was obliged to inflict punishments for neglecting the *decade*, which were much more severe than the pains which the most fanatical priest had ever attached to breaking *Sunday*.

In 1814 the government changed, the church was restored, and a new Sunday law passed. Such confusion had come into the customs and ideas of the people, however, that the day was little observed and work went on all the week around. In 1880 in spite of the fact that the law was practically a dead letter, it was repealed because it looked like a concession to the church.

The absurdities which are practiced by French politicians in their opposition to the Catholics are astounding. There are said to be men who will not even pronounce the names of Paris streets named after saints, lest in some way the church party be countenanced by it. Many excellent bills which come before the Chambers are killed, delayed or distorted by this childishness. For instance, last November (1892) a bill was passed forbidding women and children under eighteen to work more than six consecutive days in seven, but the day of rest was left to the employer. To have named Sunday would have pleased the clericals. This same bill was delayed for a long time because of this discussion.

In spite of this political significance of Sunday in France, there is a non-religious movement in favor of its observance. Among the syndicates of working men the question is constantly agitated. Only a few weeks ago a new deputy of Paris, elected to the Chamber in the August elections, a hair-dresser by profession, declared in a meeting of the hair-dressers of Paris that in England the followers of their trade were far in advance of those in France, since there they did not open their shops on Sunday—an utterance which has its value because coming from a working man's delegate. In nearly all of the syndicates of Paris efforts are making to secure Sunday rest.

It is not only in Paris, but throughout France. In the past summer at Nantes, the campaign has been very active, and certain results have been obtained. At Crevsot, the principal stores have been closed, either a part or all day. Commencing with the first Sunday of August the retail shops of Montpellier were closed. At Cannes, the retail shops were closed all day throughout the summer. All of these results were obtained by the action of syndicates.

In Paris nearly all the great stores close because the owners consider it wise, but most of them deliver goods on Sunday unless especially ordered not to do so. One however, and that perhaps the most extensive, the *Louvre*, refuses to deliver anything.

The mail carriers' rounds have been recently reduced by *one* for letters, by *two* for papers. Express and freight are delivered unless the person sending states that the package is not to be given out on the day, or the one expecting it writes to the office to hold it until Monday. This puts the matter into the hands of the public which, it must be confessed, shows little interest in availing itself of the privilege.

Much of the interest at present shown on the Sunday question is due to the excellent "Popular League for Sunday Rest," founded in 1889. This league, which bases its agitation purely on social, moral and hygienic grounds numbers in its ranks many eminent men of all parties and religions. It holds annual meetings in Paris and publishes a bright little monthly bulletin of its work, which not only reports what is doing in France on the Sunday question but throughout the world.

There are branches of this league throughout France, some of them of great activity. For example, I have the report of what the committee at Lille, in the north, has been doing in the past summer. It includes a propagandism in favor of non-delivery of freight and express which has been partially successful. An order that all the notary public offices be closed, a half-day observance on the part of leading dry goods houses, and the closing of factories and shops,—certainly a respectable summer's work.

But there are enough examples to show that the conclusion of the hurried traveler, "The French never observe Sunday," is founded on insufficient observation. As a rule, I believe that the observer sees nothing in Paris on Sunday that he would not see in making an excursion out from New York on Sunday, in going to the parks of Chicago, the theatre in Cincinnati, unless it may be the work which is going on, but of that he sees little in the excursions which as a rule he takes.

Certainly, Sunday observance is not a sentiment by any means so wide-spread or so profound as in the United States. Its aim is different, too. It looks to a day of repose and amusement. Nevertheless, the sentiment exists, and when we remember the hard experience the day has been through with in France in the last one hundred years, and the political tool it is still, for certain members of the government, the present movement to restore its prestige becomes respectable and noteworthy.

IDA M. TARBELL.

Paris, 17 Rue Malbranche.

THE W. C. T. U. DENIES THE "WHITE CAP" OUTRAGE.

DEAR UNION SIGNAL:—Your last issue contains a mention of the "white cap affair" at Osceola, Neb. I see that papers all over the country are printing the account as first sent out to the *Inter Ocean*. I send you a clipping taken from the *Nebraska State Journal*, of Lincoln, the leading Republican paper of the state, of the issue of October 29. This affidavit, it seems to me, is as strong a denial as one could wish. I hope you will give it in the next UNION SIGNAL.

DORA V. WHEELOCK,
State Reporter.

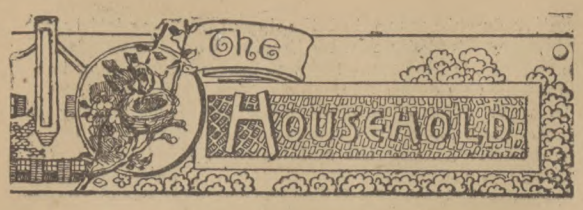
W. C. T. U. LADIES NOT RESPONSIBLE FOR THE OSCEOLA OUTRAGE.

OSCEOLA, NEB., Oct. 28.—[Special.]—Just one week ago to-night was the date of the affair that caused this little city a vast amount of unfavorable notoriety. Some of the dispatches to the daily press have been very untruthful. The W. C. T. U. has been charged with being the originator of the whole business. This is not so and they offer the sworn statement of its officers. It is as follows:

STATE OF NEBRASKA, POLK COUNTY, SS.—Personally appeared before me, T. H. Saunders, a notary public in and for Polk county and the state of Nebraska, Mrs. S. O. Whaley, president of the W. C. T. U., and Mrs. L. M. Shaw, secretary, who, being first duly sworn, depose and say that they are the officers of the W. C. T. U. of Osceola, Polk county, Nebraska; that they as a society did not countenance the outrage that took place on Saturday night, October 21, 1893, and that none of the members of their society were engaged in it except one accused.

MRS. S. O. WHALEY, *Pres.*
MRS. L. M. SHAW, *Sec.*

Subscribed and sworn to before me this 28th day of October, 1893. T. H. SAUNDERS, *Notary Public.*



THE PARTING OF THE WAYS.

The Husband to his Wife.

BY REV. J. P. HUTCHINSON.

The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is the better? God only knows.
—SOCRATES.

To depart and be with Christ which is far better.—PAUL.

We'll come to it, my darling wife, though when, we do not know,
For God in mercy hides from us the day when we must go
And face the wondrous infinite, the land beyond the sea,
Which no living mortal knoweth, but where every one shall be;
We are marching, marching to it, through sunshine and through snow,
Through times of light and darkness, of happiness and woe,
Through many nights of sorrow and many sunny days,
But we'll come to it, my darling, the parting of the ways.

Sweet are the hours of childhood, dear, who can forget the place,
So hallowed with a mother's love and with a father's grace;
The warbling of the flowing brook where we so often played,
The meadow and the orchard where we so often strayed,
The school-house and the dear old church where much to us was given;
Ah! in the past, forever gone, how much there is of heaven;
No wonder when we think of home we sing its well-won praise,
But even then we had to know the parting of the ways.

When mother went away, dear wife, I thought no cup could be
More bitter than the bitter draught presented unto me;
No cross could be more heavy than the cross I had to bear
Of entering my mother's home and yet no mother there;
But I have learned, my darling, through years of toil and pain,
That if I could, I would not have my mother back again;
And the first sweet view of glory that met my youthful gaze
Was when my mother left us at the parting of the ways.

How sweet to wearied limbs is rest when the day's toil is done;
After the bloody battle-field how sweet the victory won;
After the burning fever the cool air sweetly given
As though a benediction were breathed from God in heaven;
After the doubt that nevermore we'll see the ones we love,
How beautiful the faith that we shall meet them all above.
A glimpse of glory is obtained and heaven's own beauteous rays
Illuminate our spirits at the parting of the ways.

So let us journey on, my dear, still trusting as we go,
Although it be by mystic paths of which we nothing know;
For they who live and love and trust are safely in His care,
In this world, or in others, for God is everywhere;
And if He guards us here and there His face be seen,
May we not trust Him in the path that darkly lies between?
So let us fill with faith and love and music all the days
That lead up to, and far beyond, the parting of the ways.

Ann Arbor, Mich.

LIKE FATHER, LIKE SON.

BY LIZZIE YOUNG BUTLER.

Little Mrs. Luce stood beside her breakfast table scanning it with critical eyes. Everything was as dainty as the most fastidious could desire, from the platter of fish with its garnish of curly lettuce to the nodding pink and cream roses in a vase near by. And the little woman, looking with pleased eyes for a brief half second ere she touched the bell, was in dainty keeping with the table appointments. Yet she wore no white morning dress with lace finishings at neck and wrists; bless you, no. At such a suggestion Mrs. Luce's rippling, contagious laugh would have echoed through the room, and she would have told you that such garmenting for the early morning would be hardly suitable for a woman who was cook, nurse, and indispensable worker in this new home. But as fresh-looking was she in her print gown with its white cord at the throat, as the swaying blossoms or the spotless linen.

"Come, darling. Mamma has your chair ready. Did you enjoy your run with papa?" inquired Mrs. Luce as the family gathered for the morning meal. Two years' old Ray Luce was his mother's treasure, and Papa Luce was already planning his boy's future which was to be happy and remarkably brilliant.

"The coffee has an unusually appetizing odor this morning, dear," remarked Ford Luce with a loving glance at his wife across the table as he drew his chair. A moment's silence was followed by a hearty blessing, then the talk flowed on.

"How much more homelike and delightful it is to have a blessing on the food. I am *so* happy, Ford, for now our home seems perfect."

"I am happy, too, little wife. When Christ is our daily family guest, the whole home takes on a new beauty and even the performing of daily duties becomes gladsome when done for Him," rejoined Mr. Luce.

"Yes, yes, Laford, but you were perfect in your old mother's eyes before you joined the church. Not but what I'm glad enough you're a Christian; mercy knows I couldn't be gladder."

"That's so, mother. Let me help you to fish; doesn't it look tempting?"

"O Ford! I've just thought. Monday is election day. How are you going to vote—what ticket?" quickly asked Mrs. Luce.

"Why, what a question, Myra. He's always voted a Republican ticket and his father before him. He isn't going to change now as old as he is," Ford's mother rejoined in a decided tone, which was intended to settle the matter without further talk.

"Of course, little wife, I'm a Republican, you know. How else should I vote?" queried Ford Luce, looking into his wife's face with admiring eyes.

Mrs. Luce's expression underwent a complete change as she replied: "I hoped you would pass in the Prohibition ticket now —"

"Nonsense, Myra. You are so full of notions," interrupted Ford's mother.

"If Christians do not uphold this temperance question, who will?" earnestly asked Mrs. Luce, the blood dyeing neck and cheeks.

"You well know, little wife, that I am temperance clear through—"

"Then why not show your colors at the polls?" eagerly broke in Myra.

"Well, dear, I have thought of the matter much and this is the way it always presents itself: If I throw the temperance ticket what good will it do? Should a great many of the Christians do likewise the result would simply be defeat for the Republican or Democratic party and nothing gained for temperance. When victory is assured then will I gladly show my colors."

"Don't say that, Ford. There is principle behind the ticket. Think of our precious boy, here, growing up to manhood in such a state of things. Think of other mothers' boys even now in the whirlpool. I pray for the triumphant victory of the temperance cause before our boy goes forth; and, I want you to be true to the right and leave results to Him who ruleth. Many give just such a reason as you have. If all would 'step over the line' think of the hallelujahs which would rend the air."

"But I don't think you understand fully, Myra."

"To be sure she doesn't. We womenkind never had such notions when we were young, and no business with 'em, either," broke in Ford's mother.

"Wait a minute, mother. You can't know all about it, Myra. As I said, when we see that the temperance ticket will be a sure go then we—I for one—will be glad to pass it. But we must be patient."

"*Patient!* Patience is a virtue, generally, but applied in this instance it is a crime instead. Now just see here, dear. Did you ever think, Ford, that in the old time when Jesus' little band occupied but one small portion of a corner under the royal purple, and it seemed to many that it would soon be scattered as the four winds, that those who left all to follow Him, never raised a question of its ultimate success? They swelled the numbers of the little band, because, though but small, they believed that to be right, and they could do no less. Where would this widespread, earth-covered kingdom be *now* had those believers given as an excuse for not then following the right and being counted in on that side: 'This is only a small band. If we join it, our old way will be weakened and the new not reach victory. We'll wait awhile until success for the despised Nazarene is assured, then we will shout with the others.' It isn't an enticing picture," eagerly and earnestly pursued Mrs. Luce. "But it is true, for the way voters are proceeding concerning this temperance movement. If it is right and a result heartily to be desired, as I know you believe, Ford, put your shoulder to the wheel and push with all your strength, like a whole Christian. Persuade others to make the start with you, but don't be hindered if they prefer to wait. This is so near my heart—oh, Ford, I must see you wholly in the right way."

"You shall be glad of my thoughtful looking at this matter from your standpoint, faithful little temperance woman. You have shown me a new side to the subject. I feel as though I should like to see the white ribbon tied on the tea-urn and the door knobs to show people the stand of the entire family. Now, I'll go and enlighten Frank Henderson and a few others by giving them your Bible picture. We'll be Prohibitionists, won't we, little man?" said Mr. Luce as he rose from the table and patted his boy's cheeks.

"'Course! Ford 'ishionist! Myra 'ishionist, oo!"

Then they laughed, but the old mother's glasses grew dim though she said: "Fie, fie!"

And Myra, holding up her lips for the good-bye kiss said: "Like papa, like son. What shall it be?"

"Temperance now and ever, 'in His name.'"

And Mrs. Luce's face beamed with joy and her heart throbbed with hope's fruition. With a quivering laugh, and tears in her eyes, a little later, she tied the white ribbon signet on her husband's chair, saying to herself: "This town will see the grandest election yet. Ford never does things by halves. Thank God for temperance!"

Rockland, Me.

TWILIGHT TALKS.

II.

BY LYDIA HOYT FARMER.

Author of "A Knight of Faith," "A Short History of the French Revolution," "Famous Rulers and Queens," etc.

LIFE'S GIFTS TO WOMAN.

The grand oratorio of Creation,
Flashed forth from the Infinite Mind;
And the rich chords rose as the Master willed,
From suns, stars, spheres, seas, trees, flowers and wind;
Till the Universe chanted the song of Love,
Echo'd by nature below, and the choirs above:
When God saw that the harmony thus far was sweet,
His thoughts blossomed in souls, and the song was complete.

"God has made the most beautiful thing on earth, for to-day a woman is born!" was the glad news that thrilled through the Heavenly hosts on Creation's momentous morn.

Then spake the angels one to another: "What shall we give to this fair earth-sister? We have already bestowed upon our first earth-brother dominion and strength."

While the "morning stars" chanted Creation's song and Paradise thrilled with the strains, a shining band of the heavenly hosts flew on snowy wings to Eden, they found fair Eve, the most beautiful flower of earth, in a bower of roses.

"I will give her Love," said a bright, shining one, "which of all life's gifts shall be most precious to woman," and she kissed the sleeper upon her red lips, while another angel then said, placing a wreath of golden immortelles upon Eve's fair brow: "I will give her Hope."

Then said a smiling seraph, touching the soft cheek of the sweet sleeper: "I will give her Joy."

"And as woman must be gentle and meek," whispered another, "my gift shall be Humility!"

Then murmured an angel, of all most divine, with eyes starry and brow serene: "I bestow on this mortal the gift of Faith, eternal seal of immortal birth!"

As this seraphic band unfolded their lustrous pinions to cleave the blue up toward the gates of pearl, two sad-faced ones entered the flower-arched portals of Eden.

"She must learn the worth of these great gifts," they said, "which God has now bestowed upon her, lest she should think her earthly bower enduring, which, like a dream, is fleeting, and should forget her soul-mansion and her destiny beyond; she must learn our lessons of weakness and woe, which are allotted to all human lives," said those two sad-faced ones, Pain and Grief, "for in this earthly garden of discipline must be sown the seed of the immortal flower of character which shall hereafter be transplanted to the gardens of Paradise."

As Faith rose aloft on shining wings she glanced down on the mortal beloved, and she dropped from her blazing crown a gleaming star which still glows with undimmed radiance in the sanctified souls of many of Eve's self-sacrificing daughters.

Cleveland, O.

EVERY "kept from" should have its corresponding and still more blessed "kept for."—*F. R. Havergal.*

NOTHING can really haunt us, except what we have the beginning of, the native capacity for, however hindered, in ourselves. The ideal life, the life of full completion, haunts us all. . . . We feel the things we ought to be beating beneath the thing we are.—*Phillips Brooks.*

No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day, that the weight is more than a man can bear. Never load yourselves so. If you find yourselves so loaded, at least remember this. it is your doings not God's. He begs you to leave the future to Him and mind the present.
—*Geo. MacDonald.*

ST. GEORGE AND THE DRAGON.

You have heard of the wonderful dragon,
That the brave saint fought of old—
The scaly beast with the fiery breath!
Ah! it makes the blood run cold,

To think of the terrible conflict there
On the barren sands of Doan,
And the blood-red crest of the dragon's wrath,
And good St. George all alone!

How bravely he fought from the early morn
Through a weary summer's day,
While the blazing sun looked down from the sky
On the still uncertain fray!

Now up and now down for the good St. George
The scale of the battle turned,
While his blows he rained on the dragon's crest,
And the red sun blazed and burned.

But fiercely he fought with a faith sublime,
Forgetful of thirst and pain,
Till he gained the well-earned victor's crown
And the wild, red beast was slain.

So the dragon died, and the realm had rest,
And the Saint has passed away;
But a fiercer dragon than St. George slew
Is wasting our land to-day.

In the North and the South his trail is found,
On the East and West it lies;
He blights the land with his breath, while he gloats
Over human sacrifice.

An army, each year, with its thousand strong,
Grows pale at his touch and dumb,
And reels to the grave he has dug so deep—
This terrible dragon, Rum!

The wise and the strong, the brave and the fair,
Are held alike in his thrall;
And a million homes in our land to-day
Have seen how the brightest fall.

The mother's hope, and her life, and her joy,
The staff of her waning years,
In the merciless grasp of the dragon's fangs
Is held in spite of her tears.

The harvests that wave over prairie and hills
For hunger's terrible needs,
But rot in the reeking dens of shame
Where the loathsome monster feeds.

O Heaven! that a sight like this should be,
And the clouds still drop sweet rain,
And the sunshine weave its tangled gold
For a harvest time again!

O beautiful land! rouse up in thy might
And arm thyself for the fray,
For the forces are gathering near and far,
And the right must win the day!

O freemen! list well to the bugle-call,
And step to its martial tune,
When the tented hosts of the battle camp
On the flowery fields of June.

When the cannon shall peal and the battle pall
Roll up over hill and plain,
Pray Heaven that its bolted wrath may fall
On the dragon forever slain!

—*Dr. B. F. Leggett.*

CHILDREN OF THE MIDWAY PLAISANCE.

The day I spent among the children on the Plaisance will always be remembered with great pleasure, and I only wish all the little folks I know could have seen their queer little neighbors who were here from all quarters of the globe.

The Laplanders were busy putting their huts in order, so as to be ready for visitors. It was very amusing to see them laying down fresh, green boughs on the ground for carpets. There were two or three children playing around, and I know they think this must be a land of summer, for they have had no snow to play in for such a long time.

Inside the hut a dear baby was swinging in its cradle or "stock," as it is called. It was certainly the funniest cradle I ever saw, it looked for all the world like a scissors case, and the baby was laced in with only its head showing. In these stocks the mothers carry their babies on their backs, and the little creatures do not mind being laid down in a snow-drift while their mothers are at work.

There were a number of reindeer grazing on the grass, and I am sure our children will acknowledge that old Santa Claus showed a great deal of discrimination when he selected them to draw his sleigh, for what but the tiny hoofs of the reindeer could ever go over the house-tops without waking the little sleepers who are anxiously listening for the coming of the dear old man, who always remembers them so bountifully.

In the Cairo street the boys were wonderfully bright. They looked as if they had tumbled out of bed and forgotten to get dressed. They all wear the red fez. If it was not for it they might be taken for girls, but a girl is never allowed to wear the red cap. One little fellow wrote his name in my note book, and such writing. He began backwards. He said "Chickago," and seemed very proud of it.

The boys from Nubia have three deep scars on each cheek, showing that they belong to a slave tribe. It is a mark of servitude, and they are very sensitive about it. The children were learning to speak English and eagerly watched everything. When an Egyptian girl is married, she colors her hands red, black or blue, and the men stain their finger nails yellow.

The donkeys and camels all came from Cairo, but they seemed very well contented with America, and they were kept busy carrying boys and girls who looked with wonder at these people from the far East. It made them think of the colored pictures in their Bible story books.

Near the street in Cairo I met a woman from Jerusalem. She was carrying her baby which she always has with her.

The diminutive people from Java were so pleasant that it was a pleasure to visit their curious village. During the coolest of our cool days the babies rolled around outdoors with just a thin gown on and no shoes or stockings. We would think they would all die of croup. Two little boys had a long board on a piece of upright bamboo and were having a jolly see-saw. To my question, "How old are you," one of them held up both hands, signifying ten years. The mothers carry their babies in a sort of scarf, which they put over their shoulders, and here the little one rests very comfortably. The pet of the village was a monstrous orang-outang, such as we find pictures of in our geographies.

The Turks had no children in their villages, but the Algerians had some of the cutest children imaginable.

In the Dahomey village the little folks looked as if they might be carved out of chocolate, they were so brown, but they seemed very much like other little negroes, and it is to be hoped that they will not grow up quite as fierce and warlike as their ancestors.

On the Fair grounds there were some strange babies, but not many people knew where to find them.

There were only three women from Ceylon in this country, and one of them had a little baby, which she guarded with the greatest care. Through the influence of a friend I had a peep at the little Ceylonese, who was lying on the floor sound asleep, utterly unconscious whether it was in Colombo or Chicago.

One day, by using all the arts I possessed, and with the addition of a coin, I persuaded an Indian mother to lift the cover off the cradle and let me see her baby. He certainly did not look unlike a little American boy. These Indians came from Vancouver Island, and they seemed homesick to get back to their country.

How often the thought has come to me that this year has brought to our children living examples of the people to whom they send money and missionaries.

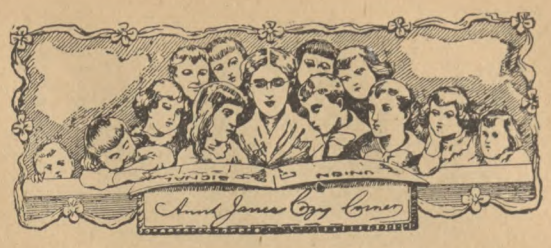
Only a glance at the hideous idols which are found so plentiful in the India and Ceylon buildings makes us shudder. But we feel that this year is going to make a great change for the better in our neighbors over the sea.
—*Ellye H. Glover in Womankind.*

LITTLE ONES IN OLD NEW ENGLAND.

Away back in the Puritan days in New England there were some very strict laws regarding conduct. These were called "New England Blue Laws." Many of the "Blue Laws" were made especially for the children. And, in reading these laws, one can easily imagine that the life of a little Puritan boy or girl must have been far from gay and attractive.

Just fancy such laws as these! On Sunday no woman was allowed to kiss her children. Nor could she do so on fast-days. And there were two or three fast-days every week. On Sundays and fast-days children were not allowed to walk in the garden or elsewhere. They could not speak on any subject besides the Bible and the catechism. They were not allowed any sweets, nor even hot food, as it was considered sinful to cook on Sunday. They were taken to church three times a day, and worst of all, they were severely punished if they tried to amuse themselves in meeting, or if, from fatigue, the poor little things were unlucky enough to fall asleep at church.

How nice to know that such days have gone by long ago.—*Ledger.*



DEAR BOYS AND GIRLS:—Last week the great World's Columbian Exposition, which many of you have visited or have read about with so much interest and longing, came to a close. Soon the beautiful "white city" itself will have passed away, but not the lessons it taught, and the marks it has left behind. They will never disappear but will become a fixed part of the history of the world.

The W. C. T. U. convention week at Chicago, (the mother's week), was also children's week at the World's Fair. Schools were closed in Chicago, and thousands of children visited the Fair at a low price of admission, ten cents, or through the generosity of rich people, were admitted free. Wasn't that a pleasant plan? The happy children thought so, who were near enough to take advantage of the opportunity.

In 1900—that isn't such a very long time, yet many of you won't be called children then—the world will doubtless see another great exposition to usher in the twentieth century. Those of you who could not attend the World's Fair this year, can forget the disappointment in thinking of the glories of the coming year. And we'll all use our influence, won't we, no matter how small it may be, in making it an exhibition only of things that are lovely and of good report. Yours hopefully,

Aunt Jane

NEPHEWS AND NIECES.

Nettie Hinds, Elsie ——, Fred Ratcliff, Milton Ratcliff } Illinois.
Florence Irvine, Pennsylvania.
Lena M. Arden, Mary O. Lewis } New York.
Indian Territory. Phœbe B. Jaron, Nebraska.

I send herewith answers to puzzles Nos. 234 and 235, which were published in THE UNION SIGNAL for Oct. 5. I think there must have been a mistake somewhere though, in No. 235, for in the first part of it you have "Jer. 8:1," and that verse begins with "A," which would make the answer "Anna Gardon," and in the second part you have "Rev. 7:17," and that verse begins with "F," which would make the answer "Fountfin." I think the right references are, respectively, Jer. 9:1, and Rev. 17:7. Those each begin with the right letters.

Sandusky, O. NORMA EVANS.

You are quite right, Norma. Others too have noticed the same error. A bad nut is rarely found in our Soft Shelled Nuts and I am glad there were sharp eyes to pick it out.

There are no saloons in our town, but sometimes men send off to other states for liquor and keep it in their homes. There are a good many L. T. L's in our town, and we hope that when we grow up to be men and women that there will be no drunkards around, for our banner says, "Tremble, King Alcohol, we shall grow up." Please accept me as your niece,

Blue Rapids, Kan. ANNIE LAURIE BEACH.

Hurrah for the town that has no saloons!

The answer to puzzle 234 is, Frances E. Willard. She is our greatest temperance worker. I am an L. T. L. boy.

Vinita, I. T. FRED F. RATCLIFF.

I am glad you added that sentence, which wasn't expected in the answer. It shows you are an L. T. L. boy who knows, Fred.

SOFT-SHELLED NUTS.

242.

My whole composed of 25 letters will always be remembered as the greatest event that happened in 1893.

My 2, 9, 5, you are at 70.
" 7, 19, 14, 4, necessary for winter.
" 1, 8, 15, 22, children often say.
" 12, 21, 25, holds oats.
" 11, 13, 3, 16, pigs like to lay in.
" 6, 23, 24, 10, 17, a city in Iowa.
" 20, 18, are consonants. ELSIE.

243.

CROSSWORD ENIGMA.

In May not in Mollie.
In Eunice not in Polly.
In Nancy not in Paul.
In Tommy not in Saul.
In Julia not in Bessie.
In Eva not in Jessie.
In Nelly not in Milly.
In Ethel not in Lilly.
My whole is one whom we like to hear from every week

ETHELYN PIERCE.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED OCTOBER 12.

236. October.
237. 1. He that loveth wine and oil shall not be rich.
2. Remember the Sabbath day to keep it holy.
3. Be not weary in well doing.

Correct Answers: Vinnie Statler; Carolyn MacMinn; Abby M. Collester.

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There is none holy as the Lord: for there is none besides Thee: neither is there any rock like our God.—I Sam. 2: 2.

ANOTHER MILESTONE PASSED.

The World's and National Conventions have come and gone, and the W. C. T. U. has entered upon the twenty-first year of its eventful existence.

Although our readers have been generously treated with convention matters for the past two weeks, we feel sure that they will enjoy with us a brief retrospect of the great meetings, in which some of the strongest features will be brought into more prominent relief.

Notwithstanding the fact that the annual meeting has been referred to as "stormy," we must say that our National Convention still continues to hold its own as pre-eminently orderly and courteous, and to pose before the world as the most decorous, deliberate body on this continent. A certain amount of friction is inevitable in an organization whose interests are world-wide, and only the most short-sighted critic will prognosticate disastrous consequences from the pronounced differences of opinion manifested in the last Convention. Our women are too deeply in earnest, they realize too well the sacredness and imperativeness of their mission to allow any disagreement to become a serious obstacle in the way toward the goal which they have set out to reach with unbroken front.

The very individuality which is so prominent a characteristic of our workers is naturally productive of an occasional "passage at arms," which, as the past history of the organization has abundantly proved, leaves no trace of bitterness or ill-will. And while the discussions on the floor of the Convention showed that the W. C. T. U. was not the "mutual admiration society" it is sometimes charged with being, they at least revealed no acrimonious or self-seeking spirit. On the contrary the most vivid impression left by the Conventions on the unprejudiced, popular mind was, as in previous years, a conviction of the intense earnestness and consecrated purpose of W. C. T. U. women. A goodly proportion of silver-crowned heads were among the delegates; others were in the conscious strength of womanhood's prime; still others of more youthful years; but women all of them who had consecrated their lives to the service of God and humanity; who believed emphatically that they were called to work and not to weep, and who had heard and heeded the world's moaning. In short the World's and National Conventions were bodies which not only compared favorably with but surpassed any which have convened in the Art Institute during this summer of memorable congresses.

We may say without fear of contradiction that the one arbitrary voice heard in the Conventions was that of the shrieking, puffing locomotive. The iron monster proved to be no respecter of persons or of subject matter. Platform and floor were in turn yielded to the tyrant which had previously tortured in like manner a hundred or so world's congresses, claiming the right of way on every program with the utmost impartiality. What with the struggle to rival the steam engine and the atmospheric conditions incident to a hall erected as a temporary structure for the summer months, the woman with a strong pair of lungs possessed a decided advantage over her less fortunate sisters in the recent conventions.

It is to be regretted that the pressure of other business made it necessary to omit the presentation to the convention of the majority of the superintendents' reports. The outlining of W. C. T. U. work in its forty different departments by our faithful, hardworking superintendents must always arouse keener interest and increased respect for our organization among "outsiders" who are as yet unfamiliar with our methods. For it is in the departments that lie the strength and uniqueness of the white-ribbon movement, and the fact that each branch of work bears a definite relation and fits in so beautifully to the whole, demonstrates not only the right but the expediency for its existence.

The reports of the departments as to something *accomplished*, something *done* by each to advance the cause of humanity form most potent arguments in favor of our much criticised "do-everything" policy. THE UNION SIGNAL proposes to establish new departments for these noble workers. That for the National organizers will appear in next week.

Our returned missionaries received an enthusiastic welcome, and may be said to have occupied the place of honor at both Conventions. The story of the marvelous things the Lord has wrought through the efforts of these intrepid leaders was listened to with intense interest by the vast audiences which did not refrain from giving audible expression from time to time of their indignation at the terrible wrongs inflicted upon their enslaved sisters in far-off India.

A feature of the National Convention which caused disturbance in the minds of some of our faithful workers was the non-observance of the devotional hour from eleven to twelve o'clock each day. Now that it may not go out to our great constituency the world over that the twentieth annual convention was a prayerless assembly, we desire to state that the National W. C. T. U., as is its invariable custom, opened every session, morning, afternoon and evening, with devotional service, and that also in compliance with a rule from which it never deviates, it observed the noontide hour of prayer.

Aside from these four daily seasons of outwardly expressed devotion and loyalty to their Supreme Leader, it seemed to be the sense of the Convention that the rest of the time, which was one day less than usual, should be given to the transaction of such business as had called them together. We would be the very last to detract one iota from the power and the blessing which comes from united and audible petition. White-ribboners know what divine energy lies in prayer, but we must bear in mind that *work* is the complement and the supplement of prayer; in fact, work is, more often than we think, the very essence of prayer itself; it often embodies better than words that form of prayer most acceptable to the Father. Let us not forget that God works through us to *will* and to *do*, and that to some minds "much speaking," much asking, implies a doubt as to God's willingness to give. Do we not often glorify God most by asking less and taking more? This is the question of many a devout heart.

The Conventions were brought to a fitting close by the gospel message given by Lady Henry Somerset in her sermon of Sunday afternoon, when she led her hearers to mountain heights whence they caught a clearer glimpse of the promised land, and of the glory that will be—that even now *is*.

THE DREAM CITY VANISHES.

The great Columbian Exposition is no more. The wonderful "White City" will be hereafter but a delightful memory. Like all external forms, however beautiful or beloved, it passeth away. But though the body disintegrate the spirit is immortal; though its form vanish its spirit will live forever as a far-reaching, all-pervasive influence of untold, and at present, unimagined blessing to human kind.

For six months Jackson Park has been the rendezvous of nations. Its magnificent scenic display has excited the wondering comment of the Old World and the New; its harmonious blending of art and nature, its revelations in scientific and industrial fields with their brilliant prophecies for the future, have held entranced the progressive thought of five continents and the many isles of the sea.

Regretfully Chicago witnesses the demolition of so much beauty and grandeur, of the artistic creations which have earned for an erstwhile plain and conventional park the name of the "Dream City." Regretfully she sacrifices this offspring of her own heart and hand, this wondrous production of her own brain and brawn on the altar of stern necessity. Regretfully, indeed, she sets about destroying this fair and significant symbol of her enterprise, her ambition, her strength and prosperity, this triumph of Western civilization. Reluctantly she bids farewell to the World's Fair with all its wonders, its beauties, its curiosities, and even its anachronisms. Reluctantly she says "good-bye" to her Oriental guests whose picturesque forms have become so familiar in her streets these summer months.

And the Midway Plaisance, where, as a daily paper graphically describes, "the occident and the orient were mixed in the most gigantic amusement pot-pourri the world has ever seen, where the lines of latitude and longitude were tangled together like a skein of silk after a kitten's play"—the "Midway" will live in the memory as an amusing and confusing picture of human life in the various stages of development. But withal we never care to see its like reproduced because of the many questionable if not immoral shows and performances.

Chicago retains a valuable souvenir of the Fair in the lagoons, the well-drained roadways and a few of the finest buildings that are to remain as permanent adornments of Jackson Park, not to mention the improved transportation service between Hyde Park district and the city.

The grand total of admissions to the Columbian Exposition was 27,529,400, three times as many as at the Centennial. When we remember that the greater part of this attendance was crowded into the last two months the general exemption from accident was remarkable. There was no loss of life by either the cable, the elevated or the Illinois Central trains, nor by the steamers, while Jackson Park itself, with the exception of the cold storage holocaust, was singularly free from disaster. Great praise is due, not only to the transportation companies for the capable manner in which they handled the unprecedented crowds, but also to the crowds themselves for their orderly and decorous conduct under trying circumstances. It is a fact universally conceded that those cosmopolitan crowds were the most good-natured and courteous that the world has ever brought together.

We must always be glad to remember that the tragical death of Chicago's chief executive, though occurring simultaneously with the closing ceremonies of the Exposition, had no connection whatever with that enterprise, and, while casting sad and humiliating reflections upon our national and municipal system of government, detracts nothing from the glory and triumph of the Columbian celebration.

But how did the World's Fair contribute to the uplift of man? How serve the Divine purpose in the development of the race? In the first place, as regards the individual, it appealed to the higher sensibilities; it gratified and intensified the esthetic sense which every human being, be he prince or peasant, possesses in more or less degree. It appealed to and tended to develop that love of the beautiful latent in every human heart, and one of the most potent forces in drawing men Godward. "The esthetic interest of the Fair," said William Dean Howells, "has quite eclipsed the industrial, which is a great thing for America."

To a visitor on the lookout for impressions, the satisfying sense of the general harmony which it conveyed seems to have been one of the most striking features of the Fair. It was evident that nothing was done in a haphazard way. Landscape, architecture, decoration—all evinced unity of purpose, all spoke eloquently of a broad-minded coöperation. How suggestive the thought! This thing of beauty, this symphony in form and color was the result of faithfulness to a pre-conceived design, of an eye single to a common plan.

The crowning achievement of the nineteenth century, which will be the talk of the world as long as the present generation shall last, was made possible by the coöperative effort of every artist and of every individual workman. Think of the immense labor, and the many forms of it, involved in carrying out the multitudinous details necessary to the completion of the harmonious whole! It is a splendid illustration of what may be accomplished, not only in organized movement, but in the whole plan and purpose of life by working "you in your little corner and I in mine" under the direction and in accordance with the plan of the supreme Architect.

The impetus given by the Fair to the advancement of the world in general, no one can at such close perspective

as the present even estimate. It has, we know, accomplished much in fostering the spirit of brotherhood among men, and consequently in the unifying of the race. The eminent logician, Dr. Alger, of Boston, stated in the religious parliament that the unification of the race, which is slowly but surely taking place, is to come along seven different lines, viz., esthetic, scientific, ethical, political, commercial and religious. That the recent Exposition has carried us forward a very perceptible distance along each of these lines no one will deny.

The family of Adam—shall we not say the family of God?—are better acquainted with each other than ever before, hence there exists more of kindliness and good-will between man and man. There has been a laudable emulation between states and between nations, but there has been no ignoble strife, no mean rivalries, and we have no hesitation in saying that the Columbian Exposition departing leaves behind it a world upon a higher plane of thought and endeavor than it found it at its coming. The congresses themselves, as auxiliary to the great enterprise, have furnished wonderful momentum to the unification idea, and accelerated every movement for the "assent of man."

Of woman's share in the Exposition we cannot specifically speak here further than to say, that the prominent position she occupied, both in the display and in the management, including jury service, marks an epoch in the history of this planet, and points out, as nothing but the logic of events can do, her true place in the world. Who after this will be audacious enough to circumscribe for woman her "proper sphere"?

The work of the "White City" is done; its mission is accomplished, and more things have been wrought by its brief summer's existence than at present the world dreams of. Its hospitality, its government, the division of its work into departments, its coöperative spirit—all is immensely suggestive, and reveals possibilities concerning which the thoughtful citizen will not fail to ponder. Not willingly detracting from its glories, we cannot refrain from adding that we still believe and will ever believe that but for the great mistake (to use a mild term) made by the management in first deciding to keep the Fair open Sundays in defiance of the overwhelming religious sentiment, the Lord would have caused His face to shine upon this Exposition and this country, and we would have had an outpouring of spiritual as well as material blessings such as we have never known.

HOW OUR "CHIEFTAIN" RECEIVED THE NEWS.

[The following unusually interesting communication from Miss Elizabeth Gordon arrived too late for insertion in the correspondence columns, a fact we do not regret, as we are glad to give it the additional prominence of location on the editorial page. A more vivid pen-picture of Miss Willard's delightful surroundings and occupations could not have been drawn.]

DEAR UNION SIGNAL:—"Frances Willard in England and the World's and National Conventions in Chicago? It is not possible!" I have said to myself when I have thought of the twenty years during which she has never once been absent, and has led with peerless power one of the marvelous movements of the age. How many hundreds, yes thousands, of women on the home side of the Atlantic have echoed this thought! I am confident that my comrades will thank me for writing just a word to make vividly real the fact that though the ocean rolls between them and our beloved leader she has been with them in thought every moment during these months of separation, and the atmosphere of her den at Reigate, Lady Somerset's home, as she dictates to her stenographer the daily mail that is to cross the water, and talks of them all by name, is so much like the dear old den at Evanston that I have found it difficult to realize that I am not there.

"Another cable from the Convention" was the cry that rang out about eleven o'clock this morning in the cheery tones of Hannah Whitall Smith, for we are guests in her beautiful country seat at Haslemere during Lady Henry's absence. All gathered in the cheerful study where our president was dictating to her stenographer, and uttered exclamations of delight while she read with bowed head, in grateful, humble tones:

"Reëlected with enthusiasm! Hail, beloved chieftain! Mizpah!"

We thanked the Heavenly Father for the electric current under the ocean depths which brought us face to face with a constituency so loyal and loving-hearted.

We could see the familiar faces, and space was annihilated as with beating hearts we seemed once more to present to you your leader while we then and there joined in the words of the song which so fully expressed the tenderness of the tie that binds us together—"*We all belong.*"

Each day cablegrams have come; the "Y's" and "Loyal Legioners" vieing with the "W's" in their desire to clasp hands with one who so often playfully calls herself their "elder(ly) sister."

Appropriate replies with Scripture passages were promptly sent tingling along the wires to Chicago, and the executive committee of the British Women's Temperance Association cabled to their president and the Convention the Aaronic benediction.

It is cheering to note the improvement in Miss Willard's health since she came here. Friday's Hill House, the home of our friends, Mr. and Mrs. Pearsall Smith, is five hundred feet above the altitude of London and Reigate, and the neighborhood was chosen by Tennyson, the poet, and Tyndall, the scientist, as the location of their summer homes; the first making the selection because of its unrivaled landscapes, the second because of its famed healthfulness.

Here George Eliot wrote Daniel Deronda. Mrs. Humphrey Ward, the author of Robert Elsmere, lived near by, also Frederick Harrison, the well-known author, and many journalists and lesser literary lights. Lord Egmont is the great landed proprietor of this vicinity, driving through whose parks we saw herds of from a dozen to a hundred deer, and the most magnificent avenue a mile long of chestnut trees not less than six hundred years old.

Haslemere is but forty miles from London, but one can find woods so quiet and moors so wild that they seem at the "world's end," rather than so near its great center.

It will gladden the hearts of the white-ribboners to know that through the persuasions, not to say the commands, of her kind host and hostess, Miss Willard drives about among these beautiful scenes over two hours a day in an American carriage behind a pair of trusty steeds, and that she goes to her room about eight o'clock in the evening and rests until eight the next morning.

I cannot close without expressing the gratitude I feel as a loyal W. C. T. U. woman when I remember the unselfishness of Lady Henry Somerset, who, in addition to her own arduous duties, has undertaken so many of the heavy cares that would otherwise have fallen on the shoulders of our "chieftain," and thus enabled her to continue the quiet life which alone can give such restoration of nerve force as will enable her to take once more the duties that our love and faith have so long called upon her to perform. Indeed, I am not afraid to prophesy that by next June Miss Willard will be able to resume her active work for the National society. ELIZABETH GORDON.

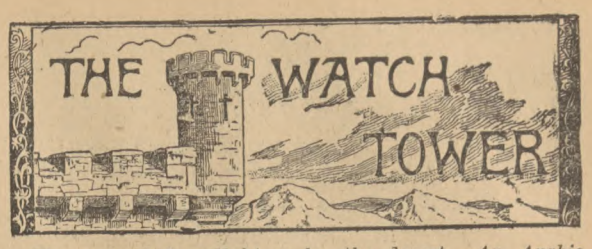
Friday's Hill House, Haslemere, Eng., October 21, 1893.

GODLINESS IN GOVERNMENT.

Many persons seem to think that Christianity deals only with the individual, and has nothing to do with the character of nations. But there is a gospel for nations as well as for individuals. The state no less than the church owes allegiance to Christ. It is the duty of the state or nation to recognize and serve the Lord. Let us notice for a moment some of the ways in which this can be most appropriately done. The state should recognize the sovereignty of Christ in its fundamental law. Our fundamental law is the Constitution of the United States. It is the utterance of the nation. It is the instrument by which our national conduct is measured. It is the standard to which all our laws, customs and institutions must conform. It is studied in our schools and colleges as a textbook in civil government. It is chiefly from the Constitution that foreigners, coming to this country, study American institutions. It is, therefore, the most important political document with which we have to do, and the proper medium through which the nation should declare its relation to God.

The state should recognize the Divine authority in its legislative enactments. No government has a right to make laws contrary to the law of God. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" (Psalm 94:20.) A wicked government is "a throne of iniquity." It "frameth mischief by a law" when it attempts to protect or regulate any public evil. Christ came to *destroy* the works of the devil, not to regulate them by high license or otherwise, and this should be the policy of all governments constituted and administered according to the will of God. The state should recognize the supremacy of Divine law in the practical administration of the government. It should feel under moral obligations to be true in its diplomacy, faithful in its observance of treaties, and pure in its administration of justice. It should transact no business on the Lord's day, and perform no act in violation of the moral laws of the Bible. God commanded the *nation* of Israel, saying: "Fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes." (Deut. 10:12, 13.)

A nation should recognize the Divine law in the selection of public officers. God has laid down this civil service law for nations: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers." (Exodus 18:21.) These are the qualifications needed in those who are to be intrusted with the administration of government. No man is mentally and morally fit to be the ruler of a nation who does not possess these characteristics.



The unclouded sunlight makes the desert.—*An Arabic Proverb.*

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An English manufacturer recently admitted to one of our white-ribboners that although it was his custom to give two glasses of beer a day as an extra to men who cleaned his chimneys, he found that a neighboring manufacturer who gave money instead of beer, got his work much better done.

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Two sermons in one text are found in the passage: "Adorn yourselves as becometh women professing godliness."

A distinguished Christian writer has said that women are divided into two classes, one needs to be preached to on the word "adorn," the other—and, alas, the larger class in social circles—on the latter half of the passage; it may be well for any woman who reads these lines to ask herself whether in her "daily walk" she illustrates both halves of the text.

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The power of habit over the human mind has seldom been more curiously illustrated than by the dutifulness with which members of the Society of Friends have obeyed the dictum of George Fox, who declined to say "good morning" to anybody on the principle that "it was a good morning, and there was no need of saying so." Until the present generation, and possibly even now, stanch and true-hearted members of this society keep up the custom of declining to use this genial and brotherly method of address, not because they are not themselves genial and brotherly, but out of deference to George Fox's whim. As is well known, he declined to uncover his head to any one, saying that to do so was "hat worship," and forgetting that the custom originated in taking off of the helmet by warriors as a token that they did not fear those into whose presence they came, for the helmet was a protection from the flying arrows or the sword strokes of enemies, and to remove it was a token of confidence and affection.

***

Said Principal Jones, who is the head of the University of Wales, to our National president, (and she thought the sentence worthy to pass into an aphorism)—"Recognition of the intellectual equality of men and women is a fundamental necessity and a primary condition of your new reformation."

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The most extreme instance of a literal observance of St. Paul's command that women should pray with their heads covered which has come to our notice is that of a worthy woman who shall be nameless, who was an evangelist and who, in order to be always according to rule, took occasion to wear a little white cap; but she was once called on suddenly to pray when she was not thus prepared, whereupon she quietly drew over her head a tidy of the chair in which she was sitting and proceeded with her devotions.

***

Mrs. Isabella Bird Bishop recently spoke at the missionary conference in England with several gentlemen of distinction, but high journalistic authority gives her address the palm. One correspondent says: "For an hour or more she poured forth a stream of eloquent and thrilling speech, in language of singular literary grace and power of expression, and carrying with it a cumulative pathos and impressiveness that could not be described. Before she ceased to speak twilight had deepened into darkness, but the audience—the largest of the convention—was held spellbound to the very last." Mrs. Bishop bears high testimony to the value of medical missions. She says that there are now one hundred and sixty-nine missionaries abroad who hold British medical diplomas, and nineteen of these are women. She declares that "the life of an Oriental woman is really without hope, her circumstances developing fierce passions of hatred, jealousy and intrigue, while her better nature is altogether stunted." Mrs. Bishop had a medicine chest with her, and she states that women came to her literally hundreds of times and asked for something to make a favorite wife look ugly or odious, or to destroy a favorite wife, or the favorite son of a favorite wife. She thinks that the position of women in Mohammedan countries is more degraded than in any other part of the world. Statements like these cannot be encouraging to the American Consul who, after having spent some years in Oriental countries, has come home decked out in the full costume of a Mohammedan and set at work to convert his countrymen to that faith, doing so—as he has the impudence to declare—"in the interest of women." ON DUTY.

NORTH DAKOTA

IN CONVENTION.

The fourth annual convention of North Dakota is numbered among the things of the past and we have once more entered upon a new year. Never was there a more courageous or a braver band of white-ribboners than can be found in this new state of North Dakota, especially upon the frontiers where discouragements not a few meet them on every hand. Many of our unions are located in sparsely settled districts. The members, many of them, being obliged to ride ten and fifteen miles to their place of meeting, and yet these meetings are well attended and great interest manifested in various ways. The corresponding secretary of a certain union during the summer months was present at every meeting, although much of the time she found it necessary to walk the distance of five miles.

Our convention just closed convened at Larimore, September 22, and continued until the evening of the 25th. There were over eighty delegates present, and considering the fact that Larimore is located some distance from the center of the state, the stringency of the times which is felt to a greater or less extent by us all, and many being away at the World's Fair, we consider it a good representation and a good evidence that our dear women are thoroughly alive to the work. Much interest and enthusiasm were exhibited by our workers, and the dear people of Larimore will ever be held in grateful remembrance for their hospitality and untiring zeal to make the event not only pleasant but profitable.

Mrs. N. H. Knox, so well known to the eastern workers, who for eleven years was president of New Hampshire, has taken up her abode in our state, and we are truly glad, for we find in her not only a great help but an inspiration.

Our convention opened Friday p. m. and the afternoon was occupied in the reading of reports from the general officers, county presidents and superintendents of departments. The reports all showed that our work is progressing, and although we meet with many discouragements and impediments innumerable, yet we have much to encourage and strengthen us. Friday evening, after the usual addresses of welcome, which were exceptionally good, Mrs. Emma F. Vail, president of Sargeant county, responded to the welcomes in a manner which was most pleasing and effective. I would add that we have in her a most earnest and consecrated worker, and I also am pleased to add she is only one of the county presidents of whom we have reason to be proud. The usual annual address of our president was omitted as sickness had rendered it impossible for her to prepare it.

The remainder of the evening was occupied by the Y's, with Mrs. Hattie K. Pierson, state secretary of the Y. W. C. T. U., presiding. Some excellent papers were read, causing us to feel that we have among our girls, not only most earnest workers, but young women of talent and much promise of future usefulness. The program of the evening was sandwiched with music both vocal and instrumental, which was an interesting feature throughout our entire convention, giving a pleasing and enjoyable variety.

Saturday was occupied with reports and various other business. The most interesting report was that of our home for needy women located in Fargo, which henceforth will take the name of "Florence Crittenton Home," it being one of the homes to receive a portion of the generous gift donated for that purpose by Charles N. Crittenton a year ago at Denver. We are truly grateful for this timely gift and we are indebted to our retiring president for her efforts in securing it. Saturday evening came the presentation of the prize banners; Elliot receiving the W banner and the Lisbon Y's the Y banner. Last year the Lisbon W's and the Sanborn Y's were the fortunate winners of the banners. After the presentation of banners Miss Elizabeth Preston, state evangelist, gave us a very interesting lecture upon "Our Country."

Sabbath morning union services were held in the M. E. church and we were addressed by Mrs. N. H. Knox, her theme being "Woman and Christianity." Sabbath p. m. at 3 o'clock a children's meeting was held in the opera house conducted by Mrs. M. V. Wood, of Fargo, and at 4 o'clock Miss Emma F. Bates, principal of the Valley City Normal, addressed a large audience on the subject of purity, and we feel sure that the thoughts so well expressed that not even the most fastidious could criticise, contained seed that will take root and bring forth good fruit.

Sunday evening Mrs. Knox again spoke to a crowded house, her subject being, "The Progress of the Temperance Reform."

Monday, the last day, was a busy one, as all such days are, so much being necessarily crowded into the last hours. Miss Adelaide M. Kinnear, who has been our faithful and efficient president since the organization of the state, declined reëlection, on account of poor health, and Miss Elizabeth Preston, our state evangelist, was elected her successor.

One year ago we added to our department work the schools' savings bank, with Mrs. H. C. Ruth, of Portland, superintendent. Mrs. Ruth is well known to the eastern workers, having been superintendent of this department in New Jersey several years. She is now a resident of our state, a thriving business woman, having in charge near Portland several large farms, which are owned by eastern capitalists. She is a firm believer in equal suffrage, and is proving to the people of North Dakota woman's ability to judge of "No. 1 hard," and as an honest, conscientious and upright business manager, she is doing most excellent work in this department. Her work in this state has been done entirely through the W. C. T. U., Cooperstown being one of the last to fall into line. Mrs. J. N. Brown of this place has just written a most excellent article upon the subject of Schools' Savings Banks, which was published in one of their local papers.

Good work is being done in nearly every department, and although this year in many respects will doubtless be a hard one, we hope much, for we know God will bless every earnest effort.

MRS. DELIA W. SHINN,
State Corresponding Secretary.

DELAWARE.

STATE CONVENTION.

On Wednesday, September 27, the fourteenth annual convention gathered in the Wesley M. E. church at Dover.

When the train from the north arrived at the station, a number of the good sisters of Dover were there to welcome the officers and delegates and conduct them to the church where the convention was held. Soon after our arrival a joint session of the executive committee and superintendents was held.

The convention was called to order by the president, Miss Margaret S. Hilles. Devotional exercises were conducted by Mrs. R. H. Matlack, superintendent of evangelistic work. A very cordial welcome was tendered us by Mrs. T. K. Jones which was responded to by Miss Margaret Eastburn.

The afternoon session was well attended. After the roll-call of officers, superintendents and *ex-officio* members, by the secretary, Mrs. Marguerite H. Green, and the committees on credentials, finance, resolutions and courtesies were appointed, the president gave her annual address, which was full of practical suggestions, and we hope will incite those who listened to greater activity in the work. The report of the executive committee was read and it showed they had not been idle by any means.

In the evening the church was crowded and an interesting and varied program was given, the main feature being a Demorest medal contest that was participated in by four girls and two boys.

The medal was awarded to one of the girls. The whole class did well, however. And just here let me say, we want to make medal contests one of our special lines of work this winter and we recommend that each contestant be given some little reward for his effort—a book or a subscription to one of our temperance papers. Four ministers of the town, three Methodists and one Presbyterian, gave us words of welcome and encouragement, and a hearty God-speed; and last but not least, was the music rendered by a boy choir, a duet by Mr. Wolcott and Mr. Smithers, and a solo by Mr. Smithers. All the music was beautiful. We know when we go to Dover we will have good music, for they are a musical people in that town.

Thursday morning was well taken up with the reports of the corresponding secretary and treasurer and a general discussion. Thursday afternoon and Friday morning were mostly occupied by reports of superintendents, that were listened to with interest. Nearly all the superintendents were present. Many of the reports denoted progress and good work accomplished. The franchise department is growing in interest, for our women are beginning to see that it is on the ballot that much of our success depends. The superintendent of prison and jail work gave a full report, showing that she is well acquainted with the condition of these places. She portrayed very clearly the terrible life of idleness the prisoners lead and recommended some means of securing employment for them. The superintendent of social purity in her report gave an account of the Industrial Home for unfortunate girls, that has been established by the untiring efforts of a few of our Wilmington sisters, and they secured an annual appropriation of $1,000 from the state. Several girls have been admitted to the Home, and are now under the care of a good, Christian, motherly woman.

The superintendent of Sabbath school work gave good suggestions, whereby the local superintendents may be able to accomplish better and more work. The superintendents of evangelistic, non-alcoholics in medicine, Sabbath observance, scientific temperance instruction, railroad, temperance literature, the press, THE UNION SIGNAL, juvenile and young woman's work were heard from in their turn.

Thursday evening the church was again filled with an audience that listened attentively to a most interesting address, by Mrs. J. K. Barney, of Rhode Island. Excellent music was furnished by the glee club.

Through the efforts of the W. C. T. U. a bill was passed last winter in the legislature prohibiting the sale of cigarettes to minors, under the age of seventeen years.

The annual election of officers was held on Friday morning, and the result was: President, Miss Margaret S. Hilles; corresponding secretary, Mrs. E. Elma Pyle; recording secretary, Mrs. Marguerite H. Green, and treasurer, Mrs. Hattie M. Phelps. The committee on credentials reported ninety-seven delegates and officers present, besides several visitors. Dr. Harriet French, of Philadelphia, and Mrs. Milligen, were among the list. A Sunday-school convention was in session in the town, and several ministers who were in attendance there, gave us a call. The committee on resolutions reported and after some change in one or two they were adopted. Superintendents for the ensuing year were appointed. An impressive memorial service was held, for several of our sisters have "passed over to the other side."

Friday evening's program was under the auspices of the Y's. Miss Bessie Mills, superintendent of Y work, presided, and Miss Clara Parrish, of Illinois, gave a very able address, urging the young women to organize, and after the meeting closed, they succeeded in organizing a Y. W. C. T. U., of fourteen members. This evening we were delightfully entertained with good music. The noontide hour of prayer was observed throughout the convention, and most helpful and impressive Bible readings were given by Mrs. Barney, Mrs. Matlack and Mrs. Tomkinson.

Friday evening closed one of the best and largest conventions we have ever held.

MRS. E. ELMA PYLE,
State Corresponding Secretary.

MRS. MCGAHEY, of Jennie Smith Union, Denver, Colo., has in the last year held more than one hundred meetings among railroad men. As a result of these meetings two flourishing temperance associations have been organized and many have been converted.

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NEW HAMPSHIRE.

TWENTIETH ANNUAL MEETING.

The state convention was held at Jefferson, September 27, 28 and 29, with fine results. There were delegates from forty-five unions and let it be said to their credit that they were to be found in their seats almost constantly. The sessions were held in St. John's church and the people of Jefferson were most hospitable.

The convention was called to order on Wednesday after noon. Miss Cutter, of Clairmont, was chosen reporter, then the different departments of work were taken up.

Sacramental wine was the first one considered, and was reported by Mrs. J. B. Pearsons, of Epping. This department has been established two years and in closing she recommended that the department be abolished. Nothing has been done except to give information regarding the buying of wines in an unfermented state. It would seem as though this were one of the last departments to be abolished; so long as there is a church in our state that uses fermented wine we cannot cease our work along this line. We cannot consistently pluck out the mote from our brother's eye until we have first removed the beam from our own. We cannot say that our weaker brother shall not sup his wine over the saloon counter while one Christian church in the state has fermented wine upon the communion table. There is a sacred responsibility resting upon the church member to guard his fellow brother from harm, and so long as we (in the name of Christ) place to his lips a cup containing the fermented wine, a great and moral wrong is being done.

Sunday-school work was reported by Mrs. H. L. Wellington, of Keene. "Our place is to ask each Sunday-school to devote two collections per year to this purpose —temperance sermons, concerts and praise meetings should be held from time to time."

Mrs. F. H. Bailey's report of press work in the state contained an urgent request that every local union do its individual part to make one grand final report.

Soldiers' and sailors' work, reported by Miss C. E. Rowell, urged that the work be not neglected but that every county send some reading yearly to these men.

Peace and arbitration was reported by Mrs. S. P. Nichols.

Mrs. Kate L. Brown in reporting for drinking fountains, said they should be erected in every town. Keene reports having supplied two barrels of ice water for several seasons. Twenty-two towns are well supplied.

The report upon narcotics from Mrs. Hoffman urged untiring work in this direction by showing that the superintendent is doing faithful work.

Mrs. C. C. Bellows has a great field for work in purity of literature. Her efforts have been exerted to clear her district of the indecent pictures that appear in connection with the cigarettes.

On Wednesday evening Miss Mary Danforth, who has been a missionary to Japan and who recently returned, delivered an excellent address, in which she related her trying experience there and told of the prevalence of the liquor and tobacco habit. She gave some very interesting facts regarding Miss Mary Allen West, who carried the white-ribbon to Japan and died there.

Miss C. R. Wendall, president of the convention, delivered her annual address. It was a telling and scholarly production and we regret that we are unable to publish it in full—her many friends who could not attend the convention would enjoy reading it. The following is the corresponding secretary's report: whole number of unions in

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40 YEARS THE STANDARD.

the state, 101; new unions, 7; number of members, 2,796; new members, 424; honorary, 272; gospel meetings, 172; parlor-meetings, 25; lectures, 236; copies of UNION SIGNAL, 503. Mrs. J. K. Hatch, the motherly matron of the Mercy Home at Manchester, made an interesting report of her work there, from which we should judge that good work was being done in her care for destitute and abandoned women. During the convention she received several letters from "her children" who had been helped and were now in good homes. Their tone was like that of a Christian girl to her mother.

The address of welcome by Mrs. Kate L. Brown opened with these pleasing words: "I was glad when asked to welcome you at this time. The crystal year of our united lives has come, and although I have not the gift of Miss Willard or Mrs. Livermore, I have the warm heart of a woman of the grand mountain region of New Hampshire and give you the welcome that comes pulsing from the inmost soul."

On Thursday a. m. temperance literature was reported by Mrs. Geo. Bowers who firmly believes that the interest and success of any union is measured by work done in literature departments. Mrs. A. E. McIntire, the treasurer, reported a good financial standing. Bible reading was reported by Mrs. D. W. Goodale. Mrs. C. W. Pratt came forward with her report on legislation.

Dr. Ellen A. Wallace, of Manchester, reported upon the subject of hygiene. "Laws of health should be taught to the youth. If you have no regular board of health see to it that you have one appointed."

Miss C. E. Rowell, agent for THE UNION SIGNAL, gives the number taken in the state as 503, but finds subscribers are in arrears. The papers are in reading rooms generally. The pastors are often supplied. There are some subscribers outside the unions. Many complimentary words were spoken of it and much testimony was given of the help derived from it in the work.

Sabbath observance was reported by Miss C. E. Burrell, who seemed a little discouraged at the advance in this work. A trip to the western cities might have the effect of increasing her confidence and respect for the good New England Sabbath observance in comparison with that of the West.

Scientific instruction was ably presented to the convention by our state president, Miss C. R. Wendall, who feels that much has been accomplished the past year, that the teaching of non-alcoholics in the common school is on the increase, and the time will come when it will be an established rule that the children shall be taught with regularity and not in the present spasmodic manner.

In Mrs. Lyon's report of work among the lumbermen, she expressed a warm desire that there might be a strong, robust man to go into these lumber camps and minister to the needs of these men. There is much work to be done and the shut-ins and the children can aid here by making "comfort bags," to cheer the hearts of these men so far from home. Put into them every useful thing you can think of.

In speaking of the Mercy Home the president of trustees, Miss C. R. Wendall, said that four years had passed since it was established; they now have a well equipped laundry, by which in time they hope to be self-supporting. There have been one hundred and ten inmates, from thirteen to fifty years of age; between three and four hundred callers in that time. John J. Bell, of Exeter, has made a valuable collection. Among the present needs are more shoes, one hundred yards of cotton cloth and a cow. A cheese, given by Mrs. Samuel Noyes, of Colebrook, was sold at auction, and the proceeds given to this home.

A Demorest contest on Thursday eve drew a full house.

Good words came from the superintendents of evangelistic work, state and county fairs and jail and almshouse. At the Belknap almshouse there are two hundred and twenty-six inmates. Flower day has been observed.

The police matron at Nashua coöperates with the W. C. T. U. with excellent results. A new police station has been built, with a department for women and matron. The choice of officers for the coming year resulted in the reëlection of the same.

ITEMS.

Since last October, 1892, sixty-nine medals have been used in our state, five gold and one grand gold.

The superintendents of the various departments remain the same as last year, with the exception of Mrs. Sol Cutter, of Nashua, who is superintendent of railroad work, and Miss Addie Jones, of Manchester, on narcotics.

The closing address of the convention was made by the venerable Mrs. Kinsley, one of the pioneers of the state. "Even as these hills rise Heavenward so may the hills of God arise around our work," were the closing words of her inspiring speech.

On Friday evening Mrs. Josephine R. Nichols delivered an eloquent address, full of force and animation. It was filled with thoughts long to be remembered and gave courage to all who heard it.

The only banner appearing at the convention was that of Manchester W. C. T. U. It was made by a friend aged seventy-six years and bore this inscription, "In the name of our God we will set up our banner."

Let the words of an editor present speak for the convention: "Never has it been my lot to see so intelligent a body of women gathered in convention. They are doing a grand work for humanity. May God bless their efforts."

All the excuse I can give for the delayed report is my attendance at the World's Fair during the month of October. Being appointed National delegate to the convention I spent a part of each day during National Convention week in listening to the rich treats brought together from all parts of the world. It was a time long to be remembered. Miss Wendall, our president, Mrs. Geo. Bowers and Mrs. E. A. Shaw, Mrs. Hook and others were also in the New Hampshire delegation. When the state officers were called to the platform beside Lady Henry Somerset and many other noted people to have the group photographed, *our* leader's face beamed kindly from the throng.

MRS. F. H. BAILEY,
State Reporter, Hopkinton.

PENNSYLVANIA.

STATE CONVENTION.

The nineteenth annual convention of the Woman's Christian Temperance Union of Pennsylvania was held in Lancaster, October 6 to 10 inclusive.

The delegates' prayer-meeting held on the evening of October 5 was largely attended, and the spirit of consecration which prevailed set the keynote for all further sessions. The delightful weather, unbounded hospitality of the citizens, and the daily Bible readings by Miss Greenwood, all conspired to make the sessions most enjoyable and interesting. Lancaster is truly a city of "magnificent distances," and is the county seat of Lancaster county.

Friday morning the convention was called to order by the president, Mrs. Hammer. Miss Boyle, of Chester county, offered prayer. The roll-call of officers and delegates showed that all the state officers, with the exception of treasurer, were present. Thirty-six vice-presidents (leaving twenty-five counties not represented) and fourteen state superintendents were present. The report of the executive committee was read and adopted, after which the

REPORTS OF SUPERINTENDENTS

of departments were called for. Miss Pew, department of prison and jail, presented an excellent report. The work of this department is to make jails reformatory instead of penal institutions. Mrs. McCleary, soldiers' and sailors' department, read her report. The principal work this year has been to secure by legislative enactment the closing of saloons on memorial day. The effort was unsuccessful.

Revs. McKinley and Meminger were introduced and wished the convention Godspeed.

Mrs. Clements gave her report of the evangelistic work. Twenty-eight counties were represented in this report and one hundred and forty-one sermons preached. Allegheny county was the banner county in work done in this department.

Rev. Satchell was introduced and welcomed the convention.

Miss Elizabeth Greenwood, National superintendent of evangelistic work, led the devotional hour, the subject of her address being "The Privileges of a Christian." Rev. Mr. Gaul and Rev. Behney were introduced to the convention at the close of the devotional hour.

Mrs. George, superintendent of Sabbath observance, presented her annual report.

After devotional exercises in the afternoon, the president read her annual address which was a most able production. The report of corresponding secretary showed a most gratifying increase in the number of new unions organized during the year, as well as in other points. The reports of the superintendents were continued.

Friday evening session was held at the court-house. Addresses of welcome were made by Revs. Satchell and Meminger, Mrs. Mary A. Heitshu and Mrs. Ella M. Gordon; responses by Mrs. Annabel Morris Holvey and Miss A. E. Thomas.

After the reading of the Scriptures, and prayer by Mrs. N. L. Bird Saturday morning, the reading of the minutes and their approval followed. The reports of superintendents were continued. At eleven o'clock Miss Greenwood gave a Bible reading, after which the committee on grouping counties eported. Then followed noontide hour of prayer, at the close of which the announcements for the afternoon were made and convention adjourned.

Saturday p. m. Mrs. Mair offered prayer. The reading and approval of minutes of preceding session followed. The report of Mrs. Gage, superintendent of social purity, was read by the secretary. Mr. J. C. Martin, husband of the National superintendent of that department, was introduced to the convention and spoke at some length, complimenting the convention upon its grand work, and wishing the ladies still greater success. Miss Anna H. Shaw was introduced, and was greeted with the white ribbon salute. Mrs. Ellen Osborn, of the Brooklyn training school, and formerly a missionary to India, was also presented to the convention.

The treasurer then read her annual report: Total amount of state dues contributed was $4,341.82 which was $300 less than last year. Master James Meminger, infant son of the pastor of the church, was presented to the convention, and made an honorary member. Misses Greenwood and Shaw were made members with every privilege except that of voting. An amendment permitting one delegate for every fifteen dollars worth of dues paid on the five per cent basis was called for discussion; vote taken, and amendment passed. Miss Boyle reported place of holding next convention at Philadelphia. Pittsburg invited the convention to meet there in 1895. A vote of thanks was tendered Miss Boyle for her efficient work.

Mrs. Chase, superintendent of Sunday-school work, gave her report; it showed the number of Sunday-school pupils in the state to be 1,229,153; there are forty-three county superintendents. At 4 p. m. the convention adjourned to visit the Millerville state normal school. Upon arriving there the delegates were met by the president and teachers of the school, and formed in procession singing the grand old "Coronation" hymn. The first place visited was the gymnasium, where we witnessed a very fine exhibition of exercises by a class of young ladies. At the close we were escorted through the other buildings.

Saturday evening session convened at the court-house, which was densely packed to listen to Dr. Anna Shaw. The devotional exercises were led by Mrs. Olive Pond Amies. The children of the Loyal Temperance Legion marched in, one hundred and fifty in number, and their performance, consisting of music and recitations, was highly creditable. Miss Bell Braham presented the banner to Center county for having the greatest number of graduates. Miss Jones presented another banner to Sullivan county for having organized the greatest number of L. T. L's during the year. Then followed the lecture by Miss Shaw, her subject being "America Undiscovered by Columbus." At the close Miss Mae Emery of the state normal school sang a solo and Mrs. H. H. Forrest made the collection address.

SUNDAY SERVICES.

Many of the pulpits in the city were occupied by the W. C. T. U. ladies. Miss Anna Shaw and Miss Greenwood delivered fine sermons at Millersville, also at Lancaster. Mrs. Hammer, Mrs. Holvey, Mrs. Reid, Miss Jones, Miss Thomas, Miss Carrigan, Mrs. Amies, Mrs. Best, Mrs. Welsh, Mrs. Rhodes, Mrs. Clements and others occupied the various pulpits and gave excellent satisfaction. A juvenile mass-meeting was held in the court house, with addresses by Mrs. Chase, Mrs. Hulbert, Mrs. Lovell, Mrs. Amies, Mrs. Ross.

At Monday morning's session Mrs. Alfred Reid offered prayer; the reading of minutes of last session was listened to and approved. Mrs. Mary H. Jones, of Philadelphia, vice-president, was introduced and received the white ribbon salute. Mrs. Mary F. Lovell offered an amendment that the executive committee be composed of the general officers and secretary of the Young Woman's Branch, which was adopted.

Mrs. A. P. Hamilton read her report. Reports from forty-three counties showed that 1,597 copies of THE UNION SIGNAL are taken and 57,700 copies of the *Bulletin*. Mrs. A. B. Holvey gave a fine report of press work. Captain Allen and Lieutenant Ward, of the Salvation Army, and Rev. Lentz were introduced. At the close of the remarks made by the latter named, Miss A. E. Thomas appeared, and in a few well chosen words presented Mrs. W. B. Rhoades with a beautiful album. Mrs. Rhoades responded very beautifully, though completely taken by surprise. Miss Greenwood then gave her daily Bible reading, and the large number of visitors present showed this to be one of the most interesting features of the convention. At the close Mrs. L. A. McBride read a poem, "Charge of the Light Brigade," a parody written by herself, which was much enjoyed. Revs. Mitchell and Gerhard were introduced. The noontide prayer was offered by Mrs. Rhoades. Mrs. M. H. Jones made her report as editor of *State Bulletin*, showing that $87.25 had been expended

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above amount contributed by the state union. The election of National delegates was held before adjournment.

Mrs. Clements offered prayer in the afternoon after which the annual election of officers was held, resulting as follows: President, Mrs. Hammer; corresponding secretary, Mrs. Chambers; recording secretary, Mrs. O. P. Amies; treasurer, Mrs. Woods; vice-president, Mrs. Jones. Reports were given by Mrs. Lovell, department of mercy, Mrs. Amies, school of methods, Miss Burch, THE UNION SIGNAL reporter; H. F. Jones, contest work. The committee on plan of work made their report which was accepted.

Monday evening was Y night. Mrs. W. B. Rhoades had charge of the program. Miss Crawford, state Y organizer, made a good address on "Y's and Otherwise." Miss Helen Sanborn, of Boston, gave a good address on physical culture. Miss Essick delighted the audience with her solo and received an enthusiastic encore to which she responded very beautifully.

The memorial service showed that eighteen members of the Y. W. C. T. U. had died during the year. Tuesday morning session consisted in the hearing of the reports from remaining superintendents, reading of resolutions, address by Miss Sanborn. Mrs. Ross was elected superintendent of health and heredity in place of Dr. DeGrau who resigned. In the afternoon a consecration meeting was held. The presence of Miss Dornblazer, who was unavoidably detained, was missed very much and many expressions of regret at her absence were made.

ADDA BURCH,
State Reporter, Greenville.

KANSAS GLEANINGS.

"Boughs are daily rifled
By the gusty thieves;
And the book of nature
Getteth short of leaves."

We see it on every hand. The harvest is over, the sheaves are all gathered for the year and the reports are now in the storehouse of memory, and now we go to work again to prepare the ground, and sow the seed for the coming year.

THE STATE CONVENTION

was held this year at Junction City, a beautiful and hospitable town on the U. P. R. Road, north and east of the center of the state. Not being favored with personal enjoyment of the good things always in store for those in attendance, and no report having as yet been sent me, I shall draw largely from that of the secretary, Mrs. S. M. Hartough, as published in *Our Messenger*.

The convention assembled on Tuesday, Sept. 26, at nine a. m. in the Presbyterian church, which had been gaily decorated with flags, flowers and potted palms, converting the pulpit and organ loft into a bower of beauty. The opening service was led by Mrs. Clark of Kansas City. Roll-call showed present three officers, the seven vice-presidents, four of the state superintendents and the editor of *Our Messenger*.

The reports of district presidents were all of an encouraging nature, showing increased interest throughout the state, in our several lines of work. The various committees were appointed and the closing hour of the morning was spent in a Bible reading beautifully given by Miss Spencer of Emporia.

Mrs. Julia A. Chase conducted prayer service at the opening of the afternoon session. Reports of corresponding secretary and treasurer were presented to convention, Mrs Woodbridge, secretary of the National W. C. T. U., was present, and with the president, Mrs. Grubb, had supervision of the question drawer.

The morning of the second day of convention, according to constitutional requirements, was devoted to election of officers, which resulted as follows: Mrs. L. B. Smith, of Ottawa, president; Mrs. S. A. Thurston, of Topeka, corresponding secretary; Mrs. S. M. Hartough, of Leavenworth, recording secretary, and Mrs. M. L. Berry, of Cawker City, treasurer. Miss O. P. Bray is still editor of *Our Messenger*. These officers, with the exception of the president, have faithfully served us for several years.

It was with many regrets that the members of the Kansas W. C. T. U. were forced to part with their late president, Mrs. Grubb, and every mark of confidence was expressed toward her that it was possible to bestow. Her removal from the state necessarily severed the pleasant relations she sustained toward us, and while our hearts are full of sorrow at her loss we feel that her mantle has fallen upon a worthy successor, and will give her our earnest support, and as far as possible help to lighten the burden she bears.

Memorial services were conducted by Rev. E. F. St. John. Our promoted sisters were tenderly remembered and recalled, especially the beloved daughter of Mrs. Grubb.

REPORTS FROM SUPERINTENDENTS

were in the main very encouraging. A telegram of greeting was received from the Maine W. C. T. U. then in session. Is. 60:2, 3. Compliments returned. Is. 42:16. These silent messages are tender chords which help to bind together the white-ribbon sisterhood of the land. On Thursday morning the citizens of Junction City kindly furnished carriages for the conveyance of the delegates to Fort Riley, where every kind attention was paid to the visitors, and naturally the visit was greatly enjoyed by all. The delegates elected to the World's W. C. T. U. were Mrs. Grubb, Mrs. Smith and Mrs. Thurston. The delegates to the National W. C. T. U. were: Mrs. Truax, Mrs. Ella W. Brown, Mrs. M. L. Parsons, Mrs. Jennie Kemp, Mrs. Dora Evans and Rev. E. F. St. John.

Many pleasant episodes made this, the fifteenth annual meeting of the Kansas W. C. T. U., a happy remembrance to all in attendance, among them, the introduction and greeting of friends, the presence of the National secretary, Mrs. Woodbridge, who gave one of her stirring and strong addresses, and of the representatives of the Soldiers' Union from the Fort.

Songs and recitations interspersed the solid work, and the suffrage symposium of Thursday evening, sparkled with wit and abounded with humor, and was participated in by Mrs. Stoner, Rev. Harshaw, Mrs. Unruh, of Oregon, and Mrs. Grubb. The citizens, the pastors, the press and the railroad agent all received well-deserved thanks for their kindness, hospitality and untiring efforts in contributing to the success of the convention. The words, "Welcome W. C. T. U.," suspended across the main avenue, spoke volumes of themselves. Mrs. Kirby, president of the local W. C. T. U., cordially welcomed the delegates. This with Miss Kimber's bright response and the interesting annual address of the president, Mrs. Grubb, with music kindly rendered by local talent, formed the program of the first evening. Mrs. Woodbridge spoke the second evening and the suffrage symposium occupied the third, each and all filled to overflowing with good things. Among the resolutions adopted was one of loyalty to the National W. C. T. U., and to Mrs. Carse, as founder of the Temperance Temple, one urging thorough work in the franchise department the coming year, one urging women to assist in the election of such school-boards as will employ only such teachers as have a high grade of morals, one of appreciation of the good work done in the Industrial School by Miss Spencer, one of thanks to Mr. Anthony Comstock and the five brave women of the World's Fair committee for their action on the obscene dancing in the Midway Plaisance, and one of thanks to the entire press of the state for favors shown during the year, as well as the usual thanks extended to all who so well deserved praise for kindly aid, and lastly came the following:

WHEREAS, Circumstances require the removal of our beloved president, Mrs. Sophia F. Grubb, to another state, therefore

Resolved, That with due appreciation of her faithful, efficient labors, her Christian counsel and unfaltering leadership in tribulation and grief, we tender her our heartfelt sympathy in her bereavement and give her our prayers for her future success, with our watchword, "Mizpah—May the Lord watch between thee and me."

DISTRICT CONVENTIONS.

The several districts have each held their annual conventions, that of the *first district* being held in Leavenworth with good attendance. The weather was very unfavorable, yet the most of the members proved their loyalty by braving the storms. Reports from superintendents were in much better shape than a year ago. The first evening's program consisted of the welcome to delegates by Mrs. Fields, and the response by Mrs. Chase; also the "president's message." A colored quartette added much to the evening's entertainment.

Mrs. Ella W. Brown, our W. C. T. U. lawyer, was unanimously reëlected district president. Mrs. J. M. Kemp, of Cherokee, state superintendent of railroad work, and Mrs. J. C. Haines, of Augusta, state W. C. T. U. superintendent of medal contest work, each gave instructive talks on the work of their respective departments. In the evening Mrs. Haines held a gold medal contest, the contestants being girls from different parts of the district, which proved very interesting and profitable. Mrs. Haines will visit unions and organize contest classes when arrangements are made for her to do so. As a means of creating a temperance sentiment in a community nothing could do more effective work.

Fourth district convened at Marion, and the delegates were met at the trains by white-ribboners with carriages, having the horses decorated with our badge of ribbon white. The church in which the convention was held was tastefully decorated with flags, bouquets, plants, banners and other devices. President Haynes led the consecration service. During the evangelistic hour the prayers of the convention were asked for Miss Spencer, who has the confidence of the white ribbon host. Mrs. Kemp was present in the interest of her department of state work. Greetings were received from the second district then in session at Pleasanton. Visitors were introduced, and at 2:30 Mrs. Unruh gave one of her fine chalk talks to the children. In the evening Mrs. L. F. Keller welcomed the convention; the response was made by Mrs. Nannie Brown, followed by Mrs. Unruh's address, "Why we are Cranks." Rev. W. R. Watson made the collection speech. Thursday's business hours were enlivened with talks by Mr. and Mrs. Carruth. Rev. Watson spoke on "The Present Outlook of the Temperance Question." The president also gave an excellent address. Mrs. S. A. Thurston, state superintendent franchise department, was present and took charge of that topic in the school of methods. Mrs. Haines was reëlected president, Mrs. L. Stotts, secretary, and Mrs. A. G. Ayers, treasurer. Mrs. Unruh's evening address was about "Our Boys and Girls."

Fifth district met in annual session at Clifton. Greetings were given by Mrs. Totten, and response by Mrs. H. Harger. President Evans delivered a fine address. The treasurer reported money enough to meet all expenses—a fortunate circumstance in this year of financial panics. Mrs. Kemp visited this convention also, in the interest of her department, and urged that pastors all over the state be asked to give one sentence of their prayers in churches, for the railroad men. We scarcely realize how much we owe to the faithful performance of duty by the railroad employés. Miss O. P. Bray, editor of *Our Messenger*, was present and aided in many ways to make the meetings interesting. The evening speakers were Rev. J. Collins, who spoke on social purity, and Rev. Eugenia St. John, whose theme was "Gold and Silver," men representing the gold and women the silver. This speaker gave an enthusiastic talk for "free silver," and said woman would soon be where she should have been long ago, "on a par with gold." School of methods was conducted by Miss Bray. Officers elected: Mrs. Dora A. Evans, of Clay Center, president; corresponding secretary, Mrs. E. F. Bumstead, of the same place, and treasurer, Mrs. Barlow, of Blue Rapids.

Osage county W. C. T. U. convened at Barclay. Excellent papers were read on scientific temperance instruction, "Economic Effects of Alcohol," "Peace and Arbitration," "Need of Consecrated Workers," also one on social purity. At the gold medal contest in the evening, Miss Gertie Addis, of Quenemo, took the prize, while a neatly framed picture of Mr. Demorest was presented to Mr. Gerry Watkins, of Barclay. Miss Jaquith, state evangelist, was present and took a helpful part.

Report from Lyon county convention announces good work done for the year, but somewhat retarded by "Columbian Clubs," and the World's Fair. They passed strong resolutions endorsing the work of Miss Spencer, who is a Lyon county girl. The first county convention of the Loyal Temperance Legion was held in Emporia, Mrs. M. M. Comans, superintendent, assisted by Mrs. Unruh. Mrs. Comans is one of our busiest W. C. T. U. workers.

The Morse union of Johnson county deserves especial mention. Its members are principally farmers' wives and daughters. The union owns its own headquarters, which cost $700; is paid for and is regularly chartered by the state. It has held thirteen medal contests, also twenty-two lectures, a number of them by speakers of national repute, besides numerous literary entertainments of a character to advance W. C. T. U. work in the community. It sends delegates regularly to all conventions, and is now agitating the suffrage question.

Ex-president Grubb was an indefatigable worker, and in one of the reports concerning her travels she mentions attending Jewell county convention, which, by the way, is the banner county in point of number of unions. She speaks of the excellent fashion they have up there of taking their children and young people to their conventions, and also of the large attendance of men at each session, as many men as women, and almost equally interested.

NOTES.

The Ottawa union, of which our new state president, Mrs. L. B. Smith, is a member, gave a reception in her honor on her return from state convention.

The dinners and suppers for the state convention were served in the basement of the church they occupied by the different church organizations and the local union. Dinner on Thursday was furnished by the colored people.

A very pleasant surprise at the last meeting of the executive committee was a communication expressive of good-will to the cause and thanks for our visit from a lady who had been noticeable for her constant attentions to the guests in the dining-room, who proved to be, not a W. C. T. U. woman, as we had supposed, but a warm friend of the work. Her greeting to the workers closed as follows:

"So, women, be proud of your union;
Wear your white ribbons out in full view;
There is many a fond mother saying,
God prosper the W. C. T. U."

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The only Gelatine positively free from odor or taste. Our new package has Rose Gelatine in top of each package to make fancy desserts. Your grocer has it if he keeps the best.
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It should be in every home in the land, and if, as a wedding present we could give our daughter but one thing, that one would be a volume of TOKOLOGY."—*Autumn Leaves.* TOKOLOGY, a complete ladies' guide in health and disease, is written by Dr. Alice B. Stockham, who practiced as a physician over twenty-five years. Prepaid, $2.75. Sample pages free. Best terms to agts.
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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

Mrs. Anna Champe, of Garnett, who is the state superintendent of contest work for the prohibition medal contest bureau, reports sending out forty-five medals in August. Mrs. Haines is state superintendent of this department for the W. C. T. U. Hence we have two state superintendents in Kansas, though under different auspices.

MRS. S. S. WEATHERBY,
State Reporter, Le Roy.

NEWS IN A NUTSHELL.

"WE have a number of old papers, UNION SIGNALS and *Organizers*, can you tell us of some place were they would be acceptable?" writes Henrietta Strickland, New Marion, Ind.

REV. W. H. BOLES, of Eureka, an "always-to-be-depended-upon" worker in prohibition and reform ranks, will soon enter the gospel temperance field in Illinois, and his helping hand is most gladly welcomed.

MRS. A. F. NEWMAN, of Lincoln, Nebraska, has met with a great sorrow in the loss of her husband, David Newman, a leading Christian worker and business man of that city. THE UNION SIGNAL offers its tender sympathy to this sister in her hour of loneliness and sorrow.

THE reading of the able and suggestive paper, by Mrs. Louise Downs Quigley, of New Jersey, on "Public Meetings," called out animated discussion and unstinted praise at the Missouri convention. They hope to see its fruits in more earnest work along this line, and a consequent awakening of conservative women all over the state to the duties and privileges that await them.

THE eleventh annual convention of Virginia held in Staunton, September 20–22, passed among others the following resolution:

Resolved, That we, the W. C. T. U. of Virginia in convention, send expressions of sympathy and love to our beloved leader, Frances E. Willard, and pray that God in His mercy will bring her safely home and spare her to a long life of increased usefulness.

W. T. P. A. STOCKHOLDERS AND BOARD MEETING.

The annual meeting of stockholders of the Woman's Temperance Publishing Association convened at Willard Hall at 10 a. m., October 18. The small number present, owing to the W. C. T. U. convention in session at the Memorial Art Palace, led to an adjournment until Friday evening, October 20, at which time many were in attendance.

Mrs. Matilda B. Carse, president of the board of directors, presided. Mrs. Caroline F. Grow, business manager, made a clear and pleasing presentation of the status of the association. In pursuance of the object of the meeting eleven directors, in whom the interests of the association will be invested during the ensuing year, were elected, as follows: Miss Willard, Illinois; Mrs. Bailey, Maine; Mrs. Carse, Illinois; Mrs. Plumb, Illinois; Mrs. Hagans, Illinois; Madam Demorest, New York; Mrs. Fessenden, Massachusetts; Mrs. Woodbridge, Ohio; Mrs. Hoffman, Missouri; Mrs. Tyng, Illinois.

These directors met on the following Monday and elected Mrs. M. B. Carse, president; Mrs. M. A. Woodbridge, secretary, and Mrs. L. A. Hagans, treasurer. The reports of Mrs. Carse; Mrs. Grow, business manager; Miss Sudduth, managing editor of THE UNION SIGNAL; Mrs. Kells, office editor; Miss Stewart, editor of the *Oak and Ivy Leaf*, and Miss Guernsey, editor of publications and of *The Young Crusader*, were read and approved.

Mrs. Fessenden, Mrs. Hoffman and Mrs. Tyng resigned from the board of directors, and Lady Henry Somerset, Mrs. E. B. Ingalls and Mrs. Mary T. Lathrap were elected to fill the vacancies.

Miss Willard was reëlected editor-in-chief of THE UNION SIGNAL, Lady Henry Somerset, contributing editor, and Miss Margaret A. Sudduth, managing editor; Mrs. Harriet B. Kells was reëlected to her present position. Miss Jennie A. Stewart was made associate editor of THE UNION SIGNAL, and reelected editor of the *Oak and Ivy Leaf*. Miss Ada M. Melville, who has for some time contributed most acceptably to our publications, and filled the position of book and magazine reviewer for THE UNION SIGNAL, was made editor of *The Young Crusader*. Mrs. Katherine Lente Stevenson, corresponding secretary of Massachusetts and a well-known author, was elected editor of books and leaflets, and will also contribute to the columns of THE UNION SIGNAL. Miss Ruby I, Gilbert was continued as cashier and bookkeeper.

The interests of the association were carefully considered and plans laid for prosecution of the work.

MARY A. WOODBRIDGE, *Sec.*

Our Library Table.

NOVEMBER MAGAZINES.

The series of brilliant articles on his European trip is continued by Bishop Vincent in the November number of THE CHAUTAUQUAN, this time dealing with his visit at Norrköping, Sweden, and other places of interest in that interesting country.

T. L. Flood, editor, Meadville, Pa.

The actual work done in hospitals in Paris by means of hypnotism is fully described in MCCLURE'S MAGAZINE for November, by R. H. Sherard, and illustrated with numerous photographs, showing the patients in the various forms of hypnotic trance.

S. L. McClure, Limited, 743 Broadway, New York City.

The November number of CURRENT LITERATURE gives in its 160 pages a remarkable full and complete reflection of the progress of the world. The new departments, "Sport, Recreation and Adventure," The New Education, and "Medical, Surgical and Sanitary," show a strong grasp of the vital thought of the time in these lines, and will do much to increase the interest and entertainment already given by the magazine.

Current Literature Pub. Co., 52-54 Lafayette Place, New York City.

The fiction of WORTHINGTON'S for November is noticeably good, and that enthusiastic student of bird-lore, Mrs. Olive Thorne Miller, contributes a most entertaining article concerning the curious ways of birds in mating time, entitled "The Lover in Feathers." The department matter is of the highest quality, and will receive, as has that of all preceding numbers, the highest commendation of its readers.

A. D. Worthington & Co., Publishers, Hartford, Conn.

A thorough and timely study of "The New Testament Teaching of Hell," by William W. McLane, D. D., of New Haven, Conn., opens the Review Section of THE HOMILETIC REVIEW for November. To those whose knowledge of that teaching is derived from the authorized version, this study cannot fail to be helpful as emphasizing the distinctions that ought to be kept in mind in the use of the word "hell" in the various passages where it occurs.

Funk & Wagnalls Company, Publishers, 18 and 20 Astor Place, New York City.

The November number of the CALIFORNIAN is refreshingly interesting in its large variety of contributions. The magazine continually savors of the fresh and vigorous spirit of the Pacific slope. "Irrigation in California," "California at the World's Fair," "Football in the West," "Parks and Reservations" and "Chinese Fisheries in California" are the subjects of some of the articles. John Vance Cheney, Prof. G. N. Richardson, Clifford Howard, Arthur Inkersley, and J. H. Gilmour are among the contributors. The frontispiece of the number is a striking one by Alexander Harmer, subject, "The Last of the Cliff-Dwellers."

47 Lafayette Place, New York City.

The November ARENA closes the eighth volume of this popular review, which, by the conspicuous ability of its contributors, its unequaled, fearless and healthy reformative impulses, has become a power in our land. This issue contains, among other brilliant papers, a noteworthy article written by the late Richard A. Procter, in which the eminent astronomer reviews the claims of Bacon and Shakespeare at length. This paper was originally a portion of a correspondence between Mr. Procter and his daughter. The Bacon-Shakespeare case closes in this issue. It contains verdicts from Henry Irving, Governor W. E. Russell and others. In this notable verdict twenty of the most eminent writers and critics in America and England are for Shakespeare, one votes for Bacon, and four are undecided. Rabbi Solomon Schindler contributes a very thoughtful, though rather Socialistic paper, entitled, "Thoughts in an Orphan Asylum." E. P. Powell's contribution is a strikingly interesting "Study of Thomas Paine." Louis Frechette, the poet-laureate of Canada, appears in an interesting historic story entitled "La Corriveau."

PAMPHLETS RECEIVED.

THE GREAT TRIPLE TRIAL. By John Westgarth.

Hope Pub. Co., Lily Lake, Ill.

THE FRIENDSHIP OF THE FAITHS. An ode by Louis James Block. Inscribed to the International Congress of Religions.

Charles H. Kerr & Co., Chicago.

FOURTEEN NUTS FOR SKEPTICS TO CRACK. By H. L. Hastings. Containing fourteen brief and pointed answers to queries brought forward by skeptics, in such shape that they may be detached and used as needed.

Scriptural Tract Repository, 47 Cornhill, Boston.

THE SEPARATED NATION. One of the series known as "The Anti-Infidel Library," a monthly publication devoted to the refutation of infidelity, and to the defense of the Gospel. Edited by H. L. Hastings, also editor of *The Christian*, Scriptural Tract Repository, 47 Cornhill, Boston.

NEW BOOKS.

THE SOCIAL LAW OF GOD, a paper-bound volume of over two hundred sermons on the ten commandments, by E. A. Washburn, D. D., late rector of Calvary church, New York, published by Thomas Whittaker, 2 and 3 Bible House, New York City.

This is a very forcible work, its strength lying not so much in persuasive eloquence as in its clear, calm logic. Each chapter has for its text a commandment from the Old Testament with its correlated word in the New Testament, showing the advancement from the letter of the law which "killeth" and the spirit in which is life. Dr. Washburn says in his closing paragraph, "I have sought to read the Hebrew text in the full light of a gospel, 'quick, powerful, sharper than a two-edged sword, a discerner of the thoughts and intents of the heart.' I have hid none of its obligations and smoothed none of its rigors. If it has seemed sometimes too stern for the voice of our religion, I can only repeat that in a time which loves a Christianity of opinion more than duty, of license more than the law of liberty, or on another side a Jewish ceremonial more than its moral truth, we need to know above all the unity of faith with a real holiness." The sermons will be of real aid to the student of Bible truths.

There lies on Our Library Table the best book of all that ever has or ever will have a place there—a copy of the Bible. It comes from the publishing house of Thomas Nelson & Sons, 33 East 17th Street (Union Square), New York. This special volume is one of a new and enlarged edition of the OXFORD TEACHERS' BIBLE with a perfected appendix of the well-known *Oxford Helps to the Study of the Bible*. These "Helps" comprise compendious and exhaustive information on all points of Biblical study, analytical, critical, chronological, historical and geographical; a glossary of antiquities; dictionary of proper names and subjects; concordance; new indexed atlas with fifteen maps; sixty-four full page plates which are authentic reproductions of documents, monuments and contemporary portraits, illustrating the history of the Old and New Testaments. This edition can be had with or without the illustrations at prices ranging from a merely nominal figure to the cost of the most elegant editions.

POEMS HERE AT HOME, by James Whitcomb Riley. Illustrated by E. W. Kemble.

Riley's poems hardly need a passing word of comment or commendation, they are their own best evidence. Tear and smile and laugh-provoking, couched in a language of the people that never finds its way into our unabridged dictionaries, lowly-born of the inspiration caught from the commonest details of life's roadsides, yet anon taking flight into regions vast with grandeur, they are beloved by thousands and have their abiding place in that most sacred of our country's shrines—by the fireside of the home. In his "Proem" the author makes a plea for his book. We quote but one stanza:

"Putt in old Nature's sermonts,—them's the best,
And 'casion'ly hang up a hornets' nest
'At boys 'at's run away from school can git
At handy-like—and let 'em tackle it!
Let us be wrought on, of a truth, to feel
Our proness fer to hurt more than we heal.
In ministratin' to our vain delights—
Fergittin' even insecs has their rights!"

Perhaps his poems of the foregoing style are the more often quoted. But for contrast witness the following:

"O the sun and the rain, and the rain and the sun!
There'll be sunshine again when the tempest is done;
And the storm will beat back when the shining is past—
But in some happy haven we'll anchor at last.
Then murmur no more,
In lull or in roar,
But smile and be brave till the voyage is o'er.
O the rain and the sun, and the sun and the rain!
When the tempest is done, then the sunshine again;
And in rapture we'll ride through the stormiest gales,
For God's hand's on the helm and His breath in the sails.
Then murmur no more,
In lull or in roar,
But smile and be brave till the voyage is o'er.

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are the Seven Bibles of the world and they all lead the mind toward one idea, WORSHIP. The readers of each one, the supporters of all creeds, were represented at the great

Parliament of Religions

Recently held in Chicago under the auspices of the World's Columbian Exposition. Noted expounders of every faith were there, among thom H. Dharmapala, Secretary of the Maha-Bodhi Society of India; Rt. Rev. R. Shibata, High Priest of the Zhikko sect of Shintoism in Japan; the Hon. Justice Ameer Ali, of Calcutta. At every session of the Congress eloquent speakers were heard. The various creeds were ably discussed and the large audiences were daily treated to lectures of intense interest.

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Signal Notes.

One-third of the California fruit ranches are either owned or managed by women.

It is said there are Protestant churches in seven hundred and eighty-one towns of France.

It is in the heart that God has placed the genius of woman, because the works of their genius are all works of love.—*Lamartine.*

France, Belgium, Greece, Italy and Switzerland constitute the Latin union, and use a system of coinage that is alike in weight and fineness, differing only in name.

The Queen Regent of Spain has decided to carry out the wishes of her late husband, and will establish a college in the Escurial for the teaching and study of the Christian sciences.

After seeing a distillery, brewery and tobacco factory, a bright old country woman remarked, "Ain't I thankful we women folks hain't got all that stuff to smoke and chew and swallow down."

The Krupp firm whose exhibit of artillery in the World's Fair has attracted so much attention, has sold 15,000 cannons to the various nations of Europe. May the new peace and arbitration movement render them useless!

One department of the Salvation Army deserves more mention. It is the shipping department, which welcomes strangers to foreign shores, and through its inquiry department is often the means of restoring long-lost friends to their families.

The last returns of the Indian Army Temperance Association have been recently published. They show the total membership to be twenty-one thousand two hundred and seventy, an increase of three thousand five hundred and seventeen over the returns of last year.

The progress of invention and discovery is shown by the constant addition of new words to our language. Under the letter "A" Worcester has six thousand nine hundred and thirty-three words, the Century, fifteen thousand six hundred and twenty-one and the Standard, nineteen thousand seven hundred and thirty-six.

Fifteen dollars a day represents the average amount paid into every saloon in the United States. This multiplied by two hundred and fifty thousand, the number of saloons, and that result by 365 days, gives the total of $1,268,750,000, which amount represents the drink bill for one year. No wonder there are hard times for working men and their families!

Prof. Goldwin Smith, who has written against prohibition and total abstinence men, now gives the following opinion: "When I see the havoc, the ever increasing havoc which drink is making with the industry, the vigor, the character of the British race, I have sometimes asked myself whether if it is incumbent on Legislature to stop a cattle plague by closing the ports against contagion, the most deadly of all man's plagues ought to be allowed to spread without control."

A school which, perhaps, has not its like in the United States, is the Professional School for Girls, in Rome, Italy. It is a sort of technological institute of the arts and sciences peculiarly useful and practical for women in business or daily life. It has a large number of teachers and eight hundred pupils. The subjects studied range from intellectual philosophy and civil law to the management of domestic accounts. The practical side is always first; for instance, in chemistry, the experiments lead to the re-discovery of certain fadeless tints; in botany to the reproduction of flowers in tapestries, etc. Geometry is studied to assist in the art of embroidery. The gowns which are made in the dressmaking classes are purchased by the ladies of the nobility as well as the Queen, who is greatly interested. If a more æsthetic and artistic character could be given to practical work in this country, it would perhaps attract more American girls, and help to keep them out of shops and factories.

Good News for Sufferers—Catarrh and Consumption Cured.

Our readers who are victims of Lung Diseases, Catarrh, Bronchitis and Consumption, will be glad to know of the wonderful cures made by the new treatment known in Europe as the Andral-Broca Discovery. The New Medical Advance, 67 East 6th Street, Cincinnati, Ohio, will send you this new treatment free for trial. Write to them. Give age and all particulars of your disease.

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GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

MEDAL FOR THE CHAMPION WAGON.

Very satisfactory results are being realized by a large number of our American manufacturers of agricultural implements at the World's Fair. The Joliet Strowbridge Co., Joliet, Ill., exhibit in the Agricultural Building their Broad Cast Seeder and Peerless Feed Grinder. These are both well known pieces of farm machinery, and many good sales have been made at the Fair. The Champion Wagon, of which the Strowbridge Co. are special agents, is exhibited in the Transportation Building. The Champion, by the way, has captured the medal, which is a sufficient recommendation. They will send free, to any one applying, circulars giving full information concerning the above named articles. If interested address them.

NIAGARA FALLS.

Next to the World's Fair, all our foreign friends want to see Niagara Falls, and in the minds of many, Niagara Falls is placed first. One of the first questions they ask an American either at home or abroad is about Niagara, but to many of us Niagara Falls is too near. Were it on the other side of the world, thousands of American globe trotters would hasten there, who pass it by now because they can go there any time.

The Michigan Central has made it, perhaps, too easy of access, for its through trains from New York and Boston run directly by and in full view of the great cataract, and those passing by daylight stop five minutes for passengers to view the Falls. The wise traveler, however, will stop over there as long as his time will permit to view the beauties and the grandeur of the falls under different aspects and from different points of view. The longer he stops the more he will find to repay him for whatever expenditure of time and money he incurs.

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Volume XIX.—No. 46.] CHICAGO, November 16, 1893. [Price $1.00 per Year in Advance.

Mrs. Ursula D. Herrick
1028 15th St.

WHITE RIBBON CALENDAR.

December 18.—Peace Day, to be observed in the interests of national arbitration.

December 23.—Crusade Day, twentieth celebration of the Hillsboro, O., Crusade, to be observed by a Jubilee Number of THE UNION SIGNAL, and as a membership Crusade day by the local unions.

SINCE OUR LAST ISSUE.

Austria has a new cabinet.

Dynamite anarchists are at work in Spain.

Equal suffrage has carried at the Colorado polls.

The Knights of Labor met in seventeenth annual convention at Philadelphia Tuesday.

A congress of the American division of the Salvation Army is held in New York City this week.

War still continues in Brazil. The rebel admiral has announced his intention to restore the Empire.

Francis Parkman, eminent among American historians, died at his home near Boston, Mass., November 9.

London celebrated the installation of its new Lord Mayor Friday, by the annual parade and banquet.

One of the greatest scientists of the world, Professor Herman A. Hagen, of Harvard College, died November 9.

The Woman's Board of Missions of the Interior (Congregational), at Rockford, Ill., last week, reviewed the work of the year.

Additional gifts to the Chicago University this week, amounting conditionally to one million dollars, are for the purpose of creating a general fund.

An encouraging letter from the Arctic explorer, Nansen, telling of favorable winds and open seas, is reported in a London dispatch of November 10.

The United States Brewer's Association has officially protested against any increase of the tax on beer, on the ground that it would give large breweries a monopoly.

The returns from the elections of last week show sweeping Republican majorities in Pennsylvania, South Dakota, Massachusetts, Ohio, Iowa, New York, Kansas and Illinois.

At Minneapolis, November 9, in its seventy-fifth annual session, the general missionary committeee of the M. E. church reported $1,257,372 expended for missions last year.

Sir Andrew Clarke, Gladstone's physician, an eminent practitioner, and president of the Royal College of Physicians, has passed away, and his funeral took place last Sunday.

Business is still suspended at Santander, Spain, where the blowing up of a dynamite steamer caused such loss of life and property. A fund for the relief of the sufferers is being raised.

The new Minnesota Fuel Company, formed by the citizen's committee, has been unable to obtain coal owing to the influence of the coal trust and is forced to wait till next year to supply consumers at reasonable rates.

The publication, Saturday, of a letter from Secretary of State Gresham to President Cleveland, in which the former recommended the withdrawal of the United States treaty with the provisional government, and the restriction of the monarchy in the Hawaiian Islands, has aroused much comment.

IN the Calendar at the head of this page will be found the announcement of Crusade Day and of the Jubilee Crusade number of THE UNION SIGNAL. This number will be issued December 21, and it is our intention to mail it so promptly that it will reach all subscribers and purchasers before the Saturday which commemorates the event.

THE Young Men's Christian Association of Dayton, Ohio, is wide awake to cast its net wherever men may be caught and saved from the snares of the tempter. On election night, Nov. 7, they kept their association hall open all night, the news being received over a special wire for all who attended. Music, songs, readings from platform during intervals, and refreshments served as attractions; tobacco, bad language and kindred abominations were kept outside. A good suggestion for all societies.

MARCH 20, 1894, will be the ninetieth birthday of America's "Grand Old Man," General Neal Dow. It is proposed to celebrate this event in keeping with its importance, both in this country and in England. It is a little early to give particulars, but suggestions for the celebration and a sketch of the General's life will be given in due time in THE UNION SIGNAL and other temperance papers. Each friend of our reform will be glad to learn that the remarkably long life of this famous leader has not dimmed his faculties nor dulled his enthusiasm.

THE scripture text at the head of Mrs. Carse's Temple Items this week is truly indicative of the "Temple builder's" character. Despite the opposition she has received, and the "hard times" generally, Mrs. Carse is dauntless in her determination to free the Temple from debt and present it to the National W. C. T. U. She not only "asks in faith" but "nothing wavers." Her new plan for fifty cents per member from the W. C. T. U., the Y and the L. T. L., is certainly reasonable, and one which will bring a large revenue at once, redeem a part of the bonds, buy up a large portion of the stock and rejoice the heart of the bravest woman that ever lived.

MISS ALICE M. GUERNSEY was called to her eastern home in Rutland, Vt., last Tuesday, by the death of her beloved mother. Four times since coming to her editorial position in the W. T. P. A. has Miss Guernsey been summoned to her mother's bedside. Promptly has she obeyed the summons and each time until the last has she been happily rewarded in her mother's continued lease of life. It is pathetic to know that the last call was too late to see the dear form in life as the spirit had departed before the faithful daughter left Chicago, though she fortunately did not know it. The sympathies of scores of friends will be extended to Miss Guernsey in the loss of her nearest earthly friend.

DECEMBER 23, 1893, should be a memorable milestone in the onward march of the Woman's Christian Temperance Union. That date will witness the completion of twenty years since the Crusade fires were lighted in Hillsboro, O. Every local union in the United States is earnestly exhorted to begin plans at once for a fitting celebration of this unique and important event. THE UNION SIGNAL of November 30 will give a program for its public celebration, written by Miss E. S. Greenwood, and suggestions for its observance socially by Miss Willard. There will also be hints as to ways of securing new members and thus make the day a real "membership Crusade day." This number of November 30 will be one especially sought by the workers. On December 21 we will issue what we anticipate to be the finest number ever printed on our presses. This will be a combination Crusade and Christmas number. (Did our readers ever notice how congenial those two words are?) This number will be one particularly adapted for distribution at the public anniversary meetings or to hand to the new member secured on that day. It will be for sale by the hundred and our presses will no doubt be kept humming with the large orders. Further plans will be unfolded in each number of THE UNION SIGNAL, as from this time on to December 23, CRUSADE DAY is to be the peaceful battle-cry of our organization. Appoint the local committees and read THE UNION SIGNAL. We will furnish the ammunition.

SELDOM have we been more startled and grieved than on reading the report of William T. Stead's address at a meeting in Central Music Hall, Chicago, last Sunday afternoon. Hoping that he had been incorrectly reported, we referred to Mr. Stead such parts of the report as concerned the reform in which we are engaged, and he replied: "I think this is about right, and it is quite true." This is the passage referred to: "I tell you you have to deal with evils so closely mixed up with our social conditions you must take counsel with the best of those associated with the evil in order to wipe out the worst. The wise people will try to improve the saloon system. The people that do most harm and least good in this matter are the temperance people. (Hisses.) I am glad there are some people here to hiss me. How many saloons are there in Chicago? Six thousand odd. How many of them claim to be decent? Two thousand odd. You want to shut them all up, some of you. (Several voices, Yes, yes.) And you will want to shut them up until the day of judgment at the rate you are going. Join hands with the 2,000 saloon-keepers who are trying to do well." In his private note, Mr. Stead said he was "sorry" that we thought his remark "unfriendly (to the temperance cause), it was not so meant." We mean no attack on Mr. Stead. We have been led to regard him as a friend and regret that his public utterances are not consistent with this view. It makes small difference how *we* regard him compared to the great constituency back of us and the greater public that weighs a man by his words. Mr. Stead's proposition to the temperance people of Chicago, to "join hands with the two thousand saloon-keepers who are *trying to do well*" (!) is about the inanest if not the insanest advice to which we have ever listened, and for which we have not the slightest fear of adoption, for fortunately temperance people, or at least prohibitionists, are too level-headed to see anything but the maddest folly in such a suggestion. Mr. Stead, no doubt, had none but the best intentions in calling this mass meeting. It was entirely under his own jurisdiction, the invitations being couched in the following language: "W. T. Stead, who was imprisoned for his sympathy with the fallen, invites you to be present at Central Music Hall this afternoon and evening." He hoped to reach the outcast and despondent, and expressed himself as bitterly disappointed at the intelligent, sober, well-dressed audience that greeted him. The *Tribune* thus describes the assembly: "Preachers and saloon-keepers, gamblers and theological professors, women of the levee and members of the W. C. T. U. (We have yet to learn who these 'members' were.—EDS.), anarchists and professional people sat side by side yesterday on the platform at Central Music Hall. From it the love of Christ and of men was preached, dynamite was threatened, free silver and tariff reform were advocated, the churches were attacked and defended from the floor. There were hisses and cheers in almost equal proportion; a man rushed out of the house crying, 'No dynamite! Christ is enough for me!' A woman made a speech from the center of the house." (This, we are glad to say, was a plea for temperance.—EDS.) On the whole it is doubtful if such a demonstrative anarchistic and altogether peculiar meeting was ever gathered before under any roof. Mr. Stead, no doubt, could have left many a helpful message to reformer and laborer, but he struck too wide of the mark in inviting such a well-known anarchist as the lately-pardoned Fielden to speak, and permitting churches and temperance leaders to be villified in the same breath which exalted the saloon-keeper and the tramp. When we think respectfully of William T. Stead, hereafter, it will be in connection with his social purity efforts in the *Pall Mall Gazette* exposures, rather than for any stroke for righteousness along the lines of temperance endeavor. We regret that his visit to the New World will not result in any accretion to the former high respect held for him here.

THE PHANTOM CITY.

BY HENRY A. DELANO.

Oh, mirage of splendor and glory,
That rose like a phantom of night,
Eclipsing all fable and story,
Or dreams of pagan delight.
White city, of domed architecture,
Of temples, palaces, halls,
Of triumph that conquered conjecture,
Of triumph that knows no recalls.

As a dream when one waketh at morning,
A vision that melteth at light,
I see thee dissolve without warning,
O mirage of grandeur so bright.
Were thy towers only clouds of a painting
Aurora had sketched on the sky?
Thy arches but rainbows, now fainting,
'Mid colors of darkness to die?

Ye are gone! The glory and beauty,
Pavilion, and court, and bazaar,
No guard nor wheelman on duty,
No caliph, mikado, or czar.
Gone, with your Persians so royal,
Egyptian, and Spaniard, and Moor,
Celestial, and Buddhist so loyal,
Esquimaux, and Arabs of yore.

All nations, all sunshine, all tropics,
All the splendors of orient zones,
All questions discussed and all topics,
Chicago, the home of all homes.
Our cold West is warmed by the vision,
(All rivers to ocean must run),
'Tis not all a dream of elysium,—
Mankind, henceforth, shall be one.

Evanston, Ill.

HEPSY'S NEW BUNNIT.

BY HARRIET FRANCENE CROCKER.

Hepsy come in last night with one o' them peculiar-shaped bundles in her hand that every one knows is a new hat or a bunnit. There's somethin' in the color o' the wrapping paper an' the way it's pinned together that makes it as plain to be guessed at as a piece o' cheese.

Says I, a-liftin up my hands: "Hepsy, hold!"

Hepsy looked kind o' 'stonished (I s'pose I am an eloquent an' dramatic feller sometimes) an' stood still.

"Can't I tell you what's in that bundle, Hepsy?" says I.

"I shouldn't wonder if you could," says she, "it's a new ——"

"Hold on," says I, "don't tell! It's a new bunnit, *ain't* it?" I spoke it in my triumphantest voice.

"It is, Adoniram," says she. "What a fortunate woman I was to pick out sech a brilliant man for a life-companion! I wonder what I should 'a' done if I had happened to get some other kind of a man. It's dretful to contemplate," says she, lookin' towards the ceilin' with a look o' gratitude on her expressive countenance. (I can't bear to hev Hepsy go an' get sarcastic! I never see any one that could be sarcasticker than she can when she sets out. I hate to have her set out.)

So I says (to kind o' turn the subject): "Well, let's see the bunnit, Hepsy?" an' Hepsy took out the pins an' held it up fer me to see. Now I have always had a good deal o' taste in the millinery line. Miss Jenkins used to say so when I was a-keepin' comp'ny with her, before I ever see Hepsy, an' Miss Jenkins was a milliner, so she ought to know.

I took it an' held it on my hand while Hepsy laid off her things an' put on her apron an' got out her knittin'-work. I was a-lookin' it over reflectively, an' I guess Hepsy must o' seen I didn't approve of her taste, but she didn't say a word. "Hepsy," says I, "now a bunnit's a thing that is very conspicuous. It comes out every Sunday to meetin', an' if you're a little late everybody's eyes is fastened onto it as it goes up the aisle. It comes out on all funeral occasions (onless it's *dretful* stormy), an' when you call on the minister's wife an' when you go to Serrycuse an' sech places on the cars. It's a conspicuouser article o' wearin' apparel than your Paisley shawl or your alpacky dress. It *shows* plainer than anything else you can wear. When you're settin' in meetin' that's about all the folks that's settin' back of you can see, you know. It stands to reason, Hepsy," says I, "that a bunnit should be a becomin' thing an' a stylish thing. You'd oughter had some birds onto it. All the women do, I notice—a green parrot an' a couple o' hummin' birds an' a blue-jay's wing or a oriole's breast. *I'd* like to have hed the trimmin' o' this here bunnit myself. I'd a' fixed it up stylisher than this, you can depend! I'm surprised at Mis' Doane's taste, I surely be," says I.

Hepsy up an' says: "Don't go to blamin' Mis' Doane about that bunnit, Adoniram Peabody! It's *my* taste an' *my* choice an' *my* bunnit. You ain't got to wear it, neither has Mis' Doane, an' it's trimmed jest exactly to suit *me*. Mis' Doane says, says she, 'Oh, Mis' Peabody, *do* let me put a blackbird's wing an' a oriole's breast on your bunnit. Black an' yeller is so stylish this winter!' Says I, as solemn as I felt (an' that was solemn enough), 'Mis' Doane, I don't believe in wearin' corpses on top o' my head. There ain't no pleasure in it for me,' says I. 'Please trim it jest as I ordered—a little bit o' yeller velvet mixed in with the black, for I hain't no scruples against havin' it stylish, an' some ribbin, if that ain't enough,' says I, 'an' black ties.'

"'So you don't enjoy wearin' birds on your bunnit, Mis' Peabody'? says she, as she laid back the wings an' things in the showcase.

"Says I, 'Mis' Doane, you've got an awful nice baby, ain't you?'

"'Oh *yes!*' says she, 'the sweetest, cutest little fellow! he's jest got a tooth!'

"'An' do you love him, Mis' Doane?' says I calmly. She looked astonished.

"'If I didn't *know* you, Mis' Peabody, I should think you was crazy! *Love* him—the idee! *Love* him! What do you mean?'

"I went on calmly—'But if it was the style, Mis' Doane, it wouldn't be much of a sacrifice to wear little dead babies on hats an' bunnits! Ain't this what folks is doin' every minute—wearin' little bird babies—that might be alive an' singin'; little dead, stuffed bodies that'll never fly in the blue sky any more an' never swell their little throats with sweet, ripplin' music? Is the flash of a bird's bright wing prettier on a hat or bunnit than it is, full o' life an' joy an' motion, skimmin' through the air, makin' its passage rich with song? Is the soft, silky cushion of a bird's breast more beautiful perched on the top of even the prettiest woman's hat than it is in some forest-hidden nest, with tiny baby-heads nestling beneath it, an' gentle mother-love fillin' it with sweet happiness an' purest joy?"

"'Oh,' says I, 'think of it! These little hummin' birds had to be killed by runnin' red-hot needles down their innocent throats, so their plumage wouldn't be damaged! I've read about it in the papers an' it's turned my blood cold to think of it. An' this bright-breasted oriole!' says I, 'think o' the sharp, cruel bullet that stopped it mebby in the middle of its lovely song, an' hushed its voice an' stilled its little heart forever! An' all this sufferin' that women might wear 'em on their hats!'

"'Any woman, though she may be innocent of any wrong intent, jest as much as sanctions the killin' o' more birds for that purpose when she wears one on her bunnit; she jest as much as says to the boy with a shot-gun, 'Go an' kill a lot more, boy, it's all right—it's stylish. They look pretty an' so it's all right.' You can't blame the boy if he goes an' shoots a lot more. His mother an' his sisters wear 'em on their hats, an' like's not his sisters have party dresses with 'em on too.'

"Mis' Doane, she had my bunnit all trimmed by that time. We had gone back into her settin'-room behind the shop an' she had ben trimmin' it an' rockin' the baby's cradle with her foot while I was talkin'. I know she was moved by what I said—I know it, Adoniram! There was tears on her eye-lashes when I got through, but I pertended not to see 'em. I was busy wipin' my own eyes."

I had out my red bandanne an' was a-rubbin' my eyes an' coughin', but Hepsy made as if she didn't hear me or see me an' begun to fix up the fire. I laid the new bunnit down on the table an' took up the *Weekly Star*. But Hepsy come an' put her hand onto my knee an' wouldn't let me read the news. I never see Hepsy look prettier than she did that minute! Her face was so tender an' pitiful, an' her snappin' black eyes was softened by tears, an' her cheeks was flushed by excitement.

"It seems kind o' queer to me, Hepsy," says I, "that your white ribbon women, that's so apt to be at the head of all reforms an' good works o' various kinds, ain't made a start on this line. It's kind o' queer they don't throw all their influence (an' I'll own it's a good deal) onto this question, an' help to put down sech a murderous fashion!"

Hepsy reached over an' give me the sweetest kiss she'd give me for many a long day—an' she smiled as tender an' lovin' as she did the day we was married.

"They'll do it yet, Adoniram—the white ribbon women will do it yet, God bless 'em! I know they will! They're too great-hearted an' noble-souled an' full o' Divine love an' human love an' love for all the world, to go on countenancin' sech an evil! Don't you worry, Adoniram, dear, they'll do it yet."

I felt happy—real happy. I don't know when I've felt happier than I did that minute. Mebby it was because Hepsy'd give me that kiss. Pretty soon I up an' says: "Well, Hepsy, I do honestly think your new bunnit looks better the way it is than it would with a parrot an' a hummin' bird or a blackbird's wing or a oriole's breast onto it. The velvet looks real nice an' tasty an' I'm glad you've got it. How much did it cost?" says I.

"A dollar an' eighty cents," says Hepsy; "an' if it had ben trimmed with birds it would 'a' cost four dollars at the very lowest. But it ain't the *price*," says Hepsy, "it's the *principle* of the thing. When I wear this bunnit to funerals I sha'n't feel that there had to be a funeral fer its adornment—a bird-funeral, with little, helpless, hungry babies in their motherless nest for mourners. When I set in meetin' with it on I sha'n't have to feel guilty when the minister happens to read in the ten commandments 'thou shalt not kill,'—an' when I go to Serrycuse on the cars I shan't have to try to hush up my oneasy conscience all the way. Yes, Adoniram, I'm goin' to take solid comfort a-wearin' my dollar an' eighty-cent bunnit. But, good land! where's the time gone to! Here it's nine o'clock an' I've got to set my bread yet. Wind the clock, Adoniram, an' put out the cat, an' go to bed."

An' I did.

Santa Paula, Cal.

RAILROAD TIES.

BY JOHN G. WOOLLEY.

You ask me to write upon the "temperance situation." You would as well ask me to describe the histology of a wig.

There *is* no temperance situation; that is the trouble. The bulk of the Christian people still hold to the nebular theory of the temperance cause. To wit: That it consists of luminiferous gas in the wake of some celestial blow-off without solid matter enough in it, as Professor Huxley says of certain nebulæ, to soil a cambric handkerchief. The temperance cause is not a thing but a phenomenon; interesting, variable, and mysterious enough to *suggest* power, like the aurora borealis which has been known to make many young women shudder and cry: "Gracious, let's go in, isn't it awful!"

. . . . . .

There is a great deal of temperance sentiment, but as yet it remains to be demonstrated that it can be applied to any practical gear. The prevalent opinion is that if it can ever be made to work it will be upon the same principle that the Keeley motor does not, *viz.*: the sympathetic relation of sound waves.

It is reasonably certain that "there is something in it," and possibly a great deal, for experiments have shown that if two political principles be balanced upon a pivot, in a vacuum, and exposed to this mysterious influence, they will revolve slowly—*after each other*. One may see a similar thing in any jeweler's window in the toy which I think is called a heliostal, but the problem is to get it to work *out of doors*.

. . . . . .

The case is not hopeless but does not tend to enthusiasm. Where there is a will there is a way, or words to that effect, but I regard it as reasonably certain that the theory of sympathetic currents will have to be abandoned, and, indeed, the whole nebular hypothesis. To expect *to move* anything by free sentiment is no more hopeful than an attempt of a steamship to whistle itself across the ocean. It was a very pleasant and useful invention that of hanging a smoke bell over gas jets to catch the particles of soot that floated up unconsumed for want of oxygen, but one never thinks of *doing* anything with *that*.

. . . . . .

We have, indeed, little else to do, we fanatics, but to *make* a situation.

The liquor traffic, though it does "bestride the Christian world like a Colossus," is, in fact, a puny, sneaking thing in comparison to the church, and presents no overwhelming difficulties, except the apparent impossibility of getting the Christian man to take a *square look* at it.

It is one of the saddest and profoundest of mysteries that the Christian man, who is, beyond question, the most potential factor of the social system, should, as such, command so little respect of the other forces engaged in the world's work and cut so poor a figure in current reforms.

. . . . . .

The next, and the greatest discovery to be made in electrical science, we are told, is the extraction of energy from coal without the agency of steam or water power—an event which will revolutionize the industrial world.

The effect upon social science would be similar, doubtless, if one should discover or invent a process of converting Christian hysterics into light, heat and motion, without the necessity of using the Republican or Democratic party! We have a lever that will move the world if we can get a place to stand, and there is only one way to do that—*make it*.

Illinois Central R. R., en route Nov. 2, 1893.

THE RELATIONS OF CHRISTIAN NATIONS TO THE OPIUM TRAFFIC.*

England's Wrong to China.

BY REV. S. L. BALDWIN, D. D.

The East India Company has the unenviable distinction of introducing the British trade in opium into China. They carried on for years a large smuggling business, under the direction of the notorious Warren Hastings, who was then Governor-General of India.

This first stage of British opium monopoly is a dark and damning page in the history of the times. It was "conceived in sin and born in iniquity", and it had such a career as might be expected from its origin. It sullied the reputations of all who were connected with it, and brought deep and lasting disgrace to the British name.

The method of carrying on the trade was as follows: Natives wishing to make purchases would apply through brokers to British merchants at Canton, who would issue orders on the receiving ships. Carrying boats armed with guns, and manned by crews of desperate character, plied between Lintin and the city. They were popularly designated "fast crabs," or "scrambling dragons." These boats, with more or less connivance by the Chinese authorities, delivered the illicit drug to the purchasers at Canton. The illegal traffic was not allowed to progress, however, without frequent and vigorous protests. Honest and patriotic officers would frequently take strong measures for its suppression, and on various occasions imperial edicts were issued against it. Among these, a notable instance is that of the Emperor Tao-kwang, in 1821, on the occasion of the confiscation of certain cargoes at Canton, because of opium smuggling. In his edict, referring to the export trade in tea and other articles as beneficial to foreigners, he says:

"Yet these foreigners feel no gratitude, nor wish to render a recompense, but smuggle in opium, which poisons the empire. When this conduct is referred to the heart, it must be disquieted; when referred to reason, it is contrary to it. In broad day on earth there is the royal law; in the shades after death are gods and demons. These foreign ships pass an immense ocean; they likewise go through gales of wind, boisterous seas, and unknown dangers entirely preserved by the condescending protection of the celestial gods; and therefore, they should hereafter rouse themselves to zealous reflection, to bitter repentance, and to reformation, and alter their inhuman, unreasonable conduct."

Subsequent history, up to the time when the British government abolished the control of the East India Company over British subjects in China, in 1834, is but a repitition of that already given. It is a history, on the one hand, of a company of professedly high-minded English gentlemen, vested with extraordinary powers, proclaiming in their public documents hearty acquiescence in the laws against opium, and ostentatiously forbidding all connection with it on the part of their agents, while secretly stimulating and encouraging the traffic in every possible way, and complacently pocketing the enormous gains of the nefarious trade. Before the traffic passed from the control of the company, opium had cost China $11,618,-167, while she received for her tea supplied to the whole of Great Britain only $9,133,749. In 1834 the British government abolished the East India Company's monoply of trade in China, and threw it open to all British subjects.

Under the new management, Lord Napier was sent as first British superintendent of trade to China; but the Chinese government, which had been dealing for a century with a trading company, refused to have anything to do with "the petty English nation"; and the only official notice taken of his lordship's arrival was a tide-waiter's report that "three foreign devils have arrived." The increasing traffic and its increasing irregularities led the Chinese government to take more energetic action for its suppression. In 1836 an edict was issued, mentioning by name nine prominent opium merchants, and demanding their expulsion. Captain Elliot, who was then superintendent of trade, did not comply with this demand. In January, 1839, a proclamation was issued requiring that the receiving ships be sent away, and threatening hostile measures in case of non-compliance. Commissioner Lin was sent to Canton, clothed with extraordinary powers to deal summarily with the matter.

He demanded three things: 1. That all the opium on board the ships should be handed over to the government to be destroyed. 2. That the owners of the vessels should give a bond that they would never again bring opium to China. 3. That if afterward any was brought it should be confiscated, and the smugglers should be punished with death. These terms were concise, and easy to be understood; and they were evidently propounded in downright earnest. If not acceded to, the lives of foreigners were threatened. The foreign residences were surrounded, and many British subjects put in great peril. Under this pressure, Captain Elliot, promising indemnification by the British government to the merchants, collected over twenty thousand chests of the drug and handed them over to the Chinese commissioner, who proceeded with great heartiness to the work of destruction, which occupied twenty days—a thousand chests being destroyed each day, (in June, 1839).

Soon the melancholy spectacle was presented to the world of a Christian nation making war upon a heathen nation in the interest of an abominable, death-dealing traffic. Other causes have been assigned, such as "insults to the flag" and mal-treatment and murder of British subjects, but these things grew directly out of, and were intimately connected with, the iniquitous trade that was at the bottom of the whole difficulty. The public opinion of the world and of the British people themselves has designated the war of 1840 "the opium war," and it would be impossible to label it more accurately or more truthfully.

We need not enter upon the details of this bloody war, but at its close China paid Great Britain for her temerity in attempting to shut out the opium traffic the costly price of twenty-one millions of dollars—six for the opium destroyed, three for debts due English merchants, and twelve for the expenses of the war and the cession of the island of Hong Kong to England. It is true, as has been often stated, that this war opened China to Christian missions and to the influences of Christian civilization, but this fact constitutes no reason for gratitude to the British government, nor justification of its action. Stimulating the production of opium in India, encouraging and promoting the contraband trade in China, going to war when the noxious drug was confiscated, and exacting an indemnity for it, the government appropriately ended its iniquitous conduct in the matter by cheating the merchants on whose behalf it had demanded the indemnity.

We cannot better close our review of this war of 1840 than by quoting the strong and truthful words of Mr. Gladstone, uttered in his place in Parliament that year:

"They gave you notice to abandon your contraband trade. When they found that you would not, they had a right to drive you from their coasts on account of your obstinacy in persisting in this infamous and atrocious traffic. You allowed your agent to aid and abet those who were concerned in carrying on that trade; and I do not know how it can be urged as a crime against the Chinese that they refused provisions to those who refused obedience to their laws whilst residing within their territories. A war more unjust in its origin, a war more calculated to cover this country with permanent disgrace, I do not know, and I have not read of. The right honorable gentleman opposite spoko of the British flag waving in glory at Canton. That flag is hoisted to protect an infamous, contraband traffic; and if it never were hoisted except as it is now hoisted on the coast of China we should recoil from its sight with horror. Although the Chinese were guilty of much absurd phraseology, of no little ostentatious pride, and of some excess, justice, in my opinion, is with them; and while they, the pagans, the semi-civilized barbarians, have it on their side, we, the enlightened and civilized Christians, are pursuing objects at variance both with justice and with religion."

For sixteen years after that war ended, the trade in opium was still contraband in China. Still the East India Company stimulated the production of the drug in India, and still the smuggling into China was encouraged and promoted, with this great additional advantage, that Hong Kong had become British territory and an exceedingly convenient storehouse for the drug, which could thence be easily smuggled into China. Not unfrequently difficulties arose; and these finally culminated in another war.

The French had some "grievances" against China, and united with the English in the war, which was followed by the "Treaty of Tientsin" in 1858, and the "Convention of Peking" in 1860. In these negotiations Lord Elgin sought the legalization of the traffic. The Chinese, feeling themselves helpless before their conquerors, reluctantly consented. They proposed a duty of sixty taels (over eighty dollars) a chest; but the English commissioners would agree to no higher rate than thirty taels, which was therefore the rate adopted and inserted in the tariff.

When the treaty was under revision in 1869, Sir Rutherford Alcock agreed to raise the duty to fifty taels; but the British government refused to ratify the treaty, and the original treaty of Tientsin remains in force.

Thus at last the opium traffic was legalized in China; but it did not thereby become one whit less abhorrent to God and to all righteous men. Legalized iniquity is iniquity still; and it is not in the power of legislative enactments or treaty stipulations to lessen the crime of an accursed traffic, or to shield its abettors from their responsibility to a just and holy God. The Emperor Tao-kwang had said to Sir Henry Pottinger, when the latter proposed the legalization of the traffic: "It is true, I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will for profit and sensuality defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people." His successor was obliged to do that which he so sturdily had refused, but the vermillion pencil never moved so reluctantly as when it sanctioned the legalization of the opium trade.

New York City.

*Read in World's Congress of Missions.

THE ISSUE DEFINED.

BY ADA M. BITTENBENDER.

[The following excerpt is made from the very able letter of acceptance issued by Mrs. Bittenbender on her nomination for Supreme Judge of the state of Nebraska, on the prohibition ticket. When this is read the world will have learned how Nebraska values women and constitutional government. May a new era have been inaugurated on November 7, in the great state of rolling plains—and women judges?—EDS.]

THE QUESTION.

"Is a traffic fraught with effect so disastrous legal? Or, in other words: Are provisions for licensing the traffic in intoxicating drinks constitutional? This is the most important question awaiting decision in this or any other state.

"Although the supreme court of Nebraska has decided in favor of the validity of the liquor law when attacked by the liquor interests, the court has never been called upon to construe its validity when attacked by the home interests. When called upon to decide the question in interest of the homes of the state, Nebraska's supreme court will be asked to consider: 1st. The inherited, inalienable rights of every American citizen contained in Magna Charta—'the keystone of English liberty' which guarantees to the people in perpetuity protection to every freeman from loss of life, liberty, or property, 'but by lawful judgment of his peers or by the law of the land.' 2nd. The Federal constitution, the preamble of which reads: 'We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America,' together with the fourteenth amendment which provides that 'no state shall . . . deprive any person of life, liberty or property, without due process of law.' 3rd. The 'Bill of Rights' in the constitution of Nebraska which declares 'all persons . . . have certain inherent and inalienable rights; among these are life, liberty, and the pursuit of happiness. To secure these rights, and the protection of property, governments are instituted among people, deriving their just powers from the consent of the governed. . . . No person shall be deprived of life, liberty or property without due process of law.'

THE INEVITABLE CONCLUSION.

"We, the people, in our sovereign capacity, make constitutions. We delegate to our representatives in the three departments of government the power to carry out our will as expressed in constitutional law. This is the source and extent of representative power.

"Is it the will of the American people, as expressed in any constitutional law, either directly or indirectly, that power to license the traffic in intoxicating drinks is derived?

"*Think.*

"Does the traffic tend to 'promote the general welfare?' Does it help to 'insure domestic tranquillity?' Does it aid in 'establishing justice?'

"*Think on.*

"Is not the traffic in intoxicating drinks conceded to be by all except those engaged in it and their corrupt allies, a greater destroyer of life, liberty, property and happiness than all other causes combined?

"*Think until the inevitable conclusion:*

"Provisions for licensing such a traffic are not, cannot be 'the law of the land.' They are in conflict with and destructive of every constitutional and God-given right.

"In speaking of the bad effects of the drink traffic, in deciding liquor cases, the supreme court of Nebraska has said:

It must be conceded that the traffic in intoxicating drinks is an evil. (State *vs.* Boys, 31 Neb., 514.) It is a well-known fact that the unrestricted traffic in intoxicating liquors as a beverage produces destitution, misery, and crime, fills poor-houses and prisons, and indirectly adds largely to the burdens of taxpayers. (Senate file 31, 25 Neb., 864.)

The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. . . . There is no inherent right in a citizen to thus sell intoxicating liquors by retail; it is not a privilege of a citizen of the state or a citizen of the United States. (Crowley *vs.* Christensen, 137 U. S. A. 86.)

"In the Pennsylvania oleomargarine case, (127 U. S., 678): 'It is the settled doctrine of this court that, as government is organized for the purpose, among others, of preserving the public health and public morals, it cannot divest itself of the power to provide for these objects.'

"In the Kansas liquor cases (123 U. S., 623): 'There are, of necessity, limits beyond which legislation cannot rightfully go. While every possible presumption is to be in-

dulged in favor of the validity of a statute, the courts must obey the constitution rather than the law-making department of government, and must upon their own responsibility determine whether, in any particular case, these limits have been passed. . . . The courts are not bound by mere forms, nor are they to be misled by mere pretenses. They are at liberty—indeed, are under a solemn duty—to look at the substance of things, whenever they enter upon the inquiry whether the legislature has transcended the limits of its authority. If, therefore, a statute purporting to have been enacted to protect the public health, the public morals or the public safety, has no real or substantial relation to those objects, or is a palpable invasion of rights secured by the fundamental law, it is the duty of the courts to so adjudge, and thereby give effect to the constitution.'

"Applying these principles and decisions, how can provisions for licensing the traffic in intoxicating drinks be constitutional?

"Since 'the welfare of the people is the supreme law,' and since 'the lives, health, and property of citizens' and 'good order and the public morals' belong 'to that class of objects which demand the application of the maxim,' as says our Federal supreme court in the case of Beer company against the commonwealth of Massachusetts, (97 U. S., 25), and 'the legislature cannot by any contract divest itself of the power to provide for these objects'—'no legislature can bargain away the public health or the public morals; the people themselves cannot do it, much less their servants'—how can the traffic in intoxicating drinks be lawful?

"Since 'the protection of the lives, health, and property of the citizens, and the preservation of good order and the public morals . . . are to be attained and provided for by such appropriate means as the legislative discretion may devise,' (Beer Co. *vs.* Mass.) is authorizing a traffic carried on only to the defeat of these objects, an 'appropriate means' to secure them?

"Is that kind of recognition of such a traffic legitimate exercise of 'legislative discretion?'

"I ask again what I have asked repeatedly: Since 'that discretion can no more be bargained away than the power itself,' (Beer Co. *vs.* Mass), and since both the power and the discretion have been wrongfully used, what is the remedy? Is it not either a change in the legislation, or a declaration of its illegality by the judicial department of government?"

Lincoln, Neb.

THE ARMY CO-OPERATIVE BEER SALOON.

BY FRANK ROBERTS.

The commanding officer's annual inspection report for this United States Army post which has recently been rendered to the 30th of June, has the following questions and answers, in that portion of it dealing with the post-exchange:

"What article brings in the largest profit? Beer."

"How much beer was sold the last fiscal year? $16,308 (775 barrels)."

The profits for the period are given as $3,712.20.

The exchange was opened towards the end of July, so it has been running for eleven months; and the profits are over one-fifth of the amount realized on the sales. This amount is divided among the various organizations at the post, and is spent by the company commanders in supplying food for the mess tables. This is authorized by the regulations, which lay down everything in connection with this institution, as they do in any other connection. We must therefore charge the government, which sanctions such a scheme, with feeding its soldiers at the expense of making drunkards of them. These dividends are eagerly looked for by officers as well as men. With the former, they act on the theory of feeding the men well and getting them into a contented spirit through the appetite; and with the latter they work on the line of drinking as much as possible, because they get part of their money back again, and they like to see their tables well provided.

In one company, B, 11th Infantry, the First Sergeant was a notorious drinking man, and as a result the men in the company followed suit. Only such men as did drink, and would keep him well supplied either with beer or whisky, or failing these, would lend him money to obtain the same, were of any use in the company as far as he was concerned, and he made things thoroughly unpleasant all round. When leaving the post for another station the ground outside the room he occupied was a sight. The scene was viewed by several, and a dealer in old bottles would have done a good day's work if he could have been on the spot to collect the large and varied assortment of bottles, and the concentrated essence of beef bottles, the latter being required to build this First Sergeant up, and steady his nerves when he had occasion to brace himself for any special duty. These bottles lay for over a week, silent but powerful witnesses of the kind of a man who had occupied those quarters.

An officer in the post, not very long since, had a barrel of whisky brought to his quarters, and could be seen "gloriously drunk" riding aimlessly about the post for a few days after its arrival. Spirits are not allowed to be sold at the post exchange, but any quantity of whisky is brought in, as the numbers of bottles strewn about testify.

Much more might be written as to the effect that has been produced by the opening at this post of the post exchange, an institution lauded to the skies by the authorities as vastly superior to the old post trader system. With that old system we have nothing to do. We must look at facts as they are, and while writing of happenings at one place, they are as bad elsewhere, and correspondence from other widely scattered posts from reliable authority states practically the same state of affairs as existing with them.

The *Scientific American* says: "The use of beer is found to produce a species of degeneration of all the organism, profound and deceptive. Fatty deposits, diminished circulation, conditions of congestion, perversion of functional activities, local inflammation of both the liver and the kidneys are constantly present. Intellectually a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or shock to the body or mind will commonly provoke acute diseases ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable, more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces. It is our observation that beer drinking in this country produces the very lowest form of inebriety, closely allied to criminal insanity."

This is from the leading scientific paper, and this very drink, so unsparingly condemned, is the very one the United States government is providing for its soldiers. Reading the above, one need no longer wonder how it comes about that officers and men of the army are so infatuated with the institution that provides them the drink that has changed or is changing their "higher faculties into mere animalism," and is arresting their reason. The only question is: How is it all going to end?

While it is true that most of the men are thoroughly under the control of the liquor fiend, it is also true that a very large number of these drinking men—aye, drunkards, plain English is best—would gladly see these saloons closed. Many men, who, when sober, are all that one would expect to meet, have been so "under control" of the beer that their will power is utterly gone. There was a man in the company I belonged to who, when I first joined it, was not drinking; he would stay sober a while, and then break out. This man was well educated, quiet, obliging and a fine looking man. When he once commenced drinking, however, he was utterly lost to all sense of decency, and had literally no control over himself. And yet, because he might have a little money that could be squeezed out of him, the old, reliable drunkards would flock around him and ply him with drink, knowing full well what would be the result. While at Fort Apache he was tried by court martial and dishonorably discharged the service, forfeiting all pay and allowances. Had there been no canteen, in all probability he would have been in the service to-day.

Troop D, 1st Cavalry, has a non-commissioned officer who is "under the influence" every pay-day. The officer commanding his company, after the paymaster's visit last January, was speaking to some of the men with reference to some cases of fighting that had occurred while they were crazed by drink, and he threatened to stop their privileges, that is, prevent their having access to the canteen for a short time. This non-commissioned officer turned to the officer and exclaimed: "I wish to God you would debar me from entering, too. That place has been the ruin of me." The officer walked away, probably astounded at such an outrageous denunciation of a government institution. Many other similar cases could be quoted, and the writer to the *Army and Navy Journal*, in its issue of last December 22, was perfectly right when he said, "even the drunkards curse the exchange as making them drink more."

It would be interesting, purely from a statistical point, and with a view to still further ventilation, to obtain at this far-off post a statement from each man as he leaves the headquarter, after receiving his money from the paymaster, of how much money he has handed over in payment of the checks he has signed in favor of the canteen. Each check represents a dollar, and the authorities, knowing that gambling would soon reduce the number of men with money to a very small percentage, and therefore, not so many to spend their money at their institution, have devised the scheme of letting the men run in debt for beer between pay-days; having the men under so much "better control," they swoop down on them as they leave the pay-table, and collect the amounts due. Last May there was collected in this way, putting it in round numbers, nearly $2,000. This was at a post consisting of one troop of cavalry, two of infantry, and one Indian company, besides the small contingent of hospital staff. The average number for the time this canteen has been open has been two hundred and fifty, and we may deduct during this time thirty-five, or thereabouts, as non-drinkers.

Referring, for a moment, to the extracts from the post-commander's report, we find that counting the entire garrison the average consumption of beer for each man has been 3 barrels, or 216 bottles; the cost of each about $65, with a profit of $13 per man, or to each company of about $925. The latter are the figures that are flung in your face when a word is said about the canteen: What sort of food would there be if it were not for the canteen funds? As a first sergeant, sitting opposite me at dinner one day, remarked: "And yet, with this spread before us, there are fools who run down the canteen." He fairly represented the soldier's view, and the authorities knew their men when they promulgated the scheme.

Fort ——

LETTER FROM OUR "CHIEFTAIN."

DEAR UNION SIGNAL:—During the absence of Lady Henry Somerset and Anna Gordon, I am most kindly cared for by my long-time friends, Robert and Hannah Smith, and am penciling this letter "up a tree."

THE BO-TREE AT HASLEMERE.

My host, while visiting Max Müller, became interested in the story of that great professor's Oriental friend, Azam Gaorishankar Vdayashankar, ex-minister of Bhazznacar, one of the kingdoms of India, who, after serving his prince fifty-five years (thirty-two of them as prime minister), retired from the world to his House in the Garden. In July, 1887, finding himself advancing in years, and fearing that he might leave this world while only "in the third stage," he resolved firmly to enter into the fourth stage of a Brahman's life—that of Sanyasi. He had enjoyed the sweets and bitterness of power, the smiles of fortune, the pleasures of hope, with some of the distress of disappointment. So far, while in the third stage, it was a life of holy living, according to his light. His mind breathed sentiments of piety and love toward God, but he had a yearning after a more purely spiritual estate. As required by the Hindu religion, before retiring for this purpose from the world, he obtained the consent of the members of his family and relations; he then wrote farewell letters to his friends, European and native.

Thousands of neighbors, including his sovereign, proceeded to his home to offer greetings to the venerable sage. But while he was open to receive visits and to give occasional advice at the request of his sovereign, his time was mostly spent in reading and religious meditation, all his property and secular cares having been given to his family. We know that when Buddha made "the great renunciation," he went alone and sat under a "Bo tree" until he entered into the Nirvana of complete renunciation of the world.

So when my host, with thoughts of quiet hours in the evening of his life, sought separation from the bustle of a large household, he selected a great oak tree in the front of the upper portion of the woods at his country seat in Surrey, and building spiral rustic stairs around its trunk, he made, about twenty-five feet up in the tree, a "House in the Garden" and called the oak a "Bo tree." This re-

treat from the world is eight by sixteen feet, faced all around and on top with glass, and floored with boards arranged like an opened fan, with the tree trunk as a center. Here are rustic chairs and a fur-covered lounge, and I am writing this beautiful sunny October day before the large open window, looking over the tops of the trees extending for a mile down into the valley, and beyond this a finely wooded, beautiful country to the "downs" or hills, twenty miles away, which overlook the English Channel,

Goethe well said, "In the tops of the trees there is rest," and rest more perfect, more complete, could scarcely be found or conceived of in any earthly outward surroundings. It is the glory of Scripture that its words have so many meanings, deeper and deeper as we are able to see more, our "views" being merely what we, at this point of our experience, are able to see; and here has been given me a deeper meaning of the words, "And when he *had come to himself*." Is it not true that even in our work for the Master, amid all our activities, we come to many things before we can say, "I have come to *myself*." Whichever of many varying meanings this may have to my comrades, when it is true to them inwardly they like their "elder sister" will each one exclaim with a new and deeper meaning, "I will arise and go unto my Father."

In this soothing, inspiring sunshine, sitting all alone, beholding the delectable mountains, the varying shadows of the light clouds chasing each other over the hills, and the miles of calm tree tops beneath my window, the morning passes, then the lunch bell rings; then comes my daily three hours' drive, my faithful little stenographer, Edith Goode, my dinner, and—can you believe it? at the early hour of eight—my bed. I believe that by these days of mingled work and deep immersion in the quiet of nature I am regaining life and health for my place among the workers of my native land. With every pulse of returning health and energy my heart beats with longing to be once more among them.

This beautiful home is named "Friday's Hill," a name thought to have originally been "Freya's Hill," the same as Ceres, the goddess of increase, and here it is supposed that in Druidical days the religious heathen gathered to their human sacrifices. We have a better altar and a better sacrifice, not of death, but of life and all it contains, to the God and Father of our Lord Jesus Christ.

I do not need to say that my heart, hopes and prayers have been with you in the great conventions. As yet no word has come except the beautiful and loving cable-messages, but we look for "Lady Henry's ship" on Tuesday next, and Anna's but a few days later, and then we shall know all. Tender greetings from "our Hannah." God bless you all!

Frances E. Willard.

Haslemere, Eng., Oct. 28, 1893.

THE SALVATION ARMY IN LONDON.

DEAR UNION SIGNAL:—It is the usual hour for evening prayer-meeting in the Christian world. An immense and motley crowd of about twelve thousand men, women and children, most of them in Salvation Army bonnets and jerseys, are gathering in the Agricultural Hall, Islington—a barren, barnlike structure, in which Moody addressed his first London audiences.

From a seat on the platform, located a little on one side, the writer notes that there is order in the seeming disorder. The hall is dimly lighted, but every one is well behaved, and cordial, fervent greetings are being exchanged among the "soldiers." The gallery is packed, and one thousand children fill the tier of rough seats leading to it. The orchestra, or "bandsmen," occupy a prominent position. Every seat on the floor is taken, and the audience faces an immense white screen, with a smaller one beside it. The eye naturally goes from the screen to a temporary platform in the center of the hall, on which are three or four men in charge of a magic lantern.

There is a cheer in true Salvation Army style as General Booth, his son Bramwell, who is the chief of staff, with his wife and children, enter and are seated in front of your correspondent. They are accompanied by leading commissioners, colonels, majors and captains.

Mrs. Bramwell Booth, a dove-faced woman of a strong type, not over thirty years of age, is the mother of six children, all of whom are on the platform, the girls looking so quaint in their army bonnets; little Dorothy, three months old, is in the arms of her nurse, who is one of the "lassies."

General Booth has the strong, marked features of a leader. His figure and manner are more like those of an intensely active American than of an easy going, plethoric Englishman. He is evidently living for a purpose, and no time is to be lost.

Every one knows that the services are to be a memorial of Mrs. Catharine Booth, the wife of the General, to whom more than any one else the Army owes its success, and of whose departure to another world this is the third anniversary.

The hall is darkened. By aid of a lime light the words "PERFECT SILENCE" are flashed upon the screen, and out of the hush that follows rise the voices of hundreds of children singing in perfect time and tune the impressive hymn, "Oh say, shall we meet you all there?"

The screen now bears the words "SILENT PRAYER." An intense stillness comes upon this huge medley of humanity. Some influence not of earth has quieted it. "RISE AND SING," followed quickly by the hymn, "All hail the power of Jesus' name," brings the assembly to their feet to unite in a grand chorus, led by the children's voices and the "bandsmen."

Various Scripture texts appear in quick succession, and as their meaning is grasped, the happy "Hallelujah," "Glory to God," and other devout exclamations ring out through the hall. The screen now flashes "THE LORD'S PRAYER," which is reverently repeated. "CHILDREN ONLY, SING," appears on the smaller screen, and the sweet voices take up the strain of the hymn which they read from the large screen, "There is a better world they say! oh, so bright!"

A life-sized picture of Mrs. Booth is displayed, and the direction "FIRE A VOLLEY" is greeted with voluminous, inharmonious, but tender and long-drawn-out "A—mens."

Now come various views of Mrs. Booth. One represents her preaching in the Free Trade Hall, Manchester, and in another she is standing with her daughter, La Maréchal, before an immense audience. There is also a view of her as a young girl befriending a drunkard. A thrill goes through the assembly as a picture of her tomb appears, and also the sentence: "I shall come to see you if I can." "How do I know that she is not here now!" must have been the thought in many a sympathetic soul, and subdued expressions of deep feeling are uttered. It is appropriate that the next words to be read are: "Who being dead yet speaketh."

And now, while the children are singing softly and sweetly, selections from Mrs. Booth's sayings and writings are flashed upon the screen, and your correspondent will give you all she was able to note in the darkness and brief time during which each was visible: "Turn your back on the world." "Don't pore over the past, let it all go." "There is time to sow a good, broad acre to the Spirit yet." "May He give you grace to reject the tempting bait." "Anchor to the throne of God, and when the reckoning time comes you will be safe." "Love one another, oh, love one another." "I do not believe we shall be fastened up in a corner of heaven playing a harp." "The war must go on. Self-denial will prove your love to Christ. All must do something." "Promise me that you will be faithful to the Army." "PROMISE! FIX BAYONETS!" appears on the smaller screen, and every right arm is raised.

The children are of course remembered by the "Mother of the Salvation Army," and many are the pictures and blessed utterances which appear on the screen specially for them, and most heartily do their childish voices respond! The assembly seems like a family gathering, mellowed and enriched by a beloved and honored mother's love and presence.

"THE GENERAL WILL ADDRESS US," is flashed upon the side screen, while his full-sized portrait appears upon the larger one. The lights upon the platform are turned up, and applause from the immense audience echoes and reechoes through the building as General Booth's tall, thin form is seen.

He speaks with evident emotion and there is intense silence that not a word may be lost. He thanks them for their appreciation of the sainted woman whose life is still fresh in their memory, and exhorts each to ask himself: "How will my life look when I view it from eternity." "What will you do with your life?" he asks, with tremendous earnestness. "It is the reservations that are the damnation of your consecration."

As soon as the great leader is seated, the lights are down again, and all are singing softly, "We shall meet one another again."

"SELF-DENIAL WEEK COMMENCES NEXT SATURDAY," is the reminder that now appears, and "REMEMBER THE STARVING WIVES AND CHILDREN OF THE COAL MINERS," follows. These are received with loud applause. Then follows a consecration service, and no human voice breaks the solemn communion which each has with his Creator and Saviour. Following the swiftly flashed directions thousands of hearts repeat together words of renewed consecration, and standing in the darkness, with only the light that illuminated the screen to remind them of Him who is "Light," "and in Him is no darkness at all," thousands of right hands and arms of men, women and children are raised, in silent covenant and prayer.

In a few minutes the vast hall is emptied. The crowd fills not only the sidewalks but the streets, and is treated with great respect in its rush for the omnibus and "tram." London recognizes the Salvation Army as its foremost factor in dealing with the degraded and lost, and will never forget the devoted woman who braved persecution and ridicule in her Christ-like efforts to save the masses, and rouse the apathetic and indifferent of other classes. Women of the W. C. T. U. should read the account of her life recently issued, and learn how much every woman is indebted to one who by the grace of God blazed her way through a dark forest of prejudice in regard to "woman's sphere," and has made it possible for others, more timid and conservative, to follow in her path.

ELIZABETH P. GORDON.

Reigate, England, October 28, 1893.

BY MATILDA B. CARSE.

Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. —James 1: 6, 7.

The World's and National W. C. T. U. Convention of 1893 has come and gone. The Temple and its management came in for a *marked* share of attention; a large portion of one day was spent in discussing it. After every point had been thoroughly explained by the Board of Temple Trustees and by their lawyer, Mr. Moses, the Temple report was passed in open convention without a dissenting voice. This is the first time in the history of the enterprise that such a satisfactory outcome has been attained. It will be seen by the Temple report, contained in the daily and weekly UNION SIGNAL, that I ask white-ribboners to stand by me for two years longer, and to do all they can to aid the enterprise. I hope by that time to have a sufficient sum secured from outside sources, as well as from within the ranks, to make the W. C. T. U. complete owners of the building without a dollar's worth of indebtedness resting upon it.

***

My sisters, will you lend a hand? Boys and girls of the L. T. L., will you help to pay for the "House Beautiful?" We want your aid at once. Do you think fifty cents apiece from every woman, boy and girl in the temperance army would impoverish them? I am sure you will all say No. Where is there (unless she is ill) a white-ribboner that cannot save fifty cents, or at least earn it? And any bright girl or boy can readily earn that amount in doing errands for parents or neighbors. If, during the next two months, all white-ribboners and members of the L. T. L. would each send us fifty cents, it would net us $175,000 in the treasury by January 1. If our white-ribboners would each give a dollar and the boys and girls fifty cents each, we would be in possession of $275,000, a sum almost sufficient to enable us to purchase the balance of the capital stock not yet in our possession. We are very anxious to have a large sum in the treasury by the first of the year, and we are going to make an unprecedented offer to secure it.

***

All persons, young or old, who will send us fifty cents on or before January 1, 1894, shall receive in return a small but beautiful photogravure of the Temple. All persons who send one dollar on or before January 1, 1894, will be presented with one of our lovely Columbian souvenirs, made out of that marvelous metal, aluminum, which is even more beautiful than silver, as it never tarnishes, and has all the shine and beauty of the latter. On one side of the medallion is the most superb cut of the Temple ever executed. On the other the face of our great leader, Frances E. Willard, with suitable inscriptions. The medallion is enclosed in a pretty box daintily lined with silk. To a white-ribboner no more valuable addition than this could be secured to a parlor cabinet, and surely it would make a charming little Christmas present to any one, for it is a gem as a work of art.

***

We wish that each union would send directly to Miss Sara G. Johnson all gifts for the Temple, instead of through their state treasurers. A great many mistakes could be avoided by doing so. The reason that some of the states have money from their local union for the Temple sent through their state treasurer, is to ascertain how much has been sent by the local unions during the year. It seems to us this end could be much easier accomplished, by having the treasurer of the local union notify the state treasurer that she has sent a certain sum to the Temple, and this could be easily verified from Miss Johnson's report in the UNION SIGNAL. Twenty-two dollars, credited in Temple Items of October 26 as from Mansfield, Wis., towards a state tablet, should have been credited to Marshfield, Wis., W. C. T. U.; this union hopes to raise $100 for the Temple.

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The Medina county, Ohio, W. C. T. U. has sent $30 as a first installment on $100 paid towards placing the name of Mrs. J. C. Gray on a tablet in Willard Hall. Mrs. Gray is the honored and beloved president of the Medina county union, and no one is more worthy of aeplace of honor in Willard Hall than she. The Plymouth county, Mass., W. C. T. U. sends $20, making $40 it has now paid towards a tablet for the county president, Mrs. Weston; $10 has been received from the Baltimore, Md., W. C. T. U. as a first installment towards a tablet in honor of Miss Mattie Carshite, its first beloved president; the Florence, N. Y., W. C. T. U. sends $5 toward a tablet in honor of Mrs. E. M. Thacher; Mrs. Kate B. Northup, state superintendent of Temple work for Nebraska, sends a cheery letter full of kind things about the Temple, and encloses $7 towards the Woodward tablet and $3 from the sixth district towards a tablet in honor of its able and beloved president, Mrs. Ferguson; $2.50 comes from the Manchester, N. Y., union towards a tablet for Mrs. M. J. Berker; West Boylston, Mass., Y sends $2 to the Barnes tablet.

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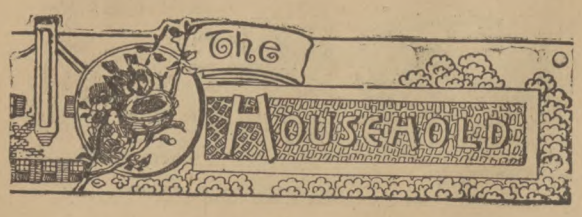
A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum with a cut of the Temple on one side and on the reverse the face of Miss Willard with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



TARRYING BY THE STUFF.

BY ADELINE HOFF BEERY.

'Mid hail of lead, and smoke of bombs,
Pelting the army's front,
Brave souls, for right and honor's sake,
Shoulder the battle's brunt;
O'er fallen hosts the dear flag floats,
And to the cheerful drum,
Each man a hero, powder-burnt,
The troops come marching home.

Waiting for news, the frailer ones,
Patient, though prest with care,
Fill up the long days in far homes
Watching the altars there;
Keeping the children and the sick,
Knitting and mending gowns,
Eating and sleeping in the hills,
And in the lonely towns.

With trophy-laden companies
The hamlets are alive,
And plumes and breast-marks nod and flare
When the last troops arrive;
How shall the hard-earned spoil be shared
'Twixt these, who brought it in,
And these, who kept the household stuff
Far from the martial din?

How equitable the decree—
As one, so the other's part!
Comfort your souls, ye least of His,
And blind and halt, take heart!
All cannot pluck fame's amaranth,
Some must be kitchen queens;
Yet for best service anywhere—
Life and a crown it means!

Huntingdon, Pa.

LUCY'S OPINIONS.

BY BERTHA TAYLOR.

"Well, wife, I suppose you realize that the boy will be home to-morrow for his vacation," said Abner White, untying his muffler, his genial face fairly aglow with pleasure at the thought.

"Yes, and I have just finished a pair of mittens for him. I wanted to buy him Whittier's poems but the hens *would not* lay eggs enough, so I had to give it up."

"Is that so? How much would they cost?"

"Two dollars."

"Well, that *is* a good deal to pay for a book. I bought him one to-day and it cost only a dollar. Here, how do you like it?"

"Barry Lyndon!" she exclaimed. "Oh, Abner, I wish you would exchange it for something else. I don't want my boy to read that book."

"Why not, I should like to know?"

"Because it is a poor, trashy affair."

"Oh, nonsense! It won't hurt *him* any. He is one boy in a hundred."

"But it is not at all true to life, and it can but hurt him more or less. I tell you a great deal of harm comes from reading just such books as that."

"But if they are so harmful why don't we hear more said against them in the papers and from the pulpit?"

"Really, I do not know. It seems to me that people are rather asleep on that subject. It would be better if they would wake up and save the boys and girls before it is too late."

"Well, well, I believe you are getting to be a regular crank on the subject."

Mrs. White straightened up and began in earnest. "Abner White, listen to me; I may be a crank, but I know that whatever one reads directs his thoughts and meditations, whether he knows it or not, and of course his life is influenced by his thoughts. Now, I say no one has any business to read anything but what will make him more manly and better fitted to make others happier and better."

"Why, Lucy, I never knew you felt like that. You and I used to read 'most everything."

"I did not always think as I do now, but I have reached the conclusion gradually—through reading THE UNION SIGNAL, I believe. It has made me more conscious of my responsibility to the world. Now such books as this one tend to lower one's ideal of manhood, and that, in itself, is a terrible thing—a terrible thing." Abner said nothing, but turned the book over and over in his hands and whistled softly, "More than that, it lessens his sense of the responsibility of existing for twenty to seventy years among a crowd of beings whose lives are influenced more or less by his every word and act."

"Isn't that putting it pretty strong, Lucy?"

"None too strong. We may think ourselves granite or flint, but we are, after all, only soft clay, and are being shaped by every other piece with which we come in contact. Some pieces are less susceptible than others, but even the hard ones chip off." By this time the book lay quietly on the table, while the whistling became more and more indistinct.

"The outgrowth of all this, as far as the reader is concerned, is to weaken the character and the resolution to do right. Besides, his life influences others, and theirs, in turn, reflect and react upon him, and both are worse for the other." The listener forgot to whistle.

"On the other hand, good, solid reading, which creates or even excites a desire for better things, contributes just so much toward making the life what it should be, for 'The wish is father to the thought,' and that brings it right back to the clay images again."

"Well, I don't know as you have made it perfectly clear to my mind *just how* it hurts a boy to read such a book. Perhaps I am stupid, but I can't quite follow you."

"Haven't I? Why, that is as plain as day. He is, of course, interested in the hero and anxious for his welfare and success, and so cannot, if he tries, blame him seriously for what he does, and there he is being 'builded after *that* fashion.'"

"Well, well, if you are going to preach a sermon, stick to your text. You said in the first place that the trouble with this particular book was that it was not true to life, and here you go off on a tangent and say nothing about that."

"That is the very worst thing about it, Abner. It is the giving false colors to life and people that works all the mischief. How can Frank work his problems without first understanding their nature? 'By the same token,' as old Patsy says, how can he demonstrate the problem of life if he sees it through crooked glasses? It reminds me that when I was a little girl and put on mother's glasses, I would take such high steps and expect to put my foot on the floor, but it would come down with a force that nearly threw me down. It often jarred the glasses off, though, and let me see the room as it really was. Now it seems to me that is just like life. We get on crooked glasses and keep making blunders and mistakes and getting hurt or jarred, and sometimes even fall to the depths of despair or disgrace, all because we are not looking at life as it is. We may be thankful if the glasses do fall off in some of our blunders. Indeed it is better for us to fall if we will not take them off without."

"After all," thought Abner, "I may as well exchange the book for the poems and pay the difference. It isn't much."

"Perhaps reading matter has a more decided effect on me than on many others, for in order to enjoy what I read I have to *live in it*. But I think Frank is like me in that respect."

"Is that so?"

"Yes, and I want him to read what will make him true and brave." And the little woman's eyes glistened. "We do not want to furnish our boy with that which will blunt his usefulness, Abner."

"I declare," thought her husband, "that book shall be changed this very day."

"Another point," she continued, all unconscious of his thoughts, "think of our putting crooked glasses on others, or seeing them put them on to go into a room which is new to them, and not telling them that they are crooked, or think of our watching a dealer selling these same crooked glasses and not lifting up our voices in protest. 'No man liveth to himself.' Life is a strange room to us all, and it is important that we see it as it is. Whether a person is a Christian or not, I do not see how he can help seeing that he is shaping some part of some person's life by everything he does. I tell you, Abner, I think it decidedly wrong for us to read a single story which we know to be a wrong one—we need to keep our glasses clear in order to distinguish the good from the bad."

"That's so, that's so, wife. I declare! I guess you are right."

"Well, well," said Abner, as his wife went to the kitchen to prepare supper, "this book is going right back to the store." He wrapped it up carefully, but paused in the act of tying the cord. "I don't know what business I have to take it back where it will be sold to some other man's boy. It may be a foolish thing to do, but"—he opened the stove door, and then hesitated, and then said, resolutely, "I am going to burn it up."

Just as it was blazing at its brightest, in walked Lucy.

"Well, little woman, I guess your lecture was worth two dollars. Here, take it, and buy the poems."

THERE is not any benefit so glorious in itself but it may be exceedingly sweetened and improved by the manner of conferring it.—*Seneca.*

WHOSE AFFAIR IS IT?

BY MINNIE E. BIRD.

"What did you think of it?" was the first question asked upon my return from the World's Fair. I gave the commonplace answer that we all give in speaking of things beyond words. But in my first moment of leisure, the genuine, earnest thought of it came back from that last morning under the columns of the Peristyle, looking out upon the blue waters with their wonderful green and purple lights: "How it all depends upon the individual."

I had answered one inquisitive soul very promptly that I liked best the skulls and the mummies, having in mind at the moment those in the Anthropological Building, but I observed subsequently that they were not all in that building. The latter were walking about the grounds in any number.

The people who were seeing the Fair were not less interesting than the Fair itself "more, finally," as Patience Strong would put it. Aside from the people who were nervous and irritable and cross, because they were tired, (alas, for the wedding trip to the Fair!) there was a pitiful procession of visitors whose lives had stopped. They were not all poor and illiterate and ill-clad, either, but they had fellowship with a multitude who were. These were "doing the Fair," as you saw.

There is vast difference between the man who has no interest and the man who is interested elsewhere. I strove to impress that fact upon my party, because I was myself so frequently "interested elsewhere." *Per exemplum*, I had had an afternoon in the Woman's Building, seeing many things I wanted to see, and some which I surmised I should be expected to have seen when our nightly reckoning came. It was worse than I expected, for all my good seeings "were slighted off" when I had to confess with shame of face that I had forgotten "the Queen's laces." The next night I returned in high feather and conscious of my integrity, as I announced, "I've seen the royal laces."

One could easily discriminate between the people who were looking on in the Woman's Building with good-natured contempt and all their hearts in Machinery Hall, or *vice versa*, and those others who had come to the Fair with not much idea of what they were to see, and none at all how to see it. Their lives had stopped somewhere; no matter what happened or when—poverty, often enough, but not always. A fine, manly fellow, a grocer's clerk, said to me: "I cried myself nearly blind when I found I could never go to college, and then I went to work." Before he left talking one could catch in every word the great tugging unrest and discontent that has entered his life never to leave it, just as you can detect it in the lives of half, aye, more, of the men and women you meet. Not mummies these, for the ache remains; but some of them will tell you it were better so.

Mummied men have passed through the gates, who have gone out in the keen, sharp agony of returning life. I have talked with some of them, until the ache came into my own heart. The Fair stands for an intellectual uplift in the restlessness of the closing century, and a hunger which will not rest content with fair words or fond formulas. It demands food.

According to one's bent and in proportion to the training, the little world in Jackson Park was enjoyed. In it one might wander until the last days of October, and carry away at last nothing but a vague confused memory. Some of us go so through the great world beyond Jackson Park. But I am sure there would be at the least a gleam of sorrow, of questioning, of divine discontent in the once dull eyes knowing others had read in it what to them was sealed. Then, if you went to these, they might tell you in a word, "I am hungry." You remember that other "Son of God" also was "an hungered."

One can only take away hunger by satisfying it. The evil forces of society have entrenched themselves within the wants of society, as it is, not as it ought to be, or, possibly, might be; and on the whole, we have given more thought to exterminating evil, than to competing with it. Even the church has more frequently said, "do not," "do not," than it has suggested something better and equally interesting to do.

Give the boys some place equally interesting to them, and they will desert the street corners (the saloons know that). Give them something to do and they will not "shoot craps," and busy themselves in under-graduate, criminal pastimes. Boys' Clubs in New York slums have proved it so.

University Extension and the Chautauqua idea have superseded neighborhood gossip and the delinquencies of the cook, here and there, where people are already alive to their definite want; but they have not reached those remoter districts you can call to mind where the Sunday church service is still the great recreation of the week, and the county fair of the year. That is where you find the dull faces and patient eyes, the shut-in souls and the greatest percentage of insanity. The state engages to care for the life and security and rights of its individual members, and their education so far as practicable; it leaves their souls to heaven and their happiness to themselves.

And we, who have more "freely received," many of us, leave them in the same good hands, and will not perceive a prayer in the dull eyes that look at *us*, in the smothered sigh a plea, in the mental hunger start a duty. "I was an hungered and ye gave me no bread" may sound in our ears before the day of reckoning comes.

Foreign America mutters from the slums of New York and Chicago and San Francisco, in hunger of brain and body and soul. Our own in country side and hamlet and dull country towns are awakening to a hunger that yearns in their faces. Comparison is easy nowadays, and when comparison comes peace passes. There is a stage of hunger when one is not even conscious of hungering. That is near to death. The measure of "Life, death and the vast forever," depends upon the man who holds the measuring line, but the line is somebody's affair. Whose?

TURN IT DOWN, BOYS!

If urged to lift the glass that tempts,
In city grand or humble town,
Be he that tempts the king or czar,
Quick, turn your glass and set it down!

If those that ask you vex and tease,
Perhaps condemn you with a frown,
Be firm, mind not the laugh and sneer,
Quick, turn your glass and set it down!

If health you crave and strength of arm,
Would keep your hardy hue of brown,
Nor have the scarlet flush of sin,
Quick, turn your glass and set it down!

If in your trouble others say,
"In sea of drink your sorrows drown,"
Look out lest drowned the drinker be!
Quick, turn your glass and set it down!

Cold water, boys, hurrah, hurrah,
Will help to health, wealth, and renown,
If urged to give these treasures up,
Quick, turn your glass and set it down!

—*Rev. Edward A. Rand.*

WANTED—A STRONG BOY.

So read a sign in a store window as we passed by the other morning. At noon it was gone, presumably because the boy had come. The placard, however, had done more than accomplish its direct object. It set us thinking. "Wanted—a strong boy." In how many places that legend might be truthfully displayed! The world wants boys that are strong, first of all, in body. A stomach fed chiefly on cake and peanuts, and a nervous system undermined by the deadly cigarette, make a poor basis for stout, fleet limbs and sturdy arms. Other things being equal, a merchant or lawyer wants a boy who can pull a strong oar, make his home run on the ball field, and keep his wind in a half-mile run. Other things being equal—what other things? Certain ones that are the real measures of strength, whether in boys or men. Has he grit? Can he stick to a thing? Is he quick to take in a situation, ready in an emergency, bright witted where others blunder? Is he equal to responsibility? Can he be left with a given task with a certainty that he can be literally left with it, and his employer find it fully done in due season, without a second of intervening anxiety or oversight? These are some of the elements of strength that make up the model "strong boy" who is so universally wanted to-day.

But is this all? We think not. If we were gauging the real power of a boy for such a position as has been described, we should wish to know something more than the size of his biceps and the tenacity of his grip on a given bit of work. We should want to know about the strength of his love for that father and mother who have sacrificed so much for his advancement. We should look for some indication of a tie binding him to the house of God as a regular, thoughtful attendant. We should inquire as to the connecting links in his life between his daily conduct and the word of God. Has he come into an earnest, loyal relation to Jesus Christ, as his Saviour and Master? Is he "strong in the Lord and in the power of His might"?

Yes, there is a great demand for strong boys. Satan wants them that he may rob them of their present and prospective vigor. Christ wants them, that through their youthful robustness the weak places in His army may be reënforced. The church of to-day, as well as commercial corporations, may well hang out the sign in unmistakable characters, and keep it displayed—"Wanted—strong boys!"—*Cumberland Presbyterian.*

THE POWER OF HABIT.

Youth is the forming time of habits and these, unless carefully watched, will grow until they bind like ropes and handcuffs. There are few young men who are awakened to the evils of a bad habit in time to conquer as did a certain young man who had thoughtlessly formed the habit of taking a glass of liquor every morning before breakfast.

An older friend advised him to quit before the habit should grow too strong.

"Oh, there's no danger; it's a mere notion. I can quit any time," replied the drinker.

"Suppose you try it to-morrow morning," suggested the friend.

"Very well; to please you I'll do so, but I assure you there's no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter; "have you been ill?"

"Hardly," replied the other one. "But I am trying to escape a dreadful danger, and I fear that it will be long before I have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink will never catch me in his net again."

ESQUIMAU CHILDREN.

The Esquimau Village at the World's Fair has made the home life and customs of this kindly people very familiar to the child visitors, many of whom belong to THE UNION SIGNAL family. You pitied them in their fur clothing during the hot summer, but I fancy you would be much more to be pitied should you venture into their homeland and try to live in a snow hut. Here is what an exchange tells of their life:

It is cold in the land of the Esquimaux—very cold, colder than you who live in the temperate zone can imagine. It is never warm there and never what we would call "pleasant." The sun, when it shines at all, shines feebly. and the snow and ice never melt. The people try to keep warm. That is all. But as for taking walks for pleasure or indulging in out-door sports they never do such things at all on account of the cold. Although wrapped up like little mummies for the first few years of their lives, the Esquimau children are playful little beings, and love toys as dearly as do the children of any other country. And what do you suppose they play with—these far-away, half-frozen babies? They play with icicles, for these are the only playthings they can find. With their stout, stubby little hands they make necklaces out of icicles and fasten the prettiest of them to wires to make ear-rings of. Their games are played with small snow-balls or ice-balls which are frozen so hard that they can be handled quite awhile in-doors before they will melt. Perhaps the Esquimau children have a game with ice marbles, and who knows but their little toy-wagons may be hollowed out of blocks of ice.

A GERMAN TRICK.

German children are said to be more "slow" than those of other civilized nations, but they frequently reach the mark as soon as their more rapid brothers. The following is a German idea. Try it.

Cut a strip of paper two by fifteen inches. Draw a line on both sides along the exact middle. In order to distinguish between the two sides, indicate one line by dots, the other by dashes. Paste the ends of the paper together so that the center line will be continuous, but join the dotted line to the line of the dashes. This will give a twist to the ring. With a pair of scissors carefully cut through the middle line all the way round the ring. How many rings there will then be you will see for yourself.

A GEOGRAPHY GAME.

Sides are chosen, then one side begins by giving a word, say Boston. The one at the head of the other side "caps" it by saying New York. (Boston ends with N and New York begins with N.) The second pupil on the first side says Kingston, while the second pupil from the second side calls out New Orleans, and in this way the game goes on. If, after the time allowed, a certain number of seconds, a pupil fails to give a word it is marked as a failure for that side. An umpire should be chosen and an account of the words kept.

AFRAID.

It is often hard for a little one to realize the actual presence of the Heavenly Father, and many of our children may have felt sometimes as did little George in this story:

George's mother had company. The nurse was away. Mamma put him to bed, and told him to go to sleep like a good boy. He was hardly persuaded even when she told him God was with him. At last he consented, and she went down-stairs. After an hour's chat what should she see at the parlor door but her boy, saying: "Mamma, you tum up and tay wif Dod and let me tum in here."

IT is related by a prominent clergyman in Boston that, as he was walking down street one day, he saw a little fellow undertaking to ring a door-bell. In the kindness of his heart he stepped up to the boy and, saying a kind word to him, assisted in ringing the bell. The little fellow looked up to the Reverend Doctor and said, "Mister, it is time for us to scoot."

THE Willard Fountain, the gift of the temperance children of the world, has been removed from the World's Fair and now stands in Willard Hall. There it will stay until it is presented to the city of Chicago next spring.

DEAR BOYS AND GIRLS:—There were many happy ways of observing Miss Willard's birthday, September 28; but none were pleasanter than this, I feel sure:

This is the way the junior division of our Loyal Temperance Legion celebrated Miss Willard's birthday. After school we went to the house of our leader, each one carrying a bundle of clothing, or picture papers or cards, to put in a barrel to go to poor colored people in North Carolina. We filled half a big barrel and the W. C. T. U. ladies filled it full. We played awhile out-doors, then formed in line and marched through the parlors singing, "Saloons must go," and as we passed a picture of Miss Willard each one saluted. Then we were seated and had all the grapes we wanted to eat. While we were eating, our leader told us stories about Miss Willard when she was a little girl. As we went home each one received a card with the fountain girl's picture. We had a good time. We wish Miss Willard's birthday came two or three times a year. If you wish, some time we will write you about one of our L. T. L. camp-fires. Our leader sometimes reads to us from the Cozy Corner. We think it is a nice name. Good-by, with the love of the

LOYAL TEMPERANCE LEGION.

Geneseo, N. Y.

What a nice celebration that was! Of course we want to hear about the camp-fires, and as our beloved leader's birthday will come again next year, I hope our L. T. L. Cozy Cornerers will remember this happy way to observe it.

Your

Aunt Jane

NEPHEWS AND NIECES.

We have five saloons in our town. When I am a man I hope to vote for prohibition. I belong to the L. T. L. I am proud of my badge and wear it all the time.

Vinita, I. T. MILTON RATCLIFF.

And I know you will never be ashamed to show your colors, Milton.

I am a little girl ten years old. I live on a farm with my grandma. We have three horses and two cows and one calf and one pig. My grandma and mamma are both white-ribboners. I belong to the Juvenile Temple. I used to belong to the L. T. L., but they do not have one any more. Grandma takes THE UNION SIGNAL and I like to read the little children's letters in it.

Ovid, N. Y. LENA M. ARDEN.

Happy little farm girl! Do you not go to school, Lena,

I am a little girl eleven years old. I think I will join the Cozy Corner if you will let me. I belong to the Band of Hope and the Loyal Temperance Legion. Papa is a Prohibitionist. I play on the violin, mandolin, organ and piano. I *love music.* I am sorry to say there are six saloons here. MARGARET B. GRANT.

Oakland, Md.

We are glad to have so musical a member, Margaret, and hope your talent will aid you in good work through life.

Last week the W. C. T. U. women held a convention here. They had several delegates from different places. It was a district convention; Mrs. St. John and Miss Bray lectured. The church was decorated with sun flowers and asparagus. And in the front they had a motto, "For God and Home and Humanity." And one evening they held a gold medal contest. I am eight years old.

Clifton, Kan. JESSIE DENMAN.

Did you help entertain the temperance convention, Jessie? The Cozy Cornerers are all "helps" you know.

SOFT-SHELLED NUTS.

244.

DEFINED INTOXICANTS.

1. A part of wheat and to expire.
2. A small brush and that which opens a lock.
3. Used for conveying the dead.
4. The edge and to do wrong.
5. To be in pain.
6. One who carries burdens.
7. One half of to make a hoarse, loud noise.
8. A machine for separating the seeds from cotton.
9. All of these drinks are *soon pi* to those who use them.

245.

CROSSWORD ENIGMA.

My first is in ewe but not in lamb.
My second is in honey but not in jam.
My third is in few but not in much.
My fourth is in as but not in such.
My fifth is in trumpet but not in fife.
My whole is made into the staff of life.

NORMA EVANS.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED OCTOBER 19.

238. Temperance.

239. 1, Tiger. 2, Leopard. 3, Ape. 4, Beaver. 5 Mastiff. 6, Mole.

Correct answers: N. Marion Irwin.

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In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.—Isa. 28:5.

ANOTHER VIEW OF THE WOMAN QUESTION.

Now that the great Fair is really over, with its Woman's Building, its Board of Lady Managers, its auxiliary congresses, of which not the least in importance and interest were the Woman's Congress and the conventions of the W. C. T. U., it may not be out of place to pay our respects to a brand new (?) idea on the woman question which has been launched with all the complacent, patronizing self-assurance with which the possessor of these rare specimens always unfolds them to his benighted inferiors. In general this new-fledged idea is to the effect that women's work for woman is uncalled for to the extent of being absurd and is entirely destructive of the end aimed at.

A most extreme presentation of this view of the case by Helen Watterson is to be found in a recent number of the *Forum.* The writer exhausts her wit in describing how "Woman," whom she constantly refers to as "She" and "Her," gets herself written up in all sorts of periodicals and books, and continues thus: "She goes into councils and congresses for the purpose of self-celebration, and, announcing as Her motto, 'Not women, but woman,' restricts Her study of the world's interests to such aspects as are either directly affecting women, or directly affected by women. Into the 'Woman' side of all these subjects She burrows with utter unconsciousness, that by so doing She is defeating the very purpose for which these women's gatherings are called—namely, 'the amelioration of the condition of women.'"

The writer goes on to explain this display of rhetorical fireworks by saying that to talk about a right implies that one does not actually possess it. She neglects to explain how keeping still about it will put one in possession of the right. She does remark that the strongest assertion of a right is the assumption of it, which remarkable statement we suppose no one will question. The only obstacle to this short and easy way out of the difficulty being that thus far the courts have absolutely refused to permit this "assumption" of rights in defiance of the laws. "Ostentatiously to parade ability is not to dignify it." . . . "The only proof of equality of work is equality of work."

The woman's exhibit at the World's Fair is cited as a sad illustration of the blind folly of women in their determination to exalt "Woman." For this exhibit, she says, "I do not think it possible to find a *raison d'etre* either in logic or in sentiment," since the Fair "is an exhibition not of workers but of work," and the sex of the worker no more enters into the matter than does "the color of his hair or the shape of his face." Hence, to make a separate exhibit of woman's work seems to imply that it is a marvel that women can do these things, and regards a clever woman as in the same category with a trained monkey.

The truth of this statement *per se* does not affect the argument, as the point at issue depends upon other considerations; we might grant that the Fair is simply an exhibit of work regardless of workers, but it is worth while to consider it, since it is a fair example of the sweeping assertions of which the article is full.

The World's Fair, like every other fair, was very largely an exhibit of workers as well as of work. It might be truthfully said that the nationality of the worker had no more to do with the character of his work than the color of his hair or shape of his eyes. In fact, we have abundant proof that steam engines, scientific research, or any other lines of invention or discovery, have no peculiar relations to the English, French, German, Russian, Scandinavian, or any other national type of brain. Yet the exhibits were all grouped by nations. The religious and educational work of different denominations were shown by themselves. Yet, no one likened the Congregational church to a trained monkey, or was overcome with merriment at the suggestion that the Methodist church suggested a dog that walked on its hind legs. The Indian and colored schools were "segregated." Perhaps they would better not have been, but to such an extent was the exhibit that of "workers," that those who had charge of the arrangements thought fit to thus separate them. The baskets made by blind people cannot hope to receive any more consideration in the market than those made by persons of unimpaired eyesight; nevertheless, the work of the blind was not mixed indiscriminately with the other exhibits. This does not at all imply that woman's work is to be considered as work by inferior persons any more than is that of different nations or different denominations. These are simply illustrations to which many others might be added which prove that the World's Fair was very largely an exhibit as well of "workers" as of "work."

The article has throughout the tone so common in magazine articles of a certain class, "I have found the conclusion of the whole matter, and wisdom shall die with me"—a type called forth by the pressing demand for something new and striking, something contrary to the prevalent drift of sentiment to please the fancy of the modern Athenians. Yet there is in it the grain of truth necessary to its passing currency at all. The only difficulty is, that it assumes a condition of things which does not exist. It assumes the existence now of that "Hereafter" in which "Woman" "devoutly believes," "compared with which the opportunities of the Hereafter are as shadows in the night."

If women were accorded their rights, it would indeed be very absurd for them to ceaselessly assert them, but at present it seems the only way by which they will ever acquire them. Had woman's ability to do the same things that men do never been questioned, our friend would doubtless have been spared the spectacle of a woman's building and a woman's exhibit. We do not think there would have been a board of lady managers, but that women of ability would naturally have had their place upon the hoard of directors and among the commissioners. The fact is, however, that this ideal state of things does not exist, and as centuries of keeping quiet concerning both rights and ability have resulted in deprivation of the former, and a general belief that the latter are a missing quantity, it does not seem entirely unreasonable to try a different plan.

Every one knows, even the writers of magazine articles, that woman's place and work in the world are not undisputed points, and that the question of their "sphere" hinges upon that other question, "Can women do the work which hitherto has been done by men alone?" We shall not prove this by words, for

> "By speaking we prove only we can speak;
> Which he, the man here, never doubted. What
> He doubts, is whether we can do the thing
> With decent grace we've not yet done at all."

To prove this we must not only "do it" but we must "bring our statue," and let the world see that we can do it. This is the purpose, the legitimate purpose of the woman's exhibit and of woman's work for woman. As a result, woman's work along all lines has been placed before the gaze of the world and has forced the verdict,—

> "She who did this thing was born
> To do it,—claims her license in her work."

It is not women who have "segregated themselves" and their work. When women discovered themselves, they found they were already "segregated." By common consent they were allowed to be the inferior half of the human race, radically different in physical, mental and moral qualities from the other half, and with a "sphere" distinctively their own, outside of which they might never step. It may be remarked that said "sphere" was the only thing to which they did hold a title, and even this was liable to be infringed upon.

The story of women's growing dissatisfaction with their limitations, their dawning consciousness of abilities supposed to be exclusively masculine, it is needless to relate. But the battle is still on. Though many a field has been won and wonderful advance made, the end is not yet. To ridicule the action of women who in councils and congresses plan to secure the rights of "Woman," and who exhibit woman's work that the world may know its character beyond a peradventure, is to show either profound ignorance concerning the status of the question, or a consuming desire to have something new and striking for a magazine article.

No one can go farther than we in our desire to annihilate false sex discriminations; we do not believe in Woman's Colleges, in Woman's Missionary Societies, in the Woman's Christian Temperance Union, in woman's anything, except as steps to something better. Our boys and girls are better off in schools together, after the plan of God who put them in families together, but while we were waiting for the great institutions of learning to open to our girls, Woman's Colleges had to do the work. Had woman occupied her rightful place in the councils of the church, the cause of missions would have been far in advance of where they are to-day, and woman's missionary societies would never have existed. But the time came when foreign missions could not go forward another step without the aid of women. It would not do, agreed the doctors, to admit the sisters to the general councils of the church lest the great commandment of the law—"I suffer not a woman to usurp authority over the man"—be broken. Better that all the heathen perish! So Woman's Foreign Missionary Societies must come to the rescue.

Had woman held her rightful place in the state, she would have throttled the liquor traffic at its birth. Out of her agony and her faith was evolved the Woman's Christian Temperance Union as the means by which she might make her influence felt, her one only line of attack upon the enemy. "Some glad day" when woman shall have obtained her rightful place, and shall be able to exert her normal influence, when her work is no longer doubted or discriminated against because it is woman's work, we shall hear no more of woman's societies, woman's achievements, woman's rights, and there will be none so glad to lay aside forever distinctions which have lost their significance as the women who in "Councils and Congresses" are devoting their lives to the bringing about of this very consummation.

OUR VIEW OF THE ELECTIONS.

For an "off-year" in politics the recent elections possess more than ordinary interest and significance. In these tumultuous times the bewildered politician, scarcely knowing "where he is at," listens eagerly for the voice of the people as interpreted by the popular vote. Regarded as the pulse of the body politic the state and local elections indicate an unusual amount of energy and vitality. True there are symptoms of fever and unrest, but this condition is far more to be desired than one of torpidity or inanition, for while revealing the presence of disease it at the same time affords evidence of inherent power to overcome it. The returns evince a healthy growth throughout the entire political organism of a spirit of independence. They show that party lines are less arbitrarily drawn; that the party lash has less power to intimidate than ever before. The events of last week have demonstrated that a party nomination is no longer equivalent to an election, but that the people as such (the male people, at least,) are beginning to exercise their much-talked-of "sovereign rights."

Not many elections have come and gone since the scratching of a party ticket required no small amount of moral courage. It meant the losing of political caste. But the man who was once scornfully referred to as a "bolter" or a "mugwump" is now an "independent"; and in politics, as in religion, to be independent is popularly regarded as evidence of a liberal and progressive mind.

The disgraceful scenes of riot and disorder which we have been wont to associate with the methods of cow-boys and western desperadoes, seem in these last elections to have been transferred to the "wild and woolly" east, notably to Brooklyn, the city of churches! But, "give the devil rope enough and he'll hang himself." The old adage is proving true in the case of the evil power known as the Tammany ring, and the result in New York encour-

ages the belief that its days are numbered. The whole iniquitous system of political bossism has received just condemnation at the hands of an aroused people, and it needs no Delphic oracle to presage the speedy dethronement of the spoils system and the abolition of machine politics in this Republic.

It is a noteworthy fact, and one of more than local significance, that the two leading cities of the nation, New York and Chicago, have each taken a determined step in the direction of political reform; the former in the overwhelming defeat of Judge Maynard, whose fraudulent action two years ago gave the legislature of that state to the Democrats, and thus secured the election of Murphy, the brewer, to the United States senate; and the latter in the triumphant reëlection of Judge Gary to the Superior Court of Cook county. In the one case the point at issue was a free ballot and an honest judiciary, in the other the vindication of law and order as against a dangerous anarchistic sentiment. It augurs well for the future that the better elements of both Republican and Democratic forces were arrayed against a common foe; that they united to secure victory for a right principle.

The unexpected Republican majorities all over the country, though attributed by the party press to a growing sentiment in favor of its protective policy, are doubtless due in great measure to complications caused by the financial situation. Though not a party question, the administration of to-day stands as the champion of the gold interest, and while it is true that many voters attribute the continued business depression to Democratic tariff views, it is also true that many more ascribe it to the attitude of the administration toward silver coinage. This may or may not be the case, but as long as so large a proportion of the voting element in the west and south believe it, the party in power must pay the penalty.

A year ago an unsatisfied people clamored loudly for "a change." It came, but failed woefully to justify their expectations. Again they demand a change. It may be that another change—a return to Republican rule—will convince them that the differences between the two old parties is chiefly one of imagination. Theoretically they differ, practically they agree.

Even the tariff question, the chief bone of contention, is not a "test of party fealty" any more than is Prohibition to Iowa Republicans. Many Democratic leaders are pronounced protectionists (the late mayor of Chicago was one of them), and many "good" Republicans are free-traders. Were the Republican party to be re-instated tomorrow, the true cause of the popular discontent would still remain untouched. In fact, as far as the free-silverites are concerned, we shrewdly suspect they would find they had—to use a homely phrase—"jumped from the frying pan into the fire."

The gains of the Populists in nearly every state where they had a ticket in the field may serve as a wholesome reminder to the two old parties that they are losing touch with the great producing classes of the nation. The decline of ten cents a bushel on wheat within one week of "unconditional repeal," and the depreciation in stocks and American securities generally is not exactly the result promised or expected by repealers, and, to say the least, is suggestive.

At the present writing, returns being incomplete, it is impossible to speak definitely of the Prohibition "count."

It is evident, however, that party Prohibitionists have not been as aggressive as usual even in states where they constitute a balance of power. This fact is also undoubtedly due to the overpowering prominence of the money question, which for the time being has thrown all others into the shade. It by no means indicates that "the cause" is losing ground. The lively interest manifested in localities where prohibition *was* made a leading issue (as in entire counties of Virginia) attests the readiness of the people, and especially the agricultural people, to enlist under a home protection banner.

Kansas continues to furnish proof of the popularity of legal prohibition in that state. From the hour when the Populist administration stood revealed as a traitor to the constitution, its defeat has been a foregone conclusion. In Iowa the repudiation of prohibition by the Republicans, while successful in placing the party in power, has emphasized in the minds of the real foes of the liquor traffic the demand for a third party, state and national. Gradually is it borne in upon the consciousness of our non-partisan friends that only a Prohibition party is adequate to the enforcement of prohibitory law, whether it be local option or constitutional.

The most hopeful feature of the political situation today is the gathering of the reform forces. From every party, from every section they come, communicating to each other, as the distance between them lessens, the fervor of a purer patriotism, effacing every dividing line, except that between good and evil, between right and wrong—*that* line is drawn more distinctly with every advancing step. Soon the exigencies of the hour will unite them under one banner which shall not be Republican or Democratic, Populist or Prohibition, but a consolidation of the best in all. These reform forces will some day stand upon one grand platform, broad enough to contain all the good that each may bring, strong enough to resist the evil that may assail it.

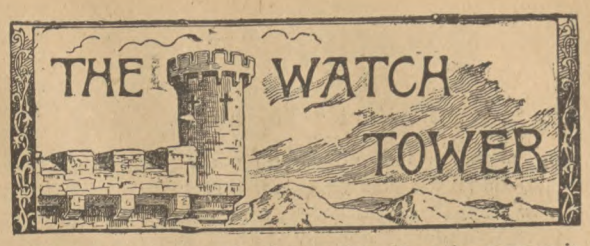
To save the nation the Republican party was called into being; the nation has once more reached a crisis and the signs of the times all indicate the birth of its coming saviour. We may hasten the advent of the new party—the union of reform forces—by unwavering loyalty to the Prohibition party which is at present the best embodiment of home protection principles and of political purity.

A LATE Sunday edition of *The Omaha Daily Bee* occupies one whole page in an elaborate eulogy of King's Brewery, which was celebrating its thirty-fifth anniversary. The writer has done well by his subject, but he who reads with enlightened understanding relative to breweries and their nation-cursing output waxes indignant that the same language used to describe honorable and uplifting pursuits should be applied to the origin, growth and success of a brewery. The only consistent feature is the fact that a business which binds more law-breakers than any other is commended in a Sunday newspaper. In this celebration of a concern which stands as a "proud monument" and a "shining example"—"an institution of which any community might well be proud"—says that upon its anniversary day "ample refreshments" will be furnished, and that the "company's product will be dispensed with a prodigal hand." Wiser than serpents, truly, are the agents of evil, would they were as harmless as doves.

THE *Epworth Herald* contains a department of "Required Readings" which form part of the regular Epworth League reading course. In the issue of November 11 the material is taken from the General Rules, as they appear in the discipline. We quote the following strong utterance of the church on the subject of temperance:

"We, therefore, regard voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to coöperate in all measures which may seem to them wisely adapted to secure that end. We affectionately urge its strict observance by all our members. Finally, we are fully persuaded that, under God, hope for the ultimate success of the temperance reform rests chiefly upon the combined and sanctified influence of the family, the church, and the state."

FOR ten years France has made moral instruction obligatory in all the primary schools of the Republic. The results of this attempt, in which the most versatile of nations leads the world, are decidedly encouraging. The minister of education has published a tabulated record of five hundred and fifty-eight reports, sent him by as many schoolmasters, who agree in the statement that lying is not so frequent as formerly among their pupils, neither is bullying, scribbling on the walls, and torturing birds and animals. It is not surprising to read that politeness has increased, because true politeness is nothing more nor less than kindness in action. It is also stated that the mothers of the children have in many cases congratulated the teachers on the habits of neatness, cleanliness, love of work and obedience that their children have acquired in school. But nothing in the report is so interesting as the comparison that is made between the moral standard in schools under secular control and those under the control of ecclesiastics. It seems that ethical questions are now asked of the children before certificates are given. The following is one of these: "Suppose that in company with some of your friends you go to a fair; you have no money in your pocket, as your parents are poor; suddenly you find a purse, with a five-franc piece in it. Tell what you would do with the purse." Of the one hundred and eleven candidates, thirty were from secular schools and eighty-one from confessional schools. Of the thirty, there were twenty-three who knew it would be a theft to take that money, but the other seven said they would have bought toys, etc., if they had found the purse. Out of the eighty-one pupils from the church schools, only thirty knew that a thing that is found belongs to the person who lost it; the other fifty-one would have spent the money without the slightest twinge of conscience. One little girl answered that she would have taken the money home to her parents, and they would have found it very useful to them; it would have bought them three or four good meals, whereas, if it had been restored to the one who lost it, it would probably have been squandered. We can hardly imagine a better educational process than to ask such questions, and to make the "arrest of thought" in the conscience of the child a part of its every-day drill; indeed, we think this might well outrank the "discipline" of arithmetic and grammar.



That is a crisp motto of a society of native women in Bombay: "The world was made for women, too."

***

On Duty shares this beautiful, comforting thought from Phillips Brooks with her readers: "Give free and bold play to those instincts of the heart which believe that the Creator must care for the creatures He has made, and that the only real effective care for them must be that which takes each of them into His love, and, knowing it, separately surrounds it with His separate sympathy. There is not one life which the Life-giver ever loses out of His sight; not one which sins so that He casts it away; not one which is not so near to Him, that whatever touches it touches Him with sorrow or with joy."

***

The priests of Japan are not slow to utilize the power of organization in their efforts to arrest the progress of Christianity. "The Young Peoples' Society of Buddhist Endeavor" has come into being in imitation of the Christian organization of similar name. There is hardly any danger, however, that it will belt the world with the marvelous rapidity of the great Christian young peoples' society, the secret of whose power is in the life and teachings of Christ Himself.

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A missionary of Calcutta says: "If I believed in seven births as the Hindoos do, I should pray that in each life I might be a missionary."

***

A touching letter comes to On Duty from Mrs. Duncan, sister of our beloved Jennie Casseday, promoted to heavenly bliss. A few thoughts are excerpted: "I have been reading the Convention number and am greatly interested in it. I am always thinking of one who is this year no longer among you in the flesh, yet to whom, when on earth, these great yearly conventions of W. C. T. U. women were events long prayed over, much prepared for, often spoken of "in secret," and greatly helped on the way by her communion with God. If it had been possible I would surely have been among you this year only to look in faces that she loved, only to clasp hands that hers are no doubt now reaching out to. The love she bore you brings me at this season of the year very close to you all."

***

"Nothing can withstand love. Try it on your enemies. Try it with your friends. Nine times out of ten the meanest man you know will slink away from his own meanness, if you meet him with the spirit of Christ, 'who reviled not again.'"

***

That was a happy hit made by Mrs. Potter Palmer in her address before the Evangelical Alliance, when she said: "I should like to call attention to the fact that while silent in the church on the first day of the week, it has been the high prerogative of women to aid in keeping alive the spirit and practice of religion during the remaining six days." Thus the lady intimated that while men do the preaching, they leave the practice to the "lesser half."

***

The Congregational Union representing that large and progressive denomination in Great Britain, adopted by unanimous vote the following resolution: *Resolved*, This assembly places on record its high appreciation of the devotion and courage with which Dr. Kate Bushnell and Mrs. Andrew brought to light the real condition of the cantonments in India, and gave their evidence before the departmental committee in so clear and conclusive a manner as firmly to establish the previous allegations of a serious infraction of law by the military authorities.

***

Dr. Emma Brainerd Ryder, an educated physician of New York City, who has been visiting India, gave between three and four temperance lectures to native college boys and others during her stay in India. The girls of Sorosis, the club formed by Dr. Ryder in Bombay, were temperance girls and thoroughly instructed concerning the W. C. T. U. Dr. Ryder's book, entitled "The Little Wives of India," published by Varley Brothers, Melbourne, Australia, is the most heartrending statement concerning the personal bondage of women that has seen the light since time began. Until this book was written, no one has dared to tell the truth concerning the marital slavery of the little women in the most mysterious, exalted yet debased country of the globe. I hope that many true-hearted men and women who read this notice will supply themselves with the book, it is for private circulation only, but its awful facts ought to be known to the public, for what one class of women can endure during thousands of years other women can afford to know. ON DUTY.

Organizers' Corner.

STATUS OF ORGANIZERS.

The mistaken idea prevails in many portions of the country that a National organizer is fitted only to organize new unions, whereas she must be a public speaker as well, especially prepared to enthuse and instruct the masses in regard to the distinctive features of the Woman's Christian Temperance Union. She must be a woman of tact, consecration and knowledge of our many departments, willing to enter difficult fields, enlist new workers, strengthen and enlarge unions already formed as well as organize new ones, and instruct in regard to our special methods. Our National organizers are carefully selected, by our National executive committee, and elected by the Convention.

By the coöperation and concerted action of the state and county officers, the stronger unions may help the weaker, and greatly benefit their own work by employing the National organizers while going to and from their distant fields of labor, thereby reducing their traveling expenses which will enable them to give lower rates at each point.

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions having been long in the work.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.

Mrs. L. H. Washington, Port Jervis, N. Y.

Miss Frances E. Griffin, Montgomery, Ala.

Mrs. Mary Byron Reese, Chautauqua, Wash.

Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.

Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.

Mrs. Maude L. Green, Manitou Springs, Col.

Mrs. E. Norine Law, Baraga, Mich.

Miss Belle Kearney, Flora, Miss.

Mrs. Delle H. Cox, Newberg, Ore.

Miss Ida Clothier, Manitou Springs, Col.

Mrs. Henrietta Skelton, 132 McAlister street, San Francisco, Cal.

Miss S. C. Harris, Franklin, Va.

Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.

Miss Clara Parrish, Paris, Ill.

Miss Carrie Lee Carter, Dexter, Mo.

Miss Frances Ensign, Madison, O.

Mrs. E. A. Kenyon, Townshend, Vt.

This "Corner" may be obliged to try several positions before it finds just the niche it can best fill, but it is the desire of the editors of THE UNION SIGNAL, and of the chairman of the board of organizers, that the list of names be kept standing in the paper, and that each organizer feel free to insert an itineracy of her engagements. Each one is hereby invited to send such material as will help in making out a complete calendar of engagements from time to time.

Below are the reports of the organizers which were prepared for the National Convention but not read for lack of time. If the other organizers will send in their reports they will be published in this Corner.

MRS. HELEN L. BULLOCK, New York:

Soon after our Denver Convention last November I spoke in Salt Lake City, Utah, on rescue work, in order to aid the women in establishing a rescue home for girls. Over two hundred dollars was secured that day, and the home soon opened. These good women have since informed me that their city council voted to give them one hundred dollars per month to maintain this work. I also spoke in Fort Douglass, and a good number of the soldiers gave their names for an "Army and Navy Temperance Union," which was soon after organized and mothered by Mrs. Griffith, first vice-president of Utah, a most faithful and consecrated worker in our ranks. Mrs. McClees is looking after these societies among the soldiers.

My next work was in Southern California, where I spent the winter, organizing new unions and strengthening the old. We traveled over the mountains and through the valleys, sometimes fording streams which suddenly rise and fall in that Italy of America, sometimes going in stages in the narrow road around the brow of the mountain, thousands of feet above the valley below. I must confess, that, notwithstanding the grandeur of the scene during that fifty-five mile ride over the mountains to Santa Barbara, I felt like the American girl after her first ride down the great toboggan at Montreal, Canada. The English girl asked her how she liked it; and she replied: "I would not have missed it for five hundred dollars." "Well," said the English girl, "let us go again." But the American girl quickly answered: "Oh, no; I would not go again for one thousand dollars."

In Los Angeles I spoke in the interest of the Ransom Home, securing a good sum of money for that work. Among the new unions in this state it was my privilege to organize the Mary Allen West union at Glendale, the same day that the remains of that faithful missionary were carried through California, and her niece was made president. This was one of the last places visited by Miss West before going to Japan, and she expressed much regret at leaving them without an organization, which doubtless helped to impress the women there with a sense of their responsibility. Over one hundred meetings were held in the state at which more than 500 white-ribboners enlisted in the service. Leaving California, March 15, I turned my face homeward.

Much as I longed to see my home, I regretted to leave this land of sunshine and flowers, and these earnest white ribbon sisters, who had by every possible act of kindness and appreciation aided in lightening the burdens, and making my stay among them one of the brightest spots in my life as an organizer.

My next stop was at Little Rock, Ark., where the faithful ones were earnestly working for the passage of two bills in the legislature, one to raise the age of consent, and the other to prohibit the manufacture and sale of cigarettes. To defeat the latter the cigarette dealers had put thousands of dollars in the hands of the legislature. I was greatly surprised to learn that in Arkansas the license law was so much better than in the North. If a majority petition that no saloon shall be within a mile of the church or school it must be so, and a woman's name counts as much as a man's on this petition. Our meetings were very enthusiastic.

We held one meeting in Missouri, gave three addresses at the Congress in the Woman's Building at World's Fair; worked about two weeks in New York state, and held thirty-three meetings in Pennsylvania. During the year I have given 114 public addresses, held forty-five parlor meetings, beside speaking in Sunday-schools, conventions and jails; have secured 723 active and 381 honorary members, and traveled 11,794 miles.

MISS BELLE KEARNEY, Mississippi:

On account of throat trouble, I have been enabled to work only three months and a half since the last National Convention. During that time I have visited six states, namely: Texas, Louisiana, Alabama, Mississippi, Kentucky and Virginia. I have organized ten W. C. T. U's, thirteen Y's and three L. T. L's; delivered eighty-five addresses; conducted twenty-two business meetings and attended six parlor meetings; secured two thousand one hundred and eighty total abstinence pledges and one hunred and sixteen signatures of college boys to the anti-tobacco pledge; attended the state conventions of Mississippi, Kentucky and Virginia, speaking at each; delivered an address before the temperance convention at Rest Island, Minn., in July, and at the International Convention of the Christian Endeavor Society at Montreal, Canada; have traveled thousands of miles in the interest of the Young Woman's Christian Temperance Union.

MRS. DELLE H. COX, Oregon:

When I compare my work since last Convention with that of the previous year I might feel discouraged had I not long since ceased to know the meaning of that word. If the battle of this year has not been so successful as last, know that it was not for lack of powder but percussion. I have not lacked inspiration, but *out*-spiration, for the financial depression has nowhere fallen with greater severity than upon the states in which my work chiefly lies—notably in Idaho, where twice during the year they have tried to arrange for me a canvass of their state, but could not guarantee even my expenses, and as the trip is a long and expensive one I dared not attempt it. I hope the National can lend financial aid to that bravely struggling state in her efforts to get upon her feet in the work. There is such a vast field for work there, especially among the railroad men and miners and their families. Who will help?

My first effort of the year was a month's work in Kansas, largely in sixth district. I was then called home by the sickness of my husband; that of my daughter quickly followed, and I found the year well spent before I was enabled to leave my home for the field. Then came the financial crash, and the result was no further work done outside of Oregon and but little there; all told, it is as follows:

Lectures in Kansas, 16; woman's meetings, 4; unions organized, 1; lectures and sermons in Oregon, 29; woman's meetings, 10; children's meetings, 2; organized Y. W. C. T. U., 1; total lectures, sermons and meetings, 61; organizations effected, 2; miles traveled, 3,200; letters written, 305; also spoke to the students at the Oregon State Agricultural and Industrial College; attended four county and one state convention; presented our work before the Grand Lodge of the A. O. U. W., Portland, Ore., also before the Grand Lodge of D. of H., same place; arranged for and held two Demorest medal contests, and have two others nearly ready.

E. NORINE LAW, Michigan:

At this time I am away off in Manitoba. The meetings are doing such great good that at the earnest request of the Provincial Executive Board I have promised to work up to the first of November. When the year is rounded up, I will have delivered one hundred and seventy-nine public addresses, often on Sunday speaking three times, have conducted six parlor meetings, held seventy-five afternoon meetings for the purpose of giving instructions to unions, conducted ten schools of methods, attended at Bay View and did a little service there, have been instrumental in gathering in seven hundred and ninety-four members for the unions, organized two county unions, organized in all but twelve unions this year. The reason of this is, that I have been called to attend county and district conventions and to address public audiences most of the time, also called to address Manitoba Provincial Convention, so that I have had but little time left to visit towns and work up new organizations. I have given much time and effort to the Upper Peninsula of Michigan, of which I still remain president. The year has been filled with the usual difficulties, but the victories have come all along the line. It has been a marvel to me many times how people could turn out and listen with such interest to the "old, old story" of temperance. I send to you a word of cheer. The victory is ours if we are but faithful a little while longer. Never have I felt so determined to push the fight to the finish. God help us to be true and loyal and stand to the end!

ELLA F. DENNY, Indiana:

My work this year has been confined to my own state, Indiana. I have visited forty different towns, organized and reorganized ten unions, delivered one hundred addresses, and given fifty Bible readings, preached twenty sermons, visited state prison, boys' reformatory, and conducted services in twenty different jails. Our state is doing grand work. Mrs. Beck, of Bloomington, is president; her gracious manner and consecrated life are a power for good. Miss Lodie E. Reed, corresponding secretary, is an indefatigable worker, and sees that every part of the state is looked after. Our recording secretary, Mrs. Alice V. Mendenhall, is the oldest recording secretary in the United States; I mean the oldest in continued service, as she has been elected twenty times. Our treasurer, Mollie G. Hay, never tires when there is money to be secured to prosecute the work. The Y's are ably led by Miss Margaret Dickson.

MRS. M. L. WELLS, Tennessee:

I spent six weeks in South Dakota assisting in the work of gaining the prohibition victory; spoke at thirty-eight mass meetings. During one week in Iowa I held five mass and two parlor meetings; went to Louisiana first of February, remaining in the state three months. During this time I addressed eighty-three mass meetings, twenty parlor meetings; seven children's meetings; organized six W. C. T. Unions and three L. T. L's.; was in attendance upon state convention held at Lake Charles. Also attended state conventions in Louisiana and Georgia. During the month of June illness prevented active work. During latter part of July and first of August I organized two W. C. T. Unions and one L. T. L. in Georgia, and attended a Chautauqua at the town of Demorest. Here I met with a serious accident, being thrown from a carriage, and have been unable since to do any work.

MISS CLARA PARRISH, Illinois:

The middle of February I began my work for the National W. C. T. U. Since that time I have traveled eight thousand four hundred miles, visiting twelve states, including the District of Columbia, taken part in sixty public meetings and twenty-eight parlor meetings, written eight hundred and forty-two letters and cards; organized nine Y. W. C. T. Unions, adding six hundred and seventy-five new members to our ranks, attended the state conventions of Michigan, Ohio, Maryland, Delaware and New Jersey and the Missouri Y conference in the interests of the work, and represented the young women at the World's Temperance Congress of Chicago, June 9.

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As the result of my tests, I find the ROYAL BAKING POWDER superior to all the others in every respect. It is entirely free from all adulteration and unwholesome impurity, and in baking it gives off a greater volume of leavening gas than any other powder. *It is therefore not only the purest, but also the strongest powder with which I am acquainted.*

WALTER S. HAINES, M. D.,
Prof. of Chemistry, Rush Medical College,
Consulting Chemist, Chicago Board of Health, etc.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

News from the Field.

SOUTHERN CALIFORNIA.

A LITTLE HERE AND THERE.

My letter to you is longer in coming than I had intended, not because I would not, but could not make the days long enough to squeeze in all the things pressing to be done. Our summer has gone with its pleasant outings, sandwiched with still pleasanter work, and our unions are all girding themselves for a full winter's work.

We held two schools of methods, the first in early summer at Carlsbad. It continued two days with Sunday added. The attendance was smaller than last year owing to the time being too early in the season, but those present pronounced it a good and profitable meeting and were determined to make it a greater success numerically next year. Mrs. Roberts, president of Bonsall union, gave a delightful talk Sunday evening on "God's Call to Women," illustrated by the women of the Bible, especially chosen for a special mission. Her consecration service Saturday at the noon hour strengthened us all.

Sunday morning, it being children's day, the services were especially for them. There were some temperance recitations and brief talks by Mrs. Mills, of Orange county; Mrs. Whitmore, of San Diego county, and the state president. In the afternoon the Loyal Temperance Legion was reorganized. One evening was devoted to the presentation of suffrage. A fine paper on woman's work, by Mrs. Helen M. Powers, of Santa Ana, was presented, and Aunt Patty's Suffrage Symposium, by Mrs. Garbutt.

The second evening was especially attractive. The Y's, active and honorary, drove over from Escondido and entertained us with recitations, songs, and report of the work. It did all of us old folks good to see the interest these young folks took in temperance, especially to see the knot of white ribbon tied in the coat lapels of the honoraries. Mrs. Hull, of Oceanside, read an able paper, bristling with facts on the viticultural commission of California, which revealed "ways that are dark." It was voted to put this paper in leaflet form for distribution among voters. It ought to open their eyes to the foolish, yea, wicked expenditure of the people's money.

Our second school of methods was held in August at Long Beach. It continued two days. The program was an interesting one, and what especially pleased. there was not a single failure in the program. Our school opened each morning with a delightful devotional meeting, which turned our hearts Godward and kept them stayed on Him. The first topic under consideration was the evangelistic, which was discussed under the three headings of "The Devotional Hour in the Local Unions," by Mrs. L. M. Stevens; "Gospel Temperance Meetings," by Miss G. T. Stickney, and "City Mission Work," by Anna B. Southwick. Mrs. Mary C. Glass, of Pasadena, read a strong paper on narcotics, which made us hate tobacco worse than ever, and vow to fight the use of the nasty stuff as long as we had breath with which to do it.

The Loyal Temperance Legion work was ably presented by Mrs. Ida H. Russell in "How to Organize"; by Mrs. J. E. Terpenning in "How to Sustain the Interest," and by Mrs. Celia Noll in "How to Interest the Women in the Work." Mrs. S. D. Blackman, of Orange, had a paper on press work, humorous, but withal profitable.

Perhaps no subject was better handled than the purity department under the two headings of "Traps for the Young" and "Purity in Art and Literature," by Mrs. Saxton and Mrs. Webster. Mrs. Josephine Marlatt from Columbus, Ohio, a preacher in the Friend's church and an ardent white-ribboner, conducted the mothers' meeting, subject, "Obedience." She showed how to do, and told how not to do in conducting such meetings. The model W. C. T. U. meeting, with Mrs. Hutton in the chair and Laura Carter as secretary, gave us a higher ideal to work towards in the conduct of our meetings.

The devotional hour of this model meeting led by Mrs. Conoway, of Santa Ana, closing with a beautiful duet, was indeed a hallowed one. Dr. Kate Black, of Pasadena, gave a talk on dress, full of lively interest. Her own comfortable looking dress helped to emphasize all of her statements. Then there was the parliamentary drill by Mrs. Lucy D. More, the practical paper on "How to Use Literature," by Mrs. Shattuck, and a suggestive talk on finance by Mrs. Cash, who has proven that she knows how to raise money as well as she knows how to tell other folks to raise it.

The two evenings were best of all. Our first grand gold medal contest was held the first evening, and the nine contestants did so well that we were sorry that we did not have a medal apiece for them. Anna Hare, of Los Angeles, was awarded the prize. On Thursday evening was held a mock legislature; the tabernacle, which seats at least a thousand people, was crowded. Forty women, who never had the ballot, pretended for one evening that they had it, and represented our state senate. The tables were turned, and men came petitioning for enfranchisement, and a bill was introduced "To Enfranchise Certain Men of the State of California, and Prescribe their Qualifications." The arguments pro and con before the committee and in the august senate chamber had a ringing satire in them that the audience was not slow to appreciate. I am sure the men of that audience, and there were many of them, left the tabernacle asking themselves the reason why things are as they are politically.

In San Diego county the seven unions on or near the Bay, San Diego First, San Diego Central, National City, Oneonta, Otay, Chula Vista, and Oneonta Y, have organized a union of unions.

All day meetings are held every three months. It was my pleasure to attend the one held in National City. It assembled in Aylworth Hall, a building put up by one of our public spirited white-ribboners and always thrown open to all temperance meetings. An excellent program had been prepared upon very practical topics pertaining to the work. What surprised and delighted me were the attendance and interest. I had expected to see some twenty or thirty of our workers, at the most, and there were all of one hundred wide awake, enthusiastic women who had come together to talk over the best interests of the work.

I cannot mention all of the subjects discussed. Among them, however, were: "How to teach Purity in our Public Schools," by Mrs. DeBurn, wife of the San Diego superintendent of schools. It was a thoughtful paper, forcibly expressed. Miss French, a young high-school pupil, interested us very much in her paper on the "Demorest Club, Its Aims and Methods." This club, composed of young ladies and gentlemen, was organized last winter by Miss Evans of Kansas. The members take the triple pledge, wear the white ribbon, their chief work being to hold the medal contests. At noon we were all served with a bountiful lunch in the dining rooms, and after the afternoon meeting treated to ice cream and cake.

To the pleasant all-day meeting was added a Demorest gold medal contest in the evening, under the management of Mrs. Dow. The hall was full, the music was fine, and the six young contestants made a close trial of their ability. Miss Dot Smith won the medal. She was also one of the contestants at Long Beach, where she was the favorite of many. While in San Diego, the two unions of the city gave me a public reception with so general a response from the people and so warm a welcome from the pastors as to prove that the white-ribboners of San Diego have won the kind favor of the good people there.

On my way home from San Diego I remained a day at Santa Ana, to attend a parlor social held at the hospitable home of Mrs. Lizzie H. Mills. It was a truly ideal social, where everybody helped everybody to have a good time. A noticeable feature was the presence of several ministers, with their wives, who seemed part and parcel of the W. C. T. U. God bless those ministers who are stanch enough and true enough and brave enough to be found in the company of those who are pushing on an unpopular reform. We have many such in Southern California, but not all.

At El Modena a gold medal contest was held a few weeks ago, which was exceptionally fine. It did my heart good to have a young man, Wilson Martin, of Santa Ana, win the medal.

A little union at Los Olivos, organized last winter by Mrs. Bullock, did considerable in the right direction by keeping all liquors off the grounds at a picnic given by three neighboring towns. It also served refreshments, by which sixty-two dollars and fifteen cents were cleared.

MARY E. GARBUTT,
State Reporter.

Temperance Temple, Los Angeles.

CONNECTICUT.

HAPPENINGS IN THE NUTMEG STATE.

The Loyal Temperance Legion conference, held in the Main Street Baptist church, Meriden, was an occasion long to be remembered. Being almost the first meeting of the kind in Connecticut, the novelty of it made it still more interesting. A profusion of lovely flowers, a large American flag and L. T. L. banner added to the beauty of the church. The day was fine and a large number of ladies and children were present when the conference opened at ten a. m.

Mrs. Fitz Gerald, state superintendent of juvenile work, Mrs. Downs, president of New Haven county, and Mrs. Holmes, president of the Meriden union, were seated on the platform. Mrs. Newell, recording secretary of the Meriden union, led the devotional exercises. Coronation was sung and the 22d Psalm and the Lord's prayer were repeated in response. "Throw out the Life Line," was sung, and Mrs. Fitz Gerald then took charge of the meeting. Little Jessie Cummings of the local L. T. L. gave the address of welcome, and Mrs. Andrews, state secretary, read a fine letter of greeting from Mrs. Forbes, who said: "I wish that you could at some time during the day form in one big procession, and with banners flying, march through the streets of Meriden, especially past the saloons of the city. Nothing you could do would make old King Alcohol tremble more effectually than that. We look to you, boys and girls of New Haven county, to help us fight old King Alcohol. You can do much to help on the temperance cause. God bless you, every one."

Mrs. Luce and Mrs. Partridge sent regrets. Mrs. Leeds was introduced and spoke in behalf of the Loyal Crusaders, a juvenile temperance society belonging to the Sons of Temperance. A letter from Mrs. Helen G. Rice, National superintendent, was read by Mrs. Downs. Miss Nettie Stevens, of Ansonia, recited "The Brave Wife" in a most excellent manner. Mrs. Downs read a paper on "Prayer," followed by singing "Sweet hour of prayer." Recitations by George Brown, Gretchen Kees and Henry Flagg followed. A letter was read from Mrs. Alice M. Hayner, of Oneco, state superintendent of juvenile work for the Good Templars. Jennie Peers, of Wallingford, gave a recitation, and Master Grove Hill sang "The Future Law Makers." Miss Gertrude Norton, president of Litchfield county, sent a very interesting paper which was read by Mrs. Morris.

Master Harold Clark gave a recitation which was followed by a march up and down the aisles of the church and was much enjoyed by the children. "The rallying song" was sung, and a little tot, Ethel Ball, spoke "Dolly's Pocket." A paper was read by Mrs. Andrews on "Advance in Loyal Legion Work." Gertrude Morris and Shirley Wilcox, from Morris Cone, sang very sweetly, "Some Glad Day," and Ruth Smith gave a recitation which was very fine. Bay Bannell told the boys of "something to do" and then Mrs. Newell read a paper sent by Mrs. F. M. Stanley, editor of the *White Ribbon Banner*, subject, "The Need of a Temperance Paper in every Family." Miss H. E. Culver, of Portland, gave a fine practical talk on the way of conducting an L. T. L. As she has been the leader of a large legion for six years, she surely understands her subject.

It was now noon, and after Mrs. Fitz Gerald had explained the reason for observance of the noontide hour, Mrs. Holmes led in prayer. All then adjourned to White-Ribbon Hall, which is close by the church, when over 100 were served with an abundant dinner. In the afternoon recitations were given by Mabel and Ethel Lacy, Mabel Coles and Bertha Smith. A letter was read from Miss Grace Curtiss, state superintendent of narcotics, in regard to cigarette smoking. Meriden's favorite little temperance singer, May Jopson, sang "Cold Water." Recitations were given by Philip Grarey, Flossie Tuttle, Blanche Ward, Charlie Dunlop, Alice Johnson, Robert Chapman, Teddie Carrier (the last two from Middlesex county), Edith Cummings and Alice H. Thomas.

Mrs. Leeds read a paper on "Band of Mercy" work. Mrs. Homer Curtiss, of Meriden, was introduced as "the youngest temperance worker" and she spoke a few good words to the children. A letter was read from Alice M. Guernsey, of Chicago, editor of *The Young Crusader*, also from Anna Gordon, world's superintendent of L. T. L. A collection was taken toward paying for Willard fountain. Mrs. Lines, of Waterbury, sang in her lovely way, "Sometime we'll understand." There was also a violin solo by Albert Chamberlain, with piano accompaniment by Miss Rose Abell, who played for all the singing of the day.

Rev. Mr. James, president of the Connecticut Temperance Union, gave an excellent address. subject, "Temperance Object Teaching." He was listened to with intense interest by the children, as well as the grown people and they also enjoyed the experiments he made. May Jopson sang a lovely little solo and then came the question box, conducted by Mrs. Andrews. The following resolution was offered and adopted and ordered to be placed in the state paper.

"A vote of thanks of the New Haven County Loyal Temperance Legion is tendered to the L. T. L. and W. C. T. U. of Meriden for their royal entertainment, to the church sexton, pianist, Mrs. Lines, for her services; Mr. Chamberlain; Mr. James and the two young men from Middlesex county; the escort committee and all others who have in any way contributed to the success of the day."

The convention closed by singing, "God be with you till we meet again," and as they slowly left the church all hoped that the

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ought to mean glowing health throughout childhood, and robust health in the years to come. When we see in children tendencies to weakness, we know *they are missing the life of food taken.* This loss is overcome by

Scott's Emulsion

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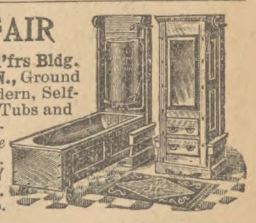

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other counties would soon be likewise, for it was surely a happy day.

FAIRFIELD COUNTY CONVENTION.

Fairfield County W. C. T. U. gathered for its semi-annual convention in the Methodist church, Shelton, October 4. Twelve local unions were represented by delegates or reports. The convention comprised a promise service, two business meetings and an enthusiastic rally of the children. Mrs. Andrews, Mrs. Fitz Gerald and Mrs. Stanley, of the state union, were present and contributed much to the interest of the occasion. Among other pleasant features were a parliamentary drill conducted by Mrs. Andrews; a paper entitled "The Need of Temperance in every Temperance Family," by Mrs. F. M. Stanley, and an address by C. B. Foote, president of Connecticut Sunday-school Association on temperance work in the Sunday-school. Reports from local unions were encouraging. Mrs. Fitz Gerald was elected delegate from Fairfield county to the National Convention.

We record with hearty appreciation the presence of Revs. Arbucle and Keneston, of Shelton, Sands, of Bridgeport, and Kneesal, of Bethel. If our pastors were aware how much the temperance women prize their moral support and encouraging words, we are sure they would be oftener seen at our meetings. Fairfield county has now an organizer, and we hope during the coming months some of our unoccupied territory may be possessed. Mrs. Fitz Gerald has consented to take this position.

The children's meeting was unusually bright with recitations, chalk-talks and other pleasant exercises. An evening meeting was addressed by W. H. Spear, the temperance evangelist. A stirring blue ribbon movement is in progress in Shelton.

AT WILLIMANTIC CAMP GROUND.

Our temperance day at the camp ground this year was an occasion long to be remembered. A large company of cottagers who had hastened from their less favored localities in the city or town to the attractions of a residence in this lovely grove, besides many white-ribboners, who went up to the W. C. T. U. feast of tabernacles, hailed with joy the beautiful bright day that ensured the comfort of an outdoor meeting, and brought to them the long anticipated feast of good things.

At an early hour the speaker's stand was decorated with the National motto, colored charts, etc., and soon after the crowd came together. Our state president, Mrs. Forbes, with the speakers of the day, Mrs. M. E. A. Gleason, of Massachusetts, and Col. Geo. W. Bain, of Kentucky, Mrs. M. M. Andrews, Mrs. S. K. Luce, Mrs. F. P. Partridge, Mrs. A. M. Herr, and a goodly company of state superintendents occupied the platform.

The opening "service of praise and testimony" led by Mrs. Herr, of Norwich, was as our devotional services are always, spirited, earnest, a helpful preparation for the day before us. Rev. O. W. Scott, of Willimantic, in behalf of the camp-meeting association, extended a royal greeting, and most hearty welcome to the W. C. T. U., and said: "Seven years ago you were welcomed to the camp ground, why not seven times as much so now?" He paid a glowing tribute to the work of the W. C. T. U., and the results of their efforts in behalf of scientific temperance instruction, and other lines of work, and suggested the incorporation of the letters W. C. T. U. in the wills of those making bequests of their property. He said it was to their credit that the women have been largely instrumental in securing the law allowing the women to vote on all school questions. "Would to God you all had the ballot,—and you will have it sooner or later. There is no local union, be it ever so weak, but can do something to advance the cause of Christ in the localities where they are. One way in which you can help is in doing something to help women get the ballot. Nothing can settle things in politics but votes. May you get so enthused to-day that voices and votes, and vim and victory may join to secure a speedy adjustment of all these unsettled things."

Mrs. Forbes next addressed the company. She spoke of the difficulty that attends the endeavor to reclaim a drunkard—no matter by what kind of reformatory effort—with the liquor right under his nose; how rarely successful such an attempt is! Our hope is in the children, if we can reach them, educate and train them, we shall be able to save them, and to do much for our land, as they are to be voters. She referred to the impressive object lesson in the Liberal Arts Building at the World's Fair, when two little girls, one from Texas and the other from Kentucky, removed the black cloth coverings of those two states in Mrs. Mary H. Hunt's great chart, showing the states that had a temperance educational law in white, and those that had not such protective laws for the school children, in black. Connecticut was in white, but ought to have been in grey, for at that time Connecticut had only that miserable, little, insufficient text book. Mrs. Forbes also gave a history of the struggle the women had in the legislature to get their new temperance bill through. She spoke from a very full heart and it was a most interesting and pathetic narration of anxiety and persistence amid discouragements and unexpected obstacles. But Mrs. Hunt's influence and determined perseverance at last resulted in the passage of the bill through both houses, and we now have a good strong law.

Women were urged to study this law, to be conversant with it, be able to talk it up with influential people and watch its working. Mrs. Forbes spoke of their successful effort in behalf of the police matron bill and the bill alluring women to vote on school questions. Women were urged to avail themselves of the opportunity of voting on school matters. "Don't think it mannish, and you don't want to—do it for your children, and do it as unto the Lord."

Mr. James spoke of the effort and energy of both Mrs. Forbes and Mrs. Hunt, and warmly commended Mrs. Forbes for her own tireless work in the legislature, which he said her modesty had caused her to ignore in her account of the matter. He said God was in this movement. God swayed and changed the hearts of those men who had at almost the last moment opposed where they previously sanctioned the bill, and caused them to again change their attitude, and when the battle was all but lost, He turned the tide into victory. He urged white-ribboners to use tact, gentleness, earnestness and all the graces to interest those who are apathetic or opposed to our work. Mrs. Fitz Gerald told some of her humorous pointed stories, of which she has an inexhaustible fund, and finished with a solicitation for a real generous collection.

Mrs. M. E. A. Gleason, National lecturer and Massachusetts state superintendent of narcotics, was introduced. Her sweet-spirited earnestness won our hearts from the first, while her clear, convincing arguments, rapidly uttered and with the ease of one who is thoroughly conversant with her subject, held the close attention of the audience to the end of her address. In speaking of the evil effects of the tobacco habit, she cited several cases of tobacco cancer. General Grant and Emperor William, great men, born to conquer others, could not conquer themselves, and both fell victims to the tobacco cancer. The best medical authorities of Europe and America say that the worst consequences to the human system come from smoking, chewing or snuffing tobacco in any form. Other arguments followed, all apt and well put. In the afternoon Mrs. Gleason gave a most interesting and helpful Bible reading, subject "Consider Jesus." Col. Bain, of Kentucky, was greeted with great applause as he was introduced. His address needs no comment, it was telling in every point. His talk to the boys was most earnest and pathetic, in fact, his entire address was eloquent. Next on the program came the children's meeting in charge of Mrs. Fitz Gerald, and that one was what all the children's meetings are when our efficient superintendent of juvenile work conducts them, bright, interesting and full of good things and helps to all, old as well as young.

At this one Mrs. Gleason and Rev. J. H. James addressed the children, giving many impressive lessons, and making the occasion one they will long remember. The little folks always look forward to their meeting with great pleasure and interest, and can be heard "talking it up" long before the time arrives for it.

The evening exercises were very enjoyable. Professor Gray gave a brief address, and also a fine recitation. Five minute speeches by everybody were very bright and interesting features of the program. Good music, in charge of Mr. F. M. Stanley, enlivened the day and evening. Miss Rose Williams presided at the organ. Like all pleasant gatherings and good times, this one had its end as well as its beginning, and with braver hearts, stronger courage, a more earnest desire to be loyal and energetic in the great work in which we are engaged, we anticipate even a more blessed time when another year shall have rolled around and brought us together for another temperance day at Willimantic camp ground.

M. BELLE SMITH,
State Reporter, Rockfall.

NEW JERSEY'S CONVENTION.

The twentieth annual convention of the New Jersey Woman's Christian Temperance Union was held in the city of Camden, in the Broadway Methodist church, October 3-6. The handsome edifice was well filled at all the meetings. A life-size picture of Mrs. S. J. C. Downs occupied a place on the platform. Also one of Miss Willard, amid a profusion of palms, flags, flowers, and banners. The executive committee met at three o'clock Tuesday afternoon. The evening meeting really inaugurated the convention proper; warm words of welcome came from the pastor, mayor and president of the local union. Rev. H. G. Moore, of Springfield, Ohio, gave an address on "Courage vs. Cowardice."

Wednesday morning, our state president, Mrs. Bourne, gave her annual address in which she said the total membership has increased, during the year; all lines of department work have been prosecuted with encouraging success. The question of equal suffrage occupied a prominent place, each general officer, with the state president giving pronounced testimony, which was greeted with the warmest applause.

Much merriment was caused by the curt speech of Mrs. Austin, of Passaic county. "In the city of Paterson, where I live," said she, "they put a brewer-mayor in, but we women didn't vote for him. Then the people, that's the men, sent a '*race track starter*' to the legislature to make laws for us women! Oh! send us backbone! We want some to prop up jelly-fish electors on election day!"

A brief outline of the history of the state union was sketched, and due credit was given Mrs: Denman, the first president, who so faithfully did the pioneer work for seven years. Mrs. Dr. D. P. Kidder's and Mrs. Downs' early work were also commended. Many valuable suggestions were made as to the methods to be pursued in order to secure greater efficiency in local work.

Mrs. Penfield it was, who presented the state banner in 1886. This noontide banner was the inspiration of her seventieth year. She is never forgotten at the hour of twelve by white-ribboners in New Jersey. A message was telegraphed her in reply to a greeting.

The report of Mrs. J. T. Ellis showed a total membership of 6,123. The 151 unions in the state possess property worth $117,500 and the treasurer reported receipts of $2,953.17, with a balance of $403. Seven counties having raised $100 or more, each of them is entitled to one delegate to the National Convention.

The report of the Y. W. C. T. U., by Miss Campbell, showed that there were four new unions, four have disbanded, three failed to report and one became a young people's union. The total membership of the Y's in the state is 574. There were $2,445 raised in the past year, 17,297 pages of literature were distributed, 280 business meetings have been held and forty-nine social meetings. Miss Campbell attributed the decrease of membership to girls who marry and go out to other fields of usefulness.

Wednesday evening was given to the young people. The church was filled to over-flowing, and a drill by the uniformed Loyal Legion Guards was enthusiastically applauded. Girls dressed in white, led by one representing "Columbia" sang several songs, and one boy declaimed. The banner was presented to the union having the largest number of members in the state. Newark received the emblem last year. This year was presented to Florence union, Burlington county, by Miss Pierce, and was received in a neat address by Miss Higgins.

Miss Clara Parrish, of Illinois, made an address on "The Future of Young Women in Temperance Work." She said that Columbus had discovered America, but that the W. C. T. U. had discovered woman. What the world needed to-day was woman's *voice* and *pen*. She believed that a country may be measured by the appreciation of its womanhood.

The election of officers took place as follows: President, Mrs. Emma Bourne; corresponding secretary, Mrs. J. T. Ellis; recording secretary, Mrs. I. H. Demarest; treasurer, Mrs. N. L. Caminade. Mrs. E. A. Mickle, who has faithfully served as state treasurer for fourteen years, and has been called to pass under the shadow by the death of her beloved husband recently, positively declined a reëlection.

The resolution which received the most emphatic applause of the delegates was as follows: "The legislature of N. J. has passed one of the most disgraceful and infamous bills ever known in the history of the state, in legalizing race track-gambling, and in disregarding the protest of the people, and the veto of the governor.

"Therefore, be it *Resolved*, that the W. C. T. U. declares the passage of said bill an outrage and a menace to society, and that we stand for the repeal of every law upon our statute books which legalizes crime."

Woman suffrage was the trend of another resolution, in which the hope was expressed that the day was not far distant when the full elective franchise shall be restored to the women of New Jersey, from whom it was illegally taken.

Delegates were instructed to prepare to vote intelligently by keeping posted on current events; they were also requested to avail themselves of the privilege of voting for school trustees. Among the other resolutions which passed were, calling for necessary legislation for the appointment of police matrons in cities; for the enforcement of the state law in reference to the sale of cigarettes; for a National Sabbath rest law; that the age of protection for girls

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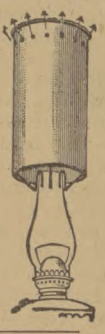
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be secured during their minority; that only county superintendents of schools be appointed whose morals and mental qualifications fit them to be leaders and models for the children of New Jersey; that temperance books be placed in the public schools; and *all* expressing regret at Frances E. Willard's illness. HELEN M. BRITTIN,
State Supt. Press Work, Madison.

Official Communications.

ANNOUNCEMENT.

The general officers of the National W. C. T. U. having learned of the gift of $250 to its treasury from Mrs. Narcissa White Kinney, desire to express, in behalf of the organization they represent, their hearty appreciation and gratitude, praying for the gracious donor the fulfillment of our Saviour's promise of Luke 6:38, and that the Lord "may establish the work of her hands" in blessing to humanity and glory to His holy name.

Signed, FRANCES E. WILLARD,
MARY A. WOODBRIDGE,
HELEN M. BARKER,
L. M. N. STEVENS.

IMPORTANT ANNOUNCEMENT.

The minutes of the World's and National W. C. T. U. Conventions, held from October 16 to 22, 1893, at the Memorial Art Institute, Chicago, Ill., will be published at the earliest possible date.

We think no one can fail to see that it will be impossible for any W. C. T. U. woman to pursue her work in the organization with efficiency and in harmony with plans adopted by the Convention, without the knowledge that can be obtained only by study of the minutes. As well might one expect to live an intelligent, Christian life without the Bible, or to instruct children in mathematics or science without text-books, as to do thoroughly good W. C. T. U work without them

We earnestly appeal to every woman in all the ranks to send to The Temple fifteen cents, that immediately upon publication, the minutes may be sent out, and there be no delay in the study of the recommendations which will be found in the President's (Miss Willard's) address and in the superintendent's reports, by which each may be "thoroughly furnished unto every good work." Address (inclosing fifteen cents), Corresponding Secretary W. C. T. U., The Temple, Chicago, Ill.

PARLOR MEETINGS.

Dear Superintendents:—Doubtless you are acquainted with the fact through THE DAILY UNION SIGNAL that this department, so faithfully officered for the past six years by Mrs. Anna M. Hammer, state president of Pennsylvania, has been transferred to her associate, and I hasten to greet you through this medium, which is far reaching, and express to you my love and interest in our special line of work.

I have studied this subject especially for eight years, and am thoroughly convinced that it is a power for the realization of our hopes, for by the parlor meetings we gain in membership, and by reënforcing our unions we are the more efficiently equipped for the contest.

It is marvelous how quickly the women unfold after becoming associated with our grand organization; and are thereby made more receptive to all educational impressions, which are not alone beneficial to the learner, but must reflect upon those with whom they are conversant. Indeed we have found in studying the various phases of the temperance course, that we cannot be one, but must be many sided, to cope with the shrewd intelligence of our opponents, and to every true worker comes an intense desire to bring the very best elements of knowledge and wisdom into her department.

There are heights we would attain (were it possible) in a very short time, but we have learned by our own and others experiences, that in order to win successfully we must patiently climb the ascent, and by and by we shall stand upon the summit of perfected hopes, looking not back wistfully to the days when we found it so difficult to be patient, and realizing the hardest task was to be patient with ourselves.

I fear the social element is too frequently overlooked in our eagerness to win the battle, and would suggest that we pause three or four times during the year, and invite to our hearts and homes those persons who are unacquainted, perhaps prejudiced, against the Woman's Christian Temperance Union. Women to-day are sitting at ease in their homes, ignorant of the vices that are alluring their children from the home, uninformed of the higher demands that come from the Divine Ruler to them, until you, His instrument, shall call them into this blessed service. We cannot make these meetings a real success without labor; but can we accomplish any object without close effort?

I have chosen Mrs. Maria W. Vaughn, of Moscow, Pa., as my associate, and expect to prepare a circular containing instructions as to the best methods of conducting these social interviews. In the meantime do not slacken your ardor but go forward; for the years pass so quickly, that we must continue moving to keep pace with them.

Shall we not endeavor to make more of a personal effort this year, that we may find new surprises all along the way? Let us dedicate our hearts, our homes, our service to the blessed Christ who will sanctify every exertion put forth in His name.

MARY D. TOMLINSON,
Nat'l Supt., Plainfield, N. J.

Our Library Table.

NOVEMBER MAGAZINES.

THE CENTURY ILLUSTRATED for November includes in its table of contents the names of Ralph Waldo Emerson, James Russell Lowell, Charles Eliot Norton, Colonel John Hay, George Kennan, Mary Hallock Foote, Mrs. Schuyler van Rensselaer, Edith M. Thomas, Charles Egbert Craddock, and many others. A very timely paper is a description of "Bismarck at Friedrichsruh," by Mrs. Kinnicutt of New York. The volume of THE CENTURY beginning with the current issue is to have a rich table of contents. Among its many attractions are a new serial by Mark Twain and unpublished essays by James Russell Lowell.

The Century Co., 33 East 17th Street, New York City.

ST. NICHOLAS for young folks, conducted by Mary Mapes Dodge, ranks high in the list of publications for boys and girls. The press and people of two continents have united in its praise and its circulation is almost phenomenal. Beginning with the current issue it will be enlarged for the coming year by the addition of about two hundred pages in the volume, and has mapped out for itself a richer program than ever. Articles on natural history, a series on American authors, stories of India by Rudyard Kipling, serial stories, Palmer Cox's famous "Brownies" and Mark Twain's inimitable humor in "Tom Sawyer Abroad," will make this magazine more beloved than before to the hearts of Young America, if that be possible.

The Century Co., 33 East 17th St., N. Y.

The November ANNALS OF THE AMERICAN ACADEMY is distinctively an economic number, as it contains four papers by well-known economists, which treat of various subjects in political economy. They are as follows: "Interest and Profits," by Prof. Arthur T. Hadley, of Yale University; "The Austrian Theory of Value," by Prof. S. M. Macvane, of Harvard University; "The Subjective and Objective View of Distribution," by Prof. John Hobson, of London, and "The Total Utility Standard of Deferred Payments," by Prof. Edward A. Ross, of Stanford University. Those who would keep abreast with the latest economic thought cannot well afford to overlook these important contributions to economic literature.

American Academy of Political and Social Science, Philadelphia, Station B.

The ATLANTIC MONTHLY for November carries on two serials, Mrs. Carazza's "The Man from Aidone," and Charles Egbert Craddock's "His Vanished Star," and also contains the second paper of Mr. W. F. Apthorp's "Two Modern Classicists in Music." This deals with Otto Dresel, a musician far less widely known then he deserved to be. Outdoor and indoor England appear in Miss Alice Brown's "A Pilgrim in Devon," and Sir Edward Strachey's charming "Talk at a Country House" on Books, Tennyson, and Maurice. In "Courts of Conciliation in America" Mr. Nicolay Grevstad tells of the grafting of a Scandinavian method of arbitration upon the laws of our own Northwest,—a most significant movement.

Houghton, Mifflin & Company, 11 East 17th Street, New York City.

SCRIBNER'S for November contains a paper of most pertinent interest to every one interested in the education of women, by Miss Katharine de Forest—a finely written account of the present conditions governing "Education for Girls in France." Miss de Forest is an American girl who has lived for a number of years in France, and having had exceptional opportunities for a careful study of this subject, writes with authority. American girls may learn many a valuable lesson from the French *jeune fille*, even while they rejoice over their own superior advantages from many standpoints. A distinctly American article in this issue is Isaac H. Bromley's contribution to the Historic Moments Series, giving his recollections of the "Nomination of Lincoln." Mr. Bromley was present at the convention of 1860, and was a close observer of the stirring event here described. He was also in the confidence of the leaders of the party.

Charles Scribner's Sons, New York City.

The latest issue of the MAGAZINE OF POETRY fully maintains the character this magazine has established for itself. Among other portraits that will be prized are those of John Ruskin, Elizabeth Stuart Phelps Ward, and Julia Ward Howe. This issue gives to its readers brief sketches and selections from the writings of nearly twenty authors, accompanied by portraits of most of them.

Charles Wells Moulton, publisher, Buffalo, N. Y.

Zoölogy, electricity, education, hygiene, philosophy, mathematics, and meteorology are all represented in the November POPULAR SCIENCE MONTHLY, education leading in number of titles. Henry L. Clapp contributes a thoughtful essay on "The Scientific Method with Children, in which he maintains that schemes of scientific teaching constructed for college students are useless for children, as they do not take account of the child's standpoint nor of his way of thinking. Under the title "The Pestalozzian System," Hon. George S. Boutwell reclaims for the schools of Massachusetts the credit for pioneer work in America that had been attributed to the Oswego Normal School by a writer in the MONTHLY for May. "An Argument for Vertical Handwriting," illustrated with cuts and fac-similes, is presented by Joseph V. Witherbee. The new style is claimed to be both more legible and more rapid than the old, easier to teach, and allowing a more healthful position of the writer. The opening article of the number is a fully illustrated paper on "The Conservation of our Oyster Supply," by Robert F. Walsh. The writer shows that an oyster famine is threatening us, and describes the modes of restocking depleted beds that are coming into use both here and abroad. The first half of the lecture on "Evolution and Ethics," delivered by Professor Huxley at the Sheldonian Theatre, Oxford, is printed in this number. Professor Huxley shows that the idea of evolution had a place in the thought of both Greece and India six centuries before Christ. This is but a portion of the list of good things that never fail to appear from month to month in this valuable periodical.

D. Appleton & Company, 1, 3 and 5 Bond street, New York City.

NEW BOOKS.

THE EASIEST WAY IN HOUSEKEEPING AND COOKING. By Helen Campbell. This author has put herself on record before the women of the world for one with large sense of those matters which lie vitally near to woman's weal. All who have read her inimitable story of "Dr. Martha Scarborough" will have made up their minds for a treasure trove in this later work, and in many respects they will not be disappointed. Freshly original, climbing up out of the worn ruts of "cook books," it will be hailed with true pleasure by the brainy housewives who desire to administer the affairs of the homestead by sense rather than after the traditions of their grandmothers. The author sets herself to discuss—and she does it with a master pen—the framework of the home, that is the house, its situation and arrangement; its ventilation; water supply; with skill that will bring joy to many readers she robs "The Day's Work" of many, if not most, of its horrors; she descends to the lower regions and has admirable ideas about "Fires, Lights, and Things to Work With"; washing-day and the various processes of "Cleaning" do not evade her cunning. In chapter seven she comes to the tabernacle of the soul, and her words about "The Body and its Composition" are invaluable because of the simple yet complete forthsetting of truths to which none should be blind. "Food and its Laws," "The Relation of Food to Health," "The Chemistry of Animal Food," will receive profitable reading. But here commendation must break off for criticism, since in her chapter on "Condiments and Beverages," under the head of alcohol, instead of the utterance to be expected is found a most uncertain sound. There is not the cry of "no compromise" here that Helen Campbell's hosts of woman friends will look for, since she takes the stand that "to the man or woman who lives by law, and whose body is in the best condition, wine in its many forms is a permissible *occasional* luxury, and so with beer and cider and the wide range of domestic drinks." True, she does state the evils of "alcohol taken in excess," but so do the enemies of all temperance reform, and they are its greatest incumbrance. Having thus established her precedent it is no matter of surprise that in the recipes which take up the balance of the book are found wine sauces, cider in mince meat, plum puddings flavored with "a glass each of wine and brandy," and even the old "tipsy pudding" and "wine jelly" recipes. Wine whey and egg-nog figure among recommendations for sick-room cookery, and one lays down the book grieved in spirit for the "trail of the serpent" where least dreamed of.

Published by Roberts Brothers, Boston, Mass.

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The following remarkable statement, to which we direct special attention, is from a Tennessee farmer.

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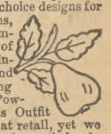
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BY the will of Anna E. Brown, Quincy, Ill., her estate of $300,000 has been divided among humane societies, and homes for the friendless and orphaned.

STILL another occupation has been discovered for women, but this time not a desirable one. Elderly women in China are paid so much an hour to visit the homes of the wealthy and retail the latest bits of scandal.

GEO. C. RANKIN, who has been working among the poor of Glasgow for forty years, says that he can assert without a moment's hesitation that nine-tenths of the pauperism is a direct result, either primarily or latterly, of the use of strong drink.

THE great Baptist Furman University at Greenville, South Carolina, has opened its doors to women. This is a long step for the conservative, historic old palmetto state to take, and it is good to feel assured that "she shall be blessed in her deed."

THIS year surpasses all other years in the history of railroad accidents according to a railroad man. From November, 1892, to November, 1893, two thousand three hundred and eighteen persons have been killed and two thousand have been maimed and crippled. These figures include those killed on street railways.

AN English labor commissioner reports that the English peasant is deteriorating physically, the men are smaller. The test of a peasant's strength used to be demonstrated in the wrestling ring, but he has much less prowess now than formerly, and what he now calls a day's work is not more than used to be enough for a woman.

FIFTY delegates were in attendance on the International Congress for the suppression of Immoral Literature at Lausanne, Sept. 12, 13 and 14. Great interest was manifested and the speeches and papers averaged thirty each day. One element was lacking, and that was the presence of women, a few of whom sat in the gallery as listeners.

A MISSIONARY society began work in India eighty-nine years ago, and its missionaries were mostly moderate drinkers. Another began work thirty-five years later, with its missionaries all total abstainers. The one society added nearly six thousand members in thirty-five years and the other had only four thousand members in its eighty-nine years.

THE second Sunday in November is a day that for twenty-eight years has been set apart by the Y. M. C. A. of North America "as a time for general thanksgiving to God, who has so marvelously advanced the work of the associations, and to humbly pray for a continuance of His favor." In this call request was made for prayer for the salvation and upbuilding of young men in Japan, India, China, Africa, as well as in Europe and America.

AN encouraging report comes from an other labor commissioner who has been collecting reports from different parts of England on the condition of the agricultural laborer. He believes that the laborers are undoubtedly more sober than they were, and the improvement is seen in language and dress. One principle cause of the change is that farmers are giving money instead of beer at harvest time, and are serving oatmeal water or tea in the fields where they once supplied beer.

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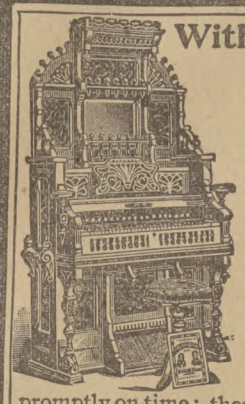

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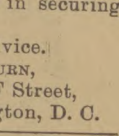

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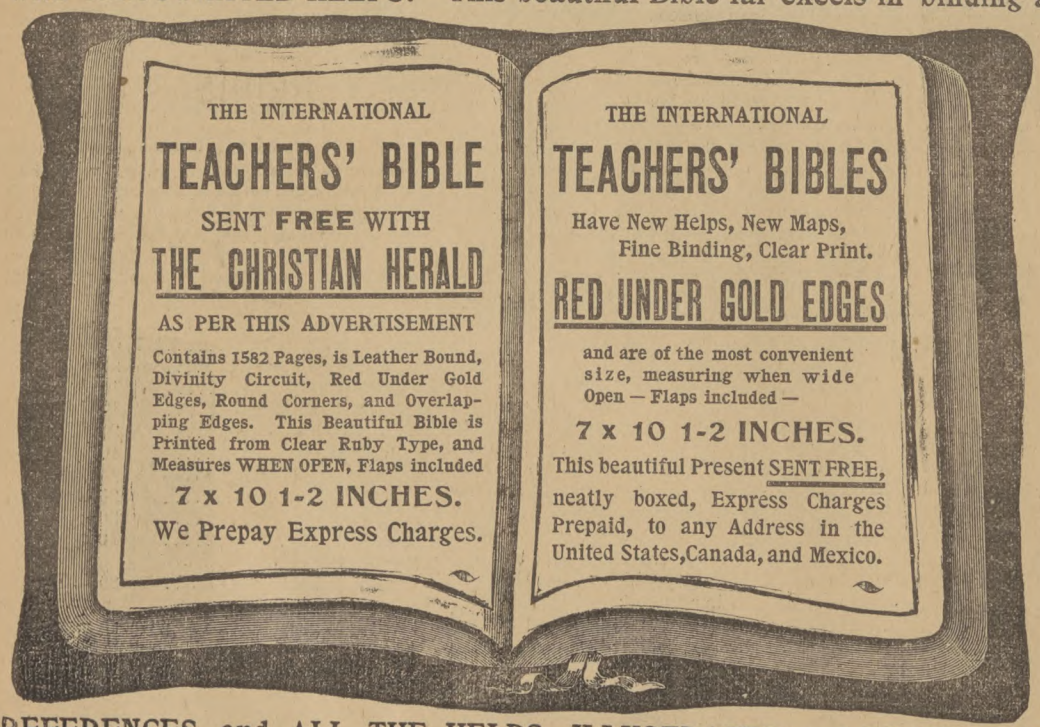

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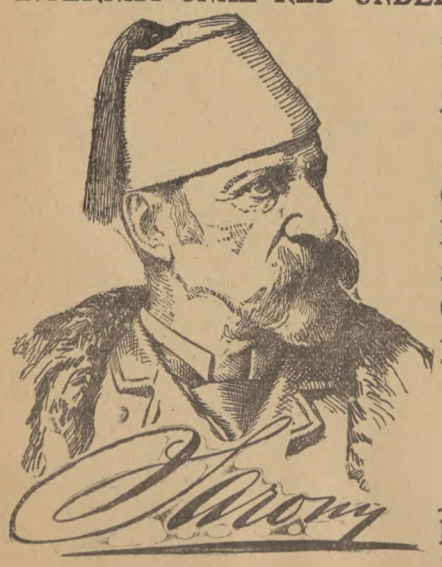

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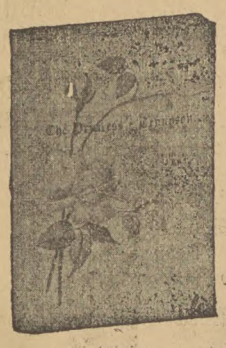

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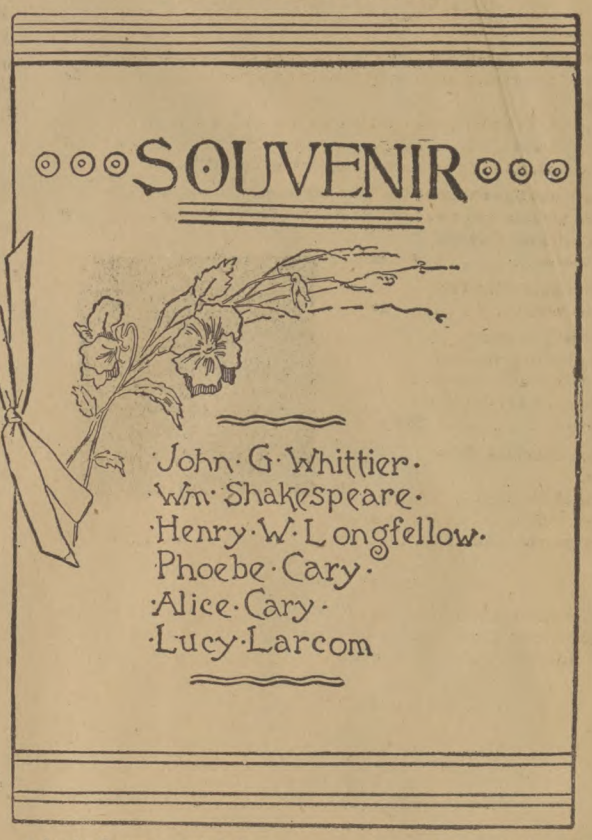

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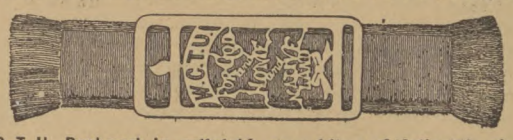

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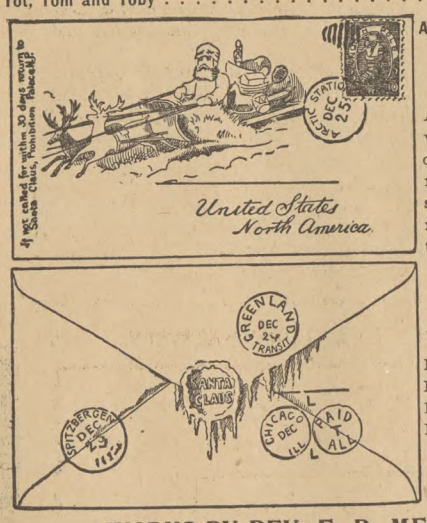

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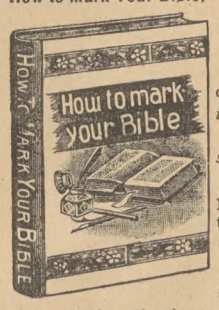

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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 47.] CHICAGO, November 23, 1893. [Price $1.00 per Year in Advance

WHITE RIBBON CALENDAR.

December 18.—Peace Day, to be observed in the interests of national arbitration.

December 23.—Crusade Day, twentieth celebration of the Woman's Crusade, to be observed by a Jubilee Number of THE UNION SIGNAL, and as a membership Crusade day by the local unions.

SINCE OUR LAST ISSUE.

Christian Endeavorers in Illinois met, November 16, at Quincy, and those of Wisconsin gathered at Milwaukee November 17, for their seventh annual meetings, thousands of delegates being in attendance.

Emperor William was given an ovation at the opening of the new Reichstag in Berlin, November 16, and his speech, especially the parts relating to Germany's peace relations, was warmly applauded.

Rev. Dr. Chas. Deems, of the Church of the Strangers, New York, noted for his large spirit, literary labors and useful life, passed away, November 19, at his home in New York, at the ripe age of seventy-three years.

A strike of freight operatives has been instituted this week on the Lehigh Valley road in Pennsylvania, which promises to be far-reaching in its effects, as many thousands of other employés will be thrown out of work by the lack of railroad facilities.

The conference arranged between the mine owners and striking miners of Lancashire and Yorkshire by the Earl of Rosebery resulted in a resolution to establish a board of arbitration which shall govern the wage scale in future. The miners returned to their work Monday, to labor at the old rate until February, 1894.

The preliminary announcement is made November 17 of the formation of a new national organization to unite all moral forces against gambling. Among these who are pledged to help it with all their force, morally and financially, are Bishops Hurst, Vincent and Huntington, Norman B. Eaton, Noah Davis, Rev. Josiah Strong, Rev. A. J. Gordon, Dr. Francis Patton, and others.

The National Reform Association in session at Pittsburg, Pa., last week, in its resolutions, protested against the Wisconsin Supreme Court decision which declares the Bible to be a sectarian book, and its reading in the public schools of the state consequently illegal; and against prohibiting the reading of the Bible in the public schools, as has been done by the clause in the constitution of Iowa, and by the action of many boards of education in Minnesota and other Western states.

OUR readers will remember the charges made against our good brother, John G. Woolley, about two months ago, concerning his Rest Island mission, which he has conducted so unselfishly for the past two and a half years. They will also recall that at public meetings in Minneapolis and Lake City, Mr. Woolley was fully exonerated. Not content with this, however, he requested the examination of his books and vouchers, and a committee of well-known Minnesota men was appointed for this purpose. The report of the committee, recently made, shows that Mr. Woolley has contributed three thousand six hundred and sixty-one dollars of his own personal earnings to the mission, and proves how utterly false were the charges that he had misappropriated the mission funds. Forced by this trouble to break many of his engagements during the fall, Mr. Woolley felt it incumbent upon him to give up his mission and devote himself to the lecture platform for the support of his family. This has been done and he is now fitted better than ever, because untrammeled, to dedicate his eloquent zeal to his specialty—the forum of Christian temperance. Mr. Woolley will remove his family to Chicago and make it the center of his operations.

REJOICING sprang to every true reformer's heart on hearing the glorious news from the Centennial state last week. Bishop Berkeley's stirring lines, "Westward the course of empire takes its way," are again exemplified, and here are the earnest words of Colorado's W. C. T. U. president regarding this splendid result of their equal suffrage campaign: "Before this finds its way to the columns of THE UNION SIGNAL, the world will know that the women of Colorado are free citizens of the Commonwealth. The 7th of November gave a majority of over five thousand in favor of equal suffrage. Already saloon men are saying: 'I told you so. With equal pay for equal work will come prohibition of the liquor traffic. It is the death-knell to our business!' God grant that these predictions may come to pass. Though the state is passing through a trying financial crisis, there is a feeling that the worst is past, and we are now ready to meet the issues of the day. Let white-ribbon women all over the land pray that wisdom and strength may be given us to use this newly acquired power to aid in wiping out these great evils for the well-being of the individual and the glory of the Commonwealth." Now let the Eastern states arise in their might and overcome the powers of prejudice and conservatism.

MASSACHUSETTS has performed many gracious acts towards the W. T. P. A., but this time has eclipsed all others by having Lent(e) us her gifted corresponding secretary, Mrs. Katharine Lente Stevenson, who this week begins her duties as editor of the department of Books and Leaflets. This department was created by our publishing house in 1886, because of the growing demands of our constituency for a larger and more carefully edited class of leaflets and books on current temperance topics. Mrs. Elizabeth Wheeler Andrew was its first editor, and during the two years of her incumbency, so systematized and strengthened the department that it became one of the pillars of our temperance citadel. Upon Mrs. Andrew's resignation, in 1888, Miss Alice M. Guernsey was elected to the position, which she has filled up to the present time. Mrs. Stevenson is so well known to the UNION SIGNAL readers that they will be delighted to learn that she is to be a regular contributing editor to our paper. It is well that a versatile genius is Mrs. Stevenson's, for author, editor, poet and lecturer are all needed in one official at headquarters, and we are glad to have one that "fills the bill" so decidedly. Apropos to changes, we may remark that the name of Miss Jennie A. Stewart will be found among the editors for the first time in this issue. Miss Stewart has virtually occupied the position of associate editor for nearly two years, as well as editing so acceptably the *Oak and Ivy Leaf*. Miss Ada M. Melville begins her duties as editor of *The Young Crusader* with the January number, and her little readers may look for a real treat.

Two weeks ago we promised further word from Mrs. Hitchcock, president of the Nebraska W. C. T. U., concerning her investigation of the Osceola "white cap" affair, and we are glad to present her letter in full. She relates: "Upon my return home from Chicago, November 3, I found upon my table many letters of inquiry concerning the alleged outrage said to have been committed by Woman's Christian Temperance Union 'white caps' of Osceola, Nebraska. I thought it necessary to go at once to Osceola and ascertain the facts in the case. I took with me Mrs. S. M. Walker, the state vice-president, and we began the investigation with the following result: After diligent inquiry we find the W. C. T. U. of Osceola had no part or lot in any shape or manner, directly or indirectly, in the matter; had never discussed it in any meeting held by them at any time, and the only excuse any reporter has for implicating the organization is that one of the ladies that belongs to the union is claimed to be one of the 'white caps.' The name of no other member of the union is, or has been, mentioned as in any way associated with the affair, and more than this, a sworn statement of the president and secretary of the W. C. T. U. declares that the union had nothing to do with it. We also learned from the secretary, Mrs. Dr. Shaw, that the union had not been holding meetings for some months until after this malicious attack upon them, when a meeting was called to decide upon what course to pursue in order to defend themselves. The press of Osceola and the citizens of that place have not for one moment claimed it to be the work of the W. C. T. U."

A CURIOUS document lies on our desk. Its heading, or title, or superscription, or whatever the unusual form of address might be called, is the most curious part of the document. It is as follows: "An open Letter to the Members of the Gripsack and Umbrella Brigade of the W. C. T. U. Army." Below is the name of our quondam "friend," James B. Hobbs. We are a little puzzled to know just who are included in this euphonious "brigade." Its designation is so comprehensive that we shudder lest we, too, are addressed, for the guilty articles, "gripsack and umbrella," have we long possessed. But why do we shudder? Perhaps even Mr. Hobbs can have something agreeable to say. We feel a little delicacy in reading the letter, though it has been sent us for perusal, until our eye glances at the sentence, "I would be pleased to have this letter read by all members of the white-ribbon army." That settles it. We would do that much to please Mr. Hobbs, or anybody. We read. We discover that the contents of the letter are nothing new, despite the unique burlesque of a title. It is the same old tirade against the Temple. But we read patiently to the end. Our space and our readers' time are far too valuable to treat this document in full, and there is no need, because the same arguments were made in the recent National Convention and fully answered. But there are two points relating to our paper which we cannot let pass by. 1. Mr. Hobbs says: "I am debarred from THE UNION SIGNAL, as all other opponents of this scheme are, the Temple ring having complete control of its columns." Neither Mr. Hobbs nor any "other opponent" of the Temple has ever offered an article on this subject to THE UNION SIGNAL. Nor has any one ever offered us any contribution unfavorable to the Temperance Hospital or the W. T. P. A. We take this as a high compliment, for it must mean that the editors are known as faithful guardians of *all* the affiliated interests of the National W. C. T. U. 2. The aggrieved gentleman complains bitterly that his (?) six-column *Tribune* article of last February did not have a larger circulation. We have reason to know that it was not his fault that it did not. The article was written by a professional reporter, offered in turn to all of the leading Chicago dailies, and contemptuously refused until it secured the fostering influence of Mr. Hobbs, whose name at that time carried some weight, because he was looked upon as a friend of the W. C. T. U. Mrs. Carse was granted the columns of THE UNION SIGNAL in which to defend the Temperance Temple, just as the wife of Mr. Hobbs would be granted space in which to defend the Temperance Hospital, with which she is connected, should it be so mischievously attacked. There are other points in this tiresome "letter" which, to speak mildly, are not based on fact. One of them has been treated by Mrs. Hoffman, whose article will be found on page 13. It is with great regret that we introduce controversy into our columns, for we realize that the official organ of a great body has a much higher mission than that, but we feel it incumbent to notify our constituency, many of whom will doubtless receive this "gripsack" document, that Mr. Hobbs is no longer regarded by those who understand the situation as a friend of the National W. C. T. U., his words and actions not being in harmony with that relationship.

THE FEAST OF INGATHERING.

BY MRS. H. ROSCOE EDGETT.

"The earth is the Lord's
And the fullness thereof;"
His gift every cup
Of delight that we quaff.
Lo! firstlings of flocks,
And first fruits of the field,
And seed-cups, all bursting
With promise fulfilled.
Bring these from the hillside, and meadow and home,
For now is our Feast of Ingathering come.

Best thought of the brain,
Best skill of the hand,
And courage of heart
Break the seals of the land;
And chariots, scythe armed,
Sweep peaceful a-field,
And automaton hands
Bind the plenteous yield.
The sheaf in the garner, the cattle in fold.
Now gladly our Feast of Ingathering we hold.

Oh, wonders of harvest!
Oh, marvels of power!
What wealth of green growth
Had summer for dower!
Oh, people! come up
From cottage and hall,
With banners of boughs
Praise the Maker of all!
Assemble with shouting, and anthem and psalm;
Keep the Feast of Ingathering, with branches of palm!

Fairport, N. Y.

A GOOD YEAR FOR MERCIES.

BY ELIZABETH CUMINGS.

"If you don't feel like giving money, we can give turkies," said little Mrs. Van Allen, nervously pinching up the bread crumbs near her plate. "We've had a good year for them at least."

"Give turkies for what?" growled Mr. Van Allen in a voice that made his step-daughter rise hastily and hurry to the sink with a second pile of plates. "Turkies is money."

"Yes—of course. I meant for the mercy offering Elder Beebe wants us to make Thanksgiving day."

"Umm!" Every line that could look cross in Mr. Van Allen's face hastened to do so. "With no crops, an' the roan colt gone lame an' sick, an' what potatoes there are a'rottin' like all-possessed, I don't call this a good year for mercies, Mis' Van Allen."

It relieved Axemia Loucks to pump water noisily just then. It saved her from saying aloud what she always felt when Pa Van Allen had one of "his spells," that she was thankful "he wasn't her truly relation." Spite of his faults, which were glaring, Axemia liked his good side, which was, it should be added, very good indeed.

Ordinarily Mrs. Van Allen was too wise to argue. But to so openly proclaim ingratitude seemed to her to invite misfortune, and like many another timid soul, the little woman believed Providence revengeful, so, forgetful of the experience gathered while living with Ephraim Loucks, and later with her present husband, she said, tremulously: "Why, Nicholas, we might be worse off, and you know yourself the people on the Flats must be helped somehow."

"We'd be worse off if I hadn't a worked like a catamount," snapped Mr. Van Allen, rising. "Them Flats folks can 'tend to their own apple sass. If the men drink up all they can earn it ain't my lookout if they don't have all the fixin's to eat." Then, pushing his hat firmly down on his head, he strode out and slammed the door emphatically behind him. "Your Pa Van Allen has had a good deal to try him this year," said the mother after an interval, during which Axemia washed dishes with unnecessary haste. "After the pickle fact'ry man had bargained to take the whole crop, it was discouragin' to have the cucumber vines wilt up an' blight as if fire'd struck 'em, and I must say myself that if on'y one tree in the whole orchard's to bear, I shouldn't a chosen the gilly flower."

"I don't s'pose we'll have any Thanksgivin' at all now," said Axemia, intent on her own grievances. "F'my part I shouldn't have the face to go to meetin' without a sign of an offering."

"Well, may be you won't have to," said Mrs. Van Allen, with an attempt at hopefulness. "Thanksgiving isn't here. Of course we'll have the usual dinner, and Roger'll be home."

"Goodie! goodie! goodie!" cried a merry little girl who had just come in, "I love to have Roger home." "So der I," clamored the little boy who pushed after her, much occupied with a basket of eggs and his nose. At his heels wriggled a nondescript dog that, wishing to attract public notice, barked briskly, and then, abashed and certain he would be sent into the wood-house, rushed behind the stove and made himself as small as possible.

"Ma, Dicky Beebe says Auntie Hull is sick—awful bad," continued the boy after a clearing-up snuffle. "He says his mother staid there all last night."

"I wish you'd let us go down to see her with a basket of eggs," said the little girl. "I like Auntie Hull."

"So der I," echoed the boy, unwinding his muffler.

"I guess," said Axemia, who had put a stout maple stick on either side of the oven, "that you twins had better toast your feet, or you'll have to take croup medicine for going out in this fog. Much comfort you'd be to Auntie Hull if she's sick."

"I suppose I ought to go right off and see her," said Mrs. Van Allen, who had gone to one of the wide windows and was trying to look into the mist. "She's one of the kind that would need everything and not say a word, and this sort of air is dreadful for the tisic. I've talked 'round time and again about having her come here, but I s'pose Pete's being so shiftless has set your Pa Van Allen against him, and, of course, to have one would be to have the other."

"I'm the one to go, mother," said Axemia, decisively. "You've got too much rheumatism for this wet."

It was an old-fashioned kitchen, spacious and convenient. The blue paint glistened, for it was of excellent quality. The range was of the best make, and had nickel trimmings. An open door revealed that the sitting-room had a heating apparatus equally costly, and that the bookcase was full of books and the rack full of papers. If Axemia was sometimes rebellious over the age of the beautiful old yarn carpet, and the queerness of the long-legged chest of drawers, she admitted that when her step-father bought new things he chose the best. A Western man would think little of the Van Allen farm. Stone fences shut it in. The house and barn had been built of stone. In some of the fields were huge cairns, but there were no end of stones left, a fact which gave rise, perhaps, to the legend that the Adversary, when flying over the region, broke his apron-string. But spite of the stones, fruit and vegetables of the best quality rewarded the careful farmer, and the creamery paid a gilt-edged price for the milk from the Van Allen cows. There was not only a neat spring wagon in the carriage house, but a buggy and a two-seated surrey, and Mr. Van Allen not only loaned money on occasions, but when his family entered the Corners meeting-house, there was always a twisting of heads, for they dressed well.

Perhaps, when a man usually free-handed has a poor and penurious streak, he feels very poor. It certainly was the case with Mr. Van Allen. He had felt abused and cheated the whole season through, as one crop after another failed, and at times, when pinched by rheumatism, he felt abused that his oldest son, the child of his first wife, should have inherited the tastes of his grandfather and taken to boats and the water instead of sticking to the farm. He had wanted to enter the navy, had Roger, but his father had opposed him so fiercely he had yielded. "Guns and water together are too much," the father had urged. "Your mother didn't leave me any other children, and if you must go on water stick to the lakes; land isn't so far off around them," he added with a shudder, for even the canal made him ill. In vain old Cap'n Jimmy Tubbs tried to explain the superior safety of the ocean. Mr. Van Allen would have none of it, and now at thirty Roger was master of a fast freight boat between Oswego and Duluth, and on his last trip he had taken with him his cousin, Pete Hull, who had proven himself an inefficient dry-goods clerk, and then a dunce in a doctor's office. Something must be made out of Pete for his mother's sake, for her fortune was lost in Western mortgages, and she had been compelled to move from her comfortable home to a cheap house on the flats, the poor quarter of South Smyrna Corners.

Axemia prepared to set forth on her errand of mercy to Auntie Hull, alone and on foot; but if Mr. Van Allen was subject to what his wife called "spells," he also had plenty of sympathy, and coming from attendance upon the roan colt just in time to intercept her, he insisted on taking her in the buggy, "for," said he, unconscious that he was destroying the generous look of the offer, "I want to go to Oswego and learn if there is any news of the 'General.' I kinder looked for Roger last night. He was due the eighteenth."

"It's terrible weather for them who go down to the sea in ships," gasped Mrs. Hull, who was in a paroxysm of asthma. "I cannot help remembering how my Uncle Tom was lost in a fog."

"Oh that was way out at sea," interposed Mr. Van Allen quickly, but the words stung into him as he went over the hills, his mare Peggy compelled to take slowly the gummy red clay. News of the "General" there were none. But two boats had met with disaster somewhere in Lake Huron, and the old hangers-on about the docks assured him there hadn't been such weather for shipping, "since the year one." As Peggy nipped homeward and the drip of the mist chilled her owner to the marrow, and the hoarse notes of the boat whistles croaked landward, as of scared creatures in peril, memory stirred in Nicholas Van Allen, and recalled the time when Mrs. Hull was young and pretty with eight children about her knees. She was not only the sister of Roger's mother, but a cousin of his second wife. If now she was a mournful woman, inclined to look upon the dark side, was it wonderful? And how was she to get on alone in her poor home on the Flats among all sorts of people different from herself? She had never asked any favors, or seemed to need help, but she was certainly lone and lorn, and if, in spite of himself the thought would word itself, if anything should happen to Roger, and the twins, and their mother, and Axemia, how would he himself be? Why should he expect to be more fortunate than his sister-in-law?

The Van Allen house was large. There was the south room in which his father's sister, Ruth, had lived as long as he could remember. Her father had willed her the room, and it stood just as she had left it, furnished with quaint old things, pretty and comfortable. He had thought vaguely that perhaps when the twins were grown and were married, he and his wife might retreat to that room. But the twins were only seven, and he was fifty-seven. It would only cost the coal. But coal was seven dollars a ton. He was glad when he reached the Flats to find a neighbor had volunteered to spend the night with Mrs. Hull, and that she seemed easier.

In the morning it was foggier than ever, and the roan colt's lameness was no better. He told his wife he would get old Jabez Debs to come and see the beast, but he put off going until almost noon, and then hurried off saying he did not feel like dinner. Not finding Debs at home he went on to the Flats. Mrs. Hull was laboriously wheezing over a smudging fire, and the picture of her desolation went with her visitor all the way over the bleak road to the city. Still no news. It was, Mr. Van Allen told himself, of a piece with the rest of the summer. Two days went by, for in spite of fog the minutes go. The "General's" owners had grown very anxious, and it seemed to Nicholas Van Allen he had lost the power to sleep, so full was he of a dull misery of expectation. But a man who spends his life in the fields has too much healthy blood in him to be worried out of rest completely, and he was in a slumber so profound not even Blink's sharp yelps of joy roused him, when very early on Thanksgiving a rattling of the door was followed by the cheery call of, "Here we are, safe and hearty!"

"We run aground in Lake Erie, sir," Roger exclaimed, sitting on the edge of the bed and holding his father's hand. "You see there's danger when the land is too handy, and we didn't get off sooner on account of the fog, and that we did in time to make home to-day is due to cousin Pete's cleverness. He's found his berth at last, sir. Pete's born for the water."

Elder Beebe couldn't believe his eyes, and rubbed his spectacles carefully and looked again. Yes, there it was plain, $50—"For plentious mercies," and signed, "Nicholas Van Allen and family." "It must ha' been a dreadful good year fur mercies his way," commented Deacon Peabody reflectively, rubbing his stubby beard up toward his nose. "His roan colt is dead, an' he didn't git a good price fur his hay; but aside frum this he's been an got old Marm Hull into that south room fixed fur the winter, an' I guess to stay. I s'pose he knows what he can afford."

"He knows his mercies evidently," said the minister briefly.

S. Evanston, Ill.

OUR COUNTRY IN DANGER.

BY W. JENNINGS DEMOREST.

It ought to be known, and recognized as a self-evident fact, that the liquor traffic is the great source and cause of our present labor and financial troubles. This, its culminating atrocity, should rouse all right-thinking men and women to determined action. This traffic in alcoholic poisons certainly has become a terrible gorgon of evil to the entire world, and covers our whole civilization with a black cloud of business uncertainty, crime, and misery, blighting the community with a paralysis which blocks the wheels of trade, interrupts and crushes progress among artisans, laborers, farmers, and prostrates all mercantile pursuits, producing stagnation and distrust, mournful uncertainty, and almost despair.

UNIVERSAL DEPRESSION.

And this terrible depression is not confined to a few isolated cases; it includes every vocation, every class, and every trade. In fact, all the business interests of the country are suffering from enforced idleness; mills, found-

ries, and work-shops are closed, mining operations suspended, merchants, banks, and institutions of trust and responsibility,—all are suffering from great loss and depression.

DESPOTIC POWER IN THE WAY.

Besides all this, a powerful despotism, operating through these liquor dealers, unparalleled for its awful duplicity, now rules the land for the protection of this monster curse; and although comprising but a small fraction of the people, this cabal of liquor dealers, through its chosen mercenary leaders, now controls the two dominant political parties, and governs the people with a rod of iron. It is this injurious and despicable class-legislation which is responsible for this panic of financial distress.

CRIMINAL TENDENCIES.

Most of the fearful amount of crime, unrest, and depression can be very easily traced to the criminal tendencies of this traffic; and the enormous consumption of the wages of labor, resulting in poverty and the exhaustion of the resources of the people that this traffic occasions, is not less than one thousand millions of dollars! A safe and recent estimate gives this as the amount spent directly for alcoholic liquors, and another thousand millions is expended to take care of its awful consequences.

RELIEF MUST COME.

To secure any permanent relief, a practical and speedy suppression of this terrible incubus on labor and capital must be the demand of an exasperated and injured people; and just as soon as it becomes known that voters are aroused and determined in their efforts to suppress and destroy this monster—the liquor traffic—almost instantaneously shall we see manifested a revival of trade everywhere.

A REVIVAL IN BUSINESS.

A consciousness among the people that the two thousand millions now spent by them, to their loss and injury, would be thrown into the regular and productive channels of trade would make such a boom in our industries as to startle the world with its magnitude and cause the other interests of the country, however important, to sink into insignificance when compared with it. These results are not dependent or based upon mere chimerical or problematic conjecture, but are the natural results of natural causes, just as certain and inevitable as cause and effect in science and philosophy.

A BOOM IN TRADE.

With this enormous amount of money left in the hands of the people to be distributed for their benefit, and thereby relieve them from the burden of loss that the liquor traffic occasions, a more hopeful feeling would immediately take possession of our business relations, reviving confidence and commercial prosperity, setting the wheels of industry revolving with renewed activity, and the whole country, with its labor, capital, machinery and enterprise would be actively engaged in a healthy rivalry to supply the demands and wants of a successful, joyous and prosperous community.

These two thousand millions spent for legitimate purposes would also stimulate activity on all other popular and important questions bearing on the material interests of the country, to find their solution in a just, healthy and speedy adjudication.

THE REASON AND THE REMEDY.

No intelligent observer can fail to see that the liquor traffic acts as a treacherous and a tremendous barrier to prosperity, and a terrible incubus on all healthy enterprise. A wholesome competition is the most effective motive power for awakening enterprise, and enterprise is the life-blood, bone and sinew of all active and successful business; but the devitalizing gangrene of this poison of alcohol now permeates and injures every department of society, its enormous drain and injury depresses enterprise, producing a terrible burden of loss, criminal tendencies, and a widespread insecurity in all business relations.

STRINGENT MEASURES REQUIRED.

The direful results of this nefarious business of liquor selling, therefore, must be looked upon and treated as a condition, not a theory; and this condition can only be met with the most radical and stringent measures for its destruction.

We must have a moral cyclone of determined energy to overcome apathy and secure practical morality in politics, as the most essential feature of this revolution.

We must have an integrity of purpose that will overcome all obstacles of a diabolical and purely selfish nature, like the liquor traffic, and we can only succeed in proportion as we adhere to the inexorable decrees of moral ethics applied to all our business relations. This is especially true where we can make influence and action most effective at the ballot-box.

This just and logical argument against the lawless nature of this legalized oppression, the liquor traffic, is to be the inspiration for our political opposition, the basis of a determined political war on this concentrated essence of crime and idleness.

LAW AND JUSTICE.

Since the rights of labor, the claims of humanity, our homes, our industries, and all our moral, material, and religious interests are demanding immediate relief from this criminal business, our contention for law and justice, and our moral and political warfare on this terrible crime of liquor selling, must be based on a conviction of its cruel and crushing effects on enterprise, its depressing effects on labor and capital, and a full realization of its injurious, immoral, crime-producing tendency generally.

New York City.

WILLIAM STEAD'S "MIXED" DOCTRINE.

BY H. B. KELLS.

"Good morning, Mr. Stead. It is very kind of you to allow THE UNION SIGNAL to interrupt your breakfast."

William Stead, the great editor and reformer, sat flicking off small bits of toast in the Auditorium Annex Café about half-past nine o'clock. At one side of the table sat Wm. C. Jaxon, the Indian; "been waiting on me since eight o'clock," said Mr. Stead. On his right hand was a representative of the World's Fair, wanting "views," and beyond him was a callow youth, with very light hair and eyes, very English in appearance, whose office seemed to be to smile with great gusto as the most sensational man in two continents, on November 13, sky-rocketed colossal inconsistencies between his mouthfuls of toast. Mr. Stead reached out a hand that grasped mine warmly; drawing up a chair for me close to him, he said: "Now, you want to ask me about what I said yesterday?"

"Certainly I do; it was very startling."

"Well, it was reported about right in the papers, but you know I'm a friend to your cause. I'm a total abstainer; have been all my life. I don't believe, though, it is a mortal sin to take a glass of wine or beer. You Prohibitionists do. I've often talked it over with Miss Willard, and she knows I don't agree with her on that point. I think this; however, personally, *I* am a non-patron of the saloon and the theatre, they are *here*, and will remain here till long after you and I are dead. The only corporation fitted to regulate them and use them for Christ is the church. I believe the church should assume control of them, for it will take a mighty lot more of grace than is easily found to do anything with them. You'll have to bring the saloon-keeper into the council. I talked with one of them yesterday—a good man—yes, a *good man.* He talked sense. He said: 'It is true there's a great deal of wrong goes on in the saloons of Chicago; there are too many of them in the first place; they should be reduced from six thousand to two thousand five hundred, then they could be kept orderly and under decent regulations. I would insure that no man drank too much, that the saloon was not the doorway for a brothel upstairs and for a gambling room on one side; there should be no prostitution or gambling connected with it, and the law that it should be closed at midnight and on Sunday should be rigidly enforced.' Now, I think with that man, and the church should see to it that this is done; but you Prohibitionists won't have it."

"You don't think, Mr. Stead, that the saloon is a promoter of religion?"

"No; but the saloon is *here* and you Prohibitionists won't let anything be done with it; you are the strongest ally of the saloon—and brothel—because in your efforts to abolish it you band together against you all its friends, and what laws you have caused to be made are not enforced."

"We must make also the enforcer of the law?"

"Ah! when?"

"Don't you believe, Mr. Stead, in the power and possibility of education; that the church can be educated to create the enforcer of law?"

"Yes; but in the meantime you must band together the church and the saloon to do the best that can be done to improve it now. For every saloon the church must offset ten places for harmless social gathering of men and women; they must have innocently what the saloon supplies wickedly."

"What do you think is the present status of the temperance cause in America?"

"I cannot tell; have seen too little of this country to form an opinion. But I do think of all the idiots the world has ever seen the political temperance man of England is the most idiotic."

"What force seems to be moving most powerfully for our cause here?"

He smiled shrewdly, as if to say, "She thinks I'm going to say the W. C. T. U.," and then replied thoughtfully: "The education of the child at its mother's knee; yes, after all it's the woman," and his eyes sought mine gently and kindly as a mother's. "You know how I feel about woman?"

"Yes, I know you are the strongest champion of her cause in the world," remembering what he had said a few hours before:

"There is another feature which, perhaps, will surprise you. I do not intend to employ a single man on my paper in any post, from the highest to the lowest, unless I have previously satisfied myself that I cannot find a woman who will do the job. My reason for doing that is that nearly every newspaper office in the country is run upon an exactly opposite principle, and I think that so far as I can in my little way I shall try to redress this injustice so as to do as much as one man can do to make the balance even. Of course I am well aware that for many duties in a newspaper press I shall have to employ men. Women are not trained to them, and one must have experience as well as other good qualities; but I shall follow that principle out unflinchingly. If I could I would not only have my paper written by women, but composed by women and printed by women. I would have my women driving the news-carts that distribute the papers to the various news agencies. Women can do very nearly everything that men can do, and a good many things that men cannot do; there is nothing that I should enjoy starting the paper more for than in order to give woman a fair chance to see what she can do. At the same time let me say that I absolutely and entirely disapprove of any one-legged show, as I call it, and I detest any institution, whether it be a club, or a legislature, or a public meeting, or a newspaper office, that is run exclusively by persons of one sex. The human race is composed of both sexes, and every institution which endeavors to represent that race ought to give equal representation to each of the sexes."

He continued: "Now don't think I am not in sympathy with your cause. I am a temperance man and total abstainer, but I don't like your methods. I want you to know I'm a friend and to believe it," and he gave me an eager, sweet smile and a hand-clasp that I knew were equally for the woman and the "temperance fanatic." So I left him with a feeling of brotherliness, not often stirred in a heart by a few minutes' conversation, but saying to myself: "Is it possible that great-souled man, with the humane in every intonation of his sympathetic voice, with his wonderful capacities and intentions for serving the suffering world has become a little 'off' in his upper story!" and the pyramidal Pelion-on-Ossa inconsistencies and antagonisms of his opinions and self-sacrificing daily life left this woman as empty of a desire for discussion with him as for argument with Mt. Blanc or the Sphynx.

All the world knows Mr. Stead's stupendous labors, persecution and imprisonment which resulted in the repeal of the infamous C. D. acts for the British empire by the English parliament. Yet, after exposing the brothel, as no other one man on earth has done, knowing that prostitution is absolutely dependent on alcohol for its continuance, that the saloon and the brothel are inseparable, he would "regulate" the traffic that supports the infamy which he was and is willing to lay down his life to exterminate.

With Cyclopean blows and thunder he fights the battle for justice to women and the obliteration of the sex-line in human institutions. Yet, he would perpetuate by Christian (?) "regulation" the institution which of all others on earth is most brutal to woman and child, which is most insulting and ribald toward her, which beats and starves and outrages her and her children, and destroys off the face of the earth everything sacred to her well-being.

To build up the church he would take into its councils the very adversary it is organized to destroy. Did two opposing armies ever thus confer? The "shalt not" of the Decalogue; there can be "no fellowship with the works of darkness"; the only formula for the extinction of evil—the substitution of good—seem to have escaped Mr. Stead's observation. If the saloon-keeper he would have the church take counsel of is "good," his business is as anarchistic and life-destroying in the social order as the deadly bomb, and conducted on the purely selfish motive of greed. "A ring for Christ" formed of the church and the saloon brings chaos back in the very thought.

His attempt to call together in Chicago the forces that make for righteousness and those whose "feet take hold on death," the oppressor and the oppressed, the "bloated bondholder" and the "cellar rat," the employer and the unemployed, the Christian "homesteader" and the tramp, labor and capital, the anarchist and the law, was no doubt well-meant but ill-advised and dangerous, judging from the demagogical, anarchistic and erratic utterances for which his meetings at Central Music Hall on Sunday, November 12, were responsible.

That the kingdom of Christ was advanced is so remotely possible the church will doubtless have forgotten the eccentric and unholy alliance Mr. Stead proposes for it before the least dust of good from this gathering of incongruities is thrown off the wheels of progress.

Fewer hours for work, a sharing of labor in the dividends it produces, death to the saloon, should be the slogan of the church; then would it have less vice to conquer and those helped would have time and heart to love the church, to see the Christ it upholds, and whom Mr. Stead is honestly trying to uplift to the world.

It will probably take Chicago a long time to realize the help Mr. Stead meant by his visit. He is too well known to need such wild sensationalism as an advertisement for the great historical newspaper he hopes to establish. He has been the synonym for strength in the American mind. Hereafter he will stand for the inconsistent, the meteor

that flashes and explodes and brings up—God knows where.

But the keenest surprise and disappointment is to the American temperance people who have loved him as a friend, yet find themselves obliged to defend their lives from the liquor traffic's weapons in his irresponsible hands. His visit would be an irreparable evil were it not that his revolutionary incoherencies have destroyed his influence in America as a practical reformer.

Chicago, Ill.

COLORADO'S NEW CITIZENS.

BY MARY JEWETT TELFORD.

The sun of Colorado looks down this morning upon one hundred and sixty-six thousand "females" promoted from impersonal "idiots, criminals, etc." to the dignity of enfranchised citizens. From snow-draped mountain ranges and warm valleys, from beautiful city, rough mining camp and isolated ranch goes up a devout *jubilate.* What hath God wrought?

So strong was the pressure brought to bear upon the framers of our state constitution in 1875-6, that although the majority opposed dropping the word "male" out of that document, it was thought wise to leave it optional with any coming legislature to submit the question to a mere majority vote. Those were historic days. The minority report sent in to that constitutional convention contained all the logic there was, of course, since even Rocky Mountain lawyers have never been able to find any logic on the other side—only *expediency.*

Grand Lucy Stone came to us then, and at Denver polling places on election day shared the contumely heaped by a raving few upon some of the best women any new or old state ever knew. Dear Lucy Stone! Her mother-face let the calm, assured soul shine right through it. What mattered misrepresentation since right was right? Our own Mary F. Shields went through our state then for the first time—the only resident woman who knew she had a voice. She plainly, pointedly, gave the reasons of the hope that was in her upon woman's political equality. When, three years later, she was elected as Colorado's W. C. T. U. first president, she never lost sight of the duty of every state to free all its citizens, and much of the sentiment here upon this topic is due to her and a few other white-ribbon early workers.

Through this fall's campaign, as a member of both organizations, I have found very little difference of either method or result between W. C. T. U. and Equal Suffrage workers. Both have been indefatigable. In the main, both have been tolerant. Both have talked and written upon the pure merits of the case. Beginning in late August, a few speakers from the outside have been brought in, notably Mrs. Carrie Lane Chapman, whose fairness, calmness, judgment and good sense have everywhere made converts of the undecided and harmonious workers—all possessed of the one idea. Mrs. Jenkins, of Wyoming, Mrs. Marble of New Mexico, and Mrs. Barry-Lake, of St. Louis, added their weight, and Mrs. Fessenden, of Massachusetts, did only good in the little time she was here.

Professional men have the credit of being conservative in all such movements. For five months our ministers, doctors and lawyers have seemed almost a unit in our favor. In the four months I was out in the state, only one minister with whom I came in contact was opposed to the measure, and he, dear man, after praying with due caution for me and the general work I represented, considerately packed his valise and went back visiting to New England. In one week, in northern Colorado, I remember pastors of six different denominations taking animated part in our meetings.

If this were true of the first three professions, what shall I say of the journalists? Counting out all party bias, the reputable journals of the entire state opened their columns for the best that could be written or reported. No petty sneers, at least not one later than September first, in any newspaper laying claim to decency. This fact was brought out in bold relief, when the Brewers' Association put in their "best licks" at the last. Earlier, there was a canvass of the saloons of the state, and even here, we are told, the vote was not a unanimous "no." But the week before election the state of the enemy became desperate. They came out in an unsigned circular, hailing from no printing house, and frankly saying that "the attitude of the press leaves those not in favor no other way of reaching the people except by a general distribution of these circulars." The document frantically warned all men who loved their homes, families *and personal liberties* against such "female agitators" as Mesdames Lease, Gouger, Anthony and Willard. It further enlarged upon the disaster of municipal suffrage in Kansas, wailed over its results in Utah, and avowed that in Wyoming it had only engaged "women in packing caucuses, primaries and conventions—in lowering women to the depths of all that low politics implies."

At the last, not half a dozen counties in the state voted against the measure. These were largely peopled by Mexicans, many of whom are not certain whether they live in Colorado or old Spain, and who could not be expected to believe in woman's capability to govern herself.

At the polls, on November 7, there was no concerted action among the women. In very few places were women seen. Where it was deemed wise, a line of chairs kept up the skirmish line, and printed reasons were handed voters at the one hundred feet limit from the polling places. Generally there was little electioneering. The work was done before.

And now great is the joy of all the people. Let Kansas and New York take courage and come on! There is reason to be both glad of the result and proud of the men who voted it in. They have risen above prejudice and petty jealousy into the clear regions of fairness and honor. They have shown true wisdom, too. The political, social and financial conditions here are quite as unsettled as in the East, and the introduction of this better element into politics, at least, will be for the universal good. This is surely another long stride towards the general enfranchisement of the unrepresented sex, and the dawn when humanity, as one, shall "advance on chaos and the dark."

Grand Junction, Col.

SPRINGS OF ENERGY.

BY LILIAN WHITING.

"Omit the negative propositions. Nerve us with incessant affirmatives."—Emerson.

[It is related of Miss Lilian Whiting, that coming some years ago to a large city, and desiring to enter active journalism, she was received at a daily newspaper office after this fashion. The proprietor assured her that he had tried half a dozen women and had not liked any of them—and didn't want a woman 'round his office, anyway.

"Yes, but you have not tried me," said Miss Whiting. This dash of audacity seemed to arouse the man's respect, for she went to work, and in two weeks was a regular editorial staff member, which place she filled with successive promotions until she resigned it for another nine years after.

This experience must have inspired Lilian Whiting's wonderfully uplifting article, given with so much power, beauty and good sense in *Worthington's Magazine*, as follows:—EDS.]

"Because one's predecessor, or a thousand predecessors have failed, is no argument at all that he will continue the record. It is worse than idle to assure young people that it is useless for them to undertake a given enterprise, as so many persons have already undertaken the same work and have not succeeded, for what does this prove, indeed, save that the right person had not yet arrived? The hour and the hero had not met. The magic combination was still to be effected. A human being is not a machine whose precise working mechanism can be predicted. The very elements that make one's possibilities of achievement beyond the pale of exact prediction, are the elements that make possible all greatness of expectation and all confidence in the new creation to be evolved. All logic is false that does not take into account the element of the unknown. We live by faiths and not by exact knowledge. *We live not by what we are, but by that which we long to be,* and he who allows himself to be discouraged by the preceding failures of other people, lacks fidelity to his own ideal and is disobedient unto the heavenly vision. In mechanism, precedent may rule; in human life, it is individuality which determines success or failure. A thousand may fall by thee and ten thousand at thy right hand, but the pestilence shall not come nigh thee. Nine persons may utterly fail in a given project, while the tenth shall bring with him the power to unite such conditions as make a triumphant and joyful success. Neither the precedence of defeat or of triumph is an augury of the continuance of either, with a series of persons who take up the same work. For life is not automatic, and therefore cannot repeat the results under the new conditions generated by each person.

"The truth is, that each person who undertakes any enterprise sets in motion a train of activities and influences that are his alone by virtue of his own temperament and individuality. Except in the most mechanical industries, no one ever *finds* a place—*one makes a place.* The opportunity for making it he must seek—but the place itself he must make. He creates it out of the invisible forces on the other side of life; by faith, and hope, and belief, and aspiration, and love. The actual doing of the specific work, *per se*, is but one of the causes that unite to build up success. It is certainly essential that the bookkeeper shall understand his work, shall keep his accounts correctly, that his books shall accurately represent the financial condition of the house. Yet this is not all. Beyond the limits of the actual and the visible work there is the vast and potent kingdom of invisible influences whose character is all-determining on his outward work. Accordingly, as he allies himself with that train of spiritual forces which make for the upward or the downward—is his work eventually fated to succeed, or fated to fail. Mr. Lowell suggests this profound truth of spiritual philosophy in the lines:

"'We see but half the causes of our deeds,
Seeking them wholly in the outward life,
And heedless of the encircling spirit world
Which, though unseen, is felt; and sows in us
All germs of pure and world-wide purposes."

It is the habitual mental atmosphere in which one lives, then, *that predetermines all that peace, progress and prosperity that we name success.* If one wishes to succeed in the market-place to-morrow, let him lay the sure and lasting foundations of that success this evening, alone in his own room, by coming into sympathetic relations with the higher forces; by getting into the current of spiritual magnetism; by entering into the World Beautiful. *Let him forgive;* not hold malice, or even hold the remembrance of evil; let him love and not hate, nor even be amicably indifferent, for love is the one great motor, the positive, all-dominating force that moves the world. Let him gain that mental attitude that shall say: "I desire not only nor merely remunerative employment and pleasant conditions for my own life; I desire to be a link in the chain of these conditions to carry them out and extend them in the lives of others; I desire to carry about with me the atmosphere of cheerfulness, and worthy aspiration, and gladness; to add what I may of greatness and glow to the lives of those with whom I come in contact." In mental states such as this lie the germs which spring up and blossom as successful endeavor. In these lie the springs of energy.

"'Show me the woman who does not believe she has any mission, and I will show you a candidate for Bedlam,' said Harriet Martineau, in reply to a question as to whether she believed in women who claimed such responsibilities. And she was quite right. A human being without a purpose is as hopeless an object as a ship without a rudder. When Dante, meeting Virgil, in the shades, was told of his high mission and disclaimed it, Virgil replied: 'Thy soul is afflicted with vileness.' The words stand eternally true. *Any soul that does not hold that it was sent into this world to engage in high purposes is 'afflicted with vileness.'*

"It is a great stronghold of power for an individual to believe in himself; to hold fast to his convictions and not to be discouraged by the conclusions of experience more extended than his own. This is much easier in early youth than in later years. As we live on we inevitably acquire new standards of measurement, and testing ourselves by these, seeing about us those whose original gifts are finer than our own; to whom better circumstances and opportunity have perhaps been given, one cannot retain that belief in his own powers that he holds easily in a more limited knowledge of life. But this is of less than no importance if he but transmute the faith in his own powers to faith in a high destiny, and thus redeem it from the personal to the universal.

"Just here, however, one curious little paradox reveals itself—that much fairly acceptable work in the world is done by people of whom one might say that they do not know enough *not* to do it. That is to say, they have no measuring standard that enables them to realize how much better it has been done before, or how much better it might be done by other people. As Henry James said of his heroine, Miriam, in "The Tragic Muse," that "she had nothing to do but to succeed." She was so isolated from the social world, so unknown, so unknowing, that she was hampered by no traditions, fettered by no invisible ties.

"There is certainly something finer in one's putting forth what energies he has, even if not very impressive in quantity or quality, than there is in standing afar and making no effort. Because one cannot sing like Patti, or play like Paderewski, shall we therefore have no music? *It is the souls pauperized by inaction that we may dread,* whether our own or other people's; not those that are gaining the expansion and the education of development through worthy effort. The critical fastidiousness whose only logical sequence is inertia, because, indeed, its standard is too high, its conception too lofty to be attained, is far less valuable to the world than less criticism and more conviction. It is the positive effort that wrests from the spiritual forces the springs of renewed energy. The active worker is far more valuable than the *dilettante.*

"Yet fed from the springs of energy, this higher taste, this more cultivated standard, had produced the nobler work. But the soul that holds not this fidelity to purpose, this consciousness of individual responsibility, is "afflicted with vileness." *Purpose is more important than performance, for purpose is the Ideal of life* and performance only the effort to realize in outward form that Ideal, and must thus, by its very nature, be liable to crudeness and imperfection.

"Never should the fact that one person has failed deter another from entering on the same work. The Greek poet, Theocritus, embodies this truth in the subtle significance of these lines:

"'A shipwrecked sailor, buried on this coast,
Bids you set sail;
Full many a gallant ship when we were lost
Weathered the gale.'

"In the World Beautiful are all the springs of resistless energy. Here lie the infinite resources of life. All real achievement is accomplished in the silent and solitary hours. It is the modeling in thought in the realm of ideas, as the sculptor models in clay; and as his image is afterward chiseled out of marble, or cast in bronze, but his real work done in the silent hours,—so with all the plans and projects of life. Moulded in the Ideal, they are cast in the Actual.

"The working capital of life is energy, and energy in its supremest form is love. So much good-will, so much force. So much positive sweetness and generous purpose, so much power to work. So much love, so much energy.

"It is love that nerves us with incessant affirmations. The moment we admit into our minds the carping, the fretful, the uncharitable moods, that moment we disintegrate our force. We unnerve ourselves. Sidney Smith wisely said that if he wanted to punish an enemy, *he would fasten on him the trouble of perpetually hating somebody.* All of us who have had moods or moments of hatred realize how *it is its own punishment.* Envy, malice, or uncharitableness, each creates its own Hades, and shatters all efficient working energy. The spring of performance, the motor for all achievement, lies *in the love and joy and peace that is the atmosphere gained from dwelling in direct relation with the Holy Spirit.*"

Boston, Mass.

KEEP TO THE W. C. T. U. NON-SECTARIAN CREED.

DEAR UNION SIGNAL:—It was with deep regret that I read in THE UNION SIGNAL of October 26, an editorial paragraph treating of the overflow meeting in the Hall of Columbus, in which it is stated that "an unusual, but beautiful, feature of the exercises was the baptism of the two little daughters of a white-ribboner by Dr. Anna Shaw. Their mother had set her heart on their being baptized by a white-ribbon woman, and seized the auspicious opportunity. They were named Frances Anna and Mary."

I want to ask, through THE UNION SIGNAL, if it is in keeping with the non-sectarian attitude of the W. C. T. U. to perform in its meetings a church ordinance concerning which there is diversity of opinion among various Christian denominations. Should some sister desire immersion of a white-ribboner would our National Convention be the place for its administration? How do you suppose this would affect those of our number who belong to the sect of "Friends"?

Baptism is a church ordinance, and I feel sure that Miss Willard would not let enthusiasm run away with judgment by yielding to a request begotten by the former unregulated by the latter. In Australia we had a similar case, but never repeated. It was also suggested at one of the conventions that it should close with the Lord's Supper. This was soon shown to be not in harmony with our non-sectarian principles, and the ill advice was not adopted.

Thanking you, in anticipation, for the publication of this letter, I am yours for the old landmarks,

MARY M. LOVE.

Parkersburg, W. Va.

TO THE RESCUE OF IOWA.

DEAR UNION SIGNAL:—The vote cast on the 7th of November by the Republican and Democratic parties in Iowa is already claimed by the saloon oligarchy as an almost unanimous demand of the people for the repeal of the prohibitory law. If that assumption is not challenged and rebuked in the most emphatic manner, the repeal of the law by the legislature, which meets early in January, may be confidently predicted.

We positively assert that tens of thousands of men cast their ballots for Jackson or for Boise solely on account of so-called national issues, who would now gladly sign a protest against the repeal of the law; these, if enumerated with the Prohibition and Populist party voters, would comprise a majority of the citizens of the state, who should manfully sustain the weak Prohibition majority in one branch of the legislature. Would not the Prohibition party of Iowa, which has just made a gallant fight and splendid gains, prove recreant to duty if it failed to step to the front and champion the cause of the people as against the saloon forces, who are now glorying over their apparently overwhelming victory?

Iowa Prohibitionists will not falter in this perilous hour—but we dare not hope for success without the aid of our friends abroad. Repeal Prohibition in Iowa and the cause in every state is weakened and the enemy strengthened, and shouts of ribald victory will go up from every saloon and its supporters in the country.

Our purpose is to place several speakers in the state at large and one or more workers in each of our ninety-nine counties, to hold meeting in every village and school district to arouse the Christian and public conscience, to solicit every voter to sign a protest against repeal, to distribute literature, showing the fallacy of local option, license or mulct as a restrictive measure and a step toward prohibition in a prohibition state, of which many of our citizens are not well informed. A few speakers are already engaged, and will begin work at once. Many more efficient and consecrated workers are needed.

To meet the great expense of this undertaking we look for help from Prohibitionists in all the states. The perils of delay cannot be written or spoken. Will you not rally to our help and partake with us of the joys of victory? Remittances made to the treasurer of the state committee, R. M. Dihel, Washington, Ia., will be promptly acknowledged and the funds honestly and judiciously applied. The press friendly to this movement will please solicit and receive funds for our urgent needs.

Hopefuly yours,

ISAAC T. GIBSON, *State Chairman.*

Salem, Ia., Nov. 10, 1893.

ANOTHER "PROMOTED" COMRADE.

DEAR UNION SIGNAL:—Upon November 1, after a simple yet impressive service held in her lovely home at Longmont, Col., amid the rich fragrance of beautiful floral offerings and tears of loving remembrance for "the dear, bright face which we shall see no more," Mrs. C. D. H. Thompson was laid at rest.

Although the tidings of her lingering illness had become known, a fatal termination was not anticipated. Thus the sorrowful event become a doubly crushing one to her devoted husband, her idolized son and a wide circle of affectionate friends and co-workers.

In company with her husband, John B. Thompson, she came to Longmont with the Chicago colony in 1871. Since that time she has been prominently identified with every movement inaugurated for the uplifting and betterment of humanity. When the Congregational church of that place was founded she became one of its charter members, and has devoted much time to every branch of Christian work.

Being endowed with exceptionally fine executive ability, and progressive and enthusiastic upon the subject of temperance, it was but natural that the National Woman's Christian Temperance Union should select Mrs. Thompson as their vice-president from Colorado. She served in that capacity for the two years preceding a state organization, and in the spring of 1880 issued the call for the first W. C. T. U. convention held in this state. In response the women met April 2 and 3, at Longmont. At that time Miss Frances E. Willard wrote of it: "Yours is the first state to organize without outside help."

Mrs. Thompson faithfully discharged the duties of the corresponding secretary until elected president in 1887, and for three years thereafter filled that office with great efficiency.

At one time Mrs. Thompson was associate editor of the National organ of the W. C. T. U., *Our Union*, which was afterwards merged with THE UNION SIGNAL. As a writer of both prose and poetry she displayed marked literary talent, and the productions of her facile pen, which have been published from time to time in your columns and other papers or magazines, have received the highest encomiums.

Her earthly life was a lovely exemplification of the sweet, cheerful and patient helpfulness only to be found in the most perfect type of womanliness.

"The loving angels call her sister now,
Lilies of peace gleam on her breast and brow,
And in the home of her immortal birth
She clasps the sweet forget-me-nots of earth."

Denver, Col., Nov. 10, 1893. E. C. B.

BROKEN THREADS RETIED.

DEAR UNION SIGNAL:—The recent letter in your columns from Mr. C. H. Adam van Scheltema interested me so very, very much that I must write a line to tell you about it.

The Miss de Ranitz she speaks of was an old schoolfellow of mine, in a dear German Moravian *gemeine* near Utrecht in Holland. I recall so vividly her warm enthusiasm for people and things, her large, kindling grey eyes and her great industry over her studies. We corresponded for some time, and I remember her saying in one of her letters that life had no interest for her; she wished she could sleep away all her time. I could not understand it at all; but then I was one of a family of fourteen, and had as many and more interests.

Some years afterwards I heard from a mutual friend that Leutje de Ranitz had given herself heart and soul to evangelistic work, through the reading of Mrs. Wightman's "Haste to the Rescue," and I thought to myself, Leutje does not want to sleep away her time any more. I have never heard of her since—about thirty years—so you understand my interest.

The Miss Marsh mentioned in the same letter used to live in our village (ten miles from London), and I remember the *beginnings* of her public speaking, which grew to be such a power in the neighborhood. She began by having cottage readings in the village for the "navvies" who were working on the new London, Chatham & Dover railway. The room was so tiny you could not cram more than about twenty persons in it. I remember secreting myself with one of my sisters in an adjoining little room, where we could hear and not be seen. To hear a woman speak with such a power of pathos and persuasive eloquence was a revelation to me, and I can never forget it.

The villagers who heard "on the sly" wanted to come openly, but she said: "No, I must have my men with their 'smock-frocks' around me, and there will be no room." So one of the villagers fitted up his barn with whitewash and benches, and she was persuaded to hold her meetings there. This was about the year 1855.

Corvallis, Ore. L. A. NASH.

BY MATILDA B. CARSE.

"If then God so clothe the grass, which is t day in the field, and to-morrow is cast into tl oven; how much more will he clothe you, O y of little faith?" Luke 12: 28.

Only five weeks remain in which to secure the offer made last week which, if all would accept, would sweep into our treasury a large sum, given in such small amounts no one would feel it a hardship to contribute. Let us state the offer again—All persons who will send fifty cents before January 1, 1894, will receive a beautiful little photogravure of the Temple. All persons who send us one dollar by the first of January, will receive the lovely Columbian souvenir made of aluminum, with a superb cut of the Temple on one side and the profile of our great leader, Miss Willard, on the other. This exquisite medallion is enclosed in a dainty box lined with silk. Mrs. Fannie N. Preston, N. Yarmouth, Me., has the following to say in regard to the medallion: "I was delighted with the souvenir and I own it gives me a continual feast, for there is something about it that holds my attention. I am never tired of looking at the two grand faces. The Temple is more plainly seen in this than in any other picture of it. I feel that my home will be happier and better for having such a treasure."

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Last week a call in the form of a circular letter was sent out by the board of Temple trustees, asking every union from the Atlantic to the Pacific (which had not already done so) to pledge $100 to be paid by January 1, 1896; and those unions that cannot afford to pay this amount were asked to pledge a smaller sum payable by January 1, 1895. Thus an opportunity is given our own white-ribboners to pay for the "House Beautiful" before outsiders are asked to contribute. The trustees have determined to have the building paid for in two years. It will be rather mortifying if, out of our almost ten thousand unions, only a few hundred are enrolled on the tablets of Willard Hall; only two hundred and seven have a place there now. There remain but two years more for the unions who desire this honor to secure it. Let there be a generous emulation among our societies to have their names recorded among those who have contributed to the erection of the Temple, and by this means also secure to their respective states a perpetual income with which to prosecute temperance work. We trust an immediate answer will be sent in by all unions, stating what amount they will pledge towards our great undertaking.

***

Mrs. Rebecca Fenneman, Hamilton, O., writes as follows: "I want to tell you that Willard Hall was really the only place in all Chicago where I went with genuine satisfaction. Even at the National W. C. T. U. Convention there were so many things to make me tired that I needed just such a sweet home of rest as that hall with its services afforded. I believe if there is a spot in Chicago where the Holy Spirit dwells it is there, and it is because that entire ground and beautiful structure is a monument of the prayers and consecration of womanhood. For this reason I would like to see my good old-fashioned name on its walls, so as to give all the credit we can to woman. My prayer is that you may succeed in your unprecedented undertaking, and I promise to do all I can to help answer my own prayers." So far Mrs. Fenneman has answered her prayers by sending $100, and "the good old-fashioned name" of Rebecca Fenneman is to be found on the Ohio state tablet in Willard Hall. Dear sisters, we hope you will all daily pray for the success of the great task the Temple trustees have set themselves to accomplish (to pay off the entire indebtedness of the Temple in two years), and answer your own prayers by sending what you can afford—if not more than fifty cents. Mrs. M. E. McKee, Clarinda, Ia., sends a check for $100 to have her name placed on the Iowa tablet. Beside this Mrs. McKee has sent many smaller gifts to the Temple. Mrs. Galbreath, treasurer of the Greenfield, O., W. C. T. U., writes: "Miss Mary Ghormly, a member of our union, has been to Chicago, and has seen the Temple Beautiful. When she came home she handed me $5, and said: 'I want to do something for the Temple,'" since this twenty dollars have been received for the Kolloch tablet from Mrs. Monroe, Englewood, Ill. Mrs. R. F. Moore, De Funiak Springs, Fla., writes: "How I would like to attend the National Convention, but I will do the next best thing—send my mark. Please find enclosed $12 from friends of the cause of temperance for the Jane E. Weeden tablet."

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With the exception of Jane Weeden, there is not a woman in the country has worked as hard to raise money for the Temple as the noble president of the Newark, O., W. C. T. U., Mrs. Evelyn Graham. She has now begun to raise the seventh $100, and has just made her first payment, $25 on her last $100. Only $125 of the above amount has been secured in Ohio. What has been accomplished by this brave little woman goes to show how much may be done when animated by a high and holy purpose. Mrs. Kate B. Northup, the faithful superintendent of Temple work in Nebraska, sends $9 for the Woodward tablet, and $5 for the Ferguson tablet. Two who gave toward the Woodward tablet were Carl Hartley, aged ten years, and Grace R. Powell, aged four, both from Lincoln, Neb. They each had gathered in their mite-box $3.65. Dr. N. H. Blosser, Logan, O., sends $40, which completes the payment of $100 for tablet in memory of his wife, Austiss O. Blosser, who was a faithful member of Logan Union.

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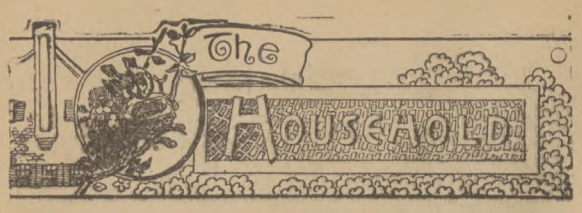
Below will be found the names of unions in Missouri, as carved on the state panel in the Willard corridors in the Temple: Kansas City Union; Central Union, St. Louis; Harrisonville Union; Stockton Union; Brookfield Union; Fayette Union.



THANKSGIVING.

BY MRS. MCVEAN-ADAMS.

God might have given us all the treasure
Of autumn fruitage and harvest sheaves
Without the beauty that gives such pleasure
In purple grapes and in scarlet leaves.

Then let us out of our full hearts render
A glad thanksgiving for fruit and flowers,
The gold of wheat and the aster's splendor
Royally robing this land of ours.

Out in the orchards, ripe and mellow,
Like heaps of rubies and emeralds fair,
Lie apples, crimson and green and yellow,
Filling with fragrance the autumn air.

Let us with praise and thanks make mention
Of wayside daisy and golden-rod,
Pure white aster and blue fringed gentian—
All are the gifts of a loving God.

Mound City, Kan.

SOPHRONIA DEVINS' THANKSGIVING.

BY AUNT JULIA.

"I dunno what's come over S'frony Devins, Mis' Spencer; she's singin' gay as a lark this mornin'! I never heerd her sing before, long's I've lived next door neighbor to her; and the old man in his grave only a fortnight come Sunday! *I* say it's onseemly!"

The speaker, a tall, thin woman, with a worn but not uncomely face, paused on her neighbor's doorstep, flicking a fly away from the tumbler of molasses she had run over to borrow. Mrs. Spencer, a plump, grey-haired woman with a fair, sweet face looked up from her basket of darning which she had carried into the wide, cool hall.

"Well, Mis' White, I'm glad the poor thing can sing, and I don't know's it's strange if she don't pine much for her pa! Old man Devins was powerful hard to get along with, you know, and I *do* think poor S'frony's had a hard lot of it. She's always worked like a slave, and never a cent of her own to spend; why, the old man even bought her stockings himself! Caroline says she don't blame her none for sprucing up a bit and looking happier since he's gone, and I don't know as any one can!"

"P'rhaps you're right, Mis' Spencer; you always do have a good word to say for everyone, if there's any show for it; I'm sure I wish S'frony well. Howsomever I hope she won't squander her means now she has the money her pa left. Of course 'taint to be expected she'd know how to use it careful like those as have always had the spendin' of money! Well, I must be goin', Mis' Spencer, I'll send Tim right over with the molasses soon's it comes. Good-bye, girls!" she called into the wide, airy kitchen where the Spencer girls chatted over their work.

A few rods away, in the high, yellow house with peaked roof, and dormer windows, the "S'frony" of the above conversation is standing in the spare room, lost in thought; a small, neatly built woman, of about thirty, with little of beauty save abundant, wavy, brown hair, and a pair of wistful brown eyes. She has been working busily all the morning, putting the house in spotless order, doing the Saturday's baking as conscientiously as though the comfort of a family depended on her labors. And no one but herself to enjoy it all! Just now as she had been "redding" up the prim, "spare room," her eyes had chanced to light on the bright calendar against the wall.

"I declare," she said, "next Thursday's Thanksgiving day!" Then, with a sigh: "I've never had a *real* one in my life! not like those other folks have, I mean. I wonder if I couldn't have one this year. Perhaps pa wouldn't mind *now*, if he could know."

Sophronia Devins had lived a narrow, hard life, in the little Western town where she was born and raised. Left motherless at an early age she had assumed household cares when other girls were playing with dolls.

Mr. Devins had meant to be a good father to the little girl, and had kept his "eye on her" so closely that she always had a nervous feeling of having done wrong. But he had never understood her nature and needs; had never realized that she had grown from girl to woman; but had treated her as a child, requiring the implicit obedience of one, never allowing her the pocket money Sophronia was too proud to ask for. Too shy and restricted to make friends among the young people of the village, her affectionate nature found vent in caring for stray cats, and the ducks and chickens placed in her care.

So the years had gone by until at thirty years of age she found herself suddenly fatherless. Mr. Devins failed to come down to breakfast one morning, and his daughter had gone to his room, only to see that he would never more need earthly food. The homestead and ten thousand dollars in cash were hers. What a fortune it seemed to one who had never owned a dollar before?

"Thanksgiving so near! and no one to help me celebrate it! If I knew any poor folks I'd do as folks in stories do," she thought; "but nobody's poor here but Abe Spindler, and he's so shiftless like, I do' know as I ought to give pa's money to him. Pa was always dreadful sot about lazy folks."

The thoughts of the morning followed her all day. And on the Sabbath as she sat alone in her pew, surrounded by the people she had *seen* all her life but hardly known, a greater sense of her loneliness came over her. As she sat at her Sunday meal, trying to find appetite for the well prepared food before her, a thought came to her. She had read in the *Weekly Advocate*, the only periodical her father had taken, of the Fresh Air Fund. She had had it in her heart, and almost on her lips, to suggest to her father that they should open their house to one or more of the little strangers. Her habitual reserve and a nervous dread of his refusal had prevented. "But now," she said, her face full of resolve, "yes, now I *will* do it."

Her dinner forgotten, she took the *Advocates* from the rack, and sat down to look into the matter. The dishes stood unwashed on the table for hours for the first time in years, save on that one sad morning two short weeks ago. As the red light of sunset streamed into the room, she arose, put away the papers and returned to her work. A happier look was in her eyes. The little yellow house should have such a Thanksgiving as it had never known before!

Wash-tubs were neglected that Monday morning in Boggsville. Sophronia Devins had been seen to pass down the one long street toward the depot. What could it mean? Her best clothes and a small hand-satchel proclaimed a journey, but *where* could she be going? She had never been known to go away before! Something must surely have happened. More than one matron found it necessary to run over to Mrs. White's that morning. Such a returning of borrowed articles, or, "I just wanted the loan of your tomato pickle recipe, Mis' White," or, "Could you let me see the last fashion paper, Mis' White? I know your sister sends it regular from the city." But sooner or later Sophronia's name was introduced and her strange conduct commented on. Mrs. White, however, could not throw much light on the doings of her neighbor.

"All I know about it, Miss Prior, is that S'frony called to me from the back porch, where I was emptyin' my dish-pan, and asked if I would kindly see that little Ned Brown didn't leave her gate open, for the cows might get in and eat her pun'kins; and she says, would I see that her Tabby cat and the hens was fed if she didn't get back by night, 'and I'll do as much for you, Mis' White,' she says.

"Of course I was glad to help her out, but I did say, 'I hope you're not goin' fur, S'frony,' for I felt some one ought to give the poor girl a word of advice, and her so ignorant of the world and its wickedness! Why she ain't never been on the railway cars before in her life! Some way I felt it in my bones she was goin' to the city, and sure 'nuff I was right, for she says, smilin' sweet, but sort of pale lookin': 'Only to the city, Mis' White, I'll tell you all the news when I get back!' She was off, out o' the gate before I could say another word! I was so sort o' dazed like I just went in and set the dish-pan in a chair, and stood lookin' at it for a spell!"

With this explanation Boggsville had to be content. But you may be sure when the evening train from the city arrived many eyes looked expectantly from windows and doorways. But no trim little figure in black did they spy that night. The next evening, however, did not leave them unrewarded. Not only was Sophronia among the few passengers who alighted at Boggsville, but with her, clinging shyly to her dress, were two little girls, one about eight, and the other a flaxen-haired tot of four or five years.

"What on airth does it mean!" was Mrs. White's exclamation as the trio passed into the little yellow house, only pausing to stroke Tabby's humped up back in the doorway. Suppose we let Sophronia tell her own story, as she told it to sympathetic Mrs. Spencer the next day.

"You may think it strange, Mis' Spencer, but I've been so sort of queer and lonely like all my life, I never even had a doll to love like other girls; and Thanksgiving coming, and me with plenty to do with, and no one to help me enjoy it! So, thinks I, 'if there *are* poor folks in the city that would be thankful for a good dinner, I'm just going to find some of 'em!' But I never so much as had to hunt for 'em! It does seem as if the good Lord set 'em right down there crying on the sidewalk on purpose, poor little dears! I went up and gave them a cookey out of my lunch-bag, and they told me all about themselves and didn't seem a mite afraid of me. Their mother died last spring, and their father had been good to 'em at first, but he lost his place in the mill, and in his discouragement took to drink, and things must have gone pretty bad with them, for they were *so* ragged and starved looking! It made my heart ache, Mis' Spencer. At last they came to begging for a living, but the night before they had gone to the miserable room they had called home, only to find the door locked. They crawled into a wagon for the night, and you know how sharp the frosts have been lately; no wonder I found 'em crying. I took 'em into a restaurant and filled 'em up with the best breakfast I could find.

"I had the address of the Fresh Air Fund managers in my reticule, so I took 'em there after they had eaten all they wanted. The managers were so kind. They looked it up for me; found their father had shot himself in a saloon, that there was no one else belonging to them, and the short of it is, Mis' Spencer, I can keep 'em as long as I like. They do seem so cute and knowinglike! I don't know as I can ever bear to part with 'em. Why Janey—that's the least one's name, and Martha's the other—Janey could find her way all about that dreadful city, and she wasn't a mite afraid on the railway cars, when, to tell you the truth, Mis' Spencer, I trembled all the time, for fear we were going to run off the track or something!"

. . . . . .

Thanksgiving day dawned clear and bright. The last sharp frosts had changed the trees from green to red and gold. The world seemed very beautiful to the two little waifs who looked out of the dormer windows that morning. "Aunt S'frony," as they had already learned to call her, seemed more than ever like an angel to them as she bustled into their cozy room, her arms full of warm, new clothing for them, her face wreathed in pleasant smiles.

How prim and neat they looked as Miss Sophronia led them to the village church. The bright plaid dresses and snug little hoods from which Martha's tightly braided locks and little Janey's blonde tresses peeped out, were vastly becoming. The Spindlers, too, for once, were all at church. So it was quite a little procession that marched into the door of the yellow house that day.

"Oh, don't it smell good!" cried Tommy Spindler, as the odors of the dinner greeted them, and all the children sniffed hungrily in spite of their mother's warning finger. Such a dinner as they sat down to! Such appetites as the frosty air had developed!

Janey and Tommy Spindler set them all laughing with their funny remarks. Anna Spindler and Martha forgot to be shy, and were soon joking merrily over the wish-bone Anna discovered on her plate. Baby Spindler laughed and crowed merrily, a big red apple on her plate, and a "drumstick" in her hand. Even Tabby came in for her share of the turkey! No doubt they all agreed with Tommy, who whispered to his mother at the end, "I thought I never could get enough, mamma, when I began, and now I can't even eat pie!"

No more lonely days for Miss Sophronia! No more cold and hunger for Martha and Janey! So well did they fit into Miss Sophronia's heart and life that the little yellow house spread its sheltering roof over all—a real home to them!

St. Louis, Mo.

"HIS BOTTLE."

BY JOHN G. WOOLLEY.

William Greene, of Moorlands, Bickley, Kent, generous, rich, strong, and a Christian man with a wide influence, a beautiful family—and a cellar full of rare wines. God spoke to him one day and he was troubled about his wine and banished it from his board, and there it lay in the cobwebs and must of the cellar under safe lock and key. And day after day God said to him, "What have you done with your wine?" And he answered once, "I have locked it fast and safe in the cellar and so it shall be to the end."

"What end?" said the voice.

"Aye, what end. I am on old man. I shall die some day and what will become of my wine? . . . . And this is the gospel of wine cellars according to William Greene. Satan said, "Sell it"; and then the voice said, "To whom?" "Or give it to a hospital and be a benefactor and get your name in the paper;" and the voice said, "Wine is a mocker." "Or get the dealer to buy it back; the price is a little fortune." But the voice said, "It is yours, and your word is the infinite law for that wine; wherever it goes it will carry a message from you." "Give the money away;" and the voice said, "No blessing of money can commute for the peril or woe of wine; no matter how wisely or kindly you plan, or how long you postpone the denouement, at last like a serpent it biteth and like an adder it stings."

And this is the way William Greene met the question: He emptied the cellar at Highgate and into the sewer broke twenty-five hundred bottles of wine, and writes in his letter: "Send me five thousand copies of "Thy Bottle!"

GRANDMOTHER THANKSGIVING'S PARTY.

BY LOUISE SNOW.

YES, she made a party, did dear, kind old Grandmother Thanksgiving, and invited all the Holidays, young and old, to it. You see, she had such a great big, generous, loving heart she didn't want to leave anyone out, so she sent invitations to *all* of the Holidays.

And here is what she said about it:

"Well, the President has decreed I shall celebrate the day which he has set apart as one for acknowledgment for the blessings of the year at my dear old manor-house, away out on the very verge of November.

"I would like to invite all the world, and I will, by degrees; but this time I am afraid that all I can attend to will be the Holiday family, with kith and kin."

So she sat down at her desk—a big mince pie, supported by four large market squashes.

The invitations were written on memory leaves, in sunlight, with the pen of Love, and were sent out on the wings of the carrier-dove of Thought.

"Let's see," said Grandmother Thanksgiving, "I think I will begin with the order of the year and months; those shall be first that are farthest away.

"The first, then, would be the little New Year, as he lives in January, on First street.

"Then comes Saint Valentine, who dwells on Fourteenth street, in February.

"Also, in the same town-month abides Washington's Birthday, on the corner of Twenty-second street and First President avenue.

"Saint Patrick's Day is found blithely sojourning in the morning on Seventeenth street of March, near Shamrock Green.

EASTER

"And Easter stops part of the time in March, and part in April, and doesn't keep house, but only visits about.

"But there's April Fool, who is always found on First street in Fourth month.

"Next are sweet May Day on First avenue, and Memorial Day on Thirtieth street, both in Fifth month.

"Independence Day flourishes on Fourth street and Parade avenue, in July.

"Picnic Day feasts at Park place, Pleasant avenue, near the fountain in August.

"Labor Day needs a rest, and will be sure to come—he is always so busy—on Fourth street, in September.

"Harvest Time lives in October, just as you enter; and Hallow E'en at the farther extremity of the town.

"Not so very far from where my own home is," soliloquized Grandmother Thanksgiving, "and but just south of where Christmas lives, in cold December.

"And last, but not least, I must ask dear Temperance Day, who is a near neighbor of Christmas, and they can come together. To please her I have given up liquors and wine sauces, and my mince pies are free from brandy or cider flavors."

It would take much too long a time to tell how they all came, what they wore, and how they looked, what they said and did and ate, and all about it all.

But April Fool made everyone laugh at his antics.

Saint Valentine was very devoted to all the shy visitors.

Independence Day strutted about with flags, and a sword, and fire-crackers and torpedoes.

Gentle Easter smiled on every one, carried a bouquet of lilies, and wore a lovely bonnet.

May Day had pink and white flowers in her hair, and Temperance Day carried herself with dignity and earnestness.

Washington's Birthday had on a suit of continentals with epaulets, and was very grand.

Harvest had a *boutonnière* of grains, and brought a basket of rare fruits for dear grandmother.

Memorial Day, with a grave, sweet face, spoke softly and tenderly of the "nation's brave ones," who gave their lives for their country.

Picnic Day brought a great jar of pickles, which were "left over," she said.

You ought to have seen that dinner table! The only wonder, beside itself, was that it did not break down under its great load of delicacies!

A merry time they all had finding their places at the table, but after a while all were seated—Christmas next to grandmother.

CHRISTMAS.

After Harvest had offered thanks, grandmother, smiling, said, "Now I've a surprise in store for some of you, I think."

Instead of ringing a bell she waved a wand, when in came a troupe of lovely fairies, who served at the table. Grandmother just smiled again at the looks of wonder on her guests' faces, and only said, "You see, my dears, that *I* believe in fairies."

You can imagine how they enjoyed it all.

Christmas was called upon for a song, and responded with a beautiful carol. Independence made a short, but thrilling and telling speech.

Before the pudding and pies were brought in grandmother said, "I've lately joined the temperance union, so there is no brandy in my pies, and none to burn around my pudding. But instead there is holly, and hearty good-will and happiness."

TEMPERANCE.

At this there was loud applause, and bright Temperance Day waved her standard, "Saloons must go," then all joined her in singing the cheerful refrain.

At its close Temperance Day, with grandmother's permission, left the table and presently returned with little Children's Day, and both made a deep courtesy to the hostess.

Then Temperance Day said, "Dear grandmother, please permit me to present to you your youngest grandchild."

Grandmother Thanksgiving looked, took off her spectacles, put them on the top of her head, then back on her eyes, and looked again.

Grandmother, that dear, stately old lady, was flustered. She thought she knew all her family without any introduction. You may be sure no one but Temperance Day would have dared this venturesome innovation.

But the dear old lady was soon herself again, and replied briskly, "To be sure; certainly, my dear!"

Then, oh so sweetly, Temperance Day said, "Dearest Grandmother Thanksgiving, this is dear little Children's Day. Don't you remember her?"

Grandmother took the little one right up in her arms and kissed her heartily. Then she said, "Why, bless us, how did I ever forget her! I didn't suppose she was big enough to come so far, though."

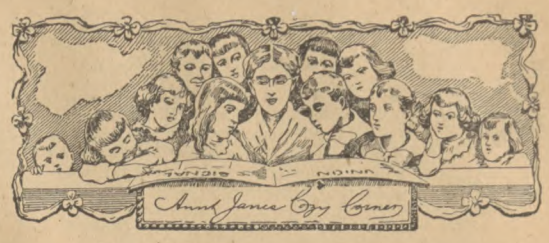
INDEPENDENCE.

Temperance Day answered that she came with her, and was so tired out that she went to sleep directly after their arrival. But now she was rested and bright, and had a pretty piece to recite, if acceptable. Which it was, and very well she acquitted herself, too.

The pudding and pies, everyone said, were perfect, and the very best ever eaten, and all declared this the merriest celebration that Grandmother Thanksgiving had ever given.

Boonville, N. Y.

"HELP one another," a penny said,
To another penny, round and red,
"Nobody cares for me alone,
Nobody'll care when I am gone.
But we'll stick together,
And we'll grow in time
To a nickel, or even a silver dime."



DEAR BOYS AND GIRLS:—Thanksgiving! That means giving thanks. To whom, Elizabeth? Yes, to our dear Heavenly Father, who sent the great gift of His Son, and who provides us with all that we have to enjoy. For what are we thankful, I mean, especially thankful, this year? What say you, Fred? and Sidney? and Anne? For your good home. For clothes and food. For a dear teacher. For having been to the World's Fair. For joining the L. T. L. Dear me, how long the list would grow!

Did you ever think to take a pen and paper and write a list of all you have to be thankful for? Just try it when you finish reading the children's page this week and see how many things you can count. I wonder if any will reach a hundred. I would like, too, to see some of the lists you make. Would you not like to see mine?

I know you will all like Grandmother Thanksgiving's Party on our page this week. I think it would make a pretty entertainment, don't you?

A happy Thanksgiving to you all!

Your

Aunt Jane

NEPHEWS AND NIECES.

I wish you would ask all the Cozy Cornerers and the W. C. T. U. ladies if they have any old temperance papers that would be suitable to distribute in a Loyal Temperance Legion. I am secretary of a Legion and please send them to me. LEONORA B. PERRINE.

1925 W. Baltimore St., Baltimore, Md.

Many of our left-over temperance papers will surely find their way to this active Loyal Temperance Legion.

I am secretary of the L. T. L. and mamma is superintendent. We meet every Friday and have ninety-eight pledged members. Mamma takes THE UNION SIGNAL and I like the Cozy Corner very much. Papa is a Prohibitionist and an honorary member of the W. C. T. U.

Fairfield, Neb. MABEL PALMER.

A true, working temperance family. You are welcomed to our Corner, Mabel.

Isn't my turn ever going to come to have my letter printed? I wrote to you some time ago, and said that I wanted to join the Cozy Corner, and in one of THE UNION SIGNALS I saw my name, but never have seen my letter. Please put it in if you can.

P. S. My real name is Margaret, but they call me Daisy at home. DAISY GRANT.

Oakland, Md.

Many of our Cozy Cornerers feel just as Margaret does, and think it is a long time before their letters are printed. But, dear Cornerers, unless your letters contain some news or information of immediate importance, they must wait their turn. Remember Aunt Jane sees and enjoys them all.

I am a temperance girl, thirteen years old. I like to read the Cozy Corner, and have done so for some time back, but I do not notice many letters from Pennsylvania. I don't think that there are any temperance boys and girls here. I have seen that some of the readers would like to have some of the other readers write them, and I should like to have some of the readers write to me.

Duke Center, Pa. FLORENCE IRVINE.

Pennsylvania boys and girls are wanted in our Corner! A warm welcome, Florence.

SOFT-SHELLED NUTS.

246.

ANAGRAM.

Knight saving.

247.

BURIED DINNER.

1. That is so, up we go.
2. He's a sly Turk, eye him closely.
3. At the depot, a toper was arrested.
4. It was windy on the pier.
5. "Be good boys," tersely said papa.
6. That coat can dye black.
7. What a fruitful season!
8. Just off the ice, cream will not sour.

248.

THANKSGIVING PI.

Lefrye hout stah divecere, reefyl vige.

Send all replies and *original* puzzles to Puzzle Editor THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED OCTOBER 26.

240. 1, 1785. 2, 1838. 3, 1840. 4, 1846. 5, 1873.
241. 1, P-ants. 2, E-yes. 3. C-lock.

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Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.—Ps. 95:2.

Now let us thank the Eternal Power; convinced
That Heaven but tries our virtue by affliction,—
That oft the cloud which wraps the present hour
Serves but to brighten all our future days.
—*John Brown.*

GIVE THANKS.

The name of God may not appear in the Constitution of these United States, but the nation, once a year at least, proclaims most emphatically, and in the most public manner possible, its recognition of the Divine Ruler.

Thanksgiving Day, besides being an expression of national homage and a tribute of praise to the Giver of all good, serves to remind us that the foundations of this new mighty nation were laid, not in the shifting sands of political ambition or martial conquest, but in the bed-rock of religious faith and aspiration. No matter how much of bigotry or superstition may have mingled with the stern theology of the pilgrim fathers, a wholesome fear and reverence for an all-ruling Providence was the impelling motive in all their sturdy blows for religious freedom. No matter how they may have blundered in its application, a deep-seated veneration for divine law entered into all their civil and social affairs.

It would be well indeed if, as the official proclamation suggests, "the American people should every day remember by praise and thanksgiving the divine goodness and mercy." Our land has truly been wonderfully blest ever since the banner of the cross was first planted upon its shores, but if we, as a nation, cultivated more than we do the spirit of thankfulness we should find that our blessings would increase tenfold.

A student of God's word cannot fail to be impressed with the frequency with which the inspired writers enjoin the giving of thanks, and, knowing that every command of the Father is given not arbitrarily, but with a view to man's greater happiness here and hereafter, his more perfect development as a child of God, the inquiring mind naturally seeks a reason for the oft-repeated injunction. And as seeking for the treasures of the Kingdom means finding, he discovers that to "give thanks always for all things," to recognize and attribute to the proper source the good gifts we already enjoy, is to multiply those gifts and to render the enjoyment of them more intense. We must not forget, however, that the human mind with its limited vision is not always competent to judge what constitutes "goodness and mercy."

"If one should give me a dish of sand," says Oliver Wendell Holmes, "and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessing—only the iron in God's sand is gold."

An enumeration of the Lord's wonderful works to the children of men, partial though it must be, is, as David found, helpful to the most optimistic among us. Amid the clash and din of conflict we are prone to emphasize the evils of life and to forget its benefits as the great educator and trainer of man. In recounting the mercies vouchsafed to us as a nation we find that the evils, so-called, dwindle into insignificance, nay, that "there is some soul of goodness in things evil would men observingly distill it out."

We are led to discover a cause for thanksgiving in the very unrest and disorder which pervades our national life at the present time. In these days when every man, from the statesman to the disappointed office-seeker, from the millionaire to the tramp, is doing his own thinking and doing it vigorously, the result is naturally disturbing. But the Christian philosopher, finding good in everything, sees in these tumultuous conditions indications of a more rapid growth, a swifter evolution; he sees a noble discontent which prophesies of "nobler modes of life, sweeter manners and purer laws."

A natural consequence of the remembrance of divine favors so bounteously bestowed is a desire upon the part of the recipient to become also a benefactor. Hence Thanksgiving Day has developed into a day of general alms-giving. We are urged by the President to "let generous gifts of charity for the relief of the poor and needy prove the sincerity of our thanksgiving." We believe in alms-giving, but we believe there is a still more excellent way of relieving the poor and needy.

The true and the wise benefactor will seek to benefit his fellow-man after the same manner that the Heavenly Father seeks to benefit all His children, viz., by helping them to help themselves. God directs human affairs by operating through human beings. He puts the nation or the individual in the way of self-development, of self-help, and in proportion as national or personal effort accords with His plan (as far as unfolded), just in the same degree is it crowned with success.

Why not prove the sincerity of our thanksgiving this Columbian year by setting on foot some systematic plan for the help of the poor which shall be at once permanent and uplifting? How much more acceptable and effective would be our sacrifice of praise if in addition to extending temporary relief to the unemployed, we made a united movement toward furnishing opportunity for them to help themselves! The vast army of the unemployed, from being simply an unfortunate are rapidly developing into a dangerous class. By providing work for the men and women willing and eager to engage in any honest labor, however humble, future charity of the bread and soup order would become unnecessary, and the incentive to anarchy and riot reduced to a minimum.

Utopian, you say? Perhaps; yet not impossible so long as this land of ours has such abundant resources and this nation is one of the richest in the world. The brain of man is equal to the task; it only requires the coöperation of his will to make this ideal and *real* charity the actual. The old maxim. "God helps them that help themselves," gives place in these latter and better days to the newer and truer rendering, "God helps them that help others." Once let the people realize the solidarity of human interests and the consequent laws of reciprocity which underlie every phase of life, and they will, from motives of self-preservation if nothing else, hasten to right the wrongs under which so many of their kind are groaning.

Let this thanksgiving season, when the reunion of kindred and the patching up of family feuds is part of the order of the day, remind every worshiper of his own individual responsibility in bringing about the reunion of the greater family to which he belongs. So far as we work for the union of each with the other, and of all with the Father, we are co-laborers with God. By seeking to further His plans and purposes in man and for man we shall demonstrate in the most conclusive manner the sincerity of our daily or annual thanksgiving, and the richest blessings of Jehovah will attend us.

GOOD-LOOKING MEN AND WOMEN.

Women who would win their cause must do their utmost to reduce to a minimum their defects of personal appearance and manner, and to conserve and increase every advantage with which nature and culture have endowed them. But they must ever carefully maintain the difference between charm and fascination. For these two are wide apart as saintliness and sin. The good woman charms; the bad one fascinates. The first lives on Mount Gerizim, the second on Mount Ebal; the first blesses, the last banes; one has the evil eye and the deceiver's blandishment, the other has the unstrained quality of mercy, and her glance falls "like sunshine in a shady place."

But this is an aside.

In the past year it has fallen to our lot to meet many of the most "progressive women" of England, and they were gowned and decked in what we are sure the press and people deemed attractive style, while as to their native good looks, they were fully "up to key," and their faces and manner had the new charm, among women, of radiant and irradiant interest in the intellectual, no less than the moral, aspect of great movements. The reception given to the National Women's Liberal Council by the Countess of Aberdeen and to the National British Women's Temperance Association by Lady Henry Somerset afforded abundant proof of the declarations we have made. It becomes us, as loyal patriots, to say what nobody will dispute, that American women of the progressive (who would wish, by the way, to belong to the retrogressive?) school are no whit behind their sisters here. Whatever may have been true a generation back, it is certain that to-day the æsthetic side of life is strongly emphasized by the intellectual, philanthropic and reformatory women of our country.

But there is another equally important side to this question of maintaining such a personal appearance as shall prove to be the outward and visible sign of inward and spiritual grace. A well known loyal champion of women's rights emphasizes the duty of (women) reformers to "look as nice and be as pretty as they know how." We quite agree with him, but must insist that it is equally the duty of men, whether reformers or not, and that they must look to their ways in this thing, if they would be acceptable to the woman that is coming fast; for the love of beauty and charm is, if possible, more deeply seated in the nature of woman than in that of man, and the only reason why she has put up with men who were her inferiors in these choice gifts is that she had it to do, or do worse.

Her subjection has depended chiefly on her financial dependence, and her assertion of individual right will increase in exact proportion to her ability of self-support. This being true, the willingness of beautiful women to marry unbeautiful men has never been because such women doated upon ugliness *per se*, but because such men were in the majority, and had taken to themselves many of this world's good things that served as a compensation for their lack of good looks. It is all very well for men writers and their women imitators to set forth the "rugged strength," the "Mirabeau-like massiveness" and the balmy bald-headedness of men as a natural off-set to the refinement of feature and form that are characteristic of women. The fact remains that no woman of sense ever yet, in her head or heart, preferred a plain looking man because he was plain. Human nature is not built that way; we all *like* the best; the finest and most complete type possible in every class is what alone meets our desire. If all men were Apollos in beauty, we should like it just as well as they would if all of us were Junos. Because this must always, in the nature of the case, be true, women will soon have much to say about what they expect and require, on the æsthetic plane, from men.

Indeed, the best result of woman's enfranchisement and full participation in the great world-life will be the growing greatness, goodness and good looks of men. Our brothers have done admirably already, deprived, as they have been, of those magnificent motors that have so largely developed the qualities they most admire in women—that is to say, virtue, gentleness and beauty. For those motors men themselves have largely supplied. They would not tolerate unchastity, severity and ugliness in women, and, happily, the time is coming—nay, is at the door—when women will have attained so much of power that they will no longer tolerate these things in men. And then we shall have a cleaner, kinder and better looking world. Let every man take heed to his doings and his looks, for women are on the war-path to gain the strength, courage and mental vigor that have long been the glory of men, and to help develop the equally important qualities in man that have been woman's glory.

In personal appearance we are bound to admit that Englishmen, as a class, "beat the world." They are the wholesomest, best dressed, best looking set of creation anywhere to be found among men. No other country can show so large a proportion of ruddy-cheeked specimens of the genus homo, in immaculate linen, with hands fault-

lessly gloved, feet tastefully shod, and a rose in the button-hole.

But, alas! the bald-headed, the untrimmed-bearded, the slack-twisted, the rumple-collared, the shiny-coated, the sodden-shod we have always with us, in this and every land. Men and brethren! be up and doing, and make yourselves as handsome as you can; for in this particular, be ye well advised and advertised, that American women, and all other women, expect every man who pretends to be a gentleman to do his duty. Nay, more, we shall soon lay it down as the law that the present sheet-iron fashionable costume of men give place to one conformable to the taste and reason. Upon the Helvetian heights, in the summer just past, we have beheld with solid satisfaction many a well-knit figure of youth and man in soft felt hat, tennis shirt, with flowing collar and tie, knickerbockers, stockings, and low shoes, and said in our heart, "Thank the benignant powers! That's what creation's king is coming to!"

Beside this pleasing figure we have sometimes seen another, rationally clad and not less winsome, in her artistico-hygienic garments, and from the serene heights of life's meridian we have sent an elder sister's blessing after them both, and felt that they were forerunners of the better time, and beginners of the new fashion that shall not pass away.

A HOLIDAY HOMILY FOR OUR YOUNG FOLKS.

The growing individualism of this age finds few more pathetic illustrations than in the carelessness of young people about writing to their kindred and acquaintance after they have left home. As a matter of course this oversight results from selfishness of which our young people are not perhaps aware, and nothing illustrates the truth of this statement more indubitably than their constancy in writing when they have something to gain by so doing; in this particular they give themselves away like the ostrich who, with her head in the sand, supposes her impressive dimensions to be altogether concealed.

We knew a young man of genial nature, but inexact habits, who went to college and was away from home five years or more, during which time he was not known to have written to his father except to ask for money. This young man had remarkable facility of expression, and five minutes a week invested in a few rememberful and glowing words would have made the attitude of *paterfamilias* toward him altogether different; but he did as he did and reaped the consequences. It became a family proverb when a letter arrived bearing a superscription in his dashing hand, "Well, Ned is out of money," and every member felt as sure of this before reading the brief communication as afterward. He never wrote about the affectionate thoughts of home and kindred which he doubtless cherished; he did not even tell of his good times or his hardships, but spread out a few words on a large sheet and enclosed a bill! In this he did himself a grave injustice, for he was really very fond of home and kindred, but he thought they would take all that for granted, wherein he made a sad mistake.

How many tendrils of attractive memory, tender sentiment and living loyalty, that the shuttle of kind letters back and forth between the home and college in these years would have woven into a soft and beautiful fabric, were missed in that manly life, and how much of enrichment they lost who knew so little of his passing years, and were, by implication, counted out and not in; yet they were those bound to him by ties of kindred and affection, his basis of operations and supplies, his "strong staff and beautiful rod." Without their steadfast loyalty and good-will he could not have gone to college at all. They missed his cheery presence at the old home hearth, and by his thoughtlessness he deprived himself and them of a growing factor of sympathy and devotion through the long years. Perhaps he never knew it, but this action told upon his future, cheapened his life, and to some extent lowered the temperature of the heart's thermometer to the last hour of his earthly career with some, at least, of his home circle. There is nothing more indicative of the reality of character than the small, sweet courtesies of life, the minute tokens of considerateness, so that to say one is more and more "rememberful" as his years multiply is to say in other words, "he is refining, he is mellowing, he is ripening for the great home-gathering in Heaven."

We write these words in sorrow—not in anger, to represent what we believe goes on unsaid in many hearts. The holiday season is approaching, the home-coming of the widely scattered ones; a greater tenderness stirs every breast because of memories long hallowed, and we would utilize these golden hours for the purpose of pressing home with loving good-will upon the attention of our young people, the boys and girls, lads and lassies, the young men and maidens, that it should be their pleasure and their duty—for in the last analysis the two are one—to brighten up the home life when they are away by frequent reminders—the postal card, the letter, the paper with an article marked in which they have been interested—thus testifying by practical tokens, frequent and beneficent, that the heart is anchored in the home, which is its surest, safest fortress amid the cross currents and relentless billows of this earthly life.

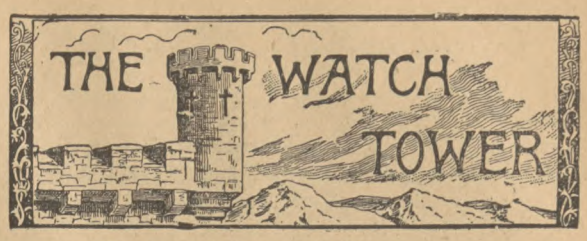
"Evil is wrought for want of thought
More than for want of heart."

THERE are now six prohibition districts within the limits of St. Paul. The first and largest includes Hamline, the seat of the Methodist State University, Macalester, the seat of Macalester College, Presbyterian, Merriam Park and St. Anthony Park. The prohibitory proviso is a part of the state law by which this territory was added to the city. The people of the midway district insisted upon its insertion as a condition of their support of the proposition. Another proposition of the kind is now before the assembly, and when it passes, as it doubtless will, about one-half of the area of the city will be under prohibition.

THE labor leaders of England have come out in a strong manifesto urging the adoption of the Local Veto bill, and saying: "The opponents of this bill profess to be intensely interested in the protection of the liberties of the working classes; it is a fraudulent profession; the liberty which most of them really desire to maintain is the liberty of privileged monopolists to exploit the working classes. The liberty of the people! Could any cry be more absurd? When the bill becomes law it will remain a dead letter until two-thirds of those who vote on the question demand that it be brought into operation, and as at least six-sevenths of all who are entitled to vote belong to what are called the 'poorer classes' it is sheer mockery and insult to tell them that the measure will enable the rich to tyrannize over them." One hundred and forty official names are signed to this declaration, among which, besides several names of women, are the following, probably the most famous names of labor leaders that any list in the world can show: John Burns, M. P.; J. H. Wilson, M. P.; Joseph Arch, M. P.; Keir Hardie, M. P.; Tom Mann, Secretary of the London Council, and Alderman Ben Tillett.

A WRITER in a Leipsig paper claims that a most valuable discovery has been made which throws light on the cholera poison. The discovery involves the answer to the all-important question, as to how the *comma bacillus* does its work, and the discoverer is a Professor Emmerich. For a time the failure to detect a poison of sufficient quantity, or of the quality in the *comma bacillus* to produce the effects of the disease, led some to doubt whether after all the little germ discovered by Koch was the destructive cholera agent or not. Professor Emmerich believed that it was, and conducted his investigations on this hypothesis. He claims now to have fully proved that the fatal effects of the *comma bacillus* comes from the power which it possesses, in a degree exceeding that of any other known bacteria, of converting innocuous nitrates into poisonous nitrites. The discovery is confirmed by the well-known fact, that in the case of both animals and men, food rich in nitrates increases the disease in times of cholera epidemics. The next step is to find some means to neutralize the action of the bacillus by the reconversion of the nitrites to nitrates. "From all appearances," says the writer, "we stand on the eve of important discoveries."

BY AN inadvertence we failed to call especial attention to the unique description, on page 5 of last week's paper, of the recent service held in London in memory of Mrs. Booth, "Mother of the Salvation Army." Probably this is the most impressive illustration we have yet had of the incalculable value of the screen and calcium light in carrying through the eye to the heart the truth of God. All who have read the recent annual address of our president know how earnestly she has emphasized the wish that provision for spreading the use of this method throughout our local unions might be made at national headquarters. She also suggests that any local union could prepare for a temperance evening with the magic lantern by writing out texts, hymns, quotations from our chief speakers and writers, with such pictures as seemed helpful, all of which the local photographer could reproduce on glass. There is scarcely a village or town that has not now a magic lantern or cannot easily obtain one. We think the "Temple success meeting" proposed in that same annual address might easily be made a much greater success by following a similar method. The Temple itself, Willard Hall, with its embellishments, the various rooms in which our work is carried forward at headquarters, with many other slides illustrative of the Temple enterprise and of the temperance movement, could be thus brought before an audience, giving them such a realizing sense as they would never otherwise obtain of the attractiveness of our great undertaking. We believe that before long the usual Sunday evening service in our churches will be frequently replaced by object lessons of "Christianity applied," that will help to solve the problem how to induce the masses to attend church.



"Despise not thou small things;
The soul that longs for wings
To soar to some great height of sacrifice, too oft
Forgets the daily round,
Where little cares abound,
And shakes off little duties while she looks aloft."

***

The King of Uganda sentenced an offender to pay as a fine so many cattle and sheep and two women. A Christian chief at once interfered, and said that Christians do not give men and women. The king changed the sentence, and a new principle of jurisprudence has been established in the dark continent.

***

I'm proof against that word failure. I've seen behind it. The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.—*George Eliot.*

***

On Duty's readers will appreciate these verses by J. P. Trowbridge:

"What would become of this world of ours,
So sorely in need of our highest powers,
And waiting the stroke of millennial hours,
If women should smoke?

"What could atone for the loss crept in
To the baby's kiss and the cradle hymn,
And the coarser life that would soon begin,
If women should smoke?

"Where would the noblest sentiments hide,
Where would the purest of fancies abide,
For mother, and sister, and sweetheart and bride,
If women should smoke?

"Just as we find on a frost-bitten farm
Odorless flowers that have ceased to charm,
So would a blight fill the earth's best balm
If women should smoke."

***

Miss Mary A. Lathbury, whose gifts of pen and pencil have made her known to a wide circle of cultivated people, wrote from her summer home among the Hudson River highlands to a friend, who passes along the paragraph to me, as follows, thinking that it may help to brighten some winter night for On Duty's readers:

"I wish I could tell you all about the 'fagot party,' or 'story telling,' around our hearth, here in our sylvan summer home. A few choice friends were asked in for an evening, the card of invitation bearing a bunch of fagots tied with ribbon (in water colors) in one corner and this couplet in the other:

'Bring a fagot, tell a tale—
Till the fagot fire shall fail.'

"A score of congenial spirits made the circle that began at one side of our fire and ended at the other, the fireplace with the fagots on the hearth brought by each guest completing the circle. We had only firelight and candlelight. All the guests but two were here when the Dutch door opened and let in a young woman—an artist—from Squirrel Inn near by, and a young man who contributes to the *Century*. They carried their fagot between them, and it was a section of a young hemlock tree, nearly six feet long and eighteen or twenty inches in circumference, with a knot of broad green ribbon tied round it. There was a shout, of course, and then we settled down to business. It was an evening that none of us can forget. Several of the stories were so perfect in form and quality that they might have been given to a first-class magazine *verbatim*, for they were a clear case of good literature. Among the best was the *Century* contributor's account of the "Kangaroo Court" in the Rome (New York) jail, where he was a prisoner (for literature's sake) for thirty days that he might study tramp life. Another was a folk-lore story, given as the teller (a bright girl from Bryn Mawr College) heard it from the lips of a colored nurse. A third was an Eastern legend by a well-known New York publisher, and a fourth was a stage story of Henry Irving by the publisher's beautiful daughter. Besides this, we had a story of a pet bird, which must have had reason and conscience, and the last was a tale of law and love by our guest, a Presbyterian minister; this was a wonderful story, with a 'spiritual sense,' and I hope to see it published. Indeed, we had everything except a ghost story. I should have said that I set this ball rolling by describing a 'story telling' that I once attended with Edward Everett Hale, when he and Charles Barnard were the tellers of never-to-be-forgotten tales."

ON DUTY.

Superintendents' Reports.

[According to our promise, we begin in this number the publication of the National superintendents' reports, which were unread at the Convention. We will publish as many of them in each issue as space will permit, until they are all printed, observing the order on the Convention program, and again invite those superintendents, who have not already done so, to send us their reports. It is impossible to publish the long reports in full.—EDS.]

ALMSHOUSE WORK.

Reports have been received from only eleven states, including Michigan. We are unwilling to think that this indicates any falling off in care or labor, especially as all who have reported speak decidedly of growing interest, and their records show no diminution in work. The year has been an unusual one in its great distraction, the World's Fair. Doubtless many things of seemingly more importance than almshouse reports have been forgotten or set aside for a later and more convenient season. All the more are we grateful to those who have remembered us and sent such full and gratifying accounts of their labors during the past year.

ARKANSAS.—Mrs. Wallace tells of what she has done, adding, "We hope to do more; oh, for more time!" In answer to question No. 28 on the annual report paper, she says: "Wherever prohibition is enforced crime and poverty are almost unknown." Miss Pew, of Pennsylvania, answers the same question: "We have not enough prohibition to make it very evident."

ILLINOIS.—Mrs. Mason reports a gradual increase in interest and work, notwithstanding the fact that the year has been a peculiarly trying one.

INDIANA.—Mrs. Cadwalader, in the midst of much personal affliction, has found time for some work for those still more grievously afflicted, but has not been able to get together her regular report.

KENTUCKY.—Mrs. Munnell reports monthly services in nearly all the almshouses, the observance of Christmas and pleasant gift-giving at other times among the poor inmates.

MAINE.—Mrs. Minard has received reports from all the sixteen counties of the state. Good work has been done and she "feels greatly encouraged."

MICHIGAN.—Circulars regarding the objects of this department have been sent to all the districts of this state. The replies from the almshouses in which the work has been carried on are very satisfactory. We are indebted to the officials of the institutions for their courtesy and aid. Wayne county (including the city of Detroit) has had regular services every Sabbath during the year, and has been well supplied through the kindness of friends with reading material. The interest taken in our work by the general public is visibly increasing and encourages every "worker in the cause."

NEW HAMPSHIRE.—Mrs. Kidder sends a most delightful letter full of items of interest, which we wish we could give entire. "Only one county house in the state where religious services are not held, and this break is of recent occurrence." Seven of the counties have regularly salaried chaplains.

OHIO.—Mrs. Perkins sees much that needs improvement in the condition of their almshouses, but says: "Much more interest has been taken during the past year.

PENNSYLVANIA.—Miss Pew says: "Some of our unions do splendid work, but owing to the fact that many of our almshouses are in the country it is often difficult for ladies to reach them for regular visitations." (A very common difficulty everywhere.)

RHODE ISLAND.—Miss French tells of visits to the almshouses and distribution of religious and temperance literature.

WASHINGTON.—Mrs. Butler reports that though all the local superintendents have not reported, good work is being done, especially in Seattle and Tacoma, where regular services have been held and literature distributed.

All speak of a decided quickening of interest in this department; all mention the observance of flower day; nearly all mention large quantities of books and papers distributed. How much these little attentions and gifts, that cost us so little, have served to brighten the lives of these poor dependents we may never know. He who takes account of the "cup of cold water" will not overlook one kind deed or loving word. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

MRS. S. A. MORRISON, *Supt.*

Wayne, Mich.

PURITY IN LITERATURE AND ART.

Your superintendent has not abated in her efforts to secure amendments to postal laws, nor will she, until our prayers are answered for purer United States mail service, to so amend the law as to reach the criminal, illustrated papers, daily and family papers that advertise drugs and nostrums for vicious purposes. Your petitions from all over this land to the chairman of the committee on post-offices and post roads, and to members of Congress, have been a grand protest against the unclean United States mail service. February, 1893, your superintendent sent out seven thousand responsive readings, giving a complete synopsis of the entire work of this department. These responsive readings went into every state and territory. Four thousand copies of the *Christian Statesman*, containing an article on this department, were mailed to various parts of the United States. Nearly one thousand letters have been written, thousands of pages of circulars, leaflets and articles in newspapers have been sent out in the past year.

My thanks are due the state presidents and superintendents for their earnest coöperation in every endeavor to establish and promote the work of this department. To my valued counselor, Anthony Comstock, I am greatly indebted. I take pleasure in saying this work has been carried on without one dollar of expense to the National W. C. T. U., and as far as has come to my knowledge with little or no expense to the states.

ALABAMA.—Mrs. Martha L. Sprague: Literature distributed and petitions sent for a pure Columbian exhibit.

CALIFORNIA, SOUTH.—Mrs. Elizabeth M. Webster, Gardner Grove. State laws framed after the model laws of the state of New York; paper read before the school of methods, Long Branch; public sentiment is being created; petitions sent for a pure Columbian exhibit; protest against a California lady manager of National Commission asking the young women of California for nude or nearly nude photographs of themselves for which a new Venus was to be modeled.

ARKANSAS.—Mrs. G. M. French, Hot Springs: Circulated petitions and literature for a pure Columbian exhibit.

CAROLINA, NORTH.—Mrs. E. M. Selden, Greensboro. Active work done. Laws enforced. Petitions and memorials for a pure exhibit. Letters and petitions sent to Congress for better laws for United States mail service.

COLORADO.—Mrs. Z. D. Walters, Pueblo: Addresses and sermons, one thousand pages literature distributed, many parents and teachers visited, artists appealed to not to make nude portraits; reading rooms, libraries and news stands searched and impure literature removed as far as could be reached.

CONNECTICUT.—Mrs. M. L. Bogne, South Manchester: Thoroughly aroused and wide awake to spread of impure literature and art; petitions, memorials and letters sent to state and national commission for a pure exhibit to Congress for better United States postal laws.

DAKOTA, NORTH.—Miss Emma F. Bates, Valley City: Petitions and letters for a pure exhibit; letters and memorials to Congress for clean United States mail service; literature distributed.

DAKOTA, SOUTH.—Mrs. M. J. Stevens, East Pierre: Work done by twenty unions; public addresses and sermons, letters, memorials and petitions for pure art exhibit; one thousand pages literature distributed.

DELAWARE.—Petitioned for a pure art exhibit.

DISTRICT OF COLUMBIA.—Mrs. Eliza A. Chambers, Washington, D. C., superintendent *pro tem.*: Through the influence of the W. C. T. U., Washington has been made clean from all impurity in literature and art, as far as sign boards, advertising in windows of tobacco stores, barrooms and on fences. Mrs. S. D. LaFetra has done the good work at the national capitol for this department. Petitions and memorials for pure exhibit went before committee of post roads and post-offices to secure purer United States mail service.

FLORIDA.—Mrs. Isabella H. Dieffeuderfer, Winter Park: Secured good state law. National superintendent visited the cities and towns and presented the work; petitions for pure art exhibit, letters and petitions to Congress for pure United States mail service.

ILLINOIS.—Mrs. Ada H. Kepley, Effingham: Laws good and ample; public sentiment needs to be awakened; sermons, addresses, leaflets and literature distributed. Letters, petitions and state papers circulated for pure exhibit; an immense amount of work done.

INDIANA.—Mrs. N. Tomlinson, Martinsville: Good state law working for enforcement. Petitions sent to commissioners for pure art exhibit.

IOWA.—Literature superintendent: Petitions, letters and literature distributed; colleges and schools invaded by impure literature and counteracted by National superintendent and her counselor.

KANSAS.—Mrs. G. E. Jackson, Garden City: Petitions, letters and literature.

MAINE.—Mrs. A. L. Page, Houlton: During the past year the law relating to obscene books and pictures has been amended through the untiring efforts of the state superintendent. News stands and railway news agents have been purified. Petitions and letters to Congress for purer United States mail service. The arrest of thought has begun; sermons, addresses, articles in newspapers, literature circulated; petitions for pure exhibit.

MARYLAND.—Mrs. M. V. Green, Towson: Good laws and well enforced. Sentiment in favor of pure literature; healthy literature distributed freely. Petitions circulated freely. Petitions circulated for pure art exhibit, also for clean mail service.

MASSACHUSETTS.—Mrs. F. C. Carrington: Offensive theatre posters and bill-boards have been appealed against, that they be kept clear of objectionable picture advertising, with success. Petitions and letters for pure art exhibit and for purer United States mail service.

MICHIGAN.—Mrs. Anna J. Scott, Nahma: Local unions interested. Petitions sent for pure exhibit.

MINNESOTA.—Mrs. A. D. Countryman, Appleton: Good state law; public sentiment active. Sent petitions circulated.

MISSOURI.—Mrs. D. H. McNary, Holden: Earnest effort to clean the bill boards; made information against low theatre dives, etc., in cities. The unions brought this matter to the attention of the mothers. Literature widely circulated. Libraries free from objectionable matter; petitions and letters forwarded to Columbian commissioners for pure exhibit. Eleven districts and forty local superintendents expect to do special work in this department this coming year.

MONTANA.—Mrs. S. R. Herndon, Virginia City: Endeavoring to have the law amended so as to conform to the New York law. Literature sent to all the unions. Articles written for nearly all the newspapers. Petitions and letters sent for pure exhibit and cleaner United States mail service.

NEBRASKA.—Mrs. G. W. Clark, Omaha: State law good work done; addresses and sermons delivered at four Chautauqua assemblies and at all state, county and district conventions. Letters and petitions sent to Columbian commissioners and to Congress.

NEVADA.—Mrs. Jennet Van Sickles: Literature petitions for pure Columbian exhibit and cleaner United States mail service. Interest growing.

NEW HAMPSHIRE.—Mrs. D. S. Fellows, Center Sandwich: For nine years made this reform a study, conducted the campaign and secured the present state law. Four-fifths of the unions organized. Four thousand pages of literature distributed; circulars, letters, all vile reading matter gathered and sent to the superintendent. Petitions and letters for pure Columbian exhibit; letters and petitions for purer United States mail service.

NEW JERSEY.—Mrs. Beulah Ewing, Greenwich: Good law with seizure clause. Literature, circular letters and petitions for pure Columbian exhibit and cleaner United States mail service.

Royal Baking Powder
Absolutely Pure
A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*
Royal Baking Powder Co.,
106 Wall St., N. Y.

NEW YORK.—Mrs. H. Pritchard, Bay Ridge, L. I.: Model law with seizure clause. Copies sent all over the state to educate public sentiment. Five hundred articles from newspapers, 500 copies from Anthony Comstock leaflet, and 375 appeals made to clergymen to preach upon this subject. Over 8,000 signatures to petitions for pure Columbian exhibit, 449 letters for same received recognition from Columbian Fine Art department for pure exhibit. Visited district attorneys, mayors, police commissioners, directors of museums and galleries of art. Circular letters of instruction; courageous and heroic work has been done by this superintendent.

OHIO.—Mrs. Dora Webb, St. Clairsville: Good state law; majority of the unions have taken up this work. Impure literature and pictures have been cleaned out of places. Bill boards received special attention, looking after libraries, book stores and news stands. Awakening along these lines; petitions circulated and forwarded to Columbian commissioners for pure art exhibit. Presented the cause at Lakeside conventions, Teachers' Institutes and correspondence. Large quantities of literature, including the state law, distributed.

OREGON.—Mrs. Dosha Macy, Newberg: Efforts for thorough organization, educating public sentiment. Sermons and lectures delivered in schools; appeals made to the Legislature for better laws. Immense number of letters and petitions for pure art exhibit. Evil pictures removed from some of the cities. A vigorous fight against all form of evil reading and pictures. Strong petition to Congress for a cleaner United States mail service.

PENNSYLVANIA.—Mrs. Mary E. Gage, Williamsport: Forty-five superintendents, with an imperfect law, we have succeeded in doing good work. An effort was made in the Legislature in 1892 and 1893 to secure more stringent laws. The bill passed the Senate and lost in the House. The National superintendent assisted and expects to secure a strong bill from the next Legislature. Thousands of signatures for pure art exhibit, also to Congress for clean United States mail service.

RHODE ISLAND.—Mrs. Mary A. Babcock, Phenix: Petitioned the city councils for a better enforcement of the law prohibiting the posting of immoral bill-posters, constant vigilance, searched libraries, working for the advancement of this department, petition for pure Columbian exhibit.

UTAH.—Mrs. Dunshee, Salt Lake City: Literature. Addresses. Petitions for pure art exhibit and cleaner United States mail service. Women interested.

VERMONT.—Mrs. N. M. Purrington, South Stockboro: Protest against indecent photographs and immoral newspaper advertisements. Petitions for pure exhibit and cleaner United States mail service.

VIRGINIA.—Mrs. Mary E. Webb, Norfolk: Addresses and literature distributed. Sermons. Theatre managers appealed to to take down indecent pictures, also cigarette pictures to be taken from windows; circulated petition, through the president, Mrs. Jennie P. Sisson, Wheeling; Earnest effort and full sympathy.

WASHINGTON, EAST.—Mrs. Julia B. Cole, Walla Walla; sermons, addresses, literature, petitions.

WISCONSIN.—Annette J. Shaw, M. D. Subject presented at county conventions and local unions. Interest has been aroused.

MRS. EMILIE D. MARTIN.

Times Building, New York City.

DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

News from the Field.

CALIFORNIA

MEETS IN CONVENTION.

The fourteenth annual convention of the California W. C. T. U. met at Stockton, October 3–7, opening with an evening session filled with addresses of welcome, responses and music. They came in like grace before meat, the actual work beginning next morning.

The official reports show

THE WORK OF THE STATE

to be in excellent condition, though there is an apparent falling off in numbers. The falling off is only apparent, not real, for the whole rank and file are in better working order than ever before, and are in a position to throw more force into their movements. An unusual number of unions have taken up special lines of work with gratifying success. The spirit of the convention was excellent throughout. Its work was done with all eyes forward.

County presidents, whose jurisdictions are usually larger than the districts of eastern states, were given ten minutes each and superintendents of departments five, to report. Great interest has been taken this year in scientific temperance instruction, to which Mrs. Eyster's lectures in the schools have contributed largely. Eight counties are reported working for No-license, while a high license wave is sweeping others. The president's annual address was as usual

A THOUGHTFUL, COMPREHENSIVE PAPER,

reviewing the past and outlining the future, impressing all who heard it with the loss sustained by those less fortunate. Another strikingly thoughtful address was that of Mrs. S. C. Sanford, in which woman's capacity to deal with the money question and the relation of the liquor traffic to the same were clearly portrayed.

The election next morning resulted in the choice of president, Mrs. B. Sturtevant Peet; recording secretary, Mrs. Dorcas J. Spencer; corresponding secretary, Mrs. H. E. Brown; treasurer, Mrs. Emily Hoppin; auditor, Mrs. S. C. Sanford. Reports of departments filled the day, and in the evening Miss Severance gave a most effective and somewhat satirical address on "Metis and Pallas Athene," making these classical myths typical of men and women of to-day, followed by a strong presentation of the questions of the hour by Mrs. E. G. Greene, from the text, "Let my people go."

Thursday morning contained the reports.

THE MEMORIAL SERVICE

in the afternoon, conducted by Mrs. S. J. Churchill, ex-president of the state, was tender and beautiful. Memories of Mary Allen West were brought in as precious offerings, while mention was made of our own dear departed, gone from service here to the reward of higher service beyond.

Thursday evening's program required the Music Hall for the accommodation of the audience who came to see the

"EXTRA SESSION OF THE CALIFORNIA LEGISLATURE."

It must be seen to be appreciated and ought to be seen everywhere there are people to be instructed in the principles of equal suffrage. It represents a legislature of women, before whom a bill to give school suffrage to men is brought. Though it appeared to many to be a burlesque, every argument adduced had been actually used by the real legislature of the state, when the bill for school suffrage for women was before them; but reversed, nothing could exceed the humor of the situation. The fun and logic of it were equally irresistible, and the old familiar, time-worn arguments appeared too ridiculous ever to have had the serious consideration of intelligent minds. The author, Miss S. M. Severance, has changed her address from Gilroy to College Park, Cal. This entertainment may be given profitably to the cause and the funds anywhere. It has netted seventy-five dollars at each representation, at this convention and at the school of methods. It may be abbreviated to suit a smaller number of participants.

Friday evening was occupied with

A GRAND GOLD MEDAL CONTEST,

the contestants representing each a different county and some of them traveling in this state of magnificent distances hundreds of miles to take part. It was poetic justice that the medal should be awarded to the boy whose journey had been longest, by land and sea, nearly 400 miles—but acknowledged merit justly won. The convention gave due credit to the state paper, *The Pacific Ensign*, now completing its third year. It has been from the beginning a widow's cruse enterprise; it has been carried as a work of faith—not faith without works, and by dint of unexampled devotion and untiring effort is kept out of debt, and a strong factor in the state work.

While the convention is the burden of this letter, it by no means represents all that should be recorded here. New evidence is continually brought before the court of public opinion to show the advance of temperance sentiment. My last letter was written during

THE LADIES' ENTRANCE AGITATION.

Our appeal to the city authorities of San Francisco, to withhold license from any saloon having a ladies' entrance, was deferred and postponed by all the usual devices of procrastination, but meanwhile the measure became so popular that something *must* be done; even its opponents recognized and feared the clamor for it, until, in self-defense, the German saloon-keepers' union itself petitioned for an ordinance closing the ladies' entrances. The petition was heard and the ordinance granted, which while relieving our streets of the public disgrace of these signs, does not satisfy the temperance people. It is the traditional half loaf.

The excessively high license of Mercer county has been declared by the courts unconstitutional, because it is practically prohibition; but it has served as a high license measure, and always will, to obstruct better methods and hinder the cause.

The Pacific

RESCUE HOME,

which is doing a most excellent work for fallen girls, has honored itself and done an act of justice by taking the name of its benefactor, and will hereafter be known as the "Florence Crittenton Rescue House." Mr. Crittenton having long since been its chief support, it has now taken the name of his little daughter, to whose memory such benefactions are the noblest monument.

The women of San Francisco are now up to their eyes in a

MOVEMENT TO INFLUENCE THE PRESS

of the city in the right direction—the following petition explains itself:

TO THE NEWSPAPERS OF THE CITY OF SAN FRANCISCO:

We, the women of California, present you this petition, which we believe represents the convictions of many times the number of those whose names are subscribed. We recognize that the newspaper is indispensable in our homes, and as the guardians of family purity we make this appeal.

We approve of our papers in their energy and enterprise, but we believe the time has come for them to take a higher stand on the question of public morals. We deplore in them "sensationalism," not the exposure of crime. We deplore "personalities," not the public announcement of personal acts. We believe that it is a minority of your readers who demand sensational, personal or immoral details, rather than the clean statement of facts and truth. There is too often a minuteness of detail in the reports given of crime, wickedness and sensuality, which can gratify only prurient and vulgar curiosity, or awaken such curiosity in innocent and inexperienced minds. We feel that spreading broadcast vicious and debasing news in our homes and among our children, and the consequent knowledge and easy familiarity with crime in all its forms, has a tendency to lower the tone of thought among the best of our people, and to strengthen the worst instincts among the morally lower classes.

We therefore most earnestly and respectfully petition the press at this time to make a concerted effort to elevate the moral tone of their columns, and to give us newspapers free from the evils we deplore, feeling confident that the majority of the public will encourage such an effort, and promising you our heartfelt co-operation and support.

Women of every degree are signing it and it is quite edifying to see such unanimity of purpose. The unions throughout the state are aiding in the work. If every woman assisting will further pledge herself to admit no newspapers but the cleanest to her home, much good will be done.

The W. C. T. U. of California memorialized the National Editorial Association to the same end last year, and has passed similar resolutions upon all occasions. The general interest in this action is gratifying.

Preparations for the mid-winter fair have begun, and next to consider are the congresses, which it is hoped to make a distinguishing feature of the occasion.

A woman's board has been appointed and the W. C. T. U. will not fail to be there.

DORCAS J. SPENCER,
State Reporter, San Francisco.

MASSACHUSETTS.

ECHOES AND RE-ECHOES.

It would doubtless be far better for the just reporting of Massachusett's doings if her state reporter were not so fully in the center of these doings as to leave no time for their chronicling. The space between letters seems growing longer and longer, and I am beginning to feel that some one with larger leisure would better occupy this post.

The silence, this time, however it may have appeared to those from without, has been a most eloquent silence—eloquent with deeds—to those of us who have viewed it from the inner charmed circle of Massachusetts white-ribbonhood.

July and August were here, as elsewhere, very largely observed as vacation months by our busy workers. From the seashore, from the mountains, from quiet country nooks and from the splendor of the great Columbian Exposition, our workers came crowding back to take up gladly the duties of a new month and a new year.

THE COUNTY CONVENTIONS,

were of necessity compressed within the limits of the month of September, since our state convention had been set for October 3, 4 and 5, in order to make way for the early occurrence of the National and World's Conventions. The convention of Essex county led the van and occurred August 30, in the good old town of Marblehead. Franklin county followed September 6, at Shelburne; Dukes and Nantucket captured Cottage City, September 7. Hampshire county met at Enfield, September 8; Barnstable at Orleans, September 12 and 13. Worcester North and Hampden each claimed September 15, the former meeting at Hampden and the latter at Indian Orchard. Worchester South followed at Uxbridge, September 16; Norfolk county at Holbrook, September 20; Suffolk at Chelsea and Plymouth at Hull on the 21st; Bristol at Somerset on the 22d, and Middlesex at Woburn on the 28th. This closes the list, with the exception of Berkshire county, which was postponed till after the state convention and will occur November 7, in the beautiful town of West Stockbridge.

The attendance upon these conventions has been large, the enthusiasm full and contagious, and the exercises of so practical a nature as to leave no one in doubt that the prime motive of such gatherings is to fit our workers for more and better service.

It was manifestly impossible for our state president to be in attendance upon each one of these conventions. She met with the larger number, but several were obliged to content themselves with lesser lights.

In a state so well stocked with speakers as is Massachusetts, there need never be an absolute lack of some one from outside the county to bring to it fresh cheer. Five of the entertaining unions have been organized within the past two years; three within the year. A very pleasant feature of Hampden county's convention was the presentation by the president, Mrs. M. L. Kneil, of a china cake plate, beautifully painted by herself, to the union making the largest *pro rata* gain in membership for the year. It was received by the Hamilton union of Springfield, which is the only union of colored women within the bounds of the state, and their gain had been one hundred per cent.

From the inspiration and cheer of these lesser gatherings we came up with new strength to

OUR GREAT ANNUAL FEAST

at Springfield, October 3, 4 and 5. It was, indeed, a feast which awaited us. Everything seemed to conspire to make those days for us a glorious impulse and a precious memory. The weather was ideal, and beautiful Springfield was at just that perfect point of beauty when the foliage is beginning to catch the glory from the other side of its own river of death—fit type of that which should fill our lives as we, too, near the stream. The details of work were all admirably planned and executed; the white-ribbon seemed the magic *sesame* which threw open to us the doors of the most charming homes and made us the recipients of a hospitality as dainty as it was lavish. The mayor, the clergy and the citizens as a whole came forward with both words and deeds of cheer; while our own women, bless them! were there as everywhere else "instant in season and out of season" in promoting the welfare of their guests and the interests of our cause.

The executive board had resolved last year that, if possible, its own duties should be rendered less arduous by the holding of ante-executive meetings. Therefore, that august body proceeded to the rendezvous on Monday, October 2, holding sessions that afternoon and evening in the vestry of Trinity M. E. Church, and thereby so greatly facilitating matters that but three other sessions were necessary before the close of the convention, whereas, in other years each moment of release from convention duties has meant the rushing to executive meetings.

The convention itself was held in State street Baptist church, very centrally located and admirably planned for such a gathering. The session of Tuesday opened at 11 a. m., and consisted in the appointment of committees, the reading of reports, a devotional service conducted by Miss Louise Manning Hodgkins, for fourteen years professor of English literature at Wellesley college, and the usual miscellaneous business. In the afternoon Miss Hodgkins reported the last meeting of the B. W. T. A., of which she was an eye-witness; the vice-presidents were introduced, making brief and bright remarks; the president gave her masterly address, and the corresponding secretary and treasurer their annual reports. An un-

Getting Thin

is often equivalent to getting ill. If loss of flesh can be arrested and disease baffled the "weak spots" in the system are eradicated.

Scott's Emulsion

is an absolute corrective of "weak spots." It is a builder of worn out failing tissue—*nature's food* that stops *waste* and creates healthy flesh.

Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere.

For Women Only.

In morning sickness it is a specific that gives instant relief and tones the stomach for other foods.

BURNHAM'S CLAM BOUILLON.

Nothing is more delicious and acceptable to a weak stomach. It will soothe and quiet the nerves as nothing else will. It supplies the place of tea, coffee or cocoa at breakfast.

Never buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists.

Six ½ pint bottles expressed for $1.50. Send stamps for book, "Household Hints."
E. S. Burnham Co., 120 Ganesvoort St., N.Y.

Knox's Sparkling Calves' Foot Gelatine

THE PUREST MADE

Received the only Medal and Diploma at the World's Fair, Chicago, on Package Gelatine for table use, for **STRENGTH, PURITY** and **GOOD FLAVOR.**

The only Gelatine positively free from odor or taste. Our new package has Rose Gelatine in top of each package to make fancy desserts. Your grocer has it if he keeps the best.

CHARLES B. KNOX, Johnstown, N. Y.

Send a 2-cent stamp for little book, "DAINTY DESSERTS FOR DAINTY PEOPLE."

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Still Unexcelled.

Appetite, DIGESTION, and health — the three requisites—combined by the use of Ridge's Food.

Send stamp (name publication) for Chromo Cards to WOOLRICH & CO., Palmer, Mass.

Alaska Stove Lifter

Always Cold. Will not get hot even if left in the lid.

Heavily Nickel Plated. Sold by all Stove, Hardware, and House Furnishers, or sent by mail, postpaid, for **30 cents.**

—Also the—

ALASKA POKER.

TROY NICKEL WORKS, Troy, N.Y.

WE HAVE NO AGENTS,

But save you money on everything you eat, wear or use. Send 8 cts. for full catalogue.

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usually full program, occupied the time till an unusually late hour.

In the evening came addresses of welcome from Mrs. Penfield and Mrs. Merrill for the Springfield unions; from the pastor of the church, Rev. Mr. Hahn, and from Mayor Kendrick, on behalf of the city. The responses were by Mrs. Abby F. Rolfe, and Mrs. Myra L. Higgins for the Y branch.

Then came Mrs. Livermore's address on "The New Aristocracy," which can only be fittingly described by the adjective, magnificent. It seemed to those who heard as if the weight of her seventy-two years could in no true sense be counted as years of age, but as years of constantly deepening, growing, glad, perpetual youth. The audience which listened to her was an immense one, hardly an available inch of standing room being left in the large church, and we are sure such seed-sowing could not have been lost.

Wednesday morning was crowded to the brim with reports of superintendents, election of officers and all the routine business of our busy days. The old board of officers was elected with a cheerful unanimity of thought which augurs well for the work of the coming year. The devotional hour of that day was led by Mrs. Mead, president of Mt. Holyoke College.

The afternoon was given up wholly to the Y's, under the able leadership of Mrs. Higgins. It is difficult to conceive of a more enjoyable afternoon. Mrs. Higgins reported the year's work, which showed both a deepening of purpose and progress along all lines. The Somerset Y was represented by the president of the senior class of Wellesley College. Our own Ida Clothier, who was unexpectedly with us, spoke upon the relation between the Y. P. S. C. E. and Y. W. C. T. U.

A paper by Miss Penfield, of Springfield, was read upon "Temperance Work Abroad," and then came a unique feature evolved by the combined genius of Mrs. Higgins and Miss Mabel Gifford, of Abington, and called "The Lament—five discouraged workers."

The power of Anna Shaw is too well known to the readers of THE UNION SIGNAL to render any attempt at description necessary. When I say that she spoke that evening upon "The Fate of Republics," I have said all that need be said to insure an audience exhausted with laughter, while at the same time convinced by relentless logic.

Thursday was filled to the brim with appointments of delegates to the National; report of resolutions committee, and the thousand and one things which, in spite of one's best efforts, are crowded into the last day. The chairman of the resolutions committee was Mrs. E. Trask Hill, editor of *The Woman's Voice*, and the unflinching champion of our public school interest. As might have been expected with such a chairman the resolutions were clear, strong and fearless, and although they were received with the usual bustle and sharpening of wits which marks that hour as one of the brightest and most pleasant in the convention, they were finally adopted with but few alterations, save verbal ones, and taken together form a grand platform upon which to stand for the coming year.

The devotional exercise of Thursday was led by Mrs. Emily L. McLaughlin. In the afternoon came the memorial service, which was unusually impressive. The roll of promoted ones was a long one, and there were many tear-filled eyes all over the church as the corresponding secretary read the names. Mrs. Cheney spoke feelingly of Mrs. M. E. F. Waitt, secretary of Suffolk county and superintendent of press work for the state; Miss Caswell, of Jennie Casseday; Mrs. Stevenson, of Mary Allen West; Mrs. Fessenden, of Captain Phillips, an honorary member devoted to our cause, and father of Mrs. I. L. Montgomery, president of Bristol county.

A vesper service had been announced for the last evening, but, owing to the fact that our prima donna, Mrs. Alice J. Harris, was already in Chicago preparing for the musical direction of the National and World's Conventions, it was given up, and our twentieth annual convention closed with the memorial service.

It is impossible in so hurried a review to touch upon all the delightful happenings. It was especially pleasant to have with us Mrs. Forbes, president of the Connecticut union, and to listen to her words of cheer. It was good to send greetings to the oldest member of our state union, Mrs. Swan, of Lee, Berkshire county, who will be 101 next January, through her granddaughter—an active and interested member of the convention. It was good to look upon our new state banner with its inspiring motto: "We ourselves must pilgrims be—launch our Mayflower." It was good to hear the record of fifty new unions organized during the year with at least half that number of towns awaiting the visit of an organizer. It was best of all to see the spirit of love and the oneness of purpose which prevailed from first to last, and to realize that this love comes down from the divine love and life, in whom we have been planning, striving and living for the year just closed. That grace, that love, that life are sufficient for all that lies before us in the untried year. "In the name of our God we will set up our banners."

Already there are deeds to chronicle. On the Sunday following the convention Mrs. Fessenden spoke in Dedham and secured thirty-one names for a union which she is to organize immediately upon her return from the National. On the same Sunday Mrs. Mary T. Howes went way up into the hill-country of Franklin country and organized unions at Heath and Charlemont.

Mrs. M. E. A. Gleason spent three days of that week in Taunton, visiting the schools and addressing them upon the subject of tobacco and narcotics. She made twenty half-hour addresses in the three days. One of the twenty addresses was given in Taunton Music Hall, where 1200 children from six grammar schools assembled. They listened with such interest, and so won Mrs. Gleason's heart, that she promised them the account of that meeting should be sent all over the world. How else shall such an end be accomplished save through the columns of THE UNION SIGNAL? These meetings were gotten up by the Taunton W. C. T. U.—but the superintendent of schools, Mr. Boyden, gave such valuable assistance that too much cannot be said by way of thanks and praise. To have Mrs. Gleason visit the public schools with her valuable addresses is becoming quite "the thing" in W. C. T. U. circles throughout New England. We wish it might be the world over, for such a visitation can but be rich in results.

The corresponding secretary spent Sunday, the fifteenth, at West Boylston, at the annual meeting of the Y organized there by herself a year previous. On Monday she went to the beautiful old town of Lancaster. The little union there has existed for about five years with only four members, and somehow it seemed as if no more could be secured. But the faith of one or two took hold on something better, and on Monday a parlor meeting and five o'clock tea was held at the house of the secretary and the union straightway increased 150 per cent. Beginning with four members it closed with ten. Those ten mean to take hold for ten more before next state convention.

KATHARINE LENTE STEVENSON,
State Reporter, Boston.

IDAHO'S YEARLY GATHERING.

Idaho's seventh annual convention was held at Pocatello, September 22–25. The convention opened Friday evening, September 22, in the Baptist church, with President Mrs. Black in the chair.

THE DECORATIONS

of the church made every white-ribboner feel proud indeed to be a wearer of the pure emblem. I think we all felt that the sweet face of our National president, as she looked upon us from her prominent place upon the wall, was an inspiration, and the picture of the beautiful Temple upon the easel was a constant reminder of the indomitable spirit of Mrs. Carse. We were pleased, too, to see two L. T. L. banners confronting us, one, the National, which we bore away with pride last year to keep at least for one year, and the other the state banner, while the numerous mottoes and abundant decorations with the stars and stripes made us feel that patriotism was one order of the day.

After the usual opening exercises of music by the choir, to which much credit is due, Scripture reading was given by Mrs. Talbot, superintendent of evangelistic work, followed by prayer.

ADDRESSES OF WELCOME

were given by Mrs. Lyon and Revs. Luck and Smith; in the absence of Mrs. Turner, of Hailey, Mrs. R. Mitchell, of Idaho Falls, responded with a short address. Telegrams of greeting were received and read from Virginia and Colorado state conventions; we then had the pleasure of listening to the reading of

THE PRESIDENT'S ADDRESS,

which was a manifestation of her thorough understanding of the great need of this broad work for humanity, "Free coinage of silver" being the paramount question among the voting population of the west, she aptly writes, "Why not turn the $1,000,000,000 which is yearly spent for liquor into legitimate lines of trade, thus increasing the amount per capita at least $15" which would help solve the financial problem.

The appointments of the committees by the president was then read.

The session was opened at 9:30 Saturday morning, with a consecration meeting. In the absence of the recording secretary, Mrs. Jeannette L. Ogden, of Shoshone, was elected recording secretary *pro tem.*

REPORTS.

The report of the corresponding secretary, Mrs. Mary E. McGee, of Nampa, was read. It is a matter of regret that only thirteen out of twenty-five unions in the state responded to this call to send report of work done. We work under many difficulties in Idaho, difficulty in traveling being one of the great drawbacks; and the long distances between unions with expensive railroad rates, all tend to impede the progress of our work, and we do not have the number of live workers to enthuse us that we need. We cannot report an altogether progressive year.

The treasurer's report was read by Mrs. S. E. Crow, state treasurer of Idaho Falls. She reported eleven unions only as having paid state dues; after the yearly expenses are deducted the treasury is low, not sufficient to pay for the printing of our state minutes.

Mrs. R. Mitchell, state organizer, state superintendent of legislative work, and state superintendent of L. T. L. work, said: "Traveling in Idaho is expensive, dangerous and difficult. To know it as it is one must go over it in like capacity, bearing the banner of the white cross: The peace on earth and good-will toward men." This faithful worker is not a young woman, nor yet a middle-aged woman, but is in the even time of life when the shadows grow long, the hair whitens, and the form bends, yet for the convention year, 1893, she has held thirty-one women's meetings, thirty children's meetings, eighty one public meetings and traveled 3,285 miles in Idaho, organizing some new unions.

Her report of legislative work is as follows: "We secured the raising of the age of consent for the protection of our girls from ten to fourteen years, tried to get it to eighteen, but could not get it above fourteen; secured the passage of a bill in both houses giving married women better property rights, but the governor vetoed it; secured the passage of a bill prohibiting craps gambling; secured the presentation of a bill asking for an amendment to the state constitution which would give women equal suffrage rights, to be submitted to the people at our next general election, but it was lost in the house, where it originated, by only two votes; secured the introduction of a bill asking for an appropriation to found a state industrial home for homeless and orphan children, where they might be trained for useful occupations, that they might be able to earn an honest living. The bill was utterly lost, with the apology 'No money for *such* purposes.' The teaching of scientific temperance is compulsory in our public schools."

CONVENTION EVENTS.

Memorial services were held for two of the white-ribbon band, members of the Idaho Falls union.

Saturday evening the exercises consisted of a Demorest medal contest, by the state L. T. L.; the medal was awarded to Maggie Forest, of Pocatello.

Sabbath morning temperance sermons were preached by the pastors in their respective churches. On Sabbath afternoon was held a children's mass meeting, conducted by Mrs. R. Mitchell; the prize banner was awarded the Shoshone L. T. L.

Sabbath evening a union meeting was held, conducted by Mrs. Holbrook, of Blackfoot, Mrs. Black being unable by illness to be present. "Sabbath Observance" was the subject treated by the three pastors and Mrs. Mitchell. At the close of the services a solo was beautifully rendered by Mrs. Hilton, of Pocatello.

On Monday morning the business consisted principally of the election of officers for the year, which resulted as follows: For president, Mrs. R. Mitchell, of Idaho Falls; vice-president, Mrs. Eva Barton, Caldwell; corresponding secretary, Mrs. Mary E. McGee, Nampa; recording secretary, Mrs. Jeannette L. Ogden, Shoshone; treasurer, Mrs. Sarah E. Crow, Idaho Falls, after which followed the election of the superintendents of departments.

It is with regret that we learn that Mrs. Black, who has been our president for three years, is soon to leave Idaho.

A very enjoyable feature of the occasion was a reception given the delegates, the local union and ministers and their wives at the home of Mr. and Mrs. Shoemaker on Monday night, where the "good-byes" were said. Too much cannot be said of the kind hospitality of the people of Pocatello, who so generously opened their hearts and homes to the white-ribboners.

JEANNETTE L. OGDEN,
State Recording Secretary.

NEWS IN A NUTSHELL.

EIGHTY women voted in Apalachin, N. Y., November 7. It was the most quiet and orderly election ever held in the place.

AN honored and respected resident of Jersey City, a Prohibitionist, and an honorary member of the Lafayette W. C. T. U., of which his wife is president, was Mr. James Cumming, who passed away October 27.

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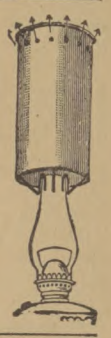

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READERS of THE UNION SIGNAL who know of any addresses to which good papers can be sent weekly will please send the same to Annie M. Farnum, 3 Foote St., Fall River, Mass.

MRS. SARAH H. BLACK, former president of Idaho W. C. T. U., has removed to Johnson, Washington, where her husband has been called to take charge of the Presbyterian church.

MRS. E. B. INGALLS, National superintendent of narcotics, has been quite ill since Convention. Her correspondents will know that this is the cause of the delay in her replies to their letters.

MRS. JUDITH ANDREWS, of Boston, a devoted friend of Pundita Ramabai, sailed November 18 for Europe, expecting to reach Poona, India, at Christmas. She bears with her many messages of encouragement and tokens of affection to the brave worker in far India.

MRS. M. J. BORDEN, president New Mexico W. C. T. U., has for the past two weeks been speaking very acceptably for the Prohibitionists in the Iowa campaign. She will speak under the auspices of the W. C. T. U. for two weeks in Nebraska and Colorado before returning to her own field.

MISS LOTTA G. CHENEY gave the address for the Monroe county W. C. T. U. convention at Rochester, N. Y., November 15. During the months of January and February she will respond to calls in the state of Iowa. Any W. C. T. U. desiring to engage her can do so by addressing Mrs. Louise C. Holmes, Apalachin, Tioga county, N. Y.

IT gives regret to learn that Mrs. J. C. Bateham, superintendent of Sabbath observance, has been ill since Convention. She writes November 8 that she is now better, and hopes to have her annual report, containing also plans for the new year, ready by the twentieth. It can be ordered (two cents each), as all other Sabbath literature, of Mrs. J. C. Bateham, Williamsburg, Ky.

IT IS pleasant news to the many friends Miss Frances E. Griffin made in the West last year that she has located in Chicago at 69 Maple street. No audience that has listened to Miss Griffin ever found the hour of her address dull. There is no woman in the W. C. T. U. lecture field with her peculiar combination of wit and gravity, of sense and non-sense. Associations within a day's journey would do well to secure Miss Griffin's services before she goes further west after the new year.

MOTHER DOWNS, of New Jersey, has a worthy successor in her daughter, Mrs. Louise Downs Quigley. The local union in Orange, of which she is president, has "won its widening way" in the past year; it has now seventy-five new members, and has expended $1,500 in local work. One minister out of twenty-four is favorable to its work! New Jersey prejudice against the work of women, and New York and New Jersey politics and whisky combined, are not encouraging features of the work. Mrs. Corbin, a sister of General Grant, is treasurer of the society, and one of its most level-headed members. Her comrades say she "is a woman with brains enough and business ability enough for National treasurer."

Official Communications.

ATTENTION, WHITE-RIBBONERS.

DEAR SISTERS:—While feeling greatly honored that a majority of the delegates of the last Convention expressed their confidence in me by electing me to serve you as treasurer for the coming year, it is with great reluctance that I assume its duties. Many circumstances will make it a difficult position. First, it is not only an empty treasury, but a debt of eleven hundred dollars must be lifted. Again, I find that the yearly receipts for the last five years have not met the expenses, but the treasurer has been compelled to draw about one thousand a year from the five thousand dollar bonds, that we had hoped to keep as a nest egg. This fund has all been exhausted and we have no reserve fund to fall back upon. I mention this to show the women the great need in which we stand to-day. The dues are usually not paid until the last of the year, but the expenses must be met each month. This can easily be done if we have a reserve fund to draw upon, but very difficult if the treasury is empty. I find by looking over Miss Pugh's report that nearly every state paid less dues into the treasury last year than the year before. The financial panic will account for this, perhaps, and though but a small amount in each case, it makes a great difference in the aggregate and is keenly felt at headquarters. Cutting down of appropriations became a necessity and the committee were wise in recommending it, yet we know our faithful superintendents will be greatly embarrassed thereby. This we exceedingly regret.

Allow me to urge our state presidents to have sent, as early as possible, a portion of the dues, and not wait until next summer or fall, thus necessitating a loan with heavy interest. The report of last year shows a large amount of interest paid on borrowed money. This may be necessary to some extent, but should be kept at a minimum, and as soon as possible be avoided. Now, my sisters, may I ask every one of you to help; send dues, send contributions, if possible, and above all pray the Lord of the harvest to move upon the heart of some good friend of our cause to come to the rescue of our depleted treasury. I see all our churches are mourning over a great falling off in missionary funds, so ours is not the only cause suffering. An heroic united effort will bring us out all right and our work must not suffer. Trusting you will one and all realize the great need for diligence, and that I may hear from you very soon, I am,

Yours for earnest work,
HELEN M. BARKER,
Treasurer Nat'l W. C. T. U.

MR. HOBBS AGAIN.

From time to time Mr. J. B. Hobbs rushes into print with statements about the W. C. T. U. that cannot be corroborated. Some of these statements have been sent broadcast to almost every union in the land.

Query.—Has any one, man or woman, come into possession of the mailing list that belongs exclusively to the W. C. T. U. publishing house?

Several times, in these newspaper articles given as interviews or otherwise, Mr. Hobbs has expressed or implied very serious charges against Miss Willard, the trusted and beloved leader of the World's and National Woman's Christian Temperance Union.

In a recent open letter, Mr. Hobbs accuses Miss Willard with issuing an "edict," that "all women opposed to the Temple scheme must be put out, and those who favor it put in." This statement is like many the gentleman has made.

The Temple was first proposed to the National union in 1887, at Nashville, Tenn., the merest outline of the plan being given. At that Convention were state presidents east and west who favored a change in the office of corresponding secretary. Many votes were then cast for other candidates.

The main reason why a change was favored in 1887 and in 1893 was because perfect harmony did not exist between the National president and the secretary.

At Atlanta, Ga., in 1890, the lack of harmony and coöperation was so apparent that the matter came before the executive committee for adjustment. Here almost a hundred votes favored a change.

Are such conditions so unusual in organizations as to cause comment? When changes are made, must unworthy and ulterior motives be ascribed? All this had no more connection with the Temple than with the moon, but the gentleman evidently has "Temple-on-the-brain," and to his diseased condition all things seem to revolve around that one point. The present incumbent has never been an enthusiast for the Temple, as all white-ribboners know, yet she was handsomely elected. Why? because she would work in harmony with the head and the majority of the organization, and not officially oppose any affiliated interest of the W. C. T. U. Simply that, and nothing more!

For changes made in other offices, the reasons were equally potent and justifiable even though not published.

Mr. Hobbs claims that Mrs. Carse manipulated all elections in the interest of the "Temple ring." Astonishing wisdom! Mrs. Carse had no more to do with changes in the National union than Mr. Hobbs himself. He is certainly convinced by this time that neither *he*, nor those in collusion with him, had *much* influence in our National Convention.

We advise the good brother to let the W. C. T. U. and *all* its enterprises alone for a season. Such paternal solicitude becomes wearisome when children are well matured.

CLARA C. HOFFMAN.

WORK AMONG FOREIGNERS.

SUGGESTIONS.

DEAR SISTERS:—As the departments were many of them unreported at the Convention for lack of time, I think it best to attempt to supplement this with a word of greeting and a few suggestions about the work. I cannot think that I am alone in feeling that this is a time of peculiar difficulty; and I would say of discouragement, if one who is doing the Lord's work had any right to feel discouraged. But we must not even use that word. I know, too, that many of you feel that this is a hard department to work in, but there I believe you to be entirely mistaken. If you were to go to India, Africa, or China, you would think you were doing excellently if you made one convert a month, even if you gave your whole time and strength. Now sit down and calculate closely how much time or strength or money do you really give to this missionary work at home? How many of our foreign-speaking people do you try to interest in temperance or in gospel truths by personal speaking or by the personal distribution of leaflets that would have an influence on them? After you have calculated this will you feel discouraged that your efforts have not borne more fruit? Will you not rather be surprised that as much is accomplished as there is when you have done so little? God can only work through human agencies and He will convert these people to right views if you will sow the seed and speak the word. Every community must work according to the kinds of people living in it. Some are miners, some lumbermen, some farmers, some laborers on railroads or in other occupations; but all these people have human hearts and immortal souls; all can and will be touched by kindly deeds and pleasant words. Nearly all will gladly receive leaflets in their own language given with a smile or a good word. The ministers among our foreign friends exert a greater influence on them than ours do on us, and it is of the greatest importance to secure their good-will and to interest them in the work. I have never known them to refuse to distribute our leaflets among their people after reading them; if approached right, they can be made our friends and allies.

I have heard of a plan which a Chicago union is trying, which I hope will prove an excellent one. That is, *to adopt a saloon.* If each union would adopt a saloon as that union has, or in states where the open saloon does not exist, but the club-house or joint does, it might work a great good. They let the saloon-keeper know that they are praying for him and for the men that frequent the saloon. Then they ask politely if they may keep his saloon supplied with good reading matter, sending both English and German and Bohemian tracts, a constant supply, changing the kinds so as to give a variety. I have not heard of the result as they only began two months ago, but I recommend it as seeming to be a most practical plan for good. I know in one place in Wisconsin a saloon-keeper asked for foreign tracts, for he said the people were so pleased to see anything in their own language. Try it. The saloon-keeper may not be as glad after awhile.

I am glad to note that our women are sending for tracts on very many subjects pertaining to our various departments, glad because it denotes that they are awakening to the fact that our foreign friends need cultivating along all these lines. But it is impossible for me to keep such a very great variety, unless there is a still greater demand for them. Every separate leaflet costs me from fifteen to thirty dollars, and I will probably not sell enough of that one kind in two years to pay the cost. I now have about one hundred and thirty-five different kinds, and so many of each that they take up a great deal of room in my house. Yet if I could only sell them I would be glad to meet any demand possible to be made for every department.

I have published this year ten new tracts. In Norwegian and Danish these are "Unfermented Wine," by Rev. Ostergren, and "Relation of Intemperance to Labor." In German,—"Should Alcohol be Used at the Lord's Table," by Mary Allen West; "Is the American Sabbath in Danger," "Workingmen and Liquor," and "Objections to Woman's Suffrage Answered," by Rev. D. Lowther. In English—"Reasons Why Women Should Have the Ballot," by Rev. D. Lowther, and "Our Alien Voters," by Mrs. Grubb. In Swedish—"Unfermented Wine," by Rev. Ostergren. In Spanish—"Temperance," a new edition of an old tract. I have attempted to get out two other Spanish tracts, but have failed to hear from our translator, Professor Rodrignez, of Vanderbilt University. Besides these I have had many new editions of those on hand printed.

The value of the missionary work at Ellis Island cannot be overestimated; more and more we see that its establishment was inspired by heavenly wisdom. Miss Lindahl is doing an excellent work. Greatly to our regret the order which we secured three years ago, prohibiting the sale of liquor at our ports of entry, has been rescinded by the present administration. I have written to Secretary Carlisle protesting against this action, and to others in authority, so far without avail. The selling of beer to the immigrants changes the whole order of things. Our very teaching in the tracts we send out in the various languages is invalidated, and our government becomes a partner in the crime of liquor selling.

I wrote to Senator Chandler asking him to use his influence to stop the sale of liquor at the port. I received a kind reply to this and a few days ago the following from him containing a reply to a communication he had made to the superintendent. It seems they don't class beer as liquor, while we know that it is among the most deleterious of intoxicants.

"I have to inform you that no spirituous liquors are permitted to be sold on Ellis Island. On July 7, 1893, the privilege-holder at Ellis Island was authorized to sell lager beer in connection with his restaurant privilege, said privilege being subject to such rules and regulations as may be prescribed from time to time by the commissioner of immigration at Ellis Island, with the additional proviso that this right and privilege may at any time be abridged, modified, or canceled at the option of the superintendent or said commissioner of immigration. It was also conditioned that the following words be added to rules three and six—'in such quantity and no more than is actually consumed at each meal.'"

Let us work on sowing the good seed, praying for God's blessing upon it; holding meetings among the people where it is possible and *believing* that we will get what we work for.

SOPHIE F. GRUBB.

Kirkwood, Mo.

Organizers' Corner.

STATUS OF ORGANIZERS.

The mistaken idea prevails in many portions of the country that a National organizer is fitted only to organize new unions, whereas she must be a public speaker as well, especially prepared to enthuse and instruct the masses in regard to the distinctive features of the Woman's Christian Temperance Union. She must be a woman of tact, consecration and knowledge of our many departments, willing to enter difficult fields, enlist new workers, strengthen and enlarge unions already formed as well as organize new ones, and instruct in regard to our special methods. Our National organizers are carefully selected by our National executive committee, and elected by the Convention.

By the coöperation and concerted action of the state and county officers, the stronger unions may help the weaker, and greatly benefit their own work by employing the National organizers while going to and from their distant fields of labor, thereby reducing their traveling expenses, which will enable them to give lower rates at each point.

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions, having been long in the work.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.

Mrs. L. H. Washington, Port Jervis, N. Y.

Miss Frances E. Griffin, Montgomery, Ala.

Mrs. Mary Byuon Reese, Chautauqua, Wash.

Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.

Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.

Mrs. Maude L. Green, Manitou Springs, Col.

Mrs. E. Norine Law, Baraga, Mich.

Miss Belle Kearney, Flora, Miss.

Mrs. Delle H. Cox, Newberg, Ore.

Miss Ida Clothier, Manitou Springs, Col.

Mrs. Henrietta Skelton, 132 McAlister street, San Francisco, Cal.

Miss S. C. Harris, Franklin, Va.

Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.

Miss Clara Parrish, Paris, Ill.

Miss Carrie Lee Carter, Dexter, Mo.

Miss Frances Ensign, Madison, O.

Mrs. E. A. Kenyon, Townshend, Vt.

This "Corner" may be obliged to try several positions before it finds just the niche it can best fill, but it is the desire of the editors of THE UNION SIGNAL, and of the chairman of the board of organizers, that the list of names be kept standing in the paper, and that each organizer feel free to insert an itineracy of her engagements.

Each one is hereby invited to send such material as will help in making out a complete calendar of engagements from time to time.

Below are the reports of the organizers which were prepared for the National Convention, but not read for lack of time. If the other organizers will send in their reports they will be published in this Corner.

MRS. H. SKELTON, California:

On my return from Denver last fall, I did not let the grass grow under my feet, but started right off for one of our far off northern counties as yet unorganized, and got one of our large and important counties wheeled into line in our work. There is railroad only part of the way. The rest has to be traveled by stage at the cost of twelve cents per mile. It takes grit and grace and gumption to go over these steep grades, yet it must be done, so I did it, and we have ten good unions there now with a membership of three hundred and seventy-nine. I have organized just now the very farthest northern county in our state, Del Norte; came from San Francisco, by steamer, seven hundred miles to reach it, taking stage the remainder of the way. I traveled a long distance by trail on horseback to organize a union twenty-five miles away from any station; held during the year seven county conventions, organized sixteen new unions with a membership of five hundred and forty-four, all of which have paid their state dues; added ninety-seven new members to organized unions; also organized fourteen Loyal Legions with a membership of three hundred and seventy-one; traveled during the year two thousand five hundred miles by rail; by stage, one hundred and ninety-seven miles; by steamer, nine hundred and fifty miles. I have been in Oregon right on the border line. It has been a hard year financially. People have given less to our work this year than any year before, so it has been a hard struggle to make even expenses.

Our Library Table.

NEW BOOKS.

QUESTS. By William H. Seymour. A collection of prohibition poetry suitable for recitation.

Published by the author, Acme Pub. Co., Seattle, Wash.

Sarah Orne Jewett's writings need no introduction to the reading world. Her name under the title of story is an assurance of enjoyment to follow. A NATIVE OF WINBY AND OTHER TALES contains nine of her spicy, quaint, humorous short stories, making an appropriate holiday gift.

Houghton, Mifflin & Company, Boston and New York.

ROYAL HELPS FOR LOYAL LIVING, compiled by Martha Wallace Richardson. This little book is arranged on the usual plan for daily readings—a scripture text, poetical and prose selections, one page devoted to each day in the year. The selections are made with care and are appropriate and helpful.

Thomas Whittaker, 2 and 3 Bible House, New York City.

THE TREASURES IN THE MARSHES, by Charlotte M. Young. Published by Thomas Whittaker, 2 and 3 Bible House, New York City.

Quite an interesting tale founded on the old truth, "The love of money is the root of all evil." The characters are English and the scenes are English. This author is quite well known for previous publications.

THE TEMPERANCE MIRROR for 1893 is a bright publication, issued by the National Temperance League Publication Depot, 33 Paternoster Row, London.

Its pages are filled with temperance stories, poems, dialogues, quotations from noted writers and speakers, recitations for children, reports of work and meetings, etc., etc. It is the bound volume of a monthly magazine, each of whose numbers contains twenty-four pages of good temperance material.

RACHEL STANWOOD. By Lucy Gibbons Morse. A story of the middle of the nineteenth century. The characters about which the most interest of the story centers are the gentle Quakers and the slaves whom they endeavor to free. It is peculiarly interesting, also, to read of the winning over to the side of anti-slavery some whose whole education and prejudices ranked them against the movement for the liberation of the colored people. There is a good deal of detail in the narrative that will prove slightly tedious to some readers, but on the whole the interest is well maintained.

Houghton, Mifflin & Company, Boston and New York.

NO HEROES is the title of a story by Blanche Willis Howard that must claim wide attention. It is a story that can be read in an hour, but it is rare in its originality of style and its most perfect appreciation and depiction of boy-character. A touching, laughable, thoroughly natural, helpful story, that cannot fail in its mission of good.

Houghton, Mifflin & Co., Boston and New York.

THE ADVENTURES OF A BROWNIE, by Miss Mulock, the author of "John Halifax, Gentleman," is of the nature of a fairy-tale, but so full of wholesome suggestions and sound morals that no young reader can be harmed, but rather benefited by it. It is exquisitely illustrated, and a book that children will hug up in their arms as a dear treasure for snow-bound days and long winter evenings when "mother reads aloud to us."

Thomas Y. Crowell & Co., New York and Boston.

STEPHEN MITCHELL'S JOURNEY is from the pen of "Pansy," whose books have done an incalculable service in moulding the thought of their hosts of young readers. All of Pansy's books are based on the solid rock of gospel verities, and her plots are not woven out of unhealthful and startling unrealities, but of the commonplaces of life which often make tales far "stranger than fiction." The volume in question deals with the development of a young man from something akin to the "clodhopper" pattern into a wide-awake, self-possessed, earnest Christian.

D. Lothrop Company, Boston, Mass.

CHILHOWEE BOYS, by Sarah E. Morrison, has enough of adventure and romance in it to capture the heart of every boy reader, and girl reader, too, for that matter. It narrates the history of "Parson Craig," his wife, five sons and baby daughter, with friends, making in all a party of about twenty, as they journeyed four hundred miles from North Carolina into Tennessee—not by rail, but in wagons, on horseback and on foot. It all took place over eighty years ago and has such a flavor of "old-times" about it as never fails to captivate.

Thomas Y. Crowell & Co., Boston and New York.

ATHEISM AND ARITHMETIC, or MATHEMATICAL LAW IN NATURE, by H. L. Hastings. This is a very strong little publication in answer to questions raised by those who try to doubt the existence of a God. Bound within the same covers is NUMBER IN NATURE, AN EVIDENCE OF CREATIVE INTELLIGENCE, a lecture delivered at New College, London, by Edward White. Each of these is full of fascination for a mathematical mind, and cannot fail of performing their mission in refuting the arguments of infidels.

47 Cornhill, Boston, Mass.

SLEEP AND DREAMS: A Scientific Popular Dissertation. From the German of Dr. Friedrich Scholz, director of the Bremen Insane Asylum. By H. M. Jewett. Also THE ANALOGY OF INSANITY TO SLEEP AND DREAMS, by Milo A. Jewett, M. D.

This is a book easy to read and not difficult to digest. It is written for popular use. While it makes no large demands upon the knowledge of the laity, it will not be an unwelcome contribution to the science of the mind. Sleep, its Cause and its Phenomena, Dreams, Sleeplessness and its Prevention, and the Analogy of Insanity to Sleep and Dreams, are the subjects treated.

Funk & Wagnalls Company, 18 and 20 Astor Place, New York City.

FAMOUS VOYAGERS AND EXPLORERS. By Mrs Sarah K. Bolton. The events of the "Columbian year" have turned people's attention as never before to the great work done by the famous explorers. Mrs. Bolton, who has a decided genius for giving the salient points of history and biography in simple, unaffected and sympathetic style, has chosen for her latest volume the lives of several explorers who were concerned in the discovery of this continent, or whose explorations had a bearing more or less direct upon it. Columbus, Marco Polo, Magellan and Raleigh are the famous commanders whose lives, more fascinating than any romance, she gives with considerable detail. Livingstone and Stanley are chosen as representatives of the heroic attempts to discover the sources of the Nile and at the same time to put an end to the slave trade. The search for the north pole has long resolved itself into successive relief-expeditions to rescue those who have gone to the relief of their predecessors. The annals of discovery nowhere contain such thrilling accounts of perseverance, gallantry, endurance and agonizing sufferings as those which are immortalized by the names of Franklin, Kane, Gilder, Schwatka and Melville. Some of Mrs. Bolton's best work is done in recounting these tremendous enterprises. A quite different scene of adventure is introduced in her story of Perry's visits to Japan, There is great variety in the book which will appeal to all classes of readers. It is illustrated with fine portraits.

T. Y. Crowell & Co., New York and Boston.

The innumerable family of Palmer Cox, the Brownies, make thousands of children rejoice by their good-natured and funny pranks at living like "mortals." The latest Brownie book is entitled THE BROWNIES AT HOME, containing a history of their pranks through twelve months—sleigh-riding, making and distributing valentines, visiting the national capital in March, spring-time frolics in April, helping housewives move and "settle" in May, upon Brooklyn Bridge in June, a July visit to the Old State Home in Philadelphia, a Mississippi boat-ride in August, Chicago in September, a helping hand in the World's Fair, hiding away fruit and vegetables from Jack Frost in October, a grand Thanksgiving feast in November, and poor children made happy by a Christmas Tree in December.

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Published by The Century Co., New York City.

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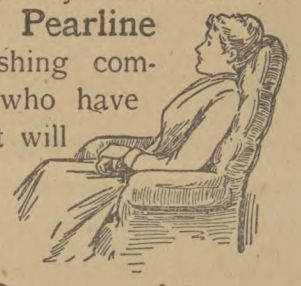

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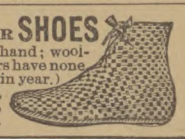

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The name of Buddhists ("the enlightened") is applied to the followers of Gavtama Siddhartha, the Sakya Muni, generally called Buddha, a prince of Central India. Founded about 500 B. C., Buddhism is now the chief religion in India beyond the Ganges, China, Japan and Ceylon. Its followers number tens and even hundreds of millions; but, though they and their creed have been the theme for libraries and prose and verse, never until this year was their religion authentically stated in this country by accredited leaders. This occurred at the World's Parliament of Religions, lately held at Chicago, where the most eminent Buddhists of India, China and Japan attended, and from the common rostrum, which was for the time free to all religions, expounded their faith and stated its claim on the consideration of humanity.

The same privilege was accorded to eminent exponents of the Christian faith, in all its manifold denominations, to Mohammedans, Parsees, Shintoists, Hindoos, Brahmins, and indeed to the representatives of every considerable religion on earth. The result was a grand parliament of which Sir Edwin Arnold, Max Müller, Rev. Josiah Strong, Hon. John Wanamaker and many others, lay and clerical, have spoken in the highest terms. The gifted John Ireland, archbishop of St. Paul, said: "The conception of such a religious assembly seems almost like an inspiration."

Although the Parliament of Religions has adjourned and passed into history, a complete and authentic record of the proceedings has been kept and collected into a neat and handsome form which ought to be in the library of every thinking person. We call the attention of our readers to the notice in another column to this volume, which is happily obtainable at a nominal price.

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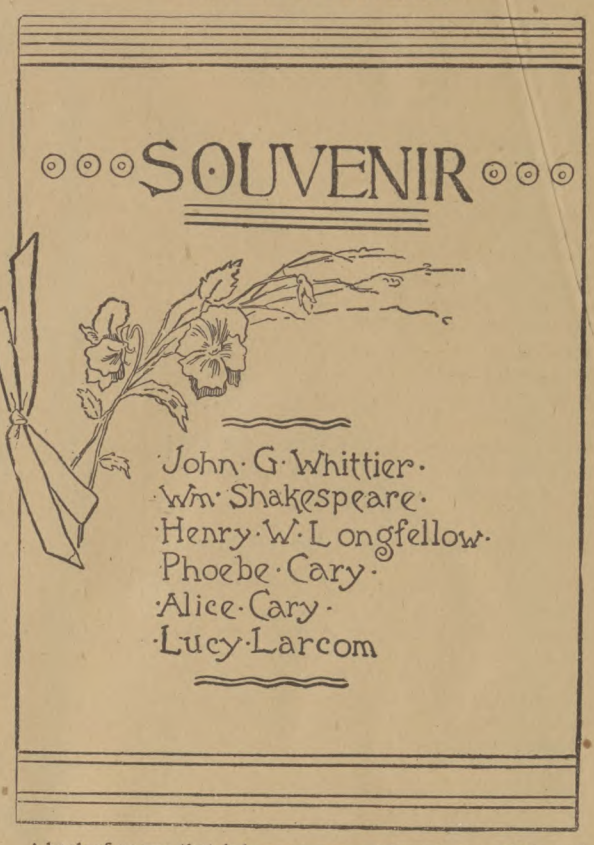

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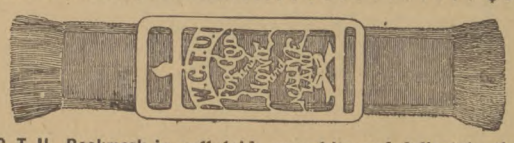

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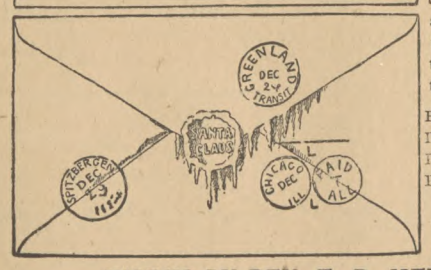

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FEATURE I.

An Article by PROF. HENRY DRUMMOND, of Glasgow, Scotland. Professor Drummond is one of the most sought after, and certainly one of the most entertaining and instructive writers living. His books, "The Greatest Thing in the World," "Pax Vobiscum," etc., have sold into the hundreds of thousands. His subject in *Current Topics* is **"Three Things in Life."**

FEATURE II.

A Symposium Upon the Famous Parliament of Religions.—Specially written articles by the most prominent living representatives of all denominations and shades of religious belief will appear in *Current Topics* for December. Catholic and Protestant, Jew and Gentile, will all be voiced by recognized leaders. A remarkable candor pervades the articles, and the discussion will doubtless be startling to some and to some even shocking. The ultimate good, however, cannot be denied. Public interest will be kept up as long as the leading thinkers are fighting for opinions which differ so widely that one calls the Parliament "a masterpiece of Satanic ingenuity," and another considers it the greatest missionary movement of the century. The following will contribute to this symposium:

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DR. H. W. THOMAS.
REV. CLINTON LOCKE.
ARCHBISHOP JOHN J. KEANE.
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FEATURE III.

A Memorial of the Late Carter H. Harrison.—This will be accompanied by a fine photogravure of the murdered mayor.

FEATURE IV.

Is the Murderer of Mayor Harrison Responsible?—An article by Hon. A. S. Trude, Chicago's famous criminal lawyer.

FEATURE V.

Assassination a Factor in Politics. By Charles Robinson. Mr. Robinson's active part in the Reform Club of New York has made him well known to the reading public.

FEATURE VI.

Problems for Congress: Silver Tariff and the Geary Law.—These papers are respectively from the pens of the eminently competent writers: Dr. A. S. Core, John M. Stahl and "Meg Merrilies." "Meg Merrilies" is the *non de plume* of a Californian whose utterances upon the Geary Law should find wide reading.

FEATURE VII.

The Workingman's Need and W. T. Stead's Suggestion.—By "Tommy" Morgan, the famous labor leader.

We have named but seven of the fifteen numbers which make up the magazine for December. Besides the articles upon timely topics it contains well-selected poetry and fiction of a high order. **Two Stories in the December number.**

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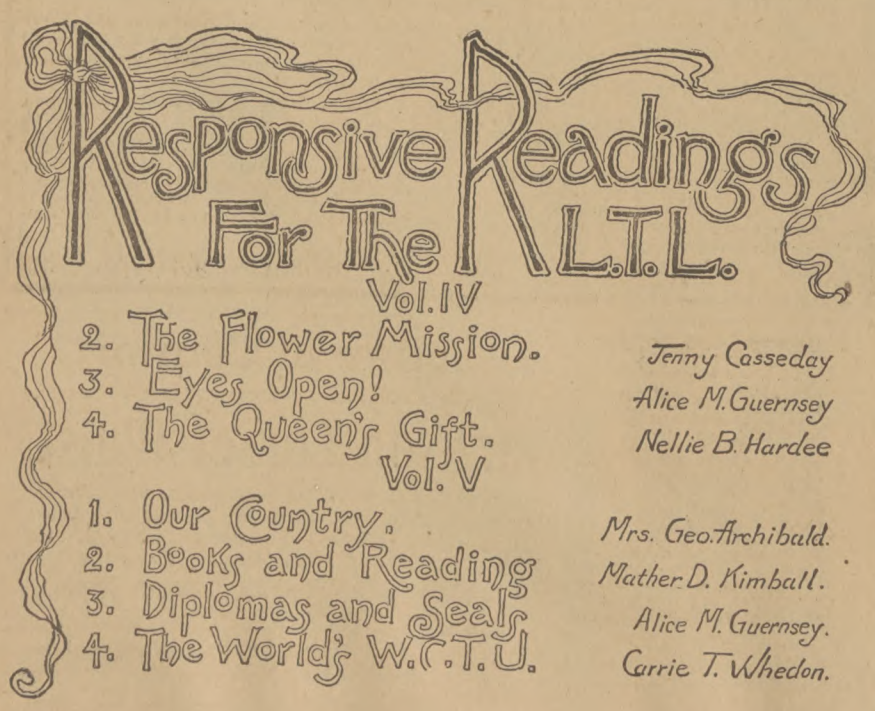

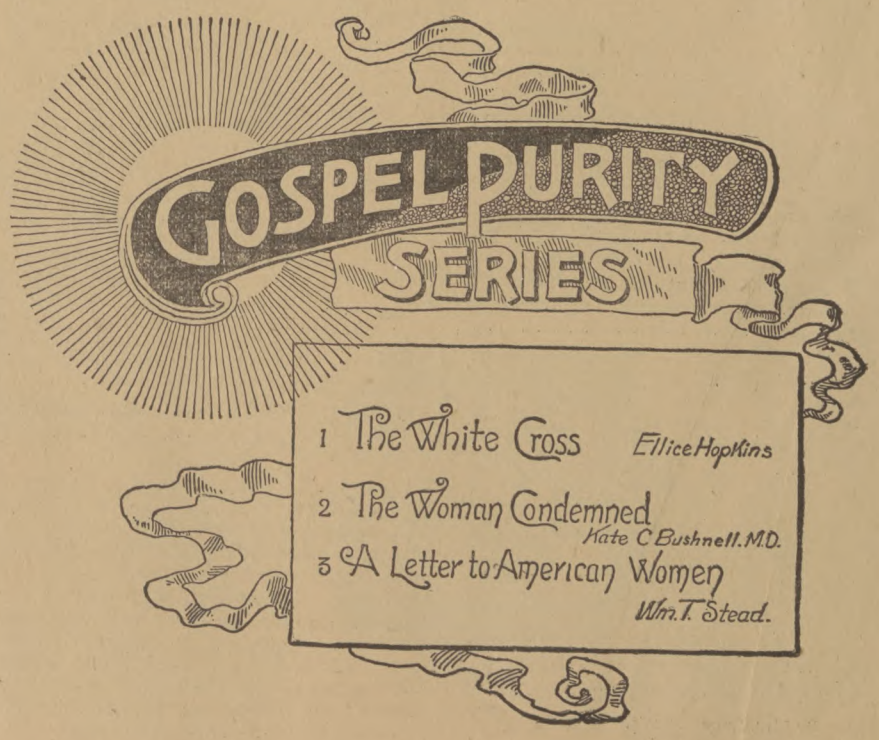

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Kernels.

WELL, to suffer is divine;
Pass the watchword down the line,
Pass the countersign "Endure!"
Not to him who rashly dares,
But to him who nobly bears,
Is the victor's garland sure.
—*J. G. Whittier.*

IF there is no music in your heart read a few of the songs of David.

CHEERFULNESS is an excellent wearing quality of the heart.—*Samuel Smiles.*

REACHING forth unto these things which are before, I press toward the mark.—Phil. 3: 13, 14.

Do you desire to be almost always amiable and in good humor? Then be at peace always with God and with yourself.—*Marchal.*

TAKE away God and religion and men live to no purpose—not proposing any worthy and considerable end of life to themselves.—*Tillotson.*

WOULDN'T the impecunious young man be happy during the ice cream season if the girls' mouths were no bigger than a fashion-plate makes them appear.—*Bradford Era.*

HE.—"Who is that man over there?" She—"Professor Smart, the great mind reader." He—"Ah, I suppose he mingles with society when he wants to have a rest." —*New York Herald.*

YOUNG mother (proudly)—"Everybody says the baby looks like me." Bachelor Brother (amazed)—"The spiteful things don't say that to your face, do they?"—*New York Weekly.*

PROFESSOR—"*Dido et forte dux.*" Freshie —"They must have been awful little ducks or else she was awful hungry."—*Delaware College Journal.*

HUGH MILLER has very pertinently said: "Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness."

Step by step lifts bad to good,
Without halting, without rest,
Lifting Better up to Best,
Planting seeds of knowledge pure,
Through earth to ripen, through heaven endure.—*Emerson.*

IT is said that cork-screws have sunk more people than cork jackets ever floated.

"I BEG your pardon," said a gentleman to a fellow-traveler, as the brakeman opened the door and yelled out something unintelligible, "but did you catch the name of that station?" "No, sir; but judging from the sound, I think it must have been named after one of the Russian novelists."

MRS. GREENE—"Timothy, what have you done with the letter that was lying on the bureau?" TIMOTHY—"I put it into the letter-box, ma'am." MRS. G.—"Oh! provoking! Didn't you see there was no address on the envelope?" TIMOTHY—"Yes, ma'am; but I thought yer didn't want nobody to know who you was writin' to."

"THAT day is best wherein we give
A thought to others' sorrow;
Forgetting self, we learn to live,
And blessings born of kindly deeds
Make golden our to-morrow."

"THEY are slaves who will not choose,
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be,
In the right with two or three."
—*Longfellow.*

OPPORTUNITY.

You have me now—at least you may,
This very hour, this very day;
But no one knows how long I stay.
—*Lady Lennox.*

"WHAT is that big iron thing full of holes?" asked Laura. "Locomotive boiler," said Tom. Laura looked thoughtful. After a moment's silence she asked: "Why do they boil locomotives?" Tom looked amazed. "To make 'em tender," he answered slowly. —*Burdette.*

CHRIST always sails in the ship of prayer; He steers safely; He sees the hidden rocks and secret shelves, and needs no star nor compass. He fills the sails of the Church's ship with prosperous gales, to bring her into safety. He turns calm into storms, to obey His church's cry; and raises the waves of the sea, so that saints are glad because of a storm to bring them to a calm haven. Oh, happy storms that drive a saint to heaven! Oh, happy heaven that enjoys a perpetual and everlasting calm.—*Lee.*

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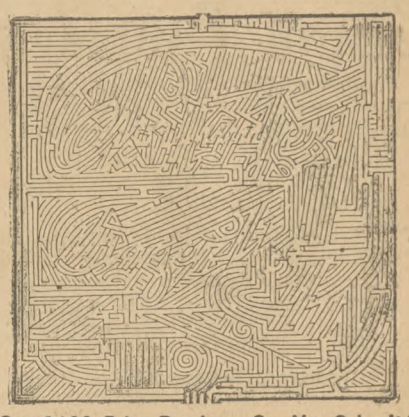
What Magazine Shall We Take?



Our $100 Prize Puzzle.—Can You Solve It?
This Puzzle in *enlarged form*, with conditions to competitors, appears in our December number. Trace the path from one of the openings at the bottom to the exit at the top, without crossing any lines. We offer prizes amounting to **ONE HUNDRED DOLLARS** for a correct diagram of the path. If your newsdealer does not keep WORTHINGTON'S, remit 25 cts. to us for the December number and go to work on this Maze. There is but *one* path. The puzzle *can* be solved.

Worthington's Magazine.

ITS CHARACTER.—It is a high-class family Magazine, bright, wholesome, pure and refined. Its whole idea is centered *in the home.* There is no other Magazine just like it,—not one that is so welcome to the *whole family.* Its splendidly illustrated papers, charming stories, delightful essays, and attractive Departments make it unique in design and especially interesting to every member of the household.

ITS CONTRIBUTORS.—Mary A. Livermore, Helen Campbell, Edgar Fawcett, Rev. Francis E. Clark, D.D., Kate Sanborn, Lilian Whiting, Olive Thorne Miller, Anna Fuller, Kate Gannett Wells, Sara A. Underwood, Junius Henri Browne, Prof. G. Frederick Wright, Walter Blackburn Harte, Thomas W. Knox, and scores of other famous writers, will continue to contribute to "WORTHINGTON'S" the best in American literature.

"AS OTHERS SEE US."—"WORTHINGTON'S *is a royal magazine.* As the season draws near when the large army of magazine readers will decide the question "What magazine shall we take another year"? it is well for them to keep an eye on Worthington's, and whatever else may be taken, *add it to the list.* It is second to none in choice high quality of matter and attractive illustrations, and *it is very much more entertaining than many of its rivals.*"—*The Christian at Work, New York.*

"It is a pleasure to review it, an inspiration to read it. Each number *more* than sustains its right to be called *the choicest family magazine.*"—*Enquirer, Buffalo, N. Y.*

OUR PREMIUMS.—We offer splendidly illustrated high-class books *absolutely free* to new subscribers for 1894. ☞ *We can beat the world on fine premium books.* Send **Four Cents** (for postage) and we will send a handsome sample copy of the Magazine, with full particulars of the *best premium books ever offered.*

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Health, Grace, and Economy. The Genuine
Jackson Corset Waist.
A perfect Corset and Waist combined. Famous for its style, graceful symmetry, and healthful qualities. Patented Feb. 23, 1886. See patent stamp on each Waist. Take no other. Made only by the
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CARDS Send 2c. stamp for Sample Book of all the FINEST and Latest Style Cards for 1894. We sell GENUINE CARDS NOT TRASH. UNION CARD CO., COLUMBUS, OHIO.

Signal Notes.

Of the one hundred medical missionaries in China, fifty-six are women.

The average duration of life of a chronic insane person is twelve years.

A whisky is being advertised in India "as used by H. R. H., the Prince of Wales."

It is estimated that five million women in Great Britain are wage-earners.

The Order of Good Templars in England has a membership of one hundred and ten thousand.

The Gibson bill, which passed the last Ontario legislature, provides for the care of neglected children.

There are seven million four hundred and three thousand Jews on the globe, according to a well-known statistician.

Of nine thousand pilgrims who left the North African coast last May for Mecca, at least half have fallen victims to cholera.

To fulfill a promise made to her husband, Madame Schliemann is personally superintending the excavations at Troy, which made his name so famous.

The census returns of England and Wales show an increase in the population as a whole, but a decrease in the agricultural districts, indicating the drift of the rural population to the large cities.

The first woman's gymnasium in Central Europe is the school of Minerva, in Prague, founded in 1890 by Elista Krasnohorska, the editor of the *Woman's Journal* in that city. It has eighty-five students.

The association of women for raising the moral tone of society in the Netherlands has over four thousand members in the one hundred and ninety-seven places where it is represented. Refuges for young women are maintained very generally.

A contractor and builder in Cambridgeport, Mass., in speaking of the working of local option, says that he notices a great difference for the better in the quantity of work done by his men; also that the decreased cost of supporting drunkards and paupers more than offsets the loss of revenue to the city from licenses.

That the injurious effects of social drinking extends to the educated as well as uneducated is demonstrated by a physician in Australia who has been investigating the damage done to the bachelors of medicine in Melbourne University. More than eleven per cent of the medical men trained in that school are "distinct alcoholics."

The Salvation Army gave recently some facts and figures in regard to darkest Glasgow which are appalling. Within an hour on one evening two thousand three hundred and eight men and three hundred and sixty-five women entered eight public houses. Upwards of sixty-seven thousand women were dragged before the courts in one year on the charge of drunkenness or disorderly conduct.

Musical culture among working people has been tried successfully by Charlotte Mulligan in Philadelphia. Beginning with a Sunday-school class of bootblacks, she has had twelve thousand working men in the twenty-eight years. She uses the class for temperance by saying to a man, "You enjoy singing, I see, by the way in which you sing. If you will stop drinking I will teach you to sing."

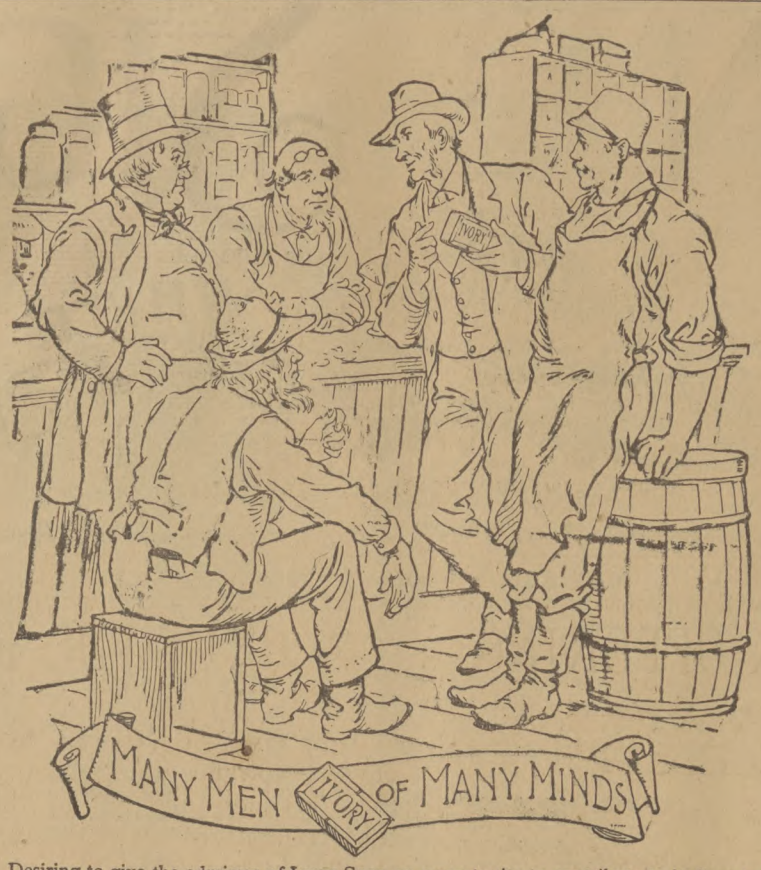
The Indian Industrial School, located at Carlisle, Pa., had six hundred and sixty-six scholars during the year ending August 31, 1893. Fifty tribes were represented, the largest number coming from the Apache tribe. The resident physician, who is appointed by the government, is Dr. Montezuma, a full-blooded Apache. Taken from the lowest condition of Indian life, his twenty-two years in the Eastern states have made him to-day as cultivated a gentleman as one often meets. The saving system furnishes an opportunity to give all students lessons in economy, thrift and the keeping of accounts. Over twenty-four thousand dollars was earned last year.

AN ASTHMA CURE AT LAST.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant, found on the Congo river, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

Lost Time

is money lost. Time saved is money saved. Time and money can be saved by using the Gail Borden Eagle Brand Condensed Milk in your recipes for Custards, Puddings and Sauces. Try it and you will be surprised at the excellent results.



Desiring to give the admirers of Ivory Soap an opportunity to contribute to its literature, the manufacturers offered prizes for the best twelve verses suitable for use as advertisements. 27,388 contributions were received. To the following was awarded the

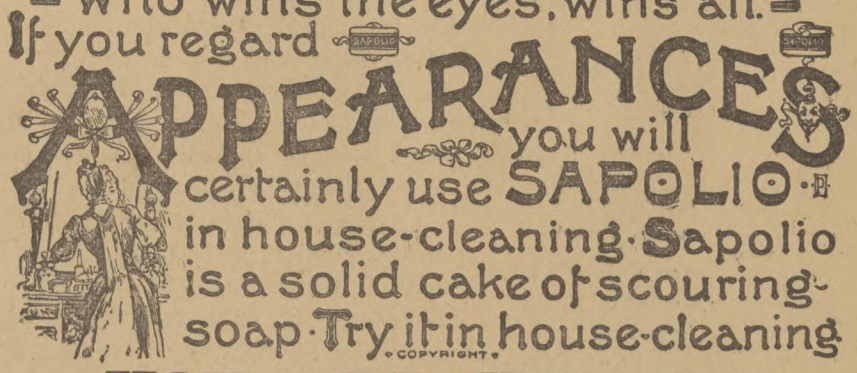
FOURTH PRIZE.

Many men of many minds,
Many soaps of many kinds:
Some are better, some are worse,
Some a blessing, some a curse;
Some exist without excuse;
Others for some special use;
But very rarely do we find
All virtues in one soap combined.
Such is the case, though, with the brand
That is now foremost in the land
For Ivory Soap no rival knows
In any quality that goes
To give a special virtue to
A soap that some one thing will do.
The Ivory is itself possessed
Of all the merits of the best;
And now the truth is widely known,
It beats the best on grounds their own.

ROBERT J. MITCHELL, Sheldon, N. Dak.

Copyright 1892, by The Procter & Gamble Co.

"Who wins the eyes, wins all."—
If you regard



YOU ARE JUDGED

by your house just as much as by your dress. Keep it neat and clean and your reputation will shine. Neglect it and your good name will suffer. Do not think that house-cleaning is too troublesome; it is worth all it costs, especially if you reduce the outlay of time and strength by using SAPOLIO.

WIZARD'S MAGIC PURSE World's latest Wonder and Mystery. The most wonderful and remarkable production of the age. Everybody puzzled and bewildered. Nothing like it was ever produced since **Adam was a baby. A Kute** and **Kurious Kombination** that delights and astonishes both old and young. This **mysterious** purse can be filled with money, which **defies** and **baffles** every attempt to open it. To the **uninitiated** it appears impossible, but **Presto!** if you only know the **secret**, it opens **instantly**. Otherwise you are **"not in it."** Each purse has 3 secret pockets of a very mysterious nature, the combination of which puzzles and deceives the sharpest eye of 'em all. A marvel of human ingenuity, and a rare and interesting novelty, made of fine imported **morocco** (in assorted colors), handsomely trimmed and finished with silk. A perfect beauty. Suitable for either ladies or gentlemen.

SPECIAL OFFER: In order to introduce our large **ILLUSTRATED MONTHLY MAGAZINE** into every home in America, we will send **ONE** sample **WIZARD'S MAGIC PURSE** (with secret how to open) and the **AMERICAN HOME JOURNAL** one year for only **16** cents, or **TWO** purses and **MAGAZINE, 25** cents, **all postpaid.**

AGENTS WANTED EVERYWHERE. Address

AMERICAN HOME JOURNAL, Bridgewater, Conn.

PATENTS.

NOTICE TO INVENTORS.

There was never a time in the history of our country when the demand for inventions and improvements in the arts and sciences generally was so great as now. The conveniences of mankind in the factory and workshop, the household, on the farm, and in official life, require continual accessions to the appurtenances and implements of each in order to save labor, time and expense. The political change in the administration of government does not affect the progress of the American inventor, who, being on the alert and ready to perceive the existing deficiencies, does not permit the affairs of government to deter him from quickly conceiving the remedy to overcome existing discrepancies. Too great care cannot be exercised in choosing a competent and skillful attorney to prepare and prosecute an application for patent. Valuable interests have been lost and destroyed in innumerable instances by the employment of incompetent counsel, and especially is this advice applicable to those who adopt the "No patent, no pay" system. Inventors who entrust their business to this class of attorneys do so at imminent risk, as the breadth and strength of the patent is never considered in view of a quick endeavor to get an allowance and obtain the fee then due. THE PRESS CLAIMS COMPANY, John Wedderburn, General Manager, 618 F street, N. W., Washington, D. C., representing a large number of important daily and weekly papers, as well as general periodicals of the country, was instituted to protect its patrons from the unsafe methods heretofore employed in this line of business. The said Company is prepared to take charge of all patent business entrusted to it for reasonable fees, and prepares and prosecutes applications generally, including mechanical inventions, design patents, trade-marks, labels, copyrights, interferences, infringements, validity reports, and gives especial attention to rejected cases. It is also prepared to enter into competition with any firm in securing foreign patents.

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MEDALS FOR THE RELIABLE.

The Reliable Incubator & Brooder Co., of Quincy, Ill., have been awarded highest honors, medal and diploma on their incubator and brooder combined, and a medal for hot water brooder. This is a very gratifying award, as there were exhibited a large number of incubators. Singularly enough however, the Reliable was the only incubator from the incubator city of Quincy that competed for the prize. We congratulate them on their success.

SUCCESSFUL SEA STORIES.

To write successful Sea Stories one has to be a sailor by experience. W. Clark Russell thus knew all the moods of the ocean and the rig and ways of a ship before he began to write. In this region he is unrivaled. For next year he contributes three sea romances to *The Youth's Company.*

A REMARKABLE OFFER.

A startling announcement is made by the proprietors of Godey's Magazine which is in keeping with the stirring and attractive new life they began about a year ago.

The Godey Publishing Co. are sending any of the various popular magazines and periodicals as an absolute gift to any one subscribing to Godey's for one year, practically a choice of any American periodical *Free.*

"TWO FOR THE PRICE OF ONE"

is the announcement that is widely advertised in leading monthlies and weeklies throughout the country. Thus *Godey's* and *Lippincott's* is furnished one year for $3, the regular price of both being $6; or *Godey's* and *Century* for $4, the regular price being $7. Similar combinations have been made with the *Cosmopolitan, Scribner's, Harper's, Review of Reviews* and all the leading magazines and periodicals in the country.

Our readers will thank us for calling their attention to this money-saving feature. The address of the Godey Publishing Company is 21 Park Row, New York City.

If out of order, use Beecham's Pills.

"Garland" Stoves and Ranges cook food and warm rooms for many millions.

UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME. WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOUNDED 1883. AND EVERY LAND.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 48.] CHICAGO, November 30, 1893. [Price $1.00 per Year in Advance

OUR CRUSADE THANK-OFFERING.

Reigate, England.
Nov 15. 1893

My beloved Comrade:

You would give me ten cents gladly if I told you I was in need and that amount would keep my credit good and help me to success in work to which my hand was set and my heart true. By the same token I do not believe you will deny my plea when I now ask that you (and each one of our white ribbon women) send ten cents to help "make the wheels go round" ~~day~~ in the white ribbon ship of which your love and faith have continued me as captain for 1894. The sea of reform is tempestuous in these days; we have just weathered a strong gale in National finance; the silver wheels are worn to well nigh half their size, the gold are hard to get. Therefore I ask you for that 10 cents by means of which alone we shall be able to pull through the coming year and present ourselves at Cleveland next Autumn to celebrate our 21st birthday without the humiliation of being in debt the year we come of age.

The salaries, appropriations for the Superintendents, running expenses of the headquarters and fund for pioneer work in organizing, require this small gift at once for there is no money to set no going for the new year. But if this letter from your elder (by) sister only serves to deepen the arrest of thought the needed money will come in ten cent instalments and all will be well with us.

Can I etch it with this pen on some specially sensitive convolution of your brain for the heart is all right I feel sure, Send 10 cents to Mrs. Helen M. Barker, Treasurer, National W.C.T.U. Care Women's Temple, Chicago

"Do it and be done with it"!

That last was my blessed Mother's motto in the paying of debts. But is not this a debt, beloved Comrade, to the sacred Crusade memories; a debt to those who languish in the prison house of homes haunted by the drink delusion; a debt to the chubby faced children soon to go forth into the tempting streets; a debt to poor bewildered Humanity; a debt to Christ and the loving-hearted Gospel whose sweet bells sound throughout the world their plaintive but inspiring words: "Not willing that any should perish." (for you will not forget it then!)

Please put this letter in your Bible at the Crusade Psalm (146th) and send your gift as a sacred Thank offering before the 20th Anniversary, Dec. 23d

And may God bless you and yours in the happy Christmas time is the prayer of

Frances E. Willard

A CRUSADE RALLYING CALL.

How changed life has been since those eventful Crusade days! How precious above all utterance, beyond all conception, is every portion in the Spirit light then poured upon the "Daughters of the King!" How anything God has given—health, sickness, youth, age—any power of pleasing or influencing others, every relationship of life, every moment of time, are stamped with the seal of God, and things once dust and dross, now linked with God and eternity, are sacred and priceless.

Who can tell of that baptismal season? As well might one attempt to describe that moment when, led from darkness into light, the soul could say, "My Father and my God."

Then, women who had sat for years at Jesus' feet and learned of him realized for the first time the power of an indwelling Christ. Then was heard a call to special service, in tones as clear as was the voice of the Master to Mary on the resurrection morning, and, following, they were able to join with Bryant in his ecstatic song: "We have had our turn, have been lifted from the darkness of the clod, and for one glorious moment have seen the brightness of the skirts of God."

Such women were renewed, re-created, and went forth obedient to the will and the word of their Lord. The Spirit led on from shore to shore, until there is not a state or territory where the voice is not heard. From shore to shore, until England and Scotland, Ireland and Wales, the continents of Europe, of Asia and of Africa, with the islands of the sea, are bound together with the white ribbon in the name of the Lord.

The Woman's Christian Temperance Union of the World is the lineal descendant of the Crusade. We have more or less observed the anniversary from year to year, but two decades will have passed when it shall come again. We shall be within a single year of our majority—twenty years of mercy and blessing from our Lord. Ofttimes we have grieved Him. "The mistakes of our life have been many, the sins of our life have been more," but He has not cast us off! He bids us come again to the fountain, and receive a fresh enduement of His Spirit for the service of the last year of our minority, that coming to the fullness of our responsibility we may be found "reaching forth unto those things which are before," as we "press toward the mark for the prize of the high calling in Christ Jesus."

Surely not a woman will be unmindful of such proffered blessing! Does some one say, "It will be so near the holidays!" No Christmas was ever so joyous as that on which women celebrated not alone the birth of Christ to the world, but the birth of Christ to power of service in their own souls; when added to gifts bestowed on loved ones of earth, the gift of self was made to Him. Glad should we be that the joy of the one anniversary may illume the other, and will not cease when the New Year shall come, but will be a continual possession, for then "our life shall be hid with Christ in God."

Yours in Crusade bonds,

Mary A. Woodbridge.

National Corresponding Secretary.

SUSAN B. ANTHONY.

Acrostic.

BY FRANK DWIGHT DENNY.

Strength and power through love and faith is hers to
Use 'gainst selfish wrong toward sex and right;
Seeing the way to purity and truth
Amid oppression and apathy, she,
Nothing daunted, and vigilant in service,
Bravely asserts God's given right to *all!*
"Amen!" the truly great respond to her.
Nations—when she is dust—will cry, "Amen!"
Telling their children of her noble work—
Heaven blessed—for right to *all* mankind.
Oh! may her voice and power be heard and felt
'Neath God's great dome till her great work be done.
Yearning to hail that day we kneel to Thee.

Chicago, Ill.

THE BROTHERHOOD OF MAN.

BY MARY HUMPHREY.

"We had better not discuss it, dear, since it is one of the comparatively few questions upon which we are not likely ever to agree," and with a very patient, superior sort of a smile the Rev. Arthur Hallam stretched his slippered feet upon the warm hearth, and took another sip of his smoking toddy.

"I know you can take it or let it alone," pursued his wife, "and as long as you do not offer it to our boy I shall not complain. But oh, I should like to see it banished from the table of the Lord!—it is 'the cup of devils' to me, and it cannot be right to use it at that sacred feast."

"That is not for you or me to judge," he returned, loftily. "We must observe the holy ordinance according to its institution. We have sufficient evidence in the Epistles to the Corinthians to show that the wine made use of by them was calculated to intoxicate if taken to excess."

"But that is a question upon which there is so much difference of opinion, how can anyone be sure? I have been told by Mrs. Jacobs, who for so many years, before her conversion to Christianity, kept the Jewish Passover in her father's house, that all fermented liquors, as well as leavened breads, were banished from the Feast. How then could the cup used by our blessed Lord at the Passover Supper have contained anything of an intoxicating character?"

"That is a debatable point, and one upon which the Jews themselves disagree."

"Well, then, let me plead this verse, Arthur," and, her white hands guiding the fluttering leaves, Mrs. Hallam turned to the twenty-first verse of the fourteenth chapter of Romans, and read, with a tremor of intense feeling in her quiet voice: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

"Well," he said, removing his cigar for a moment, and puffing a tiny wreath of smoke upon the perfumed air—for the reverend gentleman was a moderate smoker, too,—smoking and drinking, it is said, go hand in hand.

"What can be clearer?" said his wife, raising her anxious eyes to his calm, immovable face. "Let us have the pure juice of the grape and be on the safe side."

"I invite no stumblers to join me at my fireside, nor do I desire to see them at the Holy Table."

"But, Arthur, there are Christian men to whom the smell and taste of liquor is a terrible temptation."

"Pshaw! Such namby-pamby Christianity as that had better die out and be done with it."

Mrs. Hallam bent low above her sewing, to hide the tears of disappointment gathering in her full, blue eyes. So swiftly down her cheeks they coursed, however, that she rose and folded her work, and stole softly up the staircase, thinking sorrowfully as she went of the "weak brother for whom Christ died."

"What came over you, Mary, to stir up that old total abstinence question again?" Mr. Hallam asked, lightly, as they prepared for rest some three or four hours later.

"O, just a little talk I had with Mrs. Sorley. She says her John is quite himself again—hasn't tasted liquor for four weeks, and she is so happy over it."

"Yes, yes; that's all right for a fellow like him who can't taste a drop without wanting a hogshead."

"But Arthur, he's going to the communion table to-morrow."

"The miserable sot! He is not fit."

"But he is truly penitent."

"Then let him show his penitence by his life."

"As sure as he smells or tastes the wine he will be gone again, and his wife's heart will be broken."

"Mary, you are a perfect fanatic. Please say no more, my dear, or I shall be exceedingly annoyed with you."

And the patient wife was still.

Not many blocks away the object of her anxiety knelt with his wife and children in family prayer, pouring out his heart to God for help to lead a new and a better life.

"I have never presumed to think of kneeling at the blessed table again," he said; "but I feel, somehow, as if God had forgiven me, and as if I might dare to go."

"'He that cometh unto Me I will in no wise cast out,'" quoted Susan Sorley, "and O John, dear John, to think that we shall go there together once more. I am so happy!"

They broke into singing, together:

"Praise to God, immortal praise,
For the love that crowns our days";

and the four walls of their lowly abode gladly gave back the echo, and the children, unreproved, began a joyous shouting, and sunshine fell again upon an all-but-shattered home.

Morning service saw them all in their places, poorly clad, but neat and whole.

How Mrs. Hallam longed to send the tempted man and his wife home with their children when the general congregation dispersed, and the communicants gathered together in the sacred memorial service.

In due time John and Susan Sorley passed up the aisle, and close behind them, her sympathetic heart wrung in an agony of prayer, moved the pastor's wife.

Alas! she was right. John Sorley tasted, and drained the cup to its dregs. Mr. Hallam's face took on a look of infinite disgust; his wife thrust her soft hand into that of the inebriate, with a gentle, sympathetic pressure; Susan Sorley bowed her head upon the altar rails with an exceeding bitter cry; John, afire through every particle of his alcoholized body, rose from his knees and strode like a madman from the church.

The children, scattered through the churchyard, awaited the conclusion of the service. Sorley rushed home, alone, through the house to the top-most story, where, locking himself into an empty room, he flung the key into the branches of an elm forty feet away.

In sore distress, all day and through the long, long night, his wife and friends sought him. With a shudder he heard them plan to drag the pond. So still was he that his hiding-place was not suspected; none dreamed of his refuge in the unused attic. All day he lay, face downward, upon the bare boards, fighting out his desperate battle alone with God.

. . . . . .

"My toddy, Mary, please," said Mr. Hallam, "I have had a most trying day. It is very sad about that poor wretch, of course, but really he is scarcely worth all the worry he has cost. Certainly his wife and family would be better without him."

But the "poor wretch" conquered, by the grace of God, and in the still morning, while the little birds called to their mates, he spoke his wife's name. The ear of love is keen; she was outside his door immediately. "Susan," he said, "I am safe, I am here."

"Thank God," she said, and sank upon the floor, weeping.

Then the wind arose, with timely violence, and the faithful old elm delivered up the key of her master's prison, and husband and wife clung together with a grip as strong as their enduring love.

"Oh John, such a night of agony!"

"Forgive me, long-suffering wife, but I dared not stir. I have been lying still in the hand of God, and He has kept me safe till the demon passed."

Neither of them ever bowed again at the Table of their Lord, and if, at times, their disregard of the command: "This do in remembrance of Me," caused them some unhappiness, they could but humbly plead, "Lord, thou knowest all things," and leave the case with Him.

The day came when the Rev. Arthur Hallam distributed the elements with a shaking hand; when, instead of one glass of toddy, he needed two, and three, and four; then he realized, in his own bitter experience, the brotherhood of man.

Ottawa, Can.

THE PRESENT STATUS OF THE TEMPERANCE CAUSE.

BY H. A. SCOMP.

When the Son of Man cometh, shall He find the saloon on the earth? If not, why not? What agency now at work will remove it? Under license, local option and such like measures the saloon flourishes, and the aggregate of sales is yearly growing. These restrictive laws prevail in forty odd states and territories; indeed, in all save the few under state prohibition, yet their presence is not felt in lessening the sum totals of liquors manufactured and consumed. So much for home.

What of the outside world? Beyond the seas we see American liquor and English opium in active rivalry in the work of damning the heathen, a hundred debauchees to one even nominal Christian—and so the work goes on. How long must we proceed on present lines to win?

Most men profess to believe in a regenerated earth at some vague time in the future. Are we tending thitherward now? Will we reach the morning by forever setting our faces toward the night? Such seems to be the *logic* (?) of most of the Christian world to-day. Men profess to long for the coming of the kingdom of light, yet work and vote for the kingdom of darkness. Do these men suppose that the Lord will suddenly interpose by some miraculous agency to cleanse the earth and purify the hearts of men? Divine interpositions in destroying national evils are of frequent occurrence, but they come as cataclysms to punish and destroy, not to reform. The Almighty arm reaches out at last, not to bless, but to chastise, and who shall abide the day of His coming?

But how are present methods abating or removing the evil? Most men pronounce the saloon a curse; none desire it for a neighbor. All believe that the tiger should in some way be held in by law. Perverted as popular conscience and judgment may be, they have not yet sunk so low as to hold the saloon for a blessing. This popular conscience in regard to the saloon is the basic rock on which our reform is built. When we arraign the saloon for its iniquities, popular conscience pronounces the indictment just and true in every particular. Moreover, no intelligent man expects ever to see a reformed saloon, or to see it other than it now is. Thus far we have a general consensus of opinion. The saloon, moreover, will continue to furnish the most damning arguments against itself. Should all of us die, or desert the cause, the next generation would see an army as vigorous as the present, and far more numerous, facing the saloon and its legions. Parties may come and parties may go, but this antagonism goes on forever.

It is in the matter of methods of dealing with the liquor traffic that our trouble comes. To date we have tried on the negative side personal abstinence in societies whose members abstain from liquors; we have tried pledge circulating and moral suasion in every possible form; we have used press, platform, pulpit, and personal appeal. Millions have pledged themselves to abstinence; thousands have been reclaimed or restrained. Yet the saloon lives on.

Of positive methods: We have tried by legal suasion to eliminate distilled liquors, keeping wine and beer on the "free list"; then we cut off all; we have experimented with prohibition around churches, school-houses, and other public institutions, in school and militia districts, in incorporated towns, in counties, and even in states; we have laid license on the traffic with both light and heavy exactions of revenue; we have shut it up to well-defined areas; we have prescribed to it hours and days and places; we have set police to guard its place of sale, and watchers to guard its stills; we have prohibited it from minors, women, negroes and Indians; we have sealed it and bonded it; we have stamped it and taxed it; inebriate asylums and Keeley institutes are at work; yet with all these elements of antagonism the traffic grows year by year.

Singularly enough, none of these opposing forces has attempted to seal up the fountain of evil—the manufacture of liquor. Under government *control* (?) the production has increased several fold. Taxation only makes the traffic stronger, and it has been itself recently calling upon Congress to increase its tax, perhaps the only *industry* (?) since time began which has ever made such a petition. Its syndicates have monopolized all the commercial parts of the business, from the stave and barrel factories of Wisconsin, and the growing grain of the West, to the saloon on the street corner. We have not another business so complete in its every detail, and so compact and thorough in its organization. Its political organization is no less complete than its economic. Its well-trained lobbies besiege, threaten, bribe, or cajole Congress and the state legislatures. Great political parties have been brought to their knees before this traffic; courts of justice are defiantly overridden; the Sabbath has been outlawed; the statutes of the nation and of the several states are contemptuously set aside; police officials have been bribed or bullied into connivance; the daily press has been bought outright; the murder of ministers and temperance champions brave enough to stand for the right is condoned, while the reputation of those who effectively oppose the wicked traffic has been blackened to the full limit of defamation. Suborned witnesses and jurors, bribed attorneys and press correspondents have helped on the hellish work. Dynamite, poison, arson, the pistol and the knife have been brought into requisition. Great churches have been intimidated and their ministry practically silenced. All this and more.

How has all this fearful ascendency been acquired by the liquor power? Unhesitatingly we answer: By money. How can the *trade* elect a president? By its money. How can it decide congressional and legislative elections? By its money. How can it defy courts and officers of the law? By its money. How does it control the press, the politicians, and the political parties? By money. How

does it intimiate churches and render their deliverances of none effet? Through its plethoric purse. And why are the relilious press and the ministry so oblivious to the God-deying debauchery around them, yet so willing to take upind trumpet to the world the bar-room slanders of the me and women who for God, and conscience-sake, are doingall they can to arrest the destroyer? Trace the cause bak through all the winding, deep-lying channels of persnal, political, commercial influences and self-interest and in almost every instance we arrive, it may be by devous ways, at the same source—the till of the liquor mone power. There is a general consciousness that active opposition to the lordly liquor power means loss of psrsonal popularity and of all prospect for political preerment and of success in the ordinary business life. "How ould you do without me," the traffic cries triumphartly. And alas! multitudes take up the cry and accept the fallacy as the very decree of fate.

Isn't it plain that any effective attack upon the liquor traffic must be aimed at its money power? Who ever heard of great liquor lobbies in Congress, controlling legislation, political parties, and the press, until the internal revenue and its first-born child, HIGH LICENSE, came to the traffic's aid and made it a Crœsus and lord over the nation? In quick succession were born distillers and brewers and liquor dealers' associations—national and state. The seven vials full of the last plagues were poured out upon the earth; every hound of the pit was unleashed and the horrid carnival in the bodies and souls of men began.

Let us not deceive ourselves. Until we break its money power—the spinal column of the traffic—our task is only begun. The annual distilled liquor product untaxed would be worth at the still hardly more than $15,000,000. Distribute this manufacture through the forty odd states and territories which have not yet prohibited distillation, and leave it to the thousands of little fence-corner distilleries which would spring up here and there, as in the ante-bellum, and liquor's money power is broken; the days of its great lobbies and associations are numbered.

The abolition of the federal taxation upon liquor is the first and greatest step toward real prohibition. With this accomplished the high-license system falls of itself; for no single state, county, or town can maintain such a tariff. Very low license, or none at all; very cheap liquor; very little capital invested in the business, and that in many hands; no extensive combination of liquor men possible for any object—political or economic—and our work then becomes "plain sailing."

Let us not be turned away from this pole-star of our efforts, nor waste our strength upon mere restrictive measures, as to days and hours of sale, nor in tape-lining a few yards around churches and school-houses, nor in dallying with dispensaries, nor in playing with the toy guns of local option. Such prohibition always perishes with the using, or almost before the using.

But how can national legislation be secured for a principle which has not a representative in Congress to champion it? Moreover, the party now in power will probably soon increase the internal revenue tax upon liquor to meet the treasury deficit. From the parties which established this tax, and still maintain it, we shall probably gain little. But the canker is at work upon these parties. Meanwhile the murmurs of a discontented people have been swelling loud and yet more loud. The tempest is gathering. Be it ours in the wreckage of parties to maintain our national aim and engraft our principle upon the new political organization to emerge from this chaos. Those then will bear who now forbear; for then the political shackles will be loosed from many who even now would be as we are but for these bonds.

The late elections but emphasize the fact of popular discontent. The coming session of Congress will only increase this feeling. Strange things are coming to pass. Should one or two more states enact universal suffrage it would not be at all surprising to see the principle endorsed in all the party platforms of 1896. Electoral votes will be in demand about that time. The prohibition triumph must be won at the ballot-box. Total abstinence for the individual is but a step in the right direction. It alone can never overthrow the license system nor bring about a better environment; it is negative and individual, while license is political and holds its life from the ballot. Luckily for us no mere politician will train with us; the reward is too remote. His ilk ruins every cause he espouses.

"Then conquer we must, for our cause it is just,
And this be our motto, in God is our trust."

Emory College, Oxford, Ga.

THE soul spreads its own hue over everything; the shroud or wedding garment of nature is woven in the loom of our own feelings. Be noble-minded, and all nature replies, I am divine, the child of God—be thou, too, His child, and noble. Be mean, and all nature dwindles into a contemptible smallness.—*F. W. Robertson.*

CRUSADE MEMBERSHIP DAY.

BY HARRIET B. KELLS.

George Eliot says: "The highest lot is to have definite beliefs about which you feel that necessity is laid upon you to declare them as something better, which you are bound to try and to tell to those who have the worse." It is much to have come face to face with a great truth, and it is more to have become one with it, and henceforth to have no life apart from it. Here is the white ribbon text for Crusade Day.

This is an anniversary, not for retrospection and reverential memory. There will be many who re-tread the twenty years' march with song and story. However dear the starting point, it is forgotten in the hot race for the goal; and the fittest celebration of this jubilee year of the W. C. T. U. should be the making a record that out-distances all that is behind it. How can this be done? "When I have the law on my side," said a shrewd lawyer, "I magnify the law; when I have the facts on my side I magnify the facts; but when I have neither law nor facts in my favor, I abuse the opposing counsel and witnesses, and do everything in creation to obscure the minds of the jury as to the real issue." The liquor traffic and the politicians are doing the latter with might and main; but having "the facts" on your side, having "come face to face with a great truth," and having "definite beliefs," which you are bound to declare, blessed white-ribboners, what is in the way of your making this twentieth year from the first Crusade *the great Crusade* by adding one more for each paid member in the constituency? One hundred and fifty thousand new W. C. T. U. members in one week would be such a "bee in the bonnet" of the liquor traffic as would, at least, make it "powerful onres'less."

Nothing is in the way of sending such a current of reform force through this nation, of making this irresistible display of healthy life, but an impenetrable inactivity. Apathy is Satan; it is destruction. Such powers of death have not seized our women. They are ready to endure anything but defeat, and every woman of us is ready to go out and make such a declaration of the faith that is in her as shall constrain another to come into our blessed bonds. The unremitting work of every W. C. T. U. woman should be to win over every woman in the church from the ungodly position of being a neutral in this war for the home. When all the women have been lured out of their hiding-places, no man in the church will stay entrenched behind his subterfuges.

The method of this new Crusade is short and summary. 1. Let every woman so stir her own nest that she shall stop thinking of her "belongings" and give one great, soul-throbbing day to humanity. 2. Capture her woman and *bring her in.* 3. Collect her dues, send the same with the name it represents to the local treasurer, and the new name to the state corresponding secretary.

"How can I ever do this in my little dark corner?" somebody cries. By shining, beloved. Let all the world know that your little corner is *not* dark, because, thank God, *you* are in it. Keep ever before you the fact that you represent a great truth which the world *needs*, and that you have the right to spread as much as if you were governor or president. But pick out three women you would like to have in, fasten to them like a cockle-burr during *all Crusade week*, link yourself to the Divine Power by prayer, and take your new member—you'll be sure to get *one*—to the meetings on Crusade Day, December 23.

Beforehand, let every union, in preparation for this great day, have worked up the town for an audience as if the last chance to work for God and humanity had come. Who knows but it may be? Read the program for this day's services till saturated with the spirit of it. Have prepared slips with the pledge and amount of membership dues printed at the top under the words, "Constitutional Requirements." A blank line should come below for the name. Let these slips be scattered in every seat in the house, *ready* for the call for new members, honorary as well as regular. They will come by dozens if the same tact and effort are used to make the day a success as our women give to church entertainments.

Do not look at the work as if it were a great trial, but face it as a grand opportunity. Thus every endeavor may become a sacred joy. Life is one grand struggle, a beating the air with firm, strong wing in the glorious flights Son-ward. The sign of the cross is on your foreheads for conquest, not for crucifixion.

A quiet boldness, a holy firmness, a steady aggressiveness with gentleness will give the victory to every woman who nerves herself to this deed of love and loyalty for the cause she has been baptized into. Our absent leader *counts* on every woman to bring in another. Give her this proof of your faith.

Remember what Mary T. Lathrap has said: "We need a higher faith and a more prophetic vision than the Crusade women ever knew. Divine power was not exhausted in 1873. God's to-morrows are ever greater than His yesterdays. Greater than any past must be the future before the victory is won."

PROGRAM FOR A TEMPERANCE CAMP-FIRE.

Twentieth Anniversary of the Crusade.

BY ELIZABETH W. GREENWOOD.

[Superintendent Evangelistic Department.]

THE CALL.

Twenty years have passed since upon the women of the Crusade fell the divine fire. As of old, the beacon lights of Christianity flashed from Jerusalem to Antioch, and thence to Ephesus, Troas and Corinth, until they were kindled in the palace at Rome, so this heaven-born enthusiasm, which started in a few hearts and localities, has flashed from heart to heart, city to city, state to state, and nation to nation.

It is fitting, therefore, that upon this twentieth anniversary we pause to rekindle our altar fires; draw near to God for a fresh anointing of the Spirit; review the past, confess our failures and mistakes, and consecrate ourselves for the future. By request of the general officers of the World's and National Woman's Christian Temperance Union, and as the evangelistic superintendent of these organizations, I hereby call upon the white-ribbon army of the world to observe SATURDAY, DECEMBER 23, 1893, as the anniversary of the Crusade which began at Hillsboro, Ohio, December 23, 1873.

FOR W. C. T. U. MEETING.

[Endorsed by presidents of National and State unions and by original Crusaders.]

10 to 11 A. M.—Praise.

Praise is the highest form of worship, therefore let the day open with thanksgiving.

SCRIPTURE LESSON.—Psalm 98, and "The Magnificat," Luke 1: 46 to 55.

PRAYERS AND TESTIMONIES OF PRAISES:—1. For the Crusade which lifted woman out of self, brought her nearer to God, enlarged her vision of the sin and sorrow of the world, of the Fatherhood of God and the brotherhood of man, and her personal responsibility.

2. Praise for the blessings upon our work, its wondrous growth, the enlargement of our borders. For the spread of the evangelistic spirit, for our departments, and the youth and children. Praise for God's great patience with us, and for the increasing recognition of woman's place and power especially in this Columbian year.

Intersperse the singing of the Crusade Hymns—"Give to the Winds Thy Fears"; "How Firm a Foundation"; "Blest be the Tie that Binds."

11 A. M. to 12 M.—Humiliation and Prayer.

SCRIPTURE—Psalm 32.

HYMNS—"More Holiness Give Me," "Jesus, Lover of My Soul"; "Nearer My God to Thee."

Confession of our sins and mistakes, as individuals, unions, states and nations. Earnest continued prayer for a fresh anointing of the Holy Spirit; a touch of the Crusade fire. For the removal of all selfishness, pride, misunderstanding and friction, and a baptism of love which shall unite our hearts and renew our zeal and courage. Prayer for the overthrow of intemperance, impurity, war and oppression, and the reign of purity and peace.

12 to 1 P. M.—Social hour with refreshments.

1 to 2 P. M.—Around the Camp Fire.

SCRIPTURE—Psalm 146, The Crusade Psalm.

HYMN—"Thus far the Lord has led us on."

Ten-minute addresses by original Crusaders, for brief extracts from Crusade history. A review of the way in which God has led us. A recalling of our source of power—the Spirit, prayer, the Word, self-sacrifice. The Noontide prayer, the devotional hour for communion at home and in our conventions; prayer for our leaders, especially Miss Willard, that her health may be fully restored.

MEMORIAL SERVICE.

2 TO 3 P. M.—An Hour with our Victorious Crusaders.

SCRIPTURE—Revelations 7: 9 to 17.

HYMNS—"Beyond the Smiling and the Weeping"; "We Shall Reach Summer Land"; "Sweet Bye and Bye."

Recollections of the departed.

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3 to 4 P. M.—A Look Up and On.

SCRIPTURE—Psalm 37: 1 to 15 and Romans 12: 1.

HYMN—"I am Thine, O Lord."

SILENT PRAYER—Individual Consecration.

HYMN—"Take my Life and Let it Be."

PRAYER—For a fresh anointing of the Spirit and Power.

THE OUTLOOK—For the Nation and the World.

The W. C. T. U. Doxology.

Benediction.

MASS MEETING SATURDAY EVENING, DEC. 23, OR SUNDAY 24.

HYMN—"Give to Winds Thy Fears."

SCRIPTURE—Crusade Psalm.

PRAYER.

HYMN—"Thus far the Lord has Led us on."

ADDRESS—The Crusade—Its Meaning and Spirit.

ADDRESS OR PAPER—"Personal Reminiscences of Crusade Experiences."

HYMN—"Holy Spirit, Faithful Guide."

ADDRESS—Twenty Years of Temperance Work.
ADDRESS—The Out Look.
HYMN—"Christ for the World we Sing."
DOXOLOGY AND BENEDICTION.

This program is arranged for an entire day because of the desire expressed by many that our Crusade Anniversary should be a time of spiritual quickening. Where such observance is impossible let selections be made for a brief service, making prominent the themes—"Humiliation," "Prayer," and the "Camp Fire."

Brooklyn, N. Y.

WHAT SIX YEARS OF WORK HAVE DONE FOR FREDERICK A. ATKINS.

BY FRANCES E. WILLARD.

A young man born and bred in London found himself, at the age of twenty-three, with faith, fifty pounds, and "the kite-like quality of rising higher the more the wind blew against him." He was connected with the Young Men's Christian Association, and had "views" concerning the best method of conducting that well-known institution. Like St. Paul, he was free-born, and "the next thing" did not frighten him a bit; he rather liked it and felt sure that it would be better than the last. His was not an electrotype nature, but one which could say with our own Whittier:

"The windows of my soul I throw
Wide open to the sun."

He thought that a magazine for young men and another for young women would meet what is technically called a "felt want"; so he started in with his enterprise, first bringing out the magazine for the young man, on the principle, I suppose, that "Adam was first formed, then Eve." The date of this venture was January, 1887. It is a small, sixteen-page paper, with four pages of advertisements not over-well printed, nor on paper with the finest nap. Seven of the twelve pages of copy were furnished by his own pen, which is keen, kind and ready. The young folks liked his magazine and the articles he wrote in many of the leading London papers. He also brought out two books entitled respectively, "Moral Muscle," a regular gymnasium in itself, and "First Battles," a trumpet call to high ideals.

Besides all this he founded the National Anti-Gambling League, which has circulated some thousands of publications and held important meetings in almost every large town in England. He next started *The Home Magazine*, a penny monthly for Sunday or any day reading; he employed the best writers, and within one year the circulation rose to one hundred thousand a month.

Then came *The Young Woman*, which I regard as the climax of Mr. Atkins' achievements up to date, and I hold this opinion for two reasons; first, because the magazine itself is so breezy, bright-minded and inspiring; and next, because of all beings in Great Britain the young woman needs just such a tonic to key her higher powers to concert pitch, for she is not accustomed to be much regarded; if she is a "good little girl," obedient to her parents, and willing to wait upon her brothers, she is likely to be praised as one who has not disdained to fill her natural sphere. But Mr. Atkins thinks the young woman first of all an individual, a daughter of God, and afterward a daughter of humanity; he believes she should lead a life as untrammeled as that of her brother so far as custom, education and law can help her so to do. He sets before her in his bright columns an open door, and proves that God's "thus far and no farther" is the only one for any human soul to heed.

In all this the young editor does not occupy himself with theories, but sticks to the facts, viz.: that it is for the greatest number's greatest good that every component part of the social organism should be an integer and not a fraction, least of all a cypher. Hence the magazine is stimulating to the brightened, and brightening to the least stimulating minds. Although so young and with strong odds against him in the conservatism of the average English home, his first edition had to be printed over and over again, until five editions were exhausted, and the circulation has risen rapidly toward one hundred thousand.

This year it occurred to Mr. Atkins to invite his patrons to Lucerne for a summer outing. Four hundred people took advantage of the "young people's fortnight" announced by him. Leading speakers among the men and women who contribute to the three magazines, founded and edited by Mr. Atkins, gave addresses to the young people; and delightful excursions were made into all the regions round about, than which lovelier do not exist.

The Christmas number of *The Young Man* and *The Young Woman*—for once equally yoked together—is now on the press, and the orders received prove that it will be the greatest success that Mr. Atkins has yet achieved.

It is not given to every young man—indeed, when was it to another—to see his ideal so nearly realized in a space so brief; but surely no youth and maiden can read the record of his work without a quickening heart-beat, and a deepened resolution to take for their motto that magic law "according to your power." It is not luck that has brought this man to the front as the most successful young editor in the foremost city of the globe, but his faith in God, faith in himself, faith in humanity have wrought the spell. They inspired him to begin; and honest, hard work conducted him straight to his goal. Whoever has this stock in trade, whether he digs potatoes or publishes poems, is as sure to make a success as a steam engine is sure to get over the ground if it does not run off the track. Faith forms one rail, work the other; the body is the engine, the soul the engineer; that breath of God, which we are wont to call the Spirit, furnishes the steam power. There you are! Now open the throttle-valve and "let her drive."

Reigate, Eng.

BITS OF MEMORIES FROM THE WHITE CITY.

BY ELIZABETH CUMINGS.

The mind has an odd way of setting up a sort of panorama before one's eyes, when the eyelids are closed. I have only to sit still to behold memory pictures which come after their own order. One I see oftenest is of a charming Japanese baby. About his round body is a black cord, which is tied to a block. Otherwise he looks as if he could creep swiftly out of his exquisite frame, for he is a painted baby from the Japanese room in the Woman's Building. Many Japanese pictures look to me delightfully like the work of Jack Frost, but the art that painted that baby belongs to no country. The baby breathes. There were screens in that Japanese room, all the work of women. Did ever human fingers picture snow more perfectly than the drifts upon the pine branches that decorate one? The air, too, is full of snow mist.

How peculiarly delightful is the work native to a country. When the South Sea Islander has beaten out a robe for herself of bark, soft as silk and thin as muslin, she dyes it old rose tints in a quaint pattern of over-lapping leaves. Her belt is of finely shredded bark, colored old-rose and *ecru*, and woven in intricate geometric patterns, or in the curious ascending lines with which the Alaskan woman loves to ornament her work, and which I fancy is the mountain line. The South American Indian has endless varieties of stitch for her hammocks. The Siamese woman makes a sofa pillow with old-rose tinted silks, and gold and silver thread that looks like an opening rose at dawn. The Turkish woman chooses the colors of the clouds, of morning glories and mountain mists, and perhaps, following the suggestive lines of the Arabic alphabet, invents designs past words to describe. The Navajo Indian, seeing the evening paint all her horizon flaming reds, greens and chromes, reproduces these tints upon her blankets. How tawdry in comparison is imitative work. The English embroidery on cambric in the Ceylonese exhibit in the Woman's Building was neatly done; so, too, was the satin stitch embroidery in the Liberia exhibit in the Agricultural Building, and the crocheting in the exhibit of the Indian schools in the building specially set apart for that purpose, and many other exhibits of imitative work could be mentioned. But I venture that no one lingered over it exclaiming, "How charming, how pretty!"

The California onyx has painted upon it shadows of the cloudy heights of snow mountains. No words or pencil could so recall the panorama I beheld as we mounted the slopes of the Cascades one afternoon in early June. We had left the banks of the Columbia embowered in roses, superb roses of the varieties we carefully shield in conservatories. But each new turn disclosed majestic peaks, dazzling snow white, with amethystine shadows that grew into misty serpentine, and deepest lake. As I recall that onyx exhibit I almost feel the chilly air of the Rockies upon my cheek. There was a beautiful grey stone in the California mining exhibition on which in deepest peach color old Dame Nature evidently made her first chrysanthemum studies. The man in charge said the stone "wasn't of much account." But I doubt if he knew the value of the sketch book.

There is a deep fascination about personal belongings. Three children paused just before me as I stopped to look at the bronze statue of Hans Andersen in the Liberal Arts Building. "He wrote 'em all, Ruthy, all the ones you like best," explained the boy who was the eldest, and who seemed to be taking good care of his two sisters as well as officiously ruling them as occasion offered. The smaller girl suddenly drew herself up, and swiftly rubbed her fingers on the story-teller's boots.

"Don't," interposed the boy. "I'll never take you anywhere again, if you meddle." "I *wanted* to touch him," retorted the little Ruth with much spirit, "It wasn't meddling. I love my Hans book of Andersen."

Then they went into the pavilion and lingered long over the high-shouldered, old brick-bat of a sofa, the rocking chair, the queer silk hat, and the stove, precious only because once they had belonged to Hans Anderson. They looked at nothing else in the section.

"Now we've seen *him*," said the boy as they went on, "we can begin to see the rest."

Not every visitor knew the full significance of quaint La Rabida. But each one had a deep interest in the old door, and the key that had once belonged to the house of Columbus, at Porta Santo. The bolt was eighteen inches or more long, and at least three-quarters of an inch in diameter. The key was huge, suggesting that the pocket of 1492 was capacious. As I lingered before it the lanky youth beside me, who had been expressing his appreciation of the relics by breathing loudly, exclaimed to himself: "Gosh! how I'd like to take hold of that key!"

"Why?" I ventured to ask.

"Because-er—because," he replied, and turning to me as if he felt sure I would understand him, he added with droll earnestness, "Why, the old feller himself must a used it, you know."

I toiled up the stairs of the Pennsylvania Building to look at the sword of doughty, "mad" Anthony Wayne, and hung around the colonial relics in the Government Building till I stood near the sword of Washington and could see the "quirly" tails he made on his capitals in writing, and I nearly had my spine broken by brown traveling bags trying to see the scarf of red, netted silk once worn by de Lafayette, and which bound up his wound, because, as a tired, sweet-faced old lady said to me before a brief note bearing the signature of Abraham Lincoln, "it made history so real."

Perhaps for this reason I found a crowd full of the most affectionate interest pressed up about the case full of the work of the "Pioneer mothers of Illinois" in the Illinois Building. It was simple, dainty work, of the sort hoarded in the older states. I saw two old ladies furtively wiping their eyes over it. They were strangers, but as the two, neat, black bonnets shyly turned toward each other, one old lady said: "I was raised in Ill'noy."

"So was I," was the hearty response, and then the two had to wipe their eyes again.

I know a little boy who shrieked with terror the first time he saw a jack-a-lantern. I came upon a grotesque mask in the Liberia exhibit in the Agricultural Building. It was no doubt intended to be terrible. At the back a monkey skin was arranged to cover the head of the wearer. In the Government Building was a large collection of masks used by the Alaskan medicine men; big noses, protruding tongues and goggle eyes, set out with vivid pigments, made them presumably fearsome. Possibly these masks are intended to frighten the people, just as Tommy Banks intended his jack-a-lantern should frighten my little friend. Possibly they are intended to frighten evil spirits. But in the one case I am tormented to know why the people remain in fear after once seeing the masks, and in the other I am vexed by the question: "What kind of an opinion of evil spirits has an Alaskan anyhow?"

An Alaskan seems to be a brother as well as a man. In the *fac simile* of the Alaskan village of Skidegate, given in the Ethnological Building, one house had a white man sitting on either side of the gable, which was decorated with a bear claw. The explanation said that the claw indicated high rank in the clan, and that the two white men were put there in revenge. One was the late judge of Victoria, the other was the town clerk, and the house-owner had set them up in this manner for at one time causing him to be locked up as "drunk and disorderly."

He loves rum as well as revenge, does the native of our present "Northwest Territory." The government exhibited smelt nets, made of finely split whalebone, and in shape like a bag with a round bottom. The three were the work of one man for eight weeks, and were bought for a bottle of molasses, out of which the Alaskan had discovered he could make the coveted rum. "This Saki is armant and noble," said the labels on one row of bottles in the Japanese exhibit in the Agricultural Building. Probably by noble was meant unadulterated. The Alaskan's rum may or may not have been noble, but there's no doubt it was "*armant*."

South Evanston, Ill.

THE loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself.—*Phillips Brooks.*

ADVERSITY is like the period of the former and of the latter rain—cold, comfortless, unfriendly to man and to animal; yet from that season have their birth the flower and the fruit.—*Sir Walter Scott.*

I HOLD that Christianity is the only religion that will harmonize the soul with its environments. I hold that Christianity only will deliver a man from the love of sin and the guilt of it. I appeal to the Bible as the ultimate authority for my belief. These cans and cannots of the Bible are the crags of certainty upon which I would plant the foundations of the universal religion. I believe there is good scientific proof of the statement that death does not end all, that there is a life beyond the grave.—*Joseph Cook in Parliament of Religions.*

HOW TO PREPARE FOR CRUSADE DAY.

DEAR UNION SIGNAL:—I have been requested to publish for the great white-ribbon constituency of THE UNION SIGNAL the same article, in substance, as that already given the W. C. T. U. of Missouri, concerning the observance of Crusade Day, December 23.

You will observe that December 23 falls on Saturday. Every union in the nation should give this day to prayer, to confession, to humiliation and petition to God.

Arrange for the day with care and thought.

Our National evangelist, Miss Greenwood, has already prepared a most excellent program for the day. This will serve as guide and suggestion.

If unions will begin in time, each one will find in its own community pastors and Christian people, men and women, who having known before, and having time for preparation, will make this day's meeting one of interest, profit and instruction; nor will the whole day be too much. Such a meeting cannot be arranged in one, or two, or three days before the date given.

Begin *now*, and carefully arrange every detail for the day. Secure your leaders for each hour, or half-hour, as you may elect, and furnish each leader with a copy of the program prepared by Miss Greenwood, which will be given in this number of THE UNION SIGNAL on page 3.

The last issue of THE UNION SIGNAL prior to Crusade Day will be prepared especially for distribution on that day. Thousands of copies should be distributed; orders being sent in at once.

No union should feel that it cannot hold an all-day meeting of prayer. By such meetings in the past our organization received its baptism of power.

Dear sisters, let us come together in all our unions. Let us bring every misunderstanding, every division, every heart-burning to the foot of the Cross. The burdens of life have grown so heavy that we have faltered under them. We have met obstacles that seemed unsurmountable; we have been wounded in the house of our friends, and we have spoken in anger—not love—until our hearts have been hard and bitter.

We have sometimes forgotten that we are set apart for *service*—have forgotten that the servant cannot be greater than his Master, that he must be even *as* his Master. Let us give ourselves to prayer on this day set apart. Let us make our confessions to God, and to one another. Let us humiliate ourselves before the Master as unprofitable servants. Let us pour out our petitions from full and willing hearts. Then will God forgive and restore; then will He give His Spirit with abundance; then will He reveal to us the "hidings of His power." Then will He turn to us the hearts of all Christian people, and prosper *His* word in our hands.

After the meeting of Saturday, will come with appropriateness and power the union mass-meeting for Sunday afternoon, or night, as may seem expedient in each community. In this meeting several short addresses may be given by pastors and others; short papers by white-ribbon women on the Crusade, or some of the many departments of our work, that will arouse interest and thought, and, if *well read*, will be both entertaining and instructive.

Thousands of people do not attend our meetings, do not read our papers, and do not know the least of these things. The *chief* duty of the W. C. T. U. is to educate the public along our lines. Oh, that we might do this work of education faithfully!

Secure the best music obtainable—not necessarily solos and anthems, poorly rendered—but chorus and congregational singing with "spirit and understanding" that shall stir the heart to its depths and fill the eyes with happy tears.

Ask earnestly and kindly for a voluntary gift from the audience—a generous gift to the great work that has been presented, to the National union struggling under its burden of debt. Do not send children nor ushers to collect this offering. Surely members of the union will do this quickly and quietly and thoroughly. If the union cannot give *all*, surely it can give half of this collection to the National W. C. T. U. in its time of need with its debt, and its leader sick across the seas.

Let a sweet, earnest plea be made for new members. If membership cards have been laid in each seat, these cards can be collected at close of meeting, or white-ribboners can pass through the audience for these signatures.

Let us arrange every detail. Let us do *all* our part, and we shall receive a blessing. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Kansas City, Mo. CLARA C. HOFFMAN.

LETTER FROM ENGLAND.

DEAR UNION SIGNAL:—Recent events in the temperance world of this country would suggest that the women's movement is the most active of the forces that make for temperance progress at the present hour. There is everywhere in England a cry for some fresh impetus in the work, and there are not wanting signs to those who will see them that such a new factor may be found in the "wider outlook" which the British Women's Temperance Association, under Lady Henry Somerset's leading, now takes. Some justification for this view may be found in some facts and figures which I think will prove to be of interest.

Since the "revolution" of last May (which, so Miss Willard has it in her annual address, resulted in the indorsement of the "do-everything policy" and the reëlection of Lady Henry Somerset and officers who are in agreement with her progressive plans) great progress has marked the efforts made to carry on the work by entering open doors on every hand. In the course of four months, sixty-five new branches were formed, giving an added membership of five thousand. Probably twenty more have since been established, and the hands of a number of organizers are also quite full, while appeals for help accumulate on every side.

The evangelistic department has made arrangements for conducting during the winter months over seventy gospel missions in as many different centers, east, west, north and south, each of eight or ten days' duration. The first of these missions, at a town near London, proved to be a great success, and the happiest augury for future efforts. Many pledges were signed, Christian people who before held aloof were brought into line with temperance work, and a great and general "arousement" was brought about—greatly to the advantage of the place and the encouragement of the workers.

Another new departure, which is likely to have lasting effects for good, is the "Speakers' Bureau" of the B. W. T. A. This organization already has between sixty and seventy speakers of ability on its lists, and finds no lack of calls for their services. That the forward movement among women temperance reformers here does not fail to receive the indorsement of many of the best men who have so long labored in the cause had a striking illustration in a speech delivered at a great meeting held in Cardiff, South Wales, to welcome the B. W. T. A. delegates to their autumnal meetings. The speaker was Mr. John Cory, M. P., one of the best known, wealthiest, and most influential temperance men in this country. Having referred to Lady Henry Somerset as "truly one of the most brilliant and accomplished lady reformers of our time," he paid a very graceful tribute to Miss Willard, and expressed pleasure at the fact that the late difficulties in the association have not in any way checked its activities. Mr. Cory went on to say: "A great deal of controversy has waged round the broad and progressive policy which the esteemed president had been led to pursue, and which has found such universal approval"; and quoted the interesting opinion of the popular American Christian lecturer and writer, Rev. Joseph Cook, on the progressive policy of the Woman's Christian Temperance Union.

"Mr. Cook," said Mr. Cory, says: "Having noticed in various English journals several unfair and misleading criticisms of the broad and progressive policy of the Woman's Temperance Union of the United States, I venture to respond to an urgent request from England to send to yourself my view of the facts which justify that policy. If England were at war with Russia, and the latter were to have several allies, it would obviously be necessary for your government to attack the allies as well as the principal enemy. Not to do this would be foolishness, and might be suicide. In the conflict with the liquor traffic, the policy of the Woman's Temperance Union is to attack not only the chief foe, but also its notorious and open allies. This is the course dictated not only by common sense, but by absolute necessity. If the home is to be protected, not only must the dramshop be made an outlaw, but its allies, the gambling hells, the houses of unreputable infamy, the ignorance of the general population as to alcoholics and other narcotics, the timidity of trade, the venality of positions of the press, and especially the subserviency of political parties to the liquor traffic must be assailed as confederates of the chief enemy of the home."

"These sentiments, Mr. Cory proceeded, the temperance party in Cardiff heartily indorse, and we are glad this broad and progressive policy has been adopted by the association represented here this evening, and we rejoice that the two ladies—the English and the American—have joined hand in hand in pursuing these lines as leaders of the great National temperance reform. We must fight the great foe of our nation's peace and prosperity on all sides—at the ballot-box as well as on the platform, at the Brewster sessions as well as at our temperance meetings.

The enemy is gathering its forces, the brewers are organizing on a large scale; they have become a great political factor, and we must fight them accordingly. We must be associated for progress, and look with far-seeing eyes along the winding way that lies ahead, contented to adopt new methods when we feel the exigencies of the time demand a fresh line of action, and resolve that the conflict in which we are engaged is so desperate that we need a union of all the forces we can command, and a Catholic spirit that enables us to see the absolute necessity of permeating existing Christian and philanthropic agencies with the principles of the cause which we believe to be the foundation of all moral and social reform."

London, Eng. HENRY J. OSBORN.

BY MATILDA B. CARSE.

What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Sampson and of Jephthah; of David also, and Samuel and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. . . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Heb. 11: 32-34.

When Nehemiah built the walls of Jerusalem, his enemies, Sanballat and Tobiah, at first mocked and laughed him to scorn, as he succeeded their anger increased, and they plotted to overthrow his work, until at last Nehemiah and those engaged with him had to work on the walls with one hand and hold in the other a sword to defend them from their enemies. It has now come to about the same pass with the work for the Temple; everything is hindered because we have to be constantly on the defensive.

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Mr. J. B. Hobbs is out again in a virulant attack upon the Temple. It is in the form of a printed circular letter, which he is sending out to the members of the W. C. T. U. Extracts from it have crept into some of the Chicago papers, causing the gentleman to become the laughing-stock of the community. The Chicago *Evening Post* comes out in a most scathing editorial, which should give Mr. Hobbs sufficient matter for thought for some time to come. We do not propose ever again to answer this gentleman's untruthful attacks. We answered him once for all last spring. If any one desires a copy of this answer, they can procure it by sending to me. We beg our tried and true white-ribboners to stand STEADY and not let this latest malicious attack of the enemy stampede our forces in the least. Do your part, my sisters, and my word for it, with God's help, the entire indebtedness of the Temple will be provided for in two years, no matter what jealous, unscrupulous persons may say to the contrary. Christ said: "Blessed are the peacemakers, for they shall be called the children of God." I wonder what He would pronounce upon those who, while pretending to be the friend of a great and holy cause, use every endeavor to disrupt and ruin it?

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Christmas will soon be here; only three weeks left in which to procure little gifts for loved ones. The small photogravure of the Temple (which we forward to all who send us fifty cents for the building fund before January 1, 1894,) can be framed for a small sum, and will make a pretty little gift, delighting the heart of many a white-ribboner who has not been able to come to Chicago to see the original. But still more beautiful is the Columbian souvenir in aluminum (enclosed in its dainty silk-lined box), which outrivals silver itself in finish, with an exquisite cut of the Temple on one side and on the reverse the head of our beloved Miss Willard, with suitable inscription. This beautiful medallion will be a thousand times more valuable a quarter of a century hence than it is to-day, and just as beautiful, as the metal does not tarnish. Any person sending one dollar before January 1, 1894, will receive one of these lovely souvenirs in return. We want our friends to understand that the above are sent as prizes to stimulate giving to the Temple, and the amount persons send is credited to them on our books as a gift to the Temple. When we sell these things outright, the price of the little photogravure is only ten cents, and the Columbian souvenir is fifty cents. We still have left a few of the silver-plated models of the Temple; in order to close them out, we are offering them at $1 each, the former price being $2.25.

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We are glad to state that dear, quaint old Nantucket has its name carved on the state tablet of Massachusetts. Several weeks ago the president of the Nantucket union, Mrs. Mary W. Valentine, sent $25, which completed its $100 gift. The Amboy, Ill., W. C. T. U. has sent $9.50, which completes a $100 pledge. Mrs. H. P. Mackey, treasurer of Summit county, Ohio, W. C. T. U., sends $18 on the county pledge of $100. Mrs. E. V. Everett sends $20, ten of which are from the Varick W. C. T. U., and ten from the Varick Y's, all to be credited to a tablet for Seneca county, N. Y. Mrs. Nettie Wilson sends $10.84, making $27.50 the Nicholson, Pa., W. C. T. U. has paid on its pledge. Mrs. Pauline Moore sends $13 from the Montrose W. C. T. U. towards a tablet for Wright county, Minn., W. C. T. U. Twenty-five dollars come from the St. James, Minn., W. C. T. U., the second payment on a pledge of $100. Mrs. M. B. Willard, Amherst, Mass., sends $42, the first payment on a pledge of $100 by the Amherst W. C. T. U. The South Perinton, N. Y., W. C. T. U. sends $22, which completed a $100 pledge. Too much credit cannot be given this noble little union, which consists of only twelve members, for raising its full quota of a hundred dollars, even if it has taken them several years to accomplish it.

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Below will be found the names of unions in Massacuhsetts as carved on the state panel in the Willard corridor, which have paid $100 to the Temple: Malden, Dorchester, Leominster, Cambridgeport, Boston, Bristol county, Jamaica Plains, Adams, North Adams, Brookline, Upham's Corner, Wallaston, Armory Hill, Fall River, Worcester, Nantucket, Fall River Y, Dorchester Y, Charlestown Y.

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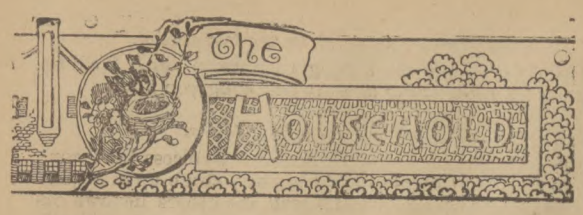
A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



FAILURE.

BY LOUISE HOUGHTON.

As some great bird,
Whose hurt wing answers not her will,
Still beats the air in useless striving,
And dying—with strong talons holding yet
Her hard-won prey,
While wide, hungry beaks, her far-off young
Wait, vainly calling;
Or a spent swimmer
Breasting angry waves to save a life,
With dying eyes fixed on the rescuing boat,
And knowing it is all too late,
Makes still his strokes, grown feebler
With each laboring breath—yields not
The life he gives his own to save—
This is not failure;
Nor bird, nor swimmer gives up PURPOSE.
Long, long centuries
Agone, One walked the earth, His life
A seeming failure;
Dying, He gave the world a gift
That will outlast eternities.

—*Selected.*

AN UNFASHIONABLE CALL.

BY EVELYN P. BURCH.

The visitor was a bright, sweet-voiced little woman and a favorite of her motherly hostess, whose manner cooled perceptibly, however, when Mrs. Roberts, who was an enthusiastic W. C. T. U. worker, began to speak of recent efforts of the local union.

"My dear," she said, "I do not know whether you are aware that I am not in sympathy with the W. C. T. U. I have strong temperance principles, nevertheless, and never use wine or allow it on my table, and none of my family are addicted to the use of alcoholics, which is more than all W. C. T. U. women can say."

"True, unfortunately," replied her visitor; "but are we always responsible for our entire family? And since you have mentioned it, Mrs. Saltonstall, do you mind telling me why you object to the W. C. T. U.? Wherein have we sinned? You need have no fear of wounding my feelings, for in this matter, at least, sentiment is buried so far under principle as to be practically out of reach."

"Since you ask me so frankly," said Mrs. Saltonstall, "I will tell you. You know I am an old woman, and have old-fashioned ideas. And one of them is that a woman's kingdom is her home. I cannot see why she should want to go around lecturing, or want to vote, or any of those things that used to be considered man's work. And then, as your union did last week, put it in the paper for everyone to read and pass coarse remarks upon. A true woman does not seek public notice."

Mrs. Roberts' fair face flushed a little, but she asked quietly: "Do you refer to the account of our special meeting published in the *News?*"

"Yes, and I know that article has caused much comment. I have heard several 'well-informed persons,'" naming them, "speak of it, and I do not think the local W. C. T. U. ever before attracted so much attention."

"Good!" exclaimed Mrs. Roberts, laughing and blushing more deeply, while the elder lady looked at her in surprised displeasure. "These ladies you have mentioned are hardly capable of making *coarse* remarks. May I explain a little?"

Mrs. Saltonstall assenting, she continued: "At our annual meeting, our union decided to take up the department of Press Work, and one lady, who had seen some of my silly little poems, that I never dared to offer for publication, suggested my name as superintendent. I was thoroughly frightened, and tried to tell them I had no experience; but Mrs. Bagsley said, then I ought to have, and somebody else said something pleasant, and I was elected. *I!* I went home and cried. Then I talked it over with John, who was very comforting, and at prayers that night he asked our Father that wisdom might be given me for my new duties; and I thought of that passage in James about lacking wisdom, and an amen welled up from the very depth of my heart. Afterward it occurred to me that God must have a purpose in giving me such unexpected work, and I prayed a great deal over it. Am I making my explanation too long?"

"Not at all," said Mrs. Saltonstall, "I am much interested. Go on, dear."

"As a result of praying and thinking," continued Mrs. Roberts, "I wrote the article you refer to. I was going to send it by mail, but that seemed too cowardly, so I put on my prettiest hat and sallied forth, manuscript in hand, but a much heavier weight in my heart.

"I found Mr. Graves in and made two discoveries. Editors are human beings, and this particular one is not nearly so appalling as his name indicates. One look into his kind face gave me a little courage and I made known my errand, asking him if he could use occasional W. C. T. U. items.

"'Certainly,' he responded, and thereupon I presented my manuscript, which he read, and most kindly gave me a few hints on brevity, etc., which will be valuable to me in future. As I had understood that all articles accepted are rewritten in the office I told him that if he would condense it I should be glad, and would endeavor to make future articles as pointed and concise as possible. I guess they don't want anything except reports and such things, but I think that is quite a concession for a Democratic paper, don't you?"

"Yes, indeed, and maybe the reports will pave the way for those 'silly' poems of yours, some of which you may be surprised to learn I have read, and I may add that in my opinion they possess real merit."

"Thank you. And you tell me that article attracted attention, which will cause people to think of the W. C. T. U. who have not done so hitherto. Thought will induce consideration of our work and study of our methods, which, in nine cases out of ten, will result in sympathy and coöperation."

"Perhaps you are right, and I must commend your wisdom in seeking to have your articles published in a secular paper. We expect to see those things in religious and Prohibition papers, but a Democratic paper is read by a different class."

"If any man lack wisdom, let him ask of God," repeated Mrs. Roberts, softly.

"You have given me quite a vision into W. C. T. U. work, and I confess I am surprised and interested. Tell me more about it."

"I am afraid I have not time to-day. John will be at home, and I am not less a home-maker, I trust, for being a W. C. T. U. woman. But come to our meetings, and you will learn enough. Will you come?"

"Maybe, dear, though I'll not promise. When will your next meeting be?"

"Thursday afternoon, at three o'clock, and we have a gospel meeting on Sunday at four. I will call for you if you like. I know how embarrassing it is to go alone at first."

"Thank you; I shall be glad to have you do so, but remember this does not mean that I am to be converted to your way of thinking and join your union."

"The work itself will do the rest," said Mrs. Roberts to herself, as she hurried on to John.

New London, Conn.

TYPICAL LESSONS FOR "LOYAL TEMPERANCE LEGION" TEACHERS.

BY MARY E. RUDD.

INTRODUCTORY.

How shall we teach the little children who come to us in our Loyal Legion Bands? I mean the very young children between the ages of four and six years. Children who as yet are sweet and innocent, knowing nothing of the sin of the great world around them. Children to whom we would not think of reading the newspaper with all its details of horror and crime. Children before whom we veil our conversation, avoiding any mention of wrong or scandal as something unsuited to their years.

And yet do we not too often gather these darlings into our temperance bands and shock their sensibilities by the recital of horrors of which they should be ignorant? Do we not wring their hearts with sympathy over the sorrows of the poor drunkard's child which they are helpless to avert? And do we not know that to arouse a child's sympathy, and give him no chance to manifest it, begins a hardening process which if continued to manhood will in all probability make him insensible to all calls for pity?

Let us beware how we tell pathetic stories which make the children weep; let us beware how we tell the harrowing tale of the drunken father striking his darling child—awful though the fact may be—lest we foster that spirit that delights in sensationalism and demands the dime novel. Let us keep to the true, the innocent, the pure, just as long as we can. Let us suggest the avoidance of the evil only when we must and the wrong has become so apparent to the child's mind that our words do not come as a shock.

But how are we to do this? What means are we to employ to teach children the great truths of temperance without speaking of the evils of intemperance? The answer comes something like this: A child's mind is a bundle of impressions. How they came there, what is their origin in most cases we cannot tell. A child will eat or will not eat certain things because he has an impression that he likes or does not like them. Even of things that he has never tasted he will say: "I don't like that." How does he know? He has an impression. Many a child six years of age will not look at an indecent picture or hear anything vile. Why? There is an impression in the child's mind that somehow such things are not right. If without having this impression for purity the child has merely been told not to look at such pictures he will probably look to satisfy his curiosity. But having it he may safely be trusted to himself. A pure-minded child will not give the second look to what seems to him impure.

It is the purpose of these lessons to outline a plan of work for producing right and true impressions upon the minds of little children in the direction of temperance. In order to do this we will begin with God's natural gifts to man and not the perversion of those gifts. A whole year may profitably be spent in considering the greatest of all the natural gifts—*water.* Water that fills the lakes, rivers and oceans, that bubbles all over the earth in wells and springs, that quenches our thirst and keeps the world fresh and green, the most abundant of all provision for life and the one that we feel most deeply the need of. The lessons will tend to idealize water. To put the child into living sympathy with brooks and rivers. To make him feel the need of water, not only for himself, but for all life. In fact, to make him appreciate it as he has never done before.

Having decided our theme, let the songs enforce the same thought.

Let us introduce little games, improvised or otherwise, not only that the child may be rested from sitting still too long, but because the *deepest* impressions are produced by play, and the game at the close of the lesson will mean more than your words. Rhythmical exercises will also have their place in our lesson hour, motions of any kind—though the more graceful the better—that may be made in time to music. Why? For many reasons. For rest, for recreation—for children love to take part in such exercises—but chiefly that we may develop a sense of rhythm in the mind. The child who has a strong sense of rhythm will find it easier to keep herself tidy in personal appearance. She will not feel comfortable if the room she sits in is in great disorder, and the smoothing out of tangles and setting things in order will be not drudgery but pleasure. Let us then have rhythmical exercises and do the child much good both mentally and physically.

Above all, let us have good order in the Loyal Temperance Legion. Let the motto be, Not license nor repression, but liberty. Liberty to do right. Liberty to respect the rights of others. Liberty to have pleasure in the right way. Let us make the exercises so pleasant that it is punishment enough for a naughty child to be deprived of a share in them.

You believe, do you not, that "whatsoever a man soweth that shall he also reap"? Then begin to enforce it here. Teach it not by word of mouth, but by actual fact. The child who persistently spoils the marching or the games must sit down and see the good time go on without him. I say persistently. Let us have mercy as long as we can, with a mercy that is not slackness, but when we can no longer spare then we must punish.

For the rest provide yourself with a few simple kindergarten materials if possible. If not, they are not an absolute necessity. According to the number of children you have provide yourself with quite a large quantity of what are called "second gift beads," consisting of small cubes, balls and cylinders. If you have thirty children one thousand will not be too many, costing about two dollars and a half, unless some liberal dealer will make a reduction for the sake of the temperance cause. Also buy an assortment of colored sticks which come in bunches, each bundle having the same length sticks. The lengths are one, two, three, four and five inches. You may need more than one bundle of the one and two inch sticks. The cost is very slight. Cardboard on which you may trace a pattern for the children to sew, the needles and worsted for sewing the same and a perforating needle complete the outfit for this part of the work.

For song books provide yourself with "Marching Songs for Young Crusaders," Nos. 1 and 2. "Ripples of Song," and if possible with "Finger Plays," by Emilie Paulson. You will find the last named a great bond of sympathy between yourself and the children.

As a last suggestion visit a kindergarten. Notice how the children play, how they imitate the flying of birds, the swimming of fishes, etc. Secure the coöperation of the kindergartner by telling her what you are doing and ask her to interpret anything in the lessons which seems dark to you, or to suggest something better. You will be greatly helped by pursuing this course.

Chicago, Ill.

MANY a life has been injured by the constant expectation of death. It is life we have to do with, not death. The best preparation for death is life.—*George MacDonald.*

THE SANTA CLAUS CHIMNEY.

A Christmas Festival.

BY MABEL GIFFORD.

SCENE.—*A room having in it a number of antique chairs, sofa with gay robe thrown over it, and a good-sized fireplace. Floor carpeted with soft mats, so the children's feet will make no noise. From without singing.*

[Enter a jolly crowd, laughing, talking, stamping, smiting their hands to warm them, each having a stocking under his arm.]

Company.—Such a jolly chimney for Santa Claus. We'll sit up and see him come down. How we'll surprise him!

Bright Eyes.—Yes, we'll s'prise him. [They all begin to hang up stockings.]

Norway.—Here's a hook just right for me.

Holland [standing on tiptoe and just able to reach].—And here's a hook just right for me.

Little Tot.—And here's one just right for me. [Takes a tiny stocking out of her pocket and hangs it up.]

The Boys.—O-ho! what's this? [pointing to stocking].

Little Tot.—Why, that's dolly's. I thought you knowed. [Standing up takes bundle from under her arm and begins to unroll it.]

The Boys.—O-ho! That is not fair. What is that?

Little Tot [quietly].—Baby Bell's. [Fastens a long stocking beside her own.] And here's a letter to Santa Claus. I was afraid he mightn't know. Sister writed it. I told her what to say.

Tot's Sister.—It is not near time for Santa. Let's tell stories.

Miss Norway.—Let's each tell a Christmas story.

[They throw off wraps and sit down on the floor.]

Tot's Sister.—I'm the oldest, I'll begin. [Smooths out her frock.] Once upon a time [looks at her audience impressively]. Once upon a time——

[Tatters creeps to the door, half frightened, and the boy, shorter, looks over her shoulder. Bright Eyes spies them, looks at Bob Eskimo.]

Bob Eskimo [throwing up his arms and running at Tatters].—Scat!

Tot's Sister [pulling him back].—Jesus loves ragged children.

[Bob looks blank, then goes with the other children, who jump up, run to the door, and pull in the ragged children.]

Prince E. [pompously].—Did you have an invite?

Tatters [shaking her head].—We heard the singing, and we looked in. What's Christmas?

Children.—Never heard of Christmas!

Little Tot [solemnly].—Christmas Jesus' burfday.

[Children sit, pulling ragged children down with them. Tot sits beside Tatters.]

Tot's Sister [smoothing her dress again].—Now we'll begin. Once upon a time——

Tot [with interest].—Where's your 'tockin', little girl?

[Tatters shakes her head, and pulls her frock over her feet.]

Holland.—You must have a stocking for Santa Claus to fill.

Tatters.—Who's Santa Claus?

Children [shocked, look at each other].—

Never had a Christmas,
O, dear me!
Never heard of Santa,
Nor the Christmas tree!

Little Tot.—You shall have half of my 'tockin'.

Bob [solemnly].—And half of mine.

All.—And half of mine.

Tennessee.—Now don't anybody be interruptious.

Tot's Sister [smoothing down her frock].—Once upon a time there wasn't any Christmas. They hadn't begun to keep Jesus' birthday then. By and by one day a great man wrote a letter to the people and said, "I think we ought to cel-e-brate Jesus' birthday." And what he told the people they had better do they always did, and so they had a Christ mass. Mass was singing. They rang the bells at midnight, and the folks went to church, which was all bright with candles, and sang carols all about when Christ was born. And they sang carols and played games all day, and it was the merriest day of all the days.

Norway.—Who will tell the next story

Bob Eskimo.—

I come from Ice-land.
I come from a land of ice and snow,
With tall blue icebergs all in a row,
Where the big white bear goes skating.

We live in houses of ice and snow,
We dress in furs from top to toe,
We furnish reindeer for Santa, you know,
Where the baby seals go bathing.

But Ice-land is No-Christmas-land, so I have come down here to see one.

Norway.—

Whenever there is a Christmas tree,
The birds have one as well as we, in my country.
Look in the picture books, you will see.

Children.—Our birds shall have a Christmas, to-morrow.

Tennessee.—

Christmas in Tennessee is what, you s'pose?
Mammy cleans up de cabin an' washes up de clo's.
We sings under mawser's winders, an' we gets treat,
An' we don't do no work for two whole week.

We fixes up in our bery bes',
With a gay necktie, fine as de res';
We go where we please
Without askin' leafe,
After a grand dinner of [fast] 'possum, squirrel ducks an' geese,
Plum pudding, pumpkin pie, chicken pie an' beef.

O, we dances an' we shouts, we sings an' we eats,
An' we don't do no work for two whole weeks.

O, we dance an' we shout, we sing an' we eat;
Tennessee Christmas's a bery great treat.

Holland.—

The Dutchman's land is Santa Claus land.
Santa first visited this country
When he sailed with us across the sea.

Germany.—If the Dutchman sent you the Christmas Santa, the German sent you the Christmas tree.

Princess E.—

England is famous for its pedigree,
And its coats-of-arms that all may see.
We are from England's royaltie,
And we keep Christmas merrilie.

Prince E.—

On Christmas Eve our homes are all bedight,
With mistletoe and holly,
And bright with candle-light;
With garlands of evergreens,
With ivy and with bay,
For the English Christmas is a merry, merry day.

Princess E.—

At midnight all the church bells ring.
Under our window at morn the little waits sing.
All day long there are songs and games,
And the young folks, the old folks,
The maids and the dames,
All join the children's play,
For England's Christmas is a merry, merry day.

Prince E.—

The old-time Christmas dinner was a great feast,
With the famous boar's head and tremendous joints of beef;
There was turkey, goose and kid, with a cunning roasted pig,
And a mammoth Christmas pie, all trimmed with leaves and sprigs.

Princess E.—

After the feast was wassail time,
When they drank good-will all round;
And quip and jest and mirth did abound.

Prince E.—

When the winter day grew dim,
They rolled the giant Yule-log in,
And o'er it fragrant fir cones tos't
To make the flames leap higher.

Then they told stories. Christmas in England to-day is much like Christmas in America.

Bob [to Tatters].—You have not said anything yet.

Tatters.—

Down in the dark back alleys are lots more children like me,
Who never heard of Jesus, nor Santa, nor a Christmas tree.

Children [shocked].—Where is your land?

[Tatters names the city the children live in or near].

Children [amazed].—All the ragged children shall have a Christmas next year.

[Enter a fairy all in white, bearing a white wand with a white ribbon bow on it.]

All the children.—Who is this? Who is this?

Fairy.—I am Lily-bell from Temperance town.

Children.—What town is that, do tell us!

Fairy.— It's no-alcohol town,
It's clean town,
It's happy town.

Children.—Oh! Ah!

Fairy.—It's a no-drunkard town, a no-poor-house town, a no-prison town, a no-vile-tenement town, a no-starvation town.

Children.—Oh! Ah!

Tatters.—That must be heaven.

Fairy.—Yes, it's heaven on earth. There are no crazy fathers and mothers to beat the children. No stupid drivers to run over them. Alcohol does not run the cars or turn the switches there, and there are no railroad wrecks. Captain Alcohol does not sail the ships from Temperance town, so there are no wrecks at sea. When we have picnics, Driver Alcohol does not hold the reins, so we are safe from broken bones. Doctor Alcohol is not our town physician. They do not make alcohol appetites for the children in the families of our town.

Children.—Where *is* Temperance town?

Fairy.—Temperance town is wherever you make it. It's clean town, it's white town, it's no-poison town, no-alcohol and no-narcotine town. Healthy body and healthy mind town.

Children.—Tell us how to make it.

Fairy [sings].—Be a loyal, royal, loyal, royal, loyal, royal legion.

Children.—How shall we be a legion?

Fairy.— Promise liquors not to drink.
Promise not to smoke or chew.
Promise ever to be clean.
Promise to be pure and true,
And sing ever [Sings]
Prohibition, prohibition, prohibition. [All join in.]

Little Tot [very sleepy; has been gaping and rubbing her eyes].—When will Santa Claus come?

Tot's Sister.—When we children are fast asleep.

Tennessee.—Let's hab a song, then we will go. We'll be asleep in a jiffy. Sing de bery bes' song you know.

SONG.

Children.—Now, we'll be asleep in a jiffy.

[Bright Eyes, Bob, the Prince and Princess take convenient places. Norway and Germany climb up in chairs. Tennessee sits up against the wall, the others liedown on the floor. All go to sleep. Bells and whip and "Whoa!" heard without. Santa Claus comes down chimney.]

Santa Claus.—Bless their hearts, they're sound asleep. [Drops toy on floor while staring in amazement at the stockings.]

[Children awake; stare, motion to each other, put hands over mouths to keep from laughing. Santa Claus looks around. Children close eyes.]

Santa Claus—Yes, bless their hearts, they are all sound asleep. [Fills stockings.]

[Children open their eyes and motion as before. Tennessee wants to sneeze. Children put their hands over his mouth.]

Santa Claus [listening].—Bless me! there must be fairies whispering in the street, for surely all the children are very sound asleep. [Spies stocking with note, reads, looks at stocking and laughs loud and long.]

Children [join in the laugh, jump up, take hands, dance around Santa, laughing and shouting].—Merry Christmas! Merry Christmas, Santa Claus!

SONG.

[Santa Claus takes brick from chimney and throws at children. Children run in affright. Santa Claus whisks up chimney.]

Children.—Oh, he's gone! Santa's gone! [Run to chimney.]

[Tot holds her handkerchief under her eyes and cries. Bob, seated on floor, solemnly examines brick. Finds it will open; finds something inside; samples it.]

Tennessee.—Chilluns, dis yere brick am good to eat. [Reaches out and jerks brick so contents fall out.]

[Children run to Bob and all sample the brick, then run to chimney.]

Children.—Let us all have one. [Each pulls out a brick; Prince and Princess with dignity, Tatters and her brother timidly, Tennessee recklessly, Tot delightedly, her face covered with smiles. Each samples brick.]

[Fairy tosses up her brick and the white ribbon bows fall about the children, who run to pick them up, and fasten them on their dresses, singing, "Prohibition, prohibition, prohibition. We'll all spend Christmas in Temperance town next year."]

Tennessee.—Chilluns, let's hab two bricks.

[They all agree, run to chimney, look up, leaning their hands against it, and down tumble bricks. Children start to run, but the falling bricks reveal the Christmas tree with Santa Claus and attendants.]

Children, [shouting and clapping their hands].—Merry Christmas! Merry Christmas!

[The Fairy unfurls a flag and leads a march. Each child takes a brick and a stocking in one hand, and a child's frock in the other, and march around tree, if there is room, if not, around the stage, singing.]

SONG: Solo by Tot's Sister.

[Tot walks anywhere, in line and out, dragging the long stocking under one arm, and holding the brick and her own and the doll's stocking under the other. The long stocking is troublesome and she puts it on the floor and marches on, holding up the doll's stocking admiringly.

At last verse of song they march out of sight on opposite sides of stage from tree, singing.]

CHARACTERS AND COSTUMES.

FAIRY.—Dressed in white with star on forehead. Carries a white wand tied with a white ribbon.

MISS CHRISTOPHER COLUMBUS AMERICUS VESPUCIUS BRIGHT EYES.—Red, white and blue dress, hood, mittens.

PRINCE ENGLAND.—High, broad-brimmed hat with long feather, wide white frill, or a collar high in back with wide points on the shoulders. Frills or deep cuffs at wrists. Handsome frock half way to knees, belted in. Short cape of fur or rich material, fastened by a cord and tassels, open, showing frock. Silk stockings meet the frock. Low shoes with buckles.

PRINCESS ENGLAND [sister of the Prince].—Hair rolled in front, fastened high with comb. Wide, high-flaring collar meets lower part of square neck. Long-waisted dress with train. Fur shoulder-cape and hat with feathers.

BOB ESKIMO.—"Dressed in fur from top to toe. Fur hood coming close round face. Fur gloves.

MASTER GERMANY.—Bright jacket, soldier's cap, high top-boots, sword.

MASTER HOLLAND.—Baggy trousers reaching to the knee, black worsted stockings, buckled shoes, jacket any color, trimmed with large brass buttons, bright colored felt cap.

MISS —— [name of state where festival is held].—American costume.

LITTLE TOT, [sister of the state where festival is held].—American costume, short waist, long skirt.

MISS NORWAY.—Hair in two braids, gingham cap, skirt and waist of different colors, skirt to ankles, white sleeves, long apron with square bib, wooden shoes.

TATTERS.—Ragged clothes, broken shoes, bare-headed.

BOY.—Same, with old cap on.

TENNESSEE [colored boy].—Ragged clothes, patched with bright colors, knee trousers, very small jacket, old shoes.

SANTA CLAUS.

ARTICLES NEEDED: A gay robe. Sack for Santa's pack. Stockings, one for each child, (Tennessee's having hole in it, and patched,) the doll's and baby's. Hooks for stockings. Note for baby's stocking. Fur coat, cap, wig and long beard for Santa Claus. Bells. Whip. Brick boxes for chimney, some filled with candy and one with white ribbon bows. Tinsel for frost and snow on Santa Claus.

Abington, Mass.

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Unto Thee will I cry, O Lord, my rock; be not silent to me.—Ps. 28:1.

"MEMBERSHIP DAY."

Of all red-letter days, December 23 is preëminent as "membership day." As the anniversary of the starting of that remarkable series of events which led to the birth of the Woman's Christian Temperance Union, the celebration of Crusade Day should serve to revive as far as possible the old Crusade spirit; for that same spirit it is which, carried into the practical work of the W. C. T. U. movement, has achieved such wonderful results for temperance during the past twenty years, and which is destined to be prolific of still more wonderful results in the future.

As in the church the best preparation for the work of bringing the unconverted into the fold is a revival of religion among the members themselves, so we believe that in securing new members for the W. C. T. U. the first thing for local unions to do is to have a stirring up within their own ranks.

We would suggest that societies which have been in the habit of meeting monthly or bi-monthly should, during the ensuing three weeks, hold special meetings. Let the president send out rallying calls, urging especially the attendance of the "reserve force," of which every union is likely to have a supply, members who are more passive than active, who are uncertain in their attendance upon the regular meetings, but who can be relied upon in an emergency, and few white-ribboners there are who can not be.

In small unions it may be wise to appoint a calling committee to "drum up" these lagging members (if the president can do so in person, so much the better), letting it be known that the special meetings are for the purpose of arranging for Crusade Day observance and for strengthening the union generally.

We have found in our experience that the most judicious, and therefore the most successful, way to set about securing new members is through individual effort rather than through the work of a committee; that is, let each white-ribboner, after promising to exert herself in this matter, plan her own campaign. Every woman knows some other woman, or women, who would kindly receive, if she did not accept, a personal invitation from herself to join the union, some friend whose peculiarities she knows and to whom she could broach the subject of W. C. T. U. work and of signing the pledge without giving offense, while the same invitation from another just as tactful—perhaps more so in a general way—would be received in quite a different spirit.

Of course, at all regular and all public meetings of the W. C. T. U. opportunity should be given for "joining." It goes without saying that the husbands and fathers and brothers of all white-ribboners should be "honoraries," and if there are any who are still "without," may Crusade Day find them with many more singing with a will, "We all Belong," and may next election day find every man of them voting the way "them wimmen" want them to.

AN IMPORTANT ADJUNCT OF THE FAIR.

Among the many and diverse movements more or less directly connected with the Fair, there was one unique in its conception, unparalleled in its success, world-wide in its influence, and yet one concerning which the newspapers had comparatively little to say, and whose magnitude and significance is perhaps the least appreciated of any of the adjuncts of the Exposition. It is the movement which Mr. Torrey aptly calls "The World's Fair City Evangelization Campaign." By the side of this great, victorious, peaceful campaign of faith for the redemption of the world, the bloody campaigns of the Napoleons of earth pale into insignificance.

Narrating the origin of this movement, Mr. Torrey, one of the inner circle of Mr. Moody's friends, and at the head of Moody's Bible Institute in Chicago, says that Mr. Moody is so constituted by grace that he cannot see a great crowd without immediately desiring to preach the gospel to it. Accordingly, when he heard of the crowds from all parts of the earth which where expected in Chicago during the summer, he was seized with a consuming desire to go there and preach the gospel. For years he had been traveling all over the earth to preach the gospel to all the world; now the world was coming to him.

When he first communicated the project to others, almost everyone considered it a visionary scheme. It was urged that people would come to Chicago at great expense to see the Fair, it would be the one opportunity of a lifetime to avail themselves of its great educational advantages, and they would not turn from it to anything else. Similar efforts were made at the Centennial and at the Paris Exposition, but were failures. He investigated the theaters and found that theatrical troupes were afraid of Chicago, and, as it proved, with good reason, for, though some of the most noted actors were brought here, the theater business in Chicago last summer was a failure, and some of the troupes left before finishing their engagements.

Still Mr. Moody persisted. He engaged fifty noted preachers from all over the world, representing many different nationalities and speaking various languages. He also provided for the most effective singing of the gospel, and numbered among his helpers were the best singers of gospel hymns. With some misgivings, the Haymarket Theater, whose seating capacity is three thousand five hundred, was engaged. On the first Sunday Mr. Moody says more were turned away than could get in.

Other theaters were hired in quick succession, and yet never during the entire summer did they succeed in furnishing seating capacity sufficient for the crowds. Every Sunday, Haymarket and other theaters, up to the number of six, were filled within five minutes after the doors were opened by the crowds who, for an hour before the service began, blockaded the sidewalks. Nor was this all; Central Music Hall, the Model Sunday-school room, many other buildings, including police stations, jails and also tents, gospel wagons and the "open air" itself were pressed into requisition in the vain endeavor to accommodate the crowds who flocked to hear the Word of God. On one terribly hot day a meeting was held in Forepaugh's enormous circus tent, holding fifteen thousand people, and though the heat was so intense that the perspiration poured down the faces of those present, and Mr. Moody's companions greatly feared the effect of this fearful ordeal upon his health, the tent was filled to overflowing. Some meetings were held during the week, and the crowds at the week-day meetings equaled those on Sunday. It was thought very doubtful whether it was worth while to hold any meeting on "Chicago day," and the advisability of giving it up seriously considered. The meeting was held, however, and the speakers themselves had difficulty in getting through the crowd into the building.

What was the secret of this unexpected and phenomenal success? What went these crowds, not into the "wilderness," but to the city, away from the World's Fair, "for to see?" Let it be remembered Mr. Moody is not a new character who has recently achieved a meteoric notoriety. For many years he has been going up and down the earth preaching "the gospel of the Kingdom of God." Neither are the methods of Mr. Moody and his co-workers sensational. No one was drawn to the meetings from a morbid desire to witness unseemly physical, mental or spiritual gymnastics, for everyone knows that everything of this kind is tabooed in Mr. Moody's meeting. Nor did anyone expect any of the so-called camp-meeting excitement, popularly supposed to attract certain classes of people. Personal work with seekers was never in the great public meeting, but always in a quiet after meeting when the crowd had been dismissed. Nor were the crowds Chicago people who, having presumably plenty of opportunity to see the Fair, had leisure also for these meetings. This was said by some newspaper reporters who claimed that Mr. Moody was not reaching at all the people whom he set out to reach—the visitors to the Fair—but simply Chicago people whom he could reach as well at any other time. To ascertain whether or not this assertion was correct, the workers very frequently asked that all Chicago people in the audiences rise, and it was found that from seven-eighths to nine-tenths of those who attended these meetings were not Chicago people but visitors to the Fair.

What then did those people go to hear? Not "great swelling words of man's wisdom" or man's eloquence. Everyone who went, went knowing that he would hear nothing but the simple truths of the gospel of Christ, unadorned with rhetorical tinsel, but preached straight from hearts that had tested and proved its power, and it was this they went to hear. The crowds who attended these meetings in Chicago to hear the old, old gospel, the only power in the world that offers any hope of rescue from sin, are a striking testimony to the universal outcry of the human heart to be delivered from sin. There is no other attraction on this earth that will "draw" as the preaching of the gospel by men who, sharing the universal human experience of the bondage of sin, have also rejoiced "in the liberty wherewith Christ has made us free."

Scores were converted at every one of these meetings; one noticeable feature being the number of young men among the converts. Many professing Christians also entered into a deeper religious experience. This deepened experience, and the aroused activity of Christians themselves, Mr. Moody and his co-laborers count as the most important results of the summer's campaign, for these awakened Christians have gone forth over all the earth to carry with them the revival fires.

The expenses of this unparalleled work were, of course, enormous. How were they defrayed in this year of unprecedented financial depression and of the Columbian Exposition when the chief thought of the average American was how to obtain means with which to attend the Fair? Collections were taken at each meeting and the people always responded generously, but they were not urged to give, and the money raised from these contributions was but a drop in the bucket. Mr. Torrey tells us that the reliance of those who conducted the campaign was in Him alone of whom it is said that "the earth and the fullness thereof" are His. Often during the summer, when their needs were pressing, and there was no human being to whom they could turn, they asked help from God, and His help never failed them. One such time was early in August. Bills to the amount of $5,000 fell due the next week. Mr. Moody was obliged to go East and they knew not where any money was coming from. Mr. Moody called the inner circle of his co-workers to breakfast with him to consider what they should do. While they were at the table, before the subject had been broached, though each knew what was on the other's heart, a telegram was brought which Mr. Moody read and then passed silently down the table. This telegram said that Mr. Moody's friends in Northfield had made a thank-offering to the work in Chicago, of which $6,000 had been sent and more would soon follow. The $6,000 was received in time to meet their bills, and $4,000 more came later.

If any have mourned "as those without hope" over the Sunday opening of the Fair, the triumph of the liquor traffic in the White City, if they have supposed that sin held undisputed sway in the World's Fair City, and only demoralization has attended the great Exposition, let him take courage. We believe that the "World's Fair City Evangelization Campaign" wrought more effectively for the Kingdom of God than all the combined forces of evil were able to accomplish against it.

THE *Constitution* for November is a specially valuable number as a campaign sheet for distribution. It consists of eight short, strong, prohibition articles, especially adapted for circulation in Massachusetts, New York, Pennsylvania, Maryland, Ohio, Virginia, Iowa and other states in which elections occurred this year. Scatter them widely. At the low rates of three dollars per thousand and fifty cents per hundred, postpaid, this paper is easily procurable. Address Constitutional League, 10 East 14th street, New York City.

WHITE RIBBON CALENDAR.

December 18.—Peace Day, to be observed in the interests of national arbitration.

December 23.—Crusade Day, twentieth celebration of the Woman's Crusade, to be observed by a Jubilee Number of THE UNION SIGNAL, December 14, and as a membership Crusade day by the local unions.

ADVANCE CRUSADE NUMBER.

This issue of THE UNION SIGNAL may be called the "Advance Crusade Number," so full is it of suggestions and material for the observance of Crusade Day, December 23. First of all will be found the program on page 4, carefully prepared by Miss Elizabeth W. Greenwood, evangelistic superintendent. The call is so excellent that we reproduce it here by way of emphasis, confident that if each one of us takes it to heart and celebrates the day accordingly, great good will come to us individually and collectively, as white-ribboners:

THE CALL.

Twenty years have passed since upon the women of the Crusade fell the Divine fire. As of old the beacon lights of Christianity flashed from Jerusalem to Antioch, and thence to Ephesus, Troas and Corinth, until they were kindled in the palace at Rome, so this heaven-born enthusiasm, which started in a few hearts and localities, has flashed from heart to heart, city to city, state to state, and nation to nation.

It is fitting, therefore, that upon this twentieth anniversary we pause to rekindle our altar fires; draw near to God for a fresh anointing of the Spirit; review the past, confess our failures and mistakes, and consecrate ourselves for the future. By request of the general officers of the World's and National Woman's Christian Temperance Union, and as the evangelistic superintendent of these organizations, I hereby call upon the White Ribbon Army of the world to observe SATURDAY, DECEMBER 23, 1893, as the anniversary of the Crusade, which began at Hillsboro, Ohio, December 23, 1873.

The excellent program provides for an all-day observance from ten in the morning until four in the afternoon; also for an evening service on Saturday, or Sunday, the 24th. The divisions into prayer, praise and testimony are so clearly made, and the subjects for each hour are so appropriately and definitely assigned, that there cannot be any misunderstanding on the part of the local unions who will celebrate the day. We recommend an earnest study of the program first, then an appointment of special committees and a decision to meet at least once a week until Crusade Day. These committees should not fail to interest the ministers and such Christians as feel that the W. C. T. U. has "left its first love"—gospel work. If Miss Greenwood's program is carried out in spirit, every critical friend of our objects and methods will be convinced that our "first love" is as strong as ever, and is the "rock of our foundation."

We considered this advance Crusade number so important to the workers that we have devoted the first page to the stirring letters of our National President and Corresponding Secretary. We trust all hearts will be touched to response by Miss Willard's earnest plea for ten cents a member, written in her own familiar "hieroglyphics," as she often laughingly styles her chirography (though we must admit that this specimen is unusually good, and a convincing proof of her restoration to health). Mrs. Hoffman's letter in the correspondence department is full of suggestive hints to local unions as well as inspiring in its call to personal confessions and thanksgivings.

The editor's contributions are given in the earnest hope that they may be truly helpful, as it is our great desire that this twentieth Crusade anniversary may be the greatest ever known in our history. The time is not too short if we all go to work with a WILL. Many of our greatest successes come from concentrated and contracted effort; because the time is short there is no opportunity for postponement. Begin at once, and with glad hearts remember that *our* Crusade and Christmas time are one and the same anniversary.

CHRISTIAN WORKERS' CONVENTION.

The ninth annual convention of Christian workers was held in Atlanta, November 9–15. The religious awakening which has always accompanied the sessions of this consecrated body of men and women was one of the most gratifying features of this convention. Many were converted, and many Christians entered into a deeper religious experience as the result of the work. It seems scarcely credible, and yet it is true that the convention excited some bitter opposition because it allowed women to speak. The one who led the opposition along this line was our sometime friend, Dr. J. B. Hawthorne, one of the leading Baptist divines of the South, and, we might almost say, the most uncompromising foe of the liquor traffic in Atlanta. Those who attended the National Convention of the W. C. T. U. in Atlanta three years ago will remember that Dr. Hawthorne was presented to the Convention and spoke enthusiastic words of cheer and approval. He also invited Mary T. Lathrap to preach in his pulpit, and afterward said that he felt as though he never wanted to try to preach again himself, as he considered that she could do it so much better. Since then, it seems, he was accused by some of his Baptist brethren of unscriptural conduct, acknowledged the error (?) of his ways, and has been trying ever since to make amends for his former sins. He wrote an article in an Atlanta paper, and afterward preached a sermon arraigning the Convention of Christian workers for its disobedience to scripture doctrine. Among the women who spoke were Mrs. Whittemore, a devoted, saintly woman, who, from a life given up to fashion, turned to devote all her energies to the service of God. She has founded several Doors of Hope for fallen women. The one over which she is superintendent is on a purely faith basis. She makes known its wants to God alone, and he supplies her every need. It was of this work that Mrs. Whittemore told on the platform of the Convention. Mrs. Prindle, matron of the Florence Crittenton Mission for fallen girls in New York, also gave thrilling testimony to the wonderful salvation of the girls who come to her through faith in Christ. Miss De Broen told of her marvelous work among the Paris Communists. Miss McDonald and Miss Bertha Wright, of Canada, and several others, completed the list of women who spoke. All of them are noble, modest, womanly women, and yet Dr. Hawthorne in his sermon referred to their participation in the exercises of the Convention as "the performances of some women." We feel ourselves carried back to fifty years ago as we hear of his utterances. They are valuable at least as proof that the world "do move," however much individuals or communities hold back. What is more, these same individuals and communities are being swept forward, even though it is at the extreme rear.

HOW TO DO IT.

Too late for insertion on any other page has come this excellent contribution from our National treasurer, Mrs. Helen M. Barker, and in order that it may reach the local unions in full time we present it here:

If each town could be districted, and two discreet, earnest women appointed as recruiting officers in each, who would call upon every woman in that district, and in a loving simple way tell them of our aims, our work, our successes, and perhaps of our sorrows, certainly of our needs —especially dwelling upon our pressing need for *women*— our membership could be doubled upon this Crusade anniversary day. What would that mean? It would mean encouragement to all our leaders, joy to our chieftain, strength to all our unions, money in our treasury, increase in appropriations for all our departments and a great advance all along the line. Some one says every new member means an additional dollar for our work, but we say every dollar in dues means the prayers, the influence, the labor of a loving, consecrated woman from now on until the end of the war for our blessed cause. Let this thought inspire us all to work for new members. We not only need these women, but they need us, and the benefits that will come to them in the work. Look back, my sisters, and think how much this work has done for you personally, and what a blessing it has brought into your own life, and then go forth to enlist your neighbor for similar work and like blessing. Thus will you greatly strengthen the local, state and National union, bring good to your sister and add a blessing to your own life. Do not wait until the 23d but begin Monday, the 18th, and devote the entire week to Crusade membership work. Visit every home (many are waiting to be invited), and if all will do this, Crusade day will surely be a red-letter day for the W. C. T. U. They that go forth in His name "shall come with rejoicing, bringing their sheaves with them."

ONE difficulty often met with by our women in their recruiting efforts is, alas! the membership fee. Unless a woman has reasons for becoming specially interested in the work, or is possessed of financial independence (which so many "home queens" are not), no matter how much she may desire to become a member of the W. C. T. U. she will hesitate before paying a dollar for the privilege, or duty, whichever she may consider it.

To some people this may seem a trivial obstacle, but experience proves its potency, and if in previous years it has been an obstacle, it is not unreasonable to expect that in this year of widespread financial depression it will loom up bigger than ever.

We hardly consider it our province here to suggest a proper mode of procedure under these circumstances. There *are* local unions which have managed to "get around" this difficulty with satisfaction to all concerned, and we would only urge that every society so adjust this financial wheel in its machinery that it will no longer interfere with the numerical work of the organization. We hope that in this, the twenty-first year of its history, the W. C. T. U. will demonstrate its power to rise above the one hundred and fifty thousand level which has been its mark for a longer period than is consistent with its development in other directions.

THE historic, though short-lived, halls of Columbus and Washington, which sheltered the Columbian Congresses, the last of which were our own World's and National Conventions, are no more, the demolition having been completed last week. The Art Palace itself, of course, remains, and will be ornamented next summer with many a fine piece of statuary and bas-relief.

ACROSS THE SEAS.

Our white-ribbon friends who crossed the seas to attend the World's Convention have nearly all returned to their homes and their work in distant countries. Lady Henry Somerset and Miss Alys Pearsall Smith were the first to return, leaving immediately at the close of the National Convention. Those who question the power of woman to achieve, should ponder the record Lady Henry made in the twenty-four days, during which she traveled eight thousand miles, presided over the World's Convention, and attended sixteen meetings, besides "doing" the World's Fair. The closing meeting of the W. C. T. U. which she addressed, convened the largest audience gathered to hear a single speaker during the entire series of Congresses, numbering one hundred and forty-five. Miss Jessie Ackermann went next and is now conducting large and successful meetings in England. Mrs. Andrew, Dr. Bushnell, Mrs. Emmett and Mrs. Muff sailed November 8, and word has just reached us of their safe arrival. Miss Anna Gordon sailed on the 22d, and is probably nearing port at this writing. Her sister, Elizabeth, who has been with Miss Willard as a guest of Lady Henry Somerset for two months, will soon return to Auburndale, Mass., to spend the winter with her mother. Another English friend, Mrs. E. S. Mathews, has decided to remain in this country for a few months, and would be pleased to make engagements for lectures and temperance missionary work at moderate terms. Mrs. Mathews is a National organizer for the British Women's Temperance Association, and is recommended as a good speaker. Her address is 102 Hammond street, Chicago, Ill.

THE result of the woman's suffrage campaign in Colorado is a prime illustration of the application of the popular vote to a leading question. By its means this greatest victory yet recorded for political equality has been won. The campaign in the Centennial state began in 1875 by Mrs. Margaret Campbell, and was continued by Lucy Stone and Susan B. Anthony in 1877. The measure just carried, by popular vote, is not the amendment submitted to the legislature at that time, but is a special act, conferring the right of suffrage upon the p ople regardless of sex. The majority in favor of the measure is 6,000. In 1877 the same cause was lost by a majority of 9,000. The headquarters of the opposition was just where we would expect to find it—in a brewery. Scurrilous leaflets also were mailed from a prominent liquor house. Helen M. Reynolds, corresponding secretary of the Colorado equal suffrage association, in a letter to the *Woman's Journal*, says that at first these leaflets were anonymous, but just before the election the cloven hoof was displayed by the advertisement of a brewery on the last batch. The discovery of the origin of the leaflets, she says, turned hundreds of votes to the side of the woman's suffrage. Why is the saloon thus opposed to woman's ballot? Well may it fear, for a potent weapon is hers against the destroyer of home and happiness. We turn our eyes hopefully toward the Rockies and look for the dawn of the new day from those majestic mountain slopes.

THE ways and means committee of the House of Representatives claims to have received over a thousand letters from "temperance societies," asking that the tax on whisky be raised. Among such letters one is produced from an unknown W. C. T. U. woman in a small village of the state of Illinois, and is paraded as the sentiment of the Woman's Christian Temperance Union at large. Any thinking person will see the absurdity of deducting such a conclusion, but we are glad that our watchful friend, Josiah W. Leeds, of Philadelphia, has sent to this congressional committee a protest to such a base use of our name and influence. Mr. Leeds says: "I feel quite safe in affirming that as a body the W. C. T. U. holds to the belief that the general government ought to wash its hands of all complicity in the death-dealing traffic, and that we are not likely to 'tax it out of existence' by the imposition of the high tax of one dollar and fifty cents per gallon."

THE crowds that marked the World's Fair season have considerably abated, but a call to hear the gospel never fails to attract men and women, consequently Willard Hall noon meetings have a daily attendance of interested listeners. A week ago Sunday afternoon ex-Governor St. John addressed an enthusiastic audience from the text, "Make a chain, for the land is full of bloody crimes, and the city is full of violence." A vivid portrayal of the lawlessness proceeding from saloon domination was drawn, and the call to Christians and patriots to stand for righteousness was like the peal of a trumpet. Miss Anna Downey, the state W. C. T. U. evangelist for Illinois, Mrs. Mary A. Woodbridge and Mrs. Mary H. Hull conducted meetings last week. The number of men in attendance at these gatherings is greater than that of women, and their earnest attention to the speakers is remarkable.

Superintendents' Reports.

[According to our promise, we begin in this number the publication of the National superintendents' reports, which were unread at the Convention. We will publish as many of them in each issue as space will permit, until they are all printed, observing the order on the Convention program, and again invite those superintendents, who have not already done so, to send us their reports. It is impossible to publish the long reports in full.—EDS.]

UNFERMENTED WINE AT THE SACRAMENT.

The very important work of this department has been much hindered during the past year by unforeseen Providential dispensations which have greatly interrupted the systematic work of your superintendent, newly-appointed at the last annual convention. The former National superintendent, Mrs. R. A. Esmond, in the many years of her earnest labors, has sown bountifully the precious seeds of truth, which, with the indefatigable labors of many very efficient state superintendents, have borne an abundant harvest. As the result, it is estimated that at least two-thirds of the churches of our country have put away alcoholic wine from the communion table—showing a readiness of mind to investigate the subject and a willingness of heart to follow the light as it has illumined the way.

The discussion of "Bible wines" has been one of deep interest during the past few years, and much that is valuable has been written; the most convincing and unanswerable arguments to prove that there are two essentially different kinds of wine mentioned in the Bible being given by Norman Kerr, M. D., F. L. S., of London, in his little volume entitled, "Wines, Scriptural and Ecclesiastical." Our own workers have given us some very useful helps in this department in brief leaflets, the National Leaflet by the late Mary Allen West, upon "Bible Wines," being a clear and strong presentation of the fact that more than one kind of wine is recognized in the Bible. Mrs. R. A. Esmond has written several helpful leaflets. Mrs. Mary E. Pengelly, state superintendent for Michigan, has sent out a fine presentation of the arguments in the form of a "Conversation on the Use of Unfermented Wine." Mrs. Frances J. Beyer, state superintendent for Pennsylvania, has given us a most excellent Bible reading upon "The Wine Which the Bible Commends." Mrs. S. F. Grubb, National superintendent of the department of foreign work, has come grandly to the help of this department in securing the translation into the German of a forceful leaflet of Mary Allen West, and has secured the promise from a scholarly Swedish minister of leaflets in Swedish, Norwegian and Danish. These in foreign languages promise to give us the assistance we need in throwing light upon the subject to many of our churches, where the gospel is preached in these various tongues, where the matter has never been considered.

We rejoice in all these contributions to our literature, and in all the agitation of the subject—for to us the arguments in favor of the use of unfermented wine at the Sacrament of the Lord's Supper are so overwhelmingly strong, that we feel an unbiased mind must be led to accept them, who thoughtfully considers the subject. And yet we find a large number of our leading churches and ministers still clinging tenaciously to the use of intoxicating wine at the sacred feast, with strange prejudice and blinded minds, arguing that thus they are honoring the Lord who, in that memorial supper, set apart the "fruit of the wine" to be an emblem of his precious, life-giving blood to be shed for the redemption of the world. It is with these who are thus prejudiced that the great burden of our future work lies, and we may well realize that it is "not by might nor by power, but by my Spirit, saith the Lord of Hosts."

In response to circular letter sent out in August to the superintendents of the various states, a number of most excellent reports have been sent, though, I grieve to say, a good many who I know have been working faithfully have thus far failed to send any account of their labors, thus making my report a meagre one compared with what it might be.

PENNSYLVANIA.—Mrs. Frances J. Beyer, superintendent, deservedly heads the list, as her report shows most systematic work done and greater gain than from any other state this year.

Sixty-two out of the sixty-seven counties of the state have superintendents. In one county every church uses the unfermented wine, in another all but two, while quite a number report all churches except Episcopal and Roman Catholic and German Lutheran. Thirty-eight counties report the work advancing. One county reports nine churches as abandoning the use of alcoholic wine during this year. Out of Pennsylvania's seven thousand churches reports indicate three-fourths are now on the right side. Much literature has been distributed, the state superintendent having sent out herself fifteen thousand pages. Would that all the states could come up to the record!

NEW YORK.—Phebe J. Adams, state superintendent, reports: Good work has been done in our state. Many encouraging signs and words come in the reports from counties. This department has been discussed at a good many conventions, and thereby superintendents and workers were secured where written messages had not been effective. Sixteen churches representing several denominations, among them a number of Episcopal churches, are reported as changing this year to the use of the unfermented wine. A good deal of literature has been distributed.

OKLAHOMA TERRITORY.—Mrs. C. P. Light, superintendent, reports: Earnest and energetic work done by herself, but, on account of the newness of the field, not so much of visible result, the great indifference of the clergy also proving a serious obstacle. However, in Oklahoma City, all of the churches use the unfermented wine. May the good lesson spread from that center throughout all the territory.

MICHIGAN.—Mrs. M. E. Pengelly, state superintendent, reports the subject receiving more than usual attention, though she does not give a detailed account of the work. The little leaflet prepared by this superintendent is being largely circulated through the state with blessed results.

CONNECTICUT.—Mrs. Josephine A. Sexton, superintendent, reports over two hundred churches in the state are reported as using unfermented wine, and doubtless many more not reported.

MINNESOTA.—Mrs. Martha Johnson Smith, state superintendent, reports some discouragement, because an appeal which she had printed and sent out in April had not received the attention from county superintendents which it demanded, showing that Minnesota, like many other states, is better at doing the work than reporting it.

DISTRICT OF COLUMBIA.—Mrs. Emma E. Falconer, superintendent, reports, showing that she is a wide-awake superintendent, but lacks in hearty coöperation in the majority of the twenty-five unions composing the district. Report shows that with the exception of the colored churches, those who still use fermented wine are Presbyterians, Protestant Episcopal and Roman Catholics. The special work of the year has been among the colored churches, with very satisfactory results; the earnestness of the workers being shown in their providing themselves the unfermented wine used in several of the colored churches. A good deal of literature has been distributed. From the South we have several states reporting, showing the fields white for the harvest, and great need for an awakening upon the subject.

MARYLAND.—Mrs. T. R. Moore, superintendent, though new at the work sends in a carefully prepared report by counties, showing earnest, aggressive work being done and much progress made; in some counties nearly every church in their bounds having adopted the use of unfermented wine, while in others the old prejudice still holds sway.

GEORGIA.—Mrs. E. C. Witter, state superintendent, reports an eager desire among many Christian women of the state for the putting away of the alcoholic cup from the communion table, but great reluctance among many of the ministers. Much literature is being distributed, and much personal work being done, which will in time bring a gracious harvest.

TENNESSEE.—Mrs. Emma B. Karr, state superintendent, reports as a new-comer in the state, and in the work, difficulty in giving the exact status of the work. However, in her eager inquiries, she has found several towns in the state where all the churches have become enlightened on this subject. The churches of Knoxville are about equally divided upon this subject. One conference passed resolutions against the use of fermented wine, and the matter has been discussed by other religious bodies.

WASHINGTON.—Mrs. Mary W. Gilbert, state superintendent, reports from that far-distant portion of our country most encouragingly. She says: "There are now in East Washington about fifty local unions, and more than as many churches. Nearly all of our Protestant churches are using the unfermented wine." During the four years of her work in this department she has witnessed a steady growth of right sentiment.

Presenting thus but a brief synopsis of reports sent, and truly sorry that so many busy and successful workers have failed to get their reports in on time, and with longing desire that whoever may care for this branch of our great National work another year may have great grace given for the undertaking, and commending the precious seed-sowing to the Lord of the harvest, I remain, yours in service,

ELIZABETH G. HIBBEN,
National Supt.

SABBATH OBSERVANCE.

One year ago I congratulated you on the overwhelming victory for the Sabbath at the World's Fair, through the decisive vote of Congress and the ratification thereof by the Fair commissioners. Our arduous three years' campaign to this end I reviewed, with its endless petitions, letters, memorials and other efforts, especially among the legislatures, a work undertaken by no other organization, and which resulted in every state save one that was in session that winter in strong resolutions for Sunday closing or closed state exhibits.

We are ashamed that government has allowed its decision to be thus overruled, and the brightest rift in the dark cloud is Judge Stein's severe sentence upon the directors for contempt of court in closing the gates July 23, heedless of injunction. Not that we approved the injunction, but this action helped clear the air befogged by the lawlessness of directors, and showed that one court would maintain its own law even in high places, and the higher the offender the greater the mischief wrought. Such lessons are sorely needed all over our land, for lawlessness is the greatest danger that can confront a republic, and we have sowed the wind to reap perhaps the whirlwind.

Had the gates been kept closed by authority, some important lessons would have been lost. The miles of covered exhibits showed that exhibitors from all lands wanted a day of rest, the closed state and government buildings reveal a voluntary deference for God's day and the will of the people; the people themselves, forty millions of whom had already spoken to government about it, have most of them refused to attend on Sabbath; the working people evidently prefer a rest day and a chance to get their money's worth; and even the railroads saw Sunday Fair excursions would not pay.

America cherishes the Christian Sabbath as the best of all her institutions and intends to preserve it, and this conviction will in our own as well as other lands help to shape the sentiment of the future.

The work now is to deepen the awakened interest into principle and make it motive power for future victories. Let us this year make a specialty of State campaigns rather than a National one, and push local work more vigorously than ever, especially opening a relentless warfare against the Sunday saloon and the great triumvirate of Sabbath foes, the Sunday newspaper, which is doing more than aught else to undermine the sacredness of the day, the Sunday mail and the Sunday train.

Ohio reports twelve postoffices closed on Sabbath through petitions to the Postmaster General, who has promised me to give such petitions careful attention. Sunday travel and Sunday excursions we must not neglect, nor forget that employes especially in our cities are more and more losing their rest day.

A National Sunday Rest law is the great need of our country, one that shall give all Government employes a day of rest, and through postal service and interstate commerce shall everywhere protect the Lord's Day as the National rest day. In 1889 we presented to Congress a petition of ten millions asking for such a law, but the pressure was not sufficient to secure it. Now we propose in connection with other organizations to renew our efforts, and with the prestige of the strong vote given by Congress for Sunday closing at the Fair, and the increased interest throughout the country we hope with your hearty co-operation to succeed.

Much of the increased Sabbath sentiment is traceable doubtless to the work of our thirteen hundred Sabbath Superintendents and the praying unions back of them, much to the million pages we have sent out on this subject and which we must continue to use diligently. The department now furnishes forty leaflets by ten different writers, and a full yet concise manual (price 25 cts.) for superintendents and the home study of all white-ribboners since most of us need to study both the grounds of our belief and methods of work. For the year's work of the several states I refer you to my printed report.

J. C. BATEHAM,
National Supt.

FOREIGN WORK.

The question of foreign immigration is attracting universal attention because of the great power our alien class is exercising in municipal, state and national questions. The number of aliens coming to our shores averages a half million a year. The decade of 1880 and 1890 brought five million two hundred and fifty thousand persons, a large majority of whom were the peasantry of Europe, persons whose lives had been so burdened with poverty at home that they had given but little thought to government, except in hatred toward their oppressors. Moral issues these people scarcely consider at all. They come to this land lured by the promise of better opportunities for themselves and their children, and when they arrive our people pay but little attention to them. We ignore them, but the saloon welcomes them everywhere. This is the only place a hand of welcome is held out. It is the only place they hear the political issues discussed. *It is the only school of politics America has for her foreign voters;* and yet eighteen states permit them to vote on all the issues of the day when they have been here twelve months by filing their intention to become citizens. Men can vote within one year after coming into the states of Alabama, Arkansas, Indiana, Louisiana, Massachusetts, Missouri, N.Dakota, Oregon, Texas, West Virginia and Wisconsin. Kansas, Nebraska, S. Dakota, Michigan, Colorado and Wyoming give aliens the power to vote after a six months' residence, and Minnesota after four months, if they declare their intention immediately.

We must teach these foreigners the difference between the holy and the profane, and cause them to discern between the clean and the unclean, or we and our land and government are the chief sufferers. There is no choice about it. "My people are destroyed for lack of knowledge," and we have now arrived at a point where we must teach these millions of people in languages they know, or be destroyed by them. They are themselves largely controlled by the saloon power. Their inability to read our language prevents their access to our schooling influences.

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40 YEARS THE STANDARD.

Add to this the fact that they are filling our country up so fast that they feel no need of learning the English language. Wisconsin is seventy-five per cent foreign. Minnesota not far behind. The Dakotas are sixty per cent, and as our unrestricted immigration pours its horde in every year; the other states are following fast on.

Christian America gives no help to make good citizens of those she is so liberal in creating. We complain about our foreigners being the backbone of the liquor traffic but give them no education that they may be informed toward better principles. The Woman's Christian Temperance Union is trying to do this through this department of Foreign work. We publish leaflets and tracts in seventeen different languages, and get out about fifty editions of 10,000 each a year under the name of "Friendly Talks." These are upon every subject that will inform our foreign citizen of our moral issues or that will induce him to become more law abiding. Warnings against the saloon, Sabbath observance, economic measures—etc., etc. Simple temperance stories and object lessons are first attempted with those people who know nothing of what we desire to teach them, but with the Scandinavians and Germans we give total abstinence and Prohibition arguments.

The value of the missionary work at Ellis Island cannot be overestimated; more and more we see that its establishment was inspired by heavenly wisdom. Miss Lindahl is doing an excellent work. Greatly to our regret the order which we secured three years ago, prohibiting the sale of liquor at our ports of entry, has been rescinded by the present administration. I have written to Secretary Carlisle protesting against this action and to others in authority, so far without avail. The selling of beer to the immigrants changes the whole order of things. Our very teaching in the tracts we send out in the various languages is invalidated, and our government becomes partner of the crimes of the saloon power. There is also far less order and good conduct prevailing. Miss Lindahl has sent a report of every day's work at the end of each month. She has distributed an average of 23,000 pages per month—in 9,000 tracts, some of which are four pages and some two. Immigration has been larger than we anticipated, as we expected that fear of cholera would decrease it.

S. F. Grubb,
National Supt.

News from the Field.

WISCONSIN.

"MANY A LITTLE MAKES A MICKLE."

The Columbian Exposition will be remembered by the people of the states contiguous to Illinois, not only for its wonderful exhibits, but also for the money stringency brought upon church, reform and philanthropic societies, as well as upon many kinds of business.

People have economized in every way possible that they might attend the Congresses, with the Fair thrown in, or *vice versa*, while those who are not obliged to economize closely have purchased largely, both on the Exposition grounds and in the stores of Chicago. In my own city half the inhabitants have visited the Fair, and many thousand dollars have been spent outside the city that otherwise would have been expended here. The larger cities must have exceeded this estimate, both in attendance and outlay.

Excepting in the northern part of the state, where men are thrown out of work by the closing of so many mines, it is difficult to realize that there are really any "hard times" but those brought on by too much World's Fair expenditure. Our W. C. T. U. has not escaped unscathed. District and county conventions have not been as well attended, our finances have suffered, and great efforts will be needed for the remainder of the year to hold our own. The white-ribboners of Wisconsin are capable of making this effort, without doubt, if they become aware of the individual necessity in time.

Twelve unions have been organized since the beginning of our W. C. T. U. year in June, Westfield union having forty-one members. The president of Monroe county organized three unions and one Y.

There is considerable falling off in the number of towns carrying no-license this year, as brewers and liquor men send money, to be used to the best (?) advantage, wherever there is, or seems to be, a chance that No-license will carry. Some of our best workers, however, are quite convinced that both the old parties are quite willing to have Prohibitionists expend energy, time and money in "their local option sop, as it causes as little detriment to the trade as could be expected from so many cranks and fanatics."

The departments favored most with us seem to be evangelistic, juvenile, mothers' meetings, scientific temperance instruction, medal contests, parlor meetings, lumber camp work and the Eau Claire home.

The New London union has appointed a lookout committee to look after members who are irregular in attendance. They also have a collection box, in which every one is expected to drop a penny at each meeting.

In Eureka "all the Sunday-school teachers are W. C. T. U. workers, consequently the children have a little temperance talk nearly every Sunday."

Bayfield union pays for four good weekly papers, two of which are placed in the depot racks, and two in the free reading room recently opened by the town, and are circulating a petition among the business men, urging the town officers to enforce the law in regard to closing saloons on Sunday.

The Baptist Home Missionary Society and the Black River Falls union, held their opening exercises together at a private house, then adjourned to separate parlors for the business session, after which supper was served.

Spirit Land union sends *The Young Crusader* to ten families.

Dallas W. C. T. U. held a town temperance picnic; they report "a good crowd, good speakers, good music and good dinner."

Angelo not having any church building the W. C. T. U. of the place have built a chapel 24x36, with a prayer room 16x20, where the union will also have its headquarters. Angelo union was organized by members from the Sparta union (two miles south) a little more than a year ago, and has already done much good, besides building the church.

Sparta union feels very thankful for her daughter, and are just now rejoicing in the renewed strength and courage given them by the words of Mrs. Clara Hoffman, whom the members were so fortunate as to have with them, not only for an evening lecture, but for an afternoon "council."

The members of Spring Brook union meet alternately in four school districts: they vote in school meetings and have one member, at least, on the school board.

Coleman union (La Crosse) has two thriving L. T. L's. Two of the young men are voters this year. Mrs. Myron Smith, superintendent of contest work for the union, conducted a gold medal contest with great success.

The Knights of Labor celebrated labor day at Ashland, and the union of that city served refreshments and distributed over one thousand temperance leaflets, besides presenting each Knight with a buttonhole bouquet with a verse of Scripture tied to it with the white ribbon.

Stevens' Point union has monthly medal contests.

Princeton, among other good works, distributes *The Young Crusader* supplement to the two English Sunday-schools, and a copy to every pastor.

The Brodhead union and the members of the local suffrage society united and held a fair and festival which netted them $110.

Mt. Horeb, a union organized last year, held a gospel temperance meeting, Sunday, October 1.

The agricultural board of Trempealeau county acceded to the request of Whitehall union for a W. C. T. U. day at the fair, and also contributed ten dollars towards a speaker. Mrs. Clara C. Hoffman was selected and lectured at the fair grounds in the afternoon and in the court-house in the evening, with great effect.

CONVENTIONS.

Since last July, three district and seven county conventions have been held, and one school of methods. The Loyal Temperance Legion has held a state convention which was well attended, although held in the extreme northern part of the state. Mrs. Amy Kellogg Morse, ex-president of our state W. C. T. U., gave the graduating address. Mrs. Vie H. Campbell, our president, and Miss Alice Guernsey, of Chicago, also attended. Through the influence of a paper written by Carlenton Boothby, a Loyal Legioner, on "The Indians of Wisconsin," it was decided to take up work for the Indian as one of the departments. Miss Florence Hoes, Superior, who won the prize for the best essay on the subject, "Tobacco and the Body," generously donated it to the Indian fund. Fifty-eight graduated this year. West Superior received the prize banner. One L. T. L. county convention has also been held.

NOTES.

Some agitation is being made in regard to giving up the district organization and depending upon the county organization.

The Prohibitionists are holding a series of institutes in the state for the purpose of discussing ways and means, that some definite and practical work may be intelligently brought before the next state convention. Local option was also discussed, and, judging by the remarks made, is not in very great repute among a number of the workers.

It seems as though more people have been stabbed or assaulted this month owing to liquor than usual.

The Wisconsin Democrats are shaken up over the recent Republican victories. They realize that it may mean for them, also, a packing of trunks in the near future.

Maria H. Hanchett,
State Reporter, Madison.

WESTERN WASHINGTON.

TWO COUNTY CONVENTIONS.

The W. C. T. U. of Lewis county has taken on new courage of late, so writes their reporter. Mrs. M. L. T. Hidden, state organizer, made arrangements for a school of methods at Centralia, and as the matter of a county convention had been under consideration for some time, the county president at once determined to combine the two. It was arranged that Mrs. Hidden was to visit several towns along the line of the Northern Pacific Railroad and organize unions, but was prevented from doing so; and as it was necessary that the unions be formed previous to the convention, two ladies from Centralia union, Mrs. Mattie Graves, the wide-awake president of the local union, who is also state superintendent of Y's, and Mrs. C. D. Spencer, state superintendent of mothers' meetings, went in her stead. They were very kindly received and three new unions were organized and delegates appointed for the convention.

The M. E. church at Centralia was beautifully and tastefully decorated with growing plants and cut flowers, while small flags were put in every conceivable place. In the center, back of the pulpit, was a picture of Miss Willard, our beloved chieftain, draped with the national colors; below this was a fine scroll made by Rev. C. D. Spencer, on which was the state motto, "The Lord of Hosts is with us," while on either side were banners with the National motto, "For God and Home and Native Land."

The meeting was opened by Mrs. Eda L. Freed, county president, and prayer was offered by Rev. C. D. Spencer. On Mrs. Hidden's arrival she immediately began the work of organization and the election of officers for the year took place.

The evening session commenced with singing "All hail the power of Jesus' name," followed by prayer by the president and reading of the one hundred and forty-sixth Psalm. A recitation, "Five Cents a Glass," was given by Miss Watson. Welcome on behalf of the pastors of the city was extended by Rev. McKillup; on behalf of the local union by Mrs. C. D. Spencer, of Centralia, and the responses were by Mrs. H. Lamont, of Chehalis, and Mrs. Hidden, of Vancouver.

Wednesday morning the devotions were led by Mrs. Spencer, who spoke of the blessed work of the Holy Spirit as differing from the works of the flesh. Mrs. B. Steadman, of Nebraska, was brought to the platform and introduced. Her presence was a benediction on the convention. The question drawer produced a list of pertinent questions which were answered by Mrs. Hidden. The following unions reported: Napavine, Winlock, Bucoda, Newaukum, Chehalis and Centralia. The president gave her address which was well received. Mrs. Hidden gave an instructive talk to the *new* unions on the school of methods. The ladies then convened in the free reading room, a short distance from the church, where an ample repast was provided for all the delegates. This reading room is supported by the Centralia union. A prohibition prayer-meeting is also held every Sunday at five o'clock.

The afternoon session opened by singing the temperance doxology with Scripture reading. A practical paper on temperance literature, followed by a discussion of the subject, and an excellent paper on "The Union Signal" were read by Mrs. Loomis, of Bucoda.

Mrs. Hidden gave an instructive talk on legislation and petition. Mrs. Graves, state superintendent of purity, gave a very earnest talk on that most important subject, urging one standard of morals for men and women. Mothers' meetings was then presented by Mrs. C. D. Spencer, state superintendent of that department. She earnestly recommended that a superintendent be appointed by each union for that work, and that one meeting in each month be a mothers' meeting, also that Mrs. Henry's book, "Unanswered Prayer," be used in these meetings.

Mrs. Steadman, of Nebraska, gave a paper on equal suffrage, a most excellent production. She emphasized the necessity of women reading and knowing more of the laws of the state and county in which they live and by which they are governed. The convention voted to hold a semi-annual convention at Winlock in October.

At Wednesday evening's session the following questions were asked:

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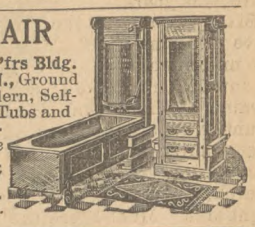

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"Who gave women the ballot in Washington?" "Who took it from her?" "Did she use it when she had it?" "Is she qualified to use it?" The questions were answered by the following gentlemen: Mr. Wallace, Mr. Elmer Shields, Mr. Baker and Mr. Freed. Mrs. Hidden then made a telling address on "Equal suffrage" which was received with much applause.

The semi-annual convention of Pierce county was held in Edison, in the Presbyterian church. The walls were beautifully decorated with W. C. T. U. mottoes and banners, well interspersed with suffrage colors and mottoes. Golden-rod with white roses made tasteful floral decorations. A lovely silk banner, showing the states with whole or part suffrage for women, was an object lesson. Mrs. N. J. Croake, the new county president, left nothing undone that could be done to insure a good convention, and she succeeded. Her address was full of good suggestions, showing that she had carefully and prayerfully considered her work. Mrs. Croake has hardly been a year in the W. C. T. U., yet she managed this work with the skill of a veteran. Every hour was provided for, and fearing some disappointments she had engaged workers to be on hand to fill possible vacancies, so there was no talking to fill up time. We have scarcely ever attended a convention so well managed by the president and heartily coöperated in by the workers.

The Y's had one hour, and they crowded it full of good things. They are evidently workers that "need not to be ashamed." A large audience gathered in the evening to hear papers on suffrage from Mrs. Talmadge, of Puyallup, and Mrs. S. Lou Monroe, of Tacoma, and the evening's exercises closed with a Demorest contest by several young girls. Wednesday was crowded full of earnest work. Mr. A. L. Allen, chief grand templar, of Tacoma, brought greeting from the I. O. G. T., and made a speech full of encouragement to the convention. Rev. J. H. Reynard, pastor of the Presbyterian church of Edison, manifested hearty sympathy with our work. The ladies of Edison did all in their power for the comfort of their guests, and we left with the wish in our hearts that they would invite us again. Mrs. Spinning, of Puyallup, gave an able presentation of the suffrage question. We must mention Mrs. Garlick's "Press Symposium." She is an indefatigable press superintendent.

We do wish it were possible for the workers in the older Eastern states to realize the difficulties in the new Western states, yet we know it is impossible without experiencing them; then they would understand what it means to work up a successful convention out here, and we would be sure of their prayers. After indorsing "the party that knows no compromise with the saloon," the superintendents of evangelistic and flower mission work, mothers' meetings, etc., protested against the papers publishing the details of prize fights. Resolution sixth was: "That we cease not to protest against paying taxes and supporting a government which deprives its women of the right to representation through the ballot, and that we will use our influence with the next legislature in favor of a bill restoring suffrage to the women of Washington, or remove taxation from its unrepresented women."

The claims of THE UNION SIGNAL were not forgotten in the convention nor in the resolutions.

OOUNTY CONVENTION.

King county met in Seattle at the First Presbyterian church. Mrs. Etta Jones, county president, opened the session with devotional exercises. The morning was devoted to the discussion of such questions as municipal suffrage for women, Sunday closing of saloons, purity in literature and art, etc. At the afternoon session devotions were led by Mrs. Johnston, of Seattle, and the convention was entertained by the reading of an instructive paper on press work by Mrs. O. N. Garlick, of Tacoma, state superintendent of that department.

The president read her address, which was highly appreciated. Reports from local unions and heads of departments were excellent. Miss Bunnell, from Puyallup, then gave an interesting chalk-talk. The evening program was listened to by a large audience of appreciative listeners. Mrs. Gove, of Oakland, Cal., led the devotions. Rev. Mr. Smiley, of Philadelphia, addressed the meeting. His address was interesting, practical and struck at the root of the evil.

Miss Alice Augustine recited "Comforting the Sick" and won an encore. An instrumental duet by two little girls followed, and was warmly applauded. A fine address was delivered by Rev. Wallace Nutting, after which a marching song was sung by four little girls with banners inscribed with the letters W. C. T. U. A collection was taken to aid in our work. The singing of the temperance doxology closed the evening session.

Thursday morning Mrs. Shaffer conducted appropriate exercises in honor of Miss Frances Willard's birthday. Mme. Willard's favorite hymn, "Oh, the good we all may do," was sung. Mrs. H. E. Wright voiced the feelings of the convention in earnest prayer. Mrs. Franc Lee spoke briefly of Miss Willard's life and work, emphasizing that the most acceptable offering we could tender our chieftain on this her natal day would be an increased membership, and that we make special effort in this direction.

Mrs. Gove addressed the convention on prison and jail work. She told thrilling incidents connected with her work of wonderful good accomplished. The first hour of the afternoon session was devoted to business. Mrs. Spinning, of Puyallup, read an able and exhaustive paper on "Equal Suffrage." Mrs. Shaffer spoke of a plan being formed to start a state paper. The resolution committee handed in a number of good resolutions, which, if put in practice, will result in great benefit. We expect Mrs. Beavers, from Lynden, to travel through our county and work for the upbuilding of the cause. May she meet with abundant success.

ETTA JONES,
State Reporter, Kent.

NEWS IN A NUTSHELL.

CALIFORNIA has asked Major Scott to return to fill his engagements. He and Mrs. Scott, therefore, will go at once to the Pacific Coast, and on their way will take up some of the appointments made by Mrs. Mary A. Hitchcock, state president, beginning at Faremont, December 6.

THE Northern California state convention, held in October, instructed its secretary to express to Dr. R. H. McDonald, formerly of San Francisco, its loving sympathy and tender interest in his long illness and continued absence from home. The grateful white-ribboners of the Golden Gate state remember with affection, which strengthens as the years roll on, that Dr. McDonald has been, from the first, their kind and constant friend, and desired to convey to him a sense of their appreciation of that friendship. Tried and true they have found it, and do assure him that their best wishes and prayers are his, until he shall have passed on to the realm where prayer gives place to praise, and where the reward of the faithful servant will be his.

A VERY unusual and gratifying document has reached THE UNION SIGNAL office. It is a copy of the resolutions passed by the Hyde Park, Mass., Congregational church regarding the services in the scientific temperance field of Mrs. Mary H. Hunt, who has recently removed her membership to a Boston church, because of her change of residence. The resolutions state:

"That in the spirit of her consecration to this larger and broader field of Christian endeavor we recognize the call of Providence, and blend our best wishes and prayers with her hopeful anticipations that her efforts, heretofore so beneficent and blessed of God, may be but first fruits of a maturing harvest, which shall culminate in the extension of peace, righteousness and temperance to all nations.

"That this church will ever cherish the memory of her labors; and will count, as one of its honored historic incidents, the initiative in our midst of labors which demand universal recognition, wherever the gospel is carried, and the Kingdom of our Lord and Master, the Christ, advances toward its assured and universal dominion."

Verily a new era is dawning when the Christian church bestows such deserved recognition! Mrs. Hunt's new address in Boston is 23 Trull St.

Official Communications.

RELATION OF TEMPERANCE TO LABOR AND CAPITAL.

In entering upon the duties of this department for the second time it is not without a deep sense of its significance, nor without a knowledge of the difficulties that must be overcome to make the department a success.

Although the work of last year was inefficient and to me most unsatisfactory, yet the responsibility is again assumed, with a full realization of its magnitude, and a full belief that no branch of our work presents greater opportunities for a rich and abundant harvest. Since labor constitutes the bone and sinew of our National fabric there is no department which, if judiciously pushed, can be made more far-reaching in its effects, and yet none that seems more difficult to set in successful operation.

For years it has been the earnest desire of our leader to make this department effective. Superintendents have at various times been appointed, and yet for some inexplicable cause the work has failed to keep pace with that of other departments. On assuming the responsibilities of this position one year ago, I corresponded personally with every state and territorial president regarding the status of the work within her jurisdiction. Replies were received from twenty-five presidents, nine of whom reported superintendents of the work, and three others have since been appointed. Early in the year my health became so greatly impaired that it was impossible for me to go forward with the work, and state superintendents, no doubt, lost much of their interest; two of them, however, wearied not in well doing—Ella A. Boole, of New York, and Mrs. A. Steele, of Colorado—whose reports, though received too late to be incorporated in my own, brought cheer and encouragement, and were received with grateful appreciation.

In accordance with the plan of last year it was my purpose to reach the unions through their state presidents. But this plan proved ineffective, as the state presidents could not appoint until the meeting of the executive, which in some instances did not occur until their annual convention, and as many conventions were not held until a few weeks prior to the National Convention it left us but little time to adopt active measures.

Seeing the failure of this plan of work it is now my purpose to appeal directly to every local, county, district and state union. I appeal especially to the local unions, not only because I believe the work can be more successfully begun there, but because they are already asking for literature, and making earnest inquiry regarding the methods to be adopted. We cannot wait for this department to go through the routine of handing appointments down through state, district and county unions; rather let us work up from the locals to these higher organizations. By awakening local unions on this subject a demand will at once be created for county, district, and state superintendents.

After earnest, careful and prayerful consideration of the two methods, I am fully decided on the latter and hereby appeal to all local unions to at once elect a superintendent of this department. Let the work begin at your next meeting. We want at least one hundred unions to report superintendents of this department before February 1. For the present, where there is no state superintendent, let the reports be made directly to your National superintendent, who will record them in the order in which they are received.

Whenever possible I would advise that persons connected with labor organizations be made superintendents of this department. In all cases the person appointed or elected should be in hearty sympathy with the laboring classes.

By way of instruction I would suggest, first, that a lesson be given on the effects of alcohol on the human system. If possible secure the service of some teacher or other person who has given special attention to "Scientific Temperance Instruction." The use of a manikin showing the effects of alcohol on the different organs of the body would add greatly to such a lesson. Second, show the effects of alcohol on the brain, its power to dethrone the intellect, pervert the moral nature, overthrow the will power, blunt the conscience and blight the soul. Show that the habitual drinker, though not a confirmed inebriate, is constantly under an alcoholic influence which renders him irresponsible and unreliable. Show the disadvantages, the insults and impositions to which the victims of drink are continually subjected. State instances where men have been made drunk in order that they might be victimized — notably the case of Gallagher in his testimony against Dempsey in the Homestead trial, where he says: "They got me drunk, prepared a confession for me and kept me supplied with whisky for forty-two days. They had me so badly frightened and kept me so drunk that I testified to anything they proposed."

Show that the saloon not only robs the laborer directly, but that he is pauperized through the competitive labor of convicts. Statistics show that more than seventy-five per cent of the crime of the country is the direct result of the liquor traffic. These crimes send men to prisons and penitentiaries, where they are let to contractors who pay the most menial wages, and yet this cheap contract labor is brought in direct competition with that of the honest, industrial classes.

Finally, show that the depressed condition from which labor is now suffering has been brought upon the country through unjust class legislation. Show that our legislators are largely addicted to the use of intoxicants, and that many of these laws have been enacted while a large per cent of the legislators were under its influence. Show that unscrupulous men have devised these laws, and by means of wine suppers and the pernicious custom of "treating"—perhaps more than through the influence of patronage and purse—they have succeeded in securing their enactment. Show that the

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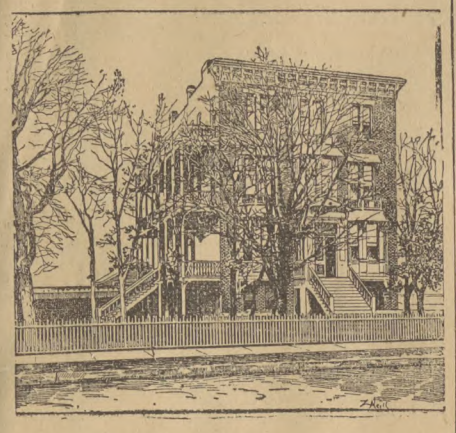
most effective method of preventing such unjust legislation is by sending sober, clean, conscientious men to represent the people in our legislative halls; and finally urge upon them the necessity of making the honesty, sobriety and morality of a candidate paramount to party fealty.

SARAH E. V. EMERY, *Nat. Supt.*
Lansing, Mich.

NATIONAL TEMPERANCE HOSPITAL.



[In lieu of the regular matter for the hospital column, we gladly publish Mrs. Hobbs' report, which was not read at the Convention for lack of time.—EDS.]

The importance of the work and principles, as demonstrated in the National Temperance Hospital and Sanitarium in advancing this great temperance reform, cannot be more strongly emphasized than by quoting the words of our honored and beloved president, Miss Willard, as expressed in the National Temperance Hospital Quarterly in 1887, when she says, "In all of our many-sided 'home protection' work we are nowhere laying foundations more substantial than by raising a standard against alcohol's most subtle falsehood, that it is needed in medicine, and alcohol's most insidious temptation, that of physicians' prescriptions and the druggist's supplies."

That "every disease can be better cured without alcohol than with it," was uttered by Dr. Benjamin Ward Richardson years ago, and to-day this statement is confirmed by many of our leading physicians. The two temperance hospitals, one in London, the other in Chicago, are great object lessons, showing what can be done without the use of alcohol.

We shall hail with joy the time when mothers, as well as physicians, shall have learned what remedies to use in place of liquors, that the "liquor appetite" may come to an end. The few, comparatively, have learned this important scientific fact, while the masses must be taught these truths by demonstration, and nowhere can this be so effectually done as in our Hospital and Sanitarium.

The six years of strict adherence to the principle of non-alcoholic treatment have made a wonderful revolution in public sentiment. This hospital from its small beginning has continued to advance through much adversity and opposition until it has become an established institution, co-extensive in its influence with that of the Woman's Christian Temperance Union, commanding the confidence and respect of all who have become familiar with its management.

The location and surroundings of the hospital are beautiful and healthful, while the homelike interior is very inviting. The patients are under the care of trained and experienced nurses, and receive the best possible attention. The hospital staff has been largely increased by the addition of distinguished physicians from the two leading schools of medicine. I am happy to say that our hospital is becoming noted for its superior medical treatment—and especially for the difficult surgical operations successfully performed. The present class of nurses in training consists of eight conscientious Christian young ladies, who receive instruction from a well qualified superintending nurse, and members of the medical staff.

The annual reports of the past year show a gratifying advance in the various departments. In addition to the pay patients, we aim to make this a home for W. C. T. U. workers and others who need hospital treatment and are unable to provide it for themselves.

For this reason we plead with white-ribboners for contributions of money and hospital supplies in aid of this great work. We would also call attention to a building fund that has already been started as a nucleus for further donations. We believe that a sufficient fund could be speedily raised to purchase a permanent building, if the ladies would interest themselves to secure donations from those having large means, and who desire to apply it to charitable purposes. Dear sisters, this is the Master's work which we are called to do, and this high motive should inspire us to carry forward a hospital free from the poisoning effects of alcohol.

The number of patients treated in the hospital the past year were one hundred and seventy-eight, of which twenty-four were free patients, one hundred and twenty-seven females and fifty-one males. The number of diseases treated were two hundred and sixty-eight, and surgical operations, two hundred and twenty-four. The seeming discrepancy between the number of patients, diseases and surgical operations, arises from the fact that some patients had more than one disease, while others had more than one surgical operation. There were ten deaths; the increased number is accounted for by our having had a larger number of serious cases than in any previous year. Twenty states and thirteen nationalities were represented.

At present there are but two endowed beds; the Y's, however, have one partially endowed which has been a blessing to quite a number of our afflicted sisters. The expense of endowing a bed is only three hundred and fifty dollars a year. Will not states and individuals make this investment in the interest of afflicted humanity? Five thousand dollars secures a permanent endowment. Any one making either one of these contributions has the privilege of designating the occupant of the bed subject to the rules of the hospital. All cash donations should be sent to the treasurer, Mrs. C. E. Bigelow, 539 West Adams street, Chicago; and all hospital supplies to the matron, Mrs. Sarah M. Hornby, at the hospital, 1619 Diversey avenue, Chicago, Ill. The management heartily invite the members of the convention to visit the hospital, where visitors are always welcome.

We would not close this report without paying a tribute of affection and appreciation to the memory of our co-worker, Miss Mary Allen West. She was a trustee of the hospital in its early days, and for a considerable time its faithful secretary. This work was so in harmony with her "scientific temperance instruction" that it had a large place in her heart, and she thoroughly believed in the necessity of the hospital to demonstrate the principles taught by the W. C. T. U., as well as the caring for the afflicted. We hold her memory sacred. She "fought the good fight, kept the faith, and henceforth there is laid up for her a crown of life."

MRS. J. B. HOBBS,
Vice-President.

Our Library Table.

NEW BOOKS.

WORTH HAVING, a compilation of stories from *The Pansy* that are indeed "worth having." These stories are short, breezy, full of healthy moral and bristling with suggestions that can be made of real value to alert young readers.

D. Lothrop Company, Boston, Mass.

IMMORTELLES. In loving memory of England's Poet Laureate. Selections from the writings of Alfred, Lord Tennyson, selected and arranged by Rose Porter. Miss Porter is well known as one whose rare taste culls from the writings of our best authors those gems that are prized by the great majority of readers, and this book of IMMORTELLES is well-named, for it contains those words of the poet which have immortality in the love of the people.

D. Lothrop Company, Boston, Mass.

A beautiful holiday volume, issued by Houghton, Mifflin & Company, contains nine of Henry Wadsworth Longfellow's poems of the home, with exquisite illustrations. Among the poems are those held in such tender memory in the homes of this and other lands: THE HANGING OF THE CRANE, "The Children's Hour," "The Castle Builder" and "The Golden-Milestone." A few pages of notes give in brief the history of each poem. The book takes its name from the first one mentioned.

One of the best helps to primary lessons in spiritual truths is LITTLE CHILDREN IN THE CHURCH OF CHRIST, by Rev. Charles Roads, the president of the Pennsylvania Christian Endeavor Union. The book opens with a plea for a religious meeting for the little children—not to take the place of the Sunday-school, nor the church service, but a meeting where the little ones may receive just such help to growth in grace as older disciples receive in the prayer circles. There are here most valuable suggestions to the leader of such a juvenile meeting, and no less than sixty-two "Sketches of Sermons"—brief, pithy outlines of talks, with directions for use of blackboard and crayons, directions such as can be followed whether one "can draw" or not. The book fills a felt want, and merits a wide and lasting circulation.

D. Lothrop Company, Boston, Mass.

A HANDBOOK FOR SEWING SCHOOL TEACHERS. Published by Thomas Whittaker, 2 and 3 Bible House, New York City.

In less than one hundred and twenty-five pages there is comprehended all the directions needed for the details of hand sewing, from the holding of the needle and breaking thread from spool to a brief chapter on "flannel embroidery." Many a mother will be glad of the aid of this practical little book in her own home-teaching.

THE MILL AT SANDY CREEK, by Rev. Edward A. Rand, is one of the best stories from the pen of this writer, who has been mentioned favorably and not infrequently in these columns. The author calls this a story for girls, but he has made it broad enough and bright enough for boy readers as well. The story is evidently written to show the influence of a personality. Its ending is just a little too suddenly romantic to be quite probable, but this does not condemn the book.

Thomas Whittaker, 2 and 3 Bible House, New York City.

PUBLIC SCHOOL PHYSIOLOGY AND TEMPERANCE by William Nattress, M. D., is the book authorized by the education department of Ontario, Canada. Its arrangement is clear and simple, and its utterances on the use of alcoholics and narcotics are uncompromising. It contains chapters relative to the care of the sick and injured, how to prevent disease, physical exercise. In appendices are given the regulations of the education department respecting the study of physiology and temperance quotations from the license act with respect to minors, an act respecting the use of tobacco by minors as assented to in 1892.

Published by William Briggs, 29 Richmond street west, Toronto.

A rare treasure for the boy just entering young manhood, and emerging from the commonplaces of school-life to enter the ever-to-be desired doors of college, is WALTER CAMP'S BOOK OF COLLEGE SPORTS. It embraces the whole curriculum of college sports, describing their intricacies in detail, giving terms with their explanations, diagrams, illustrations from life, and somewhat of the history of the sports such as the "men" need to know to be intelligent participants in the contests. In the Appendix are given rules for foot-ball, base-ball, rowing and track athletics, with other valuable matter. The volume is printed in large type on heavy paper, and bound in durable, attractive style. No more fitting gift than this can be found for the holiday times.

The Century Company, New York City.

THE CENTURY WORLD'S FAIR BOOK FOR BOYS AND GIRLS. By Tudor Jenks.

This is an account of the wonders of the great Fair put in the form of a capital story for young folks. Two boys, Harry Blake and Philip Rodman, bright young fellows, are sent to the Exposition by Harry's father, with their tutor, Mr. Douglass. Harry makes sketches and Philip takes photographs, and everything of importance is covered either in text or illustration. Those who went to the Fair will live again in this story the delights they experienced on the grounds. Those who did not go will find here one of the best accounts of it yet printed, with hundreds of interesting engravings, reproductions of photographs, and drawings. The author, Tudor Jenks, is well known to all readers of *St. Nicholas*, and they will thoroughly enjoy the vein of delightful humor which runs through this much-to-be desired book.

Published by the Century Co. of New York.

A JAPANESE INTERIOR. By Alice Mabel Bacon, author of "Japanese Girls and Women." This is a collection of letters written by Miss Bacon during a stay in Japan, which she terms "somewhat different from that of the average foreign resident in the East." She was teacher in a "school for noble girls, under the management of the Imperial Household Department," and as such was brought into intimate relations with the best class of Japanese women, and was enabled to study in detail the many undeniably beautiful characteristics of home life among Japan's upper class. Miss Bacon's home was in Tokyo, and the house she lived in part foreign and part purely Japanese. "My thought," says the author in her introduction, "throughout the work of editing these letters has been to preserve as far as possible, without violating confidence, or that sweet seclusion that is so characteristic a feature of Japanese home life, the little touches of nature that make the whole world kin, and bring into one human brotherhood all races under heaven." The book is delicately pure and sweet in its literary dress, and because of the personal experience behind its narrative is strong in its interest and real value in reliable information.

Houghton, Mifflin & Company, Boston and New York.

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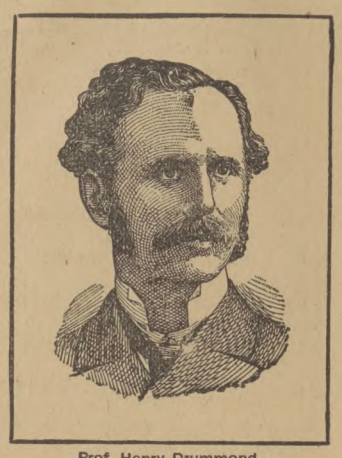
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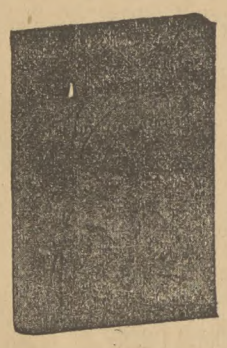

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DR. MENDEL, of Berlin, published a chemical study on coffee inebriety. His observations were made on the women of the working population in a small city. He found melancholia and hysteria resulting from the extreme use of coffee, and also states that many opium and alcoholic cases have as an early history the excessive use of it.

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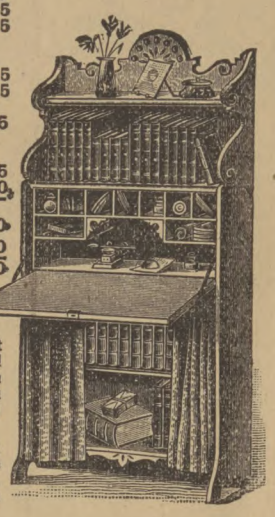

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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 49.] CHICAGO, December 7, 1893. [Price $1.00 per Year in Advance.

Mrs Ursula D Herrick 1026 15th St

HOW MANY?

How many new members are you claiming for Crusade Day? "According to your faith be it unto you."

SINCE OUR LAST ISSUE.

Thanksgiving day was universally observed.

Bitterly cold weather prevailed in the Northwest last week.

The corner-stone of the new city library of Chicago was laid November 30.

The New York board of education is making strenuous efforts to put an end to cigarette smoking.

The trial of Prendergast, the assassin of Mayor Harrison, of Chicago, began Monday in the circuit court.

London was menaced last Sunday by a mob of anarchists who gathered, in defiance of the police, in and around Trafalgar Square.

The vote of the German Reichstag in favor of re-admitting the Jesuit fathers into Germany was the sensation of the Catholic world last week.

The first elections in New Zealand under the equal suffrage law, November 30, resulted favorably to the government. The women voted in large numbers.

The Japanese government has made the generous donation to the Columbian Museum of all its beautiful cases used in various buildings of the World's Fair.

Lord and Lady Aberdeen have refused to give their patronage to the opera, "The Mascotte," to be conducted in Ottawa, Canada, under church auspices. It is generally understood that they do not wish to encourage such entertainments in church work.

The state canvassing board of Colorado has completed its work, which shows a majority of 6,347 in favor of woman's suffrage. In accordance with the above, Governor Waite, on Saturday, issued a proclamation giving women the right to vote at all elections in the state.

The Afro-American convention closed its three days' session in Cincinnati, December 1. Considerable difference of opinion was expressed on the exodus of the colored people to Africa. A senatorial council, composed of two from each state, will conduct the business of the organization in the interim of conventions.

ONE very excellent method of securing names and fees for membership is to have the pledge printed upon envelopes with spaces below for name and address. Let these be scattered all over the house at public meetings or sent through the postoffice asking that the name be signed on the envelope, and the fee inclosed. It has worked admirably in some places.

OUR W. T. P. A. force believes that "charity begins at home," so the first thing it did when last week's UNION SIGNAL was out, was to circulate a paper for contributions to Miss Willard's ten cent Crusade Thankoffering. In a little while seventy-eight names were affixed and seventy-eight dimes were handed to the National treasurer. It is blessed to see the spirit of giving so *practical* this year.

DO NOT underestimate music as a factor in Crusade Day efforts. Miss Willard's suggestion of asking those who will join us to rise during the singing of some stirring hymn is an excellent one. But, in order to have it prove practical, the hymn must be stirring and it must be stirringly sung. Let us be careful not to make the mistake of planning carefully for all other parts of the day's service and leaving the music to run at its own sweet will. Make that, too, a part of the glorious ingathering of fruitage unto the Lord.

OUR double Crusade and Christmas number will be issued next week, December 14, instead of the 21st, as we first planned. The "good things" are coming in so fast that we are confident in announcing it the most attractive and instructive number we have yet issued. More than one hundred people will speak through its columns of the wonderful Crusade and the glorious Christmas tide. The unique and beautiful cover will be one of the attractions, being especially drawn by our own artist, Miss Zella Neill, who has furnished us many handsome designs. The original Crusaders will hail the Crusade band so faithfully and artistically pictured. For announcement see page 15.

WE are sure that our women do not often and earnestly enough ask others to join us. We have in thought a union which existed for years with but four members. It seemed as if no others could be found. By a little extra effort a meeting was called to invite in outsiders. It was a simple, informal affair, but six new members joined that day, and two or three of them said, "I never was *asked* before." Ask! "*Ask largely!*" Ask God, and then ask your neighbor. Beg, beseech, importune, coax, threaten (with the terrors of the liquor traffic); do everything but *bribe*, and bribery is permissible if it consists in emphasizing "the joy which is set before" those who give up their lives to this work. Let there be no woman in your community who shall not have a personal invitation, spoken or written, on or before Crusade Day. Let no one from henceforth be able to say, "I never was asked before."

THE changes upon the best methods for observing Crusade Day have been rung so many times that it seems impossible to suggest new plans. And yet there is one old, yet ever new method which cannot be too strongly emphasized, viz, *prayer*—prayer not in the abstract, for communities, but in the concrete, for individuals. Have you ever asked God to incline the heart of your neighbor, Mrs. — to join the W. C. T. U.? Ask Him each day from now till December 23, and see what the result will be. If the members of each union kept "prayer lists," we believe they would find constant reason to rejoice in the increase of membership. Let scoffers scoff if they will; there is still a chain of wonderful strength which binds you to the soul for whom you daily pray, and which, in turn, binds that soul to you. "Ask and ye shall receive."

THE heart of our National treasurer, Mrs. Helen M. Barker, is made glad these days by the hearty responses to Miss Willard's call for a Crusade Thankoffering. The first received was from a loyal brother-in-law in Milwaukee and it was accompanied by these words, "As my wife was reading Miss Willard's letter asking for ten cents, my reply was, I cannot send a check for so small a sum as that, I therefore enclose you a check for one hundred cents." The next response was from the secretary of the Inter-collegiate Prohibition Association as follows: "Enclosed please find a dime. You can depend upon the college boys and girls to stand by the W. C. T. U." A very touching letter came from one of our own National superintendents, and we venture to give a glimpse into it: "I enclose P. O. order for five dollars, bought with a gold piece found in the purse of our darling daughter when she left us last spring. This is as she would have wished, and is doubly precious as having been hers. The very first money she ever earned, she poured into my lap, from her little bank, saying, 'Here, mamma, is my dollar (all in pennies and nickels) for the foreign work.' So you see her interest in the W. C. T. U. work was inherent." Next week Mrs. Barker will open up a "Corner" in THE UNION SIGNAL in which she will embody the helpful sentiments from the letters accompanying these gifts. In the meantime let the good work go on!

THE first response received in the editorial office to Miss Willard's call for a Crusade Thankoffering was from Mother Wallace, who is spending the winter in Chicago. The letter that accompanied it is so excellent that we furnish it in part to our readers. She writes on Thanksgiving day, and says: "I do not know that I can better show my appreciation of the blessed privileges of this day than by sending you a line expressive of my love for all the white-ribbon workers. I have read THE UNION SIGNAL of this date, and my heart swells with gratitude to the Giver of all good for the comradeship of the Woman's Christian Temperance Union. How I rejoice over the results of the woman's suffrage campaign in Colorado, not so much that the women have the suffrage as because the whole thing shows the progress and development of men quite as much as of women. Talk as much as we may of the progress of woman, the whole question resolves itself into this: That until men grow just, broad and grand, they will never deal righteously with us or themselves. Hence I feel that the attitude of the men in Colorado is the most hopeful feature. It is only the beginning of the end. Let us thank God and take courage. Humanity will, in time, reach its high destiny, and vindicate its claim to divine origin." We rejoice that Mother Wallace is living to see the partial triumph of the cause which she has so long and eloquently espoused.

So felicitous was a recent gathering in THE UNION SIGNAL office that we will be pardoned for giving our readers an account of it. The occasion was an "editorial luncheon" to the officials at Headquarters in honor of the three newcomers, Mrs. Mary A. Woodbridge, National corresponding secretary, Mrs. Helen M. Barker, National treasurer, and Mrs. Katharine L. Stevenson, editor of the Department of Books and Leaflets. The congenial company of twelve co-workers gathered about the "board," which was spread in the editorial reception room. The food for the material man was as befitted the occasion, but in much greater abundance and rarer quality was the feast of reason and wit that went on uninterruptedly. An artistic hand had been at work, and the favors beside each plate bore pen and ink sketches peculiarly adapted to the department of work each guest had in charge. Speeches in response to toasts were perhaps the most brilliant feature of the hour, and those who carried off the palm for touching eloquence and merry humor were the trio in whose honor the little feast was given. Mrs. Barker's utterances bore testimony to her own stanch loyalty to white-ribbon principles and to the blessed truth that dearer to her heart than any other public interest is the conflict for God and Home and Humanity. She also spoke brave words of prophecy for the financial outlook of the National. Mrs. Woodbridge's response had the "true ring" that characterized every word spoken by those present, and white-ribboners east and west, north and south, will find in her a "correspondent" whose rare tact, stanch loyalty and zealous ingenuity in making plans for the furtherance of National interests shall be a blessed "tie that binds" the hearts of all W. C. T. U. comrades in one grand army against the ills which beset humanity. Mrs. Stevenson, as a representative of the Bay State, spoke eloquent words of greeting, and testified most enthusiastically for Massachusetts women as "square" on W. C. T. U. principles. At the close of the bright hour Mrs. Carse led in prayer, the guests standing about what was in the truest sense a "round table." All hearts responded with fervent amens as she bore to the Leader of the temperance hosts their chiefest interests. Very tenderly were the names of comrades over the sea presented to the Father in Heaven, and none were forgotten by the great-minded, warm-hearted woman whose life is only lived to further the weal of humanity. The strong sweet bond of comradeship is, probably, the one most often experienced and most appreciated in our white-ribbon work.

KEEP THE PLOWS A-GOING.

BY LIDE MERIWETHER.

Our night is dark, you say; full well we know it,
  But darker nights our pioneers have known;
"After the dark the dawn," say seer and poet;
  "The morning cometh," lo! the night has flown.
The morning breaks, let each be up and doing,
  The field is vast, the promised harvest great,
No idle dream nor gentle slumber wooing,
  Learn we, like them, "to labor and to wait."
There comes no reaping, save by patient sowing,
So, "Trust in God, and keep the plows a-going."

Often you'll find your plow points bent and broken,
  By tough old roots of Prejudice, that hide
In soil conservative—the sign and token
  That old King Custom did the sowing guide.
Sharpen your point, and let your plow sink deeper,
  Lay bare the fibre, let Truth's sunlight strong
Shine in, then wait, and Time's slow, steady sweeper,
  Shall right all error and retrieve all wrong;
His ceaseless scythe the ranks of wrong are mowing,
So, "Trust in God, and keep the plows a-going."

Anon, your plow is halted, beaten, battered,
  By stones of Apathy in woman's heart,
Her cold indifference your hopes have scattered,
  Like sudden frost where spring's first blossoms start.
Let not your spirit yield to fruitless sorrow,
  Strong hand, and heart of oak, this work demands;
Plow on in faith to-day, and, lo! to-morrow,
  Where ONE stands idle and with folded hands,
Armed and equipped come TWO to do the hoeing,
So, "Trust in God, and keep the plows a-going."

Do briars sharp and thorns Ecclesiastic,
  In bristling phalanx hedge you round about?
With text unique, and argument fantastic,
  "Each sister let in keeps a brother out."
Brace up your courage, keep your pulses steady!
  No need to ruffle up your spirit sweet;
For *that* fort's stormed, the sister's in already,
  That gun was but the signal of defeat;
While toilers slept, *that* plant was up and growing,
So, "Trust in God, and keep the plows a-going."

Do burrowers under ground your labors trouble?
  Who, blind of purpose, won't the truth confess,
Whose only argument is sneer and quibble,
  That purblind mole, the great omniscient press!
Stand to your plows! Turn up the vast areas
  Of darkness—then turn on them shot and shell
From those strong forts whose "bullets are ideas,"
  THE UNION SIGNAL, *Journal, Chronicle*—
No place for moles when they their bombs are throwing,
So, "Trust in God, and keep the plows a-going."

There's no dry path by which to reach an island,
  Unless you bridge it where the eddies boil;
Never a road by which to gain Life's Highland,
  Unless you make it by the hand of toil.
"Ever the right comes uppermost" where hearts are faithful,
  Where souls are patient, "even justice done";
Fall into ranks, for labor, tireless, peaceful,
  In God's good time the guerdon shall be won;
In storm or sunshine, rain or hail or snowing,
First, last and always, "keep the plows a-going."

Memphis, Tenn.

BUSINESS HONESTY VS. BIBLE HONESTY.

BY MARIE J. HESSE.

Mrs. Marlow had just driven her horse before Doctor Meuller's door and called him out.

"I want you to see Dolly's eye, Doctor. It looks so sore and inflamed."

After a series of pokings and pressings about the injured member, and lifting the eyelid to peer into it, interspersed with encouraging words and pats, for Dolly resented such familiarity, the doctor turned from his interesting investigation to the owner.

"Well, well, Mrs. Marlow, this is bad! Where did you get this animal?"

Without noticing his question she asked anxiously, "Why, Doctor, what is the matter; nothing serious, I trust? You don't mean Dolly will be blind?"

"Yes, madam, that's what I mean. It's like *this*, you see"—here the doctor went into details about a peculiar and insidious disease of the eye which was fatal, and always meant total blindness.

"Where did you get her," repeated the doctor.

"Why, from Deacon Dunton."

"Ah!" slowly ejaculated he. "This is the third case I have had from his farm."

"But Deacon Dunton didn't know of this, for he assured me Dolly was sound."

"Perhaps not," slowly assented the doctor. "But it was a mean trick to sell her to a woman," he quickly added.

Mrs. Marlow wondered, woman fashion, why any worse to sell a bad horse to a woman than to a man.

"I'll tell you what you can do, Mrs. Marlow, I'll treat her eye carefully, and then in six weeks, perhaps inside of a month, her eye will look as well as the other, and then is your time to sell her." The doctor looked profoundly satisfied with his advice.

"Sell her," hesitated Mrs. Marlow, "why no one will want her with this disease!"

"Oh, no one will suspect it after my treatment," exclaimed the doctor.

"But, Doctor," urged Mrs. Marlow, innocently, "when I tell what your decision is?"

"But you mus'n't tell," persisted he.

"I couldn't do that; why, that wouldn't be honest!" and Mrs. Marlow looked grieved that her friend should have misunderstood her so.

"Honest," blurted the doctor, "*of course* it's *honest*. Why, it's *business*." When he saw the look of genuine surprise on her face, he added: "Oh, of course, if you have any scruples you needn't sell her to a friend or a neighbor; but go down to Jake Mallery, the horse buyer, and he'll take her quick enough at your own figure. She is a fine animal!" and he patted Dolly's sleek sides and beamed at Mrs. Marlow, as though to dispel from her narrow horizon every cloud of doubt that would foolishly rise as a stumbling-block in the way of *business*.

Mrs. Marlow said no more. After assuring Dr. Meuller that she would come regularly for Dolly's treatment, she trotted off. On the way home she fell to thinking over the doctor's words. He was not given to jesting, but had given her his advice in earnest. He was one who stood high in his profession, and was respected by all who knew him as a man of good, sound judgment, and whose word was accepted everywhere. She could hardly make his advice accord with his life. She wondered if other men made so much difference between honesty in business and honesty pure and simple. Perhaps there *was* a difference and she had failed to grasp it. There might be a code of ethics in the business world which was so well understood by business men that a seemingly wrong act became honest and right under its influence. The desire grew upon her to make a test of her new discovery.

Through the following weeks she visited many prominent men—all men standing well in the respect of the community, some high in church relations. To each one she stated the case in confidence, and told the story of Dolly's eye.

The president of the First National bank said: "Why, yes; I should say Doc was right. Take her to Jake Mallery's; he'll buy her, I'll warrant."

"But if I tell him——"

"Tell him!" repeated Mr. Green, fairly taking the words from her mouth. "Certainly not! That isn't business!"

"Isn't it business to be honest?" innocently asked Mrs. Marlow.

Mr. Green was a little embarrassed, but recovered himself quickly, with a majestic wave of his hand. "You see, it's like this; if he should ask you whether Dolly was going blind, why, then, don't lie, but it isn't your business to tell him *all* you know. Jake won't buy the horse on *your* recommendation; he'll buy her on what he *knows* of the merit of a horse. See?"

Mrs. Marlow wasn't quite sure that she did see, for she said: "But Dolly will surely go blind."

"Oh, that's his lookout, not yours! I must say it was a shameless thing to sell a lady such a horse!"

She thanked him for his interest and added: "Mr. Green, what would be the difference between my act were I to follow your advice and the man's who sold me Dolly?"

"That's like women!" he blurted impatiently and ungallantly. "They never seem to understand *business*."

Mrs. Marlow smiled and nodded as she drove away, saying, "*I'm afraid I don't*."

He had taken refuge in a very rickety fortress when he allowed his impatience to rule, and he turned to his office cross and ill at ease.

Mrs. Marlow at first was amused, but grew more and more serious as she pursued her quest. One said: "It was all right to cheat Jake Mallery, he had cheated many a man!" Another urged "self-protection as the first law of duty." Another said: "You paid one hundred and fifty dollars for her and you have a right to get it back." At last in despair she turned to her pastor and told him the story. It was not without fear that he, too, would distinguish a difference between honesty and *business* honesty.

When she had finished he said quietly: "Mrs. Marlow, a clean conscience is worth more than the price of a hundred Dollys."

"Oh, Mr. Burton," she smiled through her tears, "you are the bit of leaven that shall leaven the whole!"

In the course of time Dr. Meuller declared triumphantly that he would defy any one to tell which eye he had treated, and urged Mrs. Marlow to sell.

One bright morning she asked her son to accompany her to the horse dealer's, and on her way called for Dr. Meuller.

"I am going now to sell Dolly, and I'd like you to go with us." He gladly got into the carriage, thinking she had come to her senses and taken his advice.

The horse buyer was soon looking Dolly over with critical eyes, peering into her mouth and eyes, stroking her slender legs and combing her silky mane.

"What will you give for her, Mr. Mallery?" asked Mrs. Marlow.

"How long have you had her?"

"Only about six months. I gave one hundred and fifty dollars for her, and thought I was getting a bargain."

"Well, I don't like to 'Jew' a lady on her price, but I don't mind telling you she is worth *that* any day, and I guess I'll take her," he gallantly concluded.

"Wait a moment, Mr. Mallery; Dr. Meuller says she will be stone blind inside of three months."

"What!" exclaimed the astonished man, hardly believing his ears.

"Yes," sweetly continued Mrs. Marlow with one of her bright smiles; "I brought Dr. Meuller to prove my statement."

"Is that so, Doc?" asked Jake, red and uncomfortable, for he thought of his offer.

"Yes," assented the doctor, equally red and uncomfortable, for he felt his work was in vain. What was the good in treating the eye till it looked all right if the whole labor were not to sell her for what she was worth.

"Well, madam, I never like to go back on my word, but she isn't worth more than fifty dollars, according to your statement."

"Is she worth that?" asked Mrs. Marlow.

"O yes, she will bring that easy enough."

Then something came over rough Jake Mallery. Thrusting both hands into his pockets he stood looking hard at Mrs. Marlow. At last he spoke slowly: "Why—did—you—do—that?"

"Why did I tell you the truth? Because I want to be an honest woman."

"Yes," said Jake, vaguely, "but it wasn't *business*."

"Perhaps not, Mr. Mallery, but I fail to see why business shouldn't be fair dealing."

"Seems like it is almost impossible to carry on business and go by the 'Golden Rule,'" said Jake. "I guess it's because we have all come to think so. Maybe the other way would be better after all."

The doctor went back to his office muttering about a "foolish woman"; but somehow Mrs. Marlow's act kept returning to his mind that day, and he, too, wished it were possible to change the existing order of things.

Mrs. Marlow's son had remained a quiet but interested listener. When they reached the house he helped his mother down, fairly carrying her to the steps; then to her surprise she saw a tender look come into his eyes: "Mother, you're a brick! That's the best preaching I ever heard. That's what I call a *real live sermon* and doxology!"

Chicago, Ill.

JUST AMONG OURSELVES.

BY LILIAN WHITING.

It was my privilege, in a little talk with an editor of THE UNION SIGNAL the other day, to find my own convictions regarding a matter especially concerning women to be in singular accord, a very reflection indeed, of her own, and this matter is that of work and women.

It is really an anachronism to take ourselves as phenomena. The world is helped, the cause of progress is served by what is being done, and not specifically by what women are doing. We are all, I fancy, growing impatient of press columns and pages that flaunt themselves as "Woman's" reading, whether it be served up to us as domestic details or phenomenal instances of feminine achievement. We should consider it ludicrous to place in one room of our homes all the pictures painted by women, so labeled, and relegate those painted by men to separate apartments; or to divide our library according to its masculine or feminine authors, yet we are constantly confronted with the information that Mrs. So-and-so has invented a tack-hammer, or driven a wild horse, or taken a degree in Sanscrit.

Why not? To admit that this information is anywise startling is to argue ourselves below the nominal standard of individual powers. There is no more reason why a woman should not take a degree in Sanscrit, or cover herself with glory as an inventor, or have the nerve and skill to subdue a spirited horse than that a man should do these things.

This spirit leads to the glorification of indifferent or

mediocre work, because, indeed, it is done by a woman; and this retards that general progress of humanity which all thoughtful people hold so deeply at heart. The well-known London editor, Mr. W. T. Stead, who, alas, discounts much good and timely thought by mixing with it mere vagary, remarked to me recently that he wished to have his proposed new journal entirely carried on by women, as writers and as compositors, as workers in all the mechanical processes, and as drivers of the carts that carried the papers about. Now, if a woman can write an editorial, or set type, or drive a cart just as well or better than a man, by all means let her do so. It is purely a matter of private business between herself and the employer or proprietor. But no woman of self-respect would consent to do any one of these things as a mere phenomenon. She would then become, not a legitimate worker, but a mere spectacle, a show. There is no more dignity in doing any form of creative or mechanical work as a woman only, than there would be in jumping through a ring or performing any acrobatic feat. If THE UNION SIGNAL will lend a hand to educate public opinion out of this widely prevailing error, it will add one more to its already numerous good works.

And always we come back to the infinite richness of those words of Christ, that "he who loseth his life shall find it." To forget one's self in what one can do; to merge all personal consciousness in the larger ministry—is it not here that we touch the keynote of true life and true achievement? When a woman is a painter or poet; novelist, editor, physician, teacher, lawyer or lecturer, it is the art, the profession, the work itself that is of supreme importance, and not the personality behind it. Let the individual life be lost in the larger ministry and it shall be found of a thousand-fold value and power.

The moment, indeed, that women cease to make special pleaders of themselves, and live the rational life of individuals, that moment they assume a dignity foreign to the fanatic. A doctor, a journalist is valuable or worthless, not because of being a man or woman, but from the individual qualities. Whether an article is written, a patient restored to health by a man or a woman is not the question; but instead, whether the work in hand is done well or ill. The world was made for men and women together, and its resources are for both in their true relation as complementary, not antagonistic. A man can do many things better than a woman, and a woman many things better than a man. All depends.

But of all absurdities, none can exceed that of marking out special "departments" in the public press as being written by women, or about women, or for women. A woman's aim in reading is, we may take it, for general information and critical or special knowledge, the same as a man's; and whether this information or criticism is supplied by one or the other has nothing to do with it. The woman who comes into the world of affairs appeals to it solely by her work in and of itself. It is this which is to be tested by the unerring light of the public square, and stand or fall by its intrinsic merits. Not praise or blame, but truth is what the worker desires.

Another possible defect in women's outlook is the too great prevalence of the minor key. There is a fad of saying a great deal about "soothing sorrow" and much less about sharing joy. Why should there be so perpetual an assumption of infelicities? Why should not life be full of joy and gladness? "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." And not in some vague future, but *now*. The "house of the Lord" is a spiritual condition. Let us dwell in the house of the Lord to-day. Let us be glad in Him and lift up our hearts.

Into human experience come, it is true, death, losses, limitations, privations. But not necessarily are these sorrows. There is really no sorrow but wrong-doing, but sin. Because our nearest and dearest go on into a higher and more beautiful life is not necessarily sorrow. Nor should one go sorrowing because he has lost money, or cannot live in a fine house, or must go plainly clad. To call such limitations sorrow is to degrade the spiritual life.

It is quite time we have the new dispensation of joy, and learn to dwell on the Mount of Transfiguration. Let us lay hold of truth and goodness and enlightenment, and thus acquire that inner power that shapes all outer surroundings. Let us believe in happiness and make room for it in our lives. We may well count that day lost on which we do not share another's joys, and thus multiply them for both. Life is in no sense a "vale of tears"; it is always the possible Mount of Transfiguration.

Boston, Mass.

IN vain he seeketh others to suppress,
Who hath not learned himself first to subdue.
—*Spenser.*

THIS is Christian progress. . . . . Many a fluctuation, many a backward motion; but if the eternal work be real, every failure has been again real. . . . We are nearer to God than we were.—*F. W. Robertson.*

SIR ANDREW CLARK—A REMINISCENCE.

BY FRANCES E. WILLARD.

This chief among the great physicians of London has just passed away in the sixty-seventh year of his age. He was Tennyson's physician and Gladstone's; indeed, so great was his fame, that when, two weeks ago, he was stricken with paralysis, seven hundred messages of inquiry came to his family in a few hours. He was a small, slight man, of what we call the wiry type, and a remarkable illustration of what "mind cure" can do for a person who is determined to live whether or no. It is said that forty years ago, when he sought admission as a physician in one of the London hospitals the choice fell upon him in preference to a number of equally eager aspirants, on the basis that he was "a delicate little fellow and would not live long anyway." He was condemned to death in his youth by the verdict of physicians, but eluded the same by a novel process,—he flung himself into the hardest kind of work, paying no attention to his fears, but concentrated his forces altogether on his hopes.

When I went to see him he extended a hand white as a lady's and soft as velvet, and in a voice that matched the hand, went into a most careful diagnosis of my case; beginning with heredity and ending with the last morsel I had tasted that morning, he followed me through every lane of life, ancestral and individual; carefully examined my lungs and heart, saying (I think this was part of his mind cure process), "Beautiful lungs, beautiful heart, no organic difficulty, over-work, nervous exhaustion. What you need is rest, pure air, cheerful companions, simple diet and no end of out-doors."

His manner was most reassuring, and had in it a tender considerateness hardly to be expressed. When he asked to take the pulse or see the tongue, he prefaced the request with the words, "My dear patient." It was apparent that not only great skill and high character, but a most fortunate manner were the essentials of his success. He prescribed no medicine whatever, saying that he thought very little of it, and that old Mother Nature was the only true physician, and gave me some simple rules which seem to me so good that I have had them copied for the benefit of any who may care to profit by the wisdom of a man both great and good, and a physician of unrivaled fame.

At my request he wrote down three aphorisms that he had used during our interview: "Labor is the life of life;" "Ease is the way to disease;" "The highest life of an organ lies in the fullest discharge of its functions." Here follow what he called his "temporary general instructions":

"On first waking in the morning sip about half a pint of water cold or hot; on rising take a tepid sponge bath followed by a brisk, general toweling. Clothe warmly and loosely. Avoid chills, damp, and passive exposure to cold. Take three simple nourishing meals daily and nothing between them. Breakfast at eight to nine, plain or whole-meal bread, or toast and butter with eggs, or fresh fish or cold chicken or game or tongue, fresh, not preserved, and towards the close of meal about half a pint of tea not infused over five minutes, or of cocoatina, or of coffee and milk.

"Dinner from one to two o'clock—fresh, well-dressed meat, bread, potato, some well-boiled green vegetable, if it agrees, and either some simple farinaceous pudding or some simply cooked fruit. Towards the close of the meal drink water.

"High tea, five to six hours after dinner, whole-meal bread or toast and butter, with broiled fish or cutlets, or a chop, or cold meat, or cold chicken, and towards the close of meal about half a pint of black China tea not infused over five minutes; cocoatina or cocoanibs may be substituted for tea if it is preferred and if it agrees.

"Nothing after this meal except that on going to bed you may sip a tumblerful of water, hot or cold.

"Avoid soups, sauces, pickles, spices, curries; salted, smoked, tinned or otherwise preserved foods; pies, pastry, cheese, creams, ices, jams, dried fruits, nuts, raw vegetables, compotes, confectionery, malt liquors, cider, lemonade, ginger beer, much liquid of any sort, and all sweet, sour and effervescent drinks.

"Walk at the least half an hour twice daily.

"Retire as soon as possible after ten. See that your room is airy. Avoid self-notice and self-distrust. Shun ease and lead a full and regular, an active and an occupied life.

"Whenever you have to speak at night, be sure to lie down for an hour before tea.

"Take nothing between meals.

"Never take a sleeping draught.

"Take as little medicine as possible; accept your sufferings; strength is perfected in weakness; in labor you will find life. If you are terribly run down some time go away for a fortnight's rest, and with each meal take a teaspoonful of Fellow's Syrup of the Hypophosphites,"

Reigate, Eng.

A SPIRITUAL life is the only cosmetic that will give a woman a spiritual face.—*Golden Rule.*

A MESSAGE.

BY ELIZABETH M. CLARK.

"If you could persuade me that I have a soul, I should have to believe in Jesus Christ and the Bible and all that sort of thing."

"Why no, you wouldn't at all; that is utter nonsense. And you *have* a soul, as I can prove to you by the law of the conservation of energy."

Dinner was over at our little *pension*, but we were sitting around the table and having the after-dinner chat which is a matter of course in the Old World, where people seem to have so much more time than we restless Americans find at home. One by one the students went away, presumably to study, but the two who were discussing the question of the possession of souls were too interested to go, and I waited to hear their argument. I did not say much, partly because my command of the language was at a point better adapted for quiet listening than for conversation, and partly because the very attempt seemed so hopeless.

The argument ended, as so many arguments do, by being postponed *sine die*, and leaving the combatants just where they stood at first. The one was sure that he had no soul; the other was equally sure that he possessed one, but only because his studies in physics and mathematics had led him to believe that the law of the conservation of energy demanded some such cause as explanation of certain evident results. I doubt whether the discussion did either one of the young men any particular good, but it taught me a lesson, one which six months more of life in what is practically, though not geographically, a German university town has made even more clear and emphatic. It was a lesson of differences—differences which ought to be and which perhaps are not.

It is almost impossible for any one who has not lived upon the Continent to realize how unlike the life of students here is to that in America. This is noticeable not only in reference to work and examinations, but also and more especially in connection with religious teaching and influence. There simply is no such thing. Of course, there is a theological department in every university; but this does not necessarily involve much practical, helpful Christianity, and outside of this there is nothing to lead the students away from that combination of materialism and atheism which they claim to accept and which they look upon as a proof of their manhood, as well as of their interest in questions of the day.

In foreign universities, the American students, men and women, are not a numerically large proportion, and yet they are almost always respected and honored, partly because of their ability to study and partly because of their "independence"—a word which when translated into the ideas of the Germans, sometimes takes on most remarkable and impossible meanings. But the trouble is that we are apt to be inconsistent with this very independence of ours, to use it when we wish and to put it aside when it is more convenient to do so, when we say: "We want to be Germans while we are in Germany."

The students here are interested in our country, many of them are planning to go over there later on to work or teach, and they know that our life in America is in some respects very different from theirs,—and also from our own here. They know, for instance, that the Continental Sunday is most unlike the American, that the temperance movement is one of real interest across the sea, and that there are some young people peculiar enough not to attend the theatres. They do not approve of our point of view, it simply interests and amuses them, but even the theological student, over the glass of Sunday evening beer—that is to give him rest after the exertion of going to church in the morning and to the theatre in the afternoon—even he will take time occasionally to wonder, "if it isn't very stupid to live in a country where people are so narrow."

But we Americans, some of whom certainly know the meaning of that liberty with which Christ has made us free, usually say very little, and do still less to show that there is a difference, and that we know a better way. The German students, in common with most other young people, have a genuine respect for consistency as well as great keenness in seeing flaws. They do not object to our taking wine and beer with them, they do not see any reason why we should not go to the theatre, but they can grow perfectly eloquent in their scornful denunciations of those who do not do such things in America and yet indulge when they are on the Continent. The neglected opportunities for showing that our principles are something more than prejudice or force of habit, will certainly do at least as much harm on this side the Atlantic as at home, indeed, if we can measure such things, we should naturally think they would do more harm, because there are fewer of us who know the Lord Jesus, and more in proportion to criticise us.

This is not, as it might seem, a plea against wine and the theatre, dedicated especially to the young people who

may be thinking of coming abroad to study music or philology or medicine; that is a separate and a different question. But every year there are more Americans that come over here to work in the universities, and among the number are always some to whom it has been given to help others through an interest in them that is born of an interest in the cause of Jesus Christ. To such I would say, and the message bears that emphasis which comes from recognized mistakes, know where you stand and do not imagine that geographical situation need have any effect upon positive principle. Paul, when he had his heart's desire and found himself in Rome, did not "do as the Romans do."

University of Zurich, Switzerland.

HINTS FOR THE BUSY.

BY M. E. G. URCH.

Last week I had occasion to look over some back numbers of THE UNION SIGNAL. Mine being lent I had in turn to borrow from a friend. The five numbers I wished were immediately handed to me, and being somewhat in a hurry I thanked her and left.

In the evening I took the papers intending to read the articles I wished, notably Lady Henry Somerset's sermon. Instead of doing so, however, I received a lesson in making all our reading count, especially THE UNION SIGNAL.

All through the paper special topics of special interest were marked with a large star. Parallel to the columns heavy vertical lines were drawn against sentences, all of which I found to contain some central thought of the article, here and there a phrase, a clause, and sometimes a whole sentence was underscored. Words were separated into their syllables by means of vertical lines, and were marked with their accent and diacritically. Above or near some of the words were synonyms, generally two, I noticed. The margins were covered with suggestive thoughts.

I did what I suppose almost any one else would have done under the circumstances. I gathered up those papers, put on a wrap, and started. "Mrs. C.," I exclaimed, as soon as we were seated in her cozy little sitting-room, "I am glad you are alone, for I have come to find out if these markings," and I opened one of the papers, "are merely accidental, or whether it is part of a system you are using. Please tell me."

"I do not know whether you would call it a system or not, but for three years I have pursued this plan," was the reply. "You see, I am very busy; my little ones take a great deal of my time, and I never felt I gained from my papers, especially THE UNION SIGNAL, what I ought. I tried all sorts of plans from clippings to making notes, but I found it took more time than I had to spare, and I sighed for more leisure. Do you know I made it a matter of prayer, I felt so strongly about it. One noon Mr. C— brought the paper from the mail, and while he was preparing for dinner I opened it. An editorial struck me and I exclaimed, 'Oh, Charlie, you must hear this; it is so good.'

"'Haven't time, little woman, now; mark it so that I can find it readily to-night,' he answered.

"'Mark it, mark it' was the refrain I heard all that afternoon. While I was getting baby to sleep I took up the paper to read a little and I *marked*. When I came to an article that I wished to read again I marked it. A beautiful or particularly strong sentence I marked. There were several words of whose pronunciation I was not quite sure; these I looked up then and there in a dictionary and marked.

"Then I thought it would be well to have a synonym at my command, and I wrote one above or near the word. I soon found I could remember in three's better than two's, so after that I generally took two synonyms. That led to other markings, making annotations, etc. Then I acquired the habit of taking a sheet of paper and writing the name of the article and date of paper and keeping these in a case. For instance, I have the articles written on the Temple, Prohibition, Crusades, etc., each subject in its own cover. I have found this very useful.

"Last week at our W. C. T. U. meeting I was asked to prepare a talk or paper on the Crusade movement for our public in December. If I had not known just where the material was for its preparation I could not with my numerous duties have promised to do so, for I have found from experience that it is not so much the doing of the work as the getting ready to do it that takes the time.

"I can now take my bibliography and turn directly to the articles I need. Many of these have bright thoughts that came to me at the first reading on their margins. Half of the work is done already, for the principal point of each article is marked."

"I can see that your plan for one who is very busy is very good. Apart from the benefits you have gained from it that you have already mentioned, are there any others?"

"Yes, I find I have a large increase in my working vocabulary. How much of the English language is as truly a dead language as Greek or Latin, found principally in books and not in everyday use."

"That is certainly true. In taking up any new study I find there are many terms peculiar to that one subject. This is so even in the temperance and what is commonly designated as the 'woman question,' I should think, although perhaps not so marked."

"I agree with you. What we women need is, first of all, ideas—and we have them in abundance—then to be able to state them calmly, logically, and in suitable words. This we can acquire if we, week by week, systematically do a little. Of course, I am not speaking for college students, but for busy mothers who have as little spare time as I, and who yet can find a few moments here and there through the day for a little intellectual refreshment."

"I do not know that it would not be an excellent plan for others beside 'busy mothers,'" I made answer. "I think I begin to see now why your answers to questions and conversations in general about the work are so pertinent. Your method of reading must put facts and arguments in such a clear, definite way before you that you are able to see them unconsciously, without any apparent efforts. Thank you very much for satisfying my curiosity. I think I can say that with THE UNION SIGNAL, at least, I will go and do likewise."

This is almost a verbatim report of a conversation which occurred Nov. 21, 1893.

Fayette, Ia.

A WORD OF GOOD-BYE.

DEAR UNION SIGNAL:—The brief glimpse of home and friends is over, including the two great conventions of the World's and National W. C. T. U., and we are off again to finish our round-the-world journey. Certain things stand out with peculiar vividness amid the crowded memories of the past two months spent in the home land.

Walking down Monroe street, Chicago, one September morning, two days after my arrival, suddenly I caught sight of the Temple, and the vision smote me so to the very center of my being that I stood still instantly, trembling, while the tears gathered involuntarily in my eyes. I have beheld the ineffable beauty of the Taj Mahal, bathed in the moonlight, or in the golden glory of the noontide, and realized all its exquisite charm; I have climbed to the top of the great pyramid, and have felt the tides of centuries of history pulse about me while I gazed across the sandy billows of the desert and into the eyes of the inscrutable sphinx at its foot; I have seen glorious cathedrals, palaces, shrines and tombs; but nothing ever moved me as did this building, looming up grand and stately before me, amid Chicago's busy turmoil.

When I left home three years ago, the very foundations were not yet laid; the workmen were just digging out the old ones preparatory to laying the new. Think what it was to have prayed about it, thought of it, talked of it all over those far-away countries, and then suddenly to see it, as one might say, step forward to meet me, with all its majesty of proportion and outline brought fully out against the background of that perfect September morning. What the Temple means to us as the realization of woman's faith and zeal, as a home and source of revenue for our great organization in all its many-sidedness, and as a center of eternal life and hope from Willard Hall—its pulsating heart—cannot yet be measured.

Next came the inspiring scenes of the World's and National Conventions, with all their refreshment to way-worn pilgrims; in these seemed to be gathered as in one mighty grasp the history of the twenty years of achievement since the Crusade fires were kindled. What a joy to see those veteran faces! And the newer ones also! And to greet dear Lady Henry Somerset, who had crossed the sea at such cost of suffering to be with us at this time; and that heroic band of delegates from foreign lands! Yes, and to remember the groups of women we had met in far-away countries, whose loyal hearts and prayers were with us, we knew, though their material presence could not be given.

One beloved and revered face was constantly missed and yearned for—that of our chief leader, Frances Willard, and day by day prayers were poured out on her behalf. "We are saved by hope," and we expect to welcome her joyfully, with renewed health and activities, a year hence at the National Convention. "Let the King hear us when we call."

I speak on behalf of both Dr. Bushnell and myself when I say how deeply we were touched by the hundreds of greetings and blessings received from our dear white-ribboners during these red-letter days. Their assurances of faith in us and our labors, and their pledges of continued love and prayer, we carry with us as our peculiar treasures. Do not forget us at the noontide hour, cherished hearts! We shall remember you.

Another experience of surpassing interest was that of standing in the beautiful Woman's Building at the World's Fair, and beholding, as in a mirror, the work of women the wide world over. Of course, the corner best beloved was that in the organization room, where our own W. C. T. U. exhibit was so finely placed. I need not say with what delight I lingered there. The very antipodes to this was that pathetic, yet dignified showing, in another part of the building, of "woman's work in savagery." I tarried long amid the evidences of what the deft fingers of our far-away sisters had wrought out into form and color that prove what they might become if the brain were given tutelage and the whole being allowed development and freedom. To bring this deliverance to them is a part of the heritage of the Woman's Christian Temperance Union.

Said a young Oxford man to me last summer, "The gulf between races is awful and impassable." I answered quickly: "A true white-ribbon woman has passed over that gulf so long ago that it is almost forgotten." Then I told him of our world-wide work and of our white-ribboners of so many different races, all bound up in one reality of sisterhood. I told him of our love for our poor little India women, whom we found "in the habitations of cruelty in the dark places of the earth," and that we realized that "in Christ Jesus" we were "all one." He then thoughtfully said: "I had not known of this. It gives me new hope for the world and for humanity."

But now I must be frank in giving my impressions of this home visit, and speak of a phase which gives me no pleasure in referring to it, and that is the immense contrast between the grand and noble achievements of the women of to-day on the one hand, and the present vulgar, flippant and deforming style of dress on the other—so repellent in its unnaturalness, and so devoid of grace that the vision wearies of beholding it. I do not forget the efforts that are being made, nor the accomplishment gained in the opposite direction; but the very knowledge of these heroic undertakings seemed to make the present condition the more disheartening as I gazed, during my visits to the Fair, on the throng of femininity, with watches emblazoned on the breast, flaunting hats, torrid colors, dresses or capes heaped high on the shoulders and about the throats, with layers upon layers of ruffles, till there was no longer a vestige left of the graceful, human form. The whirl of folly has not seemed so wild since the days of chignons and bustles. It was the same in the homes, on the thoroughfares, in all the public places where women were to be seen. I am not a pessimist, but I am unutterably sad that earnest women do not throw off this degrading thralldom to fashions that are devoid of health, beauty, grace, or convenience.

It is not fitting that those who are about the Master's business should disregard His own solemn words, reiterated over and over, as to His followers keeping themselves unspotted from the world, fathoming to its depths the subtle temptation. He says, in that last most sacred prayer for us to the Father: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. *They are not of the world, even as I am not of the world.*" Twice over does He repeat this last assertion. But why are we not to be counted as "of the world" if we adopt its most glaring follies and unnecessary equipage? And how can we pursue the great work set before us to the utmost advantage unless we have all things as suitable and convenient in our outward furnishings as possible.

I believe our white-ribboners are already convinced of the foolishness of these ephemeral mandates of fashion; but who is to make a stand against them, and to maintain in her own individual person the right to dress in that garb, both as to color and style, which she deems most comfortable and fitting to her surroundings and pursuits, paying no heed whatever to capricious and corrupt Parisian fashions?

Far be it from me to wish to act as a visible conscience to my sisters. I only desire to leave this little word. Mrs. Josephine Butler speaks of how often the leader of an orchestra is obliged to strike the key-note high and clear, as it is the tendency of some of the instruments to flat lower and lower down. It is so with our lives. The jarring, and often the syren notes of the world bring even our purest desires to a lower range. We must then listen in silence for the voice of Christ, who alone is able to strike the key-note of absolute truth, and waken the divine harmonies in our souls. "Whatsoever He saith unto you, *do it.*" He gives guidance in all these everyday things if we wait for it and obey it.

We are nearing the end of our voyage over the restless Atlantic, and hope to be in Southampton harbor within a few hours. After a few days in England and a speedy transit across the Continent, visiting France and Italy, we pass on to Burmah, the Straits Settlements, China, Japan and the Hawaiian Islands. With prescient hearts we turn toward that colossal, mysterious East, over which

brood so many distorted shapes of superstition and error, centuries old; among them stalk boldly forms of modern evil brought in by our Western civilization, of still darker mein and more deadly potency over those hapless Oriental races. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Pray that we may have "victory through our Lord Jesus Christ."

ELIZABETH WHEELER ANDREW.

Nearing Port, Nov. 15, 1893.

MRS. YOUMANS' CHEERING WORD.

DEAR UNION SIGNAL:—I have been reading with deep interest Miss Willard's grand annual address. She really does compass sea and land; certainly nothing was left out. When I came to her generous reference to my unworthy self I broke down; I could but wonder that she should expend thought on one so unworthy. Edward Everett Hale has said exactly the right word, as follows:

Rev. Edward Everett Hale, in the *Boston Commonwealth*, compares the annual address of Frances E. Willard to the National Woman's Christian Temperance Union with the annual message of the President of the United States to Congress. Dr. Hale says: "In every instance in which I have seen it it has been more important and more valuable than the contemporary message of the President. . . . . Really the man or the woman who does not read this address every year is not in quick touch with the important work of the time. Miss Willard has the wonderful power of making such a document as entertaining as it is important. Now, it is many years since any President of the United States, however important his message, has succeeded in making it entertaining."

The prospect of her restoration to health is truly cheering. Canada rejoices with you, for in the "World's Union" she is ours as well as yours. This is certainly to her a hard year, much more difficult to be idle than to work. I rejoice in Dr. Richardson's British persistency in compelling "our chieftain" to do as the Saviour once requested his disciples, "To rest a while"; but I am so glad that Miss Willard is not resting in a "desert-place," but "in green pastures by the side of still waters," with her dear, old-time friend, Hannah Whitall Smith, and now with her newly found sister, Lady Henry Somerset.

I have just read of the triumph of female suffrage in the British Parliament; am so glad that our Edward Blake, who has gone over for a time to help Ireland, voted on the right side. He is a grand man and Canada is justly proud of him. Can it be that "Old England," so slow to move, so conservative in all her ideas, will lead the younger country? Well, if the old British ship does get into port first, who will deny that the breezes from Eastnor Castle have helped largely to swell her sails. God bless the noble pair that stand so bravely at the helm and plead for suffering humanity the world over.

LETITIA YOUMANS.

Toronto, Can.

CLEVELAND CORRESPONDENCE.

DEAR UNION SIGNAL:—The eyes of the whole nation seem to be at present turned upon Cleveland, O., and the W. C. T. U. here and elsewhere, and all good men and women are greatly stirred up over the action of our police director in registering fallen women under medical surveillance.

The "Council of Women," a federation of all the women's organizations of the city, first moved in the matter, the W. C. T. U. in that organization being very active, and hoping that the wide scope of the council would make its efforts most successful. Our clergy had discussed and condemned this unlawful license of vice (for such we think it will be), and many meetings had been held, with public protests and discussion in the daily press, when our state superintendent of social purity, Mrs. Dora Webb, of St. Clairsville, O., appeared on the scene to address our county convention at the East End. She also addressed other sections of the city, and aroused much interest, and a mass-meeting was called at the stone church on the square for a free discussion of the situation. This meeting was held November 13. Some of the clergymen present advocated petitioning the director, but the women speakers were in advance of the thought of petitioning an official who refused to enforce the laws he was sworn to execute.

The morning papers represented the meeting as coming to no conclusions on a line of action, and we suppose the director was comforted, but the report aroused the unquenchable Crusade spirit, and the Lord sent to the W. C. T. U. the next morning strong helpers, with financial backing, who said, "Go ahead, and count on us to help you along."

As a result, an all-day woman's conference on social purity is called at the city hall, in the Sorosis audience rooms. All the organizations of women in the city, as well as individuals, are invited to be present and take part, only women, however, are to be the speakers during the day services. We are expecting practical results from this meeting.

By resolution at the former mass-meeting all the ministers in the city are requested to preach on the subject before the holidays. We realize here if this action of our police director is not reversed, the effect of the example on the other cities of Ohio will be disastrous in the extreme, and you may count on the W. C. T. U. as among those who will "watch and fight and pray."

H. E. HAMMOND.

Cleveland, O.

[Aaron M. Powell, of New York, says in a private letter of this odious compulsory registration scheme: "It is a dangerous precedent, not alone for Cleveland, but for all our American cities, and involves especially poor and dependent women and girls *everywhere*. The New York Committee for the Prevention of State Regulation of Vice further "deplores this action as, in effect, lending unwarranted official sanction to vice, which it is instead the business of the police to repress; as tending to encourage libertinism on the part of immoral men, by an illusory promise of immunity from disease; as a flagrant violation of personal liberty, and appeals earnestly to all good citizens of Cleveland, men and women to take prompt and effective action for the abolition of this unrighteous regulation scheme."—EDS.]

"THE TEMPERANCE TOWN COLLAPSED."

"Failure of a Prohibition Experiment."

DEAR UNION SIGNAL:—So run some of the head-lines which unfriendly newspapers have printed within the past week. The reference is to Harriman. The occasion is a receivership for the East Tennessee Land Company. It is due to this town and to our cause that the facts be given your readers. Permit me briefly to state them.

Friendly receivers have been appointed for the Land Company, on the application of its largest bondholders and stockholders, to protect all interests from adverse action begun and threatened by a few unfriendly creditors.

This course was made necessary because the company could not collect large amounts of money due it. The panic made payments by many impossible. The continued hard times delayed negotiations that were pending for a considerable loan. Although the Land Company was on better financial footing than a year ago, it needed and could not soon enough secure additional ready cash. Receivership followed to conserve its values, as a bank suspends to avoid a run. The result is that there is time enough to realize upon assets, and pay out or resume to the best advantage. The same men control the company's affairs who controlled them before. The same great properties are back of its bonds and stock. The same large opportunities are before it, only discounted by the depression affecting North and South alike. The same policy of prohibition applies to the territory which the company owns, and to the town which it founded.

Prohibition does not suffer by a purely business course pursued by a great corporation for the common good. Too many hundred firms and companies have sought the protection of receivers, during the past nine months in this country, for any reasonable man to believe that one of these, and the latest taking this course, must mean a blow at prohibition's business effect, when all the others do not concern that at all.

It is the *prohibition* land enterprise in the South that longest withstood the hard times, and is now in the best condition to rehabilitate itself when better times come. Let those who hasten to rejoice over its alleged failure ponder over this fact.

The Prohibition town has not collapsed. Harriman is independent of the Land Company. If receivership meant entire failure for that company (which it does not) this need not seriously affect Harriman. More money is invested here by outside parties than by the Land Company. The town is not suffering so much from hard times as many a town of greater size and far greater age in the North. It is dull, but not dead. Even building has not ceased entirely this season. Several houses have been erected and one large factory. Another church is just commenced and other houses are to be built. More people are coming in and are making their homes here almost every week. The county is to-day voting bonds to aid in constructing two railroads, extending west and south that will reach and benefit Harriman.

Everybody here realizes why a receivership was best for the Land Company, and how it may help rather than hinder developments here and hereabouts. No one here considers it a blow at prohibition, or a discount upon the success of our prohibition policy. Any man away from here who would seek to make it appear so is either uninformed or maliciously desires to work harm. Harriman has gone past the experimental stage. Her policy is fixed and accepted. Her people believe in it and are proud of it. Her future is as reasonably sure as town growth anywhere. She hopes and expects, in a year's time, to see reared in her midst, as a monument through all her future, to the man who did so much to establish her policy, a noble structure known as Fisk Memorial Hall, in memory of General Clinton B. Fisk, the first permanent edifice of the American Temperance University, which will open its second term, December 5, with two hundred students.

The papers and the people who hate prohibition may be glad to make it appear that Harriman has failed, and prohibition with it. The papers and the people who love prohibition should be informed that this is not true, and should spread abroad such information in a spirit of patriotism and fraternity.

A. A. HOPKINS.

Harriman, Tenn.

BY MATILDA B. CARSE.

Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.—Ps. 101:6, 7.

From all parts of the country come the accounts of the reception of the malicious letter sent out to the members of the W. C. T. U. by Mr. J. B. Hobbs. We are happy in the thought that God can make "the wrath of man to praise him," and the "remainder of wrath" He will "restrain." Do not be affrighted or discouraged, dear white-ribboners, in regard to the way this traducer piles up his figures in order to show that the Temple can never be paid for by the W. C. T. U. His showing is entirely wrong, and can only deceive those who are ignorant of such matters, or who are desirous to see the enterprise end as he has intimated. Until the building is entirely paid for it may be expected this man will keep up his persecution in one shape or another. It should not disturb us any more than the cackling of a hen.

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The Interior, the leading Presbyterian paper of the west, has a very racy editorial on "Mr. Hobbs," in its issue of November 23, The following excerpts are taken from it: "Mr. James B. Hobbs, of Chicago, is in favor of woman's work, provided he be allowed the privilege of bossing them, and of controlling the proceeds of their labor. Not being permitted to control the ladies in regard to the Woman's Temple enterprise, he has not ceased to try to destroy the financial credit of the company, and to discourage those interested from persevering. This is a nice business for a person who calls himself a man, to be engaged in. Let us put petticoats on him, and crown him queen of *She—baa*. . . . . What is Mr. Hobbs' main point? It is that the Woman's Temple company are, by the terms of their lease, to pay to the owners of the fee eight million dollars for ground rent! Awful! $40,000 a year for 200 years equals $8,000,000. We do not know the figures of the present rental of the building, but he states it at $160,000 a year. At that rate these soulless, rapacious and avaricious Woman's Temple women will collect the enormous sum of $32,000,000 in the 200 years. Hobbs ought to get out a circular to all the renters of offices in the Temple, showing this appalling fact. They may be counted on to vamoose instanter, and build a row of shanties somewhere between this and the Mississippi river, so that their offices will only cost them a dollar a month for rent. He figures up the fixed expenses, ground rent, interest on bonds, and running the building at $133,000 a year. This from that shows that the women have a net income of $27,000 a year in cash, and yet he advises them to abandon the building, and let it be forfeited to the owner of the fee! A man would not recommend the throwing away of an interest worth $30,000 a year unless he knew where it would drop, and be there to pick it up. He figures up bankruptcy because he says the net income will not pay the ten year bonds at maturity. But they will do it if the income keeps up. But suppose they do not. Will there be any difficulty in renewing the balance? We think the rentals will drop off somewhat during the hard times. Suppose they do, and the $30,000 profit should not be gained, would it in that case be good business for the women to forfeit their interest? No business man in Chicago would think of it for a minute. He would hold over, sure of better times."

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In the December number of *The Motor*, the Wisconsin W. C. T. U. state paper, in its report of the ninth district convention of the Wisconsin W. C. T. U., we find the following resolution passed by that body:

WHEREAS, A full and complete explanation of the financial condition of the Temple was made at the National W. C. T. U. Convention.

Resolved, That we hereby express our gratification that a satisfactory understanding has been reached.

***

The contributions to the fifty cent and dollar fund, recently called for in this column, are beginning to roll in actively. We knew our white-ribboners would "face anything except defeat," so it is no more than we expected to have such hearty response. Let every woman send at once, before she spends all she has for Christmas. Let it be the Christ-child offering for mercies in the past year.

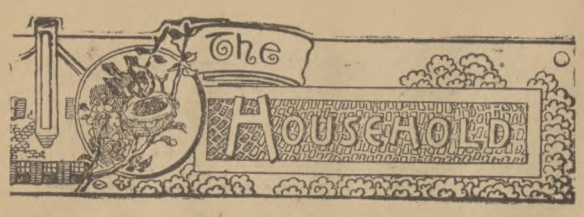
***

The more the enemies persecute the more firmly should the friends of the enterprise stand by it. Remember to send in your fifty cent and dollar gifts before January 1, 1894, and receive in return the pretty souvenirs promised in last week's paper. By doing so you will help us at a time of great financial stringency.

Below will be found the names of unions in Wisconsin as carved on the state panel in the Willard corridor: Baraboo; Milwaukee; Waukesha; West Side; Eau Claire; Green Bay; Racine; Sharon; Lodi.

***

A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



THE W. C. T. U.

BY T. BERRY SMITH.

Methinks the dear Lord has grown weary of waiting
For men to accomplish His work in the world,
And therefore his banner has lately by women
Among the wide nations been freely unfurled.

The Lord is their captain, they follow His banner,
They march at his bidding to do His command,
And surely they'll triumph—their watchword so fitting:
"For *God* and for *Home* and for dear *Native Land*."

O sisters, God speed you, till nations shall proudly
Put on the white ribbon and fall into line
Behind the white cross—fair Chastity's symbol—
And march to the gospel's alleluias divine.

Then Alcohol's reign on the earth will be ended,
Then mothers be happy and fathers be strong,
Then children be safe, and the tide of salvation
Flow deep as an ocean o'er the ruins of wrong.

Fayette, Mo.

"A LIVING WAGE."

BY SISTER MARY.

At ten o'clock one Friday night, Mr. Hughes walked into Katherine House and told us that the *Sun* newspaper was bringing forty or fifty miners' wives from Yorkshire to London the next day, to collect money for the women and children who were starving through the lockout.

I had no time to think about the strike; no time to weigh the merits of the case; no time to discuss the policy of bringing the women into London; I only had a vivid picture in my mind of forty simple-minded countrywomen turned out into the turmoil and bustle of this great city, without one familiar face into which they might look, or one tried friend to whom they might turn. And so I said I would do what I could, and by half-past nine the next morning I was round at the *Sun* office to see what was really going to happen, and what was to be my share in the matter.

I had only realized since how very simple-minded countrywomen are. One night, when we were in Piccadilly, they swarmed round a postman, rather to his dismay, and asked if he had any letters for them from Yorkshire!!

We have found it difficult, too, to arrange for them, because they are very slow, and soon get bewildered. One night we lost seven of them in the Inner Circle train, because not more than three had time to get out of one compartment at one station, and that night it took three stations to get all the party out of the train. How we laughed! But things got better, and before the end of their stay I succeeded in getting fifteen out at one station.

The whole of Saturday was devoted to finding rooms for them—no easy task at so short a notice—and I had only time, when the arrangements were completed, to call at Katherine House for a hurriedly packed bag, and to make my way to King's Cross, where I arrived just in time to be one of those who welcomed the women on their arrival. I shall never forget that meeting. In silence the women left the train, in silence they looked up into our faces, trying, perhaps, to learn what awaited them in the great, unknown city, and yet ready for anything that might bring help to those left behind. It was a kindly thought that provided tea for them at the station, and that sent a brass band to accompany them through the dreary streets to their hotel. We went past the *Sun* office, where all the men turned out to bid the women welcome. The time I have spent with these Yorkshire women, from that never-to-be-forgotten Saturday until now, will be a possession which I shall cherish all my life, because it has given me a deep insight into the lives of working folks, and has filled me with a still deeper love and reverence for their patience and their courage, and their wonderful self-control.

And this fortnight has given me an absolute assurance that the men are right in their stand against a reduction of wages. I have learnt a good deal about the lives of miners, their actual wages, the charges on those wages, the rent they pay to the landlords, who are often colliery proprietors, the risks they run, and the conditions under which they work, and again and again I have said to myself: "It is *a living wage* for which the men are fighting, and a living wage only." Many of the women have told me that they go out to work themselves, and this in itself is proof of something very wrong. Surely a man who works as a miner works should earn enough to prevent his wife, who has the house and children to look after, from being obliged to eke out his wages with her own! It is *a living wage* for which the men are fighting! And how they have suffered in the fight! Only as I have come closer to the women, and as they have got to know me better, have I realized what this lockout has meant in their homes. Children have died—one woman told us she had lost two during the lockout—slowly starved. They have been face to face with starvation week after week; many have parted with their wedding rings; many have despoiled their homes for food; all have suffered keenly and it is only for *a living wage*.

"My food fair chokes me, sister, when I think of the bairns with nowt." "T'owld man's done his best, he's baked and all, but I do think of 'em all." "Eh, sister, mony's the bairn I've kissed in the streets since I came to London; they seem so lonesome-like here." They have felt the degradation of begging keenly: "I'm no common beggar, sister, I'm a respectable woman," said one sturdy soul, and in spite of the kindness of most folks they have come in crying bitterly, again and again, at the jeers and insults they have had in the streets. On the Coal Exchange they were told they would be starved into submission to the reduction. But they held out, thinking of home, and cheered by the brave words of their husbands, and it was *a living wage* for which they begged!

When I was at school I learnt the political economist's definition of the regulating power of competition. It ran to this effect: "The continual tendency of competition is to force wages down to the lowest point at which the workman can exist and propagate his species." Surely this point is reached by now, as we in London, at any rate, know to our sorrow and our shame. Surely at last the time has come when a higher power than competition—the love of justice, the voice of the democracy—must step in and force the government to protect the worker against this iron fate, and by fixing a minimum rate of wage, and establishing a fair court of arbitration, insure a wage which, if it does not reach a standard of comfort, shall, at any rate, reach a standard of decency and health.

During the last few weeks there have been letters in the papers, throwing it in the teeth of the miners that they live in luxury, eat salmon for breakfast, and provide their wives with grand pianos.

I must confess that, if it were true, I see no earthly reason why they should not, nor why they should not fight to secure such a condition of things. Why should it be unseemly for a man who does hard physical work for ten hours a day, underground, to eat salmon, when a man who spends his time lounging about a West End club may eat every dainty, in season and out, every night in the week?

Why should it be wrong for a miner's wife to play the piano, after a hard day's work, while the coal owner's wife may dawdle through life doing nothing, if it please her? It is strange how blind privilege makes men! But, so far from playing pianos, the women can—many of them—neither read nor write!

It is *a living wage* for which we fight!

The elder women have stood the change to London, and the tramping about the streets, far better than the younger ones, and this means that long hours, bad conditions of work and shortness of food are doing their work, and the next generation will see no such specimens of womanhood as the old lady whom we call our "Champion," so plucky and so full of grit has she shown herself. But the old stock must not die out, nor degenerate. We must help them in their brave fight against monopoly and greed and gambling, and we must see that in the future the price of an honest day's work shall be *a living wage*.

KINDERGARTEN LESSONS FOR L. T. L'S.

I.

The Brook.

BY MARY E. RUDD.

Be in your place at least fifteen minutes before the appointed hour, and spend the time in pleasant talk with the little ones, looking after the wraps of the younger children and keeping all quiet and orderly, for much of the success of the meeting depends on the mood of the children. If they become uproarious during this interval only bad results may be expected.

Ask your assistant to be at the piano at least five minutes before the hour, and to play quiet, soothing melodies, and especially the melody of a new song that is to be learned. A pretty song to start with and one very appropriate is, "Merry, Laughing, Sparkling Water."—Ripples of Song, page 9.

1. Opening exercises, 15 minutes:—Have the children place their chairs as nearly in a circle as possible, that you may see all the eyes. Begin with a pleasant good morning, and teach the children to respond with the same greeting to you. Then have a soft melody played, tending to quiet the children and put them in the mental attitude for the prayer that is to follow. Make this very brief, and one which the children can repeat after you, a few words at a time. After the prayer sing a little hymn in which all may join. "Jesus Loves Me," or "Jewels," are familiar to most children, and will serve to help the timid find their voices and take some part in the exercises.

Follow this by the finger game, "Here's a ball for baby," by Emilie Poulson. Repeat a line at a time, making the appropriate motion, and have the children follow. Spend the remainder of the fifteen minutes in playing the new song and humming it.

2. Rhythmical exercises, 15 minutes:—These must be planned by the teacher, as directions can scarcely be given on paper, beyond a mere hint. Standing up together, sitting down together, clapping the hands in time to music may serve as a beginning. A song, entitled "Exercise Song," page 32, in "Marching Songs for Young Crusaders," is good to use for a part of these exercises. I would use only the first and second verses, and never the last, except as a real prayer.

3. Lesson, 30 minutes:—Begin with the story of Dot and Trot. Once there were two little boys named Dot and Trot, and they lived in the city where they only saw houses—no grass, no trees, except in the park, and they could not go there often. And so when the warm summer days came their papa said: "We must take Dot and Trot to the country, where they can run." So their mamma packed the trunks, and the carriage came and took them all to the steam cars, and the steam cars carried them away off to the country. It was almost dark when they got there, and Dot and Trot were so tired that their mamma tucked them into a clean little bed and in a few minutes they were fast asleep. (Have ready two news paper prints of children, and show them just here, in order to add personality and definiteness to your story—two great points in gaining the child's attention. Also, if possible, have the picture of a house, and, if necessary, point out the room where the twins slept. Save these for future use. You will have few lessons in which some child does not ask to see them.)

In the morning something looked in at their window and said: "Wake up, wake up, it's time to get up." What *do* you suppose it was? (Let the children guess and help them to think of the sun. Tell how the twins said "good morning" to the sunshine, and then to each other, and then to their mamma who had come to see if they were awake.) After breakfast their papa took them out for a walk, and what do you think they found? Dot and Trot didn't know they were coming to it, but I guess their papa did, for they went down into the woods and right among some great stones, with the trees and grass growing near, they saw something that looked very cool and pleasant to them. It bubbled right up from the earth and then ran away through the meadows, singing and dancing all the time. Can you think what it was? Yes, it was called a spring; and where it ran away off through the meadows it was called a brook.

When Dot and Trot saw the sparkling water they laughed and clapped their hands and said: "O papa, we are so thirsty. May we have a drink?" Then their papa took a bright, new tin cup out of his pocket and the two children climbed up on the rock and held the cup down and the water filled it, and when they drank it they thought they had never tasted anything half so good. (If it happens to be a very warm day, and the children show any signs of thirst, let them have a drink out of just such a cup as the twins drank out of. It will make the whole lesson more real.)

After they had had a nice drink they walked along the edge of the brook, and they saw that wherever the water came there the trees and grass were green, and everything looked fresh and bright. And the little stream seemed to be singing all the time as if it were very happy. They asked their papa what it said, and he sang this little song to them:

"Give, said the little stream,
Give, oh, give! give, oh, give!
Give, said the little stream,
As it hurried down the hill.
I'm small, I know, but wherever I go.
Give, oh, give! give, oh, give!
I'm small, I know, but wherever I go
The fields grow greener still."

(Sing the words to some lively melody, and impress the thought of the brook bringing life and gladness to all nature, and happy alone in giving out to something else and not taking all for itself.)

This little story is only a suggestion. It may be enlarged and embellished in many ways, and the children may be led to talk of their experiences with brooks and springs.

4. Marching, 15 minutes:—Let the children represent the stream by taking hold of hands and marching, singing as well as they can the brook's song as given above. Some may be rocks and some trees, and the stream may wind in and out among them.

5. Occupation:—Seat the children around a table, and let each have a small pile of 2d gift cubes to represent the rocks where the spring was found. Then show the course of the stream by one-inch sticks laid in a zigzag fashion.

6. Closing exercises:—Put away the work in an orderly manner; sing one verse of some little hymn and shake hands with each child, bidding him a pleasant "good-bye," and giving an invitation to come next time.

Chicago, Ill.

THE SPARROW IN THE SNOW.

BY HOWARD GLYNDON.

He hopped down cheerily into the snow,
Brave little barefoot Brownie—
As if snow were the warmest thing below,
And as cozy as it is downy!

And his brown little knowing, saucy head,
In a way that was cutely funny,
He jerked to one side, as though he said,
"I don't care if it isn't sunny."

"I don't care! I don't care! I don't care!" he said,
And he winked with his eyes so cheery,
"For somebody's left some crumbs of bread,
So my prospects are not all dreary."

"And what's a cold toe, when I've got a whole suit
Of the cunningest warm brown feathers?
I don't care if I haven't a shoe to my foot,
I'm the bird, sir, for all sorts of weathers.

"I don't fly away at the first touch of frost,
Like some of your fine tongued birdies;
I don't think everything's ruined and lost
When the wind mutters threatening wordies.

"I don't care!" he chirped; "I don't care! I don't care!
It might be a great deal colder;
But I'm a fellow that knows not fear—
Old Winter but makes me bolder!"

Ah, plain little hardy brown-coat bird!
Through life I'll try to remember
To meet its winters with cheerful word,
Like thee to brave my December.

—*Youth's Companion.*

"TOOTS."

Our Rest Cottage Cat.

BY ANNA A. GORDON.

"Toots" is really a remarkable cat, and well deserves an introduction to the Loyal Temperance Legioners of this and other countries. His mother was born in far-away Asia, and this pure white Angora cat, when he came to Rest Cottage, a baby kitten of seven weeks, looked just like a ball of cotton batting with big, bright eyes. He is now two years old, and at times is very dignified in his behavior.

He is devotedly fond of us all and sings for us the most beautiful "Kitty Songs," and while he does not enjoy petting as most cats do, he has his own way of showing affection. He has a most social disposition and loves to get as near his friends as he possibly can.

We are all very busy at Rest Cottage during the day and Toots seems to understand that we cannot pay him much attention; but he will curl himself down contentedly on our writing tables, or in the scrap basket, or in a desk drawer, should that chance to be open, occasionally giving us a glance of interest and sympathy, as much as to say, "How are you getting along now?"

He dearly loves a frolic, and his favorite fun is playing hide-and-seek, which he enters into with wonderful zest, finding it extremely hard to wait for the signal which allows him to begin the hunt.

His fondness for flowers is perhaps his most interesting trait, and the rich fragrance of violets, roses or carnations proves so strong a temptation for him that it is never safe to leave them within his reach. One evening when a bowl of fresh carnations had been placed upon the parlor table, "Mr. Toots," as our Swede Eda calls him, walked in, and immediately detected the exquisite perfume. Springing to the table he selected the choicest flowers from the bunch, a cluster of three pinks on one stem, and drawing them carefully from the dish, carried them in triumph to the floor.

I gently chided him for such selfishness, saying he should not have selected the largest and prettiest of them all, and taking them from him, replaced them in the bowl.

In an instant he was on the table again, and with a naughty toss of his head he jumped to the floor with the same flowers in his mouth.

A second time I took them from him and his eager eyes watched me as I placed them with the others. Then to make good his loss, I gave him a single short stemmed flower which I felt he ought to be contented with. Taking the pink in his paws the graceful creature played with it a few minutes when suddenly with a quick glance at me, he sprang on the table with the solitary posy in his mouth, and dropping the flower back on the vase he seized the coveted trio of blossoms with a saucy air that seemed to say, "There, you may have that poor little pink if you want it, but it is n't my choice by any means!"

His daily rambles are taken on the roof of Rest Cottage, and he will sit there by the hour, watching the passers by, or looking longingly at the doves whose cozy little "cote" is not far away.

Toots is always considered one of the family and is such a well behaved feline that he is allowed to have his own chair at the table where he sits most demurely, evidently appreciating the high honer so often denied the juvenile members of a household.

His keen intelligence, his beauty, and his cute, bright ways have won for Toots a host of friends, among whom he would like to number our L. T. L. boys and girls all over the world.

A copy of a letter which Toots has written for the *Young Crusader* will tell you how he means to help the temperance cause and especially the L. T. L. department of the World's W. C. T. U.

REST COTTAGE, EVANSTON, Ill., Nov. 8, 1893.

DEAR FRIENDS OF THE L. T. L.:—I am Miss Willard's cat "Toots," and I live at Rest Cottage. I have been a temperance cat always, and am the same color as the ribbon the W. C. T. U. ladies wear.

I heard Miss Gordon say the other day that she did not know what to do because it takes so much money to send books and papers to start L. T. L. work in foreign lands.

"TOOTS."

She wants all the boys and girls in every country to know the dreadful effects of strong drink, and longs to see them working for the temperance cause in the splendid way that you are doing. Perhaps you think a cat cannot help her very much, but wait until I tell you my plan, which I am most anxious should succeed.

You see I thought if I could have my photograph taken, you would buy them for twenty-five cents each (cabinet size) and Miss Gordon could use all the profits for the World's department of juvenile work. Many of you belong to the Band of Mercy, and we cats are very grateful to you for your kindness to us and to other animals and I for one feel that I must try to do something for you in return.

Oh! but I was frightened enough in the photographer's gallery, and could never have endured all I went through, except for my desire to be a temperance worker. Dear boys and girls, please do help me carry out my idea by sending twenty-five cents to Miss Anna Gordon, Evanston, Ill., for one of my pictures which everybody says are "perfectly lovely." Yours purringly,

Evanston, Ill. TOOTS WILLARD.

CHILDREN, grown-up children, now, will always remember with pleasure the first of the children's magazines published in this country. It was called *The Little Corporal*, and was edited by Mrs. Emily Huntington Miller, a well-known writer, now Dean of the woman's college in Evanston, Ill. The first story in the first number of this children's magazine, July, 1865, was a serial story by our great temperance leader, Miss Frances E. Willard, and this story was entitled, "Three Children, and How They Amused Themselves." Those of our children who have read Miss Willard's "Glimpses of Fifty Years" will know the names of those children and something about their good times.

A LITTLE Swedish girl was walking with her father one night under the starry sky, intently meditating on the glories of heaven. At last, looking up to the sky, she said, "Father, I have been thinking that if the wrong side of heaven is so beautiful, what will the right side be?"

DEAR BOYS AND GIRLS:—No doubt you noticed on our page a few weeks ago an account of "The Little Ones in New England," and your hearts burned at the so-called cruelty of the Puritan parents and their nick-named "Blue Laws."

Many readers of our page—"grown folks"—have written to tell us that the facts are not as stated in the item, and I am glad to be able to tell you that children were not so treated in the early days of our republic.

Such stories were "made up" by enemies of the Puritans, just as people connected with liquor interests misrepresent the temperance workers in these later days. Read the item over (it is in THE UNION SIGNAL of November 9) and be ready when you hear or read such statements about our stanch Puritan forefathers, to deny them.

Ask your L. T. L. leaders and Sunday-school superintendent to arrange for the pretty Christmas entertainment which filled our page last week.

Affectionately,

Aunt Jane

NEPHEWS AND NIECES.

Louis Van Zandt, Connecticut.
Bessie Bettelreim, Jessie Kelly, } Missouri.
Edna L. Waldruff, New York.
Lennie Emery, Wisconsin.
Edith A. Macleod, Nova Scotia.
Roxie Bates, Gracie Miller, Janie Vaun, Mattie Pharis, Fawn Nash, Love Parker, } Indian Territory.
Ada Green, Catherine Sawyer, } Illinois.
Juna Nafe, Michigan.
Flora Tairpin, Indiana.
Edith T. Hurlburt, Canada.
Eva Batchillor, Ohio.
Roy ——, Kansas.

I am a temperance girl thirteen years old. I belong to the L. T. L. Our whole family are temperance people. Ma belongs to the W. C. T. U. She takes THE UNION SIGNAL. I enjoy reading the stories on the Children's page, especially the letters. I have read the Bible through once and the Story of the Bible through twice.

MYRTLE EVANS.

Higginsport, Ohio.

You have made a good beginning, Myrtle, and may the laws of the Good Book guide you through life.

We live so far away from any large village that mamma has never belonged to the W. C. T. U. and I do not belong to the L. T. L., but we are in it. I have thought of writing to you for some time. I hope I shall soon belong to "Aunt Jane's Cozy Corner." I was eleven years old the 14th of August. The Prohibitionists of this town raised a pole last year. We have a nice flag on it. MARY O. LEWIS.

Pharsalia, N. Y.

Step right in to our corner, little niece.

Please find a puzzle inclosed in this. I was just reading THE UNION SIGNAL and this puzzle came into my mind, and I thought it would do to send for your inspection. I hope you think it good enough to print. I would be pleased to see my first puzzle in print, especially in a paper I take such an interest in and read every chance I get. ELSIE.

Chicago, Ill.

Many thanks, Elsie. I hope other Cozy Cornerers will send contributions to our soft-shelled nuts.

I thought I would write you a letter and tell you about my little sister. She is six weeks old, and her name is Mary. I am named after Frances Willard and Anna Gordon. We are both little temperance children.

FRANCES ANNA DECOUDES.

Knoxville, Tenn.

Blessings on the temperance baby and the dear older sister.

SOFT-SHELLED NUTS.

249.

HIDDEN CITY.

Take two-tenths of Charleston; one-twelfth of Indianapolis; one-eighth of Columbus; one-fifth of Akron; one-seventh of Georgia and one-seventh of Oakland. My whole is the name of a great city. ETHEL PIERCE.

250.

NUMERICAL ENIGMA.

I am composed of twenty letters.
My 1, 2, 6, 7 is a sound or modification of sound.
My 4, 5, 3 is to strike.
My 9, 8, 10 is did win.
My 14, 12, 20, 13, 11 perceives by touch.
My 18, 19, 17 is the track of a wheel.
My 15, 16 is to exist.
My whole is a quotation from Shakespeare.

ALICE GREEN.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED NOVEMBER 9.

242. World's Columbian Exposition.
243. Aunt Jane.

Correct answers: Jessie Kelly; Juna Nafe; Florence Nelson; Lennie Emery; Katie Thomas; Carolyn McMinn; Edith Avora Macleod; Edna L. Waldruff; Abby M. Collester.

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AND WORLD'S WHITE RIBBON.

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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:21.

WINE VS. STRAWBERRIES.

The Rev. Dr. Pentecost is one of the very last persons we should expect to find posing as a defender of moderate drinking. Yet recent utterances of his only too clearly reveal him as such. The New York *Witness*, for which paper he has been accustomed to write a weekly commentary on the Sunday-school lesson, very properly expurgated a portion of his exegesis of the lesson October 29, on the subject, "Abstinence for the sake of others," because of its false teachings upon this point. He actually compares the use of wine to that of strawberries!

"Some people can't eat strawberries," he says, "without becoming victims to a peculiar kind of poisoning; does it follow on that account that we must all give up the use of strawberries?" We quite agree with the *Witness* in denouncing this argument as "worthy only of a saloon-keeper"; but coming from the source it does we deem it well to give it passing notice.

If it be a fact that some persons are poisoned by the use of strawberries, it is due not to injurious qualities of the fruit, but to physical abnormality of the eater, and the wise thing to do under these circumstances is not necessarily to give up strawberries, but to restore the "victim" to a normal and healthy condition. If strawberries were harmful because poison was one of the essential properties of the fruit it would, without question, be the duty of all to abstain from their use as a food even in a moderate degree. If, further, the use of strawberries tended to create an unnatural appetite, a morbid craving for the poison they contained; if the indulgence of this appetite not only worked physical and moral injury to the individual but brought untold misery to others; if the traffic in strawberries caused nine-tenths of the crime in the world and destroyed more people than war, pestilence and famine combined—if these things, we say, were true of strawberries, would it not be the bounden duty of every one of us to eat no strawberries while the world stood? Would not every humane person hasten to banish this fruit from his table, yes, and to prohibit by law if needs be, its cultivation? Only two classes of people would be likely to oppose prohibitory measures—those who were bent upon gratifying the appetite at any cost, and those who derived "revenue" from pandering to it.

Dr. Pentecost declares that "the question of conscience *per se* is not involved in the use of wine." We maintain that the use of any food or drink which works injury to the human organism *is* in itself a sin. "Know ye not that ye are the temple of God," and "if any man defile the temple of God him shall God destroy." In the light of scientific discovery, who will venture to deny the baneful influence of even the "temperate" use of intoxicants as a beverage? Note the words of the late Sir Andrew Clark, Gladstone's physician, upon this point as quoted in our president's last annual message, page 33. We would that, as she suggests, our W. C. T. U. women would give wide circulation to this dictum of science.

"The use of intoxicants is somewhat different from eating meat offered to idols." We agree with this statement of Dr. Pentecost but differ with him in the teaching deduced. The eating of meat which had previously been offered in sacrifice to heathen deities was to one who realized the nothingness of idols not a sin in itself; it did no harm to the "strong" physically or morally and only became a sin when causing a weak brother to stumble. The use of wine is wrong, first of all, because it injures the drinker; it differs from that of meat offered to idols in being a sin *per se* while the latter is not, though Dr. Pentecost reaches the opposite conclusion.

"The abuse of the habit," the reverend gentleman frankly admits, "is one of the worst evils of the times." Ah, there's the rub! But for the use the abuse would be impossible, and the fact that, speaking generally, the abuse is inseparable from the use, testifies to the *per se*-ness, if we may be allowed the term, of the sin of wine-drinking. One of the chief characteristics of alcohol is, as the Bible declares, deceptiveness. The insidious manner in which from being an obedient servant it becomes a tyrannical master demonstrates the inherent evil of intoxicants.

The question for consideration is, according to Dr. Pentecost, "whether the temperate and lawful use of wine is the example that makes for the intemperate and unlawful use of it." And he forthwith places himself on the negative side, by declaring that "drunkards do not become drunkards because other men are temperate."

Now we maintain, not as radical reformers or prejudiced Prohibitionists, but merely as fairly intelligent observers of facts, that the example of the moderate drinker is far more dangerous than that of the habitual drunkard—just as the "respectable" saloon is far more dangerous than the basement dive. What young man ever takes his first glass with the intention of becoming such as the reeling, degraded sot he passes in the street with disgust? Or like the pitiful wreck of humanity seeking to regain his lost manhood in an inebriate asylum? No, he intends to be like his friend, Mr. A., that pattern of morality and sobriety, a leader in business and social circles, a pillar in the church, a moderate drinker. "If Mr. A. can stop when he wants to so can I," argues some mother's boy, and—but we all know the old, old story only too well.

One of the fundamental principles of life is that "no man liveth unto himself." To "follow after the things wherewith one may edify another" is the gospel plan in a nutshell, and none are so strong that they "do not need caution," Dr. Pentecost to the contrary, notwithstanding.

The un-Christianlike assertion that "if men are strong there is no reason why they should be compelled to get under bonds by the weak" comes with striking inconsistency from the man who stood upon the platform of the religious parliament as the preëminently aggressive champion of Christian faith and practice. "To the weak became I as weak, that I might gain the weak." With this self-abnegating spirit of the apostle to the Gentiles, the Rev. Dr. Pentecost (judging from his position on the liquor question) has no sympathy.

"God will reveal to each one his duty" concludes this remarkable exposition of total abstinence principles. God *has* revealed to us our duty concerning the drink evil, and the coming of His kingdom would be wonderfully hastened if every minister of the gospel, every professed Christian, would talk and write and vote in the light of that revelation. We are encouraged to believe, from the shock with which Dr. Pentecost's inconsistent arguments have been received in the religious world, that such views are no longer tenable in pulpit or pew. On the whole we have much to thank the venerable Sunday-school expounder for, not alone for furnishing us an editorial text, but for causing Christians to see the absurdity of such a position.

UNANSWERED PRAYERS.

In speaking of the financial stress that is abroad in the land with its consequent misery, a godly man was heard to exclaim, not without reverence, "I do not see how the Lord stands it!" referring to the cry for help that has been going up from thousands upon thousands of suffering men and women. The greater wonder is, perhaps, how He endures the hard-heartedness and close-fistedness of those who might, if they would, be His emissaries, and themselves answer the despairing pleas for bread. It has required a large-eyed optimism to see much, if any, of the proverbial silver lining to the dark cloud of failure and want which has hung over the nation during these past months, yet who shall say that since it is ever more blessed to give than receive, there has not been a reflex action of heavenly benedictions and soul-enlargements because of the necessity which has opened purses and set hands and feet into charitable activity, "In His Name"? And may it not be equally, though too sadly true, that Pentecostal baptisms have been altogether missed, because some professing Christ and yet seeing their brother in need, have closed hearts and hands against his cry, or but niggardly responded to it?

In the Old Testament dispensation, ravens carried bread, water was made to gush from rocks, and manna fell from Heaven. God hears His children to-day as He heard them then, and He answers, but He desires that men should be bread-givers; He wants the pure "milk of human kindness" to flow for human woes, and for wilderness manna He would see the secret of right and left hand bestowing of alms in the night of adversity.

The blessed old fashion of Gospel days has been pitifully superseded and a revised version of the Gospels is more often put into practice than the original. "Lay not up for yourselves treasures upon earth," is supplanted by "Get all you can and keep all you get"; "Give to him that asketh of thee," is, in practice, "Never give without surety of commensurate gain"; instead of "Take therefore no thought for the morrow," brows are knit and hairs grow gray over the gathering of to-morrow's wealth, while *to-day* babes are starving and strong men grow weak for want of bread!

Making due allowance for improvidence and the all-devouring habits of vice, it is yet true that a large per cent of the poverty that makes city by-ways a horror is a direct result of somebody's unused wealth; and inversely, millions of dollars now locked in safety vaults, invested in idle lands and houses, are simply *answers to prayer* upon which the Almighty cannot put His hand because of man's inhumanity to man and robbery of God. One has but to sit before a large audience (perhaps nine-tenths so-called Christians) witness their emotion over pictures of want and distress, hear their eloquent prayers for the "other half" of the brotherhood of man, listen to the stirring plea from the speaker for funds to carry on relief work and finally take part as a collector of "free-will offerings," through the audience, to realize something of the meaning of the word which declares, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."

It is not to be wondered at that many a rich person is filled with care when it is considered that most of the dollars weighting down purse and pocket are withheld answers to prayer.

Carry the thought further: Here are poverty-stricken souls; poor, starved, ragged things which know nothing of the unsearchable riches of the King with whom they ought to be co-heirs. Here are other souls, stockholders to some extent in the great possessions of eternity, but through indifference, through what may be called spiritual selfishness, through a thousand reasons that shall crumble as paper in the fire at the judgment of God, the wealth of the knowledge of the love of Christ is hidden away, the Bread of Life is not shared with the hungry brother. What then? Only another and yet graver instance of withheld answers. Some one was led to pray for that unconverted soul—perhaps a mother in a distant home. Some one else had, in his personal knowledge and experience, the message of life. It is not delivered. It may be the soul goes to meet its God unsaved. Who shall dare to say that at the bar of eternal justice full payment of those withheld treasures be not demanded? Shall one for whom Christ died be lost because of the unfaithfulness of another? "Am I my brother's keeper?" the selfish soul may cry, but the plea shall nothing avail. Ah, there are many interpretations of the old parable of the talents.

Happy is he who swings himself clear of the wisdom of the world out on to the solid rock of the gospel and goes up and down the marts of trade as an agent of the Almighty, answering prayers at His direction, satisfied to be poor so the children of the Kingdom are made rich, having food and raiment, being therewith content, and by investment of temporal and eternal riches based on New Testament economics lay up treasure in heaven which shall abide when all else is done away.

FROM THE ENEMY'S STANDPOINT.

Whenever the liquor papers desire to spur their constituency to more vigorous effort in sustaining the "personal liberty" organs they usually take occasion to tell some honest truths about the Prohibitionists. And so it happens that we often find them furnishing statements of the situation most encouraging to the anti-liquor forces.

The *Wine and Spirit Gazette* recently published editorially "A Word to the Trade," which as inspiration for prohibition workers might be fitly used as a temperance campaign document.

The editor evidently scans the prohibition papers with an eagle eye, and attaches no small weight to their utterances, for he takes as a text a quotation from the Chicago *Lever*, the substance of which is the mighty influence of the prohibition press. in building up the Prohibition party. Following this is a quotation from the New York *Morning Advertiser*, which denies any very perceptible encroachment of the Prohibitionists on intemperance. The *Gazette* proceeds to show that its opponent, the *Lever*, states an undeniable fact, and that its friend, the New York daily, doesn't know what it is talking about.

After calling attention to the "startling change" the last fifty years have made in the status of the liquor traffic, and attributing it to the power of the prohibition press, it continues: "To-day the traffic is absolutely outlawed in half a dozen states; local option excludes it from large portions of other states; high license curtails the profits it yields elsewhere; while wherever permitted—mark the word permitted—it is weighted down by exactions and restrictions of the most galling and oppressive character. Indeed, every effort is made to rob the business of any claim to respectability and to brand those following it as criminals, or at least, men of no standing in the community."

The *Gazette* goes on—after the manner of the most radical prohibition advocate—to compare the liquor dealers with the slaveholders of the South, prior to 1860, the Prohibitionists to the Abolitionists and the Republican party to the old Whig party. "Suppose," it says, "this party should dissolve, where would its members mostly flock?" A most alarming supposition, truly, and one which might well rouse "the trade" to the necessity of a more liberal support of that mighty weapon of defence, the *Wine and Spirit Gazette.* For it does the Republican party the honor to acknowledge that "the great majority of the church people of the country to-day are adherents of that party," and that "the extreme temperance element of it would at once array themselves with the Prohibitionists, thus making that party the chief competitor with the Democrats for political control."

Even the prophets of Baal sometimes prophesy truly and on this point the *Gazette* sees eye to eye with prohibition leaders. We believe that history will repeat itself; but we believe that not only the majority of Republicans, but the better elements of all parties, will join hands in forming a new organization—a reform party such as the Republican party was in the beginning—which, while pledged to prohibition will not necessarily bear that name.

The "friends of personal liberty" are urged to "wake up or their sacred rights will be taken from them by the cold water fanatics." The progress of prohibition has been so rapid, it is declared that a "semblance" of this liberty is all they can ever hope now to enjoy, and in order to preserve even that, more aggressive effort is imperative. "By earnest zeal and untiring activity it (the liquor interest) may still compel the opposition to *permit* it to live, otherwise the case is hopeless." This word "permit," is, as the *Gazette* suggests, very significant. To liquor men as to party Prohibitionists it means that if all who are counted as belonging to the "opposition" *voted* as they talked and prayed, the drink traffic would be even now, as the *Gazette* fears it will be at no distant day, "outlawed through all this broad land."

We may well inquire by what power the liquor interest is enabled to "compel" its so-called antagonists to "permit" it to live. What secures for it the ear and the co-operation of the politician? It is the money it represents. Despite the assertion of the *Gazette* that the strength of the rum power lies in "patronizing, encouraging and multiplying its press" as do the Prohibitionists, the liquor dealers know full well that it lies most of all in its political "pull." It is *votes* that count, after all, and the liquor press for obvious reasons can never hope to vie with the prohibition press as a vote-making influence.

The *Gazette* characterizes Prohibitionists as relentless aggressors upon a sacred cause, and the machinations of the liquor men as "feeble efforts of self-defense." This view of the case is decidedly refreshing after the would-be discouraging and derisive criticisms of old party organs, like the New York *Morning Advertiser*, which are in the habit of taking a great deal of pains to convince the public (especially after an election) of the lack of enthusiasm among Prohibitionists and to perpetrate many a stale joke at their expense. It inspires the temperance hosts with new zeal to know that, however much abuse may be heaped upon them by anti-prohibition papers, generally the leaders of the liquor forces from their vantage ground of observation testify to the effectiveness of our methods and bid their followers go and do likewise.

THE MINNEAPOLIS CRUSADE.

The Crusade now being carried on by the ministers of Minneapolis against the Sunday saloon is one of unique interest. The feature of the contest which makes it of unusual importance to municipalities throughout the country is the question of the official duty which it involves. The ministers ask that the law relating to Sunday closing be enforced, and failing to secure such enforcement they propose to institute proceedings of impeachment against the mayor for violation of his oath of office.

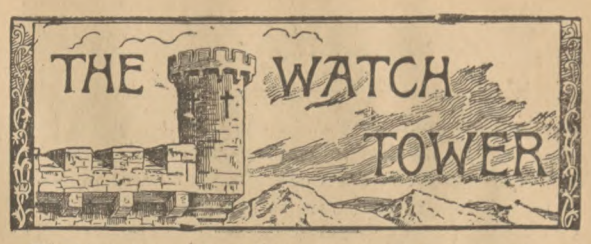
Ministers and mayor met in public debate recently and in a fair and friendly spirit discussed the matter *pro* and *con.* The clergy in candid and courteous manner demanded that the mayor enforce the statute and ordinance against open Sunday saloons. The mayor in a manner equally candid and courteous stated his intention of "continuing the present policy, believing that it is the best plan that can be carried out."

Mayor Eustis is of the opinion that in attempting to enforce the law prohibiting the sale of liquor to minors and habitual drunkards, he is doing as much as can be expected of him in ten months of administrative control. He considers this law of far greater importance than the one relating to Sunday closing, and, strange to say, gives as his reason that it is "a law of God." "I do not place the law against Sunday selling in the same category," he says, "hence have not seen the necessity of enforcing it technically yet." There may be differences of opinion as to what category the law preventing the selling of liquor to minors and drunkards properly belongs, but among people familiar with the Decalogue there can be but one voice as to the nature of the Sunday closing enactment. A law which prohibits Sabbath desecration, whether it relates to the liquor traffic or to any other business, is clearly of divine origin, and hence its enforcement is doubly imperative. But in whatever "category" the mayor of Minneapolis places any given law, his duty is to enforce it to the full extent of the power vested in him as chief executive officer.

"Personally," said Mr. Eustis to the ministers, "I appreciate the sentiment you seek to enforce; but officially I cannot recognize it, for I am compelled by law to carry out the laws without discrimination. The law makes the traffic in liquor legal, and I cannot look upon it as otherwise." Now every one knows that—to the shame and disgrace of our law-makers, be it said—the business of the saloon-keeper is perfectly legal; that under the law it has just as much right to exist as the business of the butcher or the baker—nay, more, for does it not pay a percentage of its earnings into the government treasury for the privilege of making the habitual drunkards, to whom with characteristic inconsistency the law denies the "sacred right" of "personal liberty" to drink what and when they please? Of course "the law makes the traffic in liquor legal," and neither the mayor, nor the ministers, nor the ultra-Prohibitionists "can look upon it as otherwise." But what is the sentiment which the temperance people of Minneapolis seek to enforce, and which the mayor personally appreciates, but officially cannot recognize? Not the abolition of the saloon in the city over which he rules, but, simply, obedience to a law already on the statute books, simply performance of his duty as laid down in the official oath. As the ministers distinctly state in the resolutions which were passed unanimously with a rising vote, "the executive of the city is neither the framer nor interpreter of law, but only the executive," hence it matters not what the mayor's *opinion* may be concerning the law, if it *is* the law, he has by virtue of his office already pledged himself to enforce it.

If "compelled to carry out the laws without discrimination," why discriminate between the law relating to minors and drunkards and that relating to Sunday closing? Why? Because the saloon-keepers and their following care very little about the former, and they do care very much about the latter. There are many ways to evade the one without fear of discovery, but to defy the other in the face of a law-abiding people and a faithful executive, is a risk the liquor-sellers, with a fine and a revocation of license in view, hardly care to take.

While censuring his "present policy" toward the Sunday saloon, the ministers did not forget to express their appreciation of "the position the mayor has assumed with regard to the question of selling to minors and to drunkards, and other reforms which he has accomplished." The "Crusaders" cheerfully give him due credit for duties done, but are nevertheless determined that he shall not leave others undone. The majority of the ministers preached against the mayor's inconsistent policy Sunday before last and their aggressive action has so alarmed the saloonkeepers that it is said they entered into a tacit agreement to close their places last Sunday—probably much to the relief of Mayor Eustis. May the good fight go on!



The time is past for telling women what they may not think and speak and do. They know this lesson thoroughly well; now tell them what they may do. What "the cause" wants is a strong will, not a strong won't.

***

"*God*-cure is better than *gold*-cure," is a maxim which G. Milton Hammell, of Cincinnati, O., suggests, and I say, "Amen."

***

The Rev. Dr. George Steele, a leading American divine, was attending a meeting of the Women's Foreign Missionary Society at which his wife was to speak. A clerical brother came along the aisle, took a seat beside him and whispered, satirically, "Well, I see your occupation is gone." Whereupon the big-brained, big-hearted, quick-witted doctor replied, "Oh, no, my brother; my occupation is not gone by any means; don't you see I am here to take care of my wife's wraps while she speaks to the people?" Moral: A little dog snaps and snarls; the Newfoundland or St. Bernard never.

***

A pupil in Mrs. Mary B. Willard's Berlin school has translated this bit of ironic pleasantry from a German paper; "The group of Cook's Islands in Polynesia must be a truly happy land, if one may judge from the message sent by the queen of the Islands to her parliament. After congratulating the members because they were for the first time assembled in a palace of their own, free from debt, she continued in the following manner: 'We have no elaborate proposition to submit to your examination. The federal government is still young, and we believe that the fewer laws it makes the greater force it will become. We beseech you only to decide how much money we may expend for the importation of insect-destroying birds, for this is a matter entirely under your control.' Oh, the sacred simplicity and innocence of the political customs in Polynesia! What an ornament to many another crown-speech would be an item concerning the importation of insect-destroying birds!"

***

There is food for reflection in the following lines from one of our former editors to another: "If you could only be willing to do *absolutely nothing!* For I cannot help thinking that your head is full of plans and thoughts and whirlings of all sorts. Do let everything go. I cannot bear to think of your not having years of happy, though I trust modified, work before you, but it must be *bought* and payment made in advance to the uttermost farthing. I would lend you the amount of it all gladly if the stern old auditor would accept my currency, for I know how hard it is for you."

***

The total attendance at the Columbian Exposition was 27,539,041, nearly three times that of the Centennial, and far exceeding any other exposition of the last twenty years, except the Paris Exposition of 1889. There the attendance exceeded the attendance at Chicago by 600,000. However, the rates of admission at the Paris fair were much lower. The receipts of the Columbian Exposition were much greater than those of the Paris. At the latter the net receipts from admissions were $6,000,000, while at the former they were $10,000,000.

***

A rarely helpful thought was expressed by Mrs. Shapleigh, of Massachusetts, in the memorial service of her friend, our promoted white-ribboner, Mrs. Amelia Thorpe. It was this: "The one thought which I would bring to-day from this past sacred experience is the power and beauty of a real affection between woman and woman, how union of sympathy gives a larger life to each; the helping hand to another strengthens our own side and sacrifice turns to bless the one who made it. There is safety and wisdom in joining hands for larger labor. The woman of to-day cannot afford to look to her own household alone. Her vision would be cleared and broadened by the outlook upon the interests of others. Her heart must gain its most effective force by the exercise of love for humanity. Her judgment must be balanced by the charity and patience bestowed upon children not her own; and then she will turn to her home duties and find that the difficult places have been made easy because of her wider reach and growth of power. While we here together consecrate this hour to our beloved promoted comrade, let us continue to associate her by inner touch and sight with all our service. Let us believe that our real bond with her is not broken or lessened by the outward change. Let the work which we have become stronger in our hands and *more* assured, because of her inspiration and help from higher vantage-ground."

ON DUTY.

Superintendents' Reports.

[According to our promise, we continue in this number the publication of the National superintendents' reports, which were unread at the Convention. We will publish as many of them in each issue as space will permit, until they are all printed, observing the order on the Convention program, and again invite those superintendents who have not already done so, to send us their reports. It is impossible to publish the long reports in full.—EDS.]

NARCOTICS.

Since our last convention fifty thousand persons have indorsed the petition to abolish the smoking compartment in the palace car. These petitions are from every state and territory in the United States. It was the intention to have them signed by women only, but men pleaded so earnestly to be allowed to sign them that their request was granted. Grand Master Workman Powderly said we had his best wishes in this work, as he had been made sick many times by the smoke in the sleeper. The petitions have been bound in book form and will be presented to Messrs. Webb and Pullman.

Much excellent work has been done in the past year. It is wonderful how much interest this question has aroused, not only in the North, but in the South, where I feared I could never get an opening. In foreign countries the workers are writing for helps and literature on tobacco.

For many years the women have been educating themselves on the opium question. They have given more time to the tobacco habit perhaps, because it is the most commonly used of all narcotics, but we have taken up the fight against opium in its many forms, also hasheesh, ether, chloroform, and that most dangerous drug, cocaine. It is said there are living within the central portion of San Francisco, over two thousand victims of cocaine. The habit has grown rapidly the last six years.

Six years ago it was worth eighty-five cents a grain, now it can be purchased for three cents a grain, and the habit grows, and grows, and grows. People are beginning to use this drug for every ache and pain.

We all gathered something from the great Columbian Exposition and I clipped this item from a paper: "The Kentucky souvenir spoon at the World's Fair is said to represent a woman clothed in tobacco leaves, standing on a whisky barrel, around which a thoroughbred horse is pictured as running a race." I protest against these things being associated with Kentucky women, and pray the time may soon come when that state will be noted for something besides its tobacco, whisky and race-horses.

The increase of leaf tobacco and other material in 1891 over the year 1890 was 27,309,367 pounds. There was a decrease in sugar and licorice, but an increase in other materials of 1,278,091 pounds. What are the other materials? Opium, Indian hemp, and kindred drugs. The American Trust Company (the tobacco trust) last year made a profit of $4,000,000 from cigarettes.

The *Western Tobacco Journal* publishes some interesting statistics of the output for August, 1893. It shows that the number of cigarettes made was 357,844,360, an increase over August, 1892, of 87,054,430. The total output of cigarettes for this year will approach 3,350,000,000.

What will be the profit of the American Trust Company this year? How many boys will they ruin?

Dr. Chas. R. Sanger, of Washington University, St. Louis, who analyzed headache medicines for me, reports: "I have made a careful examination of headache powders and find there are many alkaloids, and other organic products, used in the compounding of such medicines. It is safe to say such compounds should never be commonly used. Their use should always be condemned as extremely unwise." And yet we give these drugs to our best beloved. In many homes the headache powders have a prominent place in the medicine closet, and antipyrine and bromo caffeine are well known to every member of the family.

After a time the chewing gum becomes insipid, the headache medicine fails to cure, and something stronger must be taken. Often the children inherit from their parents some condition of brain and nerve defects, which favors or predisposes to the development of nervous diseases, and they take kindly to the opium in the drugs. Oh, that we might give more thought to brain and nerve nutrition and less to patent medicines. Many women, after taking headache medicines awhile, go directly to opium or morphia; these drugs can be bought in small quantities, as little as five cents worth.

Some one will ask why I say chewing gum, cigarettes and headache medicines contain opium. I say so, because learned men have said that this is true. I have had much trouble in having analyses made; hoping to have the work done without expense, I visited the city chemist of my own city; he referred me to the board of health. I appeared before that august body, told my tale of woe; they considered the question in executive session, and replied very politely that the chemist was too busy at present to do any analyzing. At some future time when he had leisure, they would gladly have it done. Nothing daunted, I carried my samples to the milk inspector, who had previously promised to do the work for me. He, too, was very busy, could not possibly take the time. To one after another of these gentlemen I went, only to hear the same story, "very busy," although I must confess I found many of them smoking cigars and chatting with men equally "busy." It reminded me of what Josiah Allen's wife said about Josiah helping to churn: "Josiah said he would have helped me churn, would have been glad to do it all himself, but unfortunately the old harness was broke, and he had to be out in the barn a'most all the morning a-mending it. It is a dreadful curious coincidence, but it most always happened so, that old harness always breaks down churnin' day." I fear I must churn my own drugs. I know every one of you who heard Miss Jessie Ackermann felt a great sympathy for those people in far-off India. I trembled as she talked, and I thought of the many women in our own country who are laying the foundation for the opium habit by using drugs containing opium.

Dear friends, do not deceive yourselves or allow your friends to be deceived. All medicines warranted to cure headache in a few minutes contain injurious ingredients. There is no doubt cigarettes contain opium. I beg you to sound the alarm and work against the use of narcotics.

MRS. E. B. INGALLS.

St. Louis, Mo.

RELATION OF TEMPERANCE TO LABOR AND CAPITAL.

The necessity of a better understanding between temperance and labor organizations must be apparent to every earnest worker, but it will be impossible to attain this desired object until prejudices are removed, and each is able to understand that the purpose of the other is as high and sacred as its own. Human nature is prone to condemn that of which it has but a partial understanding, consequently in this department, perhaps more than any other, we are called upon for the fullest measure of Christian charity. In entering upon the duties of this office my first work was a personal correspondence with all state and territorial presidents regarding the status of the work in their respective jurisdictions. Replies were received giving names of superintendents.

The president for New Jersey replied that this department in that state had been combined with the department of literature. The president for Kansas wrote that Mrs. Jennie Flenner had been superintendent, and that at the last convention the department had been placed in the hands of the general officers, but she believed that at the next convention, Mrs. Flenner would be again appointed, as Kansas realized the need of such work. The president for Florida replied that they had no superintendent, but would invite the Florida Alliance to send fraternal delegates to the next convention, and use other methods designed to interest labor organizations in the work of the Woman's Christian Temperance Union. She also wrote that the Florida union had been given a tract of land, from which they hoped to receive profits sufficient to enable them to take up all departments of work. Letters were received from Illinois, Iowa, Maine, Minnesota, Missouri, Nebraska, New Mexico, North Dakota, Ohio, Pennsylvania, Texas and Virginia, that they had no superintendent of this department, many of the presidents of these states expressing a desire for work in this direction and promising to introduce the subject at their next annual or midwinter convention. Early in the year I appointed Mary D. Greene, of Albany, N. Y., as associate superintendent. She has greatly aided me by corresponding with labor societies and associations, but on account of failing health she too found it impossible to carry into execution the work planned for her.

There has been considerable call for literature pertaining to this department, and I would here suggest that all having literature pertaining to this work forward it to the superintendent for distribution. With the beginning of the new year I submitted a plan of work through the columns of THE UNION SIGNAL, in which it was recommended that local superintendents distribute suitable temperance literature among labor organizations, and that local unions set apart a day to discuss labor questions, inviting leaders of labor organizations to take part. Lectures on these questions should be a special feature of county and district conventions. Papers should be prepared for discussion, and employers and employed invited to take part. It is also important that fraternal delegates be sent to labor conventions whenever practicable, otherwise send fraternal greetings. It was also recommended that each state superintendent petition the legislature of her state to abstain from the use of intoxicants while engaged in the sacred duty of law-making. It is a conceded fact that a majority of those elected to represent the people in forming the laws are addicted to drink, thus unfitting themselves for this most important responsibility.

In accordance with this recommendation, at the opening of the special session of Congress, I prepared and sent in the following:

To the Honorable United States Senate and House of Representatives in Congress Assembled:

WHEREAS, Science proves that the use of alcohol destroys the moral nature, stupefies the intellect and overthrows the will-power;

WHEREAS, Our legislators, while under its influence, are often duped into the enactment of laws which, in their sober moments, they condemn;

WHEREAS, These laws have been destructive to the best interests of the people, and through their effects poverty, insanity and crime are increasing in a most appalling ratio, threatening the life of our nation and the overthrow of our free institutions; and

WHEREAS, You are now convened for the consideration of the most vital question ever brought before a civilized people; therefore

Resolved, That in behalf of the National Woman's Christian Temperance Union, we pray your honorable body to abstain from the use of intoxicants during this most important session.

This petition was committed to the care of Hon. John Davis, of Kansas, with the request that he bring the matter before Congress as early in the session as possible; I received the following reply from him:

HOUSE OF REPRESENTATIVES, U. S.
WASHINGTON D. C., Aug. 16, '93.

DEAR MADAM: Your favor of the 4th instant, relating to petition against use of intoxicants in Congress, has been received and presented, and is referred to a committee. But it will probably receive no attention in this Congress. They are too busy destroying the country to be induced to try to save it.

Yours very truly, JOHN DAVIS.

In January I began the publication of a monthly paper, *The Corner Stone*, devoted to a correct understanding of the work of this department, and designed to show the correlation of all true reforms, and have reason to believe that the circulation of this paper has been instrumental in leading many persons to throw aside their prejudices, and to consider reasonably the great problems of this age, and their independent relations.

During the brief period in which I was able to engage in the lecture field, nothing gave me such courage and cheer as the earnestness with which W. C. T. U. audiences listened to the presentation of the labor question, and, on the other hand, I was equally cheered and encouraged by the appreciative spirit in which labor assemblies accepted temperance teachings, both organizations recognizing the fact that better conditions surrounding better homes must inevitably tend toward better, wiser and holier living.

Lansing, Mich. SARAH E. V. EMERY.

Royal Baking Powder
Absolutely Pure

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

Royal Baking Powder Co.,
106 Wall St., N. Y.

STATE AND COUNTY FAIRS.

ARKANSAS.—Has distributed literature at fairs.

CONNECTICUT.—Miss Jane Sharpe, Supt., Brooklyn: More earnest workers than last year, greater interest shown by officers of agricultural societies. Ten towns out of twenty-nine at work.

CALIFORNIA.—Mrs. E. G. Snow, Supt.: Has no prohibitory laws for fairs, twenty-three are held in the state, W. C. T. U. has worked in eleven. Five new superintendents appointed this year. The banner county is Humboldt, which has cleared the debt on its building, and has $50 profit. No liquor sold on the grounds.

IOWA.—Mrs. Clara V. Weaver, Supt., DesMoines: Solicited a contribution from each union for its tabernacle, later asked for a half dollar from each member. The Ossian union responded for every member; two other unions responded. The wind storm injured the Tabernacle, we have only lumber, some money and a purpose to arise and rebuild.

ILLINOIS.—Mrs. Anna M. Phillips, superintendent, writes that the state and county fairs have suffered because of the "White City" in their midst. There are superintendents in fourteen out of twenty districts.

INDIANA.—Mrs. Gertrude Fulton, Supt., Portland: Has a law forbidding the sale of intoxicating liquors within one mile of the fair; seventy-five are held. Several women are on agricultural boards. Eight counties report having booths, medal contests and 7,000 pages of literature distributed. The board donated ground and put up a state cottage, where 10,000 pages of literature were given away and meals served.

KENTUCKY.—Mrs. Sallie D. Baker, Supt., Madisonville: Ten circulars and twenty letters have been sent. Madisonville union secured ground, built dining hall and kitchen, served meals at noon four days and cleared $45, decorated with banners, mottoes, Miss Willard's picture, the Temple on the walls. Gave away 100 UNION SIGNALS, 50 *Young Crusaders*, 50 *Oak and Ivy Leaf*, 400 "Signal Lights."

KANSAS.—Mrs. Hattie E. Hibbard, Supt., Topeka: Three headquarters in the state; 34,864 pages of literature, 1,050 temperance cards, 70 autograph cards, 30 pledge cards. Mr. Demorest donated 1,000 pages, Society of Prevention of Cruelty to Animals, 3,500, National Temperance Society, 4,460, individuals, 2,104. Chicago Lumber Company donated the floor for tent at state fair; plants were given by a florist.

MAINE.—Mrs. Susan French Supt., Portland: Auburn and Lewiston unions both had restaurants at state fair, which were more successful than usual, netting a good sum for the local treasuries; they served hot meals, and decorated with flags, Chinese lanterns, potted plants and cut flowers. All counties but one have superintendents; W. C. T. U. has been represented at twenty-three fairs; many have permanent headquarters; the officers admit their influence effects sobriety; in Somerset county they caused the removal of a cider peddler and a gambler from the grounds. In Androscoggin county every union contributes literature or pays money.

MARYLAND.—Mrs. H. M. Hollingsworth Supt., Wilna: Ten reports received, showing efforts to purify and make

Awarded
Highest Honors—World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

fairs what they should be. Harford county had ground donated by the directors, on which they have a "Rest Tent"; provide dinner there for the board and their friends; the last place where liquor has been served is now routed; it has taken some years to do this, protests against the fair having been issued by W. C. T. U. women because of its low tone, and petitions urging respectable people to stay away. This year the managers decided to allow no liquor selling nor gambling, asking the ladies to assist in a bazaar to make up deficiency, which was done. Talbot and Washington counties report gambling; no heart to do aught, save with literature. Frederick county circulated a petition to legislature to prohibit liquor selling on the grounds; three hundred and fifty signers.

MINNESOTA.—Mrs. Hannah E. Hazzard, Supt., Hamline: Reports show increased interest and thousands of pages of literature distributed.

MICHIGAN.—Margaret I. Taylor, Supt., Lapeer: More reports received this year than usual, more have secured permanent headquarters, more money has been raised and more literature given, thirty-four fairs held, $120 raised, 8,190 papers and 11,612 leaflets distributed.

MISSOURI.—Mrs. L. N. Guild, Supt., Sedalia: The unions are represented at the Fourth of July celebrations, G. A. R. encampments and Alliance meetings. A petition to the Fair association has been signed by pastors and leading citizens asking that gambling and the sale of intoxicating drinks be suppressed. During the forty days of the exposition at St. Louis, one night was given to the W. C. T. U. for an address by Rev. Anna Shaw.

NEW JERSEY.—Mrs. M. C. Campfield, Supt., Newark: Rest Cottage, the state headquarters, was visited by the cyclone and it cost us $200 for repairs.

Our beloved president, Mrs. Emma Bourne with a committee from two counties received those who came to rest, or to attend the gospel temperance meeting held daily at 3 p. m. The superintendent was in charge of the double lunch tent near by, where the Newark union served hot meals every day, receipts were $1,461.04; expenditures, $925, net $536.04.

NEW HAMPSHIRE.—Lizzie A. Young, Supt., Belmont: At the State Grange fair there were temperance speakers, the officials try to keep liquor away from the grounds.

NEBRASKA.—Mrs. M. J. Eldredge, Supt., Lincoln: The state fair has been held in Lincoln, UNION SIGNALS and our state papers were distributed, other work will be done later.

NEW YORK.—Mrs. H. R. Edgett, Supt., Fairport: Six hundred eighty-seven dollars and fourteen cents were reported in treasury as a nucleus for state buildings at Syracuse. Sixty fairs are held. Five women are on agricultural boards. Dinners are served at eighteen fairs, ice water and 350,300 pages literature provided, addresses made, profits this year $1,546.73. Duchess county is the banner.

NORTH CAROLINA.—Emma H. White Supt., Raleigh: Has twenty-three fairs, the W. C. T. U. is represented at state fair and Newbern fish and oyster fair. At the former liquor is forbidden within a mile, and games of chance are forbidden. Four thousand pages of literature were given, and charts furnished, showing effects of alcohol on the system. At Newbern there is no union, but ladies were allowed space to give out literature.

OREGON.—Mrs. Celinda E. Shipley, Supt., Corvallis: The state fair at Salem sells liquor on the race-track, not on the main grounds. A mass-meeting was held one evening addressed by the pastors. No booth could be secured. At Portland is held the industrial exhibition and at Jacksonville the South Oregon fair. 5,000 pages distribute.d

OHIO.—Annie Clark, Supt.: The law prohibits the sale of intoxicants on fair grounds. The W. C. T. U. have the two largest dining halls on the grounds of state fair, they served 3,000 hot meals and as many lunches. Several counties own headquarters, have check rooms, and gave away 7,000 pages of literature, are also at grange picnics, Fourth of July celebrations and memorial meetings. At one park, Uncle Sam and Aunt Columbia, George and Martha Washington were presented, the meeting was advertised by a few distinguished representatives being taken around in an open carriage, when the crowd gathered Dr. Bashford made an address, music by a brass band, a basket dinner was served, and there were few drunkards that holiday.

PENNSYLVANIA.—Mrs. H. H. Forrest, Supt., New Castle: The W. C. T. U. serve refreshments in a tent at Scranton, during state fair, also at West Chester, and at Doylestown for Bucks county fair. Butler county has literature given out.

RHODE ISLAND.—Mrs. A. W. Harrington, Supt., Centredale: State fair is held at Providence where W. C. T. U. have a booth, next year hope to have a Rest Tent. The Phenix union have a booth at the Kent county fair grounds, serve meals with profit, have a barrel of ice water outside free for all, also a literature table.

VERMONT.—Mrs. A. C. Ware, Supt., Brattleboro: The prohibition law is as well obeyed as any law. Four counties have work done at fairs, such as dispensing ice water and literature.

VIRGINIA.—Deborah R. Pretlow, Supt., Franklin: Twenty fairs are held. At Franklin and Suffolk no liquor is sold on the grounds. W. C. T. U. had a booth at the exposition in Richmond, also in Lynchburg and Franklin.

WEST VIRGINIA.—Mrs. Mary Cartwright, Supt.: Has no superintendent, but literature is given out at state fairs in Wheeling.

WISCONSIN.—Mrs. C. S. Langdell, Supt., Amy: Fifty fairs are held, at most of them intoxicants are excluded. W. C. T. U. serve meals and give out leaflets at half of these. Hope to have headquarters next year.

SUGGESTIONS.

1st. Let this coming year be the banner year for distributing literature at fairs and all holiday gatherings.

2d. As far as practicable, have permanent headquarters on all fair grounds.

3d. Arrange in time for mass-meetings, with good speakers, music and singing.

4th. Have medal contests and try every means to educate the people.

5th. Let this next year be the banner year for reporting work done, literature distributed and money raised.

MARGARETTA C. CAMPFIELD,
101 Wright Street, Newark, N. J.

DEPARTMENT OF HEALTH.

In olden times disease was often ascribed to the direct agency of demons. Christ healed a woman of an infirmity whom He said that Satan had bound for eighteen years. If we do not now have illness through actual possession of evil spirits, it certainly does come as the direct result of evil deeds, carelessness, greediness, self-indulgence and various kinds of intemperance.

But all other causes combined probably do not exceed the direct injury to health resulting from the use of alcoholic poisons; whole populations, according to Sir B. W. Richardson, M. D., are dying from diseases induced by their use, in small doses, without even suspecting the cause. One reason for this is that alcohol masks and perverts all painful symptoms by its paralyzing effects on the nerves, so that it is absolutely impossible for those who use the alcoholic drug, either in beverages or medicines, to judge correctly of their own conditions or needs.

It is, therefore, essential to the work of this department, that we study the physical results of the use of this drug, whether taken in beverages or medicines. To this end we promote the circulation of the *Medical Pioneer*, the organ of the British Medical Temperance Association and the exponent of the principles and practice followed in the London Temperance Hospital. We have, also, now a medical temperance quarterly published in this country for the American Medical Temperance Association, and edited by Drs. Davis, Kellogg and Crothers. We bespeak the best efforts of our workers in promoting the circulation of these periodicals.

Another point is to consider the main object of the medical profession. Should it enable us to preserve health, or merely to patch up the broken remains of that priceless possession? Our hope is that prevention may be preferred to cure in practice as well as in theory. For this reason we recommend the employment of health preceptors to give popular lectures and private teachings. We also present an outline of studies mostly prepared by our associate, Dr. Mary Wood Allen, the lecturer of this department. They are adapted to the use of unions in their regular meetings, or in special meetings, under the direction of the local superintendent.

SUGGESTIONS.

1. Provide improved varieties of bread and other hygienic dishes for lunches at conventions of all grades and at private entertainments to promote the study of health topics.

2. Solicit physicians to dispense with the use of alcohol and supply them with literature proving its practicability.

3. Secure talks, lectures and health topics from competent and influential persons on hygiene.

4. Encourage the school children in their studies of hygiene, by the distribution of suitable cards and leaflets.

5. Discourage the use of patent medicines. Show up their alcohol when present, as also in root beer and home-made wines.

6. Make all the work of the department contribute to the promotion of true temperance, that work given to us so graciously by our Lord and Master, and which this great, suffering world needs so sadly.

JULIA COLMAN,
National Supt.

Canadian News.

WHAT ONTARIO IS DOING.

Toronto has lately been the scene of one of the most important temperance conventions ever held in Canada. Representatives from other provinces and the United States were there, but it was essentially an Ontario gathering and for a provincial purpose. From far and near there came the veterans in temperance warfare, upheld and strengthened by hundreds of younger workers who are preparing with honest appreciation and energy to take up the lines as they fall from the feeble but experienced hands of those who must soon drop out of the ranks. Their purpose was to organize a plan of campaign for the prohibition plebiscite which is to be taken at the time of the municipal elections in the beginning of January.

The great central committee of organization contains in its membership representatives of every shade of prohibitionist opinion. The speeches were brilliant, earnest and stimulating, and though it was not in human nature to refrain from occasional hits at divergencies of opinion in the past, all were at one in urging on the assembled workers to make the majority for prohibition as large as possible. The pity of it is that even a very favorable vote may not result in the enactment of a provincial prohibition law. The right of provincial parliaments to pass such a law for their respective provinces is still in question, and the Dominion Government has decided on a reference to the supreme court to prove whether such power is vested solely in the Dominion, or whether local governments have also similar powers. Whatever the final decision may be, it cannot but be that such an upheaval of opinion must result in good.

QUEBEC'S TENTH ANNUAL PROVINCIAL GATHERING.

Danville, in the Province of Quebec, presented a scene of unusual activity last week when by every train and from every quarter there poured into that beautiful little town groups of white-ribboned women, who came to attend the tenth annual W. C. T. U. convention of the Province of Quebec. There seemed a special appropriateness in meeting in Danville, as it is situated in the heart of a prohibition county, and has been particularly active and successful in enforcing the law. Mrs. J. A. Gibson, in her hearty address of welcome to the convention, alluded to the time when only nine men were found brave enough to sign the original temperance draft, whereby the Dunkin Act became law in Richmond county.

It would be impossible to mention the names of all those who helped to make the convention a success, but space must be found to acknowledge the services of Mrs. Middleton, Mrs. Sanderson and Mrs. Foster, honorary, acting and vice-presidents of the provincial union of Quebec. County presidents and superintendents presented the results of a year's labor in their respective departments, and a good deal of solid work was done.

Special attention was directed to the desirability of women using the franchise as far as it has been extended to them, and explicit directions given how to do this to best advantage so as to secure good temperance men for local councils. Mrs. Putney, of East Hartley, made some good points on this subject, claiming that it is the sacred duty of every qualified woman to use the privilege extended to her two years ago, of voting in municipal and school affairs. She believed that all the objections to women voting would disappear like morning dew.

The secretary reported seventy-nine unions in the province, with a membership of 2,296. The officers of the union were all reëlected with the exception of the recording secretary, Miss Bliss, whose resignation was regretfully accepted. Miss Meiklejohn takes her place.

The committee presented twelve resolutions for the consideration of the convention, all of which, with some amendments, passed. An animated discussion took place over the anti-tobacco question and the defeat of Mr. Cook's Bill, the result being increased determination to continue to agitate until a stringent law is placed in the statute book. It was thought that perhaps the clause relating to the imprisonment of boys for infringement of the Act might have been prejudicial to its passing, and it was decided that in the W. C. T. U. petition that clause should be omitted.

Special attention was also called to the great harm done by the vile pamphlets and immoral advertisements of the "green goods" business, which came through the postoffices, addressed to boys and girls under the guise of friendship and secret confidences. The authorities are petitioned to suppress this evil as far as lies in their

The Rugged Child

is largely an "outdoor" product. Fresh air and exercise usually produce sound appetite and sound sleep. Sickly children obtain great benefit from

Scott's Emulsion

of cod-liver oil with Hypophosphites, a fat-food rapid of assimilation and almost as palatable as milk.

Prepared by Scott & Bowne, N. Y. All druggists.

For
Busy Men.

Business men with exhausted nerves and tired heads need a stimulating food that will replace the daily wear and tear. The phosphorus, lime and sodium contained in

BURNHAM'S CLAM BOUILLON.

is what you must have. It is an acknowledged fact that no other food contains so large a percentage of nerve and brain stimulant as this.

Never buy Clam Bouillon for the sick, except in Glass Bottles.

Grocers and Druggists.

Six ½ pint bottles expressed for $1.50. Send stamps for book, "Household Hints."

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Knox's Sparkling Calves' Foot Gelatine

THE PUREST MADE

Received the only Medal and Diploma at the World's Fair, Chicago, on Package Gelatine for table use, for **STRENGTH, PURITY** and **GOOD FLAVOR**.

The only Gelatine positively free from odor or taste. Our new package has Rose Gelatine in top of each package to make fancy desserts. Your grocer has it if he keeps the best.

CHARLES B. KNOX, Johnstown, N. Y.

Send a 2-cent stamp for little book. "DAINTY DESSERTS FOR DAINTY PEOPLE."

It is now beyond dispute that

Beecham's Pills

(Worth a Guinea a Box.) (Tasteless)

are a specific in all cases of Indigestion, Biliousness, Sick-Headache, and kindred troubles.

25 cents a box 22

WM. D. GENTRY, M. D.,

Homeopathic Physician & Orificial Surgeon

Member Staff Nat. Temp. Hospital.

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Special attention given to the medical and surgical treatment of diseases peculiar to women and children.

WE HAVE NO AGENTS,

But save you money on everything you eat, wear or use. Send 8 cts. for full catalogue.

H. R. EAGLE & Co., 68 Wabash Ave., Chicago.

power. The canteen system of the volunteer camps was also protested against, as a dangerous source of evil to our young men. The review of work for the past year presented by county presidents and superintendents was both interesting and encouraging. There are many drawbacks in the Province of Quebec with which the other provinces have not to contend, but while these were alluded to, the prevailing feeling seemed to be that steady, progressive work was going on.

The county of Brome had another victory to record in the defeat of the attempt to repeal the Scott Act.

Miss Barber's report on social purity excited almost painful interest, and her warning to mothers whose daughters earn their living as typewriters, or in any such way, was listened to with heartfelt sympathy, and drew remarks from mothers present that proved how much still more earnest work in that line was needed.

The program of one evening was provided by the Y's and proved bright and instructive, but the crowning triumph was the last evening when the Town Hall, kindly offered by the mayor, was crowded to the door, people driving many miles to hear what the W. C. T. U. had to say.

The beautiful prize banner, kindly given by the Dominion president, Mrs. C. T. Williams, for the greatest increase in paid-up membership, hung above all others during the meetings, and was a silent reminder to all that they must work hard if it is to be kept in the province of Quebec next year.

On invitation of Miss McFadden, the convention will meet next year as guest of the W. C. T. U., Point St. Charles.

NOTES.

Manitoba is still feeling the impetus given to it by the Dominion convention, which was held in Winnipeg last June. A new union has been formed in the northern part of Winnipeg. The Central union of the same city kept Crusade Day in a very enjoyable and profitable way, adding fourteen names to its membership. The rooms were open from noon to seven p. m., and a series of hour meetings held, closing with a social. During the afternoon papers were read on "Temperance in the Home," "Crusade Day of the World's W. C. T. U.," and "Heredity and Intemperance."

In the northwest territory a new union has been organized at Moosejan, with fourteen members, also a Band of Hope with forty members.

MARGARET G. URE,
Canadian Reporter.
772 Palace St., Montreal.

News from the Field.

IOWA.

THE ANNUAL CONVENTION.

The morning of October 3d saw Iowa W. C. T. U. convened for prayer and conference in the town of Oskaloosa, and within the sheltering walls of the First M. E. Church.

The consecration service in the morning, led by the veteran president of the "Eleventh," Mrs. Joanna Shesler, struck the key-note of the entire convention, which was one of peace and power throughout.

The call to order by President Dunham was followed by the roll-call, showing thirteen officers and superintendents in attendance. The necessary business of the session was put through with dispatch but not with haste. The corresponding secretary, Belle H. Mix, read a most interesting chapter from our continued "Story of the Year," while Treasurer Carhart gave us a statement of our financial standing in these times of stringency.

Superintendents and vice-presidents reported briefly, concisely, pointedly. It was the opinion of the convention that we could change our form of organism with advantage to the work. And the plan to discontinue counties, and divide the state in smaller districts with a view to the relative strength of the unions, and to railway facilities, will no doubt be in active operation at no very distant day.

The Bible expositions conducted by the state evangelist, Mrs. A. M. Palmer, were hours of profit to us all.

Our State and National organs, THE UNION SIGNAL and *Iowa Signal*, received due attention, the results of which are already being felt. Orders for one thousand extra copies of the November *Iowa Signal* were received.

The thankoffering and the memorial services were impressively and beautifully conducted, the former by Mrs. Rachel Marriage, and the latter by Mrs. L. D. Carhart.

The evening meetings were well attended by citizens and friends; the first evening being mainly occupied by welcomes and responses, and by the president's annual address. On the second evening six young women were contestants for the grand gold medal, it being won by Floy McCready, of Montezuma. Miss Jessie Ackermann gave the address of the last evening, speaking on the "W. C. T. U. of Other Lands." The songs of the Ladies' Cecilian Quartette and of the Gentlemen's O. Q. Club, of Oskaloosa, were a source of unwearying delight to all.

While the attendance at this convention was at least a third smaller than that of the preceding year, yet seemingly its potency increased in inverse ratio. Power begotten by harmony of thought and unity of purpose was everywhere apparent. When all members of the W. C. T. U. in Iowa are a unit as to the end to be attained, and to the means for its attainment, then may we expect the blessing promised in the significant telegram received from California: "And it shall come to pass that in all the land, saith the Lord, two parts thereof shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them: I will say, It is my people, and they shall say, The Lord is my God."—Zech. 13:8, 9.

ADDIE M. ESTEY,
Special Reporter, Des Moines.

INDIANA.

CRYSTAL CONVENTION.

The twentieth annual state convention of the W. C. T. U. of Indiana was held October 6 to 10, inclusive, in Richmond, our beautiful Quaker City.

Nature assisted our hospitable friends by bestowing bright, sunny days during our stay. The convention met with all of our state officers present except our beloved president, Mrs. L. M. Beck. Mrs. Addie Fields, our vice-president, occupied the chair. Her just ruling, knowledge of parliamentary rules, and ability to keep order, delighted the convention. One hundred and ninety-one voting delegates and many visitors were present.

Indiana carried away the banner from the National Convention at Denver, last year, but I fear we shall have to relinquish it this year, as one of our organizers left our state in March last, and our executive board was not able to fill the vacancy. However, seventy-two new unions have been organized during the year. We now have 327 unions and a paid up membership of 5,706. Tardiness in collecting dues prevents recording the membership we are entitled to. We have forty-two Y unions, also 108 L. T. L's with a membership of 6,683.

Our president reported "seventeen schools of methods held during the year, outside of those held in counties, summer assemblies and other places."

OUR SUPERINTENDENTS REPORTED

good work done, and many had fine papers. Among them was that of Mrs. Rall, superintendent of the department of mercy. She gave the testimony of many noted physicians who assert that all that has been claimed for vivisection could have been learned by other methods. She asserted that vivisection in our schools should by all means be condemned, since it implants cruelty and hardness of heart in our children.

Mrs. Straw, superintendent of L. T. L., gave an excellent report. Space will not permit me even to name the thirty-five different departments of work of which reports were given.

A report of our

HADLEY INDUSTRIAL HOME FOR GIRLS

showed that $7,000 had been expended upon the building, which is under roof, and we hope will be completed within a few months.

A report was also given of our state fair cottage. By means of this cottage our ladies have added $100 annually to our state funds. Our convention was in a most liberal mood. Seventy-five dollars were collected, thus making the last payment on the furniture of the fair cottage, 150 subscriptions for our state paper, *The Organizer*, were obtained, also $505 in *Organizer* stock shares—all due to Miss Hay's pleasant, energetic way of soliciting.

THE Y CONFERENCES

Were ably and entertainingly conducted by Miss Clothier, of Manitou, Col., and Miss Dickson, our state superintendent of Y work.

We shall not soon forget the generous hospitality of Richmond, the systematic work of the entertainment committee, of which Mrs. M. R. Dennis was chairman, the words of welcome by the representative pastor, Rev. J. W. Knapp, and Pres. J. J. Mills, of Earlham, the Quaker college, nor of our sister Mrs. Hussey.

Two beautiful churches were thrown open for the use of our convention, Grace M. E. church, and the First Presbyterian church; choirs rendered beautiful music and the press was most generous and kind.

The following officers were elected: President, Mrs. L. M. Beck, of Bloomington; vice-president, Mrs. E. L. Calkins, of South Bend; corresponding secretary, Miss L. E. Reed, of Indianapolis; recording secretary, Mrs. M. Cammack, of Marion; treasurer, Mrs. L. T. McWhirter, of Indianapolis. Our former vice-president, Mrs. Fields, leaves us for the distant state of Vermont. May she prove to be the blessing to that state that she has been to us.

We were fortunate in having our National officers, Mrs. Woodbridge, Mrs. Hunt, Miss Clothier and Mrs. Pritchard, with us. Mrs. Pritchard's Bible readings seemed to have a holy influence over the convention. Miss Clothier's bright, graceful address, Mrs. Hunt's practical advice, Mrs. Woodbridge's soul-stirring sermons, filled our hearts with delight, and inspired us with courage in our battle for the right.

MRS. N. CORNELIA MEADOWS,
State Reporter, Evansville.

NEWS IN A NUTSHELL.

RESOLUTIONS *in memoriam* were passed by the Poughkeepsie, N. Y., W. C. T. U., Nov. 1, on the death of their faithful corresponding secretary, Mrs. R. A. Thurston.

THE success of the Scott meetings in Canada exceeded expectations. Major Scott spoke to 2,500 people in the Pavilion at Toronto, amid profound interest.

AT Missouri's state convention, a unique response to the address of welcome was given by Mrs. Antoinette A. Hawley, of Kansas City, in amusing and stirring poetical lines.

WILL the lady from Texas who kindly assisted in caring for a sick lady on Sunday, Oct. 21st, at the Memorial Art Palace in Chicago, please send her address to Ruth Ellis, care of UNION SIGNAL office?

REV. E. M. C. BOTTERILL, of Pennsylvania, an evangelist and Bible teacher, has recently given an uplifting and inspiring course of Bible readings in Peoria and Rockford, Ill., one of which, "The Sanctity of the Human Body," is especially suited to temperance work. Mr. Botterill is highly recommended by leading members of the Illinois W. C. T. U., who commend his services to other unions. Address him at Llanwellyn, Delaware county, Pa., for engagements in the East.

THE sad ending of a promising young life was the tragic death of Miss Mary Yeargin, who was drowned while rowing on the lake at Ithaca, N. Y., November 19. Miss Yeargin was a well-known Southern white-ribboner, who has been identified with the W. C. T. U. of South Carolina since its inception, and occupied the position of state Y superintendent before her departure for the North to take a two years' course of law and philosophy at Cornell University. Her characteristics, excellent sense, tact and fidelity to duty, were early developed, and her sudden taking-off is a sad loss to the young women's Christian temperance work of the nation.

MISS EMILY CONYBEARE, who was one of the English delegates to the World's Convention from the British Women's Temperance Association and from one of the English Anti-Vivisection Societies, spent some days at Bryn Mawr as the guest of Mrs. Lovell, and spoke very acceptably in Bryn Mawr College on the evening of Nov. 14th, on "English Politics or Social Reform" in England. She gave a graphic description of the advance made by English women in political influence, and it would seem that American women might take some lessons from the experience of their English sisters. The English women, like our own, are anxious to help in all reform and have discovered that they can only meet with partial success while the ballot is withheld from them. Among the leading reforms English women are working for, Miss Conybeare mentioned temperance, purity and anti-vivisection.

MRS. ALICE HARRIS, 116 Tremont St., Boston, musical director for the National W. C. T. U., has issued her Temperance vesper service, No. 2, which is specially designed for general use in conventions and other public meetings, and for the assistance of leaders who want an attractive and instructive program. It will be found especially helpful to those who wish to arrange and conduct public temperance meetings, but who are not themselves public speakers. The price is low; 5 cents for single copy; $1 per hundred: $8 per thousand with an additional charge of 16 cents for postage per hundred if sent by mail.

A GEORGIA correspondent, Mrs. E. C. Witter, sends us the following concerning the local and district work in her state: "Owing to the illness of our corresponding secretary, we have no state reporter for our work. And while unprepared to give reports for the state, I would like to give some little notice of our local and district work. During our last state convention, Mrs. McLendon was elected district presi

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She wanted one of those fashionable capes with a triple collar, but the price was $10 and times were hard. She was telling Mrs. Handyman about it. "But why don't you buy a package of **Diamond Dyes**, and color that old drab circular of yours?" said Mrs. H. "That faded, shabby old——!" "No matter how old and shabby it is," interrupted Mrs. H., "**Diamond Dyes** will make it just like new." "But I don't know how." Mrs. H. laughed and said, "Why, it's the easiest thing in the world, if you use

Diamond Dyes."

And the end of it all was, she bought a package of **Diamond Dyes** for 10 cents, and colored that old cloak a rich brown, to match her new dress, and everybody complimented her upon her stylish new coat.

Anybody can color anything with Diamond Dyes. Direction book and 40 samples colored cloth, free. WELLS, RICHARDSON & CO., Burlington, Vt.

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For Christmas

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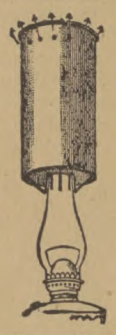

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dent for this part of the state. She at once entered with interest on her work. A district convention was appointed to meet in Atlanta. We have only five unions in the district, but thirteen delegates responded to roll-call, and, though it was her first effort, our president filled her position well. Reports were excellent and showed our ladies were wide awake and at work. Jail work, railroad work, home mission work were well reported. Five L. T. L's and a Junior League (conducted on the same plan) were reported in fine working order. The next convention met in Conyers, September 5. This little city is about thirty miles from Atlanta. We were warmly received, and while we did not have so many delegates, we had an excellent meeting. Our good president was in the chair, and made a fine opening address. The good people of Conyers were out, and listened with interest. The next day business was dispatched as usual. Among the rest, the colored president was with us, and was called on for a report. Her union had sixty members, and she wished to have some of our ladies visit her people, so the arrangement was made for us to go that evening. After the addresses were over, the colored L. T. L. came out and sang a nice welcome for us. The next morning we had a delightful experience meeting. In the afternoon a pleasant little model union was held, and officers elected for the ensuing year for the Conyers union. Again in the evening a good audience gathered and our president wound up our convention with a most excellent address on woman suffrage. Mrs. McLendon in one of our union meetings, several years ago, proposed we make the effort to start an industrial school for girls in our state. We went to work, and aided by other friends, the plan was started. A fine school was the result, located in Milledgeville, the old state capital."

Official Communications.

LUMBER CAMP WORK.

DEAR STATE SUPERINTENDENT CO-WORKERS:—As state superintendents you hardly need any advice from me, but naturally may ask why Wisconsin can afford a camp-missionary, while your state finds it so hard to secure a salary for one. In Wisconsin our women have adopted a financial plan, and we wonder why all the larger, richer states do not do likewise. At our yearly "State Mecca" we estimate how much it will cost to run our housekeeping for the year to come; for instance, the state secretary's salary, treasurer's salary, editor's salary, expenses necessary at headquarters, etc., demand something like $1,500, our home for unfortunate women at Eau Claire, $800, our lumber camp missionary, $400, and each department its postage and some little aid, making some $4,000 to keep house on. Then each district comes up to the state convention prepared to say how much their unions will donate, and thus far for three years past we have shown a credit surplus of some $400 in the treasury, and sometimes more.

If Wisconsin can do this, why can't some of the rest of the states do the same? Some of them could support a dozen missionaries, with the "sine qua non" always attending (as a qualification) of "In Rogers" memory. The manufacturers of lumber have generally come to our aid in the camp missionary's salary for six years past, and we have not had to call for but one-half our appropriation. Still "Nothing succeeds like success," and if it were not for the financial plan we could not ask so freely for aid.

Try this, please, and see if your state cannot afford a camp missionary. Meanwhile, endeavor by a circular letter to the manufacturers of lumber to secure a small sum from each to aid you in the missionary's salary, as you ask them for the post-office address of their camps. In selecting your literature send to Mrs. Grubb for an assortment of foreign tracts, to the Bible Society for Testaments, in German and Scandinavian, as well as English, to place with your well selected package.

Yours faithfully,

MRS. MARY C. UPHAM,

Nat. Supt. Camp Work, W. C. T. U., Marshfield, Wisconsin.

FRANCHISE.

The National W. C. T. U. Franchise department congratulates itself and its co-workers upon having had a part in the victory in Colorado. Let us also have a part in the campaign in Kansas for 1893–1894.

Superintendents, state, county, district and local, are reminded of the "Suggestions for Franchise Superintendents," a manual issued by the department. This may be had on application, (send postage) to 3 Park St., Boston, Mass., also a catalogue of suffrage literature.

The following is the list of lecturers in the National, but all W. C. T. U. workers are urged to include this very important subject.

LECTURERS.

Miss Frances E. Willard, the Temple, Chicago.

Mrs. Susan S. Fessenden, 171 Tremont Street, Boston.

Mrs. Mary E. Haggart, California, Pa.

Lady Henry Somerset, the Temple, Chicago.

Mrs. Clara C. Hoffman, 510 Rialto Building, Kansas City, Mo.

Miss E. U. Yates, Round Pond, Me.

Please note some special suggestions for the coming year:

1. Work to have a superintendent appointed in every county or district in your state.

2. Unite with other organizations in asking for municipal and school suffrage, as a first step.

3. Keep the subject before the people in your W. C. T. U. papers; ask the National to aid you in furnishing supplements.

4. Send items regarding your work monthly to 3 Park St., Boston.

5. Employ one of our lecturers, or state or local talent in the lecture field, and get the subject before the people in conferences, discussions, etc.

6. Get the Y and the L. T. L. to debate such subjects as "Equal Wages for Equal Work," "Municipal Affairs," "Legal Status of Woman."

7. Help Kansas just now in her Woman Suffrage Amendment Campaign, with your sympathies, contributions, efforts, prayers.

8. Signalize this year by holding *Lucy Stone Memorial Meetings*, and thus advance the cause to which her life was devoted. Material can be found in THE UNION SIGNAL, October 26, and in the *Woman's Journal* and the *Woman's Column*, Boston, October 21 and 28.

LOUISE C. PURINGTON, *Nat'l Supt.*
ALICE STONE BLACKWELL, *Associate.*

IMPORTANT REQUEST.

Will every woman who expects to conduct a school of methods, in whole or part, send me her name, with the place in which said school is to be held? State, too, whether in a Chautauqua Assembly, or *any* assembly, or whether entirely under our own auspices, at a convention or other meeting of the W. C. T. U. Let this be done *at once*, please.

Will every superintendent of parliamentary usage, state, district, county or local, send me her full name and address *not later* than January 1? I desire to send to all these a *practical* "plan of work."

A. S. BENJAMIN,

Nat. Supt. of Schools of Methods and Parliamentary Usage.
Portland, Mich.

Cor. Secy's Notes.

This department is established for the benefit of the workers, the entire two hundred thousand who make up the busy W. C. T. U. hive. It is hoped that the interchange of thought between the National corresponding secretary and the local, county, district or state officers, which here finds expression, may stimulate to renewed effort and lead to a closer bond of union. Extracts from letters will be given, questions answered and difficulties explained. It will be an "Open Parliament" to which all are welcome.

ITEMS.

Seventeen new unions in different states have been organized and reported to Headquarters since our annual Convention.

Mrs. Norinne Law writes that she has just returned from Manitoba, where she added six hundred members to their unions.

Mrs. Henrietta Skelton is a philosopher. She writes: "I was sorely disappointed that I could not attend the National Convention at Chicago, and thinking nothing could so satisfy as work, I went at it, and since the 10th of October have organized five unions with a membership of 130."

Miss E. W. Greenwood, evangelistic superintendent World's and National W. C. T. U., has by the request of Miss Willard compiled "A list of women preachers and evangelists" in the United States. It is arranged alphabetically as to denominations, and individual names—the ordained or licensed ministers and evangelists are noted, and all in all for brevity, arrangement, clearness and utility, we believe it has not its equal in this line. We are under great obligations to Miss Greenwood for her patient labor in the work, and think it should have its place among the archives of the Temple.

The superintendents are up and doing. Mrs. Mary C. Upham, superintendent of work among miners, is out with her first letter for the year. Read her admirable suggestions to state superintendents.

Georgia has (as South Carolina) a state union No. 2.—Mrs. Georgia Swift King, of Atlanta, president. Our colored sisters are alive to the interests of their race.

At the late National W. C. T. U. convention Miss Gertrude Ferguson, long the secretary of the Flower Mission department, was elected superintendent in place of her translated chieftain. She particularly desires that each state secretary will send her the full address of the Flower Mission superintendent of her state, that she may be able to communicate with each, opening the work of the year at as early a date as possible.

DISTRICT OF COLUMBIA.

Many enlistments in the W. C. T. U. army are reported.

The Lecture Bureau is planning for great things the coming winter.

Mrs. Clara Holbrook Smith spoke at a mass-meeting the first Sabbath of December, after which she delivered six lectures to ladies only. These will be followed by other noted speakers, and a convocation is being planned for February. Congratulations to the Bureau that plans such work.

Editors of leading daily papers are freely using their columns in our interest, and Mrs. La Fetra who has been indefatigable in her labors has used her funds with noble generosity for years, though retired from the presidency of the District. Mrs. Mary E. Griffith, the new president, is entering into her labors rejoicing in the reaping of sheaves while the sowing still goes on.

Organizers' Corner.

STATUS OF ORGANIZERS.

The mistaken idea prevails in many portions of the country that a National organizer is fitted only to organize new unions, whereas she must be a public speaker as well, especially prepared to enthuse and instruct the masses in regard to the distinctive features of the Woman's Christian Temperance Union. She must be a woman of tact, consecration and knowledge of our many departments, willing to enter difficult fields, enlist new workers, strengthen and enlarge unions already formed as well as organize new ones, and instruct in regard to our special methods. Our National organizers are carefully selected by our National executive committee, and elected by the Convention.

By the coöperation and concerted action of the state and county officers, the stronger unions may help the weaker, and greatly benefit their own work by employing the National organizers while going to and from their distant fields of labor, thereby reducing their traveling expenses, which will enable them to give lower rates at each point.

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions, having been long in the work.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.

Mrs. L. H. Washington, Port Jervis, N. Y.

Miss Frances E. Griffin, Montgomery, Ala.

Mrs. Mary Bynon Reese, Chautauqua, Wash.

Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.

Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.

Mrs. Maude L. Green, Manitou Springs, Col.

Mrs. E. Norinne Law, Baraga, Mich.

Miss Belle Kearney, Flora, Miss.

Mrs. Delle H. Cox, Newberg, Ore.

Miss Ida Clothier, Manitou Springs, Col.

Mrs. Henrietta Skelton, 132 McAlister street, San Francisco, Cal.

Miss S. C. Harris, Franklin, Va.

Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.

Miss Clara Parrish, Paris, Ill.

Miss Carrie Lee Carter, Dexter, Mo.

Miss Frances Ensign, Madison, O.

Mrs. E. A. Kenyon, Townshend, Vt.

This "Corner" may be obliged to try several positions before it finds just the niche it can best fill, but it is the desire of the editors of THE UNION SIGNAL, and of the chairman of the board of organizers, that the list of names be kept standing in the paper, and that each organizer feel free to insert an itineracy of her engagements.

Only one organizer has sent in material for this Corner. Mrs. E. Norinne Law writes: "I am delighted with the Organizers' Corner. I was reëlected president of the 12th district of Michigan, Nov. 9, and have promised to work in the Upper Peninsula during the next six months. I am laying some new plans, which, if matured, will add great attraction to the work."

(Please let us hear from the others.)

ELI BROWN.

FREE.

The following remarkable statement, to which we direct special attention, is from a Tennessee farmer.

My age is 63. I suffered intensely from catarrh 10 years; dry scabs formed in nostrils, one or both sides stopped up continually, dryness and soreness of throat, hoarseness, intense headache, took cold easily, and had continual roaring, cracking, buzzing and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of catarrh.

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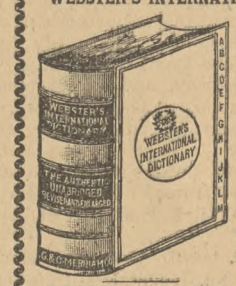

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We make this boot ourselves, therefore we *guarantee* the *fit, style and wear*, and if any one is not satisfied we will refund the money or send another pair. Opera Toe or Common Sense, widths C, D, E, & EE, sizes 1 to 8, and half sizes. *Send your size; we will fit you.* Illustrated Catalogue FREE.

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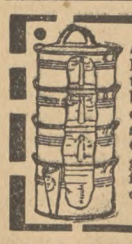

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Signal Notes.

Of the four thousand and thirty convicted criminals in Canada last year, it is said that but one hundred and thirty-two were abstainers.

A great pork butcher of Cambridge, Mass., employing eight hundred men, affirms that he would not have the saloons licensed again in that city for ten thousand dollars a year.

It is considered an act of virtue to prevent the killing of a cow among the Hindoos, and it may yet bring the government of India into serious conflict with the natives.

"Vote for principle, vote for right and you need not fear the consequences. Those votes only are 'lost' which are given for men in violation of principle."—*Chief Justice Chase.*

The Sisters of the Poor, who work among the poor under the superintendence of Mrs. Hugh Price Hughes, now number thirty-four, although there were but three six years ago.

Primary education of a character to make children of both sexes moral and useful members of society has been made compulsory in the territory of Baroda, India, and will be carried on at the expense of the state.

The woman's branch of the Zurich social purity society in its fifth yearly report tells of the exhibition of an especially indecent picture in the Munich Art salon, against which they and the Men's Christian Association protested in vain.

Although it is not a new discovery, it is at the same time a hopeful sign of the times to give public utterance to such statements as Sir Evelyn Wood's in regard to the best beverage for men engaged in military operations. He found from actual experiment with cocoa, cold tea and beer, that the men marched much better without the beer.

At the meetings of the Evangelical Conference held recently in Glasgow, a motion which sought to secure approval of the conference to the government proposal for dealing with the liquor question was overruled by one which affirmed that nothing short of total prohibition would satisfy the members. This was passed by a large majority.

The Martha House for friendless girls under thirty years of age has been more than full the past year, a charge of twenty-five cents a day being paid. At railway stations an average of one hundred and fifty girls each month has been directed to safe quarters by the agent of the association. A school for servants in connection with their home for friendless girls will be opened next spring.

The National Association for the Education of Colored Youth in a recently published report, gives some hopeful statistics. There are not less than one million and a half colored children enjoying the advantages of the American public school. There are twenty-five colleges with nearly ten thousand pupils and professors, beside other schools, which indicate a growing appreciation on the part of the colored people for education.

The Jews do not, in their feasts, for several purposes, including the marriage feast, ever use any kind of fermented drinks. In their oblations and libations, both public and private, they employ the fruit of the vine—that is, fresh grapes—unfermented grape juice and raisins as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and in science it is in itself decay, rottenness.—*Dr. S. M. Isaac.*

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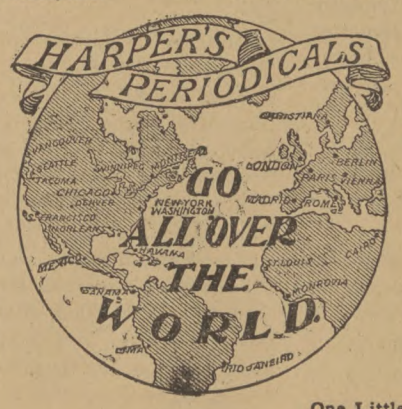

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AND WORLD'S WHITE RIBBON.

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"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 50.] CHICAGO, December 14, 1893. [Price $1.00 per Year in Advance.

HAVE YOU?

Have you sent your ten cent thankoffering to the National Treasurer?

HOW MANY?

How many new members are you claiming for Crusade Day? "According to your faith be it unto you."

How many subscribers are you securing for THE UNION SIGNAL? *"By their works ye shall know them."*

SINCE OUR LAST ISSUE.

Wheat has reached the lowest price in twenty-three years, fifty-two cents per bushel.

Many cities in the United States are making practical plans for the relief of their unemployed poor.

The National Baptist Conference closed its sessions at Augusta, Ga., December 7, by a discussion on the administration of baptism.

Only one-third of the World's Fair exhibits have been removed. The Ferris wheel alone remains intact upon the Midway Plaisance.

At a public meeting held by the Woman's Suffrage Association in the Old Town Hall, Vienna, December 10, it was resolved to petition Parliament for universal suffrage.

The Grand Lodge of Good Templars held its annual conclave at Richmond, Va., last week. Letters of greeting from Lady Henry Somerset and Miss Willard were read.

Over eighty people are reported as wounded by a dynamite bomb which was thrown in the Chamber of Deputies, Paris, during its session last Saturday. The bomb-thrower, an anarchist named Vaillant, has been arrested.

At the convention of the Michigan Federation of Labor last week it was voted that as the office of Secretary of Agriculture had broadened and dignified farming interests, that a similar Cabinet office, to be called the Secretary of Labor, be created.

A dispatch from London, December 7, announces that in reply to a deputation from the National Temperance Union, Mr. Gladstone declares that the local veto bill will be pushed to its final issue by the government at its earliest opportunity.

It is reported from London this week that in compliance with a request made by a delegation, headed by Dr. Norman Kerr, the government will introduce a bill providing for the enforced confinement of confirmed drunkards in an inebriate asylum.

The American Federation of Labor, Samuel Gompers, president, met in annual convention at Chicago, December 11. Among the leading questions under discussion were how to take care of the unemployed, the formation of an industrial political party and the enforcement of laws favorable to the masses.

FOR an account of the way in which the Crusade dimes are rolling in, see the Treasurer's Corner, on page 13.

THE National corresponding secretary gives valuable suggestions for working up a public meeting, in her column on page 13. Be sure to read it.

THE UNION SIGNAL has taken two methods of observing Crusade Day, both of which we believe will be appreciated by our readers. One is the issuing of this special Crusade Jubilee number which speaks for itself, and the other is our business manager's new offer on page 17. By this offer we virtually give the equivalent of twenty-five cents for every new member secured through the membership Crusade, which is to be one of the chief factors of the celebration. Be sure to read the offer.

EVERY special day in the white-ribbon calendar affords favorable opportunity to the local union for increasing its membership. But of all red-letter days December 23 is preëminent as "membership day."

"BEER and sandwich" meetings in saloons are characterized as a picturesque feature of the especial election campaign in Chicago last week, and such they are, as illustrative of the way in which the saloon is utilized in politics. The Republicans have the credit of leading in the movement, giving out beer to the crowds who collected in the saloons, and afterwards listened to an address by some ward leader. The Democrats followed the example so illustriously set and the saloons reaped the harvest. The voters thus instilled with political principles and beer, seeing "as through a glass darkly" are the tools which strengthen and fortify the saloon power.

ATTRACTIVE invitations have been issued by Mrs. Woodbridge to receptions at National Headquarters, the first and third Thursdays of each month, from two to four o'clock p. m. These invitations are general, and every one in the least wise interested in our work will be welcomed. It is hoped that this will afford many an opportunity to those who otherwise have hesitated to call, fearing an interruption of important office work. The first reception occurred last week and was a pleasant affair. Mr. Stead was among the callers, and evidently desirous of impressing us with the fact that we had misinterpreted his words and misjudged his motives. We truly hope this may be so, as we covet him for an ally, but do not feel encouraged by his more recent utterance, comment on which will be found elsewhere on this page.

THE Crusade Jubilee spirit began in earnest at National Headquarters last week. Saturday's mail brought to Mrs. Barker, our treasurer, a most acceptable letter from Mrs. Forbes, president of Connecticut W. C. T. U., which contained the following good news: "Mr. George P. Rogers, of New London, Conn., who recently died, bequeathed to the National W. C. T. U. three thousand dollars, and to Connecticut two thousand dollars. You will remember that Mr. Bartlett, of Guilford, Conn., gave five thousand dollars to the National a few years ago. I am informed that Connecticut is the only state which has thus remembered us." A rumor of this generous bequest had reached us, but the pleasure of having it officially confirmed was so great that a praise meeting was instantly called and for ten minutes impromptu expressions of gratitude and joyful thanksgiving, earnest words of prayer and praise and appropriate Scripture quotations fell from the lips of the handful of brave souls that guide the W. C. T. U. ship of state in these trying financial times.

MANY valued contributions for this Crusade Christmas number either arrived too late or were crowded out because of the inexorable limits of our columns. Among these is one from Rev. Joseph Cook, the opening sentence of which reads: "The straightforward, Christian aggressiveness which lighted the fires of the woman's temperance Crusade a score of years ago, ought to burn in all the forty departments of the work of the Woman's Christian Temperance Union, national and international." Rev. Josiah Strong takes time in his busy life, as secretary of the Evangelical Alliance, to assure us that he wishes to be "counted among the firm friends of the W. C. T. U.," and adds, "God bless your noble organization." Dr. Lorimer sends cordial greeting from Tremont Temple, Boston, and several state presidents and other stanch friends have contributed excellent articles which will appear in subsequent issues of our paper. To each and every contributor we extend our grateful thanks, our only regret being that our pages could not have been more elastic, and have accommodated the entire wealth of material which has been so generously offered.

THE divine faith that there is a latent good in human nature ready to respond to every conception of something better than it knows practically, was the key-note of the Crusade. Nearly all the world has heard of this sublime faith of "Mother Thompson" and the other Crusaders, but for fear some are asking, Who is "Mother Thompson"? here is her history briefly outlined: On August 24, 1816, Eliza J. Thompson opened her eyes on the world in Hillsboro, Ohio, the only daughter in the home of her father, Allen Trimble, one of the early governors of the Buckeye State. Her mother was called an ideal character, and soon made her moulding hand felt on the young life entrusted to her keeping. The Methodist Episcopal was the church home of "Mother Thompson" through her girlhood, but she united with the Presbyterians in 1837, when she married James H. Thompson, a young lawyer of Harrodsburg, Ky., who has much distinguished the state of his adoption, as well as being highly honored by it in one of its prominent judgeships. A large family of gifted children blessed this home, of whom two sons and two daughters are yet living—a crown to the old age of their parents. In her seventy-eighth year, "Mother Thompson" is a most beloved leader in the town where she was born, in the church where she has worshiped nearly all her life,—but best of all, her faith in God and humanity brightens with each year, and she is literally *blossoming* into the Kingdom with a serenity and a peace that kindle the immortal hope of all whom her life touches.

ANOTHER novel meeting occurred in Central Music Hall, Chicago, last Sunday night, in which Wm. T. Stead, of London, was again a prominent actor. The meeting was apparently under the direction of Mrs. Helen M. Gougar, who had quickly seen the fallacy of Mr. Stead's arguments as to the best method of bettering the condition of the unemployed, and desired to answer them. A magnificent audience assembled, and listened with great respect to Mrs. Gougar's plea for Chicago's homeless poor, which resulted in a contribution of four hundred and seventy-six dollars, and for the total prohibition of the liquor traffic, which, more than all other causes combined, brought on these distressing conditions of poverty. Mrs. Gougar showed that with the sixty-five million dollars spent in Chicago's saloons last year she could furnish labor at a yearly salary of five hundred and fifteen dollars to the one hundred and twenty thousand unemployed, and have a handsome residue for charity. When Mr. Stead's time came for reply, he reiterated many of his utterances, previously quoted in these columns, but took pains to explain some of them, saying that he "meant" to say that "the temperance people do the most harm and the least good" *in the way of improving the saloons!* To this few "true blue" temperance people will take exceptions. He continued to make declarations which he did not take the pains to attempt to prove, such as, "temperance people hinder the raising of teetotal families" (!) and "you may continue voting prohibition until doomsday and never do one bit of good." He also asserted that while it would be as difficult a matter to prohibit Chicago's seven thousand saloons as to bring down the moon and stars from their lofty places, it would be a comparatively easy matter to close five thousand of them and so "improve" the remaining two thousand that drunkenness would be reduced to a minimum. If Mr. Stead knows how this can be done, we advise the city of Chicago to invest him with the necessary power, and we promise not to throw a feather's weight against the transaction. But mere assertions are not helpful or convincing. We admire Mr. Stead's pluck in returning to this city to prosecute what is doubtless an honest intention to "drive the devil out of Chicago," but we confess that we are no more hopeful in regard to the wisdom of his methods than we were upon his first visit. If his zeal were coupled with more discretion, we would have more faith in the outcome.

A Christmas Song of Crusades.

BY HENRY A. DELANO.

They saw His star,—
so they said.
In the east, and came
to inquire
Where the new was
born;—the old was
dead,
Dead as the Temple's fire.

Oh, wise were the men who dared,
The Sages of old, who came
Believing the Infinite God still cared
For poor, and blind, and lame.

The old was dead:
but the life
Of the dead leaf
hides away
In the heart of things,
and, after strife,
Blossoms, and
blooms, some day.

'T was the star of Him, guiding them,
God's breath on the soul, to persuade,
Something better remained for men;
That star led the first crusade.

They followed, and followed, and found
"The place where the young child lay":
No pillow of king with gold fringe bound,
But a virgin, and bed of hay.

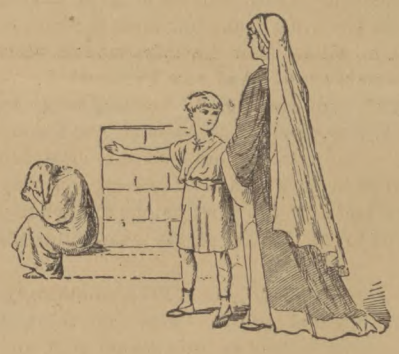
Rude shelter and stall so bleak,
Where the gentle kine doth low.
No flowers, perhaps—could history speak—
THORNS, IVY and MISTLETOE.

They found the King, in His beauty,
Himself, henceforth to lead
The mother-heart to its duty,
'Mid the world's profoundest need.

Oh, wise were the
women who said:
"We follow and
pray," as they
kneeled,—
'Mid lowliest
haunts, by the
living dead,
When the Christ
in her heart ap-
pealed.

And they sought from the lips of men,
To dash foul cups away,
To plant where the night had been
The hope of a better day.

That same old, glorious song
Of old, and the jubilant psalm,
"For God and home,"—O heart, be strong,
"Over every land" God's calm!

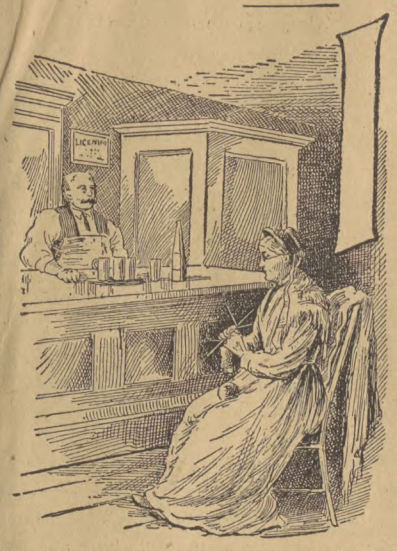


O nations, parties and clans,
To selfish and earth-paths wed,
The earth is God's—not man's;
Oh, follow His star, instead.

Follow the star we must,
To the manger of peace and love,
The way is long, but the cause is just,—
And the Child King reigns above.

MRS. GRAYSON'S CRUSADE.*

BY MRS. O. W. SCOTT.



"I wish you wouldn't, Mis' Grayson, I really wish you wouldn't. It won't look well for you to."

The speaker was Miss Pike, an elderly spinster with short, snow-white curls, and a curiously child-like expression on her soft, wrinkled face. She had stepped into Mrs. Grayson's kitchen in a neighborly way, and was wiping the dinner dishes while she talked.

Mrs. Grayson paused to take an apron from the closet and tie it around Miss Pike's rather indefinite waist. Then returning to her dishes and the subject, she replied: "I've got where I don't much care *how* it looks, Lucindy. I know I'm right, because it all opened to me when I was praying about—Prescott. You see that man Ryan had no business to come here. The laws of Maine don't allow it. Nobody wanted a saloon at the Four Corners, and if it hadn't been for the new mill it wouldn't have been worth while to have it. But just as soon as there's a little business, and more people, and more ready money, along comes Peter Ryan with his beer and whisky barrels. I tell you it's an abomination above ground!"

"I agree it's a shame! The men had ought to see about it," assented Miss Pike, and then, "You got a new pickle dish, didn't you? Pretty, too. I wondered what you bought with your rags the other day."

Mrs. Grayson's eyes rested on the pink, flowered pickle dish, but she did not appear to see it, and only continued more earnestly: "Lucindy, the men *won't* see about it. There's my own husband—he can drive a bargain, buying or selling, as well as any other man; but when it comes to the public welfare, he wilts. Men are extra modest when it comes to enforcing the law. And now, Prescott's begun to go there. I didn't suppose he could be *hired* to go in, but I suppose Rachel Beckwith's to blame. No, I won't say *that*, but they've had a falling out, and you never can tell what will happen in such a case. Lucindy, you may see lonely days, and feel as if you don't belong to anybody, but you won't have to lie awake nights over children's wrong-doings."

"Oh, now, Mis' Grayson," said Miss Pike, soothingly, "Prescott won't get any bad habits. I'd as soon think it of our minister, almost. They say the Super ain't any too strict, and Prescott bein' with him so much, maybe has been there, too; but I wouldn't worry."

"Yes, you would!" said Mrs. Grayson, almost fiercely. "Mothers have a right to. And they have a right to do more than that. That's why I'm going down to talk to Peter Ryan."

Miss Pike looked stealthily at her companion. Apparently she was the same quiet little woman she had always known. "He'll be sassy," she ventured.

"Now, Lucindy," said Mrs. Grayson, thoughtfully, "I wonder if I can make you understand just how I feel. I'm afraid I can't. I'm afraid you haven't read about the Crusaders and all they've been doing out West."

"Yes, I have. My niece sent me the papers last winter. Wasn't it dreadful, the way they went on?"

"Dreadful!" repeated Mrs. Grayson. "It was *grand*, Lucindy! God was in it. I was sure of that, for while I read my spirit fluttered its wings just as it does when I come to understand one of His great thoughts. Haven't you had that feeling, Lucindy? It's an uplifting that makes your body seem too small for your soul. Well, when I read how those women knelt in the snow and prayed, and sung 'Jesus, lover of my soul,' in the saloons amongst rude and wicked men, I couldn't keep still. I walked back and forth and cried, and said '*Amen!*' That was all I *could* do, being so far away, but I was one of them, just the same. I couldn't understand why I was so exercised, and why I had to go with them in spirit till Peter Ryan came along. Then I knew it was to fit me up to deal with him."

Miss Pike's mental development was in a rudimentary state at best, and she but dimly comprehended her friend's mental and spiritual outlook, but she was wise enough to avoid an argument in which she was sure to be worsted, so she simply said: "Hm! Does your husband, and Prescott, like it?"

Mrs. Grayson's eyes twinkled as she hung up her dish-pan. She understood Miss Pike's mental processes. "Well, Lucindy," she replied, "John doesn't exactly *want* me to go, but he's resigned. Prescott don't know."

"I expect they'll want hot dinners just the same, though, and I'll come in and open your drafts and put on your potatoes every day, if you'll leave the key under the door-mat," said Miss Pike.

"Every day!" echoed Mrs. Grayson after her neighbor had thrown her shawl over her head and departed. "She talks as if she thought it was going to be a six days' march around my Jericho. I may as well march six days as to sit here at home and think and cry about Prescott. I suppose the Israelitish women sat in their tents and just waited while the men were marching. But if the men *won't* march—'By faith the walls of Jericho fell down'—'*by faith*,'" she murmured, "and women have more faith than men."

The next morning after Mrs. Grayson had finished her housework, she took her knitting—a newly begun blue yarn stocking for her husband—drew down the shades, locked the door, hid the key under the door-mat, and started down the garden path. Frost-bitten flower stalks on either side caught her dress as she passed, and she noticed how low one branch of the big maple hung over the gate. There was an empty robin's nest on it, and she found herself calculating how the branch could be trimmed and the nest left untouched. Four Corners was a small village, and off in one direction she could see the closely shorn fields, bare and brown in the December sunshine, and the shivering woods beyond. From Miss Pike's chimney the smoke rose straight upward—sure sign of a "cold spell"; and, as our friend glanced that way, she saw a hand rapidly rubbing the frost-work from a front window, and a gleam of red behind it assured her that Miss Pike, with a well-known little red shawl over her shoulders, was watching her departure. She smiled, and walked on more briskly, for it gave her a pleasant sense of companionship.

As she passed Rachel Beckwith's home she saw the young girl at a south window turning her plants toward the sun. The sight revived all her anxiety and fierce determination. "A girl will smile while a man goes to destruction. What does she care?" she asked herself bitterly; for, in Mrs. Grayson's opinion, Rachel was wholly to blame for the quarrel which had apparently affected Prescott so unhappily. A few minutes later she reached her destination, a low building whose front windows were daubed with white paint, that flimsy vail worn by America's Delilah. With a little prayer for strength and guidance, she went in. Peter Ryan, leaning over an account book, looked up as the door opened, and hastily arose with an expression of surprise.

"Good-morning, Mr. Ryan. I thought I would sit here awhile with my knitting," said Mrs. Grayson—meekest of Crusaders—as she drew an arm-chair forward and sat down. The rumseller recognized his visitor as one of the ladies he had seen going back and forth past his door, and he said with assumed cordiality: "All right, make yourself to home."

Then followed a long silence. He finished his sum in simple addition, washed his tumblers and his counter, drew beer for a small boy to take home in a tin pail, and did not conceal his disgust when two young carpenters came in and quickly retreated at sight of the little woman busily knitting beside the fire.

As the time approached for the noon whistle to release the mill operatives, Mr. Ryan's nervousness increased, and at last he inquired: "Did you have any business with me to-day?"

"Yes, but I was more anxious to see your customers," replied Mrs. Grayson. "You know it's against the law to keep a saloon in this state, and I wondered who you're getting to support you? There isn't much spare money here at Four Corners, and I suppose you know that wives and children go hungry when you take a man's wages for drink." Mrs. Grayson was seaming her husband's hose "two and one," but when she got to the end of a needle she paused and looked into Mr. Ryan's face. Her eyes were singularly clear,—even her husband had found them uncomfortably so just a few times—and Mr. Ryan was startled. It was as though a search-light had been suddenly turned upon his nebulous conscience. "O well! that ain't my lookout," he responded, "I don't oblige 'em to spend their money here."

"I know it," said Mrs. Grayson with a sigh, "but if you wasn't here they wouldn't be tempted."

The whistle blew at exactly twelve o'clock, and a few minutes later came the sound of many footsteps; then the door was thrown open and a dozen men entered. An instant later there was a hush, and several who knew Mrs. Grayson turned and went out with mutterings of surprise and wrath. But one who seemed to be a leader, advanced to the bar and called for drinks, while others gathered around him, their very backs wearing an expression of chagrin. "Havin' company, Peter?" "Started an Old Ladies' Home?" "Do you always hire your knittin' done by the job?" were some of the questions fired across the counter in low tones. Then came other voices less coarse and noisy; and, through the tears which suddenly filled Mrs. Grayson's eyes, she saw the tall, well-dressed man known as the "Super," and with him her boy, Prescott. He did not see her at first, for he was laughing and gesticulating as he told some comical story; but, in the sudden quiet which fell upon his companions, he heard the Super say sneeringly, "A little crusading, is it, Ryan?" Then he turned and saw her.

"Mother!" he came toward her, shocked and sobered. "Why, mother," said he, "you shouldn't be here. Come, I'm going home with you." She threw on her shawl and took his proffered arm, thankfully. He nodded gravely as he passed the men, and they followed him with questioning eyes.

"Have you felt very anxious about me, mother? I didn't know I was hurting you so," Prescott said, after they were half way home. "I've had some trials lately, and it was somebody else I wanted to hurt. It was foolish to act so. I see it now, but I haven't drank, myself, and I won't go in there again. I'll promise you that, mother."

Probably Mrs. Grayson will remember the joy of that hour when she gets home to heaven! To find, after all her doubts and fears that her boy was still worthy of her love and confidence—it was almost too much! She longed to be entirely alone that she might weep for joy. She controlled herself enough to tell him that she believed and trusted him again fully and they were conscious of a new bond of confidence as they walked up the garden path. Miss Pike, who had been having what she called an "upsettin' nervousness" all the forenoon, saw them and clasped her hands thankfully. "She's got him all right and now she'll be satisfied!" she exclaimed.

But Lucinda Pike was mistaken.

All was quiet and joyful through the afternoon and evening, but that night Mrs. Grayson could not sleep. Prescott was safe, O blessed fact! But was she to work only for her own? Was that the spirit of the Crusaders? The cold December winds whistling through the chimneys seemed to bear to her ears the complaining tones of old age, and the cries of little children. She heard, and understood that her work was not finished; but, with the element of personal interest removed—an element which unconsciously underlies much heroic effort—she shrank from its completion.

"And I thought I was with those brave women," she groaned. "Help me, O Lord, to suffer as they suffered for *other women's sons!* Make me like Him, who, 'for the joy that was set before Him, endured the cross and despised the shame.'"

Then, as she begged for special light and guidance, came the inspiration of her own birthday text in the "Woman's chapter" in Proverbs: "Open thy mouth for the dumb in the cause of all such as are appointed to destruction."

And that became her argument when, in the morning, Prescott and her husband opposed another visit to the saloon. "Ryan was mad yesterday, mother, and if you go to-day I don't know what he may do. Come now, it's no place for you," said Prescott, coaxingly.

"It isn't my choice," replied Mrs. Grayson, "but I shall come under great condemnation if I refuse to go. You know the women who suffer most from this drink business can't speak for themselves. They're dumb. That's why the women out West were called from their nice homes to sing and pray in the streets, I expect. They took the burdens of their sisters upon their shoulders. It's just a year ago since they begun, and I'm going to celebrate the anniversary by opening my 'mouth for the dumb.'"

There was a flushed face and tearful eyes to enforce these tremulous words, and Prescott could only say: "Well, of course I don't understand how you feel, but take care of yourself."

As for Mr. Grayson, he came of old-time Quaker ancestry, and although he did not follow in their footsteps, he had great regard for the "inner light," and dared not question his wife's decision.

That day Mrs. Grayson took her Bible and some newspaper clippings in her bag, and afterward confessed that she gave Peter Ryan "a course of reading." Some one who went to the saloon door but did not enter, said he heard her praying, and went away on tiptoe. The men who ventured in after mill hours began to see something mysterious in the calm-faced woman who sat there with her "everlastin' knittin'" as they said. They knew nothing of Dickens' weird woman in his "Tale of Two Cities," who was day after day knitting in fatal stitches the Commune victims, but they were disturbed, nevertheless, by the click of those innocent needles. Knitting-work in a saloon! The woman and all her belongings were manifestly out of place.

That day men and boys were at the window behind her, looking in. Several women, with anxious, beseeching eyes came and warmed their hands at the stove; and the air grew heavy with vague curiosity.

"Peter Ryan looks as if he'd been sick a week," said one of the men when, on the third morning, Mrs. Grayson entered the saloon.

*A true incident in Maine.

"It's *terrible* wearin', entertainin' comp'ny so long," said another. "My woman says for to put the law on Peter Ryan, so Mis' Grayson can go home," added a third.

But the Four Corners' men were very peculiar in that they looked upon law as a last resort, especially when a rumseller was under consideration! Hence this motion was not seconded.

That day seemed very long to the lone Crusader, for, although her spirit was still strong her body was weary, and Peter Ryan's restlessness was nerve-wearing. She was given no message to add to those of the previous day, so sat knitting and thinking, while outside the snow fell steadily. At dusk she finished the blue stocking, rolled it up and put it in her bag.

"Well, Peter Ryan," said she, "I am going home. To-morrow is Christmas, you know, and I shall not trouble you again until next week. The men will be out of the mill, and they'll probably come here to celebrate the day. But remember when you pour the beer and the whisky that it is the birthday of the Christ who came to save the world—to save *you*, Peter Ryan, if you'll let Him. And He'll be here—be sure of that—if I can't be. Good-night."

She heard no response, and, closing the door softly, she nade her way up the hill through the storm. The day's work was not yet over, however, for what Yankee housewife is ready for Christmas without pies in her larder? Mrs. Grayson's mince-meat had been prepared at "Thanksgiving time," and a stone jar of it was slowly thawing beside the kitchen fire, which John had brought to a fine baking heat according to previous arrangement. So, after tea, her work-dress was donned, and she mixed, rolled, spiced and tasted, briskly working and talking, while her husband sat with his chair tipped back and his thumbs crossed, enjoying the spicy odors which filled the kitchen as a child enjoys lunch "between meals." At nine o'clock he yawned and said: "You might's well give it up, Sarah; that saloon's stronger'n you be," then wound the clock and went to bed; and at ten, Prescott came in to find his mother preparing a fine turkey for the morrow's roasting.

"Mother," said he, shaking the snow from his overcoat, and turning a bright face toward her, "Rachel and I are good friends again. It was all a misunderstanding, and she's just found it out. She heard that I went to Ryan's with the Super to *drink*." There was a glad ring in his tones, and his laugh seemed to say: "How *could* she believe that?"

It was after midnight before Mrs. Grayson sought her pillow, and she was still talking to Peter Ryan, talking and knitting in her dreams, when she heard Prescott's voice as he rapped vigorously upon her door. "Mother, mother! Peter Ryan has cleared out; the milkman just told me. He moved his goods in the night, and the door's unfastened and everything empty this morning. *Wish you 'Merry Christmas!'*"

Mrs. Grayson covered her face and cried: "Could it be possible that the walls of her Jericho had fallen? Oh, what a reward for her feeble efforts!" "Well," she whispered to herself, "I guess the Crusaders didn't weep when they got their hearts' desire." But possibly her tears of joy were only another proof that she belonged to that glorious sisterhood. When, a little later, she opened an outer door, she saw a glorified landscape.

Miss Pike came out with an old broom to sweep her path. She too had heard the news, and waved her broom exultingly. "I do know about the Crusaders," she shouted, "and I was provoked with you yesterday and day before that. But I take it all back. I'm glad you went. I'm glad there's one woman in Four Corners that ain't afraid." Mrs. Grayson nodded and waved her hand.

Her heart was full of adoration, for the struggle was over, and she could join as never before in the Christmas song: *Glory to God in the highest, on earth peace, good will to men.*

Willimantic, Conn.

AFTER TWENTY YEARS.

BY MARY T. LATHRAP.

TWENTY years since the bell outrung—
Twenty years since the song was sung,
Twenty years since the tainted air—
Of the hall of death—
With its poison breath—
Its drunken revel, and fell despair,
Was smitten through by a woman's prayer;
When love and pain under holy spell,
Asked for their own at the doors of hell.

Beside the milestone where our forces pause to-day, stand with us both Memory and Prophecy. The hosts of reform called out by the spiritual tocsin of the Crusade, and held together by a great purpose, must after two decades feel the power of change. Bright heads are crowned with gray, young faces sobered by the touch of time; glad, hopeful eyes have deepened with the severity of the conflict, or the heart sickness of hope deferred; and ranks, however bravely filled by later comers, seem sadly thin as we count.

"The noble, great ones, gone!" What though the hope of immortality stirs our souls, that we know they dwell in fairer regions and in their joy rejoice? Still the battle seems a little sterner set since they are off the field, and between us and them lies that silence across which life's common language may not reach. What wonder then that memory, mute-lipped and tender-eyed, holds our hearts in thrall as, pausing, we look back over the way of the years?

A sadder thing must memory note, that some have withdrawn from a yet unfinished battle, and camp to-day on the ground of ease or compromise.

Crusaders of '73, afraid of the stern issue they themselves raised, in its logical outcome in '93. *Leaders of '73*, whose trumpet-call to the defence of principles not yet victorious, rang across the world, silent and inactive in '93. *Comrades of '73*, pledged in a fight to the finish, for "God and Home and Native Land," out of the ranks in '93, or doing dress-parade duty on non-combative ground. Time makes savage analysis of character, and develops or rots the fibre of it, according to quality.

The farewells to our faithful dead are jubilant peans, compared with those spoken to such as falter in danger, or betray by any stress of temptation, a cause like that for which the white ribbon is a token.

At our stone of remembrance this year, let a great prayer ascend for a call as divine and clear, a separation as complete, daring and unselfish, and a purpose as single and definite, as gave to us this anniversary. Memory sings out of the past:

Moved by loving and stung by pain,
Poor with losses, from vigils vain—
Swift from the homes whence light had fled,
Where hope was smitten, and love lay dead—
Women bereft went out to cry
In the ear of the world as it trampled by:
"We've watched and tended, have loved and prayed,
But stronger than we are the snares they laid.
To a guilty nation we now make moan
And seek at the doors of hell our own."

This is the issue and the battle-cry which lying on the hushed lips of memory, is taken up by the thrilling voice of Prophecy as she looks on the future into which our cause is leading, and our feet must go.

It may be counted a providence that the anniversary of the Crusade is so near the blessed Christmas time when the heart of the world grows glad over the birth of the greatest Reformer of the ages, and the only Saviour of men. Some things we may well study anew, since they will help us to a prophetic outlook for the temperance reform, and to the right qualities in those who are its leaders.

Jesus as a reformer, had faith in His mission. He did not succeed as men count success. He won no honors, wore no crowns. The only crowds that thronged Him were those who needed His mercy and these brought no credit to the movement, but He welcomed such to His kingdom since His mission was to "seek and save the lost."

Jesus was devoted to His Father's will. When it brought Him to the shadows of the garden and the unspeakable gloom of the cross, that devotion never faltered. "He gave himself a ransom for many." Jesus was faithful unto death. Nothing allured or discouraged; greater than the world for which He died, greater even than His divine personality was the unseen kingdom whose foundations He established. The shadow of the cross fell over all ways He trod, but He went on to the end and "finished His work."

Jesus was victorious. It did not look so at Calvary, but light fell clear on Olivet when He said, "All power is given unto me," and entered upon His glory. To-day the thrones of evil tremble because He reigns, and all things move to His universal dominion. Since Christ marked this path every reformer has followed it, or *failed*. To be Christlike is the only way of success in moral effort. The law of victory for the reform, as for the reformer, is of the greatest moment to those pledged to the world's uplifting on any great and general way.

Standing where the past and future meet, we may well rejoice at some of the winnings of twenty years. Total abstinence and prohibition, as principles, have been weighed in the balances, and tried in the fires of science and statesmanship, and have stood the test. They have come into the arena of logical debate, and no voice has been able to overthrow them. The only argument opposed is that of appetite and selfishness, and the nation's choice for bloom or blight lies between these and the truth.

The church, the home and the public school have been permeated with right thinking and true science on these great questions. Enough of the people know the truth to make either inaction or complicity with the wrong henceforth *a sin*. The reformers who have pushed these great principles to the front have made themselves worthy of a hearing by those who mean to obey the truth, and *worthy of persecution* by their enemies. The temperance reform has won its martyrs. They lie in graves where the licensed liquor traffic sent them, and to the shame of state and nation, their unavenged blood cries yet to heaven, while their murderers walk abroad unwhipped of Justice. But a government which allows truth to be slain in the streets, faces the future and the inevitable righteousness of God.

The W. C. T. U. has won a name, which has gone to the ends of the earth a synonym for whatsoever is pure, and has translated its high principles into the languages of the world. The W. C. T. U. has developed a rounded, earnest womanhood, and brought to worthy fame some of the best known women of to-day, while its leader easily stands preëminent in the place she holds and the work she has done for her country and her time.

All this being true, we should look for near tokens of ultimate victory. *But they do not appear.* The truths admitted by the brain and conscience of the nation do not get into its laws nor direct its statesmanship. The blood of souls yet stains the gold of her revenues. The actual revolt of Iowa Republicanism from the law and principle of prohibition outlines the future policy of that great division of citizens; and the fact that bishops and brewers both rejoice in the triumph of that party which thus throws off obligation to this greatest of questions is but a token of the moral obstinacy abroad. But

That cry rings on and it will not cease!
On our borders will never again be peace.
The voice of warning has come abroad,
The time grows ripe for the hour of God.

What then, says Prophecy, at the gateways swinging across the path of twenty years? This—righteous principles can never be defeated or overthrown.

When such principles are revealed to nations they form, if accepted, the basis of progress; if rejected, the ground of judgment. Compromise with evil always brings disaster; it has builded the tombs and written the epitaphs of the nations, and will while truth is truth. Well may this republic pause amid her starving and unemployed millions, and ask for diviner reasons than administrations, tariffs and silver bills for her confused councils, financial panics and industrial disasters. Back of them all God reigns, and when mischief is framed into statutes, and thrones of iniquity built by law, but one of two results can follow: "*Repentance unto righteousness*," or "*Wrath unto retribution!*"

The vital question of the hour for our pledged host is this: Have we in any way missed the path, divinely opened? Can we yet be trusted with the great principles so long defended? Every true reform is borne on by two lines of forces—the *subjective* and the *objective*. The subjective forces are the great, eternal, underlying truths by which it exists, through which it conquers, because of which it *must* be. These are *first*. Nothing should cloud them; no interest, no personality should divide honors or contest with them for the first place. Every voice should be but their messenger; every worker their servant, every trumpet their battle call. Principles define the *cause;* the cause is beyond all it creates.

The objective forces are the methods by which the reform is carried on, the interests built up, in greater or less wisdom, to advance it. These often express the reformer more than the reform, and may hinder rather than help the advance of principles. After twenty years the objective forces are the things to be guarded, lest they overtop, in what they ask of time and energy, the real thing involved.

It takes courage and faith to stand for principles where they seem to make no progress but wait silent as the "Sphinx in Egypt sands." Workers long to show results, to say to the world: See what has been achieved! They are often unwilling to wait the triumph of conviction wrought by the Spirit of God. Here lies the danger. We need a return to more spiritual weapons, a new consecration to principles which alone are eternal and triumphant. The curse is yet upon us; conscience sleeps, evil is abroad, and the God of Nations at the door. We must get right or be punished.

Set the trumpet to thy lips, O watcher,
Who heard the voice divine;
Blow one clear strain to rouse the souls that slumber
This is an evil time.

Set the trumpet to thy lip, O watcher!
Cry out across the night;
Stay by the truth, wherever it may lead thee,
At last 'tis crowned in light.

Set the trumpet to thy lip, O watcher;
Speak all thy soul hath known;
Fear not, for in the stress of any battle,
God watches o'er His own.

Jackson, Mich.

A CHRISTMAS PRAYER.

LORD, for the lonely heart
I pray apart.
Now, for the son of sorrow
Whom this to-morrow
Rejoiceth not, O Lord,
Hear my weak word.

For lives too bitter to be borne,
For the tempted and the torn,
For the prisoner in the cell,
For the shame lip doth not tell,
For the haggard suicide,
Peace, peace, this Christmastide!

Into the desert, trod
By the long sick, O God;
Into the patient gloom
Of that small room
Where lies the child of pain—
Of all neglected most—be fain
To enter, healing, and remain.

Now, at the fall of day,
I bow and pray
For those who cannot sleep,
A watch I keep.
Oh, let the starving brain
Be fed and fed again;
At thy behest
The tortured nerve find rest.

I see the vacant chair.
Father of souls, prepare
My poor thought's feeble power
To plead this hour:
For the empty, aching home
Where the silent footsteps come,
Where the unseen face looks on,
Where the hand-clasp is not felt,
Where the dearest eyes are gone,
Where the portrait on the wall
Stirs and struggles as to speak,
Where the light breath from the hall
Calls the color to the cheek,
Where the voice breaks in the hymn
When the sunset burneth dim,
Where the late, large tear will start,
Frozen by the broken heart,
Where the lesson is to learn
How to live, to grieve, to yearn,
How to bear and how to bow.
Oh, the Christmas that is fled!
Lord of living and of dead,
Comfort THOU!

—*Elizabeth Stuart Phelps Ward.*

Andover, Mass.

RAILROAD TIES.

BY JOHN G. WOOLLEY.

CHRISTMAS and Crusade, did you say? . . . . . Judean hills running music in rivulets, God speaking to magi by a new star, to shepherds by angels singing, and to placid oxen, dumb but not insensible, by a baby's cry; and the song was—"Glory to God in the highest, on *earth* peace, good will to men," and what the cry meant no man knew.

***

Then Herod and Judas and Pilate—and nineteen hundred years!

***

A little company of women weeping, praying, and silently grieving in a church—a "white cap," faith-lit—in a flat, black ocean of woman's agony; and, ravening and devouring in all the ways, saloons,—*right* by the law of a Christian land! . . . . sobs on the street and tears falling—*on the ground*, mothers and wives kneeling on damp flags, in front of drinkshops, and oh, pitiful! *singing!*

***

Then Frances Willard and her two hundred thousand—organization, toil, treachery, triumph—then—Lady Henry Somerset!

***

And now you say, "Send something about Christmas and the Crusade in the spirit of *both*." What an order! Are the Christmas-Christ and the Crusade-Christ the same? How is it then, that in no place in all this world will Christmas day be celebrated so uniformly in this year of grace, as in the two hundred and fifty thousand saloons of this Christian land? Tons on tons of pine and holly are already ordered and in transit to them, to trim the bar, mirrors and chandeliers withal, and miles of Christmas mottoes are already made and making for their walls and windows—for this is the dramseller's harvest, and for his sake—and ours who take his "first fruits" for the treasury, and the *last* for the gutter, almshouse, jail and potter's field—in many a life, this Christmas eve and Christmas night will be twin monster shames, the end in suicide and silence of many a gallant struggle of a manful year. In millions of homes the bells will *toll* for Christmas hopes dead, and Jesus' name be coarsest blasphemy, and the sweet eve will cling about dead love like rotten velvet on an old coffin.

Mercy! Is there a Christ of the saloon?

***

God keep us, yes; and He is great and powerful. "In His hands are all the corners of the earth;" he lives in capitols, churches, palaces and sweet, safe homes; has wife and child; makes himself rich and of reputation; him, the saloons celebrate.

***

O sisters, Crusaders, gird yourselves again, and out into the sad streets fare. Stop not at the saloon, but on your knees before the *Christian voter's home*, kneel down and pray. Go to the Christian governor of the Crusade state, by more than eighty thousand good men's surplus votes returned to power and the foremost place of those who wait at Fame's great door. He hates the saloon, but it rejoices in him. I think if he could see the face of Mother Thompson kneeling at his door, patient and beautiful, glorified in prayer, pleading for the sake of Mary's Son for help—or at least a word of cheer—he would scorn the coward shifts and waitings of the politician and be a self-elected, royal man. When poverty and cruel loss and perfidy would have swamped him, only just now, the people quietly came about him and saved his home and his good name and made him rich beyond his wildest dreams in stuff immutable into coin, and to which no stamp adds any value—true civic faith and love. Tell him how the saloons rob and wreck and kill in all the land, and—pray, pray, pray! He dare not scorn you. Would he be brave enough to take your flag and carry it? God knows! but whatever the event your reward is sure.

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In "'74" I saw my mother kneeling in the snow to pray at a saloon-door, and I crept out by a side way, stepping softly in the sawdust, ashamed—of *her*. That day's work caused her life, and the saloon not even paused, and her only child sped downward to the hell of drunkenness;—but that snow-set prayer persisted at God's throne through thirteen awful years, and for her importunity He could but always hear, and when I "would" He spoke to me; and speaks—and will speak on—and on—until on some sweet Christmas eve I find my mother's arms again, and leaning on her great heart celebrate the end of the Crusade.

Big Four R. R., 12, 4, '93.

A CHRISTMAS CRUSADE.

BY LILIAN WHITING.

IT is more than accident or chance when certain things happen at the same time and link themselves together. It is the outward sign of the inward leading, the visible token of that constant, invisible guidance of the attendant angels who "have charge concerning us."

This reflection is "borne in upon me," as our Quaker friends would say, this morning by the coincidence that just as I sat down to my desk to write something that should recall that marvelous Crusade of 1873 which inaugurated the potent movement of the W. C. T. U., I should take up a paper containing the letter written by that noble man, General Armstrong, found with his will, in which he says:

"A work that requires no sacrifices does not count for much in fulfilling God's plan. But what is commonly called sacrifice is really the best natural use of one's self and one's resources—the best investment of one's time, strength and means. He who makes no such sacrifice is most to be pitied. . . . . Prayer is the greatest power in the world; it keeps us near to God."

It impresses me as more than a coincidence that I should have fallen upon these words which are capable of so wide an interpretation, and which are as true of the great crusade for temperance as they are of General Armstrong's great work for the freedmen and the Indian; that what is commonly called sacrifice is really the best natural use of ourselves and our resources—the best investment of time, strength and means, is one of the great spiritual truths of life. We have all heard much of the beauty and the holiness of sacrifice; but it is a quality whose measure is far beyond any mere rhetorical phrasing. It is the unknown quantity, the unguessed possibility that may, at any hour, transfigure life and illumine the most ordinary experience.

It was in this spontaneous sacrifice that the Crusade touched greatness. No woman paused to count the cost. It was the living coal that she laid upon the altar. Her courage, her swift spiritual energy, her vision that discerned the nobler ideal of humanity, her faith in simple means to that end, were all in that spontaneous uprising. It was sowing the grain of mustard seed, and its growth has been as marvelous as that instanced in the parable.

That Christmas Crusade may well make itself the point of departure in our thoughts this Christmas-tide. A crusade against a specific sin, or against many sins; or the more positive aspect of a crusade to conquer beautiful and noble qualities of character,—in each and all these aspects it appeals to us.

And the latter is the greater and includes all others. Conquer divineness, achieve spirituality, and life adjusts itself to a new center. Achieve love and all hatred, envy and malice vanish of themselves. Accept service to humanity as a condition of completer life and burdens grow easy. This atmosphere of love should proceed from each one of us as fragrance from a rose. A crusade against all *un*lovingness would be the spiritual counterpart of that memorable one against intemperance. Nor is it difficult to cultivate this power of being glad in the gladness of others, of entering into the interests of each and all with a genuine sympathy. It is no particular merit to love the members of our own famiiy, or our particular friends and associates. Extend it to the maid who is caring for your room, the saleswoman who waits on you over the counter, the conductor who takes your fare in the street cars. By a look, a word, a smile, you may radiate cheerfulness if not happiness.

"I am afraid I disturb you to put your rooms in order while you are in," remarks Mitty, the maid, to you.

"Not at all," you reply; "I like to have you here, Mitty." And the chord of their mutual humanity is struck between mistress and maid, and Mitty does her work with a new feeling, a new self-respect, and added faithfulness because of this sympathetic recognition.

"Would you care for this paper or magazine?" as may be, you ask the conductor as you leave the street car, and nine times out of ten he is gladdened and cheered by the thought. The word, the smile, the spirit of sympathetic recognition carried into shopping, smooths away friction and impatience.

It is an essential factor in a Christian womanhood to so live and to so meet each and every one, in all the various relations of service or trade or social encounter, or friendship, as to diffuse this constant magnetism of good will and good cheer. And giving it, you have it; dividing it, you multiply it. Ever does the miracle of the loaves and the fishes repeat itself in daily life. It is not alone at the altar that we take the sacramental bread and wine. It is not only there that we fulfill the command, "Do this in remembrance of Me." But each time that we repress the impatient word, that we hold in check the selfish impulse, that we give the loving thought, the glad recognition, the generous encouragement, we do these in remembrance of Him. This is the daily sacrament of life whereby we grow into that divineness which is not merely a privilege or a possibility, but the personal responsibility of each man and woman.

Shall we not trace the direct relation between Christianity and Christmas? The connection between the gift-making season and the peace of mind, good-will toward others, meekness of heart and sweetness of spirit that puts always the best (not the worst) construction upon words and deeds, and the largeness of mind that thinketh no evil? The season should not be the specialty of the rich and the penalty of the poor. The spiritual festival should not be submerged in the material expression. Behind the gift let there be the gladness. Give gifts if you will and can, but above all give love, give faith, give hospitality of spirit. Forgive the hasty word, the imperfect deed, and hold the one who gave it in such sweet belief of perfect love that he is lifted forever above the lower plane of impatience and ill-feeling. Love, believing love, is the most priceless of Christmas gifts.

The Crusade for divineness will not be a fruitless quest or effort. To achieve it in some measure and in an increasing degree is always possible. Because in this divineness is the true atmosphere of the spirit. It is the life we were intended to live—the assertion of the higher over the lower.

"What is the harvest of thy saints—
O God! who dost abide?
When grow the garlands of thy chiefs
In blood and sorrow dyed?
What have thy servants for their pains?
This only, to have tried!"

Is not this the Christmas Crusade to which we are now called; that which shall say, "Sacrifice is the best use of one's self and one's resources; the best investment of one's time, strength and measure," and which feels that prayer "is the greatest power in the world"—keeping us close to God?

To achieve spirituality is to achieve that potent energy which transfigures life, and which creates for us that atmosphere of love, of magnetism that makes all anew.

Shall not this be our Holy Grail—our Christmas Crusade?

The Brunswick, Boston, Mass.

"THE SALOON-KEEPERS HEARD HER."

BY ELIZABETH WHEELER ANDREW.

THAT was an interesting incident of the recent National Convention when just after presenting our honored First Crusader, Mother Thompson, with the adjuration from the presiding officer to profound silence that all might hear her, Mother Stewart, the white-haired veteran, sitting just behind, interjected:

"*The saloon-keepers heard her!*" and

"Aye, they did!" rang out from a fraternal delegate with hearty British fervor. As I sat there listening to the undaunted tones of our gentle leader, my thoughts kept traveling on the lines suggested by Mother Stewart's exclamation and supplemented by our English sister.

"MOTHER THOMPSON"—IN HER 78TH YEAR.

Yes, "the saloon-keepers heard her," when she struck the first notes of that mighty diapason which to their death-dealing trade meant destruction, but to the world of lost humanity meant life and peace. Those were deep notes from the very heart of God Himself to go on echoing around the world, as they have done.

Witness the development of a great organization in the home land; the raising up of leaders; the evolution of nearly forty departments of work; recognition and opportunity afforded for countless individual gifts and activities.

Witness over twelve millions of children brought under scientific temperance instruction in the public schools of America, with gathering numbers in other lands. See the children enrolled also in the Loyal Temperance Legions and Bands of Hope in many countries to an army of over two hundred and fifty thousand. Hear the echoes of the Crusade as 3,000 little folks came marching down the streets of Chicago to the laying of the Temple corner-stone, singing: "The saloons, the saloons, the saloons must go."

Witness the outcome of that crucial beginning in the majesty of the Temple itself, with its soul-saving work in Willard Hall, and all its varied beneficences in process of full development.

Witness the triumph of medical science and skill without the aid of alcoholics in our National Temperance Hospital —a light to the whole world.

Witness the vast growth of our publishing interests; THE UNION SIGNAL spreading its banner over fifty countries and all the special literature to meet the needs of the various phases of the work.

Pass over the seas and behold the gathering ranks of noble women in more than forty countries of the earth, all bound together in the same consecrated sisterhood, and following out the same general lines of work. Witness that lovely group of sixty Y's at the Huguenot Seminary, in Wellington, South Africa, rising to welcome us round-the-world missionaries with the Chautauqua salute, and singing:

"There are bands of ribbon white
Around the world, around the world."

Witness the mute eloquence of that bronze bell from Japan, hanging in our W. C. T. U. exhibit all summer at the World's Fair, which tells of the thousands of tobacco pipes voluntarily surrendered by the men of the Sunrise Land in response to Mary Allen West's earnest appeals and arguments against narcotic poisons.

Who can tell the story? Echoes of it come floating in upon me from England, Canada, Africa, Australasia, India, Ceylon, Burmah, China, and the islands of the seas; expression fails; I can only bow my head in deepest thankfulness to God. A blessed cloud of witnesses to the power of the Crusade! for the Crusade held all in its heart, being sent out from the heart of Love Eternal.

Chicago, Ill.

HILLSBORO CRUSADE SKETCHES.
XX.

BY ELIZA J. THOMPSON.

A BAD vow is better broken than kept, 'tis said, therefore, at the earnest request of many friends (your editors included), I have agreed to pass the final chapters of the "Hillsboro Crusade Sketches" through THE UNION SIGNAL.

The unexpected changes in the tenor of the Woman's Christian Temperance work, at the different eras of the dispensation that came upon them December, 1873, afford proof positive of the divinity of its origin. No finite mind could have inspired the persistence and guided the ever varied tactics developed in this society of women, young and old, having its origin in the simple faith that God would do for them what they could not do for themselves, if they would obey His voice and walk according to the leadings of His spirit.

When the time came in our town for the Crusaders to decide upon a change of policy regarding their temperance work, special prayer was resorted to and passages of Scripture as definitely as the "pillar of fire by night and of cloud by day," directed them. The zeal of the women sought new outlets; speakers of note and influence from abroad were invited, and series of meetings held, causing an increase of interest in the community; and the constancy with which the regular weekly services were persevered in silenced all doubts as to the stability of the cause, or the intentions of "these invincible women!"

About the first of February, 1887, the ministers of the town, the "Murphy Men," the "Young Men's League," and other good temperance voters circulated a petition asking the common council to provide for a special election at which the electors of the city might be granted the privilege of voting for or against the liquor traffic under the local option clause of the Dow law.

Two hundred signatures of qualified voters were obtained and the petition was presented on February 7. The city council at first refused to grant the petition, but under strong pressure of public sentiment this action was reconsidered, and the election set for March 14, 1887.

At a meeting of the W. C. T. U. upon Monday, February 21, after most earnest devotional exercises, the subject of so much interest took possession of all hearts, and questions of aid without hindering caused much anxious discussion. Finally it was proposed that the ladies should furnish a free lunch to be served in the city hall, above the voting place on election day, provided the leading temperance men approved the plan. Another general meeting of the women was appointed to be held in the M. E. church on the following Saturday afternoon, March 5, and a general invitation issued to the ladies of the county to join them.

The committee in power, through the committee of ladies appointed at a former meeting to confer with them, signified their thanks and hearty approval. At once the women set their hospitable designs to work by the appointment of five most efficient workers as a "committee of trust," as to them was assigned the important obligation of selecting the serving committee, whose duty it should be to serve the tables at the hours assigned during the day, from nine o'clock a. m. to five p. m.

A meeting of citizens of all faiths, religious and political, was called for Saturday evening, the 26th, in city hall by the ministers of all the churches and the signatures of thirty-three prominent citizens. This meeting was held in the parlor of the Young Men's League in the M. E. church on the evening of the 22d, and, by the way, this association of non-partisan, non-sectarian young men formed a most hopeful feature of our community. They owed their origin to the zeal and conservative spirit of the Rev. Davis W. Clark, son of Bishop Clark (deceased), and pastor of the M. E. church of this place at that time. He took a most active part in this contest, and was urged to write up the marvelous victory for prohibition in this Crusade town. From his account of things we make some quotations for the benefit of those interested.

Speaking of the meeting that was held on Saturday evening, February 26, in city hall, he says: "Hon. J. H. Thompson was called to the chair. To him belongs the honor, not only of making an admirable opening address, but of having uttered a prophecy of victory, which had literal fulfillment. Dr. W. J. McSurely, of Crusade fame, followed in a forcible speech." An executive committee was appointed to have charge of the campaign. Mass-meetings now followed in quick succession, and were sustained by the best talent of this and neighboring communities.

On Tuesday evening, 10th, by invitation of the men's executive committee, the Young Men's League held a remarkable meeting in Armory Hall. Over one hundred young men fell into line, and with J. M. Hughy for captain, and to the inspiring tap of the drum corps they paraded the streets. This demonstration produced a profound sensation. It seemed a mute but eloquent appeal. They were the class most endangered by the existence of the saloon. When the brave "League boys" filed into the hall and took the seats reserved for them, they received a perfect ovation from the immense audience.

On the Sabbath preceding the election the pulpits rang out with no uncertain sound. Rev. J. W. Joyce, D. D., (since bishop), arrived from Cincinnati, on Saturday evening by special invitation, and as the *News Herald* has it, "He preached on the subject of temperance at the M. E. church, both morning and evening, and talked on the same subject at Armory Hall in the afternoon. He was greeted with immense and enthusiastic audiences at each meeting. Rev. Davis W. Clark says:

Our movement was preëminently religious. The affair had its inception in a meeting of ministers and under the roof of a church. All public meetings opened with prayer, and closed with doxology and benediction. It was a minister's voice in the closing hours of our struggle that called into line the last straggler. The cry of the Crusade may not have been audibly uttered, but it certainly kept ringing in the conscience, "The Lord wills it." The spontaneous praise service was an appropriate conclusion to the campaign.

Any account of our recent struggle omitting to mention the share of the consecrated women in it, would be sadly defective. They did everything *but vote*. They made personal appeals, and were instant in prayer.

The local union of the Woman's Christian Temperance Union formed a happy nucleus, around which the elect ladies gathered, thus again proving itself a providential agency. Next to the church we esteem the Woman's Christian Temperance Union the most thoroughly organized and efficient philanthropic society of our times.

A continuous prayer-meeting, March 14, 1887, in the M. E. Church was held in support of the efforts at the polls, and the lunch at the city hall was free to all voters! Of this meeting our secretary, Mrs. Maggie L. Gregg, says:

There was a Presence whose manifestations and influence could be felt upon entering the room. The "God of Jacob" in whom the old Crusaders trusted and into whose ear the prayers of thousands of women have been received in the past thirteen years, was there whispering the assuring words: "Said I not, if thou wouldst believe thou shouldst see the glory of God."

The polls closed at five o'clock, and as we lingered to hear the last report it was proposed that when our victory should be assured the bells must ring out the praise of God, beginning with a few taps from the bell of the "Old Crusade Church!" As the crowd dispersed an announcement was made by the ministers for a praise meeting at 7:30 in the M. E. Church. And thus the hilariousness of the people found a glorious channel in songs of victory and prayers of thanksgiving.

Hillsboro, O.

PROGRAM FOR JUBILEE CRUSADE DAY.

BY ELIZABETH W. GREENWOOD.

FOR W. C. T. U. MEETING, DECEMBER 23.

10 to 11 A. M.—Praise.

SCRIPTURE LESSON.—Psalm 98, and "The Magnificat," Luke 1: 46–55.

PRAYERS AND TESTIMONIES OF PRAISES.

Intersperse the singing of the Crusade Hymns—"Give to the Winds Thy Fears"; "How Firm a Foundation"; "Blest be the Tie that Binds."

11 A. M. to 12 M.—Humiliation and Prayer.

SCRIPTURE—Psalm 32.

HYMNS—"More Holiness Give Me," "Jesus, Lover of My Soul"; "Nearer, My God, to Thee."

12 to 1 P. M.—Social hour with refreshments.

1 to 2 P. M.—Around the Camp Fire.

SCRIPTURE—Psalm 146, The Crusade Psalm.

HYMN—"Thus far the Lord has led us on."

MEMORIAL SERVICE.

2 to 3 P. M.—An Hour with our Victorious Crusaders.

SCRIPTURE—Revelations 7 : 9–17.

HYMNS—"Beyond the Smiling and the Weeping"; "We Shall Reach Summer Land"; "Sweet Bye and Bye."

Recollections of the departed.

3 to 4 P. M.—A Look Up and On.

SCRIPTURE—Psalm 37: 1–15 and Romans 12: 1.

HYMN—"I am Thine, O Lord."

SILENT PRAYER—Individual Consecration.

HYMN—"Take my Life and Let it Be."

PRAYER—For a fresh anointing of the Spirit and Power.

THE OUTLOOK—For the Nation and the World.

The W. C. T. U. Doxology.

Benediction.

MASS-MEETING SATURDAY EVENING, DEC. 23, OR SUNDAY, 24.

HYMN—"Give to the Winds Thy Fears."

SCRIPTURE—Crusade Psalm.

PRAYER.

HYMN—"Thus far the Lord has Led us on."

ADDRESS—The Crusade—Its Meaning and Spirit.
ADDRESS OR PAPER—"Personal Reminiscences of Crusade Experiences."
HYMN—"Holy Spirit, Faithful Guide."
ADDRESS—Twenty Years of Temperance Work.
ADDRESS—The Outlook.
HYMN—"Christ for the World we Sing."
DOXOLOGY AND BENEDICTION.
Brooklyn, N. Y.

EDITORIAL CORRESPONDENCE.

A Trumpet Call from the "Chieftain."

BELOVED COMRADES:—We have come a long way in twenty years; the prayer and plea of the Crusade have been transformed into the purpose and plan of the white-ribbon army. They who deem this change a loss know little of the correlation of forces in the Kingdom of God. It is a thing as holy to dedicate the intellect's utmost ingenuity to the cause of a pure life and a protected home as it was to breathe out one's soul in the circle of the "praying band," saying, "How long, O Lord, how long?"

If ever Christian women had a "campaign of education" the last twenty years have witnessed it, and the Woman's Christian Temperance Union has been the school where they have received no small portion of the teaching they required. Before the Crusade they were patriots; now they are *intelligent* patriots; before the Crusade they were Christians; now they have learned a little about that famous phrase, "Christianity *applied*." If I were asked the very best result for humanity that is the outcome of these years of prayer and work, I should say it is the arrest of thought that has come to Christian women concerning their duty to obtain the ballot and to use it as a weapon for the protection of their homes from the curse of the saloon, the gambling house and the haunt of infamy.

It was the sacred fire carried to New Zealand by Mrs. Mary Clement Leavitt and Miss Jessie Ackermann that kindled in the hearts of white-ribboners, enrolled under our flag away yonder in New Zealand, the enthusiasm that led them to circulate petitions and "work up" a movement that has resulted in securing complete enfranchisement for women in that country. To-day the great enlightened, free-hearted young Commonwealth of Colorado has emancipated its women. Wherever on the round earth women have combined to throw off the shackles of ignorance, prejudice and worn-out conservatism and to rise in the dignity and strength of intelligent patriotism and every-day Christianity, there the white flag is at the front, inscribed "For God and Home and Native Land."

December 23, 1893, ought to be the greatest Crusade celebration that we have ever known; twenty trustful, teachable years of torch-bearing have come and gone, our hands are not yet wearied, the flame burns bright and clear, and "Signals" gleam from peak to peak; "there are bands of ribbon white around the world." The great cause of Purity to which we have dedicated "our lives, our fortunes and our sacred honor" embraces total abstinence, prohibition, and the emancipation of "white slaves"; and this declaration of independence is read in letters of light at the camp-fires of the Woman's Christian Temperance Union around the whole wide earth to-day.

Whoever lifts a woman up to the level of a self-poised, self-respecting independence with an honorable bread-winning weapon in her hand has recruited one more soldier against the huge embattled host of blighting self-indulgence, whose war-cry "wine and women" has echoed through long centuries of degradation, and will never cease until the mother and child become central figures of a civilization founded at the cradle in Bethlehem. The world needs mothering; no other power can still its pitiful lament. The best men feel this most, the men whose natures, like those of the Master Himself, illustrate the highest qualities in the character of man and woman. These men are becoming mighty in the councils of nations, churches, scientists, scholars and journalists; they are the leaders in the great new host of organized labor. Beyond belief has the great cause strengthened since December 23, 1873.

Let us thank God and take courage, remembering the tender womanliness and the undaunted bravery of those great-hearts who bore the brunt of that bloodless battle, when in fifty days the dramshops were routed "horse, foot and dragoons" out of two hundred and fifty towns and villages. Let us thank God that such women as these have lived and died in the Holy Name of Him whose Gospel alone could inspire such heroism; let us dedicate ourselves to the cause of His enthronement whose right it is to reign not only in the hearts but in the homes of the nation, the customs of society, and the laws of the land.

Crusade day will be celebrated throughout England; may the flames of its camp-fires encircle that great land of the Crusade's nativity which is the Gospel's promise, the world's hope, the coming of the dawn.

Frances E. Willard
Pres. World's and Nat'l W. C. T. U.

The Priory, Eng.

A NEW CRUSADE BY THE PREACHERS.

DEAR UNION SIGNAL:—Not long after the publication of the Minneapolis mayor's saloon policy in the *Journal*, referred to in THE UNION SIGNAL of December 7, the Crusaders against Sunday opening called upon the ministers to aid them in enforcing the law. As a preliminary step, the ministers appointed a committee to invite the mayor to a conference in which it was proposed to give his honor a fair hearing and an opportunity to defend his position.

To this Mayor Eustis cordially consented, and at the appointed time met some thirty ministers of various evangelical denominations, and for about forty-five minutes spoke upon many points, but somehow failed to mention the Sunday closing issue. He told the ministers they were the leaders in morality—meaning, probably, moral sentiment—and that he should deem it a calamity should ministers and mayor misunderstand each other and get at loggerheads over this great work.

On the saloon question he said: "In discussing the saloon as an evil we should not lose sight of other evils and push the saloon into too great prominence. Hitherto we have had only two kinds of administration—a wide open one, and a closed one. In the former, the tough element was in full control, and in the latter the ministers and moral men arrayed themselves against the saloons, and much bitterness and strife resulted."

The mayor here signified his willingness to answer any questions the ministers might desire to ask, whereupon Rev. Wayland Hoyt promptly inquired: "Why, if it was possible to close the saloons at midnight, it was not possible to close them on Sunday? Why was the mayor not enforcing the Sunday law?" To which the mayor made the following remarkable reply: "There are two great kinds of law, those of God and of man. I look at these questions in a broad light. The selling of liquor in this community to minors is against the laws of God as well as against the laws of man, so is the selling to drunkards. The selling on Sunday is not in the same category, and I have not yet seen the necessity for enforcing the law."

The following Sabbath the mayor and the Sunday saloons was the topic in most of the leading pulpits, at least eleven ministers directing their discourse towards it. Speaking with all charity towards the man, they hesitated not to speak out boldly in defence of the law and the necessity of enforcing it. Because they felt deeply, they used forcible language. Dr. Holman, of Hennepin Ave. M. E. church, a pronounced Prohibitionist, and a man who never minces his words, asked: "What law is sacred, if his honor, the mayor, can single it out? It is not his duty to interpret the law, or to frame it, but to enforce it. The worst anarchist who makes bombs in Chicago is no more dangerous to the community than is this man who refuses to enforce the laws of the city."

Dr. Wayland Hoyt, of the First Baptist church, said the mayor had conducted himself manfully on all points at the conference save one, the Sunday saloon. The attitude of the mayor toward this law would breed a spirit of contempt for all laws. The mayor declined to execute the law. If his honor would not act, it was the highest and noblest patriotism on the part of the citizen to investigate, secure evidence and move against the saloons through the courts.

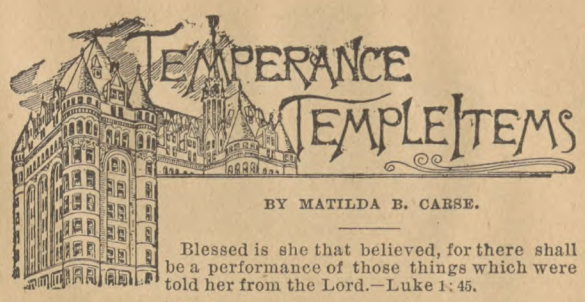
Rev. O. R. Jenks, of the North Minneapolis Advent church, said: "The administration is under solemn oath to close the saloons on Sunday. If the aldermen and mayor neglect or refuse to do so, they break their oath of office. Christian voters ought to demand that the laws be enforced." Others were fully as outspoken.

Rev. W. J. Shannon, of the Church of Christ, was right when he said in his sermon: "We believe the mayor is misled as to public opinion. Ten thousand homes are against the saloon, but they are silent, or only weeping in shame and seclusion over the drunken wrecks in them. Ten thousand business men are against it, but they are attending to business. Meantime a few hundred brewers and saloon-keepers hobbing and nobbing with a little nest of dirty politicians are making all the noise, and the mayor mistakes that for public sentiment."

The mayor defends his policy by pointing to the fact that every front door of every saloon in the city is closed on Sunday, and people passing on the streets *do not know* there is any violation. There is no disorder, drunkenness, nothing to touch the sensibilities of the most punctilious church-goer.

God works through manifold agencies. Twenty years ago His Spirit moved the women of Ohio to a Crusade which spread throughout the country, and men have not yet ceased to bless His name for that holy uprising. To-day He is stirring the beautiful city of Minneapolis, the Crusaders in this instance being the ministers of His word and a handful of Christian workers, the object of the Crusade being the same—the saloon. While the results may not be so wide-spread, we are trusting, hoping, praying that they may be as effective.

Minneapolis, Minn. AMY A. GREEN.



BY MATILDA B. CARSE.

Blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.—Luke 1:45.

The beautiful Christmas time is again at our door. The very atmosphere seems pregnant with a great and coming joy—the joy that made the angels two centuries ago sing, "Glory to God in the highest, and on earth peace, good will toward men." The love that is dead unto self and alive unto the happiness and joy of others is more prevalent during these Christmas days than at any other season of the year, hence we welcome its return. There is so much self-denial in order that others may be made happy. It is a time when we stop and count who are our friends and send them some little loving token of our regard. How happy we become in the anticipation of the pleasure we are to give others. Our faces beam, our hands clasp the hands of friends with a more hearty grasp. The world seems transformed by love,—if we have enemies we forget and forgive them. Heaven seems indeed to stoop to earth and kiss it. Why cannot we make the blessed Christmas-tide spread over all the days of the year?

***

What could there be more lovely for a little Christmas gift than the Columbian souvenir incased in its dainty, silk-lined box, with an exquisite cut of the Temple outlined on the beautiful silvery aluminum, and on the reverse side the face of our beloved leader, Miss Willard. Surely this is a gift that will delight the heart, not only of our white-ribboners, but all women who love their sex. All persons who send one dollar before the new year will be credited with the above amount as a gift to the Temple, and beside will receive the beautiful souvenir. The small photogravure of the Temple when framed will make a gift that will be greatly prized by a white-ribboner or an L. T. L. boy or girl. Persons sending fifty cents before January 1 will receive one of these pictures of the Temple. What a touching description of our "House Beautiful" is given by Mrs. Andrew in last week's SIGNAL. On her return after an absence of three years in her trip around the world, she says: "Walking down Monroe street, Chicago, one September morning, two days after my arrival, suddenly I caught sight of the Temple, and the vision smote me so to the very center of my being, that I stood still instantly, trembling, while the tears gathered involuntarily in my eyes. I have beheld the ineffable beauty of the Taj Mahal, bathed in the moonlight or in the golden glory of the noontide, and realized all its exquisite charm. I have climbed to the top of the great pyramid, and have felt the tides of centuries of history pulse about me while I gazed across the sandy billows of the desert and into the eyes of the inscrutable sphinx at its foot. I have seen glorious cathedrals, palaces, shrines and tombs, but nothing ever moved me as did this building, looming up grand and stately before me, amid Chicago's busy turmoil." Should not the picture of a building that can thus impress and touch the heart, be in the homes of all temperance people?

***

The following is the first response received to our call for a gift of fifty cents or a dollar to the Temple. The letter is from Miss Dora M. Harris, Englewood, Ill. She writes: "My UNION SIGNAL reached me this p. m., November 18. I read your request for every white-ribboner and L. T. L. to send fifty cents on or before January 1st, for the Temple. I said, 'That means me, as I am a white-ribboner, and before I sleep I will enclose one dollar.' I hope to be one of the first to respond because I feel it to be my duty and sweet pleasure. I wish it were more, but it is self-denial to send this small amount just now." Another who was among the first to respond was Mrs. Jennie C. Morton, Frankfort, Ky. She says: "In response to your call in THE UNION SIGNAL, just read, I enclose $1 for the Temple, fifty cents for myself and fifty for some other white-ribbon sister who would like to send you that amount but cannot spare it." In the same spirit, in answer to the call, Mrs. J. R. Dewey, Chicago, sends $5. Mrs. Maggie A. Taylor, King City, Mo., was also one of the first to respond, and sent $5.

***

The dollar gifts for the Temple are coming in nicely (considering the hard times), and every mail sees a large number of the beautiful Columbian souvenirs go back in return to all of our one dollar donors. Mrs. Stephen Coates, Oberlin, O., writes: "I want to tell you how pleased I am with the Columbian souvenir. I had no thought it would be so nice. I wish every King's Daughter and temperance lover would send a dollar and have in a form to keep forever this souvenir of the Temple which combines with it the faces of Miss Willard and Mrs. Carse. It's a beauty! I would not take five dollars for mine if I could not get another." Just before sailing for England, Miss Anna Gordon wrote: "In response to Mrs. Carse's call for $1 each from W. C. T. U. women, please find enclosed $2 from mother and me. I do hope every white-ribboner will send at once. It is little for each one to do, but means much to the Temple."

***

A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple Chicago, Ill.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

JRGAN OF THE WORLD'S AND NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

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The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous; the Lord preserveth the strangers; he relieveth the fatherless and widow, but the way of the wicked he turneth upside down.—Crusade Psalm (146).

Give to the winds thy fears,
Hope, and be undismayed;
God hears thy sighs, and counts thy tears;
God shall lift up thy head.

Through waves and clouds and storms
He gently clears thy way;
Wait thou His time, so shall this night
Soon end in joyous day.
—Crusade Hymn.

OUR "SOBER SECOND THOUGHT."

"Second thoughts" are not always "best." Often the quick impulse of a first thought is a Divine inspiration, and the "second thought" but the patching up of a very worldly wisdom. There are not wanting those who would have us believe that this is true of our own work of to-day. They admit its divine inception, but they claim that in carrying out that inception we are "very far gone from original righteousness."

Only the other day we clipped from a religious periodical the report of an address by a prominent Christian worker, in which he said, substantially, as follows: "The day of power for the W. C. T. U. was the day when the women went out into the streets and visited the saloons. It will never get back its power until it is baptized with the old baptism; until it ceases to be 'respectable' and goes in for saving souls."

Surely we, who joy in the memory of that Crusade as our most precious earthly legacy, are not likely to question the divinity of our "first thought." We know the Crusade was born from above. We know its leaders were baptized with a very pentecostal baptism. We rejoice in it as the most striking proof given to this age that God has not left His world, but that He is still "the God who answers by fire."

But does it follow of necessity that our "second thought" is not also divine? Other things being at all equal, is not the sequence to one inspiration a second inspiration? If the earnestness, the zeal, the consecration which prompted the first are present in the second, is not that, also, as likely to prove God-prompted and God-filled?

What are the facts of the case in point? The Woman's Christian Temperance Union is the "Child of the Crusade";—our "sober second thought." Has it "back-slidden," or is its unfoldment in the direct line of God's purpose as truly of and from Himself as was its beginning?

Let us suppose that we had always clung to Crusade methods, never leaving them for an instant, never taking up other lines; our preventive work a thing unknown, our publications undreamed of, legislation, petition—everything null and void, nothing thought and nothing attempted beyond praying in the streets, and working for the personal salvation of individuals among drunkards and saloon-keepers, what would be the state of things to-day? We should long since have been only a memory. The absolute impossibility of keeping up, year after year, the nervous strain of that work proves this. The necessary neglect of homes and of all other interests,—social, educational, governmental, is another proof. The undoubted fact that the novelty of our methods having worn away, we should soon have been accounted mere "nuisances" and either forcibly suppressed or quietly ignored, is too patent to be denied.

The Crusade did not "come to stay" in its original form; it had not staying qualities. The whirlwind or the "blizzard" have very important parts to play in our physical economy; they purify the atmosphere, and make room for better life-conditions, but they are by no means healthy or desirable conditions under which to live. The Crusade came from God; it went to God. It did its work, and did it gloriously, but who does not feel to-day that the divinest part of that work has been the organization which sprang from the Crusade, the organization which, baptized by Crusade fire, has carried that fire and that spirit into forty distinct lines of work for the good of humanity, thus laying the foundations for the new heavens and the new earth wherein shall "dwell righteousness."

Wise were they who interpreted the Divine command which followed the Crusade into the word "organize!" Wiser still they who have not been content to rest in the fixed forms of a changeless organization, but have evolved rather an *organism*, vital with life, ready always to adapt itself to the law of growth under whatever changed conditions.

If it be God's work to kneel in the street before the saloon door, it is equally God's work to walk that street, firm in the resolve that the saloon shall have no foothold there. If it be the work of God to close one saloon and save one drunkard, how much more the work of God to close, by law, *all saloons* and save all drunkards from the very sight of that which damns.

Would our friends who would remand us to a perpetual clinging to Crusade days and Crusade lines have remanded the Christian church to a perpetual tarrying in the city of Jerusalem, with a line of work marked out before it which should never overstep the methods rendered necessary by the conditions of that age? That church would have had but the briefest of histories, had it not been able to prove its divine origin by the very fact that it was ever ready to adapt itself to new demands and new conditions. That which possesses life must change; it is the law of all living organisms.

We do not grow out of the old in the sense of abandoning it; the mighty oak keeps always the essential life principle of the acorn, but the old constantly enters into the new and is clothed upon with other and better forms. We have not given up working for the salvation of the drunkard because we have stopped praying in the streets. That which began at the saloon door is carried on in Willard Hall, each day the year through; and the Willard Hall meetings are but a type of the countless Gospel meetings the W. C. T. U. is holding all over the world. If need arose we would as willingly pray in the streets to-day as twenty years ago; the need having passed away, and other methods proving better adapted to our ends, would we not be of all people most foolish if we still persisted in clinging to the old methods, simply because they came first? That was the great mistake of the Jews;—refusing to accredit any messenger who did not bear the old familiar stamp. "We know that God spoke through Moses; as for this fellew, we know not whence He is." And yet He whom they knew not was God's latest "Word" to humanity.

It is possible to make the mistake of the Jews in the nineteenth century, and in the Christian Church. May God keep us of the Woman's Christian Temperance Union from making it! Evermore the voice which speaks to us is declaring: "I will show you yet greater things than these."

OUR TWENTY YEARS' MARCH.

This twentieth anniversary is a milestone at which we appropriately linger long enough to mark the significance of that wonderful event which unsealed the fountains of prayer and petition and precipitated our great organization.

Twice before has THE UNION SIGNAL celebrated Crusade Day, upon the tenth and sixteenth anniversaries, and it is good to find that there is still material enough for this and future celebrations. As long as a Crusader or a Crusader's child lives, so long will the story of the "praying bands" be told with rejoicing and heard with reverence.

Our cover page illustrates the origin and development of our movement. The story is there in a nutshell—the little band of devout women kneeling in the snow before a low saloon, and in the presence of the proprietor and customers, beseeching Almighty God to incline their hearts to see the wickedness of their ways. As a diametrical scene, our artist has drawn a corner of Willard Hall with its cultured, attentive audience, and its beautiful decorations. Without the Crusade we would never have had our stately Temple and its handsome inner sanctuary. The one is a natural growth from the other—the result of organization, development and power. The bit of holly serves to remind us that our Christmas time is also our Crusade time, and we love to reflect that the birth of our organization was so near the anniversary of the birth of the dear Christ.

The interesting letters which follow are replies to this request sent to as many friends as our limited space would accommodate:

December 23, 1893, will witness the completion of the second decade since the Woman's Crusade fires were lighted. It is the purpose of the editors of THE UNION SIGNAL to issue a jubilee Crusade number on the 14th of December, to commemorate this important and unique event in temperance history.

We are desirous of having a few words from you for this number. You are at liberty to write just as the spirit moves you on the subject, either by way of recollections of that wonderful Crusade which originated in Hillsboro, O., or your estimate of the present status and worth of the Woman's Christian Temperance Union of to-day, which has been so fitly called the "sober second thought" of the Crusade.

AN EPOCH.

The woman's Crusade was the beginning of one of the noblest movements of the nineteenth century. Future historians will refer to it as one of the epochs which mark the dawn of a higher civilization.

J. W. BASHFORD,
Pres. Ohio Wesleyan University.
Delaware.

A GRATEFUL RECOGNITION.

I recognize gratefully the immense work which the W. C. T. U. has done, but I am so driven with my editorial work at present that I cannot find the time to send you the note which you wish. I greatly regret this.

JOHN HENRY BARROWS,
Pres. World's Parliament of Religions.
Chicago, Ill.

SO MANY POINTS OF ATTACK.

The Woman's Christian Temperance Union, belting the globe, has so many points of attack against the enemy of our race, that probably no other single combination is so feared and hated as this, by the Prince of Evil and the Powers of Darkness.

(MRS. JOSEPH) GEORGIANA H. COOK.
Boston, Mass.

A PERSONAL TESTIMONY.

I am familiar with the origin of that wonderful Crusade which originated in Hillsboro, O. Mrs. E. J. Thompson, who was the chief actor in the movement, was a daughter of ex-Governor Trimble, a noble woman and eminently worthy of bearing the palm in that great movement. I am most happy to bear this testimony to one I knew well and highly esteemed.

FREDERICK MERRICK,
Delaware. *Ex-Pres. Ohio Wesleyan University.*

NO BRIGHTER DATE.

When the Christian achievements of this best of centuries are reviewed seven years hence in a round-the-world series of Christian conventions, no brighter date will be found than December 23, 1873, when the greatest and longest of Crusades began, a Crusade still in triumphant progress.

To save the holy land of home
We make our high crusade;
Our leader Judah's lion-heart
In whom our faith is stayed.

REV. AND MRS. WILBUR F. CRAFTS,
Pittsburg, Pa. *Eds. Christian Statesman.*

A MATCHLESS ACHIEVEMENT.

The twenty years chronicle nothing more signal than the march of this movement. The Woman's Christian Temperance Union of to-day, the outgrowth and product of that agony of prayer and that passionate protest against wrong which marked the lighting of the Crusade fires, is a matchless achievement and an immense benefaction. I stand amazed before its growth and reach and aims and victories.

What hidden and unguessed capacities it has developed! What heroism it has kindled! What wrongs, individual, family and social, it has righted. What slaves to passion it has charmed out of their kennels of sin and misery, and what transformations it has wrought for Christ and the home! They are known only to Him who bottles the tears of the saints, and keeps record of every secret thing.

But one need only read Miss Frances Willard's address before the twentieth annual convention of the National Woman's Christian Temperance Union, recently held at Chicago, to see that this organization is encompassing the globe, and making not only more widely, but more intrinsically, efficient its manifold agencies for sobriety, social purity, gospel temperance and woman's uplift.

May it continue to build on the everlasting foundations and be kept forever true to the spirit of those women who twenty years ago, out of their wrung hearts, baptized this movement with their prayers and tears.

Chicago, Ill. HERRICK JOHNSON, D. D.

THE DRINK CURSE WILL BE SWEPT AWAY.

"Except the family tie, there is none so close and tender and true as that which binds together the hearts of white-ribboners," declared a sweet missionary lady.

As I ponder what I may say in a few words concerning the status and work of the W. C. T. U., the words of the

missionary quoted above come to me anew, and I ask what may it not bring to pass to have the hearts of the women the world over united as they are in the W. C. T. U., to put down the greatest enemy of the home—the liquor traffic? For this the Crusade fire was kindled, for this the W. C. T. U. was born, and never a shadow of doubt crosses my mind but that "some glad day" the drink curse will be swept away and "Praise ye the Lord" will be read with new and glorious meaning.

L. M. N. STEVENS

Portland. *President Maine W. C. T. U.*

INVITE MEMBERS.

As we come to another anniversary of the Crusade, we ask, What does the Crusade mean to us at this present point of vision. To me it tells of God's call to motherhood and sisterhood for enlistment in an army that shall wage "a peaceful war" for the protection of our boys and girls from an enemy that our husbands and fathers have entertained, entrenched and protected by law, an army that shall not ask for furlough or discharge on this lower field. It tells me of a heroic band that answered, "Here am I, send me." It tells me also that a great host, valiant and true, have heard the call until they are well named the "Grandest army of the Republic." But we need recruits; our ranks are daily being thinned by the call of the Captain, "Come up higher." There are thousands of good Christian women who should join our band, and would, were they properly approached and earnestly invited. Do not fail to extend an invitation.

HELEN M. BARKER,

Chicago, Ill. *Treas. Nat. W. C. T. U.*

AN UNCONDITIONAL CONTRACT.

Twenty years ago, sitting in the shelter of my conservative home, an Episcopalian of the Episcopalians, hearing of the wonderful wildfire which had broken out over the West, I, who had never been touched, even remotely, by the awful curse of intemperance, presumed to sit in judgment over my sisters upon whom the Spirit of the Lord had so signally fallen. But as the wave spread, and came even to our own doors, I felt constrained to say: "If this be of man, it will come to naught, but of God, it will stand." Then followed the "sober second thought," and the Woman's Christian Temperance Union came. The blessed influence of the Woman's Christian Temperance Union, who can measure? The reflex influence upon the hearts and lives of the women themselves has not been the least wonderful result. Then the home influence, the social results, the church advancement and the growth of public sentiment! A wag, seeing the cabalistic letters, W. C. T. U., put one under the other, upon a placard, wrote "Washing Contract Taken Unconditionally." He wrote better than he knew. We have taken an unconditional contract upon our hands to wash the nation clean, and in our "do-everything" policy we feel assured of success. "Revolutions never go backward," and with God on our side and the word *discouragement* eliminated from our vocabulary, we mean to work for "God, Home and Humanity," till the end.

ANNA M. HAMMER,

Philadelphia. *Pres. Pa. W. C. T. U.*

OUR BAPTISM FOR WORK.

In the uprising of Europe during the Crusades a cross of red cloth stitched upon the right shoulder of the mantle proclaimed the wearer a soldier of the cross—a Crusader. In these later days a bow of white ribbon worn upon the dress proclaims the wearer loyal to Christ in a work to Him most precious, a soldier of the cross and Crusader in the holiest of warfares.

The Crusade of 1873–74 was the breath of God which stirred into life a great organization of women. Other organizations have various reasons for their being, but the Woman's Christian Temperance Union alone has for its birthright the honor and wondrous glory of the Crusade, and its day of blessed memory in December 23.

The twenty years which intervene since that memorable event have gone swiftly by, but they hold in their embrace such wealth of consecration, such fidelity to purpose as the world has seldom known.

The Crusade was a time of great spiritual quickening. Human dependence there was none. The cry for help went straight to God and the need of every soul was met and answered.

The Crusade was our baptism for work. Its promise has kept our hearts brave and our hands strong; its blessing has brightened the years that have come and gone since then, and at the last its benediction will be with all who have set their feet in this way and who have tried to serve Him.

MARY T. BURT,

New York City. *President New York W. C. T. U.*

THE TRUE SECRET.

When the Crusaders knelt in front of the saloon the great hereditary destroyer of mankind met its true foe.

Policy, expediency, self-protection had done much, but when the souls of those godly women laid hold upon the sword of the spirit, then a royal and victorious warfare began. For when we pray we make God a party to our purpose. If we continue in prayer He will not suffer us to make false issues. He will not permit our eyes to be darkened to the central truth of things. His indwelling spirit renders us clairvoyant and prophetic.

Here lies the secret of this miracle of the nineteenth century, the Woman's Christian Temperance Union. It is the Lord's doing and it is marvelous in our eyes. Here lies the secret of its ever enlarging work, the variety of its agencies, the dividing and subdividing of its branches, till like a system of nerves it is embracing the entire life of Christian womanhood. It is working every day better than it knows because it is led, taught, illuminated, by the Divine Spirit.

REV. J. H. ECOB.

Albany, N. Y.

A LARGER HOPE FOR THE RACE.

The prayer Crusade made an epoch in the history of the temperance reform. The very novelty of it—its godly audacity—was sure to provoke adverse criticism, but even criticism in that dark day was better than the deathlike torpor that prevailed. Sentiment was aroused, the heart of the great Christian public was touched as never before; the promotion of the temperance reform was felt to be the imperative duty of godly people, and prayer recognized as the mightiest agency for achieving the victory.

It was clear at the time to sympathetic minds that God was in this strange movement, that out of it would come a Providential unfolding that might change the form but would preserve the high faith and marvelous energy of the woman's Crusade. God has many ways of answering prayers, and the agonizing cries of those godly women were answered in the formation of the best organized and the most persistent, practical and efficient reformatory force outside the Christian church known in history.

It has not closed the saloons, nor sobered all drunkards, but its influence has been immense in toning the public conscience, making drinking habits odious, safe-guarding the young, rescuing the perishing and impressing all classes that a force had appeared in our times, that through evil report and good report, come victory or defeat, would have the undying tenacity of its convictions and the sustained courage to maintain them till in God's time the holy triumph should be won. Good men breathe freer; we have a larger hope for the race when we reflect that the Woman's Christian Temperance Union is our vigorous ally and helper in the righteous cause for which we struggle.

W. X. NINDE,

Detroit, Mich. *Bishop M. E. Church.*

IN THE FULLNESS OF TIME.

The remarkable rise in history of the Woman's Christian Temperance Union must fill any Christian observer with wonder and cause him to exclaim, "What hath God wrought!" Like all God's plans the union came into existence in the fullness of time. God always fixes upon the exact day which men call "the nick of time" for the working of His great designs. He never is in a hurry and never lags behind the critical moment. His all-seeing eye knew that the hour had come for striking a new blow at the selfishness of man and his greed of gain, and to strike this blow he used what formerly was considered the puny hand of woman.

Other movements had arisen and done their work and fallen into decadence. A mightier and more comprehensive movement with a staying power which the others had not known He saw was necessary to fulfill His purposes, and He made use of agencies which politicians had sneered at and worldly men had ridiculed but which he saw were the mightiest of all for the pulling down of the stronghold of Satan. Together with our profound gratitude to the organization which has accomplished so much and to the noble women who have been its inspiration and its guide during these many years, let us give supreme thanks to Him, who, when the fullness of time had come, stirred the hearts of those early Crusaders to attack the rum power in one of its own innumerable citadels. How else could they have aroused the world and started the wonderful crusade which was then begun, except by praying on the very steps of the rum shops, except by going to the very spot where Satan's seat is?

At the end of this second decade the heart of every one who sees this jubilee number will turn with affectionate interest across the seas and will offer a prayer for the life and health and long leadership of the noble woman who has always been in the forefront of the fray, and whose battle flag has never been surrendered even in times of apparent defeat. May it be her happy lot to lead on the hosts of women the world over to a complete and final triumph over the liquor power.

FRANCIS E. CLARK,

President International Society of Christian Endeavor.

Boston, Mass.

WHERE THE RESPONSIBILITY RESTS.

Precious memories of the temperance Crusade crowd upon me as I attempt to write you concerning that wonderful display of the power of the Mighty God. Then the timid became brave and the weak strong, then in prayer and praise glad utterance was given by those who before were affrighted at the sound of their own voice. God has demonstrated to this nation by the working of His power in the temperance Crusade. where the responsibility rests for the continued existence of the saloon and the liquor traffic. And the organization and history of the Woman's Christian Temperance Union bear testimony also to the fact that this menace to our Christian civilization, this enemy of righteous government, this greedy, ravenous destroyer of the souls and bodies of men exists here, rules here, demoralizes here, because so-called Christian men and women are willing that it should be thus. If there were real Christians enough to stand for the right and the true, through whom God could manifest His power, how speedily would this iniquity be overthrown.

H. A. HOBART,

Red Wing. *Pres. Minn. W. C. T. U.*

BROOMS NOT COMPLIMENTS.

The Woman's Christian Temperance Union is now loved, feared and hated all over the globe.

Christians love it because it is doing the noble work of promoting and establishing the kingdom of our Father in heaven, until it has come to stay on earth. Men fear it and think it menaces their personal liberty, and threatens to bring their women into dangers incident to power, place and politics.

For this same reason, brewers, distillers, saloon-keepers, and their "boss partner," Uncle Sam, himself, hates the W. C. T. U. with a bitter hatred, because it attacks the vast power built up by political machinery, which holds the government itself in a fatal grasp.

Women have been called on to "sweep the rascals out" here in Louisiana, and they came forward and helped to destroy the lottery. They have been encouraged to rally to the support of the Sunday law, and requested to interview women saloon-keepers, and recently they have been prompted to stir up the city council who have allowed minors to frequent the saloons.

Men say, "'Sweep the rascals out,' ladies. You have a right to protect your homes." "Gentlemen," replied a brave woman, "your sweeping implement is the ballot; give us that, and we will help you sweep these 'rascals' out of office." The "smile" of woman, and her "indirect influence," is powerful, but when a general cleaning is to be done, give us brooms not compliments.

CAROLINE E. MERRICK.

New Orleans. *Ev Pres. La. W. C. T. U.*

WHAT WAS THE WOMAN'S CRUSADE?

It was the spiritual awakening of wronged womanhood, the call "to arms" of an unsuspected reserve corps, that marched into the battle of Right against Rum, and carried consternation to the foe. God knew both humanity's halves were needed to perfect a balance sheet for His final inspection; and He called into the sum of Life's problem the potential factor which makes possible its solution.

It was the second Pentecost. The Holy Spirit descended in baptism upon Christian women. *He filled our souls with Himself.* Worldly words and works were crowded out. His glorious presence eclipsed all other things.

Then came to us a vision—wan and weary women, starving, neglected childhood, a procession of drunkards, wrecks of manhood, staggering out of saloons and dens of degradation. In horror we turned away our eyes and beheld the Christ—one hand extended toward the sufferers, the other beckoning us to go and help them. We heard the widow's wail of woe, the orphan's pathetic plea. Next came the voice of Jesus saying, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." Then He gave us two scrolls, one was the Gospel, the other was the law.

We followed the Shekinah. For three months we were led thereby into saloons and city slums, with prayer and entreaty. Souls were saved by power divine in places unused to prayer. The Shekinah moved and stood over school-house and home. We went in and laid foundations of scientific and religious truth in imprisoned minds. It moved over the state house and the National Capitol. We followed with petitions, stirring law-makers' consciences.

Later a voice said, "Organize to serve until the victory's won!" Then evolved the Woman's Christian Temperance Union, State and National; and then our emblematic ribbon white went waving round the world, and made all nations "near of kin" in common cause. Joel's prophecy was fulfilled, "*the daughters prophesied.*"

Now mother-love breathes its purifying breath into the Republic's politics, into the social and religious life of every nation.

Now purer lives in happier homes foretell the glad day's dawning; when celestial joy-bells shall "ring out the darkness of the land," ring in THE CHRIST that *here shall reign.*

MARY E. GRIFFITH,

Pres. W. C. T. U. of the District of Columbia.

Washington, D. C.

World's W. C. T. U.

MOTTO: "For God and Home and Every Land."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOUR OF PRAYER: Noon.

METHODS: Agitate, educate, organize.

DEPARTMENTS: Preventive, educational, evangelistic, social and legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over forty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

SOUTH AUSTRALIA.

"AS COLD WATER TO A THIRSTY SOUL, SO IS GOOD NEWS FROM A FAR COUNTRY."

The fifth annual convention of the W. C. T. U. of South Australia held in Pirie Street Wesleyan Lecture Hall (We regret that our correspondent does not give the name of the city.—EDS.), on the 4th and the three succeeding days of September, was an all-round success, in spite of measles and mud, both prevailing to an unusual extent. Our painstaking colonial officers presented us with an unique and attractive program, and the fact that no items fell through in the press of time speaks much for our president's administrative abilities. Our stanch friend, Rev. Joseph Berry, pastor of Pirie Street church, gave us brotherly aid, and preached a rousing sermon on the liquor traffic on Sunday night, September 3, whereat certain, "whose craft is in danger," were so incensed that, calling in question some of the Reverend gentleman's statements, they caused him to reiterate them, thereby affording our views an additional airing.

Monday morning we led off with the Crusade hymn and psalm, followed by prayers, striking the keynote of thanksgiving. The roll-call brought rows of earnest faces forward, as the delegates took their places, and it was good to remember that these women were awake to the red-hot questions of these restless times, and determined to spare neither brains nor pains in pushing righteous measures and protesting against unrighteous ones.

Conferences on departments, of which the colonial union has taken up twenty-eight, occupied a large portion of each day, and resulted in profitable discussions, notably that on social purity. It so happened that when this report came before the convention Madam Antoinette Stirling was an honored guest upon our platform, and regardless of false delicacy and "ears polite," that very sweet singer gave all and sundry sinners against purity an unequivocal broadside. It was very pathetic to hear that strong-faced woman, out of the depths of her motherhood, storming, protesting, entreating, weeping, like some old-time prophetess, delivering the burden of her soul with such power that many women of more timid mould were moved to express themselves with no uncertain sound, and there and then social purity was handled as, I venture to say, it never was before from that platform, certainly never so before by women.

Three excellent topical papers, contributed respectively by our president, on "Public Speaking," by Miss Lockwood, on "Financial Needs and Obligations," and by Mrs. Milne, on "The Sweating System," were read during the sessions, showing that we are not without women who possess "grace, grit and gumption."

Provision was made for the spiritual element, a distinguishing feature of which was the delightfully refreshing Bible readings by Mrs. Hone, Mrs. Shearing, and Rev. Allan Webb, a loyal friend of temperance. Our evening meetings also were successful. Suffrage, of course, was well to the fore, claiming one whole evening. Dr. Emma Brainerd Ryder, who is visiting South Australia in the interests of "the little wives of India," received a most cordial welcome to convention, and made the speech of the evening at the suffrage meeting. We are asking for adult suffrage, pure and simple; and I believe we shall have it soon! Our memorial service was lovely, taking in four of your saints, Miss Ames, Madam Willard, Miss West, and Miss Jennie Casseday, together with our own promoted South Australian comrades.

Thursday night wound up with beautiful appropriateness, by a consecration service, an awakening address by Rev. R. M. Hunter, solemnly sweet testimonies by brothers and sisters, lovely singing and inspiring prayers. We are on the march; in perplexities often, frequently face to face with great mountains of difficulty; but our Zerubbabel is strong. Nothing is more likely to help us in our work than a firm sense of the righteousness of our cause, and therefore a confident assurance of ultimate victory. "The Lord shall reign forever and ever!"

Union work has been a blessing to many South Australian women, discovering and developing faculties and abilities hitherto dormant, turning into beneficent channels the forces that were running to waste, widening and liberalizing the ideas and views, and making cosmopolitan the influences which had been resting upon narrow and selfish aims. We bless you, our Transatlantic sisters, for your noble example and the world-wide labors of your consecrated hands, hearts and brains.

J. A. CLATWORTHY.

QUEENSLAND W. C. T. U.

IN ANNUAL CONVENTION.

The program for our eighth annual convention was headed by the promise: "Certainly I will be with thee," and it was wonderfully fulfilled! Although, as the colonial president said, we had no "big guns" this time, yet our own women were drawn out in new ways, and many who came only to listen, returned to their unions full of ideas and enthusiasm. We were greatly disappointed that Miss Ackermann could not be with us, as expected.

Sunday, September 24, was marked by evangelistic services and special sermons, and on Monday afternoon all delegates and hostesses, beside the ministers and their wives, were invited to a reception given by the convention committee. It was not as strangers, therefore, that we met on Tuesday morning, ready for real hard work. Busy fingers had adorned the hall with banners (from local unions), flags, palms, etc., and from the platform the faces of our best known leaders smiled a welcome or a blessing. Each delegate received a dainty shield-shaped badge and all were entertained at luncheon, served each day by one of the unions who conjointly invited the convention to Brisbane.

Queensland has now forty-four unions, with a membership of over fourteen hundred. More than one hundred and thirty delegates answered to the roll-call. Our ranks have been largely increased this year through the mission of Mrs. Harrison Lee, a visitor from Victoria. Loving words of welcome to the convention were spoken by Mesdames Sagar and T. G. Harris and a song of welcome was sung by some L. T. L. members, to which Mrs. Williams gracefully responded. Mrs. Britten, who is one of our most effective and self-denying workers, gave her report as colonial organizer, and a resolution was passed, recognizing her constant help to local unions, as well as her special missions.

Letters of greeting came from Miss Ackermann, Mrs. Andrew and Dr. Bushnell, besides those of the different colonies and private members. W. C. T. U. work throughout our whole colony has suffered because of the general depression, consequent on floods and bank failures, but departmental reports showed that we are steadily holding our own, and in some cases, making sure progress. Wednesday morning was mainly devoted to purity papers and discussions, and we believe that the outcome will be a marked advance in thought and action concerning this subject.

A scientific instruction scheme was ably advocated by Mrs. Dinning and Loyal Temperance Legions were explained by Mrs. Patrick, one of our most successful juvenile workers. The election of colonial officers resulted as follows: President, Mrs. Brentnall; corresponding secretary, Mrs. Carvosso; recording secretary, Miss McLean; treasurer, Mrs. Steele. The only new department undertaken was that of narcotics. The question-box proved useful to many, and each noon-tide was preceded by a helpful Bible reading. This break in the morning business always seemed so restful. At different sessions we received fraternal delegates, had business discussions and talks on "How to make a union successful," "Replenishing the treasury," "The responsibility of mothers," "Woman suffrage," etc.

The Y's met in conference on Wednesday afternoon, where many girls gave valuable suggestion or received advice from the different Y superintendents present.

The most important business action of the convention was the adoption of district unions, notice of motion having been given a year previous. Henceforth, Queensland will be divided into six districts, with the hope that in this way, many women, especially in the North and West, will be drawn out and the detail work of the colonial officers will be lightened.

Great interest centered round the evening meetings. On Tuesday night five Y unions contributed to the program, making a pleasing variety of music, speeches, etc. A tableau, in which a Y represented "Purity," was followed by a "hygienic dinner," and the meeting closed after "Columbia's Conclave," with national songs and dresses, had been held. Mrs. Payne presided over the women's meeting on Thursday, when Mrs. Britten gave an account of her western organizing trip. Great excitement prevailed on "the children's night," Friday, and the platform proved all too small for the many L. T. L. soldiers. This was the first time they had been to convention, and we felt very proud of them, from the smallest "infantry" to the "advanced class" of boys. Our hearts were lifted up in gratitude that God had taught some of our women to train these children, and to show them the scientific results of the use of alcohol.

After electing delegates to go to the Australasian convention next year, and passing a set of strong resolutions, we closed our convention by singing, "God be with you." However, most of the delegates met again on Saturday afternoon, at a river trip which had been arranged to help the colonial friends, and to enable the country delegates to enjoy our beautiful river and the ozone in Moreton Bay. The afternoon was most successful and proved a fitting close to a delightful though tiring week. The next convention will be held in Maryborough.

FLORA B. HARRIS,
Official Correspondent.

NEW ZEALAND.

WOMEN AS VOTERS.

By this post I am sending you some papers, having an account of the passing of the woman's suffrage clause of the electoral bill. We can hardly believe it ourselves yet. As soon as it was known that the bill had passed its third and final reading in the Upper House, the Publican or Liquor party put up a petition of protest to the governor advising him not to give his consent to it. This was carried from house to house, and people were waylaid in the streets and importuned to sign. In a few days several thousands of names had been obtained, and the precious documents sent to Wellington. Our franchise superintendent tried asking the governor to remember the 31,000 women who asked for citizen's right. At noon, on September 19, the writing was signed and at once wired all over the colony. It did not take long for some of us to vote.

The Woman's Franchise League has had meetings in all the larger towns and cities, and we have had Thanksgiving services. The power now put into our hands is a sacred trust laid on us as Christian women of this W. C. T. U. and when the day of election comes we must vote for temperance candidates without regard to politics. This we must do; this power has been given to us for the very purpose of hastening the end of the drink traffic. I feel now that the world is looking on to see how we will use our new-found liberty. I don't think we shall see a very great change in this first election. Our women want information. But already some of our legislators are quaking as to their possible rejection.

Our women are waking up to their duty in this matter, and the press has daily the number of women who have registered. How I wish every country had this right; we must urge it on our rulers. Send petitions to every session. Write to members and legislators, and educate public opinion till the demand is met.

MRS. H. J. SCHNACKENBERG,
Mount Albert, Auckland. *Pres. W. C. T. U.*

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NEWFOUNDLAND.

NEWS OF THE WORKERS.

You will be pleased to hear we are doing a good work here. I am sure our influence is being felt. We held our annual meeting last week and they have still kept me as president. I know you will pray for us, that we may be divinely directed.

We have started another union in Harbor Grace, some thirty miles away. Mrs. McNab, the Presbyterian minister's wife, is president. They have had some public meetings well attended, they have a night school and from all I can hear are doing a good work. We hope during the winter to start a Loyal Temperance Legion among our young folks. Our temperance hall has been rebuilt, and now we have some place where we could meet. We held our weekly meetings in a small shed, our public meetings in the different churches. We have had a temperance lecturer going round the island. The general elections take place this fall, and we are trying for temperance men to be elected. Our city is being built up very fast, and the streets will be very much improved, the houses that are being built are very much better than those that were burnt.

MRS. R. E. PETERS,
St. Johns, N. F. *Pres. W. C. T. U.*

HOLLAND.

You will, I know, rejoice that the Dutch ladies have formed a branch of the World's Union. About thirty of them met of late for the purpose, and after a good deal of consideration organized and elected the following officers: Mme. M. W. de Ranitz, of Groningen, president; Miss Hartsen, Hague, vice-president; Mme. Van Herwaarden, Hague, secretary; (née Baronne Quarles Van Ufford); Mme. Hood, Hague, and Mde. Philipse, (née de Ranitz) Harlem, on committee. Most, if not all these ladies, attended a prayer-meeting which was held each morning before the great International Congress met.

Madame Selmar, from Denmark, presented her paper in French, which was excellent, and one which would be very useful to distribute as a leaflet in the French speaking countries; it is short. She followed it, being a beautiful and earnest speaker, with an account in English, of the work in Denmark. She was more enthusiastically received than any other speaker.

AMY I. THORP.
York, Eng.

WORLD'S WAVE CRESTS.

MRS. LOIS E. TROTT, of Mt. Vernon, N. Y., one of our most earnest white-ribboners and a veteran in the service, has secured nearly two thousand names for the great petition addressed to all the governments of the world.

THE first annual meeting of the Norwegian W. C. T. U. was held in Trondhjem, September 21, 22, Countess Wedel Jarlsberg, presiding. A telegram was forwarded to Miss Willard in the following words: "To the President of World's W. C. T. U.: Sisterly greeting!"

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40 YEARS THE STANDARD.

News from the Field.

DISTRICT OF COLUMBIA.

THE NINETEENTH ANNUAL CONVENTION

was held September 26. There was a good attendance, although the weather was inauspicious. The day's session opened with devotional exercises led by Mrs. Anna C. McDowell, which were followed by the report of the corresponding secretary, Miss L. S. Weightman. It was stated in this report that the total number of auxiliaries had been brought up to thirteen, with a membership of 600. The auxiliaries reported quiet, systematic work, increased interest in jail, almshouse, L. T. L., evangelistic and flower mission work, also in fighting the granting of license; one reports having closed the only saloon in the locality. Meetings for mothers have also been held; cheering words, tender prayers and gifts of fruit and flowers have reached those needing them. Receptions and public meetings were held.

Our president, who has served us so faithfully for eight years, feels she can do so no longer; in this last year she has not slackened her efforts nor quenched the ardor of her zeal, and no report would be complete that failed to record her usefulness, her many sacrifices of personal care or her unflagging zeal.

Two new auxiliaries have been organized during the year, one at Brookland, with thirty members, the other at Le Droit Park, membership twenty-five. At the close of the corresponding secretary's report, Mr. Suter, the attorney for the Anti-saloon League of this city, was introduced to the convention; he read the constitution of that organization, told of his duties and experience in fighting the granting of licenses and the good work being done by the League. Mrs. M. B. Platt moved that the W. C. T. U. join with the League in making arrangements for a public meeting. Some of our unions have made contributions to the work of the League. Mr. Suter spends a great deal of time at the district commissioner's office, especially at the meetings of the excise board, in order to know if the law is enforced or evaded.

At eleven o'clock a number of the city pastors addressed the convention for an hour.

The first hour of the afternoon session was spent in devotional exercises and short addresses from a number of the delegates, in memory of Mrs. Judge Clark, Mrs. Blackford and Mother Shively, after which Mrs. M. E. Griffith led in prayer; at the close of this service Mrs. La Fetra read her annual address.

For nearly seven years we have maintained our tender and merciful "Hope and Help Mission," with only the limited appropriation of one thousand dollars annually from Congress for the past five years. On account of the establishment of the "Girls' Reform School," and the desire of the district superintendent of charities to consolidate and strengthen, so far as possible, the older and more permanent institutions of the city, our appropriation from Congress was this year withheld because of the unusual financial depression; our receipts from charitable friends have unavoidably been less; it was deemed advisable after much prayer and thought to leave the matter of deciding what was best to do with the "Home," with a committee, composed of Mesdames La Fetra, Catlin and Knowles; they have decided to run it as an independent work, two gentlemen who have been very much interested in the work in the past, (Messrs. Jarvis and Petty) assisting them in the finances.

At the close of Mrs. La Fetra's address there was quite a general comment on the subject of woman's suffrage.

After the indorsement of the president's address, a rising vote of thanks was tendered to the ministers of the city for their attendance.

Governor Hughes, of Arizona, made a short address, in which he commented on the temperance situation in Arizona and said that he was working hard on the line of prohibition, and that he was satisfied that this movement would be considerably aided by the passage at the next meeting of the legislature of the woman's suffrage bill. Treasurer reported receipts from all sources, $3,159.61; disbursements, $2,913.59; raised and expended by local unions, $371.76.

The first session of the second day of the convention was opened with devotional exercises. The union presented Mrs. La Fetra with a beautiful palm plant.

Mrs. Mary E. Griffith, who was elected president, has been one of the members of the W. C. T. U. ever since its organization in 1873, and has a record for effective work in the Kansas campaign for state prohibition, where she held the position of state superintendent of the evangelistic department of the union for five years. She has for a number of years past been identified with the Women's Home Missionary Society, in which she has been the district organizer for five years.

After the devotional exercises at the opening of the afternoon session, which were led by Mrs. J. H. Robinson, the committee on resolutions reported.

The reports of superintendents were heard:

Prison and jail superintendent made thirty-five visits to the jail, fourteen to almshouse and hospitals. Distributed 4,633 papers; 2,189 leaflets; magazines, 258; Bibles and other good books, 105; picture books, ten; envelopes with paper; sixty calendars, also a large number of picture cards. Money expended, $8.67. New workers have been added to our ranks, so that each week these institutions are visited. Several families of prisoners have been visited, and help extended in ways that seemed judicious.

In scientific temperance instruction there has been much encouragement. Teachers generally seem impressed with the importance of the work, although there is a tendency not to make it prominent. Some think their time is too limited for this branch of study, compelling them to give only outlines; those whose hearts are in the cause are more faithful. The work is growing in thought and action.

Two new L. T. L's have been organized, which make the total fourteen; membership, 5,212. The Temperance Temple and Willard Fountain have been held prominently before the children, in my visits to each Legion. The chalk-talker has given twenty talks.

Unfortunately the law prohibiting the sale of cigars, cigarettes or tobacco in any form to minors under sixteen years of age is not helpful to us in that it punishes the person selling same, but there is no penalty attached to the purchaser, moreover the minor will not inform on the seller. This being the condition, it has been very difficult to do anything more than make personal appeals. Have written to all the passenger railway presidents, urging them not to use envelopes for tickets, advertising certain brands of cigarettes. One road replied that they were not using them. Mrs. Shelten made an opportunity to interview some of the officials of one railroad, asking why our communication had not been noticed; it proved the fault of a clerk; the result of this interview was the abandonment of the cigarette advertisement and the substitution of the plain envelopes.

Mrs. R. F. Brown, a member of Chapin union, has had the Alley mission so laid upon her heart that she rented a mission house in Willow Tree Alley, and carries the responsibility of meeting the rent; it's wonderful how God answers her prayers in the wherewithal. She succeeded in getting a French family to leave the alley and go into a better home; they have employment and are greatly improved in their deportment. A boy and man who annoyed us in our work have so changed in spirit that we have no further trouble. Some of the young girls who seemed possessed with Satan, have confessed their sins, and felt the Saviour's touch. There have been donations of bread, clothing, literature and money.

All sections of the city have done good work in disseminating religious and temperance literature, notably in barber shops, railways, watch boxes, hospitals and public institutions. The papers in many places were distributed by the members of the union every week, and care was taken to leave them open at some attractive story or other taking feature. Many of the watch boxes in the northeast section of the city are (we are credibly informed), turned into regular covert saloons for tippling purposes. The sections of the union were trying to do something to prevent this evil practice. During the year there has been distributed over 153,600 pages of good wholesome literature.

The evangelistic meetings attended and Bible readings given number fifty. A series of meetings held for two weeks in tents were ably supported, two Christian Endeavor Societies have been addressed and three Y's visited. Services have been conducted at the Hope and Help Mission on alternate Sabbaths. Capital Hill union, the First Baptist Y and Calvary Y have held Sabbath services at the same place. Literature distributed in this department, 1,575 pages; money expended, $6.50; letters and postals written, seventy-five.

Through the influence and labor of our organization, the city is free from all display of obscene pictures, which were formerly used by tobacconists and bill posters as advertising mediums; these men begin to fear the power of our organization, and no longer make any attempt to attract the eye of the public through the nude form of woman.

The churches largely use unfermented wine with the exception of some colored, a few Presbyterian, the Episcopal and Catholics. While we have labored with others our work has been principally with the colored churches; by persistent effort on our part quite a number have abandoned the use of the fermented wine. A local superintendent was granted a hearing at a colored Baptist union, in May, in South Washington, through which action was taken by that body recommending its use and pledging themselves to advise and aid in getting it used in their churches. It was signed by quite a number of the pastors.

By the prompt and vigorous action of certain ministers and Christian workers, the command had been sent to those in authority to keep the pension building closed on Sunday. When the World's Fair was opened on Sunday we wrote to President Cleveland and Mr. Palmer, president World's Columbian Exposition Commission, entreating them to use their power in enforcing the Sunday closing law. We have communicated with the commissioners and major of police in regard to protests against the granting of license in all cases brought to our notice; it depends almost entirely upon the lieutenant in charge of a precinct whether our protests are considered favorably or not; if he reports respectable places the protest amounts to nothing. We have received many letters, asking for help in saving some loved one from the downward path, begging to have some particular saloon closed.

Our prohibition bill has been presented to Congress year after year until the last; petition after petition from every state and territory in the union, from all classes of people and from large representative and clerical bodies, asking for prohibition for this district. Many good people and some representative churches have criticised and blamed us for opposing high license; for that reason we did not again present the prohibition bill, nor do anything during the last session of Congress to oppose the new law, hoping that after giving it a trial, Congress would eventually grant our petition for prohibition. The World's Petition was circulated by the unions. It is a matter of great regret to the union that Mrs. M. A. Weaver, who has served as superintendent of this department so many years, declined a reëlection, because of the press of other duties. Mrs. Clinton Smith, 720 19th St., N. W., formerly of Vermont, was elected to fill the vacancy.

Our flower mission superintendent reports: Visits to sick, 266; hospitals, 28; poor, 20; almshouse, 6; homes found for women, 3; literature distributed, 6,548 pages; money expended, $121.75; bouquets given, 805; potted plants, 4; postals written, 93; letters, 11; distributed fruit, groceries and clothing.

Since the annual convention Mrs. M. E. Griffith has been elected superintendent of railroad work. At the annual meeting of the Chapin Auxiliary interesting reports were made.

L. C. Kessler,
District Reporter.

OREGON.

AUTUMN FRUITS.

County conventions seem to have been in the minority during the summer, instead of taking up my entire report as last time. I have but one to record, the quarterly one of Marion county, where Mrs. S. H. Spangler has gone to reside, and where she has already made herself felt. She was disappointed at the outset by having a report from but one local secretary, but the interest and enthusiasm of the convention augurs that there will be more another time. The two evenings were filled by Mrs. A. R. Riggs and Miss Rose Trumbull. The Junior League excited extra interest by their imposing appearance as they marched in with their banners flying.

Two new unions have been organized by Mrs. Helen B. Harford, of Newberg, at Laurel and Middleton, both in Washington county, with Mrs. Maud Messinger and Mrs. L. A. P. White for their respective presidents. If I remember right, Mrs. White was the first W. C. T. U. woman in Oregon. I think this came out in the first state convention held by Miss Willard in 1882. It is but what we should expect, that when she changes her home she should still be the nucleus round which a fresh union will form itself.

A union has been also lately organized at Lents, in the neighborhood of Portland, by Mrs. L. H. Additon, who has gone to reside there. This—the Mt. Scott union—under the leadership of Mrs. McKenzie, has gone straight into work, by arranging to occupy every alternate Sunday with religious services.

The Multnomah convention, taking place in May, was never reported anywhere. Mrs. Additon's department in the state is the relation of temperance (or one might say *in*temperance) to labor. At the present juncture it seems to me one of our most important departments, and I am glad that Mrs. Additon, who feels the subject most ardently, should have taken the lecture field as an almost necessary adjunct to her work.

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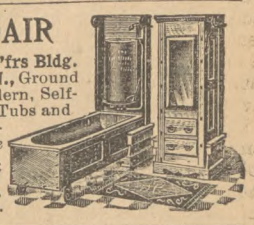

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At said convention, held close to our "hub," Mrs. Additon spoke, I hear, to great satisfaction, at the railroad car-shops, both at noon and at the reception given to railroad men in the evening.

Our L. T. L. superintendent has been fortunate in obtaining the consummation of her wishes and plans. Through the mail she has, during a lengthened absence, gathered up what L. T. L. reports Oregon had to give. At Wasco was held the first commencement exercises that have taken place in our state. There were five graduates, all doing excellent work, and the program was diversified with music and recitations. Moro has since followed suit, and the pupils are now reading for seals.

At Creswell, an L. T. L. entertainment came off with the interesting features of a drill by the temperance cadets, and a fan drill by sixteen girls.

In the same line of work have been our Demorest medal contests. The third of a series was held at Weston, in which Miss Olive Morgan was the successful candidate.

Yamhill county has had another gold medal contest, and Newberg, as usual carried off the prize, it being awarded to Miss Mary Cook. The Yamhill county executive took the opportunity of being together to do some wise planning with regard to their financial status.

Union county has held its first gold medal contest at Island City, where Miss Fuller won the medal on the "Martyred Mother." The young people were invited to repeat their performances at Elgin for a book prize, which was won this time by Miss Lilah Thomas.

Our superintendent on fairs, etc., Mrs. Shipley, has been called upon to suffer bereavement in the loss of her husband who has ever shown himself a true friend to the W. C. T. U. and to the temperance cause. Hard as she found it to take up life's burden again alone, Mrs. Shipley made a great effort on behalf of her department, gathering in from far and near literature for the state fair held at Salem, in September, and doing what she could since to aid the Portland union at the time of the annual exposition. The report of each must come later on.

Mrs. Delle Coxe, of Newberg, writes that they had a decorated booth on their fair grounds, which was in constant charge of their superintendent of literature. As our National organizer she gave a week to Polk county, attending the annual L. T. L. picnic at Falls City, and speaking at the neighboring town of Dallas, at Monmouth, the seat of our Normal School, at Independence and Buena Vista.

Our state president has lectured at Gardiner and Coquille City. At the former place the union had been energetically circulating a remonstrance petition to the saloon-keepers in accordance with our Oregon law. They succeeded in closing the saloons for a time, and would have succeeded again had not their petition (on which there was a majority of names over the saloon-keepers) been detained in the post-office. Meanwhile the liquor petitions were rushed through the court, and licenses granted.

Mrs. Mary Clement Leavitt spoke several times in Portland the second week in September before large audiences. She stopped *en route* to California at Ashland, a little place amid the mountains, where she had organized the union in 1884, just before starting on her round-the-world trip. There were but three charter members left to welcome her back again after these arduous years of work and travel.

Our refuge home has had to part with its matron, Mrs. M. T. Kersey, who has filled the post so admirably for four years, and whose health demands rest after such anxious labor. A handsome silver tea set was presented to her on leaving as a testimonial of esteem by the board. Mrs. Updegraff, of Bloomington, Ill., has been secured to fill her place and is already winning the confidence of all under her charge. Another change in the refuge home is a change of quarters. The old house has been all along far too small and inconvenient, and donations have been for some time accumulating in the bank for this purpose. A generous gift of a thousand dollars from Charles N. Crittenton, of New York, has made this change at last possible, and a fine property has been lately purchased on the east side of the Willamette.

Our East side friends have had to mourn the loss of Mrs. G. J. Ross, a woman of strong purpose and Christian character, for many years president of their W. C. T. U.

L. A. Nash,
State Reporter, Corvallis.

The department of work among foreigners in Washington, D. C., has been pursued steadily throughout the year, by a leaflet here and a paper there, with a word of advice, encouragement or good cheer as opportunity presented itself. Six thousand pages of literature have been distributed and three visits to the jail have been made. A number have signed the pledge.

PENNSYLVANIA CULLINGS.

Clinton county held its annual convention at Renovo. The church was beautifully decorated. The program was excellent; the paper by the recording secretary on "Can another do my work?" and the president's address were very fine. The discussion of the question, "Can any other Organization do the work of the Woman's Christian Temperance Union?" proved most interesting. Rev. Jordan, familiarly known as the "Texas cyclone," a colored orator of Philadelphia, made the evening address, subject, "How to get there and stay."

The second day Mrs. Rev. Blair conducted an interesting praise service. The corresponding secretary read a very encouraging report. Seven new unions have been organized during the year. The girls' industrial school of Lock Haven closed the school year with an attendance of forty pupils; each was presented with a Bible. Fifteen departments of work are carried on and there are one hundred and fourteen paying members in the county. All agree in pronouncing this one of the best conventions ever held in Clinton county.

The following cheering news comes from Lehigh county: The sixth anniversary of the Girls' Parlor and Reading Room Association of Allentown, was held recently. It has a pleasant room, nicely furnished with piano, chairs, tables, and plenty of good reading; they also have a circulating library of 400 volumes, free to girls and women who visit the rooms; the object in opening the room was for the benefit of the working girls of this city. The aggregate attendance during the year has been 5,483; average attendance nightly of twenty-eight. Books circulated were 2,953.

The annual convention held at Breningsville was one full of interest. Twenty-two delegates answered to the roll-call. The Allentown union maintains a Sunday union gospel temperance meeting which meets quarterly as well as the Girls' Parlor and Reading Room Association.

Huntingdon county held its convention at Huntingdon and received a most cordial welcome. The work all over the county is flourishing. Huntingdon is preparing for a contest. Cassville is in love with Mrs. Mair and her work, and has sent Bibles, scrap books and good reading for the railroad boys. Three Springs union rejoices in a reading room. Huntingdon and Petersburg unions made 325 bouquets for the inmates of the reformatory and their hearts were rejoiced by hearing that the boys carefully treasured the cards and asked permission to take them home with them. Temperance sermons are being preached and great advancement is being made in many ways all over our county.

Excellent reports are received from Fayette county. Mrs. Lulu Luce has charge of press work in that county and is proving a most able superintendent. Bell Vernon union in this county is doing most valiant service in the temperance cause. A very interesting public temperance meeting was held recently at which there was a large attendance. This union numbers twenty-two earnest workers. They furnish teachers with the Monthly Advices.

Perryopolis union held an exceedingly interesting mothers' meeting. The special subject for discussion "One Standard of Purity for both Sexes" was introduced by Mrs. Samuel Luce. Mrs. Dr. Whitsett read an excellent paper on "The Duty of Mothers in Temperance Work." A contest was held with good audience by this union, at which Miss Emma Luce received the medal. Uniontown held a special meeting, at which five mite-boxes were distributed and a collection was taken up. Connellsville union held its election of officers. Mrs. Lillie Bard Edie was elected president; at a special meeting very suggestive papers and addresses were made by the president on our work.

Dunbar union held a public meeting, at which addresses were made by Revs. Mr. Stewart and Mr. Inskeep. The Dunbar Y's hold meetings twice a month. Dunbar Loyal Legion was reorganized, with an enrollment of eighty members at the first meeting. Lawrence county young women are doing most excellent work under the able leadership of Miss Margaret Walker. A fine program for Y night at convention was arranged. Miss Alice Neal's essay on "The Boy's Place in the Home," was especially good; the solos by Mrs. Stevenson and Miss Hamilton were much enjoyed, while the recitations by Mrs. Wood and Miss Ella Stitt were most delightful. Rev. Davis, of New Bedford, and Rev. Godfrey, of Pulaski, each gave brief addresses. The annual address of Mrs. Cynthia S. Holcomb, president of Bucks county, was one of the most masterly productions that we have seen. Lack of space forbids even a synopsis of it.

Blair county held an unusually interesting county convention at Tyrone. Altoona union has a girls' home under their special charge. It has had fourteen girls during the year. A very able paper was read, descriptive of the origin and aims of this home by Mrs. Blair. Mrs. A. M. Holvey made an impressive address on "Government, and the Christian's Relation to It."

Adda Burch,
State Reporter, Greenville.

MINNESOTA.

HERE AND THERE.

Royalton recently held its third medal contest, in which seven young girls took part, the medal being awarded to Miss Hester Caughey. The local paper, commenting on the contest, says, "Strange the boys do not compete for some of these medals. Are they willing to admit that the girls are so far ahead of them mentally that they dare not enter a contest with them for fear of being defeated? In the three contests already held we believe only one boy has taken part."

Redwood Falls, with a population of 2,000, supports seven saloons and the powers of evil are mighty. But it has also a union of fifty members who are fighting King Alcohol under the leadership of the King of kings. Of even this small band, some have grown faint-hearted. But a few—enough to claim the promise—are working earnestly and faithfully, determined to win. The L. T. L. has made a creditable report for the past year. Aside from the regular weekly meetings considerable industrial and charitable work has been done. Socials have been held every month, one during the summer being made a reception to the "Fresh Air" children who were in the village from the cities; another a reception to the W. C. T. U.

A plan used by this union in the distribution of literature is worthy of mention. Packages of papers, magazines and leaflets are left at the stores with the request that they be sent into the country and given to country customers. Many merchants are very glad to please their customers in this way. Not only temperance literature is thus used, but home papers as well, such as *Home Journal*, *Youth's Companion* and the like. The union has a small sum of money laid by, and hopes to so increase it that it may own a home in the not far distant future.

Several persons have written me for the address of the St. Paul paper which so kindly offered us space at our recent state convention. I have answered each inquiry, but for the benefit of others who may not know I wish to give it here. Send all communications to Miss L. Virginia Baldwin, care of St. Paul *Daily News*, St. Paul, Minn. The Lucy Hayes union of this city has subscribed for a copy of the paper, to be sent to the lady at whose home the union meets; thus all who attend the meeting can see it and get the news from its temperance column.

Mrs. Amy A. Green,
State Reporter, 2208 Oakland Ave., Minneapolis.

NEWS IN A NUTSHELL.

At Plattville, Wis., the W. C. T. U. has just held a number of gospel temperance meetings, with W. R. Ladd, as leader.

Temperance literature for missionary purposes could be used to excellent advantage by Mrs. A. L. Burnet, Mt. Pleasant, Utah.

Mrs. Wilson, an ardent white-ribboner of Edgerton, Minn., is seventy-six years old, and has been a faithful worker in temperance for many years.

Bellefonte, Pa., has had Major Hilton in a series of temperance meetings. Cadiz, O., churches joined with the W. C. T. U. in support of Major Hilton's two weeks' course there.

There was an array of American orators rarely seen on a Canadian platform the same evening. The combination consisted of Major and Mrs. E. T. Scott, A. G. Wolfenbarger, J. H. Hector and Prof. A. B. Huckins, the singer. The event was November 3, in Cowan Avenue Methodist church, Toronto, Ont. Each spoke, and each was loudly applauded, with several encores for Professor Huckins. The occasion will long be remembered as an unusual one.

Mrs. Putney, of East Hatley, Quebec, in a recent address stated that women possess the intelligence, conscientiousness and patriotism necessary to make laws of their country. In speaking of the time-worn objection that the polls were not a fit place for women, she raised a genuine laugh by describing a band of women who went to the polls with their husbands, brothers, and the men they were accustomed to mix with in daily social life, dropped their ballots quickly and quietly, and returned home to look after the household dinner, to which the men might or might not return, according as they found the attraction of smoking and hanging round the polls too strong for them.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Stewart Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

No Christmas is quite complete without **Chocolat-Menier** enters into the festivities.

Its delicious taste, well known strengthening properties, and aid to digestion make it just the present fitting the time, alike acceptable to the young housekeeper, the dyspeptic, or the aged.

That every one may get the benefit of this announcement, if your grocer hasn't it to supply you, send his name and $4.80 and we will send a 12 pound carton (yellow wrapper), express charges prepaid.

Give address plainly and name this paper.

PARIS **MENIER** LONDON
86 W. Broadway, N.Y. City—59 Wabash Av., Chicago.

Knox's Sparkling Calves' Foot Gelatine

THE PUREST MADE

Received the only Medal and Diploma at the World's Fair, Chicago, on Package Gelatine for table use, for **STRENGTH, PURITY** and **GOOD FLAVOR**.

The only Gelatine positively free from odor or taste. Our new package has Rose Gelatine in top of each package to make fancy desserts. Your grocer has it if he keeps the best.

CHARLES B. KNOX, Johnstown, N. Y.

Send a 2-cent stamp for little book. "DAINTY DESSERTS FOR DAINTY PEOPLE."

Send One Dollar for the

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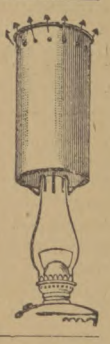

Will heat a room at a cost of **two cents** a day.
Will heat a room in ten minutes.
Will fit any Lamp Chimney
One agent wanted in every town and city. Address
LAWTON LAMP STOVE CO.
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Complexion Preserved.

DR. HEBRA'S **VIOLA CREAM**

Removes **Freckles, Pimples Liver-Moles, Blackheads, Sunburn** and **Tan**, and restores the skin to its original freshness, producing a clear and healthy complexion. Superior to all face preparations and perfectly harmless. At all druggists or mailed for **50** cts. Send for circular.

G. C. BITTNER & CO., TOLEDO, O.

Bickford Family Knitter.

Knits everything required by the household, of any quality, texture and weight desired. A. M. LAWSON, 783 Broadway, N. Y.
Beware of cheap and worthless knitters.

KICKS 'EM OFF THE COVER CLASP KEEPS the COVERS **ON**

NO MORE watching at night to keep children from getting cold. Simplicity itself; instantly applied; fits any child's bed, and does not injure the covers. Satisfaction guaranteed. Pair to each bed. Pair, postpaid, 30c Dimes or stamps. **Agents wanted.**
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Special attention given to the medical and surgical treatment of diseases peculiar to women and children.

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So MANY good things have come for this Crusade number that it is not easy to find a place for them. Here is one from the superintendent of narcotics in New York state, which arrived too late for other location: "As we pause for a glance backward over the twenty years of labor for this sacred cause we are constrained to say, 'What hath God wrought!' In the place of raw recruits we have a well-regulated army with leaders tried and true; in the place of stolid indifference, there is an awakened public conscience, not always ready, it is true, to respond to our forward movements—but we do not have the inertia to contend with that we did in former years. There is not time nor space to enumerate the spoils and the conquests of the years gone by, but grateful for the way our Heavenly Father hath led us; grateful for the many mercies and privileges of this association, feeling that the outlook was never more hopeful we would dedicate ourselves anew to this blessed work. Rejoicing in the record of these score of years we would not rest satisfied but 'forgetting those things which are behind let us press forward unto those things which are before.' There remaineth much land to be possessed."

THE union in Fairport, N. Y., is sixteen years old, organized in 1877, April 16. It has seventy members and is the only temperance organization in the village maintaining a continuous existence. One sister union, the one in South Perinton, on the other side of the town, is but little younger, and both are active centers of loving power. Both these unions stand for all that is pure and strong, zealous, persistent and steadfast in the temperance sentiment of the town. At the town elections these two past years, a large no-license majority has been secured, albeit the will of the people is most shamelessly and illegally disregarded at present. But the women have never wavered for one moment. There has never been any period of "suspended animation," not even of interrupted meetings. Steadily onward, with face to the foe, many a silent, unheralded victory has been gained and many a storm-tossed soul saved from eternal shipwreck. Twenty departments of work have able and devoted leaders, and each fills a niche of steady usefulness all the year. Monroe county, Miss Willard's native county, of which Fairport union has from the first formed a part, is in several matters the banner county of the state, has twelve hundred members and thirty-eight unions, and is a tower of strength for temperance in its vicinity.

THE following account of the germ of the Crusade, and of its planting in fruitful soil to develop finally into the great movement of 1874, is an interesting item for our Crusade number, and is furnished by Mrs. A. E. Sturtevant of Missouri. "Rev. William Jones of the M. E. Church, now presiding elder of the Sedalia, Missouri District, at my request furnishes the following statement of facts: 'At the National camp-meeting at Urbana, O., in August, 1872, there came upon three different women, a very strong and clear conviction that there ought to be definite religious work done for the saloons, and personal effort for drinkers and dealers. One of these ladies was a member of the Quaker church, one a Presbyterian and another a member of my church at Marion, O. In October or November the last mentioned lady made a statement of her convictions to me as her pastor, and we conferred about it. She commenced with a saloon near her own house, and succeeded, the keepers going out of the business. In May, 1873, she, with some others, visited some places in Bucyrus, O., and held religious services in the saloons; one especially vicious place was reformed, and both the proprietors converted. The one that superintended the gambling department joined the Presbyterian church with his wife; for years I was intimately acquainted with him. The other joined the M. E. church, and became an evangelist and I think is still living. This sentiment had been earnestly discussed in the central part of Ohio from this time until December, 1873, when it crystallized in the organized Crusade.' Will some one furnish the names of those three women, as they should be preserved in the history of the movement?"

Treasurer's Corner.

I wish every white-ribboner could sit down in the treasurer's office and read the letters that bring the dimes in response to our president's appeal. Occasionally a dollar bill would cheer your heart, but whether ten cents or a dollar, the words of love and sympathy for our leader and for the National W. C. T. U. that accompanies the gifts are encouraging. Many good brothers are remembering us with gifts.

A Maine man writes: "I have never yet contributed to your work, but wish to begin this year. I am thoroughly in sympathy with your object and wish you God-speed." Enclosed was a contribution for "self, wife and three-year-old Theresa." Note he "begins this year." We know he will continue to help in the years to come.

A good sister from Nebraska says: "Please find one dollar and ten cents in answer to Miss Willard's appeal. The ten cents is from a friend not a white-ribboner." Another: "I enclose one dollar for W. C. T. U. work. I am a temperance woman, but not a member." (May she soon "belong.") She adds, "I am proud of the good work they are doing."

From Ohio comes: "Miss Willard's letter has stirred my heart and moved me to go round among our union to gather dimes. No one refused. I send eight dimes." When the *women* go around, the "wheels will go around."

Fifty cents comes from Minnesota. "The five are mother, three brothers and sister," writes the sender. "We are glad to do this for Miss Willard, 'the Noble.'"

One young man writes: "I have read with great interest the appeal from Miss Willard for dimes. From me she can have whatever she asks if I've got it. I enclose my dime and some for a few women who ought to belong, but don't."

Massachusetts headquarters sends a dime each for five officers.

From a good sister in Canada comes a loving letter with a dime and words of cheer as to the prospects of prohibition in Ontario.

From Maine: "In response to Miss Willard's call, I send five dimes instead of one and will 'do it now and be done with it.'"

A white-ribboner from Pennsylvania says: "My prayers shall follow the offering, for I know this work is part of the kingdom of Christ." I love to think that every dime is the expression of a heart's prayer for our blessed work.

From New Jersey comes thirty-two cents.

Two cents come from a dear baby boy, who heard his mother read the appeal. He had three pennies, but insisted that one should be sent Miss Willard direct by mail.

A Michigan sister writes: "Find enclosed postal note for one dollar, ten cents for my assessment and ninety cents for nine poor worthy sisters who are unable to pay."

One of our National lecturers took a collection immediately upon reading the call and sent the result. But I could fill THE UNION SIGNAL with these encouraging items, and I have only a little corner. At Headquarters we all say, "May God bless every donor of every dime." Every name will be recorded, and each state credited with the amount sent from its men and women.

HELEN M. BARKER,
National Treasurer.

Cor. Secy's Notes.

[This department is established for the benefit of the workers, the entire two hundred thousand who make up the busy W. C. T. U. hive. It is hoped that the interchange of thought between the National corresponding secretary and the local, county, district or state officers, which here finds expression, may stimulate to renewed effort and lead to a closer bond of union. Extracts from letters will be given, questions answered and difficulties explained. It will be an "Open Parliament" to which all are welcome.]

There come to us earnest appeals for the help of speakers and organizers, accompanied with the statement repeated in many pathetic ways of the poverty of unions. We sympathize with each and all of these, and would that we might meet the demand, but our National organizers are women without money, and the little they gather by the way is the supply of the necessaries of life. They can neither travel nor give their service without remuneration, while the National W. C. T. U. has a sadly depleted treasury, from which no financial aid can be proffered.

That W. C. T. U. work must not cease nor suspend, is, however, certain, and as there is no independence so satisfactory as that which comes from helping ourselves, I venture to propose a plan which I trust will be helpful:

Miss Willard has always advocated free meetings, believing a fee, however small, will limit the number of hearers, but we think she, would if here, agree with us that the financial status of our country warrants an equal distribution of the expense of meetings, by which *no one* will be burdened, but *all* will be blessed. I have seen the plan tried with much success, having known money left in the treasury of twenty-six out of twenty-seven unions after all expenses were paid.

When a speaker or organizer is desired, ascertain exactly her charge. A church or hall will, no doubt, be donated, but the expense of janitor, fire and light is often met by the union, unless a noble generosity leads the trustees to contribute all. Calculate the necessary outgo for advertising; then finding the aggregate of these items, sell tickets enough at *ten cents each* to raise the *full amount before the date of the meeting.* Five desirable things will thus be secured: 1. Through sale of the tickets there will be a large advertisement of the meeting. 2. An audience is assured. 3. The money required is raised. 4. Women will be relieved from anxiety, and able to enter heartily into the work. 5. Every penny taken at the door will be a bonus to the local treasury.

We believe this to be a practical way of meeting the desired end, and a few energetic women will accomplish great things by the effort. Will not unions try the plan? We will gladly give all information possible concerning speakers, organizers, etc.

A large amount of literature was donated from time to time during the World's Fair for general distribution. A quantity remains which we will be glad to send out upon receipt of postage; 25 "Total Abstinence" leaflets for one cent, or 22 on other topics for one cent (as per size and weight).

A letter just received from Miss Clara Parrish, Y organizer, tells us of six unions organized since the National Convention. Who would not like to be in her parish? and who will send for her to come and do likewise in their community?

Dr. Louise C. Purington, 3 Park street, Boston, superintendent franchise department, greatly desires to push Colorado's victory for woman's ballot into every state, and wishes a superintendent of franchise in each. Will each state union where a W. C. T. U. superintendent has not been appointed respond to her request, and making such appointment immediately, forward to her the full address of the appointee?

The president of N. J., W. C. T. U. writes that her "state union thinks the fullness of time has come to remove the black patch from their map, and proposes to work the coming winter for scientific temperance instruction in public schools." Mrs. Hunt's counsel has already been sought.

Mrs. Mary J. Weaver, National evangelist, writes of more invitations for evangelistic work than she is able to fill. She is now in the Metropolitan M. E. Church of Washington, D. C., where she expects to remain six weeks, after which she will be steadily employed for the winter in New York.

We heartily welcome the return to labor (though in somewhat limited degree) of our beloved National evangelist, Mrs. S. M. I. Henry. Though not yet able to travel a long distance from home, she will respond to calls in Chicago, and the region round about for afternoon meetings, Bible readings and general W. C. T. U. work.

MARY A. WOODBRIDGE.

Organizers' Corner.

STATUS OF ORGANIZERS.

The mistaken idea prevails in many portions of the country that a National organizer is fitted only to organize new unions, whereas she must be a public speaker as well, especially prepared to enthuse and instruct the masses in regard to the distinctive features of the Woman's Christian Temperance Union. She must be a woman of tact, consecration and knowledge of our many departments, willing to enter difficult fields, enlist new workers, strengthen and enlarge unions already formed as well as organize new ones, and instruct in regard to our special methods. Our National organizers are carefully selected by our National executive committee, and elected by the Convention.

By the coöperation and concerted action of the state and county officers, the stronger unions may help the weaker, and greatly benefit their own work by employing the National organizers while going to and from their distant fields of labor, thereby reducing their traveling expenses, which will enable them to give lower rates at each point.

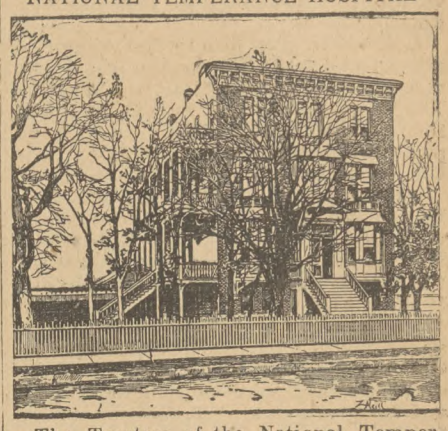
The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions, having been long in the work.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.
Mrs. L. H. Washington, Port Jervis, N. Y.
Miss Frances E. Griffin, Montgomery, Ala.
Mrs. Mary Bynon Reese, Chautauqua, Wash.
Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.
Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.
Mrs. Maude L. Green, Manitou Springs, Col.
Mrs. E. Norinne Law, Baraga, Mich.
Miss Belle Kearney, Flora, Miss.
Mrs. Delle H. Cox, Newberg, Ore.
Miss Ida Clothier, Manitou Springs, Col.
Mrs. Henrietta Skelton, 132 McAlister street, San Francisco, Cal.
Miss S. C. Harris, Franklin, Va.
Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.
Miss Clara Parrish, Paris, Ill.
Miss Carrie Lee Carter, Dexter, Mo.
Miss Frances Ensign, Madison, O.
Mrs. E. A. Kenyon, Townshend, Vt.

This "Corner" may be obliged to try several positions before it finds just the niche it can best fill, but it is the desire of the editors of THE UNION SIGNAL, and of the chairman of the board of organizers, that the list of names be kept standing in the paper, and that each organizer feel free to insert an itineracy of her engagements.

NATIONAL TEMPERANCE HOSPITAL.



The Trustees of the National Temperance Hospital met in quarterly conference in the pleasant parlors of that institution at 1619 Diversey Ave., Monday, December 4. The recent heavy fall of snow and severe cold weather did not prevent a large attendance. In fact, the more stringent the times, and more severe the weather, the more the hearts of the people turn to works humane, as shown by a letter received from a Mr. Cobb, living in Kalamazoo county, Mich., saying, that his mother, who had passed on before, left one hundred dollars by will to the Temperance Hospital. This is the second bequest of the kind that has quite recently cheered the hearts of the directors as showing a growing interest in the work, and they dare to express the hope that, as the good results become wider known, they will be remembered by large gifts and endowments as that will be the only way they can do the amount of charity work that the cause seems to demand. The meeting was highly satisfactory; patients are doing well; sanitary conditions are excellent, expenditures well looked after, and no debts. An all-day's session made it necessary to test the qualifications of the cook, as well as the management of the matron, both of which were found to be "not wanting." We submit the report of the house physician for the quarter ending December 1st.

H. E. LOVELESS.

QUARTERLY REPORT.

Number of patients having entered during the quarter beginning Sept. 1...	54
Number remaining over.....	9
Average number per month.....	21
Number medical patients.....	12
" surgical "	51
" operations	51
" obstetrical cases.....	1
" male patient having entered during the quarter.....	19
Number remaining over.....	2
" female patients.....	35
" remaining over.....	1
" deaths	3
" free patients.....	7
" in hospital at present.....	13
" males	2
" females	11

No critical cases now in the house. There have been three typhoid cases; one, Mrs. E. A. Russell, having recovered. Two cases are now in the hospital, one of which is a nurse. They are both on the road to recovery. One of our medical cases was that of myxœdema. This disease has been considered incurable, but the patient has now returned to her home in Mississippi, very greatly improved. With a continuation of the treatment, Dr. Sarah Hackett Stevenson regards her case cured. There have been five capital operations.

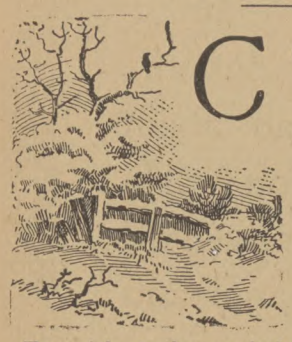
Patients having left the hospital, have been entirely cured or greatly benefited.

DR. GEORGIANA GROTHAN,
Dec. 4, 1893. *Resident Physician.*

(*Continued on page 15.*)

TOMMIE'S CHRISTMAS CRUSADE.

BY ADA M. MELVILLE.



"COME, Tommie! Come! The mush is getting cold. You will freeze out there. What boys find to enjoy in snow and ice *I* don't see. Come in, child, and be thankful for your warm breakfast. There's many a boy would be glad this morning for the scraps you leave and the hot fire you run away from."

Tommie's mother pushed her little son gently in and shut the door, through which the wind was blowing little white flurries of snow, and Tommie danced and whistled through the big sunny kitchen into the dining-room where the "piping hot" breakfast stood waiting.

"Merry Chris'mus!" he shouted, taking a hop, skip and jump into his father's arms and from then hugging each of his uncles by turn. "Ain't it just *fine* out, though? Colder'n Greenland and snowing so's we can go sledding before noon. Guess the mill-pond's frozen over and Big Hill will be ready for coasting. Hurrah!—Merry Chris'mus, gran'ma!"

A dear old lady wearing a white cap entered the room just as Tommie finished his long speech, and he ran to give her a Christmas hug and kiss, though he had to be more gentle than he had been with the others.

"A merry Christmas, little man! May you never have a less happy one."

She kissed him and as she passed around to her chair, said, looking out at the storm, "I wish all the boys and girls could have a warm breakfast in a warm room this morning. You're a rich boy, my lad."

Tommie gave himself a little shake. He didn't want to be reminded of the troubles of other little boys and girls when he was so comfortable. Somehow it spoiled his mush and milk and made his mutton-chop taste less good. But he soon managed to forget what mother and grandmother had said in planning how he would spend the day. There were a new sled, new skates, new mittens and a fur cap that would keep Jack Frost away from ears and forehead. Wouldn't he have a good time, though?

All this time he was not listening to what the grown-up folks at the table were talking about, until his attention was called back by hearing his grandmother say, "Yes, it was a happy day for me twenty years ago when John gave up his saloon."

"*What?*" cried Tommie, "did grandpa keep a *saloon?*"

No one smiled at his question, for those unhappy days were passed and gone and there had been no need for the little boy to know about them. However, now that grandma had mentioned it the story would have to be finished, for Tommie was a thoughtful little fellow and asked a great many questions.

"Come to my room after we have had prayers and I will tell you about it," said grandma.

Tommie looked a wee bit disappointed, but to tell the truth, it was always hard to choose between any kind of a good time and grandmother's stories. Besides he wanted to know all about the saloon,—such a dreadful thing, and he never had heard of it—so the sled and skates, mittens and cap could wait.

Grandma's room was big and sunshiny, and the little fellow did not find it a bit hard to curl down on the soft rug before the fire while she took her knitting and began. Tommie usually liked to find pictures in the fire, but the story was so interesting, he turned his back to the merry blaze and forgot all about it as he watched grandma's face and listened.

"It is just twenty years," said the old lady, "since John stood behind his bar, while a lady with white hair like mine—mine was black then—knelt down with me and we prayed that he might be led to give up the place."

So the story went on, and Tommie for the first time in his life understood what "The Crusade" really was and understood just why mother and grandmother always wore a tiny bow of white ribbon.

"Then after the saloon was closed up, your grandfather opened a grocery store right in the same place, and when poor people came to buy he always gave them over measure because he said he could never make up for the harm he had done when he sold beer and whisky. We had never been happy—*really* happy—before, but after my husband gave up his old ways, and obeyed our Heavenly Father, we were happy and prosperous."

Tommie rolled over and stared at the fire awhile, and grandma's needles clicked busily. Then he rolled back. "Is there any Crusade now?" he asked.

"Always, dear. It has never stopped. Aren't you learning every day from mother and father and uncles, in church, at school, and in your L. T. L. to fight against wrong, particularly the drink wrong?"

"Yes'm; only I never thought much about it. Can I go now?"

So he ran away and soon was at the top of Big Hill and then spinning down on the beautiful sled. There was a little house half way up Big Hill, a poor little house that Tommie always hated because it stood right in the middle of what would have been a lovely slide, and the boys' sleds all had to curve around the little house and sometimes they ran into it and were upset. Three times that morning Tommie's sled went bump against the side of the house and spoiled three elegant "spins." The third time he stood still and looked at it. He could see his own home from where he stood, the smoke curling up from the chimneys, and the pretty plants in the windows. Then he looked at the little house and was surprised to see no smoke at all, and the windows all thick with frost. The old shed behind the house had no wood in it.

Tommie knew who lived there—Charlie Petersen and his widowed mother. She took in washing for a living. Yes, and Charlie's father used to drink. They were very poor in the little house. Tommie stood there kicking the snow with his feet and thinking a queer jumble about Crusades, Christmas times in a little house that hadn't enough fire to make a smoke, hot breakfasts, cold breakfasts, new sleds or no sleds at all, white ribbons, and little boys fighting such a big thing as King Alcohol.

He never knew quite how he came to do it, but after he had stood there so long that the falling snow covered him from head to foot so that he looked like a snow man, he went up and knocked at the little door. After a long while Charlie opened it, and his blue eyes all swollen with crying, grew very round when he saw Tommie.

"Merry Chris'mus," said Tommie, and then wished he hadn't for there wasn't anything merry to be seen.

Boys have ways of finding things out and soon Tommie knew that there had been no fire in the house for several hours, that the poor mother was sick, and half a loaf of bread, a few potatoes, no wood and no money was the lookout for the days to come. Tommie didn't say much, but the sled went flying down Big Hill and soon he stood in his own warm kitchen panting out the story.

"And I thought we could—could *crusade*, you know. Mother can fix up a chicken and things and I can haul some wood on my sled—may I?"

"Yes, my boy, you may 'crusade.' Drink has done much mischief in the little house on Big Hill and perhaps a little kindness now will save Charlie from being like his father."

So the red sled began its journeys up and down Big Hill and the smoke soon curled from the little chimney. Mrs. Petersen was sitting up in bed, looking almost happy at the promise that by and by Tommie's mother would make her a visit and "straighten things up."

Tommie had made his last trip and was watching Charlie as he buried his sharp, white teeth in a big slice of plain cake. He fumbled around in his pocket and edged toward the door. Just as he opened it he tossed something over to Charlie crying "catch!" It was his bank. He had been saving money to buy himself a bicycle, and father was to help him when he had saved twenty dollars. He had only saved five. It was not easy to give it up but he wanted to make sure he was doing all he could to "crusade" and help Charlie and his mother so they would never, never "take to drinking." He pulled the door shut after him and then popped his head in again. "Merry Chris'mus!" he shouted at the top of his voice and this time Charlie's face and his mother's were full of Christmas joy as they answered back, "a merry, merry Christmas, Tommie," and the little fellow went flying down the hill again very happy over his first crusade and glad he had heard about grandmother's Crusade memories of twenty years before.

Chicago, Ill.

LEARN to speak one little word
  In its proper place;
Let no timid doubt be heard
  Clothed with sceptic grace;
Let thy lips without disguise
  Boldly pour it out,
Though a thousand dulcet lies
  Keep hovering about.
For be sure our lives would lose
  Future years of woe
If our courage could refuse
  The present hour with "No."

—*Eliza Cook.*

DEAR BOYS AND GIRLS:—Have you not heard your mothers and elder sisters talking about plans for a Crusade camp fire? And did you not wonder what it meant? Perhaps you imagined a large bonfire to which each would bring a big log and around which the company would gather.

The celebration which the temperance mothers are planning has been well named a camp *fire*, but the fire, though a real one, will burn in their hearts at the remembrance of the great wrongs caused by the saloon power and the logs which blaze so bright will be the memories of the great Crusade of 1874, which was the beginning of the W. C. T. U. and woman's active temperance work.

Do you know what the woman's Crusade was? Ask your mother to tell you. Study the beautiful picture which our artist has drawn for the cover of this paper to illustrate the Crusade. Hearing or reading about it will inspire you to do your utmost to bring about the victory over King Alcohol in the bloodless battle of which the great Crusade was only the beginning.

Yours for the new Crusade,

Aunt Jane

NEPHEWS AND NIECES.

We all go to the L. T. L. after school every Wednesday. There are more than 150 members. Our teacher gives us nice lessons, and we write essays about them. I hope we will soon have prohibition. I want to do all for temperance I can. I hope you will accept a Canadian niece,

Parrsboro, Nova Scotia. EDITH AVORA MACLEOD.

A warm welcome to the temperance girl from Nova Scotia. Don't you wish we could hear some of the essays written by that splendid Loyal Temperance Legion, children?

We are L. T. L. children in the little town of Pryor Creek, I. T. We wish that you could come and see us. Our motto is "Touch not, taste not, handle not the unclean thing." We learn a proverb every Saturday and we are going to grow up to be temperance men and women.

FAWN NASH, JANIE VAUN,
ROXIE BATES, MATTIE PHARIS,
GRACIE MILLER, MASTER LOVE PARKER.

Crowd right into our corner, little ones. Here's just the place for a group with such a motto and aim. May the good promise be fulfilled for each one of you.

I thought I would write what we are doing away down South here in Louisiana. We have a W. C. T. U. and Loyal Temperance Legion here in our town, and we do not have any saloons here, but I do wish they would send some missionary to teach among the natives, for they drink and dip snuff so bad. MARJORIE MOORE.

Jennings, La.

And I wish so, too. May you grow up to be a little home missionary yourself, Marjorie.

I am a little boy ten years old. I will always stand up for temperance. I would like to be a member of the Cozy Corner. Mamma takes THE UNION SIGNAL and we all like it very much. LOUIS VAN ZANDT.

Willington, Conn.

The boy who "will always stand up for temperance" is just the sort for the Cozy Corner. Salute him, nephews and nieces.

SOFT-SHELLED NUTS.

251.

CHARADE.

My first are large gangs of workmen
  Most frequently found on board ship;
First is also a Scriptural measure,
  Or a name for a gay water trip.

When help you are giving, my *second*
  You're doing. And with all your soul
To combat an evil, God helping,
  You'll succeed in a good work—my *whole.*

252.

TEMPERANCE PI.

1. Ylda renyh stermoes. Rfcsnae rdwlial.

2. Ewo tuon ihm atth tpuhtte eht tboelt ot shi hgisenbor ipls.

3. Arde ot eb a Niadel.

THOMAS GANNON.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED NOVEMBER 16.

244.—1. Brandy (bran die). 2. Whisky (whisk key). 3. Beer (bier). 4. Cider (side err). 5. Ale (ail). 6. Porter (porter). 7. Rum (rum ble). 8. Gin (gin). 9. Poison.

245.—Wheat.

Correct answers: Beulah L. Field; Llewellyn Roffee.

(*Continued from page 13.*)

CHRISTMAS GIFTS FOR THE HOSPITAL.

Letters from all parts of the country are constantly inquiring, "What can our union do for the hospital?" The last few weeks they ask, "What do you need most? We wish to send something for Christmas."

In answer I would say, anything you use in your homes can be utilized in our large family. Beside the sick ones, there are several in health with good appetites, to be fed three times daily, hence, flour, cornmeal, cereals, sugar, rice, poultry, eggs, potatoes, apples, cabbage, onions, canned fruits, etc., will be very acceptable. Blankets, towels, napkins, table cloths, (four yards long), are among the needs in this line. The latest works in good books are often asked for. Money to buy chairs for the dining room, also a set of dishes, is solicited. In former years the hearts of our nurses were made glad by receiving from the Y's nice white aprons.

There is on the top floor in the hospital a neat diet kitchen where nurses are trained to prepare delicacies for the sick, perhaps you would like to contribute to that.

Crackers of fancy makes, wafers, arrowroot, gelatine, pink and white sea-moss, celery salt and nice flavorings are some of the required articles. When you pack your box please do not forget to put an address on a slip of paper inside, in order that we may know to whom we should acknowledge the receipt of the box. Scarcely a week but boxes or barrels come without a line to tell from whence they come. Soon letters will come asking if we had "not received such and such a box. Our W. C. T. Union sent one, have heard nothing from you." Then we write to them to describe the contents, after which we look in the list of receipts marked "unknown" and find them. We then write them they have been received, all of which takes time, stationery and postage stamps, which in a year amounts to more than you have any idea of.

In another way the friends can aid us—when ordering literature or reports to enclose stamps for return postage. Please do not forget to prepay charges to the hospital as there is no fund for that purpose; prepaying to Chicago does not mean to the hospital. The express companies have their limits for free delivery. We are outside of those limits, hence we are charged for delivering goods. As this is not entirely a free hospital the companies will not deliver free of charge as they do to free institutions. When the friends understand how much that means to the hospital, we are sure all their presents will come prepaid.

Wishing you all a Merry Christmas and a Happy New Year, I remain,

Yours in all good work,
MRS. SARAH M. HORNBY, *Matron.*

TEMPLE RECEIPTS.

TO OCTOBER 1.

Arkansas—Batesville: W. C. T. U., $15.

California—Orange: W. C. T. U., $2; Alameda: W. C. T. U., $5; Grangeville: W. C. T. U., $20; San Jose: W. C. T. U., $7.35.

Colorado—Colorado Springs: W. C. T. U., $1.45; Boulder: W. C. T. U., $12.76; Durango: Homer Biggs, $2.

Connecticut—Hartford: Mrs. Jane B. Rogers, $1.

North Dakota—Ellendale: W. C. T. U., $7.10.

Florida—Macclenny: Mary E. Stevens, $2.50; Melbourne: Ethel Stout, $25.

Georgia—Demorest: Chautauqua Assembly and county convention, $1.04.

Illinois—Rantoul: W. C. T. U., $2.20; Westville: W. C. T. U., $3; Mason City: W. C. T. U., $3; El Paso: W. C. T. U., $1; Wataga: W. C. T. U., $1; Vandalia: Genevieve Capps, $2.50; Chicago: Scandinavian W. C. T. U. of Hope Mission, $15; Humboldt Park: W. C. T. U., $5.46; Stranger visitors to Temple, $1; Amboy: W. C. T. U., $2.50; Dixon: W. C. T. U., 30 cents; Poplar Grove: W. C. T. U., $7.30; McHenry: Mrs. Willard Colby, $3.33; Mrs. A. H. Colby, $3.65; Cornell W. C. T. U., $1; Elgin: W. C. T. U., $7.34; Troy: W. C. T. U., $1.57; Lyndon: W. C. T. U. of 7th district, $1; Neponset: W. C. T. U., $5; Neoga: Woods Chapel W. C. T. U., $5; East Rockford: W. C. T. U., $14.08; Princeton: W. C. T. U., $15; Mendota: Y. W. C. T. U., $1; Joliet: W. C. T. U., $25; Villa Ridge: W. C. T. U., $1; Normal: W. C. T. U., $5.54; Thauville: J. C. Anderson, $2; Kirkland: W. C. T. U., $20; Neoga: M. A. Dryder, $1.

Indiana—Napanee: W. C. T. U., $15; Monon: Miss Nellie M. Armstead, $2.50; Hartford City: W. C. T. U., $10.58; Galveston: W. C. T. U., $4.19.

Iowa—Dexter: W. C. T. U., $5; Sioux City: Central W. C. T. U., $10; Clarinda: Mrs. M. E. McKee, $2.50; Miss Anna K. McKee, $2.50; Bangor: Elizabeth A. Ridgway, $5.

Massachusetts—Peabody: W. C. T. U., $3.65; Boston: Alice E. Loud, $1.75; Plymouth county: W. C. T. U., $20; Hollister: W. C. T. U., $5; Nantucket: W. C. T. U., $25.

SARA G. JOHNSON,
Financial Secretary.

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THE TEMPLE,
Chicago, Ill.

1894

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Here is a Letter

—just one of hundreds that are coming in every day. We publish it for the benefit of the women who read about **Pearline,** but who still keep on washing without it, in that needlessly hard and wearing way. We omit name and address, as requested:

"Now I will tell you how I came to use your PEARLINE. We have taken the ***'Ladies' Home Journal'*** *for several years. Three and a half years ago, every time I picked up my 'Journal' to read, the first thing I would see was your advertisement and picture of PEARLINE. I got so tired of looking at it that I said I would get a package and try it. The result was, when the package was gone, I bought another package, and so I have done ever since. I never think of going to wash clothes since, without my PEARLINE. I have recommended it to quite a number of people, who are now using it, just from my recommendation. I have just written this to you to let you know how highly I prize it. I don't want my name and address to go before the public."*

424

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What folly! To be without BEECHAM'S PILLS.

You can't Escape them

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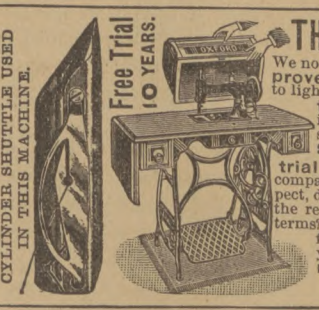

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UNION SIGNAL

AND WORLD'S WHITE RIBBON.

FOR GOD AND HOME — WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION — FOUNDED 1883 — AND EVERY LAND

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE; THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

Volume XIX.—No. 51.] CHICAGO, December 21, 1893. [Price $1.00 per Year in Advance

Mrs. Ursula D. Hertel
1029 14th St.

HAVE YOU?

Have you sent your ten cent thankoffering to the National Treasurer?

HOW MANY?

How many new members are you claiming for Crusade Day? "According to your faith be it unto you."

How many subscribers are you securing for THE UNION SIGNAL? *"By their works ye shall know them."*

SINCE OUR LAST ISSUE.

Congress adjourns from December 21 to January 4 for the holidays.

One hundred and forty-three anarchists are reported to be under arrest at Barcelona.

Judge Bennett, of the court of appeals in Kentucky, has decided against lotteries in that state.

A test case against a Kansas City barber was decided, December 13, in favor of Sunday closing.

Treaties of commerce with Spain, Roumania and Servia were adopted by the German Reichstag, Friday.

That Hawaii is to become an independent republic is announced on good authority as the final outcome of the matter.

The trial of the murderer of the late Mayor Harrison is proceeding in Chicago, witnesses claiming the defendant to be insane.

Many Louisville, Ky., distilleries have resumed active operations in the belief that the liquor tax will be increased by Congress.

Beloit, Wis., was much stirred up on the temperance question Sunday, and a citizens' league to enforce anti-liquor laws is projected.

By a vote of 185 to 60, the bill admitting Arizona to statehood was passed by the House, Friday, 73,000,000 acres of land being granted to the state.

An encouraging report of finances is made by the associated banks of New York, showing an increase in loans and a corresponding decrease in bank reserved funds.

Two Frenchmen, who confessed that they were spies in the employ of the French government, have been arrested at Leipzig and sentenced to five years penal servitude.

Miss Dorothea Klumpke, of San Francisco, who received the degree of doctor of mathematics in Paris, December 14, was the first woman to pass such an examination in France.

The one hundred and sixteenth anniversary of the encampment at Valley Forge was celebrated by the American Sons of Revolution in the historic Christ church at Philadelphia, Sunday.

The bill for the admission of Utah to the United States was passed by the House of Representatives December 13, two important amendments being added to the enabling act: The prohibition of polygamy forever and the reduction to one-half of the land granted to the state for common school purposes.

THE UNION SIGNAL is fortunate in securing for publication the famous "Round Robin Letters" of Hannah Whitall Smith. Every old reader of our paper will remember the delightful Bible readings that Mrs. Smith formerly furnished us, and no doubt wonders why they were not continued. The editors have often importuned "our Hannah" for copy, but since her residence in England she has been so occupied with various duties that such contributions have seemed out of the question. We are, therefore, the more gratified that these personal letters, written primarily for a half hundred American friends, have found place in our columns. The series is inaugurated in this issue, and will be continued at intervals during the year.

WE share the disappointment of our readers in the absence of the corresponding secretary's notes in this issue. Mrs. Woodbridge had them carefully prepared but an unusual pressure of material crowded them out. They will appear next week and, we trust, regularly thereafter. The same is true of the organizers' corner.

"NO TAXATION without representation" was the key-note again struck by the Massachusetts Woman's Suffrage Association in its celebration, at Faneuil Hall last Saturday, of the 120th anniversary of the famous "Boston Tea Party"—this time in favor of not only the 28,000 women who pay taxes upon one hundred million dollars of property in Boston alone, but for all the women in the state. May Faneuil Hall prove as appropriate a cradle for woman's enfranchisement as it did for the great cause a century ago.

GREATLY to our regret we announce the resignation of Mrs. Daisy Hubbard Carlock as secretary of the Chicago Central W. C. T. U. and leader of the Willard Hall noon meetings. Mrs. Carlock has endeared herself to the hundreds who have attended the noon meetings, and will be keenly missed there and at the Illinois and Chicago headquarters. She has accepted a position in Berea College, Kentucky, in order to be with her two little fatherless boys. The warmest wishes of all her former co-laborers accompany her. It is gratifying to know that a worthy successor has been selected for Willard Hall—Mrs. Jane Eggleston Zimmerman, of Evanston, Ill., who is a white-ribboner of unusual ability and culture, and possessed of much experience in gospel temperance work.

BY inadvertence, our paragraph concerning the President's message, delivered to Congress December 4, was omitted from last week's paper. It is too late now to discuss the message at length, but we cannot afford to ignore two important points which relate particularly to our interests. One is a recommendation that Congress pass an act "prohibiting the sale of arms and intoxicants" by our citizens to the natives of Central Africa. While it may seem to many that it is a simple matter to recommend the prohibition of the liquor traffic in far-distant Africa, we wish to emphasize the fact that no other President has taken so decided and progressive a stand on this vital question. The other point concerns international arbitration, in the shape of a resolution passed by the British Parliament on the 16th of July last, "cordially sympathizing with the purpose in view" and promising "ready coöperation with the United States." President Cleveland adds: "It affords me signal pleasure to lay this parliamentary resolution before the Congress and to express my sincere gratification that the sentiment of two great and kindred nations is thus authoritatively manifest in favor of the rational and peaceable settlement of international quarrels by honorable resort to arbitration." Whether or no Congress takes action on these measures, we are rejoiced that the highest executive of our nation has given out no uncertain sound.

SOME surprising revelations were made at the recent meeting of the American Federation of Labor in Chicago. It was a matter of newspaper comment that the convention as a whole was not in favor of compulsory arbitration, which as one delegate put it, "seemed like a severe comment on our boasted progress at a time when one of the most conservative European governments has just declared in favor of the principle." The discussion, however, brought out many strong counter arguments deduced from the practical application of the principle, showing that fair and impartial arbitrators were hard to secure and that laborers would be at the mercy of capitalists who would demand too frequent compromises, and that it meant the death-blow of the labor organizations, by a weakening of interest among members. Our great wonder, however, during the week, has been that a deliberative body having under consideration the welfare of the laborer, could totally ignore his greatest foe, because an unremitting and subtle one—the liquor traffic. The subjection and lack of political representation of many thousands of laborers, too, the suffrageless sex, was not even considered among the various far-reaching resolutions. Compulsory education, direct legislation, a legal eight-hour work day, sanitary inspection of workshop, mine and home; liability of employers for physical disability, abolition of contract labor in all public work, abolition of the sweating system, municipal ownership of street cars, electric light and gas plants; nationalization of telegraphs, telephone, railways and mines; collective ownership by the people of all means of production and distribution, the principle of referendum in all legislation, unite a number of good planks, but we express most emphatically our amazement that the brothers of the labor confederation should blindly omit from their platform two such important and strengthening beams as these we have indicated. The arguments in favor of these principles are incontrovertible.

MR. STEAD has furnished us another occasion for an editorial paragraph, and this time we are so delighted that we can almost forgive him (although he has not asked us to) for all he has said against us and our methods. The Chicago people have listened to Mr. Stead with the patience and good-nature that is characteristic of Americans, but it does seem to be almost beyond the demands of either courtesy or self-respect to receive without rebuke such a statement as the gentleman in question made in Willard Hall last Tuesday, to wit: "That half drunken man (whose wisdom he had been extolling) had more sense in his intoxicated brain than your sober noggins contain." Considering that Mr. Stead was speaking chiefly to an audience of temperance ladies in their own hall the remark was far from polite, to say the least. Mrs. Carse had cheerfully granted him the use of the hall, since he felt that his views had been misinterpreted, and the cozy little auditorium was well filled on the day mentioned, chiefly by white-ribboners, and Mr. Stead's particular admirers. The latter were hearty in their applause as the Londoner proceeded to point out Chicago's necessities and remedies. In one breath he denounced the temperance people as "half-hearted," and in another as "intemperate fanatics." He finally reached the end of his remarks and many a weary listener wondered if that intelligent audience could not furnish a speaker who would in a breath demolish the sophistries of our brother's suggestions. At this juncture, Mrs. Carlock, the leader of the meeting, introduced Mrs. Helen M. Barker, who in ten minutes' time covered pointedly, eloquently and conclusively the arguments for total prohibition of the liquor traffic versus the monopolized regulation that Mr. Stead had recommended. The applause was frequent and tremendous, and we confess that we never heard a more finished and logical speech, albeit it was quite impromptu. So kind and courteous was it, that when in closing Mrs. Barker referred with eloquence and gratitude to Mr. Stead's invaluable services to the cause of social purity, the very hearers who had most heartily applauded her prohibition sentiments showed that they could bestow honor where honor is due. White-ribboners have been characterized as minute women, but never did an occasion more truly show their ability in this direction. We do not object to Mr. Stead's crusade against wrong and destitution in this country, but we do protest against his representations of the conditions of the New World as far worse than those of the Old, and for the distrust of all existing forms of organized effort which his criticisms create in the minds of the idle and vicious. This is a time when confidence needs to be strengthened rather than weakened.

BELLS.

BY C. B. BROWN.

Columbian bells are ringing, we catch the joyous strain,
And every rocky hillside repeats the glad refrain;
Just hear the joyful story! There is a time to be,
When every son and daughter from bondage will be free;
The body free from poison that comes from Asia's plains,
The body free from poison the sunny southland drains,
The body free from poison that comes from out the still;
The soul alone submissive to gracious heavenly will.
And with those bells a-ringing,
There come the children singing:—
"There is to workers weary a blessed, coming rest,
When right and law together shall plan for all the best."

The bell that told the story there was one nation free,
Has been reverberating all through the century,
And louder now its echoes than all the years before;
It rings through hills and valleys, and sounds from shore to shore,
And 'tis the grandest anthem the world has ever heard,
Since angels with their voices the hills of Bethlehem stirred;
And with those echoes pealing
There comes a message stealing
In loving, gentle murmurs, like mother's song at eve—
That tells the faithful toilers there is no need to grieve;
The precious seed they're sowing, though hidden long from sight,
Will many wains o'erburden the coming harvest night.

Another bell is bringing a tale from proud Japan;
Of all the Eastern nations, she clearly leads the van;
She hails each new idea, and gladly takes the best—
Witness the welcome given to Mary Allen West;
And 'tis the same blest story of greatness yet to be,
When Christ, our Lord, at coming, shall set the nations free.
At coming! He is with us; our hearts, with love, that burn
Are going on to Emmaus, there lessons sweet to learn.
And with that bell a-tolling,
There comes a joyful rolling
Of ocean's waves, with tidings of many souls set free,
As dawns a clearer knowledge of what makes liberty.

The Christmas bells are chiming, we hear them once again,
Glad Christmas bells repeating the ever welcome strain
Of "Peace on earth," the story the same the angels told
That night the shepherds, watching beside the quiet fold,
Saw light so brightly gleaming they knew 'twas from above,
For earth had no effulgence to match that light of love.
And with those bells a-chiming,
The children's cycle timing,
And every heart so tender because a child was born—
With praise and loving-kindness we greet the Christmas morn.

West Damascus, Pa.

HOW A CHRISTMAS DREAM CAME TRUE.

A Beautiful Time that Everybody Was In.

BY ELIZABETH BOYNTON HARBERT, PH. D.

"You must have been enjoying a most delightful dream, my dear, if one may judge by the smiles with which your face has been beaming," said Judge Ainsee to his wife as he sat by her side gently moving the hammock in which she had been enjoying a short sleep.

"Yes, indeed, it was a most beautiful dream, and one certain to come true, since with your aid I intend to bring it to pass. Oh, it was such a beautiful sight, such a joyous time; it almost seems as though the children's good angel had pictured it to me. I dreamed that it was Christmas morning; the brightest, gladdest, merriest Christmas morning that ever dawned upon our pleasant village, for throughout our entire limits there was not one cold, hungry or neglected child, consequently not one bitter, heart-stricken father or mother. It was so blessed, so glad, so Christlike; and it was all done so easily. As I think of it, I believe that at this very hour, right here in our own town, Christian people have enough unused toys, clothing, books and luxuries, which if shared would render every little shivering, ragged, hungry child in our midst comfortable, happy and content, at least for one glad day."

"Really, Louise, you wax almost eloquent in your enthusiasm; I thought you were the busiest person in the community already, and now, in addition to your own family you propose to adopt all the children of the village."

"Never too busy, I hope, to gladden a child's heart if I can, and each Christmas morning, as I have seen our own darlings almost surfeited with presents, my pleasure has been marred by the thought of sister-women in the homes of poverty, agonizing over the heartaches and disappointments of their precious little ones; so, taking a merely selfish view of it, I do not know of anything that would make me so happy as the thought that every child in our village had plenty to eat and to wear; that every boy had a drum or a box of tools, or a book, and every girl a doll."

"Take care, Louise! You would better think twice, as Santa Claus may put you to the test. Do you really think that money enough to make your dream come true would be the best gift you could have?"

"Oh, I am sure of it."

" 'Certain sure,' as the children say?"

"Yes, '*dead* sure.' "

Judge Ainsee's hand slipped from the hammock rope and disappeared within the depths of his pocket, from whence he drew a bank check endorsed to his wife's order to the amount of five hundred dollars. He smoothed the check carefully and then said as he placed it in her hand: "Well, then, here it is. I had been planning to surprise you with this for the long coveted new piano, but if you prefer to thrum away on the old one and make your new music in the hearts of the children, you can commence to organize your orchestra at once."

"Oh, a piano!" leaped from the lips of music loving Louise Ainsee, and for a moment she looked wistfully at the check, but soon she smiled through happy tears, meanwhile laughingly wiping some suspicious drops from the face of the kind-hearted Judge as she said, her voice vibrating with happiness: "Oh, I am sure that this will be the merriest, happiest Christmas that we have ever passed. I will go to the city to-morrow to purchase the dolls, and then give a 'lunch and thimble party' where the ladies can assist me in dressing them. The associated charities and Woman's Benevolent Association will aid with mittens and stockings. The school teachers, ministers, doctors and the editors will coöperate in devising plans for finding the children. We will have the churches thrown open for some inspiring, free organ concerts, and we will secure the most blessed time this village has ever enjoyed, since to everybody will be offered the luxury of doing something for somebody else."

. . . . . .

There was intense excitement produced by a tremor of glad anticipation at "Round House Center" on a certain afternoon in December, when the merry jingle of sleigh-bells clanged through the frosty air, while at the end of the short alley an unusual picture appeared upon the snow-white canvas of that usually dull, gray neighborhood, as a handsome sleigh came into view.

The spirited horses, the smiling, portly, fur-coated driver, were very suggestive of pictures of Santa Claus; the young girl occupants of the sleigh were radiant with delight and conscious responsibility, while the "big brother"—who accompanied them riding his pony in order to make his way through any alleys too narrow for the passage of the sleigh,—seemed to be serving as a mounted guard, and also as the purveyor of dignity for the occasion.

A sleigh and a pony in this narrow alley were so unusual that in a moment a score of open-eyed children, a half-dozen hungry looking dogs and several half-starved cats had rushed together in a motley group anxious to see what was to happen next.

With eyes sparkling and cheeks flushing red with the glad excitement, Marian, Bessie and Louise sorted the invitations again and again, and with matronly caution charged Donald to see to it that every boy and girl received one. Now the mystery deepened. As the manly boy approached the thoroughly anxious little group he doffed his cap and inquired if Mary O'Flinn and Bridget McCartney, and Gretchen Graham and Patrick Finnegan and Hans Boker lived there? As half a dozen voices shouted "Yes!" he produced the small, pink and white "little letters," each one correctly addressed and signed by Santa Claus, inviting them to meet him at Union Hall on Christmas eve, and the best part of it all was as the children crowded about Donald Ainsee, and little grimy hands eagerly grasped the invitations, there was one for every child. So thoroughly had the preliminary work been done, that not a child had been overlooked, and amid a chorus of somewhat naive but heartfelt "Thank yous," Donald Ainsee rejoined his sisters as they hastened on their mission of love.

. . . . . .

Christmas eve in Washington; Christmas eve in Paris; Christmas eve in palace and in hovel, in crowded cities and on prairies lone. To-night the Christian world bows down with gifts of gold, frankincense and myrrh. On this festal night pealing bells and childish voices ring out or chant their grateful praises to the erst-time Babe of Bethlehem.

In quiet country homes sturdy little yeomen hang their home-made stockings by the wide-mouthed chimneys, and upon Christmas morning shout and rejoice and hold as high carnival over their sugar hearts and pop-corn, their home-made dolls and sleds, as do the richly clad children of luxury over their imported toys and costly bon-bons.

The homes of rich and poor alike are haunted by little white ghosts that flit from chimney corner to crib, with eyes that "*will* come unbottened," as, like little juvenile Micawbers, they "wait for something to turn up."

The happiest town in all the world, I ween, was that of "Union Center," where Mrs. Ainsee's dream came true, and the people found that a village in which every child was happy and glad was a little section of paradise. As Mrs. Ainsee had prophesied, every one had caught the contagion, and the churches had been opened, and many homes had yielded up their treasures of toys, books and clothing, selfishly hoarded for years. Little children had found great delight in weaving the garlands and helping to dress the dolls.

The contagion spread until a committee of gentlemen said: "Why not include the children of a larger growth, and see to it that no one in our midst is cold or hungry or forgotten on this glad day?" And so it came about that loads of coal and appetizing turkeys, warm flannels and comfortable bedding were provided for every home.

After it was all over and Judge and Mrs. Ainsee with their happy children were grouped about the fire, little Marian exclaimed: "If it is such fun and so easy to make everybody happy for one day, why don't the big folks study how to do it every day? Mamma, dear, suppose you dream next time that the good time lasted all the year round."

"You couldn't do it, no use trying, unless you dream the liquor saloons out of the way and devise some way to cure all the sick folks," somewhat hastily replied our philosophical Donald.

"Well, children, who knows but that some of your mother's strange dreams about those matters may come true," replied the father. "You know that she insists that one chief cause of drunkenness is poverty and idleness and lack of amusements and social enjoyment. I met our wise, old Doctor Allbright this afternoon and he said: 'Judge, I begin to believe that that wife of yours is more than half right, after all, in her ideas about health and happiness being contagious, and that love will work miracles where punishment sometimes fails, for the fact is that I have never known as happy a community as this has been during the past two days and I do not know of a single case of severe illness in the town.' Even the liquor saloons are closed to-night. I just met Jack Downing and Pat Dugan and asked them how it happened; they said: 'Sure, and whin we saw ivery one thryin' to make the children so aisy and happy we hadn't the heart to sell the liquor to their fathers and brothers; an' sure an' yez know yoursel' that what preachin,' an' prayin', too, for that matter, won't make yez do, the besachin' eyes of a little gurl has done money the time. Good luck to 'em.' "

And who knows but at last the nations will listen to the loving question and command still echoing from the hills of Palestine, "Simon, Simon, lovest thou me?" "Feed my lambs."

Evanston, Ill.

THE BRITISH AND AMERICAN GOVERNMENTS AND THE OPIUM TRAFFIC.

BY REV. S. L. BALDWIN, D. D.

For the last quarter of a century the British government has been directly responsible for the whole iniquity, from the growth of the poppy in India to the sale of the drug in China. Almost at the very time that British cannon were thundering in Chinese ports to secure the treaty which legalized the opium traffic, the governing power in India was taken away from the East India Company by act of Parliament, and the crown assumed direct control. Since 1858 the British government has been the great opium grower of the world. Before that date the production of opium in India was a monopoly of the East India Company. To this precious privilege, as well as to all other rights of the company, the crown had succeeded. What a convenient coincidence that the legalization of the traffic was effected just as the government went directly into the business of opium raising, and took control of India! It would not have looked well for the British government to be directly promoting a contraband trade. When its responsibility was filtered through the East India Company the iniquity could not be brought so close home; but now that the government was going into the business, it was respectable and seemly to have legal sanction to the trade. As an opium monopolist, it is not too much to say that the British government has not only emulated the example of its predecessor, the East India Company, but has gone far beyond it.

It is a little over a century since the East India Company begin to export opium to China. In the sixty years which elapsed before the monopoly of British trade in China was taken away from that company (1773-1834), the amount of opium imported into that country was run up from 200 chests to 21,785 chests, valued at $14,454,193. (A chest contains about 133⅓ pounds.) The company then lost its monopoly of trade in China, but retained its monopoly of production in India, and in 1858 had run up the total export from India to 74,738 chests. The British government then took its place, and by 1872 had increased the exports to 88,789 chests. Its net revenue from opium then amounted to $38,286,065. In 1879 the amount of opium imported into China from India, under monopoly of the British government, was over 83,000 chests, (more than eleven millions of pounds, or *over five thousand tons*). It is estimated that about 22,000 chests were smuggled from Hong Kong into China the same year—which would make the whole amount about fourteen millions of pounds, or *over six thousand tons!* The value of the regularly imported drug was $50,700,000; while the value of all the tea exported was only $46,000,000—so that, after China had given up her entire crop of two hundred and sixty-five millions of pounds of tea, she had still to pay $4,700,000 to make up the amount due for opium!

No wonder the Archbishop of York felt moved to say: "The state of the matter is this, that the Christian nation of England has been in the past continually engaged in enforcing an unwilling nation to purchase great quantities of poison, which it has given to them; and has not scrupled to go to war even to enforce what I must call an iniquitous trade. Now, that being so, I do say that we cannot hold up our heads among the nations of the world, if, when attention has once been directed to this matter, we allow it to slumber and sleep. . . . . It makes the Queen herself, who is now the sovereign, the Empress of India, responsible . . . . for poisoning the people, for destroying them physically and morally, and for corrupting a whole nation that is ready to protest against the corruption. . . . . We say that it is a wrong thing from first to last. We say that it is a disgrace and a shame to this country that a heathen people should have to ask us to hold our hands and not to force the opium upon them, and that we, as a Christian people, should refuse to hold our hands, and with fire and sword make them take this deadly drug."

It is hardly possible fully to realize, or to characterize in adequate terms, the awful iniquity of this death-dealing traffic. The spectacle presented is not that of a government reluctantly protecting some of its unworthy subjects in a trade abhorrent to itself, but that of the Christian government of one of the greatest, most powerful and most enlightened nations of the earth, deliberately entering into the growth, manufacture and sale of a noxious drug, stimulating its production, complacently gloating over the increasing demand, anxiously watching for new openings, refusing to listen to the pleadings of a pagan emperor and his officials against so ruinous a traffic, demanding with sword and cannon the payment of indemnity for contraband opium righteously destroyed, forcing the legalization of the traffic, and continuing to push the trade with unscrupulous vigor, and to pocket its ungodly revenue for the benefit of its lavish and luxurious Indian government. Surely the curse of heaven must rest upon this dark and damning traffic and upon its most unholy gains.

Prince Kung and his colleagues, in a dispatch to the British minister in 1869, say: "That opium is like a deadly poison, that it is most injurious to mankind, and a most serious provocative of ill feeling, is, the writers think, perfectly well known to His Excellency, and it is therefore needless for them to enlarge further on these points."

Sir Thomas Wade, the British minister, in a dispatch to his own government, says: "It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home. It takes possession more insidiously, and keeps its hold to the full as tenaciously. I know no case of radical cure. It has insured in every case within my knowledge the steady descent, moral and physical, of the smoker, and is so far a greater mischief than drink that it does not, by external evidence of its effects, expose its victim to the loss of repute which is the penalty of habitual drunkenness."

Mr. Alexander Wylie, who was for seventeen years superintendent of the London Missionary Society's press at Shanghai, and afterward for fifteen years traveled extensively through the empire as agent of the British and Foreign Bible Society, says: "Any one who has lived half of that time (that is, half of twenty years,) among the Chinese, can scarcely have a doubt as to the destructive effects of opium, physically, mentally and morally. Undoubtedly this is one of the greatest evils with which China is afflicted, and unless some means be found to check the practice, it bids fair to accomplish the utter destruction, morally and physically, of that great empire."

The Rev. Dr. Legge, professor of the Chinese language and literature at Oxford University, states: "It is as certain as anything can be that the opium traffic, unless it be arrested, will reduce the empire of China to beggary and ruin."

Similar testimonies might be added by the hundred. The great missionary conference at Shanghai, in 1877, gave voice to the unanimous conviction of the missionaries of China in its resolution "that opium smoking is a vice highly injurious, physically, morally and socially."

THE RELATION OF THE UNITED STATES TO THIS TRADE.

So far as government action is concerned, our general policy has been to have no trouble about anything with China, to keep on perfectly friendly terms with that country, to let the British and French fight their own battles, and when the war was ended, and treaties were to be made, to come in with the other nations and secure for our country and our trade as much as was promised to any other country. This has been a very economical and, on the whole, quite a successful method of conducting affairs. It is true that the first treaty between the United States and China, in 1844, contained a prohibition of the opium traffic; but this clause was from the very first a dead letter. Almost from the beginning, Americans had their share in the profitable but deadly traffic. For many years there was but one American mercantile firm in China which had not more or less connection with the traffic, namely, that of Messrs. Olyphant & Co., which was always an honorable exception, it being a rule of the house that no opium should be bought or sold by the firm; that none should be transported on any vessel belonging to them; and that it should never be mentioned in their market reports. This stand was taken purely on moral grounds, and was the result of the conscientious conviction of the head of the firm, who was a consistent member of the Presbyterian church. But, with this exception, American merchants freely participated in the gains of the unholy trade.

But in 1880 our government wished to negotiate a new treaty with China concerning the limitation of Chinese immigration to this country. The clamor for such a treaty was without a decent basis of reason, and was in contravention of our acknowledged principles and our consistent practice for a century. But this is not the place to discuss that question, and it is here introduced only as it is connected with the opium traffic. In the discussions between our commissioners and those of the Chinese government, the latter pointed out that Chinese laborers first went to America because they were greatly desired, and that the new desire that they should stay away was due to the influence of violent men. They, however, agreed to a treaty allowing our government to limit or suspend the immigration of laborers. Now, it is a principle firmly rooted in the Chinese mind that when a concession has been made on one side, there must be a concession on the other side. And when China conceded to us the right to limit immigration what did she ask in return? Simply that we would help her to get rid of the traffic in opium. This request was made when the "commercial treaty" was under consideration, it having been well understood that the treaty in regard to immigration should be followed by said commercial treaty. Our commissioners, Messrs. Angell, Swift and Trescott, in their letter to Secretary Evarts, of November 17, 1880, say:

"The Chinese commissioners submitted a proposition which we had, from information received, been expecting, but of which they had so far given no sign. That was the prohibition of trade in opium to citizens of the United States. We knew that the Chinese government was very anxious to introduce such an article in any new treaties which they might make. . . . Since our arrival here, we have had some opportunity of learning how thoroughly sincere the Chinese government was in its desire to suppress this mischievous trade, and we believed that the government had in this effort the entire sympathy both of the government and people of the United States. We therefore agreed to adopt the article (on certain conditions which they name)."

The treaty thus agreed to was ratified by the President and the Senate. For a thorough-going and concise specimen of prohibition, Article II of that treaty cannot be too highly commended. It is as follows:

Article II.—The governments of China and of the United States mutually agree and undertake that Chinese subjects shall not be permitted to import opium into any of the ports of the United States; and citizens of the United States shall not be permitted to import opium into any of the open ports of China, to transport it from one open port to any other open port, or to buy or sell opium in any of the open ports of China. This absolute prohibition, which extends to vessels owned by the citizens or subjects of either power, and employed by other persons for the transportation of opium, shall be enforced by appropriate legislation on the part of China and the United States, and the benefits of the favored nation clause in existing treaties shall not be claimed by the citizens or subjects of either power as against the provisions of this article."

This treaty will not have much effect in stopping the opium trade as long as England is free to import as much of the drug as she pleases. But it gives China the moral support of the United States in her efforts against the traffic.

Other nations, while not actively engaged in promoting the traffic, have availed themselves of it by allowing their merchants to participate in its profits. As to the question "What ought to be the attitude of Christian governments" toward such a traffic as this?—there can be but one answer. The "Golden Rule" forever settles that question. "Whatsoever ye would that men should do to you, do ye even so to them," allows us no choice but to pursue such a damning traffic with unrelenting hostility, and wipe it from the face of the earth.

Instead of China's being compelled to plead against the imposition of such a traffic upon her by a Christian nation, she ought to have the heartiest support of every such nation in all efforts to extirpate it.

The United States government confiscates opium and sells it to the highest bidder, which does not check its power for evil at all. The Chinese government confiscated it, and ordered it floated through a trench into the sea to be utterly destroyed.

Why cannot the governments of Christian nations be Christian? What is needed is that Christian people make themselves felt in the legislative halls and in government departments. Let the voice of every church be heard in unmistakable tones; let Christian men everywhere make known to congressmen and members of Parliament that they mean to have Christianity represented in this matter by the action of the governments. Then Great Britain will be obliged to listen to the universal protest of Christendom, and will soon find means either to decrease the expenses of the Indian government or to provide for them in some other way than by carrying ruin and death into countless thousands of Chinese homes.

An earnest and determined effort on the part of the Christian nations of the world to help China to free herself from this abominable and destructive traffic would do much to assure the heathen world of the sincerity of western Christians to demolish one of the greatest obstacles to the progress of the Christian religion, and to hasten the coming of the millennium. For this let us all pray, and let us all work with unceasing activity. May God speed the day!

New York City.

LA MARECHALE.

BY FRANCES E. WILLARD.

Whoever brings charm of person, voice or manner to the service of God and humanity, has brought a double blessing. "Through the eye to the heart" is an air-line road; if "the man wonderful" dwells in a "house beautiful," so much the better, provided always that his gifts are laid on the white altar where glows the fire of Heavenly Love.

I thought of all these things as among the fair hills of Switzerland I looked upon and listened to "La Maréchale." She is the eldest daughter of that great and holy woman, Catherine Booth, "mother of the Salvation Army," and inherits, it is said, beyond any other of the endowed and consecrated eight children of the General and Mrs. Booth, their special gifts, graces and grace. She may be thirty-five years old, but although the mother of five lovely children, she seems but twenty-five or thereabouts. Edward Clifford, the London artist and well-known Christian worker, painted her portrait for the Royal Academy exhibition, and gave it to her mother; she was certainly a charming subject. Her parents had marked physical advantages which she inherits in accentuated form. She is tall, like her father, and of erect and graceful bearing. She has a countenance full of strength, sweetness, and light, fair brown hair, soft and abundant, with a chestnut tinge, plaited behind and without crimps or puffs, lying in waves around her delicate face with its sweet tender mouth, frank gray-blue eyes, pencilled eyebrows, regal Roman nose, brilliant complexion, thoughtful forehead, and smile as sweet as summer. Beside her, cuddled up against her mother, was Evangeline, her eldest little girl, five years of age, and around and in the little cottage sleeping-room adjoining were her three boys and another girl—the baby being but one month old.

Her husband, Arthur Booth-Clibborn, was absent, but we attended an orchard meeting conducted by him on a Sunday, and he is for a man as handsome and every way attractive as she is for a woman. La Maréchale cannot say enough of his goodness and gifts. To say the truth, we never met a young pair more ideally fitted for each other, or more righteously fond of one another. As she handed us books and brochures of his, she said repeatedly with kindling glance, "Have you read this? It is so good. You've no idea what a success my husband's books have

made." We did not doubt it, but we knew what a success she was; going to Paris at twenty-two, with hardly any knowledge of French, she had made herself mistress of the language, and her addresses in it were attended by the most cultivated Parisians, while her books, like those of her husband, have had a remarkably large sale in France and Switzerland, as well as in Russia, Armenia and other distant lands. They are at the head of the army in these countries, and as all Christendom knows, have served and suffered as few others in our day have had the opportunity to do, for Christ and His cause.

La Maréchale's career already fulfills her father's prophecy that women will, if once left free in their action, develop administrative powers fully equal, and oftentimes superior, to those of men. In our conversation of an hour she referred constantly to the sayings and doings of her mother somewhat after this order: "She was so honest-hearted before God and men; she never blinked the truth for anybody; there is so little plain dealing even among Christian people, and as a matter of course, it is altogether unknown in fashionable life. But mother wounded only that she might heal, and always began by telling a person every good thing she could think of that he had done, thus preparing him for the statement of his vanity, lightness, neglect, or habits hindering to character and the cause. In her presence one felt that mere *appearances* of goodness all went for nothing; one knew that she was saying, if it were true, 'You have not a single eye to God's glory, you are not spiritual, your presence lowers the temperature.' But she made each soul feel that she was a loving sister to him or her, and she proved this in the only way that people will receive it nowadays when profession so often mocks performance —by her deeds of helpfulness. Oh! if we who claim to be disciples were but honest with each other; if we said to the person himself what we retail to others about him, how it would change the outlook of the world for those from whom the world has reason to expect golden rule conduct!"

Referring to the officers, La Maréchale said: "Our officers are heroic. When I came up here and could not go out for awhile into active service, I wrote several hundred letters to them from my bed, and if I could show you the replies that came in, you would think as one has said, that they 'read like a new Acts of the Apostles.' I write letters for hours together sometimes lying down, and have had remarkable answers to prayers for money, for I began my work in France on the principle of 'no debt,' and therefore a very extensive correspondence is necessary in order to obtain the requisite financial aid.'

For nine years not a penny was received for the work in France or Switzerland, except as La Maréchale and those associated with her begged for it. Though collecting some $25,000 a year for the work, Mr. and Mrs. Booth-Clibborn commenced their married life in a flat of three rooms with an annual rent of $130. Their present home in Paris is a small flat in a fifth story.

Six hundred evangelistic workers, including the "local" leaders, are under their care; raised up from the ranks, they were mostly infidels, worldlings or Catholics. "The officers here are recruited from among the people; they have left their places as artisans and cast in their lot and take their chance with the rest of us," said she. "They know they will get their clothes, and 'bread and cheese,' but nothing superfluous. We tell them that so far as the best and happiest life is concerned, there is one thing needful, 'Seek first the kingdom,' and then the necessaries shall be provided."

Miss Booth commenced public work when only fourteen years of age, driven to it by an irresistible urging of divine love after she had received a remarkable baptism of the spirit. It was at that time a thing almost unknown for a young woman (and how much more a child) to stand up to speak in public in England. The prejudice against *any* woman speaking before a mixed audience was very great, as her devoted mother had proved. Added to this Miss Booth was of a very timid and retiring nature, and a curvature of the spine which often obliged her to lie on her back the greater part of the day, opposed a physical obstacle to great efforts in public. But the trait which has most marked her career—heroic courage and self-forgetfulness, enabled her to trample all that under her feet. True to the training and example of her parents the moment she found herself in front of an audience of deathless souls, she conquered. And what multitudes of young women, including her precious sisters, have been inspired to follow in her steps.

I asked this beautiful woman what led her to an undertaking so stupendous as the effort to evangelize the masses in France; that country which derides living Christianity, and has produced the two anomalies of a comic Bible and child suicide. She said that as a child at school studying its history, she learned to pity France from the bottom of her heart, and subsequently her father designated her for this mission. It had been said by a leading Indian officer: "Give me two Bombays before one Paris," regarding that city as far worse than India because so steeped in infidelity. She always had a special liking for the French language. "I love France," said she to me with sparkling eyes. "France makes no official profession of religion, while England which engraves texts of Scripture in her public buildings, and opens her houses of Parliament every day with prayer, yet fastens the opium curse, the drink traffic and legalized vice upon her colonies. Early rising and industry are national characteristics of the French. They are a kind, warm-hearted people—gushing, if you please,—they have not the stiffness and stand-offness of the English. John Bull has assumed that he is to rule the world, he and his island are everything, but France is a great and wonderful country, and I love its people every bit as well as I ever loved my own. I have become familiar with the people in the provinces; have sat down with the French women who clatter about in sabots; have shared their chestnuts, heard of their sorrows as well as their joys, and believe me, the human heart is just the same in France as it is everywhere, and if you should classify the saints whose histories have come down to us, France would occupy the front rank. A nation that has produced a Lacordaire, a Pascal, a Fénélon and a Madame Guyon, does not lack the germs of spiritual life!"

When La Maréchale opened the batteries of the Salvation Army on the Parisians it seemed a forlorn hope. In her little hall at the bottom of an *impasse* in one of the rowdiest quarters of the city, the worst elements congregated, and it was amidst a bedlam of hostile voices, representing all the most aggressive forms of immorality and infidelity, that this frail woman fought nightly for God; for six months she kept up this fatiguing struggle *every night*, with the exception of a few Saturdays. No wonder she was wasted to a shadow. But it was not long before the "something" *supernatural* which inspired her was recognized, and the people began to call her "Sainte Catherine."

Several years later how changed were the circumstances. The Maréchale was able to secure in the fashionable "Salle de Conferences" of the Grands Boulevards, the attention of the *elite* of Paris. She announced a series of afternoon lectures on the general theme—What religion will suit France? This seemed to strike a popular keynote, and rows upon rows of seats in the hall where she held her meetings were occupied by leading men and deputies from the *Corps Legislatif*, who sometimes remained from four till seven o'clock. She asked and answered the questions: Will a sad religion suit France? Will a merry religion? Will a materialistic religion? Will a formalistic religion?

(*To be continued.*)

London, England.

"WHAT WOMAN HAS DONE WOMAN MAY DO."

BY HELEN M. BARKER.

Mrs. B.—"We ought to have fifty dollars this minute to furnish these rooms, and I believe the women of this town would give it to us if they knew our needs."

Mrs. S.—(a staunch worker, but somewhat discouraged), "I would be glad if we could get five dollars."

Mrs. B.—"Well, if we cannot *furnish* these rooms we may as well give them up as they would be useless in this condition."

This conversation and much more took place at the close of a W. C. T. U. meeting in a little town in western New York, ten years ago. Each member went home with a burden of needs and no money to meet them. They had rented beautiful rooms in a new central block, just across from the post-office, for headquarters, but they were bare save a few pieces of furniture that had been donated.

A day or two after this Mrs. B— called upon Mrs. C—, note-book and pencil in hand, and said: "Put on your bonnet and go with me this afternoon and we will soon find out whether the women will help us furnish our rooms."

In a moment she was ready, and the two women, both pastors' wives, went forth full of faith that they were doing the Lord's work.

Mrs. C.—"Surely you are not going in here. Does not Mrs. Cole live here?"

Mrs. B.—"Yes, she does. Why?"

Mrs. C.—"I have heard that she has wine on her table and is not a temperance woman."

Mrs. B.—"I fear this is true, but she is generous and good and ready to help; if she contributes to this it may interest her in our work."

Fortunately Mrs. Cole was at home, and, after listening to a *brief* statement of the needs, the temperance school, etc., she took the little book, saying, "I am so glad to know about your work," and wrote five dollars opposite her name. The two encouraged women left her with thanks, expressing a hope that she might at some time see her way clear to "belong."

But I cannot tell all about how they went from house to house talking about "our work," and how cheered they were that not a woman refused. But they went back home at six o'clock tired but happy, and Mrs. C., who carried the bag, had fifty dollars in it. "According to your faith be it unto you."

But the faith put in exercise had begotten greater faith, and the next afternoon the two started out for another two hours' work, so that none could feel slighted because they had not received a call. At the close of the second afternoon's work they had eighty-seven dollars paid in and pledges to make the total a round one hundred dollars. But better than that even, they had a list of thirty-seven *bona fide* new members and twenty-one associate members, as the result of the face to face talks.

Did not that union have a jubilee at their next weekly meeting? That union still maintains its headquarters, and has ever since been strong and active and growing.

"What woman has done woman may do."

May our women be inspired to go two and two and disciple (teach) the women about our blessed W. C. T. U. work.

Chicago, Ill.

FAMILIAR LETTERS ON CURRENT THEMES.

My Dear Comrades:—It has long been my habit to send a circular letter to my relatives and friends in my dear native country; indeed, I have just written "Number 78" of the series, and Miss Willard thinks I can reproduce many of the points therein contained for what she calls the "great hospitable circle that sits around the hearth-stone of the World's W. C. T. U." reading The Union Signal.

I confess the picture is attractive to one who, from the first, has been with you heart and soul in the movement, not only in spirit, but in active coöperation. It is also borne in upon my memory that I was once editor of The Union Signal when it was *Our Union*, by request of your president "standing in the gap" when its fortunes looked uncertain, and somebody who did not require a salary was at a premium. So I feel myself altogether at home as a member of the great white ribbon group, and you must be lenient with me if I sometimes manifest the garrulity of growing years. My letters will be a sort of journal, not only of my own work, but of the reform and philanthropic movements with which it has been my joy to be connected for many years in London; so you will hear directly from what has justly been called "humanity's capital," by the pen of one of your most enthusiastic comrades; and with this introduction, "here goes":

All the last half of October, while Alys was away—she seems to have had what she calls "a heavenly time" in America—was spent very quietly at Friday's Hill, as I had tried to keep myself free from engagements for that time in order to take care of Miss Willard. She had begun to feel the good effects of her trip to Switzerland with Lady Henry, as well as of the *régime* adopted. She became a different creature; iher appetite returned, her spirits revived, and she felt something of her old vigor coming back again. I cannot help hoping now that she will have enough common sense to devote her energies to the one simple business of getting well.

We have had a most interesting guest staying with us, Miss Jessie Ackermann, one of our round-the-worlders. She has during this time put the white ribbon on 9,000 women, and has traveled 100,000 miles to do it, and has visited almost every country on the face of the globe, and has endured incredible hardships, and surmounted endless, apparently insurmountable difficulties. And all this she has done alone, and without any financial aid from the society that sent her out. She made the money for her work by lecturing, and has in this way actually *donated* to the temperance cause during the last six years the sum of $12,000! In it all she has been sustained and comforted by the belief that the divine Master had called her into the work, and that His hand was leading her along the way. Robert thinks her story the most remarkable one he has ever heard. I expect it to come out bit by bit in Lady Henry's new paper that is to begin at Christmas, as he is preparing it for that.

Another matter that has been absorbing our interest very much during the past month has been the lockout of the miners. About sixteen weeks ago the coal owners announced a reduction of wages. This reduction was to a point below what the miners felt to be a "living wage," and they refused to accept it, and were locked out of work. The consequences in distress and starvation have been something appalling, and the whole country has been aroused. Lady Henry Somerset took Alys, the next week after their return from America, and visited one of the worst places. Stirred up by this visit, my son, Logan, also, has been to the same place and spent several days helping in the distribution of relief and investigating the distress. He says no words can describe the dreadful suf-

ferings tha have been steadfastly and patiently endured by the miners and their wives and children in their sixteen weeks' long battle for a "living wage." To-day, however, the country is full of thanksgiving. Matters became so bad, and the coal famine affected so many industries, that it became at last a national question, and the government was forced to intervene. Yesterday there was a conference between delegates chosen by the miners and delegates chosen by the masters, with Lord Rosebery in the chair as arbitrator; and the result was a complete victory for the miners. The papers are jubilant. They say almost universally that it is the greatest labor victory that this or any other country has ever seen. For the first time has been established in industrial history the principle of the minimum wage, *i. e.*, that the selling price of anything must be regulated on the basis of a "living wage" being paid to those who produce that thing, just as it would necessarily be regulated by the cost of any other ingredient in its production.

One paper, *The Daily Chronicle*, says: "All along the line the men have stood firm through the long, weary weeks. Their discipline and loyalty, their sublime endurance, their faith in one another and in the triumph of justice, have been unshaken. Grander even than the courage of the men has been the courage of the women. The instincts of these Spartan women have taught them that it was better for their children to die than to accept life on the hopeless terms offered them."

Another paper calls attention to an unexpected outcome of the struggle, and that is the immense impetus given to the question of the nationalization of land, and of the minerals under the land. Twenty years preaching, the paper says, could not have produced one-tenth part the result that this one object lesson has produced. When the Socialists first preached this doctrine it was imagined that they were disciples of disorder and wickedness; but it was plainly proved, in Lancashire at least, that it is the great capitalist owners who have created the present widespread disorder, and have paralyzed the interests of industry over the whole country, and all simply in order to keep up the abnormally high dividends on their investments. The masters seem, without being in the least conscious of it, to have played directly into the hands of the Socialists, so the Socialist papers says.

Meanwhile another victory has been won on another line, that is scarcely less interesting to what Samantha Allen calls the "female sect." A few nights ago, Mr. Walter McLaren, the great parliamentary friend of woman's suffrage, introduced what is called an "instruction," for the inserting in the Parish Council's bill of a clause permitting women to vote in regard to it on the same terms as men. This to the surprise of everybody, was carried, and carried against the government, which had foolishly, in the person of Mr. Fowler, taken its stand against it. We all feel this to be a great forward step, because it acknowledges the principle "on the same terms as men," and this is the first time such a principle has been acknowledged anywhere in England. Consequently, taken in conjunction with the bill conferring the franchise on women in New Zealand, this victory in Parliament makes us feel very jubilant. The Parish Council's bill, to which this "instruction" has been attached, is itself a most interesting one. It is a bill to create Parish Councils for the local self-government of the parishes; and, if carried, will take out of the hands of the squire and the parson the present arbitrary control exercised by them over the parish, and put it into the hands of the people themselves. This bill, if it passes, will change all this and will give the local control to the people of the locality; and you can easily see what an important step it is to allow women to vote for these councils. Whether this means that they can also *sit* on them I am not quite sure, but I think it does. Certainly women *ought* to sit on councils that are appointed to control things so vital to their homes as the local affairs of village life. It looks to me as if what we must do all the world over is to arm our recruits before we go to war, that is, fit the women out with the ballot and then do battle with the liquor traffic.

I must tell you before I close that our B. W. T. A., since the splinter went off, has been very flourishing. We already have formed over one hundred new branches, and we have most enthusiastic meetings all over the country. Next week we go to Sunderland for a conference. Lady Henry is full of energy and enthusiasm, and carries all hearts captive wherever she goes.

To my mind the spirit of the Crusade was never more alive, only, "being born of God out of Heaven," it never crystallizes into a set form but is now transferred from the attitude of pleading into a new inspiration concerning personal habits, social customs, and governmental laws. This is, as you know, the faith of your "Chieftain," and the talks we have had on the subject are to us an inpiration.

With warm Christmas greeting, and in the fervent faith that Christ is not only coming, but He is already *here*, believe me, my dear comrades,

HANNAH WHITALL SMITH.

Haslemeré. Eng.

SUBLIME HEROISM.

DEAR UNION SIGNAL:—I was sent to Johnstown, Penn., by the women physicians of Chicago for relief work immediately after the Johnstown flood. That was one of the greatest national calamities that has ever come upon us. About eight thousand people lost their lives in the water, and some ten or twelve thousand homes were wrecked right in the heart of a large manufacturing town, the business part of the town being completely swept away.

A few days after the flood an amendment to the constitution of the state of Pennsylvania was up for decision in the legislature. This amendment was for the total prohibition of the liquor traffic throughout the state, and the W. C. T. U. of Pennsylvania had appointed that this day should be for all-day-prayer among white-ribbon women throughout the state.

Upon this particular day I was wading through the mud of a wrecked street when I met three or four women wearing the white ribbon and accosted them. They told me they were going into a house close by where they were to have a meeting. I looked at the place, a large, two-storied, square brick house, the inside of which had been completely wrecked by the water and mud. This mud had been shovelled out of the windows and doors and was heaped up in a great bank around the house, and the ruined furniture was strewn in every direction.

I entered the house with the women. There was no provision for a meeting, such as chairs, etc., but all of us stood about and knelt on the muddy floor in prayer. It was a most touching sight; many of these women were experiencing the first hardships of their lives. They were dressed for the most part in the simple brown wrappers given them by the relief committees; with veils and cloths tied over their heads for bonnets. Their homes had been utterly wrecked, their every earthly possession had been swept away; they had come in from standing by the side of those who were digging for the bodies of their lost loved ones who had been buried up in the mud by the flood. But in spite of their awful circumstances, many of them were actually hungry, and had slept on the ground in the open air the previous night, they had not forgotten our day of prayer for the abolition of the public house, but had gathered together according to appointment. I need hardly add that it was one of the most thrilling occasions I have ever known.

I remember another day; perhaps the day following. I had been out on a long tramp over the hills searching for the destitute, and relieving them to the degree that was in my power. I returned to the headquarters of our relief work to find a little group waiting to make application through me for various necessaries. Our relief headquarters were in an abandoned house that had been flooded out, and every inmate, so far as we could learn, drowned. When the mud had been shoveled out of the house I secured from the wrecked furniture an old table and a chair; the latter piece of furniture was a very valuable one to me at such a time as that. A chair was a real luxury, and in order to secure it for my own personal use on returning from my long walks to office work at relief headquarters (I need not say there were neither windows nor doors in the house we were occupying) I had built up with my own hands a crude little railing about the table and chair, that it might be understood that others were forbidden to enter my sanctum.

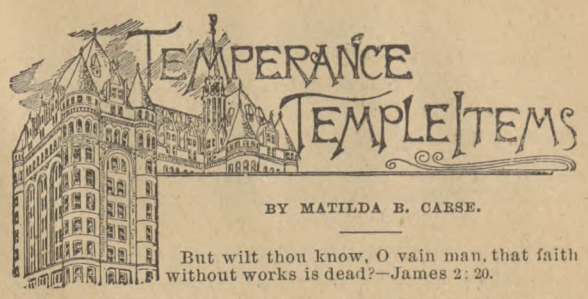
As I came in that afternoon and set myself to take the record of the wants of the applicants who were waiting in the room, I noticed a very delicate, sickly-looking woman whose condition showed that she was unable to stand on her feet. Passing the chair over the railing, I bade her seat herself on it while I stood at the table writing. After the others had been attended to it came her turn. She told me of her desperate need, and that her home and her husband's business were completely gone, while clothes she must have immediately for the little one that was expected.

Turning to me she said: "Dr. Bushnell, you don't know me, but I know very well who you are. You are one of our own workers; I am one of the district officers of the W. C. T. U., and I have yet another matter of business I should like to speak with you about. Within a short time will be the date of our district convention; we hoped to have a good convention, and I must not let it be a failure; but I fear it will be impossible now to secure a speaker from a distance who would expect us to pay her expenses and a lecture fee. Would you be able to assist us in securing some one who would be willing to come free of cost to us, so that the work need not suffer in consequence of the flood?"

Tears sprang to my eyes, and I have often thought since that such a spirit as this of working right on for the bringing in of Christ's Kingdom, even when the enemy had come in like a flood, is the spirit of the "women's whisky war" and the true source of power in our devoted army.

KATE BUSHNELL.

London, Eng.



BY MATILDA B. CARSE.

But wilt thou know, O vain man, that faith without works is dead?—James 2: 20.

The circular letter sent out two or three weeks ago by the Board of Temple Trustees, asking the unions to pledge $100, or whatever they can afford, by January, 1896, is beginning to bear fruit already. We have received from unions $100 pledges amounting to $2,000, besides a very large number of pledges for less sums. The following are the names of unions that have thus pledged: Delaware, O.; Blackstone, Mass.; Fayette, Ia.; Newtown, Pa.; Mohawk, N. Y.; Webster Grove, Mo.; Columbian Union, South Evanston, Ills.; East Hamilton, N. Y.; Norfolk, Va.; Grant City, Mo.; Marissa, Ill.; Westerly, R. I.; Louisiana, Mo.; Richmond and Hopkinton, R. I.; Greenport, L. I. Mrs. H. T. Kidd, of Wabash, Ind., superintendent of Temple work, expects to raise $300 in her county for the Temple by 1896. Mrs. J. M. Perkins, Cleveland, O., writes: "Our union, the Central, gave $100 the first year to the Temple. Were it not that we must prepare for the great W. C. T. U. Convention next fall, we would pledge another $100 now; but after the Convention is over we will raise that amount."

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Mrs. Perkins says, in the letter above referred to: "Should two hundred thousand women pay one penny a day for two years, it would wipe out the debt on the Temple. I am willing to do this, so please send me five mite-boxes, and I will get four others to do likewise." Are there not more of our white-ribboners who will follow this noble example? This is what James would call showing our faith by our works.

The call for fifty cent and dollar contributions to the Temple before the first of the new year has found a warm response in many hearts. Every mail sees a large number of the beautiful Columbian souvenirs go back in return to all of our one dollar donors. Mrs. Stephen Coates, Oberlin, O., writes: "I want to tell you how pleased I am with the Columbian souvenir. I had no thought it would be so nice. I wish every King's Daughter and temperance lover would send a dollar and have in a form to keep forever this souvenir of the Temple, which combines with it the faces of Miss Willard and Mrs. Carse. It's a beauty! I would not take five dollars for mine if I could not get another."

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Patience Darling, Greenwich, R. I., writes: "I have always been interested in the Temple. I am very indignant at the abuse you have had, and I regret that I cannot do more to pay for it. I am eighty years old. I had $2 given me on my birthday; I send it for the Temple. Please send the souvenir." Mrs. B. V. Muir, Brownsville, Neb., writes: "Enclosed find draft for one dollar from a white-ribboner who feels highly gratified with your management of the Temple finances and hopes your appeal will meet with a hearty response." Miss Cornelia M. Dow, the worthy daughter of our "grand old man," Neal Dow, Portland, Me., writes: "When reading THE UNION SIGNAL last evening, and the Temple Items for which we always look with interest, father said: 'You better send to the Temple a dollar for the souvenir.' So here it is."

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Mrs. Sophie F. Grubb, the well-known superintendent of foreign work, has of late been called to pass through the furnace of affliction. First her eldest born, a man in his splendid prime, talented and full of every noble impulse, was cut down in a night without warning. A few months after a lovely daughter full of rich promise began to fade before her mother's eyes, until at last the angels bore her sweet young spirit to that fair land where sickness and death are unknown. The following letter is from Mrs. Grubb. She says: "The enclosed post-office order for $5 for the Temple is bought with a gold piece that was in the purse of our precious daughter, Edith, who 'crossed the border' last spring. I know nothing would please her more than that it should go for the 'House Beautiful' in which she was intensely interested to the last. Its companion I will send to Mrs. Barker for our beloved National W. C. T. U."

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The L. T. L's ought to be depended on to do a great deal for the Temple in the next two years, for they are the ones who will reap the greatest benefit from it in the years to come. We are glad to state that a department of Temple work has been opened in *The Young Crusader* in which all gifts sent to the Temple by children and L. T. L's will be reported. Mrs. M. E. Lupton, Excelsior, Minn., sends $10 for the Excelsior L. T. L. She writes: "It gives us real pleasure to be able to help even a little, in so noble an undertaking, and if our little band should attain to the hoped-for $100 mark, and its name be engraved on a tablet, we shall feel it highest honor." Mrs. E. L. Wood, Brooklyn, N. Y., sends $6 to be credited to the Kings county L. T. L. Mrs. M. C. Hamilton sends $1.75 as a birthday offering from Oakland, Fair Haven, L. T. L., Allegheny county, Pa.

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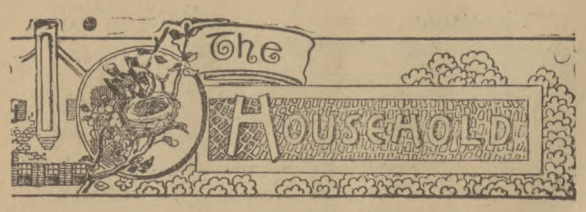
A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill.



HEART LINES.

On Christmas Day
A little life
My life entwined,
A little heart
My heart enshrined,
On Christmas Day.

On New Year's Day
My heart sends forth
A piteous moan.
That little life
From mine is gone,
On New Year's Day.

On Easter Day
With a sense of peace
My heart is blessed.
That little life
With Christ doth rest,
On Easter Day.

—*Allene C. Bayrell.*

"IN REMEMBRANCE OF ME."

BY NORA MARBLE.

Seedy, unkempt, hollow-eyed, with bowed head, lagging step, no purpose in eye or motion,—an observer noting the man walking thus mid the blustering hail of New Year's eve would unquestionably have classed him as a "tramp," but evidences of toil upon both hands and garb proved such classification false.

It is Sunday eve and there is no shifting panorama of the daily streets to engage the wanderer's attention as he wanders aimlessly on past houses of luxury whose lace-draped windows alone would have put scores such as he beyond the pangs of want; past houses whose heavy doors turned upon golden hinges; past portals of moneyed kings, of untitled, but gem-crowned society queens. The laughing voice of a child from a partly open window aroused his attention.

"My Jemmy," he sighed, pausing for a moment, "how much that laugh sounded like his."

He strained his eyes to catch a glimpse of the laughing one, but failing this, walked on, his face now sad and troubled.

"Five years!" he muttered, passing one rough hand across his forehead, the dews of memory gathering there, "and I have been going down hill ever since. If Jemmy had lived, mayhap it wouldn't have been so, for," his chin quivering a little, "many's the time I passed the tavern for his dear sake, feelin' ashamed to hev his innocent eyes look into mine when stupid with drink."

At the corner he hesitated.

"I'll go home," he resolved, repeating "home," with a bitter smile as he noted the mansions about him, "I'd better say den."

On the opposite side of the way a flood of light streamed forth upon the wet pavement. Wide the portal, stately the edifice, aspiring the steeple; a church in keeping with the homes of wealth about it. The low rumble of an organ, subdued voices in a chant broke upon the evening stillness.

"Jemmy did so love to go to church," thought the man, and impelled by that remembrance he crossed the street.

"Go in," whispered a voice—so much like Jemmy's—"go in."

"Don't!" he seemed to hear another say. "You're not fit to enter so grand a church. Think of your shabby clothes."

The man withdrew his foot, and nodded in the affirmative.

"'Tis the house of God," said the wee voice. "Think only of Him."

"Fashion worships here!" mocked the other. "God's house for such as you lies in another direction."

"Jemmy did so love to go to church," reflected the man with a sigh, as he stood irresolute, the rain driven by an angry gust of wind, dashing against him.

"Such a bad night," he thought, "there'll be plenty of room," and as the music ceased the man ventured within the vestibule. Courage! No proud glances there to abash him. Timidly then he pushed open the swinging door, noiselessly dropped into the nearest pew. An usher's cold civility, a curious stare as he crossed that threshold, and the man undoubtedly would have retreated into the darkness again.

A voice, grave, tender, almost pathetic in its earnestness, was saying, as the bread was passed: "Take, eat, this is my body which is given for you: do this in remembrance of me."

Vividly before the man's vision arose a face of deadly pallor marred by great drops of blood. A crown of thorns whose piercing points mocked the head it encircled; limbs broken, side pierced and bleeding. He trembled, and with difficulty suppressed a cry.

"Drink ye all of this,"—again that voice in tender beseeching, as the cup was passed, "My blood which was shed for you, drink in remembrance of me."

In remembrance of Me! To that crouching, shabby figure in the rear pew, the minister's voice seemed merged into one of childish treble. That form upon the cross faded, and in its place came the vision of a tiny one stretched upon a bed of suffering.

"Promise me, Pop, promise you'll keep sober for my sake—for the sake of your little Jemmy."

And he had promised. Yes, he had promised! How could he do else, he reflected, with those beseeching eyes gazing into his; when that entreaty came from lips upon which the purple hues were already settling.

"In remembrance of Me!" And the smile with which death sealed those baby lips as he had promised! How like, to the man's awakened conscience, did it seem to the one on those other lips, those divine lips from which had issued the cry "It is finished."

"Go in peace." Dimly was the man conscious of those final words; of the murmur of a departing congregation; of curious glances; of pitying smiles.

"Come!" said the sexton, as silence fell upon the church, "Come, my man! This is no sleeping place for tramps."

"True," said Jemmy's father, struggling to his feet. "True, and yet—"

"Yet what?" asked the sexton in no very gentle tone.

"And yet the Son of Man had not where to lay His head."

He made a motion to depart, then, with a sudden resolution advanced up the aisle to the altar. Removing his poor head covering he stood for a moment gazing upon the symbol dimly outlined upon the wall. Then, with uplifted hand he said solemnly: "In remembrance of Thee—and Jemmy! I promise!"

That was all, but it was enough to straighten the bent form, to transfigure the sin-seamed face, and so, with that new light upon it, the man turned and went swiftly out into the night again.

. . . . . .

A hopeless, sorrowing woman, waiting as was her wont for the too often reeling footsteps of her husband, marked with a glad hope, a while later, that light upon the penitent man's face—a hope which grew when upon bended knee he poured out all the emotion of his troubled soul; a hope which ceased to be hope, blossoming as the days went on, into the beautiful, fragrant flower of certainty.

Chicago, Ill.

THE GREATEST LACK IN THE WORLD—POCKETS.

BY EDITH E. METCALF.

"A man without a country" is to be pitied and perhaps scorned, for it is probably his own fault. But an object worthy a tenfold deeper sympathy is a woman without a pocket. In our present state of civilization a man without a pocket is an unimaginable being. When in some future age you attend a World's Fair that boasts a man's building, where man as a class exhibits—though a strong-minded few may force their way into the other buildings controlled by women—perhaps there you may see a pocketless man.

He start out of the front door in the morning pinning his handkerchief under his waistcoat, clutching his small change, bank bills and letters to mail in one hand, his umbrella in the other, and trying to invent some button or hook whereon to hang his latch key, and afterward, in the street car, some safe place to lay the whole conglomeration while he reads his newspaper? *He* bury his watch in some innermost recess of his being, somewhere in the Midway Plaisance of his person, and twist its chain through a buttonhole, when to extricate it means an agonized wriggle of from three to five minutes, so that he generally prefers to forego knowing the time of day to undertaking the exploit, or takes refuge in asking some woman who sits beside him? *He* reduced in desperation to carrying a black silk bag dangling by a string from his arm? Preposterous! How his whole career would be crippled! What a vain and useless creature he would become. Query: Could he be a man at all without a pocket?

Suppose the mandate of international tailordom itself should decree that the incoming styles of manly apparel excluded pockets, would that make any difference to a man? Even the very "pink of perfection," fashion's pet, who cares more for the cut of his coat than the salvation of his soul, would only say, "Bother the tailor, when it comes to that, it's my pocket or his life." My sister women, reflect! How much would the life of any man's tailor be worth who advocated the abolition of pockets?

And the pitiful thing about it all, sisters, is that we never had but one pocket to hold everything. A man always had a pocket for each separate article, if he wanted it, handy vest pockets, whence bills can be pulled out neatly with thumb and forefinger; oddly-shaped little ones in various places, known only to the tailor and himself, for car fares; big trouser ones for odds and ends, and, luxury of luxuries, a handkerchief pocket in the tail of his coat. In just the twinkling of an eye he can reach hither and thither all over himself and collect all his possessions, or let a highwayman do it for him in half the time. Surely from her that hath not shall be taken away even that which she hath—our one and only little ewe lamb of a pocket.

Of course there is the man's side to this grumble. Brother Jack speaks up: "What's all this hue and cry about pockets? We men get the worst of it, after all. I'd 'most rather have no pocket than be converted into a walking storage building for you women, as we're compelled to be in these recent times. I leave it to you, which is most aggravating, to be without a pocket, or to have several and the use of none, because they're all rented out free of charge to the lady you're escorting? Her keys, fan, gloves, pocketbook and all that are crowded into our pockets, till we can't button our coats without looking like a pouter pigeon."

I listened lately to this conversation with the dressmaker: "Is there any hope of pockets this season?" this in a timid, deprecating tone.

"No, madam"—this in a determined, cast-iron tone. "We all admit"—here the little woman is very much ashamed of herself for asking the question—"that the *pocket*"—very scornful emphasis on the word, as if a thing too vile for mention—"is a deformity to any artistically designed gown, and a well-dressed woman could never desire one."

And the questioner submitted, snubbed by one made to serve, not to crush, her. One woman said to me in confidence not long since: "I've been without husband and children for years, but that is nothing to me in comparison with being without a pocket, having once known the luxury of the latter, the former never."

Women, arouse! Think what we have lost. Pockets before now have helped to save life. Whatever would Mrs. Lecks and Mrs. Aleshine have done in the middle of the sea without their pockets? As important as the black stockings to protect from sharks were those capacious submarine pockets of theirs. Is it not high time to resist the high-handed tyranny of the dressmaker and be free? In this World's Fair year, who will invent a *pretty* gown with capacious pockets conveniently placed all over it? She shall live and die honored by all her country women.

Let us offer a prize! Or, better still, let us call a woman's congress on the revival of the pocket. Much valuable breath has been wasted on theosophy and kindred subjects remote from practical life. Why not bend the common sense of the world to so large a problem as how to recover to woman her greatest earthly good, the lost pocket?

PROGRAM SUGGESTED FOR CONGRESS.

1. The History of the Pocket.
2. The Career of Woman as Influenced by the Loss of the Pocket.
3. The Possible Future of Woman with a Restored Pocket.
4. Pockets *versus* Brains.
5. The Use and Abuse of the Pocket—If we Had One.
6. Pockets for All, with no Distinction of Sex.—*The Congregationalist.*

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.

II.

Playing By The Brook.

BY MARY E. RUDD.

Opening exercises, 15 minutes:—Read over the directions for the first lesson, and follow carefully the suggestions adding to the program "The Little Boy's Walk," by Emilie Poulson.

Rhythmical exercises, 15 minutes:—Add to your other exercises the motion with the hands intended to represent swimming. A motion which you may improvise according to your own idea.

Lesson, 25 minutes:—I wonder who can remember our little story about Dot and Trot and what they found in the woods? (The answers to the question must determine the teacher's next words. If the children are eager to tell, give each one a chance to tell some one thing. If the language is incorrect try to have the child repeat the fact, using the right words. But if, as is probable, they have forgotten the story in the week that has elapsed, help them to recall it, and also the song of the brook which the children may repeat and then sing.)

And what was it the little brook was always giving? Perhaps you couldn't think very well so I will try to help you. It gave a little song to the twins, didn't it? for you remember they asked their papa what the brook was saying as it danced along on its way. Then it gave a home to the little fishes, for when Dot and Trot looked down into it they saw many, many little fishes swimming about and hiding under the pebbles. And then it gave something else, too, for while the twins were playing about they saw something come flying down to the water. It had wings and it flew just so. (Imitate with the arms the flying motion.) And what do you think it was? Yes, it was a bird. And what do you suppose it had come after? Yes, it wanted a drink.

But it came for something else, too. For while the little boys were watching it, it flew right down into the water, and then such a splashing and fluttering as there was, for the little bird was getting the nicest kind of a bath right there in the brook. And then it sat on a twig in the sunshine until it was quite dry, then flew away.

Then when Dot and Trot saw it they said: "I wonder if our mamma gives our birdie some water to drink and to bathe in every day. Let's go and see."

So they asked their mamma and she said: "Yes, the birdie must have a cup of water every day."

And Dot said: "We would like to give the birdie the water every day."

Their mamma said they might if they would be sure not to forget it; then they went back to their play very happy, for "You know," said Trot, "then we'll be giving like the little stream."

The children played almost all day by the brook, and when it was nearly evening and they were tired of running, they brought chairs and benches from the house and sat down to rest. And their papa and mamma sat down too.

Then their papa said: "Do you hear the brook sing?"

And they answered: "Yes, papa, you told us how the brook sings about giving."

And their papa replied: "Yes, and sometimes the brook sings another little song just because it is so very happy. Listen to what it says: (Repeat four stanzas of Tennyson's "Brook," beginning with the stanza, "I chatter, chatter as I flow.")

Then they told their papa about the bird and the fishes and all the things they had seen, and their mamma asked them how they thought the brook came to be there. And Dot said: "Why, I guess it just happened, that's all."

Then their mamma brought out a big book that they knew was the Bible, and found this verse: "He sendeth the springs into the valleys." They knew that meant God, and they asked: "Did God send the brook?"

And their mamma told them: "God has sent the brook to give a song to you, and a drink to the birdies, and pleasure to all around." (Have the children repeat text, Psalm 104: 10.)

Games, 10 minutes:—Fish swimming about in a stream, birds flying about and stopping to sip water from the brook. Marching to represent stream as in first lesson.

Occupation, 5 minutes:—Use sticks and make pictures of chairs, benches, etc., also cup and dipper, perhaps the house where the twins lived.

Closing exercises, 5 minutes:—Collection of pennies. Can they not be used to help other children, perhaps to aid in sending them to the country to see the pretty sights? Singing and good-bys.

Chicago, Ill.

CHRISTMAS DAY.

The Christmas chimes are pealing high
Beneath the solemn Christmas sky,
And blowing winds their notes prolong
Like echoes from an angel's song;
Good will and peace, peace and good will,
Ring out the carols glad and gay,
Telling the heavenly message still,
That Christ, the Child, was born to-day.

In lowly hut and palace hall,
Peasant and king keep festival,
And childhood wears a fairer guise,
And tenderer shine all mother-eyes;
The aged man forgets his years,
The mirthful heart is doubly gay,
The sad are cheated of their tears,
For Christ, the Lord, was born to-day.

—*Susan Coolidge, in Wide Awake.*

CHRISTMAS HELPERS.

BY EMILY V. KEEVER.

"There, that gift is finished, no more sewing to-day," cried little Ethel Grant to her aunt, who had come to spend the holidays with them.

Miss Charlotte Harris, a sweet-faced, middle-aged lady, smiled thoughtfully as she said, "I would like to tell you a story, Ethel."

"I just wish you would tell me about something interesting, Aunt Lot; I'm too tired to do anything more on my Christmas gifts, and it's nearly time for our Junior Y meeting," said Ethel, settling herself in a comfortable position near her auntie's chair.

Miss Harris picked up the afghan strip of crimson wool she was crocheting, and as her ivory needle flashed in and out she began in her low, even tones.

"Last year, about the first of December, I was at Mrs. Grill's for three weeks. She has eight children, Mabel, who is thirteen, is the eldest, and Jack and Jen, the twins, were only two years old then.

"One afternoon a little girl of about eleven or twelve was shown into the sitting-room. She led a sturdy boy of three by the hand. Her manner as she replied to Mrs. Grill's friendly greeting was perfect, and even the little tot tugged at his cap with his left hand as he put up his right one for Mrs. Grill to shake. I noticed the minute they came in that their clothes were old and mended, but clean and neat. Within two minutes I had said to myself, 'Those children have a lady for a mother.' You see we grown folks are apt to form an opinion of the mothers by the way the children act and talk.

"The little girl whose name was Alice, then said:

"'I came up, Mrs. Grill, to see if you would not like to have me take care of the twins so that you can go to the W. C. T. U. meeting this afternoon.'

"'You blessed child!' exclaimed Mrs. Grill; 'how did you know I was unusually desirous of attending the meeting to-day?'

"'I didn't know it,' returned Alice, looking very bright and smiling in a minute, 'but I thought I'd come and see. 'I would like a few pieces of silk and velvet if you have them to spare, and I want to pay for them by looking after the children. I had to bring Carl, because you know mother is away now.'

"'Oh, yes, I did hear that she was sent for on account of her mother's illness. Have you heard from her?'

"'Yes'm,' replied Alice, her blue eyes filling with tears, "she wrote that poor grandma could not live very long, and if I was getting on all right with the work and the children she wanted to stay awhile. I thought perhaps you would write her a card urging her to stay there longer.'

"'I will write, certainly. What are you going to make, Alice?' said Mrs. Grill, very kindly.

"'A pin-cushion for mamma's Christmas present,' replied Alice, politely.

"Mrs. Grill hurried off leaving the children whom Alice in her quiet motherly way kept pleasant and serene. After awhile I drew her into a conversation about Christmas.

"'We always have a little something extra for dinner and mamma manages to get a present for each of us,' said Alice. 'Last year I had a dress, Nannie a coat made out of one of mamma's, Johnnie had a sled, and Carl a slate and a pair of shoes. I began something for mamma in the spring; something large and very nice, but I haven't it half done,' she added sighing. 'I couldn't get rags enough, besides it would cost something to get it finished and I can't find any way to earn any money except a dime now and then by coming here.'

"'What did you begin, Alice?' I asked, feeling quite touched at this evidence of her devotion to her mother.

"'A rag carpet for the sitting-room,' she replied. 'Ours is so shabby. We have the table standing over one big darned spot and a rocking chair over another. I was keeping it a great secret sewing upstairs in the attic, and hiding my balls in a barrel; but I could not take the old clothes without asking mamma and then she'd know, so I thought I'd make her a pin-cushion for this Christmas, and put around it a frill of lace that was on a baby dress of mine—beautiful lace that was bought before father——.'

"She stopped suddenly but I knew what thought was in her mind, for her father was a drunkard and her mother supported a family of six with her sewing.

"We passed a very pleasant afternoon, and when Mrs. Grill returned bright and smiling and refreshed by her walk in the open air and her meeting with the sisters of her beloved union she made up a nice roll of silk and velvet pieces for Alice, and then filled a grape basket with biscuit, doughnuts and apples.

"That evening Hattie Grill entertained her 'club girls' as they called themselves. There were six of them and they met once a week at each other's homes. When they met at Mrs. Grill's she drilled them an hour on health topics asking all sorts of questions in regard to caring for their health. This lasted an hour and then they had a general conversation for an hour. I sat in my quiet corner and sewed and listened.

"One girl said: 'Our minister told us last Sunday that if we wanted to be happy on Christmas we must try to make some one else so. I've tried to think what I could do but I can't think of anything worth while. Papa always gives me five dollars and I buy what I please for presents.'

"'That's just the way it is with me,' cried another.

"'And me! and me! and me!' echoed the others.

"A sudden thought came to me, and I said: 'Girls, I know of something nice you could all do, and if you'll agree to the plan I'll help you.'

"They looked at each other and at Mrs. Grill, but no one spoke.

"'What is it, Miss Harris?' said she; 'I know it's something nice.'

"'Well,' said I, 'I know a little girl, a sweet-mannered, polite little girl, who has been trying for a year to make her mother a rag carpet. Now, if each of us eight could make two very large balls apiece, and each give half a dollar for warp and the weaving we could make two persons very happy; and if you will come to-morrow evening and bring all the bright colored cloth your mothers can spare we will begin. We can do it in three evenings, I feel sure, and if each one of us could *earn* her half dollar within the next two weeks, it would be very nice.'

"'A splendid plan!' said Mrs. Grill in her bright, enthusiastic way. 'Now, all who want to join this band raise a hand;' and every hand went up.

"Of course, they wanted to know who was to have the carpet when finished, but I told them I wanted to keep that a secret until Christmas, and I asked them to refrain from mentioning to any one what we were going to do.

"We had a grand time those three evenings, and it would make a good story if I were to tell you how each earned her half dollar. Just before it was ready for the weaver I had to let Alice into the secret, and she brought over her six big balls, and I thought I never saw a sweeter, happier looking face than hers. With a few nails, brads, tacks, a pot of glue and a bottle of varnish, I worked wonders. Out of an old-fashioned 'whatnot' I made a nice bookcase and a corner bracket with two shelves.

"Mrs. Grill brought over a damask portière that was badly faded, but I dipped it in Diamond dye and turned it a rich crimson and we covered a large rocking-chair, a small rocking-chair and a sofa with it.

"Mrs. Grill and I went over one evening and put down the new carpet—a beauty it was, too—and then we surprised Alice by bringing in the furniture. A happier child I never saw. She told me afterwards that when her mother reached home on Christmas eve and saw the transformed room she cried for joy. 'Because she was so pleased to have it and to have such kind friends,' explained Alice fearing I would not understand.

"I should have thought her father would have been ashamed to have other folks fixing up his house," said Ethel.

"I guess he was somewhat," replied Miss Harris, "for he has done a great deal better ever since. He drinks less and works more and we have hopes that he will become a respectable member of society once more."

"Auntie, you've given me an idea for our Junior Y's. There's still time before Christmas and I'm going to propose that we do the same thing for poor Mrs. Brown. You'll help us, won't you, auntie?" And with a hug and a kiss Ethel vanished.

Freeport, Ill.

DEAR BOYS AND GIRLS:—Christmas is really here! You have been planning and looking forward to it for so long—such long weeks—that it hardly seems possible that it is actually here, does it? I hope that every Cozy Cornerer will find "in his stocking" Monday morning just the something that he wants, and if that something isn't there that he won't mind, but just enjoy all that is there for the sake of the givers.

The givers! Yes, Christmas time ought to be called the happy season of giving. You know Christ, whose birthday it is that we celebrate in this way, taught that it is more blessed to give than to receive. Does this seem hard to believe? Those of you who have made sacrifices to give something to dear friends know in part its meaning. And those who have gathered gifts for an L. T. L. gift service or helped the flower mission in its annual distribution to poor families who would otherwise know nothing of Christmas joys, will say with all your hearts, "Yes, it *is* more blessed to give than to receive."

A number of good letters have been received from Cozy Cornerers who have been wearing their thinking caps. Look out for them next week.

A merry holiday season to you all!

Aunt Jane

NEPHEWS AND NIECES.

I would like to join the Cozy Corner. I am a little prohibition Methodist girl twelve years old, and I have a pet duck. I call it "Snow-ball." My dolly is named Frances Willard. EDNA L. WALDRUFF.

Rose, N. Y.

Happy girl! May the name of our temperance leader and the cause she represents be always dear to you.

We are all temperance. We would like to go and see the Temple, but have not money to go there. Roy and I have our names in the Temple. Roy is seven years old and I am nine. CLAUDE KENNEDY.

Freeport, Kan.

I hope some day you will see our beautiful Temple, Claude.

I am ten years old, and belong to the Band of Hope. My mother belongs to the W. C. T. U., and edits a temperance column in one of our papers. I have never written before, and I hope you will let me be one of your nieces. EDITH T. HURLBURT.

Mitchell, Ontario, Canada.

Cozy Cornerers, greet a temperance maiden from "across the border!"

This is the first time I ever wrote to the Cozy Corner. I belong to the L. T. L., and like it very much. EVA BATCHELOR.

Conneaut, O.

We are glad to hear from a Crusade state Loyal Legioner.

SOFT-SHELLED NUTS.

253.

CHRISTMAS MOTTO.

[The omitted words, placed in order, will give the text.]

For unto you is born this day — the city of David, a Saviour.
We are come — worship Him.
Peace in Heaven and glory in the ———.
He cometh in the —— of His father.
The spirit of —— Lord shall rest upon him.
They shall call His name Emmanuel, which, being interpreted, is —— with us.

254.

SCRIPTURAL ACROSTIC.

Isaiah 11:1; Matthew 1:21; Matthew 2:2; Luke 2:10; Luke 2:11; Isaiah 55:4.

Take one letter from each of the above references and you will have a beloved Name.

255.

DROPPED LETTERS.

B–h–ld — br–ng y-- g--d t–d–ngs –f gr--t j–y, wh–ch sh–ll b– t– –ll p--pl–.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED NOVEMBER 23.

246. Thanksgiving.

247. 1, Soup. 2, Turkey. 3, Potato. 4, Pie. 5, Oysters. 6, Candy. 7, Fruit. 8, Ice Cream.

248. Freely thou hast received, freely give.

Correct answers: Edward E. Roffee; Abby M. Collester; Anna M. Belknap; Carina Banning; Solon.

THE UNION SIGNAL AND WORLD'S WHITE RIBBON.

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It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—John 16:7.

CHRISTMAS GIVING.

From its first dawning Christmas has been devoted to the spirit of giving. It began with a gift. Love, through all the ages since, has been tested by what it gives. From the woman with the alabaster box of ointment and that other woman casting into the treasury her two mites, down to the present time, it is a divine as well as a human axiom that if we love much we give much.

Small wonder then that Christmas has been consecrated as the "feast of gifts," or that young and old alike look upon it as the time when love shall have freest expression, and shall pour itself out upon the loved one. But is there not something radically wrong in our Christmas giving to-day? Look at the fevered throng of shoppers filling our stores. See the anxious faces of the women (and men, too, sometimes) who are striving to "make both ends meet" and secure an almost unlimited number of Christmas gifts out of a very limited Christmas income. See the half insane mania which possesses many otherwise sane women, that no one in their whole list of acquaintances shall be forgotten. See the chagrin upon their faces, oftentimes, when they find as Christmas comes that they have been remembered by some one whom they had failed to remember. See the careful balancing of cost, and the anxiety to give as expensive presents as are received. We actually know a case in which one friend asked another, "Now, what did this cost? I always want to give value for value."

Shame upon the sordid spirit which can thus rob giving of that which is its sole charm—the spontaneous outreaching of love and good-will!

White-ribbon women, above all others, should seek to raise the Christmas time above this base, sordid level. Never let us give a Christmas gift to any human being simply because we think that person may expect it, or may give to us. Give as God gives, from our love and to others' needs.

Costly gifts, bric-a-brac, and the thousand nothings which enter into the giving of thoughtless women, should have no place in ours. Our friends, if we really love them, know that we do. We need not enforce that fact by sending them presents for which they have no need, when others of our brothers and sisters are hungry and cold, lacking the common necessities of life. Send your friend a loving letter on Christmas morning, and spend the five dollars you had meant to spend on a vase that appealed to your aesthetic taste, in buying warm flannels or flour for those who are in actual want.

Somehow it has come to us as never before in this year of poverty and destitution, that God will hold us accountable for our Christmas giving.

DRINK AND DESTITUTION.

Under the above caption the Chicago *Tribune* in a recent issue comments at length upon the state of affairs in the iron districts of Michigan. In view of its well-known attitude toward the liquor traffic we are truly surprised to find this paper descanting upon the evils of the drink business, and attributing the present destitution in the poverty-stricken towns of that mining region to the saloon. While the mines were being operated it says the miners earned good wages, which, if, instead of spending lavishly on drink they had providently used, would have been sufficient to carry them through the present "rainy day."

It seems there are sixty-two saloons in Iron Mountain, or one for every twenty-eight voters, "all prosperous." Last year a little city of about 10,000 population paid $30,000 in liquor licenses, and over $50,000 in saloon rents which explains, says the *Tribune*, a large part of the story of dire destitution which comes from that locality. The *Tribune* regards it as a "burning shame that relief must come out of the savings of many men and women who now would have nothing to give had they been equally reckless in the past as were the iron miners of the Upper Peninsula," and declares it is a "thousand pities that those who fattened upon the vices of the workers and pandered to their depraved appetites cannot be made to disgorge at least a portion of the plunder." All this from a paper that has always stood as the friend of the saloon, and advocated its legalization as a "necessary evil"!

From its handling of the subject one might almost imagine that the great Chicago daily was beginning to question the expediency of the liquor traffic even from the "revenue" standpoint.

We quite agree with this leader (or follower) of public sentiment, that those who fatten upon the vices of the miners should be made to "disgorge." The question is who are "those"? Are the saloon-keepers the only ones who pander to depraved appetites? The liquor seller has a legal right to fatten upon the people's vices and to pander to their depraved appetites, and after conferring this right upon him it would be unjust in the extreme to make him "disgorge" more than he already does. According to the *Tribune* the saloon-keepers of Iron Mountain "disgorge" over $80,000 annually in licenses and rents—fully their share, we think, under the circumstances.

But what about that portion of the "plunder" which goes into the state coffers? What about that which finds its way into the pockets of the lessors of these places of business? And that we may know of a truth who are the fatteners and panderers, it is in order to inquire further how many office-holders in the municipality of Iron Mountain owe their position directly to the saloon-keepers and their following? Also, how many voters of Michigan pander to depraved appetites by supporting a party that supports the saloon? So far from its being a "burning shame" that sober and provident people are called upon to relieve destitution caused by the drink traffic in the mining regions of Michigan or anywhere else, it is an instance of a poetic justice which is also prosaically practical.

The only people who have earned the right to be exempt from the consequences of the liquor evil—if such exemption were possible—are the men and women who vote and work for prohibition, municipal, state and national. Every man who votes for, every woman who "lends her influence" to a liquor party, and thus aids in perpetuating the license system ought to be "made to disgorge" a portion of his or her wealth, be it great or small, to relieve the poverty and suffering produced by the saloon.

We rejoice at this indication of an "evoluting" process going on in the inner consciousness of the Chicago *Tribune*. For once let it be admitted that the liquor traffic is a potent cause of poverty and vice, and the next step is necessarily to concede the wisdom of removing that cause. But until the *Tribune* feels sure that the house it lives in is made of less fragile material than glass, it should refrain from throwing stones at the saloon-keepers. It is not becoming in any Republican or Democratic organ to attempt to make a scapegoat of the drink-seller. Let every adherent of the old parties shoulder his share of the responsibility with as good grace as he can, and if unsatisfactory economic conditions suggest the fallacy of the "revenue" argument let him utter no protest, but come forward with his share of dollars and cents to relieve the suffering caused by pandering to the depraved appetites of wage workers.

Surely every "good Republican" must frown upon such editorials as this of the *Tribune* as jeopardizing the interests of the "grand old party" by throwing too much light upon the workings of the license system. Drink and destitution are ever inseparable, and it is significant of much when an avowed anti-prohibition paper, and a leading Republican organ, calls attention to the connection between the two.

WHAT THE WORLD'S FAIR JUDGES THOUGHT OF SCIENTIFIC TEMPERANCE.

The educational exhibits at the World's Fair were so extended that the judges have only recently had time to report upon the largest group, No. 149. No single exhibit in that group, nor in all the educational displays of the White City attracted more attention, or excited more interest, than that of scientific temperance instruction in the public schools. The exhibitor, Mrs. Mary H. Hunt, of Boston, has been informed that this exhibit has been assigned five highest awards:

1. For legislation requiring physiological temperance instruction in the public schools in forty-four states and territories of the United States and Canada and in Sweden.

2. For graded series of text-books on this subject in the English language.

3. For translations of these books, now in use in five different languages.

4. For methods of schoolroom study in this science.

5. For exhibit of pupil work in this branch from various states in the United States.

COURTESY IN PUBLIC SPEAKERS.

A few incidents which have been recently brought to our attention lead us to think that a book of etiquette specially adapted to the use of public speakers is one of the pressing needs of this age. Incident number one is that of a white man, a northern white man, who attended the dedication of a large and quite important colored church. As a matter of courtesy he was asked to say a few words. He congratulated the colored brothers upon their new church, and upon the general improvement of their race in morals, assuring them that they didn't *steal* as much as they used to, that he knew a colored man who hadn't stolen anything for a year. Of course this is a most extreme case. It is not often that one to whom the courtesies of any public gathering had been extended would display his own utter lack of Christian decency, not to say courtesy, by thus wantonly insulting those who had treated him with the courtesy ordinarily extended to Christian gentlemen. If the man were a nobody we should not think of mentioning the incident. It is a case, perhaps, which a book on etiquette would not reach, as it is too gross a breach of the proprieties to be credited unless actually experienced.

On two other occasions conventions of women were the sufferers. In the first case the question of adopting the woman's suffrage plank of the National was under consideration by one of the state conventions of the W. C. T. U. After strong but amicable discussion, the matter had reached a decision in the resolutions committee and awaited the action of the convention. It was the last day of the convention, the time was limited and many important matters were waiting to be decided. In the midst of the business, a good brother who had shown himself the friend of the union, and was a somewhat privileged character, one who had already spoken by invitation to the convention, sent word to the president that he desired to say a few words. The time was given him, he arose and in a half-hour's speech informed the convention that he had heard that a woman's suffrage resolution was to be passed. He then urged upon them the danger of hasty, ill-advised action on this most important subject, and cautioned them to "go slow." His remarks, probably, had no effect whatever on the vote taken afterwards, and if they had, we should not complain of his action on those grounds. We would not see any motion carry, however desirable the thing in itself, if fuller discussion would have defeated it. But consider the impertinence of thus assuming that such a body of women would act like a set of thoughtless children and were not capable of taking in all sides of a subject, that they are in such danger of ruining their cause that it is imperative that some wise male friend interrupt their business and obtain permission to address the assembly in order to show them the dangers into which they are heedlessly rushing.

A third incident is like unto this second, only worse and "more of it." An assembly of women larger and more august than a state convention of the W. C. T. U. had devoted nearly a day to the discussion of a question in which the members were deeply interested and concerning which they were sharply divided. The opinion of the body had been given by a strong vote. Soon after, a gentleman of world-wide repute honored the convention with his presence and was invited to speak. In the course of his remarks he took it upon himself to discuss this matter, expressing opinions the opposite to those of the majority of the convention. Now in these two cases it matters not at all on which side of the subject the speakers arrayed themselves. The inexcusable impertinence of it consists in their alluding to the disputed subjects at all. Some years ago a convention of women dared to express their wishes concerning the prospective action of the Methodist Episcopal church relative to the admission of women to the general conference, and very many members of said church were loud in their denunciations of this "unpardonable impertinence."

In our judgment these women did not go beyond their legitimate and proper bounds, and we venture to say that the W. C. T. U. would receive kindly, even if it did not see fit to adopt, any suggestions from the general conference of the Methodist Episcopal church in which that august body had as deep an interest as did those women in the admission of their Methodist sisters to the supreme council of the church, but, if the action of these women was regarded so severely, what would probably be the fate of a woman who when invited to speak before any conclave of the brethren, should presume to give unasked her advice concerning any matter which said assembly had under consideration and concerning which the members were sharply divided? If some of the brethren will kindly inform us how they would treat this suppositious, reckless woman, perhaps we will know next time how to conduct ourselves toward the brother who presumes upon the courtesy of our conventions to discuss matters which do not concern him and about which we do not desire his advice.

THE charge that prohibition sentiment is making no headway in this country sometimes meets an unexpected refutation. Going into the New Mexico Building, just before the close of the World's Columbian Exposition, we were given a beautifully illustrated catalogue of the Pecos Valley—the fruit belt of that territory. In looking over, a few days later, its wonderful story of the results of irrigation, among the attractions of the new town of Eddy—which in less than three years has attained a population of two thousand, with churches, banks, public schools, sugar, ice and planing factories, water works and electricity—is found this clause: "Every deed given by the Town Company contains a stipulation prohibiting the sale of liquors on the premises." Further on in the enumeration and advantages of other towns in this rapidly settling valley of surpassing loveliness, we read: "The prohibition clause that is inserted in all the deeds made by the Pecos Valley Town Company, and which has been the means of bringing such a superior class of people to Eddy, will also insure peace, order and good citizenship in all the towns that grow up in the Pecos Valley." The record of the settlement of new territory in this country has always been that the first man to get there was the saloon-keeper, and, thank God, the second one was a Methodist circuit-rider. Let cavilers and travelers take note; a new country now to secure a good class of settlers offers a prohibition clause against the saloon as one of its allurements. The practical wisdom of "temperance fanatics" is being justified at last, and now is their reward nigher than when they believed, for cities are being founded in righteousness instead of "in blood," and their doctrine of the outlawry of the saloon is the cause of it.

RECENT letters tell us that Miss Willard is getting the victory over the bicycle. She is delighted that she has graduated from the tricycle and is out twice a day on her "wabbly steed," as she designates the bicycle because it will not yet obey her will. She is taking a course of lessons from a young lady who runs beside her, and is privileged in enjoying the seclusion and beauty of the Priory grounds at Reigate, thirty miles from London. She writes: "I had a beautiful time yesterday though I did fall off once! That machine is a study in mental and moral philosophy and psychology—I must write it up some day."

THE practical suggestion has been made in a recent exchange that the organized Salvation Army be made agents in connection with the church and other relief committees to reach the worthy suffering poor. That our alms may be wisely and impartially administered, no more effective and discriminating agency could be utilized. Consult with the Salvation Army leaders, church and W. C. T. U. workers and philanthropists, and much unnecessary waste of energy will be prevented.

GOVERNOR TILLMAN'S proposition to build the dormitory of the Girls' Industrial College of South Carolina with revenue from his state liquor dispensary, is meeting with hot opposition from the Charleston *News and Courier*, the leading journal of the southeast, as well as from the temperance sentiment of the state. Education of children by "blood money" is more generally abhorred than any other use of revenue from liquor.

PLEDGE.—*"I hereby solemnly promise, God helping me, to abstain from all distilled, fermented and malt liquor, including Wine and Cider, and to employ all proper means to discourage the use of and traffic in the same."*

QUESTION.—Is it in accord with parliamentary usage for any president (as soon as a subject is presented to a union) to vacate her chair and express her own opinion, then declare it open for other discussion?

ANSWER.—As a president is expected to vote only when a tie occurs, she is *not* expected to speak to a question except under conditions of equal emergency.

Q.—Does the W. C. T. U. admit as honorary members any who use tobacco or other narcotics?

A.—Honorary members are not asked to sign a pledge covering more ground than does that of the National W. C. T. U., but we believe that "where the treasure is there will the heart be also," and hope all those moved to give their names and dues will follow on to perfection.

Q.—Has each or any local union the power to alter or amend the constitution governing local unions, or is this power vested in the state executive?

A.—Every union is a law unto itself and can change its own constitution so long as it does not violate its spirit, for instance, it could not refuse to be a temperance organization, nor could it change its name, etc.

Q.—Is it legal for a member of the W. C. T. U. to belong to more than one union at a time?

A.—There might be sufficient personal reasons for joining a second union, but it would not be legal to vote in more than one union.

MARY A. WOODBRIDGE,
Nat. Cor. Sec.

Q.—Why was the exhibition of nude statuary allowed in the Woman's Building at the World's Fair?

A.—This is a difficult question. Sometime in January of last year Mrs. Palmer came into the office and said, "Mrs. Candace Wheeler and I have been considering what shall find a place in the Woman's Building, and we have decided to reject all nude statuary." I clapped my hands and immediately wrote Miss Willard, as I knew she would rejoice. I heard nothing more until the exhibits began to be installed, and to my surprise found specimens of the nude creeping in. Have not been able to ascertain why that wise decision was overruled.

HELEN M. BARKER,
Nat. Treas.

Q.—1. What are the teachings of the W. C. T. U. in regard to cider?

2. Can I tell our women and children they may drink it the day it is made?

A.—Since cider is the special temptation of many country towns, and since many refuse to acknowledge its dangerous character, it is imperative that the W. C. T. U. shall take very high ground in regard to it. As a matter of fact really sweet cider is too insipid to be regarded usually as a pleasant drink; most people do not care for it until it has begun to ferment.

We teach the children that the only safe course is to abstain from *all* cider for the following reasons:

(*a*) The lighter alcoholic drinks, including cider, are far more dangerous as regards the children than the stronger liquors.

(*b*) We can fix no definite age for cider at which the alcohol will begin to form, this depending upon various conditions, such as the condition of the atmosphere and the quality of the apples.

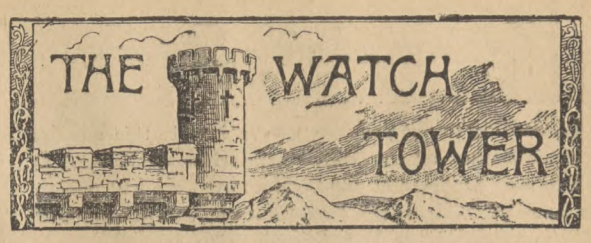
(*c*) When we have agreed to let cider *entirely* alone, there is no doubt remaining. If we take it at all there is constant temptation to risk a little more as regards its age and alcoholic character.

(*d*) We should avoid even the *appearance* of evil for the sake of our influence and example.

(*e*) We cannot thoroughly respect ourselves, nor be strong to persuade any one else to leave the wrong or seek the right, if we refuse to practice so small a self-denial as the giving up of cider, for our own safety, and the good of others.

I should be most unwilling to believe that any W. C. T. U. woman would consent to a lower standard than this, or to less stringent teaching, either for children or adults.

HELEN G. RICE,
Nat. Supt. L. T. L.



Prayer is never true prayer, unless it be, according to the individual's ability, her own best effort toward answering that prayer.

***

Gen. Neal Dow recently received a letter from New Zealand, the only words on the envelope, except his name, being "United States." This show.. that our champion, whose birthday we propose to celebrate next March, has a soul that "still goes marching on"

***

A woman editor in Yokohama having been deposed through a change in the proprietorship, wrote a valedictory. In it she said: "It has been urged more than once that under the present editorship it has been impossible for our contemporaries to write freely, but when we recall the fact that we have been termed a liar, a virago, likened to a senseless creature who pokes the fire from the top, stigmatized as an irate female, a female fibber, and alluded to in a variety of other amicable ways, we are tempted to wonder to what limits journalistic freedom aspires to soar." I am glad editing is not such a trial in this country.

***

On Duty saw, with hosts of other women, the pathos and the triumph of the Harvard Annex adjustment. She is proud that women have at last an equal footing with men in grand old Harvard, but sorry that it *had* to come through a dowry of two hundred and fifty thousand dollars. The challenge was offered and accepted, and now "Radcliffe College" (named from Anne Radcliffe, the first woman to aid the college financially) is a part of the regular university, and the meaningless "Annex" is no more. All honor to Mrs. Agassiz, Mrs. Claflin, Miss Longfellow, Miss Horsford and the other earnest women who have personally raised this handsome ransom fee.

***

ON DUTY does not object to a very practical item occasionally. Here is one contributed by Lillian S. Wells, of Tampa, Fla., entitled, "Griddle cakes without smoke:" "In a recent Columbian Crumbs article the baking of cakes by electricity on a polished griddle without grease was described and the question unanswered as to whether a common griddle could be used in the same way. Several years ago I advocated this method of baking cakes, and explained how any griddle, even an old one, could be scoured and made as smooth as possible and used without greasing. Several points should be observed: The griddle must be perfectly clean and as smooth as may be. It should be the right temperature, *i. e.*, just hot enough to produce a golden brown. A good stiff cake slice is desirable, though a broad, flexible knife will answer. Do not be tempted to use 'just a little' grease. After a fifteen years' practical experience with this method myself and after hearing the appreciative words from friends who have tried it I feel confident in recommending it to others."

***

Mrs. Bramwell Booth related this story, because it had a moral, at the expense of one of our leaders. She said that when the leader in question (Mrs. A.) appeared on the platform of the Salvation Army (when the General was to speak) she had on a very handsome hat, covered with white and gray ostrich plumes. The facts are that a friend, whom we will call Mrs. B. for convenience sake, had just put this aside, one of her relations having passed away, in consequence of which fact she had gone into mourning. She insisted on Mrs. A. wearing the hat on this occasion, neither of them ever expecting that they would be brought to the front, and the rim affording great help to the eyes; but, behold, she was led to the platform, and there was Mrs. Bramwell Booth and her little daughter, ten years old, who, on returning home, made some kind remark about Mrs. A., closing with the words: "But, mamma, that lady that you have told me about so much had on the same kind of feathers that your naughty girls wear" (in the rescue homes). Mrs. Booth told this as a pleasantry to a friend, and said that it seemed as if those girls would barter their very souls for feathers any day. It was their prevailing complaint. The victim of this remark on the part of the *enfant terrible* decided that this should be a lesson to her, and she is going to make a rule always to have a sort of fringed ribbon instead of feathers on her hats. She had hitherto drawn the line at ostrich feathers, because it was said that they were obtained without pain to the bird; but if women are giving themselves away to get such feathers then I think the other women who wish them well had better quit setting such a bad example.

ON DUTY.

Superintendents' Reports.

[According to our promise, we continue in this number the publication of the National superintendents' reports, which were not read at the Convention. We will publish as many of them in each issue as space will permit, until they are all printed, observing the order on the Convention program, and again invite those superintendents who have not already done so, to send us their reports. It is impossible to publish the long reports in full.—EDS.]

LOYAL TEMPERANCE LEGION.

The spirit and aim of this department are expressed in the motto adopted by its graduates: "Lifting others as we climb."

Through all the years of its existence the Legion has been climbing, and to-day it stands upon a mountain peak from which the past may be surveyed with humble gratitude and the future with glad expectation.

First among the causes for thanksgiving should be mentioned the enthusiastic interest of some state W. C. T. U. presidents in the progress of the Legion, one of whom says that in organizing and visiting unions she exhorts the women to make the work for the children their *first* care, and to spend whatever time and strength remain upon other departments. Is not this equivalent to an exhortation to lay broad and deep foundations and then rear upon them the superstructure?

The Legion has been steadily climbing to the height where the value of its work to the future of the temperance cause is finding recognition. Pulpit and press are giving it heartiest indorsement. By invitation from one of the editors of *Harper's Young People* an article upon the Loyal Temperance Legion is about to appear in that magazine, with favorable comments by the editor.

The following glowing tribute from the secretary of the Youth's Congress, recently held in this building, tells its own story: "There are fifteen hundred young people made members of this congress, and eight hundred of them are the cream of this country, the graduates of the course of study of the Loyal Temperance Legion."

The following states, fourteen in number, have given representation to the L. T. L. in their annual W. C. T. U. conventions: New Hampshire, Massachusetts, Rhode Island, New York, Pennsylvania, Georgia, Mississippi, Arkansas, Indiana, Wisconsin, Minnesota, Iowa, Nebraska, Oregon. Oregon and Illinois have made the L. T. L. a branch, and its superintendent a secretary, with membership in the state executive committee.

Idaho Legions are raising the amount necessary to inscribe their name upon a tablet in the Temple.

County L. T. L. conventions are now held in many states, with constantly increasing numbers and interest. The organization of county Legions with full corps of juvenile officers, under the direction of an adult leader, and with payment of county dues, has dignified our work in the estimation of our aspiring young people, who will not be held back, but, impelled by the spirit of the age, rush on either into good or evil.

With the development of the diploma course of study, and the multiplying of graduates on every hand, comes greater need than ever of trained leaders. In county conferences specially called to meet this need, Connecticut leads the way, and other states are falling into line.

The inspiring state L. T. L. conventions of Wisconsin and Pennsylvania have been supplemented by a telegram announcing that the New York state Legion was successfully launched on October 2. Michigan, Nebraska, Massachusetts, Indiana, Oregon and Mississippi record their expectation of similar organizations in 1894, and other states are working toward the same end.

"Lifting others as we climb" young hearts are being trained to give quick sympathy to the needs of the unfortunate, and young hands and feet to translate this sympathy into helpful deeds. Miss Gordon's inspiring plans for this Columbian year have linked the boys and girls, through the autograph cards, with this wonderful World's Fair, and through the Willard Fountain, with the name of our beloved leader, and with this marvelous city of Chicago, in a practical way that cannot fail to leave a lasting impression upon their lives.

And yet some of our local unions, made up of blessed women whose hearts are running over with mother-love, are outside the current of all this joy and inspiration, because they are childless unions.

While some of our leading states must, in spite of all the pleadings of faithful superintendents, report a majority of their unions without a Legion, others one-half thus desolate, and so on through the dreary list, "there remains very much land to be possessed." May God send upon us all the spirit of conviction as to our responsibility and our opportunity for the children; and the spirit of consecration which overcomes all hindrances in the power of the Lord.

Some time since in addressing a company of children, having drawn from them by questions their ideas in regard to the evils of the saloon, I asked: "And what are you boys and girls going to do about it?"

One very little fellow answered: "Keep it a-going."

"Keep what going?" I responded.

"The Loyal Temperance Legion," was his reply.

To my question, "And what good will that do?" came his ready answer: "Oh! the Loyal Temperance Legion are growing up, and the bad people will die off, and then we'll all be good."

So my word to you, dear sisters, comes from the lips of the boy in whose behalf I plead to-day, "Keep it a-going."

Teach the children everywhere this L. T. L. salute: 1. Thumb and forefinger of right hand resting lightly on forehead. 2. Right hand on heart. 3. Right hand extended horizontally. Also the interpretation of this salute, as follows, with the motions given above in their appropriate places:

My head, my heart, and this right hand,
For God and Home and Native Land.
Let them make our country ring from ocean to ocean
With their rallying cry: P-r-o Pro h-i hi Prohi b-i bi Prohibi t-i-o-n tion Prohibition.

Saloons must go, (clapping hands in time with the forcible pronunciation of these last three words).

Separate the companies with senior and junior grades; develop graduates; organize state and county Legions; let the children march with their banners, flags and badges through the streets of all our cities and towns. "Keep it a-going."

HELEN G. RICE, *Nat. Supt.*

SCHOOL OF METHODS.

The departure of Mary Allen West to the eternal mansions left an aching void in thousands of hearts, and deeply has her loss been felt in many departments of the W. C. T. U. work, but in no place outside of the editorial room has her loss been felt more keenly than in her own National department, the School of Methods. But I am glad to be able to report that notwithstanding the bitter loss of this able woman, God's blessing has evidently been upon this department during the past year, as evinced by the fact that so many states report beginning for the first time systematic work in school of methods, while all reports indicate progress and greater efficiency along this line.

NORTHERN CALIFORNIA has held its annual school of methods, with an eight days' session, at the Chautauqua Assembly grounds of Pacific Grove, but separate from the Chautauqua Assembly. The various state superintendents were largely present, and presented their own departments. The expenses of this school were met by collections and fees on evening entertainments. This state school of methods, from all reports I receive, is ably conducted, largely attended and undoubtedly a great help to the W. C. T. U. women of Northern California, as well as an educator in W. C. T. U. aims to the people in general.

SOUTHERN CALIFORNIA reports: We held two state schools of methods during the past year, one at Carlsbad, San Diego county, during the M. E. Assembly, and the other at Long Beach, Chautauqua grounds. In each case the school lasted two days, with three sessions each day. Many of the state superintendents were present to lead in presenting their departments. At Long Beach the attendance during the day was three hundred and twenty-four, and in the evening about one thousand. No county or district schools have been held, but the superintendent reports that she has asked each county president to hold at least one school of methods this year. She also reports the great benefit the school of methods has already been as an educator to the general public.

TEXAS reports: We have no state school of methods, but have held three district schools during the year. Two of them were under the superintendency of the state president; the other by the state superintendent of evangelistic work. These schools were not held during our state convention. They each continued six days with three sessions a day. The state superintendents assisted. The expenses were met by subscriptions and collections.

NEW HAMPSHIRE has not held a regular school of methods, but has given the department some attention in the county conventions. Will take it up systematically this coming year.

NEBRASKA: Four state schools have been held. One conducted by the president, Mrs. Hitchcock, one by Mrs. C. H. Waller, and two by the state superintendent of the department, Mrs. C. W. Woodward. These schools covered a period of twelve days each. Almost all of the departments were presented by the county and state superintendents. The expenses were met partly by the management of the Chautauqua grounds and partly by the state union. The attendance was good and much interest manifested.

CONNECTICUT reports three schools held in connection with county conventions, at which scientific temperance instruction, L. T. L. and evangelistic departments were discussed.

VERMONT has held one state school at which various departments were presented by the county presidents and superintendents. The average attendance was 250. The expenses were covered by collections. This state has found the school of methods most interesting and helpful, and will take it up as a regular department hereafter.

KANSAS: The president of this state writes: The school of methods has been made one of the most prominent of our departments in the past two years. The Forest Park Assembly at Ottawa, one of the largest and most important Sabbath school assemblies, has granted a place to the W. C. T. U. and given us an appropriation of fifty dollars each year to carry on our work. Our school of methods there this year was a most successful one. We had two hours a day for ten days. The state superintendents of departments each gave a valuable paper, which were discussed thoroughly by the large, enthusiastic audiences that always attended. I gave a paper on the "Outlook of the W. C. T. U." that brought out several departments and their usefulness. *The management consider this school of methods one of the attractions of the assembly*, and aid and encourage it by every means in their power. The assembly at Winfield, in the southern part of the state, learning of this, invited us to establish a school of methods at their Chautauqua. This was equally successful as Ottawa and so pleased the management that they gave us a prominent place, with an appropriation and the promise of an hour each day on the platform of the tabernacle.

OHIO has held one state school at Lakeside summer assembly. The term was two days and the superintendents were given two hours each day to present the work of their departments. This is the first state school held by Ohio, and hereafter a summer school will be held annually at Lakeside. Each superintendent paid her own expenses.

TENNESSEE has ground broken for an Assembly Hall, for a school of methods at Waynesville, N. C., and a few contributions raised already for a Mary Allen West memorial room.

WEST WASHINGTON reports one state school held during the Chautauqua Assembly. The length of the term was three days. Three hours a day were given to the work. Each superintendent with others read valuable papers, after which a general discussion followed. The Health Institute occupied one whole day, the press symposium an afternoon. The afternoon sessions were more largely attended than the day meetings of Chautauqua. Each person paid her own expenses. One district school has been held.

DELAWARE has had no regular school of methods, but in both county and state conventions special consideration is given to methods of department work.

KENTUCKY held a state school in connection with the Chautauqua Assembly held at Lexington. The term was ten days, and one hour a day was given to this department. The superintendent writes: "I think the state school has done especially good work by bringing the W. C. T. U. before the public, thus removing much prejudice, and creating a friendly feeling. We are on very friendly terms with Chautauqua Assembly; they would grant any reasonable demand we would make. This place has been won for the W. C. T. U. by patient perseverance in well-doing. It was not *at first accorded*, but we feel secure in our footing now." The expenses were met by subscriptions from various local unions and individuals.

RHODE ISLAND has no state school. One has been held in connection with the Kent county convention, conducted by Mrs. Mary H. Hunt in the interest of her department. The length of the session was one day and evening. All the schools in the town were closed with one exception, and forty-five teachers were present. Some teachers from adjoining towns were present, and also the county school superintendent. A good impression was made and much information imparted concerning scientific temperance instruction.

MINNESOTA reports having held schools of methods in connection with district and county conventions, at which the general departments were presented by superintendents and others and given wherever needed. The district and county presidents have had charge of these schools.

MAINE has held a state school in connection with Old Orchard temperance camp-meeting. There was a term of three days, three sessions a day of three hours each. All the departments were presented and discussed. Many prominent workers were present from all parts of the state, also some from other states and Canada. The state president conducted the school. The expenses were met by collections.

PENNSYLVANIA reports a number of county schools held, but no state school. These schools were conducted by the state superintendents, and the various departments were explained by her after her manner of conducting a normal class. The expenses were met by the local unions of the counties in which they were held, and by collections.

SOUTH DAKOTA has held two state schools in connection with the Chautauqua programs. The schools occupied ten days each, with two sessions a day for one hour. All the departments were presented by the state superintendents and others. The sessions were well attended by the gentlemen. The expenses of these schools were met by the Chautauqua management.

MICHIGAN reports two excellent schools of methods, both in connection with summer assemblies, one at Hackley Park, under the charge of the state president, Mrs. Mary T. Lathrap, and the other at Bay View, in connection with the Bay View Chautauqua Assembly, and conducted by Mrs. C. B. Buell. Both of these had admirable programs. Most of the faculty of the Hackley Park were the state officers and superintendents. A number of the instructors at Bay View were National officers from outside the state. Both these state schools are fortunate in hav-

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40 YEARS THE STANDARD.

ing halls or auditoriums of their own at the assembly grounds. At both of these schools not only department work, but other topics of importance to the local workers were discussed, and able temperance lectures, by prominent speakers, were also delivered. The whole program proved so interesting, not only to W. C. T. U. women, but to the general public, that although only those were admitted who bought tickets to the Chautauqua Assembly, yet from two to three hundred persons are reported as being in daily attendance.

These are all the full state reports that have been received by the National superintendent of this department. Other states have reported that although nothing has been done this year, the work will be taken up and vigorously prosecuted next year. Allow me to offer the following suggestions: First: That each state superintendent read carefully the reports from other states and adopt in her own any helpful suggestions as to finance or methods of conducting such schools. Second: That during the coming year, each state begin early to plan to take up this department in a systematic manner, and give it a prominent place, from the great summer assemblies down to the county conventions, assured that such work will not only pay back tenfold all its labor and expense in increased efficiency of W. C. T. U. workers, but equally so, in winning the general public to understand and respect our work.

NARCISSA WHITE KINNEY,
Nat'l Supt.

News from the Field.

COLORADO.

SUFFRAGE IN THE SILVER STATE.

The month in our state has been one of rejoicing over the victory for woman suffrage, and there is little doubt that the W. C. T. U. was the strongest force in this achievement. The totality in its favor was 6,347.

Mrs. Susan Fessenden, of Boston, delighted Denver audiences, and visited Colorado Springs in company with Mrs. Senator N. P. Hill, whose hospitality was shared in their elegant Denver home. They were both warmly received at Colorado Springs, and their forceful arguments were greeted with storms of applause.

Mrs. Carrie Lane Chapman has been making a tour through the state, and enthusiastically received. Mrs. Jenkins and Mrs. Leonora Barry-Lake have appeared before appreciative audiences under the auspices of the Equal Suffrage Association.

As the eyes of the nation are upon our state at this time, Dr. Robert McIntyre, pastor of Trinity M. E. church, where the National Convention was held one year ago, will deliver a series of Sunday evening lectures on "The Coming Woman." It is needless to add, this eloquent poet-preacher is in hearty sympathy with our W. C. T. U. from turret to foundation stone.

Mrs. Wrigley, our franchise superintendent, planned and presided at a "yellow ribbon contest" in North Denver, the prize being two dollars, and Harry Saunders was the successful winner. The whole entertainment was novel and interesting, and reflected credit on all the participants.

At Loveland, a silver medal contest was held, and Misses Wright, Skiles and Virden won the prizes.

Mrs. R. R. Webb, superintendent of the Y's, has organized a Y at Hygiene with ten members, that promises much in the future.

A concert for the benefit of the Longmont reading-room netted seventy-five dollars and seventeen cents, and was pronounced one of the best entertainments ever given. This union suffers a loss in the removal of one of their number, Mrs. S. J. Robbins, who will spend the winter in California, hoping for restoration to health, and may reside there permanently.

The annual meeting of the Grand Junction union was full of enthusiasm. They reëlected, by acclamation, their able and efficient president, Mrs. E. W. A. Fisk, and at the supper given each lady entertained a non-member, thereby increasing interest and adding to their treasury. In connection with the Y. M. C. A., have been secured commodious reading and reception rooms neatly furnished, a library and dining-room that are well patronized by homeless young men and transient visitors. Mrs. S. B. Pickett, county president, unable to walk without crutches, gave an encouraging talk, commending the union for work accomplished during the year.

An error must be corrected regarding the statement in my last letter "that Larimer county has no saloons or billiard hall." This fact should be credited to the small town of Berthoud, that happily boasts of no such dens of iniquity.

The annual meeting in behalf of the World's W. C. T. U. was held by the Colorado Springs union, November 12. Mrs. A. F. Newton, evangelistic superintendent, presided, and sketches of the life and work of the World's missionaries were given by different members of the union. A collection for the World's W. C. T. U. was taken.

A delightful reception to Mrs. A. A. Cameron was given by the Leonard W. C. T. U., of Denver, at the residence of the president, Mrs. Cassell. Despite the inclemency of the weather, seventy-five ladies were present to bid farewell to Mrs. Cameron, an active member of the W. C. T. U., who leaves early in December for Brooklyn, N. Y., where her husband, Rev. A. A. Cameron, has been called to the pastorate of Calvary Baptist church. Rev. Mrs. Leonard, Mrs. Higgins and Mrs. Collier assisted at the reception. Piano selections and recitations furnished much enjoyment. Rev. Mrs. Leonard offered a prayer, Mrs. Cassell made a farewell talk and Mrs. Teetor sang "There are Bands of Ribbon White Around the World," after which all united in singing "God Be With You Till We Meet Again." The table decorations, designed by Mrs. Cassell, were unique and pertinent to the cause. A picture of Miss Willard was suspended from beneath the chandelier, just over the center of the table, and from its four corners long white ribbons extended to the four corners of the table, symbolic of the bands of ribbon white reaching to the four quarters of the earth. Smilax and flowers, dainty china and glass lent their charms to the scene.

The Florence Crittenton mission in Denver is attaining fame and prominence, and not long since received a donation of twenty-five dollars from Buffalo Bill, through the indefatigable vice-president, Mrs. S. M. W. Likens. The president is Mrs. Governor Waite.

All these items of interest have given cause for gratitude and hope for better things in the varied branches of our work. We now turn the leaf to mention our sorrow that our Father has taken to Himself another loved worker, and former president of Colorado W. C. T. U., Mrs. C. D. H. Thompson, who passed away in her lovely home at Longmont. Her illness was of long duration. "At last, the thread was snapped," "the golden bowl broken." Resolutions of respect and sympathy were sent from many unions to the husband. Truly, our circle is enlarging on high with "comrades of yesterday, now Saints of God."

SARAH LEE TEETOR,
State Reporter, Denver.

UTAH.

IN ANNUAL CONVENTION.

The third territorial convention of the W. C. T. U. was held in the First Presbyterian church in Salt Lake City, Utah, October 5 and 6. Mrs. Martin, second vice-president, of Manti, presided very ably, and after organization the various committees were appointed.

Mrs. Griffith made the address of welcome, which was full of good cheer and pleasant greeting to our visiting delegates. Miss Kellogg, of Provo, replied in a most charming manner, her only regret being that she represented a defunct union. We were sorry to hear that the Provo union had disbanded, but hope soon to hear of their reorganization.

An interesting paper on evangelistic work was sent in by Mrs. Burnett, who was unable to be present. Mrs. Griffith followed with a report of her work among the soldiers at Ft. Douglas, which was most encouraging. Surely God has called this sister to this very work, as a year's labor is already bearing fruit. Many of the soldiers have found the true life and many are trying to break away from the liquor and tobacco habit as a preparation for a Christian life. Socials for the soldier boys are held once a month at the home of Mrs. Griffith. These are a source of much pleasure and are often very entertaining. Refreshments are served.

During the convention the ladies of the union furnished lunch in the church parlors. These were preceded by our noon-day prayer-meeting. Nothing could have done more to promote sociability than these luncheons, and many were the helpful thoughts gained from various sources.

Miss Kellogg, of Provo, gave a most concise and interesting talk on "The laws we have and the laws we need," and showed by her thorough knowledge of the laws of Utah that our laws are all strong enough and just what we need—yet it is the enforcement that is not carried out.

Mrs. Milliron gave a most excellent paper on the evils of tobacco, quoting the most learned authorities, for her statements of its effect on the human system, especially the growing boy. In our special memorial service, Mrs. Rathbone spoke of the life of Jennie Casseday, our beloved leader of the flower mission work, who from her bed of suffering reached out to others shut in. Mrs. McNeice followed with a short sketch of the life of Mary Allen West.

Mrs. Eddy, of Logan, gave a Bible reading and exposition of the 37th Psalm, making special mention of the two words *fret* and *shall*. If more ladies had the enthusiasm of Mrs. Eddy, we would carry all Utah for prohibition and reach out to help our sister states within the next year.

The report of the work all over the territory was, with a few exceptions, most encouraging and for the next year we have planned broader work than ever before.

A Demorest medal contest took place the first evening of the convention and was much enjoyed by our visiting delegates.

The following officers were elected: Mrs. Griffith, president, Salt Lake City; Mrs. Eddy, first vice-president, Logan; Mrs. Martin, second vice-president, Manti; Mrs. McNeice, third vice-president; Mrs. Rathbone, corresponding secretary; Mrs. Shepard, recording secretary, and Mrs. Dunshee, treasurer, all of Salt Lake City.

MRS. E. E. SHEPARD,
Recording Secretary, Salt Lake City.

OKLAHOMA.

"Only a drop in the bucket,
But every drop will tell,
The bucket would soon be empty
Without the drops in the well."

The youngest and smallest child in the great W. C. T. U. family met in annual convention in Oklahoma City. Fifteen delegates answered the roll-call and the first hour was occupied with a praise-meeting that lifted hearts heavenward.

The usual expressions of welcome were tendered us by the city, churches and union. The Republican mayor, Mr. Mitscher, for the city, paid a high tribute to women, as leaders in good works. Rev. F. W. Hawley, pastor of the Presbyterian wing of Christianity, spoke cheeringly of the good will felt by the churches toward our organization. Mrs. M. D. Storm, president of the local union, told us how joyfully the members had anticipated our coming. Mrs. M. A. Copland, of Guthrie, responded to all these welcomes in glowing terms of thankfulness.

The meeting was then thrown open to the various ministers of the city who had received special invitations to be present and express their views and opinions, and tell of their work along the lines of the temperance reform. Some were outspoken in their denunciation of the liquor traffic, testifying that it was the greatest hindrance to the work of the ministry. Others were conservative, allowing woman a wider range in temperance work than men, because *she* was not "in business." The "moral coward" was portrayed in scathing words by Dr. Delos Walker, a physician of Oklahoma City, who was called upon after the ministers had had their say.

The first hour of the second day session was devoted to memorial services for Mary Allen West and Jennie Casseday. A lady present, recently from California, told of the lasting work done upon the Pacific coast by Miss West before she sailed half way round the globe to meet death.

The president, Mrs. Nellie Sheplor's annual message was full of faithful work done for the Master, under many trying circumstances. The interest of the convention was curtailed by superintendents failing to report, there being only three reports from the ten departments.

A parliamentary drill conducted by Mrs. O. P. Light showed a lamentable ignorance of many along this line, while others were up to "high-water mark." A paper on finance, by Mrs. M. H. Switzer, of Kingfisher, who was our president elect, threw out some helpful hints toward a wise financial policy. The resolutions adopted were strongly in favor of equal suffrage, opposition to the universal tobacco habit, our solemn protest against fermented wine at the communion table, and the circulating of impure literature, and rejoicing that the Wrightman's gambling bill had helped the cause of temperance.

The last evening was devoted to a Demorest gold medal contest, but owing to the stringent rules governing contests, we were unable to give out the medal, as one contestant was too sick to recite, but the class of five girls did nobly. Miss Daisy Newell, of Yukon, received the highest marks.

Oklahoma City union, which was organized last May, with twelve members, deserves much praise for the superb manner in which it entertained the convention, opening its homes so cordially to the delegates, and making each one feel that it was good to be there.

The following is the list of officers for the ensuing year: President, Mrs. M. H. Switzer, Kingfisher; corresponding secretary, Mrs. M. D. Storm, Oklahoma City; recording secretary, Mrs. M. A. Copland, Guthrie; treasurer, Mrs. O. P. Light, El Reno.

MRS. SUE UHL BROWN,
State Reporter, Oklahoma City.

A W. C. T. U. composed of twenty-two members was formed at Dracut Centre, Mass., recently, with Mrs. Calvin Richardson, of Lowell, president.

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OHIO.

BUSY WEEKS.

The months since our state convention have been a season of unremitting office work for the state corresponding secretary, and since October 1 the letter to THE UNION SIGNAL has had to wait its turn.

Since our last letter, we regret to record, sorrow has again come to the home of our beloved state president, and the angel of death has claimed for his own the lovely wife of her son Lawrence, whose death occurred at the home of her parents in Columbus, November 18. The summons was a sudden one, and our president is sorely bereaved.

A series of gospel meetings, conducted by Maj. Geo. A. Hilton, was held in Cadiz from October 15 to 29. The three churches, pastors and people, the W. C. T. U., the Y. P. S. C. E. and the Epworth League all united, working in closest harmony together. Four services each day were held, a morning prayer-meeting, a Bible reading in the afternoon and a prayer-meeting, followed by the gospel service in the evening. Major Hilton is a consecrated man, filled with the spirit of God, and speaks with great force and power.

Steubenville union, through its superintendent of scientific temperance instruction, has induced the board of education of that city to subscribe for fifty copies of Mrs. Mary H. Hunt's "Monthly Advices" for the help of their teachers. These, with good text books and the excellent charts which the board purchased last year, form an admirable equipment for the teaching of the scientific truths regarding the effects of alcohol and narcotics on the body. This union has also opened a free kitchen garden, where children will be taught dining and bed-room work, sweeping, dusting and other things which will fit them for good housekeepers. The merry singing of the rules as they work does much to keep up the interest of the pupils. This kitchen garden may later develop into a cooking school.

Marietta Y's have opened an industrial school, and have two classes of fifty pupils, to which they give careful instruction in cutting, fitting and sewing one day each week.

Many annual county and district meetings have been held since our last letter, which we can mention but briefly. The nineteenth district, comprising Miami, Champaign, Darke and Shelby counties, held its convention at Mechanicsburg. The president, Mrs. M. P. Robb, of Sidney, presided. Eleven unions were represented. The president's annual address was full of good thoughts. A most impressive consecration service was held, and with the devotional exercises, morning and afternoon, was very uplifting. Instructive papers were read, efficient superintendents were appointed for literature, Sabbath observance, evangelistic, franchise, prison and jail work, and a district bureau of exchange was created. Mrs. Hedges gave an interesting report of the National Convention held at Denver, to which she was delegate, and conducted a workers' round table. Upon the resignation of Mrs. Robb, Mrs. Mary B. Murray, of Mechanicsburg, was elected president. Dr. Anna H. Shaw gave the evening address, "Fate of Republics."

Miami county held the largest county convention it has ever held, at Piqua; Mrs. L. F. Hedges, president, in the chair. Six unions were represented. An interesting Bible reading was given by Rev. May Pemberton, of Ludlow Falls. Seven departments of work adopted by the county have active superintendents. The address of welcome was ably delivered by Mrs. Hannah Wertz, of Piqua, and was followed by a beautiful scene, the introduction of Miss Margaret, infant daughter of Mrs. Wertz, whom the convention pleasingly recognized as a new Y emblem of purity and innocence in recognition of which the president pinned upon her the white ribbon. The response was given by Mrs. Shuman, of Covington. An instructive parliamentary drill was given by Mrs. Stillwell, of Troy. The reports of superintendents and the question drawer added interest. The devotional exercises of the evening were led by Mrs. W. I. Fee, an imprisoned Cincinnati Crusader. The address of the evening was given by Dr. Anna H. Shaw.

Jefferson county union held its convention at Emerson, the session continuing through the afternoon and evening. Encouraging reports were given by the local presidents. Papers on helpful topics were read, recitations and a reading by a Steubenville Y, completed the program. Miss Hartford, of Steubenville, gave her observations regarding the influence of whisky upon the Choctaw Indians. The attendance was large, the house crowded at the evening meeting, and the interest continued to the close.

The Hamilton county union held its annual convention in the Pendleton M. E. Church, Mrs. M. M. Cottrell, president, presiding. There are nine W and three Y unions in the county, nine of which were represented by delegates at this convention. The treasurer reported $267.37 in the treasury. The superintendents presented their departments. Dr. Linkmyer, superintendent, spoke of the importance of a clear understanding of hygienic law, and made an appeal for financial help for the superintendents. Later she was called out again and spoke of the great need of dress reform. The president spoke feelingly of the death of Mrs. L. M. Packer, county superintendent of social purity. Mrs. Mercer, of Walnut Hills, read an able paper on equal suffrage, taking the ground that it is the corner-stone of all reforms. Mrs. Pendery, superintendent of fair work, reported success in every respect. Mrs. McDonald gave a cordial welcome. Dr. Amelia Prior read a paper on scientific temperance. Rev. Edw. McHugh made an encouraging speech.

The president's annual address was a very able and instructive one. Mrs. Lilian Cole Bethel, of Columbus, gave a half-hour's parliamentary drill. Miss Susie Rennick read a clear, pointed paper on scientific temperance instruction. Mrs. Shrader, state superintendent of legislative work, spoke ten minutes in behalf of the ballot for woman, showing its influence upon moral purity, and urged the need of women at the polls. The address of the evening was given by Mrs. Lilian Cole Bethel.

The ninth district held a profitable convention in Sardis, Monroe county, Miss Belle O. Browne, president, in the chair. Routine business was promptly dispatched. Literature and physical culture were well presented. A parliamentary drill was given, Miss Browne's annual address was very fine. After the addresses of welcome and response, reports from county unions were given and marked progress in the work. Superintendents' reports were encouraging. Mrs. Dora Webb, state superintendent, gave an address on purity; Mrs. P. A. West gave "A Word to Mothers." The report of the district, and excellent papers finished the program. The address of the evening was given by Mrs. Helen S. Burns, of Athens.

Licking county's annual meeting was held at Johnstown. The hall was tastefully decorated. A goodly number of delegates were present from the various unions of the county; Mrs. Eggleston, the president, presided. Mrs. H. E. Hammond, editor of the *Ohio Messenger*, was present and gave a most instructive Bible reading on "She hath done what she could," and also the address of the evening on "Christian Endeavor in Temperance Work," which was well received. Thirteen departments are carried on by the county organization. That of prison and jail work, Miss Grace Trowbridge, of Newark, superintendent, has been crowned with abundant success. Mrs. J. M. Graham read an admirable paper on Temple work; Mrs. A. S. Alsdorf on the World's Temperance Congress; Rev. Whetzel, of Utica, and Rev. Bates, of Johnstown, made brief but excellent addresses. The resolutions were strong, the report on finance presented several ways and means by which empty treasuries could be replenished, and the people educated at the same time. Two recitations were given. The Johnstown Y's furnished beautiful music.

Franklin county union held its convention at Reynoldsburg. The attendance was good and the meeting profitable. Mrs. Trego gave an excellent address in the evening, which delighted and instructed the people.

Huron county met in convention in the Universalist church of Norwalk. Chrysanthemums, vines, pictures and mottoes made the place beautiful. Mrs. James Buck led the devotional exercises. Mrs. N. S. Hershiser read an excellent paper which noted many pertinent facts in the temperance work. Mrs. L. C. Bethel was present and gave good service in parliamentary drills. Hon. Gideon T. Stewart was present all day. After the noontide prayer Revs. Gleason, of Wakeman, and Felt, of Norwalk, were introduced. A generous dinner was served in the church parlors. Miss Danforth tendered her resignation as county president and Mrs. Hershiser was elected. Dr. Sarah J. Bebout welcomed the convention, Miss Emma J. Carl responded. Mrs. J. T. Foote, of Cleveland, read a paper on "Alcoholism." Miss Lizzie C. Boehm, the National delegate from this district, gave a good report of that great Convention in Chicago. A memorial service for the late Mrs. Farr was held. The evening meetings were replete with good things.

Medina county union held its regular quarterly convention at Wadsworth, with an unusually interesting program. Mrs. J. T. Foote, of Cleveland, and Miss Florence Savage, of Akron, were present. York, one of the oldest local unions, was not represented. Lodi, Medina, Seville and Wadsworth gave reports of work done. In rural districts the difficulty of meeting regularly stands in the way of the work. Mrs. Shaw, of Summit county, was present and read an instructive paper on W. C. T. U. work. Miss Wilson presented good thoughts on various lines of practical reform. Mrs. Foote told many things that unions ought to know. Unions die for lack of knowledge. They must know the status of temperance reform, and in order to know must take and read temperance papers. Mrs. Beach read a paper on Sabbath observance. The delegates were united in determination to sustain the Temple to the best of their ability, and the county is well on the way of their second one hundred dollars for that purpose. The convention voted to assist in entertaining the National next year. Miss Savage gave the evening address, subject, "W. C. T. U. Evangelistic Work."

Cuyahoga county met in quarterly convention at the headquarters of the East End union, Cleveland, Nov. 9th, with good attendance. Devotional exercises were conducted by Mrs. Silver. The address of welcome was by Mrs. D. W. Gage, response by Mrs. S. McCroskey. Mrs. Perkins presented the following resolution: "Resolved, that we heartily endorse Mrs. Carse in her effort to pay the debt upon the Temple and pledge ourselves to do all that we can to assist in the noble work." Unanimously adopted. Mrs. Dr. Champlain gave a talk upon the social evil, which called out an animated discussion. Mrs. T. K. Doty gave an interesting account of the jail and prison work. Mrs. Perkins gave a pleasing account of the late National convention and announced that the invitation of Cleveland to the National to hold the next Convention in their city had been accepted. This was received with applause. Noontide prayer was offered by Mrs. J. M. Gilmore. At the afternoon meeting papers were read on "How to Revive a Dying Union," "Mothers' meetings," "What Unions ought to know," "Is the Child safe?" "Are the Y's doing all in their power to discourage the use of stimulants and narcotics," "What the Times demand of W. C. T. U. workers." Miss DeClaire gave a fine recitation. The question drawer was conducted by Mrs. D. W. Gage. At 4:30 the children of the East End L. T. L. gave their recitations, songs and apt answers to questions asked them by their leader. The evening meeting was held in Euclid Avenue Disciples church; Rev. J. Z. Tyler, pastor, led the devotional exercises. A beautiful piano solo was rendered by Miss Edith Shepherd. The address of the evening was given by Mrs. Dora Webb, state superintendent of social purity. It was full of earnest thought, presented in a quiet, forcible way that impressed all who heard her with the truth of her position.

ITEMS FROM LOCAL UNIONS.

Lowellville has been at work, though its membership is small. With thirteen members, they have sent to the state union $4 as a thankoffering, and $1.50 from their self-denial fund. They have also sent $2.50 to the coffee house at Youngstown, and are piecing a quilt for its benefit. They have organized a Y within the year, and have added seven new members to the W. They have placed the scientific temperance bulletins in their schools, and secured sixty-three signatures to the triple pledge and forwarded them to Miss Gordon.

St. Mary's union has circulated much literature. Their superintendent of evangelistic work is very active. Through her earnestness they have gospel, temperance, mothers' and parlor meetings. Their president is also earnest, prompt and anxious to do all the good she can. Of their twenty-three members, almost every one takes some temperance paper.

South Zanesville, though but two years old, has steadily increased in membership. Evangelistic work is their chief department. They are interested readers of THE UNION SIGNAL, keep three wall pockets supplied with literature and take *The Young Crusader* for their Sunday-schools. They have no saloons in their town.

Gallipolis union has held weekly prayer-meetings that have been very helpful, and their interest and numbers have increased. They have visited the hospital weekly, and have held meetings in the jail. During the past year they gave out 5,462 pages of literature. They have an L. T. L. of fifty members.

ANTOINETTE H. CLEVENGER,
State Reporter, Wilmington.

NEWS IN A NUTSHELL.

THE Terre Haute, Ind., W. C. T. U., has honored the memory of the late daughter of Mrs. Ellen Denny, by suitable resolutions.

THE Baltimore W. C. T. U. engaged Mrs. Marion Baxter for a series of meetings from December 3–14, in many of the leading churches.

RESOLUTIONS of high appreciation were passed by the Hyde Park, Mass., W. C. T. U., on the removal of Mrs. Mary Hunt, National superintendent of scientific temperance instruction, to her new home in Boston.

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It should be in every home in the land, and if, as a wedding present we could give our daughter but one thing, that one would be a volume of TOKOLOGY."—*Autumn Leaves.* TOKOLOGY, a complete ladies' guide in health and disease, is written by Dr. Alice B. Stockham, who practiced as a physician over twenty-five years. Prepaid, $2.75. Sample pages free. Best terms to agts.

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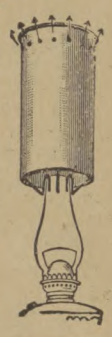

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Treasurer's Corner.

[We wish every white-ribboner could sit down in the treasurer's office and read the letters that bring the dimes in response to our president's appeal. Occasionally a dollar bill would cheer your heart, but whether ten cents or a dollar, the words of love and sympathy for our leader and for the National W C. T. U. that accompanies the gifts are encouraging. Many good brothers are remembering us with gifts.]

Our hearts were all made to rejoice at the good news that a generous gift had been bequeathed to our National W. C. T. U. by our good friend and brother, Mr. Rogers, of Connecticut. I trust none of our other friends will withhold the mites they had felt they wanted to give, because of the announcement of this bequest. It takes time always to settle an estate, and it may be a year or even two, before this money will be available, and in the meantime debts must be paid and obligations and expenses met. So, my good sisters, send on the ten cents.

Our contributions up to date are largely from individuals, though a few unions have sent their mites. If some good sister would collect the dimes that I am sure are waiting to be sent, it would expedite the work.

Two hundred and fifty dollars have been received in these first two weeks. But we are sure the great host of white-ribboners that will be glad to help have not all responded. Let the good work go on till we are free from debt.

From Arkansas comes twenty cents and this tribute to the North: "If we poor Southern women just had the 'get up and get' that so many have up North, we could help more things along a little here." Yet this good woman's thankoffering came before some of our Northern sisters.

"Please find two dimes, one for myself and one for my mother, who has joined the white-ribbon host above," writes another.

"Ten cents does not grow on every bush near my home, but I want to do my share in bringing the National out of debt, so, 'Do it and be done with it.' One of my neighbors says, 'Send mine along with it,' so here goes twenty cents," writes a Connecticut sister.

New Castle, (Del.) Y's send $2 for twenty members. Welcome to our dear girls in all our work.

A bright girl from Catskill writes: "I send ten cents for my sister, and also add one for myself; though I am not exactly a member and have my own beloved hobby, for which I want at least a million times as many cents as I can get! Otherwise I would gladly increase this small contribution by way of tribute to Miss Willard, who is such a creditable exhibit for the United States to send abroad." May our young friend be prospered in her hobby, for I'm sure it is a noble one.

Houston, Texas, Greenville, Ohio, Mechanicsville, Vt., Holyoke, Mass., Holliston, Mass., Green Valley, Cal., Mansfield, O., Winchester, Va., Dover and Foxcroft, Me., Concord, N. H., Coats Grove, Mich., and many other unions have sent in their collected dimes, and if all unions would send in their thankoffering mites we would very soon be able to pay off our outstanding debts that weigh so heavily upon our hearts.

HELEN M. BARKER, *Nat. Treas.*

Official Communications.

LITERATURE DEPARTMENT.

The newly appointed superintendent of this important department desires to communicate with her co-laborers through the columns of THE UNION SIGNAL. She has several requests to make, and suggestions to offer.

She asks: 1. That each state superintendent will forward to her her name and address at the earliest possible moment.

2. That they will exercise patience if she does not evolve her "plan of work" as quickly as under ordinary circumstances she ought to do. Her appointment has been of very recent date; her *acceptance* still more recent; and the fact that she has to adjust herself to several other untried positions makes delay inevitable.

3. That each state superintendent help her by suggestion and by criticism; and that their work of pushing the department in their own states may not be allowed to intermit, because of this interreqnum of leadership at National Headquarters.

SUGGESTIONS.

Since "advance plans" are but just taking form, the "suggestions" shall be few and brief.

1. Never allow yourself to underestimate the importance of this department. It is, in a very broad sense, the foundation stone of all others. "As a man thinketh in his heart, so he is," may find its companion precept in, "As a man *readeth*, he is very apt to think."

2. This department should never be left without *personal leadership*. There should be always a firm hand at the helm, and a keen eye alert at the outlook. To this end the superintendent should study:

(1.) The special needs of her state at special crises. Do not scatter local option literature when a prohibitory amendment is pending, and *vice versa*. It is the word *in season* which tells.

(2.) The W. T. P. A. catalogue and the announcements of new leaflets in the Publisher's Notes of THE UNION SIGNAL. I have often wondered if each state superintendent read these. Order new leaflets as soon as issued.

(3.) The fittest time and place for distribution. Find where they are most quickly taken and seem best appreciated, then crowd as much work as possible into those special openings.

(4.) How most accurately to record results. The report of this department always falls infinitely below the work done. I shall try in my circular letter to suggest some simple system of keeping the record which each state, county and local superintendent may adopt. Meantime, urge upon your superintendents the importance of keeping accurate accounts of all moneys expended and literature sent out.

3. Try to have on hand, constantly, a supply of the "sinews of war." Without money what can we do?

"But we are poor," you say. Yes, unfortunately we are, and yet there is money enough somewhere in the world. If we set our brains to work we can surely get *some* of it. Use the "Literature Fund Card" inaugurated by your former superintendent, Mrs. Rastall. We have still a supply on hand. Put them into the hands of each member of your union who will take one and set them *flying*. Ask the *rich* men and women of your community for larger amounts than one dime. When they find its use they will give.

Have at least one public meeting a year with collections for this department.

Get up either of the entertainments soon to be ready, "A Model Union" and "An evening with the W. T. P. A.," charge a small admission fee, and "there's millions in it."

I hope to send a circular letter with advanced plans of work early in January.

Meantime, let us "sow beside all waters," remembering that "he who soweth bountifully shall reap also bountifully," and that our harvest is *a future clean world*.

Let me know if, in any way, I can help you; and will you help me by sympathy, suggestion and, above all, by *prayer?*

Your co-laborer,

KATHARINE LENTE STEVENSON,
Nat. Supt. of Literature,
THE TEMPLE, Chicago, Ill.

Our Library Table.

NEW BOOKS.

"IN SORROW AND IN WANT," a Christmas Carol, by Frederic W. Farrar, D. D., F. R. S. This exquisite book contains the poem from which it takes its name, and illustrated by two reproductions, one from Roesler and one from Hohenhey.

Thomas Whittaker, 2 and 3 Bible House, New York City.

THOUGHTS FOR THE THOUGHTFUL, by Adelaide S. Seaverns, is one of the most perfectly arranged and edited books for daily readings that has been published. "The supreme value of the book," says the introduction by Charles Parkhurst, of *Zion's Herald*, "will be found in its modernness." It is entirely new, pulsating with latest thoughts on oldest truths. Its mission is to all—"high, low, rich and poor," sad and glad.

Published by Hunt & Eaton, New York, and Cranston & Curts, Cincinnati.

THE CHILD'S DAY BOOK is the only day book issued solely for the little child, with morning and evening prayers, grace before meals, a text of Scripture and a selection of prose or poetry for each day, with a supplementary journal for the use of the child. There are day and year-books for all other ages. It remained for Margaret Sidney, whose name and well-known insight into, and love for, the children, is a guarantee of its worth, to compile and arrange this to meet the need of the little ones. The book has five full-page colored inserts, and many other dainty illustrations. The covers and colored inserts are by the best artists, lithographed in eight and ten colors, and the binding is substantial and harmonious. Parents as well as the children will prize this day book among their choicest and most helpful possessions.

D. Lothrop Company, Boston.

TALKS BY QUEER FOLKS, by Mary E. Bamford, author of "My Land and Water Friends"; "Look-About Club," etc. This book of natural history will be hugged up in the arms of many a boy and girl who loves the speechless friends that people the nooks and corners of old earth and puzzle wise-heads by their queer ways. Large print and apt illustrations make reading attractive to all, and these talks coming, as it were, from the queer folks themselves will never be skipped as "dry" by the eager-eyed critics.

D. Lothrop Company, Boston.

It would take a pen as gifted in word-picturing as is the author's in pen and ink sketches to do justice to L. J. Bridgman's ODD BUSINESS, or HIGH ART IN FUN, FROLIC, AND FANCY WITH THE PENCIL AND QUILL. A book for children yet so full of the humorous side of "high art" as to be attractive for readers of all ages. The artist has given to children that most coveted of all pleasures for them—laughable situations which convey no hint of misfortune or discomfort to any of the parties concerned. Bright verses, inimitable take-off "ads," and the most charming of all fairy tales about

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all made humorous by the quaint and original pencil of the artist. Such a book proves the best kind of an antidote to crossed tempers, and must be a real sunshine-maker wherever it is opened.

D. Lothrop Company, Boston, Mass.

The National Exposition Souvenir, WHAT AMERICA OWES TO WOMEN, edited by Lydia Hoyt Farmer; introduction by Julia Ward Howe. Published by Charles Wells Moulton, Chicago, Buffalo and New York.

This superb book contains over 500 pages with full index, is handsomely bound in white cloth with unique decorations in gold, and is illustrated with forty full-page portraits, including the pictures of most of the authors contributing articles to the book, together with the portraits of several of the most famous wives of the Presidents. Each portrait is placed in an attractive setting of artistic design, printed in delicate color. The binding, paper and typographical features of the Souvenir are in every respect of great merit and of the best quality. This work will be of enduring worth, and no efforts have been spared to make the volume rich and attractive, as is befitting the important place it holds in literature and history.

HUMANICS, COMMENTS, APHORISMS AND ESSAYS; Touches of Shadow and Light, to Bring out the Likeness of Man and Substance of Things. By John Staples White. Funk & Wagnalls Co., New York, London and Toronto.

This book is full of ideas, written in plain language, "to bring out the likeness of man and the substance of things." In some of his remarks the author will undoubtedly be found open to unfavorable criticism, while many of his contributions to moral and social ethics will be found calculated to convince as well as to instruct, are of high merit, and provide hundreds of apt quotations. These contributions will be found of especial use as an incentive to thought, and inspiring for those whose profession calls for constant exercise or study in sociology, moral philosophy, etc. The following partial list will serve to indicate the range of subjects treated: Animal, Civilization, Consciousness, Death, Evolution, Faith, Genius, God, Heaven, Happiness, Human Nature, Humanity, Humbug, Immorality, Knowledge, Language, Law, Love, Man, Mind, Money, Nature, People, Politics, Reputation, Sensation, Sentiment, Self-conceit, Sin, Skepticism, Slander, Society, Soul, Speculation, Spirit, Style, Trade, Whisky, Will, Woman, Work, etc., etc.

INDEPENDENCE, a story of the American Revolution. By John R. Musick. Published by Messrs. Funk & Wagnalls, 18 and 20 Astor Place, New York City.

This story covers a period of forty years from the real inception of the struggle for independence to its triumph. Pen pictures of the great struggles of our forefathers are given with painstaking fidelity to truth. During these struggles the great majority of the common people in England were undoubtedly in sympathy with the Americans, and the author has done well in this lively narrative to give prominence to the parts taken in behalf of American Independence by many noble foreigners, among whom were Lafayette, Pulaski, De Kalb, De Barre, Duplesses, De Fleury, and other Frenchmen; and Pitt, Fox, Burke, Barre, and other Englishmen.

As in the preceding volumes, this book contains a romance interwoven with the history, which, while not objectionable to the student, will charm its readers, young or old.

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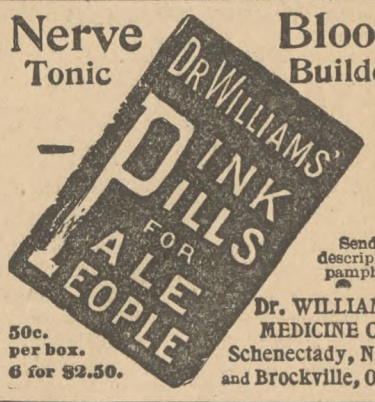

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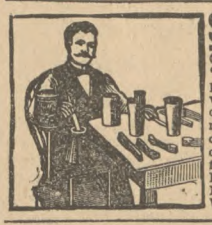
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Publisher's Department.

BOOKS.

Some Passages in the Practice of Dr. Martha Scarborough.

By HELEN CAMPBELL. Price $1.

In the guise of fiction, Mrs. Campbell here presents some common-sense opinions as to the care of "the human form divine." Dr. Martha is daughter of another physician, a practitioner in good standing, who nevertheless loses his own children, one after another, until only one remains and she a delicate little girl; so he stops dosing her, takes her with him in his buggy as he makes his round of calls, and cures and saves her with fresh air. But this is not all; the treatment quickens her wits; she becomes a keen questioner, learns all her father can tell her, and afterward puts her knowledge to practical use. Could this book be put into the hands of all women, and could all women be made sensible, there would soon be a remarkable decline in the number of infants' funerals, invalid wives, and "nervous prostration" cases among young women (Roberts Brothers, Boston.)

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is the title of a dainty volume in which are compiled the choicest thoughts of that gifted man. The book contains twenty engravings, which make it attractive as well as helpful. Board covers in white and gold, 50 cents; white vellum, 25 cents.

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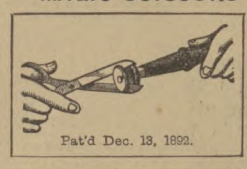

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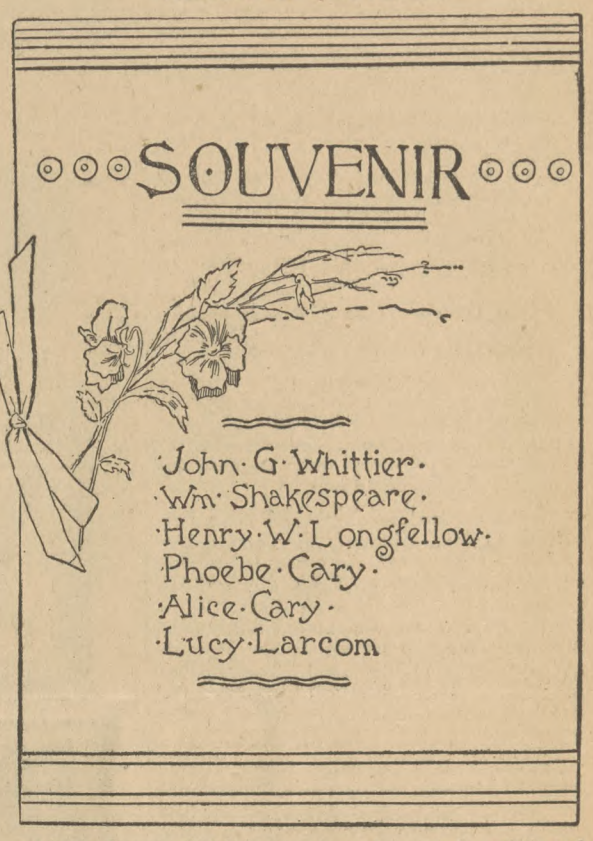

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Signal Notes.

THE Catholic Woman's Temperance Union was organized last June and has 450 members.

Two hundred and twenty-five thousand persons have been driven from their homes and land in Russia in one year.

DURING the discussion of the Parish council bill in the House of Commons, November 22, a new clause was introduced permitting all women who pay taxes to vote at all local elections.

A SINGLE brewery in the northwest provinces of India, where so many millions suffer from hunger, daily uses an amount of grain to form malt for beer that would feed twenty thousand each day.

BY the new school attendance act which will come into operation the first of the year, at least half a million of children in Wales and England will be kept in school a full year longer than now.

THE permanent committee on temperance appointed by the Minnesota conference of the M. E. church at its last session has organized by the election of Rev. Geo. F. Wells as chairman and Rev. F. B. Cowgill as secretary.

THE Jews constitute but 395 per cent of the population in Russia, yet the army conscriptions show the average proportion of Jewish soldiers to be 5.97 per cent, proving they are called on at the annual recruiting far more than the Russians.

THE attorney-general of England gives it as his opinion that clubs are the institutions of the age, some of the Westminster streets being a succession of them, not a few being especially intended for women, and a still larger number appealing for support to the working man. Their deterioration into mere drinking shops in many instances is a grave mistake.

THE Bay View Reading Circle is a new movement for systematic reading in history, literature and science, superintended by Mr. J. M. Hall, of Flint, Mich. Such names as Dr. P. S. Henson, Bishop W. X. Ninde, Mrs. Alice Freeman Palmer and President Bashford, as among its promoters, give it high endorsement. The expense per year is very slight, the sole aim of the society being to cultivate habits of regular home study.

DURING the late campaign for equal suffrage in Colorado, the Woman's Educational Society of Colorado College held a public meeting, which afforded to a large audience the opportunity to hear the subject discussed by Mrs. S. S. Fessenden, president of the Massachusetts W. C. T. U. and other able speakers. The society has since arranged for a course of lectures on American archæology, given at the college by Mrs. Gilbert McClurg, a pioneer in cliff-dwelling exploration, and these have been well attended by both students and the public.

A PLACARD placed by the order of the government in the Belgian schools, states that of 125,000 deaths, one fifth of the number, or 25,000, are attributed to alcohol. In one period, during which the population increased fourteen per cent, the use of alcohol grew thirty-seven per cent. The cases of insanity increased forty-five per cent, the criminals forty-seven, and suicides eighty per cent. Finally, might be mentioned that in the same period, the number of beggars and roving, unoccupied persons increased one hundred and fifty-six per cent.

THE American Institute of Christian Sociology have issued "Leaflet Number Two." This compact little publication concerns the organization of local institutes. An introduction by Prof. Geo. H. Herron, D.D., the principal of instruction and organization, contains recommendations of books to be read and discussed by local institutes. The body of the leaflet is occupied by "A History of the First Institute of Christian Sociology," by Edward M. Nealley, Burlington, Ia. From this history, brief though it is, many suggestions can be gathered for the organization of societies.

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Dr. R. Schiffmann, St. Paul, Minn., will mail a trial package of SCHIFFMANN'S ASTHMA CURE free to any sufferer. He advertises by giving it away. Never fails to give instant relief in worst cases and cures where others fail. Name this paper and give your name and address for free trial package.

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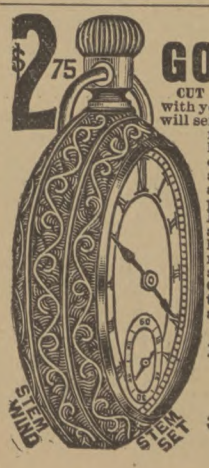

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Volume XIX.—No. 52.] CHICAGO, December 28, 1893. [Price $1.00 per Year in Advance.

Ursula D Hetrick 1894
Sw 1029 15th St

DID YOU?

Did you have a regular jubilee on Crusade Day? If so, send an account of one hundred words to-day, either to THE UNION SIGNAL *or to your state reporter.*

Did you secure new subscribers to THE UNION SIGNAL? *If so, send them at once to the W. T. P. A. for a New Year's gift.*

SINCE OUR LAST ISSUE.

Affairs in Brazil have reached a crisis.

Cholera is increasing at St. Petersburg.

A drought in the Argentine Republic is causing serious damage.

Minneapolis mills last week manufactured 131,090 barrels of flour.

Advices from Cape Town, South Africa, tell of further defeat for the Matabeles, by the British.

Earl Stanhope, a noted English statesman, Secretary of War in 1887, died in London, December 22.

Measures dealing severely with anarchists have been passed by the French Chamber of Deputies.

The war between Spain and Morocco is at an end, the Moors having aceeded to the Spanish demands.

Fifty indictments were issued by the extraordinary grand jury in New York, Friday, for violations of the election laws.

The Italian Senate has appointed a commission of five to investigate the alleged connection of the senators with the bank scandals.

Details of the recent battle between the Italians and dervishes in the Egyptian Soudan, place the loss of the latter at one thousand.

The House committee on Territories has reported favorably on the admission to the United States of Oklahoma, with its 250,000 population.

An invaluable gift of medical works, some of them beyond price, has been made to the Newberry library by Dr. Nicholas Senn, of Chicago.

The great Yerkes observatory of the Chicago University will be located at Lake Geneva, Wis., so as to be out of the fog and smoke of the city.

The Chicago West Side W. C. T. U. formed a committee, December 21, to give immediate aid to Chicago's unemployed and destitute women and girls.

The Christmas dinner of the Waifs' Mission took place at Battery D, Chicago, last Sunday, and thousands of poor little ones were provided with food and clothing.

Chairman Wilson for the majority of the Ways and Means Committee has formally presented the long expected tariff bill to the United States Congress for its consideration.

President Cleveland's message on his conduct of Hawaiian matters has been followed by a sharp arraignment of his policy by Republican leaders in the United States Senate and House.

A saloon-keeper was fined five hundred dollars at Cascade, Iowa, December 21, for assaulting and drawing a revolver on a constable who attempted to arrest him for selling liquor contrary to the prohibitory law.

A close watch upon all public buildings is being kept by the Paris police, through fear of anarchists, and active measures are being taken by the French Chamber of Deputies to treat anarchism as a national evil.

At the special election for mayor of Chicago, John P. Hopkins, Democrat, was declared elected by a majority of one thousand two hundred over the Republican candidate, George B. Swift. The election may be contested, as gross frauds are charged.

The week's reports contain a stimulating item to the effect that the Distilling and Cattle Feeding Company (the "whisky trust") last year sold forty-eight million gallons of whisky and have now about six million gallons on hand.

WE have often heard allusions to agonizing deathbed scenes, but never read of one more awful than that of a Baltimore miser who died last Wednesday clutching his bank book in his stiffening fingers and shrieking and cursing because he could not take it with him. He died of starvation, though his bank account was nearly five thousand dollars.

A NOTABLE convention will be held in Washington, D. C., February 15–20, 1894, namely, that of the National Woman Suffrage Association. The annual meetings of this association are always portentous, but the three signal victories of the past year—woman suffrage in Colorado, the magnificent Woman's Congress last May and the recognition on the part of the government, of women on the World's Fair Board of Managers render this twenty-sixth meeting of the suffrage association one to be eagerly anticipated and largely attended.

A NEW Methodist church, recently dedicated in Sullivan, Ill., has a large stained glass window bearing the letters "W. C. T. U.—For God and Home and Every Land." This may not be the first church window thus appropriated, but it is the first time such appreciated recognition has ever reached us and we would be glad to learn if others exist. The money for this window was raised by the faithful pastor, Rev. M. P. Wilkin, who writes: "May this army of noble women be honored as we honor our great Union Army." All honor to this noble preacher of the gospel.

MRS. ELIZABETH WHEELER ANDREW and Dr. Kate Bushnell sailed for India, Burma, China and Japan the last week in November, after recruiting a few days from their difficult voyage across the Atlantic. They were the guests of Mr. and Mrs. Pearsall Smith, in London, and of Lady Henry at Reigate, twenty miles from the city. They were in excellent health and spirits, and best of all the power of the Spirit was upon them. They go out under commission from the W. W. C. T. U. to form local unions, to strengthen and develop those already existing, to set forth the plans and purposes of our work by schools of methods wherever opportunity offers and to preach the unsearchable riches of Christ to the untaught and the unsaved. There is nothing in all the broad platform of the white ribbon movement that is alien for one moment to their loyal and loving interest. We have sent out no women whose work wears better.

OF course every union will wish to report its observance of Crusade Day and will report promptly. In doing so will each one remember that there are nearly ten thousand local unions, and that if even one-tenth of them report, our space will be heavily taxed. So we have decided to ask for a very brief account of one hundred words only from each union. Do not attempt to give the full program and the names of the performers, but tell, for instance, the very best number on the program, the remarks of the ministers or some prominent citizen, and above all the number of members secured and the number of subscribers to THE UNION SIGNAL. These brief reports may be sent either to the state reporter or THE UNION SIGNAL directly. Usually we prefer all local news to come through the state reporters, but on this twentieth anniversary, we make an exception to our rule, where it seems more desirable. Send the one hundred words at once.

A SMALL pamphlet has fallen into our hands, describing a certain "home for the aged and infirm" in New York City. As we turned the pages nothing of special interest attracted our attention until we came to a list entitled, "Kind attentions to inmates during the year." This contained a list of twenty-four donations, exactly twelve of which were kegs of beer and cases of wine!

THE regular study of the Sunday-school lesson, led by the various clergymen of the city, has been inaugurated at the Saturday noon meetings in Willard Hall and will doubtless prove to be a very helpful and popular feature of the work. The three lessons thus far have been conducted by Dr. Gilbert H. Frederick, Rev. O. P. Gifford and Rev. Fred Campbell and next week, Dr. Carlos Martyn will lead. Mother Wallace spoke at the noon meeting on Thursday and again at the Crusade meeting Sunday afternoon. We go to press too early this week to give any particulars of that meeting.

IT IS pleasant to note that the Minneapolis crusaders are still prosecuting their warfare against the Sunday saloons. Last Thursday twenty-six saloon keepers were cited to appear in the municipal court and fined twenty-five dollars each for violating the Sunday closing ordinance. Many of the crusaders who, we are informed by a reliable Minneapolis correspondent, are laymen rather than ministers, were present and received outspoken threats of revenge from the liquor men, but nothing daunted they are keeping on their courageous course, and the campaign is becoming more aggressive each day.

IT will be seen from reading the Treasurer's Corner that the thankofferings are coming in rapidly, considering the short time that has elapsed since the appeal was made. It is confidently expected that the Crusade celebration will result in so many dimes for the National treasury that it will take a half dozen women to count them, for as accurate bookkeeping is observed for these dimes as though they were dollars. If at all convenient, however, please collect the dimes and exchange them for a money-order or a check, as it will not only save the valuable time of the treasurer and her assistants, but insure greater safety of transit. And now the best news of all comes just as we go to press, and that is a gift of one hundred dollars, in response to Miss Willard's appeal, from a devoted white-ribboner who does not wish her name given, and modestly says it is her "ten cent thankoffering." That good woman must have many things to be thankful for.

WE expressed our regret last week that the great American Federation of Labor, in session in Chicago for the past eight days, had totally ignored the deadly liquor traffic in its resolutions. It seems now that we were premature in our statement, or possibly our expressions of regret led that august body to reconsider its resolutions, for after our paper had gone to press, we notice an increased interest on this subject, upon which a pronounced expression was finally passed. Our high license readers need not hold their breath for fear, nor our prohibition friends for joy, for the resolution in question concerns the makers of hoops and staves alone, and they are certainly to be congratulated. This is the momentous motion: *To petition Congress against the use of whisky barrels by distilleries the second time!* Surely "the trade" has a friend in court so long as this Federation will confine its attention to the barrels instead of their contents. It will be a very simple method to add twenty-three cents, the cost of a barrel, to the wholesale price, and charge the consumer accordingly. But perhaps this is the "regulation" we have so long waited for. If so, we welcome it.

"MY TIMES ARE IN THY HAND."

BY KATHARINE LENTE STEVENSON.

One radiant thought comes to my heart to-day,
As sad I sit beside the dying year;
One thought that, 'cross the gloom, bids sunbeams play,
And turns to rainbow's glowing light each tear;
One thought that lifts me out of all earth's night
Into the warmth of God's eternal day,
And thrills me with an infinite delight,
As, o'er and o'er, with trembling lips, I say:
"My times are in Thy hand."

My times! what are they? Yesterdays long past,
To-morrows yet to dawn, and this to-day;
The near and far, the first gleam and the last
Blended together in such wondrous way.
All that I've hoped, or sought, or gained, or lost,
All that I might have been, and still may be,
All that life holds for me, and all the cost,
These, Thou art keeping evermore for me.
"My times are in Thy hand."

That some deep joy Thou'rt hiding from me now
I cannot doubt; I dare not, if I could;
Perchance 'twill come sad-eyed, with weary brow,
But from Thy hand there *can* come *only good.*
The gladdest messengers of all the past
Have worn disguise of sorrow or of pain;
And can I doubt Thy love to me doth last,
Or fear to trust Thy wisdom once again?
"My times are in Thy hand."

"Thy hand!" Oh, safe, sure shelter, place of rest,
Defense and shield, strong tower, eternal home!
How safe am I! how infinitely blest!
What that could harm from Thy dear hand can come?
Then gladdest welcome to this strange New Year,
Which stands, reluctant, on the threshold still.
Its days can bring me nothing that I fear,
Since well I know those days fulfill Thy will.
"My times are in Thy hand."

Chicago, Ill.

A MODERN SAMARITAN.

BY LYDIA HOYT FARMER.

[Author of "A Story Book of Science," "A Knight of Faith," "The Life of La Fayette," "A Moral Inheritance," etc.]

It was New Year's eve. The night was cold. The wind was whirling the falling flakes of snow through the air in fantastic circles, suggesting some wild witch's dance among the frost fairies and the storm sprites, who were, perchance, holding high revel midst the blinking star gleams not wholly obscured by the scurrying snow clouds.

The city streets were gay with sleighing parties. Mr. and Mrs. Asa Allan were returning from an entertainment, and had just reached a crossing, when their carriage was blocked for a moment by a crowd collected around some object of interest in the center of the street.

"What is it?" asked Mildred Allan of her husband; and Asa stepped from the carriage to see, and returned soon, saying:

"It is a poor fellow insensible from drink or cold; he is young, and seems from his appearance to have seen better days."

"Can we not save him?" said Mildred, in sympathetic tones. "Perhaps he has a poor mother watching for him."

"We can try," replied Asa, who was as active in good deeds as his wife. "Shall we take him home, or provide a place for him somewhere else?"

"Let us try what our own bright home can do," said Mildred, earnestly; "tenderness sometimes reclaims when all else is vain."

Asa Allan returned to the crowd. "Lift the poor fellow to my carriage," he said; and the crowd moved back in wondering silence at such an unheard-of thing as a gentleman picking up a poor drunken man. One of the bystanders said harshly:

"Sure the station-house is good enough for such as he; you may get a villain into your house, sir; there's not much trusting such, though he does look as though he might have been a gentleman once. Good luck to you though, for your kind deed; may you not repent it!"

"I don't think I shall," replied Asa; and the poor, unconscious fellow was lifted and laid upon the cushions opposite to where Mildred sat, clothed in her costly furs and glowing velvets.

Only once did the poor boy utter a low groan. "I don't think he is so much under the influence of liquor as he is worn out with want," said Asa. "He has a fine face as I catch sight of it in the passing gaslight."

"Poor fellow!" murmured Mildred, lifting the rich carriage robe in her daintily gloved fingers and covering the thinly clad youth, whose pallid face looked ghastly in the dim light of the carriage lamps.

They arrived at their own door, and the sick stranger was carried into a pleasant room and laid upon a clean, white bed—a luxury he had not known for many a night. Only once did he open his eyes, and then, after a bewildered glance, he closed them in unconsciousness.

A doctor being summoned, he said that he thought the boy was insensible more from actual starvation than from liquor, and he ordered strengthening drinks and food to be given in small quantities at short intervals. An attendant was placed by the poor fellow's bedside to give him the necessary nourishment. Mr. and Mrs. Allan awaited the morning ere they could know anything more concerning their strange guest; of one thing they were persuaded, that he was suffering from want.

Consciousness slowly returned to the stranger; as the hours went by and he was strengthened by the nourishing food he asked faintly where he was. The attendant informed him how he had been picked up by the kind-hearted man under whose roof he then lay. Tears of gratitude filled the eyes of the sufferer as he said: "I did not think any one would be so kind to a stranger."

In the morning, with many thanks for their great kindness, the poor boy related to Mr. and Mrs. Allan his history. His home was in a quiet New England village, where he had father, mother and sister. He had been wild, he said, and fond of roving, and he had become tired of the restraints of home and determined to run away and come to the great city, where he could do as he pleased and make his own fortune. He had quite a sum of money when he first came, but it was soon spent with wild companions, who, when he had lost his money, left him to his fate. He had tried to get some kind of employment, but the places were all full, and as he had never been brought up to hard labor, there was not much that he knew how to do. He could write a fair hand, and he had tried to get a bookkeeper's place, but he found so many others seeking the same that he had been unsuccessful, and at last actual starvation stared him in the face. He had begged lodging at the station-house for a night or two, and had spent the days in searching for work. He was on his way back to the station-house to ask once more for shelter, when he sank down utterly exhausted from weariness and want of food in his toilsome search.

"Does your mother know where you are?" asked Mildred.

"No," answered the boy; "I have not written to her since I left home. She would be broken-hearted did she know how low I have fallen. I had every comfort at home, and my mother little imagines that her son has almost died of actual starvation. I was a foolish fellow to leave my home; my roving has brought me only bitterness."

"Will you not go home?" asked Asa.

"No, sir, not if I can obtain employment here. I ran away to make my fortune, and I will not go back a beggar. 'Twas very wrong to leave, but now I will show myself a man and strive to atone for the past. Can you direct me, sir, to any place where they would be likely to take a boy like me? As soon as I have obtained employment I will write to my parents, asking forgiveness for the past."

"Perhaps I can get work for you in the printing room of our paper," replied Asa, "but it will be close work and small pay."

"I do not care for that," said the boy; "if I can only get a start I think I can learn; will you try me? I will come with you now," he continued, trying to raise himself from the pillow, but falling back in weakness.

"No, my poor fellow, not to-day," said Asa kindly; "this is the holiday time, you remember, and you must rest and take good cheer; if you were able we would bid you to our New Year feast, but tonics and broths are better for you just now; but you shall still be treated to a royal dinner even though it may have to come a few days later, on account of your weak state."

"But I cannot impose longer upon your kindness, sir," said the boy, grateful tears filling his eyes. "I am a perfect stranger to you and have no claim upon your bounty."

"Yes, the claim of being our neighbor," replied Asa.

"I used to read the Bible daily with my mother, sir, but in my wild rovings I have given it up, and should scarcely dare to pray."

"You remember the Prodigal Son, do you not? We would none of us dare to pray did we think only of our wanderings," rejoined Asa.

When Asa and Mildred visited the sick boy a few hours later, they found him able to sit up.

"I did not learn your name this morning," said Asa, tenderly placing his hand upon the boy's shoulder with reassuring touch.

"My name is Edgar Thornton, sir; my father is a shipping merchant in S——."

"Oh, I used to know your father," replied Asa. "I am much indebted to him; when I was young and struggling without friends or means, he used his influence to secure me a position, which was my starting point, and I am, indeed, glad to have the opportunity to return the kindness to his son."

So Edgar not only found employment, but warm, true friends who received him into their home as one of their own number. He wrote to his parents a penitent letter, asking forgiveness for his waywardness, and telling them of his prospects in the future. Asa Allan also wrote a note to the boy's father, expressing his pleasure in being able to repay, in some measure, the kindness which he had received from him in the past, and promising an elder brother's care of Edgar.

Realizing his own wonderful deliverance from an evil course, Edgar felt that his mission was to aid others who were walking in the same downward paths, and many were the young men he was the means of saving from lives of folly and drunkenness; knowing from his own experience how best to reach their hearts and induce them to turn from evil.

Truly the ways of Providence are far-reaching and most marvelous. How may one good deed go on broadening in its influence, until none but God can estimate the results. This young man, rescued through the Christian love of Asa and Mildred Allan, became a light unto many others wandering in darkness, and the good which he was blessed of God to accomplish would have been lost, had those Christian hearts neglected the passing opportunity for tender charity on that New Year's eve, stilling the promptings of compassion with the cold reasonings of worldly policy.

Henceforth, with every passing year, after the Christmas chimes have rung out upon the air their joyful carol in commemoration of the angel's glad tidings, "Peace on earth, good-will toward men," Asa, Mildred and Edgar made it their special mission to seek and rescue some despairing ones, and in Christ's name minister to their needs and bless them with a new hope for the New Year.

Cleveland, O.

LA MARECHALE.

BY FRANCES E. WILLARD.

(*Concluded.*)

The scene changes, and this time we find La Maréchale in the south of France. It is no exaggeration to say that the whole city is moved. The Casino Hall is crowded in the evening, and—sight so new—four to five hundred people hurried to the seven o'clock morning prayer-meeting. But a circle of what are called "orthodox Christians" became very indignant. Miss Booth was urged to meet them. But little did she dream what a storm was awaiting her. The unlawfulness of women's ministry and impossibility of true holiness were urged with a hot and irritated spirit which appalled her and Major Bisson, her helper. As each cutting thing was said, ladies, with faces red with excitement, clapped their hands. "Go home to your mother," cried one lady. "It is indecent for women to preach before men," said the principal lady opponent, forgetting she was speaking before men herself, many pastors being present. "But," answered Miss Booth, "there is no sex in soul. The true girl prophetess when preaching forgets the shell, the envelope, the body; however low the poor creature may have fallen, she sees but the immortal soul, which needs, as did her own soul, pardon and purity."

Then the blast of the onslaught turned upon holiness. "Let he or she who is without sin stand up and say so," said one. Miss Booth replied calmly: "You seek the young child but to kill it; nevertheless I will ask my comrade here to give his testimony." Major Bisson (now in heaven) then rose, and with childlike simplicity testified to heart purity. Miss Booth followed. The storm only grew worse, and having in vain tried to speak, she commenced to pray. The Spirit of the Lord worked mightily; many were in tears at the close. One lady went home and gave her heart to God that night. The next morning a deputation waited on Miss Booth to apologize, saying they were horrified at the spirit manifested, and next morning among those sobbing at the "penitent form" (or anxious seat, as we say in America), was one of the pastor's wives who had attacked her the most hotly. This lady went home and asked pardon of the two Salvationist servants whom she had treated with anything but charity, and confessed to them her wrong. One of them became in her turn a "prophetess," and won many souls to God. When she and her associates arrived in that town they had four pence, which they had gained by selling her mother's leaflets. They lived chiefly on potatoes, but after her visit the tide changed. The Salvationists have now three halls in that city, and three at Lyons.

At another place a Russian princess was converted, and when in Switzerland we learned that this lady, while standing at the door at a meeting in Vevey selling Salvation literature, had her bonnet torn from her head and

was roughly kissed by a Swiss peasant, to which indignity she paid no attention whatever, but put on her bonnet and pursued her avocation. The lower class of Swiss people seem to be remarkably rude, crude, and almost cruel. In the orchard meeting to which I have referred, held by Commissioner Booth-Clibborn, (the husband of La Maréchale,) and attended by Lady Henry Somerset and me, the conduct of the boorish young men present exceeded anything that we had ever witnessed. They took the sheet containing the hymns, rolled it up, lighted it and smoked in the face of the preacher. They talked out loud to him and to each other, and during his most tender appeals turned their backs squarely upon him with jeers and laughter. When the Salvation Army women came to take the collection they dropped in greasy cards or stub ends of cigars. It did my heart good to learn that the editor of the leading paper in that locality was present, and that he gave the names of every one of those young ruffians and published them with a sound linguistic drubbing in the next issue of the paper.

It is thrilling to hear the account of the experiences of La Maréchale when she first came to Switzerland some ten years ago. So great a sensation was created in Geneva that when her meetings opened in Reformation Hall, where three thousand people could be accommodated, the cream of the city gathered long before the hour in order to secure places, and as much as twenty francs was offered to the door-keeper for a seat. The six o'clock morning meeting was packed. But she and her husband were expelled not only from this but two other cantons on the most trivial and iniquitous pretexts. It was largely a Protestant persecution. Catholics gave themselves no trouble, but probably rejoiced in what their rivals regarded as a calamity. Unable to account for the work of the Spirit, it was said that the good looks of the Maréchale and her husband and their attractive manner had hypnotized the people!

Within eight weeks twelve brochures were issued for and against their meetings, for wherever they were assailed some adequate defender was at once raised up. But a more blunderingly honest confession of the real cause of their expulsion—their Christlike mission and success—could scarcely have been made than the one contained in the theatrical paper of Geneva. Complimenting the lady whose furious pamphlet had helped to stir up the populace against them, this paper wrote: "Honor to Madame de G., and thanks, for her noble book has ridden us of the Salvationists; since their expulsion the theater has lost a formidable rival, and its seats are beginning to be occupied." This is textual.

The indignities and brutality endured by the officers of the army in Switzerland are beyond description. Every kind of instrument has been violently used against them, sticks and stones, knives, whips, flails, pitchforks, guns, revolvers and what not. In one year no less than two hundred brutal assaults occurred. The commissioners themselves have been frequently struck and stoned.

They were imprisoned several times for holding meetings or reëntering cantons from which they had been thrust out. But justice sometimes triumphed. After a fortnight's confinement in a cell, the nauseous odors of which made her ill every morning, the Maréchale was taken to trial. In her defence she appealed to the laws of the land. "In holding meetings," she said, "I simply place the national constitutional law above any decree made against us in violation of that law." The six jurymen, some of whom were of Huguenot descent, courageously pronounced her not guilty, to the bitter disappointment of her persecutors, who forthwith ordered her expulsion.

The headquarters of the Salvation Army in Paris are at No. 3 Rue Auber. In France and Switzerland last year the Salvation Army held nearly 300,000 meetings, dealt with nearly 5,000 souls at its penitent forms, while well nigh 800,000 copies of its salvation papers were sold.

EXTRACT FROM THE REPORT OF THE WORK BY THE MARECHALE'S HUSBAND.

"The three great obstacles to the work are: 1. Formalism. 2. Infidelity. 3. Utter indifference. Let us glance at some other points of contrast. Items which add to the difficulties of the struggle: 1. Unlike England, in France there are much longer factory hours, and much more turning of night into day. Hence the meetings which in England commence at 7 or 7:30, commence in France at half-past eight. This means far more wear and tear upon officers. 2. There are no free Saturday afternoons in France for the working classes. 3. No free Sunday for three-quarters of them. Hence the time in which they can be got at is greatly reduced. There are no processions or open-air meetings. 4. Military service, which lays its iron hand upon young French officers, makes them disappear for three years into the grinding vortex. Only last week two of the most devoted young captains, occupying stations far away in the south of France, had to lay down their Salvation uniform and go off into that kind of forced service which is the only surviving member of the family of slavery and serfdom still lingering in civilized nations in this nineteenth century—military service, the machinery of legalized systematized murder.

"5. Such difficulties as the above make all minor ones sink into insignificance. There are, however, many special regulations which help seriously to increase the cost and difficulty of salvation efforts. For instance, every public placard movable or immovable has to be stamped with a costly government stamp according to its size. The police have to receive written notice of all meetings twenty-four hours beforehand, etc."

During the last six months La Maréchale has traveled through Switzerland and right round France holding meetings, often series, in more than thirty stations and seeing in council and personally nearly all the officers in the territory. She was everywhere sustained in a remarkable degree with divine power, and not only were the meetings marked by densely crowded audiences, but by that light and life and liberty which constitute the *one thing needful* for saving souls—the indispensable environment in which Scripture truth acquires saving force, and the *one thing impossible* except where wholly consecrated or fire baptized souls are at work.

Such tours cannot be undertaken in such a work of poverty as this without plenty of 'roughing it.' But though terribly wearying to the body, especially of any delicate creature, nothing is more stimulating to the soul.

Reigate, Eng.

MEMORIES OF THE WHITE CITY.

II.

BY ELIZABETH CUMINGS.

Strictly speaking, I suppose a hearse is a means of transportation. Certain it is that along with other means of getting about, hearses were exhibited at the Transportation Building. One, I was told it was the most expensive vehicle of the sort shown, was ticketed as worth twelve thousand dollars, and it was, I regret to add, designed by a woman. The great bronze vase in the French section of the Liberal Arts Building, designed by Doré, was not more crowded with ornament than this funeral car, devised to lend pomp to—death. Possibly it may be a comfort to somebody to hire the use of the thing for a dear one departed. Nothing is more inscrutable than human nature. Still, I wish a woman had not designed that hearse. It ought to have been entirely the work of —"a funeral director."

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There seems to be an intimate connection between sound and leaving the mouth wide open and closing the eyes. It was curious to watch lips drop apart as a recital began in the Liberal Arts' organ exhibits. I often counted a dozen mouths open sufficiently for dental purposes. A small boy always shuts up his eyes when he is going to yell for all he is worth. The curious wind instruments in the Alaska exhibit at the Government Building ended in a wooden head. The eyes were carved closed, and over them was drawn a bandage. To make the mouth very open, teeth were carved only at the sides. The four front teeth, upper and under, were omitted.

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Either the tobacco habit causes men to become disrespectful, or a certain type of American is ingrainedly contemptuous toward objects curious and strange. There was a curious canoe in La Rabida dug out of a log, and other canoes in the Anthropological Building, and a great Alaskan war canoe decorated with considerable skill in the Government Building, also dug out of a solid tree trunk, and each one that I examined, whether it came from the far north, the West Indies, South America or Africa contained tobacco quids. Occasionally there was a pea-nut shuck, but the evidence of tobacco joys once tasted was universal. As I looked, I found myself hoping that foreigners would not see what I did.

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And speaking of pea-nuts reminds me it is not well to be too certain of what you know. A number of visitors were in the Japanese exhibit in the Agricultural building and paused before some silk cocoons. "Them's white pea-nuts, Mary Ann," said the wiseacre of the party. "They prob'bly grow that way in Japan." A Shaman is an Alaskan medicine man, as most people know, but before the collection of masks, rattles and robes worn by those functionaries I heard a would-be wise man holding forth: "This is a loan exhibit," said he; "this man Shaman has, as you observe, a very fine collection."

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There were certain places in which there was always a crowd. One was before the sea-anemones, fiddler-crabs and sea-horses in the Fisheries Building. Men and women became children in their wonder and delight before those strange revelations of the mysteries of aquatic life.

Staid, stout, middle-aged gentlemen breathed heavily, left their mouths open and crowded like boys about the anemones. From dawn till dark every day those wonderful links between the vegetable and the animal creation had their circle of admirers packed as close as the place would hold.

The quartermaster's department of the Government Building was another crowded region. The wooden horses and mules commanded no end of inspection and the Arctic scene excited continual interest. One could look at a fac-simile of the original Declaration of Independence quite at one's ease, but the Arctic scene must be viewed from the gallery if one objected to a crowd. In a vain moment I fancied I would draw near and discover the secret of the spell that held people there often half an hour after getting a good position. After long patience I stood an instant before the illusion. Suddenly a pin prick of the most pronounced description caused me to draw back and examin my dress. Too late I remembered that the pin could not be in my garments, and glancing about I saw a small woman in gray between whose thumb and forefinger was a long, black-headed pin. An instant later she had a better place. I had a general impression that I ought to complain of her, that at least I ought to go up to her and say, "Madam, I have seen your little game, and unless you stop I will speak," but I had not the courage. I dare say she went on gaining "points" of advantage wherever she desired. It was the one exhibit of meanness I saw at the Fair.

La Rabida was another crowded place. Many a visitor knew not its significance, and many missed the most precious exhibits. "Must be some relation of Columbuses," commented one as I stood before the portrait of the sympathetic prior, Juan Perez Marchena. "Good looking old feller," and he passed on. Let us hope he knew Columbus when he saw his statue or his picture.

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I may be stupid, but a cow, however beautifully painted, hardly seems an appropriate object to put upon a china plate. Yet there was a set of plates in the English china exhibit, exquisitely done, all ornamented with cows. But after all a plate is to be used, and who would eat even grapes off a cow, or a lion? I saw plates on which were painted lions! China decoration is not great art, but it is art, and I for one object to having a cow or a lion in my coffee cup or under my pie.

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It is not always easy to be just. Passing through the fruit exhibit of Oregon I sat down an instant to rest in one of the angles of the benches on which the jars stood. "You needn't talk to me, this whole business is wax in my opinion," said a gentleman pausing a few steps away. "Look at those cherries. Who ever saw cherries growing thick as that on a bough!"

"I have," I said, modestly as I could. "You are mistaken, this is a real exhibit."

"Are you from Oregon?" demanded the still incredulous visitor.

"Oh, no, but I've been there."

"Oh, — ah, well!" was the answer, but as they moved away I saw heads shaken at the big peaches, and especially at the quince apples.

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From the superb bronze group of Germania to the exhibit in the art galleries what a showing Germany made. In the Transportation Building, Machinery Building, Mines Building, everywhere, it was as if the Germans had said: "They will like to see this, and this, and this, those Americans." But perhaps the exhibit that went most to my heart was up in the gallery of the Liberal Arts Building. And there were the autograph letters of Charlemagne, of Schiller, Goethe, Kant, Schleirmacher, Lessing and of the present emperor's father and grandfather. What a childlike evidence that it was believed that what Germany loves and reveres must be dear to the world. I am haunted by a wish to know what a certain object I saw in the silver exhibit was for. Fancy an enormous shell, like a snail's shell, only of exquisite mother-of-pearl texture and tints; over the opening of the shell folded silver wings, above which rose a goose's neck and head. Below it were two very lifelike red legs and goose feet. I saw that the silver wings might be opened at the tail. Whether that sumptuous silver goose was to serve as a jewel box or for boiled eggs I could not discover. He was a very German bird, and expensive, and if he quacked it was, I am sure, in the polysyllabic language of Deutschesland.

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"I was dreadfully disappointed in the Horticultural Building," said a visitor to me during the intervals of sipping what was called coffee in a restaurant.

"And why?" I asked.

"Oh, because—er—well, perhaps tropical plants are always disappointing. There didn't seem to be much to look at."

"But the tree ferns, and the cycads, the elk horn ferns, the bird's nest ferns, the air plants, the screw palms, and the cocoanut tree, didn't you enjoy them?"

"Oh, I didn't see them. I just took what you might call a general view," was the answer. I remembered the calceolarias I had seen, twenty-five hundred or more in

February, of every possible tint of blue, of crimson, and pink, milk white, and snow white, and white in combination with blue and crimson; I thought of the cyclamens, the myriad daffodils, tulips, pansies and azaleas, the pinks and the roses, and was silent. Silence is, after all, far more satisfactory than argument, and there are times when to impart information is painful. I stood before a very large tree fern which perhaps had been injured during transportation. At least the fronds were as yet small for the height of the trunk. The tub was marked "From Philadelphia." "Hum!" exclaimed a visitor who was evidently taking the Exposition very fast, "from Philadelphia. Well, I don't call that stick much of a show," and on he went.

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Before Timotheus visited the Midway, he said he thought it amazing that any one should spend time there. "I have my opinion of people who will squander opportunity there," he said, "with all there is to see in the grounds." We started one day expressly to see the English pictures. He suggested that we enter at the Midway entrance. We passed the beauty show, and a most gallant looking piper was drawing entrancing squeals out of his instrument as he marched at a sharp trot up and down the veranda. We paused. I liked the pipes, and Timotheus liked the performance. "Perhaps we'd better walk down the Midway," I suggested. We walked. We visited the streets of Cairo. I could not persuade Timotheus to give over gazing at the donkeys, the camels, and the women with stockings over their noses. We went into the temple of Carnack, I think that was the name. I could not tear myself from the weird music, and Timotheus was equally taken up with the mummies. We went on to the Java village, and paid our respects to the orang-outang. The sun was far down the west when we again reached the beauty show. We stopped to rest beneath one of the railroad bridges. A very stout German sat down beside us. "Well, this is interesting," said he. "I live at Kansas City, and this summer I went to my father's old home in Germany. He came over with me when I was three, and I wanted to see what the old place was like. Well, you should see it. Stone floors, and shoes to match. Everything so plain and poor, and made to last forever. Ah, you can't think how glad I was my father had been plucky enough to come over here, where his boys can have a chance. It is all very fine to come here and look at these peoples from everywhere on earth, but folks miss the nib of it who aren't thankful they live here. Bless me, how glad I am I belong in Kansas City!"

We visited the English pictures another day.

South Evanston, Ill.

TEMPERANCE IN FINLAND.

BY REV. CARL F. ELTZHOLTZ.

The Eleventh Annual General Meeting of "The Finland Friends of Temperance" was, according to a report in *Menneskevennen*, held at Savonlinna, one of the most beautiful little towns in Finland. Finland's well-known temperance reformer, Dr. A. A. Groufelt, presided. One of the questions discussed at this meeting was "The proper attitude of ministers of the gospel toward the temperance cause." This subject was introduced by Mr. Alkio, who said in substance that this was a very important question which the ministers, who are the most prominent instructors of the people, ought to be either *for* or *against*—they could not be neutral. If the temperance cause and its teachings were false, then it would be wrong for them to be quiet; in that case they ought to oppose it, they ought to prove that total abstinence is against the Bible. But if they must admit (and admit they must if they will be conscientious) that the temperance cause is good, then they ought to be defenders of temperance. As the Bible teaches us that total abstinence from evil is not only lawful, but that it is a duty, then the ministers of the gospel who are the spiritual and moral teachers of the people ought to teach abstinence from this monster evil; they should teach and practice total abstinence themselves.

Another very important and interesting question was discussed, namely: "Is it desirable that the temperance people should nominate their own candidates for town and general election?" This question was ably introduced and discussed by Dr. Johnson, one of the professors in connection with the Helsingfors University. His wonderful revelations and pointed remarks made a great stir all over the country. In the course of his remarks the doctor said in substance, that it only took a few years before the people of Finland adopted the temperance cause. Such had never before been seen in Europe. When the cause of prohibition in 1885 and 1886 was laid before the Finnish people they at once put themselves on record as a people that favored the total prohibition of intoxicating drinks by law. In 1885 the farmers alone made nineteen petitions for a total prohibition law. But although the will of the people was not made the law of the land that time, something was gained by this agitation, for instance: The proper authorities in the cities were given power to decide whether intoxicating drinks should be sold or not. In the fall of 1886 meetings were held in most of the cities to agitate for prohibition. In these meetings a very large majority adopted petitions to the Finnish parliament asking for the enactment of prohibitory laws.

As the friends of prohibition desired to ascertain as thoroughly as possible what the public sentiment was concerning this question, they had the cities canvassed, and although there were only six days to do this in the capital city they received 10,270 names, and 8,751 of these demanded a prohibitory law, while only 1,519 were against such a law. In Jyvaskyla were four hundred persons in favor and only twenty against prohibition. The opponents of prohibition said, of course, that those who canvassed had principally asked friends of the prohibitory law to sign their names; but unfortunately for them it appeared that the whisky party also had canvassed two cities (Tavastehus and Tammerfors), and what was the result? They received only one hundred and ninety-three names in Tavastehus where the friends of prohibition had received eight hundred; and in Tammerfors the whisky party received only 391 names, while the temperance party received 4,656.

The prospects for the friends of temperance are therefore very bright. The people of Finland are still demanding a prohibitory law. Although the will of the people has not yet materialized in the Finnish parliament, the time will come when it will be represented there. All the friends of temperance in Finland ought henceforth to concentrate their efforts in this direction. They should unite in one independent political party, and they must never rest before such men, who promise to obey the will of the people, are elected to represent them in parliament. When the will of the people shall be faithfully represented in our legislative halls, then Finland will have a prohibitory law.

These are, indeed, golden words. Finland seems to be near the goal of national prohibition. The General Meeting decided that "Finland's Temperance Friends" should *henceforth stand united as an independent temperance party.* The atmosphere surrounding Finland is full of prohibition. May the Lord strengthen and encourage our friends, and give them a glorious victory. I feel assured that many of our temperance people, whose hearts are big enough to be interested in the welfare of the whole world, will follow the movements of these brave Finnish temperance reformers with the profoundest solicitude and deepest interest, wishing them God-speed and abundant success.

University Place, Neb.

WEEK OF UNITED AND UNIVERSAL PRAYER.*

Dr. Josiah Strong, general secretary of the Evangelical Alliance for the United States, invites "the churches of our Lord Jesus Christ to unite in prayer at the beginning of the new year, during the week from January 7–14. He says: "After their custom the Evangelical Alliances of Christendom send out the usual address to the churches everywhere, together with topics suggested for united supplication. The general subjects for each day are the same throughout the world, while the subordinate topics are adapted to the peculiar conditions of each country. It is hoped that all churches which unite in the observance of the week of prayer, remembering its object and the special promises given to *united* prayer, will offer petitions in common with the people of God everywhere for the common interests of the Redeemer's Kingdom."

The general topics for the week are as follows:

Sunday, January 7.—SERMONS.

Pentecostal Power. Acts 11: 1-4.

Monday, January 8.—HUMILIATION AND THANKSGIVING.

Confession: Of sin.—I John 1: 8, 9; Psalms 32: 1-5; II Sam. 12: 13.

Prayer: For grace to put away whatever hinders the progress of Christ's kingdom in the heart and in the world; for consecration to a holier life.—Heb. 12: 1, 2; Phil. 3: 7-14.

Praise and Thanksgiving: For God's gift of His son, for the presence of His spirit; for the blessings of the past year; for improved moral tone; for a larger apprehension of the relations of the church to society. —II Cor. 9: 15; I Chron. 29: 10-14; Isa. 65: 17-25.

Tuesday, January 9.—THE CHURCH UNIVERSAL.

Prayer: For the whole church of Christ, that the power of the Holy Ghost may be manifested.—Acts 2: 1-18; that the unity of believers in Christ may be more fully apprehended.—John 17: 20-23; that error, superstition and unbelief may be removed.—II Tim. 4: 3, 4; Heb. 3: 12.

Wednesday, January 10.—NATIONS AND THEIR RULERS.

Prayer: For all in authority.—1 Tim. 2: 1, 2; for peace. —Isa. 2: 4; for the persecuted.—Matt. 5: 10-12; for the abolition of the slave, opium and strong drink traffic.—Exodus 21 : 16. Psalm 72: 4; for all needed reforms,—temperance,—Hab. 2: 12, 15; Sabbath—Neh. 13: 15-22; industrial—Jer. 22: 13; social—I Cor. 6: 18-20; and political.—I Sam. 2: 36 and 8: 3.

Thursday, January 11.—FOREIGN MISSIONS.

Prayer: For the conversion of the world; for societies and their missionaries, for native churches, secret disciples, for the removal of hindrances, for such cooperation as becomes the members of the body of Christ.—Isa. 35; Rom. 10: 11–15; Isa. 40: 3–5; Eph. 4: 11–16.

Friday, January 12.—HOME MISSIONS.

Prayer: For the evangelization of city, country and frontier.—Luke 10: 1, 2; for increased coöperation in the work.—Lev. 26: 8; and for a greater sense of personal responsibility.—Mark 13: 34.

Saturday, January 13.—THE FAMILY.

Prayer: For parents, children and servants; for Sunday-schools and all Christian associations for young people; for all educational institutions.—Eph. 6: 1–9; Col. 3: 18–25; Prov. 8: 32–36; Prov. 2: 1–9.

Sunday, January 14.—SERMONS.

The second coming of our Lord.—Rev. 22: 12.

*Full programs may be had at 50 cents per 100 by sending to 511 United Charities Building, Fourth Ave., cor. Twenty-second St., New York.

NEW YEAR LETTER FROM THE CHIEFTAIN."

To the White-Ribbon Women in all Lands:

BELOVED SISTERS:—As I grow older, the return of New Year's day means less to me than it did in my enthusiastic teens. For one thing, I have "got used to it," and for another, many of the grooves of thought and action that I then mapped out have become well-worn tracks, on which the wheels of the chariot of life now wend their wonted way; and for a third, I no longer

"Feel the wild pulsation that I felt before the strife,
When I heard my years before me and the tumult of my life."

But all the same the holidays are bright spots in the mists of bleak December, hallowed as they are by memories of home's sweet and sacred ministries, its voice of prayer and words of tender greeting, and its gifts of affectionate recognition and remembrance.

The National W. C. T. U. does not attain its majority until next year, and the World's W. C. T. U. in its organic form is but two years old, so that we may well "take account of stock," make resolutions, and forecast what it shall be as a society. It is clear that the movement has perpetually broadened since the Crusade beacon shone out on the wide plains of the West. The plea and prayer of the Crusaders are now correlated with the plan and purpose of the white-ribbon army, while individual conversion correlates with the conversion of society from selfish customs and government from wicked laws.

The psychologic moment seems to have come for a declaration, long deepening in the hearts of veterans who have borne the burden and heat of the day, and it is this: We are hobbling along on one foot in the temperance reform; we are going into the battle before we have recruited our troops; we cannot win in all this awful warfare until we call out the reserves and arm the home guards. Who believes for one moment that the PEOPLE of Iowa repudiated prohibition? It is the parties under leaders who key the state to that tune which in the nation they mean to play at the next presidential election. Who believes that in four years the temperance party would have won but four thousand votes per year if the votes of women had been counted? Who believes that in our large cities saloon politics would dominate the conscience of the church and the heart of the home if the home people could bring to bear their power at the point where, by the very organization of governmental forces in a republic, opinion passes over into law? Who believes that the wage-worker's cause would make such slow progress if the wives and daughters of the men whose labor is their only capital, could reinforce them at the ballot box?

For my part I am free to say that for me, as a Christian worker, the bright spots on the world's map in this year's retrospect are Colorado and New Zealand. I rejoice in the fact that these two modern republics are in opposite hemispheres, for this is a sure proof that the leaven is reaching the whole lump; and I thank God it is white-ribbon leaven. For it is universally conceded that the victory at the antipodes had its origin in the systematic work of the franchise department of the W. C. T. U. introduced by a Californian Y, Miss Jessie Ackermann; and no one will deny that the foundation work of our society in Colorado (which has been true from the beginning to the most progressive phases of our work) was of

incalculable value in the recent campaign which has resulted in placing women side by side with men in the affairs of government.

It was well said by the Rev. Dr. Barrows, of Chicago, in one of his recent addresses, "that although we have big warehouses, newspapers, railroads, expectations and achievements, the biggest thing in all the city is the heart of man with its ample storehouse of welcome and salutation and good-will for all the nations of the earth." This utterance, while of the white-ribbon movement it is pre-eminently true, applies in a larger sense to our whole nation, and is rapidly winning its way around the world.

At the beginning of this century only one in seventy-five of the population of the United States professed themselves Christians; at present one in every five acknowledges that sacred name, and the New Testament has become the text-book of reform, the words of Christ being more frequently quoted, possibly, by women and working men than even by the rank and file of the church universal itself. If I have a wish for our militant arms, whose purpose it is to hasten the coming of the Kingdom of Heaven, it is that we might discern the signs of these times even more keenly and quickly than we have ever done before, for the march of humanity was never so rapid and it will soon be "on the double quick." We must cast aside every weight if we would keep well at the head of the people's mighty movement, and lift our eyes steadfastly to the heavenly beacons if we would not be overcome by the thronging forces of evil that seek at every step to intercept our progress.

To this end I am counting greatly on the general observation of the week of prayer, and on the response of temperance men and women everywhere, to the request that March 20th be observed as an universal time of renewing for the temperance forces of the world. On that day our great leader, General Neal Dow, of Portland, Maine, attains his ninetieth year, and in contemplation of his brave and beneficent life we may be able to concentrate thought and purpose on a forward movement that will strengthen our forces as no other can, by such a lengthening of cords and strengthening of stakes as shall utilize every ounce of power with which it has pleased God to endow the hearts and homes of Christendom.

Life without a purpose is oblivion; may God inspire us all with the purpose to enthrone Christ in the habit, custom and law of Christendom, is the prayer of

Yours ever tenderly,

Frances E. Willard.

Reigate, Eng.

NEW YEAR GREETING FROM LADY HENRY SOMERSET, OUR CONTRIBUTING EDITOR.

DEAR COMRADES:—It does not seem possible that I should have made three journeys to America and back within the last three years, participating in two World's Conventions—Boston and Chicago—and one National Convention at the foot of Pike's Peak. But I gladly cherish the belief that these goings and comings, so full of physical discomfort and weariness, have helped to weave some bright threads of mutual love and faith in that great "cloth-of-gold" fabric on which it has pleased our heavenly Father to set so many of us at work in the white ribbon ranks the wide world over.

It comforts me to feel that the temperance sisterhood on both sides of the sea has a growing sense of unity, not only in spirit, but in method, for we are giving and getting the best from one another; and this is not only true of the leaders in the two great countries that pioneer the world's reforms, but the "*Signals*" set high aloft by the white ribbon press flash out their light and leading to the most distant corners of the globe. I am told by our round-the-world missionaries that the same symbols, banners, mottoes, songs and plans of work are now found in every country, and that groups of women like-minded with ourselves have been inspired with the same faith and loyalty that animates us in London and Chicago. All this means more for the intelligent prosecution of the temperance, the woman and the labor movements than we can possibly perceive who are "working on the wall" too near to it ourselves to take in its vast proportions.

It is my most earnest hope as a Christian worker that within the next three years I may, in company with our president, visit every country where the white ribbon has become the emblem of purity, peace, prohibition and progress, and that we may carry the Polyglot Petition to the governments which license the sale of brain poisons, and thus deliberately and systematically undermine the power of thought in those for whom they are sworn to execute justice. When we return from that pilgrimage we shall, I am confident, be able to speak with more emphasis than ever before concerning that solidarity of woman for the protection of the home, which is the ultimate aim and purpose of the Woman's Christian Temperance Union.

You will be glad to know that with the New Year your sisters here begin the publication of a paper, to be called the *Woman's Signal*, with which the *Woman's Herald* and the *Journal* of the B. W. T. A. will be incorporated. We hope to make this to Great Britain what THE UNION SIGNAL is to the United States—a pure, wholesome, helpful home paper full of the modern spirit of Christianity applied to the problems of our own time. Let me also encourage you by saying that it now looks as if we should have eight hundred local societies when our annual meeting is held in May of 1894; this will be over two hundred more than we reported last year.

As the best method of signalizing the twentieth anniversary of what we in England call "the women's whisky war," we have resolved to found an industrial home for women inebriates, to which we hope the courts will send women who would otherwise be sentenced to jail. We recognize that drunkenness, in part, at least, is a disease, and we wish to give to women who are in its power better conditions for reformation than can be found behind the bolts and bars of prisons.

It seems to me there should be an effort made all along the line to establish in these twentieth and twenty-first years since the heroic women's praying bands went forth to battle, some beneficent institution by which their sacred memory shall be handed down to future generations; and surely nothing could be more appropriate than industrial homes for women who seek to rise above the bondage of the intoxicating cup.

With affectionate and grateful memories of all your kindness and good-will, I am my dear comrades, your loyal sister and co-worker,

Isabel Somerset

Reigate, England.

THE OUTCOME OF THE CRUSADE MOVEMENT.

DEAR UNION SIGNAL:—The movement known as the Temperance Crusade was a special, divine influence brought suddenly and sharply to bear upon the greatest universal evil of the time. Unique in manifestation, it arrested general attention and made a profound impression upon all classes of people. The conflict with this single evil, we believe, by divine guidance, became the initial point of a great organization, which, almost immediately, was also made a point of divergence by including in its propaganda many other open forms of evil.

This organization, doubtless, came into existence in this country, as Esther came into the Court of Persia, "for such a time as this." The United States, in some respects, above all other countries, is the light of the world. For some years enormous immigration of ignorant and degraded humanity, people often devoid of American and Christian ideas and correspondingly devoted to the debasing traditions of their own fatherlands, has smirched our moral atmosphere and threatened the suffocation of our religious life and national liberty by the inflowing vices and spirit of the Dark Ages which attend them.

The organized Crusade, known as the Woman's Christian Temperance Union, has more than any other federation the elements which reach all people. It has been, in a special sense, a call to women to "arise, their light having come." This call to women is as clear as the imperiled condition of the country—shall we say of the Anglo-Saxon race? It has found all classes of women, It has called them from the busy trifles of conventional life, from a comparative cloister life, occupied, perhaps, with fancy work, absorbed after thirty years of age in self-culture by literature, languages, art, philosophy, not heeding that at the same age the Master entered upon His mission to save the world.

Of the women called, how great the diversity of gifts! "But all these worketh that one and the self-same spirit, dividing to every man severally as he will." I. Cor. 12:11. This evangelical institution is supremely a unifying agency. It belongs to all churches, all sections, all countries. Enemies otherwise are brethren here. All sit down in hearty companionship with it in the Kingdom of God.

Taking women out of innumerable self-imposed and useless cares, it has set them to work at the problems which concern God and humanity. Lips bearing a divine message are multiplied and the message reaches the neglected of all classes, the upper, as well as the lower. Within twenty years it has been discovered that "the Lord gave the word; the multitude of women that publish it is a great host." The self-same Spirit which indicted that word has called the women of to-day to their predicted office.

Unexcelled in parliamentary debate, in practical common-sense and mother-wit, in brilliancy and in spiritual fervor, their magnificent conventions are an inspiration to true reform and progress, commanding universal respect and admiration.

Does not everything show that this organization, born of the Divine Spirit, like Ezekiel's wheels, full of eyes of intelligence, moving by the living Spirit within it, its four faces to all the earth, representing all people, is ordained to be one of the chief forces that shall cover the earth with the knowledge of the glory of the Lord?

H. C. MCCABE.

Delaware, O.

[The above from the pen of an original Crusader and the first W. C. T. U. president of the state of Ohio will be read with interest by many who are reaching out in this jubilee hour for the old links of the Crusade cable that in this restless, shifting American life have parted and drifted to new harbors; each one, however, carrying with it, like the sea shell, the refrain of its birthplace: "Make a chain, for the land is full of bloody crimes, and the city is full of violence."—EDS.]

BY MATILDA B. CARSE.

That the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, —I. Peter 1:7.

The last sands of the old year are softly and silently falling through the hour-glass of time. As we stand here on the borderland of the new year, we cannot but take a retrospective glance over the days of the year that is just departing; we think of the many comrades who entered it with us that on the march have dropped at our side, and to-day the winter wind is singing a requiem over their silent dust. Is this the end? Ah, no; we look upward, and faith reveals their faces added to the great throng of the glorified ones in that fair land where the years count not; and a voice sounds forth, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The departure of such blessed souls has often been chronicled in this column during the year. They were those who redeemed the time and showed their faith by their works. Many who read these lines will not be with us at the close of another year.

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The following extracts taken from a letter written by Mrs. E. T. Moyer, Napa, Cal., shows a family that is "redeeming the time." Mrs. Moyer says: "During the past year we have enjoyed working for temperance more than ever, because THE UNION SIGNAL has come weekly. The Temple Items have been of the deepest interest to us. To-morrow our Ethel, the only daughter in a family of five, is thirteen years of age. This morning the thank-offering bank and missionary box were opened and found to contain $3.79. We send $4 for the Temple fund, also a new subscription for THE UNION SIGNAL and *The Crusader* with our own renewals. Ethel feels this is a birthday present in that we are able to spread the glad temperance tide farther on, for surely the 'world's white ribbon' is an incentive for good and active, earnest work. We are surrounded by wine cellars; our four boys are growing up to fight King Alcohol and the cigarette. We heard our dear Miss Willard lecture when she visited here, and we now have a dear, bright, active little five-year-old Willard who says: 'Mamma, I will never touch wine.'" Our two National officers at the Temple, Mrs. Mary A. Woodbridge and Mrs. Helen M. Barker, have set a loyal example by handing in their dollars for the Temple. We receive daily scores of letters enclosing a dollar in answer to the call sent out. The cheer contained in the letters gives comfort beyond expression. Mrs. Hysluf, Nebraska City, writes: "I send one dollar for the 'House Beautiful'; wish I could make it one hundred. I do think every white-ribboner and L. T. L. should send their mite, so little for each and in the aggregate a nice sum for our Temple." Mrs. Netta Haworth, of the Kickapoo Mission, Oklahoma Territory, says: "Enclosed please find one dollar for the Temple. My prayer is that the hearts of the white-ribbon host may be stirred to gladly help our beautiful Temple."

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Miss Della Neal, Berwick, La., state organizer and president of the fifth district, Louisiana, writes: "Please find inclosed $1. I have always been an advocate of the Temple enterprise, and since the recent National Convention, at which time I heard it discussed pro and con, *nothing can ever change my opinion*, and I shall give it every aid I can. I shall never allow an opportunity to pass without urging this noble work upon the members of our white-ribbon band." We wish the hundred thousand white-ribboners that have not as yet given one cent to the Temple enterprise, and who have stood aloof from doing so from much the same reason as the state secretary of Vermont, Mrs. G. E. Davidson, would turn over a new leaf with the New Year, and do works meet for repentance, as she has done. Mrs. Davidson writes: "I have not done much for the Temple yet, and have failed to be enthused over it until lately, feeling sure that the enterprise *would succeed* without the little help I can give. Since the National Convention I have become much more interested, and begin to see we must *all* take hold and all pull together. The opposition serves to discourage some, and in some it arouses a determination to succeed in spite of all obstacles. The inclosed fifty cents is only a little beginning of what I hope to do."

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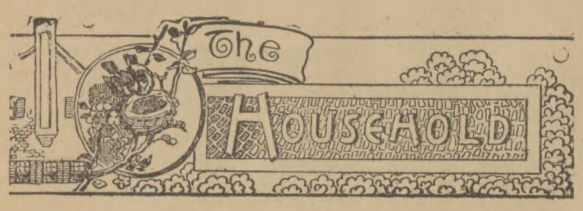
The W. C. T. U. of Sterrett, Pa., has sent $100 through the state treasurer. Mrs. E. C. Haynes, for the W. C. T. U. of Miles City, Mont., sends $40. This union sent $32 in 1888, and now is at work to finish its pledge. Mrs. N. K. Fite, superintendent of Temple work, sends $20 for the Indian Territory. Mrs. S. S. Shove sends $8 for the Central W. C. T. U. of New Orleans, La., making $62 this union has paid on its pledge. From the W. C. T. U. of Kingston, Jamaica, comes $15.22—the kind effort of Mrs. C. Maddiz. From the W. C. T. U. of Dayton, Pa., $18 comes. The secretary, Mrs. Hammond, writes: "The money is the outcome of a mite-box social. In the box of one of our devoted members, Mrs. Wilson, who has been called from labor to reward, was found $5; in another, that of little Clare Marshal, also summoned to the arms of the good Shepherd, was fifty cents."

A two-cent stamp sent to Mrs. Matilda B. Carse, The Temple, Chicago, will secure a mite-box. Remember, any one placing in the box $2.50 from May 1, 1893, to May 1, 1894, will receive the lovely Columbian souvenir made of aluminum, with a cut of the Temple on one side and on the reverse the face of Miss Willard with suitable inscriptions. All money orders should be made out in the name of the treasurer, William D. Preston, and sent to our financial secretary, Miss Sara G. Johnson, The Temple, Chicago, Ill. Any and all matter in regard to the Temple should be addressed to Mrs. Carse.



A NEW YEAR'S GREETING.

BY WARNER SNOAD.

A New Year's greeting! what *can* one say?
We've played out wishes for New Year's day,
We, the wishers, are not to blame,
One grows quite tired of saying the same;
And yet—well, most of us like to hear
Some sort of wish for the glad New Year.

Friends, one and all, I wish you this:
Lips that you love the best to kiss,
Strength to work with a right good will,
Peaceful sleep, whether well or ill,
Heaviness only fall on your purse,
Changes for better and none for worse;
Little worries all flee away,
Troubles pass or not come to stay;
Every day blessings, if all are given,
Yet by their magic, earth turns to heaven.

Lee, Eng.

A PARASOL, A BONNET, OR A BUCKET

BY GRACE STEWART REID.

Carrie Seeright was so run down by spring weather and spring examinations that, as she herself expressed it, she had to be sent from home to be wound up.

"How happy I should be," said her mother, kissing her good-by, "if you were going to start a temperance movement in Pleasant Plain!"

"Well, really, mother," answered Carrie, "that is quite a little something to expect of one poor girl in a big place like Pleasant Plain that hasn't even a Band of Hope! But folks won't have any trouble in seeing which side I'm on, for I have a badge on every single dress, on both my outside jackets and on my waterproof—all sewed on tight with thirty-six cotton."

Soon after Carrie's arrival in Pleasant Plain the friends with whom she stayed gave a rosebud luncheon in her honor. Her cheeks were rosy with excitement and pleasure as she sat under the great Japanese umbrella from whose points rose lanterns trimmed with tinkling bells shed a soft light on a table laden with flowers and dainties.

She looked and tasted with delight till the appearance of some charming little pastry parasols filled with ice-cream roses and marked with the guest's initials. Before Carrie's reached her she knew from various sniffs and smiles they were prepared with wine. She thought of a host of things in a minute.

Could she eat the cream without tasting the wine in the pastry? Could she not break the whole thing up and toy with it as if she had been eating it? Would not that be acting a falsehood? It would be too bad to hurt her entertainer's feelings. It would be terrible to have all the other girls think her rude or laugh at her. It would be worse to lose the chance of a temperance hint to thoughtless Pleasant Plain. She sent away the beguiling parasol.

"Why, Carrie!" exclaimed her hostess, surprised and disappointed, for this conceit was intended to be the crown of the bill of fare.

Carrie lightly touched the bow of white ribbon on her dress, as every eye was turned toward her. Her cheeks burned and a faint mist of homesick tears blurred her sight as she covered the empty place before her with cake and fruit, and spoke with a nervous laugh to her neighbor.

That afternoon the troublesome parasol was sent next door to Mrs. Hark whose child's name began with the same letter as Carrie's.

"We have a temperance young lady staying with us," said the servant who brought it, "and you'd feel provoked at her not enjoying such a lovely thing only she's so mortified about denying herself before people."

"It is lovely, isn't it?" said Mrs. Hark, repeating the story to her husband. "I wish it would keep for an ornament for the parlor. I don't want Charlie to have it, but it would be a shame to destroy it."

"What is this temperance girl's name?" asked Mr. Hark looking at the initial on the stand of the parasol.

"I don't know," his wife answered.

"I think it must be Courage," said he, putting his hand on hers which held the gift. "Where courage leads faint hearts may follow," and he shook the little tempter into the grate fire.

Mrs. Hark told Mrs. Newsbiggle all about it when she called soon after.

"Well!" exclaimed Mrs. Newsbiggle, "it will be a wonder, indeed, if a slip of a girl can carry out her principles in the Newcombs' house. You know they're up to all the New York fads and even put a dash of old rum in the chocolate and bouillon for their afternoon receptions."

She walked home thoughtfully. "Maria," she said to her cook, "I am not going to use any more brandy or cider in mince pies, but I'd like you to make a couple to-morrow with the spiced vinegar I saved from my sweet pickles. I want you to take one to old Mrs. Sniffen, and you must tell her it is a temperance pie so she won't be afraid to give that weak son of hers a good piece."

Young Sniffen told his friend, Jo Nail, that if all his home cooking was as good as that temperance pie, the saloon's free lunches would not get much patronage from him. Jo told his mother and added: "Why not take a room near the polls at the next town election and give the boys coffee and sandwiches, no matter what party they vote for? Plenty of coffee must certainly mean a less quantity of beer and whisky."

Since her own dear boy had asked her, Mrs. Nail put aside her pride and invited her friends to join her in the experiment. On the long election day they were busy serving all who would partake—the good citizen and the bad, the sober and the half-seas-over. If it did not work a revolution, it told on the right side of the election and on the profits and tempers of the saloon-keepers.

It told, too, on Mrs. Nail who came home in such a languid condition that, till he knew the cause, Jo deeply regretted his suggestion. She went to bed early and not only slept heavily all night, but till noon the next day. Then she woke with a headache and realized that she had been overcome by the liquor and tobacco atmosphere of the previous day, and that the afternoon barely furnished time to rid her dress and wrap of the same taint before she put them on for prayer-meeting.

She did not think of her bonnet till the church-bell was ringing. It had been shut up in a bonnet-box for twenty-four hours. Now, Mrs. Nail had often expressed the opinion that a stout middle-aged matron in a fancy hat was a sight she did not care to see; but on this occasion she did not hesitate to leave her bonnet hanging out of a window and wear a broad affair of lace and feathers she had bought for a niece in Texas.

If her appearance excited some surprise among the sisters of the congregation, it was small to that produced by her rising to speak, for "Sister Nail" was a conservative who sat in a back seat to be hardly seen and never heard. In a few simple words she told the tale of her sleep and of her bonnet. If there was anything funny about it, the sisters respected her courage too much to smile, and the brethren said, "Amen!" heartily when she asked if it was not time to protect the town from two poisons that made even the air unsafe.

Major O'Rear, who had had temperance locked up in his heart for many a day, came to the front with a vow to battle for the right. John Appel stood up for groceries without wine and liquors. Thomas Handy protested that any short lives among truckmen, van-men, etc., were due not to over strain, but over drain of beer mugs. A long hidden desire for reform burst forth. The meeting was so dead in earnest that when the fire-bell rang, even the men in the seats by the door did not go out. It was actually not till smoke pervaded the room that the meeting broke up.

Strange to say, Mrs. Nail's house was one of those in danger, and a lurid light lit up her airing bonnet. It reminded somebody of the temperance lunch at the polls, and that the saloons and drugstores were always very careful that the fire-laddies' throats should not be dried up by heat and smoke. Hot coffee and cold milk were soon being quickly served from tea kettles and milk-cans, in cups, glasses, bowls and pitchers.

"Comrades!" called a grimy young Hercules, as the defeated fire sizzled away, and Joe Nail, from a ladder, gently poked his mother's bonnet, safe and purified, within her unharmed home. "Out with the money you've saved to-night for a temperance coffee-room!"

An embarrassed, derisive laugh started among the firemen, but the crowd changed it to a rousing cheer as the speaker held up a fire-bucket and slowly dropped in a handful of coin. It did not have to wait for company from firemen and on-lookers.

"Big trees from little acorns grow." But did Pleasant Plain's coffee-room, temperance lecture hall, day nursery, kitchen garden and bands of hope really begin with a bucket? Or with Mrs. Nail's illustrated tale of a bonnet? Or with a young girl's refusal to sell her colors for a treacherous parasol?

I think the temperance movement in Pleasant Plain started in a mother's last, best wish as she sent her daughter out into fashionable society.

New York City.

LOOK AT THE BLUE SKY.

One of the wisest and wittiest women I ever knew once went to make her wedding call at a new suburban home, all in its bridal freshness. When the visitor rose to go, her hostess came with her to the door, and out upon the pleasant, broad piazza, which, however, looked a little dusty in the corners. "Oh, dear," said the youthful housekeeper, anxious to vindicate herself from any possible charge of carelessness, "how provoking servants are! I told Mary to sweep this piazza thoroughly, and now look at it." "Grace," said the older woman, looking into the disturbed young face with kindly, humorous eyes, "I am an old housekeeper. Let me give you a bit of advice. Never direct people's attention to defects. Unless you do so, they will rarely see them. Now, if I had been in your place and noticed the dirt, I should have said: 'How blue the sky is!' Then they would look at that as I spoke, and so get safely down the steps and out of sight."

The little story holds more than the immediate value. How many people habitually look at the sky every morning, actually or metaphorically? Some people do, feeling the free uplift of soul as they glance for a moment at the broad, clear arch of blue, and the slow-sailing soft white clouds. But too many are wondering whether they shall catch the 8:14 train, or have to wait till the 8:34. Too many, even then wearied and overtaxed, are planning how to get through with the labors of the hours to come.

Of course no work can be well done with one's head in the clouds. But I am sure it can be better done for an occasional upward look. The lesson of the man with the muck rake is patent still.

Going day by day through the busy streets, through the crowd of anxious, harassed, care-lined faces, one echoes Matthew Arnold's line:

"Most men in a brazen prison live."

I know of no description of the skies like his, beginning:

"Plainness and clearness without shadow of stain,
Clearness divine!"

With this noble climax—

"You remain
A world above man's head, to let him see
How boundless might his soul's horizon be,
How vast, yet of what clear transparency!
How it were good to live there, and breathe free!"

I remember once getting up at four o'clock in the morning for some necessary and trying work. I forgot the discomfort in the sight of the sky. The whole broad heavens were filled with a wonderful pure glow, luminous and strange, growing toward sunrise; and as I looked, I realized for the first time the meaning of "the shining light, that shineth more and more unto the perfect day."—*C. W. in Woman's Journal.*

TYPICAL LESSONS FOR LOYAL TEMPERANCE LEGION TEACHERS.

III.

Water for Plants.

BY MARY E. RUDD.

Opening Exercises, 15 minutes:—Add a new song to-day. "A Wildwood Lesson," page 6, "Marching Songs" or "Cold Water for Me," page 18, "Marching Songs No. 2," are both appropriate and pretty, though childish voices would render them easier if written in a lower key. After the prayer a hymn, then the finger plays, adding to the others "The Little Men." Practice new song.

Rhythmical Exercises, 15 minutes:—Swimming, flying, clapping the hands in time to music, swinging the arms, etc.

Lesson, 25 minutes. Sing the song of the stream, and try to draw out the previous story, especially the thought of the stream giving a song to the children, a home to the little fishes, a drink and a bath to the birds. Add to this the thought of giving to the trees, to the grass, to the flowers. If possible, show two flowers picked several days previously, one of which has been kept in water and one not. Let the children see the difference and tell their own experiences in regard to flowers and plants. Tell simple stories, showing how plants almost withered have been revived by water. Speak of the fact that plants not only drink up water through the roots and stalks, but that the leaves also have a great many little mouths that take in food and drink. That is the reason the garden looks so much nicer after the rain than it does when we just water the roots of the plants. Talk of different ways of carrying water to the garden—in a cup, dipper, pail, watering-pot, garden hose. Let the children help in conversation.

Tell of the garden made by the twins. Show pictures of pansies growing in it. After awhile the plants began to droop. Why? Then the papa brought two little watering-pots and the little boys filled them at the brook and carried the water to the garden, and sprinkled the plants so carefully; and the pansies looked up and said:

"Thank you, little boys, that is such a nice drink."

Then Dot said: "We are like the little stream. We are giving a drink of water to the thirsty plants."

But Trot said: "Mamma said God sent the brook, and I wonder why He didn't send it over to our flower garden."

And Dot said, "We'll ask her. Mamma always knows."

So they asked her and mamma answered: "Yes, God sent the brook, but He sent it to stay in one place and do His work there. But He has given little boys feet and hands to carry the cooling drops wherever they are needed. So He says to the children, 'Whatsoever thy hand findeth to do, do it with thy might.'"

(Have the children repeat both this and the text of the previous lesson, giving them a chance to tell how they have been givers during the last week.)

Games: Children as flowers, one child for gardener, Have a pansy bed, a rose bed or any flower you choose. only give definiteness to the game by having a name. Do not be merely plants. Do not let the child-gardener attempt to carry the child-plant to its place in the bed, as the little plant is happy to be placed where it can bloom for the kind gardener, and this will be expressed by the fact that the child goes of its own accord when called. Watering the garden is, of course, the principal feature, and may be represented by the motion of the hands, as if holding and tipping a watering-pot. Birds to fly about among the flowers will be a pretty addition.

Occupation: Have little watering pots cut from green paper. Each child may mount one on cardboard and take it home.

Closing: Good-by said quietly and in an orderly manner.

Chicago, Ill.

THE NEW YEAR.

Fairy stranger, who art thou,
With the gems upon thy brow?
Coming in the stilly night,
Clad in robes of spotless white,
Noiselessly thy footsteps fall,
In the cottage and the hall.

Soft and low the answer came:—
"Surely thou must know my name;
For, while speeding swift away,
Ere the dawning of the day,
All the voices of the night
Cheered me as I came in sight.

"Heard you not the minster bell
As it tolled the Old Year's knell?
Heard you not the glad refrain,
As all nature pealed the strain,
'Welcome to the bright New Year,
Welcome, welcome, cheer on cheer'?"

—*Iola.*

KING SPIRIT AND HIS HOME.

BY MRS. EVA GRIFFITH MILLER.

King Spirit lived in a beautiful house called Body. He had many loyal servants, who were prompt to obey his commands, and his palace was a very busy and happy place. There was Mrs. Blood, the housekeeper, who was ever going from room to room, searching out odd bits of dirt and filth, broken bits of wall and impurities that had drifted in from the street, and with her army of corpuscles all dressed in red uniforms, she had these things picked up and carried out so that the palace would be always clean and healthful.

Then there was Mr. Vitality, the builder, who, with an army of corpuscles dressed in white, went around after Mrs. Blood and repaired all the broken places in the walls and kept everything built up after the pattern which the king gave him. Mr. Vitality was always at work, for King Spirit kept his palace in constant use, and the walls would keep wearing out, no matter how strongly they were built.

King Spirit had his office in that part of the palace called the brain, which was situated just behind two beautiful light windows, where the king was wont to look out on the world. A great many little telegraph and messenger boys were employed by the king, and they were always running back and forth from the king's office to the extreme portions of the palace to carry orders to Mrs. Blood and Mr. Vitality, who were often busy in the remote parts of the great house. Sometimes, too, Mr. Vitality stayed awhile in the office, and then the telegraph and messenger boys had to take his orders to his corpuscles.

Some of the telegraph boys were stationed in the remote parts of the palace, where soldiers were set to watch, and whenever a bit of wall was broken down or an enemy appeared the soldiers sent the telegraph boys post haste to the king's office to let him know. The telegraph and messenger boys always traveled along smooth avenues, made on purpose for them, called nerves, and these avenues had to be always kept in good repair, or else the messages would be delayed and harm come to the palace.

The king had many enemies who were constantly trying to get into the palace and rob him of his jewels and drive him away, so he had guards stationed at all the doors to notify him when there were enemies lurking about.

There were troops of wicked little germs that tried to get in at the door nose, but the soldier, Smell, stood guard there to keep the germs out, and whenever he smelled bad air he would notify the king so he could move the palace to some other place. There were other enemies that tried to slip into the wide door, mouth, but the soldier, Taste, stood guard there. Then wicked oaths would come and try to get in at the ears, but Hearing stood guard there and would warn the king whenever they came around.

Professor Intelligence, in the king's office, studied up the history of the king's enemies and kept everybody informed as to their danger and habits, and the king's business manager, Mr. Common-sense, gave orders to the guards as to whom they should let in and whom keep out. No one was allowed to enter unless he could show a certificate of purity, which would prove him loyal to the king.

But one time a dreadful thing happened in the palace of the king. Mr. Common-sense went away on a vacation and left the business in charge of Mr. Desire. Now Mr. Desire was a very smart young man who thought he knew a great deal more than Mr. Common-sense, and he said there was no need of being so strict, and he was going to let the boys have a little fun.

That very day polite Mr. Tobacco came to the door of mouth and knocked. He was a very affable young gentleman, dressed in a stylish suit of brown, and he promised no end of good times to Appetite and Desire if they would only command the door to be opened. Smell and Taste didn't like him at all and they both sent alarming telegrams to the office to let the king know an enemy was near. The king called Mr. Desire and sent him to Mr. Intelligence to know what kind of an enemy Tobacco was.

Prof. Intelligence quickly informed him that Tobacco carried under his coat the dreadful poison Nicotine, with which he tore down the walls of the nerves and otherwise injured the palaces he entered. But Desire said he would watch him and see that he did no such mischief as that, besides he would turn him out the moment he saw him do any of these things. So King Spirit listened to Desire and allowed him to open the door to Mr. Tobacco. Taste fought hard against it, but he was soon overpowered, and then Smell, who wanted to keep on good terms with Mr. Desire, pretended that he liked Mr. Tobacco first-rate.

Tobacco came in very quietly at first, and only made a very short call. But he laughed in his sleeve at Mr. Desire and he said: "Ah, but you shall soon be my helpless slave, Mr. Desire."

The first thing Tobacco did was to put all the telegraph boys throughout the palace asleep, by giving them just a little of the Nicotine. Then he began to bring in little loads of dirt and filth and deposit them in corners around. Mrs. Blood was soon after him and she and her faithful red corpuscles carried out the dirt just as fast as they could, and they tried to rouse up the telegraph boys and send word to King Spirit that the palace was in danger, but the telegraph boys were too sleepy to mind, so the king never knew that there was anything the matter.

Then Tobacco, in some of his visits, broke tiny holes in the walls here and there. Mr. Vitality, who was around on a tour of inspection, found it out, and he called his white corpuscles together and repaired the holes as fast as he could, but he couldn't keep up with Tobacco after he began to come two or three times a day to make his visits.

Then the sly enemy, Tobacco, stirred up Taste and Thirst to demand another visitor to wake up the telegraph boys which he had put to sleep, and to make Mrs. Blood and Mr. Vitality work faster. So Thirst and Taste set up a great clamor, and to please them so they would keep still and not disturb his pleasure, Desire opened the doors of mouth and let in the sprightly King Alcohol, King Spirit's greatest and most terrible enemy.

Mrs. Blood was nearly frightened out of her wits when this wicked intruder entered the palace, and she flew hither and thither in a perfect panic, with her red corpuscles following close after her. She called Mr. Vitality to come and help her, and together they tried to throw King Alcohol out through the waste canals. They fought with him long and hard but he overpowered them both and ran straight to the king's office. First, he knocked down Mr. Intelligence with a single blow, then he grappled with King Spirit himself. The king called out to Desire to come and help him, but poor Desire was helplessly enchained by Tobacco and Alcohol his friend, and could not come. Taste was killed, Smell was wounded, the telegraph boys were all asleep, and poor Mrs. Blood and overworked Mr. Vitality had so much to do to repair the dreadful breaks Alcohol and Tobacco had made in the walls they couldn't give either time or strength to help King Spirit in his trouble.

Just then, while they were in the midst of this terrible battle with King Alcohol that bold robber, Disease, came along and seeing the walls to the palace down he went boldly in and began to fight and kill every one who stood in his way. He made short work of faithful Mrs. Blood; he soon threw her out of the way and plundered her private room, the heart. He drove Mr. Vitality clean away from his work and stole all his tools, and then he penetrated into the king's private office and stole his one great jewel, health.

King Spirit was just recovering from his long tussle with King Alcohol when the robber entered, so he had no strength with which to fight him. He just gave up and ran away from his beautiful palace and left it all cold and still and dark. Its walls were torn down and it was nothing but a ruin then, so it was of no use to King Spirit. He is now wandering in another country, sad and lonely, and grieving sadly for his lost palace and its shining jewels. From the bottom of his heart he regrets that he ever let Common-sense go away on that dreadful vacation, and that he did not insist on Desire's listening to the advice of honest Professor Intelligence.

Chicago, Ill.

"WHAT are pauses?" asked the teacher of a primary class. "Things that grow on cats," piped the small boy at the foot.

A Happy New Year, dear boys and girls! Have you had a pleasant holiday week? Your beaming faces tell the story as you crowd into the Cozy Corner, laughing and chatting. When you are all settled for our letters and nut-cracking, I want to make some suggestions.

Do you like to play games? Dear me, what an affirmative response. What is your favorite game? Such a variety! Well, my plan is that each one write out a brief description of an interesting game and send it to the Cozy Corner as soon as possible. Then we will have Our Children's whole page if necessary to give room to all the different ones you are sure to send. Don't forget to give the name of the game, how many can play it, and just *how* it is played. I wonder who will be the first to respond?

The text suggested in the little cousin's letter below is such a good one, and I wish each Cozy Cornerer would adopt the plan of choosing a text or motto for the New Year. The Bible will supply you one. There are many beautiful, poetical mottoes. Write one out and fasten it up where your eyes will fall upon the words each day. Then *live up to it!* With best wishes for the fulfillment of the New Year's promises, Faithfully your

Aunt Jane

NEPHEWS AND NIECES.

Floy McNeill, Tennessee.
Ethel McCrory, N. Dakota,
Mary Wright, Indiana.
Leah Brown, Oklahoma.
Hattie Ryan, } Kansas.
Claude Kennedy, }
Earl Myers, } New York.
Grace M. Carvir, }
Lu Bonwell, Minnesota.
Lula Mitchell, Pennsylvania.
Ella W. Taliaferro, Maryland,
Rosa Green, Colorado.

I think this would be a good text for the New Year: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." I am ten years old. MABEL FERNALD.

Plainfield, N. J.

A splendid text, Mabel! And one to remember through life.

I thought I would write an essay on cider. Cider first comes from decayed apples which are crushed worms and all. (Some men say that worms give the flavor to the cider.) Then the cider is sold to saloon-keepers, and ruins a great many people.

P. S.—I feel quite proud of the children's column becouse you chose my name to name it. Do not you think I have a good reason to be proud? I wish some of the boys and girls would write to me. BESSIE L. ATWOOD.

Kensington, Ct.

We all appreciate your little essay, Bessie, and wish there had been more of it.

We include cider in our pledge because it contains alcohol. Often people will take a glass of cider thinking it will do no harm, then a glass of wine and so on, till they love drink, and become drunkards, all from a glass of cider. Some people say there is no more harm in drinking a glass of cider than in eating an apple.

Fort Bragg, Cal. SUSIE E. JOHNSON.

Cozy Cornerers who have been taught the harmful effects of decayed apple juice, which we call cider, know there is a per cent of alcohol poison in it which is not found in the apple. So people who say there is no harm in cider-drinking are very much mistaken, are they not?

SOFT-SHELLED NUTS.

256.

DROPPED LETTERS.

— H - ppy N - w Y - - r!

257.

ANAGRAM.

O TRAGIC ENDS.

Have you heard the news
The terrible news,
Of the boys who died last night?
They smoked the weed,
The poisonous weed;
They indeed were a pitiable sight.

Oh, how can you ask,
Yes, foolishly ask,
For the cause of their terrible death?
When you very well know,
At least so I know,
(And their smell, does it not taint *your* breath?)
* * * * * * * * * * *

SOLON.

Send all replies and *original* puzzles to Puzzle Editor, THE UNION SIGNAL, the Temple, Chicago, Ill.

ANSWERS TO PUZZLES PUBLISHED DECEMBER 7.

249. Chicago.
250. "To thine own self be true."
Correct answers: Alice Greene; Ada Greene; Lu Bonwell; Carina Banning; Rosa Green; Caroline MacMinn.

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The Lord is good unto them that wait for him, to the soul that seeketh him.—Lam. 3:25.

THREE SPECIAL OFFERS FOR THE NEW YEAR.

We wonder sometimes if our readers know how perplexing a problem it is for our business manager and board of directors to furnish a paper of the character and appearance of THE UNION SIGNAL for the low price of one dollar a year, when its market value, if other religious and church papers be taken as a standard, would be two dollars and a half. We have seldom mentioned this fact, or any purely business items in these columns, but a New Year's editorial seems an appropriate place to sum up items for special thanksgiving. We simply desire that our readers shall be thankful for receiving a two dollar and a half paper for one dollar and to tell them how they can be assured of always receiving it at that price, and also lifting the burden for the publisher, and that is by inducing every other member of the union to become a subscriber.

While THE UNION SIGNAL is read by hundreds of men and women who are not members of our organization we do not lay claims to a large constituency outside our ranks. We make no special effort to attract such, but we do endeavor to prepare each week just such a bill of fare as will not only "tempt" white-ribboners, but is *absolutely essential* to their wholesome condition of mind and body as temperance advocates.

We have three special offers to make this year:

1. To send the paper to ministers for fifty cents a year.

2. To send from our philanthropy fund (as long as it lasts) a year's subscription to every white-ribboner who is not able to subscribe.

3. If present subscribers will send the names of the members of the union who do *not* take the paper, we will gladly send them sample copies, and endeavor to secure their subscriptions.

OUR OUTLOOK.

The words of Joshua to the children of Israel, at the crossing of the Jordan, "Ye have not passed this way heretofore," may well stand as the inscription upon the portal of each New Year.

No two years, however similar in outward manifestation, are in reality alike. Each comes with its own lessons; each finds us where no other has found us and leaves us under different conditions. The path between the dawning and the setting of each year is through an unknown country, and is an untried path. There can be no real precedent out of any past for any future. "Ye have not passed *this* way heretofore."

And yet, while this is true, it is also true that certain facts in the history of each old year give us data upon which to base our outlook for the new. The man who has steadily overdrawn his income for the past twelve months may with confidence look forward to failure and poverty in the next. That one who has broken all health's laws may expect sickness as a sure inheritance of the days to come. Other things being equal, certain conditions must inevitably produce other conditions, as cause leads to effect. Therefore it is not arrogating to one's self the prophet's function, as we stand upon the brink of 1894, to look forward into its as yet unborn days, and ask what they hold for us as an organization.

We are twenty years old. In the first flush, still, of youthful vigor, and yet having "put away childish things," may we not expect the new year to hold for us a maturity of thought and of purpose which no previous year has held? The magnitude of our work is only just dawning upon our workers. That superficial view which, of necessity, belongs to youth, is passing away. We are finding that it means something—this partnership with God, for the in-bringing of His reign of righteousness. We find that it means a devotion of every power, the brain not less than the heart, and we predict with confidence that the number of "specialists" in our ranks will increase rather than diminish as the days go by; that the women who are called of God to this work will be called also to such a preparation for it as shall equip us speedily, not only with skilled workmen, but with more master minds as leaders. The enemy is constantly strengthening its force for a stronger resistance; our forces must and will be continually strengthened for stronger and wiser attacks.

DIFFICULTIES.

That difficulties lie before us in the New Year, who so insane as to deny? They have lain before us every step of the way since Mother Thompson's face caught the glory-shine which fills it still, as she led that inaugural crusade. But just as resistance is more easily overcome as a body increases its momentum, so our difficulties are to be fewer and fewer as the years go by. For one victory scored last year we may hope to score ten this, so long as we keep within the order of God's eternal progress.

ENCOURAGEMENTS.

Let us "count up our mercies" just here upon the threshold. Our "chieftain," gaining strength so rapidly as to seem "almost herself" to those who have cared for her so long and tenderly. Confidently may we expect her to be with us again before the early summer. Given Frances Willard in her place, with a new impulse of life, and with the new sense of need and of appreciation which has been deepening in our hearts throughout these months of absence, and what may we not hope as the combined result of her inspiration and our work!

Peace and unity reign in all our borders. God has indeed made the "wrath of man to praise him," and has turned to naught the plotting of our foes. There has been no attack made upon us as an organization, nor upon our affiliated interests which has not reacted with a corresponding blessing. The Temple stands, and shall stand, more and more the Mecca of our hopes. The W. T. P. A. is weathering the financial storm with a tact and skill which would be marvelous, did we not know it to be of God. The Temperance Hospital is demonstrating, to the ends of the earth, the great principle upon which it is founded. The National union is rejoicing in the legacy of three thousand dollars from that friend who, having entered the vale, is still reaching out to us in benefaction.

Our department work is being better grasped and more efficiently pushed. The fact that the World's Fair judges awarded five distinct prizes to our L. T. L. exhibit is only one point in evidence. That great work, born in the heart and brain of one woman, has persistently pushed itself forward until it holds a prominent place in the American educational system of to-day, and is destined to achieve yet greater victories.

The same is true, to a greater or less degree, of all our department work. Our space will not admit of specification, but more and more we are making ourselves felt along the forty-three distinct lines of our department work. More and more we are tunneling, with the dynamite of light, the kingdom of darkness, and although the final explosion—which means *con*-struction, and not *de*-struction—may not come this year, yet this year, by just so much as we follow after truth, will surely hasten its coming.

One thing we see as chief cause for regret, and that is that the outlook along political and governmental lines is not brighter. We ought to be a far greater force in the political field to-day. Have we gained in any appreciable degree within the past decade? We fear not. With Iowan leaders false to their prohibitory allegiance; with a fatal paucity of votes upon election day, however flourishing may have been the crop of resolutions, the prospect, to say the least, is not alluring.

OUR GREAT INCENTIVES.

What then? Discouragement? No, but renewed effort. God works though men idle. Out of failure He organizes victory. The unrest which is seizing the world of to-day is but the first sound of His stately steppings. Out of the old He will bring forth the new. Out of the ashes of old parties shall be born the new party of Humanity, with the Christ upon its banner, and the Christ-spirit in its heart. Nearer by three hundred and sixty-five days is its birth than it was last year. Nearer still will it be when this year shall be old. Some day it shall be born of God himself into humanity.

The "outlook for 1894"? It is both an outlook and an up-look. Out, on the world's need; up, to God's supply. Out, on our weakness; up, to His might. Out, on our splendidly equipped organization; up, to Him who must be its motive power.

As white-ribboners there are three mottoes we may claim for each new year:

1. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing."

2. "Speak ye to the children of Israel that they go forward."

3. "I will show you yet greater things than these."

If we but "follow the ark of the covenant of the Lord our God," the new year must be glorious in triumph. "Ye have not passed this way heretofore," but He who has "gone before us," through all the yesterdays will not leave us in the to-morrows.

"Where He leads, we will follow."

THE UNION SIGNAL'S NEW YEAR.

If the editors of THE UNION SIGNAL should ever be inclined to be lonesome or assert proprietary rights, they have only to look to the contents of their pages to realize their numerous family of contributors as well as of readers. Aside from the editorial matter, more than eight hundred writers contribute each year to the reading columns of THE UNION SIGNAL. A list of these writers will include the names of well-known authors, a large proportion of whom are our own white-ribboners. If THE UNION SIGNAL has accomplished no loftier end than encouraging the white-ribbon sisterhood to express their convictions by means of the printed page, its mission need not have been despised. We are confident that no other organization of women can claim so many members of ready utterance, not only by the voice, but by the pen.

NEWS FROM THE FIELD.

Our News from the Field department has grown and strengthened until we have a wide-awake, efficient reporter for every state and territory. With this plan for state reports so well systematized, THE UNION SIGNAL was never before so completely a National organ. As long as we published local reports we could not rightly claim to be National in scope, for in attempting to print, even in very abbreviated form, the reports from the local unions of one state, our space was consumed before half the states had been heard from. Now the plan is fair to all. To wit,—one column once a month from each state and territory, written by an officially appointed reporter, who has not only the literary qualifications, but a bird's-eye view all over her field. To ascertain the manner in which the state presidents viewed this plan, each was asked if the system were satisfactory to her. Thirty-seven replied emphatically, "Yes"; one said "No" and three were not positive.

This department is the stamping ground of the W. C. T. U. Set in solid type for lack of space, these pages may look dry to the general reader, but they are far from dry to the busy hive of local workers. It is here they look for suggestions for fresh endeavor as well as for reports of their own conquests and feel the responsive thrill of acknowledged service.

WORLD'S.

As a World's organ we are extending our boundaries and strengthening our stakes. Once a month we devote a page to the World's W. C. T. U. news, averaging about five countries a month. Among these are: Canada, England, India, Burmah, China, Japan, South Africa, West Africa, Ceylon, Australia, British Columbia, Madagascar, New Zealand, Newfoundland, Sweden, Norway and France.

Once a month we give a separate department to Canadian news, and we have just formulated a plan for the frequent representation of the Australian provinces, which

will gain us many subscribers and increase the knowledge of our work in those sea-girt lands.

SPECIAL NUMBERS.

We have changed our plans somewhat as to special numbers. We will not decrease the number of special issues, but will arrange to either issue a supplement or to so increase the number of pages that the regular reading matter of the paper may not be crowded out. Aside from the usual Thanksgiving, Christmas and New Year's numbers, we will have at least four during the coming year: Prohibition number, Flower Mission, Fair Number and Convention numbers. We may introduce others later.

The next special number will be a Prohibition number. To be sure, every issue is a prohibition number, more or less, but this will be a regular prohibition broadside and will be a fitting observance of General Neal Dow's ninetieth birthday, which occurs March 20, 1894. We issue this number a month ahead, February 22, so that the unions may have the material for local celebration in abundance of time. This event is to be observed in the interests of prohibition in every civilized country on the face of the globe.

These special numbers not only create prominence for our special red-letter days and furnish a pleasant variety of reading matter but they are a great help in a business way, for in order to secure advertisements it is necessary to compete with other religious journals, all of which have more or less of these extras. There is fashion in journalism as there is in dress, and competition for the best writers and the best advertisements is very keen.

SCOPE.

In considering the scope of our paper it is difficult to determine any boundary line. Our field is peculiarly free from limitations or competition. We are the accepted organ of one hundred and fifty thousand white-ribbon women. If any one complains of the breadth of THE UNION SIGNAL let her first narrow the horizon of the W. C. T. U., for so long as it has editors that are true to their positions and loyal to the W. C. T. U. it will ring out in clear notes against every usurpation of W. C. T. U. ground and every attack upon W. C. T. U. interests, after they have been thoughtfully indorsed by the sacred majority.

OBJECTS.

We teach temperance; that is ever our objective goal, but we also teach the fundamental and correlated truths that underlie our forty-two departments, and they are as broad as the heavens. In this cosmopolitan age, one great truth is so linked with another that it is impossible to discuss one without touching the others. This breadth of treatment has been criticised by some as a wandering from our legitimate field. We have been advised to "stick to our text." That we try to do, but if we always had the same identical text our audiences would grow as weary as would those of a minister who invariably preached from one Bible verse. We look upon the great book of life as much ours to select from as a preacher does the Book of God. Others have suspected a shade of narrowness and limitation in the discussion of topics, and have advised us to give "two sides to every question." We do not consider that the purpose of our paper. THE UNION SIGNAL is the organ of the W. C. T. U., and as such proposes to keep in step with the progress and purpose of the organization. We interpret the mission of a National organ one of loyalty to the parent society whose declarations we publish and whose sentiments we advocate.

In looking ahead for the interests of our paper, we are impressed with the fact that this must be a year of great improvement. This twentieth year of the Woman's Christian Temperance Union must be furnished with the best literature it has ever possessed. We are confident that the great coming convention at Cleveland will not only celebrate victoriously the majority birthday of our organization, but will signalize the most valuable and growing year of its National organ.

WHITE-RIBBONERS everywhere will rejoice that the North Georgia conference of the Methodist Episcopal church South, representing one hundred and fifty thousand members, carried resolutions for the prohibition of the liquor traffic *by the votes of Christian men*, that were sharp, clear and decisive. With "brotherly love" they unanimously passed a resolution of praise for the W. C. T. U. in its great temperance work. This resolution will strengthen the hands of Mrs. W. C. Sibley, president of the Georgia W. C. T. U., and her earnest co-workers. A marked feature of the conference was a resolution of thanks to Chas. N. Crittenton, and the constant reference to special work among the fallen men and erring girls made by such noble preachers as Bishop Haygood, Evangelist Sam Jones, Rev. Dr. T. R. Kenall, whose wife is a staunch white-ribboner, Rev. G. H. Stradley, Dr. S. P. Richardson, Rev. W. F. Cook and Rev. Willard W. Wadsworth. The latter does honor to his first name—that of our beloved leader—by his noble championship of woman's prominent place in Christ's work, in his chapter upon that theme in his fine book, "The Coming Kingdom."

A FITTING OBSERVANCE.

The United Kingdom Alliance and the British Women's Temperance Association of England have taken up the suggestion made by the World's and National W. C. T. U., for a general observance, March 20, 1894, in the interest of temperance reform, of the ninetieth birthday of General Neal Dow, the father of prohibitory law. It is hoped by those who have combined to bring forward this proposition that temperance societies in all parts of the world will give it their indorsement, each one conducting the celebration according to its own judgment and opportunity, and all sending congratulations to our "Grand Old Man." It is needless to say that this would be done not only for the purpose of honoring this heroic leader in the temperance reform, but with the expectation that the principles of total abstinence for the individual and total prohibition for the state would thereby be brought before the public in a great many localities and in a variety of ways, the outcome of the effort being the advancement of the principles to which we are all alike devoted. The W. C. T. U. has always taken an attitude of friendly cooperation with the National Temperance Society, and I feel confident that in the present instance we shall not lack your sympathy and indorsement.

It is proposed to publish in all the temperance periodicals the picture of General Dow as he appeared in 1851, when the prohibitory law was adopted, and another as he looks now in his hale and honored age. With these pictures will doubtless be published a sketch of his life and some account of the success of prohibitory law in Maine, where it has been longest tried. Some of the wise and pungent sayings of General Dow—one of the most incisive speakers and writers that the reform has produced—will be collated, and odes in his honor and hymns commemorative of "prohibition day"—as we might well name the birthday of Prohibition's father—will be written—we may well believe—by our best pens in all parts of Christendom. I have long wished that we had a temperance "Auld Lang Syne" song, and one has recently been furnished for the W. C. T. U., but here is a grand opportunity for our writers to give us a song of universal adaptation that shall signalize the birthday of our noble chief.

Yours with every good wish,

Frances E. Willard.

THE COMPARATIVE VALUE OF A MAN AND A HORSE.

In proof of the position that we have often taken that nothing in the world is so cheap as a human being, take the following analysis of the value of a dead horse, to say nothing of a live one, and the uses to which he is put:

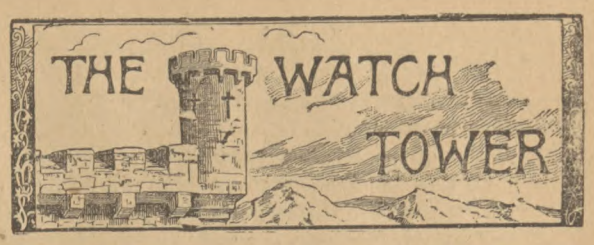
Carcass, from 20s. to 60s.; average value, 40s; weight, in pounds, from 672 to 1,138; average weight, 950 lb.

	Weig't.	Value.	Uses.
Hair	1½lb.	8d. to 1s. per lb.	Hair cloth, mattresses, plumes and bags for crushing seed in oil-mills.
Hide	30lb.	out 8s.	Leather.
Tendons	6lb.		Glue, gelatine.
Flesh	224lb.	Boiled, 28s.	Meat for men, dogs, cats and poultry.
Blood	60lb.		Prussiate of potash and manures.
Heart & tongue			A mystery.
Intestines	80lb.		Covering sausages and the like.
Fat	20lb.	3s. 4d.	Used for lamps after distilling.
Bones	160lb.	4s. 6d. cwt.	Knife-handles, phosphorus and superphosphate of lime and bone-dust.
Hoofs	6lb.	8s. to 10s. cwt.	Buttons, gelatine prussiates and snuff-boxes.
Shoes	5lb.	5s. to 10s. cwt.	Old iron.

It is said that the tongues of young horses are retailed for human consumption, while the hearts find their way into some of the mysterious compounds on which certain pork-butchers are an authority. Horse-flesh, as is well known, is largely eaten as human food on the Continent.

Not until the most valuable and valued object on the face of the earth in a practical as well as a theoretical sense is a human being, will the world ever be fit to live in at all; yet in our great cities men stand with their hands in their pockets by hundreds of thousands, with nothing to do, or wear, or eat, or hope for. General Booth's ideal was, indeed, a high one as things are going in the world to-day, namely, that a man should be housed and fed as well as a London cab-horse!

THE Evangelical Alliance issues once again its call to the churches of our Lord Jesus Christ to unite in prayer during the first week of 1894. The great tide of agitation and suffering that has swept over the nation from border to border, has been accompanied by an intensified activity among Christians to move the hearts of men God-ward, and as a result the interest in things spiritual is deeper and more widely spread. With these conditions it may be expected that the call will meet with a more hearty response than in past years even. The topics for the week beginning on Sunday, Jan. 7, are as follows: (1) Sermons: Pentecost Power; (2) Humiliation and Thanksgiving; (3) The Church Universal; (4) Nations and their Rulers; (Under this head is especially mentioned "the abolition of the slave, opium and strong drink traffic.") (5) Foreign Missions; (6) Home Missions; (7) The Family; (8) Sermons: The second coming of our Lord. Copies of the program may be secured at fifty cents a hundred, at 511 United Charities building, Fourth Ave., New York City.



One of the most graphic descriptions On Duty has ever read is that of Lady Henry Somerset's visit to the mining regions of Barnsley, England, where the families of the idle miners (no work has been in operation for months) are actually dying of starvation. Lady Henry describes the poor people as much above the average in intelligence and thrift, and her eloquent appeal for help has found its way in a score of English papers. A national fund is being raised by a woman's organization of which Miss Florence Balgarnie is the honorable secretary, and Lady Henry and Miss Willard among its council. As this involves no work for Miss Willard, she writes that she feels greatly pleased to have been so trusted.

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The Georgia legislature has recently passed unanimously a bill admitting the women teachers of the state to the normal branch of the State University. The same legislature, I am sorry to say, also voted down a bill for a reformatory for young criminals and still clings to the old barbarous plan by which boys, convicted for petty crimes, are sent to the prisons and chain-gangs with old and hardened criminals.

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Dr. Lyman Abbott, who is now pastor of Plymouth Church, where the broad, free spirit of Henry Ward Beecher ought to have left a better atmosphere, in his International Sunday School Lesson series says: "The wife will submit herself to her husband. Not because she is his inferior, nor because she is his servant, but because in every organization there must be some final authority, some real head; and in the household, according to the divine law of the household, the husband is the head. Therefore, no woman should marry unless she can reverence as well as love her husband; look up to him in a true sense, and rejoice in accepting his will as the law of the household. This submission is the submission of love, not subservience to power, legal or social." On Duty would like some letters on this subject from her readers; let us see if we can discover an exegesis more in harmony with the spirit of the gospel and the practice of the nineteenth century.

***

A manuscript received by one of our leaders recently, from a speaker of reputation, contains the following figure of speech: "A faint scintillation of the sweet breath of even'," in which the wires have evidently got crossed, since a breath does not "scintillate" much as yet, although of course we cannot tell what chemistry may educe from a zephyr in the way of glow. It is well to remember that the only safe way of treating a figure of speech is to picture in one's mind whether or not it is true to our observation of nature and the "facts of the case."

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It is told on good authority of John Jacob Astor (father of the millionaire who now, unhappily, owns the *Pall Mall Gazette*), that having made a fortune he wished to found an institution in New York City that should perpetuate his name, and was about to give money for the erection of a hospital, when a bright journalist said to him, "You will do far better, sir, to found a library, for then all the literary fellows who never can keep their mouths shut, nor their pens still, will appreciate what you have done and will send the tidings of it ringing down the ages." The old miser took the hint, and what the journalist had said came true. It is related of him that in his last illness a clergyman proposed to read the Bible to him, and the old man said, "Read about Samson and the foxes. I have made lots of money out of foxes' skins!"

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In a recent article, "How our Chieftain Received the News," note was made of a cablegram sent to Miss Willard announcing her reëlection. We have since learned that our absent President thought it a specially happy and prophetic omen that the messenger from the telegraph office who brought the good news from the grandest gathering of women that the land of liberty has ever seen, should have been a little girl. This child was feasted with good things while waiting for the answer which Miss Willard found it difficult to frame, keenly realizing the limitation which one meets when attempting to express in a few words the emotions of a heart overflowing with love and sympathy for comrades far away. We give the cablegram in full, as it has not appeared in our columns: "'What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all His people.' Sing, 'We All Belong.'"

ON DUTY.

Superintendents' Reports.

[According to our promise, we continue in this number the publication of the National superintendents' reports which were not read at the Convention. We will publish as many of them in each issue as space will permit, until they are all printed, observing the order on the Convention program, and again invite those superintendents who have not already done so, to send us their reports. It is impossible to publish the long reports in full.—EDS.]

DEPARTMENT OF MERCY.

At the last National Convention, Mrs. L. A. Irons, of Ohio, was appointed organizer for this department, and at once did work in the states of Colorado, Nebraska, Kansas, Missouri and Ohio. She labored most faithfully, pledging hundreds of children and holding 150 meetings in the space of seven months.

The states having superintendents of this department are Florida, Iowa, Indiana, Kansas, Maine, Minnesota, New York, North Carolina, Ohio, Oregon, Pennsylvania, Utah, Wisconsin and Nebraska. Four states have taken up the department this year. Superintendents report a growing interest in the work and nearly all report Bands of Mercy in connection with the L. T. L., but it seems impossible to get definite information as to numbers.

The state superintendent in Oregon, Mrs. Louise P. Rounds, LaFayette, has done remarkable personal work in forming this year forty-one Bands of Mercy, and making seventy-three addresses at Sunday and day schools, colleges, a seminary and teachers' institute.

FLORIDA.—Mrs. Sarah B. Williams reports that owing to changing population, work is difficult to establish, but she has tried by correspondence with the thirty-two local unions and with literature to awaken interest.

IOWA.—Mrs. L. R. Eaton, Osage, reports Bands of Mercy formed and subject presented at teachers' meetings. One county superintendent writes articles for the papers against vivisection, and many articles have been published against all forms of cruelty.

INDIANA.—Mrs. Lou E. Rall, Huntingdon, reports steady increase in humane feeling, and largely through Bands of Mercy. In her own town, where there is a band of one hundred and nine members, the children raised ten dollars toward stopping the cowboy race, and thereby excited the attention of all the neighboring newspapers. Several sermons against cruelty have been preached.

KANSAS.—Mrs. Sophia Jones, Iola, reports great increase of workers and sentiment. The efforts of Mrs. Irons have done much good in connection with faithful work of state superintendent. Much literature has been sent out, including three hundred copies of "Black Beauty." This distribution of literature has created sentiment against vivisection and other forms of cruelty.

MAINE.—Mrs. Clara M. Mumford, Winthrop Center, reports eleven Bands of Mercy doing good work, and pupils in Sunday and day schools are signing pledges who are not members of Bands of Mercy.

MINNESOTA.—Miss Addie I. Carver, Etter, reports forty thousand pages of literature distributed. "Black Beauty" circulated; a growing interest.

NEW YORK.—Miss C. A. Goodale, Middletown, reports seven hundred and two pledged members of Bands of Mercy heard of, some good work done among teachers. One county superintendent means next year to have a Band in every Sunday-school in her town to report.

NORTH CAROLINA.—Miss Eula Dixon, Snow Camp, reports little done as yet except at Guilford College. Appeal to women has been circulated and a paper on the same subject of not wearing birds, was read at last state convention.

PENNSYLVANIA.—Mrs. Mary F. Lovell, superintendent. The chief work of the year has been the effort to secure amendment to existing law which would prohibit experiment on live animals before classes. Mainly by efforts of superintendents five thousand names were secured on petitions, and many letters were written to members of legislature. The bill passed the Senate but was defeated in the House by opposing doctors who wish to have young people educated by this method. But we hope the agitation and publicity given to the views of those who do not wish the hearts of the young made hard, will help to educate in the right direction. Much good work has been done by superintendents. One reports the erection of a fountain under the auspices of the department of mercy, the children assisting at its dedication on Decoration Day. What appropriate work for the department of mercy, and these fountains can be erected for comparatively small sums.

UTAH.—Miss L. Frost, Ephraim, reports distribution of literature, and letters written, some on subject of exhibit of live birds at World's Fair. Has introduced mercy teaching in kindergarten.

WISCONSIN.—Mrs. A. J. Bradbury reports work done toward having large boys and girls appointed in state L. T. L. to act as her assistants in mercy work; records fourteen Bands of Mercy; humane literature distributed. I have conferred with this state superintendent concerning the offering of the prize of a gold medal for the best essay on kindness written by a boy or girl member of a Band of Mercy, and the decision is that such a prize will be offered by the National department.

The formation of Bands of Mercy should progress faster than it is now doing. A little child trained to deeds of kindness not only is himself benefited, but may greatly influence others. And this training that we give, "blesses him who gives and him who takes." One whose business it is to teach lessons of kindness is sure to become more thoughtful concerning the treatment of our dumb brethren. If a woman, she will hardly wear egret plumes, sealskins, or the fur of the poor Astrakhan lamb. She will clothe herself without needless cruelty.

One of the commonest accompaniments of the drink evil is cruelty and brutality, which physiologists tell us is very likely to be inherited by the drinker's descendants. We have plenty of these descendants to deal with. It is the rising generation that we are specially aiming to reach. Reliable records tell us that no children thoroughly trained in kindness toward the dumb and helpless have ever been accused of any offense in any court of justice. Is it likely that children trained in habits of sobriety, gentleness and love would grow up to commit the awful outrages which disfigure our daily papers? The way to deal with the criminal classes is to deal with them before they are criminals. It lies in our power to mould now the future characters of many who would be criminals without our intervention. Shall we lightly disregard this responsibility? Where there are children, and that is everywhere, let us have Bands of Mercy. They can readily be introduced into the L. T. L's, day and Sunday-schools.

I am amazed over the indifference of the church to this matter of humane teaching. Our women are asking ministers of the Gospel to preach sermons on mercy, but why do they need asking? I have attended church all my life, but have never yet heard an entire sermon on the subject of mercy to the helpless. We are continually told of God's mercy to us; why are we not told more about the mercy we should show in consequence of it, to all His creatures? God made them, therefore it cannot be beneath any of His ministers to preach kindness to them, and it surely would be pleasing in His sight.

MRS. MARY F. LOVELL,
Supt.

YOUNG WOMAN'S BRANCH.

From the reports rendered, the Y. W. C. T. Unions are found to be working in all the departments prescribed by the W. C. T. U. and they are preëminently successful in social and flower mission work and in Loyal Temperance Legions and Demorest medal contests, as well as in the distribution of temperance literature. They usually send delegates to state and county W. C. T. U. conventions, and eight state Y conferences and one Y school of methods have been held. Their work has been presented at seventeen schools of methods in Indiana, two in New Jersey, one in Michigan and one in Missouri. Among the various subjects discussed were the following: "How to Carry on the Different Meetings," "Benevolent Y Funds," "Literature," "Social Work," "Honoraries," "Plans for Coöperation with Kindred Societies," with an occasional symposium on "The Way to Win."

They have engaged in fresh air work, and Rest Cottage, under the care of the Y's of Providence, Rhode Island, is assuming a more permanent form in the beautiful residence nearing completion, where they hope to accommodate three times the number heretofore cared for. They also support two tea rooms and both they and the Y's of Newport secured the services of Miss Mattie Gordon for a series of Bible readings.

One union in New York state held a series of meetings previous to election which aroused public sentiment; another joined the older ladies in working for no-license, which was carried by one hundred and fifty majority. One union joined the W. C. T. U. in adopting a baby that was left on a doorstep; still another is clothing and educating a blind girl; and others are helping in establishing coffee houses.

Seventeen essays were written in response to the offer of a prize for the best one on "The Effects of Alcohol," by a union in New Jersey to the students in the High School. A union in North Carolina has a committee to visit schools in the interest of scientific temperance instruction, and several unions in Ohio have given teachers' receptions, presented the subject of institutes and distributed Mrs. Hunt's "Monthly Advices."

The Y's of Indianapolis, Indiana, have conducted a "Noon Rest" for a number of years; for five years they have visited the Boys' Reformatory on flower mission day, holding services in the chapel; they receive a kind welcome from the officials, and the boys look forward with pleasure to their coming. The union of Walton, Indiana, has supported two old people whose home has been made desolate by King Alcohol.

Good work has been done by the Y's of Illinois in special evangelistic meetings conducted for young people; a special effort has been made to reach thoughtless girls whose carelessness often leads to a sad ending.

The Y's of Eyota, Minnesota, keep the street lamps trimmed and lighted, furnishing the oil. They were instrumental in obtaining "no-license," so when the old croakers complained that there would be no money to buy oil for the street lamps, they volunteered to do the work.

In the various states many signatures to the World's Petition have been obtained; ice water drinking fountains have been procured for many towns; the Y's have worked in Sunday-schools, kindergartens and kitchen gardens. The work is pressing into the young people's organizations in the churches; through suggestions from the members of the Y. W. C. T. U. the pledge is being circulated and public addresses given.

MRS. FRANCES J. BARNES, *General Secretary.*

PARLIAMENTARY USAGE.

The work of this department goes steadily forward. E ch year adds to the number of state, district, county and local superintendents. Each year the demand for instruction is greater and this demand is by no means confined to the W. C. T. U. Your superintendent is constantly solicited by other organizations to give "drills," and men and women alike join the classes instituted by the white-ribboners. No easier way can be devised to add to the exchequer of the local union and at the same time meet a felt need in the multiplied organizations of the land, than a series of drills. This, too, is an effective way to interest outsiders in our work. Very many otherwise intelligent people are peculiarly ignorant of the purpose and methods of the W. C. T. U. They have the idea that we are either a little prayer-meeting or a sort of political annex. It is not only our privilege, but our duty, as much as in us lies, to acquaint them with the work of our several departments, and no one of all the forty appeals so strongly to the average mind as does this one of parliamentary usage.

This very essential knowledge is not only desirable, it is necessary, and is most earnestly coveted by all intelligent persons. The man or woman who sits as a member of any deliberative body may have all other knowledge, but if ignorant of parliamentary law and practice must be at a sad disadvantage. The revolving wheel of office whirls one out and another in, and happy is she who adds to her other qualifications a thorough knowledge of parliamentary law, and without it, miserable indeed is the one who accepts the presidency of an organization. This fully accounts for the prominent place of this department in schools of methods and in conventions.

Literally, hundreds of drills attended by thousands of people have been given during the year just closed. The list of superintendents was never so long as now, and the women are coming more and more to see the necessity of being better equipped through constant study of authoritative manuals.

The most concise, and at the same time comprehensive, reports from state superintendents, are from New York and Indiana. Mrs. Bullock, superintendent of New York, received reports from twenty-nine county and forty-eight local superintendents. Sixteen unions have parliamentary critics for every meeting. One hundred and ten drills have been conducted. One of the county superintendents has a parliamentary game for the L. T. L., also a very helpful chart for unions.

Indiana superintendent reports fifty drills given by their own workers, besides others conducted by the superintendent of Ohio and the National superintendent, all of which found great favor in the sight of the people. The demand for the parliamentary cards and text-books has been remarkable, and is full of promise for the future.

This brief mention gives no adequate idea of the work even in these two states, but until the National superintendent receives reports more promptly it will be impossible to compile even a statistical report that will at all represent the amount of work, nor is it possible for her to aggregate the reports of local superintendents and do even a tithe of justice to the states and nation. Our women work much better than they report, and nothing is more embarrassing than to purport to report when a mere fraction of the work has been presented.

Sisters, let us *re*form and *in*form as we ought.

MRS. A. S. BENJAMIN, *Supt.*

SCIENTIFIC COOKERY AND NUTRITION.

I have to report that the literature the past year so far as I know has unfortunately been limited to the articles written by Mrs. Abel and myself for THE UNION SIGNAL. My associate, Miss Shapleigh, has had much practical experience this year at the college settlements in Philadelphia and Chicago, concerning food problems. She is informed as to the kitchens established in our principal cities and the special study and adaptation each locality required. We are much gratified to have secured for the convention the paper by Mrs. Ellen H. Richards, and Mrs. Mary Hinman Abel, so suggestive of methods to meet needs. We are chiefly indebted to these authorities for what has been done in the line of work in this country, work which although still in its beginnings is of a quality to be proud of. Any information desired concerning this line of work for home or general application will be gladly supplied to the extent of our ability.

MRS. SARA C. BULL, *Supt.*

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40 YEARS THE STANDARD.

News from the Field.

SOUTH DAKOTA.

FIFTH ANNUAL CONVENTION.

One hundred delegates met in Huron to do the yearly business of the South Dakota W. C. T. U. There were present all of the general officers, five vice-presidents, five county presidents and six superintendents. Several of the oldest and most efficient superintendents have removed from the state during the year. As the convention opened the president informed us that word had been received that Franc C. Dunton, president of Day county, was then lying at the point of death.

After the devotional exercises and the usual routine business the reports of the district presidents were given.

The work of the first district had been greatly retarded by the removal of its officers, but had increased its membership by twenty-four, and three counties had held conventions. The second district (Black Hills) sent no report.

Nearly all of the counties in the third district held conventions this year and four of them have all of the departments represented by superintendents.

The fourth district has twenty-nine working unions, seven more than last year. More department work has been done this year than before. The prohibitory law is generally enforced throughout the district.

The fifth district has seventeen unions and three Y's. The unions are helping to enforce the law.

The sixth district has twenty unions, two Y's and one L. T. L. Four unions have been organized during the year and three counties have held conventions.

After the noon-tide hour the delegates were invited into the lecture room of the church where dinner had been prepared for them. Huron knows how to entertain a convention, the knowledge having probably been gained by experience, it, because of the location, being the convention town of the state, and this was its second prohibition convention within six months.

Immediately after the opening exercises in the afternoon the president gave her report. The report showed that 108 addresses had been given, six unions and one Y organized, ten conventions attended, four states visited and 10,534 miles traveled. The modest report of "one legislature attended" brought to every mind the hard, tedious labor at our state capitol last winter, when our beloved president and vice-president by their vigilance and untiring endeavors, saved to South Dakota our prohibitory law.

The corresponding secretary, after emphasizing the fact that her report of unions and membership must be based upon dues paid into the state treasury, reported eighty-seven unions and a membership of 1,232.

The treasurer reported $1,222.98 collected during the year.

The organizer has organized twenty-two unions since last state convention. The largest of these is Gary, with an active membership of thirty-one, and twenty-one honorary members. She has given sixty-six addresses in the state and has raised by subscription $200 for state work.

The editor of the *White Ribbon Journal* reported 406 names on the subscription list. She also stated that she could no longer do the work on the paper. Propositions were called for, and Mrs. F. M. Swift offered to assume control of the paper, keep it at its present size, reduce the subscription price to twenty-five cents and relieve the state of the financial responsibility. Her very liberal offer was accepted.

After this came the reports of superintendents of departments. These showed much good work done, and a general advance all along the line.

The first evening session was one of unusual interest. Mrs. Bickle, of Pierre, conducted the singing, and little Mabel Bickle sang a beautiful solo, "Where, oh, where is Heaven!" Miss Stella Bloodgood presented Mrs. Cranmer an elegant gavel tied with a beautiful white ribbon, in behalf of the Huron union. The delegates were then extended a cordial welcome by the local union, the city, the educational institutions and by the clergy. Rev. Burtt, of the Congregational church, who spoke for the clergy, closed by saying that he welcomed us, not only in behalf of the good and the pure, but in the name of him who is a victim of appetite and of her who has fallen into an impure life, and in the name of all those in the city who are burdened by sin and need our help.

Mrs. Cranmer then gave her annual address. It was spoken of on all sides as an address of unusual literary merit, while it was also a comprehensive review of the year's work. Among other things, she said that "The foundation of our work is the evangelistic department. The union or white-ribboner that would prosper must build on no other foundation than this." Speaking of a visit to the Anchorage Mission in Chicago, she said: "Our aim should be to render such a refuge unnecessary in our state, but that condition is not yet reached, and except in perhaps a few private homes, there is no light in a window for any repentant girl. Too often the light shines out from some parlor window for her unrepentant companion. Soul has no sex. Heaven will be full of surprises. Oh, that the dawning of the twentieth century might usher in one code of morals for women and for men."

Concerning enforcement of law she said: "Never was there a time in the history of our state when more active, practical, positive courage in temperance work was needed more than now. 'Enforce the law' should be the battle-cry of every temperance man and woman. To do less is criminal. To fail means the legalized saloon. . . . If the strength of the government depends on the execution of its laws, are we strong? Here comes the test. In this last proposition is the quicksilver which separates the gold from the dross and shows our richness. Are we of the metal that acids cannot dissolve and fire cannot consume? Can we go through the furnace and come forth pure and bright? We are being assayed. What will be the result?

"An election to office somehow affects the spine and men become spineless. It affects the nerves and nerve prostration is the result. Gold dust produces blindness; the love of position weakens backbone until a large number of our officials are in a pitiable condition, and the only remedy is for these sick ones to be given a complete and perpetual rest when election day comes round."

On Sunday morning and again on Sunday evening the people of Huron showed their interest in and appreciation of our work by closing their churches and gathering in the opera house to listen to addresses by Clara C. Hoffman, of Missouri. Her subject in the morning was, "Our Legacy for the Future." Rev. Abi T. Huntly, an ordained Congregational minister and a delegate to the convention from Wessington, conducted the devotional exercises. Mrs. Hoffman's evening subject was: "What Hinders the Victory?"

Quite a flurry was caused during the Monday morning session by Rev. Koffman, of Milbank, rising and asking permission to address the convention. Ten minutes was granted him. He spoke very enthusiastically on the nationalization of the liquor traffic, and when he asked that a vote be taken to show *how many were in favor of it*, a score of women were on their feet at once, and most of them talking. For a time it resembled the average convention of men as to lack of order, but finally some sensible woman suggested that a negative vote be taken. This was done, and the reverend gentleman had but *two* supporters.

Monday afternoon Mrs. Professor Hood, of Huron, was introduced and gave an instructive paper on physical culture. Mrs. Hoffman was also with us during the afternoon session, and aided many times by practical suggestions. In the evening Mrs. Hoffman spoke on "Women from a Bible Standpoint."

Tuesday morning the old officers were all reëlected, and Tuesday afternoon was devoted to resolutions, and the "last things" of the convention.

The convention was one of harmony and will long be remembered as one of the most successful annual meetings ever held in our young state, while the plans there laid, and the encouragements received, must be felt in our work for the coming year.

MRS. CLARA M. WILLIAMS,
State Reporter, Watertown.

CONNECTICUT'S CONVENTION.

Another yearly gathering of the white-ribbon host of this state was held in New Britain, November 14, 15, 16, and was a very busy, interesting session. The commodious and beautiful edifice in which we met, the South Congregational church, was placed at our disposal and we found its comfortable parlors, ante-rooms and dining-room most convenient. The good people of the city welcomed us heartily and entertained us royally. Every one was kind; even the electric cars were run out of the ordinary course for us and the officials were most accommodating. The city is pleasantly situated and has many delightful drives.

Of course, the convention was one continued feast of good things, from the moment when Mrs. Forbes, the president, dropped the gavel and pronounced the well-known mandate, "Convention is called to order," till the closing hymn was sung as we stood hand clasping hand and the sweet familiar words filled the air, "God be with you till we meet again."

The first day was bright as were all that followed, and the usual routine of opening proceeded rapidly. The platform was decorated with flags, flowers and banners. Delegates arrived on every train from all parts of the state, and when the convention opened between two and three hundred were in attendance. Mrs. Forbes said in opening: "It does my heart good to look into your faces and see that so many have assembled at this, the first meeting of our twentieth convention. It shows such interest that I am sure this will be a most successful gathering. I am glad also that we are met together in this city, in the heart of our state, a great educational center, but above all, the city of all others which has taken the right stand on the temperance question." (New Britain, at last city election, went no-license by a large majority.)

A devotional service followed, and after a prayer by Mrs. Herr the officers and superintendents answered the roll-call by a text or sentiment. Committees were appointed and echoes from the World's and National Conventions were presented by Mrs. FitzGerald, Mrs. Downs, Mrs. Fenner and Mrs. Webb. Reports from superintendents followed, and all reported increased interest.

A children's mass-meeting was held at four o'clock by Mrs. FitzGerald, who presided in her own inimitable way. A chalk talk was given by Mrs. Clara M. Leete. This service was held in the Swedish church, and it was packed, many wearing the blue ribbon; the singing was excellent. Two little misses recited, and all the children seemed interested. Rev. J. H. James presented a huge package of literature.

Tuesday evening the church was crowded, every seat being filled. The opening number was singing by a male quartette, the Rev. Mr. Sandwell read the Scriptures and Rev. Dr. Stidham offered prayer. The first address of welcome was given by the Rev. Dr. Cooper, who made us welcome in a pleasant and cordial address. Mayor Walsh gave a fine tribute to the organization that wears for its badge the snowy knot of white. Mrs. Wood, president of the local union, said very sweetly her womanly words of greeting and as sisters bound by the same bonds bade us welcome to all the hospitality of the city.

Miss Hannah A. Babcock, of the Pawcatuck union, responded, speaking of New Britain as seated on the rock of prohibition. She ascribed the result of the recent election due in some degree to the work of the W. C. T. U. "What we need," she said, "is to have womanly sentiment coined into law. The little word, male, should be stricken out of the elective franchise."

Mrs. J. K. Barney, of Rhode Island, delivered a fine address on "Clean Hands." She gave a thrilling picture of the old Jewish rite of purification after a man had been slain within the limits of the city and forcibly compared it with the present method of legalizing the selling of liquor, which is murder of a different kind, killing both soul and body. During her address she delivered a scathing arraignment of our national legislative and municipal officers and did not even hold that the churches were entirely guiltless. Rev. Dr. Cooper pronounced the benediction and thus the exercises of the evening closed.

Wednesday morning a devotional service was conducted by Mrs. Holmes, and the business of the day commenced with the decision of the convention to accept the act of legislation incorporating the W. C. T. U. On motion of Mrs. Downs, the old by-laws and constitution were adopted by the corporation. Mrs. Caroline B. Buell addressed the convention briefly, and was warmly received. Other business and reports of superintendents occupied the time till eleven o'clock, when Mrs. Barney gave a Bible reading from Isaiah 5. One lady said in regard to it, "If I had gone to the convention the whole three days and heard nothing except that Bible reading I should have felt that I had spent my time well."

In the afternoon a memorial service was held in memory of the members of the organization who had died during the year. Mrs. Herr conducted the service, and Miss Gladding sang at its close, "He giveth His beloved sleep."

The routine of business was again resumed, and the secretary's report showed gain in every county. There are now three thousand nine hundred and thirty-seven members in the state. The treasurer's report was also encouraging; a balance of $347.05 is now in her hands.

The president's address was as it always is, of intense interest to the delegates, but of course, too long for insertion here. A brief resumé, however, will not be out of place. She first gave a few words of reminiscence, speaking not only of the union but of the Loyal Temperance Legion, and the onward steps each had taken. She told of the long and exciting fight to secure the passage of the scientific temperance instruction bill. Of Mrs. Hunt's aid she said: "Without her wisdom, experience, consummate tact, persistence and discretion we should have failed." Our president modestly said nothing of her own untiring ef-

It is very difficult to convince children that a medicine is "nice to take"—this trouble is not experienced in administering

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of Cod Liver Oil. It is *almost as palatable as milk.* No preparation so rapidly builds up good flesh, strength and nerve force. Mothers the world over rely upon it in all wasting diseases that children are heir to.

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The only Gelatine positively free from odor or taste. Our new package has Rose Gelatine in top of each package to make fancy desserts. Your grocer has it if he keeps the best.

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25

YOUNG LADIES SHOULD WEAR GOOD SENSE CORSET WAISTS. Permit full breathing.

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SAMPLE VIAL FREE.

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forts, but most of us know that she was indefatigable and tactful and probably was the cause as much as any one, of the successful result. She then reviewed the subjects of school suffrage, police matrons, purity in literature and art, our state paper and finances. She also spoke of our incorporation and the Temperance Hospital, dwelling upon the most important phases of each. It was a fine address, spirited and fitted to inspire us to greater effort.

The Y's now had the floor, and for an hour were permitted to use the time for their own interests. Miss Cheney, the superintendent, gave her report; Miss Etta Aston, of Rockfall Y, gave a recitation, and Miss Olive A. Smith, from the same society, read an original paper entitled, "Gleanings from the National Convention," referring to some of the things said about the Y's, and done by them. Miss Ria Cornwell, of Middlefield, sang a solo, and a recitation by Miss Cheney closed the hour.

Several clergymen spoke, and Miss Laura Smith, a daughter of Mrs. J. B. Smith, of New Britain, former president of Hartford county W. C. T. U., was introduced and spoke a few words. Miss Smith is about to go to South Africa to engage in missionary work and was presented with two souvenir spoons by the ladies of the convention.

In the evening the church was again filled to overflowing with people eager to hear Mrs. Hunt lecture on scientific temperance instruction. The seats on the center aisle in the front of the church were reserved for the invited guests of the convention; those on the side aisles and in the rear being occupied by the delegates and visitors. The exercises opened with music, Prof. R. P. Paine rendering a selection on the organ. The Rev. Dr. Young read the Scripture and Rev. Dr. Cooper offered prayer. C. E. Wetmore and Miss Jessie Leigh sang a duet. Professor Camp, of the state normal school, was introduced and spoke a few words. Mrs. Hunt was then introduced and spoke at length on her special topic.

Thursday morning was filled with the closing business, the most important being the election of officers. The officers were reëlected and enthusiastically greeted. In the afternoon the ladies gave their "first experience at the polls." The county banner was awarded to New Haven county for having made the greatest gain per cent in membership, and thus ended the twentieth convention of the Connecticut W. C. T. U.

SIDE NOTES.

A mallet and block were presented to the president by Mr. Israel Brown, of New London. The mallet handle is of orange wood from Florida, the head of black walnut from the Kentucky Hermitage, and the block from Connecticut maple.

Thursday afternoon little Allie Kemble was introduced as the youngest W. C. T. U. member in the state. Her mother died when Allie was two years old and dying wished her to be made a member; she is now six years of age, a fair, blonde-haired child, and was greeted with great enthusiasm.

M. BELLE SMITH,
State Reporter, Rockfall.

NEWS IN A NUTSHELL.

THE Michigan superintendent of narcotics, Mrs. G. S. Bradley, has changed her address from Hudson to 207 Union street, Hillsdale, Mich.

MRS. C. M. WOODWARD was taken very ill in Chicago at close of National Convention, but is now recovering. This has occasioned delay in the issuing of a new plan of work and circular letters for the railway department, which she hopes now to be able to prepare for publication.

EVERY one who knows the great-hearted George W. Bain and his noble wife will join in warmest sympathy on hearing of the great bereavement which has come in the loss of their beloved daughter, Laura Bain Morrison, who passed from her earthly home in Lexington, Ky., November 29. Mrs. Morrison was prominent in good works, being the wife of Rev. H. C. Morrison, of the Southern M. E. church, with whose pastoral duties she warmly coöperated as far as her physical strength and family cares would permit. Her death was a spiritual triumph.

THE Railroad Temperance Association of Omaha, Neb., No. 7, and members of No. 2 of Council Bluffs, Iowa, united in an all-day Thanksgiving service at Rescue Hall, Omaha, with results that will forever be blessedly remembered by many. Miss Hester A. Miller, president of association No. 7, presided. Mrs. C. M. Woodward, National superintendent of railway department, was present the entire day, giving all possible help. Another association will soon be formed, if present plans succeed, among employés in railway offices in Omaha, including also trainmen.

HERE is an earnest message from a temperance worker, which came too late for the Crusade-Christmas number of THE UNION SIGNAL: "If the Crusade days were so powerful for good when there were so few of us, what a wonderful power we ought to be now when there are so many of us and so well organized all over our own country and in many places around the globe. I do not think there was ever any good reason why we should have ceased active crusading. There is *far more* need of *active work* now than in early days. Why not make these the beginning of better days and again begin the Crusade? Of all years this is the year the drunkard and his family needs us to work in His interest and it cannot be done quicker and in a more effective way than by the old-fashioned Crusade."

Cor. Secy's Notes.

[This department is established for the benefit of the workers, the entire two hundred thousand who make up the busy W. C. T. U. hive. It is hoped that the interchange of thought between the National corresponding secretary and the local, county, district or state officers, which here finds expression, may stimulate to renewed effort and lead to a closer bond of union. Extracts from letters will be given, questions answered and difficulties explained. It will be an "Open Parliament" to which all are welcome.]

Thanks, dear friends, for your expressions of gratitude for the establishment of the column for notes. Your words are gratefully appreciated. It has been said that "Paul always enjoyed a companion." "Paul and Timothy, Paul and Silas," are his words, knowing well, as he did, that Paul was *more* than Paul when with one of like spirit—Timothy *more* than Timothy, and so on. So one W. C. T. U. woman quickens another, and many a discouraged soul may receive an uplift from one who has been victorious in like circumstances, or whose sympathy helps her to bear her trials. It is for such contact—that we may know more of one another, appreciate each other's labors better, and withal, knowing that "the prayer of the righteous availeth much," that we may be so kindled that we can present our sisters in arms of faith unto Him who alone can meet their every condition and need—that this column is established.

From Colorado come cheering reports of the work of our National evangelist, Mrs. R. J. Trego, who has been in that state since our National Convention, and is now in Greeley conducting a series of evangelistic meetings, having been invited by the pastor and official board, who preferred a W. C. T. U. woman. During the last ten days thirty-eight have been added to the church, and as many more await an opportunity to unite with the people of God, while other churches are being enriched by the outpouring of the Spirit.

Mrs. Mary Sparkes Wheeler is rejoicing over the Lord's blessing upon her work recently in California. Mrs. Harriette Walker is at South Manchester, Conn., proclaiming the "glad tidings of great joy." These women are not wholly engaged for the coming year, and if addressed without delay will make arrangements with unions or churches for 1894. The charge made by them for their services is so small that you have but to call them to your community, give earnest heed to preparation of heart for the coming of the blessing and make every necessary arrangement whereby your time and thought may be given to the work during their stay. The Lord waits to be gracious, and when His spirit is in the hearts of the people they will gladly aid you in meeting necessary expenses.

Our organizers are up and doing. Mrs. Maude L. Green, the famous chalk-talker, and Miss Ida Clothier, a pioneer in Y work, are, in association with Miss Dickson, Y superintendent of the state of Indiana, going from place to place and speaking to large audiences. Visits to the states of New York, New Jersey and Pennsylvania will follow, and states en route, or bordering upon the states mentioned can avail themselves of this opportunity to secure their services.

Mrs. E. A. Blair, chalk-talker for the Loyal Legion department, is in California and we learn made fine impression with her pictures and stirring facts at the Sunday-school convention at Pasadena, and there is desire that she speak in every Sunday-school in Los Angeles.

Mrs. F. E. W. Harper expects to spend part of the winter in Ohio and will gladly aid in work among her people and in wit, pathos and sense Mrs. Harper is par excellence.

Superintendents are never behind. The mother heart of Mrs. T. W. Merrill, of Portland, Me., superintendent of the department for securing homes for homeless children, is deeply moved for the needy little ones found in all our states at this time of great financial depression. This is a line of work that can be carried on without platform assistance and although interest might be greatly enhanced by an address from Miss Lucia E. F. Kimball, lecturer for the department, any locality feeling the need of the work can prosecute it without outside help, except from the superintendent, who will gladly render any possible assistance, Surely remembering the love of "Our Father" for His children and our heart thirst for His love, and the tenderness of Christ when upon earth for the "little ones," no state can afford to be without this department, but in the spirit of the Master all will "suffer the little ones to come unto them," and will not "forbid them" by failure to provide.

New York is the recipient of rare good fortune through the generosity of the W. C. T. U. state superintendent of peace and arbitration, who writes: "County and local unions in the state of New York desiring lectures on peace and arbitration may be supplied with an address from Emilie U. Burgess or some other speaker, by defraying traveling expenses and furnishing entertainment." Apply to Sarah W. Collins, 57 East 55th street, New York City.

A Merry Christmas and Happy New Year to all. "Merry" in the coming of the Christ-child, who is now our risen Saviour, and "Happy" that He permits us to be "co-laborers with Him."

MARY A. WOODBRIDGE.

Organizers' Corner.

STATUS OF ORGANIZERS.

The mistaken idea prevails in many portions of the country that a National organizer is fitted only to organize new unions, whereas she must be a public speaker as well, especially prepared to enthuse and instruct the masses in regard to the distinctive features of the Woman's Christian Temperance Union. She must be a woman of tact, consecration and knowledge of our many departments, willing to enter difficult fields, enlist new workers, strengthen and enlarge unions already formed as well as organize new ones, and instruct in regard to our special methods. Our National organizers are carefully selected by our National executive committee, and elected by the Convention.

By the coöperation and concerted action of the state and county officers, the stronger unions may help the weaker, and greatly benefit their own work by employing the National organizers while going to and from their distant fields of labor, thereby reducing their traveling expenses, which will enable them to give lower rates at each point.

The following is the list of National organizers for the present year, and whether W's or Y's they are *all* accredited public speakers and fully prepared to organize W's, Y's, L. T. L's, or speak to the general public and add to the membership of unions, having been long in the work.

For terms and dates address as below:

Mrs. Helen L. Bullock, Elmira, N. Y.
Mrs. L. H. Washington, Port Jervis, N. Y.
Miss Frances E. Griffin, Montgomery, Ala.
Mrs. Mary Bynon Reese, Chautauqua, Wash.
Mrs. Emily Pitt Stevens, 1907 Bush street, San Francisco, Cal.
Mrs. E. A. Blair, 936 Cottage Place, Los Angeles, Cal.
Mrs. Maude L. Green, Manitou Springs, Col.
Mrs. E. Norinne Law, Baraga, Mich.
Miss Belle Kearney, Flora, Miss.
Mrs. Delle H. Cox, Newberg, Ore.
Miss Ida Clothier, Manitou Springs, Col.
Mrs. Henrietta Skelton, 132 McAlister street, San Francisco, Cal.
Miss S. C. Harris, Franklin, Va.
Mrs. F. E. W. Harper, Bainbridge street, Philadelphia, Pa.
Miss Clara Parrish, Paris, Ill.
Miss Carrie Lee Carter, Dexter, Mo.
Miss Frances Ensign, Madison, O.
Mrs. E. A. Kenyon, Townshend, Vt.

This "Corner" may be obliged to try several positions before it finds just the niche it can best fill, but it is the desire of the editors of THE UNION SIGNAL, and of the chairman of the board of organizers, that the list of names be kept standing in the paper, and that each organizer feel free to insert an itineracy of her engagements.

Mrs. Helen L. Bullock writes: "I am sure no one more fully appreciates the kindly action of THE UNION SIGNAL toward the National organizers than do the women who are earnestly working to lengthen the cords and strengthen the stakes of our grand organization, and I have no doubt their corner will often contain items of interest from the field. Since our convention, home duties have demanded my attention much of the time and I shall be unable to

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LAWTON LAMP STOVE
Will heat a room at a cost of two cents a day.
Will heat a room in ten minutes.
Will fit any Lamp Chimney
One agent wanted in every town and city. Address
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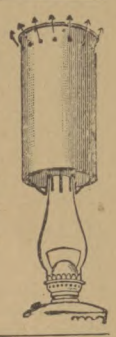

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DR. HEBRA'S VIOLA CREAM
Removes **Freckles, Pimples Liver-Moles, Blackheads, Sunburn** and **Tan**, and restores the skin to its original freshness, producing a clear and healthy complexion. Superior to all face preparations and perfectly harmless. At all druggists or mailed for **50** cts. Send for circular.
G. C. BITTNER & CO., TOLEDO, O.

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WHAT? Made hundreds of homes of its readers happy with our **"Modern Bath."** The thousands who saw them at the World's Fair indorse their merit, for which **HIGHEST PRIZE** was awarded.
Send 2c. for catalogue illustrating 18 styles.
THE MOSELY FOLDING BATH TUB CO.,
181 K. S. Canal St., CHICAGO.

DRINKING FOUNTAINS
FOR MAN AND BEAST.
Manufactured by
THE J. L. Mott Iron Works
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311 & 313 Wabash Ave. CHICAGO.
Catalogue on Application.

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Corner Dearborn and Jackson Sts., CHICAGO, ILL.
UNDER STATE CONTROL.
INDIVIDUAL AND SAVINGS ACCOUNTS SOLICITED.
SAFETY ▲ DEPOSIT ▲ VAULTS.

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Knits everything required by the household, of any quality, texture and weight desired. A. M. LAWSON, 783 Broadway, N. Y.
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Special attention given to the medical and surgical treatment of diseases peculiar to women and children.

FAT PEOPLE YOU can reduce your weight permanently from 10 to 15 lbs. a month at home, secretly, without **starving, sickness** or **injury**, by the use of **Dr. Clarke's Home Treatment.** Perfected in many years' practice. Causes no **wrinkles** or flabbiness. **Stout abdomens,** difficult breathing, relieved by sure scientific methods. No experiments. Guaranteed. **Best references.** Price within reach of all. Write today. Positive proofs and testimonials free.
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FREE TO EVERY AGENT!
A wonderful Wire Puzzle sent absolutely free; also catalog of finest agents goods ever offered. Write quick. Ladies goods also. F Cassgreen M'f'g Co., Chicago, Ill.

DOUBLE Breech-Loader $6.00. RIFLES $2.00 WATCHES GUNS BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to POWELL & CLEMENT CO. 166 Main St., Cincinnati, O.

ALASKA STOVE LIFTER
will not get hot even if left in the lid. Heavily Nickel Plated. Price by mail, postpaid, **30 cents**
TROY NICKEL WORKS, Troy, N. Y.

AGENTS CAN MAKE FROM $25.00 TO $100.00 a week by canvassing for the best special ties ever offered. No competition. Address, N. Y. & LONDON ELECTRIC ASSN., Kansas City Mo

AGENTS clear $100 monthly. 100 New Ladies' Specialties for Old and Young. 64 page Illust'd Catalogue FREE. G. L. Erwin & Co., Chicago, Ill. LADY

TEACHERS WANTED American Teachers Bureau St. Louis, Mo. 17th Year.

go to distant fields before the last of March. Meantime I will be glad to make a few engagements for a few days in New York or Pennsylvania. After March 20th I can go to any portion of the country where I am needed for four or five weeks. I have engagements in Maine from May 15th to June 20, 1894, and could answer a few calls in the east before or after that work. Last month I gave some public addresses in New York and Pennsylvania in the interest of rescue work for girls, and addressed one teachers' institute in the interest of scientific instruction, so I am not idle although just now needed on the home guard."

Treasurer's Corner.

[We wish every white-ribboner could sit down in the treasurer's office and read the letters that bring the dimes in response to our president's appeal. Occasionally a dollar bill would cheer your heart, but whether ten cents or a dollar, the words of love and sympathy for our leader and for the National W. C. T. U. that accompanies the gifts are encouraging. Many good brothers are remembering us with gifts.]

Eighty-four letters Monday and every one had an enclosure. The grief of my heart is that I cannot answer every letter that brings a dime from a loving heart, but our office force would have to be greatly increased in order to do it. Every name is recorded and in cases where money is sent by the treasurer of a union, we shall send receipt, but we trust those good friends who send ten, twenty and forty cents will not expect an answer.

One writes that if we will extend the time until after the holidays, many will send. There is no limit as to time. Miss Willard said, "Do it and be done with it," but we all know how many calls come at Christmas time and how busy you all are, and the dimes will be as welcome in January as they are in December. A lady who was helping me to count, record and bank the dimes, said: "I think it wonderful that so many take the time and find the dimes so near Christmas."

One lady writes: "I have been waiting for The Union Signal to tell us how to send dimes safely by mail." I received six in a letter to-day laid between two old postal cards and evidently each was held in place by a drop of mucilage or white of egg. Another lot were sewed between pieces of cloth and wrapped in a sheet of paper. Many coins come in stiff pasteboard with holes just the size of the coins to be sent. But a better way is to collect among your friends enough to make a dollar or two which can be sent in a letter, but if near a post-office it is safer to register. I received a letter from a good sister with one dollar in currency and fifty cents in stamps and the letter had never been sealed. That speaks well for Uncle Sam's officials.

Such a good letter comes from an Illinois woman that I will give it to you:

"When I first knew that the National was so largely in debt I was appalled and said: 'With the present depressed state of the finances and the many calls to charity, we never can pay that indebtedness.'

"But when this beloved letter from our 'Leader' came with the soothing balm of the 'ten cents' business, my soul cried out in joyfulness, 'Why, the payment of the debt is insured already! for who that reads this letter can withhold the ten cents?'"

A good friend and brother from Ohio sends $1.50 and writes: "My wife's mother collected all this. She is not in good health but has done what she could." Accompanying this was a list of fifteen names and "only two are white-ribboners." Who can tell how much good this collecting tour has done? May the dear sister be blessed in this good deed.

A money order from Raisin Valley, Mich., for four dollars—ten cents for each member of the union—was a cheering response to Miss Willard's call.

One from Missouri writes: "I send my pittance (10 cents) 'in His name.' How I wish I could send dollars instead of cents. I send it with a fervent prayer." Your prayer, my sister, will bring the dollars.

"I presented Miss Willard's appeal to our union and each one there cheerfully responded," writes a sister from Prescott, Ark. Let the appeal be read in every union, so all may have an opportunity to help.

"My little boy and girl want to send their ten cents to help kill 'old Moloch' as they call King Alcohol. I enclose one dollar," says a New Jersey woman.

One dear woman sends her "thankoffering with a broken heart." Her husband, pastor of a loving church, has recently been called to his home above. Our hearts sent up a prayer that this mourning one might be comforted. She does not forget to do good and will surely be blessed.

Helen M. Barker.

Our Library Table.

NEW BOOKS.

Among the Calendars for 1894 are two choice styles. One from E. P. Dutton & Co., New York, has twelve pages of leatherette, edged with gold, is beautiful in a rich simplicity that is yearly gaining ascendancy over the more elaborate decorations of the past. On each page is the calendar for the month, a rare poetic selection and a fitting illustration, all in the most delicate colors. Each page is a bit of art in itself, and worth preserving after the tale of the month's days is told. Size 8½x11 inches.

With less thought for decoration, but none the less beautiful in dainty design is the Silver Cross Calendar published by the International Order of The King's Daughters and Sons, 158 W. 23d St., New York City. The calendar is not unlike last year's but is much handsomer, in fact, the best yet issued by the society. It contains the Daily Scripture readings, choice selections, and on three pages, beautiful reproductions from Old Masters. The decorative colors are red and gold, and it is printed in red, gold and brown, on Imperial Japan Vellum paper, manufactured at the Insetsukioku of the Imperial Japanese government.

The Quarterly Illustrator inaugurates with the current number the second year of its successful existence. It has made an army of friends for itself during the past twelve months, and seems to be a welcome visitor wherever taste and culture reign. The most flattering commendations have been accorded it by artists, publishers, the general public and the press throughout the country. It has scored a great success in illustrated journalism, and stands to-day among the leading pictorial periodicals of the land.

Published by Harry C. Jones, 92, 94 and 96 Fifth avenue, New York.

Prominent among the series of "American Reformers" edited by Carlos Martyn, is the life of Henry Ward Beecher by John Henry Barrows. This masterly pen has done truest justice to "the Shakespeare of the pulpit," and given to the world a book that will not only be read by Mr. Beecher's contemporaries, but will carry itself into history because of its value in setting before coming generations in the best possible dress, the life of this great man. The style is analytical as well as descriptive and the character study is inimitable.

Funk & Wagnalls Co., New York City.

The Petrie Estate, by Helen Dawes Brown, is one of the most charming stories of the season. It has the exceptional characteristic of having maintained throughout the happy medium which is ever the key to success. It has just enough sentiment to season its sober thoughtfulness, just enough romance to offset its modern business-life phraseology, and just enough mystery to lend charm to its very American matter-of-factness. The characters are good from first to last; the style is excellent, and underneath the whole story is a breath of social reform that accords well with the thought-trend of the day.

Houghton, Mifflin & Company, Boston and New York.

The Guiding Hand, or, Providential Direction. Illustrated by Authentic Instances. Recorded and collected by H. L. Hastings, editor of *The Christian.*

The foregoing statement is almost sufficient to recommend the book in question, for Mr. Hastings gives to his reading public only that which is strong and sweet. The Guiding Hand is a handsome volume of nearly four hundred pages filled with narratives of providential direction over human actions. Of the authenticity of these incidents Mr. Hastings says: "Many of these accounts are known to be true, and all are believed to be worthy of credence."

Published by H. L. Hastings, 47 Cornhill, Boston, Mass.

The Young Man, a monthly journal and review, edited by F. A. Atkins and W. J. Dawson, and published by S. W. Partridge & Co., 9 Paternoster Row, E. C., London, England.

This English magazine maps out for itself a fine program for 1894, including contributions from Dr. Joseph Parker, Rev. Hugh Price Hughes, Archdeacon Farrar. Character sketches, Biblical articles, short stories, serials and able discussions on matters of world-wide interest will make this periodical an invaluable one. The Young Woman is a companion magazine to the foregoing, edited by F. A. Atkins, and published by the same firm. Mrs. Oliphant, Mrs. Josephine Butler, Lady Henry Somerset, Frances E. Willard, Mrs. Hugh Price Hughes, Mrs. Bramwell Booth, the Countess of Aberdeen and other brilliant writers are among its contributors. The magazines are attractive in make-up and thoroughly worthy wide patronage.

A String of Amber Beads, by Martha Everts Holden, better known to the world of literature as "Amber." Fairer than the pretty bauble they are named for and reflecting a lovelier radiance than that thrown back by the sunny shine of an amber bead, is the collection of thought gems from the pen of this ready writer. Brief, bright essays or bits of conversation, as they read more like, on every day themes, touching, mirth-awakening, eloquent, humorous, witty, sharp, or dreamy—varied as the moods that chase each other over the minds of genius, are the styles of Amber's expression. One thing alone remains absolute and that is her originality.

Charles H. Kerr & Company, Chicago.

The New Era, or, The Coming Kingdom, by Rev. Josiah Strong, D. D., General Secretary of the Evangelical Alliance for the United States of America. Though the notice of this book has been seriously delayed, the book itself is of an enduring character and notice concerning it cannot fail to be "timely." It deals particularly with the second of the two great commandments given by our Lord, "Thou shalt love thy neighbor as thyself"; or, as He himself again put it, in stronger terms, "A new commandment I give unto you, that ye love one another *as I have loved you.*" Taking this commandment as a basis, it raises the science of Sociology to its highest plane, treating it from a Christian, instead of a mere humanitarian point of view. The author frankly admits the failure of the church to reach the masses, but his book is constructive instead of destructive, in that it suggests motives and methods which, if carried out in a Christlike spirit by the church acting in unison, must result in not merely saving individual souls, but in saving society and the world, thus advancing "The Coming Kingdom."

Published by the Baker & Taylor Co., 740 and 742 Broadway, New York City.

More than one hundred and sixty of the leading minds of the world will contribute their best thoughts to Dr. Barrows' great work on the Parliament of Religions. The Catholic papers of Cardinal Gibbons, Bishop Keane, Father Hewitt, Rev. Dr. Byrne, Prof. Wade, and other scholars and divines of the elder faith of Christendom, were admirable in spirit, powerful in teaching, and of a masterly sagacity in recognition of human brotherhood under all of the faiths of mankind. Dr. Theodore T. Munger's paper on Christianity in Literature, Prof. Terry's on the sacred books of the world as literature, Dr. Briggs' summary of advanced criticism of Hebrew scripture, Prof. Estlin Carpenter's paper on the need of a better conception of revelation, Dr. Lyman Abbott's on religion essentially characteristic of humanity, Dr. Moxom's argument for immortality, Prof. Goodspeed's study of the dead religions, Dr. Washburn's kindly survey of Mohammedanism, Rev. Mr. Slater's similarly sympathetic review of Hindu ideas, and Rev. Mr. Candlin's powerful plea for union among Christians as a moral support to mission work, not to mention other notable papers, would alone make a book almost unexampled in significance and interest.

The Parliament Pub. Co., 90–92 Dearborn St., Chicago.

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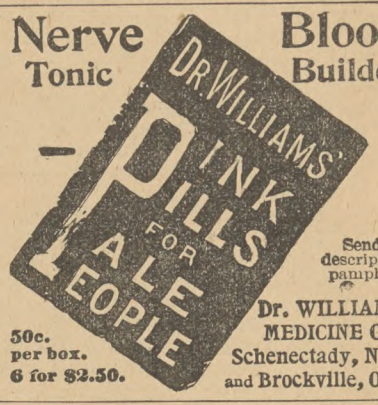

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DEAR FRIENDS:—As the year 1893 draws to a close, we are zealously watching the subscription lists of THE UNION SIGNAL, and with gratitude we record that the renewals for November exceed those of any month since the opening of the Columbian Exposition.

It seems needless to allude to the paralyzing of business by the financial distress of the past season, so apparent are its effects throughout the entire land, yet we desire to emphasize the fact that in these days of enforced retrenchment the lists of THE UNION SIGNAL prove that our National organ is believed to be one of the *necessities* of every interested worker for God and Home and Humanity.

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On the reverse side are the World's Floral Emblem, the water lily, as also are the initials of the great Official Publishing House, which secured the production of the spoon.

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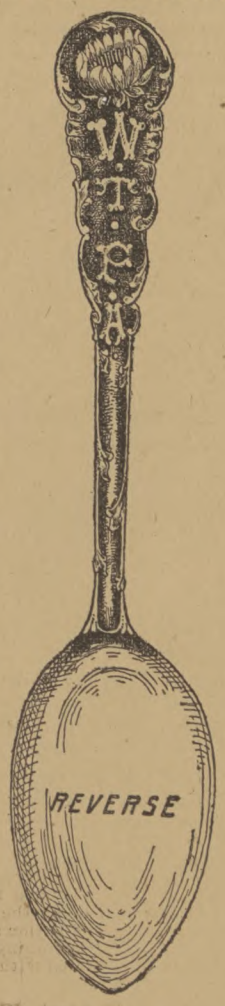

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As is well known by white-ribboners, Mr. Crittenton, the famous evangelist, already largely supports eight Florence Crittenton Missions for the rescue of erring girls, and at the Denver convention pledged $5,000 to the W. C. T. U. for founding five more missions under their auspices. These are now being established, and every cent realized from the sale of "AROUND THE WORLD WITH JESUS" will be given to the Florence Crittenton Missions, and every one whose heart throbs for our erring girls may aid the grand work for their redemption by circulating this little souvenir. It contains beautiful pictures of Mr. Crittenton, Miss Willard, Lady Henry Somerset, and Mother Prindle, Matron of New York Mission, all white-ribboners, and it cannot fail to interest all.

Brilliants from Frances E. Willard.

is the title of a dainty volume in which are compiled the choicest thoughts of that gifted woman The book contains twenty engravings, which make it attractive as well as helpful. Board covers in white and gold and gray cloth, 60 cents.

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If there is a Y or a young "W" who as yet has not become familiar with the face of this journal-friend, that person is behind the times. Generous Y unions will order this issue in quantities for distribution, and enterprising Y's will discover many ways of beguiling the small subscription price from the pockets of their numerous "brothers-in-law."

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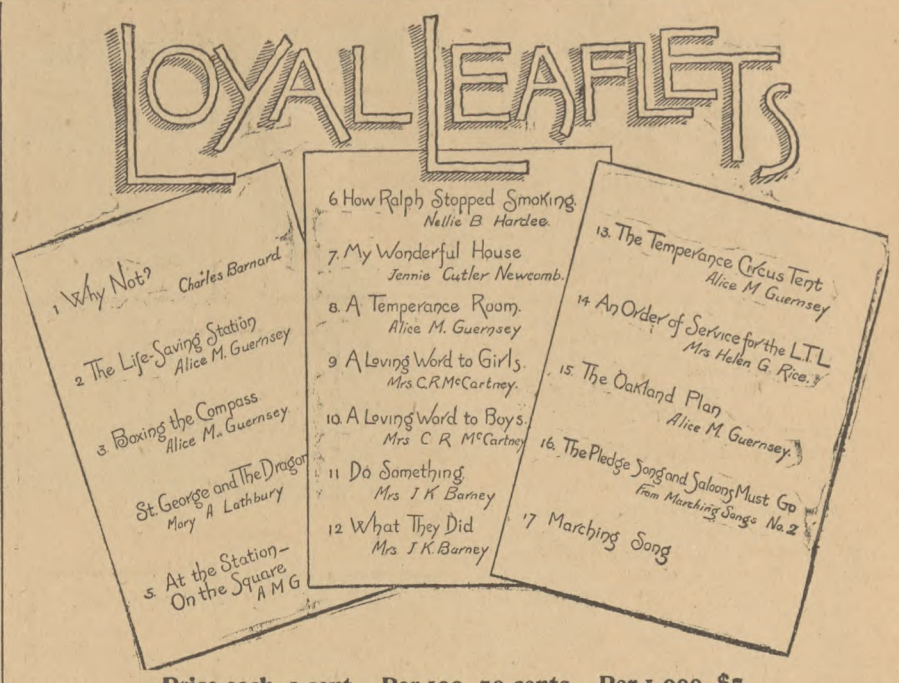

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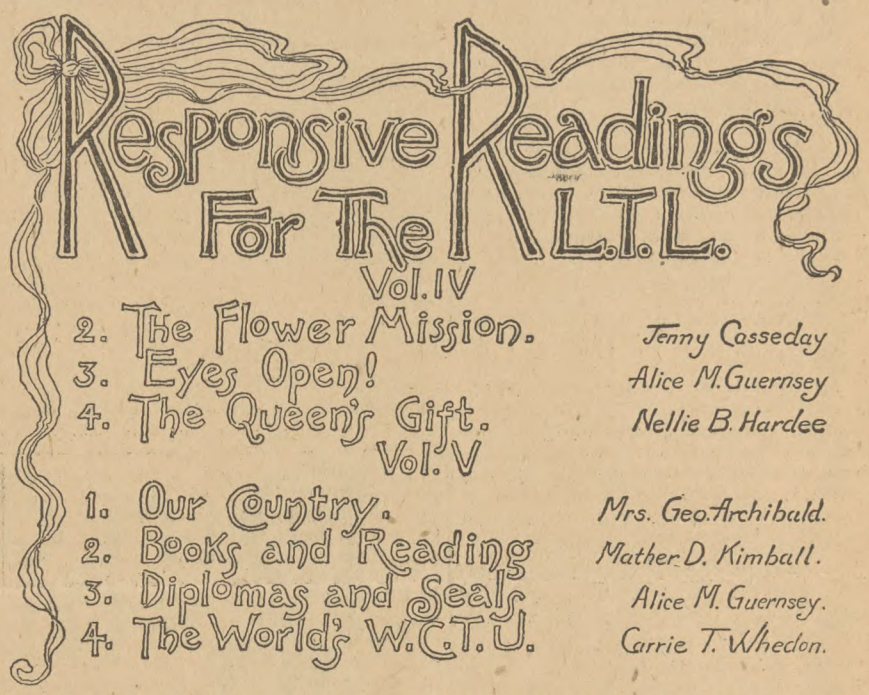

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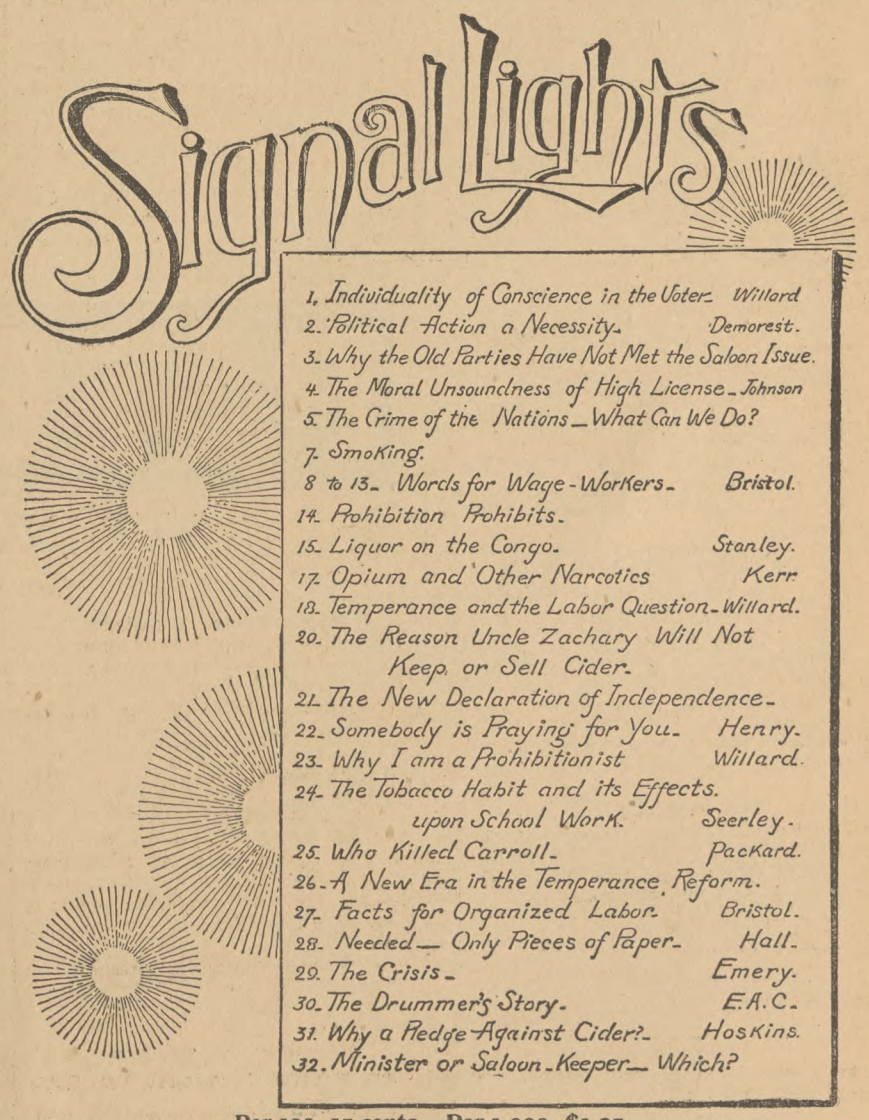

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Signal Notes.

A DEACONESS Training School has been established in Toronto, Canada.

THE Brooklyn Association of Working girls societies numbers fifteen clubs.

THOUSANDS of girls in Vienna work at wages ranging from $1.25 to $1.75 per week, working from sixty to sixty-six hours weekly.

A WOMAN of Oakland, Cal., is about to be ordained a Rabbi of the Jewish church, and will be the first of her sex to occupy such a position.

THE Dublin University authorities have announced that the junior fellowship will hereafter be open to men and women students alike.

AT THE last census there were nearly one thousand husbands under the age of twenty and four or five times as many girl-wives in the city of London.

THE Chinese Y. M. C. A. of San Francisco contributed forty-two thousand dollars to Canton, China, to assist in the evangelization of their countrymen.

THE Corcoran Scientific School of Columbian University, Washington, D. C., has just received a donation of two thousand dollars to found a scholarship for women.

THE women of San Francisco are carrying on a war against sensationalism in the daily papers which are thoroughly demoralizing in their influence in that city.

IT IS stated on good authority that the fearful disaster of the warship Victoria is only another of the long list which may be set down to the credit of strong drink.

IN Cambridge, Mass., an evening college has been organized by working men. Fifty of the Harvard professors give their services and it costs the men but twenty-five cents a month.

AN idea of the extent of country in Africa is obtained from this statement: in the Soudan there is a population of sixty million to eighty million people, mostly Moslum, and almost untouched by missionary effort.

IN the recent Glasgow municipal elections the temperance party made a better showing than for years. There are thirty-five abstainers in the council; non-abstainers, but friendly, twenty-two; neutral or opposed, twenty.

THE society for the Protection of Birds is doing a good work, its membership being increased this past year from one thousand two hundred to eight thousand two hundred. Each member is pledged to refrain from wearing feathers on gowns or bonnets.

A TRAVELER in Japan discovered a village where universal suffrage has an odd development. Whenever a robbery occurs, the ruler of the village asks every male to cast a ballot containing the name of the party believed by the voter to be the thief. The man thus elected is punished.

THE Ontario, Canada, Minister of Education has recently made public a series of proposals, which will give the subject of scientific temperance a place on the school time-table, and cause all teachers to be examined as to their knowledge of temperance from a physiological standpoint.

MOTHER MARIE, the founder of the "Little Sisters of the Poor," died recently in Brittany. Founded fifty years ago in her native village, the band has carried on a devoted and unobtrusive work. It has now two hundred and sixty-six houses served by over four thousand sisters scattered all over the world.

GOOD NEWS FOR ASTHMATICS

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

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An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

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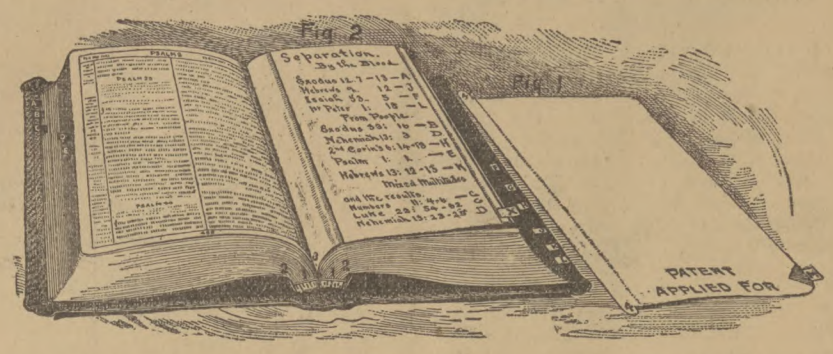

EXPLANATION.—Fig. 1 shows a separate Indicator leaf, with a thin brass base pasted into the parchment leaf, the ends of which project. (See 4, 4, Fig. 1.) The leaves can be taken out and put in any part of the Bible, the projecting ends going under the elastic cord (Fig. 2, 1, 1,) which passes around the Bible going through the ends of the side pieces (2, 2) and the middle or center piece x at 3. By untying the elastic cord the device can be removed.

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